

Challenging the hegemony of English in post-independence Africa – An evolutionist approach

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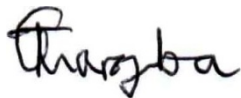
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DECLARATION

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I, Tyanai Charamba declare that Challenging the hegemony of English in Post-independence Africa – An evolutionist approach is my work and that the sources I have used or quoted have been indicated and acknowledged by means of complete references.



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ABSTRACT

This study discusses the evolutionist approach to African history as an action plan for challenging the hegemony of English in university education and in the teaching and writing of literature in post-independence Africa. The researcher selected Zimbabwe's university education and literary practice as the microcosm case studies whilst Africa's university education and literary practice in general, were used as macrocosmic case studies for the study. Some two universities: the Midlands State University and the Great Zimbabwe State University and some six academic departments from the two universities were on target. The researcher used questionnaires to access data from university students and lecturers and he used interviews to gather data from university departmental Chairpersons, scholars, fiction writers and stakeholders in organizations that deal with language growth and development in Zimbabwe. Data from questionnaires was analysed on the basis of numerical scores and percentage of responses. By virtue of its not being easily quantified, data from interviews was presented through capturing what each of the thirteen key informants said and was then analysed on the basis of the hegemonic theory that is proposed in this study. The research findings were discussed using: the evolutionist approach to the history of Africa; data from document analysis; information gathered through the use of the participant and observer technique and using examples from what happened and/or is still happening in the different African countries. The study established that the approaches which have so far been used to challenge the hegemony of English in post-independence Africa are not effective. The approaches are six in total. They are the essentialist, the assimilationist, the developmentalist, the code-switch, the multilingualist and the syncretic. They are ineffective since they are used in a wrong era: That era, is the era of Neocolonialism (Americanization of the world). Therefore, the researcher has recommended the use of the evolutionist approach to African history as a strategy for challenging the hegemony in question. The approach lobbies that, for Africa to successfully challenge that hegemony, she should first of all move her history from the era of Neocolonialism as she enters the era of Nationalism.

Key Terms

Hegemony of English, hegemonic theory, superpower, superpower politics, evolutionist approach to the history of Africa, medium of instruction, medium of academic essay writing, Standard English, Non- Standard forms of English, Code-switching, Code-mixing, indigenous Zimbabwean languages, assimilationist approach, essentialist approach, developmentalist approach, the code-switch/switch-code approach, multilingualist approach, syncretist approach, pre-national/pre-colonial era, colonial era, neocolonial era, era of Nationalism, era of Postnationalism, Transnationalism, Internationalism and Globalization

DEDICATION

I dedicate this thesis to my family members who include: my loving wife Barbara and our four children Blessmore, Pride, Ebenezer Tyanai and Anenyasha Praiseworthy Tyanai.

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TABLE OF CONTENTS

Topic	Page
Declaration.....	i
Abstract.....	ii
Key terms.....	iii
Declaration.....	iv
Acknowledgements.....	v
CHAPTER 1.....	1
INTRODUCTION.....	1
Background.....	1
Research problem.....	7
Aim of the study.....	7
Objectives of the study.....	7
Research questions.....	7
Justification of the study.....	8
Literature review.....	9
Research methodology.....	11
Theoretical framework.....	13
Conceptual framework.....	19

Scope of the study.....	20
Definitions of key terms.....	21
Conclusion.....	25
CHAPTER 2.....	26
LITERATURE REVIEW.....	26
2.1 Introduction.....	26
2/2 Works by scholars of a non-African descent.....	26
2.3 Works by scholars of an African descent.....	42
2.4 Works by scholars of a Zimbabwean descent.....	55
2.5 Conclusion.....	66
CHAPTER 3.....	67
THEORETICAL FRAMEWORK.....	67
3.1 Introduction.....	67
3.2 The theory of hegemony.....	67
3.2.1 Wallerstein’s World Systems Theory and the Conventional classical Marxist Theory.....	68
3.2.2 Neoliberal concept of hegemony.....	71
3.2.3 Gramsci’s hegemonic theory.....	73
3.2.3 Post-Gramscian views on the hegemonic theory.....	76
3.2.5 Brief overview.....	79

3.3 Evolutionist approach to societies growth and development.....	81
3.4 Evolutionist approach to the history of post-independence Africa.....	81
3.4.1 Nationalism and the nation.....	85
3.5 Evolutionary stages of the history of a post-independence African country.....	90
3.5.1 The pre-national and/or the Pre-colonial era.....	90
3.5.1.1 Factors which helped pre-colonial Africa to maintain the use of indigenous languages in education and literature.....	96
3.5.2 The era of Colonialism.....	101
3.5.2.1 Colonial education.....	102
3.5.2.2 Literature in the colonial era.....	104
3.5.2.3 Factors which helped the colonialists to upgrade to and maintain as the medium of instruction and of literary creation.....	106
3.5.3 The era of Neocolonialism.....	113
3.5.3.1 Superpower politics.....	117
3.5.3.2 Links between superpower politics and the hegemony of its language.....	122
3.5.3.3 Strategies which the superpower employs to perpetuate the hegemony of English in Africa and the world.....	126
3.5.4 The era of Nationalism.....	145
3.5.4.1 Factors which can aid a post-independence African country to successfully plan and implement language policies in education and literary creation.....	157
3.5.5 The postcolonial era.....	159

3.5.5.1 Stage of Transnationalism.....	162
3.5.5.1.1 Sub-regional Transnationalism.....	163
3.5.5.1.2 Regional Transnationalism.....	168
3.5.5.2 Stage of Internationalism.....	171
3.5.5.2.1 Partial Internationalism.....	173
3.5.5.2.1 Total Internationalism.....	175
3.5.5.3 Stage of Globalization.....	179
3.5.6 Conclusion.....	181
CHAPTER 4.....	182
METHODOLOGY OF THE STUDY.....	182
4.1 Introduction.....	182
4.2 Research design.....	182
4.3 Research participants.....	184
4.4 Sampling strategies.....	188
4.5 Research instruments.....	191
4.5.1 Desk research and/or document analysis.....	191
4.5.2 Interviews.....	193
4.5.3 Questionnaires.....	194
4.5.4 Participant and observer.....	196
4.6 Data presentation and analysis.....	197

4.7 Conclusion.....	199
CHAPTER 5.....	200
DATA PRESENTATION AND ANALYSIS.....	200
5.1 Introduction.....	200
5.2 Data presentation and analysis.....	200
5.2.1 Presentation and analysis of responses from questionnaires.....	200
5.2.2 Presentation and analysis of responses from interviews.....	284
5.3 Conclusion.....	336
CHAPTER 6.....	339
DISCUSSION OF THE STRATEGIES SO FAR USED AND PROPOSED IN THE STRUGGLE AGAINST THE HEGEMONY OF ENGLISH AND OF THE WAY FORWARD.....	339
6.1 Introduction.....	339
6.2 Challenging the hegemony of English in university education and in the teaching and writing of Zimbabwean literature.....	340
6.2.1 The Monolingualist school.....	343
6.2.1.1 The Assimilationist sub-school of thought.....	344
6.2.1.1.1 Discussion of the reasons for choosing an assimilationist approach in the struggle against the hegemony of English in university education.....	346

6.2.1.1.2 Discussion of the reasons for upholding an essentialist approach in the teaching and writing of Zimbabwean literature.....	378
6.2.1.2 The Essentialist sub-school of thought.....	388
6.2.1.2.1 Discussion of the reasons for choosing an essentialist approach in the struggle against the hegemony of English.....	391
6.2.1.3 The Developmentalist sub-school of thought.....	423
6.2.1.3.1 The use of Zimbabwean indigenous languages will help to develop them through that use.....	423
6.2.1.3.2 Indigenous Zimbabwean languages should be developed first before they used as languages of university education and literature.....	427
6.2.2 The Plurilingualist School of thought.....	435
6.2.2.1 The Code-switch and/or Switch-code sub-school of thought.....	435
6.2.2.1.1 Discussion of the reasons for choosing the code-switch and/or switch-code to the struggle against the hegemony of English.....	437
6.2.2.2 The Multilingualist sub-school of thought.....	448
6.2.2.2.1 Discussion of the reasons for choosing a multilingualist approach to the struggle against the hegemony of English.....	453
6.2.3 The Syncretist School of Thought.....	465
6.3 Conclusion.....	477
CHAPTER 7.....	481
CONCLUSION.....	481

7.1 Summary of the research findings.....	481
7.2 Recommendations.....	498
REFERENCES.....	503

LIST OF TABLES

Table 1.1: Objectives of this study.....	7
Table 1.2: Research questions of this study.....	7
Table 3.1: Model ski’s stages of World Leadership.....	121
Table 3.2: MSU library book purchases August – October 2010.....	137
Table 3.3: Books donated to MSU between August an October 2010.....	138
Table 3.4: Periodicals donated to MSU library between August and October 2010.....	138
Table 3.5: Books purchased for the Department of African Languages and Culture.....	139
Table 3.6: Mazrui’s stages of national integration.....	156
Table 5.1: Distribution of student respondents by universities.....	200
Table 5.2: Distribution of educationist respondents by universities.....	201
Table 5.3: Distribution of both the students and educationist respondents by universities.....	201
Table 5.4: Distribution of student respondents by university departments.....	201
Table 5.5: Distribution of educationist respondents by university departments.....	202
Table 5.6: Distribution of both the student an educationist respondents by university Departments.....	202

Table 5.7: Distribution of the student respondents by the languages in which they received academic instructions.....	203
Table 5.8: Distribution of educationist respondents by the languages in which they delivered lectures.....	204
Table 5.9: Distribution of the two categories of respondents by the language(s) of instruction.....	204
Table 5.10: Distribution of student respondents by the languages in which they wrote academic essays.....	206
Table 5.11: Distribution of educationist respondents by the language(s) with which they expected students to do those assignments which they gave them.....	207
Table 5.12: Distribution of the two categories of respondents by the language(s) of academic essay writing.....	207
Table 5.13: Distribution of student respondents by their choice of the medium of instruction for their respective departments.....	210
Table 5.14: Distribution of educationist respondents by their choice of the Medium of instruction for their respective department.....	220
Table 5.15: Distribution of both categories of respondents by choice of the medium of instruction for their respective departments.....	232
Table 5.16: Distribution of student respondents by their choice of the language of academic essay writing for their respective departments.....	234
Table 5.17: Distribution of educationist respondents by their choice of the	

language(s) of academic essay writing.....	242
Table 5.18: Distribution of both categories of respondents by their choice of the language(s) of academic essay writing.....	245
Table 5.19: Reasons for choosing indigenous Zimbabwean languages to serve as both media of instruction and of academic essay writing in university education.....	248
Table 5.20: Reasons for choosing Standard forms of English to serve as both the medium of instruction of instruction and of essay writing in university education.....	252
Table 5.21: Reasons for choosing Code-switching and Code-mixing to be the media of instruction and of academic essay writing in university. education.....	258
Table 5.22: Reasons for choosing non-Standard forms of English (Including the so-called Zimbabwean English) to be both the media of instruction and of academic essay writing in university education.....	260
Table 5.23: Distribution of the total respondents by their views on whether or not their respective departments' language choice and practice promotes the hegemony of English in university education.....	261
Table 5.24: Distribution of the 50 respondents by the methods which their respective departments employed to challenge the hegemony of English.....	262

Table 5.25: Other methods which some university departments employed to challenge the hegemony of English in university education.....	264
Table 5.26: Distribution of the 110 respondents by the methods their respective departments use to promote the dominance of English in university education.....	265
Table 5.27: Other methods which some university departments used to perpetuate the hegemony of English in university education.....	268
Table 5.28: Distribution of the total respondents by their views on whether the dominance of English is either necessary or not in their respective departments.....	268
Table 5.29: Distribution of the 96 respondents by factors which pushed them to approve of the dominance of English in university education.....	270
Table 5.30: Other factors which pushed the 96 students to approve of the dominance of English in university education.....	275
Table 5.31: Distribution of the 64 respondents by factors which pushed them to disapprove of the dominance of English in university education.....	275
Table 5.32: Other factors which pushed the 64 respondents to disapprove of the hegemony of English in university education.....	278
Table 5.33: Distribution of the total respondents by methods which can be used to challenge the dominance of English in university education in Zimbabwe.....	278

Table 5.34: Other methods which university departments can use to challenge the dominance of the English language in university education.....	282
Table 5.35: Additional information which respondents wanted to share with the Researcher.....	282
Table 5.36: Reference textbooks in a module outline got from the Department of African Languages and Literature of the Great Zimbabwe University.....	321
LIST OF APPENDICES.....	512\
Appendix A: Questionnaire for students.....	512
Appendix B: Questionnaire for educationists.....	517
Appendix C: Interview guide for fiction writers.....	523
Appendix D: Interview guide for scholars and critics.....	524
Appendix E: Interview guide for stakeholders in institutes an association that deal in languages’ growth and development in Zimbabwe.....	525
Appendix F: Interview guide for Departmental Chairpersons and/or Deans of Faculties in the targeted universities.....	526
Appendix G: Interview session with the Chairperson of the Department of English and Communication of the Midlands State University.....	527

CHAPTER 1

INTRODUCTION

1.1 BACKGROUND

The hegemony of English was and still is a recognized phenomenon in almost all former British colonies and other African states. Short and Kim (1999: 78) say that,

English is clearly a hegemonic language in the contemporary world, due to both the extensive impact of the British Empire in the colonial period and the dominance of the American economy...

With these words, Short and Kim seem to assert that, the hegemony of English is both a topical and contemporary issue which is closely linked to superpower politics. That is all because the United States of America (USA) is the current superpower by virtue of its being the sole World Leader (Flint, 1986: 37). Mazrui and Mazrui (1998: 196) also assert the same view when they say that, “The collapse of the USSR and the disintegration of the Warsaw Pact left the United States as the sole undisputed superpower on the world stage. This added to the prestige of the English language as a global means of communication”. Britain was the superpower up to the end of the Second World War (Flint Ibid). When it was still the superpower, Great Britain colonized some parts of Africa and enforced the hegemony of English (Wright 2004).

The idea that, there is a strong link which exists between superpower politics and the hegemony of English is further confirmed by Crystal (2003: 59) when he asserts that, “The present day world status of English is primarily the result of two factors: the expansion of British colonial power which peaked towards the end of the nineteenth century, and the emergence of the United States as the leading economic power of the twentieth century,” What that means is, these scholars link language choice and practice and the whole concept of the hegemony of English to superpower politics. In that sense, the hegemony of English has to be understood within the confinement of global politics and its links to regional and national politics. It is Bleiker (2000:

217) who sums it all in these words, “Language is not a mere medium of communication. It is also the very site where politics is carried out.”

In this study, hegemony of English refers to some different but complimentary aspects. In the first place, it refers to the dichotomous relationship that exists between English and the indigenous African languages in university education and in the writing of African literature. That dichotomous relationship is vertical and diglossic. It is vertical and diglossic in that English occupies a higher and more prestigious position in those two domains of life in almost all former British colonies of Africa whilst indigenous African languages occupy a lower and inferior position. In other words, the hegemony of English is the unprecedented domination and suppression of indigenous African languages by English and the inadvertent and unprecedented peripherality, exclusionism and isolationism suffered by African languages under the dominance of English language in the afore-mentioned domains of African people’s life.

Due to that dichotomous relationship which exists between English and the indigenous African languages scholars have categorized African countries under diglossic areas. Typical diglossic areas “...are those areas...where a regional language is used in informal, usually oral contexts, while the state language is used in more formal situations”, (Aschcroft, Griffiths & Tiffin, 1989: 39-40). In diglossic African societies, foreign languages or “languages of colonization” (Prah 2000) such as English are the ‘state languages’. Because of their status, they are the languages of education and of literary creation whilst regional and/or indigenous African languages are in most cases used in informal and oral situations.

In the second place, this study holds the hegemony of English to imply

...the unexamined acceptance that English is and should be the most important language in the world despite or because of the fact that it is connected to “westernization”, “modernization”, British colonialism, American economic, military and cultural dominance and anyone who wishes to have control over their own conditions of life must speak English and acquiesce to these power structures, (Ives 2009: 679).

What that means is, in this study, hegemony of English refers to the diglossic relationship that exists between English and indigenous African languages in education and literature in addition to its reference to the supremacist position that English enjoys in those domains as a result of its having strong links to westernization, modernization, British colonialism, and to Americanization of the world in general.

When African societies, that suffered the British hegemonic expansionist rule, started to attain independence from that British rule, the need to challenge the hegemony of English especially in African education and literature emerged. That need led to the emergence of what Simala (2001: 310) has termed African Linguistic Nationalism (ALN). For Simala (Ibid: 313), African Linguistic Nationalism is “both an intellectual and social movement for which the focus on indigenous languages is a central issue”. Participants in African Linguistic Nationalism (African Languages Nationalists) resort to advocacy and lobbying in their bid to challenge the hegemony of English for they have a strong feeling that, the hegemony of English is disabling the Africans in different ways. One major domain, which the linguistic nationalists consider to be suffering detrimental effects that are caused by the hegemony in question, is the domain of culture.

wa Thiongo (1987: 13), Prah (2000: 49) and Barker (2008: 75) associate language with culture. wa Thiongo asserts that, any language is both “a carrier of culture” and “a means of communication.” Prah believes “Language is the aspect of culture which directly mirrors in both verbal and written forms, all the other dimensions of culture”. Barker says, “Language is the privileged medium in which cultural meanings are formed and communicated.” He also believes that “Language is the means and medium through which we form knowledge about ourselves and the social world”.

What Barker and these other scholars assert implies that the hegemony of English in education and literature distorts indigenous knowledge systems which are taught in institutions of learning and that are discussed in literary creations by Africans. This becomes the case since English, which is a foreign language, cannot perfectly carry indigenous knowledge systems. Again, from what they assert, one can deduce that the scholars imply that, indigenous cultural meanings which are formed in a foreign language are apt to be poorly formed and shaped since each language is developed within a specific culture to carry and transmit specific cultural values and knowledge systems.

Chiwome and Thondlana (1992), note that, the hegemony of English in university education is a barrier to the learning process and to the process of term creation which always accompanies the teaching and learning exercise. For the two researchers, the teaching of indigenous knowledge systems in indigenous languages “encourages teachers and students to be creative: new terms are coined at grassroots level and diversity of terms provides speakers with options.” (1992: 255). Prah (2000: 72) believes that, Africans can excel in academic terms when they are taught in indigenous African languages. Thus he puts it in this way, “All education of Africans should be provided in their mother tongue. It is in these languages that their genius is grounded.” Again, Prah (Ibid: 80) says, “African languages would be the most effective means of transferring knowledge to masses. These are the media which will permit the masses to participate most effectively not only in knowledge reception but also in creation.” In short what Chiwome and Thondlana and Prah assert is that the hegemony of English is a realized phenomenon in Africa’s education programmes and that it negatively affects the participation of the learner. In doing so, it disturbs the learner from excelling in academic terms.

The Inter-African Bureau of Languages, which was accountable to the then Organization of African Unit recommended that, the use of indigenous languages is worthy because,

- it develops critical power,
- it fosters effective communication,
- it enhances deeper critical understanding,
- it increases national consciousness. (Cited in Chiwome and Thondhlana 1992: 247).

The Bureau seems to suggest that the hegemony of English in education and literature has the potential to: under-develop critical power, foster poor communication ability, distort the learner’s deeper critical understanding of his/her environment and destroy increase in national consciousness.

Mazrui (2000), Mazrui & Mazrui (1998), Chimhundu (2001), Mutasa (2006) and Magwa (2008) and Magwa and Mutasa (2007) share the view that, nation building does not happen when foreign languages rather than indigenous languages are centred in all economic, educational and literary endeavours. These scholars believe that no country in the world has developed on the

basis of foreign languages. By implication the scholars seem to suggest that the school, the university and all the other institutions of learning that groom economists and other human resources that participate in economic development, ought to promote indigenous African languages rather than promoting the hegemony of English in academic discourses, that is if they are to contribute to the economic success of a given society.

Having discovered how much the hegemony of English derails the teaching and learning and other processes in Africa, the African Languages Nationalists have since published multifarious critical and scholarly works: they have also held numerous workshops and conferences at which they have made pertinent recommendations and declarations on how Africa can possibly challenge the hegemony in question. Mutasa (2006) exposes and then evaluates recommendations and declarations made at some major international conferences so far held in different African states.

Although there are nearly fifty-five years from the time when the first British African colony (Ghana), attained independence from Britain the hegemony of English is still a force to reckon with in post-independence Africa. Mutasa (2006: 69) has this to say concerning the hegemony of English in African education,

It is now fifty years since the UNESCO Meeting of Experts deliberated the mother tongue instruction. Forty years have passed since the 1963 OAU Charter. Seventeen years ago the OAU Language Plan of Action was adopted. It is now ten years after the Harare Declaration and almost six years after The Asmara Declaration [and it is almost eight years since the Academy of African Languages was formed] but nothing tangible appears to take place in the field of education in spite of the fact that Africa has great scholars world-wide.

Mutasa (Ibid) believes that there are “odds” which militate against African languages education in post-independence Africa. For him, those odds include, globalization, English itself as a force to reckon with, lack of political will by the elitist rulers of Africa to work towards toppling the hegemony of English in educational proceedings, shortage of resources in African languages for use in schools and universities, economic meltdown, which is experienced in most African states and the negative attitudes of parents, of the learners and of the educationists towards indigenous African languages’ Education. In fact, Mutasa manages to give a summary of those factors which

most of the scholars and intellectuals of African descent assert in their written discourses to be the forces which perpetuate the dominance of English over the indigenous African languages in education, literature and the other domains of African life.

Although they seek to challenge the hegemony of English in post-independence Africa most of the scholars and intellectuals from Africa seem not to put emphasis on the role world politics, which is superpower politics, play in the spread and exaltation of the hegemony of English in post-independence Africa. As such, they seem not to apply the iceberg principle in their struggle against the hegemony of English. The principle in question states that, “What the sailor sees is the tip of an iceberg. The larger part is under water” (Muranda, 2004: 19). Adherence to the principle may push one to view the reality of language politics in Africa and in the world at large in the manner Mazrui and Mazrui (1998: 204) view it when they make comments on the overt pro-English push in the USA. The two scholars say that,

“...the overt pro-English push in the USA has run parallel to the more covert pro-English push globally. And this world-wide, silent promotion of English may be part of the right wing agenda to bring the world nearer to the end of history. It could be one of the strategies intended to stimulate rapid re-orientations which could promote the final victory of capitalism throughout the world under the control of Western imperialism. In the final analysis, then, attempts to (re)centre African languages in Africa itself and to continue providing them with space in the USA and the West may require direct engagement in forms of struggle which may contribute to the emergence of a more balanced world order with a multipolar configuration in terms of power relations. Only such a world can guarantee the preservation of multiculturalism and diversity, of cultural and linguistic pluralism in this world that we all share”.

With those words, Mazrui and Mazrui seem to be of the view that, without the “emergence of a more balanced world order, [and] with a multipolar configurations in terms of power relations”, some languages as Roy-Campbell (2001: 172) will remain more equal than others in world affairs. Be that as it may, most scholars and critics of African descent do not theorise on the understanding that the hegemony of English can be successfully challenged in post-independence Africa, through a move towards establishing that “balanced world order” which Mazrui and Mazrui are referring to. They also theorise on the matter without putting into consideration that the unbalanced “world order” is an order that is championed by superpowers and superpower politics. That means the balanced order will only be established through

challenging superpower politics which is hegemonic and which promotes the hegemony of English in Africa and the world.

1.2 RESEARCH PROBLEM

Due to its detrimental effects on African education, literature and programmes of development, Scholars and many other language practitioners have been battling with the hegemony of English ever since African states began to attain independence from Britain. Some of those scholars and practitioners, in their bid to challenge the hegemony, have gone all the way to grapple with those factors which perpetuate it. Despite their laudable efforts, those scholars and practitioners seek to challenge the hegemony outside a full understanding of world politics, which, in actual fact, is superpower politics. Therefore, the hegemony of English is still a force to reckon with in post-independence Africa and the need to challenge it remains very critical. Therefore, Africa needs some new approaches to the struggle against the hegemony in question.

1.3 AIM OF THE STUDY

This study selects the writing and teaching of Zimbabwean literature and Zimbabwe’s university education to discuss how the hegemony of English, with its strong link to superpower politics, can be challenged using an evolutionist approach to Africa’s history.

1.3.1 OBJECTIVES OF THE STUDY

Table 1:1 Objectives of this study

1. –discuss, using the case of Zimbabwe, the nature of the hegemony of English on African education and literature and its link to superpower politics;
2. –expose, analyse and discuss using Zimbabwean university education and the teaching and writing of Zimbabwean literature, the strategies scholars, students, intellectuals and other language practitioners of Zimbabwean descent have so far lobbied for and/or used to challenge the hegemony,
3. –propose an evolutionist approach to African history as a plan and action plan for challenging the hegemony of English in African university education and literature.

1.3.2 RESEARCH QUESTIONS

Table 1.2 Research questions for this study are:

1 What is the nature of the hegemony of English on Zimbabwean university education and literary practice?

2. What sort of link exists between superpower politics and the hegemony of English in Zimbabwe and Africa?
3. Which mechanisms does the superpower employ to perpetuate the hegemony of English in African university education and literature?
4. What strategies have scholars, intellectuals, students, fiction writers and other language practitioners of Zimbabwean descent so far lobbied for and/or used to try and challenge the hegemony?
5. How effective are those strategies given that the hegemony of English is closely linked to superpower politics and the neocolonial environment?
6. How can Africa possibly challenge the hegemony of English in education and literary practice given its link to superpower politics using an evolutionist approach to the history of Africa?

Table 2

1.4 JUSTIFICATION OF THE STUDY

This study was worthy carrying out because efforts to challenge the hegemony of English in Africa have not yet achieved that noble goal. As such, the hegemony of English is still a realized phenomenon in almost all domains of African societies which include education and literature. Therefore, this study which foregrounds the strengths and shortfalls of the efforts so far made to challenge the hegemony and which provides novel means and ways of interpreting and challenging the hegemony in question, was worthy to be carried out in this particular academic field.

Furusa (2002) embarked on an appreciation of critical practice on Zimbabwean literature. He unearthed theories and viewpoints which influence scholars to approach Zimbabwean literature in the way they do. That exercise is pertinent since genuine criticism directs artistic creations in any given discipline. Valid as it is, the same exercise had not been carried out in the discipline of language choice and practice. Therefore, this study which tried to fill in that gap through unearthing and critically analyzing strategies which scholars, intellectuals and other language practitioners have so far used to try and challenge the hegemony of English, is a worthy effort.

Researchers, especially of African descent, seem to interpret the hegemony of English and seem to go all the way to try and challenge it without endeavouring to understand the nature of the link which exists between that hegemony and superpower politics and without endeavouring to

establish the extent to which superpower politics can be one of those “odds” which militate against Africa’s efforts to successfully challenge the hegemony. As such, what they propose is at times not at all implemented as language policy in Africa and is at times implemented as language policy before it is discarded shortly thereafter. Therefore, this research which sought to: understand the sort of link which exists between superpower politics and the hegemony of English before it proposes how it can be challenged, has the potential to increase depth of the scope of arguments in scholarly debates on challenging the hegemony of English in Post-independence Africa.

1.5 LITERATURE REVIEW

Muranda (2004: 37) notes that,

The process of literature review...serves the purpose of providing the framework on which to develop one’s own model, hypotheses and conclusions. Alternatively, the literature framework could be looked at as the springboard for argument in the dissertation, whether pro, against or neutral.

In this study, chapter two is set apart for the purpose of reviewing literature. The review process involves scouting scholarly research that is related in one way or the other to this particular one. The chapter reviews literature that treats language choice and practice in former British and other colonies. It divides the works into two major sections namely the section of the works by scholars of non-African descent and the section of works by scholars of African descent. The section of works by scholars of African descent is sub-divided into two. The first sub—category is the category of works by scholars of African descent who are not of the Zimbabwean origin. The other sub-category is the category of works by scholars of African descent with a Zimbabwean origin. The sub-categorization of scholars of African descent into two is justified on the fact that Zimbabwe is the microcosm case study for the research while post-independence Africa as a whole is the macrocosmic case study for the same research. The funnel approach will be employed in chapter 2 for the purpose of reviewing literature that treats issues to do with language choice and practice in former British and other colonies.

Using that funnel approach, the researcher reviews works by scholars of non-African descent first after which he then reviews works by scholars of African descent who are not of the

Zimbabwean origin. Finally he then reviews works by scholars of Zimbabwean descent. It is through the review of literature, that the present researcher is able to identify gaps which need to be fulfilled in the area of challenging the hegemony of English in Africa. The review process aided the researcher to map out the new ground which needed breaking. The mapping out of that new ground was possible due to the fact that the researcher established during the review process shortfalls of predecessor research on challenging the hegemony of English. It was upon establishing those shortfalls that the present researcher was able to propose the evolutionist approach to African history as the plan and action plan for challenging the hegemony of English in post-independence Africa. Generally speaking, Muranda (quoted above), is very correct, when he asserts that literature review becomes the springboard for argument in the dissertation. The evolutionist approach which was developed in this study was crafted on an understanding of the shortfalls of those approaches, which different scholars lobby for in the struggle against the hegemony of English in former British colonies.

This study, by virtue of its major thrust, reviewed scholarly works that treat aspects that have to do with the hegemony of English and how it can possibly be challenged. That literature was reviewed since the proposition of a new approach to challenging the hegemony in question, pivoted on critically analyzing efforts that have been done to achieve the same purpose. The strengths and shortfalls of those efforts needed to be spelt out since, it is upon discovering the shortfalls of the previous efforts that sought to achieve the same goal as that of the present researcher which led him to propose the evolutionist approach to African history as a new approach to the problem under study.

Muranda (Ibid: 27) gives one other valid aspect concerning the review of literature. He says, “In research, every subject tends to have some outstanding researchers whose works are commonly quoted because their views form ground rules for the subject”. There are outstanding researchers on the concepts of: hegemony, hegemony of English and on how the hegemony of English ought to be challenged. Outstanding scholars on the theory of ‘hegemony’ and the theory of hegemonies come into existence and on how hegemonies can be challenged include the neoliberal theorists, the conventional classical Marxist theorists and the neo-Marxist theorists. The neo-Marxist theorists are what this study terms the Gramscian and post-Gramscian scholars.

The works of these outstanding scholars are reviewed in chapter 3 when the researcher discusses the theory of hegemony. That theory is used to critically analyse what different scholars propose as plans and action plans for successfully struggling against the hegemony of English in post-independence Africa.

Outstanding scholars in the study of the hegemony of English and how that particular hegemony can be challenged include among many more: wa Thiongo (1987, 1990, 1998), Prah (2000), Chiwome and Thondhlana (1992), Chiwome and Gambahaya (1998), Chimhundu (1987 & 2001), Mazrui (1978, 1990, 1998 & 2004), Mutasa (2006), Nyerere Cited in Tagama (1996) and in Brock-Utne (2005), Lamming (1995), Crystal (2003), Achebe (1975, 1988), Aschcroft et. al (1989), Kachiru (1990), Chinodya (1999), Ngara (1985), Chinweizu et. al (1980), Magwa (2008), Wright (2004), Short and Kim (1999) Singh (2000). The works of all these and other many more scholars are reviewed in chapter 2 of this study.

1.6 RESEARCH METHODOLOGY

Details on the methodology that is used in this study are given in chapter 4 of this study. Generally speaking, the research design for the study is the qualitative design. Muranda (2004: 53) says of qualitative research, “Qualitative research is research that cannot be meaningfully quantified. Such research involves small samples of respondents who provide descriptive information about their thoughts, feelings and beliefs that cannot be easily projected onto the total population”. This study selected the qualitative research design since it sought to establish group and personal opinions of students, educationists, fiction writers, scholars, stakeholders in organizations that deal in language growth and development in Zimbabwe on how the hegemony in question can be successfully challenged in Zimbabwean university education and in the teaching and writing of Zimbabwean literature. In that sense, the study had roots in human thoughts, feelings and beliefs on how best Zimbabwe and Africa can deal with the hegemony of English in the afore-mentioned domains. This study resorted to the use of a case study approach. A case study is, “a unity of analysis in research that supplies the sought answers”, (Muranda, 2004: 54).

The general case study for this research was post-independence Africa's university education and literary practice. The two domains made up the study's macrocosm case study. However, since it is a mammoth task to deal with all the countries of Africa in a single research,, the study used Zimbabwe's university education and literary practice as the microcosm case study for the research. The reality is that, nearly all the domains of life in post-independence Africa are negatively affected by the hegemony of English. They include the judiciary system, the education system, the political system, the economic system, the socio-cultural system and the area of artistic creations of which literature writing is part. It may have proved a mammoth task for the researcher to deal with all these domains in single study. As such, this study selected university education and literature teaching and writing as the two domains for use in this study. Examples to concretize facts were drawn from Zimbabwean and African university education and literary practice.

Participants in the study ranged from university students, university lecturers, university departmental chairpersons and deans of faculties, scholars and critics and some major stakeholders in organizations that deal in language growth and development.. Some fiction writers also participated in the study. That was because the business of writing fiction involves language choice and practice.

Research instruments which were preferred for the study included in-depth personal interviews and questionnaires. Those interviews were carried with university departmental chairpersons and/or faculty deans, and with some stakeholders in institutions and associations that deal with language development. These were also carried out with fiction writers. All these categories of people were the researcher's key informants on the nature of the hegemony of English in Zimbabwean education and literary practice and how it was being challenged. University lecturers and university students, who belonged to the departments that were on target in this study, received questionnaires which they completed and returned to the researcher.

Since the present researcher was a university student for years and has been a university lecturer for more than five years now, he also used his own experience as both participant and observer in university education system to present and analyse data. Desk research proved valuable in all

aspects which were treated in the study. This was all because every “Good research does not exist in a vacuum. Research findings should be an extension of previous knowledge and theory as well as a guide for the future activity”, (Polit & Ilungler, 1993: 37).

The major sampling techniques which were used during the research belong to the category of non-probability sampling techniques. The key-informant technique and the convenience sampling technique were preferred in almost all the cases involved in the study. Data analysis involved tabulation of data and of statistical frequencies. It was analysed on the basis of comparison. What different stakeholders asserted when responding to the questionnaire and to interview questions was compared as a means of fact finding. Data was discussed on the basis of the two theories that were adopted for the research. The theories were the theory of hegemony and the evolutionist approach to African history. Data was also discussed on the basis of what happened and what is happening in some different African countries and in university education in Africa and in the teaching and writing of African literature on the level of language choice and practice. Furthermore, it was discussed on the basis of information gathered using the participant and observer technique.

1.7 THEORETICAL FRAMEWORK

This study resorted to the use of a multiple theory approach to discuss and critically assess: a) propositions made by respondents to the questionnaires and interviewees on how best the hegemony of English ought to be challenged in university education and in the teaching and writing of African literature b) efforts so far made by Zimbabweans towards challenging the hegemony of English in Africa. In the first place, the study used the Marxist and neo-Marxist (Gramscian and post-Gramscian) concepts of hegemony to discuss: the nature of the hegemony of English in Africa and elsewhere in the world. The same concepts were used to study the link, which exists, between superpower politics and the hegemony of English, and to study the strategies which the superpower uses to perpetuate the hegemony of English in Africa. Furthermore, the researcher used the same concepts to critically appreciate the views of the different stakeholders on challenging the hegemony of English in African education and literature. The concepts in question are discussed in detail in chapter 3 of this study. The study developed a socio-historical theory, which it terms the evolutionist approach to African history

as the alternative plan of action for challenging the hegemony of English in post-independence Africa.

Sorensen (2004: 14) captures the importance of concepts and theories in research when he says that, “Concepts and theories are important because they constitute an essential part of the lenses through which we look at our subject”. The theory that was developed for this study is what the researcher has termed an evolutionist approach to African history. The theory served as “part of the lenses through which [the researcher look[ed] at the subject” under study. The issue of the hegemony of English in post-independence Africa was the subject which was under study, The evolutionist approach to African history as a theory was both socio-historical and global in its outlook. The approach placed African history and the African state-nation at the centre of global politics and general developments that have direct influence on African populations and societies and on African education and literature.

Sorensen (Ibid: 7) also captures the value of history in theory formulation when he says that, “History is important for one simple reason: we must have some notion of what existed before in order to assess properly the extent to which change has taken place”. In that sense what it means is, an understanding of the nature of the hegemony of English in post-independence Africa is made possible by studying the dynamics of language choice and practice in the pre-independence era. In this study, history is not solely the study of the past for it is the study of the past in relation to the present and the future. That definition of history indicates that, a theory that can fully expose the nature of the hegemony of English in post-independence Africa has to foreground the conditions and factors which relate to language choice and practice in pre- and post-independence Africa. Above all, it should be able to project in to the future with the hope of establishing the extent to which what societies anticipate shape their present realities in language matters. As such the evolutionist theory that was developed for this study is premised on the idea that the past, the present and the future events of a society’s history occupy critical positions in the studying and in the struggle against the hegemony of English in post-independence Africa.

The evolutionist theory that was adopted for this study interpreted language choice and practice as both a politico-economic and a socio-cultural domain. That was all because the researcher

believed that those domains are crucial shapers of a society's historical phenomena including those which relate to language choice and practice. Furthermore, that was also because the researcher believed that, a society's history is "both cause and consequence of human [linguistic] nature" (Zeraffa, 1976: 16). Although the theory in question valued both the politico-economic and the socio-cultural environments of Africa in the discussion of challenging the hegemony of English, it subordinated socio-cultural phenomena to politico-economic realities for the purpose of meaningfully grappling with modern historical constructs which have a strong forbearance on language policy making and language policy implementation in post-independence Africa. Those constructs included colonialism, neocolonialism, nationalism, post-nationalism, transnationalism, internationalism and globalization. The constructs, were held in this study, to be politically and economically shaped and oriented. It is those same historical constructs which made up the proposed evolutionary eras and stages of African history. As historical eras and stages, they were believed to have both negative and positive influences on the whole business of language choice and practice in Africa. They were also interpreted in this study to have the potential to either perpetuate or bring to a halt the hegemony of English in the same region of the world.

The evolutionist theory which was developed for this study subordinated language matters to politics and economics for particular reasons. Firstly, the researcher assumed that there is a strong link between language and culture. That means the domain of language planning falls within the larger domain of cultural studies. In his discussion of politics, economics and culture wa Thiongo (1972: 11) says that,

But it is wrong to think of culture as prior to politics. Political and economic liberation are the essential conditions for cultural liberation, for the true release of a people's creative spirit and imagination.

Again wa Thiongo (1990: 51) has this to say, "In any case, economic and political control inevitably leads to cultural dominance and this in turn deepens the control". What that meant to the researcher was that, cultural affairs play second fiddle to the political and to the economic ones in a people's struggle for total liberation from all forms of oppression including the linguistic oppression. However, the researcher held that, although a society's cultural life is

shaped by and is at times the product of its political and economic wellbeing, still, it is the society's culture, which will in turn reflect on the political and the economic spheres of that society's process of being and becoming itself. In that sense, one can still say socio-cultural realities are politico-economic and vice versa. That means although language choice and practice falls within socio-cultural affairs, however it is also very much a politico-economic reality.

All what that implies to the present researcher was that the domain of language choice and practice is conditioned and made effective by the politics and the economics of the given society's historical era and/or stage of development. Be that as it may, language choice and practice will in turn reflect on and determine the political and economic affairs of that era and/or stage of development. What that means is, this study was carried out on the assumption that language choice and practice is inseparable from the politico-economic domains of its time. As such, this study lobbied for the idea that, the hegemony of English in Africa has to be understood within the confines of colonialism, neo-colonialism, nationalism, post-nationalism, transnationalism, internationalism and globalization, since these historical and ideological phenomena are politico-economic creations which have direct positive and negative effects on socio-cultural issues of post-independence African societies. It is with that sort of understanding that the evolutionist theory that was proposed for this study became more than simply a socio-historical theory since it was more of a politico-economic and socio-cultural approach to issues pertaining to language choice and practice in Africa.

Fasold (1984: 246) asserts that,

The term [language] planning implies that the choices made in this respect will be deliberate and explicit. They will also be made by those who wield power in society and therefore have the authority to have those decisions implemented.

The evolutionist approach, which was used in this study, was also crafted on this particular assertion made by Fasold. The present researcher assumed that, a theory which seeks to resolve issues pertaining to language planning and implementation needs to put local, regional and international power sharing dynamics into consideration. That theory has to be crafted on the

basis of a full understanding of who has the politico-economic power at local, regional and international levels at any given evolutionary stage of a society's development. That assumption came up from the idea that, any form of power pivots on and is graced by its beholder's favorable political and economic statuses first before it is complemented by his/her favorable socio-cultural wellbeing. It is with that sort of understanding that this study argued that using its military might, its political power and its techno-economic stamina the USA as the sole superpower enforces its socio-cultural and linguistic vision on other regions of the world.

That sort of link which is found between politics and language choice and practice can be elaborated using Achebe's socio-political vision. In an interview with Morell in 1975, Achebe asserted that in any given society, there are two categories of rulers. One of them is the "Man of thought" and the other is the "Man of action". The former is the artist, who devises policies and principles for the Man of action to implement for the benefit of the whole society. The latter, is the politician or ruler, who, if he has to rule wisely and according to the needs of his people, has to implement those policies and principles which the man of thought puts forward.

The politico-socio-cultural dynamics, in Achebe's propositions, were assumed by the researcher to apply to language choice and practice in post-independence Africa. For the researcher, an expert in language policy designing is like Achebe's "Man or woman of thought". The politician or ruler, who has the power to implement or simply discard the expert's proposed language policies, is also like Achebe's "Man and/or Woman of action". What that means to the researcher was that, the duty of the "Man and/or Woman of thought" (language expert) is designing language policies for his/her society and the ruler alike. The ruler/politician, who is the "Man and/or Woman of action", has the duty, authority and power to implement language policies. There is a possibility, but of course it's a rare possibility where an individual can be both an expert in language policy designing and a ruler of a society. If it happens that there is such an individual, then he/she will be both a Man and/or Woman of thought and that of action.

It is as if, Arends et al (Cited in Singh 2000: 113) are contributing to this whole debate on the existence of two types of rulers in any given society when they say that. '...linguists...have no political power and politicians generally have no sociolinguistic knowledge...so the interchange of ideas [is] necessary between the two groups...' This study was carried out on the assumption

that, if an individual, who is only a politician/ruler and is not a language expert, goes all the way to design language policies and to implement them, then, there is apt to be a problem. The problem arises since that particular individual, despite his/her having the authority and power to implement language policies, does not have the right knowledge to design them. The same scenario applies to an individual who is only a language expert and not a politician/ruler. If he/she designs language policies and then seeks to implement them without the help of the ‘Man and/or Woman of action’, problems may arise. They arise simply because that particular individual despite his/her having the knowledge to craft language policies he/she has no authority and power to implement them. In effect that authority will only be granted by the ruler/politician (Man and/or Woman of action). Therefore, what that means is, language policy designing is the domain of language experts and policy implementation is in most cases the domain of rulers/politicians. If the two, the language expert (Man and/or Woman of thought) and the politician (Man and/or Woman of action) do not work hand in hand problems are apt to erupt in the business of language choice and practice. The same riddle implies that, if language planning is done outside political confinement, the proposed policies will not be implemented for use in the society. Again if politics rules out language planning activities in its move to implement language policies, disaster is apt to strike.

This sort of understanding, which has been discussed above, led the evolutionist theory proposed for this study to foreground the hegemony of English in Africa in relation to local, regional and international political dynamics. In effect, during the study, the present researcher assumed that, theories which do not uphold the dialectics of language planning and politics of power may fail to neutralize those odds which militate against language policy making and language policy implementation activities in Africa.

The evolutionist theory, which was developed for this study, divided the history of the former British colonies of Africa into five eras. The eras are namely, Pre-colonial/Pre-national, Colonial, Neocolonial, era of Nationalism and the post-national era. The study divided the Post-national era into three historical phases namely Trans-nationalism, Internationalism and Globalization. Whilst the history of former British colonies of Africa is divided into five stages, the history of those states which were never colonized (wherever they are located in the world) is divided into three eras. The eras are Pre-nationalism, Nationalism and Post-nationalism. Again the Post-national era has the three stages namely, Trans-nationalism, Internationalism and Globalization.

Each of the eras and stages of the history of the former colonies of Africa is interpreted to be characterized by specific politico-economic realities which shape the socio-cultural ones. Therefore the study argued that language choice in any era or stage of history is conditioned by politico-economic environments of that era or of that stage of development. However the study also argued that socio-cultural realities (Including those of language policy making and implementation) will in turn reflect the politico-economic realities of the given era or stage of history. In other words, in this study, the hegemony of English was interpreted to be perpetuated by specific politico-economic realities at local, regional and international levels. In turn, that hegemony is held to be a reflection of the nature of the politico-economic realities of each of the three levels. This sort of understanding led the researcher to discuss the hegemony of English in Africa from an understanding of the current nature of superpower politics and the influence it has on both regional and local politics.

1.8 CONCEPTUAL FRAMEWORK

This study sought to challenge the hegemony of English in post-independence Africa using a historical approach. Hegemony of English in this study referred to the unruly domination of the indigenous African languages by the English language. The study perceived that hegemony to have strong links to superpower politics. The study operated on the idea that, in an era of its hegemonic rule, the superpower, makes sure its language ‘...becomes the medium through which a hierarchical structure of power is perpetuated and the medium through which conceptions of ‘truth’, ‘order’, and ‘reality’ become established’ (Aschcroft et. al 1989: 7). In that sense, the hegemony of the language of a superpower such as English is symptomatic of a society’s domination on the level of politics, economics and culture. Generally, this study sought to challenge the hegemony of English through challenging superpower politics which perpetuates it. Since the study perceived the hegemony of a language to have strong links to superpower politics, what that means is the evolutionist approach to the history of Africa, sought to challenge the hegemony of English through strategies that lead to the neutralization of superpower politics in Africa and the world.

An evolutionist approach to African history is both a politico-economic and socio-cultural approach to the study of language choice and practice in Africa. The approach is premised on the

idea that African states are evolving from one era of history to the other as changes happen in politico-economic and socio-cultural realities at local, regional and international levels. The approach divides African history into specific historical eras and stages for the purpose of unearthing how each era's or stage's politico-economic and socio-cultural realities interfere with a people's choice of language. The approach realizes that superpower politics is directly behind creating and perpetuating the politico-economic and socio-cultural environments which characterize the historical era(s) under its dominance. As such, the approach strongly links the study of the hegemony of English in Africa to superpower politics.

Superpower politics is politics of world leadership. In this study, it relates mostly to the politico-economic and socio-cultural activities of the USA (as the current superpower) and to those of Great Britain (as the former superpower and core ally to the USA). In the study, superpower politics is held to have direct and indirect influences on activities of language choice and practice in Africa.

1.9 SCOPE OF THE STUDY

This study sought to lobby for the use of an evolutionist approach to the history of Africa as a plan and action plan for struggling against the hegemony of English in university education and literary practice in post-independence Africa. Basically, it used Zimbabwean university education and literary practice as case studies. The study is divided into seven chapters as follows:

Chapter one is an introductory chapter. It presents background information which is crucial to the carrying of this study. The chapter covers the following items; Background of the Study, the study's Research Problem, its Aim and Objectives, the Study's Research Questions, the Justification of the Study, Literature Review, Research Methodology, its Theoretical and Conceptual Framework and its scope. Chapter 2 reviews literature by some outstanding scholars of African and non-African descent which has some relevance to this study. Chapter 3 of this study discusses the two theoretical approaches which were used in this study. Those theoretical approaches are the hegemonic theory and the evolutionist approach to the history of post-independence Africa.

The 4th chapter of this study presents the methodology for the study. It discusses the study's research design, its participants and the research instruments which were used to collect data and the methods which were used to present, analyse and discuss the research findings. Chapter 5 of this study, analyses data got from questionnaires and interviews. Basically it establishes the nature of the hegemony of English in Zimbabwe's university education using the six targeted departments of the two universities that were considered for this study. Those universities are the Midlands State University and the Great Zimbabwe State University. The chapter also established how the hegemony in question is being challenged in those departments.

Chapter 6 of this study discusses research findings. It focuses on the strategies which participants proposed to the struggle against the hegemony of English in Zimbabwean university education and in the writing of Zimbabwean literature. It also discusses those reasons participants gave for upholding particular strategies. It discusses them using tenets of the proposed evolutionist approach to the history of post-independence Africa, scholarly views and information got through participant and observer technique. The 7th chapter of the study is the general conclusion. It gives the summary of the study's research findings and recommendations.

1.10 DEFINITION OF KEY TERMS

Language – is a system of verbal signs which makes communication possible and is an important aspect of its native speakers' culture

Language planning - deliberate and explicit choices of languages made by those who wield power in society and therefore have the authority to have those decisions implemented.

Indigenous African language- is a language that developed within the histories and cultures of Africa as it is defined by geopolitical boundaries and has the bulk of its mother tongue speakers in Africa.

Indigenous Zimbabwean language – is an indigenous African language which has mother tongue speakers who are Zimbabwean citizens by birth,

Foreign African language – is a language that developed in the histories and cultures of the other continents of the world save Africa but will be spoken in Africa as it is marked by geopolitical boundaries. The bulk of its mother tongue speakers will be found outside Africa.

Foreign Zimbabwean language – is a foreign African language that is spoken by a section of the Zimbabwean population,

Medium and/or language of instruction – is a language that is used to conduct academic proceedings in a formal educational set up

Medium and/or language of academic essay writing – is the language which is used to produce academic work in a formal educational set up

de jure language and/or medium of instruction – is a language that is officially recommended by a university and/or a university department for use in academic proceedings

de facto language and/or medium of instruction – is a language that is used in academic proceedings without the official recommendation from either a university or a university department

de jure language and/or medium of instruction – is a language that is officially recommended by a university and/or university Department for by students when they produce academic work in black and white.

de facto language and/or medium of academic essay writing – is a language, which students use to produce academic work in black and white in spite of the fact that a university and/or a university department will not be officially recognizing its use to that effect.

Hegemony of a language – is the supremacist position, which a language enjoys over other languages as a result of its predominant use in a given domain of a society's life

Hegemony of English – is the supremacist position which English enjoys at the expense of indigenous languages as a result of its predominant use in particular domain of a given society's life.

Superpower – is a state, which as a result of its military, political and techno-economic power and favourable position in world affairs, exercise direct and indirect influence and control on weaker states

Superpower politics – this is the sum total of the activities of the superpower, which enable it to control and influence directly and indirectly, militarily technologically or otherwise, the direction in which world affairs should go

Evolutionist approach to the history of Africa – is an approach that lobbies for the idea that Africa is evolving from one era of history to another. It divides those eras into three eras namely Pre-colonial/Pre-national, Colonial, Neocolonial, National and post-national. Some eras have stages and phases. However this era, stage, phase of development is held to have its impact on language choice and practice,

Pre-colonial/Pre-national era – is the period before Africa was colonized by Western powers and is a period when African countries had not achieved statehood an nationhood,

Colonial era – is the era when African countries suffered economic and political domination by western powers,

Neocolonial era – the period after African countries attained political an not economic and socio-cultural independence from the Western powers – it is an era of superpower politics (Americanization and Englicization of the world).

Era of nationalism – is an era above that one of Neocolonialism which is marked by African countries' attainment of genuine statehood and nationhood. It is an era not of neocolonies but of state-nations of Africa

Postnational era – is an era above the era of Nationalism which is marked by sub-regional, regional, international and global integration of African and the other nation-states and state-nations of the world. It is an era of inter-statism and multilevel governance that will emerge and proceed on the basis of mutual understanding between and among nation-states and/or state-nations and regions of the world. It has three stages namely Transnationalism, Internationalism and Globalization

Transnationalism – is the first stage of the Postnational era which is marked by sub-regional and then regional integration of either state-nations or nation-states from the same region of the world,

Internationalism – is the second stage of the Postnational era that is marked by inter-regional integration that will be based on mutual understanding and not on the model of dominance and subservience. It comes after the stage of transnationalism.

Globalization – is the third phase of the Postnational era. It is considered in this study to be the highest stage of humankind's growth and development. It is a stage of total inter-regional integration based on mutually defined universally binding politico-economic and lingo-cultural and other values. The stage might not even be reached by humankind without proper planning. It comes after the stage of internationalism in the evolutionist history of Africa.

Nation-state – is a country which attains nationhood before it attains statehood

State-nation – is a country that attains statehood before it attains nationhood,

Statehood – people within a territory making up a community of citizens with political, social and economic rights

Nationhood – people within a territory making up a community based on linguistic, cultural and historical bonds

1.11 CONCLUSION

Chapter one has given the background of the study, the study's research problem, its aim and objectives, its research questions and justification for carrying it out. It also gives the study's theoretical framework, its methodology, its conceptual framework and its scope. The chapter also defines some terms that are key to this study. Chapter 2 reviews literature which is related to the study.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviews literature which treats matters to do with language choice and practice in postcolonial situations and societies. The chapter categorizes scholarly works into three. The three categories are: works by scholars of non-African descent, works by scholars of African descent and works by scholars of Zimbabwean descent. What that means is, the second category is of works by scholars of African descent who are not of the Zimbabwean origin. The third category is the category of works by scholars of an African descent, who are of a Zimbabwean origin. The thrust of the chapter is to establish how much those works relate to the objectives and research questions of this study.

2.2 WORKS BY SCHOLARS OF A NON-AFRICAN DESCENT

Crystal (2003) discusses factors which help English to emerge as a global language. He gives points such as that, English is the language of international communication, of science and technology, of religion and ideology, of trade and commerce in the world. As such, it is a global language. While his is a worthy research at the moment when English is enjoying a dominant position in the world, Crystal seems to overlook the point that all that he gives as evidence of 'English as a Global Language' is evidence of its hegemonic status in the world. It is also evidence of how much a superpower connects its language to important world affairs in order to maintain its hegemonic rule. In that sense, what Crystal outlines and discusses as evidence of the strides that English has made towards becoming a world language helped the present researcher to discuss the strategies which the superpower employs to perpetuate the hegemony of its language as a mechanism of perpetuating its hegemonic rule.

In the study Crystal's stance on the hegemony of English in global affairs is what the researcher has considered to be an assimilationist approach to the struggle against the hegemony of English in university education and in the teaching and writing of African literature. The stance upholds the hegemony of English on the basis that English has already become the 'global' language,

English plays the role of a ‘neutral’ language in multilingual Africa, English is the language of science and technology etc. The approach lobbies for the acceptance of the dominance of English over indigenous African languages in global affairs and approves of the English-indigenous African languages diglossia. The diglossic relationship perpetuates the hegemony in question. Crystal’s assimilationist stance is clear-cut when he says that, “If there is a critical mass, does this mean that the emergence of a global language is a unique event in evolutionary terms? It may be that English, in some shape or form will find itself in the service of the world community for ever” (2003: 191).

The major weaknesses of the approach is that it neglects that any language can do what any other language can do particularly “in a good receptive and normative climate and in a sociologically rich soil” (Mazrui 2004: 60-61). That good receptive and normative climate and that sociologically rich soil are anachronisms in a neocolonial environment. They are aspects of the era of nationalism as it is discussed in the 3rd chapter of this study.

Wright (2004) links the rise and fall of world languages to and from hegemonic positions and the whole question of language choice and practice at national, regional and international levels to the rising and falling of superpowers and to the transition of world societies from nationalism to globalization. Wright’s ideas proved valuable to the researcher when he diagnosed, in Chapter 6 of this study, scholarly recommendations on how post-colonial societies ought to challenge the hegemony of English. Scholars, especially of African descent, seem to have a tendency of making recommendations on language choice and practice outside an understanding of the impact superpower politics has on language choice and practice in the different regions of the world in a neocolonial environment. However, the problem with Wright as a guide to the present researcher was that Wright seems to glorify English as the “global” language, neglecting in the process the neocolonial role, which it plays in African societies. Hers can also be termed an assimilationist and/or a quasi-assimilationist approach to the struggle against the hegemony of English in post-independence Africa. Her assimilationist and/or quasi-assimilationist stance is clear-cut when she says that “The language question is, at present, resolving itself through principles of lingua franca adoption.....and English is the solution for the present and for the foreseeable future” (2004: 173).

Flint (2006), gives introductory information on geopolitics. He also selects Modelski's Model of World Leadership to discuss superpower politics that is championed by the USA as the current sole superpower and World Leader. His views on superpower politics were of service to the present researcher when he sought to discuss the current nature of superpower politics, its link to the hegemony of English and those strategies which the superpower uses to perpetuate the hegemony of English in Africa and other regions of the world. However, as Flint behaves like a neoliberal geo-politician, he puts unnecessary emphasis on Modelski's Model paying lip-service to Wallerstein's World Systems Theory. Modelski's Model of World Leadership, has roots in neoliberal theories. As such, it views the hegemonic power (superpower) as a 'World Leader' whose hegemonic endeavours are acts of benevolence that are meant to benefit the world at large. As a disciple of neoliberal theorists, Modelski asserts the same view that the superpower (hegemonic power) is a 'Leader' whose benevolence benefits the whole world. Wallerstein's World Systems theory discusses superpower politics as hegemonic. For Wallerstein the superpower is a hegemonic power whose mission in the world is to pursue selfish goals that benefit it and her allies and not the world at large. Whilst Modelski's Model proved worthy to the researcher when he discussed the rise and fall of superpowers, its neoliberal stance was not tolerated in the study. Therefore it was critiqued, re-shaped and modified by the researcher using tenets of Wallerstein's World Systems Theory, and tenets of the Conventionalist Classical Marxist Theory and tenets of the Gramscian and post-Gramscian scholars on hegemony.

Although Flint does not treat the question of language choice and practice in world affairs, his neoliberal stance which calls nations to accept superpower politics as centrifugal and benevolent has the potential to push the world population to accept the hegemony of the current superpower's language (English) as of benefit to the world. The neoliberal theory is one of the foundations of the assimilationist approach to language matters. The weaknesses of the assimilationist approach to the struggle against the hegemony of the hegemony of English in a neocolonial environment are discussed in Chapter 6 of this study.

Bleiker (2000) discusses how language can be used to mount dissent acts and activities by a people in a society. In the process, he discusses the position of language in politics. He

establishes that language is the playground of politics. He therefore asserts that languages are not neutral they carry specific political values and thinking patterns. His views are summed up in these words,

languages are never neutral. They embody particular values and ideas. They are an integral part of transversal power relations and of global politics in general. Languages impose sets of assumptions on us frame our thoughts so subtle that we are mostly unaware of the systems of exclusion that we are being entrenched through this process. (2000: 215)

Bleiker's research findings on the interface of language and politics are very valuable to this research for this research was carried out on an understanding that language choice and practice is a political domain. Since it is a political domain, it should be studied from a full understanding of political developments at national, regional and global levels. Therefore the study held with value Bleiker's view that,

Language then is no longer seen as mere medium of communication. It is also the very site where politics is carried out. Critiquing practices of global politics is thus a process that cannot be separated from critiquing the language through which these practices have become normalized and objectified, (2000: 217)

Owing from what Bleiker asserts, the researcher learnt to discuss how the hegemony of English can be challenged in post-independence Africa from an understanding that, global political practices, which are in fact practices of the current superpower, the United States of America are closely linked to English as the language the superpower uses to carry out and impose those practices on the nations of the world.

Although Bleiker's research findings were of benefit to the researcher, they were to some extent a disservice to him. Bleiker's views have roots in the Sapir-Whorf relativist theory. The peak of Sapir-Whorf hypothesis as Mazrui and Mazrui (1998) have discovered, is the Linguistic determinist theory. That theory proposes that language determines human behavior, human character and all other things in the universe. His view that, "Languages impose sets of assumptions on us frame our thoughts so subtle that we are mostly unaware of the systems of exclusion that we are being entrenched through this process" is truly deterministic. It portrays human beings as helplessly controlled by language in their behaviours and general proceedings

and conducts. Linguistic Determinism gives birth to what the researcher has called an essentialist approach to the struggle against the hegemony of English. The approach celebrates indigenous languages as the centripetal forces in post-independence Africa's activities of development and of nation building whilst foreign languages are the centrifugal forces in those activities. Essentialist scholars, lobby for the substitution of English by indigenous languages in university education and other domains.

The present researcher moved away from Bleiker's linguistic determinist approach to language matters when he argued that it is not language which determines politico-economic and socio-cultural activities of post-independence African states. Rather he argued that it is the states' military, political and techno-economic position in the world which determines their socio-cultural and lingo-cultural activities. However, the researcher further argued that the socio-cultural and lingo-cultural activities of those states will reflect on and cement their political and techno-economic activities in world affairs.

Barker (2008: 75) makes two statements on language and culture. In the first place he says, "Language is the privileged medium in which cultural meanings are formed and communicated." In the second place he says, "Language is the means and medium through which we form knowledge about ourselves and the social world". On one hand, the two statements by Barker imply that both language itself and the process of learning it are connected to culture and to knowledge formulation and acquisition. On the other hand, the statements imply that, learning a foreign language exposes an individual to a foreign culture and to a foreign technical know-how and technical know-what whilst learning an indigenous language implies learning indigenous cultural values and indigenous technical know-how and technical know-what. The two assertions which Barker makes informed the researcher on the idea that the hegemony of a language is experienced and accepted by the learner through the process of learning the language since it is language which forms and transmits cultural meanings and since it is through language that human beings form their knowledge of the environment which is around them. In fact, the present researcher used Barker's research findings as canons for analysing how the superpower and other rulers perpetuated and still perpetuate the hegemony of English in post-independence Africa.

Although his research findings were important in this study, Barker's approach again has roots in a Linguistic Determinist Theory, which of course has roots in the Linguistic Relativist Theory. As such Barker seems to put unnecessary emphasis on the connectedness of language and culture and language, human thought and knowledge acquisition to the extent that one may end up thinking that language is the crucial generator and dynamo of cultural values and know-how. To emphasise the idea that language is the crucial generator of cultural values may be to miss the important roles which politics and economics play in the formation of cultural values and cultural know-how. In fact, Chinweizu et al (1980) remind us that, although languages carry cultural values, they are not the crucial generator of the values which they carry and transmit. The present researcher worked on the idea that what generate cultural values is not language but the political and the techno-economic environment that characterize the era at hand. For instance, the political and techno-economic environments of the neocolonial era generate lopsided cultural values in Africa and the other countries of the Third World. When he worked on that assumption, the researcher avoided the linguistic determinist pitfall in his discussion on challenging the hegemony of English in post-independence Africa. In fact the researcher came to the conclusion that, although an essentialist approach can be an option for challenging the hegemony of English in his proposed stage of Nationalism, it cannot be an option for challenging the hegemony of English in his proposed era of Neocolonialism.

Short and Kim (1999) treat the contribution of world cities to their proposed three broad categories of globalization namely economic, political and cultural. In the process, they treat the hegemonic status of English in a seemingly globalizing world. They assert that, language is power and power has roots in language choice and practice. Their research is important in this study since it gives the present researcher a lot of insight in debates on globalization and on the territorialization, deterritorialization and reterritorialization of English as the language of the current superpower (USA). Although their views were informative to the present researcher in his research endeavours, their view that, language is power and power has roots in language seems to be embedded in the Linguistic Determinism. In their view, it is language which determines who has power. However for the present research it is military, political and techno-economic power which gives someone, which gives a particular state(s), which gives a continent(s) power over language choice and practice.

The other thing is that, the two researchers' concepts of territorialization, deterritorialization and reterritorialization of English in Africa and the Third World, are suggestive of the emergence of what Crystal (2003) has called 'New Englishes' and what Kachiru (1990) has called "Non-Native Englishes". In that sense, the ideas of 'deterritorialization' of English and its 'reterritorialization' in Africa point to what this research has termed the 'syncretic' approach to challenging the hegemony of English in university education and in the teaching and writing of African literature. A syncretic approach to the struggle against the hegemony of English in post-independence Africa as it is understood in this study, connotes to the indigenization (call it Africanization, Zimbabweanization, Nigerianization, South Africanization, hybridization) of the English language for use in the different discourses in Africa. This approach, which Shot and Kim lobby for, is viewed in this research to be aiding English, "in some shape or form [to] find itself in the service of the world community for ever" (Crystal, 2003: 191). Unlike Shot and Kim who welcome the 'reterritorialization' of English in non-English speaking countries, this study operated on the idea that 'indigenizing', 'hybridizing', and 'Africanizing' English is Africa's copying mechanism to the hegemony of English, it is not a method of struggling against the hegemony in question.

Singh (2000) discusses the link between Pidgins and Creoles. He assesses how a Pidgin develops into a Creole. In the process, Singh exposes and defines certain terms which are linked to language planning. These terms include language planning, 'vernacularization', linguistic assimilation, internationalism and others. Different as they are, the terms were quite crucial during the study and Singh's research findings proved to be of paramount importance in this study when the researcher worked towards establishing his evolutionist approach to post-independence African history and when he discussed the methods which scholars have so far proposed as action plans for challenging the hegemony of English in African education and literature.

Furthermore, in his discussion of the language situation in Trinidad and Tobago Singh explores and evaluates how the British colonialists perpetuated the hegemony of English in the education system of the island. He mentions the use of corporal punishment to that effect. He also discusses the introduction of English literacy tests in the Trinidadian education system. His findings were informative to the researcher when he discussed how the British colonialists and the USA as the

current sole superpower perpetuate the hegemony of English in post-independence Africa's programmes of education and literature writing.

Although Sing has terms which were crucial to this study, what he gives on each of them is less than enough to be of value to this study since Singh treats those terms in passing. The other thing is that Sign seems to uphold an essentialist approach to the struggle against the hegemony of English in Third World countries. His essentialist view is clarified when he disapproves of Morgan Job, the Minister of Parliament after he "Commented that school children in the islands must be instructed only in Standard English" (2000: 111). His recommendation was contrary to the Trinidad and Tobago's Educational Policy Paper 1993-2003, which had recommended the use of Creole languages in education, (Ibid). What should be taken note of is that, the essentialist approach as this study argues is not an option in a neocolonial environment. In a neocolonial environment it is like, what the President of South Korea asserted in his New Year Conference Address in 2002 when he said that, "Learn English or face being left out" (Cited by Mutasa 2006: 82).

Lamming (1995) asserts that English has become a West Indian language. He believes, it is now up to the West Indians to do whatever they wish with the language. Although he makes this assertion making reference to the West Indian Islands, the assertion pushed the present researcher to debate on how possible it is for a colonial or any other foreign language to become indigenous in postcolonial societies of Africa, which are currently battling against the hegemony of English. Lamming's assertion was applied to Africa since both the West Indian Islands and the African societies are postcolonial states.

Lamming's approach to the whole issue of the hegemony of English in Third World states seems to be informed by an assimilationist approach to the issue. Generally speaking, the present researcher argued against the assimilationist approach as the solution to the hegemony of English. He argued that, the approach suits the neocolonial environment for that environment is too English. McPhail (2006), has the view that, what the researcher terms the neocolonial environment is an environment that is characterized by what he has called 'Electronic Colonialism'. Electronic colonialism is in short colonization of the world that is perpetuated by the USA as the sole superpower within the electronic media which it directly and indirectly

controls using its language (English). In fact, for the researcher, both colonialism and neocolonialism are de facto and lopsided era of African history which should run from pre-nation era, to National era and Postnational era. Since the two are de facto and lopsided era of African history, the language that enjoys hegemonic status in those eras is also a de facto and lopsided language of colonialism and neocolonialism

On the contrary to what Lamming asserts this study argues that considering English to have become an African language ,that occupies the same position with the indigenous African languages is to perpetuate the hegemony of English. In other words considering English to be now a language of neo-colonial Africa is consenting to perpetual hegemonic rule of the USA and Britain. These are the two countries which nurture the hegemony of English in world politics and other affairs.

Kachiru (1990) discusses the spread, functions and models of non-native Englishes. He views the development of non-native Englishes as a normal exercise in former British colonies of the world. He discusses how and by what means has English been ‘nativised’ in the process of literature writing in Asia and Africa. In the process, he discusses the impact of English on other world languages. His mood is that of a pro-English user and of a user who accepts the postcolonial myth that English is a ‘universal’ language and as such it is an all-important language in the world.

Whilst his study is quite fantastic, he seems to put less stress on how much English plays the roles of a hegemonic language in Africa and Asia. He also plays down the idea of the re-colonization of former colonies by the USA using English as what McPhail (2006) observes.

In fact, Kachiru adopts a syncretist approach to the struggle against the hegemony of English in former British colonies of the world. As a matter of fact, he approves of the ‘nativization’ and of the indigenization of English by dwellers of the Third World for the purpose of creating ‘non-native Englishes’ for use in that world. The researcher has argue in this research that syncretist approaches to the struggle against the hegemony help Africans to cope with the hegemony in question and not to challenge it.

In his scholarly endeavours, Kachiru calls upon linguists and other scholars to come up with new approaches to the study of English and to the development of new Englishes in former British colonies. Probably if those new theoretical approaches will emerge, they will be able to contextualize the study of English in world politics, which in actual fact is superpower politics. This study views the acceptance of the new Englishes to be a subtle way of accepting and coping with hegemonic status of English in world affairs. As such the study develops an evolutionist framework to challenge the hegemony in question.

Aschcroft, Griffiths and Tiffin (1989), in their classic *The Empire Writes Back...* discuss how the formally colonized states work towards producing modes of languages and literature that subvert colonial literary and linguistic legacies. They establish that in the process of 'writing back to the centre' inhabitants of the empire subvert the language of the centre (English) to make sure it carries the weight of their colonial and postcolonial experiences. In their discussion of how inhabitants of the empire have forced English to carry and transmit their colonial experiences, the three scholars have proposed some new terms. The terms are central and key to their arguments. The terms are 'abrogation', 'appropriation', 'English' which begins with a capital letter 'E' and english which begins with a small letter 'e'. On one hand, 'English' which commences with 'E' relates to Standard British and/or American English. On the other hand, english which begins with 'e' refers to the non-standard forms of English (new englishies) which are emerging in former British colonies. The three scholars consider the two processes of abrogation and appropriation as quite significant in former colonies since they lead to the development of 'english' as opposed to 'English'. The scholars celebrate linguistic syncretism as quite normative, vital and necessary in the process of lingo-cultural decolonization.

The study by Aschcroft et al (1989) was informative to the present researcher. It informed him of how linguistic syncretism has been used as a strategy of challenging the hegemony of English in Africa and elsewhere in the world. Be that as it may, this study avoided the blind acceptance of english as an effective method of challenging the hegemony of English in post-independence Africa. The study also avoided the blind acceptance of both English and english as normative in post-independence Africa. In fact he questioned the effectiveness of 'abrogation' and 'appropriation' as methods that can be used to 'nativize' English as means of challenging the hegemony of that language in post-independence Africa.

Rao (1995), believes that, English is no longer an ‘alien’ language to India and other former British colonies for two reasons. In the first place inhabitants of the former British colonies “are instinctively bilingual”. In the second place, Rao believes English is the language of the inhabitants of the former British colonies’ intellectual (and not emotional) make-up. He also asserts that, since English is the language of intellectual and not of emotional making in former British colonies, inhabitants of those former colonies can use it to write literature. However they cannot and should not seek to write English literature like Americans. Rather, they should write literature in English like Indians, like Africans etc. The English, which they should use in the writing of their national literatures, should be “a dialect which will some day prove to be as distinctive and colourful as the Irish and the American”. In that sense, he lobbies for the development of new Englishes in former British colonies. For Rao, the new Englishes will develop to become languages on their own as what has come to be the case with American and Irish Englishes.

Rao’s views were quite worthy to some extent. Linguistic syncretism which he is approving of was dealt with as one of the strategies which writers have since used as a method of challenging the hegemony of English in African and other literatures. The multi-million dollar question was, how effective is the ‘vernacularization’ of English as a method of challenging the diglossic relationship which exists between English and the indigenous languages in the former British colonies? The other multi million dollar question was, to what extent can English be considered to be now one of the languages of the Third World? The present researcher, unlike Rao, operated on the assumption that, it is pre-mature and a bit worse than futile to celebrate English as a form of an indigenous language for the former British colonies. To celebrate it in that regard is like accepting its hegemonic status in the former colonies. The present researcher perceived former British colonies to have become neo-colonies upon attaining ‘political independence’. In fact, the present researcher has argued that the assimilationist, quasi-assimilationist and the syncretist approaches to the struggle against the hegemony in question are Africa’s de facto survival strategies in a lop-sided neocolonial environment.

Brathwaite (1995) discusses the emergence of what he has termed “nation languages” in the Caribbean islands. He proposes that nation languages emerged in the process of linguistic submergence. The mother languages of the black slaves, who were imported to the Caribbean islands from Africa, became submerged by English, French, Dutch and Spanish. However, in their submerged status, they managed to influence change in the metropolitan languages. As a result of that influence of the submerged languages on metropolitan languages, a language which is “English and African at the same time” emerged. And that language is what Brathwaite terms “nation language”. For him, nation language is not a dialect of English rather it is a language on its own. It is nation language and not English which the Caribbean citizens use when they write literature.

Brathwaite’s discussion of how submergence of a colonized and/or enslaved language can lead to the rise of a ‘New language’ was quite informative to the present researcher. However, just like some of his Diasporan colleagues such as Lamming, Rao, New and others he advocates linguistic syncretism as the strategy for challenging the hegemony of English. The present researcher was of the view that the new (syncretic) Englishes although they appear new, they have a primordial attachment to the Standard English. The degree to which they can be used to successfully challenge the hegemony of English in postcolonial literature is yet to be established.

Barthes (cited in Bleiker 2000: 223) says, “...there is always an aspect of subjugation in the use of languages no matter how objective, neutral and objective they may appear”. Because of this assumption, Barthes (Ibid) believes that, “...freedom can exist only outside languages but languages have no outside”. With these assertions, Barthes seems to imply that language is a form of a closet. As such, whenever men enter that closet they are totally entrapped in a worldview and ideology that is dominant in that particular closet.

His views aided the present researcher to take note of the fact that the mere acceptance by Africans of English as a first, second or foreign language will enforce their entrapment in a foreign worldview and ideology. From that viewpoint, the researcher came to debate from an understanding of the fact that, English will always play the role of a hegemonic force in Africa whether or not it is imposed by either repressive or collaborative means. While this seems to be

true, Barthes' linguistic determinist approach to the study of language pushes him to debate on language issues outside an understanding of human agency.

This study, which debate how the Africa can challenge the hegemony of English form an understanding of human agency and what it can achieve, lobbied for the idea that, debates on the hegemony of English in post-independence Africa, should pay attention to the fact that human beings are agents of development and change. Once they get a chance, they can change the world for the better. In that way, human beings have the potential to break loose the linguistic closet of a foreign language in different ways. Breaking that linguistic closet will allow then to operate freely in their languages. The study also lobbied for the idea that, breaking the closet of the language of the superpower lies in the neutralization of the contemporary hegemonic superpower politics. African states can move towards breaking it through working towards attaining statehood first and then nationhood. Once they achieve statehood and nationhood, they will be able to evolve from the Neocolonial era as they enter the era of Nationalism. It is in the process of evolving from neocolonialism to Nationalism that they can break the linguistic closet that is created for them by English as the language of the superpower.

Antonio Gramsci, (cited in Ives 2009: 673) views linguistic ability as directly related to personal identity to human self-worth and to the ability to think critically and creatively. Therefore, for Gramsci, linguistic ability is much more than just acquiring an instrument of communication. It is with this sort of understanding that on 26 March 1927 Gramsci sent a letter to his sister Teresina urging her to make sure she lets her son (Franco) speak Sardinia – the child's mother language. Gramsci wrote,

I hope that you will let [Franco] speak Sardinian and will not make my trouble for him on that score. It was a mistake in my opinion not to allow Edmea [Gramsci's niece] to speak freely in Sardinia as a little girl. It harmed her intellectual development and put her imagination in a straitjacket...I beg you, from my heart, not to make this mistake and to allow your children to absorb all the Sardinian spirit they wish and to develop spontaneously in the natural environment in which they were born....(Cited by Ives, Ibid: 673).

With these words Gramsci asserts that a local language carries the spirit and humanness of its people. It is the foundation of their knowledge and intelligibility. It is also the foundation of a people's proper and wise imagination. On the contrary, a foreign language learnt at an early stage of one's life is perceived by Gramsci to have the potential to destroy his/her intellectual

ability, his/her worldview, and his/her local spirit and humanness. That means, an alien language is always hegemonic, since it almost always carries an alien spirit, worldview and set of knowledge and intellectual patterns.

Gramsci's begging of Teresina to let Franco speak Sardinia marks his deep realization of the importance of local languages to the development of children psychology. In that sense, Gramsci schooled the present researcher on the fact that, a foreign language, learnt either in good or bad faith and spirit will always play the role of a hegemonic force in a given society. However, Gramsci seems to concentrate on the importance of learning an indigenous language in the early life of a child. He does not focus on the role of those languages in later life when the child pursues university education. It is university education which is one of the focal points of this study. The idea of introducing the infants to mother-tongue education in the early stages of their educational careers was adopted by British imperialists in Africa. In former British Africa, African children were instructed in indigenous African languages in the first three years of education (Mazrui, 1978). From the fourth year up to university level, English was the medium of instruction. That did not work to curb the hegemony of English. Rather it perpetuated it. Therefore what Gramsci proposes seems to fall short of challenging the hegemony of English in Africa. In fact, the approach he is lobbying for cannot serve to successfully challenge the hegemony of English in post-independence Africa. Rather it perpetuates it. That approach, is what this research, following Mazrui and Mazrui (1998), has called a quasi- and/or semi-assimilationist approach to the struggle against the hegemony of English.

Ives (2009), who appears like a close disciple of Antonio Gramsci, resorts to the use of Gramsci's theory of hegemony to make recommendations on language choice and practice of the former colonies. In the process, he defines hegemony of English as the uncritical acceptance of the supremacy of English in world affairs. He thinks hegemony of English can be curbed through promoting local languages in the early years of a child's educational career. Ives' research was important to the present researcher since it clarified for him Gramsci's theory of hegemony and Gramsci's stance on indigenous languages versus the metropolitan ones. In fact, Gramsci's theory of hegemony is key and central to this study. Ives' study also equipped the present researcher with a lot of know-how on the term 'hegemony of English'. However, Ives' idea of lobbying for the promotion of indigenous languages in only the early years of a child's

educational career is quasi-assimilationist. Quasi-assimilationist approaches perpetuate rather than challenge the hegemony of English in post-independence Africa. This is because the British colonialists used it to promote and perpetuate and not to challenge the hegemony of English in colonial Africa.

Broek-Utine (2005), discusses the Tanzanian language situation from 1980 and thereafter. She examines how much the Western world interfered with Tanzania's desire to upgrade Kiswahili to the position of medium of instruction at secondary and tertiary levels of education. She also examines how much the elites of Africa worked together with the British Council to bloc the upgrading of Kiswahili to the language of instruction in post-primary school education in 1985 and 1991. In a way Broek-Utine has managed to demonstrate how much elites of Africa can behave like linguistic renegades. They lobby for the upgrading of indigenous languages in Africa's education after which they retain metropolitan languages as the languages of instruction in that education system. Broek-Utine's research helped the present researcher to unearth the role of the elitist rulers in Africa in the struggle against the hegemony of English. While Utne uses Tanzania as the case study, the present researcher uses Zimbabwe as his case study. Utne's essentialist approach to the struggle against the hegemony of English is held in this study to be of no value in a neocolonial environment. The researcher lobbied for the idea that, the essentialist approach to the struggle against the hegemony of English will become useful when Africa evolves from Neocolonialism as it enters the era of Nationalism.

Roy-Campbell (2001) discusses how a people can be empowered through language choice and practice. He uses the example of the politics of language in Tanzania. In fact he demonstrates with specific historical examples how politics at local and international levels can interfere with an African country's goal to use its indigenous languages in education. He traced how much Tanzania tried in vain to upgrade Kiswahili to the language of post-primary education from ever since Nyerere's Arusha Declaration of 1967. He exposes how local politicians and how the British Council and the Overseas Development Association (ODA) worked against Tanzania's noble goal. He also discusses Tanzania's bilingual education policy highlighting its merits and demerits in Africa's educational endeavours. Tanzania has Kiswahili as the medium of primary education and English as the medium of secondary and tertiary education. Therefore, Tanzania's use of both Kiswahili and English in its education system makes up its bilingual educational

policy. Roy-Campbell disapproves of the bilingual policy and hope that it is a multilingual (more than two language) policy and not a bilingual policy that can be more convenient for Tanzanian education system. Using the South African multilingual language policy which includes English and Afrikaans, Campbell is quick to note that a multilingual policy assume that all the languages involved in the policy are 'equal' yet in reality some of those languages may be more 'equal' than the others.

Roy-Campbell's research findings proved vital to this study in different ways. In the first place it informed the researcher of how much politicians in Africa interfere with language planning activities. The likes of Siad Barre of Somalia and Julius Nyerere of Tanzania give more than enough evidence of that reality. In the second place it gave the researcher some insights on how much the syllabi, the nature of knowledge which is generated and delivered in an education system determines the choice of the medium of education. In the third place it clarified for the researcher some merits and demerits of a monolingual, a bilingual and a multilingual language policy in Africa's educational activities. Be that as it may, Roy-Campbell seems to lack a firm stance on how Africa should proceed in the struggle against the hegemony of English in Africa's educational programmes. At the beginning of his work, he lobbies for an essentialist approach to the struggle. As he proceeds with his discussion, he shifts from supporting an essentialist stance as he lobbies for a bilingual approach. Finally he shifts from a bilingual approach to a multilingual approach. However, he is very clear that he does not go for an essentialist approach. However, lack of a firm position in the debate on how the hegemony of English can be challenged successfully in African education, serves not to challenge the hegemony but to create some form of hullabaloo that perpetuates the hegemony in question. The other thing is that, Campbell, who realizes how politics interferes with language choice and practice in African education, ends up lobbying for Africa to challenge the hegemony outside politics, through upholding multilingual policies. This study argues that, no matter how good a strategy is in the struggle against the hegemony of English, it does not reap the correct results in a neocolonial environment. Strategies for challenging the hegemony of English will only prove their worthy when Africa evolves from the era of Neocolonialism through entering the era of Nationalism.

What emerges from the review, which has been done in this section, is that scholars differ in their approaches to the struggle against the hegemony of English in former British colonies. Western scholars, especially those who have not been to Africa, lobby for an assimilationist and quasi-assimilationist approaches to the struggle against the hegemony of English. They include Crystal (2004), Wright (2004) and Gramsci (Cited in Ives 2009). Most of the scholars from the Diaspora such as, Braithwaite (2005), Rao (2005) and scholars from the Second World such as Aschcroft et al (1989) and Kachiru (1990) lobby for a syncretist approach to the struggle against the hegemony in question. Some very few Diasporan scholars such as Sing (2000) lobby for an essentialist approach to the struggle. Roy-Campbell is a Western scholar who lobbies for a multilingual approach to the struggle. Broek-Utne is a Western scholar who lobbies for an essentialist approach to the struggle. Probably these Western scholars have moved away from the assimilationist approach since they wrote their works after they had staid in Africa. That means they lobbied for what they lobbied for after they had an experience of what it is for African countries to operate in a foreign language. It is important at this point to review literature by scholars from Africa and try to establish the trends which result.

2.3 WORKS BY SCHOLARS OF AN AFRICAN DESCENT

Zabus (1991) discusses how the process of ‘relexification’ can lead to the “minting”, “re-cutting”, and ‘re-fashioning’ of the European language to force it to carry the weight of the African experience. Zabus asserts that, relexification of the metropolitan languages involves the processes of transposition, approximation, transparence, transmutation, paraphrasing and translation. These processes will allow metropolitan languages such as English to carry specific ethnic feelings and values of the characters that are found, in African literature. For, Zabus, ‘relexification’ happens: during the writing of literature in a metropolitan language and when a writer’s use of language is influenced by his own mother tongue. Therefore the product of his/her pen will be in a metropolitan language that has been fashioned and re-fashioned by underlying indigenous languages. Zabus stands as one African scholar who lobbies for the ‘nativization’ of the English language in order to enable it to carry the values of African cultures. Of course, his is a synretist approach to challenging the hegemony of English in Africa. Whilst ‘relexification’ provides one way by which the hegemony of English can be challenged, still the question of its effectiveness in achieving that goal has to be tackled. For the present researcher,

‘nativization’, domestication and indigenization of English appear to be more of methods of coping up with the hegemony in question than of challenging it.

wa Thiongo (1987), argues for the use of African languages in the writing of African literature, claiming that the use of foreign languages such as English and French in literary creations play a colonizing role of the African mind. He links the existence of the hegemony of English in post-independence Africa to colonialism and neocolonialism. wa Thiongo (1990), champions the need for a world language. In the process, he asserts that English is a good candidate for that post. However, he notes further that currently English plays an imperialist role in some regions of the world. He also notes that, as it is now, English carries and transmits some crude sexist and racist formulations. As such he holds that for English to rightly qualify as the world language, it has to be cleansed of the negative sexist and racist tendencies which it carries and transmits. Wa Thiongo (1998), seems to present a shift in thought. The essentialist position he holds in 1987 seems to have shifted a bit. In his 1998 publication, wa Thiongo seems to realize that English has the potential to carry and transmits cultural values that are separate and apart from the cultural values of its native users. He also seems to realize that indigenous African language do also have the potential to carry and transmit alien values of culture. Above all, he concludes that the use of orature in the writing of African literature is automatically the use of African languages in the writing of that same literature. That means, for wa Thiongo, every African writer who has resorted to the use of African orature and of African oral techniques in the writing of literature, regardless of his/her language of expression, has automatically used indigenous languages as media of literature writing. For instance, although a novelist such as Achebe is using English to express himself in *Things Fall Apart*, wa Thiongo regards him to be writing in an indigenous African language since he uses Igbo orature and oral techniques to narrate his story.

His new vision and definition of what writing in an indigenous African language implies leads wa Thiongo to conclude that it is difficult to conclude that African literature should be solely in African languages since there are some honest and genuine disagreements to that stance. At the end of it all, he encourages the debate on the language of African literature to continue unabated since there is no need for Africans ‘to duck their heads in the linguistic sand of Europe’ (1998: 128).

Wa Thiongo's calling upon African writers to resort to the use of indigenous African languages in the writing of African literature is laudable. However, he seems to make recommendations on language choice and practice without considering the role which superpower politics plays in that domain. As such, his propositions appear idealistic. The other thing is, his failure to maintain a trajectory of thought in matters relating to the need for Africans to use African languages to write African literature is problematic. What he thinks is the way forward in the challenging of the hegemony of English becomes vague. Therefore, this study was carried out on the understanding that studies which relate to the language of African literature need to be carried out without ceasing. That is all because language is a very important component of all artistic activities of community development and of nation building.

Wa Thiongo's linguistic essentialist approach in the struggle against the hegemony of English has been lambasted by scholars such as Aschcroft et al (1989), Tomlinson (1991), Mazrui and Mazrui (1998) and Achebe (1988, 2009). They criticize him of misconstruing the relationship between language, culture and imperialism. His linguistic determinist approach is viewed by those scholars to be irrelevant in a neocolonial era. The present researcher argued that, whilst the approach is irrelevant in a neocolonial environment, it is welcome in the era of Nationalism. In that way, the present researcher argued that eras of the evolutionist history of Africa determine language choice and practice in post-independence Africa.

Prah (2000) discusses the need to promote African languages and to downgrade colonial languages in the mass education of the Africans. What she advocates is laudable. However, Prah seems to discourse on the issue of language choice and practice in post-independence Africa's mass education without considering the role of the foundations of education and the centrality of the ideologies which inform those foundations to language choice and practice. Above that she seems not to be interested in establishing the relationship which exists between language choice and politics and the effects that relationship may have on the choice of a medium of African education as what the present researcher has done. Prah's approach to challenging the hegemony of English in the mass education of Africans is essentialist. Essentialist approaches are informed by the Sapir-Whorf's Relativist Theory which at its peak translates to a Linguistic Determinist

approach to the challenge against the hegemony of English in African education. Linguistic determinism, as the present researcher has observed, gives language more than is enough force to condition human minds outside the prevailing politico-economic, technological and socio-cultural conditions. Therefore, it leads scholars to lose foresight of the impact of different historical constructs on Africa's language choice and practice.

Nyerere (Cited in Tagama 1996), in Brock-Utne 2005) in Wright (2004) and in Roy-Cam[bell (2001) asserts that English has become "the new Kiswahili of the world". That particular statement contrasts with his 1967 Arusha Declaration. The Arusha Declaration upholds indigenization and nationalization of the Tanzanian economy. His shift in vision has bred debate in this study since his Arusha Declaration greatly influenced debates on language choice and practice in post-independence Africa. Nyerere's shift in vision and thought marks his shift from an essentialist approach to a quasi-assimilationist approach in the struggle against the hegemony of English in post-independence Africa. His shift in thought and in approaches to the struggle against the hegemony of English helped the researcher to discuss how the elitist rulers behave like linguistic renegades who take sides with their people when they find it convenient and abandon them thereafter. Furthermore, Nyerere's wavering stance on language choice and practice, aided the researcher to discuss how the superpower works hand in glove with some African elitist rulers to perpetuate the hegemony of English in Africa. Be that as it may, the researcher opposed Nyerere's essentialist and assimilationist approaches to the struggle against the hegemony of English. For the researcher, the assimilationist approach is never an option in the struggle against the hegemony of English. Rather it perpetuates the hegemony. However, the researcher lobbied for the idea that, although linguistic essentialism is not an option in the struggle especially in a neocolonial environment still, it is the right option in his proposed era of Nationalism.

Achebe (1975), approves of the 'vernacularization' and/or indigenization of English in order to force it to carry the weight of an African's experience. Achebe believes in the use of "bent" or "hybridized" forms of foreign languages in the writing of African literature. Achebe (1988) believes, that since he is a true bilingual speaker who speaks both Igbo and English, he can as well write in either language. In that way Achebe is like approving of the use of both indigenous

and foreign African languages in the writing of African literature. In fact, Achebe (1988) asserts that all those languages (including French, English, Arabic and Portuguese) in which Africans have written literature are all African languages.

In an interview with Bradford Morrow, Achebe asserts that indigenous African languages are too small to take African writers to any meaningful heights of success. For him, it is English and the other foreign languages that can take Africans to some greater literary heights. Achebe (2009) lambasts wa Thiong'o and all the other scholars of African descent who lobby for the essentialist approach to the struggle against the hegemony of English in Africa for "playing politics with language" neglecting in the process the reality of the language situation in Africa. He approves of the existence and use of foreign languages in Africa on the understanding that, they serve very real and pertinent purposes in Africa. What all that means is, Achebe (1975) upholds a syncretist approach in the struggle against the hegemony of English: Achebe (1988) approves of the pluralist (bilingual and multilingual) approach to the struggle whilst Achebe (2009) and Achebe in an interview session with Bradford Morrow approves of a seemingly assimilationist and/or quasi-assimilationist approach to the struggle. In that sense, Achebe does not maintain a trajectory of thought in debates on challenging the hegemony of English in African literature for he displays a real shift in thought and a shift in stance in that debate.

Although Achebe came up with some genuine critical opinions on linguistic essentialism as the method of challenging the hegemony of English in the writing of African literature, this study has strongly debated the effectiveness of his lobbying for linguistic syncretism as a means of challenging the hegemony of English in African education and literature. In fact, the researcher has debated the whole issue from an assumption that linguistic syncretism and the whole process of indigenizing English for use in African education and literature are more of mechanisms, which Africans are devising to cope with the hegemony of English. Coping with the hegemony of English may not be a genuine means of challenging it in post-independence Africa. The researcher has questioned the logic of Achebe's pluralist and assimilationist and/or quasi-assimilationist stances in the debate on challenging the hegemony of English in the writing of African literature. The present researcher perceives Achebe to be influenced in his epistemological quest by the binary categorization of languages into LLDs (Languages of low

diffusion) and LWCs (Languages of Wider Communication). His method of categorizing languages seems to be the roots of his assimilationist and/or quasi-assimilationist approaches to the language question in Africa.

The question, which arises from what Achebe asserts is, should Africans brave the hegemony of English because English is a language of wider communication as opposed to indigenous African languages which are languages of low diffusion? This study operated on the assumption that no language was a LWC when it originated within its native speakers' history and culture. It is human agency which helps a language to become a language of wider communication. As such scholars need not discard indigenous languages on the dichotomy of LLDs and LWCs since Africans have a duty to develop their languages to become LWCs. Writing literature in indigenous African languages can be one way of trying to upgrade their status from LLDs to LWCs. Generally speaking, Achebe's shift in thought and stance in the debate on challenging the hegemony of English in the writing of African literature does more harm than good to the whole struggle against the hegemony of English, for the shift does not give Africans a clear-cut way forward in the struggle. Be that as it may, the present researcher worked on the assumption that, linguistic, syncretism, plurilingualism, and linguistic assimilationism are not effective methods of struggling against the hegemony of English in a neocolonial environment.

Chinweizu, Jemy and Madubuike (1980), approve of linguistic pluralism and diversity in the writing of African literature. The troika argues that although languages carry cultural values still they are not the crucial generators of those cultural values which they carry and transmit. For the troika, although languages function as both means of communication and carriers of cultural values of particular people, they are still capable of carrying cultural values that are separate and apart from those values which they were originally developed to carry and communicate (values of their native speakers). In that sense the troika believes that, Africans can use any language to treat the burning issues of their time in their literary creations. What they lobby for does not defy the science of logic for in a multilingual society, linguistic diversity has the potential to curb linguistic segregation and linguistic isolationism. However, the present researcher has tried to establish the extent to which linguistic pluralism, linguistic diversity and multilingualism can help post-independence Africa to successfully challenge the hegemony of English in university

education and in the teaching and writing of literature. Generally speaking, the researcher worked on the assumption that, linguistic pluralism, if it is not checked and balanced and if it is celebrated before the ground is level enough to allow indigenous and foreign African languages to compete on equal basis, it has the potential to perpetuate the hegemony of metropolitan languages in Africa.

Probably one thing that is fascinating in the theorization of the troika is that, they assert that literature in indigenous languages is the genuine and the undoubted literature that should be termed African literature. However, they went on to assert that, the prevailing conditions in Africa will not allow African writers to stick to the use of only indigenous languages. As such, they recommend for the moment a multiple language approach to the production of literature in Africa. The present researcher has agreed with them to some considerable extent for he has argued that in a neocolonial environment (prevailing conditions), the essentialist approach cannot be the solution to challenging the hegemony of English in the teaching and writing of African literature. It will be the solution in the era of Nationalism.

Mazrui (1978, 2000) treats the interface of language and politics in state and interstate politics. Mazrui (1978), exposes how the colonialists imposed English in Uganda. He mentions that before colonialism, indigenous Ugandan languages were the languages of education, of literature and of development. It was after the colonization of the Buganda Kingdom that English language was introduced as the medium of formal education. In fact, formal education was introduced at that same time. In the same text, Mazrui compares the linguistic situation of the Ugandans and the linguistic situation of the Japanese. He laments that the Ugandans became linguistic converts of Europe since after they were converted to English they tried to undertake their development programmes using English. On the other hand, Mazrui notes that, the Japanese did not become linguistic converts of the USA since they maintained American English as a foreign language because they reserved it for use when they speak to the foreigners. Because the Japanese did not become linguistic converts of the USA, they did not use American English to embark on developmental programmes. Rather, they resorted to the use of indigenous Japanese languages to attain economic development. Mazrui (2000) asserts that there is no country that has become

successful economically using other people's languages. He therefore advocates 'scientification' of indigenous African languages for the purpose of using them in techno-economic development.

Mazrui's views on language and politics proved worthy to the present researcher when he wanted to interpret how superpower politics interferes with language in Africa in a way that perpetuates the hegemony of English in that continent. However, what should be noted is that Mazrui (1978) behaves like a scholar who is guided by linguistic essentialism in the struggle against the hegemony of English in African education. He is for the idea that, the way forward is for Africans to resort to the use of their own languages in their education system as what was the norm before colonialism of the Buganda and the other kingdoms and chiefdoms of Africa. The present researcher debated on the level where he perceived the essentialist approach as a no option to challenging the hegemony of English in a neocolonial environment. Mazrui (2000) argues from the point of view of what the present researcher has termed developmentalist scholars. This is a category of essentialist scholars who lobby for the idea that Africans should use indigenous African languages and not English and the other foreign languages in education and in the writing of African literature. However, they believe, African languages are not developed enough (scientificated) to serve in those capacities. Therefore, those scholars lobby for the development of African languages either through use or outside use before they are upgraded to languages of education and of literature in Africa.

The present researcher debated on the assumption that developing African languages for use in African education, which is still very much western oriented does not serve to successfully challenge the hegemony of English in that sector of African societies. He also debated the effectiveness of term creation as the means and method for developing (scientificating) indigenous African languages. At the end of it all he concluded that if term creation is reduced to elitist and to a "money spinning" game it will not help Africans to successfully struggle against the hegemony of English, especially in a neocolonial era. There are other things which need to be taken note of concerning Mazrui's scholarly endeavours which relate to the language question in Africa.

Whilst what Mazrui (1978) asserts is quite informative to the present researcher, Mazrui fails in some cases to relate language issues to the economic base. For instance he praises the Japanese for resisting to become linguistic captives of the USA and blames the Ugandans for becoming linguistic converts of Europe without accounting for that dichotomy on an understanding of the differences in the nature of colonialism which the Japanese and the Ugandans suffered at the hands of the two different English-speaking countries. The British colonial linguistic policy and the American one are different. The British used what Mazrui and Mazrui (1998) have called a quasi-assimilationist policy, while the Americans did not apply that in Japan, for Japanese were free to use their indigenous languages under American quasi-colonialist rule.

One thing for certain is that, even though in his other studies, Mazrui seems to be well versed with the different systems of colonialism which different countries suffered under the British, the Americans, the French and the Portuguese rules he does not apply that knowledge to account for the dichotomy between the Ugandans as linguistic converts of Europe and the Japanese as resisters of the linguistic captivity of the USA. Mazrui also seems to compare the Japanese and the African states without foregrounding first the Japanese politico-economic history. The present researcher worked on the assumption that it is Japan's politico-economic history which allowed Japan to stick to the use of its indigenous languages in its developmental endeavours. He also worked on the assumption that, it is also the politico-economic history of the African countries, which does not allow them to resort to the use of indigenous languages in education, politics, economics and literature writing.

Mazrui and Mazrui (1998) hold the view that, the English language managed to dominate African languages for two reasons. In the first place it managed to do that because Africa did not embark on an expansionist foreign policy as what Europe and the USA did. As such, Indigenous African languages remained LLDs (Languages of low diffusion). Since they remained Languages of low diffusion, they were easily dominated by those languages such as English, French and Portuguese which had become languages of wider communication (LWCs). The other reason, the two researchers give, to account for why African languages could not resist domination by metropolitan languages is that African countries have very low enthusiasm for linguistic nationalism. Only two groups of people in Africa South of the Sahara have an

inclination for linguistic nationalism. They are the Somali of Somalia and the Afrikanas of South Africa. For Mazrui and Mazrui just because Africans were did not uphold the spirit of linguistic nationalism, when foreign languages were imposed on Africa, they quickly managed to dominate indigenous African languages.

The two scholars' accounts of why the metropolitan languages managed to dominate indigenous African languages are to some extent credible. They are credible since the two researchers account for the emergence and perpetuation of the hegemony of English in full view of the role human agency played in that whole process. Be that as it may, the reasons which the two researchers give, simplify to unacceptable limits the discourse on why English and the other metropolitan languages enjoy hegemonic statuses in Africa and elsewhere in the world. They seem to play down the role of military, political, and economic affairs in the emergence and perpetuation of the hegemony of the language of the superpower. That being the case, there are moments when the two scholars behave like detached observers in the debate on challenging the hegemony of English in Africa for they debate on the different approaches that have so far been lobbied for by scholars and so far been used by different countries to challenge in vain the hegemony of English. The approaches include the essentialist approach, the assimilationist approach, the multilingual/bilingual approach, the syncretist and the developmentalist approaches. As detached observers, they do not lobby for any particular method as the method that should be used in that struggle. Therefore they have a lot of critical and not passionate views on the different approaches. Their views proved worthy when the researcher debated the methods which scholars and other language activists lobby for as the way forward in the struggle against the hegemony of English in university education and in the teaching and writing of African literature. .

Makalela (2005), analyses the applicability of South Africa's multilingual language policy in the South African education sector. He asserts that the idea of having eleven official languages for the Republic of South Africa is laudable. However, he sees an unnecessary division of languages and of the inhabitants of South Africa on the level of language. He believes that, although some of those languages seem to be different, they have a high level of mutual intelligibility. As such, he lobbies for the categorization of the eleven languages into language groups on the basis of

mutual intelligibility. He perceives that to be an important move that will lessen the financial implications and human efforts that are needed to develop each of the current eleven official languages. He thinks that, South Africans should learn from how the Zion Christian Church operates on the level of language choice and practice. At the annual gatherings in the Limpopo Province members of the church in question put South African languages into three major categories to ease translation costs during the gatherings. Furthermore, Makalela questions the provision of 'choice' of media of instruction in the South African education system. He asserts that, the South African constitution gives power to school administrative bodies to choose two languages that will serve as the media of instruction from the whole body of the eleven official languages. One of the two has to be the local language of the learners. The other language of instruction can be any one of the eleven official languages. He establishes that most school administrative bodies choose a local language and English for that particular purpose. As such, indigenous South African languages continue to be shadowed by English.

From Makalela's viewpoint, the reason to why most school administrative bodies prefer English to indigenous languages as the medium of education is that, there is not enough literature in indigenous languages for use in schools. Be that as it may, there is a lot of literature in English and Afrikaans for use in those schools.

One thing that Makalela asserts is that, the school administrative bodies, especially of those schools in the rural areas, prefer English to Afrikaans since they associate the latter with colonialism and apartheid. In that sense, Makalela seems not to approve of the idea of 'free choice' of languages of instruction in South African schools since it is giving an unfair advantage to English. He thinks if the languages of South Africa are put into three categories, schools will be asked to choose a language from each of the three categories for use in educational activities.

In his discussions, the present researcher totally agreed with Makalela on the idea of 'choice' as a hindrance to the realization of a multilingual approach to education. The idea of choice in the era of superpower politics will always benefit the language of the current superpower (USA). That is partly because the superpower has connected her language to all the important domains

of human life which include among many science and technology, religion and ideology, international trade etc. A language, which is connected to important domains in national, regional and international affairs, will be preferred to the other languages. Makalela's views were of benefit to the researcher when he discussed the use of a multilingual approach as a mechanism of struggling against the hegemony of English. However, Makalela's view that once the eleven official languages of South Africa are put into specific categories, the South African multilingual approach will be a success in South Africa's education system was doubted by the researcher, who argued that a multilingual approach that is implemented in a neocolonial era will only serve to perpetuate and not to challenge the hegemony of the language of the superpower. The researcher argued that the solution to the struggle is not categorization of languages to enhance a genuine multilingual educational policy since the first step towards attaining a genuine multilingual approach lies in the replacement of a neocolonial era with the era of Nationalism.

Mboup (2008a and 2008b) discusses the need for a common lingua franca for Africa. He thinks Kiswahili has spread more than any other language in the African continent. For him, it becomes the right choice for the position of a common lingua Franca for Africa. Mboup seems to agree with wa Thiongo (1990) who believes that Kiswahili can even be adopted not only as the common language for Africa but as both a common African and world language. The present researcher agreed with Mboup and wa Thiongo on the need of a common African lingua franca. However, the researcher argued that, a common lingua franca is needed when African societies enter the phase of Transnationalism (especially regional transnationalism) as the phase of the researcher's proposed era of Postnationalism. The general perception of the researcher was that. Adoption of Kiswahili as the common lingua franca for Africa before African countries attain nationhood and statehood will put that language to bad use for it will be used to carry and transmit neocolonial agendas. This is because, the researcher has argued that, before they attain statehood and nationhood, African countries are neocolonies and not state-nations and nation-states. Furthermore, Mboup and wa Thiongo seem to be eager to nominate a candidate for the position of a common African lingua franca without considering giving African languages enough time to compete for the post. That alone embeds their arguments in some regional and other forms of biases and prejudices.

Moyo (2008) discusses the language situation in Malawi during the rule of Banda. He blames Banda for elevating English over the indigenous Malawian languages. He also blames him for according Chichewa (his mother tongue) the status of a national language, suppressing other indigenous Malawian languages. Worse still, as he reveals it, Banda had a lot of bias towards his Chichewa home dialect. Chitumbuka. In Moyo's view, Banda perpetuated the hegemony of English in Malawi. In addition to that, Banda also perpetuated ethnic loyalties and differences in Malawi. Moyo just like Broek-Utine gave the researcher some know-how on how much the elites of Africa act as true allies of the superpower (USA) in the process of perpetuating the hegemony of English. He also gave the researcher a picture on how much local politics interfere with language choice and practice in Africa. In fact, Moyo demonstrates one way in which local politics perpetuates linguistic neo-colonialism in post-independence Africa. Although the researcher benefited from Moyo's research, the major thrust of the researcher was not on how local politics interfere with language choice and practice in Africa for it was on challenging the hegemony of English in post-independence Africa.

From the review of literature that was done in this section, it emerged that, scholars of African descent, who are of a non-Zimbabwean origin lobby for the different approaches to the struggle against the hegemony of English. Some lobby for a truly essentialist-cum-determinist approach to the struggle. They include Prah (2000), wa Thiongo (1987, 1990, 1998), and Mboup (2008). Some of them lobby for a multilingualist approach. They include, Chinweizu and others (1980) and Makalela (2005). Some of them lobby for an essentialist-cum-developmental approach. They include Mazrui (2000). There are others who do not have a clear stance in the struggle for they propose different approaches at different times. They include Achebe who lobbies for a syncretist approach in 1975, a multilingual and/or bilingual approach in 1988 and a quasi-assimilationist stance in 2009. Mazrui and Mazrui discuss the different methods that scholars lobby for and that Africans have so far used in the struggle. They appear like detached observers in the debate since they do not take sides with any of the approaches they discuss which include, the syncretist approach, the assimilationist and quasi-assimilationist approaches, the multilingual approach and the developmentalist approach. It is worthy at this moment to review literature by scholars and critics of Zimbabwean descent with the view of establishing the trends they have created in the struggle against the hegemony in question.

2.4 WORKS BY SCHOLARS OF ZIMBABWEAN DESCENT

Chiwome and Thondhlana (1992), Carried out a study on the attitudes of both the students and lecturers in the Department of African Languages and Literature of the University of Zimbabwe towards the teaching of Shona languages and literature in the media of Shona and English. The two researchers established that students are divided on the issue. Some preferred Shona to English and some preferred English to Shona in the teaching and learning process that happened in that Department. They established that the academic regulations of that Department emphasise the use of English as the medium of instruction. Those lecturers, whom they interviewed, preferred English to Shona as the medium of instruction in that Department. Chiwome and Thondlana concluded that, with the right attitude, it is possible to teach Shona language and literature in Shona and not in English. Teaching Shona in Shona is for them worthwhile since it promotes term creation from the grassroots levels and since it will aid students to excel in their studies. What the two researchers established and what they assert was informative to the present researcher. The researcher learned from their research findings how attitudes interfere with language choice and practice in university education. It is university education which has been one other major focus of this study. However, Chiwome and Thondlana seem to discuss the role of attitude in language choice and practice without going deep into the conditions and circumstances which generate those attitudes in both the students and lecturers. This study has tried to fill in that gap.

The approach of the two researchers to the struggle against the hegemony of English in university education in that particular chapter is essentialist. That is because they lobby for the adoption of Shona and for the elimination of English as the medium of instruction in the Department of African Languages and Literature of the University of Zimbabwe. The thing is, they lobbied for the approach without considering the viability and usefulness of that approach to the struggle in a neocolonial environment.

Chiwome (1992) selects Shona language to discuss term creation as an aspect of standardization. In the process, he established some methods that have been used by some Zimbabweans in the

creation of new terms in Shona. They include: semantic expansion, derivation, compounding, loan translation and adoption. His argument is that term creation should be the preserve of those people who use those terms such as teachers and students. He also believes that university lecturers should give advice on how educationists should proceed in the business of term creation. Furthermore, he applauds the Curriculum Development Unit (CDU) for facilitating term creation in schools. Chiwome (2000) speaks against the idea of perceiving term creation as the preserve of terminologists. For Chiwome, term creation should include the majority of the people who use the terms. Chiwome's research on term creation was indeed informative to this study. His view that the business of creating new terms should include the majority of the users of the languages that will be in need of the new terms was found laudable by the researcher.

However, some double standards are identified in Chiwome's scholarly endeavours. Chiwome (1992) seems to suggest that the elites in form of university lecturers should be at the helm of term creation through giving advice and aid to the teachers in schools. Be that as it may Chiwome (2000) is against the idea of making term creating elitist. His sudden shifts in thought defeats his endeavour to give a way forward in the struggle against the hegemony of English. Furthermore, Chiwome upholds an essentialist approach to the struggle against the hegemony of English in Zimbabwean education of which university education is part. His view is that Zimbabweans ought to use indigenous languages and not English in education. It is through the use of those languages in education and in the other domains that those languages will develop since new terms will be coined in the process of their use. The extent to which 'developing' and/or 'scientificating' indigenous languages as a method of struggling against the hegemony of English in a neocolonial setting has been debated in this study. The researcher has argued that developing indigenous languages for use in an education system that is western oriented does not serve to struggle against the hegemony but to perpetuate it.

Hadebe (2000) discusses the process of term creation in African languages with reference to Ndebele. In the process, Hadebe is concerned with the idea of empowering African communities using African language. Hadebe treats modernization, compounding, de-ideophonisation, semantic shift, paraphrasing and borrowing as the major methods which have been used to create new Ndebele terms up to date. However, Hadebe is criticized by Chiwome (2000: xx) for perceiving term creation as the domain of terminologists and not of the majority of the users of

the language for which the terms are created. By perceiving term creation to be the monopoly of terminologists, Hadebe reduces it to an elitist game. Be that as it may, this research discussed the pitfalls of using term creation as a strategy of struggling against the hegemony of English in a neocolonial era.

Chiwome and Gambahaya (1998) discuss ‘myths about development’. In the process, they treat the myth of ‘Death of indigenous languages’ and the myth of ‘language purism’. They assert that the elevation of English to an official language of education, of literature etc and its being connected to gainful employment by the colonialists led to the rise of the myth of an imminent death of indigenous languages. The fear of the death of indigenous languages has also led to the myth of linguistic purism as the method of preserving the seemingly dying languages. The two researchers establish that the two Zimbabwean national languages – that is Shona and Ndebele - are not endangered or moribund languages. Their survival is assured because when the British introduced English medium education, they wanted to create people who would mediate between them and the majority of the people in production processes. Those mediators had to be good in both English and the indigenous languages. For the two researchers, indigenous languages will not die since they are necessary in the mediation processes. They also observed that, the two national languages will not die since they are the languages of economic activities in the vast populations of the rural areas in Zimbabwe. Furthermore, they assert that the two national languages will not die since politicians would not let them die since they need them during campaigning rallies to win votes.

Chiwome and Gambahaya establish that, the officially recognized Zimbabwean minority languages are not also threatened with extinction. They include Tonga, Chichewa, Kalanga, Nambya, Sotho and Shangani. For them, they will not die because they are the media of instruction for the three first years of primary education. Further, they will not die since they have vast speakers of those languages in neighbouring countries. The unofficially recognized minority languages such as Dema, Chikunda, Pfumbi, etc are the ones, which the researchers perceive to be threatened with death and extinction. They assert that, the myth that if people do not learn English they will not belong to the global village is false and erroneous. Above all, they assert that, if the global village is characterized by speaking English, that village becomes ‘occidental and not global’.

In their discussion of the myth of “language purism”, Chiwome and Gambahaya lobby for the idea that the youth ought to be allowed to experiment with English and Slang for the prevailing conditions will never allow them to become totally converted to those languages

The observations by Chiwome and Gambahaya are attractive to the present researcher. The view that indigenous languages will not die because of the status of English in Africa is correct. That view is used by the researcher to oppose those individuals who propose an essentialist approach to the struggle against the hegemony of English on the pretext that the use of English in university education will lead to the death of African languages.

Chiwome and Gambahaya’s view that English cannot be the language of a global village but of a village that is occidental is borrowed for use in this study. That assertion dispels the myth that English is already a global language which is advocated by scholars of the likes of Crystal (2003). However, in their bid to dispel the myth of the imminent death of indigenous languages and of the call for linguistic purism, Chiwome and Gambahaya play down the hegemonic status of English in post-independence Africa and its negative impact on nation building. Nation building, as the present researcher perceives it, demands shared values and a common national language(s) with the potential of carrying and transmitting those values. English has the potential to disturb the development of national values and of common national language. The question which the researcher has ask after reading what the two scholars assert was that, what is wrong in making indigenous Zimbabwean languages both national and official languages of education and literature writing? For the present researcher, it is not worthy to tolerate the hegemony of English on the understanding that it will not lead to the death of national languages and of officially recognized minority languages of Zimbabwe. That view makes the two researchers’ approach to the struggle against the hegemony of English to appear partly assimilationist.

Their view that the youth should be allowed to experiment with English and slang at will connotes to a syncretist approach to the struggle against the hegemony of English language in post-independence Africa. It is in the process of experimenting with English that English is indigenized, vernacularized, Africanized which leads to the development of a non-native variety of English. The partly syncretist and partly assimilationist stance which the researchers display in the chapter help Africans to make do with not to challenge the hegemony of English in their different domains of life including those of university education and of literature writing.

Chimhundu (1987, 2001), has some views on issues to do with indigenous Zimbabwean languages. Chimhundu (1987) asserts that, language is a guide to social reality. He views Shona language as an important instrument which commands gender relations in the Zimbabwean society. He demonstrates how much language guides social reality using Shona language and literature. In the process, he establishes that the woman is depicted in the Shona language as the passive actor in courtship, in marriage and in sexual issues. For him, it is the man who is presented in linguistic images as the actor and/or subject in matters to do with courtship, marriage and sex. Chimhundu goes all the way to attempt a linguistic criticism of Mungoshi's play *Inongova Njakenjake*.

Chimhundu's research findings were informative to the present researcher in that they led him to understand how language permeates and conditions social relations. However, his account seems to be crafted on an understanding of Shona language as static. It seems as though Shona carries permanent images that perpetuate permanent gender disparities. However when the time changes and language does not change, language will present archaic images which create asocial gender relations. At the end of it all, Chimhundu's research seems as though it is rooted in some male chauvinist conceptions of gender relations. His approach in the referred paper has some bearing on linguistic relativism which breeds linguistic deterministic approaches. The approaches make up the essentialist approach to matters to do with language.

Chimhundu (2001), lambasts the elitist rulers of Africa for paying lip-service to the idea of upgrading indigenous African languages to national and official languages. He then proposes the need to connect language to economics. His view is that, once language is connected to economics, it will be appreciated by the elitist rulers of Africa. For Chimhundu, no country can develop economically using foreign languages. He gives the Asian tigers as good examples of nations that have developed using indigenous languages. His claim is similar to that of Mazrui (2000) and to the claim which Magwa and Mutasa (2007) made on indigenous languages. The two researchers consider indigenous languages to be as economic dynamos.

Whilst what Chimhundu asserts is full of sense, he seems to reason from a misreading of the economic history of the Asian tigers. The present researcher considers it to be a bit far fetched to

assume that the Asian tigers are economically prosperous because they are using indigenous Asian languages in the process of production. There are a lot of factors which combine in the process of production. The factors include land, labour, capital and organization. Indigenous languages can aid more people to be involved in the production process and may improve communication efficiency during production. However, the present researcher has argued that, without owning the means of production such as arable land, mines, etc a country cannot succeed in economic terms even if its indigenous languages are the national languages and the official languages of production. Furthermore, Chimhundu seems to lobby for the use of indigenous languages in production processes without an understanding of how much neocolonialism interferes with the politico-economic activities in Africa. His is an approach with roots in linguistic determinist theory. This study argues against the linguistic determinist theory when it asserts that languages do not condition political and techno-economic development rather it is political and techno-economic development that shape language and language choice and practice in post-independence Africa. The linguistic determinist approach has a bearing on the essentialist approach to the struggle against the hegemony in question. That approach, is perceived by the researcher not to lead to a successful struggle against the hegemony in question in a neo-colonial era.

Marechera (cited in Veit-Wild 1993), believes that he speaks English just like a native. He believes that, there is nothing wrong for Africans to write African literature using metropolitan languages such as English. However, he asserts that, English should be “brutalized” to make sure it “screams the screams” of an African. What that means is, Marechera just like Achebe (1975), Kachiru (1990), Zibus (1991) Brathwaite (1984), believes that English has to be “bent” to be indigenized or vernacularised, submerged and relexified to force it to carry the worldview of an African. In that sense Marechera lobbies for what this study has called a syncretist approach to the struggle against the hegemony of English in post-independence Africa. The present researcher has argued from the point of view that, the syncretist approach best applies in neocolonial Africa since the stage of neocolonialism just like the stage of colonialism is characterized by cross-cultural paradigms (Aschcroft et al 1989). There is cross-pollination of cultures in neocolonial Africa. The cross-pollination exercise is between the indigenous African cultures and the Western-cum-neocolonial cultures. This study has argued that values of a hybrid culture are effectively carried and transmitted by hybrid languages. The question is, does the

syncretist approach serve to challenge the hegemony of English? The present researcher has argued that, the approach appears like a copying mechanism, which Africans devise to cope with the hegemony of English in a neocolonial environment. The truth is that to make do with a problem is not to solve it.

On *pamabasa.com* Marechera sounds like an assimilationist critic when he is reported to have said that, “I took to English language the way the dark takes to water”. His zeal for English is symptomatic of linguistic assimilation. It is complemented by his claim that he speaks English like a native English speaker. This study has argued that, although the linguistic assimilationist approach seems attractive and relevant to the neocolonial environment, it serves not to challenge the hegemony of English but to perpetuate it.

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Mutasa (2006) discusses efforts which have so far been made by scholars of African descent to challenge the hegemony of English. After establishing that no real effort has been made to enforce scholarly recommendations and declarations on language choice in Africa, he goes on to discuss those “odds” which make scholarly recommendations and declarations seemingly dysfunctional. Furthermore, Mutasa reveals an important fact that is central to this study when he mentions that societies and people who lack political and economic power do not have control over language choice and practice. Mutasa’s assertions were of paramount importance to this study. They were paramount since the researcher argued from the point that an economically, technologically and politically weak state cannot have control over language choice and practice as they are exercised within the country since that state will be lacking power to devise language policies and implement them for the superpower and her allies interfere with the state’s process of planning languages and of implementing policies. However, whilst Mutasa established those “odds” which militate against intellectuals’ efforts to struggle successfully against the hegemony in question, this study has sought to establish how much superpower politics is involved in the process of generating those “odds” which perpetuate the hegemony. The other thing is that, Mutasa views techno-economic power to be important if a country has to have control over language choice and practice however, this study has argued that the basis of techno-economic power is military and political power. Therefore, for this researcher, a state can only have total

control over language choice and practice in the different domains of its people's life when it has military power which will then give it a chance to have political and techno-economic power.

Magwa and Mutasa (2007), assert that there is a link between economic success and the use of indigenous languages in the production of wealth. They make reference to the Asian tigers as examples of countries that have achieved economic success because of their use of indigenous languages in their economic activities. Of course there is sense in what the two scholars assert considering that, indigenous languages, by virtue of their being the languages of the majority of African workers, have the potential of improving business communication in industries, factories and firms. However, the present researcher has worked on the assumption that scholars should not make recommendation on the language of economics without having studied how much the neocolonial environment interferes with language choice and practice in industries and in firms and factories. The researcher has also argued that, it is the language of the owners of industries, firms and factories which is almost always respected in business communication. In that way, it is almost always a fact to claim that, either the individual, the group of individuals or the state, which owns the means of production, has power over language choice and practice in productive processes. Therefore, the present researcher has argued that, recommendations on language choice and practice ought to be made in full view of the economic disparities of the stage of neocolonialism. What causes those disparities are held in this study to be the activities of the superpower in world politics and to be what McPhail (2006) has termed Electronic Colonialism. For McPhail, Electronic Colonialism commenced at the end of the Second World War with the USA making giants steps towards the position of the sole superpower of the world.

What should be taken note of is that, Magwa and Mutasa reason from a linguistic determinist viewpoint. That viewpoint has roots in an essentialist approach to the challenging of the hegemony of English in post-independence Africa. The approach, as this study has established, does not apply in a neocolonial environment. That approach suits the era of Nationalism.

Magwa (2008) proposes what he has called the Trilingual Magwa Model (TMM). TMM recommends that at the end of an educational career, a Zimbabwean man or woman should be literate in at least three languages namely his/her local language, a national/regional/ language and an international language. That happens because TMM recommends the use of a local

language as the medium of instruction throughout primary school education. It also recommends that either, a local language, a national/regional language, or an international language can be the medium of instruction at the secondary level of Zimbabwean education. The choice of the medium of instruction at secondary level education will rest with the learners. If for instance, the learners choose a national/regional language to be upgraded to a language of instruction, the local language and the international language will then be offered as subjects. If the learners choose a local language to be the medium of instruction, that will mean the national/regional and the international languages will be offered as subjects. Finally if they choose the international language as the medium of instruction, the local and the national/regional languages will be offered as subjects. At university level, Magwa proposes that only the national/regional and the international languages can serve as media of instruction. At this level of education, the choice of the medium of instruction rests with the administrative bodies of the tertiary institutions of learning

Magwa's approach is what the researcher has termed the multilingualist approach to the struggle against the hegemony of English. In fact, Magwa is lauded in this study for being the first Zimbabwean scholar who has come up with a detailed multilingual policy for Zimbabwean education. Be that as it may, there are some problems that emerge in Magwa's scholarly endeavours. His sudden shift of vision within the same chapter becomes problematical. In the first half of the chapter, Magwa lobbies for the use of indigenous languages as media of instruction in Africa's programmes of mass education. In that sense he lobbies for an essentialist approach to the struggle against the hegemony of English. In the second half of the chapter, he proposes a multilingual approach that he terms Trilingual Magwa Model. The shift in vision within the same chapter makes the reader to question his actual stance in the struggle against the hegemony of English. That unprecedented shift in thought demonstrates a degree of scholarly amateurishness.

The other thing is, Magwa's Trilingual Magwa Model seems attractive when it is in black and white. However, when it comes to implementing it, a lot of problems linked to individual and group biases and prejudices arise. The concept of choice, which Makalela (2005) is worried about when it comes to implementing South Africa' multilingual policy in education will also be experienced in Zimbabwe if TMM is adopted. It is most probable that, Learners will almost

always prefer English (international language) to the other two categories of language (that is the local and the National/regional languages) in Magwa's TMM. This is because there is very little literature in the local and regional languages for use in educational and other activities. The other thing which the researcher has established is that, because English is the language of the superpower, the superpower has linked it to international politico-economic and socio-cultural activities. The superpower has also linked it to gainful employment. Because of that neocolonial situation, learners and administrative bodies of tertiary institutions are apt to prefer English to the local and regional languages to serve as the medium of instruction at secondary and tertiary levels of education respectively. Therefore, TMM as the researcher has established will serve to perpetuate and not to challenge the hegemony of English in post-independence Africa's programmes of education the moment it is implemented.

Chinodya (1999) discusses the futility of putting emphasis on orature as the guidepost in the writing of African literature. He believes that, the heaths at which folktales were told, are no longer found in Shona culture. Therefore, he calls upon budding and would-be African writers to attend literature academies for the purpose of learning how to write African literature. In the process of his discussion, Chinodya approves of the use of linguistic pluralism, diversity and multilingualism in the writing of African literature. Given the fact that most African societies are multilingual, what he lobbies for may be acceptable. However, this study has debated on the extent to which linguistic pluralism, diversity and multilingualism can be able to neutralize the hegemony of English in the writing of literature in post-independence Africa. However, as the present researcher observed, the idea of linguistic pluralism calls for indigenous African languages to compete with the metropolitan languages as media of literature writing. The present researcher unlike Chinodya has discovered that, the ground seems not to be level enough for the indigenous African languages to compete with the ecumenical languages for the position of official language in former British colonies.

Hove (1993), says that he is a true bilingual speaker for he speaks both English and Shona. As a matter of fact he writes novels in both English and Shona. His English novels include *Bones* and *Ancestors*. His Shona novels include *Masimba Avanhhu*. In that sense, just like Achebe (1988) he believes that, since he speaks, dreams and writes in both Igbo and English, he is a true bilingual speaker. In that sense Hove is of the view that Africans can use any language in which they can

speak and write to create literature. Probably he buys the view of Chinweizu et al (1980). Their view is that, although language carries cultural values, it is not the crucial generator of those values. That means languages can still carry alien cultural values. If what Chinweizu and others assert is the case in Africa, what that means is, a language can be offloaded of one set of cultural values and then loaded with another set. While Hove argues for the use of English in the writing of African literature basing his argument on the idea that some Africans are now bilingual speakers, who speak and write well in indigenous languages and in English, in the study, the researcher has viewed that stance as having the potential to perpetuate the hegemony of English in post-independence Africa. It has that potential since more and more Africans will prefer to write literature in English for the reason that English has been linked to international trade, to science and technology etc by the current superpower (USA).

Just like Magwa (2008) and Chinodya (1999) Hove lobbies for a multilingual approach to the struggle against the hegemony of English. The researcher has discovered that, the multilingualist approach is attractive on the face value but it is not easy to implement and uphold in a neocolonial environment where superpower politics permeates nearly every domain of African people's life.

Ngara (1985), asserts that, in the writing of African literature, it is not the choice of language which matters but the content which the writer treats in that literature. For Ngara, language is a tool that is used to articulate one's feelings. In that way a writer can use either English or an indigenous African language but still achieving what he/she wants to achieve. In that sense, Ngara approves of linguistic pluralism in the writing of African literature. The researcher discussed how much that multilingual approach can aid Africans to struggle against the hegemony of English in university education and in the writing of African literature in a neocolonial environment.

What has emerged from the discussion in this sub-section of the literature review is that scholars of Zimbabwean origin have since lobbied for different approaches to the struggle against the hegemony of English. Some of them are guided by the Sapir-Whorf relativist theory which upholds linguistic determinism to lobby for an essentialist approach to the struggle. They

include, Chiwome and Thondhlana (1992), Chimhundu (1987, 2001) and Magwa and Mutasa (2007). Some of those scholars argue for a multilingual approach to the struggle against the hegemony of English in post-independence Africa. They include Magwa (2008), Chinodya (1999), Hove (In Wild 1993) and Ngara (1985). Some even lobby for a syncretist approach. They include Marechera (In Veit-Wild 1993). Again, some of those scholars and critics lobby for a developmentalist approach to the struggle. They include Hadebe (2000). Be that as it may, some of those scholars demonstrate a multiple approach to the struggle. For instance Chiwome and Gambahaya (1998) assume a quasi-essentialist and a quasi assimilationist approach to the struggle. Magwa (2008), although he ends up lobbying strongly for a multilingual approach to the struggle he began his discussion advocating an essentialist approach. Marechera In Veit-Wild (1993) lobbies for a syncretist approach to the struggle whilst Marechera on *pamabasa.com* Bahaves like an assimilationist critic.

This study holds that, the approaches are not effective in a neocolonial environment. The environment should not be neocolonial for some of the approaches to be useful in the struggle.

2.4 CONCLUSION

This chapter has reviewed different literary works by scholars who have published on language matters in Africa and on the other issues which are related to the idea of challenging the hegemony of English in Africa and elsewhere in the world. The chapter has established that scholars and critics accept that the hegemony of English is a real force to reckon with in Africa and elsewhere in the world. The same scholars have lobbied for some different approaches to the struggle against the hegemony. The approaches include:, the essentialist approach, the multilingualist approach, the developmentalist approach, the syncretist approach and the assimilationist approach. These approaches;are discussed in depth in Chapter 6 of this study. Whilst this chapter reviews literature that is related in one way or the other to the study, the next chapter discusses the theoretical approaches that are used to discuss this study's research findings in Chapter 6 of the study.

CHAPTER 3

THEORETICAL FRAMEWORK

3.1 INTRODUCTION

This chapter presents the two theoretical approaches which will be used in this study to analyse data and to pave a way forward in the struggle against the hegemony of English in African university education and literature. The two theories which are discussed in this chapter are the hegemonic theory and the evolutionist approach to African history. The hegemonic theory will be discussed making references to Wallerstein's World Systems Theory, to the Classical conventional Marxist theory, to the neoliberal theory and to Gramsci and post-Gramscian ideas of hegemony. The hegemonic theory will prove vital when the researcher will seek to analyse data gathered using different research instruments that are discussed in the next chapter. The other theory is what the researcher terms the Evolutionist approach to African history. The researcher uses historical constructs and ideologies such as nationalism, colonialism, neo-colonialism, post-nationalism, trans-nationalism, internationalism and globalization to formulate a theory that is evolutionist in structure and outlook. The theory is applied to the study in two ways. It will be used when the researcher analyses data and it will be used as a plan and action plan for challenging the hegemony of English in African university education and literature.

3.2 THE THEORY OF HEGEMONY

The theory of hegemony is complex. As such it cannot be understood by simply applying a single scholarly approach to it. As such, this section will discuss the theory of hegemony making references to Wallerstein's World-systems Theory, to the conventional classical Marxist theory, to the neo-liberal concept of hegemony and to the Gramscian and post-Gramscian ideas of hegemony.

3.2.1 WALLERSTEIN'S WORLD-SYSTEMS THEORY AND THE CONVENTIONAL CLASSICAL MARXIST THEORY

In his World-systems Theory, Wallerstein associates the concept of hegemony with the capitalist world-economy which came into existence from the approximate year of 1450, (Wallerstein, cited in Flint, 2006: 35). In that theory, "The primary geographical powers [of a capitalist world-economy], are called hegemonies or hegemonic powers" (Ibid). Again, the "basis of hegemony, is economic strength that translates into a dominant influence in global trade and finance" (Ibid).

Three basic facts are noteworthy in what Wallerstein proposes on hegemony in his World-System Theory. One of those facts is that, the primary geographical power (hegemon) is the agent whose agency, is to maintain a dominant influence in global trade and finance. The other basic fact is that, "hegemony" (i.e agency of a hegemonic power) is "an economic process for selfish goals" (Ibid). The other viewpoint which emanates from Wallerstein's theory is that, for a primary geographical power (hegemon) to achieve its selfish economic goals, it needs to maintain a capitalist world economy using military power. In that sense, Wallerstein defines hegemony as "the domination exercised by a particular state(s) over others during a specific period of history {using its economic stamina and military might}" (Agnew 1998: 55).

The World-systems Theory seems to borrow a lot from the Conventional Marxist Theory. The latter asserts that,

...economic mode of production of any society constituted its base, while its legal and political structures and various expressions of its social consciousness including religion, morals, social customs and practices constituted its superstructure. It believed that, the character of the superstructure was determined by the prevailing character of its base. During the course of social development, the changes in the base led to the corresponding changes in the superstructure (Gaub, 2003: 256).

In the Conventional Classical Marxist Theory, which informs the World-systems Theory, hegemony is exercised by the ruling class - a class of the bourgeoisie. Members of the bourgeois class use state machinery and apparatuses to own the means of production and to control production relations in a given historical era. Thus for the conventional Marxists, the state is,

...a 'machine' of repression, which enables the ruling classes (the bourgeois class and the 'class' of big landowners) to ensure their domination over the working class, thus enabling the former to subject the latter in the process of surplus-value extortion (that is the capitalist exploitation)". (Althusser, 2008: 1487).

In classical Marxist understanding, the bourgeois class occupies the hegemonic position and perpetuates its hegemonic rule through the use of the state as an apparatus of repression (coercion). Again, for the classical Marxists, the proletariat can topple bourgeois hegemony through seizing state power using counter-violence strategies. That is what they term, “the war of manoeuvre” (Barker 2008: 68). Above all, classical Marxists believe bourgeois hegemony will only come to an end when the proletariat overthrow the bourgeoisie and establish a socialist and then a communist state.

Both the World-Systems Theory and the Classical Marxist theory shade a lot of light on what hegemony is. In the first place, the two theories assert that hegemonic status depends on a specific mode of production and/or world economy. They also assert that hegemonic position can be maintained by states which have great military power. They also maintain the idea that hegemonic powers use state machinery and apparatuses to maintain hegemonic positions. Furthermore, the two theories assert that hegemony is maintained by strong states for selfish gains. In other words, hegemony benefits dominating states and classes. In that same vein, what that implies is, hegemony of a language which has a strong link to hegemonic rule has to be understood as resulting from a specific economic base that is maintained by strong states to enhance their own selfish pursuits.

The problem with the World-systems Theory and the Classical Marxist Theory in their understanding of hegemony arises from the fact that the two theories relate hegemonic rule to a specific world economy – that is the capitalist one. They also seem to suggest that hegemonic rule comes to a halt when the capitalist mode of production is replaced by the socialist and then a communist one. Be that as it may, this study assumes that even the socialist mode of production can nurture hegemony. For instance, although the USSR adopted a socialist mode of production ever since the October Revolution of 1917 it went all the way to play the role of a hegemonic power at the end of the Second War up to until its fall in 1990 among the countries of the soviet bloc. Its hegemonic-cum-imperialist stance was made clear-cut when it bombed Afghanistan in 1979 for no apparent reason (Mazrui, 2004: 149). This study will argue that whilst hegemonic rule and the hegemony of a language, is nurtured in a particular economic system, that system is not always the capitalist one. In effect, the study will argue that, any world economic system

which nurtures superpower politics promotes hegemonic rule and the hegemony of the superpower's language.

Both the World-systems Theory and the Classical Marxist theory emphasize the view that, for a state and/or a class to maintain its hegemonic position, it resorts to the use of repressive and coercive strategies. It uses its military might to keep a hold on the means of production (economic base/infrastructure). Be that as it may, this study holds that the hegemonic power does not solely use coercion to establish and perpetuates hegemonic rule. Rather, it also employs collaborative measures to seek consent among the dominated states and/or classes to maintain its hegemonic position. Probably that is why Agnew (2002: 22) asserts that "Hegemonies [are] (mixes of coercion and consent) exercised by dominant social groups or states (depending on the consent)". This is where the Gramscian notion of hegemony will be needed to complement the World-Systems Theory and the Classical Marxist theories of hegemony in this study.

The World-Systems Theory understands a hegemon as a powerful state in a capitalist world system. It understands a hegemon to be a superpower(s). The Classical Marxist Theory seeks to understand the concept of hegemony on the idea of class antagonism and conflict. This study understands hegemonic power to be both a class and a leading state in world politics. In intra-state and/or territorial politico-economic affairs, a hegemony and/or hegemonic power is almost always a dominant class of elites (the ruling class). However, in inter-state and/or inter-territorial politico-economic affairs, the hegemony is the Number 1 Great power. The Classical Marxist idea of considering hegemonic power to refer to a bourgeois class will be used in this study when the researcher discusses the role of national politics in nurturing the hegemony of English. The World-Systems Theory's concept of hegemonic power as a leading state in world politics and economics will be used in this study to discuss how superpower (USA) perpetuates the hegemony of its language (English) in post-independence states of Africa. The assumption of the researcher will be that the hegemonic power (leading state/superpower) works together with the hegemonic powers (leading classes of elites) in African states to perpetuate the hegemony of English. Therefore the ideas of hegemonic powers in the World-Systems Theory and in the Conventional Classical Marxist theory will compliment each other in this study.

Wallerstain and the classical Marxists assert that hegemony is “an economic process for selfish goals”. They perceive hegemonic powers as centrifugal forces that survive on oppressing weaker states using their military might in a capitalist world economy. This is where they operate at loggerheads with the neoliberal theorists who view hegemony as something that is necessary and desirable in world politics.

3.2.2 NEO-LIBERAL CONCEPT OF HEGEMONY

Neo-liberal theorists “understand hegemony simply as domination that is achieved on the basis of coercive military power in the hands of powerful states.” (Hurrell 2005: 51). In fact, the neo-liberal Hegemonic Stability Theory posits that, “A hegemonic economic power, is necessary for the creation and full development of a cooperative liberal world market economy” (Sorensen 2004: 166). That means, in the neo-liberal circles (unlike in circles of classical Marxists), hegemony is viewed as an economic process “for global political benevolence” and is not seen as “an economic process for selfish goals” (Flint 2006: 35). That being the case, neo-liberalists believe that, at any given era of history, a hegemonic power is necessary. It is necessary because, “the goods it provides are collective goods that can benefit every body, such as a currency system for international payments or the chance to trade in a free market” (Sorensen 2004: 166). Again neoliberal theorists believe that a hegemony (strong state) “is needed to discipline or punish possible free riders [which make] use of collective goods without contributing anything to the system” (Ibid).

Within the neoliberal Hegemonic Stability Theory, the hegemonic power is perceived to be in need of different power resources to perform its benevolent duties. In the first place it needs military power or military might to perform its benevolent duties. In the second place the hegemonic power “needs power over four sets of major economic resources: raw materials; sources of capital, markets; and a competitive advantage in the production of goods that can command a high price” (Ibid: 166)). Over and above, in neo-liberal philosophy, the hegemonic power “must also be willing to take on the responsibility of creating a cooperative liberal world order [that benefits every one]” (Ibid: 167).

It seems that to both the Marxist and neo-liberal theorists, hegemonic rule and order, is only possible when a state has acquired economic and military dominance over other states. The two

theoretical approaches differ in that, the neo-liberals view hegemony as necessary and functional while the Marxists denounce hegemonies for using economic processes for selfish goals. Neo-liberal and Marxist theorists concur on the idea that, it is coercion more than consent, which aids a state to attain and maintain a hegemonic order and status in world politics.

The present researcher perceives the two schools of thought to be taking a partly antagonistic position in the debate on hegemony. It is a false claim that hegemony is necessary and functional in world politics and economics. It is still a fallacy to say hegemonic rule is unimportant in world affairs. To claim that hegemonic rule is all-important in world affairs is like asserting that the hegemony of the language just like the hegemonic rule is also all-important in those affairs. On the other hand, to claim that hegemonic order is selfish and unimportant will be like denouncing the fact that the hegemony of a language, such as English, has its own merits. This sort of an analysis results from the fact that, the present researcher observes a strong link between hegemonic rule and the hegemony of the ruler's language. For the researcher, the hegemonic power uses its language to enforce its hegemonic position through the use of both coercive and consensual strategies.

Just like the classical Marxist theory and the World Systems Theory, the neoliberal theory put more emphasis on coercion as the strategy, which the leading state in world politics, always employs in order to maintain its hegemonic position in the world political affairs. These theories seem to neglect the role of collaborative ability (consent) in the nurturing and perpetuation of hegemonic leadership. Therefore, it is at that point when the views of Antonio Gramsci are needed when researchers seek to understand the theory of hegemony. In fact, Gramsci comes as a critic to both the Classical Marxist theory and the neo-liberal theory. Gramsci refutes the idea that the ruling class depends solely on its control of the economic base using coercive strategies to dominate the proletariat. For him, the superstructure is equally or even more strategic than the infrastructure (economic base) for the bourgeois to continue dominating the proletariat. Gramsci is of the view that, "the superstructure of the contemporary Western society had attained some degree of autonomy [from the infrastructure], hence its analysis was also necessary" (Gaubas 2003: 256).

3.2.3 GRAMSCI'S HEGEMONIC THEORY

Antonio Gramsci (1891-1937) broadened the classical Marxist and neoliberal concepts of hegemony in different ways. In the first place, Gramsci, “broadened the concept of hegemony to include in it an analysis of the means by which ruling classes obtained consent of the subordinate groups to their own domination” (McLellan 2003: 187). For Gramsci, members of the ruling class (the bourgeoisie), do not only resort to the use of coercion to subject the proletariat to hegemonic rule. Rather, they also use consent to achieve the same goal. The idea is that, in the process of building hegemonic status, the worldview of the bourgeoisie (dominant class of elites) “is so thoroughly diffused by its intellectuals as to become the ‘common sense’ of the whole of the society” (Ibid). When that happens, the ruled will accept the dominant class’ hegemonic endeavours as commonsense. Therefore, Gramsci cautions Marxist critics to concentrate not only on the infrastructure neglecting the superstructure in the building and maintenance of hegemonic rule. Therefore, Gramsci puts more emphasis on the superstructure than on the infrastructure in his hegemonic theory.

In his study of the superstructure, Gramsci identified some two floors of the superstructure. The floors are namely the Political Society (or state) and the Civil Society. The former, as Gramsci notes, resorts to the use of coercion to maintain its hegemonic position. The coercive power structures, which the Political Society creates to maintain a hegemonic order are what Gramsci has called “Structures of coercion” (Gauba 2003: 256). Althusser (2008: 1487) has called them “repressive state apparatus”. The repressive state apparatus according to Althusser (Ibid) include: the police, the courts, the prisons and the army.

In Gramsci’s theory, the Civil Society “is constituted by affiliations outside the formal state boundaries, including the family, social clubs, the press, leisure activities etc” (Barker 2008: 68). It is the structures of the Civil Society which thrive to achieve consent (hegemonic order) of the ruled (the proletariat). The structures of the Civil Society, which employ consensual strategies to perpetuate hegemony, are what Gramsci has called “structures of legitimation” (Gauba 2003: 257). Althusser (2008: 1488) has called them “ideological state apparatus (ISA)”. For Gramsci, The structures of legitimation include the family, the school and the church. Althusser’s (2008: 1489) ideological state apparatus include among many: the religion ISA (the system of the different churches); the educational ISA (the system of the different public and private schools);

the family ISA; the legal ISA; the political ISA (the political system, including the different parties); the trade union ISA; the communication ISA (press, radio and television etc); the cultural ISA (Literature, the arts, sports etc).

Again, for Gramsci, "the institutions of civil society...familiarize the citizens with the rules of behavior and teach them to show natural respect to authority of the ruling classes so that even injustice involved in the rule would carry the impression of justice" (Gaubu 2003: 256). What that means is that, Gramscian scholars view the process of socialization from birth to death to be ingrained in hegemonic activities of the ruling elite. As such, they perceive "proletariat consent" within the structures of legitimation to be a form of coercion which is hidden in consent. Therefore, for these scholars, consent always camouflages injustice and repressive force. It is with such an understanding that Gramsci himself believed that, it is the Civil Society and its structures of legitimation and not the Political Society and its structures of coercion which matters most to the bourgeois class in its attempt to maintain hegemonic rule which of course is continuously contested between the rulers and the ruled. Thus Gramsci asserts that,

...hegemony has to be constantly made and re-won. It opens up to the possibility of a challenge to it - that is the making of counter-hegemonic bloc of subordinate groups and classes. For Gramsci, such a counter hegemonic struggle must seek to gain ascendancy within Civil Society before an attempt is made on state power" (Barker 2008: 68).

The "winning of hegemony within the Civil Society" is what Gramsci has called "The War of Position". He has called an assault on the state "The War of Manoeuvre" (Barker 2008: 68).

In his theory of hegemony, Gramsci seems to oppose the classical Marxist theory which calls for the proletariat to overthrow the bourgeoisie through a revolutionary struggle in order to seize state power and then substitute the capitalist economic base with a socialist one. This is because Gramsci perceives the War of Manoeuvre to be of secondary importance while the War of Position to be of primary importance in a counter-hegemonic struggle.

In summation, Gramsci's concept of hegemony can be interpreted to mean different but complimentary aspects. It can be held to refer to the strategies the ruling elite employs to seek consent among members of the Civil Society in order to keep on dominating them (Barker 2008: 68 and McLellan 2003: 197). The same concept can be interpreted to mean the use of both consent and coercion by the ruling class to keep on dominating the ruled populations (Agnew

2002: 22, Langlois 2001: 142, Gauba 2003: 103, Rupert 2005: 222 and Bleiker 2000: 175 & 182). Hegemony in Gramsci's work can further be interpreted to mean the prevalence of a dominant worldview in a society (Bleiker 2000: 175, Rupert 2005: 222). It can also be interpreted to refer to power that is implicit in dominant beliefs, practices and institutional and social relations in the structures of the Civil Society such as the school, the church and the family within and beyond territorial boundaries (Agnew 2002: 55, Gauba 2003: 103 & McLellan 2005: 187).

There are some aspects of Gramsci's theory of hegemony that need to be emphasized before the discussion continues to unfold. Agnew (2002: 55) interprets Gramsci's concept of hegemony to operate within and outside state boundaries. He says of hegemony, it is "the power implicit in dominant practices that govern society both within and beyond state territorial boundaries". Again he says of hegemony, it is "the dominant social practices in a given historical epoch and how they bind together the various actors into a global society". The broadening of Gramsci's concept of hegemony to cover aspects of power that are prevalent in beliefs, practices and social and institutional relations within a single state and across states is central to this study. In this study, hegemony of a language is interpreted to flow by means of cohesive and consensual strategies from its fountainhead (superpower) to other states of the world including those of Africa. The study interprets the hegemony of English to be one of the strategies which the superpower uses to build an empire disguising it as a global language. Crystal (2003) has a whole text which tries to justify the idea that English and not any other language is the global language.

In Gramsci's theory of hegemony, the main strategy which the hegemonic class employs to make sure it enjoys hegemonic dominance is seeking proletarian consent to what it does. It uses its power to make sure the ruled accept its dominance as natural, neutral, commonsensical, universal "legitimate and moral". However, in that theory, strategies of consent are primary and those of coercion are secondary in the founding and maintenance of hegemony. In the same manner, structures of legitimation are primary to the building up of hegemonic rule while those of repression are secondary. The fact is, in Gramscian concept of hegemony, consent will always be complimented by coercion whenever it fails to be effective enough, (Gauba 2003: 103, Rupert 2005: 222). This idea of the use by the hegemonic power of both cohesive and consensual

strategies to maintain its hegemonic position is re-worked and expatiated in Althusser's concepts of ideological and repressive state apparatuses.

In Gramsci's theory of hegemony, hegemony is "a cultural practice before it becomes political" (Bleiker 2002: 175). While that might be the case in Gramsci's theory of hegemony, this study argues for the idea that, the hegemony of English is politico-economic before it is socio-cultural. The present researcher goes by Crystal's (2003: 10) view that, "But international language dominance is not solely the result of military might. It may take a militarily powerful nation to establish a language, but it takes an economically powerful one to maintain and expand it". It is with such a view in mind that the present researcher will interpret the hegemony of English to be politico-economic before it is socio-cultural.

3.2.4 POST-GRAMSCIAN SCHOLARS' VIEWS ON THE HEGEMONIC THEORY

The post-Gramscian scholars, whose views on hegemony are discussed in this section include, Althusser, Harrell, Scot and Certeau.

Althusser, holds that the hegemonic power (bourgeois class) uses both the repressive and ideological state apparatuses to maintain its domination (hegemony) over that of the proletariat. Althusser (2008: 1490) notes that, repressive state apparatus is an apparatus which "functions by both violence and ideology." However, it functions "massively and predominantly by repression". As a follow up to this statement, Althusser (Ibid), says of ideological state apparatus, "Ideological State Apparatus functions massively and predominantly by ideology, but they also function secondarily by repression, even if ultimately but only ultimately".

Generally speaking, Althusser somewhat compliments and somehow broadens Gramscian concept of hegemony when he realizes how much coercion can camouflage consent and how much consent can camouflage coercion. In the same spirit, Althusser (Ibid), concludes, "All state apparatuses function both by repression and consent, [to exert hegemony]". In that way, Althusser unlike Gramsci does not necessarily put primacy on the use of consent in hegemonic formulations for he sees coercion and consent as two aspects that are naturally reverted together making them equally important in the build up of hegemonic rule. It seems just like Hurrell (2005: 55) Althusser has criticized both the Gramscian and neo-liberal scholars for neglecting

the fact that, “power is relational and that the stability of hegemonic power depends on consensus as well as coercion and on the capacity to engender collaboration”.

The Althusian and Hurrellain view of considering consent and coercion to be inseparable in the formation and maintenance of hegemony by strong powers is informative to the present researcher. The researcher works on the assumption that, the superpower will always disguise coercion in consent and consent in coercion whenever it seeks to make sure other states accept its language as an all-important global language. As such, the researcher will have to decipher consent and coercion whenever he discusses how superpower politics neutralizes some efforts by scholars of African descent to successfully challenge the hegemony of English in education and in the writing of African literature.

In his criticism of Gramsci’s theory of hegemony, Scot in Bleiker (2000) has made a distinction between what he has termed a ‘Thick Theory of Hegemony’ and a ‘Thin’ one. The ‘Thick Theory of hegemony’ is linked to what Scott has termed the ‘Public Transcript’ while the ‘Thin Theory of Hegemony’ is linked to what he has called the ‘Hidden Transcript’. In the process of formulating a theory of hegemony, Scot has blamed the Gramscian scholars for putting too much emphasis on both the ‘Thick Theory of Hegemony’ and the ‘Public Transcript’ neglecting in the process the ‘Thin Theory’ of hegemony and the ‘Hidden Transcript’ of both the ruling class and ruled class.

Scot’s “Thick Theory of Hegemony”, “suggests that manufactured consent is the form of false consciousness [which] sustains systems of domination and social dynamics in general”. It is linked to the “Public Transcript”. For Scott, Public Transcript is, “that which is visible in public of the interaction between subordinates and those who hold power - in short the self-portrait of the dominant social group” (Bleiker 2000: 190). Scot’s Public Transcript is made up of popular beliefs, practices, institutional and social relations which are manufactured by the ruling class for the ruled classes to accept as norm. In effect, the Public Transcript is “an official ideological narrative that depicts how they (Public Transcript elites) want subordinates to see them” (Ibid).

Scot’s Hidden Transcript is the “backstage discursive consisting of what cannot be spoken in the face of power” (Ibid: 191). It is composed of those voices and narratives of dissent that are echoed in private among groups of the ruling class and of the subordinate ones. The general talk,

practices and relations, which make up the Hidden Transcript, contravene the discourse of the Public Transcript. In his theory of hegemony, Scott has identified some two forms of the Hidden Transcript. The two forms are the Hidden Transcript of the elitist rulers and the Hidden Transcript of the general populace.

The Hidden Transcript of the elitist rulers, is made up of the “gestures and words which for example reveal the contradictions of the public transcript or shed light on its instrumental or exploitative dimensions” (Bleiker Ibid: 191). The Hidden Transcript of the subordinate class is characterized by “offstage gesturing and talking that contradict the Public Transcript” (Ibid). The Hidden Transcript of the subordinate class is “almost omnipresent in folk culture, disguised in such practices as common gossip, jokes, tales or songs” (Ibid: 202). It also includes “The scene of an obscenity anonymously scribbled onto a bathroom [or toilet] wall” (Ibid). Scott believes that the Hidden Transcript of the subordinate classes is more of politics of dissent, of disguise and anonymity. Such politics,

...is neither empty pasturing nor a substitute for real resistance. It is a resistance of the most effective kind, for these subversive gestures eventually insinuate themselves in disguised form into the public discourse. They lead to a slow transformation of values. They nurture and give meaning to subsequent more overt forms of resistance or rebellion (Bleiker 2000: 203).

Scott is critical of the Gramscian scholars’ emphasis on the Thick Theory of hegemony since it has the potential to generate the idea that “...a dominant ideology is so powerful in concealing its logic of oppression that it persuades subordinate groups to espouse uncritically the values that explain and justify their own subordination” (Ibid: 191). Scot argues to the contrary, when he holds that members of the subordinate classes are real active agents. They are not docile to the extent of espousing uncritically the values that explain and justify their own oppression. He views subordinates as people who are fully aware of the injustice of the dominant ideology. As such they oppose it in their private circles.

Scot’s view that subordinate populations do not uncritically accept the views of the Public Transcript has been supported by Certeau. Certeau refutes “the widespread assumption that common people are passive onlookers guided by the disciplinary force of established rules” (Bleiker 2000: 201). He has observed that human agency is prevalent in every day life. For him,

“...normal people are not simply faceless consumers, they are [u]nrecognized producers, poets of their own affairs, trailblazers in the jungles of functionary rationality” (Ibid).

In effect both Certeau and Scott have asserted that the subordinate classes do not passively and irrationally accept the hegemony of the ruling class. For the two, the classes accept it as a strategy of keeping up a subordinate appearance to avoid direct conflict with the ruling elite for that conflict may lead to their total wipe. The subordinate classes “...often reject outright rebellion and deliberately choose risk-averse strategies to minimize the probability of disaster. The powerless thus have good reasons for keeping up a public appearance that suggests acquiescence with the public transcript” (Ibid: 191). What should be noted from what the two scholars assert is that caution in revolutionary endeavours does not mean cowardice, naivety or docility for it is a strategy of combating wanton destruction of human lives. Thus, the Hidden Transcript helps the ordinary people to criticize the Public Transcript whilst they appear to be approving of it.

With all what they say, Scott and Certeau criticize the classical Marxist and the Gramscian scholars for simply concentrating on the study of the actions of the strong and reactions of the subordinate groups in their study of hegemony neglecting in the process to study the space which exists between the actions of the strong classes and the reactions of the dominated classes. That space is a space which is occupied by the Hidden Transcripts of both the rulers and of the ruled alike. As a matter of fact the two scholars refute the idea of resorting to the use of the Thick Theory of Hegemony neglecting in the process the Thin Theory especially when configurations of power and struggle for power are discussed.

3.2.5 BRIEF OVERVIEW

Given the different dimensions of hegemony which different scholars take, this study will interpret hegemony from a multiple angles and perspectives. The Gramscian concept of ‘consent’ as the major strategy which the rulers use to impose their practices, institutional and social relations on the subordinate population is adopted for the study. However this study will also value the classical Marxist view of considering both economic status of the ruling elite and their military might to be the phenomena which the superpower uses to forge and forward the hegemony of English in post-independence Africa. Therefore, in this study, the concept of

hegemony of English incorporates strategies of both coercion and consent which the superpower uses to impose English on the African populations.

Scott's idea of making a distinction between the Thick and Thin theories of hegemony is welcome in this study. This study operates on the idea that the ruled are not dormant, passive and naive recipients of hegemonic ideas - the subordinate classes improvise methods of demonstrating human agency. The methods are part of their Hidden Transcript. Be that as it may, it can be an overstatement by both Scott and Certeau that members of the subordinate class are always aware and conscious of the oppressive acts and devices which members of the ruling class use to maintain their hegemonic position. As such, this study will also operate on the assumption that the subordinate classes are at times conscious of the oppressive activities and practices of the ruling classes but they are at times blindfolded by the strategies of consent, which members of the ruling class devise to enforce their hegemonic worldview, to the extent that they do not realize the repressive activities that are camouflaged in consent. In that sense Scott, Certeau and the Gramscian scholars make genuine contributions to the theory of hegemony. A cross fertilization of their views breeds a favourable critical canon for this study.

Having reached this far, the thorny issue is what is really meant by the term hegemony. Generally speaking, what the term hegemony really means will continue to unfold as the discussion progresses in this study. However, at this point, hegemony on one hand can be understood as the unprecedented domination of the majority of a people in a state by members of a minority elite class who will be controlling the means of production using consensual strategies which they disguise in coercive proclamations. On the other hand, hegemony can also be interpreted to mean the unprecedented domination of states by one or some great powers in global economics and politics using consensual strategies that are disguised in coercion. The study works on the belief that the hegemonic powers – that is superpowers, work hand in hand with hegemonic classes in particular states and regions in order to nurture the hegemony of their languages. Currently the superpower is only one – that is the USA. The USA is perceived to work hand in hand with local and regional elites and leading regional states to enforce the hegemony of English in local, regional and world affairs.

3.3 EVOLUTIONIST APPROACH TO SOCIETIES' GROWTH AND DEVELOPMENT

The idea of putting history into evolutionary stages is not unique to this study. Rather, it is an old age technique, which scholars and intellectuals have used to interpret the history of human growth and development. For instance, wa Thiongo (1972: 4) and Mazrui (2004: 29-30) divide the history of Africa into three phases namely the pre-colonial, the colonial and the stage that commenced with African states attaining formal independence from the colonial masters. Again, in his discussion of neo-colonialism in Africa, wa Thiongo (1986), divides history of postcolonial Africa into the age of colonialism, the age of independence and the age of neo-colonialism. When he discusses the need to move the centre from Europe and from the elitist rulers of Africa to a plurality of centres, wa Thiongo (1990) divides the history of African societies into three stages of human development. The stages are: nationalism, sub-regional nationalism and pan-African nationalism.

The classical conventional Marxist theory has five stages of human society's growth and development. The theory holds that human growth and development evolves from ancient oriental societies to feudal societies, from feudal societies to capitalist societies, from capitalist societies to socialist societies and from socialist societies to the communist societies (Mazrui 1978: 343). In fact, the classical Marxist theory asserts that, "the institutions of each society have to reflect the socio-economic realities implicit in the particular stage of development the society has reached" (Mazrui, 1978: Ibid). Mukoma wa Ngugi (2003: 173), asserts that the history of Africa evolved from slavery to colonialism, from colonialism to neo-colonialism and that it will evolve from neocolonialism to pan-Africanism.

3.4 EVOLUTIONIST APPROACH TO THE HISTORY OF POST- INDEPENDENCE AFRICA

The evolutionist approach that is developed for this study divides history of a postcolonial African state into five stages of development. The term postcolonial is loosely interpreted to refer to an African state that is formerly a British colony. The four stages of development are a) the pre-national and/or pre-colonial stage, b) the colonial stage, c) the neo-colonial stage, d) the stage of nationalism, e) the stage of post-nationalism. The final stage, that is the stage of post-nationalism, has three phases namely trans-nationalism, internationalism and globalization. The five stages are marked by power relations. Therefore the theory is built on the idea of power

politics. The question that matters in this study is that, “who has the political power and why at any given stage of development?” The family, the class and/or the state, that wields political power in a given evolutionary stage of a society’s development, is perceived to be in a position to condition language policy and practice in that society. This is especially true in a multilingual society. Therefore, this study seeks to assert that, in a multilingual society, it is the language and/or dialect of the ruling family, or class, which is almost always made the language of the state and the official language of the majority of the subject population(s). This results from the fact that, the ruler employs both coercive/repressive and consensual strategies to make sure his/her language becomes the language of economic activities, of communication, of religion and ideology, of education, of literary creations, of the judiciary etc. At the end of it all, it is the language of the ruler which will almost always enjoy hegemonic status in that society. If the ruler in question is a particular state in an inter-state system, her language will become the language of the different sub-regions and regions of the world. This is especially the case when the foreign policy of that particular state is expansionist on the levels of politics and language, However, if the ruler’s policy, whether that ruler is a class in an intra-state politics or is a particular state in an interstate politics, is non-expansionist in political and linguistic terms, his language may not be imposed on other states and societies. Mazrui and Mazrui (1998) note that, the foreign policy of the pre-colonial Africa was non-expansionist as what was and still is the case with the foreign policies of Great Britain and the USA.

The notion of power which is crucial to the formulation of the evolutionist approach needs to be grappled with. Power according to Giddens (2001: 447) is “the capacity to achieve one’s aims even against the resistance of others and often involves the use of force”. Giddens’ definition of power is informative to the present researcher. For the researcher, power is the capacity of a ruling family, class and/or state (state power) to set its own goals and then achieve them in local, regional and/or international politics, even against the resistance of the ruled population(s) and/or state(s). The ruler employs both coercive and consensual strategies to set goals and then achieve them. In their discussion of power, Barnett and Duval (2005) have put power into four categories namely compulsory power and/or direct control, structural power, institutional power and productive power.

For the two researchers, compulsory power and/or direct control is the concept of power which “focuses on a stage of relations between actors that allows one to shape directly the circumstances and/or actions of another” (2005, 13). In that sense, compulsory power, relates to “how one actor is able to directly control the conditions of behavior of another actor” (Ibid: 15). Compulsory power is realized whenever and wherever A’s actions control B’s actions or circumstances both intentionally and unintentionally. Thus, it involves the dominant actor’s use of both coercive and consensual strategies to control the subservient actor’s actions circumstances and conditions of behavior.

Institutional power applies when actors gain control over socially distant others (Barnet and Duval Ibid: 15). It is a form of control that is enjoyed by A over B taking the advantage of the existing institutional arrangements. As a matter of fact, institutional power is concerned with “how formal and informal institutions enable some actors to shape the behavior or circumstances of socially distant others” (Barnet and Duval, Ibid: 16). That implies “institutions [at local, regional and international levels] that are established to help actors achieve acceptable even pareto-superior outcomes also create ‘winners’ and’ losers [at linguistic levels]” (Ibid: 17). This points to the fact that, the ruling family, or the ruling class or the ruling state either creates or simply takes advantage of existing institutions to gain control over the actions, circumstances and conditions of behavior of subordinate population(s) and state(s).

Structural power and/or the direct and mutual constitution of the capacities of actors, “concerns the constitution of subjects. It typically envisions hierarchical and binary relations of domination that work to the advantage of those structurally empowered to the disadvantage of the socially weak” (Barnet and Duval, Ibid: 21). It is structural power which produces “the very social capacities of structural, or subject, position in direct relation to one another, and the associated interests that underlie and dispose action” (Barnet and Duval Ibid: 18). In effect, structural power creates structural positions that mount vertical relations between the dominant and the subservient socio-political actors. Some of such relations are ruler-ruled, master-servant, etc. The World Systems theorists “draw on this conception of power to the extent that they argue that, structures of production generate particular kinds of states identified as core, semi-periphery and periphery. The Division of states into the three structural category positions “generates commensurate sets of identities and interests and those in the subordinate positions adopt

ideologically generated conceptions of interest that support their own domination and their lesser position in that world-system' (Wallerstein Cited by Barnet and Duval Ibid: 19).

Productive power and/or production of subjects through diffuse social relations often times criss-crosses with structural power. However, production power appears like a form of a post-structuralist approach to the concept of power. As a form of power, it "concerns the boundaries of all social identity, and the capacity and inclination for action of the socially advantaged and disadvantaged alike as well as the myriad social subjects that are not constituted in binary hierarchical relationships' (Ibid: 21). In that way, production power operates on the idea that, "discourses are sites of social relations of power because they situate ordinary practices of life and define the social fields of action that are imaginable and possible" (Foucault Cited in Barnet and Duval, Ibid: 21). Categories of classification which are not structural such as "civilized", "rogue" "European", "unstable", "Western" and "democratic states" etc "are representative of productive power as they generate asymmetries of social capacities' (Ibid: 22). In other words, productive power relations emerge in the process of naming and labeling during socio-political interaction between the dominant and the subservient actors in a given environment.

The four categories of power that are proposed by Barnet and Duval are important in this study. They will help the researcher to discuss those patterns of power the ruler, whose policy is expansionist, uses to make sure subordinates consent to accepting his/her language as the medium of instruction in universities and as the language of literature writing. Although the two researchers link power to social relations alone, the present researcher will use their propositions to interpret how much politics interferes with language choice and practice at local, regional and international levels. In effect, the present researcher operates on the view that all the four categories of power are used either concurrently or at different times by the ruler as strategies of coercion and consent to make sure the ruled accept his/her language as the official language of education and literature writing.

The word "national" is central and key to the evolutionist history of African states as it is proposed in this study, This is because the major stages in the approach have to word "national". The stages include pre-national, "national", and "post-national" stages. These three stages, which are accompanied by the word 'national', are considered to be the de jure stages of human societal development. The other two "colonial" and "neo-colonial" stages are considered to be the de

facto and undesirable stages of human history. This is because the two de facto stages of human growth and development perpetuate political, economic and linguistic hegemonies in a given society. Given that the word “national” is key and central to the evolutionist approach to African history, what that means is concepts such as ‘nation’, ‘nationalism’, ‘nationhood’ and ‘nation building’ need a thorough foregrounding first before the evolutionist approach to African history is fully discussed.

3.4. 1 NATIONALISM AND THE NATION

The twofold problem with the concept of nationalism is that, on one hand “there is little consensus on how it should be studied” (Delanty, 2001: 472). On the other hand, the concept cannot be easily defined. At the moment, “it is impossible to provide a truly satisfactory definition of nationalism one which fits all the facts and to which there are no exceptions” (Anderson, M.S. 1985: 205). Simala (2001: 313) echoes the same type of sentiments when he says that, “nationalism is a complex and challenging phenomenon which has never been defined positively and authoritatively”. For Simala, that seems to be the case since nationalism “...is profoundly entangled in other social and political cleavages” (Ibid: 313). It is therefore noteworthy that the core of the evolutionist approach adopted for this study (nationalism) is a complex term for it is not easy to define. Despite having spelled out the complications, which one encounters when he/she tries to define nationalism, scholars have ever since been grappling with the term with a view of defining it.

For Simala (2001: 313), nationalism is “characterised by a social movement involving a set of demands whose purpose is to advance the interests of one’s nation or nationality”. In that sense, nationalism will be said to be closely connected to a people’s patriotic practices in their quest for a positive social change in the society. As both an intellectual and a moral sensibility, for Simala (2001: 313), is also ‘the common idiom of contemporary political feeling’. M.S. Anderson (1985: 247) understands nationalism to imply ‘care for the interests of the members of the community’. Furthermore, M.S. Anderson (1985: 247) asserts that, nationalism is linked to patriotism. For him, patriotism is a concept which “involves a spirit of solidarity, mutual aid and fraternal charity” (Ibid). Probably it is this sort of understanding which has pushed Malesevic (2002: 40) to say that, “nationalism ...tells us that, we are primarily members of the particular group into which we were born whose culture we share and to whom we thus have

responsibility”. In that sense, Malesevic connects nationalism to biology and culture more than he links it to politics and economics of a particular society.

Mazrui (1978, 2004) has connected nationalism to ideas of national integration and national cohesion. For Mazrui, nationalism relates to a horizontal as opposed to a vertical integration of members in a society or state. Horizontal integration which is strongly linked to nationalism arises when different groups of people in a state accept each other as fellow countrymen and when they share a spirit of nationality, (Mazrui, 1978: 268). In that way, Mazrui links nationalism to the ideas of human equity and to mutual understanding and mutual respect between and among members of a given society.

In his discussion of nationalism, Delanty (2001) discusses the schools of thought that have emerged in the study of nationalism. The original first two schools of thought are the essentialist/primordial/realist school of thought and the constructivist school of thought. The third school of thought is a school of thought that is composed of those scholars who occupy the middle part of the debate on nationalism. They borrow some views from both the essentialist and constructivist schools of thought in their discussions of nationalism. The primordial and or essentialist theorists believe that, “the nation is based on a primordial essence, which is the basis of its popularity” (Delanty, 2001: 473). For the essentialists, who are in most cases social scientists, nations “are authentic cultural traditions which can be explained by history and the power of enduring traditions” (Ibid). Above all, the essentialists perceive nations to be “long term historical ‘grand’ narratives deriving from an origin” (Ibid: 474). What that means is, for the essentialists, nationalism is a historical narrative that is passed on from one generation to the other. Since that narrative is historical and cultural, essentialists hold that, it is real and genuine. As such, they believe that it leads to nation building. Smith (1986, 1991, and 1995) “insists on the prior existence of an ethnic and historical core to nationalism” (Delanty, Ibid: 4730). Therefore, Smith provides an example of those scholars, who belong to the essentialist and/or primordial school of thought.

For the constructivists, who are in most cases theorists, “nations are inventions”. They are conceived, constructed and even fabricated by social actors and consequently cannot be explained by reference to an underlying historical essence which simply unfolds in history” (Delanty, Ibid). In effect constructivists view nations to be discourses and not primordial

historical narratives. As such they view the author of the original narrative to have disappeared from the center-stage. His disappearance from the stage leaves his narrative more of an open discourse than a primordial narrative. The constructivists believe that the new story tellers of the original grand narrative (social actors), “frequently subvert the plot and even re-write it to make it resonate with the world of the listener” (Delanty, *ibid*: 4730). In other words the constructivists assert that nationalism and the nation are modern creations. Therefore, they are not historical truisms.

Hobsbawm (1990, 1993, 1993) is a staunch constructivist. Infact, Hobsbawm and Ranger (Cited in Delanty 2001: 4730) have this to say, “Nationalism [is] a modern construction, a creation of strategic elites who use nationalism for the mobilization of the masses. Nationalism is akin to an inverted tradition”. These scholars seem to be making reference to what one can term top-down nationalism - a nationalism that is crafted by the elitist leaders to retain power unconditionally in postcolonial Africa. It is that type of nationalism which p’Bitek (1973: 39) has called ‘enthusiastic nationalism’. Enthusiastic nationalism is an elitist national vision: a form of an ideological state apparatus, which members of the ruling class use to dominate the class of the ruled

Apart from the two antagonistic viewpoints on the concept of nationalism there is the third viewpoint. That viewpoint is neither constructivist nor essentialist. It comes somewhere in between the two extreme views on nationalism. Benedict Anderson (1983) in his book *Imagined Communities* has taken a middle path in the discussion of nationalism. For him “the nation is an imagined community which is able to provide a narrative of meaning for individuals. It is imagined because its members will never meet most of their fellow members” (Cited in Delanty 2001: 479). Therefore for Anderson “nationalism is above all a response to the disappearance of community as a shared face-to-face world and its replacements by large scale territorial societies organized around the state” (*Ibid*). It is with such a view that Anderson disputes the idea of a nation as a historical grand narrative. For B. Anderson, the nation is simply a discourse which is centred on the disappearance of community. It is a modern creation and not a primordial one. However he avoids behaving like a constructivist per se when he actually accepts that a nation is something ‘real’. He believes the community is not a total falsehood, for some and not all

members of the community do meet and interact. As such he is informed by both the realist and the constructivist traditions.

This study follows a middle path in its discussion of the concept of nationalism and the nation. It defines nationalism as, "...a body of ideas and values which may be held by people who are not yet nations but long to be" (Mazrui 2004: 68). Those ideas may have roots in a primordial essence such as a primordial community, a primordial ethnic identity, a primordial language etc. They may also have some roots in purely modern developments. Over and above, they can have roots in both the primordial and the modern essences. Although this study takes a mid-path in the discussion of nationalism, and nationhood, I however, it considers the concept of a nation to be more of a modern creation than a primordial one. That stance is taken in this study because even where the ideas of a nation derive from primordial narratives they are always synchronized with modern politico-economic and socio-cultural developments. The point, which is made in this study, is that, a nation results when nationalism (some body of ideas) are put into practice with the full approval of the majority of the members of a given society. Furthermore, the study lobbies for the idea that, if Africa seeks to enter the era of nationalism, she has to try and devise methods which help her to "move from nationalism to modern nationhood and to close the gap between statehood and nationhood" (Mazrui, 2004 68). In that sense, this study links the idea of a nation to both nationhood and statehood.

In this study, statehood "implies concentration of sovereignty at the centre. Nationhood implies substantial cultural homogeneity" (Mazrui, 2004; 65). Sovereignty, "is a great value [that] bestows right of self-determination and independence upon states and people...it also bestows responsibility for [one's] own state to succeed or to fail in state-making' (Sorensen, 2004: 140). In this study, the stage of nationalism is marked by African countries' attainment of both modern statehood and nationhood.

For the present researcher, nationhood is perceived to consist of "an emotional attachment to the nation – community of sentiment – and of citizenship rights and obligations" (Sorensen, Ibid: 101). A nation relates to "a people within a territory making up a 'community of citizens' and a 'community of sentiment'. On one hand, the "Community of citizens" relates to statehood for It is, "the relations between citizens and the state: political, legal and socio-economic rights and obligations" (Sorensen, ibid: 83). On the other hand, the "Community of sentiment" relates to

nationhood. It is the “relations between citizens as a group: common language, common cultural and historical identity based on myths, symbols, music, art and so on” (Sorensen, Ibid).

The general consensus among scholars is that statehood and nationhood have not yet been attained in almost all African countries. What that means is, nationhood and statehood are yet to be achieved in Africa. Sorensen (2004) categorises African countries under what he has called ‘Weak Postcolonial States’. He says of those weak postcolonial states:, “in this book the term (weak) is used to designate states which are weak in terms of all the three core aspects of statehood: government, nationhood and economy” (P. 172). He concludes that nationhood has not developed in these states for “Neither the community of citizen nor the community of sentiment has developed to become the primary bond between people” (Ibid).

In the same vein Mazrui (2004: 68) asserts that there is great need for African societies to move from nationalism to nationhood. In that sense, he implies that African societies have not attained nationhood as yet. Using Kenya as case study Wa Thiongo (1972) notes that African countries are not yet nations since they have not yet attained nationalism and nationhood. He has this to say about Kenya, “In Kenya then, there is really no concept of a nation. One is always a kikuyu, a Luo, a Nandi, an Asian or a European. I think this diminishes our strength and creative power. To live on the level of race or tribe is to be less than whole” (1972: 23).

This study holds that, African societies are still to come up with a body of ideas and values (nationalism) grounded in their historical and modern realities which they should struggle to implement in order to attain nationhood. It is the attainment of that nationhood which will give them a leeway to plan and implement language policies in all domains of each and every society’s life activities. This study lobbies for the idea that nationhood cannot be achieved outside political and economic reforms. Reforms at the level of the economy and government are necessary for nationhood to be achieved. Again the study operates on the idea that, African states need modernization - a modernization which begins with Africa’s attainment of nationhood. The need for modernization in planning is echoed by Mazrui (2004: 332 when he says that “An under-modernized society may well need planning most but precisely because it is under-modernized, it has a low planning capacity” (Mazrui, Ibid: 332). In the same vein language planning and implementation may not be successful in countries which have not attained nationalism and nationhood.

Having discussed the concept of nationalism, which is core and quite central to this study, it is now feasible to turn to the stages of the evolutionist history of African countries.

3.5 EVOLUTIONARY STAGES OF THE HISTORY OF A POST-INDEPENDENCE AFRICAN COUNTRY.

This section discusses the five stages of the evolutionist history of African societies and their respective phases.

3.5.1 THE PRE-NATIONAL AND/OR PRE-COLONIAL ERA

The stage can also be called the pre-state or the pre-colonial era. It is a stage that covers the period before African societies were colonized by Western states. Although the thesis calls this era the pre-national and/or the pre-state stage, it does not mean that there were no nations, states and nation-states in Africa, before colonialism. Indeed there were nations and states in Africa before colonialism. However, they were not developed enough to match modern nationhood that is typified by developed Communities of Sentiment and of Citizens. Mazrui (2004: 29) says of pre-colonial Africa “This is the Africa of great empires of big and small states – in some cases – of nation-states. It is also the Africa of easily recognizable nations. Some of these had states (nation-states), some of them did not, and were so small as to deserve the name “tribe” rather than “nation”. With these sentiments, Mazrui asserts that there were states, empires, nations and nation-states before colonialism came to Africa. Examples of pre-colonial states include the Kush state of Egypt, the Great Zimbabwe state of pre-colonial Zimbabwe and the Ashanti Kingdom of Ghana. Mazrui also asserts that The Zulus of South Africa had developed a nation-state before colonialism, (2004: 31). The same applies to the Nuer people of Sudan (2004: 320). As a matter of fact, the term pre-colonial seems to be the most suitable name for this stage of African societies’ growth and development. However, since those states and nations of the pre-colonial era had not developed to the level of the modern nation-state, the terms pre-national and pre-state can still apply. Furthermore, the terms pre-state and pre-national are used in this study for the sake of convenience and for the sake of enhancing clarity of facts.

The pre-colonial stage like any other stage of human growth and development was a stage that was marked by specific language choice and practice patterns. Probably what is important at this moment is getting to know who wielded political power in that era. In other words, there is need

to identify who were the rulers in that era. Establishing, who were the rulers in pre-colonial Africa, helps us to understand the language situation of that time. This becomes an issue of paramount importance since the primary focus of this study is the language situation of each of the evolutionist stages and the implications of that language situation to education and literature.

In most cases, the rulers in pre-colonial Africa were traditional chiefs. Among the Buganda, the chief was the Kabaka. Among the Shona of Zimbabwe, the ruler was either Mambo (Paramount chief) or Ishe (chief). In most states, nation-states and tribal confederacies of the pre-colonial African societies, the language of the ruler was the official language of literature and education. However, since the language of the ruler was also the language of his subjects what that means was, the language of the people, which happened to be the language of the ruler was also the language of literature and education. In other words, in pre-colonial Africa, the language of literature, which in most cases was in oral form and the language of education, which was an informal education, was the given people's local language and/or mother tongue. That means, it was the people's local language which operated at both the communal and official levels. In his discussion of the education of the pre-colonial Ganda society, Mazrui (1978) notes that education among the Ganda people of pre-colonial Uganda was carried out in the Kabaka palace and at chiefs' and other courts. He also notes that, the medium of instruction for that education was the Ganda people's indigenous language. Above all, Mazrui records that education among the Ganda was elitist. Despite its being elitist, still, "there were strong expectations [among the Ganda people] of honourable service from the elites [products of that educational system]' (Mazrui, 1978: 29). The education system of the pre-national African societies aimed at imparting good behavior into the youth. Some of those youths were privileged to serve in the Kabaka palace. Infact, whenever,"there were chieftainships to be distributed, the Kabaka thought first of his pages and not of others...because the palace was the school" (Ibid: 30). If that was the case among the Ganda, what that means is, it was this education in indigenous Ganda language that helped the youths to ascend the ladder of politico-economic and socio-cultural development.

In the pre-colonial Zimbabwean Shona society, education was of paramount importance. It was a tool of socializing the young into the political, economic and socio-cultural values of the society. That education was both oral and informal. Above all the education system of the pre-colonial Zimbabwean Shona society was gendered. However, in all cases the language of instruction was

one of the dialects of the language which was officially termed Shona in 1931 by the South African linguist Clement Doke. For the sake of convenience of discussion and analysis, this study will refer to the language of the pre-colonial Zimbabwean Shona society as Shona. Therefore, it was Shona which was the language of the Mambos and of the Ishes of the pre-colonial Zimbabwe. Shona was also the language of the general populace. In that way, Shona was the language of both the ruler and the ruled alike. Furthermore, Shona was the mother tongue of both the educationists and the learners.

Education among the Shona was carried at different settings including traditional courts and law-courts (*matare*). Gombe (1998) mentions that there were different categories of courts and law-courts in the pre-colonial Shona society. Among these courts and law-courts were: the law-courts of the headmen (*Dare rasadunhu*) and the law-courts of the chief (*Dare rashe*) There was also the court of the home (*Dare remusha*). These courts were very important centres of education. The boy child received education at the courts whilst the girl child received education within the kitchen and/or in some shelters (*matumba*) which were created temporarily within the vicinity of the home at some timely moments to school the girls on matters to do with marriage and sex.

Educational activities (in form of peer education) were also common when boys go out to herd cattle and goats and when girls went out to fetch water from the wells and firewood from the forest. The young children would also teach one another the philosophy of life of the Shona people through children's songs and dance. Infants were educated by grandfathers and grandmothers using the art of folk-telling. Satire and ridicule were also used as instruments of education by elders during special occasions such as beer parties (*Majakwara*). On those occasions, culprits brigands and hooligans were freely and timely satirized on the pretext that *Chihwerure hachiendi Kumba*", (Kahari 1990: 234). *Chihwerure hachiendi kumba* implies that, what is said at a beer-party does not count there-after.

Since the medium of instruction in pre-colonial African education was the local and/or mother tongue to the two parties of the educationist and learner involved in the teaching and learning business, communication breakdown and other general communication barriers were minimal. Furthermore, what is noteworthy is that indigenous African languages are languages which developed within African cultures and histories. That alone implies that, those languages were

developed for the purpose of carrying and transmitting African politico-economic and socio-cultural values. As such, when indigenous African languages are used to teach indigenous African philosophy of life as what was the case in the pre-colonial Africa, there will be a one to one relationship between the language of instruction and the philosophy of life which the language has to carry and transmit during the teaching and learning interaction. In the case of Zimbabwe, the philosophy which guided and that has to guide all educational endeavours is what Makuva (1996) has called “hunhu/ubuntu”.

In Makuva’s words hunhu/ubuntu “connotes to kindness, courtesy, consideration and friendliness in that relation between people, a particular attitude to other people and to life” (1996: 45). Therefore, pre-colonial Zimbabwean and by implication African education was education for “hunhu/ubuntu”. The guiding philosophy of that education as Makuva (1996: 55) notes is “I am because we are, and since we are therefore I am”. In that sense, Pre-colonial African education had roots in communalist sensibilities and egalitarianism, which was a form of collectivist primordial solidarity, (Mazrui, 1978: 295). As such, it was an education that was relevant to nurturing societal goals, worldview and world outlook. In pre-colonial African societies such as that of the Shona people of Zimbabwe, life was valued most (Auret 1990: 98); industriousness was cherished (Haasbroek 1980: 232); hospitality was appreciated (Chitepo 1983: 2-3); rhetoric and eloquence were admired that is why the Shona had the proverb, *Muromo kapako kekuhwanda nako* (The mouth is the small cave in which to take shield). In that era of African history, marriage was encouraged (Gelfand 1973: 266). Infact, p’Bitek (1986: 15) reiterates the validity of marriage in African societies when he says that, in Africa, “everybody, must marry in the primacy of their youth”. Warriorhood was also a value (Mazrui 1978: 15-16) in pre-colonial Africa. These and other values were imparted to the youth in theoretical and practical terms.

Since education in pre-colonial Africa was conducted in indigenous African languages and had roots in indigenous African philosophies of life (hunhu/ubuntu) which that education sought to promote is what Mazrui (2004: 225) has called “developmental socialization”. Developmental socialization is “a form of education and upbringing which produces attitudes relevant to national, [societal and community] development. Pre-colonial education is an education that promoted not only the knowledge of one’s people’s cultural values for it also aided the youth to

participate in their people's culture. Developmental socialization of which pre-colonial African education promoted, avoids the production of what Mazrui (2004: 222) has called elites of leisure. Rather it produced what he has called elites of labour.

An elite of leisure, "is usually one which minimizes social commitment and exertion, and is placed in a situation in which it can pursue a life of comfort without worrying about social disapproval" (Ibid). On the other hand, an elite of labour "is one which finds it necessary to justify its elite status by providing effective leadership and by setting an example of hard work through its own behaviour and performance" (Ibid). In this study, an elite of labour, is an elite who has received education that is totally endowed in *hunhu/ubuntu*. Furthermore, he/she is a special type of an elite who would have gone through an education that is guided by what Freire (1972: 148) has called dialogical cultural action.

Dialogical cultural action puts at the centre, constituent elements and characteristics of dialogical education. The elements include cooperation, unity for liberation, organization and cultural synthesis. Major characteristics of dialogical cultural action include among many more, respect for human life, hope for the community's success, having trust and faith in other members of the community and love and solidarity between and among community members, intense faith in humankind, community's self-sufficiency, humility and not false humility of dialoguers, closer partnership between and among dialoguers, mutual trust between and among dialoguers, hope, which has roots in man's incompleteness and critical thinking and consciousness during the process of dialoguing (Freire, 1972: 70-73). The study holds that, the elite of leisure is an individual, who has received education that has no roots in *hunhu/ubuntu*. He/she is the product of what Freire (1972) has called a "banking concept of education" (1972: 53). That concept of education, puts emphasis on anti-dialogical principles and characteristics. The characteristics and principles include; conquest of a society by another, manipulation of the society for the conqueror's selfish pursuits, the principle of divide-and-rule, the concept of cultural invasion, lack of faith in, hope for and trust in other members of the society. The elite in question, has no profound respect for human life, for cooperation and for unity. Therefore, an elite of labour is pro what Mazrui (1978) has called primitive interdependence among members of the same community and is anti what the same scholar has termed feudo-imperialist interdependence type of relationship between the privileged and less privileged members of the community. On the

other hand, the elite of leisure, is pro feudo-imperialist interdependence between and among the privileged and the less privileged members of the community. He/she is anti primitive interdependence between and among members of the same community.

Primitive inter-dependence happens when members of a community/society are “mutually dependent on each other for needs” (Mazrui, 2004: 56). The epithet feudo-capitalist interdependence, “seeks to combine the characteristics of feudalism and some of the attributes of imperialism. A central characteristic of this interdependence is hierarchy and hierarchy is of course founded on the premise of inequality” (Mazrui, Ibid: 56).

The researcher gives these details in order to try and put forward some two points which will prove to be of paramount importance in later discussions. In the first place, the researcher wants to put forward the idea that the use of indigenous African languages in an education which is embedded in indigenous African philosophy of life creates a one-on-one relationship between the taught values and the medium of education. Those indigenous languages will be made to carry and transmit the very values they were specifically developed to carry and transmit. As such those languages will not fall short of becoming efficient languages of instruction in that education since they need no form of ‘panel-beating’ to allow them to carry and transmit indigenous African knowledge systems.

The other thing is that, the product of any education is determined by both the content and the form of that education. In other words the product of education is modeled by the values of that education and the medium of instruction of that education. Possibly, it is that sort of understanding which pushed Schoefield (Cited in Makuvaza, 1996: 49) to conclude that, education is both a ‘process’ and a ‘product’. The idea of ‘process’ connotes to “all the activities the learner is exposed to whether formally or informally” (Makuvaza, 1996: 49). The idea of an educational product relates to “the learner who has been exposed to this process and is therefore an educated person” (Makuvaza, 1996: 49). The process of education which uses the banking method will produce a product that has endowed characteristics of anti-dialogue (elite of leisure). On the other hand, the product of an education that employs dialogical approaches (developmental socialization) is an individual whose behavior is endowed in hunhu/ibuntu and in characteristics of dialogue. He/she is the elite of labour.

Literature of the pre-colonial African societies was in most cases oral. The art of literacy came with colonialism. Orature itself was very valuable in that era of African history. Chinweizu, Jemmy and Madubuike (1980: 1) say of orature, “African orature is important...for the important reason that it is the incontestable reservoir of the values, sensibilities aesthetics, and achievements of traditional African thought and imagination outside the plastic arts”. In that sense the oral poem, the folktale, the proverb, the idiom, the idiophone, the myth, the legend, the song and other oral genres were carriers and transmitters of the people’s politico-economic and socio-cultural values. In fact orature and language were one and the same for they both served to carry and communicate the values of culture of a people (wa Thiongo 1998: 126). In effect, oral art was delivered in the common and shared language of the people. That means the language and the art had a one-on-one relationship. The question is what sort of micro and macro factors helped pre-colonial Africa to stick to the use of indigenous languages in education and literature? This question is very valid for it also serves to prepare the answer to the question, what helped the colonialist to suppress use of indigenous languages in education and literature in the colonial era?

3.5.1.1 FACTORS WHICH HELPED PRE-COLONIAL AFRICA TO MAINTAIN THE USE OF INDIGENOUS LANGUAGES IN EDUCATION AND LITERATURE

The factors which aided the pre-colonial African societies to keep hold to indigenous languages in education and literature are different and quite varied. They range from political, economic social and cultural factors.

One thing for certain is that, language and politics are closely connected. This is why Bleiker (2000: 217) says, “Language then, is no longer seen as a mere medium of communication. It is also the very site where politics is carried out”. For Bleiker, language and politics are totally inseparable. What it seems is that, for Bleiker, speaking a language is automatically speaking politics. In this study, politics will be loosely defined to refer to the “means by which power is used and contested to affect the scope and content of government activities” (Giddens, 2001: 447). In the study, politics generally connotes to the relationships between the ruler and/or ruling class and the ruled and between the Number one Great state (superpower) and the postcolonial African states.

In pre-colonial Africa, politics made the mother tongue to become the language of education and literature in two major ways. In the first place, it is noteworthy that, the language of the ruler and/or ruling class is usually the dominant language in the territory of the ruler's and or ruling class's jurisdiction. As a result of its users' ascending to leadership position, the language of the ruler gains prestige over the language(s) of the ruled classes. Because of the unprecedented dominance and prestige, which the language of the ruler (individual, Class or state) enjoys, the language will always find a way by which it permeates all the various spheres of people's life.

In the pre-colonial era, the language of the ruler of a nation, of an empire, of a nation-state, of chiefdom, of a kingdom and of a tribal confederacy was usually one and the same with the language of the ruled. In that sense, the ruler and the ruled used one and the same language. As such, there was no top-down pressure that would push the ruled to abandon their languages seeking to use the language of the ruler and/or ruling class in educational and literary issues. Again, since the language of the ruler and the ruled was one and the same, there was also no bottom-up pressure that forced the ruler to abandon his own language and then become a linguistic convert of his/her own subject people.

Mazrui and Mazrui (1998) note something concerning politics of the pre-colonial African societies which helped the conquered tribes and ethnic groups to maintain their languages. The two scholars say,

In this same period (pre-colonial), however, much of Africa lacked the territorial greed to extend its influence over even beyond the boundaries of ethnicity. Linguistically and otherwise then, Africa not only became an easy prey of expansionist Europe, but its non-expansionism reduced the capacity of its own languages and cultures to resist the European linguistic penetration as well as to counter-penetrate other regions of the world, (1998: 3).

The study will later return to this issue when it comes to discussing colonialism and its linguistic dynamics. However, at the moment what is worthy noting is the non-expansionist policy of pre-colonial Africa, especially at the level of language and its impact on language choice and practice of the pre-colonial African societies.

Since pre-colonial Africa did not insist on expansionism at the level of language but on territorial grounds, what it means is when a tribe, chiefdom, nation, state and/or nation-state conquered another in an inter-ethnic, inter-tribal and/or inter-state war, the emerging rulers did not care

imposing their languages on the conquered populations. That helped the conquered people to maintain their mother tongues even when they were under the control of an alien force. For instance, in pre-colonial Zimbabwe, the conquered ethnic or tribal groups were asked to pay tribute in form of grain and livestock to the ruler and/or conqueror. The ruler would use neither the strategies of consent nor of cohesion to push the conquered people to become his/her captives on the level of language. In that manner, the conquered populations would maintain their languages. This is what happened when the Ndebele entered Zimbabwe from the south in the 19th century. The Ndebele conquered the Shona, who were already the inhabitants of the plateau that lies between Limpopo and Zambezi (present day Zimbabwe). They forced the defeated Shona chiefs to pay tribute to them. As such, “Those Shona-speakers, who chose not to pay tribute to the Ndebele or Gaza, knew quite well what they were doing and were prepared to take the consequences”, (Beach 1986: 13). However, they did not insist that the Shona should speak Ndebele in their communities. The Shona who went all the way to learn Ndebele language and culture did that out of sheer admiration of that language and culture (Beach 1986: 13).

Generally speaking, what helps a language to gain the status of official language in any society is the ascendancy to power of its mother tongue speakers. Whenever an individual and/or a class of individuals, whose policy is expansionist on linguistic levels, ascends to leadership position, it uses its military and political might to make sure its language becomes the language of economics, of religion and ideology, of communication, of education and literature in their immediate territory of influence. On the other hand, when an individual and/or class of individuals, whose policy is non-expansionist on linguistic levels, ascends to leadership position, it does not use its military and political muscle to make sure its language becomes the official language of education, literature etc in their immediate and other territories of their influence. Therefore, it is the military and political muscle of the ruler whose foreign policy is expansionist, which enables her language to enjoy a hegemonic status.

Crystal (2003: 9) notes that, “A language has traditionally become an international language for one chief reason – the power of its people – especially their political and military power”. Although one cannot talk about the existence of international languages in the pre-colonial era, but what Crystal asserts is important for the purpose of understanding the language situation of that era. In that era, a language became the official medium of education and literature, “for one

chief reason – the power of its people – especially their political and military power”. For an individual or group of individuals, at any given stage of human growth and development, to become leaders, they need both military and political power. Therefore military and political power helps some people to attain the leadership position in a given society. The position gives the ruler a chance to make sure his/her language becomes the language of education and literature in his territory of influence.

Again Crystal (2003: 10) says, “It may take a militarily powerful nation to establish a language, but it takes an economically powerful one to maintain and expand it.” Once he/she ascends to leadership position the new ruler will link his/her language to all the society’s economic activities. A language that is linked to the economic activities of the people gains prestige over other languages. That language becomes the people’s first choice since they will be seeking to use it to reap economic benefits. Ernst Fischer (1963: 33) asserts that language is one of those tools that men use to harness the gift of nature during the production process. Fischer’s assertion implies that language is one of the tools which man uses to gain control over the environment in the process of production. In that sense, language becomes a key economic factor in the process of producing wealth. Therefore, a language that is linked to gainful economic activity takes precedence over the other languages.

In the pre-colonial Africa, since the languages of the ruler and ruled were almost always one and the same, what that means is the language of the ruler which was also the language (indigenous African language) of the people had close links with economic activities of producing and distributing wealth. Because of their economic role in pre-colonial societies, indigenous African languages were the cherished tools of economic success. They were the languages of hunting, of gathering, of agriculture and of co-operative activities of production. That being the case, all the people were very much attached to them. Therefore there were the languages of education and literature.

In any given situation, the language that is closely linked to a people’s cultural values becomes the people’s first choice. A ruler, who uses his military, political and economic muscles to link his language to socio-cultural activities of his/her society, makes his/her language more prestigious than all other languages that will be in regular use by his people. In pre-colonial African society, the ruler linked his/her language to socio-cultural activities of the society.

However, this sort of understanding was not as clear-cut in that historical period as it was in the colonial era and as it is in the neocolonial era, simply because, in the pre-colonial era, the language of the ruler and of the people was one and the same.

There are certain points that need to be clarified concerning language and culture. In the first place, every language develops within a specific history and culture for the purpose of carrying and expressing its mother tongue speakers' philosophy of life. For instance, Shona language developed within the history and culture of the Shona people for the purpose of carrying and transmitting Shona people's cultural values. The same applies to languages such as Zulu. Zulu developed within the history and culture of the Zulu people for the purpose of carrying and transmitting Zulu people's cultural values. That same understanding makes the present researcher to define an indigenous African language as a language that developed in Africa as it is marked by geopolitical boundaries and that developed within the history and culture of African people. That language has the bulk of its mother tongue speakers in Africa, A foreign African language is defined as that language which developed outside Africa, as it is marked by geopolitical boundaries and that developed within the history and culture of non-African human species. The bulk of the mother tongue speakers of that language will be outside Africa.

Since a language develops within a specific history and culture, what it means is, every language can carry and transmit perfectly those values of its mother culture. Of course it can be "bent" to quote Achebe (Cited in wa Thiongo 1987: 8), in order to allow it to carry and transmit alien values of culture. However, the truth remains that, a language carries perfectly the values of its mother tongue speakers. If a language has to carry alien values of culture what that means is, either the language has to be "bent" and or deformed first in order to allow it to carry those values or it is those values which have to be "bent" either slightly or grossly to enable them to be carried by an alien language.

Because a language is developed to carry and transmit the values of its people, the pre-colonial African societies would prefer their rulers' languages, which were also their own mother tongues as media of education and literature writing for specific reasons. Firstly, the education and literature of that time were embedded in the culture of the people. In that sense, the people would readily appreciate their mother tongue, which of course would have developed within the confines of their own cultures, as the medium of instruction in an education which had roots in

the culture that gave birth to the language. In the second place, they would prefer indigenous languages as vehicles of culture and literature since those languages would easily and perfectly carry and transmit values of their mother culture. A language that has a one-on-one relationship with the content to be taught and with the content that has to be treated in literary creations is most welcome to educationists, learners and literary practitioners in general. Since the indigenous languages were both the languages of the teacher and the learner alike, they were the most preferred canons for delivering educational and literary messages in the pre-colonial African stage of development

Probably what can be said at this juncture is that military, political and economic powers condition language choice and practice in all domains of life of a people. Those domains include education and literature writing. Using his/her military, political and economic powers, the ruler pushes his/her language to the centre of societal activities and shoves other languages from that centre to occupy the periphery. That riddle is not clear-cut in the case of pre-colonial African societies since the language of the ruler happened in most cases to have been the language of the people. Where the language of the ruler was not the language of the conquered territory, the conquered people still had great chances to continue using their mother tongues as languages of education and literature since pre-colonial African rulers adopted a non-expansionist policy on the level of language. Generally speaking, the pre-national/pre-colonial stage of the evolutionist approach was a period when indigenous African languages enjoyed a very high prestige since they were the languages of politics, economics, education, literature and of the general socio-cultural proceedings. Those indigenous African languages started to lose their prestige at the very first moment of colonial contact.

3.5.2 THE ERA OF COLONIALISM

Colonialism is,

The practice under which a nation-state, after consolidating its national power extends its domination over territories and the people of other countries for exploiting their natural and human resources. The colonial power establishes its own administration in the subject country and takes all resources thereof under its control, (Gaubá, 2003: 120).

Certain facts are made clear in Gaubá's definition of colonialism. In the first place, Gaubá asserts that colonialism is an economic adventure of a state that has managed to consolidate its national

power. In that sense, nationalism becomes the foundation of a colonialist's imperialist adventures. In the second place Gauba establishes that, colonialism is an economic adventure. A nation-state embarks on colonial activities in order to acquire economic and human resources. The human resources supply labour that is needed for transforming material resources into wealth. In the third place, he establishes that colonialists establish administrative bodies within the colonial territories. In other words colonial masters set a government which monitors colonial progress on behalf of the metropolitan state. Probably Gauba should have added that colonialism is not only an adventure of nation-states that would have consolidated national power for it is also an adventure of militarily strong states. In Short, the stage of colonialism is the stage of economic plunder exercised by militarily powerful nation-states on militarily weak societies. That stage is held in this study to cover the period between the very first moment of colonial contact and an African country's attainment of independence. In the case of Zimbabwe, it covers the period between 1890 - when the British South Africa Company under Cecil John Rhodes entered Zimbabwe and colonized it. The period ended on the 18th of April 1980 when Zimbabwe attained political independence from Britain.

All the institutions which the colonial government puts in place are meant to help the colonial masters to maximize their profits. In that way, the literature and education of the colonial stage were shaped in a manner that would aid the colonialist to maximize his economic profits. They were not meant to benefit the colonized. It was by default and not by design that the colonized populations benefited from colonial education and literature.

3.5.2.1 COLONIAL EDUCATION

Mazrui (1978: 30) says this of colonialist activities in the domain of education, "What the British administration did in Uganda was to replace the palace as the educational institution with formal schooling. They also introduced the art of reading and command of English as critical qualifications for attaining high official positions in the land." What happened in Uganda did happen in all other British colonies of Africa. The British introduced formal education. Formal education was meant to replace the all-important informal education of the pre-national African societies. The other thing is that, the colonial masters introduced the institution of the school. That meant the setting for the teaching and learning processes changed from being the law-courts of the headmen, of the chiefs and of the kings, and from being household courts to a Western

oriented institution (the school). Such institutions formed the basis of colonial institutional power.

Education in the pre-national era was mostly delivered in oral form. During colonialism, the colonialists introduced the art of writing. Above all, they introduced English as the new medium of instruction in all educational endeavours. Thus, English replaced indigenous African languages as the sole medium of education. In most British colonies, indigenous languages were used as media of instruction up to the third year of schooling (Mazrui 1978: 289). From the fourth year of education up to university level, the medium of education was English. Most universities did not offer degrees in African languages at their moment of inception. For many years, the University of Makerere for instance did not offer a degree in an indigenous African language (Mazrui, *Ibid*: 298). The University of Rhodesia, did not offer a degree in an indigenous African language at the time of its inception. When it finally did that in 1969, African languages and literature were studied in the metropolitan language (English). Chimhundu (1990) informs the reader of a situation when students, who studied for a degree in African languages and literature with the University of Rhodesia, did not feel at home with their studies.

One thing for certain which happened in the period of colonialism, was that, with the introduction of formal education, the education system became divorced from the indigenous African philosophy of life. Education in the pre-national society enforced developmental socialization. Again it was guided by what Freire has called characteristics of a dialogical education. It also served to produce elites of labour. Colonial education did the opposite. It had roots in the Western philosophy of life. Makuva (1996: 55) notes that, the Western philosophy of education is centred on the concept of individualism. That philosophy is totally different from the African communalist philosophy. Since colonial education was divorced from the philosophy of life of the majority of Africans, it was more of an education of under-development. At most it served as a watchdog to colonial master's imperialist adventures. It forged feudo-imperialist interdependence by perpetuating colonial structuralist relations of the ruler and ruled, master and servant, boss and 'boy'. Over and above, colonial education produced elites of leisure. Makuva (*Ibid*;; 57) asserts that, an education which has roots in the Western concept of individualism and which is not embedded in *hunhu/ubuntu* produces "educated uneducated [university] graduates with identity crisis". Graduates of the colonial era were educated

individuals by virtue of their being literate in English and by virtue of having acquired bookish knowledge of Western lifestyles. They were uneducated at the end of an academic course since they would be very much uninterested in mastering indigenous cultural values, languages and knowledge systems in general. As such, they lacked hunhu/ubuntu.

Since there was a dichotomy between the languages, a student spoke at home (indigenous African) and the language he/she was to speak at school (English) the student suffered identity crisis and compartmentalization (wa Thiongo 1987: 11). Therefore, colonial education served to produce half baked and half caste Europeans. They emerged half-caste Europeans at the end of the educational struggle for Africans cannot be “Europeans culturally at best [they] might become ‘apes’ grafted to other men’s ways of life’ (p’Bitek 1986: 8). In A Song of Lawino, p’Bitek describes colonial education which centres bookish knowledge as having a castrating and emasculating effect on the young men of his day. p’Bitek (1984: 17) says that,

For all our young men
Were finished in the forest
Their manhood was finished
In the classrooms
Their testicles
Were smashed
With large books

In summation, the stage of colonialism is marked by the dominance of English language in education. The education of that time had roots in the Western philosophy of life. As such, it acted as the watchdog to the colonial master’s imperialist adventures. Basically the feudo-imperialist values, which were taught in schools colleges and universities, corresponded well with the metropolitan language, which was the medium of instruction and of imperialist endeavours..

3.5.2.2 LITERATURE IN THE COLONIAL ERA

The colonialist introduced the art of reading and writing to Africa. The introduction of the art of writing in Africa speeded the move from oral to written literature. Using pen and ink, the African man and woman could put their views into black and white. Whilst writing literature has its own advantages, it fosters the idea that literature and the culture which it carries and transmits can be

stored in books. Oral literature of the pre-national era was a lived and a living reality. It was performed and narrated in real life situations during the communities' process of being and becoming a developed entity. Once the realities which are meant to be lived are put into black and white letters between some covers, they "die".

English was introduced as a language of literature. The African man was taught to express his/her feelings, his/her worldview in an alien language. In an interview with Veit-Wild Mungoshi, who is a prolific Zimbabwean fiction writer, asserts that, "Our reading of English stories was making us painfully feel backward in the creative art of story writing. I say painfully to emphasise the psychological anguish we were undergoing – the background from which we carved our stories and novels, especially those written in English. Thus pain was both of not having anything of our own and of being denied what we thought everyone was aspiring to have – Western education. We wrote of this pain in English. Shona – which I had been "advised" to drop from the whole of my four-year secondary school course – I felt could not adequately express half of what I felt" (Veit-Wild 1993: 189-90).

The argument of this study is that, the experiences and the way an individual views the world is conditioned by his/her culture. As such, it is his/her mother tongue that can perfectly carry and transmit his/her view of the world in literary creations. This is because his/her mother tongue is the product of his/her culture. Because English cannot perfectly carry the worldview of an African in literature, Marechera says, "But that does not mean that you just take the colonial language as it is like Fanon and others, we use the metropolitan languages and turn them up-side down, until they scream your screamsThe writer should be mastering the language. The language should be the slave; we must brutalise it into our own shape" (Cited in Veit-Wild 1993: 231). The fact that Marechera thinks metropolitan languages such as English need to be turned up-side down until they scream the African screams and that they need to be 'brutalised for them to become 'slaves' of the African writers makes it clear that, a language that developed in alien cultures and histories cannot perfectly carry an indigenous African worldview. In that way, the use of English in the writing of African literature, gave the literary practitioner an extra duty of "bending" it for the purpose of forcing it to carry an African experience.

The colonial educationist introduced European writers as copycats for the budding African writer. Works by Shakespeare, Matthew Arnold, John Keats Wordsworth, Lord Byron were used

as examples of good literature in colonial schools. In that sense African literature in the colonial language was more of a brainchild of the celebrated Western writers. It did not sprout from what Kahari (1990: 77) has called “the matter of Zimbabwe (a body of oral literature)”. Instead, it sprouted from the Western literary tradition. In that sense, most of that literature served to forge and forward colonial mentalities. The question is: what helped the colonialist to turn English into the official medium of education and literary creativeness in the era in question?

3.5.2.3 FACTORS WHICH HELPED THE COLONIALIST TO UPGRADE TO AND MAINTAIN ENGLISH AS THE MEDIUM OF EDUCATION AND OF LITERARY CREATION

The goal of a state, which embarks on a colonial mission, is economic. However the colonial state cannot benefit in economic terms without displaying military might. It is that military might which helps the colonialist state to establish a government for the purpose of exercising political power over the inhabitants of the colony. What that means is, cultural repression, linguistic domination and the control of the judiciary are moves that are carried out by the colonialist power for the sake of maximizing its profits in economic terms.

In the colonial stage, the ruler was the colonial master. He became the ruler because of his military strength. That military strength gave him political power over the colony. In other words military might gave the colonialist power to govern the colonies. Using his military and political powers, the colonialist imposed his language as the language of government, of education, of the judiciary of literature writing and of politics and economics in the colonies. Probably, it is with this sort of understanding that Mutasa (2006: 61) says,

During colonial days, foreign ideologies were the core in acculturation and economic development on the continent. The resultant effect is that European languages English, French and Portuguese were imposed on the inhabitants of the countries that they colonized.

There are points which need to be put forward concerning the idea of imposing a language on a people with its own mother tongue and/or on a state with its own national language(s). In the first place, it is that Imposition of a language on people, who have their own indigenous language(s) and on a state, which has its own national language(s) which to Gramsci (Cited by Aves 2009) marks the hegemony of that particular language. For instance, when English was imposed during the British colonial activities, on African people, who had always have their own mother tongues

and on African states that had always have national language(s), which acted as the official language of business in general, of government business in particular, of education, politics, economics, law, general communication, it automatically became a hegemonic force on the linguistic levels.

In this study the concept of ‘imposing’ a language on a people and on a state is divided into two forms. On one hand, there is what the researcher perceives as ‘imposition by coercion and/or repression. On the other hand, there is what he perceives as ‘imposition by consent of the subordinate groups’. Both forms of imposition are perceived in this study to have the potential to yield linguistic hegemony. Imposition by repression and/or coercion happens when: a) a dominant class or group of people imposes a particular language as either an official, a national language or both on subordinate populations which have their own mother tongues, using coercive and/or repressive strategies; b) a powerful state (superpower) in world affairs imposes its language as official and supreme on states which do have their own national languages using repressive and/or coercive mechanisms

Imposition by consent happens when: a) subordinate populations in a particular state, which have their own mother tongues, accept the imposition of another language on them by the dominant class and/or group of people (from within or outside the state) as either a national or an official language just because they feel if they do not receive the language which will be connected to gainful employment, business in general, government business in particular, education, politics, economics the judiciary etc, they will be left out of important national proceedings; b) a state, which has its own national language(s), chooses to adopt a foreign language as official and supreme simply because it is an international language, it is the language of globalization, of science and technology of religion and ideology, of international communication, of global trade and politics etc.

This study argues that both the imposition of a foreign language as an official or national language by either consent or repression on people, who have their own indigenous language(s) and on states that have their national language(s), yields linguistic hegemony. The researcher holds this view for two reasons. In the first place, the researcher believes that in such a situation there is no consent which is independent of coercion/repression and vice versa. This is why Gramsci is said to have asserted that “Consent is never free from coercion” (1971: 263). In the

second place, the researcher believes that language plays pertinent roles in a culture. Once those roles are played by a foreign language, which has been imposed on a particular culture either by consent or repression the imposed language will almost always enjoy a hegemonic status in that culture.

When the British colonized Africa in the 19th century, they resorted to the use of repressive imposition of English as a colonial, second and foreign language on the conquered populations that always had their own mother tongues. In effect, the British used the power of the gun, of concessions and treaties and of other coercive strategies disguised in the consent of the African people to impose colonial rule and the English language on African societies.

Once they colonized Africa, the British used their military might and political power and economic stamina to make English the official language of education, of trade and commerce, of politics and of the judiciary in the colonies. They also linked English to gainful employment in those colonies. The situation served to elevate English over indigenous African languages in the new British colonies. That scenario forced Africans to have a strong liking for English to the extent that even when they attained independence from Britain, most African heads of states and governments maintained the colonial linguistic policies. They retained English as the official and supreme language of education, trade and commerce, of the judiciary, of politics etc for fear of being left out of the global proceedings. The situation forced and is still forcing most African people and societies to prefer English to indigenous African languages in their proceedings. Therefore, what started as imposition by repression of the English language by the British colonialists on African societies, ended up more of imposition by consent of the same language by Britain and the USA, which took over from Britain as the superpower from the end of the Second World War.

Generally speaking, one big aspect which aided the colonialist to impose his language on the colonies is military might which gave the colonialist political power over the colonies. Thus Crystal (2003) notes that, “A language has traditionally become an international language for one chief reason – the power of its people – especially their political and military power”. In the same vein, a language has traditionally become hegemonic for one reason – the power of its

people – especially political and military power. Crystal is correct that military and political power enable the colonialist to impose his language on the colonized populations and societies. However, what should be taken note of is that, behind military power there is the industry and its technology. The gun, which is the colonialist's symbol of power, is the product of industrialization. As a matter of fact, it is industrial technology which gives birth to military power. Military power yields political power and political power enables the colonialist to control economic resources, linguistic resources, literary resources and all other resources in a colony.

Apart from the idea of military prowess, there are other factors which aided English to enjoy a hegemonic status during the evolutionist stage under discussion.

Once, they gained territorial and political advantage over the colonies, the colonialists used their political power to control the means of production. They took control of the land. wa Thiongo (1981: 7) says “The basis of all human communities is the soil, land. Without the soil, without land, without nature, there is no human community”. In Zimbabwe, the colonialist had a zeal for gold claims. They controlled all the country's gold claims. However, when the claims proved to be less than enough for the whole lot of the colonial enthusiasts, some of them embarked on agricultural activities. It was then that they passed the Land Apportionment Act of 1930. That piece of a legal instrument allowed the colonialist to have power to distribute land on racial grounds. The whites took all the arable land and the blacks were pushed into native reserves. In 1934, they passed the Industrial Conciliation Act. The Act gave them an avenue to industrial activities and it shoved Africans from starting their own industry. Above all, it barred trade unionism in Zimbabwe. Without trade unions, the Africans could not easily air their grievances to the colonial masters. The colonialists also passed the Land Husbandry Act in 1952. That Act did not allow a black Zimbabwean family to own more than a herd of six cattle. Without control over the means of production and without control over production relations, black Zimbabweans had to work for the colonial masters in industries, on farms, in schools, in hospitals and in domestic arena.

The language of the industry was English; the language of power and control at the farm was English; the language of mineral production was English and the language of an education that was meant to produce semi-skilled labourers for the industry, for the mine and for the farm was

English. In that sense, the colonialist linked his language (English) to gainful employment (Chiwome and Gambahaya 1998: 100). A language which is linked to gainful employment to general success in economic terms automatically becomes the language of education in any given society. If that is not the case, the education offered will be irrelevant to the economic activities of that society. As such, the moment the English language was linked to all economic activities in Africa and to gainful employment became the very moment when it became the medium of education replacing indigenous African languages from that position. Substitution by elimination of indigenous languages from being the media of instruction in institutions of learning was propelled by the idea that indigenous African languages were pushed to the periphery of all colonial economic activities.

Education in the stage of colonialism was both founded and funded by the colonialist missionaries and by the colonialist administration. The colonial masters introduced that education for the purpose of teaching and socializing the Africans to accept their subservient position in a colonial set up. It was also an education that was meant to teach the African, the skills, which the colonialist needed for his industry, firm, mine, and for his hospitals and for his farm etc. That means the skills which were taught in schools were Western. The philosophy which guided the teaching and learning exercise was also Western. That sort of arrangement contrasted the arrangement that existed in the pre-colonial African societies. In the pre-national era, “traditional African societies succeeded admirably in being able to teach skills which were compatible with their own sacred values” (Mazrui 1978: 35). Likewise in the colonial era, the colonialists sought and succeeded admirably in being able to teach skills which were compatible with their own colonial goals of maximizing profits in their industries, firms and mines.

Since the pre-national Africans offered an education that was in tandem with the skills which were embedded in their cultural values and which were relevant to their way of life, the best language of instruction for that education was a language that developed within their culture and history. That language was the indigenous African language. That same scenario applied to colonial education. The colonialist introduced formal education for the purpose of teaching Africans those skills and values that had roots in his own way of life and that suited his own worldview. As such, the best language for such an education was a language which developed within colonialist’s culture and history. That language was English. This is why the colonialist

administration imposed English as the medium of instruction on Africans from the fourth year of education up to university level. Therefore, one thing is certain in the colonial era: the education of that era had a colonial and Western orientation and the language that suited that education most was English, which also had a colonial and Western orientation. What that means is the values and skills, which are the masterpieces of an educational system, directly have impact on language choice and practice in education.

The first administrators and teachers in the colonial school were Europeans. Their mother tongue was English. Although their mother tongue was English, the mother tongue of the learners was an indigenous African language. Since top-downism is characteristic of an imperialist-cum-capitalist education system the language of the colonial administrator and teacher automatically became the language of the teaching and learning process. This was unlike what happened in pre-colonial Africa. In pre-colonial Africa, the languages of the teacher and the learner were one and the same. As such, the medium of instruction was automatically that very language (an indigenous African language). Be that as it may, the first black educational administrators and teachers were products of an education that was rooted in colonial culture of which its medium was English. Having been natured in a colonial education system, the African administrator and teacher perpetuated the education of their own development. In that way, the language, which the new black administrator and teacher favoured most, was English when in fact the language of the learner was an indigenous African language. Due to a top-down approach that is prevalent in the colonial education system, the medium of instruction continued to be English, which was the first choice language of the emerging black administrator and teacher.

Generally speaking, the colonial era was marked by the English-indigenous African languages diglossia in education and in the writing of African literature. What began as a repressive imposition of the English language by the colonialist at the very first moment of colonial contact later on became an imposition by consent of that same language. This was because Africans became very eager to learn English for English had become the language of education, of literature, of politics, of economics of the judiciary and of government and general communication. What should be taken note of is that, since political power was vested in the colonial masters, statehood did not develop in African countries during the colonial era. Statehood is marked by different aspects among which is a well developed Community of

Citizens. The Community of Citizens relates to “the relationships between citizens and the state: political, legal and socio-economic rights and obligations” (Sorensen, 2004: 83). The ‘commandist’ and militaristic rule of the colonial masters had roots in top-down government policies. Such a type of rule defies the development of a full fledged Community of Citizens. African people were not citizens in their own birthdoms and birthroots. The racial divide between the blacks and the whites led to the under-development of a Community of Citizens. As such statehood was not developed by any degree. Therefore, colonial Africa was composed of colonies and not states.

The concept of nationhood is closely linked to a developed Community of Sentiment. The Community of Sentiment connotes to the “relations between citizens as a group: common language, common cultural and institutional identity based on myths, symbols, music, art and so on” (Sorensen, Ibid). The community of Sentiment did not develop in the colonial era. On the level of language, it was the metropolitan language (English) which was the official language of education, of literature writing, of government business, of legal proceedings, of public communication, of politics and of all socio-economic activities. The colonized had no linguistic rights in all the institutions and the domains of the government. In terms of culture, it is the culture of the colonial master that was dominant in all the above-given domains. Therefore, it was the colonialist’s culture which acted as the guiding philosophy in education, in politics, in the judiciary, in literature and in the other domains. Africans were perceived to have been cultural tabula rasa (empty slates) which needed to be filled with European ways of life.

Cultural unilateralism does not lead to the rise of a Community of Sentiment. On the level of history, Africans were considered to have no history whatsoever. Hugh Trevor-Roper (Cited in Mazrui, 2002: 3) considers Africa to have no history at all when he says that, “Perhaps in the future, there will be some African history...But at the moment, there is none. There is only the history of the Europeans in Africa the rest is darkness “. Such crude racist formulations, as this one which Trevor-Roper propounded pushed the colonialist to teach only the history of the West in the colonial institutions of learning. As such, it was the history of the West that was used as the only point of reference for political, judiciary and socio-economic proceedings. The symbols which were considered to be state symbols were Western in origin. The myths and music which were used as the basis of nationhood were Western. In that way, nationhood did not develop in

the colonial era. As a matter of fact, African countries did not become nations during colonialism.

Colonial brutality and colonial oppression in general led Africans to demand independence from the metropolitan country (Britain). In their quest for independence, some African societies waged protracted struggles against colonial rule. They include Zimbabwe, Mozambique, Angola, Guinea, Algeria, Chad etc. Others simply demanded independence from the colonial metropolis and that independence was granted. The hope of the African countries was to build a new nation-state with fully developed Communities of Citizens and of Sentiment. Different African countries, later on, started to attain independence. They attained independence at different times. Zimbabwe attained it in 1980, Nigeria in 1961, Kenya in 1963, Mozambique in 1975, Ghana in 1957 and South Africa in 1994. It is that attainment of political independence which marked the end of the colonial stage. Ironically, it was the attainment of independence, which heralded the commencement of the neo-colonial stage (wa Thiongo 1986).

3.5.3 THE ERA OF NEO-COLONIALISM.

This is the stage in which former British colonies of Africa are currently in. The stage commences with the attainment of independence by African countries. The stage will only come to a halt when the countries attain statehood and nationhood. In other words the stage will come to an end when a former British colony has fully developed Communities of Citizens and of sentiment. At the moment, scholars and intellectuals such as Fanon (1963), Sorensen (2004), Mazrui (2004), wa Ngugi (2003), wa Thiongo (1972) and Giddens (2004) concur on the idea that statehood and nationhood have not yet been achieved in former British colonies of Africa. Fanon believes that “pitfalls of national consciousness” surfaced at independence. Those pitfalls blocked total independence from colonialism. p”Bitek (1972) believes that nationhood and statehood did not rise in post-independence Africa since African societies failed to develop a national culture. They failed to develop national cultures since the countries in question started to ape colonial principles and policies. wa Thiongo (1972) blames dictatorship, racism and ethnic divisions for militating against nationhood in Africa. Wa Thiongo (1981) accuses the elitist rulers of Africa of robbery and theft. Wa Thiongo (1990) blames the elitist rulers of Africa and the west for centralizing power in their own hands. In doing so, they barricade the development of nationhood in post-independence Africa. Sorensen calls formerly colonial states of Africa

“weak and failing states” (2004: 129). They are weak and failing “in terms of all the three aspects of statehood: government, nationhood and economy”.

wa Ngugi (2003) believes dictatorship hinders the development of pan-Africanism. He perceives pan-Africanism as the panacea to African political, economic and social problems. He believes that, a pan-Africanism, that is championed by dictators, who currently rule Africa, will yield nothing favourable for Africa at all levels of development. Mazrui (2004) makes a distinction between Francophone Africa and Anglophone Africa in his discussion of the development of nationhood and statehood in Africa. His general conclusion is that, both statehood and nationhood are not fully developed in both the francophone and Anglophone African countries. However, he asserts that statehood is at a more advanced stage in Anglophone Africa than in Francophone Africa whilst nationhood is at a more advanced stage in Francophone Africa than in Anglophone Africa. In other words, he believes that, the Community of Citizens is a bit advanced in Anglophone more than it is developed in Francophone African countries and the Community of Sentiment is at an advanced stage in Francophone Africa more than it is developed in Anglophone African countries. Thus the general consensus among the scholars is that statehood and nationhood are not fully developed in post-independence Africa. Be that as it may, Mazrui (2004: 11) believes some non-African countries such as England have already attained statehood and nationhood.

If independence failed to yield sound statehood and nationhood in Africa, that independence becomes questionable. Since independence from colonial rule in Africa seems to be bogus, scholars such as Sorensen (2004) have classified post-independence African countries under the category of weak and failing states. Scholars such as Nkurumah (Cited in Slemon 2001), wa Thiongo (1981, 1986), Chinweizu (1987), Babu (1981) and others talk about the rise of neo-colonialism at independence in Africa. In that sense, these scholars concur on the idea that political independence in Africa marked the end of Western colonialism and the beginning of Neo-colonialism. Gauba (2003: 130) has defined neo-colonialism as,

The practice, under which an advanced nation does not maintain its political domination in a foreign territory, but taking advantage of its superior position in organization of trade and industry, uses the developing nation as a source of cheap labour and raw materials as well as a big market of its own products. It is subtle method of economic exploitation of developing nations by the developed nations.

With these sentiments, Gauba establishes that neo-colonialism is the continued economic repression which is exercised by developed states on the Third World countries such as those of Africa. Basically those developed nations of the First World will suppress populations of the developing countries on the level of human and economic resources. They also seek to make huge profits through establishing markets in the developing nations. The scenario implies that, the goal of a neo-colonialist is the same as that of a colonialist. The difference is in that a neo-colonialist does not exercise downright and/or overt imperialism. Wa Thiongo (1986) and Babu (1981) interpret neo-colonialism as continued economic repression exercised by the Western states on Africa using the local elitist African rulers. Babu notes that, the USA, as the current superpower and neocolonialist in Africa, employs institutional power in order to maximize its profits.

The institutions, which Babu thinks to have been put in place by the USA as the neo-colonialist to maximize its profits in Africa include the World Bank (WB), the International Monetary Fund (IMF), the General Agreement on Trade and Tariffs (GATT) and United Nations (UN) itself. On the other hand, wa Thiongo put emphasis on the collaboration of the West and the elitist rulers of Africa in the process of robbing Africa of its economic and human resources. As such, he believes the centre has to be moved from its current location in the West and within the circles of the elitist rulers of Africa to a plurality of centres, Therefore to wa Thiongo (1990: xvii) “Moving the centre is in the two senses – between nations [from the West to other centres] and within nations [from the elitist rulers to the majority of the people”. The latter move is the move from a top-down system of governance to a bottom-up one.

Nkurumah (Cited in Slemon 2001: 102) defines neo-colonialism on the level of sovereignty. Nkurumah says that, “The essence of neocolonialism...is that, the state which is subject to it is in theory independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from the outside”. What that means is, For Nkurumah a neo-colonial state enjoys pseudo political and economic sovereignties. That state is independent in principle however, in political terms it will be under colonial bondage. In this study the neocolonies of Africa are perceived to have their political, economic, linguistic sovereignties directed from outside – from the USA and its major ally England. It is Chinweizu

(1987: 430) who directly equates neo-colonialism to Americanization of the world when he defines neo-colonialism as “The American style of empire being emulated by Europe”.

This study upholds Babu’s and Chinweizu’s ideas of equating neo-colonialism at the present moment to Americanization of the world. The idea that America and Britain (its major ally) are the real neo-colonialists is proved using the language situation in former British colonies.

The evolutionist approach which is developed for this study holds that Language choice and practice is an indicator of who the ruler is. In most former British colonies as Magwa (2008) and Crystal (2003) note, English is still the official language. It is the language of governance, of education, of the judiciary of literature and of politics and socio-economic activities. In that way, English still rules in former British colonies of Africa. What that means is the USA and England, which are the fountainheads of the English language, are to be perceived as the de facto rulers of former British colonies. Crystal (2003) identifies the two nations that are responsible for the hegemonic character of English in Africa and elsewhere in the world to be England and the USA when he says that,

The present day world status of English is primarily the result of two factors: the expansion of British colonial power which peaked towards the end of the nineteenth century, and the emergence of the United States as the leading economic power of the twentieth century (2003: 59).

From what crystal says, one can deduce that Britain was the ruler in Africa during the period of colonialism, and America is the ruler in Africa in the era of neo-colonialism. Flint (2006) realizes that, Britain was the superpower in the period before the end of the Second World War and America is the current superpower. That means, the position of superpower was occupied by one English-speaking nation after another. In that way the position of English remained very strong in former British colonies. The other thing, which needs to be noted, is that, neo-colonialism is linked to superpower politics.

All what this implies is that, in the stage of neo-colonialism, the language situation in almost all the domains of African life, (including those of education and literature), is conditioned directly and indirectly by superpower politics. Therefore for us to fully understand the language situation of neocolonial education and literature, we need to understand the current and past nature of superpower politics and its link to the hegemony of a language such as English.

3.5.3.1 SUPERPOWER POLITICS.

The concept of superpower politics emerges from and is directly linked to the idea of world and/or global politics. World politics is understood in this study from the reading of two viewpoints namely Wallerstein's World Systems Theory and Modelski's Model of World Leadership.

The World Systems Theory is built on the assumption that, "any country's development conditions and prospects are primarily shaped by economic processes and interrelationships operating at the global scale" (Desai and Potter, 2002: 107). Wallerstein, who is one of the major exponents of the theory, asserts that, "At any one time a single state can be Number 1 among the Great Powers having a key role in laying down and enforcing the "rules of the game...", (Agnew, 1998: 7). The Number 1 state among the Great Powers is what is termed a Hegemonic Power in the World Systems Theory. It is what this study refers to as the superpower. Wallerstein (cited in Flint 2006: 35) asserts that hegemonic and/or superpower politics survives in a particular world system. That system is the state and interstate system. The state and interstate system survives within the capitalist world economy. That particular world economy emerged in the approximate year of 1450. In the World Systems Theory a state, which can achieve and maintain a hegemonic position is a state that would have built and maintained strong economic and military bases. When the need arises that state may employ militaristic strategies to keep hold to that position

In the World Systems Theory, "Hegemony is seen as an economic process for selfish goals", (Ibid). In other words, the theory holds that the superpower and/or the number 1 Great Power uses economic, political and military might to perpetuate its foreign politico-economic and socio-cultural policies for its sole (selfish) benefit. What that means is, it is by mere chance that some strong (core), intermediate (semi-periphery) and weak (periphery) states benefit from the implementation of the politico-economic and socio-cultural policies and practices of the superpower. Otherwise, as the World Systems Theory would like to assert, the superpower, in whatever it does, has a mission to benefit itself and to maintain its hegemonic position. That means, in the World Systems Theory, the superpower is also an imperial force to reckon with in world affairs.

Wallerstein (2004: 57) asserts that, since the emergence of the state and interstate world systems with the rise of the capitalist world economy, some three states have so far enjoyed the position of a Number 1 Great Power. The first is the United Province (today called the Netherlands). The Netherlands enjoyed that position in the mid seventeenth century. The second is the United Kingdom. It was the hegemonic power in the mid nineteenth century. And the third is the United States of America. It took over the position from Great Britain in the mid twentieth century. In that sense, Wallerstein considers USA to be the current superpower/hegemony. Probably, that is why there is currently a strong talk of the “Americanization” of the world (Berndtson 2000: 155-169). Americanization of the world relates to “the spread of American style capitalism with its neoliberal discourse and practices to the rest of the world”, (Goverde, Cerny, Haugaard and Letner 2000: 151).

This study agrees with Wallerstein's view that it is the USA that is the current superpower. In effect, the USA ascended to the position of Number 1 Great Power (superpower) at the end of the Second World War in 1945. However, its position as superpower was shaky up to until 1990. It was shaky since it suffered some challenges from the Soviet Union which was also contesting the position. With the fall of the Soviet Union in 1990, the USA, allied by England and its European and other states, became the sole superpower of the world. So what this study terms superpower politics is in most cases the “Americanization” of the world on different levels which include the Americanization of the world on the level of language choice and practice. Therefore when the study will be discussing the link between superpower politics and the hegemony of English in post-independence Africa it will be discussing the link between “Americanization” of the world and the superiority of English in the same continent.

In Modelski's Model of World Leadership, Modelski perceives “the world's most powerful country as a “Leader” implying willing followers, rather than a hegemonic or superpower with its allusions to dominance and force” (Flint 2006: 36). In his Model, Modelski views hegemony as “global political benevolence” and not “as an economic process for selfish goals” as what Wallerstein asserts in the World Systems Theory. Modelski says that, a World Leader “is a country that is able to offer the world an ‘innovation’ to provide geopolitical order and security” (Flint 36). By this, he seems to imply that, a World Leader is able to offer a “bundle of institutions, ideas and practices that establish the geopolitical agenda for the world” (Ibid). That

means the power of the World Leader rests in “its ability to define “a big idea” for how countries should exist and interact with each other, an idea that it is able to put into practice through its material or naval capabilities” (ibid). In short its power rests “in its agenda setting capacity and its ability to enforce it” (Ibid).

For Modelski, the World Leader employs strategies of both coercion and consent for the common good of the world. Therefore for him, hegemony is normative and functional in world politics. In other words, his view is that the World Leader, which in this study is the hegemonic power, acts like a “big brother” who has the mandate to protect the “weak brothers” from unprecedented domination and violation by some states. This seems to be the role which the current World Leader (the USA) purports to be currently playing. Soon after the bombings of the World Trade Towers and the Pentagon on September 11 2001, the USA declared a War on Terrorism against seemingly rogue states. It did that as a benevolent gesture that was aimed at benefiting not the USA alone but the world at large. It is such representational politics which led President Bush (cited in Flint 99) to announce that, “We will rid the world [not the USA] of the evil-doers. We will call together freedom-loving people to fight terrorism”.

As the World Leader, the US has devised big agendas for the world at large and is using both coercive and consent strategies to enforce those agendas. For instance, the US as World Leader was instrumental in the founding of the United Nations in 1945. It was also strongly behind the founding and establishment of the Breton Woods institutions namely the International Monetary Fund (IMF), the World Bank (WB), and the General Agreement on Tariffs and Trade (GATT). GATT has since been replaced, (with the approval of USA in 1995), by the World Trade Organization (WTO). It is the USA which is championing and is at the helm of the concept of globalization. At the present moment, the concept of globalization is more of an agenda of the USA as the current superpower, (Berndtson 2000: 159).

The “liberal myths of rights” which Langlois (2001: 143) discusses, is one such agenda which the USA is setting for the world. Langlois (Ibid: 142) notes that, social forces which would have gained hegemonic status will have “their account of human rights values becomes the commonsense account”. Using coercive and consent strategies, the US imposes the liberal and neo-liberal versions of human rights (whether they be linguistic, political, economic and socio-cultural) as universal and therefore universally binding. The War on Terrorism is both an agenda

for the world as defined by the Leader and a coercive strategy which the Leader employs to ensure the seemingly rebellious states will continue to live by its own world order.

Ikenbury and Kupchan, (Cited in Kapstein 2005:98), account for how agenda-setting becomes a characteristic of World Leadership. They say this about the USA,

During the World War II and its immediate aftermath, the United States articulated a remarkably elaborate set of norms and principles to guide the construction of a postwar international order...These norms represented a vision of political and economic order organized around a vision of liberal multilateralism. In the political realm, great power cooperation...would replace balance-of-power politics. In the economic realm, a system of liberal non-discriminatory trade and finance ...would be established....

The two scholars conclude by saying, “The exercise of US hegemonic power involved the protection of a set of norms and their embrace by elites in other nations” (Ibid).

Some of those norms, which Ikenbury and Kupchan allude to, are outlined by Agnew (1998: 106). They include: 1) indirect stimulation of economic growth by means of fiscal and monetary policies; 2) commitment to a growing global marketplace based on a global division of labour; 3) accepting the dollar as the principle world currency; 4) hostility to Soviet-style economic planning; 5) assuming the burden of policing political changes that should be construed as damaging to the stability of the world economy. The norms represent the USA’s set of agendas as the World Leader. The agendas are continuously re-worked and reshaped by the World Leader. One can add “accepting English as a global language” to be one of the unpronounced agendas in the current World Leader’s Hidden Transcript. In effect, this study holds that, the hegemony of English is both part of the agenda of the USA, as the current world’s Number 1 Great Power (superpower) and a strategy which it uses to impose and enforce its norms on other states using both coercion and consent.

In Modelski’s Model, some four states have since enjoyed the position of a World Leader. These are Portugal, Netherlands, Great Britain and United States of America. For Modelski, each period of world leadership lasts for a hundred (100) years. Portugal assumed the position in the 1500s, Netherlands in the 1600s. Great Britain enjoyed two consecutive periods of world leadership. It was the World Leader in the 1700s and 1800s. The USA gained the status of World Leader in the 1900s. Modelski divides the 100 years of world leadership into four phases of 25 years each.

The first phase is that of the period of a Global War. This is a time when the declining World Leader is challenged by aspiring world leaders. It is at the end of the Global War that a new World Leader emerges. However, it does not mean that the challenger will automatically become the next World Leader. Usually an ally to either the challenger or the challenged state, who joins the war late, will become the new Leader. The ally will have a favourable chance of becoming the next World Leader because of her economic and military stability at the end of the War. She will enjoy economic and military stability at the end of the War because she will not have exhausted her resources in the war by virtue of having joined the war at a later period than the challenger and the challenged. Modelski has a diagram to illustrate the four stages in question.

Table 3.1 Modelski's stages of World Leadership (Adopted from Flint 2006: 37)

World Leader	Century	Global War	Challenger	Coalition partners
Portugal	1500S	1494 – 1516	Spain	Netherlands
Netherlands	1600S	1580 – 1609	France	England
Great Britain	1700S	1688 – 1713	France	Russia
Great Britain	1800S	1792 – 1815	Germany	US + Allies
USA	1900	1914 – 1945	Soviet Union Al-Qaeda	NATO Coalition of willing

The second phase is that of World Power. In this phase the geopolitical vision of the new World Leader is exalted. The leader sets new institutions and a new agenda for the world. The institutions and the agenda are welcomed by the states. The third phase is that of Delegation. This is the period when the agenda of the World Leader is questioned, and its benevolent moves are doubted by some and not all the nations. Challenges to the World Leader emerge during the period of Delegation. The fourth and final phase is the phase of Deconcentration. In this phase, challenges, which would have commenced in the Delegation period, greatly intensify. The Leader is challenged. She exhausts her economic and military resources trying to deal with the challenges. In that sense her economic and military positions weaken. That leads to the beginning of a Global War. The War leads to the emergence of a new World Leader.

The two theories of world politics namely Wallerstein's World Systems Theory and Modelski's Model of World Leadership give light to the present researcher on world politics, which he

perceives to be superpower politics. Modelski's Model seems to be crafted on an understanding of a superpower's representational politics. Representational politics of the superpower, paints the superpower as a Leader who is full of knowledge, guidance and benevolence. It is such representational politics which makes the superpower's Public Transcript. On the other hand, Wallerstein's World-Systems Theory seems to be informed by the superpower's Hidden Transcript. The politics of the superpower's Hidden Transcript is politics of aggression, of greed and of selfishness. That is why in that theory the so-called World Leader in Modelski's Model is considered to be a hegemonic power.

This study considers politics of the superpower's Public Transcript to be representational and politics of her Hidden Transcript to be repressive, aggressive and selfish. Politics of the superpower's Public Transcript (representational politics), is pseudo and unrealistic while politics of the superpower's Hidden Transcript (repressive, aggressive and selfish politics) is realistic. Politics of the Hidden Transcript of the superpower reveals the hegemonic nature of superpower politics in general. This sort of understanding leads the present researcher to subordinate Modelski's Model of World Leadership to Wallerstein's World Systems Theory in his discussion of the hegemony of English and how it can possibly be challenged in post-independence Africa. Wallerstein's World-Systems Theory is preferred to Modelski's Model of World Leadership because the latter seems to be somewhat embedded in a neo-liberal hue. Modelski's idea of considering superpower politics to be benevolent and as such desirable is not welcomed in this study for the idea perpetuates the hegemony of English. Be that as it may, the two approaches will aid the researcher to discuss the rise and fall of languages from the hegemonic position in relationship to the rise and fall of superpowers. At the stage of neo-colonialism, there is a great link between language choice and practice and superpower politics. As such, that link needs foregrounding for the purpose of clarifying the nature of the hegemony of English in education and literature in post-independence Africa.

3.5.3.2 LINKS BETWEEN SUPERPOWER POLITICS AND THE HEGEMONY OF ITS LANGUAGE.

With the rise of a new superpower and the fall of the former, language changes occur. The language of a particular state, assumes hegemonic status as when the state becomes a World Leader and/or superpower. The language loses and/or starts losing the hegemonic status with the

fall of the state from that position. Of course, there are cases when a language of the Leader may continue to enjoy the hegemonic position well after the fall of that Leader. For instance, “Latin remained the lingua franca of knowledge and secular law in some parts of Europe well into the nineteenth century” (Wright 2004: 155). What Wright asserts is that, Latin retained the position of a lingua franca, of a hegemonic force well after the fall of the Roman Empire. This same sort of reality which Wright is asserting is also confirmed by Simala (2001: 311) when he says, “Latin became the lingua franca of Europe through the military might of Rome. For hundreds of years after the Roman Empire collapsed, Latin was still the means of communication in politics, scholarship, religion and culture”. The present researcher holds that, there are three occurrences which can aid a language to remain a lingua franca for the world or for some regions of the world after the fall of a particular Superpower.

In the first place the present researcher works on the assumption that a language of the superpower can survive as a common lingua franca for trans-territorial communication well after the fall of the superpower if only there is another powerful factor that helps it to keep the hegemonic position after the superpower has fallen. It is Crystal (2003: 7) who partly accounts for why Latin did not fall from the position of a common lingua franca for Europe with the fall of the Roman Empire. He mentions that the fall of the Roman Empire did not lead to the fall of the ecclesiastical power of the Roman Catholic Church that is why “Latin remained for a millennium an international language of education”.

Therefore, the ecclesiastical power of the Roman Catholic Church which prevailed after the fall of the Roman Empire was the force which helped Latin to continue enjoying hegemonic status in Europe well after the fall of the Roman Empire. Otherwise, if it was not for that ecclesiastical power of the Catholic Church which prevailed after the fall of the Roman Empire, Latin could have fallen from the position of a common lingua franca of Europe as a region of the world following the fall of Rome (Italy) as the superpower of the world. Be that as it may, Wright (Ibid) mentions that, Latin remained the common lingua franca in some parts’ of Europe after the fall of both the Roman Empire and the exclusive dominance of the Catholic Church. Probably what might have happened is that, soon after the fall of the Roman Empire, it is the ecclesiastical power of the Roman Catholic Church which aided Latin to remain the common lingua franca for Europe. The question is that, what helped Latin to retain the position after the fall of the

exclusive dominance of the ecclesiastical power of the Roman Catholic Church? This question brings the second factor which the researcher believes to have the power to maintain the hegemonic power of the language well after the fall of a particular superpower.

The present researcher holds that, a language which survives as a lingua franca for the world and/or for a particular region of the world well after the fall of the World Leader and well after the varnishing of any additional force that would have helped it to retain that position usually does so outside hegemonic status. This might have been the case with Latin. Latin was a hegemonic language during the Roman Empire since it was the language of the superpower (Rome/Italy). It enjoyed the hegemonic status after the fall of the Roman Empire since it was the language of the Catholic Church which remained very powerful even after the fall of the Roman Empire. The present researcher holds that when Latin retained a superior position in European and world affairs after both the fall of the Roman Empire and the exclusive dominance of the Roman Catholic Church: it did that outside hegemonic confinement.

The fact is that a language can become a common lingua franca for the world or for some parts of the world both inside and outside hegemonic status as what was the case with Latin. A language of the superpower, which is a common lingua franca for the world or some parts of the world during the period of the superpower's hegemonic rule, does so inside hegemonic confinement. A language of the superpower, which remains a common lingua franca for the world or some parts of the world after the fall of the superpower simply because there is still a powerful factor that is linked to the fallen superpower, does so inside hegemonic confinement. However, a language of the superpower, which remains a common lingua franca for the world or for some parts of the world after the fall of the superpower and the varnishing of any powerful factors that were linked to the superpower does so outside hegemonic confinement.

When Latin remained the common lingua franca for some parts of Europe well after the fall of both the Roman Empire and the exclusive power of the Roman Catholic Church it does so outside hegemonic confinement. This is all because once the hegemonic rule of Rome/Italy and the exclusive dominance of the Roman Catholic Church came to a halt, those states which continued to use Latin as a lingua franca did so out of free choice and will. This is believed to have been the case because, once the superpower (Rome/Italy) and the exclusive dominance of

the Catholic Church came to a halt, European states became free to either retain or drop Latin as a common lingua franca.

The assumption that a language can maintain the position of a common lingua franca either inside or outside a hegemonic set up is made clear when Wright (Ibid) alludes to the continued use of Latin “in some parts’ and “not all parts” of Europe with the fall of the Roman Empire and of the exclusive dominance of the Catholic Church. What that means is, some parts of Europe saw it fit to maintain Latin as a common lingua franca outside the hegemonic rule of the Roman Empire and of the exclusive dominance of the Roman Catholic Church while others chose to drop it. If states can either choose to uphold or drop a language as a common lingua franca after the fall of a particular superpower, what it means is the particular language in question will not be enjoying hegemonic status. However, it is noteworthy that states are not free to drop the language of the superpower as a common lingua franca when the superpower is still enjoying hegemonic rule.

The third factor which helps a language to continue enjoying a hegemonic position after the fall of the superpower is its being the language of the next superpower in world politics. This was the case with English language. English was the language of Great Britain. Great Britain was the superpower in world political affairs up to until the end of the Second World War in 1945. Since English was also the language of the new superpower, that is USA, which took over from 1945, it retained its hegemonic status in world affairs. Wright (2004: 141) notes that, “The natural decline in the use of English was stemmed [at the end of the Second World War], however because the United States, the rising power that was in its turn becoming economically and politically, militarily and culturally dominant possesses the same language”.

Languages rise and fall in relation to the rising and falling of superpowers simply because a state which ascends to the position of superpower will make sure its language gains hegemonic status. The state does that by making sure its language becomes the language of Education, of trade and commerce, of science and technology, of religion and ideology of the media and global mass communication, of economic development, of politics and the judiciary, of socio-cultural exchange etc in world affairs (Wright 2004). In that way, the hegemony of a language becomes very much closely linked to superpower politics. If the hegemony of a language is closely linked to superpower politics what that means is challenging the superpower is challenging the

hegemonic status of the superpower's language and challenging the hegemony of the superpower's language is directly challenging the superpower itself.

The USA, as the current superpower seems to be entering Modelski's stage of delegitimation since it is suffering challenges from the Al-Qaeda. As this is happening, the hegemony of English is also entering the same stage since it is facing challenges in Africa, Asia and Latin America. The populations of these regions of the world are using different approaches (which will be discussed in Chapter five of this thesis) to challenge the hegemony of the superpower's language (English). Be that as it may, this study operates on the assumption that, the hegemony of English will not be successfully challenged as long as the USA is still occupying the position of superpower in world affairs.

What the present researcher assumes can be illustrated with what happened to both Russian and English languages after the Second World War. On one hand, because the Soviet Union was politically and militarily powerful after the Second World War, it managed to make Russian the common lingua franca for the countries of the Soviet bloc. However, because the Soviet Union lacked economic power to maintain its hegemonic position in that region of the world, it fell in 1990 and Russian also fell as the common lingua franca for that region (Wright 2004: 156). On the other hand, the USA, which had emerged as one of the two Great Powers at the end of the Second World War, managed to make English the common lingua franca for the Western bloc. Because the USA became economically prosperous in the 1980s and thereafter, it managed and still manages to enforce its hegemonic rule in world politics. Therefore, the hegemony of English is assured. But how does superpower politics enforce and nurture the hegemony of English in the stage of neocolonialism? It is the knowledge of how the superpower perpetuates the hegemony of its language which will help Africa to come up with the strategies that can successfully challenge that hegemony.

3.5.3.3 STRATEGIES WHICH THE SUPERPOWER EMPLOYS TO PERPETUATE THE HEGEMONY OF ENGLISH IN AFRICA AND THE WORLD

The superpower is superpower because of its military might, political power and its economic stamina. A nation-state' avenue to the position of superpower begins with its attaining a high level of military engineering. That engineering will aid it to produce guns, bombs and other forms of ammunition. It will make sure the type of ammunition and military gadgets that makes

it powerful remain its own preserve and the preserve of some of its direct and indirect allies. It is military engineering which gives a nation-state military power. Using its military power, the Number 1 nation-state establishes institutions at local, regional and international levels. The institutions help it to establish an undisputed multilevel government. The same institutions help it to have political power over other nations. Using that power, the superpower will directly and indirectly govern weaker states. Military power and political power gives that nation-state which has risen to a superpower chances to control material and human resources in most of the weak and failing states of the world. The same powers give it power to establish markets at local, regional and international levels. Using military and political powers, the superpower imposes a mode of production on weaker states of the world. Once it has control over the human and material resources of the world and once it has control over the world markets the superpower becomes an economic powerhouse. In that way military and political power gives the superpower a chance to gain an economic stamina at national and international levels. Using its military and political powers, the superpower forcefully imposes its socio-cultural and lingo-cultural heritage on the weak states of the world such as those from the continent of Africa. In other words it is military and political powers which make up the superpower's repressive apparatus.

The superpower's economic power helps it to collaboratively impose its socio-cultural and lingo-cultural heritage on weak states. It is economic power which is the foundation of the superpower's ideological apparatus. Therefore, the superpower exalts and spreads its language as a hegemonic force using its military, political and economic powers. In that way it uses both coercion and consent to exalt and spread its language as an international language in the world. Probably it is important to demonstrate how the superpower uses coercion (Imposition by repression) and consent (imposition by consent) to enforce and reinforce the hegemony of its language in the world politico-economic and socio-cultural affairs. This riddle of superpower politics applies to the USA as the current superpower (Number 1 Great State) in world affairs.

The USA has managed to retain the position of superpower through making sure it remains a military powerhouse in world politics. It has achieved that through dividing the world into what the former Indian Minister of External Affairs has called "nuclear-have-nots" and to what he has termed "nuclear-have-lots" (Cited in Muppidi, 2005: 286). As the current hegemonic power, the

USA has made sure that it makes other nations, especially those of Africa to sign nuclear anti-proliferation treaties. That becomes a means and a way of disarming African countries (Mazrui 2004). At one time, the USA worked hard to stop India from producing nuclear weapons. It recommended economic sanctions on India as a measure of stopping it from carrying out that exercise (Muppidi, Ibid). In 1991, President H.W. Bush of America declared a war against Iraq on the pretext that it was producing atomic and nuclear weapons of mass destruction. It was under the same pretext that President George W. Bush declared a war against Iraq in 2003. That was the Second Gulf War. The Second Gulf War, led to the defeat of Iraq and to the hanging of the Iraqi leader Saddam Hussein. On March 10 2011, President Obama warned President Mugabe of Zimbabwe not to engage in uranium deals with Iran.

What that all means is, the USA makes sure nuclear weapons remain the preserve of the privileged few. As long as nuclear weapons remain the preserve of a few First World countries and as long as Africa is not allowed through the use of institutional power by the USA to possess them, superpower politics will continue. Without nuclear weapons of her own, Africa will only be able to survive in the world of superpower politics through implementing the superpower's economic, political and linguistic policies. If the militarily weak African states attempt to resist the superpower's foreign policies, they may find themselves in the situations of Iraq in 2003, Afghanistan in 2003, and Yugoslavia during the Bill Clinton period of presidency. The USA bombed those three countries under the pretext that they were 'rogue states' that harbour terrorists.

In his speech after the September 11 bombings, President Bush announced that "You are [either] with us or against us" (Cited in wa Ngugi 2003: 177). Bush's statement implies that, following those bombings, the world was further divided into two sections, namely the section of American allies (those against terrorism) and the section of American enemies (rogue states/terrorists). In such a situation, for a nation or continent to denounce American policy including its endeavour to promote English to the position of the global language in public is like declaring that it is a nation and/or continent of terrorists. Under such conditions African states may find it not easy to publicly denounce the use of English since it is the language which carries and transmits the USA's agenda for the world.

The idea of dividing the world states into two categories namely the category of American allies and the category of terrorist states embraces the USA's imperialist mission in the world. In effect, after the September 11/2001 bombings, some USA residents called upon the USA to openly play the imperialist role in world affairs. Sebastian Mallaby, an editorial for the newspaper Washington Post, was a leading figure in the call for USA to enforce neo-imperialism in the world. Mallaby asserts that the USA should play the role of a neo-imperialist since he thought the USA should deal decisively with "the capacity of 'dysfunctional' and 'failed' states to endanger 'orderly' states" (Cited in Muppidi 2005: 276). Mallaby has given how America can proceed with the neo-imperialist project when he says that,

What would best promote the new imperialist project are some aspects of the older strategies themselves particularly that 'mix of US leadership and international legitimacy' already manifest in institutions such as the World Bank and the IMF , which 'reflect' American thinking in priorities yet are simultaneously multinational (Ibid: 277).

Although this was simply said by an individual, but the events in world politics, especially with reference to USA's War on Terrorism, indicate that, in its Hidden Transcript the USA approves of the old European game of colonizing weaker states. Thus Chinweizu (1987: 430) is quite right when he defines neo-colonialism as "the American style of Empire being emulated by Europe" A colonialist-cum-imperialist power survives by imposing its foreign economic and political policies and agendas on other states. Its tools of domination include cultural repression and linguistic hegemony (wa Thiongo 1987). The moment USA is playing the role of a neo-imperialist force in world politics is the very moment it will keep on imposing its language on other states. The states that are most vulnerable are those of Africa and all those "nuclear-have-nots" wherever they are in the world

The USA also maintains its unprecedented domination of the world since it has used its military and political powers at global level to maintain a specific world economy. The economy is championed by neo-liberal capitalism which, at its centre is neoliberal democracy. Neo-liberal capitalism survives on free trade in the state and interstate system of governance. It also survives on free movements of goods and human resources. In that way it advocates a fake world economic communalism, which it calls globalization. The idea of free trade works in the favour of strong states. It gives them a chance to continue plundering the raw materials from Africa as what happened during colonialism. The idea of free movement of people which of course will

only work for the inhabitants of the West, allows the superpower to easily monitor military progress in different states for the purpose of suppressing the nuclear technology to spread, in the Third World. At the end of it all, the superpower uses its military stamina to gain political power over the nations of Africa and to force them to abide by its foreign expansionist policy. USA is using its position in the world to satisfy its selfish goals. In such a situation, for the countries of Africa to deny English in African education and literature in practical and not in principle terms might be inviting danger for themselves.

Using its military might, the USA gained global political power at the end of the Second World War in 1945. Using both its military and political stamina in world politics the USA was instrumental in the establishment of some key international institutions. It is these institutions which give it unprecedented institutional power in world politico-economic and socio-cultural affairs. Institutional power allows it to enforce its foreign policies on other regions and sub-regions of the world. Those institutions which the USA helped to establish after the Second World War include the United Nations, (UN), and the Breton Woods institutions: the World Bank (WB), the International Fund (IMF) and the General Agreement on Trade and Tariffs (GATT). GATT has been substituted with American approval by the World Trade Organization (WTO). These institutions together with the United Nations organs of development such as UNESCO, UNDP, IMO, USAID, UNICEF and other agencies such as International Non-governmental Organization (INGO) and the Non-governmental Organization (NGOs) work hand in glove with the USA to make sure its policies, including the spread of English as a global language, are implemented in Africa.

The current superpower (United States of America) and its major ally England use their economic power to come up with various strategies of consent and of coercion disguised in consent to make sure English retains its hegemonic position in post-independence African education, and literature. The sum total of those strategies enforces “linguistic Americanization” or simply “Americanization of Africa at the level of language”.

One major strategy which the superpower employs to perpetuate the hegemony of English in neo-colonial Africa is lobbying for the idea that the world has developed into a ‘global village’ and that English is the language of that village. It lobbies for the idea that English is the global language. That means, English has already attained the position of a global and/or common

world language. Since English is held to have become a common world language what that means is, people from all walks of life cannot afford to ignore it and succeed in life. It is not unusual that linguists and applied linguists of African and non-African descent accept and even lobby for the notion that English is a ‘global’ and/or ‘international’ language. Crystal (2003) has produced a whole text arguing that English is a Global Language. Given its current use in the world, really the temptation to accept that English is already a global language is very high. Mutasa (2006: 82) says that,

Needless to say English is ubiquitous and indispensable: switch on a computer – the language it uses is English; touch a telephone – it uses English; step into a bank – communication is in English; open most newspapers and switch on a television – they use English. What this insinuates is that English has become an epitome in the lives of the people and this has dire implications for the continued existence of African languages.

The implication of what Mutasa asserts is that English enjoys a hegemonic status in world affairs. The truth is, the superpower has managed to make sure it aligns its language to technological advancement, to economic realities, and to socio-cultural phenomena. It is this hegemonic status of English in almost all domains of the postcolonial world which leads Africans to accept the myth that English has become a global language. The question is if English was **imposed** on African societies during the British colonial expansionist policy, does it mean that its wide usage exonerates it from being a colonial and alien language in Africa? If that is the case, what it then means is, the whole concept of linguistic decolonization will be inadvertently limited to allocating colonial languages a wide range of functions at global level. That appears to be a total misconception of the notion of decolonization as it is understood by African linguistic nationalists such as Mutasa (2006), wa Thiongo (1987), Brock-Utne (2005) and others. For these and other scholars, the process of linguistic decolonization (in the African continent) is achieved by making sure indigenous African languages come first in academic literary and other discourses.

wa Thiongo (1990) speaks on the idea of the need for a common world language. He asserts that all languages of the world, including African indigenous languages such as Kiswahili, Zulu and Shona, can be upgraded to the position of a common world language. However, he believes some languages are better placed for that position than others. Concerning the choice of English as the common world language, wa Thiongo has this to say, “English would make a credible candidate:

in the meantime work hard to remove such negative qualities as racism, sexism, national chauvinism and negative images of other nationalities and races so as to meet the criteria for acceptance as the language for the world” (1990: 40). Despite the fact that wa Thiongo believes that English can be a good candidate for the position, he believes it is Kiswahili that,

...would make an excellent candidate for the world language because [it] has not grown in the grave yard of other languages, and has no national chauvinism. Its power does not depend on its economic, political and cultural aggrandizement, and has no history of oppression and domination of the other cultures and is well spoken by many people in Africa.” (Ibid).

Although wa Thiongo shows some bias towards Kiswahili, (a language of his own people in East Africa), he gives a valid point when he asserts that, celebrating English as a global language before the ground is leveled for other languages to compete with it for the position might be totally unfair. He also makes a point that it is unfair to let languages of the world compete for the post of common world language when superpower politics is the order of the day. English will of course win the competition by default because it is the language of the most economically and politically powerful states. wa Thiongo also makes a point that a language that carries colonialist, imperialist, racist and sexist sensibilities such as English, needs to be offloaded of those before it can stand a chance of becoming a world language. In other words he seems to assert that, the history of a language in world politics should be used as a barometer to measure its worthiness for the position of a common world language. What that means is, whatever criterion linguists use to define what a global language is from what it is not, it is unfair to celebrate a colonial language as a global language before it is cleansed of colonialist and imperialist sensibilities. If it happens that a language is celebrated as a global language before its cleansing, (as what is the case with English), that language will serve to exalt and spread those colonialist and imperialist notions and mentalities which it will be carrying.

Therefore, the idea of prematurely considering English to be a global, an international and/or common world language seems to be a strategy of consent which the superpower and her allies insist upon to help their mother tongue to retain hegemonic status in Africa and elsewhere in the world. As such, premature use of English as a language of instruction in institutions of learning, as the language of African literature and of Africa’s programmes of economic development under the pretext that it is a ‘global’ language is detrimental to African education literature and

economic development. The use of English in those fields is detrimental since English will aid the superpower to exalt and spread her neo-colonialist and neo-imperialist agendas for the world.

One of the world's Great Powers enjoys the position of superpower and/or hegemonic power partly because of its strong economic status in the world. Using its economic stamina the superpower enforces, reinforces and perpetuates the hegemony of its language. The current superpower (USA) uses its economic might to perpetuate the hegemony of English in Africa and elsewhere in the world. For instance, the superpower and her allies use their favourable economic positions to sponsor the teaching and learning of English in Africa at the detriment of indigenous African languages. Mazrui and Mazrui (1998: 21) note that, "The United States contributes a large amount of money towards the teaching of English in a large number of countries". Brock-Utne (2005) reports of a situation when in 1980, the late President of Tanzania, Julius Nyerere, appointed a Presidential Commission on Education to try and review the education system in his country. The Commission was under the chairmanship of the then Minister of education J. Makweta. In its report, the Makweta Commission recommended the upgrading of Kiswahili (which was by then and still is the language of instruction for the seven years of Tanzania's primary education), to a language of instruction at secondary and tertiary levels of Tanzanian education from January 1985. That recommendation did not see the light of day partly because of the moves, which were taken by the British Council. What should be taken note is that, Britain is one of the major allies of the current superpower (USA).

The British Council started to sponsor programmes for the teaching of English soon after the Makweta Commission recommended the use of Kiswahili as medium of instruction at secondary and tertiary levels of education from January 1985. Thus, instead of sponsoring the switch over from the use of English to the use of Kiswahili as the medium of instruction at secondary and tertiary levels of education from January 1985, the British Council donated funds to reinforce the teaching of English. At the end of it all, Kiswahili was never upgraded to a language of instruction at secondary and tertiary levels in January 1985.

Altbach (1971), in Aschcroft, Griffiths and Tiffin (1995), reports of a situation when American assistance established an American Studies Research Institute in India. The Institute was established "complete with a scholarly journal in which Indian academics may write on American-related topics..." He further asserts that, "[the] institute [would] help to produce over

the long run a group of Indian professors favourable to the American cause and perhaps professionally tied to it” (Ibid). The case of India is referred to, since India like some African states is a former British colony. The USA as superpower is taking over from where the former superpower (Great Britain) has left in promoting the hegemony of English in Africa and elsewhere. The USA is using its economic stamina to establish centres of studies in former colonies. It will be quite nonsensical to think that the medium of instruction in an American established institute, wherever it will be in the world, will be anything other than English. It is almost nearer to naivety to think that an American study journal, which has been negotiated and put in place by Americans for the purpose of publishing research on American lifestyle, will accept research in other languages apart from English.

The two examples drawn from Brock-Utne and Altbach indicate that, the superpower uses its financially favourable position to sponsor the spread of English in Africa and elsewhere in the world. It is with this that Altbach concludes that, “American aid to overseas universities has tried to ‘depoliticize’ aspects of higher education” (Ibid: 455). This study holds that, the ‘depoliticization’ which Altbach is talking about is achieved through the superpower’s imposition of English in the Third World countries. Therefore, American aid to overseas institutions of learning serves in most cases to perpetuate the hegemony of English.

In order for the superpower and her allies to successfully perpetuate the hegemony of English in Africa, they collaborate with the post-independence elitist rulers to exalt and spread that hegemony. Mutasa (2006) notes that the mind set of the elite is a real force to reckon with when it comes to championing the hegemony of English in post-independence Africa. Most of the elites of Africa, be they political elites, academic elites, literary elites and general elites (to borrow Mazrui’s (1978) categories of African elites), were nurtured in British and American universities. Therefore, they worship daily at the shrine of the gods of English (England and the United States of America). Probably, it is with this realization that Mutasa (Ibid: 71) says,

The elite shun local content, language and culture...they...converse in European languages among themselves even in situations where one would expect them to speak in African languages. They do not only converse among themselves in European languages but also with their children whom they send to schools where European languages are the languages of learning and teaching.

Since some of these elites are the current leaders in Africa, Mutasa (Ibid: 79) discovered that there is lack of “political will” among the elitist leaders and their governments to upgrade indigenous languages to official languages of instruction in institutions of learning. Chimhundu (2001: 22) seems to be speaking from the same podium with Mutasa when he speaks about the Zimbabwean situation. He says, “The language that the colonial master introduced as the language of colonial administration is used by the present elite as a means to maintain their power and position.” In this sense, the elitist rulers of Africa dance to the tune of their former masters and educators. They resort to the use of colonial canons such as the English language to retain power and high positions in the new African neocolonial governments. Probably it is with this sort of understanding that Mazrui (1978: 13) concludes that “All educated Africans to a man [and to a woman] are still cultural [and linguistic] captives of the West.” In fact their strong liking for English proves how much they are linguistic captives of the West.

Brock-Utne (2005) demonstrates how much the elitist rulers and leaders of Africa work hand in glove with the superpower and her allies to perpetuate the hegemony of English in Africa. Former ministers of Tanzanian education, Makweta and Mungai, former Tanzania’s minister of finance Mramba, the former and late president of Tanzania Julius Nyerere and the renowned Tanzanian educationist Rubagumya are among the elites who worked for the perpetuation of the hegemony of English in Tanzania through blocking the use of Kiswahili as the medium of instruction in post-primary levels of education. Nyerere, who probably is one of the few African presidents who worked hard for the upgrading of Kiswahili to official status and to its becoming a language of instruction for and of the Tanzanian primary education behaved like a linguistic renegade before he died. This is because, he is held to have said, “English is the language of instruction in secondary schools and colleges because if it is kept as merely a subject, it might die. We cannot allow English to die because English is the Kiswahili of the world” (Cited in Brock-Utne Ibid: 60).

Using the case of Trinidad and Tobago, Singh (2000) gives an example of how elites perpetuate the hegemony of English in former British colonies. He mentions that, Morgan Job, the Minister of Parliament “Commented that school children in the islands must be instructed only in Standard English” (2000: 111). His recommendation was contrary to the Trinidad and Tobago’s

Educational Policy Paper 1993-2003, which had recommended the use of Creole languages in education, (Ibid).

Although some elites work hand-in-hand with the superpower and her allies to perpetuate the hegemony of English in Africa in the period of neo-colonialism, there are of course some elites who work hard towards challenging the hegemony of English through lobbying for the use of indigenous languages in public discourse. Simala (2001: 316) has called them African Languages Revivalists and/or African Languages Nationalists. These include former Prime Minister of Tanzania Sumanye (Brock-Utne Ibid: 70), scholars and intellectuals of the likes of wa Thiongo (1987), Mazrui & Mazrui (1998), Mutasa (2006) and others. However, just like President Nyerere, most elites behave like linguistic renegades. They declare allegiance to indigenous languages in their Public Transcripts, yet they denounce those languages in their Hidden Transcripts. Mazrui (1978: 205) is correct when he asserts that, given the chance, no elite from Africa would send his/her children to schools that do not give instructions in either French or English the two dominant colonial languages. Elites seem to pay lip-service to indigenous languages simply to gain political and economic mileages. Elites in universities pay homage to indigenous languages in their academic work for the purpose of seeking to publish books, journal articles and chapters in books in order to upgrade their statuses in university circles. In reality, most of them have a profound admiration for the superpower and her language.

Probably what is worthy debating in the later chapters is the question on what do political elites lack when they do not promote indigenous languages in education, literature and other domains of life in Africa. Do they lack either political will or political power to do that? Do they lack both political will and political power to achieve the same goal?

The superpower makes sure she avails English literature and computers to the Third World countries. Mutasa (2006: 82) has noted this, “switch on a computer – the language it uses is English”. In recent years, the USA is donating second-hand computers to the needy countries. For instance, in Zimbabwe, from the year 2008, the President of the Republic of Zimbabwe has dispersed hundreds and hundreds of computers to institutions of learning. The Midlands State University received such computers for its African Virtual Centre. The Midlands State University has also acquired hundreds of computers from USA donors. The multi-million dollar questions are, “To what extent is it possible to import Western technical and technological skills

without at the same time importing also such aspects of the Western way of life as are relevant and necessary for the use of such skills? Furthermore, to what extent might such skills devoid of their relevant Western cultural accompaniments succeed in the African cultural context?”, (Mazrui 1978: 35).

One can still ask some two other questions which pertain to the hegemony of English in neocolonial Africa: to what extent is it possible to import American and British technical and technological skills without at the same time importing the language (English) which is relevant and necessary for the use of such skills? Furthermore, to what extent ought such skills devoid of the relevant Western language (English) succeed in the African cultural context? This study argues that, it is not easy to separate technology and the philosophy of life (including language) of its inventor without at the same time distorting its role in nation building. As such, the distribution of Computers by the superpower to Third-World countries ironically aids her to spread her political, economic, linguistic and cultural agendas. This is because all technology is closely linked to its producer’s cultural and linguistic hegemonies. For instance, the present researcher has discovered throughout the years he has been using computers that, all USA imported computers are conditioned in a way that they use USA English. What happens is that, even if the user of the computers chooses to use another form of English such as UK English or South African English, the computer will simply revert to USA English without the user’s command. In that case, those computers are modeled in a way that they perpetuate the hegemony of USA English when ever and wherever they are in use.

The USA and its major ally England at times donate and at times sell a lot of literature to Africa. That literature is almost always in English. They donate and sell literature to universities, colleges and schools. The Midlands State University received the bulk of the literature in its library from international donors such as Books Abroad and Book Aid International, World Vision, Windmill etc. Table 3.1 demonstrates this claim.

Table 3.2 MSU Library book purchases August-October 2010

Supplier	Quantity
Windmill Buying Services	627
Baroda trading	141

Sapes Trust	6
College Press	6
UZ Publishers	3
Textbook Sales	1
Best Books	14
Model Educational Supplies	93
Juta & Company	50
GMP Real Estates	4
CASAS	4
Total	955

Table 3.3 Books donated to MSU between August and October 2010

Donor	Quantity
Africa 2009 Programme	8
Father Edward Murphy	35
Book Aid International	354
Gweru Rotary Club	90
ANSA	2
Korean Foundation	2
Total	491

Table 3.4 Periodicals donated to MSU Library between August and October 2010

Donor	Quantity
Association of Common Wealth Universities	5
Wits University	1
SADC	20
SIDA	3
UNESCO	1
Levy Economic Institute	1
FAO	1

CTA SPORE	1
University College of London	1
Total	34

Of the 955 books which were purchased by the library between August and October 2010 only 7 of them were purchased for the Department of African languages and Culture and these are in table

Table 3.5 Books purchased for the Department of African languages and Culture

Author	Title	Number of Copies
Richard Wright	Black Boy	3
R.H. Robins	General Linguistics	3
Crystal David	English As A Global language	3
Kachiru Braj B	The Alchemy of English: The Spread Functions and Models of Non-native Englishes	3
OCHSE	Culture and Language Development and Language Acquisition	3
Wredu Kwasi	A Companion To African Philosophy	3
Epstein, Le & Kole, R	The Language of African Literature	3
	Total	21

It is noteworthy that, Appendix 1 to Appendix 6 of the handbook which was handed over to every faculty representative member to that Committee gives full details on the book purchased in the whole of the year 2010 and their titles, books donated in the whole year and their titles and periodicals donated in the whole year and their titles. Of all the purchased and donate books and

periodicals, there is however no indigenous Zimbabwean title. The same applies to the books which were bought for the Department of African Languages and Culture between August and October 2010. There was no indigenous Zimbabwean title. That means, the library in question purchases very few books if any at all which are written in indigenous Zimbabwean languages for the department of African Languages and Culture. As such, the bulk of the literature which is there for the students in this and the other departments to carry out research is English. That reality alone pushes different departments to encourage students to consult literature in English when they carry out research.

When the bulk of literature which is there for use at an institution of learning is in English, the educationists and the learners usually prefer to carry out their research and to give educational instructions in the language in which the bulk of the literature which is there for use is in. One reason why English is preferred to African languages in Africa's programmes of mass education is that there is very little material in indigenous languages for use in the teaching and learning activities, (Mutasa 2006: 12). Commending on the position of 'choice' in South Africa's multilingual policy in schools, Makalela (2005: 155) says,

The whole idea of "choice" is therefore circumstantially curtailed, leaving school governing bodies in predominantly African schools to prefer English to Afrikaans due to the negative association of Afrikaans with apartheid. Because the schools of African language speakers are poorly resourced, it is evident that the choice is often for better resources not for language instruction *per se*.

What happens in the neocolonial stage of development is that, the superpower and her allies, using their financially favourable positions, make sure institutions of learning have a lot of literature in English. When that happens, English will be preferred as both a subject and a language of instruction to indigenous languages in those institutions.

Literature, which lobbies the use of English as 'a global language,' is never in short supply. It is that literature which seeks to challenge the hegemony of English which is usually found in short supply in institutions of learning. In early 2010, the Midlands State University library asked all departments to list those texts they thought were most crucial to their daily teaching and learning activities. The researcher remembered that the Department of African Languages and Culture listed books on language planning which included, Mazrui & Mazrui's *Power of Babel*, Prah's

African Languages for the Mass Education of Africans, Webb and Kembo-Sure's *African Voices: An Introduction to the Languages and Linguistics of Africa*, Crystal's *English as a Global Language*, Kachiru's *The Alchemy of English: The Spread, Roles and Functions of Non-Native Englishes*. It is Crystal and Kachiru's works which were bought by the library. The other texts were reported to have been out of stock. In fact, the Assistant Librarian responsible for the purchasing of books approached the Department and advised it to come up with new recommendations to replace those which she reported to be out of stock in the overseas markets.

Crystal's *English as a Global Language* "celebrates" the choice and role of English as a global language. At one time Crystal (2003: 191) says, "If there is a critical mass, does this mean that the emergence of a global language is a unique event, in revolutionary terms? It may be that English, in some shape or form will find itself in the service of the world community for ever". It is those scholarly publications, which perpetuate the hegemony of English, which the superpower and her allies make sure they are always in stock and available for their overseas markets of Africa.

Mazrui (1978) has noted some two things about African universities. In the first place, he has noted that, "Almost all African universities in the colonies started as overseas extensions of metropolitan institutions in Europe" (1978: 285). This was the case with Uganda's Makerere University, the University of Ibadan in Nigeria, the University of Zimbabwe in Zimbabwe and the University of Nairobi in Kenya. These universities were founded as overseas colleges of the University of London. One other thing is that, most universities, which emerged in African countries after independence, started as university colleges of those universities which were formerly university colleges of institutions found in metropolitan countries. In Zimbabwe, all the newly established nine state universities, started as university colleges of the University of Zimbabwe. These include, the Zimbabwe Open University (ZOU), Midlands State University (MSU), Great Zimbabwe University (GZU), National University of Science and Technology (NUST) etc. What that means is the new state universities in post-independence Africa are like extensions of the original extensions of the University of London.

Mazrui's second discovery is that, in the neocolonial era, "The Eurocentrism we have inherited in our educational institutions is still with us. For the time being, we seem unable to achieve a paradigmatic revolution in favour of greater intellectual autonomy" (Ibid). With this Mazrui makes it clear that the educational philosophy on which the African universities were founded was western. That philosophy is still used as a guidepost in those universities after African countries have attained political independence. For instance, in the study of political sciences, their concepts of democracy and principles of democracy, human rights, justice, good governance, dictatorship, terrorism, politics, economics and development are western in orientation. The guiding legal framework in Faculties of Law that are found in most African universities is the Roman and Dutch laws. The guidepost in Departments of English of most African universities to what is good literature remains the Western philosophy. In that sense the content that is taught in African universities is still very much western oriented. That education is still very much western in both content and form.

If what universities in Africa teach is Western oriented, what it may mean is, the most suitable language for that education is either English or any other language from the Western world. The vehicular nature and vehicular load of language implies that although a language can carry values of different cultures, however it can only carry perfectly well those values of its native or mother tongue speakers. If that is the case, it is English which can carry perfectly well the American and British philosophies of life which are prevalent in African universities. Therefore, what happens is, in order to perpetuate the hegemony of her language, the superpower will simply make sure her philosophy of life is more superior than the other philosophies of life in the educational arena. Once she achieves that, Africa and other continents of the world will not be eager to replace that philosophy with the indigenous one in institutions of learning.

As long as the western philosophy of life guides African education in schools and universities, Western languages will remain the first choice languages of instruction for that education. If for instance, indigenous languages are preferred in those institutions of learning, educationists and learners alike, will face the problems of trying to find equivalent terms in indigenous languages to western terms such as democracy, human rights etc. Therefore, because of this sort of the reality on the ground in post-independence Africa, English is almost always preferred to indigenous languages in African education. It is because of this sort of reality that Indigenous

languages are considered to be poorly developed for use as languages of instruction in schools, colleges and universities (Mutasa 2006: 82-83). Probably, what is noteworthy is that, there is no real need to measure development of indigenous languages on the grounds of their ability and/or inability to transmit a Western oriented philosophy of education. African languages were developed to carry African philosophies of life and not Western ones. In the same vein, Western languages were developed to carry Western philosophies of life. If the languages of the West are used to transmit the African worldview, they will definitely be found wanting. They will be discovered to be poorly developed to accomplish that task.

Crystal (2003), has grappled with why English is the most qualified language for the position of 'global language'. He mentions that English is one of the key languages of the United Nations, of the United Nations Security Council and of the United Nations agencies of development. He also mentions that, it is English which is used as a language of international relations, of the media (i.e language of the press, advertising, broadcasting, cinema and popular music), of international travel, of international safety, of education and of global communications. Crystal has noted that English is still an official language in almost all former British colonies. He has also noted that it is the language of science and technology, and is the language of trade and commerce in almost all the continents of the world. All that which Crystal gives as evidence why English is a global language, is ironically evidence of how much English is enjoying a hegemonic status in the world. It is also evidence of what the superpower and her allies are doing to promote the hegemony of English in the world. In fact, what that means is, the superpower and her allies are working day-in-day-out to make sure English has a critical position to play in world affairs so that it retains its hegemonic status.

Most of those strategies, which the superpower uses to perpetuate the hegemony of English, so far discussed are more of strategies of consent than of coercion. This means consent is the most important phenomenon in the establishment and perpetuation of linguistic hegemony. This is why in his concept of hegemony Gramsci emphasizes the primacy of consent and the complementary role which coercion plays when the ruling class seeks to remain a hegemonic force. The strategies so far discussed are rooted in structures of legitimation (Ideological state apparatus). However, what should be remembered is coercion and consent work hand in hand. Usually coercion is hidden in strategies of consent and vice versa.

In all fairness, one cannot talk of the Americanization of the world (neo-colonialism) outside an understanding of the language which acts as the vehicle of that Americanization “for language is the means and medium through which we form knowledge about ourselves and the social world” (Barker Ibid: 75). In the same vein, language is the means and medium through which the superpower forms knowledge about itself and about the world at large. Therefore,

Languages are never neutral. They embody particular values and ideas. They are an integral part of transversal power relations and of global politics in general. Languages impose sets of assumptions on us frame our thoughts so subtle that we are mostly unaware of the systems of exclusion [and inclusion] that are being entrenched through this process, (Bleiker, 2000:215).

Neo-colonial activities have disturbed and are still disturbing the growth of statehood and nationhood in Africa. The unnecessary and at times un-called for interferences of the superpower and her allies in the politico-economic activities of Africa defies the concept of sovereignty. Sovereignty is crucial to the development of statehood. Because of the unprecedented interference of the superpower and her allies in African political affairs, African states do not enjoy the freedom of experimenting with their state-building ability. Neo-liberal activities in Africa as perpetuated by the superpower and her allies do enforce a maximal and not a minimal foreign interference in African politico-economic affairs. In that way superpower politics interferes with the rise of the Community of Citizens in Africa. That sort of interference has a direct negative impact on the development of the state and of self-governance in Africa. Self-governance connotes ‘Self-policing’ (Mazrui 2004: 1).

Soon after the 11 September 2001 bombings President George W. Bush pronounced these sentiments:

We (USA) will rid the world of the evil-doers. We will call together freedom-loving people to fight terrorism...terrorism tries to operate in the shadows. They try to hide, but we are going to shine the light of justice on them...Eventually no corner of the world will be dark enough to hide in, (Cited by Flint 2006: 99).

Bush’s speech shows that the USA assumed a god-like eye to police the world with the aim of making sure that terrorism is stumped. As long as the superpower (USA) assumes the role of policing other states including those of Africa, what it means is state self-policing will be greatly severed and the development of statehood in African countries will be affected negatively. In that way, the USA perpetuates neocolonialism in Africa.

Nationhood has not been achieved in Africa. The community of Sentiment is yet to develop. Racial, ethnic and tribal bigotries militate against the rise of nationhood. What that means is, both statehood and nationhood are not yet developed in full in post-independence Africa. As long as statehood and nationhood are not fully developed in Africa, neo-colonialism (Americanization) will continue since the superpower will intrude in season and off season in African affairs on all levels of life. That waters down state sovereignty in Africa. Above all, as long as the USA acts as the self-appointed police of the world, its language will enjoy hegemonic status in world affairs since it will be the USA's weapon of policing the world. The activities of the USA as a self-imposed and self-appointed policeman of the world will always interfere negatively with language choice and practice in Africa. Africa should police itself, and should then play a role in the policing of the world but first African states should enter the stage of nationalism. That stage is characterized by Africa's attainment of both statehood and nationhood of a full-fledged Community of Citizens and of the Community of Sentiment..

3.5.4 THE ERA OF NATIONALISM

Statehood, nationhood and nationalism are the key aspects at this stage. Sorensen understands the development of a nation-state to be marked by a developed Community of Citizens and a developed Community of Sentiment. Community of Citizens relates to the development of statehood and Community of Sentiment relates to the development of nationhood. Mazrui (1978, 2004) links statehood to self-policing and to the concept of sovereignty. He equates nationhood to integration and mutual solidarity of members of the same society and to the idea of sharing a fatherland. Statehood seems not to be growing in Africa due to foreign intrusion in African politico-economic affairs. On the other hand nationhood does not develop in Africa due to the prevailing primordial tribal and ethnic loyalties in African countries. Currently, Africans are more tribally and ethnically conscious than they are nationally conscious in their dealings. In that way, the process of bridging the gape between nationalism and nationhood is still at its embryonic stage in Africa. In this study, the assumption is that, a fully developed concept of statehood will enhance nationhood. On one hand, For Africa to achieve statehood, it has to develop a political community - a Community of Citizens. A political community can only emerge when there is genuine solidarity between the leaders and the people. The "solidarity is born only when the leaders witness to it by their humble, loving and courageous encounter with

the people” (Freire, 1972: 110). Above all, political communities can only emerge in African countries when Africa manages to combat foreign intrusion on the level of politico-economic affairs and be in a position of policing itself. On the other hand, for Africa to achieve nationhood – a cultural community – a Community of Sentiment, it should have developed a Community of Citizens first and it should have overcome tribal, ethnic and racial divisions.

Power in the stage of nationalism should rest in the hands of the communities of citizens and of sentiment. In that sense the top-down approach to governance that is nurtured by both colonialism and neo-colonialism would be replaced by a form of a bottom-up approach. The two communities are to have power to decide the fate of the majority of the African people. But what should help Africa to combat foreign intrusion in its affairs in order for her to attain statehood?

An important instrument, which helps the West to police Africa and which it uses to make sure Africa does not police itself is advancement in military engineering. The West has nuclear weapons. As long as some states and even continents are nuclear-have-lots and others nuclear-have-nots statehood will not fully develop in the latter cases. The former will use nuclear technology to decide on behalf of the latter even on matters to do with language of literature and education. If Africa has to police itself and to combat foreign intrusion for the purpose of attaining statehood, it has to have military might. It is military power, which will help Africa to decide for itself. The most important thing is for Africa to thrive for the reduction of the nuclear disparity which exists between the Nuclear-have-lots and the Nuclear-have-nots of the world.

The remedy to this idea of nuclear disparity is the move towards military equity. Military equity will push the nuclear-have lots to respect the political, economic and socio-cultural sovereignties of the current nuclear-have-nots. In that sense, statehood will develop in the latter countries. There are two options which can help the world to move towards military equity. In the first place, Africa should thrive to go nuclear. Going nuclear will give Africa political power. It is political power that allows Africa to make decisions and implement them without foreign intervention. Mazrui (2004) believes that, the three African states, that occupy crucial positions in Africa due to their size on territorial and population levels namely Nigeria, the Democratic Republic of Congo and South Africa should quickly work towards becoming nuclear powerhouses. For Mazrui, that is only possible if Africa rebels against the nuclear anti-proliferation treaties, since for him signing the nuclear non-proliferation treaties as most African states have

done is “a voluntary act of self-denial” (2004: 9). In that way he agrees with the former Indian foreign minister (Cited in Muppidi 2005: 288) who when addressing the UN General Assembly defended India’s nuclear activities of 1998 by saying the world should not be divided into nuclear-have-lots and nuclear-have-nots simply because of the nuclear non-proliferation treaties such as NPT (Nuclear Non-proliferation Treaty, the CTBT (Comprehensive Test Ban Treaty), FMCT (Fissile Material Cut-off Treaty, CWC (Chemical Weapons Convention) and BWC (Biological Weapons Convention). If Africa can only have nuclear weapons, then Africa will be able to police itself and to police the world too (Mazrui Ibid).

Whilst going nuclear is one way which Africa can employ to combat foreign intrusion for the purpose of developing statehood, the danger with nuclear proliferation is that, if nuclear weapons are possessed by every one, their wanton use will be inevitable. In that way nuclear proliferation has the potential to lead to world insecurity. It is with this that India lobbied for nuclear non-proliferation Treaty that starts by disarming the current nuclear-have-lots. Mazrui (2004: 24) lobbies for the idea that, “The road to military equality is first through nuclear proliferation in Third World countries and later in global de-nuclearization for every body”. For Mazrui, the way to military equity is nuclear proliferation in the Third World that will be followed by disarmament of nuclear weapons at global level. For India, it is either nuclear proliferation for everyone or nuclear disarmament for everyone.

Whilst military power graces political power and political power becomes the necessary condition for economic, socio-cultural and linguistic developments, the idea of nuclear proliferation has its repercussions. For instance, it can easily lead to wanton and undisciplined use of nuclear weapons, which threatens human survival. On the other hand disarmament on the global level is an attractive idea. However, destruction of already made nuclear weapons is not disarmament of the skill to produce more. That means as long as some states have the skills and the resources to produce nuclear weapons, they will produce them whenever they feel they need them. In that sense, those states will continue to scare other states in global political affairs and disarmament will become a ceaseless and tiresome process. It is this stage that one goes by the idea of nuclear proliferation in their Third World as the condition that is necessary before nuclear disarmament at global level begins in earnest. Let Africa for instance have the nuclear weapon and the skill to produce it before the global disarmament commences. In that way military equity

will be enhanced to a meaningful degree. When military equality is achieved, mutual respect between and among world states will greatly improve. It is at that stage that the military, economic and political sovereignties of states will be greatly respected. Otherwise without a meaningful global military equality, neither liberal nor participatory democracy will be achieved at regional and global levels.

Nkurumah is on record saying, “Seek ye first the political kingdom and all things shall be added unto you” (Cited in Mazrui, 1993: 105). In that case Nkurumah does not sound the Marxist philosophy, “Seek ye first the economic kingdom – and all things shall be added unto you.” (Mazrui Ibid). Furthermore, Nkurumah does not also sound the afrocentric philosophy, “Seek ye first the cultural [and linguistic] kingdom and all things shall be added unto you”. This study agrees with Nkurumah that political freedom is a necessary condition for a country to attain economic and cultural freedoms. As a matter of fact, this study lobbies for the idea that Africa should attain statehood and/or state building, - it should develop a political community (Community of citizens) before it attempts at nationhood and nation-building and at building a cultural community (community of sentiment). Be that as it may, Mazrui (1993: 105) makes a pertinent criticism on Nkurumah’s assertion. Mazrui’s criticism of Nkurumah’s concept of seeking political freedom after which everything will be given unto the people of Africa serves as an eye opener to the present researcher. Mazrui says of Nkurumah,

What Nkurumah overlooked [by saying seek ye first the political kingdom, and all things shall be added unto you] was a simple distinction in the science of logic – the distinction between what was a sufficient condition and what was a necessary condition. Political sovereignty [or the political kingdom] was indeed the necessary condition before Africa could fulfill or realize any of her other fundamental aspirations. But by itself political sovereignty was not enough – it was not a sufficient condition. It was simply not true that ‘all will be added unto you.

Following Mazrui’s valid criticism of Nkurumah’s proposition, this study perceives political sovereignty as the ‘necessary’ and not of course the ‘sufficient’ condition for nationhood to be achieved. Political sovereignty is the first and most important step towards gaining economic, linguistic and cultural sovereignty. In effect, the evolutionist approach to African history adopted for this study lobbies for the idea that political sovereignty has to lead to economic sovereignty and economic and political sovereignties have to lead to cultural and linguistic sovereignties in all domains of African life including education and literature. However, political sovereignty in

its entirety does not automatically lead to economic and cultural sovereignties. It remains a necessary condition that may or may not lead to the two sovereignties. However, with the right type of human agency exerted in the process of nation building, it has the potential to lead to the two. Without the right type of human political independence may fail to lead to the attainment of the two. For instance, the attainment of political independence did not lead to economic independence. It opened the Pandora's Box that was full of neo-colonial systems and ideologies.

Since in the African situation, political sovereignty is a necessary condition for the attainment of economic and cultural sovereignties, what that means is, Africa, should thrive to attain statehood (The Community of Citizens) before it works towards achieving nationhood (Community of Sentiment". This scenario, contrasts with the Western understanding of a nation-state. In the Western experience, "the nation is normally established before the state, and the nation-state forms the end-product of their processes" (Elaigwu & Mazrui, 1993: 438). However, in a formerly colonized African country, the philosophy is, the state is established before the nation, and the state-nation and not the nation-state forms the end-product of their processes. In that way nationhood "Relations between citizens as a group: common language, common cultural and historical identity, based on myths, symbols, music, art and so on" cannot be achieved before relations between citizens and the state: political, legal and socio-economic rights and obligations are established and then respected in a given African country.

At the moment, because of Africa's weak military technology, in a world of nuclear have-lots versus the nuclear-have-nots, statehood and state building are at their embryonic stages in post-independence Africa. Statehood and/or state building connotes to "the progressive acceptance by members of the polity of the legitimacy of the central government and identification with the central government as the symbol of the nation" (Elaigwu & Mazrui, 1993: 439). The concept of State building constitutes the vertical dimension of nation-building. It is nationhood, which constitutes the horizontal dimension of nation-building. Nation-building is,

The acceptance of other members of the civic body as equal fellow-members of a 'corporate' nation – a recognition of the rights of other members to a share of common history, resources, values and other aspects of the state – buttressed by a sense of belonging to one political community. It involves the feeling that all members of the polity are entitled to a share of the sweet and the bitter in the process of political development not only the sweet, (Elaigwu and Mazrui, Ibid: 439)

Above all it is, “the widespread acceptance of the process of state-building. It is the creation of a political community that gives a fuller meaning to the life of the state” (Ibid).

Having gained military and then political power through developing nuclear weapons, African states can then work towards economic sovereignty as the necessary condition for bridging the gap between nationalism and nationhood – between political and cultural (including linguistic) sovereignties. The crucial move towards achieving economic sovereignty is a semi type of possessive nationalism. Each of the former British colonies of Africa has to pride itself of the vast reserves of raw material resources which are found in its own soil. Each country should learn to be possessive of those and only release them on conditions of trade agreements reached during trade negotiations which are held on the level of equality between the seller and the buyer. In the process, Africa using the policy of limited foreign economic intrusion should learn to process raw materials. In effect M.S. Anderson (1985) in his popular work *The Ascendancy of Europe – 1815 – 1914*, discusses the nature of nationalism which led to the development of nationhood in Europe.

The nationalism which led to the development of Europe, between 1815 and 1914, was characterized by each of the European great nation’s ability to: minimize foreign economic influence in its domestic affairs; stick to home-grown industries. Furthermore, in order to develop, those nations operated with the minimal resources that they could produce at local level. They also blocked inter-state free trade encouraging in the process intra-state free trade. In order for them to bring to a halt the concept of free trade, European nations such as German and France, embarked on a policy of ‘protectionist tariff’ system. Using some high tariff charges they forced other countries to stop or minimize trade with them. Minimizing foreign influence in their domestic affairs meant that they adopted a protective isolationist policy that did not tolerate internationalism and universalism on the level of politics, economics and culture. Their nationalism was conservative, isolationist, selective, separatist and particularistic. It is noteworthy that, all that which Africa is forced to do in the world that is championed by USA’s unilateral foreign policy based on liberal democratic principles and policies is what European nation-states learnt to avoid during their period of nation building.

At the political level, as M.S. Anderson notes, the nations of Europe ascended the ladder of success by emphasizing the idea of having a no foreign policy. Their motto was, “The best

foreign policy is to have no foreign policy at all". They also opposed and struggled against empire politics. It is that particular move which led to the fall of the Habsburg and the Ottoman empires. They also opposed any forms of multilevel and world governance. They opposed the rise of an international court of law and opposed the growing of international institutions.

In their bid to promote cultural nationalism, European countries emphasized the adoption and upgrading of indigenous and local things. They promoted the use of local languages in all proceedings. Some of those countries, such as France and German, emphasized linguistic nationalism that had roots in linguistic purism. They also promoted historical nationalism through emphasizing the centrality of history to nation-building. They even gave a high value to literature in local languages and to orature. Literature in indigenous languages and orature were held to be the reservoirs of the countries' history and culture. It is such valuing of literature in indigenous languages and orature which promoted literary nationalism to an instrument of nation-building. The same countries of Europe also encouraged racial nationalism (Us (insiders) versus them (outsiders)). Religious nationalism and national dress codes were part and parcel of Europe's projects of nation-building.

In other words, European nation-states developed through encouraging nationalism that was conservative, isolationist and particularistic. The Shona have some two proverbs which seemingly oppose each other but which when combined they formulate a paradox of great value. On one hand they say, *Usafananidza nguo nedzaTarubva* (Do not try to copy Tarubva's dressing" On the other hand they say, *Kugarara nhaka kuona dzavamwe* (To take up inheritance, results from seeing others doing it). The first proverb discourages aping and/or copying other people's ways of life or ways of doing things. The second proverb encourages copying how other people have scored success in life. In effect, the second proverb encourages learning through observation: that is through observing others who would have travelled the same path. Combined, the two proverbs may be interpreted to imply that copying others is not bad although it should not be done to excess. In that way African countries should develop nuclear technology to embark on a policy of political isolationism. That isolationism should promote separatist economic nationalism. Separatist economic nationalism should lead to cultural nationalism which is exclusivist. Be that as it may, this study does not lobby for complete barricade to external influence as what European nations did. Rather, the study lobbies for a sort of

isolationist nationalism that is based on minimal regional and foreign influences in Africa's political, economic and socio-cultural plans. That sort of nationalism has the potential to propel the move from neo-colonialism to the stage of nationalism.

One thing that will help African countries to achieve economic nationalism is adopting an economic mode of production that will help them to strike a health balance between agriculture and industry. Why agriculture and industry? The concept of agriculture comes in to play because most if not all African societies rely on an agro-based economy. As such, the livelihoods of African people are directly linked to the soil and to what they can produce from it and how that soil can produce for them. Why industry? Industry is important, for industry implies technological advancement. It is through achieving technological advancement that Africa can improve its ability to refine its vast raw materials to enhance self-reliance.

It is self-reliance, which is the mother of economic success. Currently, nationhood cannot fully develop in Africa for most African countries are neo-colonies that are characterized by a rudimentary and primordial technology and they have no clear-cut either borrowed or home-grown economic mode of production. At the moment most former British colonies of Africa are surviving on "lop-sided capitalism" Mazrui (1993: 922) and/or "crippled capitalism (Mazrui, 2004: 62). The lop-sided and/or crippled capitalism which African countries have inherited from the colonial era has been described by Mazrui (1993: 922) in this way: "The continent had received Western consumption patterns without Western productive techniques, Western tastes without Western performance, urbanization without industrialization, capitalist greed without capitalist discipline".

A crippled capitalism grounds down economic success. Without economic success, linguistic and cultural nationalism cannot be attained in African countries. If they are not attained, what that means is nationhood and nation-building will still remain a myth in African countries. While some former British colonies of Africa inherited crippled capitalism from the colonial order, others have tried to substitute that form of capitalism with socialism. They include Tanzania, Uganda and Zimbabwe (socialist rhetoric and socialist euphoria was at its peak in the early years of post-independence Zimbabwe). Those African countries that went for socialism did not manage to implement it as it is proposed by its gurus such as Marx Engels and Lenin. Rather, they attained what Mazrui (2004: 62) has called "retarded socialism". Retarded socialism is

characterized by corruption and nepotism in the process of distributing wealth to the members of the society.

What should be taken note is that genuine capitalism – capitalism, which is not lop-sided and/or crippled and genuine socialism – socialism which is not retarded are not centrifugal forces to development. They are both real centripetal forces in a society where the normative climate is good and the structure of the sociological soil is not barren, (Mazrui 2004: 60-61). In a good receptive and normative climate and in a sociologically rich soil socialism acts as an important guide to the distribution of the produced wealth from the minority to the majority. Although it is effective in the distribution of end-products of productive labour, socialism falls short of becoming a good productive philosophy. On the other hand, when it is well received in a fertile sociological soil and in the normative mood which is good, capitalism becomes a good productive assert. However, capitalism falls short of becoming an effective method of distributing end-products of productive labour for it allows the minority to enjoy at the expense of the majority.

In that sense Africa has to choose a clear-cut mode of production which will help her to attain nationhood. In trying to come up with that mode of production, Africa can blend the productive capacity of capitalism with the distributive ability of socialism. In that way, Africa will develop a mixed type of a mode of production. In the second place Africa can either indigenize or domesticate either capitalism or socialism to its own benefit. In this study, Indigenization means “Using local resources and making them more relevant to the modern age” (Mazrui, 1978: 335). Therefore, indigenizing capitalism or socialism involves transforming indigenous resource to make sure they suit these Western ideologies. On the other hand, domestication “is the process of by which [Western institutions and ideologies] are in part Africanized or traditionalized in local terms” (Ibid: 335), In that case domestication of either capitalism or socialism involves blending of either capitalism or socialism with classical African modes of production. The blending process will make either capitalism or socialism suitable to an African environment.

The other option which is there for African countries in their quest for a relevant mode of production that will aid them to attain nation building is the one which wa Thiongo (1972: 25) lobbies for. Wa Thiongo asserts that, in the process of nation building, “traditional African community should not be forgotten“. In that way wa Thiongo appears to be lobbying for a mode

of production that puts the traditional community at the centre. Whichever mode of production that proves implementable can be adopted for use in nation-building. What is important is, in the stage of nationalism, African countries have to develop modes of production, which will allow them to attain statehood and nationhood.

Apart from foreign intrusion as an obstacle to Africa's process of state and nation building, there is the menace of the elitist rulers of Africa. wa Ngugi (2003) blames leaders such as Moi of Kenya, Obote of Uganda and others for being dictators. The elitist rulers of Africa are totally westernized (Mazrui 1978) since they ape the colonialist rulers. Fanon (1963: 122) blames the elitist rulers for aping European ways of doing things. He says of the elitist rulers, whom he calls national bourgeoisie, "The national bourgeoisie steps into the shoes of the former European settlement, doctors, barristers, traders, commercial travelers, general agent and transport agents". Therefore, the elitist rulers of Africa perpetuate feudo-imperialist integration instead of thriving for mature inter-dependence. The feudo-imperialist inter-dependence is the interdependence of the horse and a rider. In that form of interdependence, it is the masses who are the horses and the elitist rulers who are the riders. Due to their corrupt tendencies, wa Thiongo (1981) has called the elitist rulers of Africa "robbers". The majority of the people who suffer under their leadership are "the robbed". Wa Thiongo (1981) also called the elitist rulers of Africa "the Haves" and the majority of the peer Africans the "have-got-nots" of Africa.

Chimhundu (2001) and Brock-Utne (2005), have asserted that the elites of Africa use their political positions to interfere with language choice and practice in ways that are negative. Because these elites were natured in the womb of an English-speaking countries' colonial culture, they always favour English. As such, they perpetuate its hegemony in the continent. The correct interpretation of the lop-sided role which the elitist rulers are playing in African politico-economic and socio-cultural activities has pushed wa Thiongo (1990) to lobby for the moving of the cultural centre from both the West and the elitist rulers to a plurality of other centres in Africa and elsewhere in the world.

It is during the building of an economic nationalism that cultural nationalism will arise. It is during economic endeavours and economic relations that the relations between citizens as a group will emerge. It is during economic activities that common language(s), common cultural values, historical identities based on myths, symbols music, art and so forth emerge. In the

processes of production, the people come up with narratives and/or discourses that at times have a primordial attachment and at times that do not have that attachment. However, it is those narratives and/or discourses that will form their basis of nationhood. It is during the process of planning together as a community and during the process of engaging in shared politico-economic and socio-cultural activities that a people in a neo-colony will develop cultural values that will be celebrated at national levels. Those values will have to become the foundations of education and literature writing. Without some fully developed national values, which are in most cases national goals, neo-colonialism continues unabated in post-independence Africa.

Mazrui (1978) has proposed the three: teamwork, toil and tolerance as the all-important values in Africa. When such values are adopted by African societies, they are to become guideposts in university and other forms of education in Africa. They will become the foundation of an afrocentric education. An education, that is afrocentric, is important since, “the absence of an afrocentric education perpetuates subservience to colonial [and neocolonial] values (Chiwome and Gambahaya, 1998: 101). It is when an education system is guided by nationally celebrated goals that it starts to promote developmental socialization. It is developmental socialization which curbs elites of leisure in the society by promoting the rise of the elites of labour. Once a student has learnt to accept toil as a value, he/she learns to team up with others in projects of nation-building. In the process he/she learns to be tolerant of ethnic, religious, tribal, racial and gender differences. Probably the three values team work, toil and tolerance can also function as the foundations of hunhu/ubuntu.

The three values, which Mazrui proposes for Africa, can become the basis of a national culture. That national culture has to become the pillar of nationhood, for it is that national culture which aids us “to build the kind of society we want” (wa Thiongo 1972: 19). However, wa Thiongo (Ibid) believes that, for a national culture and ultimately cultural nationalism to be achieved, “a complete and total liberation of people through the elimination of exploitation is necessary”. In that sense he implies that nationhood cannot be realized in those stages of African history which nurture feudo-imperial interdependence such as colonialism and neo-colonialism. What is noteworthy at this point is that, once a state has developed common national politico-economic and socio-cultural values, and once those values become the foundation of African education and literature, it becomes sensible for African countries to adopt indigenous African languages as the

media of African education and literature. It is at that stage when a state will have to come up with its own national language(s). That national language(s) should be a product of the commonly shared values which themselves are the end-products of the politico-economic and socio-cultural activities of the majority of the people in a given African state.

One thing for certain which needs to be clarified is that, nationalism seeks to establish a tribeless, society in the same manner socialism thrives for a classless society. As such, nationalism and nationhood cannot be successful in a strictly tribal and racist society. wa Thiongo (1972: 23) says that, “To live on the level of race or tribe is to be less than whole. In order to live, the chick has to break the shell shutting it out from the light, (man too must break the shell and be free)”. Most African societies are bilingual, multilingual, bi-ethnic and multi-ethnic. Even after it attains statehood, a country may not enjoy nationhood before it manages to neutralize tribal and ethnic differences and rivalries. Mazrui (2004: 94) proposes a five-stage approach to the struggle against tribal and ethnic rivalries in an African multi-tribal and/or multi-ethnic society.

Table 3.6 Mazrui’s stages of national integration

1. The stage of Co-existence (Groups barely in touch)	
2. The stage of Contact (Groups in communication through trade and travel etc)	
3. Stage of competition	
4a Process of conquest (Dominant control – one group triumphant)	4b Process of Compromise (Modus Vivendi among groups)
4. The stage of coalescence	

Cultural coalescence, which results from the conquest of one cultural group by the other, is the backbone of a national culture. This study does not go into details of the merits and demerits of Mazrui's thesis on cultural clash and conquest. It simply emphasises that without coalescence, primordial ethnic and tribal loyalties are perpetuated in a multi-ethnic and multi-tribal society. The loyalties disturb the transformation of nationalism into nationhood. In other words they disturb the growth and development of nationhood even after statehood would have been achieved. This may then result in a state without a nation.

It is at the stage of nationalism that the primitive interdependence which prevailed in the pre-national era will resurface. Primitive interdependence helps a state-nation to engage in successful language planning. It is at that stage that a state-nation can formulate language policies and implement them without barriers from outside. As such a state-nation can choose to use its indigenous language(s) as the official language of education, literature writing, the judiciary etc. However, before an African country achieves statehood and nationhood, language planning in post-independence Africa will be much ado about nothing since intra- and inter-state politics will always interfere and disturb progress to success. But what helps a country at the stage of nationalism to successfully plan and implement language policies in education and literature writing?

3.5.4.1 FACTORS WHICH WILL AID A POST-INDEPENDENCE AFRICAN COUNTRY TO SUCCESSFULLY PLAN AND IMPLEMENT LANGUAGE POLICIES IN EDUCATION AND LITERARY CREATION

In the first place, the country needs military power. That military power, gives the state political power for military power empowers a country to minimize foreign influence in its affairs. Military power in this age of development is characterized by a country's becoming a member of the group of the nuclear-have-lots. That means, independent African countries have to oppose nuclear non-proliferation treaties if and if only they are to become militarily strong to the extent of being in a position to resist the superpower's (USA) uncalled for intervention in Africa's politico-economic and socio-cultural affairs (including the linguistic affairs). Military power should lead to political sovereignty in post-independence African countries.

The other thing, is political power in a post-independence country should be shared between the citizens and the state. Infact, the citizens should be in control of the state. For that to happen, there should develop a full-fledged Community of Citizens – a community of citizens who enjoy political, legal, and socio-cultural rights and obligations. A fully developed Community of Citizens is able to neutralize the hegemonic rule of the African elite class. In that sense, the community may have the power to push the elitist rulers to implement their own language choices.

Once an independent African country attains political power as a result of military might, it can embark on a semi separatist type of nationalism. It closes its doors to outsiders in order to allow minimal outside influence in its economic activities. It is this type of nationalism that will yield economic self-reliance. Economic self-reliance is the mother of economic nationalism. Once it closes its doors to outsiders, the country should come up with an economic mode of production that will help it to successfully produce what is enough and even more than is enough for its people and that enables it to distribute the end-products of productive labour in a sound manner. It should do away with either the lopsided/crippled capitalism or the retarded socialism of the neocolonial era. Again once it closes its doors to outsiders and outside influence, the country should endeavour to promote intra-state and not inter-state free trade. It should also thrive to develop its industries though striking a healthy balance between agriculture and industrialization. Developing heavy industry should be the target of post-independence African countries. It is heavy industry that can boost their technological growth and advancement. Having attained economic independence, the avenue to socio-linguistic and socio-cultural nationalisms will be clear.

With military, political and economic sovereignties the post-independence African country can then develop national values. Those values are to become the foundations of an afrocentric education and literature. It is that education and literature which demands use of indigenous African languages as media of education and literature writing. Therefore, the post-independence African country with military, political and economic sovereignties should be able to come up with its national and official language(s) for use in education, literature, the judiciary etc. Commonly shared national values and commonly shared languages can lead to the development of a national culture. However developments in nationhood that is developments in the

Community of Sentiment cannot be realized when they are tribal, racial and ethnic rivalries. As such, steps have to be taken to deal amicably with ethnic, tribal and racial loyalties. However, it is pertinent that African countries move towards developing common national values and languages. That can only happen when Mazrui's (2004) stage of cultural coalescence is reached in a multi-ethnic, multi-tribal and multilingual state-nation. Generally speaking, it is military might which yields political sovereignty in post-independence African countries. Political sovereignty mothers economic sovereignty. Political and economic sovereignties will yield socio-cultural and linguistic freedoms.

Wa Thiongo (1972: 24) reminds us that,

Nationalism [not tribal or ethnic nationalism] by breaking tribal shells will be a help [to nation building]. But nationalism should not in turn become another shackle, nor should it be the end. The end should be man ultimately freed from fear, suspicion, and parochial attitude: free to develop and realize his full creative potential.

Of course the attainment of statehood and nationhood will help members of the state-nation to be innovative and creative in all sectors of life. However, that form of nationalism will be semi separatist, and isolationist since it will be operating on the basis of a minimal influence from the outside world. State-nations are not politico-economic and socio-cultural islands. They are found in sub-regions and regions of the globe. Therefore, the stage of nationalism should ultimately aid the state-nations of Africa to enter the post-national stage. This is a stage when state-nations and nation-states interact on mutual terms. The move towards post-nationalism is propelled by the idea that, each country is not gifted in all the things that it needs for its upkeep and development. As such it needs other states to interact with on the basis of mutual understanding. In the process of mutual interaction, the state-nations will learn to share material and human resources and financial and human capital that are necessary for their development. Therefore, when a state-nation and/or nation-state, attains statehood and nationhood, it will have to start to open its doors to outsiders.

3.5.5 THE POSTNATIONAL ERA

The term post-national literally means “after nationalism”. However, in this study post-national does not merely mean “after nationalism”, rather it implies “after nationalism has led to the development of statehood and nationhood – i.e. to the development of both a Community of

Citizens and a Community of Sentiment in post-independence African countries. It is with such an understanding that postnational is held in this study to connote to the stage which comes soon after a given state has attained statehood and nationhood. In this study, the idea of holding postnational to mean “after nationalism” sounds a bit hollow and futile. This is because nationalism does not come to a halt the moment a country attains nationhood and statehood. Rather, it remains the underlying and most important nucleus and foundation of transterritorial, transnational and supranational relationships. In other words, it remains the underlying prerequisite for the development of transnational and international relations between and among the state-nations and nation-states of the world.

Whilst nationalism is an intra-national phenomenon which develops through a successful eradication of sub-national aspects such as racism, tribalism and ethnic primordial loyalties, post-nationalism on the other hand is an inter-state system. Wright says of postnational period, it “is where supranational and transnational structures have started to replace the national” (2004: 157). The present researcher agrees with Wright that post-nationalism is heralded and marked by the development of supranational and transnational structures. However he begs to differ with her when she asserts that postnational results when transnational and supranational structures start to “replace” the national. The idea of supranational and transnational structures “replacing” the national ones is not accepted in this study. This is all because for the present researcher, transnational and supra-national realities have a national foundation. In that way transnational will be defined as the stage at which supranational and transnational structures build on the foundation of nationalism (statehood and nationhood).

What should be remembered is that. “...the growth of the United States into a superpower began domestically; this history has a lot in common with the history of the growth of the Soviet Union in the same rank” (Mazrui, 2004: 44). This particular assertion by Mazrui seems to imply that no country can successfully expand territorially and trans-territorially without having developed at the domestic level first. In other words, no country can expand territorially and trans-territorially with success, without having achieved statehood and nationhood. Wright (2004: 163) reiterates the same view when she says of the USA, “But before leaving the subject of exceptions to post-nationalism, it is necessary to note one further anomaly. Ironically, the loss of distinctive national identity and state sovereignty seems to apply less to the United States, itself than to

other states". With these words, Wright asserts that, the USA preaches state liberalism without adhering to that doctrine itself. In that way, the USA behaves like an equivocator in international and trans-territorial politics. One can deduce from what Mazrui says of the USA and the USSR and from what Wright says of the USA the fact that nationhood and statehood make up the infrastructure (base) of post-nationalism while trans-nationalism, internationalism and globalization make up its superstructure. It is noteworthy at this point that, this study operates on the idea that, celebrating trans-nationalism, internationalism and globalization before states or some states attain statehood and nationhood perpetuates neocolonialism.

This study divides the postnational stage into three phases namely the phase of trans-nationalism, the phase of internationalism and the phase of globalization. Each phase is marked, among many things, by specific language developments. It is noteworthy that developments, which occur at the level of language at a lower phase of post-nationalism have influence on the developments which occur at the level of language in the phase that is higher than it. Further, this study uses the terms trans-nationalism and internationalism, which in most cases seem to imply one and the same thing, to mark different phases of post-nationalism. The researcher does that for the sake of convenience and clarity of analysis. The two terms are used to distinguish between interaction between and among state-nations and/or nation-states at regional level and interaction between and among state-nations and/or nation-states across regions of the world. On one hand, trans-nationalism will be used to denote intra-regional relations between and among state-nations and nation-states. On the other hand, internationalism will be used to refer to inter-regional relations between and among state-nations, nation-states and regions of the world. The study divides the world into six geopolitical entities (regions) namely Asia, Africa, Australia and the Pacific islands, Europe, North America and South America.

The two terms of state-nations and nation states are used in this study to make a distinction between geopolitical entities in Africa (former colonies) and geopolitical entities that were never colonized. In former colonies statehood develops first before nationhood. Therefore former British colonies are state-nations. However, in some regions of the world such as Europe, nationhood developed before statehood. Therefore geopolitical entities of Europe are nation-states and not state-nations.

3.5.5.1 STAGE OF TRANS-NATIONALISM

Trans-nationalism is the interaction between state-nations and/or nation-states of the same region of the world on the level of equity, mutual respect and mutual understanding. It is the very first stage of the postnational stage. That means it immediately follows the attainment of nationhood by states in a region. European nation-states and the USA attained trans-nationalism. In fact, they are now in the postnational stage of internationalism. It was only after they had attained nationhood and statehood that European nation-states and the USA entered the stage of trans-nationalism. That means, it was after they attained statehood and nationhood that the USA and the European nation-states started to open their doors, which they had closed during nation and state building, for the purpose of expanding their market and raw-material bases. However, since their opening of doors to foreigners was one-sided and lop-sided it helped to nurture imperialist and not mutually inclusive expansionist foreign policies. As a matter of fact, those policies yielded colonialism (in the case of Europe) and neocolonialism in Africa (in the case of the USA).

The USA and the European nation-states opened their doors to outsiders for the purpose of looting and grabbing human and material resources of the Third World. The countries of the Third World did not have a chance to acquire the same resources at the same degree with the colonial and neocolonial forces. In other words, countries of the Third World failed to enforce what Mazrui (1978: 338, 2004: 170-171) has termed vertical counter-penetration. This is a strategy “which would increasingly enable southern countries to counter-penetrate the citadels of power in the north” (1978: 338). In that case the type of trans-nationalism and internationalism that the USA and the European nation-states engaged in lacked reciprocity and mutual understanding between and among state-nations and nation-states of the world. Furthermore, it was trans-nationalism and internationalism which were imposed on geopolitical entities that had not attained statehood and nationhood. Therefore those types of trans-nationalism and internationalism were and still are colonialist, imperialist and neocolonialist in nature.

In this study, trans-nationalism is divided into two major categories namely sub-regional trans-nationalism and regional trans-nationalism. The former connotes to the working together and the general interaction of state-nations and/or nation-states in a particular sub-region. The latter refers to the working together and general interaction of the sub-regions of the same region of the

world. Trans-nationalism promotes what Mazrui (1978: 337) has called “horizontal interpenetration”. In the field of trade, horizontal interpenetration can “mean promoting greater exchange among say, African countries themselves” (Mazrui, 1978: 337). For the purpose of this study, the researcher divides Africa into four sub-regions namely Southern Africa, Eastern Africa, Western Africa and Northern Africa.

Both sub-regional and regional categories of trans-nationalism should promote interaction between state-nations on the level of equity, mutual understanding and profound respect of each and every state-nation’s political, economic and socio-cultural sovereignties. In Africa, transnational relations have to be guided by the concept of *hunhu/ubuntu*. The concept of *hunhu/ubuntu* is best summarised by the Freirean characteristics of dialogical education which include love, faith, hope, trust, respect of human life, cooperation and unity. If the interaction of the nation-state at the phase of trans-nationalism is not guided by *hunhu/ubuntu* that interaction will promote feudo-imperialist interdependence.

State-nations and nation-states which try to work and interact on the level of feudo-imperialist interdependence will of course promote neo-colonialism and not trans-nationalism of which this study proposes. For sub-regional trans-nationalism not to promote feudo-imperialist interdependence, state-nations which enter it should have attained both statehood and nationhood. They should have fully developed communities of citizens and sentiment. So that at the end of it all, it is the majority of people who will be in control of the destiny of the state-nation. Both sub-regional and regional categories of trans-nationalism should promote a type of primitive interdependence which is graced with modernity. In that sense they serve to promote emergence of mature interdependence.

3.5.5.1.1 SUB-REGIONAL TRANS-NATIONALISM

The type of governance that will be operational in the postnational phase of trans-nationalism is multilevel. The supreme leadership body in sub-regional trans-nationalism is what this study calls the Council of Sub-regional Heads of State-nations and Governments (CSHSG). CSHSG will work with different special organs to run sub-regional affairs. Members of the CSHSG will make up the upper house of the multilevel government while representatives to the different special organs will make up the lower house of the same government. On the level of language,

there has to be a Special Organ for Language and Culture (SOLC). On the economic level, there has to be a Special Organ of Finance and Economic Affairs (SOFEA). There has to be a Special Organ of Advanced Science and Technology (SOAST). On the political level, there is need of a Special Organ of Defense and Security (SODS). More and more special organs are to be established for the benefit of the smooth running of the sub-regional multilevel government. The special organs will be represented by experts in different areas. The experts should in most cases be ministers of ministries in each state-nation of the sub-region.

Each special organ will be made up of representatives from all the sub-regional state-nations. Those representatives will be ministers in the different sub-regional state-nations. For instance the Special Organ for Language and Culture (SOLAC) will be made up of ministers of culture and language from all the state-nations of a given sub-region. The Special Organ of Defense and Security (SODS) will be composed of the ministers of security and defense from all the state-nations of a given sub-region. Each Special Organ will be chaired by its members on a rotational basis. However, the day-to-day manning of each and every special organ will be in the hands of a High Commissioner. For instance the Special Organ of Language and Culture will be headed by the sub-regional High Commissioner of language and culture. The high commissioners will have specified terms of office. These high commissioners have to come from the different state-nations on a rotational basis for specified number of years.

The Special Organ of Language and Culture has to work towards establishing common sub-regional cultural values and a common sub-regional language(s). The common sub-regional cultural values have to be informed by aspects from both the primordial African history and culture and from the modern developments. Mazrui (1978) proposes the three Ts to become the value base of Africa. Probably these or some other concepts can be adopted as the commonly shared politico-economic and socio-cultural values. During the stage of nationalism each state-nation will have come up with its national and official language(s). National languages of the state-nations ought to be given a chance to compete on the ground that is level for the position of a common sub-regional language. The special organ on language and culture should come up with a set of criteria that will allow the languages to compete on a level ground for the post. Alternatively the organ, with the approval of the majority of the people they represent in the organ (Members of the communities of citizens and of sentiments in the different state-nations)

can propose that one of each and every state-nation's languages be upgraded to the position of the common sub-regional language. In that case the number of the state-nations in the sub-region will determine the number of common sub-regional languages.

Procedurally, when members of an organ, come up with a decision which they recommend for implementation, they send their recommendation to the CSHSG for final scrutiny and endorsement. However, the council should not have the power of dismissing what organs propose without striving to convince the majority of the representatives to the organs on why they hold a dissent viewpoint. This is because the special organs will be composed of experts in their area of operation. That means their recommendations will be products of expert endeavours.

On the level of economics, the Special Organ for Finance and Economics can work out modalities for currency harmonization, for free trade in the sub-region etc. The same organ should promote heavy industrialization in the sub-region through fostering a health balance between agriculture and industry. The Special Organ on Finance and Economics has to set a uniform prize for resources produced within the sub-region. It should also negotiate a common buying price for anything that member state-nations or one of the members would like to purchase from other sub-regions and regions of the world. In that sense the principle of minimal foreign intrusion, which is characterized by semi isolationism will be enhanced. That is why probably there is need for a common currency for sub-regional activities. The European Union is now using the Euro as the common regional currency for international trade. This study lobbies for the idea that, the use of common currency for international trade should begin right at the phase of sub-regional trans-nationalism.

The Special Organ of Science and Technology should work towards promoting developments in nuclear technology. No sub-region can formulate policies and then implement them without having acquired military power. It is military might which will give the sub-region political power. With the right type of political power, the sub-region can formulate and implement policies that can aid its members to enhance economic success. Without military might and sound economic excellence, language policies cannot be made and implemented especially in the world where superpower politics permeates every domain of life of the Third World populations. Thus Crystal (2003: 9) is quite right when he asserts that, "It may take a militarily powerful

nation to establish a language, but it takes an economically powerful one to maintain and expand it.” This also applies to sub-regions and regions of the world. It takes a militarily powerful sub-region to establish a common sub-regional language(s) and an economically powerful sub-region to maintain and expand the language(s) especially in the period of superpower politics.

Probably, it is necessary for the Special Organ of Sub-regional Security and Defense to work towards establishing a standing army and a standing police force for the sub-region. The army and the police force will be tasked to maintain order within the sub-region and to deter foreign forces from intruding at will in sub-regional affairs. The common sub-regional language(s) has to be the medium of communication in all the meetings of members of the different special organs and all the meetings of the members of the CSHSG. The common regional language(s) wherever and whenever possible should be taught as a subject in institutions of learning in all the state-nations of the sub-region. Whenever it is possible, it can also be adopted as the medium of writing literature and as the medium of instruction in educational activities in the state-nations of the sub-region. If it is not adopted as the medium of instruction in institutions of learning, alternatively, it can be taught as a subject.

For sub-regional trans-nationalism to be successful, sub-regions should for a time uphold isolationist and separatist politico-economic and socio-cultural policies. Sub-regions should allow minimal foreign intrusion and influence especially in the areas of policy formulation and implementation. In the area of language and culture, English and the other metropolitan languages should be used minimally to enhance communication with the outside world. The Asian tigers are doing it. They use English as a mere foreign language and not as a second or first language. They only use it to discourse with the foreign world otherwise all other things are done in indigenous Asian languages (Crystal 2003). However it should be noted that the tigers are managing to do it because they enjoy military, political and economic sovereignties. As such they can defend their stance against intruding forces. Therefore, English and other ecumenical languages can be taught at a particular level of education, such as primary, secondary or tertiary, as subjects to make sure inhabitants of the sub-region learn them for the purposes of using them as foreign languages that will enable international communication during that period of minimal foreign involvement in sub-regional affairs.

When the Council of the Sub-regional Heads of State and Government is established, when all the important special organs have been put in place and when all those organs have come up with bodies of policies, principles and legal instruments that should serve as ties that bind member state-nations of the sub-region together, then sub-regional trans-nationalism will be at an advanced stage. The policies, principles and legal instruments that will be proposed by the different special organs and endorsed by the CSHSG should be binding first before the sub-region thrives to move towards regional trans-nationalism. Be that as it may, sub-regions cannot continue operating as semi-isolates for a very long time. Therefore, they need to spread out. That spreading out is forced by their need to acquire resources (human and material) from other sub-regions and regions of the world. The whole idea emerge from the fact that, no sub-region is gifted in all those resources it will need to achieve politico-economic and socio-cultural development. As such, every sub-region needs other sub-regions and regions for it to be able to run its affairs in a sound manner. Even in cases where a sub-region might have all that it needs to run smoothly, still it needs markets for its produce. When the sub-region has achieved sub-regional trans-nationalism, it should then make moves towards attaining regional trans-nationalism.

Probably what should be noted is that, this study seems as if it is simply reiterating what is there in Africa. However, that is not the case. On the surface it seems sub-regional trans-nationalism has already been achieved in Africa since there are sub-regional coalitions such as the Southern African Development Community (SADC), in Southern Africa, the Economic Community of West African States (ECOWAS) in The West, the countries in the north of Africa are members of the coalition of the Maghreb Countries. In the east, there is the Eastern African Economic Community. Although these coalitions exist in the four sub-regions of Africa, sub-regional trans-nationalism has not come to Africa. What should be taken note is that, sub-regional trans-nationalism is a phase of the postnational stage. The postnational stage of development is a higher stage than the stage of nationalism. Since African countries have not achieved statehood and nationhood, what that means is, African countries are still neo-colonies. Therefore there are in the stage of neo-colonialism. Coalitions, communities and associations of neo-colonies do not make up sub-regional and regional forms of trans-nationalism. A community of neo-colonies perpetuates neo-colonialism. Therefore all those communities, societies and coalitions which sub-regions have put in place such as SADC, ECOWAS and others perpetuate neo-colonialism

and not trans-nationalism as a phase of post-nationalism. For sub-regional trans-nationalism to occur all the countries in the sub-region should first of all become state-nations and not neo-colonies.

3.5.5.1.2 REGIONAL TRANS-NATIONALISM

Regional trans-nationalism is a step above sub-regional trans-nationalism. It occurs when there is interaction between sub-regions of the same region on the level of equity, mutual understanding and mutual respect. It also occurs when each sub-region has profound respect of other sub-regions' economic, political and socio-cultural sovereignties.

The supreme leadership body at this stage is the Council of Regional Heads of State-nations and Governments (CRHSG). Councils of sub-regional Heads of States and Governments will make up the CRHSG. The CRHSG makes up the upper house of the regional multilevel government. The other crucial actors in the running of the emerging regional multilevel government are the regional special organs. The regional special organs make up the lower house of that regional multilevel government. Special organs from the four sub-regions will merge to make up a regional special organ. For instance, the four sub-regional special organs of language and culture will merge to form the regional special organ on language and culture (RSOLC). The four are the Southern Africa Special Sub-regional Organ of Language and Culture, the Western Africa Special Sub-regional Organ of Language and Culture, the Northern Africa Special Sub-regional Organ of Language and Culture and the Eastern Africa's Special Sub-regional Organ of Language and Culture. They merge to make up one regional special organ of language and culture. The day-to day running of the regional special organs will be in the hands of Regional High Commissioners. For instance, there will be a Regional High Commissioner of language and culture; a Regional High Commissioner of defense and security; a Regional High Commissioner of finance and economics etc. Sub-regional high commissioners of each organ will head the regional organ on rotational basis. That sort of arrangement makes sure the state-nation becomes the nucleus of all proceedings. This is because the sub-regional High Commissioners will be drawn from the state-nations of the Sub-region on a rotational basis. In that case, each state-nation has the chance of having its own man or woman becoming a High Commissioner of each of the Sub-regional and Regional special organs of experts.

The major task of the CRHSG will be to scrutinize and endorse all the recommendations made by the different regional special organs of experts. The CRHSG IS not expected to refuse to endorse the recommendations of the special organs since those special organs should be composed of experts in the given areas. It can of course make amendments to the recommendations in consultation with the members of the Regional special organ which will have passed its recommendations for final scrutiny and endorsement. Therefore the CRHSG has to operate on a more ceremonial than executive basis.

The special regional organs are the dynamos of sub-regional politico-economic and socio-cultural development. For instance, the Special Regional Organ on Language and Culture (SROLC) has to work towards establishing a common regional language(s). Mboup (2008) and wa Thiongo (1990) believe that Kiswahili should fill in that vacancy. The Special Regional Organ of Language and Culture should set criteria for choosing the common regional language(s) in consultation with sub-regional special organs on language and culture. The Organ needs to make consultation on a very wide scale before it draws the criteria and before it makes a final recommendation and pass it on to the CRHSG for scrutiny and endorsement. Alternatively, the Special Regional Organ on Language and Couture can simply propose that each sub-region supply its own language that will be part of the body of common regional lingua francas for Africa. That means Africa will have at least four common regional languages. The same Organ should work towards harmonizing sub-regional cultural values to come up with a set of key values for the region. The values will be taught in schools and other institutions of learning that are found throughout the region. With time, the promotion of common regional values will potentially foster a common regional culture

The Special Regional Organ on Defense and Security (SRODS) should among many other things, create a standing regional army and police force. The regional army and police force will be composed of soldiers and police officers from the sub-regional armies and police forces. The emergence of regional trans-nationalism will lead to the dissolution of sub-regional armies as the armies will be amalgamated to form a regional army. The European Union has already done that as a region of the world. It has created the EuroCorp, (Flint, 2006: 41). The EuroCorp is the standing European army.

The regional army will have the mandate to safeguard unnecessary and unprecedented foreign intrusion in African political, economic and socio-cultural affairs. The army has to uphold and safe-guard regional sovereignty. It is with this that the Special Regional Organ on Science and Technology (SROST) has to experiment without ceasing in nuclear technology. That technology will help to develop the army to such heights that will enable it to resist superpower unilateral policies and principles. Muppidi (2005: 288-9) records a situation when the USA imposed economic sanctions on India for having breached one of the nuclear anti-proliferation treaties in 1998 when it carried its second nuclear test. Having discovered that India was not going back and was now one of the world's nuclear-have-lots, the USA gave up attempts to force India not to produce nuclear weapons. It lifted the sanctions and started negotiating for trading deals with India. In that way, it is advancement in nuclear technology and weaponry that forced the USA to respect India's military, political and economic sovereignties. The same riddle will apply in the case of Africa. It is advancement in nuclear technology and weaponry that will force the superpower and its allies to respect Africa's regional, sub-regional and national economic, political, military, linguistic, literary and socio-cultural sovereignties.

What should be taken note of is that Africa can only achieve regional trans-nationalism when it employs the principle of minimal foreign involvement in its political, economic and socio-cultural affairs. In that sense, Africa should uphold the principles of semi-isolationism up to until it has formulated its standing politico-economic and socio-cultural regional values. It is during the period of temporal isolationism that Africa has to develop scientifically and technological. Just like Europe of the 18th and 19th centuries, at that stage of growth and development, Africa has to resist free trade with the other regions of the world. It should resist free movement of goods and people to and from the other regions of the world into Africa. It should allow minimal movement of goods and people to and from other regions of the world. In that way it has to survive on the principle that the best foreign policy is to have no foreign policy at all.

Although, the policy of minimal foreign influence is to be upheld during regional trans-nationalism, it should be noted that, Africa will still need other regions. No region is gifted in everything that it needs to achieve development. Even if it is so richly gifted in mineral resources, a region still needs human capital and labour from other regions. Furthermore, Africa will need to have markets for its products. Therefore, Africa will always need Europe, South

America, North America, Asia, Australia and the Pacific islands for it to fully develop. In that sense, Africa will then have to come to a point when it will open its gates to other regions. However it should proceed with caution. As such, it does not open its doors to all the other regions at one go. It may open its gates to one region, then to two to three and so on. Emphasis will be on dealing with those regions on the level of equity, mutual understanding and of a profound respect of each region's political, military, economic, linguistic and socio-cultural sovereignties. When Africa starts to open its gates to the other regions after a temporal closure during the stages of sub-regional and regional trans-nationalism the phase of internationalism will then commence.

3.5.5.2 STAGE OF INTERNATIONALISM

In this study, internationalism is one of the three stages of the postnational stage of the growth and development of state-nations and nation-states. It comes just after trans-nationalism, which is the first stage of post-nationalism. It also comes just before the stage of globalization, which is the highest stage of the growth and development of nation-states and state-nations.

In his discussion of internationalism, Gauba (2003: 131) distinguishes between international communism and a principle of international organization. The former has roots in the Marxist manifesto which emphasizes that workers have no country of their own. The manifesto calls upon workers of the world to unite and fight bourgeois oppression in the world at large. In that sense it is a philosophy that emphasizes that workers have no boundaries and a fixed aboard: they are international beings. The latter, emphasizes over-powerment of the nation-state and a state-nation by the growing global forces. It calls for nation-states to form larger international organizations to serve the common interest of mankind.

The Marxist concept of internationalism is not very relevant in this study. This study does not really believe in workers who do not have a fixed aboard and who do not have defined geopolitical boundaries. The present researcher believes in the idea that workers belong to a particular state-nation and nation-state. The only moment when the present researcher will uphold the Marxist concept of internationalism is when he will discuss what Mazrui (1978) has called vertical counter-penetration. This is when for instance workers from the Third World can penetrate the First World in search of expanding Africa's influence in global affairs. Those

workers, in spite of their operating in foreign lands, will be of African origin and descent and they will remain African wherever they go and in whatever they will be doing. The other concept of internationalism is welcome in this study. The researcher believes that, internationalism is concerned with multilevel governance – with building international institutions that operate on international level for the benefit of humankind. However, the researcher opposes retreat scholarly position which is evident in Gauba's second type of internationalism

Three schools of thought are emerging in the debate on the position of the nation-state in the “globalizing” world. The three are the state-centric school, the retreat school and the transformationalist school. State-centric scholars “maintain that nationhood remains strong both in the community of sentiment and of citizens,” as the world will be moving towards becoming a global village (Sorensen, 2004: 102). Retreat scholars, “claim that the state is weakened because the link between the state and its people is diluted,” during the processes of globalization (Sorensen, Ibid). The transformationalist scholars, hold that the concept of nationhood is “undergoing a transformation so as to increasingly include supranational elements, both with respect to the community of sentiment and the community of citizen,” (Sorensen, Ibid).

The retreat and the state-centric approaches in debates on the position of state-nations and nation-states during globalization represent two extreme polarities in those debates. The transformationalist position bridges the extremely polarized viewpoints. To say that internationalism and globalization totally weaken the state is erroneous and falsifying. On the other hand, to hold the view that the state retains as strong a position as before in the period of globalization is again a false myth. The reality is that, the nation-state and the state-nation are undergoing a sort of transformation as internationalism and globalization are taking shape. Be that as it may, the retreat position becomes credible in a situation like the present one, where neo-colonialism is being mistaken to have become internationalism and globalization. In a neocolonial environment, where the feudo-imperialist interdependence prevails between the First World and Third world countries, the state-nations of Africa are being weakened by superpower politics. However, if globalization becomes a bottom-up and not a top-down phenomenon in world affairs, the roles and functions of nation-states and state-nation will not be weakened. Rather, they will undergo transformation.

Probably what corresponds to internationalism as it is understood in this study is what Gauba (2003: 132) has called “an earlier version of internationalism”. That earlier version of internationalism “believed in international cooperation in military, commercial educational and cultural spheres in the mutual interest of the nations concerned”. The internationalism, which the United Nations lobbies for, is also informative to the present researcher. The UN “called for international cooperation in order to maintain world peace and to eradicate hunger, disease, illiteracy superstition from various parts of the world” (Gauba, Ibid: 132). The present researcher approves of this idea of internationalism as long as it is implemented above the Third World and First World divide – that is to say, as long as it is done in mutual agreement and understanding between and among regions of the world.

Over and above what has been said so far, this study loosely defines internationalism as the interaction of the regions of the world on an equal basis and on the level of mutual understanding. It is at the phase of internationalism when mature dependence should fully develop. The study divides internationalism into two. The first phases of internationalism are what the study terms Partial Internationalism. The second phase is what it terms Total Internationalism.

3.5.5.2.1 PARTIAL INTERNATIONALISM

Partial internationalism is when two, three or some and not all the six regions of the world enter an international relationship that is based on mutual respect and equality. For instance, the region of Africa may enter an international relationship based on equality and mutual understanding with the region of Latin America (South America). If that happens, there will be partial internationalism between the two regions in question. Partial internationalism can also be found among three or four regions of the world. For instance, the region of Africa can enter an international relationship with the region of Latin America and of Asia while its relationship with Europe, North America and Australia and the Pacific Islands will be based on feudo-imperialist interdependence.

The scenario in the age of partial internationalism is that, special regional organs of those regions, which will have entered into a relationship of mutual trust and respect, meet to discuss and deliberate on different aspects which will be under the jurisdiction of their organs. Once they

agree on that, the Council of Regional Heads of States and Governments from the regions concerned will meet to scrutinize the recommendations of each organ before they endorse them, for implementation. For instance, if the region of Africa enters into an international relationship based on equality, mutual respect and trust with the region of Latin America, the Special Organs of Language and Culture of both Africa and Latin America can meet to deliberate on the need of a common language for use during inter-regional dialogue, activities and affairs.

The two regional organs will have to discuss the matter of a common inter-regional language in an atmosphere of respect and equality. The African region will sell its regional languages and Latin America will sell its own regional languages during inter-regional bi-lateral talks. Once the need for a common inter-regional language is raised and approved in the inter-regional bi-lateral dialogue between the two regional special organs on language and culture, the process of weighting languages begins immediately. That process will lead to the selection of a language(s) that can be used as a common lingua franca between Africa and Latin America. The favourable option will be that Latin America forwards its own candidate (language) and Africa does the same. At the end of the day at least two languages will act as the media of communication and discourse in bi-regional talks and other general proceedings.

If a third region such as Asia joins the duo in the coalition of international relations, the special organs on language and culture from the three regions meet to decide on the language situation. They may decide that Asia should supply one candidate (language) to be used as the lingua franca for the tri-regional talks. In that way the three regions are going to have three languages that will act as the common languages for the tri-regional talks and proceedings. Implementation of all recommendations and decisions arrived at in the meetings of the special organs from the different regions will only happen when the Council of the Regional Heads of States and Governments from the three regions meet to deliberate and endorse the recommendations. It is with that scenario that multilevel governance will be used for the good of the regions involved.

On economic level, the special organs on finance and economics from the regions that would have entered partial internationalism will meet to deliberate on aspects such as free trade, harmonization of currency and prices of raw materials and of finished products etc. The special organs on science and technology will deliberate on programmes of sharing technical know-how and technical know-what in military engineering and technology and in other forms of

technology. This is because without military might and an economic stamina of the right quality partial internationalism can be disturbed by superpower ethics and political ideologies. The other thing is that, those regions that would have entered partial internationalism should close their doors to the regions outside the arrangement. They should allow minimal influence and involvement of those regions in their affairs up to until those regions join in the international agreements of proceeding on the level of equality and of mutual respect of regional sovereignties. What should be noted is that, every region of the world is of value to the other regions. As such, no region of the world can afford to sever its relations with any one of the six regions. Therefore the need for each other as regions of the same world will push towards attainment of Total Internationalism.

3.5.5.2.2 TOTAL INTERNATIONALISM

Total Internationalism is reached when all the six regions of the world enter an international relationship that is based on equality, mutual understanding and profound respect of every region's regional, sub-regional and national sovereignties. It is at that stage when superpower politics will cease to influence policy making and implementation in the different regions, sub-regions, state-nations and nation-states of the world. Superpower politics cannot be resisted by small countries. Mazrui (2004: 44) notes that basic massive size of a nation-state and/or state-nation is crucial for it to become a superpower. Therefore, what it means is, basic massive size is important for the purpose of opposing superpower unilateralist politics. State-nations of Africa are too small in size to oppose the USA. However, as a region, Africa can oppose American unilateralism. The chances of opposing superpower politics and the hegemony of the superpower's language improve as regions of the world enter Partial Internationalism.

When the six regions enter Total Internationalism the supreme leadership body will be the Council of the World Heads of States and Governments (CWHSG). It will be the upper house for the emerging international multilevel government. The lower house of that government will be composed of the special organs of the world experts in different disciplines such as language and culture, defense and security, science and technology, economics and finance etc The special world organs of experts will be composed of special regional organs of experts. Members to each special world organ of experts will meet to deliberate on everything that comes under their jurisdiction. What the organs recommend will be forwarded to the CWHSG for scrutiny and

endorsement to become an all binding international policy. Every decision and recommendation made at the meeting of each of the six special world organs of experts will become universally binding the moment it is endorsed by members of the CWHSG. For instance, the Special World Organ on Language and Culture may meet and deliberate on the need for a common world language which wa Thiongo (1990: 39-40) champions. Obviously at that meeting, each region will have to be allowed to put forward its own candidate (proposed language(s) for that position). The process of weighting will then start. That process, if it is done above regional and racial biases and on the level of reasonable bliss and on the level of equality and mutual respect of each region's linguistic and cultural sovereignties, it will yield a good result on which language(s) will be the common lingua franca for the world. The language(s) chosen for the task will be the global language(s). Up to until that is done, no language should claim to be a universal or global language. It is because of a myopic of vision that some scholars like Crystal (2003) advocates the idea that English is already a global language.

Given that English has a critical mass of speakers in almost all the regions of the world, it may be a good candidate for the task of global language. However, that should be discussed, agreed upon and recommended by special organs on language and culture from the six regions of the world which make up the Special World Organ on Language and Culture. What they recommend will be scrutinized and endorsed by the members of the Council of World Leaders of States and Governments. To consider English to have already become a global language before total internationalism is achieved by the regions of the world is a strategy, which the superpower uses to perpetuate the hegemonic status of English in world affairs. One aspect which is crucial in the business of choosing a common world language is that, all languages should be cleansed by their native speakers of any racist, ethnic, tribal, sexist crude racist formulations, which they might be exalting and spreading in the world before they qualify to become candidates for a common world language.

wa Thiongo (1990: 40) and Mazrui and Mazrui (1998: 25-27) indicate that although English may be a good candidate for the post of the common world language, it carries negative connotations about the colour black. The crude racist formulations, which English currently carries and transmits, render English an ailing candidate for the post. It is only after it would have been cleansed of those negative racist formulations that English will become a viable

candidate for that post. French is equally a good candidate for the post since it is spoken in almost all the six regions of the world. However, French is too sexist. Therefore that disqualifies it as a good candidate for the task up to until its native speakers cleanse it of those sexist sensibilities. In that case, regions should make sure their candidates (languages) are cleansed of negative racial, tribal, and sexist sensibilities that they might be carrying and transmitting before they forward them for selection by the Special World Organ of Language and Culture. This is why wa Thiong'o (1990: 40) encourages the native speakers of English to cleanse it of racist and sexist sensibilities for it to become a good candidate for the post of a common world language.

Probably, something can be learnt from Achebe (1988: 89) on how to proceed in making choice of a common world language(s). Achebe says,

No! Let every people bring their gifts [languages] to the great festival of the world's cultural harvest [conferences and other gatherings of choosing a common world language(s)] and mankind will be all the richer for the variety and distinctiveness of the offerings (languages).

If the Special World Organ of Language and Culture learns from Achebe, it will allow each region to come up with its own language for the task. Since the world has six regions. What it means is there will be not less than six common world languages which of course would have been cleansed of any negative racist, sexist and tribal notions and sensibilities. When the six special regional organs on language and culture, which make up the Special World Organ on Language and Culture meet and agree on which language(s) is to become the common world language(s) they will send their recommendation to the World Council of Heads of States and Governments for final scrutiny and endorsement. Once their recommendations and decisions are endorsed by the Council, they will become universally binding.

The special regional organs on finance and economics will make up the Special World Organ of Finance and Economics. That special world organ will have the mandate to make recommendations on economic and financial and fiscal policies and principles. For instance, the organ can recommend global free trade and free movement of economic and human resources. That should be done in good faith and on the level of equality and good will. What they recommend should be globally binding the very moment it is endorsed by the Council of World Leaders. Once it is endorsed, it becomes universally binding.

The six special regional organs on defense and security will make up the Special World Organ on Security and Defense. This Organ will have the mandate of deliberating on issues which relate to the anti-nuclear proliferation treaties. They have to decide on how best they can deal with the nuclear crisis to eradicate the polarity of nuclear-have-lots versus nuclear-have-nots. They can agree on either the policy of nuclear proliferation or of nuclear anti-proliferation. However what they will recommend should apply to all regions and should become universally binding the very moment it will have gone through final scrutiny and endorsement by the Council of World Leaders. The special Organ on Security and Defense can recommend a standing global army. That army will be made up of the regional armies. That army will be used to crush terrorism as defined by the sum total of the six organs of security and defense and then endorsed by the Council of World Leaders before it becomes universally binding. In that way, unilateral decisions by the superpower pertaining to who the rogue states are will come to a halt.

Each special world organ will be under the leadership of a World High Commissioner. For instance, the Special World Organ on Languages and Culture will be headed by the High Commissioner of World Languages and Cultures. When each and every special organ of the world has made recommendations on all crucial aspects in areas under its jurisdiction and when those recommendations are endorsed by the Council of World Leaders, the world will then have a body of universally binding policies, principles and legal instruments. It is when the world has a body of universally binding policies, principles and legal instruments. Universally binding policies, norms, principles and legal instruments will be the humus from which globalization will sprout. Therefore, it is noteworthy that genuine and authentic globalization will only emerge when there are universally binding principles, norms, policies and legal instruments. It is noteworthy that what is universally binding is not permanently universal. Rather it is temporarily universal. This is because the special world organs will have the mandate to revisit their decisions after a number of agreed years. After those years, each organ may either decide to retain all the universally binding policies, principles and legal instruments or revoke, repeal or amend some of them. For instance, a language which will have been accepted as global may at one time suffer a loss of that position. That is if the Special World Organ on Language and Culture (made up of the six special regional organs on language and culture) makes that recommendation which will then be endorsed by the Council of World Leaders.

Before this stage of Total Internationalism is reached, anything that is termed universal will be false. Infact, anything that is considered ‘universal’ and ‘universally binding’ in a neocolonial environment, is false and erroneous. For in a neocolonial environment, the term ‘universal’ is used as a strategy of perpetuating superpower politics, the hegemony of English and neocolonialism in Africa and elsewhere in the world.. Probably this is why Achebe (1988: 76) is on record saying,

I should like to see the word “universal” banned altogether from discussions of African literature [and other disciplines] until such a time as people cease to use it as a synonym for the narrow, self-serving parochialism of Europe, until their horizon extends to include all the world.

At another moment Achebe (Ibid: 95) also says of universalism, “But the dogma of universality ...is a patently false and dangerous and yet so attractive that it ought not to go unchallenged”. Although Achebe is talking about the concept of universalism as it is applied to literature, his view that universality and universalism are used to camouflage the “narrow, self-serving parochialism of Europe [and the USA}” is quite sound. Any talk of universalism before the stage of Total Internationalism will be used as a strategy to perpetuate the Americanization and Europeanization of the world. As such the concept of universality will be ‘patently false and dangerous” to the countries of the Third World.

Once there is a body of universally binding policies, principles and legal instruments globalization becomes inevitable. Globalization will then become the highest phase of human growth and development.

3.5.5.3 STAGE OF GLOBALIZATION

This is the third stage of the postnational era of the evolutionist history of Africa and the world at large. In this study, globalization is considered to be the highest stage of humankind’s growth and development in a world of capitalism. It occupies the same position as the Marxist view of communism in the world of socialism. At the moment, globalization is not yet achieved and it may not be achieved for generations and generations to come. It is a stage that cannot be attained in world politics as long as superpower politics prevails.

In the global stage, the universally binding principles developed in the phase of Total Internationalism are implemented in all the regions of the world. As such global free movement

of human resources will be possible since the world will be having a body of politico-economic and socio-cultural ties that will be binding it. It is at the stage of Globalization at which workers from all walks of life can travel the world without boundaries. The world will be operating like a global village. The information technology, which currently carry and transmit the American neo-liberal democratic policies, will be carrying and transmitting globally shared and valued political, economic cultural and social values. Therefore, it is the bottom-up approach in world affairs, which has the potential to lead to true globalization. The nation-state and/or the state-nation will occupy the position of the nucleus of globalization

At the moment, what is considered universal and global is the Americanization of the world on all levels including the level of language. What that means is, global skeptics are correct when they describe globalization at the moment as Americanization and Europeanization of the world. In the same vein, what is held to be linguistic globalization at this very moment is the hegemony of English. Present day globalizers and hyperglobalizers are agents of American hegemony since they consider and uphold American unilateralism as globalization and universalism. Global skeptics will only be proved to be wrong when the postnational stages of internationalism (especially Total Internationalism) and globalization are attained by the regions of the world working together in unison, harmony and mutual understanding and respect. It is at that stage when what globalizers and hyperglobalizers proclaim and prophesy will be correct and will be worthy of celebration in world politico-economic and socio-cultural affairs. It is Alonso (2001: 87) who actually summarizes the lop-sided nature of the ongoing globalization: a globalization that is deeply rooted in the Americanization of the world. Alonso says that,

A detailed analysis shows that globalization is in fact a process that is asymmetrical, unequal and certainly incomplete. It is asymmetrical because it does not affect areas in the same way while certain relationships (Such as capital transactions) are highly integrated, others (for example movement of people or access to technology) are governed by decidedly restrictive regulations...It is unequal because it does not affect all countries in the same way. While the degree of integration is high among the industrialized, whole areas of the developing world – like most of the sub-Saharan Africa – remain on the periphery of the trends towards progress and economic dynamism. It is incomplete because it is more an ongoing process than a thorough-going reality”.

The sort of globalization which Alonso describes is not globalization but a neo-imperialism that is championed by the sole superpower (USA) in world politico-economic and socio-cultural

affairs. It is a globalization which “poses an obstacle to the planet and a threat to social cohesion [at sub-regional, regional international and global levels]” (Alonso, Ibid: 870).

3.5.6 CONCLUSION

This chapter has discussed the two theoretical approaches that are used in this study. The two theories are the hegemonic theory as it is propounded by: Wallerstein and the other conventional classical Marxist theorists, neo-Marxists such as Gramsci, and Althusser and by some prominent scholars in this discourse such as Scot, Certeau and Hurrell. The theory of hegemony links hegemonic activities to politico-economic affairs at national, regional and international levels. In that way, it helps the present researcher to interpret the hegemony of English from an understanding of politico-economic realities at the national regional and international levels. The other theoretical approach which is discussed in the chapter is what the researcher terms an evolutionist approach to African history. The theory divides the history of African states into five stages of politico-economic and linguistic developments. The theory foregrounds the hegemony of English from an understanding of how superpower politics perpetuates it and on how superpower politics permeates regional and national politics in order to perpetuate the hegemony in question. The evolutionist approach to African history is used as the plan and action plan for challenging the hegemony of English in post-independence Africa. The next chapter will present data obtained from the field pertaining the matters to do with the hegemony of English in university education and in the writing of African literature

CHAPTER 4

METHODOLOGY OF THE STUDY

4.1 INTRODUCTION

This chapter focuses on the study's research design, research participants, instruments used to gather data and the methods used to present, analyse and discuss data gathered from the field and from desk research.

4.2 RESEARCH DESIGN

The qualitative research design was to be used in this study. Qualitative data analysis, 'is essentially about detection, and the tasks of defining, categorizing, theorizing, exploring and mapping are fundamental to the analyst's role', (Ritche and Spenser, 2002: 309). The present researcher performed those tasks of a qualitative research analyst when he grappled with some four key issues which are central to qualitative research. Denzin (2002) exposes those four issues. The issues are: 1) Conceptual – identifying the form and nature of what exists. 2) Diagnostic – examining the reasons for or causes of what exists. 3) Evaluative – appraising the effectiveness of what exists [and the reasons to why it exists] and 4) Strategic – identifying new theories, policies, plans or actions.

The researcher got involved in conceptual work when he identified the nature of the hegemony of English in university education in Zimbabwe and in the teaching and writing of Zimbabwean literature. He also got involved in conceptual work when he identified the conditions at local, regional and international levels which nurtured the hegemony in that sector of Zimbabwean education and in the teaching and writing of Zimbabwean literature. Conceptual work was also done by the researcher when he identified and established the reasons why participants in that sector of Zimbabwean education felt the hegemony was either necessary or not in that domain of Zimbabwean people's life. Over and above, the researcher engaged in conceptual work when established strategies universities and university departments use to either perpetuate or challenge the hegemony in question.

The researcher got involved in diagnostic work during the study. Using the hegemonic theory and an evolutionist approach to the history of Africa proposed for this study, the researcher diagnosed, a) propositions, which different stakeholders in the area of language choice and practice gave on how best that hegemony has to be either challenged in university education and in the writing of Zimbabwean literature, b) those reasons stakeholders gave when they lobbied for particular options in the struggle against the hegemony of English in the given two domains of the Zimbabwean people and c) the push and pull factors which caused the stakeholders to propose what they proposed as the way forward in the struggle against the hegemony of English in Zimbabwean university education and in the teaching and writing of Zimbabwean literature./ Furthermore, the researcher carried out evaluative work when he resorted to the use of the hegemonic theory and the evolutionist approach to the history of African societies in his presentation, analysis and discussion of his research findings. He also carried it when he resorted to the use of Zimbabwe's university education and literature as case studies for the purpose of evaluating the effectiveness of those propositions made by stakeholders in the struggle against the hegemony of English in post-independence Africa. Finally, the researcher somehow, engaged in strategic work when he mapped out and proposed an evolutionist approach to the history of African societies as a possible strategy for challenging the hegemony of English in Africa's educational and literary endeavours.

This study used a case study in its endeavour to, a) understand the nature of the hegemony of English in Zimbabwe and Africa, b) establish the strategies that have so far been used to struggle against the hegemony by the Zimbabweans c) ascertain the effectiveness of those strategies in that struggle and do crack a way forward in the struggle against that hegemony in post-independence Africa. A case study "is an in-depth examination of a unit...It is a comprehensive description and analysis of a single situation" Muranda, 2004: 54). Zimbabwean university education and literary practice were the microcosm case studies for this study, whilst post-independence African university education and literary practice were the macrocosmic case studies for the same study. That means, the two main focal points of this study were the language situation in Zimbabwe's university education and the language situation in Zimbabwean people's literary practice. The Zimbabwean cases were compared with cases from some other post-independence African states. However, the study compared at some different points, the cases

from Zimbabwe with cases which prevailed and/or still prevail outside Africa. That sort of comparison helped the researcher to unearth the need for an evolutionist approach to language matters that deal with the idea of struggling against the hegemony of English in Zimbabwean and African education and literature

The present researcher has opted to use Zimbabwean university education and literary practice as case studies since dealing with university education and literary practice in all post-independence African countries in a single study was going to be a mammoth task.

4.3 RESEARCH PARTICIPANTS

Students and educationists from some six departments of some two different Zimbabwean state universities were on target. The departments in question were: 1) the Department of African Languages and Culture (AFLC) of the Midlands State University; 2) the Department of English and Communication Studies (ENGC) of the Midlands state University; 3) the Department of Communication Skills (CSC) of the Midlands state University; 4) The Department of African Languages and Literature (AFLL) of the Great Zimbabwe University; 5) the Department of English and Performing Arts of the Great Zimbabwe University and 6) the Department of Communication Skills Studies (CSS) of the Great Zimbabwe University. The six departments were on target for different reasons. In the first place, they all dealt with language issues as they relate to education, communication and literary practice in Zimbabwe. In the second place, they were on target because they were all departments of state universities. The researcher found it fairly easy to collect data from departments of state universities since he was a lecturer at a state university. In all the selected departments the researcher targeted, departmental chairpersons and/or faculty deans who happen to belong to any one of the targeted departments, lecturers and students for data gathering

Students were of importance in this study because they acted as the primary sources of information on the nature of the hegemony of English in their respective departments. The researcher got from the students information on, a) whether or not they were suffering hegemonic tendencies in their departments, b) whether or not the hegemony of English was necessary in their respective departments, c) the methods which they and their respective

departments used to either promote or challenge the hegemony of English and d) the effectiveness of those methods in the struggle against the hegemony in question. Lecturers, who are most often than not referred to as educationists in this study, were also of vital importance in this study. Just like the students, they were also the sources of primary data on the nurture of the hegemony of English in their respective departments. However, by virtue of their having the mandate to sit in departmental board meetings, they were held in this study to have the role of monitoring departmental language policies that will either perpetuate or struggle against the hegemony in question. As such, they were considered in this study to be in a position of being agents of either perpetuating or challenging the hegemony in question. Since lecturers are usually involved in matters to do with departmental policy-making including those policies which are to do with the choice of the language of instruction and of essay writing and since they act as enforcers and guardians of departmental policies, their views were at times used to justify, verify and/or dispute claims which students made on matters to do with the language policies of different university departments and matters to do with the strategies which different university departments used to either promote or perpetuate the hegemony in question. However, by virtue of its being too subjective, the qualitative design, which was adopted for this study, did not allow the researcher to rely more on lecturers and less on students because both students and lecturers were perceived to have their own biases on the issue of challenging the hegemony of English in university education in Zimbabwe. In order to reduce biases and prejudices, the researcher, apart from using students and lecturers as informants, he also included in his pool of participants departmental chairpersons and deans of faculties who happened to have been lecturing in any one of the departments which were on target.

The researcher interviewed either Chairpersons Acting Chairpersons or Deans of faculties. Faculty deans, who were targeted, were those deans who were lecturing in the department(s) which were on target. In other words, the researcher did not target both the Faculty Dean, who was lecturing in a particular department, and the Chairperson and/or the Acting |Chairperson of that particular department. That served to avoid unnecessary data polarization. Usually, in university education in Zimbabwe, chairpersons are the custodians and guardians of departmental and university policies in the different university departments. As such, their views were crucial to this study in the sense that they were used in some cases to either justify or dispel

both students' and lecturers' claims on matters to do with language choice and practice in their respective departments. However, they were not considered to be the providers of genuine and undisputed information on the matter which was under study. Therefore, what they claimed was at times analysed using the claims made by either students or lecturers or made by both students and lecturers. In that way biases and prejudices were further reduced.

There were departments of some Zimbabwean state universities, which dealt with language matters that were not on target in this study. They include, 1) the Department of African languages and Literature of the University of Zimbabwe, 2) the Department of English of the University of Zimbabwe, 3) the department of Linguistics and Communication Skills Studies of the University of Zimbabwe, 4) the Department of English and Communication Studies of the Zimbabwe Open University and 5) the Department of Humanities of the Lupane State University. The departments of the University of Zimbabwe were left out in this study for some reasons. In the first place, including them, as was the initial plan, was later discovered to have the potential to lead to an unnecessary polarization of data gathered from the field. That is because the Midlands State University and the Great Zimbabwe University are formerly university colleges of the University of Zimbabwe. As such, the ways most departments in these two universities approach matters to do with language choice and practice have more similarities than differences with the way most departments of the University of Zimbabwe approach them. In fact, it is only the Department of African languages and Literature of the Great Zimbabwe University which has introduced something novel in matters to do with language choice and practice in Zimbabwean university education. Unlike all the other departments of state universities in Zimbabwe, the Department offered African languages, literature and culture in indigenous languages. Because the Great Zimbabwe University has a Department that has a novel way of doing things at the level of language, the researcher thought it was necessary to have it on target. All the departments of the Midlands State University, which were on target in this study, represented the traditional University of Zimbabwe ways of operations on the level of language choice and practice.

The departments of the Lupane State University and of the Zimbabwe Open University, which deal with language issues, were left out since they dealt, at the time of the research, with many

issues apart from language that are in the area of humanities. Furthermore, students, lecturers and departmental chairpersons from those departments which were left out, were not cooperative when the researcher approached them for data gathering in the initial stages of his research endeavour. The Acting Chairperson of the Department of Linguistics and Communication Skills Studies and Co-ordinator of the Communication skills Studies in that Department of the University of Zimbabwe was one of the very few individuals from the university departments that were left out in this study who were eager to co-operate to the proceedings of the study. Therefore he became one of the researcher's key-informants on matters to do with language in Zimbabwean education. He is Interviewee 9 in this study.

The other people who were on target in this study were those people, who occupied important positions in organizations which dealt in language growth and development in Zimbabwe. Two of those organizations were on target. These were the African Languages Research Institute (ALRI) of the University of Zimbabwe and the Shona Language and Culture Association (SILCA). Some members of those two organizations were targeted because they were at the time of the research the only well and firmly established organizations that dealt directly with language matters as they relate to Zimbabwean university education and literary practice. The researcher targeted them since he wanted to establish the role of those organizations in the struggle against the hegemony of English in university education and in the writing of literature. Basically the researcher wanted to establish the strategies which they were using to challenge the hegemony in question and their effectiveness. That exercise was done by the researcher in preparation for his lobbying for the evolutionist approach to the history of African societies as a plan and action plan in that struggle.

The other people, who were on target in this study, were fiction writers, literary critics and individuals who had published on language of Zimbabwean and/or African education and literature. By virtue of their being literary practitioners, fiction writers were held to be directly involved in matters to do with language choice and practice in post-independence Africa. This is why the researcher used the literary practice in Zimbabwe and Africa as one form of a case study in his research endeavour. Therefore, writers of fiction and literary critics were critical players in this study. As a matter of fact, their views on the nature of the hegemony of English in the

teaching and writing of literature were crucial to this study and their views on whether the hegemony has to be challenged or not were also quite important in this study. Establishing those strategies scholars, literary critics and fiction writers had used and/or had proposed to use in the struggle against the hegemony in question and their effectiveness helped the researcher to discover the need, for an evolutionist approach to the history of African society as a plan and action plan in the struggle against the hegemony in question.

4.4 SAMPLING STRATEGIES

The researcher mostly employed purposive and convenient sampling techniques to select research participants. Those techniques are aspects of non-probability sampling. Maxwell (2002: 53) says that, “The sort of sampling done in qualitative research is usually purposeful sampling...rather than random sampling”. Chiromo (2006: 18) has this to say of what he has termed purposive or judgmental sampling, “This involves researchers handpicking the cases to be included in the sample. The subjects are selected on the basis of the researcher’s judgment of their typicality”. Purposive or judgmental sampling is related to the “key-informant technique” and/or the “expert-opinion survey”. The key-informant technique “involves conducting exploratory research by seeking out and talking to respondents with known expertise in the research area” (Muranda Ibid: 55).

What the researcher took note of when he used purposive sampling is that, purposive sampling and/or key-informant technique has the potential to yield good results if and if only a researcher manages to select experts in the area who will be willing to participate in the research. That means, if a researcher either fails to come up with a list of experts or if he comes up with that list and the chosen experts show no real interest in participating in the research, the technique will be rendered ineffective and dysfunctional.

The convenient sampling technique was used for the selection of students, lecturers and fiction writers who participated in this study. The idea was that, all the students and all the lecturers, who belonged to one of the six departments which were under target qualified to take part in the research. As such, the researcher would just approach students who would be waiting for a lecture and/or who would be about to leave a lecture room at the end of the lecture and then

distribute questionnaires among them. He would then negotiate to collect the questionnaires on an agreed date in the following week. On that date, he would then collect the questionnaires just before their lecture commenced and/or just before they left a lecture-room after a lecture delivery. The researcher would then note the number of some missing questionnaires after which he would distribute the number equal to the missing questionnaires to another set of students for them to complete. In that way he made sure the targeted number of students from each of the department, which was on target was clocked. That strategy worked well in the selection of student respondents at the Midlands state university where the researcher was a full-time lecturer.

Pertaining to the selection of students from the target departments of the Great Zimbabwe University, the researcher collaborated with particular lecturers from the different departments to distribute questionnaires on his behalf and collect them. He advised them to redistribute the unfilled questionnaires to another pool of students from the target departments. That worked well for at the end of it all, the researcher managed to get at least twenty-five filled in questionnaires from the four departments of the six which were on target.

The researcher distributed questionnaires in person to lecturers from the different departments, which were on target. He made follow-ups after a week. He made sure if he had not get ten filled-in questionnaires from each department, he continued distributing more questionnaires to new faces. It proved very easy for the researcher to deal with lecturers from the targeted departments of the Midlands State University since he was part of the members of staff of that University. The researcher would remind lecturers who would have received questionnaires to fill in the questionnaires and return them to him, every time they met around campus. At times he would remind some of them using university telephone extensions. The researcher had to spend a week in Masvingo Town. He distributed questionnaires to lecturers from the three targeted departments of the Great Zimbabwe University. In the process of distributing them, he informed them that he was going to spend a week in town waiting to collect them. Most of them felt obliged by the arrangement to fill in the questionnaires and hand them over to him. Very few of them did not hand the questionnaires over to him in time. As a corrective measure to such delays and non-compliance, the researcher would issue out questionnaires that equaled the

number of those that were not returned in time to some new faces. He did that as a means of making sure he got ten filled-in questionnaires from lecturers who belonged to each one of the departments which were on target.

The Key-informant technique was used in the selection of chairpersons of departments and/or faculty deans for in-depth interviews. Usually chairpersons of departments and deans of faculties are among the most experienced educationists in any given university department and/or faculty. As such, they qualified to serve as key-informants in an expert-opinion survey. An individual was selected for interviews by virtue of his/her being either chairperson, acting chairperson or dean of a faculty who happened to be offering lectures in one of the targeted departments. Therefore, the selection of this particular group of participants was both purposive and convenient.

Intellectuals, critics and scholars of Zimbabwean descent, who had published books, articles and book chapters on language choice and practice in education and literature, were approached for interviews. Those who participated in the study were chosen on the basis of having published something on language choice and practice in the given two domains. It is noteworthy that, in almost all the cases, the researcher selected for interviews those language experts and practitioners whom he could easily approach. Some scholars, because of distance and time, could not be approached for interviews. That means, the researcher's style of sampling of that particular group of participants was both purposive and convenient. However, in cases where the researcher strongly felt that he needed to interview a scholar who was far away, he resorted to the use of the services of the Internet Explorer. He would send interview questions to the scholar via the Internet for the scholar to answer and then send him the data. Although the method was convenient to the researcher, it did not yield positive results for most of those scholars did not send him the data he needed even when he made frantic follow-ups. Fortunately for him one of the scholars came to Zimbabwe for the Christmas holidays and the researcher had a chance to meet and interview him. He is Interviewee 13 in the study.

Both the then Acting Director and former Director of the African Languages Research Institute were approached for interviews. The then Acting Director of ALRI is Interviewee 5 and the

former director of ALRI is Interviewee 1 in this study. The sum total of what the two said constituted the data the researcher needed on the activities of the Institute towards language growth and development in Zimbabwe and towards the struggle against the hegemony of English in Zimbabwean university education and literary practice. During the interview sessions with the directors, the researcher managed to get information pertaining to the early and current activities of the Institute in the area of language. The information helped him to clarify the type of the strategies the Institute was and still is employing to struggle against the hegemony of English and their effectiveness. Generally speaking, the researcher established that ALRI was using what the researcher has come to call the developmentalist approach in the struggle against the hegemony of English in Zimbabwean education.

Both the Chairperson and the Secretary General of the Shona Language and Culture Association (SILCA) were approached for interviews as the key-informants on the goals and activities of SILCA in the growth and development of the Shona language and in the struggle against the hegemony of English in Zimbabwean university education and literary practice. By virtue of the positions they occupied in the Association, the two men were considered to have had expert knowledge on the failures and success of the Association in its linguistic endeavours. The Chairperson of SILCA is Interviewee 6 and the General Secretary is Interviewee 2 in this study.

4.5 RESEARCH INSTRUMENTS

Some different qualitative methods of collecting data were employed in this study.

4.5.1 DESK RESEARCH AND/OR DOCUMENT ANALYSIS

Ritche and Spenser (2002: 308) say, ‘...desk research or document analysis usually forms part of a social policy research project (and occasionally is confined to these approaches alone)...’ Although this study was rooted in applied linguistics, in some way it related to social policy research in that it dealt with issues to do with language policy making and implementation. As a matter of fact, the study relied on desk research or document analysis. Therefore, the study was more akin to a study investigation than to a field investigation. A study investigation “comprises a literary study of pure theoretical aspects and/or already published or unpublished empirical

data”, (Muranda 2004: 52). As a matter of fact, scholarly written discourses and treatises were of valid importance to this study. What Zimbabwean scholars, intellectuals and critics propose and assert in debates on the language of African education and literature in books, newspapers, magazines, journal articles and conference papers aided the researcher to categorize them and the other participants in this study according to their views on the nature of the hegemony of English in education and literary practices and on how the hegemony can possibly be challenged. That sort of exercise helped and enabled the researcher to carry out a critical appreciation of those views the scholars, intellectuals, critics and the other participants in this study hold on the hegemony of English in education and literary practice in Zimbabwe.

Document analysis proved vital when the researcher sought to establish the nature of the hegemony of English in Zimbabwean university education. He studied the Midlands State University’s Year Book to try and establish that particular university’s and its departments’ language policies. He also assessed Module Outlines from the target departments of the Great Zimbabwe University in order to establish the nature of literature which lecturers from some of those departments prescribed as reference texts for students. In that way he established how much the choice of literature in a Department such as the Department of African Languages and Literature, which offered lectures in indigenous languages, has the potential to promote the hegemony of English in that department. Using desk research, the researcher managed to establish in the 3rd chapter of this study, the nature of the relationship which exists between the hegemony of English and superpower politics in Africa. The researcher consulted works on political science and on language policy making and implementation for that purpose. The same instrument also proved its worthy when the researcher developed the evolutionist approach to the history of Africa in the 3rd chapter of this study. The approach was the major instrument, which the researcher used to discuss the major findings of this study in chapter 6 of the study. In order to come up with the approach in question, the researcher consulted works that treat historical constructs such as colonialism, neocolonialism, nationalism, trans-nationalism, internationalism and globalization. It is those constructs which make up in this study the evolutionary, eras, periods and phases of Africa’s history.

Desk research proved vital to the researcher, since scholarly works on language matters in the different African and other world societies provided the researcher with examples of what either happened or is happening in some African countries such as Tanzania, Kenya, Uganda, South Africa and in some non-African countries such as Trinidad and Tobago, India and the Asian tigers in issues to do with language choice and practice. The information was used to discuss the effectiveness of what Zimbabwean people lobby for as strategies in the struggle against the hegemony of English in university education and in the teaching and writing of Zimbabwean literature. Therefore, scholarly and critical views proved their worthy when the researcher critiqued the options respondents lobbied for in the struggle against the hegemony of English in Zimbabwe's university education and literature and he critiqued those reasons they gave for lobbying for the strategies they lobbied for in that struggle

One literary work, which proved to be of valid importance to this study was Veit-Wuld's *Teachers, preachers non-believers: A social history of Zimbabwean literature*. In that particular literary work, Veit-Wild recorded results of the interview sessions which she held with different Zimbabwean fiction writers especially fiction writers of English expression. The study benefited from the results of those interviews which she held with Charles Mungoshi, the late Dambudzo Marechera and Chenjerai Hove. As a matter of fact, the researcher avoided polarization of information by selecting for interviews those fiction writers who were not interviewed for the same purpose by Veit-Wild (1993).

4.5.2 INTERVIEWS

Despite the fact that, the study was more of a study investigation than a field investigation new data, apart from the one that was gathered from written works, was needed for the research. Therefore, interviews were carried with departmental chairpersons, scholars and critics, fiction writers and with representatives from organizations that deal with language issues in Zimbabwe.

The researcher carried out in-depth and personal interviews with the given categories of people based on unstructured and open-ended research questions. Unstructured and open-ended questions were preferred for this study since they gave the interviewees enough chance to give as much detail as they would like on the topic in question. In addition to that, they gave the

researcher a chance to probe for more information whenever it was necessary. The only problem with those questions was that, some of the interviewees had a tendency of getting hold of the interview guide and discuss the interview questions without stopping. They would at times give information which was more than was necessary per every question. That was the case with Interviewee 1 and Interviewee 9. Fortunately for the researcher, he was recording the sessions. Therefore he played the sessions when he had time picking those points that proved valuable to the carrying out of the study.

All proceedings of the interview sessions were recorded and were then put on paper for easy analysis. Recording of data proved worthy while since the researcher got the time to go over the session at his own spare time. The recorder allowed him to play the sessions more than once that helped him to make sure he got all the key points which each interviewee raised. However, he had problems with the recoding system when he had an interview session with Interviewee 8. Naturally that interviewee has a weak voice projection. Therefore, the researcher failed to access all that he said during the session. Therefore, the researcher had to hold another session with him jotting down points. He also had a problem with his cassette tape when he was having an interview with Interviewee 6. He then resorted to jotting important points using pen and paper. Jotting points during the session proved less effective than the recorder since the researcher would at times fail to capture everything the interviewee said

4.5.3 QUESTIONNAIRES

The researcher drafted and distributed two different questionnaires for data gathering purposes. There was a questionnaire for university lecturers in the departments which were on target in this study. There was also a questionnaire drafted and distributed to students who were registered with the same departments.

Of those targeted six departments of the two universities which were chosen for this study, four of those have students who specifically belong to them. They include the Department of African Languages and Literature (AFLI), the Department of English and Performing Arts (ENGPA) both of the Great Zimbabwe University and the Department of African Languages and Culture (AFLC) and the Department of English and Communication (ENGC) both of the Midlands State

University. Two of the six departments did not have students who specifically belonged to them. They include the Department of Communication Skills (CSC) of the Midlands State University and the Department of Communication Skills Studies of the Great Zimbabwe University. The two departments draw their pools of students from the different departments of the different university faculties. As such questionnaires were distributed to twenty-five students from each of the four of the six departments which were on target. That means, those questionnaires were distributed to some one hundred (100) students from the four departments of some two state universities.

Whilst the Department of Communication Skills Studies (CSS) of the Great Zimbabwe University and the Department of Communication Skills (CSC) of the Midlands State University did not have students who specifically belonged to them, they did of course have members of staff who specifically belonged to them. Therefore, questionnaires prepared for educationists, were distributed to lecturers from the six departments which were on target. A total of ten educationists (members of staff/lecturers) from each of the six departments received and completed questionnaires. Therefore the total number of educationists who received and completed questionnaires was sixty (60). Be that as it may, the total number of both educationists and students who received questionnaires was one hundred and sixty (160).

The questionnaire for educationists helped the researcher to establish a) what they understood by the term hegemony of English in university education, b) what they perceived to have been perpetuating the hegemony, c) their understanding of the respective departments' language policies and the role which they played in the struggle against the hegemony of English in university education, d) whether or not they always conformed to the departmental language policy during lectures and why, e) their views on whether or not the hegemony should be promoted in university education and why, f) how the hegemony of English had to be either promoted or challenged in Zimbabwean university education and literary practice.

The targeted students and educationists were cooperative since all the questionnaires, which were distributed, were filled in and were all returned to the researcher. In some cases, the researcher had to make some frantic follow ups to make sure those who received questionnaires filled and handed them over to him. It was in some very few cases when the researcher had to re-

distribute some questionnaires to other respondents after the initial targeted respondents had failed to cooperate.

The students' questionnaire aided the researcher to establish, a) students' views on what the hegemony of English really was in university education in Zimbabwe, b) how they viewed their departments' language policy in relation to the hegemony in question, c) what they held to have been promoting and/or challenging the hegemony of English in the implementation of their departments' language policies, c) the language(s) which they preferred to serve as the medium of instruction in lectures and as the medium of academic essay writing and why, d) what they felt needed to be done to either promote or challenge the hegemony of English in their respective departments.

4.5.4 PARTICIPANT AND OBSERVER

The researcher was both a participant and observer in university education in Zimbabwe. He was student at the University of Zimbabwe at different intervals from 1992 to 2004 when he completed a Master of Arts Degree in African Languages and Literature. He was lecturer in the Department of African languages and Culture of the Midlands State University up to until he completed this study. As a student, he suffered the hegemony of English since English was the language of education in all the departments of the University of Zimbabwe. As a student, he witnessed how the other students suffered and grappled with the hegemony in question. As a student, he also endeavoured to challenge the hegemony of English in university education. As an educationist, the researcher participated in departmental language policy making and implementation. He also came into grips with how university education progresses in terms of language choice and practice. As peer reviewer at different moments, he had the chance to observe how lecturers used language in lectures. As an educationist, he came into grips with students' language usage during lectures and when they write academic essays. Data from participation and observation was used to either justify or dispel claims made by respondents. Of course, the researcher had in mind that too much use of data gathered using the technique has the potential to lead to biased assertions and conclusions. Therefore, the researcher made minimal reference to data collected using the technique in question.

4.6 DATA PRESENTATION, ANALYSIS AND DISCUSSION

Tables were used to present quantifiable data, (gathered using questionnaires), in numerical scores and relevant percentages. All percentages were calculated to a single decimal position. All the data collected using interviews was verbally presented since it was not easy to quantify. Some thirteen different people were interviewed. They included chairpersons of different university departments, veteran educationists, and writers of fiction, stakeholders, who occupied critical positions in organizations which deal with language issues, critics and scholars.

Data from questionnaires was presented in some 35 tables. Six of those tables, that is Tables 5.1 to 5.6 give personal information of both educationist and student respondents. Some ten tables present respondents' opinions on the nature of the hegemony in their departments and on how that hegemony was either challenged or promoted in their respective departments. Some of those ten tables give respondents' views on how the hegemony can possibly be challenged or promoted in university education. Those tables include; tables 5.19, 5.20, 5.21, 5.22, 5.25, 5.27, 5.30, 5.32, 5.34 and 5.35. The other tables, that is tables 5.7 to 5.18 and tables 5.23, 5.24, 5.26, 5.28, 5.29, 5.31, 5.32 and 5.33 give numerical data from student and educationist respondents.

Data was analysed on the basis of percentage scores. The higher the percentage the more it will be confirming a particular aspect that will be under analysis. Data was also analysed on the basis of what can be termed the Majority-wins-principle. The factor that was approved of and/or disapproved of by the majority of respondents was usually considered authentic and genuine. Although he applied the majority-wins-principle, still the researcher had in mind the idea that the majority score and opinion is not always right. As such, he at times used comparison as an analytical tool. He at times compared what the student respondents held with what the educationist respondents held to justify a claim. However, given the subjective nature of the qualitative research design, comparison of what the two categories of respondents would at times fail to satisfy the researcher. It was at such points when the researcher would compare what the two categories of respondents would have indicated with what came out of the interviews he held with departmental chairpersons and or deans of faculties. At times, the researcher found it worthwhile to use data gathered using the participant and observer technique to prove a point. It is also important to note that at times, what came out from the percentage scores of respondents

was justified or dispelled on the basis of the tenets of the hegemonic theory as it is discussed in the 3rd chapter 4 of this study and on basis of the data from desk research.

Most of the data that was presented in the ten tables which covered the respondents' opinion on a) the nature of the hegemony of English in university education, b) how it can either be promoted or challenge and c) the reasons the respondents gave for choosing the options they chose in the struggle against the hegemony of English in university education and in the teaching and writing of Zimbabwean literature was discussed in Chapter 6 of this study. That data is mostly presented in two categories of a) Broad view and b) Actual response. Most of the "Broad views" are used as guides in the discussion of that data in the 6th Chapter of this study. The "Actual responses" are referred to in the process of discussing the "Broad views" which came out from the research findings. The views were discussed on the basis of the tenets of the evolutionist approach to the history of Africa that was proposed in Chapter 3 of this study and on the basis of the tenets of the hegemonic theory as it is proposed in the same chapter. They were also discussed on the basis of scholarly and critical views gathered through desk research and on the basis of information gathered using the participant and observer techniques.

The researcher considered the thirteen interviewees to be his key-informants. They were identified as Interviewee 1 to Interviewee 13. The major points which each interviewee raised during the interview sessions were recorded. Major points which each interviewee raised asserted proposed in matters to do with the hegemony of English in Zimbabwean university education and in the writing of Zimbabwean literature, are presented in Chapter 5 of this study. Wherever necessary and possible, the researcher quoted the interviewees verbatim.

Information from the interviews was mostly used to authenticate the claims made by respondents to questionnaires. However, since it included the interviewees' own opinions on the struggle against the hegemony of English in Zimbabwean university education and on the writing of Zimbabwean literature, that information was analysed using the hegemonic theory and tenets of the evolutionist approach as they are presented in the 3rd chapter of this study. They were also analysed on the basis of what different scholars and critics say on the issues the different interviewees raised. The researcher classified the interviewees on the basis of what they thought

was the best way forward in the struggle against the hegemony of English in Zimbabwean university education and literary practice. The researcher at times compared what different interviewees proposed with what respondents to questionnaires indicated. Furthermore, what different interviewees proposed was at times compared for the sake of establishing either consensus of opinion and/or some points of difference in the way they viewed the hegemony of English and how it can possibly be successfully challenged.

Data from interviews is also discussed in Chapter 6 of this study. It is mostly referred to and scrutinized whenever the researcher will be discussing the different “Broad views” that came up from what respondents to questionnaires indicated and asserted in their responses to different questions.

4.7 CONCLUSION

This chapter has discussed the research methodology for the whole study. It has given the major research design for the study. The chapter has presented the major participants in the study and the research instruments that were used to gather data. Furthermore, it has given how the data was presented and analysed in Chapter 5 of this study and how it was discussed in Chapter 6 of the study. The next, chapter, that is Chapter 5, presents and analyses research findings from questionnaires and interviews.

CHAPTER 5

DATA PRESENTATION AND ANALYSIS

5.1 INTRODUCTION

The previous chapter presented the methodology that was used to collect data for this study. This chapter presents and analyses the collected data. That data will be discussed in Chapter 6 of this study. Some two major instruments were used to collect data from educationists, university students, fiction writers, scholars, critics and from individuals who were part of those organizations which deal in language issues in Zimbabwe. The instruments were interviews and questionnaires. Questionnaires were distributed to educationists and students from some six different university departments. Fiction writers, scholars and critics and stakeholders in organizations that deal in language matters were interviewed. Some additional data was gathered using the participant and observer technique. Again some data was gathered using desk research. However this chapter concentrates more on presenting data gathered using the questionnaire and the interview techniques than on presenting data gathered using the participant and observer technique and desk research. Most of the data gathered using the participant and observer technique and desk research is discussed in Chapter 6 when the researcher discusses his findings. Data from questionnaires will be presented first before data gathered using interviews.

5.2 DATA PRESENTATION AND ANALYSIS

Data gathered using questionnaires will be presented and analysed first before the data gathered using the interview technique

5.2.1 PRESENTATION AND ANALYSIS OF RESPONSES FROM QUESTIONNAIRES

Personal information of respondents

Table 5.1: Distribution of student respondents by universities

Category	No. of Respondents	Percentage %
GZU	50	50

MSU	50	50
Total	100	100

Table 5.2: Distribution of educationist respondents by universities

Category	No of Respondents	Percentage %
GZU	30	50
MSU	30	50
Total	60	100

Table 5.3: Distribution of both the student and educationist respondents by universities

Category	No of Respondents	Percentage %
GZU	80	50
MSU	80	50
Total	160	100

Information pertaining to the university to which respondents belonged was important since universities although they might all be state universities have different traditions. The researcher assumed that, those traditions impact, at times differently and at times similarly, the way universities choose languages for use in university business.

Table 5.4: Distribution of student respondents by university departments

Category	No of Respondents	Percentage
AFL	25	25
ENGLA	25	25
AFLC	25	25
ENGL	25	25
TOTAL	100	100

Table 5.5: Distribution of educationist respondents by university departments

Category	No of Respondents	Percentage
AFLI	10	16,7
ENGLA	10	16,7
CSS	10	16,7
AFLC	10	16,7
ENGL	10	16,7
CSC	10	16,7
Total	60	100

Table 5.6: Distribution of both the student and educationist respondents by university departments

Category	No of Respondents	Percentage
AFLI	35	21,9
ENGLA	35	21,9
CSS	10	6,3
AFLC	35	21,9
ENGL	35	21,9
CSC	10	6,3
Total	160	100

Distribution of respondents by departments was very important because departmental language policies were perceived to impact on respondents' attitudes towards the hegemony of English in university education. Knowing the departments to which the student respondents belonged was also important since it gave the researcher a clue to the degree programmes which each of them was pursuing. Degree programmes, as the researcher discovered during the study, have some impact on students' attitude towards the hegemony of English in university education. Taking

note of the departments to which educationists belonged proved vital in this study since the researcher discovered that their attitudes towards the hegemony of English in university education were partly shaped by their departments' language policies.

Distribution of respondents by gender and age was not considered pertinent for this study since, as the researcher established during the study, the attitudes of both educationists and students towards language choice and practice in university education is more often than not shaped by the university and departmental language policies and by the programmes which they will be pursuing in the case of students and the modules which they will be offering in the case of educationists. They are also shaped by some aspects that pertain to national language policies and by local, regional and international affairs more than they are shaped by gender and age. This was evident in the manner in which educationists and students responded to the questionnaires.

It is noteworthy at this point that apart from question 1 to question 4 the questions in the questionnaires which were distributed to students and in the questionnaires which were distributed to educationists were phased in almost the same manner. Therefore, responses to most of those questions were presented and analysed concurrently. That proved convenient since it did not waste time and space. It is noteworthy that all percentages were calculated to the nearest tenth (first decimal place after the comma). A question by question analysis was adopted in this chapter.

QUESTION 3: Which language is used to give instructions in those lectures you attend? – STUDENTS

Question 3: In which language(s) do you deliver lectures? – EDUCATIONISTS

Table 5.7: Distribution of student respondents by the languages in which they received academic instructions

Dept	Total	Indi Lang	Std Eng	Non-Std Eng	Code M/S	Other	%Ind Langs	%Std Eng	%Non-Std Eng	%Code M/S	%Other
AFLC	25	0	24	0	1	0	0	96	0	4	0
ENGC	25	0	17	0	8	0	0	68	0	32	0
AFLI	25	25	0	0	0	0	100	0	0	0	0

ENGLA	25	0	10	0	15	0	0	40	0	60	0
Grand Total	100	25	51	0	24	0	25	51	0	24	0

Table 5.8: Distribution of educationist respondents by the languages in which they delivered lectures

Dept	Total	Ind Langs	Std Eng	Non-Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non-Std Eng	% Code M/S	% Other
AFLC	10	3	5	0	2	0	30	50	0	20	0
ENGC	10	0	7	0	3	0	0	70	0	30	0
CSC	10	0	10	0	0	0	0	100	0	0	0
AFL	10	10	0	0	0	0	100	0	0	0	0
ENGLA	10	0	6	0	4	0	0	60	0	40	0
CSS	10	0	10	0	0	0	0	100	0	0	0
Grand Totals	60	13	38	0	9	0	21,7	63,3	0	15	0

Table 5.9: Distribution of the two categories of respondents by the language(s) of instruction

Dept	Total	Ind Langs	Std Eng	Non-Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non-Std Eng	% Code M/S	% Other
AFLC	35	3	29	0	3	0	8,6	82,9	0	8,6	0

ENGC	35	0	24	0	11	0	0	68,6	0	31,4	0
CSC	10	0	10	0	0	0	0	100	0	0	0
AFL	35	35	0	0	0	0	100	0	0	0	0
ENGLA	35	0	16	0	19	0	0	45,7	0	54,3	0
CSS	10	0	10	0	0	0	0	100	0	0	0
Grand Totals	160	38	89	0	33	0	23,8	55,6	0	20,6	0

If the languages in Table 5.7, 5.8 and 5.9 are weighted according to the percentage of their use in university departments as media of instruction, they will appear as follows,

- 1) Standard English
- 2) Indigenous languages
- 3) Code-switching and code mixing
- 4) Non-Standard English
- 5) Other

Data in Table 5.7, Table 5.8 and Table 5.9 displays that Standard English dominated as the language of instruction in university education. 51% of the students indicated that they received instructions in Standard English and 63,3% educationists indicated that they delivered academic instructions in Standard English. 25% of the students pointed out that they received instructions in indigenous Zimbabwean languages whilst 21,7 of the educationists indicated that they delivered instructions in indigenous languages. No student indicated that he/she received instructions in non-Standard forms of English. Again no lecturer indicated that he/she delivered academic instructions in non-standard forms of English. 15% of student respondents indicated that they received instructions in Code-switching and Code-mixing whilst 20.6% of educationists indicated that they code-switched and code-mixed during lectures.

What that means is English is enjoying the dominant status as the language of instructions in almost all departments of the two universities under study save in the Department of African Languages and Literature of the Great Zimbabwe University. All the student respondents, that is 25% of the total student respondents, from that Department indicated without exception that they

received academic instructions in indigenous Zimbabwean languages and all the educationists, that is 16,7% of the total educationist respondents, from the same Department indicated that they only delivered instructions in indigenous Zimbabwean languages. Therefore, indigenous Zimbabwean languages are the *de jure* languages of instruction in the Department of African Languages and Literature of the Great Zimbabwe University. Be that it may, Standard English is the *de jure* medium of instruction in the other five departments under study. Given that some respondents from the five departments indicated that they either received or delivered instructions in some other languages which are separate and apart from Standard English what that implies is, English is the *de jure* language of instruction in those departments whilst indigenous Zimbabwean languages, Code-switching and Code -mixing are the *de facto* languages of instruction in the same departments of the two universities which are considered in this study. What that means is, although English is enjoying a hegemonic status in the five departments, it is facing challenges from indigenous languages and from Code-switching and Code-mixing in those departments of the two universities under study. Kembo-Sure (2006) records the occurrence of a similar situation in Kenya. She has discovered that, in some Kenyan schools, English is the official and *de jure* language of instruction whilst Kiswahili and Code-switching are the *de facto* ones.

Question 4: Which language(s) do you usually use when writing academic essays? - STUDENTS

Question 4: In which language(s) do you expect students to do those assignments which you give them? – EDUCATIONISTS

Table 5.10: Distribution of student respondents by the languages in which they wrote academic essays

Dept	Total	Indi Lang	Std Eng	Non-Std Eng	Code M/S	Other	%Ind Langs	%Std Eng	%Non-Std Eng	%Code M/S	%Other
AFLC	25	0	20	0	5	0	0	80	0	20	0
ENGC	25	0	25	0	0	0	0	100	0	0	0
AFLI	25	25	0	0	0	0	100	0	0	0	0
ENGLA	25	0	25	0	0	0	0	100	0	0	0

Grand Total	100	25	70	0	5	0	25	70	0	5	0

Table 5.11: Distribution of educationist respondents by the language(s) with which they expected students to do those assignments which they give them

Dept	Total	Ind Langs	Std Eng	Non-Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non-Std Eng	% Code M/S	% Other
AFLC	10	0	10	0	0	0	0	100	0	0	0
ENGC	10	0	10	0	0	0	0	100	0	0	0
CSC	10	0	10	0	0	0	0	100	0	0	0
AFL	10	10	0	0	0	0	100	0	0	0	0
ENGP	10	0	10	0	0	0	0	100	0	0	0
CSS	10	0	10	0	0	0	0	100	0	0	0
Grand Totals	60	10	50	0	0	0	16,7	83,3	0	0	0

Table 5.12: Distribution of the two categories of respondents by the language(s) of academic essay writing

Dept	Total	Ind Langs	Std Eng	Non-Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non-Std Eng	% Code M/S	% Other
AFLC	35	0	34	0	1	0	0	97,1	0	2,9	0
ENGC	35	0	35	0	0	0	0	100	0	0	0
CSC	10	0	10	0	0	0	0	100	0	0	0

AFL	35	35	0	0	0	0	100	0	0	0	0
ENGL	35	0	35	0	0	0	0	100	0	0	0
CSS	10	0	10	0	0	0		0	100	0	0
Grand Totals	160	35	120	0	5	0	21,9	75	0	3,1	0

If the languages in Table 5.12 are weighted in accordance to their percentage of use as media of academic essay writing, they will appear in this order,

- 1) Standard English
- 2) Indigenous languages
- 3) Code-switching and code mixing
- 4) Non-Standard English
- 5) Other

Data in tables 5.10, 5.11 and 5.12 indicate that, one aspect which marked and which perpetuated the hegemony of English in Zimbabwe's university education is the university departments' choice of the medium of academic essay writing. 70% of the student respondents indicated that they wrote academic essays in Standard English and 83,3% of the educationist respondents, indicated that they expected students to do those assignments which they gave them in Standard English. In fact, 75% of the total respondents indicated that Standard English is the *de jure* medium of academic essay writing in their respective departments. It was only 21,9% of the student respondents who indicated that they wrote academic essays in indigenous Zimbabwean languages and it was only 16,6% of the educationist respondents who indicated that they expected their students to do those assignments which they gave them in indigenous languages. The student respondents and the educationist respondents in question belonged to the Department of African Languages and Literature of the Great Zimbabwe University. It is noteworthy that, the Department of African Languages and Literature of the Great Zimbabwe University prescribed indigenous languages to be the official and *de jure* media of academic essay writing.

3,1% of the student respondents indicated that they code-switched and code-mixed when they wrote academic essays. The 3, 1% was made up of the student respondents from the Department of African languages and Culture of the Midlands State University. What that means is whilst English is the official and *de jure* medium of essay writing in the Department of African Languages and Culture of the Midlands State University, Code-switching and Code-mixing are up and coming *de facto* media of essay writing in the same Department. Be that as it may, English seemed to have been enjoying an unchallenged status as the medium of academic essay writing in the departments of, English and Communication, English and Performing Arts, Communication Skills Studies and Communication Skills. The scenario indicated that, the hegemony of English is prevalent in university education and is mostly perpetuated by the use of English as the sole medium of essay writing in most university departments under study. In that sense, one is forced to agree with Althusser (2001) that hegemony just like ideology is contained in an apparatus. In that case some university departments appeared like apparatuses which contain and perpetuate the hegemony of English. They behave like what Gramsci (In Gauba 2003) has called structures of legitimation. They served to legitimize the hegemony of English to the point when it would become commonsensical to use English as the medium of essay writing.

The irony of it all is that, the same departments which perpetuated the hegemony of English also served to challenge the same hegemony. For instance, the Department of African Languages and Literature of the GZU challenged the hegemony of English by prescribing indigenous Zimbabwean languages and not Standard English as the media of essay writing. It is also noteworthy that some 3, 1% of student respondents indicated that they had already started to challenge the dominance of English in university education by resorting to the use of Code-switching and Code-mixing when they wrote academic essays. The student respondents, who made up the 3.1% were from the Department of African Languages and Culture of the Midlands State University. What that means is, the 3.1% student respondents were already behaving in the manner Gramsci (in Barker 2008) has interpreted hegemonic politics. For Gramsci (Cited in Barker 2008) hegemony should be won within the structures of legitimation (War of Position) before it is won within the structures of repression and/or the structures of the state (War of Manoeuvre). One big question is that, to what extent can the efforts of the Department of African Languages and Literature of the GZU and of some students in the Department of African

Languages and Culture of the MSU help to challenge the hegemony of English in a neocolonial environment? This is discussed in Chapter 6 of this study.

Question 5: Given a chance to choose the language of instruction for your Department, which language would you choose and why? – For both EDUCATIONISTS and STUDENTS

Table 5.13: Distribution of student respondents by their choice of the medium of instruction for their respective departments

Dept	Total	Indi Lang	Std Eng	Non-Std Eng	Code M/S	Other	%Ind Langs	%Std Eng	%Non-Std Eng	%Code M/S	%Other
AFLC	25	14	7	0	4	0	56	28	0	16	0
ENGC	25	6	15	0	4	0	24	60	0	16	0
AFLI	25	25	0	0	0	0	100	0	0	0	0
ENGLA	25	0	20	0	5	0	0	80	0	20	0
Grand Total	100	45	42	0	13	0	45	42	0	13	0

If the languages are rated in accordance to statistics in Table 5.13

- 1) Indigenous languages
- 2) Standard English
- 3) Code Mixing/Switching
- 4) Non-Standard English
- 5) **Other**

An interesting way in which one can establish the nature of the hegemony of English in university education and how it is either perpetuated or challenged is comparing data in Table 5.7 and Data in Table 5.13, data in Table 5.8 and data in Table 5.14 and data in Table 5.9 and data in Table 5.15.

In Table 5.7 no student respondent from the Department of African Languages and Culture indicated that he/she received academic instructions in indigenous languages. However, in Table

5.13, 56% of the student respondents from the same Department chose indigenous languages to serve as the media of instruction in their Department. In Table 5.7 96% of the student respondents indicated that they received academic instructions in English and in Table 5.13 28% of the student respondents from the same Department chose English to serve as the medium of instruction in their Department. In Table 5.7, No student respondent from the Department of African Languages and Culture indicated that he/she received instructions in Non-Standard Forms of English. The same scenario happened in Table 5.13 for no student respondent from that same Department chose Non-Standard forms of English to be media of instruction for that particular Department. In Table 5.7, 4% of those respondents indicated that they received academic instructions in Code-Switching and/or Code-mixing. However, in Table 5.13, 16% student respondents chose Code-switching and/or Code-mixing to serve as the medium of instruction in the Department of African Languages and Culture. No student respondent indicated in Table 5.7 that he/she received academic instruction in any other language which was not presented as an option in the questionnaire. Again, in Table 5.13, no student respondent chose any other language, which was not given as an option in the questionnaire to serve as the medium of instruction in that Department.

It is noteworthy that the *de jure* medium of instruction in the Department of African Languages and Culture is English. That was mentioned by Interviewee 3 and Interviewee 7. Interviewee 3 was a lecturer in that Department. Interviewee 3 stated that the policy of his Department was that lectures were to be delivered in English and all assignments, academic projects and dissertations were to be done in English. Interviewee 7 mentioned that, there was an unwritten but binding university policy which stated that English was to be the medium of instruction in all the departments of the university (MSU). Given that sort of reality, the comparison of statistical data in Table 5.7 and in Table 5.13 reveals that, Standard English was being imposed as a medium of instruction on some 72% of the student respondents from the Department of African Languages and Culture of the MSU. 56% of those student respondents preferred to receive instructions in indigenous languages to receiving them in Standard English: 16% of those student respondents preferred to receive instructions in Code-switching and/or Code-mixing to receiving them in Standard English. The 72% student respondents from that Department suffered what the researcher has termed imposition of the hegemony of English by coercion in Chapter 3 of this

study. What it means is that, those respondents were coerced by Departmental and university policies to make do with English as the medium of instruction against their choice and will.

One interesting phenomenon which emerge from the responses of the student respondents from the Department of African Languages and Culture of the MSU, is that, in Table 5.7, 96% student respondents from the Department of African Languages and Culture indicated that they received academic instructions in Standard English and in Table 5.14, 28% of them went on to choose Standard English to serve as the medium of instruction in the Department in question. What that means is, the 28% respondents suffered what the researcher has called 'imposition of the hegemony of English by consent' as the medium of instruction. They were pushed by departmental and university language policies to accept the use of English as the medium of instruction.

One other interesting point is that, in Table 5.7 96% of the student respondents from the Department of African Languages and Culture indicated that they received academic instructions in Standard English whilst 4% of the respondents indicated that they received instructions in Code-switching and/or Code-mixing. One foresees a discrepancy when he/she considers that, the *de jure* language of instruction in that Department is Standard English and now considering that 96% student respondents from that same Department indicated that they received instructions in the *de jure* medium of instruction and yet 4% of the respondents indicated that they received instructions in Code-switching and/or Code-mixing. Probably, in order to try and come into terms with the discrepancy, one has to consider the responses of the educationist respondents from the same Department as they appear in Table 5.8.

In Table 5.8, 20% educationist respondents from the same Department (AFLC) indicated that they delivered educational instructions in Code-mixing and/or Code-switching. That means 4% of the student respondents, who indicated in Table 5.7 that they received instructions in Code-switching and/or Code-mixing did not make a false claim since some educationist respondents, from the same Department indicated that they code-switched and/or code-mixed when they delivered academic instructions during lecture sessions. The 96% student respondents, who indicated that, they received instructions in Standard English made a true claim in the sense that

60% educationist respondents from the AFLC Department indicated in Table 5.8 that they delivered academic instructions in Standard English. However, their claim was a bit problematical in the sense that 50% educationist respondents from the Department under study indicated that they did not resort to the use of Standard English when they delivered lectures. 30% of them indicated that, they delivered lectures in indigenous languages whilst some 20% indicated that they delivered lectures in Code-switching and/or Code-mixing. What that means, it is a false claim for a student from the AFLC Department to claim that he/she only received instructions in Standard English. It is also mendacious for a student from the same Department to claim that he/she only received instructions in either indigenous languages or in Code-switching and/or Code-mixing. That is all because some educationist respondents indicated that they delivered instructions in Standard English, whilst others indicated that they delivered lectures in indigenous languages and yet others indicated that they switched and/or mixed codes when they delivered lectures. Therefore, what that means is, English was the *de jure* language of instruction in the Department of African Languages and culture whilst indigenous languages and Code-switching and/or Code-mixing were *de facto* media of instruction in the same Department. However, the fact, that 60% educationist respondents from the Department in question indicated that, they delivered lectures in Standard English and the fact that the Department and the university authorities prescribed Standard English to be the medium of instruction makes it clear that the hegemony of English is a real force to reckon with in the Department in question and in the university system in Zimbabwe. However, the hegemony was suffering minimal challenge from indigenous languages and Code-switching in the Department of African Languages and culture of the Midlands State University.

In Table 5.7 no student respondent from the Department of English and Communication of the Midlands State University indicated that he/she received academic instructions in indigenous languages. However, in Table 5.13, some 24% of those respondents chose indigenous languages to serve as the media of instruction in that Department. Again, in Table 5.7, 68% student respondents from the same Department indicated that they received academic instructions in Standard English whilst in Table 5.13 a total of 60% of those respondents chose Standard English to serve as the medium of instruction in that Department. From the same Department, 32% student respondents indicated in Table 5.7 that they received academic instructions in Code-

switching and/or Code-mixing whilst in Table 5.13, 16% of them chose Code-switching and/or Code-mixing to serve as the medium of instruction in their Department. No student from that Department indicated in Table 5.7 that he/she received academic instructions in Non-standard forms of English and in any other language, which was not among the ones that were supplied as options in the questionnaire. The implications of statistical data in Table 5.7 and Table 5.13 are interesting.

What is noteworthy is that, Interviewee 11, who was Chairperson of that Department at the time of the interviewee, indicated that the *de jure* medium of instruction of the Department of English and Communication of the Midlands State University was English. He also said that, “The mandate of the Department of English and Communication at the Midlands State University is to teach English Language, World Literatures in English and Communications related modules”.

Given that information, what that means is, 40% of the student respondents were suffering imposition of the hegemony of English by coercion. 24% of those respondents received instructions in Standard English when they wanted to receive them in indigenous languages. 16% of those respondents received instructions in Standard English, when they actually chose to receive them in Code-switching and/or Code-mixing. Whilst 40% of the student respondents from the Department of English and Communication suffered imposition of the hegemony of English by force, 60% of them, suffered the imposition of the hegemony of English by departmental and university policies, by consent. That is because, 68% student respondents from that Department, indicated that they received academic instructions in Standard English and yet only 60% of them consented to the position of English as medium of instruction through choosing English to serve as the medium of instruction in that particular Department.

What is fascinating at this point is that, although English is the *de jure* medium of instruction in the Department of English and Communication of the Midlands State University, 32% student respondents indicated that they received instructions not in Standard English but in Code-switching and/or Code-mixing. What they indicated may be true, given that in Table 5.8, 30% educationists from the same Department indicated that they delivered instructions in Code-switching and Code-mixing. Whilst it is wrong to claim that Code-switching and/or Code-mixing

were the languages of instruction in the Department of English and Communication it is correct to claim that there were moments when Code-switching and Code-mixing were used as media of instruction in the same Department. That is because 30% of the educationists from the Department indicated that they delivered lectures in Code-switching and/or in Code-mixing and 32% of the student respondents indicated that they received academic instructions in Code-switching and Code-mixing. It is wrong to claim that Code-switching and Code-mixing are the media of instruction in that Department since 68% student respondents indicated in Table 5.7 that they received academic instructions in Standard English and in Table 5.8, 70% educationist respondents from the same Department indicated that they offered academic instructions in Standard English.

What that means is although English is the *de jure* language of instruction in the Department of English and Communication, Code-switching and Code-mixing are the up and coming *de facto* languages of instruction in the same Department. The other thing is that, although 24% of the student respondents chose indigenous languages to be the media of instruction for the Department of English and Communication, those languages are not yet *de facto* languages of instruction in that Department, as what is the case with Code-switching and Code-mixing, since no student respondent from that Department indicated in Table 5.7 that he/she received instructions in indigenous languages and no educationist respondent from the same Department indicated in Table 5.8 that he/she delivered instructions in indigenous languages. There is also no real possibility that indigenous languages are going to be either *de facto* or *de jure* languages of instruction in that Department since, 1) no educationist from that Department chose them in Table 5.14 to serve in that capacity, 2) the language policy of that Department prescribed Standard English to the official medium of instruction and 3) the mandate of the Department, as it was spelt out by Interviewee 11 was too English oriented.

The fact remains that, the hegemony of English is still a force to reckon with in the Department of English and Communication since, 1) 68% of the student respondents indicated that they received instructions in English and 70% educationists indicated in Table 5.8 that they delivered lectures in Standard English, 2) In Table 5.13 60% of the student respondents and in Table 5.13 50% of the educationist respondents chose English to continue serving as the medium of

instruction in that Department 3) the language policy of Department and the language policy of the Midlands State University prescribed Standard English as the *de jure* medium of all academic proceedings and 4) the mandate of the Department of English and Communication is English centred. Although the hegemony of English is a force to reckon with in the Department in question, still it is noteworthy that the hegemony is facing some minimal challenge from the use of Code-switching and Code-mixing as *de facto* media of instruction. This is evidenced by the fact that, 1) some 32% of the student respondents from that Department indicated in Table 5.7 that they received instructions in Code-switching and/or Code-mixing, 2) some 30% educationists indicated in Table 5.8 that they delivered academic instructions in Code-switching and Code-mixing, 3) some 16% student respondents chose in Table 4.13 Code-switching and/or Code-mixing to be the medium of instruction for that Department, 4) some 40% educationists chose in Table 5.14 Code-switching and Code-mixing to serve as the languages of instruction in that Department.

There is a possibility that Zimbabwean English can become either a *de facto* and/or a *de jure* language of instruction for that Department in the future. This is because in Table 5.14 10% of the educationist respondents from that Department chose Zimbabwean English to serve as the medium of instruction in that Department. However, the fact that no educationist respondent indicated in Table 5.8 that he/she delivered lectures in Zimbabwean English and the fact that no student respondent indicated in Table 5.7 that he/she received instructions in Zimbabwean and/or in any Non-standard forms of English is indicative of the fact that there is no possibility at the moment of the use of Zimbabwean English as the medium of instruction in that Department. One should take note of the point raised by Interviewee 9. The Interviewee mentioned that there is nothing that is called Zimbabwean English which has yet fully developed for use as the medium of instruction in universities. Therefore, the possibility of Zimbabwean English becoming either a *de facto* or *de jure* medium of instruction in the Department of English and Communication is too limited.

The 100% student respondents from the Department of African Languages and Literature of the Great Zimbabwe University indicated in Table 5.7 that they received educational instructions in indigenous languages. Their responses tallied with the responses of the educationists from the

same Department. All the 100% educationist respondents from that Department indicated that they delivered educational instructions only in indigenous languages. In Table 5.13, 100% of the student respondents from the Department of African Languages and Literature of the Great Zimbabwe University chose indigenous languages to serve as the media of instruction in that Department. In fact, it is like they approved of the role those languages were already playing in that Department. This was so because Interviewee 10, who was the Acting Chairperson of the Department of African Languages and Literature at the time of the interview, stated that the policy of the Department of African languages and Literature of the Great Zimbabwe University was that indigenous languages were to be both the media of instruction in lectures and the media of academic essay writing. Thus students from that Department who chose indigenous languages to serve the media of instruction in the Department simply approved of the status quo.

In Table 5.14 100% of the educationist respondents from that Department of African Languages and Literature of the Great Zimbabwe University, chose indigenous languages to serve as the media of instruction in the Department. In that way, they approved of the status quo in that particular Department. Therefore, indigenous languages were the *de jure* media of instruction in the Department of African languages and Literature of the Great Zimbabwe University. As such, the Department of African languages and Literature sought to challenge the hegemony of English in university education through promoting indigenous languages to the position of media of instruction and of academic essay writing. Their approach to the struggle is what this research has called an essentialist approach in Chapter 6 of this study. The question is, how effective is that essentialist approach to the struggle against the hegemony of English in a neocolonial environment?. That is discussed in Chapter 6 of this study.

In Table 5.7 no student respondent from the Department of English and Performing Arts (ENGPA) of the Great Zimbabwe University (GZU) indicated that he/she received academic instructions in indigenous languages, in Non-standard English, and in any other languages save Standard English and Code-switching and/or Code-mixing. In Table 5.8, no educationist respondent from the same Department indicated that he offered educational instructions in indigenous languages, in Non-standard English, and in any other language save Standard English and Code-switching and/or Code-mixing. What that means is some two forms of languages were

operating side by side as media of instruction in that Department. The two were Standard English and Code-switching and/or Code-mixing. Interviewee 12, who was the Acting Chairperson of that Department at the time of the interview, stated that Standard British English was the official medium of instruction for his Department. Interviewee 8 also stated that Standard British English was the *de jure* medium of instruction for all the Departments of the Great Zimbabwe University save the Department of African languages and Literature. If that was the case, what that means is of the two languages that were used to deliver academic instructions in that Department Standard British English was the *de jure* language of instruction whilst Code-switching and Code-mixing were the *de facto* ones.

In Table 5.7, some 40% of the student respondents from the Department of English and Performing Arts indicated that they received academic instructions in standard English whilst (60% of them indicated that, they received academic instructions in Code-switching and/or Code-mixing. What is interesting here is that the *de facto* language of instruction (Code-switching and/or Code-mixing) was used to deliver instructions more than the *de jure* language of instruction (Standard English) that is because 60% as opposed to 40% students indicated that they received instructions in Code-switching and/or Code-mixing. Whilst 40% of the students in question indicated that they received instructions in Standard English and 60% indicated that they received them in Code-switching and Code-mixing the opposite results are discovered if one studies the respondents of educationists from the same Department in Table 5.8.

In Table 5.8 60% of the educationist respondents from the Department of English and Performing Arts indicated that they delivered lectures in Standard English whilst 40% of them indicated that they delivered them in Code-switching and Code-mixing. On one hand, what that means is, 40% of the student respondents indicated that they received instructions in Standard English whilst 60% and not 40% educationist respondents indicated that they delivered lectures in Standard English. On the other hand, 60% of student respondents indicated that they received instructions in Code-switching and/or Code-mixing and some 40% educationist respondents indicated that they delivered instructions in Code-switching and/or Code-mixing. All what that means is, the percentage of student respondents (40%) who received instructions in Standard English did not tally with the percentage (60%) of educationist respondents who offered

instructions in Standard English. The same scenario happens when the percentage of student respondents (60%) who received instructions in Code-switching and/or Code-mixing did not tally with the percentage (40%) of educationist respondents who offered instructions in Code-mixing and/or Code-mixing.

What needs to be taken note of is that, this study was based on qualitative instruments of data collection, and since qualitative research is subjective (Schofield 2002), it might not be easy to rely on the given percentage to determine which language, that is between Standard English and Code-switching and/or Code-mixing was used more than the other in delivering lectures in the Department of English and Performing Arts of the Great Zimbabwe University. However, what is clear-cut is that Standard English and Code-switching and/or Code-mixing were operating side by side as media of instruction in that Department. The other thing, which is also clear from the analysis, is that, unlike in the other departments so far dealt with, Code-switching and/or Code-mixing were real forces to reckon with as *de facto* languages of instruction in the Department under study. The question is, to what extent can Code-switching and/or Code-mixing become effective means of challenging the hegemony of English in post-independence Africa? That and other issues are discussed in Chapter 6 of this study.

In Table 5.13 80% of the student respondents chose Standard English to serve as the medium of instruction in the Department of English and Performing Arts of the Great Zimbabwe University whilst 20% of them chose Code-switching and Code-mixing. What that means is, the 80% of the respondents suffered imposition of the hegemony of English by consent. Departmental policies, the thrust of the Department itself which was English oriented and the Great Zimbabwe University policy and the other factors that are going to be discussed in this chapter and in Chapter 6 of this study, made the respondents in question to accept readily the hegemony of English to the extent that if they were given the chance to choose the language of instruction for their Department they would choose Standard English. Whilst the 80% of the student respondents were suffering the imposition of the hegemony of English by consent, 20% of them were suffering the imposition of the hegemony of English by coercion. Given the chance, the 20% would choose Code-mixing and Code-switching to become the media of instruction for

their respective Department yet they were being taught in the official medium of instruction of that Department, which was English.

One interesting aspect is that, 60% of the student respondents from the Department of English and Performing Arts indicated that they received educational instructions in Code-switching and Code-mixing. Be that as it may, only 20% of those students chose Code-switching and Code-mixing in Table 5.13 to be the media of instruction in their Department. What that means is the 20% approved of Code-switching and Code-mixing as media of instruction for the Department whilst some 40% suffered the imposition of Code-switching and Code-mixing on them as media of instruction since they opted for English to be the medium of instruction for the Department. What that means is, some of the options, which educationists employed to struggle against the hegemony of English, were not welcome to those students who had already accepted Standard English to serve as the medium of instruction in their respective Department. The other thing which comes out from this analysis is that, languages such as Code-switching and Code-mixing have the potential to play the role of the hegemony in university education. That is why both Interviewee 12 and Interviewee 13 indicated that they were worried with a situation where people were concerned with the existence of the hegemony of English in university education without at the same time being concerned with the hegemony of other languages (that are not English) in the Zimbabwean university education system.

Table 5.14: Distribution of educationist respondents by their choice of the medium of instruction for their respective departments

Dept	Total	Ind Langs	Std Eng	Non- Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non- Std Eng	% Code M/S	% Other
AFLC	10	2	6	0	2	0	20	60	0	20	0
ENGC	10	0	5	0	4	1	0	50	0	40	10
CSC	10	1	8	0	1	0	10	80	0	10	0
AFLI	10	10	0	0	0	0	100	0	0	0	0

ENGLA	10	0	7	0	3	0	0	70	0	30	0
CSS	10	0	8	0	2	0	0	80	0	20	0
Grand Totals	60	13	34	0	12	1	21,7	56,7	0	20	1,7

Rating of languages in relation to statistics in Table 5.14 will appear like this,

- 1) Standard English
- 2) Indigenous Languages
- 3) Code Mixing/Switching
- 4) Other
- 5) Non-Standard English

Comparison of statistical data in Tables 5.8 and 5.14 gives some interesting points on the nature of the hegemony of English in university education and how it is either challenged or perpetuated.

Data in Table 5.8 indicated that 30% of the educationist respondents from the Department of African Languages and Culture of the Midlands State University delivered lectures in indigenous languages when in Table 5.14 only 20% of the educationist respondents from the same Department chose indigenous languages to serve as the media of instruction in that particular Department. In Table 5.8 50% of the educationist respondents from the Department of African languages and Culture indicated that they delivered academic instructions in Standard English. Be that as it may, in Table 5.14 60% of the educationist respondents from the same Department chose Standard English to serve as the medium of instruction in that Department. No educationist from the Department in question indicated in Table 5.8 that he/she delivered instructions in Non-standard forms of English. The same applies in Table 5.14, no educationist respondent chose Non-standard forms of English to be the media of instruction in that Department. In Table 5.8, 20% of the educationist respondents indicated that they delivered lectures in Code-switching and/or Code-mixing. Again another 20% of the respondents from that Department chose Code-switching and/or Code-mixing to serve as the medium of instruction in that Department. In Table 5.8, no educationist respondent indicated that he/she delivered lectures

in any other language which was not given as an option in the questionnaire. Again in Table 5.14, no educationist respondent chose any other language save those that were given as options in the questionnaire to serve as the medium of instruction in the Department of African Languages and Culture.

Given that English is the official medium of instruction in the Department of African Languages and Culture, what that means is English is the *de jure* medium of instruction in that Department. Just like the student respondents, the educationist respondents confirmed that although English is the *de jure* medium of instruction for that Department, indigenous languages, and Code-switching and Code-mixing are *de facto* languages of instruction in that Department. That means the predominance of English as the medium of instruction in university education was suffering from the challenge it faced from the *de facto* languages of instruction in the department of African Languages and Culture.

Just like the student respondents, educationist respondents indicated that both imposition by consent and imposition by coercion of the hegemony of English were going on in the Department of African Languages and Culture. 50% educationist respondents from that Department indicated that they had already started to struggle against the use of English as the *de jure* medium of instruction. 30% of them used indigenous languages to deliver academic instructions and 20% used Code-switching and/or Code-mixing to deliver lectures. That means the 30% struggled against the hegemony of English through the use of what the researcher has called an essentialist approach in Chapter 6 of this study. The 20% struggled against it through the use of what the researcher has called a syncretist approach in Chapter 6 of this study. The effectiveness of both the essentialist and the syncretist approaches to the struggle against the hegemony of English in a neocolonial era is debated in Chapter 6 of this study. Be that as it may, 50% of the educationists indicated that they stick to the use of English – the *de-jure* language of instruction in the Department of African languages and Culture - when they delivered academic instructions. Therefore, what that means is, in the Department of African Languages and Culture, there was a balance between those educationists, who perpetuated the hegemony of English as the medium of instruction and those who sought to challenge it.

Although there seemed to be a balance between the number of educationists who perpetuated the hegemony of English and those who challenged it in the Department of African Languages and Culture as the medium of instruction, statistical data in Table 5.14 suggests a different scenario. In Table 5.14, 20% of the educationist respondents chose indigenous languages to serve as media of instruction for the Department of African Languages and Culture and 60% chose English and another 20% chose Code-switching and/or Code-mixing. What that means is the bulk (50%) of the educationists preferred Standard English to any other language to serve in the capacity of the medium of instruction in the Department in question. That demonstrates two things. In the first place it indicates the imposition by consent of the English language as the medium of instruction on the educationists in the Department of African Languages and Culture of the MSU.

Despite that English is a foreign language it is now readily accepted by the bulk of the educationists in the Department under study. That means the 50% educationist respondents consented to upholding the hegemony of English in the Department. The reasons why they consented to upholding the hegemony of English are outlined in Table 5.20 and are discussed in Chapter 6 of this study. Whilst 60% of the educationist respondents from the Department of African Languages and Culture suffered the imposition of the hegemony of English by consent, 40% of those educationists were suffering the imposition of the hegemony of English by coercion. The 40% struggled against that hegemony through the use of *de facto* languages of instructions such as indigenous Zimbabwean languages, Code-switching and Code-mixing.

One interesting and partly confusing scenario is brought to the fore when one captures the fact that, in Table 5.8 30% of the educationist respondents from the Department of African Languages and Culture indicated that they delivered academic instructions in indigenous languages whilst in Table 5.14 only 20% of the educationist respondents chose indigenous languages to be languages of instruction for their Department. That means, 10% of the educationist respondents used indigenous languages as media of instruction during lectures against their will. They used indigenous languages in that capacity against their own choice for they chose Standard English to serve as the medium of instruction in that Department. This is clarified by the fact that, in Table 5.8 only 50% of the educationist respondents indicated that they gave academic instructions in Standard English, however, in Table 5.14, 60% of those

respondents chose Standard English to serve in that capacity. That means the percentage of educationist respondents, who chose Standard English to be the medium of instruction for the Department of African Languages and Culture, is 10% more than the percentage of educationists, who offered lectures in Standard English. Be that as it may, the percentage of educationists (20%), who chose indigenous languages to serve as media of instruction in the Department in question in Table 5.14, is 10% less than the percentage of educationist respondents (30%) who indicated that they delivered academic instructions in Standard English in Table 5.8. That means 10% of the educationist respondents, who used indigenous languages to deliver lectures chose Standard English to serve in that capacity. That further implies that the 10% educationist respondents used indigenous languages as the media of instruction against their will, for they felt lectures ought to be delivered in English and not in indigenous languages. The question is that, why do the 10% delivered instructions in indigenous languages in the Department that prescribed English to be the *de jure* medium of instruction and then went on to approve of the candidature of English as the medium of instruction for that Department? Probably one can learn from what writers of fiction asserted in interviews and elsewhere to answer this particular question.

At pamabasa.com the novelist Mabasa, indicated that, although he might want to write novels in English to demonstrate that he can operate in different languages, he sticks to the use of Shona since Shona is the language in which he can express his feelings and thoughts with flexibility. Mabasa indicates that he is not as good in English as the late novelist and short story writer Dambudzo Marechera. Therefore Mabasa feels he should write fiction in English on the other hand he feels he lacks command of that foreign language when it comes to writing fiction. Interviewee 2 and Interviewee 3 were both playwrights of Shona expression. They indicated during interview sessions that although they might want to write plays in English they stick to using Shona, since Shona is their mother tongue, and since Shona is the language of their target audience. Above all, they indicated that they were not good enough to write in English as what is the case with Zimbabwean writers such as Mungoshi and Marechera. Probably 10% of the educationist respondents from the Department of African languages and culture, who delivered lectures in indigenous languages but went on to choose English as the language that should serve in that capacity in the Department that prescribed English as the language of instruction might

have been experiencing the same thing with the given fiction writers. The respondents in question, might have had a strong liking for English, but felt that they lacked competence in it to the extent that they avoided using it as the language of instruction in the Department of African languages and Culture even though it was the *de jure* medium of instruction in that Department.. They resorted to the use of indigenous languages as the *de facto* language of instruction in that Department.

The respondents in question, demonstrated what the present researcher would like to call, ‘a postcolonial linguistic dilemma’. The researcher holds that, the dilemma emanates from a strong liking of a foreign language (English), which is not matched by some reasonable competence in the language. In other words, the dilemma emerges when a strong liking for English is matched by poor competence in it. The situation at times leads the victims of such circumstances to choose English for use in education when they cannot use that English. If that scenario is interpreted from a Fanonian philosophy (Cited in Mazrui and Mazrui 1998), the dilemma will be held to emanate from cultural alienation. For Fanon, linguistic estrangement and colonization begin with cultural alienation. Therefore, because of that cultural alienation which leads to linguistic estrangement, some postcolonial subjects end up having a strong liking for English when they are not articulate enough to use English in the lecture rooms. That sort of dilemma perpetuates the superiority of English in university education. Now that all is said and done one can conclude that the hegemony of English is rampant in the Department of African Languages and Culture since the bulk, that is 60% of the educationist respondents from that Department chose English to serve as the language of instruction in that Department.

Data in Table 5.8 indicates that no educationist respondent from the Department of English and Communication (ENGC) of the Midlands State University (MSU) delivered lectures in indigenous languages. Again no educationist respondent from the same Department chose indigenous languages to serve in that capacity in that respective Department. In Table 5.8 70% of the educationist respondents from the ENGC Department indicated that they delivered academic instructions in Standard English whilst in Table 5.14 only 50% of the educationist respondents from the same Department chose Standard English to serve as the medium of instruction in that Department. No educationist from ENGC indicated that he/she delivered academic instructions

in Non-standard forms of English. Again, in Table 5.14 no educationist respondent from the same Department chose Non-standard forms of English to serve as the medium of instruction in that respective Department. 30% of the educationist respondents from ENGC indicated that they delivered lectures in Code-switching and/or Code-mixing whilst in Table 5.14, 40% of the same respondents chose Code-switching and/or Code-mixing to serve in the capacity of the medium of instruction in the Department of English and Communication. In Table 5.8 no educationist respondent indicated that he/she delivered instructions in any other language apart from those that are supplied as options in the questionnaire and in Table 5.14, it was only 10% of the educationist respondents, who chose Zimbabwean English as another language that can serve as the medium of instruction in the Department of English and Communication.

Given that the official language of instruction in the Department of English and Communication is Standard English, one can make some interesting discoveries from the data which is under analysis. In the first place, although Standard British English is the *de jure* language of instruction in that Department still Code-switching and Code-mixing are already *de facto* languages of instruction in that Department. That is clear-cut because 70% of the respondents indicated that they delivered academic instructions in English whilst 30% indicated that they code-switched and code-mixed when they delivered lectures. One other thing is that the Department in question behaved like an apparatus that contained, promoted and perpetuated the hegemony of English as the medium of instruction in university education. It promoted both the imposition of the hegemony of English by consent and imposition of the hegemony of English by coercion. 30% of the educationist respondents from that Department were already struggling against the hegemony through the use of what this study calls a plurilingualist approach to the hegemony of English since they code-switched and code-mixed during lectures.

70% educationist respondents from the Department of English and Communication indicated in Table 5.8 that they delivered lectures in Standard English yet in Table 5.14, only 50% of those respondents chose English to function in that capacity. What that means is, 20% of those respondents braved the imposition by coercion of the English language as the medium of instruction in that Department. The 20% delivered lectures in Standard English against their will. Half (10%) of the respondents (20%) in question, chose Code-switching and/or Code-mixing to

occupy the position of the medium of instruction in the Department of English and Communication. The other Half (10%) of those respondents chose Zimbabwean English to take over from Standard British English as the language of instruction in the Department of English and Communication. Whilst 20% of the respondents suffered the imposition of the hegemony of English by coercion as the medium of instruction in the ENGC Department, 50% of those respondents suffered imposition of Standard British English as the medium of instruction by consent. 50% of the respondents, who indicated in Table 5.8 that they delivered lectures in Standard English, chose in Table 5.14, Standard English to serve as the language of instruction in that Department. Therefore, they consented to the perpetuation of the hegemony of English through approving its being the *de jure* language of instruction for that Department. The reasons which they gave for approving the hegemony of English in university education are spelt out in Table 5.20 and they are discussed in Chapter six of this study. The reasons why some educationists preferred Code-switching and/or Code-mixing to Standard English as medium of instruction are spelt in Table 5.21 and they are discussed in Chapter 6 of this study. The same applies to the reasons which students gave on why they preferred Zimbabwean English to Standard English as the medium of instruction – the reasons are spelt in Table 5.20 and are discussed in Chapter 6 of this study.

What is evident from data in Tables 5.8 and 5.14 is that the hegemony of English was still a force to reckon with in the Department of English and Communication of the Midlands State University at the time when this study was carried out. That is because the bulk of the educationist respondents (70%) indicated that they were offering lectures in Standard English which was the official medium of instruction in the Department. However, what was also clear was that, 30% of those educationist respondents were already struggling against it using Code-switching and/or Code-mixing. The effectiveness of that approach in the struggle against the hegemony of English in university education and in the teaching and writing of fiction is discussed in Chapter 6 of this study.

Data in Table 5.8 indicates that, 100% of the educationist respondents from the Department of Communication Skills (CSC) of the Midlands State University (MSU) delivered lectures in Standard English. What that means is, the Department, whose official medium of instruction is

Standard English, was successfully employing both consensual and coercive strategies to make sure all the educationist respondents from that Department delivered lectures in Standard English. Data in Table 5.14 helps the researcher to make a distinction between educationists, who suffered imposition of the hegemony of English by coercion and those who suffered imposition of the hegemony of English by consent.

In Table 5.14 only 10% of the educationist respondents from the CSC Department chose indigenous languages to serve as the media of instruction in his/her Department, 80% of them chose Standard English to serve in that capacity, the other 10% chose Code-switching and/or Code-mixing to serve in that capacity. In fact, no educationist respondent chose Non-standard forms of English to serve as media of instruction in the Department. Again, no educationist respondent chose any other language, which was not one of the options supplied in the questionnaire, to serve as the language of instruction in the Department of Communication Skills.

20% of the educationist respondents from the Department of Communication Skills of the Midlands State University, who delivered lectures in Standard English but who chose indigenous languages and Code-switching and/or Code-mixing to be the media of instruction for the Department of Communication Skills were suffering the imposition of the hegemony of English by coercion. What that means is that those respondents in question, delivered lectures in Standard against their will and choice. They only delivered the lectures in Standard English to suffice the demands of the departmental language policy. The reasons why they had to brave the imposition of the hegemony of English by coercion are spelt out in Table 5.20 and are discussed in Chapter 6 of this study.

The 80% educationist respondents from the Department of Communication Skills, who chose Standard English to be the medium of instruction for their department, suffered the imposition of the hegemony of English by consent. They delivered academic instructions in English and they preferred English to the other language options supplied in the questionnaire to serve as the medium of instruction in the Department of Communication Skills. As what will be discussed in Chapter 6 of this study and as what was discussed in Chapter 3 of this study, coercion and

consent cannot be separated in hegemonic politics. Therefore whilst they seemed to be consenting to the use of English as the medium of instruction in the Department of Communication Skills, they automatically were coerced by departmental and university policies to consent to it. Generally speaking, it seems the hegemony of English was a real force to reckon with in the Department of Communication Skills since no educationist delivered lectures in any other language save in Standard English.

Data in Table 5.8 indicates that 100% of the educationist respondents from the Department of African Languages and Literature (AFLL) of the Great Zimbabwe University (GZU) delivered academic instructions in indigenous Zimbabwean languages. Again data in Table 5.14 indicates that 100% educationist respondents from the same Department chose indigenous Zimbabwean languages to serve as the media of instruction in that Department. What that means is, there was general consensus among educationist and student respondents from the Department in question that indigenous languages are and should remain the media of instruction for the Department. Their reasons for preferring indigenous languages to English and the other options suggested in the questionnaire are spelt out in Table 5.19 and are discussed in Chapter 6 of this study. However, what is clear is that, the Department in question is struggling against the hegemony of English using an essentialist approach. The effectiveness of the approach as a means of challenging the hegemony of English in university education and in the teaching and writing of African fiction is discussed in Chapter 6 of this study.

In Table 5.8, 70% of the educationist respondents from the Department of English and Performing Arts (ENGPA) of the Great Zimbabwe University (GZU) indicated that, they delivered academic instructions in Standard English whilst 30% of them indicated that they delivered academic instructions in Code-switching and/or Code-mixing. No educationist respondent indicated that he/she delivered the instructions in Non-standard forms of English, in indigenous languages and in any other language which was not given as an option in the questionnaire. What that means is, since the bulk, (80%) of the educationist respondents from that Department indicated that they delivered lectures in Standard English, the hegemony of English was a real force to reckon with in that Department. However, the fact that 30% of the educationist respondents from the same Department delivered lectures in Code-switching and

Code-mixing indicates that the exclusive dominance of English as the official language of instruction in that Department is being challenged by Code-switching and Code-mixing as *de facto* media of instruction.

In Table 5.14, 60% of the educationist respondents from the Department of English and Performing Arts chose Standard English to serve as the medium of instruction in their Department whilst 40% of those respondents chose Code-switching and/or Code-mixing to serve in the same capacity. Comparison of data from Table 5.8 and Table 5.14 gives some interesting points on the nature of the hegemony of English in the ENGPA Department. Although it was 70% educationist respondents from the department of English and Performing Arts, who indicated in Table 5.8 that they delivered academic instructions in English, it was only 60%, that is 10% less, who chose English to serve as the medium of instruction in that Department. The 10% chose Code-switching and/or Code-mixing in Table 5.14 to be the language of instruction in the Department in question. What that means is, the 10% respondents suffered the imposition of the hegemony of English by coercion. Therefore, the 10% braved the imposition of the hegemony of English by coercion. They did not behave like the 30% respondents who indicated in Table 5.8 that they were already struggling against the imposition of the hegemony through diverging from delivering lectures in the *de jure* medium of instruction (Standard English) since they were delivering them in Code-switching and Code-mixing. As such, Code-switching and Code-mixing were already *de facto* media of instruction in the Department of English and Performing Arts.

The 60% of the 70% educationist respondents, who indicated that they delivered lectures in Standard English suffered the imposition of the hegemony of English by consent. That is because they delivered lectures in Standard English, and they went on to choose Standard English in Table 5.14 to be the language of instruction in the Department in question. The 30% of the educationist respondents, who indicated in Table 5.8 that they delivered lectures in Code-switching and Code-mixing chose Code-switching and Code-mixing in Table 5.14 to serve as the media of instruction for their Department. They were already challenging the hegemony of English in the Department using a plurilingualist approach.

In Table 5.8, 100% of the educationist respondents from the Department of Communication Skills Studies (CSS) of the Great Zimbabwe University (GZU) indicated that they delivered lectures not in any other language but in Standard English. Therefore Standard English is predominating in that Department as the medium of instruction. It is facing no challenge from indigenous languages, from Non-standard forms of English and from Code-switching and Code-mixing. Be that as it may, data in Table 5.14 indicates that 80% of those respondents chose Standard English to be the medium of instruction for that Department whilst 20% of them chose Code-switching and Code-mixing. What that means is, the 20%, who chose Code-switching and Code-mixing to serve as the language of instruction in that Department, were suffering the imposition of the hegemony of English by coercion in the Department in question. They delivered academic instructions in Standard English against their will and against their choice of a medium of instruction. Given the option, they would deliver them in Code-switching and Code-mixing. The 80%, who chose Standard English to serve in the capacity of the medium of instruction in the Department suffered the imposition of the hegemony of English by consent.

In Table 5.8 63,3% of total educationist respondents indicated that they delivered lectures in Standard English and in Table 5.14 56,7% of the total educationist respondents chose English to serve as the medium of instruction in their respective departments. What that means is, the hegemony of English was a real force to reckon with in university education in Zimbabwe. It also means that the use and/or the wish to use Standard English as the medium of instruction was one major way by which the hegemony in question was being promoted and perpetuated in university education at the time of the study. However, the fact that some 36,7% educationist respondents indicated in Table 5.8 that they delivered lectures in other languages that are not Standard English indicates that the predominance of English as the medium of instruction was already facing challenges in Zimbabwe's university education. Be that as it may, the fact that in Table 5.14, 43,6% respondents chose other languages which are not Standard English to serve as media of instruction in their respective departments shows that the desire to challenge the hegemony in question was higher than the real act of challenging it. Of the 43.6% respondents 36, 7% of them were already challenging the hegemony of English through using other languages and not Standard English when they delivered academic instructions whilst 6, 9% of them were not yet challenging the hegemony in question but were eager to challenge it since they

chose other languages and not English to serve as the media of instruction in their respective departments.

Table 5.15: Distribution of both categories of respondents by their choice of the medium of instruction for their respective departments

Dept	Total	Ind Langs	Std Eng	Non-Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non-Std Eng	% Code M/S	% Other
AFLC	35	16	13	0	6	0	45,7	37,2	0	17,1	0
ENGC	35	6	20	0	8	1	17,2	57,2	0	22,9	2,9
CSC	10	1	8	0	1	0	10	80	0	10	0
AFLI	35	35	0	0	0	0	100	0	0	0	0
ENGPA	35	0	27	0	8	0	0	65,7	0	34,3	0
CSS	10	0	8	0	2	0	0	80	0	30	0
Grand Totals	160	58	76	0	25	1	36,3	47,5	0	15,6	0,6

Under the column of **Other Languages** an educationist from the Department of English and Communication of the MSU suggested Zimbabwean English as suitable for the position of medium of instruction for his Department.

If the languages in Table 5.15 are rated according to the percentages of their choice to be media of instruction in university education,, they will appear in this order,

- 1) Standard English
- 2) Indigenous languages
- 3) Code-switching and code mixing
- 4) Zimbabwean English
- 5) Other
- 6) Non-Standard English

The order indicates that it is Standard English which was chosen by the highest percentage of the total respondents to the two questionnaires. That is a sign of the prevalence of the hegemony of English in university education in Zimbabwe.

Data in Table 5.15 indicates that, the hegemony of English is now considered to be norm in university education. This is because 47,5%) of the total respondents approved of Standard English as the language of instruction for their respective departments. That means, those respondents condoned the hegemony in question. Probably this is why (McLellan 2003: 187) holds that, hegemony “is so thoroughly diffused by its intellectuals as to become the ‘common sense’ of the whole of the society”.

The fact that 47,5% of the total respondents chose English to be the medium of instruction for their respective departments is also indicative of two things: in the first place, it indicates that the hegemony of English is a force to reckon with in university education. In the second place it indicates that the need and desire to challenge it is also a force to reckon with in that sector of Zimbabwean education. This is because (52,5%) of both student and educationist respondents preferred other languages such as indigenous Zimbabwean languages, code-switching and code mixing and some form of a New Zimbabwean English to Standard English as languages of instruction for their respective departments.

The realization that institutions of learning such as universities and structures such as departments of universities, act as both structures of legitimation and of repression in the promotion and perpetuation of the hegemony of English, pushes one to agree with Althusser (2001: 1490) when he says of ideological state apparatus, “All state apparatuses function both by repression and consent, [to exert hegemony]”. In that sense, universities and university departments as ideological state apparatuses employ both coercion and consent to perpetuate the hegemony of English in university education.

Question 6: Also given a chance to choose the medium of academic essay writing for your department, which language would you choose and why? – For both STUDENTS and EDUCATIONISTS

Table 5.16: Distribution of student respondents by their choice of the language of academic essay writing for their respective departments

Dept	Total	Indi Lang	Std Eng	Non-Std Eng	Code M/S	Other	%Ind Langs	%Std Eng	%Non-Std Eng	%Code M/S	%Other
AFLC	25	8	14	0	3	0	32	56	0	12	0
ENGC	25	2	21	2	0	0	8	84	8	0	0
AFLI	25	13	12	0	0	0	52	48	0	0	0
ENGLA	25	0	25	0	0	0	100	0	0	0	0
Grand Total	100	23	72	2	3	0	23	72	2	3	0

It is vital to make comparison of data in Tables 5.10 and 5.18 in order to establish how much the choice of the language of essay writing contributes to the promotion, perpetuation and to the struggle against the hegemony of English in university education.

In table 5.10, no (student respondent from the Department of African languages and Culture (AFLC) of the Midlands State University (MSU) indicated that he/she wrote academic essays in indigenous languages. However, in Table 5.16, 32% of those respondents chose indigenous languages to serve as the languages of academic essay writing. In Table 5.10 a total of 80% student respondents from the AFLC Department indicated that they wrote academic essays in Standard English whilst in Table 5.16 only 56% of those respondents chose Standard English to serve as the language of academic essay writing in the Department in question. 20% of the student respondents from the Department of African Languages and Culture indicated in Table 5.10 that they wrote academic essays in Code-switching and/or Code-mixing whilst in Table 5.16, 30% student respondents from the same Department chose Code-switching and/or Code-mixing to serve as the medium of instruction in the AFLC Department. No student respondent from that Department indicated in Table 5.10 that he/she wrote academic essays in Non-standard forms of English and in Table 5.16 no student from the same Department chose Non-standard English to serve as the language of academic essay writing in that university department. Again no student respondent from that Department indicated in Table 5.10 that he wrote academic

essays in any other language that was not given as an option in the questionnaire. Furthermore, in Table 5.16, no student from that Department chose any other language that was not given as an option in the questionnaire to serve as the language of academic essay writing in that Department.

What the above information indicates is that, the Department of African Languages and Culture was imposing English on both some willing and some unwilling students as the language of academic essay writing. 80% of those students indicated that they wrote academic essays in Standard English and yet in Table 5.16 only 56% of them chose Standard English to serve as the medium of academic essay writing. What that means is 24% of those students wrote academic essays in Standard English against their will. Therefore, they were suffering the imposition of the hegemony of English by coercion. The 24% seemed to have the wish to write academic essays in Indigenous Zimbabwean languages. That is because, in Table 5.10 no student respondent from the AFLC Department indicated that he/she wrote academic essays in indigenous languages and yet in Table 5.16, 32% of those respondents chose indigenous languages to serve as the languages of academic essay writing in that Department. 24% out of the 32% were those students who wrote academic essays in Standard English against their will. 8% out of the 32% of the students from that Department, who chose indigenous languages to serve as languages of academic essay writing in Table 5.16, switched from English to indigenous languages and vice versa when they wrote academic essays. That seems to be the case because, in Table 5.10, 20% student respondents from the AFLC Department indicated that they wrote academic essays in Code-switching and/or Code-mixing and yet in Table 5.16, only 12% out of the 20% chose Code-switching and Code-mixing to serve as media of academic essay writing in the Department in question. What that means is 8% out of the 20% respondents, who indicated in Table 5.10 that they wrote academic essays in Code-switching, did write those essays in Code-switching and Code-mixing against their will. The 8% preferred indigenous languages to English and to Code-switching and/or Code-mixing to be the media of academic essay writing for their Department. The 8% combined with the 24% respondents, who suffered the imposition of the hegemony of English by coercion as the medium of academic essay writing, to make up the 32% student respondents who chose indigenous languages to serve as the media of academic essay writing in the Department of African Languages and Culture.

Therefore, universities and university departments qualify to be among Althusser's list of ideological state apparatus as they are discussed in Chapter 3 of this study. However, just like all ideological state apparatus they use not only consensual strategies to spread and exalt the ideology of the state for they also use repressive means to achieve the same goal. As ideological state and inter-state apparatuses university and university departments in Zimbabwe employ both consensual and coercive strategies to make sure students and educationists accept the hegemony of English as norm in university education.

Whilst 24% out of the 80% student respondents from the AFLC Department, who indicated that they wrote academic essays in Standard English, suffered the imposition of the hegemony of English by coercion, 56% out of the 80% suffered the imposition of the hegemony of English by consent. That is because, the 56% wrote academic essays in Standard English and they chose Standard English to serve as the language of academic essay writing in the Department in question. What that means is the Department had ways which it employed to make sure students accept English as the language of academic essay writing. Some of those ways are discussed in Chapter 6 of this study.

One interesting thing that emerges from the data in tables 5.10 and 5.16 is that, in Table 5.10, 20% of the student respondents from the Department of African Languages and Culture wrote academic essays in Code-switching and/or Code-mixing, however, only 12% of those respondents chose Code-switching and Code-mixing to serve in that capacity. 8% out of the 20% respondents who wrote academic essays in Code-switching and Code-mixing chose indigenous languages to serve as the media of academic essay writing in their Department. The question is, why were the 8% writing essays in Code-switching and Code-mixing against their will? Probably they felt they could not afford to express their views in English, which was the *de jure* language of instruction in the Department in question. That being the case, they might have been feeling that they could not totally run away from using English when they write academic essays through writing them in indigenous languages. Therefore Code-switching and Code-mixing appeared to be like highway languages between English (the *de jure* language of academic essay writing in their Department) and indigenous languages (The possible *de facto* languages of

instruction in their Department). The other reasons to why students resorted to the use of Code-mixing and Code-switching when they wrote academic essays are spelt out in Table 5.21 and are discussed in Chapter 6 of this study.

Although English was the *de jure* language of academic essay writing in the Department of African Languages and Culture, Code-switching and Code-mixing were *de facto* languages of academic essay writing in the same Department. That is because 20% of the respondents from that Department indicated that they wrote academic essays not in Standard English but in Code-switching and Code-mixing.

One other interesting thing to note about the nature of the hegemony of English in the Department of African Languages and Culture is that, more student respondents preferred Standard English as the medium of academic essay writing in the Department to Standard English as the medium of instruction. This is because, in Table 5.13 only 28% of the total respondents from that Department chose Standard English to serve as the medium of instruction in their Department and yet in Table 5.16, 56% of the total student respondents from that Department chose Standard English to be the medium of academic essay writing for the Department and in Table 5.10 80% of those respondents in question indicated that they wrote academic essays in English. What that means is the hegemony of English is promoted and perpetuated more in the Department in question through the use of Standard English as the medium of academic essay writing than through the use of Standard English as the medium of instruction.

In Table 5.10, 100% of the student respondents from the Department of English and Communication (ENGC) of the Midlands State University (MSU) indicated that they wrote academic essays in Standard English. That means none of them wrote academic essays in indigenous languages, in Non-standard forms of English, in Code-switching and Code Mixing and in any other language that was not given as an option in the questionnaire for students. Be that as it may, in Table 5.16, 8% of those respondents chose indigenous languages to serve as the media of academic essay writing in the ENGC Department, 84% of them chose Standard English to serve in that capacity and the other 8% chose Non-standard forms of English to serve

in that capacity. None of them chose Code-switching. Code-mixing or any other language besides the ones supplied as options in the questionnaire to serve as the medium of academic essay writing in that Department. Some interesting discoveries result from the presented data.

The 84% student respondents, who chose Standard English to serve as the medium of academic essay writing in their Department, were suffering the imposition of the hegemony of English by consent. They were among the 100%, who indicated in Table 5.10 that they wrote academic essays in Standard English and yet they went all the way to choose Standard English in Table 5.16 to continue serving as the *de jure* medium of academic essay writing in that Department. That means they willingly wrote academic essays in Standard English. The departmental and university language policies, the nature of the programmes that were offered by the Department in question and the modules which it offered were among some of the points which students and educationists raised in Table 5.20 to have been pushing them to resort to the use of English as both the medium of instruction during lectures and the medium of academic essay writing. These and the other reasons which pushed the respondents to choose English to serve as the medium of academic essay writing are discussed in Chapter 6 of this study.

8% of the student respondents, who chose indigenous languages to serve as the media of academic essay writing in the Department of English and Communication in Table 5.16 and the other 8%, who chose Non-standard forms of English to serve in that capacity suffered the imposition of the hegemony of English by coercion. This is because in Table 5.10, they were among the 100% respondents who indicated that they wrote academic essays in Standard English and yet in Table 5.16 they indicated that they were against the use of Standard English as the medium of academic essay writing. Therefore they were being coerced by the Department, by the Department's programmes and modules and by the Department's major thrust and mandate to produce essays in English. One thing to note is that Interviewee 11, who was the Chairperson of that Department at the time of the interview, mentioned that Standard English was the official medium of instruction and of academic essay writing in the Department of English and Communication. In a situation where the Department prescribes Standard English as the *de jure* medium of academic essay writing, those students who will be unwilling to write academic

essays in Standard English find themselves in a situation where they are forced against their will to write academic essays in Standard English and not in any other language.

In Table 5.7 only 60% of the student respondents from the Department of English and Communication chose Standard English to serve as the medium of instruction in that Department whilst, in Table 5.16, some 84% of them chose Standard English to serve as the medium of academic essay writing in that same Department. What that means is the percentage (84%) of student respondents, who preferred English as the medium of academic essay writing is greater than the percentage (60%) of students who preferred English as the language of instruction. What that means is, the hegemony of English was more welcome in that Department when English served as the medium of academic essay writing than when it served as the medium of instruction. Interviewee 1 indicated that the reason why some students and educationists would like to produce their academic work in English and not in indigenous languages is that they feel if an academic piece of work is in English, it sounds more erudite than when it is written in indigenous languages. Probably student respondents preferred English as the medium of instruction in their departments to English as the medium of academic essay writing on the understanding that when their academic work is in English and not in indigenous languages, it sounds more erudite.

In Table 5.10 100% student respondents from the Department of African Languages and Literature AFLL of the Great Zimbabwe University (GZU) indicated that they produced academic essays in indigenous Zimbabwean languages. In that way they confirmed the use of an essentialist approach to the struggle against the hegemony of English in that Department. Be that as it may, in Table 5.16 not all of them chose indigenous languages to serve as the media of academic essay writing in that Department. In Table 5.16, 52% of those respondents chose indigenous languages to be the media of academic essay writing in the Department of African Languages and Literature whilst 48% of them chose Standard English. On one hand, what that means is, the 52%, who consented to the use of indigenous languages as media of academic essay writing in the AFLL Department, approved of the essentialist approach to the struggle against the hegemony of English in University education. On the other hand, what that means is the 48%, who did not consent to the use of indigenous languages as media of instruction,

disapproved of the essentialist approach to the struggle against the hegemony of English in university education. What that also means is that, indigenous languages were being imposed on some unwilling students in the Department of African Languages and Literature as media of academic essay writing.

Mazrui and Mazrui (1998) have at one time categorized languages in a single state into three groups namely hegemonic, preponderant and ecumenical. Probably some indigenous languages such as Shona have become hegemonic in the sense the Mazruis' understanding of the term. As such, they are imposed either by consent or by coercion on some unwilling students as media of academic essay writing. The Mazruis' three language categories are discussed in Chapter 6 of this study. They are discussed with the view of establishing how they help to elaborate the concept of hegemony in university education and in the writing of literature and how it can be successfully challenged. Interviewee 13 said that the true hegemonic languages in Zimbabwean education are the two Zimbabwean national languages, that is Shona and Ndebele. He might have been correct to some extent given that 48% of the students' respondents from the Department of African languages and Literature of the Great Zimbabwe University suffered the imposition of the hegemony of Shona as the language of academic essay writing.

One other aspect, which pertains to the attitude of students in the Department of African Languages and Literature towards the hegemony of English is that, in Table 5.13, all of them chose indigenous languages to serve as the media of instruction in their Department whilst in Table 5.16 only 52% of them chose indigenous languages to serve as the media of academic essay writing in that Department. What that means is, the 48% respondents approved just as others the use of indigenous languages as media of instruction in that Department but went on to disapprove their use as media of academic essay writing in the same Department. Therefore, the 48% approved of the hegemony of English in so far as English functioned as the medium of academic essay writing and disapproved of the hegemony in so far as English functioned as the medium of instruction in that Department. Probably that was the case since those students, as what was indicated by Interviewee 10, had to do a lot of translation when they write essays in indigenous languages. That was the case because the literature which was there for them to carry out research was mostly in English. Therefore, they gathered data in English and then translate it

from English to an indigenous language when they wrote academic essays. Possibly in their desire to avoid too much translation work during academic essay writing, they opted for Standard English to serve as the medium of academic essay writing in their Department and for indigenous languages to serve simply as the media of instruction in the same Department.

What that means is 48% of the student respondents from the Department of African Languages and Literature were lobbying for the moving away from the essentialist approach to the struggle against the hegemony of English, which the Department of African Languages and Literature was lobbying for opting rather for a multilingual approach. The approach would allow indigenous languages and English to serve side by side and performing different functions in university education. That is the approach which Roy-Cambel (2001), Magwa (2008) and Interviewee 4 lobbied for.

In Table 5.10, all the student respondents from the Department of English and Performing Arts (ENGPA) of the Great Zimbabwe University (GZU) indicated that they wrote academic essays in Standard English and not in any other language that is either given or not given as an option in the questionnaire. Again in Table 5.18 all of them chose Standard English to serve as the medium of academic essay writing in the Department. In doing so the respondents approved of the hegemony of English in university education. That approval is held in this study to be an approach to the struggle against the hegemony of English in university education. The approach is what this study has termed an assimilationist approach in its 6th chapter. The assimilationist approach to the struggle against the hegemony of English advocates the promotion of Standard English to the language of education and disapproves the promotion of indigenous languages or any other language to serve in that capacity. The people, who uphold the assimilationist approach to the struggle against the hegemony of English, are mostly those people who suffer the imposition of the hegemony of English through negotiated and collaborative methods. What happens is that, the hegemony will be imposed on them by apparatuses which contain it after which they willingly accept it.

That being the case, 100% of the student respondents from the Department of English and Performing Arts suffered the imposition of the hegemony of English by consent. According to

Interviewee 12 English was the de jure medium of academic essay writing in the Department in question: therefore, by choosing English to serve as the medium of academic essay writing in the Department, the student respondents consented to the imposition of a foreign language as the medium of academic essay writing. Be that as it may, in Table 5.13, not all of those students from that Department chose Standard English to serve as the medium of instruction in that Department. It was only 80% of them who chose Standard English to serve in that capacity in the Department of English and Performing Arts. The other 20% chose Code-switching and Code-mixing to serve as the media of instruction in the Department in question. What that means is, the 20%, just like the 80% approved of Standard English as the medium of academic essay writing in the ENGPA Department but unlike the 80%, they disapproved of the use of English as the medium of instruction in that Department. Therefore, the pattern recurs in almost all the departments under study that a great number of student respondents preferred English as the language of academic essay writing to preferring it as the medium of instruction. That may be interpreted to mean, the hegemony of English is promoted and perpetuated more in university education by English as the medium of academic essay writing than by English as the medium of instruction.

Table 5.17: Distribution of educationist respondents by their choice of the language of academic essay writing for their respective departments

Dept	Total	Ind Langs	Std Eng	Non- Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non- Std Eng	% Code M/S	% Other
AFLC	10	3	7	0	0	0	30	70	0	0	0
ENGC	10	2	7	0	0	1	20	70	0	0	10
CSC	10	2	8	0	0	0	20	80	0	0	0
AFLI	10	10	0	0	0	0	100	0	0	0	0
ENGPA	10	0	10	0	0	0	0	100	0	0	0
CSS	10	1	9	0	0	0	10	90	0	0	0
Grand	60	18	41	0	0	1	30	68,3	0	0	1,7

Totals											
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The rating of the languages in accordance with the statistics in Table 5.17 will appear like this,

- 1) Standard English
- 2) Indigenous languages
- 3) Other
- 4) Non-Standard English
- 5) Code Mixing/Switching

The fact that Standard English is coming first in the rating marks that the hegemony of English is a real force to reckon with in university education in Zimbabwe.

In Table 5.11, 83,3% of the total educationist respondents indicated that they expected their students to do those academic assignments which they gave them in Standard English. The 83,4% respondents were made up of educationist respondents from all the six departments under study save the Department of African Languages and Literature of the Great Zimbabwe University. The 16,7% educationist respondents, who were from the Department of African languages and Literature indicated that they expected students to do those academic assignments they gave them in indigenous languages. The fact is, English was the *de jure* medium of instruction in the five departments under study. The departments include AFLC, ENGC, CSC, ENGPA and CSS. Although Standard English was the *de jure* medium of academic essay writing in those five departments it was not the *de jure* medium of academic essay writing in the Department of African Languages and Literature of the Great Zimbabwe University. Indigenous Zimbabwean languages namely Shona, Ndebele, Venda and Shangani were the *de jure* media of academic essay writing in that Department. What that means is, the language policies of the Departments under study conditioned educationists' attitudes towards the choice of the language which they expected students to do those assignments which they gave them.

Although 83,3% of the educationist respondents indicated that they expected students to use English when they do those academic assignments which they gave them, not all of them chose in Table 5.17 Standard English to serve as the medium of academic essay writing in university education. It was only 68,4% of them who chose Standard English to serve as the medium of

academic essay writing in university education. 11,7% of those respondents were from the AFLC Department, 11,7% were from the ENGC Department, 13,3% were from the CSC Department, 16,7% of them were from ENCPA Department and 15% were from the CSS Department.

The presented data indicates that, 68, 4% out of the 83, 3% educationist respondents, who expected students to do, those academic assignments which they would have given them in Standard English, went all the way to choose Standard English to serve as the medium of academic essay writing in their respective departments. The behaviour of the 68, 4% respondents can be viewed in different ways. In the first place those respondents approved of an assimilationist approach to the struggle against the hegemony of English in university education. In the second place they displayed that they suffered the imposition of the hegemony of English by consent for they expected students to do assignments in English and they approved of the position of English as the *de jure* medium of academic essay writing in university education.

Whilst the 68, 4% out of the 83, 4% who chose Standard English to serve as the medium of academic essay writing in university education, 15% out of the 83, 4% educationist respondents, who expected students to do those assignments which they gave them in Standard English, did not choose Standard English to serve as the *de jure* medium of academic essay writing in their respective departments. 13,3% of the 15% chose indigenous languages to serve as the media of academic essay writing in their respective departments. It was only 1,7% of the 15% respondents, who chose Zimbabwean English to serve as the medium of academic essay writing in their respective departments. Of the 13,3% respondents, who chose indigenous languages to serve in the capacity in question, 5% of them were from the AFLC Department, 3,3% of them were from the ENGC Department, another 3,3% of them were from the CSC Department and 1,7% of them were from the CSS Department. Respondents who made up the 1, 7% were from the ENGC Department. What that means is, 15% educationist respondents suffered the imposition of the hegemony of English by coercion. On one hand, they expected students to use Standard English whenever they would be doing academic assignments they would have given them. On the other hand, they did not approve of Standard English as the *de jure* medium of academic essay writing in their respective departments.

It is noteworthy that the 13, 3% respondents, who chose indigenous languages to serve as media of academic essay writing in their respective departments, approved of the essentialist approach to the struggle against the hegemony of English in university education, whilst the 1,7% respondents, who chose Zimbabwean English lobbied for what this study has called a syncretist approach to the struggle against that particular hegemony. The syncretist approach lobbies for the ‘indigenization’ of English for use in Zimbabwean and African university education and literature. The two approaches are discussed in Chapter 6 of this study.

The 16,7% of the total educationist respondents were made up of the total number of educationist respondents from the Department of African Languages and Literature who participated in completing the questionnaires. Those respondents expected their students to do those assignments which they gave them in indigenous languages. They also went all the way to choose indigenous languages to serve as the media of academic essay writing in that Department. That means they approved of an essentialist approach to the struggle against the hegemony of English in university education.

One interesting thing is that, 16,7% out of the 83,3% educationist respondents, who indicated that they expected students to do those assignment which they gave them in Standard English, was made up of the total educationist respondents from the Department of English and Performing Arts, who filled in the questionnaires. Those respondents in question expected students to use Standard English when they write academic essays and they chose Standard English to serve in that capacity. What that means is, they approved of an assimilationist approach to the struggle against the hegemony of English.

Table 5.18: Distribution of both categories of respondents by their choice of the language of academic essay writing for their respective departments

Dept	Total	Ind Langs	Std Eng	Non- Std Eng	Code M/S	Other	% Ind Langs	% Std Eng	% Non- Std Eng	% Code M/S	% Other

AFLC	35	11	21	0	3	0	31,4	60	0	8,6	0
ENGC	35	4	28	2	0	1	11,4	80	5,7	0	2,9
CSC	10	2	8	0	0	0	20	80	0	0	0
AFLI	35	23	12	0	0	0	65,7	34,3	0	0	0
ENGLA	35	0	35	0	0	0	0	100	0	0	0
CSS	10	1	9	0	0	0	10	90	0	0	0
Grand Totals	160	41	113	2	3	1	25,6	70,6	1,3	1,9	0,6

Data presented in Tables 5.18 indicates that the hegemony of English is mostly considered to be norm in university education. This is because 70,6% of the total respondents, (student and educationist), chose Standard English to serve as the language of academic essay writing in their respective departments. It is only 29,4% of the total respondents that chose other languages, which are separate and apart from Standard English, to serve as the medium of essay writing in their respective departments. Because of such scenarios, one will be forced to agree with Gramsci when he asserts that, "the institutions of civil society...familiarize the citizens with the rules of behavior...so that even injustice involved... would carry the impression of justice" (Cited in Gauba 2003: 256). Universities and university departments as ideological state apparatuses come up with means and ways of justifying the imposition of English as the medium of academic essay writing on students and educationists. In that way, the hegemony of English will continue to be a real force to reckon with in university education since the bulk of educationists and of students will always feel it is English that should be the medium of academic essay writing in university education.

One interesting thing is that, data in Table 5.15 indicates that 47, 5% of the total respondents chose English to be the medium of instruction in their respective departments when data in Table 5.18 indicates that a 70, 6% of the total respondents chose English to be the medium of academic essay writing in those departments. What that may mean is that, the number of respondents who preferred English as the medium of essay writing is greater than the number of respondents who

preferred English as the medium of instruction in lectures. As a matter of fact, that means English as the medium of academic essay writing perpetuates the hegemony of English in university education more than English as the medium of instruction in lecture rooms.

What is also clear from the presented data pertaining to the choice of the medium of essay writing in university education is that, the bulky of the respondents (70, 6%) approved of the use of Standard English as the medium of essay writing in university education. It was only 29, 4% who did not approve of the use of Standard English as the medium of essay writing in university education. The 29, 4% respondents opted for the other languages such as indigenous Zimbabwean, Zimbabwean English and code-switching and code-mixing to serve in that capacity in university education. What is interesting to note is that, although universities and university departments contained and spread the hegemony of English, there were dissent views against the hegemony which were expressed in Zimbabwean state universities. At the end of it all, one will recall Scot's and Certeau's views in Bleiker (2000), The two scholars assert that the people who suffer hegemonic tendencies are not passive and inactive recipients of the hegemony for in their private and/or hidden transcripts they will be expressing dissent views against the perpetuation of hegemony.

However, what is clear from the presented data is that, the hegemony of English is rampant in university education. Because of the rampant nature of the hegemony of English in university education, if the languages in Table 5.18 are weighted according to choices of the media of academic essay writing made by the total respondents they will appear in this order:

- 1) Standard English
- 2) Indigenous languages
- 3) Code-switching and code mixing
- 4) Non-Standard English
- 5) Zimbabwean English

If university departments are rated according to how much they promoted the hegemony of English through the choice of English as the medium of academic essay writing they will appear in this order,

- 1) ENGPA
- 2) CSS

- 3) CSC AND ENGC
- 4) AFLC
- 5) AFLL

100% of respondents from the ENCPA Department chose Standard English to serve as the medium of academic essay writing in that Department; 90% of respondents from the CSS Department chose Standard English to serve in that capacity, 80% of respondents from the CSC Department chose Standard English to serve as medium of academic essay writing in that Department; again 80% respondents from the ENGC Department chose Standard English to serve in that capacity; 60% of the respondents from the AFLC Department chose standard English to serve as the medium of academic essay writing in university education and 34,3% of the total respondents from the AFLL Department chose English to serve in that capacity. These percentages enabled the researcher to order those departments according to the rate at which they promoted or simply sought to promote the hegemony of English in university education.

It is worthy to remember that, questions 5 and 6 asked respondents (students and educationists) to choose languages of instruction and languages of academic essay writing for their departments respectively. The same questions asked the respondents to give reasons for their choices. The reasons which both educationists and students gave in their responses to those two questions are presented in Tables 5.19 5.20, 5.21 and 5.22 and are then discussed in the 6th chapter of this study.

Table 5.19: Reasons for choosing indigenous Zimbabwean languages to serve as both media of instruction and of academic essay writing in university education

Broad view	Actual responses
1. Indigenous languages and not foreign languages carry indigenous cultures , therefore they should be used in education and in the writing and teaching of fiction	-languages carry culture and hence indigenous languages ought to be used as media of instruction in university education for the purpose of building a national culture -I will choose my mother tongue (Shona) since every language carries its native speakers' history and culture
2. Use of indigenous languages in education and in the writing and teaching of fiction is a means of decolonizing the African people's	-use of Shona as a medium of instruction in my Department becomes a means of decolonizing the students' minds since the students will end

<p>minds,</p>	<p>up appreciating their own and not other people's languages,</p> <p>-English is a colonial language, and its continued use in lecture rooms serves to mark that we are still under colonial rule,</p> <p>-using foreign languages only works to subjugate the local people's dignity</p> <p>-use of English simply serves to perpetuate Westernization and Americanization of the world economies</p>
<p>3. The use of indigenous languages mark an indigenous national identity</p>	<p>-use of indigenous languages in the lecture room safeguards indigenous local identity,</p> <p>-every language is connected to a particular race, therefore it is essential that people use their own languages in university education in order to try and foster national unity, integrity and sovereignty,</p>
<p>4. Indigenous languages give their users a sense of national pride</p>	<p>-use of indigenous languages in essay writing gives a sense of pride to the native speakers of the languages,</p>
<p>5. One thinks in his/her tongue, as such, indigenous languages should be preferred to the foreign ones in the teaching and writing of literature and in Zimbabwe's education</p>	<p>-we think in Shona, therefore we should learn and write fiction and write academic essays in Shona</p>
<p>6. Content is easy to grasp when it is delivered in one's mother tongue</p>	<p>-Shona being our mother tongue, I will choose it for use in lectures for it will become easy for students to grasp concepts,</p> <p>-there are issues and views which can best be conveyed in local languages,</p> <p>-indigenous languages unlike English, help to express ideas clearly and vividly,</p> <p>-I will choose Shona because I understand it better than any other language since it is my mother tongue how will it sound like for England to use Shona in its university education?</p> <p>-indigenous languages enhance better comprehension of the taught content.</p>

	<p>Therefore, writing essays in them is an advantage as compared to writing them in a foreign language,</p> <p>-it will be easy to understand what the student says in his/her essays without consulting a dictionary that is if he/she uses an indigenous language to write an academic essay,</p>
<p>7. It is easy to express views and facts in an indigenous language when delivering lectures and when writing academic essays</p>	<p>-I will recommend the use of Shona as the medium of instruction for my Department since it is my mother tongue as such it is not complicated for me when I seek to deliver lectures,</p> <p>-it is through the use of Shona (my mother tongue) that I can easily and clearly express ideas,</p> <p>-use of indigenous languages in the writing of essays helps one to commit very few grammatical mistakes,</p> <p>-use of indigenous languages increases speed in the writing of essays,</p> <p>-students are able to express themselves better in their native languages,</p> <p>-I choose to use an indigenous language (Shona) for I am able to write good essays in it,</p>
<p>8. Shona can do what the English language can do in Zimbabwean education and in the teaching and writing of Zimbabwean literature, and can even do it better than English.</p>	<p>-I will prefer Shona to English as the medium of instruction for my Department since Shona can do what English can. In some cases Shona, does better than English because educationists normally revert to it to explain very difficult concepts during lectures – so why not simply use Shona as the medium of instruction since it is more effective than English in delivering academic content,</p> <p>-I will prefer indigenous languages to English as media of essay writing since indigenous languages are becoming popular as the means through which our students express themselves,</p>

	<p>-the media in which students learn which in this case are African languages should be the media of academic essay writing,</p> <p>-if students write essays in indigenous languages at “O” and “A” levels of education, why don’t they write academic essays in those languages at university level?</p> <p>-I will choose Shona since the students are already writing academic essays in Shona and they are doing it well,</p>
<p>9. Shona is my mother tongue, therefore it has to be the medium of instruction and of academic essay writing in the Department</p>	<p>-Shona being my mother tongue I will choose it for use in lectures for it will become easy for students, who are also mother tongue speakers to grasp content,</p> <p>-Since Shona is my mother tongue, I am proud of being taught in Shona,</p> <p>-Shona is our mother tongue, as such it must be promoted through constant use,</p> <p>-it is in Shona (my mother tongue) that I can easily and clearly express my ideas,</p> <p>-Shona was my primary mode of expression from birth, therefore I prefer to write academic essays in Shona and not in English,</p> <p>-I will choose indigenous languages to be the media of instruction and of essay writing since I would like to be both developed and empowered in my mother tongue,</p>
<p>10. Shona is the language of the majority of Zimbabweans, therefore it should serve as the medium of instruction and of academic essay writing in Zimbabwe’s university education</p>	<p>-the university (MSU) is located in the Midlands Province where the majority of the people speak Shona so why should we use English in the lecture rooms?</p>
<p>11. Indigenous languages, unlike foreign languages enforce a country’s development and general success</p>	<p>-use of indigenous languages in university education enforces economic and political success of a country,</p>
<p>12. The use of indigenous Zimbabwean languages in Zimbabwean university education and in the teaching and writing of Zimbabwean literature will help those languages to develop</p>	<p>-I will choose Shona in order to promote it through use in the lecture room,</p> <p>-use of Shona in the lecture room creates a play ground for it to compete with other languages</p>

	<p>as a means of production</p> <p>-the use of indigenous languages in education empowers the languages since their use in the lecture room helps them to go through all the stages of standardization,</p> <p>-I will choose Shona to be the medium of essay writing since it should not be seen to be lagging behind of other languages such as Kiswahili and some Nigerian languages,</p>
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Table 5.20: Reasons for choosing Standard forms of English to serve as both the medium of instruction and of essay writing in university education

Broad View	Actual responses
1. English is the global language	<p>-I choose English because it is used globally and if I happen to go out of the country, I will use English,</p> <p>-I will choose English since English is an internationally recognized language,</p> <p>-I will chose English to serve as both the medium of instruction and of academic essay writing for my Department because English is the global language and as such, it is used every where in the world</p> <p>-English because it is an international language which serves to produce a student who is internationally recognized in this era of globalization,</p> <p>-using English in university education is an added advantage whenever I visit other countries where the people there do not speak indigenous Zimbabwean languages,</p> <p>-English has become the dominant language in the Zimbabwean educational sector so it will be easy for external examiners to assess my examination proceedings,</p>

	<p>-I will choose English since it is an international language,</p> <p>-I will prefer English to indigenous languages for use in Zimbabwe's university education since it is the yardstick of measuring performance every where in the world,</p> <p>-use of English in education helps students to be able to prepare and participate at international conferences,</p> <p>-English is an international language which will aid our students to become internationally recognized in this globalizing world,</p> <p>-I will choose Standard English since I communicate better in it and if my write ups are to have a continental and international appeals I need to write in a language that historically appeals to many people in Africa and the world over,</p> <p>-I will choose English since English is the language of global communication network. Therefore for me to be good in English, I should write academic essays n English,</p> <p>-I will choose English to be the medium of essay writing for my department since it is the world's most widely used and the only accepted language world wide,</p>
<p>2. English unlike indigenous languages is a neutral language in former British colonies of Africa</p>	<p>-English has to be the language of instruction in lectures since the university (MSU) is composed of people who speak different mother languages,</p> <p>-it is easy to teach in English since it is a language of instruction that is understood by all the students considering that the institution (MSU) accommodates students from various countries who speak different languages. In such a situation, English becomes the only potential neutral medium of instruction,</p> <p>-use of English during lectures accommodates</p>

	<p>every body since students and lecturers come from different linguistic backgrounds,</p> <p>-Midlands State University houses students and educationists, who come from different ethnic backgrounds, therefore, I will choose English to be the language of essay writing for my Department English will cut across lingo-ethnic boundaries,</p> <p>-as a medium of essay writing, English has the potential to transcend over several communication barriers and meaning is nearly harmonized,</p> <p>-I am a Ndebele native speaker, the students that I teach combine both Ndebele and Shona native speakers, so it is English which has the potential to ease communication during academic discourses,</p> <p>-I will choose English since it cuts across Zimbabwean linguistic boundaries,</p> <p>-I would like my peers who do not understand my mother tongue (Shona) to be able to benefit from my essays, therefore, I have to produce them in English,</p> <p>-There are modules taught to both speakers of Shona and Ndebele while both groups comprehend English, not all the members from the two groups comprehend both Shona and Ndebele, hence the need for English,</p>
<p>3. English is the official medium of instruction of my Department</p>	<p>-I will choose English to be the medium of essay writing for my department since it is English which is the department's official language of instruction although in my case I do code switch in some instances,</p> <p>-I will choose English to be the medium of essay writing for my Department since it is easy to answer in English a question which is asked in English and not in an indigenous language. The policy of my Department is that all academic questions are asked in English,</p>

<p>4. English is the department's area of specialization and it is its major thrust</p>	<p>-I will choose English to be the medium of instruction in lectures for my department since it is ;the Department of English and Communication,</p> <p>-the choice of English as medium of instruction during lectures is of paramount importance since English prepares students for the programme English and Communication,</p> <p>-I will choose English to be the medium of instruction for my Department since the mandate of the Department of Communication Skills is to sharpen students' proficiency in English,</p> <p>-I am studying English and Communication , as such, it is a must that I write academic essays in English and not in indigenous Zimbabwean languages,</p>
<p>5. Imparting know-how in the English language to the students' body is the thrust of the modules which the Department offers</p>	<p>-the thrust of the module Basics in Communication Skills Studies is to impart scholarly skills in English communication across all the faculties at Midlands State University – thus it is only English which can serve in that capacity</p>
<p>6. English is the language of my academic career</p>	<p>-English is the language of my education and the language of my teaching career. Using Shona now or any other indigenous Zimbabwean language will strongly create problems similar to those experienced by a person who will be learning a second language. It is now a question of living with what I am used to up to the end,</p> <p>-I will choose English to be the language of instruction in lectures since English is the language that was introduced to me when I was first introduced to formal education,</p> <p>-I will choose English since I received instruction and training in English throughout my academic career,</p> <p>-I was educated in English, as such, there is no way I cannot choose English to be the medium of essay writing for my students,</p>

	<p>-I was exposed to English ever since I started attending formal education, therefore, I will resort to using English as the medium of essay writing,</p> <p>-I will choose English to be the medium of instruction for my Department since I received instruction and training in English so I am at love with it,</p>
7. English dominates the Zimbabwean education system	-I will choose English to be the language of essay writing for my Department since English has become the dominant language in the educational sector so it will be easy for external examiners to examine local students' examination progress,
8. English is the official language in Zimbabwe	-I will choose English to be the language of instruction for my Department since English is the official language in Zimbabwe's academic affairs
9. It is easy to express one's views in English	<p>-English overcomes several barriers to communication and it manages to clearly harness meaning during the teaching and learning exercise,</p> <p>-English is very easy to understand so it has to be the medium of instruction in lecture rooms,</p> <p>-using Shona and Ndebele and not English, one may fail to get to the bottom depth with certain other issues and this will create knowledge gaps in the minds of my students,</p> <p>-I will choose English because one can express his/her views clearer in English more than in indigenous Zimbabwean languages,</p> <p>-it is easier to write academic essays in English than in indigenous languages,</p> <p>-it is easy to answer in English a question which is asked in English and not in an indigenous language. The policy of my Department is that all essay questions are asked in English,</p>

	- I will choose English because using English is very easy when it comes to expressing during essay writing
10. It is easy to apply punctuation marks when one is writing an essay in English	-I will choose English since punctuations are easy to command when one is writing in English
11. English cuts across generations	-I will choose English because it will not only benefit me to write essays in English the essays will benefit generations to come,
12. English overcomes communication barriers and harmonizes meaning during lectures and during the academic essay writing exercise,	-As a medium of essay writing, English has the potential to transcend several communication barriers and meaning is nearly harmonized,
13. The English language does not have dialects as what is the case with indigenous Zimbabwean languages,	-English is preferable to indigenous Zimbabwean languages as the language of essay writing since English has not any dialects as what is the case with indigenous Zimbabwean languages,
14. English unlike indigenous Zimbabwean languages has a developed terminology and vocabulary	-I will choose English to be the medium of academic essay writing since my native language (Shona) has a weak vocabulary, -it will be difficult to write a good essay in Shona or Ndebele since these languages lack some terms that are critical to English and Communication Studies e.g., the word 'linguistics', -use of English as the medium of instruction during lectures does not really lead to the death of indigenous languages. Rather it leads to their under-development because the languages will still be used outside the class but they will lack certain terminologies that would make them successfully compete with other languages,
15. Literature which is mostly there in university libraries for use during the teaching and learning business is written in English	-I will choose English for use in university education since currently most of the resources which are available for use in Zimbabwean universities are written in English, -since most research material is written in English, using an indigenous language as the language of essay writing will demand a lot of translation which leads to time wasting during academic essay writing , therefore it is worthy writing those essays in English,

	<p>-I will choose English, since it has a wide range of literature needed for research than any of the indigenous Zimbabwean languages,</p> <p>-I will choose Standard English as the language of essay writing since most of the sources which are available for students to use to carry out research are in English and not in indigenous languages,</p>
16. English language enhances gainful employment	<p>-there is no choice at the moment except to use English. Where else can one get employed after learning in a language which is not English,</p> <p>-I will choose English to serve as the medium of instruction in university education since English is the language of the formal work place,</p>
17. Some English terms are not easily translatable from English to indigenous languages	-English has to be the medium of instruction and of academic essay writing since taboo and culturally sensitive words are easily said in English than in one's mother tongue,
18. Taboo and culturally sensitive words are easily said in English than in one's mother tongue,	-taboo and culturally sensitive words are better treated in the English language than in one's mother tongue,
19. The West interferes with African affairs to the extent that African countries cannot resist the use of the English language in education	<p>-in this so-called global village, which is dominated by former colonialist governments, our own government has no choice but to prescribe the use of English in University education,</p> <p>-Africa's dependence on the West makes it mandatory that we use English in university education,</p> <p>-We (Africans) get a lot of assistance from the West. For instance we get employed in the West therefore we cannot avoid the use of English in university education.</p>

Table 5.21 Reasons for choosing Code-switching and Code-mixing to be media of instruction and of academic essay writing in university education

Broad View	Actual Responses
1. Some words lack equivalents in the target	-some words are very difficult to translate from

<p>language (They are untranslatable), therefore the need of Code-switching and Code-mixing</p>	<p>Shona to English during lectures on African languages and culture therefore, code-switching and code-mixing become very necessary as de facto media of instruction and of academic essay writing,</p> <p>-Code-mixing and Code-switching help to solve some dilemmas caused by the fact that Shona language is not developed enough to serve in that capacity and at times English language does not supply terms that are equivalent to indigenous terms,</p>
<p>2. Culturally bound aspects are best explained in indigenous languages in lectures where English is the official medium of instruction</p>	<p>-there are areas which are studied in African languages and culture which when they are taught in the official medium of instruction (English) they become very difficult to grasp, hence the need to code-switch and code-mix during lectures,</p> <p>-some aspects of African languages and culture will lose value if they are translated from Shona to English during lectures, as such there is need to code-switch and code-mix,</p> <p>-some Shona words do not have equivalents in English, so in order for me to fully express myself, I need to code-switch from English to a Zimbabwean indigenous language during the essay writing exercise,</p>
<p>3. Code-switching and code-mixing enhance clarity and easy understanding of points during lectures and during essay writing</p>	<p>-Code-switching is a choice which is very flexible to me and which ensures that I express myself clearly depending on the situation at hand,</p> <p>-Code-switching and Code-mixing help one to fully express herself/himself during lectures,</p> <p>-Code-switching and Code-mixing help the overall understanding of concepts, -when the lecturer switches from English to an indigenous language students quickly get to understand what he/she will be deliberating on,</p> <p>-Code-switching and/or Code-mixing enhances a very high level of understanding especially in cases where the medium of instruction will be</p>

	<p>a foreign language,</p> <p>-if there are concepts that are difficult to understand when they are explained in one language they can be well explained in another language, hence the need for cCode-switching and Code-mixing,</p> <p>-the use of a child's L1 alternating with its L2 reduces confusion which might arise if they are taught in their L2 only,</p> <p>-Code-mixing allows better understanding between the lecturer and the students,</p>
4. Code-switching and code-mixing enhance decolonization of the African mind	-Code-mixing in lectures will serve to transcend the linguistic imperialism of the West,
5. Bilingual speakers of English and an indigenous language have to code-switch during lectures and during the academic essay writing exercise	-I am well versed with Shona (my mother tongue) and with English (a common lingua franca) so I see no reason why I should not switch from English to Shona and from Shona to English during the essay writing exercise and during lectures,

Table 5.22 Reasons for choosing non-Standard forms of English (including the so-called Zimbabwean English) to be the medium of instruction and of academic essay writing in university education

Broad View	Actual Response
Modules which make up the degree in English and Communication should be taught in non-Standard forms of English	-the degree is English and Communication and Zimbabwean English as a variety of English would be better and easier to understand,
Students, who are not good in English should be allowed to write academic essays in non-Standard forms of English	-I am not very good in Standard English as such I make a lot of grammatical errors when I write academic essays. Therefore, it is better to resort to the use of non-Standard forms of English when writing those essays,

These reasons are discussed in Chapter 6 of this study.

Question 7: In your view does your Department's language choice and practice challenge the dominance of English in university education? For both Students and Educationists

Table 5.23: Distribution of the total Respondents by their views on whether or not their respective departments' language choice and practice promotes the dominance of English in university education

Dept	Total	Yes	No	% Yes	%No
AFLC	35	13	22	37,1	62,9
ENGC	35	4	31	11,4	88,6
CSC	10	0	10	0	100
AFLC	35	23	12	65,7	34,3
ENGPA	35	10	25	28,6	71,4
CSS	10	0	10	0	100
Grand Total	160	50	110	31,3	68,7

Statistical data in Table 5.23 indicates that the bulk of the respondents, that is 68, 7% of them were of the view that university education in general and university departments in particular promote and perpetuate the hegemony of English. The respondents indicated that their respective departments' language choices and practice did not challenge the hegemony of English. Rather, they indicated that they promoted and perpetuated the hegemony in question. Be that as it may, 31,3% of them indicated that their respective departments' language choices and practice challenged the hegemony of English. The bulk of the 31,3% respondents, who indicated that their departments' language choices and practice; challenged the hegemony of English, were respondents from the Department of African Languages and Literature of the Great Zimbabwe University. Some 65,7% of the total respondents from the Department of African Languages and Literature of the Great Zimbabwe University indicated that their department's language choice and practice challenged the hegemony of English in university education. The Department in question offered lectures in indigenous Zimbabwean languages. It also prescribed that students had to produce academic essays in indigenous Zimbabwean languages. This was said by Interviewee 10. Be that as it may, the bulk of the respondents from the other five departments were of the view that their respective departments' language choices and practice promoted the hegemony of English in university education. In fact, all the respondents from the Department of Communication Skills of the MSU and all the respondents from the Department of Communication Skills Studies of the GZU concurred that their departments' language choice and practice promoted and did not challenge the hegemony of English in university education.

Respondents from AFLC, ENGC, and ENGPA departments did not all agree with the idea that their departments' language choice and practice either promoted or challenged the hegemony of English in university education. The bulk of the respondents from the three departments that is 74,3% of them indicated that their departments' language choice and practice promoted the hegemony of English. It was only 25,7% of those respondents, who indicated that their departments' language choices and practice challenged the hegemony of English in university education.

By virtue of numbers, what that means is, Zimbabwean universities and their departments were apparatuses which contained and which natured the hegemony of English. However, the 31,35 respondents, who indicated that their departments' language choice and practice challenged the hegemony of English in university education, signposted to the idea that there were efforts which were going on in Zimbabwean universities and university departments towards challenging the hegemony of English. If that is the case, Gramsci (Cited in Barker (2008: 68) correctly observed that, "...hegemony has to be constantly made and re-won. It opens up to the possibility of a challenge to it - that is the making of counter-hegemonic bloc of subordinate groups and classes".

Despite the efforts of some universities and university departments to challenge the hegemony in question, data in Table 5.23 indicates that most university departments promoted rather than challenged the hegemony of English at the time when this research was carried out. As such, the hegemony of English was, at the time of the study, rampant in university education. Question 8 and Question 9, which this study turns to at the moment, were follow-up questions to Question 7.

Question 8: If "Yes" does it employ any of these methods to challenge it?

Table 5.24: Distribution of the 50 Respondents by the methods their respective departments employed to challenge the hegemony of English,

Method	AFLC	ENGC	CSC	AFL	ENGPA	CSS	Total Out of 50	Percentage
Allowing use of non-	4	8	0	2	2	0	15	30

Standard forms of English during lectures								
Promoting use of Zimbabwean indigenous languages as media of instruction during lectures	6	0	0	23	8	0	37	74
Encouraging use of indigenous languages when students write essays	4	0	0	23	0	0	27	54
Not discouraging code-mixing and code-switching during lectures	11	1	0	17	10	0	39	78
Tolerating code-mixing and code-switching when students write essays	7	2	0	9	0	0	18	36
Not emphasizing strict use of Standard English during all academic discourses and communication	8	2	0	9	2	0	21	42
Encouraging students to use languages of their own choice during lectures and when they write academic essays	3	0	0	9	1	0	13	26

If these methods which departments use to challenge the hegemony of English are weighted according to the choice made by respondents, they will appear in this order,

1. Not discouraging code-mixing and code-switching during lectures
2. Promoting use of indigenous Zimbabwean languages as media of instruction during lectures
3. Encouraging the use of indigenous languages when students write essays and Not emphasizing strict use of Standard English during all academic discourse and communication in general
4. Tolerating code-mixing and code-switching when students write essays
5. Allowing the use of non-Standard forms of English during lectures and tolerating code-mixing and code-switching when students write essays
6. Encouraging students to use the languages of their own choices during lectures and when they write essays

Question 8 gave respondents a chance to give any other methods which their respective departments employed to challenge the hegemony of English. The following points were raised:

Table 5.25: Other methods which some university departments employed to challenge the hegemony of English in university education

Broad View	Actual response
Resorting to translating all the material during lectures and during academic essay writing from English to indigenous languages	-translating material from English to indigenous languages has been made mandatory so that students can easily relay information in the local language, -when students are writing essays on African languages they are encouraged to translate whatever they would have researched in English from English to an indigenous language,
Introduction of courses and modules that clarify the need to resort to the use of indigenous languages in university education challenges the hegemony of English	-the introduction of language courses that clearly clarify the merits and demerits of using English as the dominant medium of instruction in university education will help to enlighten students on the significance of using local languages in that sector of Zimbabwean education

It is noteworthy that the other methods, which university departments employed to challenge the hegemony of English in university education, were all raised by respondents from the Department of African Languages and Literature of the Great Zimbabwe University.

Statistical data in Table 5.24 indicates that the hegemony of English is being challenged in different ways in university departments. Data in Table 5.24 indicates that, the method, which most university departments used to challenge the hegemony of English is, “Not discouraging Code-mixing and Code-switching during lectures”. 78% of the 50 respondents, who indicated that their departments’ language choices and practice challenged the hegemony of English, pointed out that, their respective departments did not discourage code-switching and code-mixing during lectures. However one can deduce that, although those departments tolerated Code-mixing and Code-switching during lectures it seemed some of those departments, which did not discourage code-switching and code-mixing during lectures, did not tolerate Code-mixing and Code-switching when students wrote academic essays. This is evidenced by the fact that whilst 78% of the 50 respondents indicated that their respective departments did not discourage code-switching and code-mixing during lectures, it was only 36% of those respondents, who indicated that their respective departments tolerated Code-mixing and Code-switching when students wrote academic essays. What that may mean is, about 42% of those respondents were of the opinion that on one hand, their departments tolerated Code-mixing and Code-switching during lectures whilst on the other hand they were of the view that their departments did not tolerate Code-switching and Code-mixing when students write academic essays. That means, the hegemony of English is perpetuated more in university education by the use of English as the medium of academic essay writing than by its use as a medium of instruction during lecture delivery.

Question 9: If “No” does it employ any of these methods to promote it?

Table 5.26: Distribution of the 110 Respondents by the methods which their respective departments used to perpetuate the dominance of English in university education:

Method	AFLC	ENGC	CSC	AFLI	ENGLA	CSS	Total Out of 110	%Percentage
Strictly	13	21	10	0	25	10	79	71,8

emphasizing the use of Standard English during lectures								
Insisting on the use of standard forms of English when students write essays	21	24	10	0	25	10	90	81,8
Discouraging code-mixing and code-switching during lectures and during the essay writing exercise	13	14	8	0	25	8	68	61,8
Encouraging use of literature written in English and discouraging literature written in indigenous languages	7	6	5	0	12	5	35	31,8
Not giving students a chance to use languages of their own choice during lectures and when they write academic essays	10	15	5	0	6	8	44	40
Making sure modules in English Communication Skills are core modules which no student can graduate with a	12	8	7	0	23	8	58	52,7

“Fail” in any of them								
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If the methods by which university departments use to perpetuate the hegemony of English in university education are weighted, they will appear as follows,

- 1) Insisting on the use of standard forms of English when students write essays
- 2) Strictly emphasizing the use of Standard English during lectures
- 3) Discouraging code-mixing and code-switching during lectures and during the essay writing exercise
- 4) Making sure modules in English Communication Skills are core modules which no student can graduate with a “Fail” in any of them
- 5) Not giving students a chance to use languages of their own choice during lectures and when they write academic essays
- 6) Encouraging use of literature written in English and discouraging literature written in indigenous languages

Data in Table 5.22 indicates that university departments under study had their own methods of promoting the hegemony of English in university education. The method which they mostly used to promote that hegemony in question is “Insisting on the use of standard forms of English when students write academic essays”. In fact, most of those departments, which were under study save the Department of African Language and Literature of the GZU, demanded that students write academic essays in Standard British or American English.

The idea that most of the departments under study insisted on the use of Standard English as the medium of academic essay writing is evident in responses to most questions. In Table 5.10 70% of the students indicated that they wrote academic essays in Standard English. In Table 5.11, 83,3% of the educationists indicated that they expected students to do those assignments which they give them in Standard English. In Table 5.12, a total of 75% respondents either wrote academic essays in Standard English or expected their students to write academic essays in Standard English. In Table 5.18, 70,6% respondents chose Standard English to be the medium of essay writing in their respective departments. Therefore, it comes to the same point that, the choice of the medium of academic essay writing seemed to be one of the most prominent methods with which the hegemony of English was promoted and perpetuated in Zimbabwean university education. That is further evidenced by the fact that, in Table 5.26 56.3% of the total respondents, who filled in questionnaires, and 81,8% of the 96 respondents, who indicated that

their respective departments' language choices and practice challenged the hegemony of English in university education, indicated that their departments insisted on the use of Standard forms of English when students write academic essays. That points to the fact that the hegemony of English is rampant in Zimbabwean state universities although it may be doubtful if Zimbabweans, who are not native speakers of English can stick to the use of Standard English throughout a lecture period or throughout an academic essay. This is partly discussed in Chapter 6 of this study. .

Questions 9 had provisions for both students and educationists to supply any other additional methods by which their respective departments promoted the hegemony of English in university education. Some of those additional points are in Table 5.27

Table 5.27: Other methods which some university departments used to perpetuate the hegemony of English in university education

Broad View	Actual response
Communication skills in English need to be properly taught from lower levels of education	-if "O" and "A" level English is properly taught and learnt it will be sufficient to take anyone anywhere.

Question 10: Is the dominance of English either necessary or not in your department? For both the students and educationists

Table 5.28: Distribution of the total respondents by their views on whether the dominance of English is either necessary or not in their respective departments,

Dept	Total	Yes	No	% Yes	%No
AFLC	35	20	15	57,1	42,9
ENGC	35	22	13	62,9	37,1
CSC	10	6	4	60	40
AFLC	35	12	23	34,3	65,7
ENGP	35	29	6	82,9	17,1
CSS	10	7	3	70	30
Grand Total	160	96	64	60	40

Data in Table 5.28 indicates that, 60% of the total respondents approved of the dominance of English in university education and 40% of them did not approve of it. What is interesting at this point is the discovery that, the bulk of respondents from some of those Departments, whose thrust is teaching indigenous knowledge systems, indicated that the dominance of English is necessary in university education. For instance,

The guiding philosophy of the Department of African Languages and Culture at Midlands State University is that African languages are a rich storehouse of African people's social consciousness and their practical-cum-cultural appreciation of the world. The major objective of the Department is to bring to the limelight the potential contribution of African languages, African culture, worldview, values and philosophy of life to the development of the African society and the world at large" (Midlands State University Year Book 2007-2010: 187).

Although the main focus of the Department of African Languages and Culture is on African languages, culture, values and worldview, 57,1% of the total respondents from that Department indicated that the hegemony of English is necessary in that Department. The Department of African Languages and Literature of the Great Zimbabwe University has a major focus on African languages and literature. As such it has made indigenous languages *de jure* media of instruction and of academic essay writing, yet 34,3% of the total respondents from that Department indicated that the hegemony of English is necessary in that Department. What that implies is that, the hegemony of English is becoming commonsensical and normative in university education when it should not be. It should not be, since there is nothing which is more taxing than operating in a foreign language in a local education system (Prah 2000, Mutasa 2006). Because of what is happening in university education in Africa, this study lobbies for the idea that, what determines language choice and practice in Africa is the era in which Africa is in. The era of Neocolonialism which McPhail (2006) has described as the era of Electronic Colonialism is dominated by the English language to the extent that most Africans feel they cannot do without English even if they are dealing in indigenous knowledge system. Therefore Africa should thrive towards evolving out of the era of Neocolonialism as it enters the era of Nationalism in order for it to have power to plan languages, to make language policies and to implement them.

One other interesting discovery which emerges from data in Table 5.28 is that, there are respondents from the departments that major in the teaching and learning of English language, literature and communication skills, who felt that the predominance of English was not necessary in their respective departments. The departments in question include ENGC, CSC, ENGPA and CSS. 31,1% of the total respondents from the ENGC Department indicated that the dominance of English is not necessary in that Department. 40% of the total respondents from the CSC Department indicated that the predominance of English is not important in that Department. 17,1% of the respondents from the ENGPA Department disputed the idea that the hegemony of English was important in that Department. Finally, 30% of the respondents from the CSS Department indicated the same idea. That means although the bulk of the respondents from those four departments – that is 71,1% of them approved of the dominance of English in their respective departments, 28,9% of those respondents disapproved of its dominance. Respondents, who made up the 28,9% indicated that, the need to challenge the hegemony of English in university education is felt even by those who are pursuing English-oriented programmes. Probably that is why wa Thiongo and his colleagues felt in 1968 that the Department of English needed to be abolished at the University of Nairobi despite that they were educationists in that particular Department, (wa Thiongo 1972). That being the case, the idea that, some people realize that the hegemony of English is worse than futile in university education but still continue to pursue English-oriented programmes can be interpreted to imply that it is the particular era and not the individuals who have control over language choice and practice in Africa.

The reasons why respondents approved of the hegemony of English are dealt with in Question 11. It is noteworthy that Question 11 and Question 12 are follow-up questions to Question 10.

Question 11: If “Yes” are these, some of these and any other factors push you to feel that it is necessary? For both STUDENTS and EDUCATIONISTS.

Table 5.29: Distribution of the 96 Respondents by factors which pushed them to approve of the dominance of English in university education

Method	AFLC	ENGC	CSC	AFLC	ENGPA	CSS	Total out of 96	%Percentage
English is	19	20	4	8	29	6	86	89,5

the global language								
English is the language of international trade	19	17	4	0	29	5	74	77,1
English is the language of the topmost world press productions	15	11	3	0	20	3	52	54,2
English is the language of international travel	15	12	5	0	20	4	56	58,4
English is the language of the superpower (USA) and some of the most prosperous states in the world such as England	13	3	3	0	11	4	34	35,4
English is the language of science and technology	16	6	3	0	27	6	58	60,4
English helps somebody to be relevant wherever he/she may go in the world	15	21	7	0	23	5	71	73,9
English is the language of religion and ideology	11	5	2	0	2	3	23	23,9

English enhances gainful employment and general success in life	15	10	6	0	12	5	48	50
English is the language of politics and economics at local, regional and global levels	15	10	4	0	11	3	43	44,8
One cannot do without English in this world for English is everywhere	14	12	6	0	12	4	48	50

Data in Table 5.29 indicates that the highest percentage of respondents (89,5) approved of the predominance of English in university education on the understanding that English is the global language and the least percentage of the total respondents (23,9%) approved of the hegemony of English in university education simply because for them English was the language of religion and ideology. The weighting of the eleven points under discussion may be necessary at this point. The points are weighted as follows,

- 1) English is the global language
- 2) English is the language of international trade
- 3) English helps somebody to be relevant wherever he/she may go in the world
- 4) English is the language of science and technology
- 5) English is the language of international travel
- 6) English is the language of the topmost world press productions
- 7) English enhances gainful employment and general success in life – 30% and One cannot do without English in this world for English is everywhere
- 8) English is the language of politics and economics at local, regional and global levels
- 9) English is the language of the superpower (USA) and some of the most prosperous states in the world such as England
- 10) English is the language of religion and ideology

Given how they responded to Question 11, it shows that most respondents did not link the hegemony of English to superpower politics. Point 9 in the weighting linked the hegemony to superpower politics yet only 35,4% of the 96 respondents, who approved of the dominance of English in university education, indicated that they approved of its dominance because it is the language of the superpower (USA) and of some most prosperous states in the world such as England. This study holds that, if Africans do not visualize correctly the relationship between the hegemony of English and superpower politics, they will struggle in vain to challenge it. The study holds that view since it lobbies for the idea that, the hegemony in question cannot be challenged successfully outside superpower politics and outside a proper understanding of the evolutionist nature of the history of Africa.

One interesting aspect that is evident in the weighting of the points is that the most popular factor, which pushed respondents to approve of the dominance of English in university education is that, 'English is the global language'. Some 89,5% of the respondents, who approved of the dominance of English in university education approved of it on the understanding that English was already the global language. Sorensen (2004) has divided scholars and critics in the area of globalization into three major categories. The categories include globalists/hyper-globalists, global skeptics and global transformationalists. Globalists and/or hyper-globalists such as Crystal (2003) view globalization as a realized phenomenon. For them, globalization is a reality and is therefore an undisputed truism. Global skeptics such as Alonso (2001) view globalization as a pseudo phenomenon which is meant to benefit the First-World countries at the expense of the Third-World countries. Respondents who viewed globalization as a realized phenomenon behaved like globalists and/or hyper-globalists. The question is that, is it acceptable to talk about English as the global language in a neocolonial environment and at a time when some people (global skeptics) doubt the meaning and sense of the concept of globalization? wa Thiongo (1990) holds that English is not perfect enough to fill in the position of the common world (global) language.

Data in Table 5.28 indicates that, 60% of the total respondents approved of the dominance of English in university education. Although the 60% of the total respondents indicated that they approved of the dominance of English in university education, in Table 5.29, no single factor of

the given eleven factors had a total score of 96 (100%) respondents, who approved of the dominance of English in university education in Table 5.28. The point that scored the highest percentage of respondents, had a score of 89, 5%. That may mean 10, 4% of the total respondents, who approved of the dominance of English in university education, did not point at any of the eleven points to be a factor which caused them to approve of that dominance. This might have happened because of some two possibilities. The first possibility is that those respondents that made up the 10,4%, did not find those factors among the eleven, qualifying to be the forces behind their approval of the dominance of English in university education. That means, they were other factors, which were not among the eleven, which pushed them to approve of the dominance of English in university education. However, the problem is, Question 11, which is the question under study, gave respondents a chance to give any other points which led them to approve of the dominance of English in university education. Be that as it may, very few points were supplied under the sub-title of 'Other'

The other thing which might have led the 10, 4% respondents not to indicate the push and pull factors which led them to approve of the dominance of English in university education is that some people, because of the hegemonic status of English in this era of Americanization (Neocolonialism), blindly accept the dominance of English without reasoning. This is where Scot's and Certeau's views, as captured by Bleiker (2000), become questionable. The two scholars believe the masses are not passive recipients of hegemony. They always raise dissent opinions in their Private Transcripts. Although the view is valid, it should be realized that it is not always the case that the masses do not passively accept hegemony for there are instances when people approve of the hegemony of English in university education without proper reasoning. This is all because hegemony "is so thoroughly diffused by its intellectuals as to become the 'common sense' of the whole of the society" (McLellan, 2003: 187). Probably, it is Interviewee 13, who further clarified Scot's and Certeau's views on the oppressed as not passive recipients of hegemony. Interviewee 13 indicated that the people can be active in hegemonic politics by either working towards promoting it or by working towards challenging it.. Using the views by Scot and Certeau and by Interviewee 13, one can conclude that the masses are never passive in hegemonic politics. They can be active in the sense of either promoting the hegemony or challenging the hegemony. Their activity is not just one-sided but is at times double-edge.

It is important at this point, to expose those factors which respondents listed as the other factors which either pushed or pulled them to accept the hegemony of English in university education.

Table 5.30: Other factors which pushed the 96 respondents to approve of the dominance of English in university education

Broad view	Actual responses
The West interferes with African affairs to the extent that African countries cannot resist the use of the English language in education	-in this so-called global village, which is dominated by former colonialist governments, our own government has no choice but to prescribe the use of English in University education, -Africa's dependence on the West makes it mandatory that we use English in university education, -We (Africans) get a lot of assistance from the West. For instance we get employed in the west therefore we cannot avoid the use of English in university education.
English is the official language in Zimbabwe	-yes because English is the official language in Zimbabwe

These and the other points that pushed the 96 (60&%) of the total 160)100%) respondents to approve of the dominance of English in university education are discussed in Chapter 6 of this study.

Question 12: If “No” are these some of these and any other factors make you feel that it is not necessary?

Table 5.31: Distribution of 64 Respondents by factors which pushed them to disapprove of the dominance of English in university education

Method	AFLC	ENGC	CSC	AFL	ENGPA	CSS	Total Out of 64	%Percentage
English can lead to the death of African languages	9	12	4	21	4	5	55	85,9

It is indigenous languages and not English with which Zimbabweans can build national pride and achieve general success	12	14	5	23	5	4	63	98,4
Learning in foreign languages such as English hinders success	6	5	3	19	6	4	43	67,2
No country has successfully developed politically, culturally, socially and economically in a foreign language	9	11	2	17	3	5	47	73,4
Language carries a people's culture, therefore, it is the indigenous languages and not English which carry and transmit Zimbabwean cultural values	14	12	4	23	3	4	60	93,8
English perpetuates Americanization and the general Westernization of African cultures and techniques of development	10	11	3	21	4	4	53	82,8
English perpetuates neocolonialism	7	8	4	21	5	5	50	78,1

If the factors, which pushed respondents to disapprove of the hegemony of English in university education are weighted according to the percentage of responses they will appear as follows:

- 1) It is indigenous languages and not English with which Zimbabweans can build national pride and achieve general success
- 2) Language carries a people's culture, therefore, it is the indigenous languages and not English which carry and transmit Zimbabwean cultural values
- 3) English can lead to the death of African languages
- 4) English perpetuates Americanization and the general westernization of African cultures and techniques of development
- 5) English perpetuates neocolonialism
- 6) No country has successfully developed politically, culturally, socially and economically in a foreign language
- 7) Learning in foreign languages such as English hinders success

The leading point of the given seven, which proved to be the most pushing factor to respondents who disapproved of the hegemony of English in university education, was that, "It is indigenous languages and not English with which Zimbabweans can build national pride and achieve general success". The second leading point was, "Language carries a people's culture. Therefore, it is the indigenous languages and not English which carry and transmit Zimbabwean cultural values". Of the seven points, the point which was the least push to respondents who disapproved of the hegemony of English was that, "Learning in foreign languages such as English hinders success". What that means is the group of respondents, who disapproved of the hegemony of English in university education, was a group of people who had an inclination for the use of indigenous Zimbabwean languages in Zimbabwe's university education. Those respondents had a negative attitude towards the use of foreign languages in that education. Those respondents are what the researcher has called the Essentialists in chapter 6 of this study. Mazrui and Mazrui (1998) have called them 'neonationalists'. The views of the respondents and of essentialist scholars and critics on challenging the hegemony of English in university education and in the teaching and writing of African literature are discussed in Chapter 6 of this study. However, at this point, it is worthy to note that, "...an essentialist view about language...is false because it confuses usage with property in its view of meaning and it is ultimately contradictory, since, it [asserts] that words do have some essential cultural essence not subject to changing usage..", (Aschcroft et al, 1989: 53). Having said this, it is worthy at this point, to spell out additional

points which respondents raised to have been pushing them to disapprove of the hegemony of English in university education

Table 5.32: Other factors which pushed the 64 respondents to disapprove of the hegemony of English in university education

Broad View	Actual responses
Use of English perpetuates Westernization of the world	-use of English simply serves to perpetuate Westernization and Americanization of the world
Emphasis on the importance of English in education is a barrier to those who fail to pass it at “O” Level	-English is a life impediment to the Zimbabweans who fail to pass it at “O” Level,
English and the death of indigenous Zimbabwean languages	-use of English does not really lead to the death of indigenous languages. Rather it leads to their under-development because the languages will still be used outside the class but they will lack certain terminologies that would make them compete with other languages in the classroom.

These and the other points which pushed the respondents to disapprove of the hegemony of English in university education are discussed in Chapter 6 of this study.

Question 13: If the dominance of English has to be successfully challenged in your Department can these, some of these and any other factors serve to challenge it?

Table 5.33 Distribution of the total Respondents by methods which can be used to challenge the dominance of English in university education in Zimbabwe

Method	AFLC	ENGC	CSC	AFL	ENGPA	CSS	Total	%Percentage
Adopting Standard American and/or British English as a first language for current and future Zimbabwean generations and then forget	2	2	0	0	0	0	4	2,5

about indigenous languages								
Resorting to the use of non-Standard (New English) form of Zimbabwean English	12	12	4	8	13	6	55	34,4
Resorting to the use of only Zimbabwean indigenous languages and forget about English	10	6	4	15	5	5	45	28,1
Allowing use of code-switching and code-mixing during lectures and when students write academic essays	25	10	7	11	10	6	69	43,1
Allowing use of a multilingual approach during lectures and when students write academic essays	26	18	5	27	14	5	95	59,4
Offering modules in English Communication Skills as core modules which no student can graduate with a "Fail" in any one of them	11	2	3	12	7	4	39	24,4
Making sure no student studies with any university	12	12	3	12	14	3	56	36

department without a “Pass” in “O” Level English								
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If the seven points which can be used by departments to challenge the hegemony of English in university education are rated in accordance with the percentage of responses, they will appear in the following order:

- 1) Allowing a multilingual approach during lectures and when students write academic essays
- 2) Allowing use of code-switching and code-mixing during lectures and when students write academic essays
- 3) Making sure no student studies with any university department without a “Pass” in “O” Level English
- 4) Resorting to the use of non-Standard (New English) form of Zimbabwean English
- 5) Resorting to the use of only Zimbabwean indigenous languages and forget about English
- 6) Offering modules in English Communication Skills as core modules which no student can graduate with a “Fail” in any one of them
- 7) Adopting Standard American and/or British English as a first language for current and future Zimbabwean generations and then forget about indigenous languages

It is noteworthy that Question 13 had a direct focus on one of the important goals of this study. This study seeks to establish those methods which have so far been used to challenge the hegemony of English in university education and in the writing of African literature and to discuss how effective they are and/or they have been in trying to achieve that goal. The study also seeks to establish those methods, which different categories of people proposed in the struggle against the hegemony of English and how effective they might be in a neocolonial environment.

Data in Table 5.33 indicates that the greatest percentage of respondents, that is 59,4 of them, held that it is a multilingual approach that can successfully challenge the hegemony of English in university education. The second greatest percentage of respondents, that is 43,1% of them indicated that, it is the use of Code-switching and Code-mixing that can counter the dominance of English in university education. The least percentage of those respondents, that is 2,5% had the belief that the hegemony in question can be challenged by adopting English and other foreign

languages as native languages for the present and future Zimbabwean generations and then forget about indigenous languages.

The multilingual approach which the greatest number of respondents lobbied for is also advocated by Roy-Campbell (2001), Magwa (2008) and by Mazrui and Mazrui (1998). It is also celebrated in post-independence South Africa with its concept of “The Rainbow Nation”. However, the question is, to what extent can that approach serve to challenge the hegemony of English in a neocolonial environment? This is discussed in Chapter 6 of this study. The use of code-switching as an option in the struggle against the hegemony of English in education is advocated by Kembo-Sure (2006). Again the question is on how effective is Code-switching and Code-mixing as methods of struggling against the hegemony of English in a neocolonial environment? Again, the question is grappled with in the next chapter.

What is clear in the data presented in Table 5.33 is that, 97, 5% of the total respondents opposed a radical assimilationist approach to the struggle against the hegemony of English in university education. They did not indicate that, the way forward in the struggle against the hegemony of English in university education is, adopting Standard American and/or British English as a first language for current and future Zimbabwean generations and then forget about indigenous languages. Very few, that is 2,5% of those respondents chose the radical assimilationist view to be the way forward in the struggle against the hegemony of English in university education. The debate is on the role that an assimilationist (including the radical type) approach can play in the struggle against the hegemony of English in university education and in the teaching and writing of African literature. This is debated in Chapter 6 of this study. However, this study has lobbied for the view that, Africa cannot easily do away with the hegemony of English in a neocolonial environment.

Question 13 gave respondents a chance to put forward any other methods which university departments can use to challenge the hegemony of English in university education. The points they raised are in Table.5.34

Table 5.34: Other methods which university departments can use to challenge the dominance of the English language in university education

Broad view	Actual responses
There is need to promote indigenous languages without eliminating English	-may be the solution is in elevating the status of indigenous languages without eliminating English
There is no real need to challenge the hegemony of English in university education	-but why challenging the hegemony of English in university education?

These points that were raised as “Other” will be discussed in the next chapter.

Question 14: Do you have any information which you would like to share with the researcher on the language situation in your department? If so, please go ahead and share with him.

Respondents raised a number of issues which relate to the study. These are captured in Table 5.31

Table 5.35: Additional information which respondents wanted to share with the researcher

Broad view	Actual responses
The hegemony of English, its source and how it has been challenged	<p>-is the problem at tertiary level? Is it not emerging from the grassroots – the modern home in Zimbabwe and the policy makers?</p> <p>-English is dominating to the extent that students feel inferior to use their mother tongues,</p> <p>-there are modules taught to both speakers of Shona and Ndebele while both groups comprehend English, not all of the members from the two groups comprehend both Shona and Ndebele hence the need for English,</p> <p>-our Department (African Languages and Literature of the Great Zimbabwe University) has gone over the huddle of the hegemony of English for all Shona courses are taught and examined in Chishona</p>
The research on challenging the hegemony of English in post-independence Africa is a good	-You are doing a good research, let us hope it will help us,

research	-the research is interesting and what is important also to note is that indigenous languages are now being used as vehicles of publishing serious research for use at both college and high school levels of education.
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Some of the points in Table 5.32 were valid and some of them were not valid to this study. The points are discussed in Chapter 6 of this study.

Data from questionnaires indicates that, the hegemony of English is rampant in university education. It also indicates that universities in Zimbabwe and university departments of Zimbabwean universities are like apparatuses that contain the hegemony in question. As such, they minimally appear like institutions and structures that seek to come up with counter-hegemonic strategies to the hegemony in question. From the analysis of that data, it emerged that, university departments employ strategies of both consent and of coercion to make sure students and educationists accept the hegemony of English as the norm in university education. Universities in Zimbabwe and most university departments prescribe English to be both the medium of academic essay writing and the medium of instruction in university education. Some of the departments in question, offer modules in English Communication Skills as core modules which no student can graduate with a “Fail” in any one of them. The modules are offered for the purpose of improving students’ ability to use English in lectures and when they write academic essays. From the data gathered using questionnaires it became clear that university policy in Zimbabwe forbids anybody to study with any university department without a pass in “O” Level English. It is English, which is the official medium of university business in general. Using these and other methods, universities and university departments promoted and perpetuated the hegemony of English. However, the greatest method by which most university departments perpetuate the hegemony of English in university education is insisting on the use of Standard English as the medium of academic essay writing.

The data also indicated that, whilst universities and university departments mostly promote and perpetuate the hegemony of English, still they are cases when they help Zimbabweans to struggle against that hegemony. Some departments such as the Department of African languages and

Literature of the Great Zimbabwe University prescribed indigenous languages as both the media of instruction and of academic essay writing in university education. Other departments under study, challenged the hegemony in question by not discouraging Code-switching and Code-mixing during lectures and when students write academic essays. From the questionnaire responses, it seemed most respondents (59,4%) were of the view that it is the multilingual education policy that can serve to neutralize the hegemony of English in university education. Very few respondents (2.5%) were of the view that, it is a radical assimilationist approach that can serve to do away with the hegemony of English in university education.

It emerged from the responses to the questionnaires that some respondents lobbied for an essentialist approach to the struggle against the hegemony of English in university education: others lobbied for an assimilationist approach and yet others lobbied for a multilingual approach. The effectiveness of these approaches in the struggle against the hegemony of English in university education and in the teaching and writing of African literature is discussed in Chapter 6 of this study.

5.2.2 PRESENTATION AND ANALYSIS OF RESPONSES FROM INTERVIEWS

It is noteworthy that, all the data collected using interviews, was verbally presented since it was not easy to quantify. For the purpose of appreciating interviews in process, thirteen respondents (key-informants) were sampled for in-depth and personal interviews.

Interviewee Number 1 (a veteran high school teacher, university lecturer, novelist, founder and former Director of the African Languages Research Institute (ALRI) and is currently Pro-Vice Chancellor of the Great Zimbabwe University).

The interviewee mentioned that his major thrust as a teacher, university lecturer, novelist and founder and former Director of ALRI is one and the same. He said that,

Vavariro inenge iri yokusimudzira mutauro kuti uve unoshandiswa pazvinhu zvakasiyana-siyana, vanhu vakasununguka, iwo uchikurawo – pamwe iri nganonyorwa, kana mabhuku okuti vana vashandise muzvikoro neescholarship, (The aim is to develop language (Shona) so that it can be freely used by people in different domains whilst it

will also be developing – at times I produce fiction at another time textbooks for use by students in schools and scholarly works).

What that means is his goal as a scholar, teacher, lecturer and founder and former Director of ALRI is to engage in activities that serve to develop Shona, which he indicated was his mother tongue. At another time he said that,

The main thrust of my effort is to promote my language – that I use my own language and encourage others to do the same. Throughout my career, I encourage others to do the same with their languages particularly in the Southern African region – in fact my goal is “kuti vanhu vatemala vade mitauro yavo (That black people appreciate their languages).

The interviewee also mentioned that he expected Africans to appreciate that their languages have the potential *to do anything that the other languages (including English) can do*. As a means of developing and promoting Chishona, he has produced a single novel, text books for use by secondary school students, scholarly works which lobby for the upgrading and use of indigenous African languages. He has also worked towards the founding of the African Languages Research Institute and has facilitated the production of Shona and Ndebele general monolingual and specialist dictionaries.

During the interview session, the interviewee in question, asserted different things pertaining to the concept of the hegemony of English and how it can be challenged in university education and in the teaching and writing of fiction. In the first place, he defined the hegemony of English as a linguistic imbalance that results from the *preponderance and/or from the dominance of the inherited colonial language which we use and still need for many forms of communication at global level*.

Be that as it may, the interviewee said his major thrust in language matters has nothing to do with the idea of the hegemony of English. He said that,

Nyaya yehegemony of English (The issue of the hegemony of English) – that’s not my primary concern - handina daka nechirungu (I do not have anything against English) – my purpose is not to set out anything against English or any other language – the main thrust of my effort is to promote my language (Shona).

At another moment during that interview session he said that,

I am not wagging a struggle against anything (English) but the point is, we are in a situation that is very much unbalanced and that affects a lot of things even our character, our development, our culture, everything because there is an over preponderance – dominance of the inherited colonial language which we now use and still need.

At the height of the interview session he said that,

I do not think we should be even talking about English for English is not my area of interest – the moment we talk about English is the moment we are putting it somewhere above other languages and then we are sort of feeling something inferior and become eager to say what should we do to take something away from English so that we become noticed?.

The interviewee just like Achebe (2009: 105) had the view that, *we will discover, I am afraid, that the only reason these alien languages are still about is that they serve an actual need.* He saw English and the other foreign languages serving a purpose in Africa. At one time the interviewee said that, *Do not throw away English, only use it when it is necessary - if we throw away English we still need something apart from Shona to take us around the world.* In that way the interviewee seemed to have been of the view that Zimbabweans need a language of wider communication (LWC) such as English in a globalizing world. Shona and other indigenous languages, which are languages of low diffusion (LLD), cannot take Zimbabweans anywhere. In that sense, again he agreed with Achebe (1999). In an interview with Bradford Morrow, Achebe said that, “our small languages” meaning African languages cannot manage to take us anywhere.

In that sense, Interviewee 1 behaved like a globalist and/or hyper-globalist since he held the view that globalization is a reality therefore, for him, Africa needs English to function in a global world. When it came to the question of challenging the hegemony of English, the interviewee saw the link between the hegemony of English in Africa and superpower politics (Americanization). He was of the view that, as a small country, Zimbabwe cannot struggle against the hegemony of English at a global level. Because of that particular viewpoint, the interviewee lobbied for the idea that, *Use English in the UN and elsewhere but in Zimbabwe use our own languages.* His view was that English should remain a

foreign language in Zimbabwe as what is the case in some Asian countries (Crystal, 2003). In some Asian countries, English is simply a foreign language. It is used when those Asian people seek to converse with the outside world. As such, the interviewee was of the idea that Zimbabweans should not lose English. He said that, *The added advantage we then have is that we have English and we have our own mother tongues – why should we throw away something (English) that we already have?*

For the interviewee, English is a benefit to the Zimbabweans. What he talked against is the excessive and unnecessary use of English in Zimbabwe since Zimbabweans do have their own languages.

His views on how the hegemony of English can be challenged were captured. In the first place he saw the need to upgrade the utilitarian values of indigenous languages, which he defined as *what one does with the language (Shona) in the society which one lives*. He felt there is need to make sure indigenous languages are used in the different domains of life in order to help them develop. He said they can be used to write fiction, they can be used as media of academic discourse they can be used in business. He was of the view that *Language itself is business*. He indicated that people can use their own languages to buy and sell goods and services.

The other thing which the interviewee indicated is that for Zimbabweans to be able to use indigenous languages in the different domains of life, those languages need to be developed first. He held that particular view since he was of the view that those languages need new terminology for them to be able to serve in the different domains of life. That means like Mazrui (2000), he saw the need for “scientificating” indigenous languages in order to enable them serve in different capacities. However, for the Interviewee 1, the hegemony of English cannot be totally challenged since *colonial reality is there to stay – the languages, English French and Portuguese have come to stay*.

Although the Interviewee was of the view that the colonial reality has come to stay meaning also that the hegemony of English will not go, the present researcher did not resort to such a pessimistic approach to the struggle against the hegemony for he is of the view that it is the constructs of the neocolonial era which perpetuate the hegemony in question. For the researcher, if the era passes away, the hegemony will also pass on. Again for the researcher, although Zimbabwe is too small a country to challenge the hegemony of English at global level still Zimbabwe must play its part and then join hands with countries from the Southern Africa and later on with countries from the whole region of Africa before it joins hands with the other countries from the other continents at the stage of Internationalism to resist Americanization at the level of language.

Interviewee 1 had something to say on the language of instruction in universities. He mentioned that as a student at high school and university levels of education and as a lecturer in universities, he discovered that, there were moments when English was used to teach indigenous languages, literature and the whole body of indigenous knowledge systems. He then was of the view that, *Kuti Shona inotichiwa nechirungu – that is nonsense” (That Shona is taught in English – that is nonsense.* The interviewee asserted that lecturers at universities resort to teaching indigenous knowledge systems in the medium of English simply because 1) that is the way they were taught themselves; 2) they are too lazy to develop the indigenous languages so that they can serve in that capacity. 3) they have a feeling that, *if they do their dissertations, their academic projects and if they write their academic essays in their own languages they do not sound as erudite as when they are write them in English*

With the above sentiments the interviewee partly accounted for why the hegemony of English is perpetuated more by the use of English as the medium of academic essay writing than by any other method in university education.

The interviewee insisted that he has done his part as a scholar, educationist, novelist founder and first Director of ALRI and as a writer of textbooks for use in schools in his endeavour to raise the utilitarian value of Shona so that it can be used in the different

domains of life. Basically, his approach to challenging the hegemony of English in university education was essentialist. Generally speaking, he was of the view that Zimbabweans ought to use Zimbabwean languages in Zimbabwe and use English elsewhere. However, he felt those languages needed to be developed first in order to upgrade their utilitarian values. His approach to the struggle against the hegemony of English is critiqued in Chapter 6 of this study.

Interviewee 2 (a veteran high school teacher, college and university lecturer, playwright, scholar, Secretary General of the Shona Language and Culture Association (SILCA), was a language consultant in Zimbabwe's 2011-2012 constitution making. Currently he is the Vice Chancellor of the University of the Reformed Church in Zimbabwe).

The major thrust of Interviewee 2 was to engage in activities that help to develop and promote indigenous languages in different domains of life. At one time, during the interview session, he said that, *we must promote indigenous languages and use them if we would like them to survive*. Therefore, unlike Chiwome and Gambahaya (1998), Interviewee 2 saw a possibility of the extinction of indigenous languages in general without exception if they are not promoted in education and the other domains of life in Zimbabwe. At another time he said that, he deliberately uses Chishona when he writes fiction in order to develop and promote it in that particular discipline.

As a fiction writer (playwright), the interviewee mentioned that he had produced a total of six Shona plays. He indicated that he uses Shona to write fiction for particular reasons. In the first place, he said that he writes plays in Shona in order to promote the language. In the second place, he writes fiction in Shona since Shona was his mother tongue. Since Shona was his mother tongue, he felt that he could easily and flexibly express his views well in it. In the third place, he writes fiction in Shona for it is the language of the majority of Zimbabweans. He felt by writing plays in Shona he would be writing for the majority of the Zimbabweans. He actually said that, *First and foremost I am a Zimbabwean – a Shona speaker – and my immediate audiences are the Shona*

people....by writing in Shona, I will be writing for the 75% or more of the Zimbabwean people.

In the fourth place, he indicated that, he writes fiction in Shona since he has discovered through out the years as a student, as a high school teacher, and as a college and a university lecturer that there was lack of resources in indigenous languages for use in Zimbabwean education as such resources in English were excessively used in the teaching and learning business. For him that leads to the promotion of the hegemony of English in that education system. In the fifth place, he said that, he writes fiction in Shona as a means of fighting the hegemony of English. Thus, at one time during the interview session, he said that,

As a fiction writer, I will encourage more Zimbabweans to write and promote indigenous languages - let's help them to write in indigenous languages in order to promote indigenous languages and cultures. The more books we have in English the more English will be absorbed by our people - the more books we produce in our languages the more we inculcate indigenous values in our readers.

His words imply indicate that the Interviewee 2 was of the view that writing in indigenous languages is a means of struggling against the hegemony of English. Therefore, his was a determinist approach to language matters. The determinist approach has roots in the Sapir-Whorf Hypothesis. Mazrui and Mazrui (1998) are against the determinist approach to language development and to the project of the decolonization of the African mind.

Interviewee 2 had his own views on the hegemony of English in Zimbabwean education system. He mentioned that he was exposed to that hegemony in the Zimbabwean school system. At one moment he said that, *I did Shona at high school and university levels and graduated as a Shona graduate speaking in English.* In other words he was of the view that English exclusively dominates indigenous languages in the education sector in Zimbabwe. He said that he was writing fiction in Shona and was producing textbook in Shona for use in schools for he did *not want other people to go through the hegemonic route* that he has travelled.

The Interviewee saw the link between the hegemony of English and politics. He said that, *Hegemony cannot be separated from politics since language is identity and language is power*. However, he seemed to see the link between the hegemony of English and local politics and not to see the link between the hegemony of English and international politics. That is the link between the hegemony of English and Americanization of the world. Therefore, by politics he was simply referring to local and not international politics.

Concerning the idea of challenging the hegemony of English, the interviewee indicated that it is possible to successfully struggle against the hegemony in question. However, he was of the view that it is possible to challenge the hegemony outside politics. He said that, *It is possible to successfully struggle against the hegemony of English in university education. However, it is a process, it may take time – we might not achieve the results in our life time*. The methods he proposed for the struggle are essentialist since he believed that indigenous languages should take precedence in the writing of fiction and in the teaching and learning activities. He also held the view that, writing more fiction in indigenous languages is the solution in the struggle against the hegemony of English in that discipline since the more students access literature in English the more they will be exposed to the hegemony of English. He was also of the view that hegemony of English can be challenged through the process of constitution making. To quote him verbatim he said that,

I believe that one day in Zimbabwe we will be using local languages to promote [indigenous] cultures – we are already realizing it – we are doing it through the constitution, I am a language consultant in the process of constitution making in Zimbabwe. The Zimbabwean people have made preliminary checks – they have established that Zimbabweans are eager to use their languages in education and the other domains”

For Interviewee 2, the struggle against the hegemony of English is won within the process of constitution making. Although he was of the view that the hegemony of English needs to be challenged especially in university education and in the teaching and

writing of Zimbabwean literature still, he was of the view that English is a very vital language in Zimbabwe. At one moment he said that,

English should remain – however, it should remain a foreign language. It should not occupy all the available linguistic space. I am not for the total elimination of English in any case. We are in a global village – we should like to communicate with the outside world – how are we going to do it if we eliminate English? We still need English – it has its own place. What is wrong is for it to dominate other languages”

His view that the world has already become a global village makes him appear like a globalist scholar. Lobbying for the idea that globalization is a reality in a neocolonial environment has the danger of urging African people to celebrate neocolonialism as if it is globalization. His view that, the hegemony of English can be successfully challenged outside politics, when he had in the first place asserted the link between the two, indicates a mix up of ideas and some form of confusion in his scholarly endeavours.

As the Secretary General of SILCA the interviewee asserted that SILCA sought to struggle against the hegemony of English in Zimbabwean education and to struggle against Western cultures in some different ways. In the first place, he said that SILCA was producing textbooks in Shona for use at secondary and tertiary levels of education. In doing so, SILCA was already challenging the hegemony of English through empowering indigenous languages to serve as the media of instruction in schools. He also said that SILCA was networking with the other organizations which dealt in language issues. Those organizations included ALRI and CASAS of South Africa.

The interviewee said that, SILCA had networked with ALRI to produce a Dictionary of medical terms (Duramazwi reUtano neUrapi). He also mentioned that SILCA is getting sponsorship from CASAS to produce textbooks for different levels of education. For instance with the aid from CASAS, SILCA members were already working towards producing a mathematical textbook in Shona for use at primary school level.

The interviewee’s views on the medium of education at primary, secondary and tertiary levels of education were captured. He proposed a trilingual linguistic approach to

education. He divided languages into three categories. He proposed the category of local languages, the category of national/regional languages and the category of the international language (English). For him, basic education and/or primary school education has to be offered in local languages, that is, in the mother languages of the learners. English and the national/regional languages are to be offered as subjects at that same level of education. He proposed that, at the secondary level of education, any of the proposed three categories of languages, that is, a local language, a national/regional language or an international language, can readily serve as the medium of instruction. The choice of the medium of instruction at that level will rest with the learners.

His other proposition was that, at the tertiary level of education, only the national/regional and the international language (English) can serve as the medium of instruction. The choice of the medium of instruction at that level of education will rest with the administrative bodies of tertiary institutions of learning. In other words he did not see sense in using local languages as media of instruction at that level of education. For him local languages can only be offered as subjects at that level of education.

Whilst the multilingual approach to education has been approved of by those who responded to questionnaire questions and by scholars such as Roy-Campbell (2001) its viability in a neocolonial environment is questionable. The other thing which is questionable is the idea of “free” choice of the medium of instruction which the Interviewee lobbied for in his trilingual language policy. Makalela (2005) questions the viability of free choice of the medium of instruction as it is exercised in the South African education system.

The interviewee’s views on challenging the hegemony of English in university education and in the teaching and writing of African fiction are laudable only that they suffer from what one can term globalist and free-choice of the medium of instruction forms of myopia. Generally speaking his approach to challenging the hegemony of English is both quasi-essentialist and multiingualist. The approaches are discussed in Chapter 6 of this study.

Interviewee 3 (a veteran high school teacher, college and university lecturer and a playwright. Currently, he is Professor of African Languages and culture in the Department of African Languages and Culture of the Midlands State University. He was the representative of the Chairperson of the Department of African Languages and Culture in this study).

As a fiction writer, Interviewee 3 has published six plays. All those plays are written in Shona which is his mother tongue. He said he writes plays only in Shona because *Shona was the language in which I can best express myself. I feel, I will not be as competent in English as I am in Shona when I write plays*. He also said that he writes plays only in Shona since his target audience were *the Shona speakers who share[d] the same cultural and linguistic backgrounds with me*.

He defined hegemony of English as *a vertical relationship that exists between English and the indigenous languages*. At another instance, during the interview session, he made reference to the hegemony of English as, *the vertical competition between indigenous languages and English to get to the top level which is heavily tilted in favour of English*. He said that the hegemony of English is prevalent in Zimbabwean education and in the writing of fiction in Zimbabwe. Interviewee 3 gave reasons to why the hegemony of English is prevalent in those two domains. In the first place, he said that English has already gained *an international character*. As such, Africans cannot do without English. That being the case he saw English continuing to enjoy a hegemonic status in contemporary African affairs. He said that,

English has a regional, a continental and an international character. As long as English has a regional, a continental and an international character, it becomes difficult to communicate with the outside world unless there is the common language and English has become that common language. It is English that makes communication possible between people that come from the different regions and it will also affect the other languages and the production of literature that will be read internationally – unless one is simply writing for the local population”.

In his view, the other aspect, which promoted the hegemony in the writing of fiction, are the book prizes which are usually won by people who write fiction in the 'international' language (English). For him, those prizes included among many the Nobel Prize of Literature and the NORMA Award of literature. At one point he said that,

It is an uphill task for one to write a very good novel or a very good play hoping that it will win international recognition when he/she writes in an indigenous African language. Charles Mungoshi for example, won the NORMA Award of Literature for having published a collection of folktales with the title *One Day Long Ago*. I don't think he could have won that award if he was writing in an indigenous Zimbabwean language.

For interviewee 3, the hegemony of English is rampant in the writing of fiction in Africa since some people write in English in order to gain international recognition and to win internationally recognized book awards. He also viewed the hegemony of English in the writing of fiction as being promoted by the fact that, *English has been there (In Africa) for a long time. Writing in English Language came into existence a very long time ago especially when you compare it with a language such as Shona whose history of writing began perhaps sixty years ago.* Because of its (English) long history of literacy and because of the short history of literacy of the indigenous Zimbabwean languages, the Interviewee believed that many people prefer to write fiction in the medium of English and not in indigenous languages. In doing so, they perpetuate the hegemony of English in that discipline.

Interviewee 3 was also of the view that politicians perpetuate the hegemony of English in the writing of fiction when they regularly use English to address political rallies. For him, since politicians are significant others to the youths, what that means is, when the youths will choose to write fiction they will prefer to write fiction in English (the language used by the significant other) than to write it in indigenous languages. In that way, the hegemony of English will be perpetuated.

This Interviewee said that the hegemony of English, especially in Zimbabwe, is perpetuated by the long history of colonial encroachment. He said that, *The fact that we were under colonial rule for a very long time is in itself a problem because it affected and*

is still affecting our mindset. For him, Because of the effects of the colonial encroachment on the mindset of Zimbabwean people, fiction writers and would-be fiction writers always prefer to write fiction in English to writing it in indigenous languages. The scenario perpetuates the hegemony of English in the writing of fiction.

Furthermore, the interviewee asserted that “what perpetuates the hegemony of English in the writing of Zimbabwean fiction is the fact that, English is everywhere - It is the language of business, of politics, of the judiciary of the parliament and senate and of education in Zimbabwe. Therefore, for him it is also the language in which different people prefer to write fiction. In that sense, he agreed with Mutasa (2006) who makes reference to “English as a force to reckon with”: to be a factor that perpetuates the hegemony of English in education in Africa.

Pertaining to how the hegemony can be challenged in the writing of fiction, just like Zabus (1995), Kachiru (1990) and Braithwaite (1995), Interviewee 3 lobbied for the idea that writers should experiment with the English language through indigenizing it as what Chinua Achebe Gabriel Okara have already started doing in their struggle against the hegemony in question. He mentioned that he had also started indigenizing English in his latest play. Interviewee 3 also lobbied for the idea that, Zimbabwe has to come up with a clear language policy that has the potential to promote indigenous languages in the different domains of Zimbabwean people’s life. For him, that sort of policy will then aid Zimbabweans to struggle successfully against the hegemony of English in the writing of fiction since the policy will be able to encourage fiction writers to write fiction in indigenous languages and not in English.

As an educationist and special representative of the Chairperson of the Department of African Languages and Culture of the Midlands State University in this study, Interviewee 3 indicated that, the language policy of the Department of African languages and Culture is that English is the medium of instruction and of academic essay writing. When he was asked by the interviewer if that policy does not promote the hegemony of English in university education, he replied, *the policy does not promote the hegemony of*

English; rather, it sustains, maintains and perpetuates that hegemony which has always been there. For him that is the norm in the Department since it was how the institution (MSU) and the Department itself were founded. However he hastened to say that, *there is need of some conscious effort to turn that around.*

Despite his call for a conscious effort to struggle against the hegemony of English in university education the interviewee approved of the nature of the hegemony of English in the Department of African languages and Culture for some reasons. In the first place he thought the environment is too English to accommodate graduates who would have received academic instructions in an indigenous Zimbabwean language. He was of the view that, those students, who are taught in indigenous languages are likely to become irrelevant in an environment that is too English. He also said that the Midlands State University *should be able to prepare students who will go out into the global village and become acceptable, relevant and functional - If we give them Shona and they go out into the global village and fail to function then we are condemning them*". With these words, Interviewee 3 connoted to what Mazrui (1978) has termed functional versatility. For the Interviewee, it is learning in English which will aid university students to become functionally versatile in the global village. On the contrary, he believed that teaching and learning in an indigenous language such as Shona hinders that versatility in the global village.

For the interviewee, educating students in an indigenous language with the view of having them function in an environment, which is too English as what the Department of African Languages and Literature of the Great Zimbabwe University is doing, is like condemning those students. It is like condemning them since they will be irrelevant in that environment.

When it came to the question of challenging the hegemony of English in his Department, the Interviewee indicated that his Department needed to network with the other departments of the university in order to achieve that goal. He indicated that it will be meaningless for a single university department to try and fight the hegemony of English

when the other departments do not. For him, if that happens, the scenario will create and perpetuate negative attitudes towards indigenous language education. As such, Interviewee 3 believe that different university departments should work together in order to try and challenge that hegemony in question for as long as the other departments would be offering instructions in English, a single department, such as the Department of African Languages and Culture cannot successfully struggle against the hegemony of English.

The Interviewee also mentioned that, the hegemony of English cannot be challenged successfully when the university (MSU) insisted on the idea that no one can be allowed to pursue academic studies with any department of the university without a “Pass” in “O” Level English but can still pursue an academic study with a “Pass” in “O” Level English and a “Fail” in an indigenous language. His point was that universities in Zimbabwe should change policy and start to emphasise that if anyone wants to study with any university department he/she must “have a “Pass” in an indigenous Language.

Interviewee 3 was of the idea that the hegemony of English can be challenged through giving African languages a genuine status in the university system of education. He gave an example of what happened at the Gweru Teachers’ College. He said in the 1980s the College recruited students on the basis that they had a “Pass” in one of the three languages (Shona, English and Ndebele) at “O” Level. For him, that gave equal status to indigenous languages and English. However, he lamented that, the good gesture came to a halt shortly after its implementation. Those students who had joined the College without a “Pass” in “O” Level English but with a “Pass” in an indigenous language, were served with memorandums that they were not going to teach without a “Pass” in “O” Level English. They were even given a deadline by which they should have obtained a “Pass” in “O” Level English if they were to continue teaching. For him, the move promoted the hegemonic status of English in teachers’ colleges.

Basically, the Interviewee lobbied for the idea that, university language policies should change if university departments are to successfully challenge the hegemony of English in university education.

The Interviewee's vision is worthy however, his quasi-assimilationist and quasi-essentialist approaches to the whole issue of challenging the hegemony of English in university education and his hyper-globalist approach to the same issue do more harm than good to his vision. However, he was quite correct when he asserted that the hegemony of English cannot be successfully challenged in the current environment which is too English, too Western and very much not African.

Interviewee 4 (a veteran educationist and scholar. Has taught in Zimbabwean universities and is currently Dean of the Faculty of Arts at the University of Swaziland).

The interviewee had the view that indigenous languages and English should operate side by side in a distinctly African university. Her view was that modules can be offered in both indigenous languages and English in the same university department. In that way English and indigenous languages will “live side by side” in an African university. She emphasized the fact that, *universities are both local and international institutions*. For her, one aspect that marked the international character of universities is the concept of having external examiners who come from outside the country to assess work and progress in local universities. That being the case, the Interviewee thought local and “international” languages should operate side by side in a distinctly African university.

The interviewee said that, for indigenous languages to be able to live and operate side by side with English, they needed to be developed through use in different discourses. For her, speakers of those languages should extensively speak and write in those languages in order to expand their “intellectual spectrum”. She also was of the view that Africans should popularize their languages through use. She insisted that they should take advantage of the Internet Explorer to develop their languages through use in the different discourses. For instance, she suggested that they should take advantage of Internet

Explorer programmes such as “*Scribed*” to develop those languages through use. In that way, the status of those languages would be raised to the extent where they can operate side by side with English and the other foreign languages in university education.

Basing on her own experience as a lecturer in some Zimbabwean universities, Interviewee 4 was of the view that, the hegemony of English is rampant in university education in Zimbabwe. She said that the hegemony is perpetuated by the fact that indigenous languages and English are not operating side by side in that education since the latter is enjoying more space than the former.

Just like Wright (2004), Simala (2001) and Crystal (2003), the Interviewee saw a strong link between the hegemony of English and superpower politics. However, she said that the way forward in the struggle against the hegemony is not “to go head to head with the superpower”. For her, if that happens, the superpower will crush the poor and weak countries. She held the idea that, superpowers always develop cracks. Therefore, she lobbied for the idea that Africans should take advantage of those cracks in their struggle against the hegemony of English in education and literature. She said that, Africans have to take advantage of the cracks in order to develop indigenous languages within different discourses as a means of empowering them so that they will be able to share linguistic space with English in education and in the teaching and writing of fiction.

The present researcher agrees with the Interviewee on the idea that the hegemony of English is rampant in university education in Zimbabwe and with her idea that the hegemony of English is linked to superpower politics. Again, the researcher agrees with her view that African countries should not “go head to head with the superpower”. The researcher’s view is that once they are in possession of nuclear weapons, African countries will gain general respectability from the superpower and her allies. That respectability (sovereignty) will stop the superpower and her allies from intruding into African people’s affairs. When the superpower stops intruding unnecessarily into the affairs of the African countries, the countries will have chances to develop at their own pace in their own unique ways. That will give African countries chances to develop on

the basis of indigenous African and not foreign languages. Muppidi (2005) gave an example of how much the USA gained general respect for India when India remained foolhardy in its nuclear tests of 1998. After discovering that economic sanctions had failed to have impact on India's nuclear adventures, the USA befriended India and started to organize politico-economic deals with India. Therefore, a nuclear powerhouse, wherever it is in the world, will never fail to get general respect from the international world in this era of nuclear technology.

What should be taken note is that Interviewee 4 advocated a multilingualist (dualist) approach to the struggle against the hegemony of English in university education. The approach is exposed and critiqued in Chapter 6 of this study.

Interview 5 (a veteran educationist, formerly Chairperson of the Department of African languages and Literature of the university of Zimbabwe and Dean of the Faculty of Arts of the same University and is currently the Director of the African Languages Research Institute that is housed by the University of Zimbabwe).

Interviewee 5 was selected on the basis that he is currently at the helm of the African Languages Research Institute. His views which matter here are those views that have to do with ALRI's work and progress. He said that, *ALRI is a lexicographic unit – lexicography is the art of dictionary making*. For him, the major thrust and mandate of ALRI is, *to develop indigenous Zimbabwean languages to a point when these languages can be used in all spheres of life*. Therefore, the approach of ALRI to the struggle against the hegemony of English in post-independence Africa is what this study has termed “developmentalist approach” in Chapter 6.

The interviewee elaborated on the major thrust and mandate of ALRI in these words,

The bottom line is that, if we look at languages that are highly developed – look at English – it has terms that can be used in different spheres of life and in different disciplines. For instance it has scientific, mathematical and other technical terms...the problem is if you want to do science, mathematics etc in Shona, Ndebele, Kalanga, you will meet some problems. The problems emerge because there are no adequate terms for use in different disciplines in these languages.

Therefore our mandate as ALRI is to develop the terms or rather our mandate is to gather the terms... We are therefore called upon to codify, canonize and standardize indigenous Zimbabwean languages.

He mentioned that, “since we (ALRI) are involved in the business of developing indigenous Zimbabwean languages for use in different disciplines, what that means is, we are working towards attitudinal and communication decolonization”. Interviewee 5 went on to say that,

While there is nothing wrong to learn another language for communication purposes, there is everything fundamentally wrong in trying to be that kind of person (native speaker of that foreign language) – there is something wrong with that kind of thinking – it’s illogical and it doesn’t make sense.

That same view was made clear during the interview when he said that, *Any self-respecting people should be identified with its own language. We talk of somebody being Shona because they speak Shona – somebody being English because they speak English...* Thus, what that means is ALRI works towards developing indigenous languages to try and help Zimbabweans to be able to use those languages in different domains of life which will push them to identify with their languages.

His views had some roots in the linguistic determinist theory that is related to the Whorf and Sapir’ Relativist Theory. It is that linguistic determinist theory which guides the thinking of what this study terms (in chapter 6), essentialist critics and scholars. His view that people are always identified with the language they speak is to some extent dubious. Mazrui and Mazrui (1998) have discovered that, it is speakers of what they have termed ‘communalist languages’ who are identified by the languages which they speak. Speakers of what they have termed ‘ecumenical languages’ are not often identified by the languages which they speak. For instance no matter how good a black Zimbabwean can be in English, he/she will not be considered to be an Englishman and/or an English woman. That is because English is not a communalist language in Zimbabwe for it is an ecumenical one.

As the interview session progressed, Interviewee 5 mentioned that, ALRI is not like an ivory tower in which academics seek to develop indigenous languages on their own. He said that,

It is not like we are in an ivory tower – in which we do things on our own for we sometimes have to go out to hear and gather other people's views. There are other researchers out there. They might not be as exalted as we are but they are doing a lot of work, so we also collaborate with them.

The degree to which members of ALRI do not appear as if they are in an ivory tower in which they do things on their own is debatable. It is debated in chapter 6 and its implications on the struggle against the hegemony of English in university education are spelt out in the same chapter.

During the interview session, Interviewee 5 spelt out problems which hinder lexicographic work that ALRI seeks to accomplish. One such problem he observed is the effect of attitudinal colonization on ALRI's lexicographic work. For him, attitudinal colonization has destroyed linguistic nationalism in Zimbabwe. He asserted that, some members of the top brass lack the spirit of linguistic nationalism. Therefore, they do not support in a meaningful way the lexicographic work which ALRI is championing. As such, they at times bloc financial resources to reach those that are nationalist enough to develop indigenous languages for use in different domains of life. In that sense, the Interviewee agreed with Mazrui and Mazrui (1998) who believe foreign languages dominate indigenous ones in Africa partly because Africans lack linguistic nationalism. The two scholars view only the Somalis and the Afrikanas to be the only groups of people in Africa that wield a high level of linguistic nationalism. Interviewee 5 also indicated that, ALRI is suffering the loss of human capital. Some members of ALRI, who acquired expertise in lexicographic work through sponsorship that was negotiated by ALRI, have since left the Institute for greener pastures.

Just like Crystal (2003), the interviewee saw a link between the imposition of the hegemony of English on the Zimbabwean population and the colonization of the country itself. He said that,

We use English because of the accident of colonization – we were colonized by the British in 1890 and all the things were to be conducted in the language of the conquerors – naturally, it is like we were a conquered people, as such we had no say on policy... It is because of colonization that we have learnt to resort to the use of English in our private sitting, in our own private affairs in our own private homes – which is very bad.

- However, unlike Crystal (2003), Interviewee 5 did not link the perpetuation of the hegemony of English in Africa to the coming of the USA into power at the end of the Second World War and to the general Americanization of the world and to what McPhail (2006) has called Electronic Colonialism, that is perpetuated by USA as the current sole superpower of the world. McPhail (2006: 19) says of Electronic Colonialism,

Electronic Colonialism represents the dependent relationship of poor regions on the post-industrial notions established by the importation of communication software, and foreign-produced software along with engineers, technicians and related information protocols, that establish a set of foreign norms, values and expectations that to varying degrees, after domestic cultures, habits, values and the socialization process itself. From comic books to satellites, computers to fax machines CDs, DVDs, to the internet, a wide range of information technologies makes it easy to send and thus receive information.

Interviewee 5 pronounced his views on how that hegemony can be challenged during the interview session. He was of the idea that the hegemony in question can be successfully challenged through developing indigenous languages in lexicographic and terminological terms to allow them to serve in the different domains of Zimbabwean people's life. His "developmentalist" approach to the struggle against the hegemony of English in university education, is discussed in Chapter 6 of this study.

Interviewee 6 (is Chairperson of the African Language and Culture Association (SILCA), is a seasoned educationist and is currently lecturer in the Faculty of Education of the Great Zimbabwe University).

The views of Interviewee 6 that are captured here pertain to the operations of SILCA.

Interviewee 6 said that, *SILCA is concerned with the question of the hegemony of English in education* for it is an Association that is concerned with *correcting imbalances between use of English and indigenous languages in tertiary education in Zimbabwe*. For him, SILCA's major thrust is *correcting imbalances between English and indigenous languages in Zimbabwean education*. The major methods which SILCA uses to achieve that are advocacy and lobbying. He indicated that to date, SILCA has lobbied for the "A" Level Shona grammar to be taught in Shona and not in English as was the norm ever since Shona started to be taught at that level. He also mentioned that, SILCA has also advocated the use of indigenous languages as media of instruction in the Department of African Languages and Literature of the Great Zimbabwe University. SILCA has also lobbied for 'Language' to be included as a theme in the new Zimbabwean constitution which is being made.

The Interviewee said that SILCA has networked with some organizations which deal in language matters to produce textbooks for use in schools and in tertiary institutions of learning. So far, as he indicated, SILCA has networked with ALRI to produce Duramazwi reUtano noUrapi (Dictionary of Medical Terms). Through networking SILCA has received sponsorship from CASAS of South Africa. That sponsorship has enabled members of SILCA to produce three textbooks in Shona for use at the tertiary level of education. The other SILCA members are working towards producing a Shona mathematical textbook for use at primary level of education.

Pertaining to the relationship between the hegemony of English and politics, Interviewee 6 said that, *Politicians do not discourage use of indigenous languages – people fail but there is approval from politicians – political will is there, approval is there but support is not given to SILCA and other organizations which deal in language issues*. In that way, Interviewee 6 did not see a link between the hegemony of English and politics in Zimbabwean institutions of learning. For him, negative attitudes towards use of indigenous languages in education, are the drawbacks to the struggle against the hegemony of English in university education. By holding the idea that politicians have the political will to challenge the hegemony of English in education and the other

domains, Interviewee 6 went against what Mazrui (1978), Mutasa (2006), Chimhundu (2001) and Magwa (2008) assert when they lobby for the idea that politicians lack the will to promote indigenous languages in education and other domains since they have a strong liking for English.

The interviewee seemed to have been discussing the concept of attitude and its effects on the perpetuation of the hegemony of English outside a real understanding of what generates negative attitude towards indigenous languages and positive attitudes towards English in a neocolonial environment. In other words he did not bother to link attitude to the prevailing environment which is too Western than indigenous. That exercise is carried out in Chapter 6 of this study.

Interviewee 6 seemed to hold the belief that hegemony can be challenged outside politics. In his view, it is lack of finance and not lack of political will which, according to him hinders SILCA from winning its struggle against the hegemony of English in education. That sort of understanding is held to be a false myth in this study. That is because in the evolutionist approach that is developed for this study, the hegemony of English is held to have roots in the contemporary hegemonic superpower politics. Probably one thing which needs debate from what Interviewee 6 asserted during the interview session is on whether or not politicians have the will to help linguistic nationalists to struggle against the hegemony of English in education and in the teaching and writing of Zimbabwean fiction. The approach of Interviewee 6 to the struggle against the hegemony of English is essentialist. The essentialist approach to the struggle is discussed in length in Chapter 6 of this study.

Interviewee 7 (a seasoned educationist, the first Co-ordinator of Communication Skills Studies at the Midlands State University and is currently Dean of the Faculty of Arts of the Midlands State University).

The views that are presented and analysed in this section are his views on Communication Skills Studies and on the nature of the hegemony of English in that Department.

Interviewee 7 mentioned that, the Department of Communication Skills at the Midlands State University offered two modules in English Communication skills. The first module CS 101 is Basic Communication Skills. This module is compulsory for everyone who studies with any department of the university. He said that,

The module, Basic Communication Skills, teaches proficiency and competence in English. It seeks to equip students with language skills so that they go into their areas of study and be able to express themselves in English. It seeks to equip them with English which is the language of the electronic media and which is the language in which most literature, which is accessible to students is written. In that sense, it is English which helps students to access the data they need for research purposes.

The Interviewee was quick to mention that, the module Basic Communication Skills, is a core module which no student can graduate without having scored a 'Pass' in it.

According to Interviewee 7, the other module which the Department in question offered was CS 102 Extended Communication Skills. He said of Extended Communication Skills, *the module teaches more of business English. It prepares students for business English – it is core to some and not to all faculties of the Midlands State University.*

Pertaining to the hegemony of English and how it is perpetuated in university education, Interviewee 7 asserted that there are many ways in which the hegemony is perpetuated in university education. In the first place he said that, *there is an unwritten policy for all instructions in universities to be delivered in English. This is the university regulation and all university regulations are in English.* In addition to saying that, the Interviewee noted that, *the language of instruction is the dominant language so in this case our language policy is by default perpetuating the hegemony of English in university education since the language of instruction is English and the regulations are in English.*

With the above given assertions, the Interviewee indicated that the hegemony of English is prevalent in university education, and it is promoted through the use of English as the official language of instruction and through drafting academic regulations in English.

During the Interview session, Interviewee 7 mentioned that, there is a general idea of dividing Africa using a linguistic criterion. Africa is divided into Lusophone, Anglophone and Francophone Africa. Zimbabwe is categorized under countries of Anglophone Africa. According to him, that branding of Zimbabweans as English-speaking promoted an unprecedented liking for English among Zimbabweans. Therefore, for him, the tendency promoted the hegemony of English in education. Because of that same tendency, the Interviewee noted that, *we have a tendency of considering individuals who are proficient in African languages and not in English to be uneducated (note learned). Therefore, we have a linguistic attitudinal problem.* What he asserted on the issue of categorizing Africa according to foreign languages and the effects it has on language choice and practice in Africa, is also stressed by Mazrui and Mazrui (1998).

Interviewee 7 said that, the problem with Communication Skills Studies at the Midlands State University is that, it promotes the hegemony of English since the Department of Communication Skills offers only skills in English communicative ability. For him, it is the university language policy which caused the Department of Communication Skills to promote the hegemony of English. The policy prescribed English as the official medium of instruction in the university. Thus, the interviewee said that,

However, since the language of instruction is English, we teach communication skills in English. If the language of instruction was say Shona, we would be teaching communication skills in Shona. That is where we should derive our theory from – when we are talking about communication skills it is not necessarily English but any language that is being used as the medium of instruction.

Therefore, what Interviewee 7 implied was that, the Department of Communication Skills promoted the hegemony of English since it was the medium of instruction in all the departments of the Midlands State University.

Interviewee 7 saw the idea of setting examinations in English as one way the Department of Communication Skills and the other departments of the Midlands State University used to promote the hegemony of English in university education. For him, if examination questions are set in English, they are to be answered in English. As a matter of fact, English ends up having a very high utilitarian value in university education as compared to indigenous Zimbabwean languages. That for him perpetuated its hegemonic status of the English language in that education sector.

One aspect, which perpetuated the hegemony of English in the Department of Communication Skills of the Midlands State University, as it was noted by Interviewee 7, is the teaching experience of the mentors who offered lectures in communication skills. He said most of those mentors had five or less years in the Department as such, *some of those mentors view English as some rigid form of expression – by default, they promote the hegemony of English – but for me I want to migrate to teaching communication skills in Shona, Ndebele and even Kiswahili.*

At one moment during the interview session, Interviewee 7 indicated that he had the view to move away from British and American forms of English as markers of good English since for him, *any form of English which enables a student to be understood is good English – it is not the question of the British and American Standard English.* In that sense, he seemed to have the idea that the inexperienced mentors in the Department of Communication Skills have a liking for British and American English whilst the experienced ones value not the “standardness” of English but the ability of the student to be heard using the type of English he/she chooses to use.

In his view, the other aspect which perpetuated the hegemony of English in university education was what he called *politics of the stomach*. He said some people survived on teaching English as such they sought to perpetuate the hegemony of English since it was their source of livelihood. He gave an example of some people who were mentors and/or lecturers in the Department of Communication Skills at the Midlands State University.

They had to perpetuate the hegemony of English since that is how they were surviving. Perpetuating the hegemony of English was a bread and butter issue to them.

The interviewee saw no link between the hegemony of English and politics at local, regional and international levels. He only linked that hegemony to what he called “politics of the stomach”. It is at that point where he totally differed with the tenets of the evolutionist approach that is proposed for this study. In the evolutionist approach, the hegemony of English and power politics at local, regional and international levels are considered to be reverted together.

As to how the hegemony can be successfully, challenged in university education, Interviewee 7 proposed different strategies. In the first place, he lobbied for the need of a common lingua franca for Africa. wa Thiongo (1990), Mboup (2008) and Mazrui and Mazrui (1998) lobbied for Kiswahili to occupy that position. He said that, *if we have a common lingua franca for Africa, it will be attractive and the hegemony of English will be challenged by it*. His view is laudable. However, he did not elaborate on how that will be possible. In the evolutionist approach, that is held to be possible in the Era of Post-nationalism and not in the current neocolonial era.

Interviewee 7 also suggested that Africa has to either adopt the monolingual linguistic policy as it is practiced in the Asian tigers or the bilingual approach as it is practiced in Canada. For him, the Asian tigers use Asian indigenous languages in all spheres of Asian people’s life. They only use foreign languages such as English when they speak to outsiders. That is what he called the monolingual approach. He asserted that, Canada has two official languages, that is, French and English. Canada’s having two official languages is what he called the bilingual language policy. He called upon universities to give lecturers ordinary and sabbatical leaves to go to either Asia or Canada to study either the monolingual or the bilingual language policy for the purpose of implementing it in Zimbabwe.

Interviewee 8 (an educationist and Acting Co-ordinator of Communication Skills Studies at the time of the interview – Great Zimbabwe University).

He mentioned that, at Great Zimbabwe University, they offered two modules in Communication Skills. One of them was Basic Communication Skills and the other one was Business Communication Skills. Those two modules were core and as such, no student could graduate with a “Fail” in any one of them.

He said that, his Department perpetuated the hegemony of English for particular reasons. He said that, as a Department, *we promote the hegemony of English to cater to the diverse nature of our student population - the university draw students from different linguistic and ethnic backgrounds*. His view was that, English served as a neutral language in lectures that cater to students from diverse linguistic backgrounds. The interviewee said that, his Department insisted on the use of British Standard English as both the medium of instruction and of academic essay writing. However, he mentioned that, they will not always penalize students when they write in non-standard English for as long as they managed to get the meaning. Therefore Standard British English was the *de jure* medium of instruction in the Department whilst non-Standard forms of English were the *de facto* media of instruction in the same Department.

As the interview session proceeded, Interviewee 8 mentioned that, his Department promoted the hegemony of English through offering communication skills in English since English, and not indigenous languages, was the medium of instruction in almost all the departments of the Great Zimbabwe University save in the Department of African Languages and Literature. At one moment he said that,

Indigenous languages are not yet developed enough to teach science, mathematics computer technology etc. up to until they are capable, English has an important role to play in university education. Therefore, the Department will continue to teach communication skills in English and not in indigenous languages.

As long as that Department continued to teach only communication skills in English it will continue to promote the hegemony of English in university education.

Because of the high utility value of English at national, regional and international levels, Interviewee 8 said that, members of his Department did not feel offended when they are accused of perpetuating the hegemony of English since they were perpetuating it for a genuine purpose in a distinctly English Environment of the moment. To quote him verbatim, he said that, *English is the language of the moment*. One thing that worried Interviewee 8 is the fact that, people are worried with the hegemony of English neglecting the hegemony of one or some indigenous languages in Zimbabwean education. Probably he was referring to the dominance of say Shona and Ndebele over the minority languages which Chimhundu (1983) reveals and discusses.

Just like Crystal (2003), Interviewee 8 had the view that globalization is a reality. For him, it is English, which is the language of the global village. Therefore, since English is the language of globalization, Interviewee 8 saw the need to teach only English communication skills and not communication skills in indigenous languages.

Interviewee 8 saw the link between the hegemony of English and politics. However, he was not elaborate on the link. The Interviewee did not feel that at that moment there was need to challenge the hegemony of English in university education. Therefore, his was a seemingly assimilationist approach to the struggle against the hegemony of English in post-independence Africa. The approach is discussed in Chapter 6 of this study.

Interviewee 9 (a seasoned educationist, co-ordinator of Communication Skills studies in the Department of Linguistics and Communication Skills Studies at the University of Zimbabwe. Was the Acting Chairperson of the Department in question at the time of the interview).

His views on communication skills studies at the University of Zimbabwe are the ones which are presented and analysed here.

He mentioned that, his Department offered two modules in English Communication Skills. One of them treated Academic Communication Skills and the other one treated

Professional Communication Skills. He called the two modules *barrier modules*. For him, they were ‘barrier modules’ for they were potential barriers to graduating classes. This was because no student was allowed to graduate without having done and passed them. He gave an example of how attitudinal problems had nearly caused some students not to graduate. He said that at one time the Dean of the Faculty of Medicine had complained that his students did not have time to do modules in communication skills. Upon discovering that they were not going to graduate without having done and passed the modules, the Dean pleaded with Interviewee 9 to arrange make up lectures for the students. That was done and they did and passed the modules which then became their passports to graduating with bachelors degrees in Medicine.

The Interviewee 9 mentioned that the same thing had happened with students in the Faculty of Law. The Dean of that Faculty had said their students were good in English to the extent that they needed no lectures in English Communication Skills. However, upon discovering that the students were not going to graduate without having done and passed modules in English Communication Skills, he consented to the idea that they receive lectures in those modules. What all this means is the University of Zimbabwe perpetuated the hegemony of English in Zimbabwean university education by making sure modules in English Communication Skills are core and that no student graduated without having passed them.

During the interview session, the Interviewee mentioned that the name of the programme that was being offered by his Department was Communication Skills Studies which implied that the name of the programme did not specify the language in which the skills were imparted. However, he indicated that, his Department concentrated on teaching only English Communication Skills. He said that,

With regards to Communication Skills, the title of the programme that is Communication Skills Studies is cleverly made for it does not stipulate that, this Department only offers English Communication Skills. At “A” Level for example, they do English Communication Skills, which has replaced the old General Paper. At “A” Level it is called English Communication Skills then when it comes to university level, it is simply called Communication Skills as if

universities do not want to be specific on whether they offer either Ndebele, Shona, Nambya or English communication Skills.

In that way the Interviewee indicated that the title of the programme Communication Skills Studies camouflages the hegemonic tendencies which his Department perpetuated in university education for the Department only offered English communication skills and not by any way offered communication skills in indigenous languages.

Interviewee 9 defined the hegemony of a language as a situation when *one language enjoys superiority over others – one language dominating others*. For Interviewee 9, the hegemony of English was introduced to Africa by the British when they colonized the continent. He said that, *When the British colonized Africa, they taught the colonized their language and then they brainwashed them into believing that their languages were not communicative enough*. These words showed that, the Interviewee understood the hegemony of English as connoting to the superior position that English enjoys in Africa as a result of a fallacious claim that English is more expressive than indigenous languages. The Interviewee's understanding of what the hegemony of English is, coincided with how Ives (2009) understands the same concept.

Interviewee 9 gave how the hegemony of English is perpetuated in university education. At one point, during the interview session, he said that, "The language policy of the Department of Linguistics and Communication Skills Studies is determined by the national language policy". For him, the national language policy stipulates that English is the official language whilst Shona and Ndebele are considered national languages. Since English is the official language in Zimbabwe, his Department's language policy makes it the official medium of instruction. In that way, he asserted that, the national language policy is a push to university departments to prescribe English to be the medium of instruction. That means the policy pushed departments to perpetuate the hegemony of English in university education.

The Interviewee upheld the neutrality of English as opposed to the ethnic bound nature of Ndebele and Shona languages. He asserted that at independence if Ndebele was made the

official language, the Shona people could have complained bitterly. On the other hand, if Shona had been made the official language, then the Ndebele people were also going to complain bitterly. He said that, *for political expediency to be achieved in Zimbabwe at independence, Ndebele and Shona remained simply national languages whilst English remained the sole official language. English was considered a neutral language as such it was chosen to be the official language.* The fallacy of considering English to be a neutral language in African countries, which Interviewee 9 talked about, is reiterated by Achebe (1988) in his discussion of the position of English in multilingual Nigeria. For the interviewee, since English reaps political expediency at national level, it is also the language that has to serve as the language of university education

Interviewee 9 was also of the view that, since English is the medium of instruction in almost all the departments of the University of Zimbabwe, his Department, which played an ancillary role in the teaching and learning business in the university, had no choice but to offer communication skills in English and not in any other language. He indicated that, the moment the medium of instruction would change in university departments from English to another language would become the very moment when his Department will then offer communication skills in the new medium of instruction. Furthermore, the Interviewee said that, *currently, the business environment is very much English.* Therefore because of that reality, he said that his Department cannot offer professional skills in indigenous languages but in English. He actually said that, *Stakeholders in industries expect their employees to speak in English like when for instance they send an employee outside the country for let's say to Australia to represent the company, they won't be Shona or Ndebele out there.*

During the interview session, Interviewee 9 referred to Kachiru (1990) who asserts that there are as many non-natives Englishes as they are the number of nations that speak English. The Interviewee said that,

In Nigeria, there is a developed non-native Nigerian English yet in Zimbabwe there is not a developed non-native Zimbabwean English. Given that the business environment is too English, and that there is nothing yet that can be termed

Zimbabwean English, the Department of Communication Skills Studies has no choice but to insist on the use of Standard British and Standard American English.

The interviewee held the belief that globalization is a reality. He said of globalization, *Globalization means that we are now concentrating more on our similarities than on our differences. We can meet most of those similarities when we communicate in English, French, German, Portuguese and Spanish.* In fact, the interviewee held the view that the five languages are the languages of the globalizing world. As such, he said that people cannot successfully enjoy global benefits without their having ability to speak one or more of the five global languages. At one time he said of the five languages, *if we remove these languages, the whole idea of globalization will fall to pieces.* As a matter of fact, the interviewee had the belief that, by teaching communication skills in English, his Department was trying to enhance the process of globalization since English is one of the five global languages. As one of the five global languages, English was held by the Interviewee to have the potential to aid Africans to enter the global village.

His globalist and/or hyper-globalist approach to language matters led him to approve of the hegemony of English in his Department and in university education in general. Be that as it may, Interviewee 9 had his own views on how the hegemony can be challenged.

He appreciated that a child who learns in his/her mother tongue learns faster than a child who receives instructions in a foreign language. He said that,

someone carried out research and concluded that, if you teach a child in the first four years in a foreign language and then teach another one for the same period of schooling using his/her mother tongue, the one who is taught in his/her mother tongue will enjoy a gap of four years of knowledge ahead of the other child’.

In that sense, he had the idea that, although the hegemony of English can be of value in this era, it should not be upheld in the first four years of basic education. His views were in line with the recommendations of the Phelps-Stokes Commission of 1925 as they are recorded by Mazrui and Mazrui (1998). The Commission recommended mother tongue education in the first four years of basic education and then English medium education thereafter. Again his views were also in line with the British colonialist language policy.

The policy allowed African students to learn in their mother tongues in the first few years of primary education after which they were introduced to English medium education. That semi-assimilatinist British language policy of education is discussed in Chapter 6 of this study. However, the quasi-assimilationist policy perpetuated more than it served to challenge the hegemony of English in African education.

Interviewee 9 said that, Zimbabwe need to come up with the language (among the indigenous ones), that should save as the official language. It is that language which should then be developed into a language of science and technology. In other words he spoke of what Mazrui (2000) has called “scientification” of a language. For Interviewee 9, it is that language which should then become the language of education in Zimbabwe. That way the hegemony of English will be done away with in the education sector. However, before that is achieved, he believed English (a neutral language) should continue to serve as the medium of education in Zimbabwe.

The interviewee saw a link between the hegemony of English and superpower politics. However, like Wright (2004) and Crystal (2003) he believed English unlike Latin and French will not fall with the fall of the superpower (USA) especially in Africa because Africans have an appreciation of American culture and that culture is linked to the English language. Because of that factor, the Interviewee believed that Africans cannot easily do away with the English language even if America falls from the position of superpower. Probably what the Interviewee called a strong appreciation of American culture is what Fanon (Cited in Mazrui and Mazrui 1998) has perceived as cultural alienation. It is that alienation which leads Africans to suffer mental and linguistic colonization. It is that linguistic colonization which the Interviewee perceived as leading African people to appreciate American popular culture and language.

The Interviewee’s views were embedded in some inferiority complex. He perceived everything Western to be better than everything indigenous. That attitude is symptomatic of a lingo-cultural alienation. It is that sort of alienation which can lead Africans to approve of the hegemony of English in university education rather than seek to challenge

it. Generally speaking his approach to the struggle against the hegemony of English was assimilationist. The approach is discussed in the next chapter of this study.

Interviewee 10 (an educationist in the Department of African Languages and Literature of the Great Zimbabwe University. He was Acting Chairperson of that Department at the time of the interview).

The Interviewee said that, *the thrust of my Department is promoting indigenous languages as languages of instruction – as such in this Department we teach African languages and literature using indigenous languages.* He further said that, *The policy of my Department is that apart from using African languages as media of instruction they are also used as the media of academic essay writing.* In that case, the Department of African Languages and Literature of the Great Zimbabwe University was struggling against the hegemony of English through prescribing indigenous Zimbabwean languages such as Shona, Ndebele, Venda and Shangani media of instruction in lectures and media of academic essay writing.

The Interviewee said that they offered indigenous languages and literature in indigenous languages for specific reasons. In the first place he indicated that they taught in those languages *as part of the process of decolonizing the minds of the African people.* In the second place, they taught in indigenous languages since teaching in those languages enabled the languages to develop through use. He also mentioned that, it is during the use of those languages that new terms are coined. Chiwome and Thondhlana (1992) support the idea that if indigenous languages are used in education, terms will be created right from the grassroots level.

Interviewee 10 said that, they offered lectures in indigenous languages in order to try and correct students' attitudes towards those languages for most educationists in the Department in question considered most of the students to have negative attitudes towards the languages. Having a negative attitude towards indigenous languages, is what Interviewee 5 has called "attitudinal colonization" and/or "communicative colonization".

The issue of attitude as the factor that hinders the struggle against the hegemony of English is asserted by Mutasa (2006), Magwa (2008), Chimhundu (2001), Roy-Campbell (2001) and Chiwome and Thondhlana (1992).

During the interview session, Interviewee 10 gave some strategies which his Department used to challenge the hegemony of English. At one time he said that, *Most of the sources which students use to carry out research are written in English. Therefore the Department demands that they always translate researched data from English to indigenous languages.* That means, one other method by which the Department in question sought to challenge the hegemony of English is insisting on the use of the art of translation when students write academic essays using data gathered from sources written in English. The use of translation as the method of challenging the hegemony of English in education is discussed in Chapter 6 of this study. Interviewee 10 mentioned that, his Department is facing different challenges in its efforts to struggle against the hegemony of English through prescribing indigenous languages to be languages of instruction and of essay writing.

One of those challenges, which Interviewee 10 spelt out, was that members of his Department have some ‘fear of the unknown’. Mutasa (2006) discusses how the “fear of the unknown” serves to perpetuate the hegemony of English in Africa’s education sector. In this particular instance, the “fear of the unknown” has caused members of the Department in question to develop some uneasiness in the struggle against the hegemony of English using an essentialist approach. The interviewee indicated that members were afraid that *they can easily become an island in academic circles.* That is because the Department of African Languages and Literature is the only university Department in Zimbabwe that offered at the time lectures in indigenous languages. That being the case, members of that Department were afraid that their graduates may not be offered places to pursue postgraduate studies in university departments which offered postgraduate programmes in the medium of English.

As a way of reducing the fear of the unknown in their their struggle against the hegemony of English, the Department allowed those students, who will be pursuing an honours degree in African languages and literature, to write their dissertation abstracts in English and at times to carry out the whole research in English. In that way the Department tried to make sure those students would be offered places to pursue postgraduate studies in university departments that use English as the medium of instruction and of essay writing. However that flexibility served to defeat the Department's essentialist approach to the struggle against the hegemony of English in university education.

One other factor which Interviewee 10 noted to have been drawing back his Department's efforts to struggle against the hegemony is that, the bulk of the literature which was there for students to carry out research was written in English. Furthermore, the bulk of the literature, which educationists referred students to consult was written in English. Therefore, although the students were to translate the English matter from English to an indigenous language, the resources which were there for use by students perpetuated the hegemony of English in that Department. Some course outlines got from the Department help to demonstrate that, although they taught in indigenous languages, the bulk of the literature which educationists who were in the Department referred students to, was written in English. See table 5.36.

The researcher got some module outline from the Department of African Languages and Literature in his bid to establish what sort of literature did educationists in that Department refer their students. He got the module outline for the Module HCH202/HCH402: ENZANISO YEUVARANOMWE HWEVASHONA NEHWEMAMWE MARUDZI EVATEMA (SHONA LITERATURE IN THE CONTEXT OF AFRICAN LITERATURE). In his module outline the lecturer had the reference texts listed in Table 5.36.

Table 5.36: Reference textbooks in a module outline got from the Department of African Languages and Literature of the Great Zimbabwe University

Author	Book Title
Achebe, C.	Hopes and Impediments
Achebe, C.	Morning Yet on Creation Day
Asante, M.	The Afrocentric Idea
Amuta, C.	The Theory of African Literature
Chiwome, E.M.	A Social History of the Shona Novel
Fanon, F.	The Wretched of the Earth
Freire, P.	Pedagogy of the Oppressed
Gaidzanwa, R.B.	Images of Women in Zimbabwean Literature
Kahari, G.P.	The Rise of the Shona Novel: A Study in development
p'Bitek, O.	Artist the Ruler: Essays on Art and Culture
wa Thiongo, N.	Decolonizing the Mind: The Politics of language in African Literature
Veit-Wild, F.	Teachers, Preachers Non-believers: A Social History of Zimbabwean Literature

The module has both a Shona and an English title but all the literature which students are referred to was written in English.

The module outline for the module CH203: Mitambo yechishona had all in all 23 reference texts. Out of the 23 there was only one Shona title the rest were English titles. The Shona title was Mitambo yavanasikana navanakomana pasichigare by A.C. Hodza. The module outline for CH206/HCH206: Pfungwa Huru Dzokunyora Nokuongorora Nadzo Uvaranomwe had 38 reference titles. Of the 38 only one title was a Shona title, the rest were English titles. The Shona title was Zvirahwe zvakare nezvitsva by E.M. Chiwome and AJC Pongweni. The use of literature written in English was one of the hindrances to the Department's efforts to successfully challenge the hegemony of English in university education using an essentialist approach.

Interviewee 10 noted that, one drawback to the Department's efforts to struggle against the hegemony of English was the amount of translation that was involved when students wrote academic essays. The situation was that resource materials were written in English when the language of academic essay writing was an indigenous language. Therefore there were lots of translation activities that went on when the student wrote academic work. The student had to translate the researched data from English to an indigenous language. The Interviewee said that, *I think our greatest challenge comes when students have to translate from English to indigenous languages during the academic essay writing exercise. It is a real challenge for translation involves a host of other things e.g. the clash between the culture of the Source Text and that of the translator.* As a result of challenges involved in translation, the interviewee asserted that students usually came up with very weak and poor translation products. To try and curb some translation challenges that were being faced by students when they wrote academic essays, his Department had to introduce a module in translation studies.

Because of too much translation work that was involved when students wrote essays, Interviewee 10 indicate that the students suffered two blows. On one hand, they struggled with the content which they would be seeking to present in an essay. On the other hand, they struggled with translation work. That according to Interviewee 10 perpetuated negative attitudes in the learner towards indigenous languages and the whole programme which his Department offered. The negative attitudes led students to drop African Languages and Literature as a subject at the 3rd year of their studies opting for other subjects such as English, Geography etc. That, according to the Interviewee was a major challenge to the Department's efforts to struggle against the hegemony of English.

As the interview session progressed, the Interviewee asserted that, the under-developed nature of indigenous languages was also a drawback to his Department's efforts to struggle against the hegemony of English. Interviewee 5 mentioned that English has all the terms that are needed to teach almost all the academic subjects whilst indigenous Zimbabwean languages lacked enough terms to do that. Due to the fact that indigenous

languages lacked terms to sufficiently serve as the media of instruction in the teaching of indigenous languages, literature and culture, each member of the Department of African Languages and Literature had to coin his/her own terms and then use them in lectures. That happened because there was not yet a body of agreed linguistic and literary terms for use in that Department. Educationists' use of different linguistic and literary terms in lectures served to confuse students for they had to make do with different and at times mutually exclusive terms during lectures and during the academic essay writing exercise. The whole process drew back the Department's efforts to struggle against the hegemony of English in university education.

Commending on the link between the hegemony of English and politics Interviewee 10 said that, *there is such a link for instance it is during colonialism that English was imposed on African people and then after independence government should have done more to reverse the colonial language policies in order to promote indigenous languages.* With those words, the interviewee indicated that the hegemony of English is closely linked to power politics. That is because colonialism is the move that is usually embarked on by a militarily and politically powerful state which will be seeking to occupy a militarily and politically weak state for the purpose of looting the resources of the latter. Usually, it is in the process of its occupation of the weak state that the strong state imposes its language on the conquered people.

The Interviewee blamed politicians for lacking not political power but political will to promote indigenous languages in education and in the teaching and writing of fiction. He said that,

In my view, politicians lack political will and not political power – because if we take what is happening in other countries such as Botswana and Tanzania they use and promote indigenous languages in ways which are rare to Zimbabwe. In that way, politicians lack the will and not political power to promote indigenous African languages in university education.

Therefore, the Interviewee agreed with Chimhundu (2001), Mutasa (2006), and Magwa (2008) for those scholars blame politicians for lacking the will to promote indigenous languages in education and in the other domains of African people's life. However, given

the neocolonialist and pseudo multilevel governance which is operational in Africa and elsewhere in the world, it is debatable whether or not local politicians have the power to plan and implement policies.

In his concluding remarks, Interviewee 10 said that his Department's efforts are simply a starting point in the right direction: in the direction of challenging the hegemony of English in university education. To quote him verbatim, he said that,

ours is a good starting point. We have challenges of course but to a large extent we are successful. However, we need to involve as much as possible people from other institutions so that we get their views and recommendations.

The essentialist approach which the Department of African Languages and Literature of the Great Zimbabwe University was using to challenge the hegemony of English in university education is discussed in Chapter 6. However, at this point, one is apt to ask the question, is the Department not playing "...politics with language, and in so doing conceal the reality and the complexity of our situation from ourselves and from those foolish enough to put their trust in [the Department's efforts]? (Achebe 2009: 102).

Interviewee 11 (a seasoned educationist who is currently Chairperson of the Department of English and Communication of the Midlands State University).

Interviewee 11 said that,

The mandate of the Department of English and Communication at the Midlands State University is to teach English Language, World Literatures in English and Communications related modules. As such the medium of delivering content/contacting lectures and writing assignments is English.

What that means is the mandate of the Department of English and Communication of the Midlands State University was promoting the status of English in university education. Currently English is enjoying a hegemonic status in the Zimbabwean education sector. Therefore by offering modules which promoted English and by prescribing English the *de jure* medium of instruction the Department in question perpetuated the predominant use (hegemony) of English in university education.

Pertaining to what the hegemony of English means Interviewee 11 said that, “Hegemony presupposes a privileged position of power, of having other languages deferring to the English Language”.

On whether or not his Department’s language policy promoted the hegemony of English in university education, the Interviewee had this to say,

The Department’s position is premised on the fact that Midlands State University offers equal opportunity and choice in matters of language learning, with those intent on pursuing indigenous languages having their needs catered for in the Department of African Languages and Culture. In this way the languages are placed on the same footing.

It is like the Interviewee had the view that his Department did not promote the hegemony of English since it only helped; English and the indigenous languages to operate side by side in university education. That was because his Department promoted English whilst the Department of African Languages and Culture promoted indigenous languages. His lobbying for English and indigenous languages to operate side by side did not cater for the idea that some languages are more equal than others in a neocolonial environment as what Roy-Campbell (2001) has noted. This study argues that, English and the indigenous languages cannot successfully partner in university education for English is already enjoying a hegemonic status in that education. Be that as it may, Interviewee 11 further clarified his idea that English language and indigenous languages should operate side by side in university education when he said that,

The Department emphasizes the equality and importance of all languages as mediums of cultural expression. Conceptually this is understood but one cannot say the same for the ingrained mindset that seem to privilege English language as a license to better professional opportunities.

Pertaining to the relationship between politics and the hegemony of English the interviewee said that, *universities do obtain in communities and society at large, and they are meant to serve the needs of society. As such they cannot be conceived of in isolation from the politics that shape the society in which they are found. In that way, Interviewee*

10 did not really link the hegemony of English to superpower politics as this study does and as what Wright (2004) and Crystal (2003) do. The evolutionist approach to African history, which has been adopted for this study, operates on the idea that, trying to challenge the hegemony of English outside politics, especially empire and/or superpower politics does not yield positive results.

When he was asked how the hegemony of English can be challenged in university education and in the teaching and writing of African literature his reply was too general to be of service in this study. He said that,

Every policy direction takes route from the politics of the day. There is not much in society that is outside politics, that is to say there is not much that is not determined by politics. The official status of language(s) can be legislated and this will definitely influence the medium in which the literatures, especially for local consumption, are produced.

The Interviewee's seemingly assimilationist approach to the struggle against the hegemony of English in university education and in the teaching and writing of African literature caused him to speak in support of the hegemony of English in university education. He did not see as wa Thiongo (1972) the need to abolish departments of English as a means of struggling against the hegemony of English in that sector of Zimbabwean education.

Interviewee 12 (an educationist in the Department of English and Performing Arts, he was the Acting chairperson of that Department at the time of the interview).

Interviewee 12 said of the hegemony of a language, The whole issue of language hegemony evolves around the issue of one language dominating another. He also said that,

As a Department, much as we want both English and the indigenous languages we get disturbed with the idea that all the subjects taught in this university save indigenous languages and literature, are taught in English. How then can one mount an argument that English is a hegemonic language in the Department of English and Performing Arts?

With those words, Interviewee 12 posed the idea that English cannot be said to play the role of hegemony in a single Department when all departments use it as the language of all academic proceedings save a single Department. In that way he showed a confused understanding of the concept of the hegemony of a language. He also showed that he was suffering the effects of the imposition of the hegemony of English by consent for he considered normative the idea that English is the official language of education in his Department.

The Interviewee mentioned that, Standard British English was the official language of instruction and of academic essay writing in the Department of English and Performing Arts. However he was quick to say that, *As a Department at GZU, I do not think we have a hard and fast language policy. If students do not understand concepts in English during a lecture – one can code switch from English to an indigenous language.* What that means is, Code-switching is the *de facto* language of instruction in the Department of English and Performing Arts of the Great Zimbabwe University. Therefore, it is not surprising that student respondents from that Department indicated that they received instructions in Code-switching and/or Code-mixing.

During the interview session, at one time Interviewee 12 said that, *Ever since people started talking about this issue of the hegemony of English, the quality of the essays we receive from students as an English Department are something to worry about.* What that means is, the Interviewee was not at home with students' effort to struggle against the hegemony of English through the use of non-Standard forms of English (broken English) when they write academic essays. In that sense, he approved of the hegemony of English when students write academic essays but tolerate the struggle against it during lectures when students switch from English to an indigenous language(s). What is clear from responses to the questionnaires is also crystal clear in responses from interviews – the idea that, both educationists and students approved of the hegemony of English during academic essay writing more than they approved it during lectures.

When it came to the question of challenging the hegemony of English in university education, Interviewee 12 indicated that he was not sure whether or not the hegemony of English was being challenged in university education. However he went on to say that, *but there are situations we talk about the dominance of English but at the same time we don't talk about the dominance of the indigenous languages over other languages*. What that means is, Interviewee 12 felt it was high time that scholars and other language practitioners should shift focus from the hegemony of English in university education to struggling with the hegemony of indigenous languages in the Zimbabwean society. wa Thiongo (1998: 128) speaks against this way of perceiving issues to do with the hegemony of English in African literature. He believes that the language question is complex, but its complexity should not be reason enough for Africans to “duck their heads in the linguistic sand of Europe”. Interviewee 12 seemed to uphold an assimilationist approach to the struggle against the hegemony of English in university education. The approach is critiqued in Chapter 6 of this study.

It is noteworthy that the interview session with Interviewee 12 was cut short since he was called upon to attend an emergency and unprecedented Faculty of Arts Board of Examiners.

Interviewee 13 (An up and coming scholar and is an educationist who has taught in different universities. Currently he is lecturer at the University of Fort Hare).

Interviewee 13 has published on language matters in Zimbabwe and Africa. He divided his publications into three major categories. His earliest publications are on issues to do with language policy and language planning in Zimbabwe and Africa. His second category of publications is a category of his publications which focus on critiquing how come English has become a dominant language in Zimbabwe, Africa and the world. His third category of publications is a category of his publications on *how the so-called African languages behave in a hegemonic manner*.

The views he parades in his latest publications unearth how much some indigenous languages, that have been made official, especially in the case of Zimbabwe, behave like hegemonic forces in relation to other languages that are neither official nor national but considered minority languages.

He indicated that he did not have his own definition of what hegemony implies. However, he defines hegemony following the Gramscian approaches to the whole issue. He said that,

I don't have my own definition of hegemony but I am taking it from the Gramscian school of thought. Gramsci was saying hegemony was more complex than simply imposing something on another people using coercion for coercion and consent are not two separate things – rather, they are two sides of the same coin to the extent that hegemony is a double-barreled thing that entails both coercion and consent because with coercion alone hegemony does not succeed, with consent alone hegemony is not complete so hegemony is a complex concept.

Interviewee 13 said that he did not believe in the concept of the hegemony of English, for various reasons and as such, he considered the debate on the hegemony of English *to be old and retired*. In the first place he said that, for him English is not a hegemonic but an empowering language to the African peoples. He said that,

Essentially, I would not consider English to be hegemonic. I would consider it to be an empowering language. Count what, what we all want today is: to have access to as many opportunities as possible, to connect with as many people as possible, to be able to do business with anyone in the world whilst we are sitting in our offices and the language that facilitates us to do that wouldn't be hegemonic but empowering.

What that means is, because of its high utilitarian value in world affairs, Interviewee 13 did not want to consider English a hegemonic and/or a killer language in Africa. He was also of the view that English is part of the African people to the extent that they cannot do without it and therefore he thought such a language cannot be considered to be hegemonic. The interviewee said that, *To be honest with you, we are what we are today because we have had access to the English language. I doubt if we hadn't had English we would have achieved what we have achieved*. In that sense he considered English to be of value to Africans and to be the sharper and modeler of the African people's destiny.

Interviewee 13 did not want to consider English to be a hegemonic language since his view was that, English was already an African language. He gave an example of the Zimbabwean political situation. He mentioned that in recent years, some Zimbabwean leaders are on record denouncing Western styles of life and of governance. However, although they denounce everything western, they do not denounce English. For him that is reason enough to suggest that English is now a Zimbabwean language and those leaders do not denounce it on the understanding that English is now a Zimbabwean language and not solely an American and/or British language. He behaved like Lamming (1995) who when he was talking about English in the West Indies, said that English was a West Indian language and that it was up to the West Indian people to do whatever they want with it. For the Interviewee in question, one cannot talk of the hegemony of English when English is part of the languages of Africa. What he thought should be the cause of concern especially in Zimbabwe, is the hegemonic status of the so-called national languages that is Shona and Ndebele..

Interviewee 13 was of the idea that, English is not a hegemonic and/or a killer language in Africa.. For him what is hegemonic is not English but the forces that surround it. He quoted Schunab-Kangas (2008) who said that the characteristics of a killer language are the forces which push it and not its properties. For Interviewee 13, what is hegemonic is not English the language *per se* but is the cultural, economic and political agendas which it is made to carry by the empire-building nations such as the USA. Whilst his view was valid he seemed to overlook the fact that, the emperor state (superpower) such as the USA has the potential to shape and re-shape the properties of a language to make it hegemonic. At the end of it all the language of an empire-building state, its cultural, political and economic agendas will become hegemonic. wa Thiongo (1990) has discovered that English as a language has some sexist and racist sensibilities. That means there is a body of lexical items within the English language itself that are quite hegemonic and domineering. Mazrui and Mazrui (1998) have demonstrated how much the negative views about the colour black have been embedded in the vocabulary of the

English language. At the end of it all the properties of the English language can be truly perceive to be hegemonic.

Interviewee 13 also said that he did not consider English to be hegemonic since *everybody has access to it*. He actually said that, *I consider English to be an inter-language that enables everybody else to interact with one another. It is our local languages which do not function as inter-languages and as such they are killer (hegemonic) languages*. The interviewee seemed to have been influenced by Mazrui and Mazrui's (1998) three categories of languages. The two scholars categorize language into three groups namely the preponderant languages, the hegemonic languages and the ecumenical languages. English and some other foreign languages are ecumenical since they are not communalist or ethnic languages in Africa. Some languages that belong to the ruling group and that are used as languages of power are the hegemonic languages. Usually these are indigenous languages. The preponderant languages are the widely spoken languages in a given country which are at the same time not the languages of power. The Mazruana categorization of languages in a particular state is worthwhile. However, it exonerates English from being considered a hegemonic language without much thought. That is because English unfairly dominates indigenous languages in almost all the public domains of Africa.

The Interviewee in question had his own views on challenging the hegemony of English. In the first place he said, the idea of seeking to challenge the hegemony of English is old and retired and was already water under the bridge. He disapproved the idea of challenging the hegemony of English for many reasons. In the first place he did not think English is a hegemonic language in Africa. In the second place he said linguistic hegemony is made possible by two parties. The first party is the imposer of a language and the second party is the imposed-upon. He said both parties have a part to play in the nurturing and perpetuation of the hegemony and both parties benefit from the hegemonic status of the language which they both nature and perpetuate. He said that,

I don't believe in the imposition of a language because the idea emphasizes the view that the person, who is receiving the 'imposed' language is passive and not active in the process of language imposition.

But I think we are all agents of the process of the imposition of the English language. If there was no cooperation on the part of those to whom the English language was being imposed I don't think that imposition was going to be possible. We are complicity in the whole process for we see English to be of benefit to us.

The fact that both the imposer and the imposed-upon take part in the promotion and perpetuation of the hegemony of English and the fact that both parties benefit from the hegemony in question made Interviewee 13 to see no sense in why there is talk of challenging the hegemony of English.

The particular view the Interviewee raised seems to confuse imposition of the English by consent to imply positive acceptance of the language by Africans. He seemed to forget at that particular moment during the interview that in hegemonic proceedings, coercion and consent move together. Coercion at times camouflages consent and consent at times camouflages coercion. Therefore consent of the recipient of hegemony is not genuine and deliberate for it is forced consent. In hegemonic politics, hegemony benefits the imposer of the language it is by sheer mistake that the recipient of the hegemonic endeavour benefits. For the present researcher, benefiting by mistake is not worthy to be counted as genuine and authentic. Therefore this study lobbies for the idea that in hegemonic politics consent is a form of coercion and the benefit of the loser is not a worthy of counting. As such, the struggle against the hegemony of English in post-independence Africa needs to continue unabated.

Interviewee 13 saw no need of trying to challenge the dominance of English in Africa since he was of the view that the process of challenging the status quo does not lead to its downfall but to its perpetuation. He said that,

Even when we try to challenge the hegemony of English we will be having certain concepts and frameworks that will be guiding the way we challenge it. Those frameworks will build into the hegemony in ways that will allow it to prosper again...the moment we seek to challenge the hegemony of English we sustain it again and again for there is cooperation and complicity in the whole process of hegemony building.

In support of his argument the Interviewee gave the example of colonialism. He said that in their endeavour to challenge colonialism, African countries perpetuated it by inheriting colonial systems of doing things and colonial institutions. What he asserted was quite correct especially when he made reference to colonialism and how it has given birth to neocolonialism however, this study holds the idea that colonialism and the hegemony of English can be challenged successfully if correct procedures are followed in the struggle against them. One of those procedures is reading deep into the evolutionist history of the African continent as it is spelt out in Chapter 3 of this study.

Interviewee 13 said that, there is the hegemony of languages in Zimbabwean education and literature but that hegemony is not hegemony of English but is the hegemony of indigenous languages especially the two national languages that is Shona and Ndebele. He said that

I don't think there is hegemony of English not only in Zimbabwe but in the African continent – there is no English hegemony – but what I would say is that hegemony is there but it is hegemony that comes from African languages that were 'christianed' into national languages. Those are the hegemonic languages - those are the killer languages. I don't see English as hegemonic but I see African languages killing other languages, particularly in the Zimbabwean context.

Whilst Interviewee 13 raised an important point that scholars need not ignore the hegemony of indigenous languages over other indigenous languages in Zimbabwean education, he seemed to over-state the idea that there is no hegemony of English in that sector of education for the English language is unnecessarily dominating indigenous languages in that sector and participants in that educational sector are struggling to challenge it. For instance the Department of African Languages and Literature of the Great Zimbabwe University has proscribed English as the medium of instruction and of academic essay writing and has instead prescribed indigenous languages media of instruction and of academic essay writing as a means of fighting the hegemony of English. Interviewee 13's turning a blind eye towards the hegemony of English in Zimbabwean education breeds a kind of an assimilationist approach to the struggle against the hegemony of English in Zimbabwe's university education. The approach is critically analysed in Chapter 6 of this study.

Interviewee 13 had the view that it is the hegemony of indigenous languages which needs to be challenged. He made propositions on how he felt it should be challenged. In the first place, he said that those who seek to challenge the hegemony of say Shona and Ndebele in the Zimbabwean context need to know what helped those two languages to become hegemonic. For him, it is the processes of standardization as they are enhanced by corpus linguistics and status planning which have helped those two languages to dominate others in the Zimbabwean education. Interviewee 13 asserted that, the way to challenging the hegemony of those two languages is not following the root they have taken to enjoy the position but is to avoid it. He said that standardizing Tonga, Shangani and the other Zimbabwean languages as what was the case with Shona and Ndebele helps not to challenge the hegemony of the two national languages but to create multiple hegemonies for Tonga, Shangani and others that will go the same route will become hegemonic. He also lambasted the methodologies and conceptual frameworks so far used to challenge the hegemony of English and of the other African languages. He perceived them as dysfunctional in trying to achieve that goal. For Interviewee 13, the way forward in the struggle against the hegemony of the two Zimbabwean national languages, is going to the people of the grassroots, obtain data and then develop a methodology that suits the data. In other words for him the way forward is not creating a methodology and/or coming up with a definition which then is imposed on the target population. That will be going astray very far in the struggle against the hegemony of the national languages. Therefore, he called for a bottom-up approach to the struggle against linguistic hegemony in its different modes

His call for a bottom-up approach to the struggle against linguistic hegemony is laudable but it should also apply in the struggle against the hegemony of English. Basically Interviewee 13 was of the idea that what he called “social capital” and language cooperation should help Africans to struggle against the hegemony of indigenous languages. He said each language should be helped to gain a high utilitarian value (social capital) in its sphere of influence. However, he said no language can successfully perform

all the roles even in its area of use. For that reason, other languages should be allowed to come in and complement with it. He gave an example of Tonga. He said Tonga should be made strong in its area of influence however; he had the view that even in its area of influence there are apt to be tasks which Tonga cannot perform better than languages such as Ndebele, Shona, Nambya etc. As such, other languages should be allowed to perform those other roles in the Tonga speaking area for which Tonga cannot perform well. In that way, there will emerge ‘complimentarity’ of languages.

Pertaining to language and politics, Interviewee 13 saw a strong link between language and power politics. Using the case of Zimbabwe he said that, it is politicians who are at the helm of language planning. They are the ones who determine which language(s) should be considered official and which language(s) should be considered national. He asserted that at international levels, the dominance of languages in world affairs is currently linked to empire (superpower) politics. Thus at one moment, during the interview session, he said that,

The Chinese are building an empire and they are using the Chinese language to build that empire – so you see every empire has a language and the language of an empire is a powerful language so when we have an empire and an emperor we automatically have the language of that empire – so perhaps if we reach a point where we have done away with empire politics we can talk about genuine language policy and planning.

His idea of linking the dominance of a language in world affairs to empire and/or superpower politics is central to this study. His other view that genuine language planning is not possible in a period of empire politics is also upheld in this study. This study argues that unless superpower politics is countered the hegemony of English and of the up and coming superpowers cannot be genuinely challenged. The evolutionist approach that is proposed in this study lobbies for the neutralization of superpower politics for the benefit of the business of language planning. Once superpower politics is neutralized, the present researcher language planning and policy making in Africa will successfully help to deal decisively with the question of the hegemony of English in university education and general literary practice..

Although interview 13 had insightful views, his assimilationist viewpoint is indicative of how much he suffered from the imposition of the hegemony of English by consent. His too much emphasis on the hegemony of indigenous languages blinded him to the point where he could not correctly view how much English is still a hegemonic force to reckon with in Africa and elsewhere in the world. He appeared just like Crystal (2003) who behaves like an intellectual who works towards making the hegemony of English to appear natural and commonsensical to Africans. The Interviewee's approach to the struggle against the hegemony of English in Zimbabwe and Africa will be discussed in Chapter 6 of this study.

5.3 CONCLUSION

Data from questionnaires and interviews indicated that the hegemony of English is rampant in university education and in the teaching and writing of African literature. That hegemony is perpetuated by university departments in different ways among which are, 1) the use of English as the medium of academic essay writing, 2) the use of English as the medium of instruction, 3) discouraging code-switching and code-mixing and insisting on the use of Standard English during lectures and when students write academic essays, 3) discouraging multilingual approaches in lectures and when students write academic essays, 4) making sure no student graduates with a 'fail' in modules in English Communication Skills, 5) making sure no individual studies with any university department without a 'pass' in "O" Level English, 6) setting examination questions in English, 7) referring students to literature which is written in English for use during their studies, 8) effects of the current environment, which is too English, 9) celebration of English as the global language, 10) holding English as superior to indigenous languages in education, 11) names of university departments and the nature of programmes which they offer, and others.

What perpetuated the hegemony of English in the writing of African literature included, 1) writers' desire to go international, 2) writers' desire to win awards, which in most cases are won by those people who write literature in English, 3) excessive use of literature written in English

in universities, 4) the belief that English is superior than indigenous languages when it comes to writing and publishing literature, and many others.

The chapter has established that, there are efforts to challenge the hegemony of English in universities. University departments are using some different approaches to struggle against the hegemony of English. They include, 1) use of indigenous languages and not English as both the media of instruction and of academic essay writing. 2) The use of Code-switching and Code-mixing during lectures and when students write academic essays in departments whose official medium of instruction and of academic essay writing is English, 3) Use of a multilingual approach in lectures and when students write essays in departments whose *de jure* medium of instruction is English, 4) Tolerating non-Standard forms of English by some university departments, whose *de jure* medium of instruction is English. 5) departments who prescribe indigenous languages to be the *de jure* media of academic essay writing such as the Department of African Languages and Literature of the Great Zimbabwe University, insist that students translate all the information researched in English from English to an indigenous language, 6), developing indigenous languages through use to take over from English as *de jure* media of instruction and of academic essay writing, 7) continuing to use English in university education as both medium of instruction and medium of academic essay writing. These strategies, which university departments were already using to challenge the hegemony in question, are going to be discussed in Chapter 6.

Interviewees proposed different methods which can be used to challenge the hegemony of English in the writing of African literature. They include, 1) encouraging up and coming writers to write literature in indigenous languages, 2) indigenizing English in the process of writing literature, 3) coming up with a national language policy that would encourage the youth to have a sense of pride in their languages so that if they will be fiction writers, they will write fiction in those languages and not in English, 4) developing indigenous languages for use in literary and academic discourses, 5) teaching in and using indigenous languages in schools and universities as a means of helping students to consider to become fiction writers who express themselves in indigenous languages. Some interviewees lobbied for the idea that the hegemony of English is

not a force to reckon with in Africa's education and literature and therefore the discourse of challenging the hegemony of English was for them 'old and retired'.

Most of those methods, which questionnaire respondents and interviewees proposed in the struggle against the hegemony of English in university education and in the teaching and writing of African literature, are discussed in chapter 6 of this study. They are categorized into three major schools of thought namely the Monolingualist School, the Plurilingualist School and the Syncretist School in that Chapter to enhance an easy discussion of them. However, it is noteworthy that most respondents and most interviewees did not relate the discourse of the hegemony of English to international politics, which is superpower politics. They also sought to challenge or make propositions to challenge the hegemony, outside an understanding of its link to superpower politics. Again, they proposed, whatever they proposed without a clear understanding of what hegemony is and what hegemony of a language implies in an era of neocolonialism (Americanization of the world). Therefore, there is need of an approach to the struggle against the hegemony in question which puts into consideration the link that exists between the hegemony of English and superpower politics and that seeks to challenge it from an understanding of that link.

The factors, which pulled and pushed respondents to questionnaires and the interviewees to either approve or disapprove of the hegemony of English in university education and in the teaching and writing of African literature, need to be scrutinized from an understanding of the evolutionist nature of African people's history. The same applies to the methods which respondents and interviewees proposed in the struggle against the hegemony of English. The methods need to be thoroughly analysed in a way that would expose their merits and demerits in the struggle against the hegemony of English in university education and in the writing of African literature. It is in the exposition of those merits and demerits that the need for an evolutionist approach to the history of Africa as a plan and action plan for struggling against the hegemony can be observed. That is what the next Chapter does.

CHAPTER 6

DISCUSSION OF STRATEGIES SO FAR USED AND PROPOSED IN THE STRUGGLE OF THE HEGEMONY OF ENGLISH AND OF THE WAY FORWARD

6.1 INTRODUCTION

This chapter discusses some of the research findings of this study. Basically, the chapter discusses those strategies, which respondents to questionnaires and interviewees proposed for use in the struggle against the hegemony of English in university education in Zimbabwe and in the teaching and writing of literature in Zimbabwe. The chapter also discusses the reasons which the respondents and interviewees gave for proposing the strategies which they proposed. Most of those reasons are outlined in the different tables in Chapter 5 of this study. During the discussion, the researcher exposes the strengths and weaknesses of the proposed strategies with an aim of arguing for the evolutionist approach to African history as an alternative plan and action plan to the struggle against the hegemony in question. Discussion of those strategies and of the reasons for proposing them is based on 1) the hegemonic theory and the evolutionist history of Africa as they are discussed in chapter 3 of this study; 2), examples of what happened and/or what is happening in Zimbabwe and some other African and non-African countries, 3) scholarly and critical views from secondary sources and 4) information got through the researcher's participation in and observation of proceedings in university education as both a student and a lecturer in Zimbabwean universities.

Chapter 5 has established that respondents to questionnaires and interviewees have proposed different approaches to challenging the hegemony of English in university education and in the teaching and writing of literature in Zimbabwe. Basically they lobbied for a) use of a multilingual approach in university education and in the writing of Zimbabwean literature, b) the use of Code switching and Code-mixing during lectures and when students write academic assignments, c) indigenizing English language for use in university education and during the writing of Zimbabwean literature, d) resorting to the use of indigenous Zimbabwean languages as languages of instruction and of academic essay writing in university education in Zimbabwe and when Zimbabweans write fiction, e) developing indigenous Zimbabwean languages for use in university education and in the writing of fiction and f) sticking to the use of English in

university education and in the writing of literature. For the purpose of enhancing an easy discussion, the researcher puts respondents to questionnaires and interviewees into schools and sub-schools of thought in relation to the strategies which they proposed in the struggle against the hegemony of English in university education in Zimbabwe and in the writing of Zimbabwean literature.

6.2 CHALLENGING THE HEGEMONY OF ENGLISH IN UNIVERSITY EDUCATION AND IN THE TEACHING AND WRITING OF ZIMBABWEAN FICTION

But we have tried to demonstrate this situation is still fluid and complex as the social dynamics force the different languages to encroach on each other's domains and overlap in function. Economic conditions, political considerations, and forces of urbanization, and industrialization are constantly interacting and serving as agents for the diffusion of some languages at the expense of others. Hegemonic and preponderant languages are especially expansionist. It is therefore, not at all surprising that code-mixing and code-switching, pidginization and creolization, linguistic divergence and linguistic convergence have become fairly pervasive phenomena in Africa... (Mazrui and Mazrui, 1998: 139)

Different strategies have been proposed by different scholars and participants in this research on how the hegemony of English can be challenged in university education and in the production and teaching of fiction. Basing on the propositions made on how the hegemony of English can be challenged in university education and in the teaching and writing of fiction, the researcher puts participants in this research into three broad schools of thought. The three are a) the Monolingualist and/or Unilingualist School of Thought, b) the Plurilingualist School of Thought and c) the Syncretist School of Thought.

What the researcher terms the Monolingualist and/or Unilingualist School of Thought is a school of participants in this study who lobbied for the use of a single language in university education and in the writing of fiction. The language(s), which they lobbied for can be either an indigenous or a foreign Zimbabwean language. The Monolingualist and/or Unilingualist School of Thought is held to have three sub-schools of thought. The three are a) the Essentialist Sub-School, b) the Developmentalist Sub-School and c) the Assimilationist Sub-School. Members of the Essentialist Sub-School of Thought are those participants and scholars who believe that the best way to challenge the hegemony of English in university education and in African literature is for

the Zimbabweans and Africans to resort to the use of indigenous and not foreign languages in those domains. Pertaining to education, members of this school lobby for the upgrading of indigenous languages to languages of instruction during lectures and to languages of academic essay writing. Respondents and scholars who qualify in that sub-school of thought also lobby for the production of Zimbabwean and African literatures in indigenous languages. Furthermore, they lobby for the degrading of English language as the medium of instruction and of academic essay writing in university education. Members of this sub-school encourage Zimbabweans and Africans in general to write fiction in indigenous languages.

Respondents to questionnaires, interviewees and scholars, who make up the Assimilationist Sub-School of Thought, lobby for the maintenance of English as the language of university education. They approve of English as the medium of instruction during lectures and as the medium of academic essay writing in university education. They also lobby for the production of fiction in the medium of English and the other foreign languages. Therefore, an assimilationist language policy is loosely defined in this study to cover all policies that prescribe the use of Standard English in university education and in the writing of African literature.

The Developmentalist Sub-School of Thought is a school of those participants in this study, who propose that, the best way to challenge the hegemony of English in university education and in the writing of fiction is promoting indigenous languages in those domains. However, they are of the view that, all things being equal indigenous languages have to be the media of instruction in university lectures and have to be the media of academic essay writing. They also believe that, indigenous languages ought to be the media of fiction writing. They behave primarily like the members of the Essentialist Sub-school of Thought. However, unlike the essentialists, they hold the view that indigenous languages have to be developed to allow them to serve in those capacities.

There are two types of developmentalists. On one hand, they are those developmentalists who lobby for the idea that indigenous Zimbabwean languages should develop through use for them to adequately serve as media of instruction and of academic essay writing in universities and in the writing of literature. On the other hand, they were those developmentalists who believed

that, at the moment, indigenous languages are not developed enough to serve in those capacities in which English is currently serving in university education and in the writing of African literature. Therefore, they believe that the indigenous languages need to be developed first before they are used as languages of university education and of writing African literature. As such, they approve of the use of English and other foreign languages in university education and in the production of fiction up to until indigenous languages are developed to take over from English.

The Plurilingualist School of Thought is a school of those participants in this study, scholars and critics who approve of linguistic diversity in university education and in the writing of African literature. This study divides that school into two sub-schools. Those sub-schools are, a) what the researcher terms the Multilingualist Sub-school and b) what he has called the Switch-code and/or Code-switch Sub-school. The Multilingualist Sub-School of Thought is a school of thought of those scholars and participants in this study who lobby for the idea that, indigenous languages and foreign languages such as English ought to live and/or operate side by side in university education and in the writing of fiction. Pertaining to education, they advocate that, foreign languages and indigenous languages can both function as media of instruction during lectures and as media of academic essay writing. They also approve of the situation where students and lecturers are allowed to use languages of their own choice as media of instruction and as media of academic essay writing, of course depending on the given situation. With reference to the writing of fiction, most of them lobby for the idea that, writers should be free to write fiction in the languages of their own choice. For the members of this sub-school of thought the idea is that, it should not be a cause of concern whether a writer chooses to write fiction in an indigenous or foreign language as long as he/she speaks a valid message to his/her target audience. Again, members of that sub-school also approve of a situation where a single writer can produce different works of fiction in different languages. For instance a writer can produce works of fiction in English and works of fiction in indigenous languages. The other aspect of the Multilingual Sub-School of Thought is that its members at times prescribe which languages should be used as the media of instruction at the different levels of education. For instance they at times prescribe different media of instruction for different levels of education such as primary, secondary, high school and university levels. What that means is they approve of a situation where a multiple number of languages will be serving in a country's education system. In the

case of Zimbabwe, Magwa's Trilingual Magwa Model (TMM) supplies a good example of what the researcher is talking about.

The Switch-code and/or the Code-switch Sub-School, is a sub-school of thought within the Plurilingualist School of Thought. Participants in this research who qualify in this sub-school of thought lobby for a situation where lecturers and students are allowed to switch from English to an indigenous language and vice versa during lectures and when students write academic essays. Members of this sub-school of thought also approve of switching from English to indigenous language and vice versa when writers produce works of fiction.

The Syncretist School of Thought does not have sub-schools as what is the case with the other two schools of thought. This is a school of participants who advocate the use of non-native and/or non-Standard Englishes in university education and in the writing of fiction. In other words it is a school of thought of participants who approve of the use of "New Englishes" in university education and in the writing of literature. Participants, who belong to that school of thought also lobby for the "bending", "vernacularization", "relexification" and "indigenization" of the English language for the purpose of forcing it to carry an African experience and an African worldview.

This study proceeds by discussing the reasons that individuals who belonged to particular schools of thought gave when they lobbied for the options which they lobbied for in the struggle against the hegemony of English in university education and in the writing of fiction.

6.2.1 THE MONOLINGUALIST SCHOOL

This school has three sub-schools. The views of each sub-school are going to be exposed and then discussed using the proposed set of criteria.

6.2.1.1 THE ASSIMILATIONIST SUB-SCHOOL OF THOUGHT

This is a sub-school within the Monolingual school. Mazrui and Mazrui (1998: 203) make this comment on assimilationists in America. “Assimilationists are seeking to make English the sine qua non of American nationhood. And those who maintain or attempt to re-establish links with other languages are regarded as less than American, and even as ‘traitors’ to the ideal of an American nation”. The type of assimilationism the two scholars describe is extreme and radical. Assimilationism in Africa is not as radical and extreme as it is in America. This research holds that, in post-independence Africa assimilationism is marked by an unprecedented strong liking of English at the expense of the native languages no matter what sort of reasons one gives for that particular scenario. Such an assimilationism is what Ives (2009: 679) considers to be the hegemony of English. In fact Ives considers the hegemony of English to be,

...the unexamined acceptance that English is and should be the most important language in the [university education] despite or because of the fact that it is connected to “westernization”, “modernization”, British colonialism, American economic, military and cultural dominance and anyone who wishes to have control over their own conditions of life must speak English... (Ives 2009: 679).

Some responses to questionnaires and some responses to interviews point to the assimilationist viewpoint. In Table 5.13, 42% of the student respondents and in Table 5.14, 56,7% of the educationist respondents approved of the assimilationist approach to university education when they chose Standard English to serve as the medium of instruction in the university system. In fact, in Table 5.15, a total of 47,5% of the total respondents approved of the assimilationist approach to the hegemony of English when they chose Standard English to be the medium of instruction in university education.

In Table 5.16, 72% of the student respondents and in table 5.17 68,3% educationist respondents opted for an assimilationist approach to the struggle against the hegemony of English by virtue of their choice of Standard English to serve as the medium of academic essay writing in university education. In Table 5.18, a total of 70,6% of the total respondents chose Standard English to serve as the medium of academic essay writing in university education in Zimbabwe. In Table 5.23, a total of 68,7% respondents indicated that their departmental language policies

are designed in a way that they perpetuate rather than challenge the hegemony of English in university education. What that means is those departments are using an assimilationist approach to the struggle against the hegemony of English in university education. In Table 5.28, 60% of the total respondents upheld the assimilationist approach to the struggle in question by virtue of their view that the hegemony of English is necessary in university education.

Interviewee 3, Interviewee 8, Interviewee 9, Interviewee 11, Interviewee 12 and Interviewee 13 upheld the assimilationist approach to the struggle against the hegemony of English in university education. There are some scholarly voices that strongly support the assimilationist approach to the struggle against the hegemony of English in education and in the writing of literature. Some of those need to be captured here.

The Zimbabwean fiction writer of English expression Dambudzo Marechera's assimilationist view was made clear when he announced that he "took to English language as the duck takes to water". It is with these words that Marechera seems to suggest that English is now part of him and of his life. As such, he writes in English.

Nyerere, who started as an essentialist leader and scholar ended up more of an assimilationist than an essentialist leader and scholar for he pronounced one of the outstandingly assimilationist view when he said that,

English is the Swahili of the world and for that reason it must be taught and given the weight it deserves in our country... It is wrong to leave English to die. To reject English is foolishness and not patriotism...English will be the medium of instruction in secondary schools and institutions of higher education because if it is left as only a normal subject it may die, (Cited in Roy-Campbell, 2001: 100).

What that means is, for Nyerere, English is just but one other "indigenous" African language which has to be guarded jealously to make sure it does not die. The other thing which is clear-cut in Nyerere's words is that English is the "global" language which Tanzanians cannot afford to lose or let it die. In that way Nyerere believed in the colonial and neocolonial falsehood that is preached by Crystal (2003) and other scholars that English is already the "global" language. The falsehood is used to impose English on non-English speaking countries by consent.

Crystal (2003: 191) has a statement that is pregnant with assimilationist philosophy when he says that, “It may be that English, in some shape or form will find itself in the service of the world community for ever”. With these words, Crystal asserts that it is inevitable that English can fall from the position of “global” language. He is already celebrating his mother tongue as if it has become a world language when in actual fact it is a neocolonial language which serves to carry and transmit the United States of America’s neocolonial agenda for the world.

Achebe (2009: 100) utters one other assimilationist statement when he says that,

I write in English. English is a world language...As long as Nigeria wishes to exist as a nation, it has no choice in the foreseeable future but to hold its more than two hundred component nationalities together through an alien language, English...English is therefore not marginal in Nigerian affairs. It is quite central.

With these words, Achebe seems to assert that English is very central in Nigerian affairs and that Nigeria cannot do without it. Therefore he seems as though he agrees with Crystal that English might be in the service of the world forever.

The assimilationist approach to the struggle against the hegemony of English is a reality in Zimbabwe and elsewhere in Africa. The validity of this approach to the struggle can be calculated through critically discussing the reasons participants in this study gave for their proposing that approach.

6.2.1.1.1 DISCUSSION OF THE REASONS FOR CHOOSING AN ASSIMILATIONIST APPROACH TO THE STRUGGLE AGAINST THE HEGEMONY OF ENGLISH IN UNIVERSITY EDUCATION

Different reasons were given by students and educationists to why they opted for an assimilationist approach to the struggle against the hegemony of English in university education and in the writing of literature. Most of those reasons are outlined in Tables 5.20 and 5.29 in Chapter 5 of this study. The reasons have been classified into different categories and they are discussed in those categories. They are discussed using tenets of the hegemonic theory and of the evolutionist approach to the history of Africa as they are discussed in chapter 3 of this study. They are also discussed on the basis of what happened and/or is happening in Zimbabwe and

Africa. Furthermore, they are discussed on the basis of what different scholars hold on language matters in Africa and elsewhere in the world. At this point, this study discusses those points.

1. ENGLISH IS THE GLOBAL LANGUAGE.

Some fourteen points of those presented as “Actual responses’ in Table 5.20 connote to the idea that the hegemony of English is worthwhile in university education since English is the world/global/international language. In Table 5.29, 89,5% of the respondents who felt that the dominance of English is necessary in university education indicated that they felt so since English is the global language. In the same Table, some 73,9% of those respondents approved of the dominance of English in university education since they felt that, “English helps somebody to be relevant wherever he/she may go in the world”. That means they considered English to have become a common world language. 50% of the same respondents approved of the dominance of English in university education on the understanding that, “One cannot do without English for English is everywhere in the world”. That means, English is the most preponderant language in the world and is the global language.

Almost all the thirteen interviewees (Key-informants to the researcher) felt that English is the global language. If globalization is a reality, then there is a possibility of having a global language. However, if it is not a reality and/or if the idea of a global world is a mendacious talk then it may not be worthy celebrating an assimilationist approach to the struggle against the hegemony of English in university education and in the writing of African literature on the assumption that English is the global language. If globalization is a futuristic phenomenon, for which it is, then the idea that English is a global language and that the world has become a global village becomes a strategy of consent which the superpower and all the agents of the hegemony of English use to make sure Zimbabweans appreciate English as the language of literature and of university education.

Although it is a mendacious neocolonial claim, the view that English has become the global language is supported in scholarly works. In his defense of that line of thinking, Crystal (2003: 3) says that, “A language achieves a genuinely global status when it develops a special role that is recognized in every country”. The special role Crystal is referring to is in two broad

categories. The categories are, i) A language can be made an official language of a country in order to be used as a medium of communication in such domains as government, the law courts, the media and the educational system (2003: 4) and ii) A language can be made a priority in a country's foreign language teaching even though this language has no official status (Crystal, Ibid).

Crystal's definition of a global language is meant to justify the idea that English is the global language. This is because he avoids defining a global language on the understanding that a global language is a language that is spoken by a mother tongue majority in many countries. If he had used this particular understanding to define the world/global language, English would have lost the contest to Spanish. This is because Spanish is spoken by a mother tongue majority in some twenty countries while English is spoken by a mother tongue majority in not more than ten countries at most (Crystal, Ibid).

Since there is no universally agreed definition of what a global and/or world language is, certain scholars, who seem to be agents of the superpower ideology, define the term global/world language in ways which suit the language of the superpower. That sort of an exercise helps those scholars to achieve imposition by consent of the language of the superpower on different nationalities. From Crystal's two defining formats of a global language it is possible that since most former British colonies of Africa have adopted English as the official language, inhabitants of those countries (former British colonies) can easily consent to the idea that English is the "global" language by virtue of its being the official language in their societies. It is also possible that, some countries of the Asian continent will also accept that English is the global language by virtue of their teaching and using it as a foreign language. Therefore, what that means is, definitions of a global language are crafted in a way that will push people from the different continents of the world to accept particular languages (especially the language of the superpower) to enjoy a hegemonic position in their education system, in their media services, in their law courts etc. As such, it is not amazing that 89, 5% of the respondents, who approved of the dominance of English in university education approved it on the understanding that English is the global language.

The idea of definitions of global languages as a strategy for forging and forwarding the hegemony of English in world affairs is captured by Mazrui (1978: 265) when he says that, “If a world (global) language is one which has at least one hundred million speakers, has been adopted by at least ten states as a national language and has spread beyond its continent of birth, the most convincing candidates for the status of world (global) languages are English and French, both western”. With these words, Mazrui captures the definition of the world language as it is continued in the United Nations Charter. Mazrui (Ibid: 265) is quick to point out that “The United Nations’ Charter itself emerged primarily out of Western normative concerns and has been struggling ever since to be a little more global”. What that means is the Charter is a Western creation. As a western creation, the charter has the potential to forge and forward western ideologies and hegemonies. Therefore, the United Nations, which is at the helm of implementing the Charter in question appears to be more of the superpower’s (USA and her allies) apparatus which contains the ideology and hegemonic tendencies of the superpower and her allies. The UN becomes the superpower’s ideological inter-state and intra-state apparatus that perpetuates the hegemony of English in Africa and elsewhere in the world. That conclusion is reached because it is the UN which coins definitions of a world and/or global language that only suit the dominant colonial languages in world history: that is English and French. What that means is, the USA and its allies use some institutions and institutional power to define the world for others. Such prerogative gives the USA and her allies a chance to perpetuate the hegemony of the superpower and the hegemony of the superpower’s language (English) in world affairs. The whole point is that, there are scholars and organizations that coin definitions of a global language which help to popularize the myth that English has become the global language when the concept of globalization is still a lop-side issue as what Alonso (2001) has observed.

The idea that the UN works towards benefiting the superpower and its agendas including linguistic ones is captured by Muppidi (2005) In his call for the USA to play the role of an imperialist in world affairs Mallaby (Cited in Muppidi 2005: 277) says that,

What would best promote the new imperialist project are some aspects of the older strategies themselves particularly that ‘mix of US leadership and international legitimacy’ already manifest in institutions such as the World Bank and the IMF [and the UN], which ‘reflect’ American thinking in priorities yet are simultaneously multinational.

From what Mallaby advocates, one can deduce that the USA mixes its leadership with international legitimacy in institutions that govern world affairs. The same institutions perpetuates the hegemony of English by defining a world/ and/or global language in ways that favour English for that post. Furthermore, the USA seems to be using prominent individuals in language matters such as Crystal and some institutions that are popularized as global such as the UN to coin definitions of a global/world language which suit its own language. It is a form of a strategy of consent which it employs for that purpose. That strategy will push people from all over the world to accepting English as the 'global' language when in fact their concept of a global language will be based on some neo-imperialist and neocolonialist definitions of a global and/or world language. Once English is celebrated by renowned scholars and by international organizations as the global language, Africans of which Zimbabweans are part can easily approve of the dominance of English in university education on the basis that English language is the global language to the extent of upholding its hegemonic position for fear of being left out of global proceedings.

The 89,5% respondents, who approved of the hegemony of English on the basis that it is a global/world and/or international language seemed to reason from a globalist and/or hyper globalist viewpoint. They seemed to accept that the world has already achieved globalization, as such they feel English is the lingua franca of the global village. The problem is the concept of globalization a surrealist phenomenon especially to global skeptics such as Alonso (2001) who says that,

A detailed analysis shows that globalization is in fact a process that is asymmetrical, unequal and certainly incomplete. It is asymmetrical because it does not affect areas in the same way while certain relationships (Such as capital transactions) are highly integrated, others (for example movement of people or access to technology) are governed by decidedly restrictive regulations...It is unequal because it does not affect all countries in the same way. While the degree of integration is high among the industrialized, whole areas of the developing world – like most of the sub-Saharan Africa – remain on the periphery of the trends towards progress and economic dynamism. It is incomplete because it is more an ongoing process than a thorough-going reality, (2001: 87).

For Alonso, globalization as it is now is a mysticism for it is lop-sided, selective and therefore dangerous to the so-called developing countries. Therefore, celebrating such a type of globalization is like celebrating the USA's neo-imperialist and neocolonialist policies. If globalization is still not a realized reality, English cannot be the language of a globalization which is not there. Therefore the idea of celebrating the dominance of English in Zimbabwean university education on the basis that it is the global language becomes irrelevant in a neocolonial set up. In Chapter 3 of this study, the researcher lobbied for the idea that, the contemporary era is the era of Neocolonialism which is championed by the superpower (the USA) and by the language of the superpower (English). That era will come to a halt when Africa and the world evolve into the era of Nationalism. From Nationalism Africans then enter into the Postnational era of which globalization is part of that era. Therefore, popularizing the concepts of globalization, of a global village and of a global language when some countries are suffering neocolonial realities becomes a strategy of consent which the superpower uses to impose its hegemonic rule and the hegemony of its language on other nations including those of Africa. Approving of English as the language of university education in Zimbabwe in an era of neocolonialism does not serve to challenge the hegemony in question but to perpetuate it.

One other thing that needs to be taken note of by respondents and other individuals who approved of the hegemony of English in Zimbabwean education and fiction is that, celebrating English as the global language before it has been cleansed of the racist and sexist sensibilities which it carries and transmits around the world as wa Thiong'o (1990) and Mazrui and Mazrui (1998) have observed is a direct way of accepting negative racist formulations about the races and sexes of the so-called developing countries from Africa and from the other regions of the world. Interviewee 13 discussed how much definitional issues can lead to wrong conclusions. Definitions of a global language that have so far been coined are biased towards promoting the English language. Therefore they should not push Zimbabweans to approve of the dominance of English in university education on the basis that English is the global language.

2. ENGLISH UNLIKE INDIGENOUS LANGUAGES, IS A NEUTRAL LANGUAGE IN FORMER BRITISH COLONIES OF AFRICA

There were respondents to questionnaires and to interview questions, who approved of the dominance of the English language in university education on the understanding that English is

the neutral language that cuts across ethnic, tribal and racial boundaries. If that claim is true and genuine, there is every reason for approving its dominance in university education and in the writing of African literature. But if that claim is a mere falsehood, it is not worthy to approve of its dominance in those two domains. The neutrality of the English language in a neocolonial environment is doubtful.

Some ten actual responses from student and educationist respondents to questionnaires recorded in Table 5.20 reveal that the respondents approved of the hegemony of English in university education on the idea that English unlike indigenous languages behaves like a neutral language in university departments which draw students and educationists from different ethnic and linguistic backgrounds. Interviewee 9, Interviewee 8 and Interviewee 3 emphasized the idea that, English unlike Shona and Ndebele plays the role of a neutral language in Zimbabwean affairs. In fact, Interviewee 9 asserted that, is playing a neutral role in Zimbabwean politics. As a lecturer in the Department of African Languages and Culture of the Midlands State University, Interviewee 3 mentioned that he at times teach classes that combine Ndebele and Shona speakers, as such he said that English is the neutral instrument which can be used to deliver lectures during such lectures. Interviewee 13 was emphatic on the idea that English is a neutral language since it cuts across ethnic and linguistic boundaries that are created by indigenous Zimbabwean languages. For him, because of its neutral role in Zimbabwe, English cannot be considered to be a hegemonic language.

One can still discover that those who approved of the dominance of the English language in university education on the pretext that it is a neutral language may be correct to some extent given that,

There is usually a felt need that the European languages inherited from the colonial tradition should be replaced with local languages at the national and official levels of operation. But the internal power politics of ethnic pluralism has not always made it easy for African policy makers to elevate one language to national and official status. In many instances there has been concern that the choice of one ethnic language over others may generate fears of ethnic dominance and propel the countries towards political instability (Mazrui and Mazrui, 1998: 40).

In a neocolonial environment, it is Freire's (1972) characteristics of anti-dialogue that will be at work. They include, conquest, manipulation, divide-and-rule and cultural repression.

Neocolonialism is a sub-national stage that is characterized by racial, tribal and ethnic divisions. In that era, promoting an indigenous language or what Mazrui and Mazrui (1998: 19) have called “Communalist languages” and “Afro-ethnic languages” (1998: 70) in such an era will serve to promote ethnic politico-economic and socio-cultural rivalries. In such an era, it is English or any other Euro-imperialist language (Mazrui and Mazrui, Ibid: 69) that can serve as an ecumenical and “neutral” language.

Although the Euro-imperialist languages can be perceived as having the potential to serve as ‘neutral’ languages in the era of neocolonialism, they are by far not neutral since they belong to a particular race in world affairs. Racism is a stumbling bloc to nationalism. Again in Africa those languages are languages of the educated elites. The educated elites are usually a minority in Africa. In that sense the Euro-imperialist languages serve to build a horizontal integration among the class of the elite at the same time perpetuating an inimical vertical integration between the elites and the majority of the African people of which Zimbabwean people are part. Therefore the neutrality of those Euro-modernist languages remains a myth than a truism in post-independence Africa.

Respondents to questionnaires and interviewees, who were in support of the continued use of English in university education on the pretext that it is neutral, seemed to forget that universities can use a multilingual policy to cater to students who come from different language backgrounds. In her key-note speech at the Department of English 6th International Conference and in an interview with the researcher after she had delivered the key-note speech Interviewee 4 asserted that English and indigenous languages should live and or operate side by side in a distinctly African university. She said a module can be offered in different languages to cater to students who come from the different linguistic backgrounds. Besides, some university departments are already offering lectures in indigenous languages. The Department of African languages and Literature of the GZU is already nurturing a multilingual approach to university education when they offer modules in Shona, Ndebele, Venda and Shangani. The Department in question has already overcome the myth of the neutrality of English in a university department where students come from different linguistic backgrounds. One of the educationist from the GZU’s Department of African languages and Literature asserted in his answers to question 14 of the questionnaire for educationist that, “Our Department has gone over the huddle of the

hegemony of English for all Shona courses are taught and examined in Chishona”. Although the Department of African languages and Literature of the GZU faces some challenges in its endeavour to uphold indigenous medium education, it has proved that the idea of using English as a medium of instruction on the basis that it is a neutral language whilst indigenous languages are not is a false myth that serves to perpetuate the hegemony of English in university education.

Lecturers and students, who emphasised the need to uphold the dominance of English in university education on the basis that it is a neutral language seemed to reason from a neo-liberal understanding of hegemony. In fact, the neo-liberal Hegemonic Stability Theory view hegemony as a process “for global political benevolence” and is not seen as “an economic process for selfish goals” (Flint 2006: 35). Therefore, neo-liberalists appreciate hegemony. As such, those, who appreciated the hegemony of English in university education, behaved like neo-liberalists who accept hegemony as beneficial to its recipients. That particular point was emphasized by Interviewee 13. He said that hegemony is of benefit to those who perpetuate it and to those who receive it. That view is embedded in neoliberal mysticism for the present researcher holds that hegemony benefits the former and not the latter. It is by sheer mistake that the latter benefits from the hegemony of English. Otherwise perpetrators of the hegemony such the superpower and her allies perpetuate it to exalt and spread the agenda of the superpower for the world. The superpower survives on its ability to define and maintain an agenda for the world (Flint 2006). It will use its language to carry and transmit the agenda around the world. Ikenbury and Kupchan, (Cited in Kapstein 2005:98), account for how agenda-setting becomes a characteristic of World Leadership. They say this about the USA,

During the World War II and its immediate aftermath, the United States articulated a remarkably elaborate set of norms and principles to guide the construction of a postwar international order...These norms represented a vision of political and economic order organized around a vision of liberal multilateralism.

Thus the USA as the current Number 1 Great Power upholds and spreads liberal and neoliberal principles in world affairs as the norms. The liberal and/or neoliberal multilateralism helps to forge and forward the hegemony of English since it helps the USA to appear like a benevolent World Leader whose language helps to cut across tribal, ethnic and racial boundaries in the African people’s university education system. Yet in reality the English language helps to

perpetuate a race and class divide and to perpetuate Americanization (neocolonialism) of the world. Therefore to view English as a neutral language when it carries and transmits race-bound and nation-bound agendas is falsifying. Thus, the idea of appreciating English as a neutral language in university departments on the basis that those departments draw students from different ethnic and linguistic backgrounds is a strategy of imposing of the hegemony of English by consent to the students and educationists from those departments. An appreciation of English as a neutral language in university education kills the zeal to experiment with multilingual language policies in university education

Some three categories of the nineteen in which the points in Table 5.20 are put are analysed concurrently for they seem to be fuelled by the university and its departments as ideological state apparatuses that contain the hegemony of English as an aspect of the ideology of the superpower.

The three are:

- 3. ENGLISH IS THE OFFICIAL MEDIUM OF INSTRUCTION IN MY DEPARTMENT,**
- 4. ENGLISH IS THE DEPARTMENT'S AREA OF SPECIALIZATION AND IT IS ITS MAJOR THRUST,**
- 5. IMPARTING KNOW-HOW IN THE ENGLISH LANGUAGE TO THE STUDENTS' BODY IS THE THRUST OF THE MODULES WHICH THE DEPARTMENT OFFERS,**

The three aspects indicate that university departments nurture the hegemony of English contributing to the imposition by consent of the hegemony on students. In table 5.20 some two points were raised in support of the idea that some respondents to the questionnaires approved of the dominance of the English language in their respective departments simply because English was already the medium of instruction in their respective departments. Some five 'Actual Responses' in Table 5.20 point to the idea that some of the student and educationist respondents approved of the assimilationist approach to the struggle against the hegemony of English in university education on the basis that studying English language and literature was the mandate and major thrust of their respective departments. Some two 'Actual Responses' in the same Table indicate that respondents approved of the dominance of the English language in their respective departments on the understanding that the modules which their respective departments offered had focus on English language and literature.

What that means is, names of some university departments, those departments' mandate and main thrust, their choice of the medium of instruction and of academic essay writing and the nature of the modules they offered, pushed students and lecturers to accept the dominance of the English language as norm in university education.

Names of the Departments are at times crafted in a manner that is suggestive of the mandate and/or thrust of those departments. The names Department of English and Performing Arts, Department of English and Communication are suggestive of the idea that those departments specialize on studies in the English language, on performing arts in English and on English communication skills. Therefore the moment an individual chooses to study with those departments, becomes the very moment she/he is geared to appreciate the dominance and central role of English in university education. It is also the moment he/she expects to receive lectures in English and to write his/her academic essays in English. Probably it is with such an understanding of reality that wa Thiongo and some of his colleagues advocated the abolition of the Department of English at the University of Nairobi in 1968, (wa Thiongo 1972). Wa Thiongo and his colleagues advocated the abolition of the Department of English since they had discovered that the Department of English nurtured colonial ideologies and the hegemony of English in university education.

Some university departments in Zimbabwe have names that do not overtly reveal that they promote the hegemony of English and yet they promote and perpetuate it. These departments include the Department of African languages and Culture and the Department of Communication Skills. The Department of African Languages and Culture of the MSU prescribed English to be the medium of instruction and of essay writing. In that way, its language policy conditions students' psychic to accept the dominance of English as norm in university education. Interviewee 3, who was Professor in that Department, said that, his Department's language policy prescribed English the *de jure* medium of instruction. When he was asked if the policy did not promote the hegemony of English in university education, he replied, "the policy does not promote the hegemony of English, rather, it sustains, maintains and perpetuates that hegemony which has always been there".

At face value, the name of the Department that is African Languages and culture seemed to suggest that the Department offered African languages and culture in the medium of indigenous Zimbabwean languages. Ironically that was not the case since at the time of the interview the Department was offering lectures in African languages and culture in the medium of English.

Just as what Interviewee 9 made clear the title, Department of Communication Skills and/or Department of Communication skills Studies suggests linguistic neutralism. It does not indicate that the Department offered skills in English communication only. The name gives an impression that the Department offered communication skills in a variety of languages possibly including communication skills in indigenous Zimbabwean languages. As such students became part of the Department with the hope of receiving lectures on communication skills in a variety of languages. To their surprise, they would come to discover that they were only schooled in communication skills in English. Therefore, the titles African Languages and Culture and Communication Skills Studies served to camouflage the hegemony of English that was promoted in those departments. All what that means is, founders of those departments and those who were manning them at the time when the research was carried out engaged in a process of imposing the hegemony of English by consent on students and some educationists. However, that consent was being camouflaged in coercion since the students were forced to receive instructions in English and to write academic essays in English when they opted to receive instructions and to write academic essays in languages that are separate and apart from English. Since coercion and consent cannot easily separate in hegemonic proceedings, it is not surprising that in his analysis of data in Chapter 5 of this study the researcher discovered that it was often that some student respondents from almost all the six departments which were under study, save the Department of African Languages and Literature of the Great Zimbabwe University, indicated that they received lectures in English but went on to choose other languages that are separate and apart from English to serve as media of instruction in their respective departments.

The modules which were offered by some departments of the different Zimbabwean universities suggested that lecturers were to impart knowledge in the medium of the English language. For instance, modules in Communication Skills Studies offered by the Great Zimbabwe University, Midlands State University and the University of Zimbabwe suggested that they were rooted in

English language studies and in western knowledge systems. The three universities offered the module Basic Communication Skills. They also offered a module in business communication skills in the medium of English. In that way, the modules which departments offered perpetuated the dominance of English in university education. The Department of English and Communication of the Midlands State University offered modules such as, BAEH 103 Introduction to Communication, BAEH 106 English for Specific Purposes, BAEH 201 Second Language Acquisition. The Department of English and Performing Arts of the Great Zimbabwe University offered courses such as EL 301 English for Specific Purposes and HEM 213/425 Media law and Ethics.

The Module BAEH 106 English for Specific Purposes as it is offered by the Department of English and Communication of the Midlands state University “examines the use of English in such areas as academia, law, medicine and business” (Midlands State University Year Book , 2007 – 2010: 239). The researcher discovered from the Course outline prepared by the lecturer, who offered the course English for Specific Purposes that the course English for Specific Purposes as it is offered by the Department of English and Performing Arts of the Great Zimbabwe University, “Introduces students to the concept of English for specific purposes. It is aimed at affording students a chance to acquire language skills appropriate to particular linguistic contexts”.

Apart from offering modules that were English oriented, some of the departments in question offered degree programmes which were suggestive of the potential of the departments to perpetuate the hegemony of English in university education. For instance, the Department of English and Communication of the Midlands State University, offered a postgraduate programme titled Master of Arts in Applied **English** Linguistics Degree. The three major objectives of that degree programme were:

- i) -to equip students with research and analytical skills in the various fields of applied English linguistics, such as language teaching and language in the work place,
- ii) -to prepare students to solve problems related to the use of English in the current globalizing world,
- iii) -to conscientise students to the relationship between linguistic theory and linguistic practice, (MSU Year Book 2007 – 2010: 248).

What that means is, most university departments are part of Gramsci's (Cited in Barker 2004) category of the structures of legitimation. They served to legitimize the hegemony of English as norm using departmental titles, the major thrusts of those departments, the major thrusts of the modules which the departments offered and through designing programmes that were English language oriented. Therefore five of the six departments under review were part of what Althusser (2001) has called ideological state apparatuses (ISA): the educational ISA (the system of the different public and private schools). As such those departments acted as apparatuses that contained the ideology of the superpower of which the hegemony of English is part. (McLellan 2003: 187) asserts that for Gramsci, hegemony "is so thoroughly diffused by its intellectuals as to become the 'common sense' of the whole of the society". That type of reasoning applies in this instance. Language policies of some university departments and some university lecturers often times diffuse the hegemony of English in students' academic endeavours "as to become the common sense of the whole of the student body". This is why some student respondents approved of the hegemony of English in their respective departments on the understanding that, English was the official medium of instruction in their respective departments: English was their respective departments' area of specialization and its major thrust and that studying things to do with the English language was the major thrust of most of the modules which their departments offered. At the end of it all those university departments and those universities which housed the departments ended up producing what Mazrui and Mazrui (1998: 103) have called "professional elites" for the Zimbabwean society. For the two researchers, "... it is precisely this class of the professional elites that is most linguistically and culturally alienated from the masses. Its members have had the longest exposure to educational institutions and they are the most proficient in European languages", (1998: 103). What that means is the more one stays in an education system which prioritizes English in its academic proceedings the more he/she becomes alienated on the level of culture. Fanon (Cited in Mazrui and Mazrui 1998) has the view that, it is cultural alienation which leads the people of colour to be alienated on the level of language. Therefore the respondents' strong liking of English as it is nurtured by their respective departments is a symptom of cultural alienation which translates into linguistic alienation. Cultural alienation shapes the attitude of the alienated student and lecturer towards language choice and practice. At most it leads to linguistic alienation as that of Dambudzo Marechera who said that he had taken to the English language as the duck took to water.

Therefore, in a neocolonial era, universities and university departments serve the role of neocolonial institutions and structures respectively. As such, they are more of apparatuses which contain and perpetrate the superpower's hegemonic agenda for the world than anything else. That situation continues up to until Africa, of which Zimbabwe is part, struggles to make sure her history evolves from the era of Neo-colonialism to the era of Nationalism. It is in the era of Nationalism that universities in Zimbabwe and Africa will become distinctly African universities. It is in that era that they will be able to freely choose what to teach and the medium to teach what they teach without suffering from the imposition of English by consent and by coercion. There are some two categories of points presented in Table 5.20 that are also going to be analysed concurrently given that they have a lot in common. Those are category No 6 and category No 7.

**6. ENGLISH IS THE LANGUAGE OF MY ACADEMIC CAREER,
7. ENGLISH DOMINATES IN THE ZIMBABWEAN EDUCATION**

In Table 5.20 some six 'Actual Responses' from the respondents indicated that respondents approved of the dominance of English in university education on the understanding that English language was the English of their education from primary level up to university level, As such they preferred to operate in the language in which they themselves received academic instructions. A single "Actual Response" indicated that some respondents approved of the assimilationist approach to the struggle against the hegemony of English on the understanding that English dominates in the Zimbabwean education system. Interviewee 1 said that, some educationists prefer to teach indigenous knowledge systems in English to teaching them in Shona and Ndebele since they approve of the way they were taught themselves when they attended formal schooling. Interviewee 1 and Interviewee 2 indicated that they suffered the hegemony of English throughout their academic careers since English was the language of their education in spite of the fact that they were studying indigenous languages, literature and culture. In fact, Interviewee 2 testified that he graduated with the University of Zimbabwe as a Shona graduate that was communicating in English. It was Interviewee 3 who approved of the use of the English

language as the language of instruction in his Department. He approved that scenario on the understanding that he used English through out the rest of his academic and professional careers.

What that means is the education system in Zimbabwe which currently centres English, pushed students and educationists to consent to the imposition of English as the medium of instruction and of academic essay writing. That means, the hegemony of English that is prevalent in university education has some of its roots in the lower levels of students' and educationists' education careers.

What respondents claimed is made clear if one considers that, the Zimbabwean Education Act of 1987, which is currently in use, approves and promotes the predominance of English language in the Zimbabwean education system since it states that from the fourth year of primary education upwards, it is English which should be the medium of instruction (Cited by Magwa 2008). What that means is university lecturers and university students are products of an education system that exalts and spreads the hegemony of English. This is why some student and educationist respondents preferred English to indigenous Zimbabwean languages to serve as the medium of instruction and of academic essay writing in university education. They preferred English to indigenous languages to serve in those capacities on the pretext that, English is the language of their education and training and on the pretext that English dominates in the Zimbabwean education system. For those respondents, preferring indigenous languages to the English language as media of instruction and of essay writing is a deviant act since the norm in Zimbabwean education is that English has to be the medium of instruction and essay writing from the fourth grade of primary education. What that means is, those who perpetuate the hegemony of English in education struggle to make sure that the use of English as the medium of essay writing and of instruction appear quite normative and commonsensical to the extent that opting for other languages to occupy that position will appear like a form of a deviant act.

All what that means is that the assimilationist approach to the struggle against the hegemony of English is formed right down from the grassroots. The approach nurtures and perpetuates the hegemony in question in the sense that, it is lop-sided that Zimbabweans are taught indigenous knowledge systems in languages which are not indigenous Zimbabwean. However, the education

system of the neocolonial era is too western than indigenous for it has roots in western philosophies of life (Mazrui 1978, Makuvaza 1996). Therefore, it is important that Africa has to bring the neocolonial environment to a halt through attaining statehood and nationhood that will mark the beginning of the era of Nationalism. It is in the era of Nationalism that Zimbabweans and Africans in general can successfully reconsider their philosophies of education and the language of imparting those philosophies and general knowledge. That is not possible in the neocolonial era since it is an era that is dominated by the superpower (USA) and her language (English).

8. ENGLISH IS THE OFFICIAL LANGUAGE IN ZIMBABWE,

Two of the 'Actual Responses' recorded in Table 5.20 indicate that some students and lecturers from the different university departments chose English as the medium of instruction and of essay writing for their respective departments basing their choice on the idea that English is the official language in Zimbabwe. Crystal (2003: 54) mentions that English is the official language in Zimbabwe. Of course English is the official language in Zimbabwe whilst Shona and Ndebele are the national languages (Magwa 2008). In addition to English, Shona and Ndebele, Hachipola (1998: 1) has a list of sixteen minority languages in Zimbabwe. Fifteen of which are of the Bantu origin and one of them is non-Bantu for it is Khoisan. The Education Act of 1987, which was still in use at the time when the research was carried out, spells out that English is the official language in Zimbabwe and Shona and Ndebele are the national languages. It further divides minority languages into officially recognized and the not officially recognized. The fact that English is the language of government and government business and the fact that English is the official medium of instruction from the fourth year of primary education upwards pushed some student and educationist respondents to appreciate the hegemony of English in university education. Interviewee 9 reported that the language policy of the University of Zimbabwe's Department of Linguistics and Communication Skills Studies is determined by the Education Act of 1987 which prescribes English to be the medium of instruction from the fourth year of primary education upwards.

What that means is parliamentary legal instruments condition the attitudes of students and lecturers in the different universities towards accepting the dominance of English. The fact that the legal instrument prescribes English to be the official language pushed some respondents to approve of the dominance of English in university education. In other words, what that means is government ministries (such as the Ministry of Education Sports and culture and the Ministry of Higher and Tertiary Education) and the parliament, as a body of legislators, appear like state structures which coin ideology and then post the ideology in structures of legitimation such as schools, colleges and universities. By virtue of its being a house of legislators the parliament belongs to Gramsci's category of structures of repression and not those of legitimation. That becomes the case since the house of parliament is not an institution of the Civil Society. Although that might be the case in Gramsci's hegemonic theory, this research would like to put forward the point that, at times the house of parliament performs the role of a structure of legitimation in addition to its performing the roles of a structure of repression. As a structure of repression, it coins some hegemonic Acts of parliament which function as the carriers of the ideology of the ruling class and of the superpower and as a structure of legitimation, it practices the ideology through using English as the language of instruction and of dialogue in parliamentary debates and general proceedings and through prescribing English in some legal instruments to be the official language of education in Zimbabwe from the fourth grade of primary education upwards. .

One thing that is clear-cut from the above discussion is that the state machinery such as legislatures behaves like agents which perpetuate the hegemony of English in university education. That may mean, if there is no revamp of state structures and of the attitudes of legislatures towards the use of English and indigenous languages in university education, the hegemony of English will persist in the Zimbabwean education sector. In an era of Neocolonialism parliamentarians, usually behave like neocolonial agents for they will be men and women of their era. Therefore the history of Zimbabwe and Africa should be moved from the era of Neocolonialism to the era of Nationalism. With the attainment of genuine statehood and nationhood in the era of Nationalism, parliamentarians will cease to play the role of neocolonial agents for they will become national and/or what one can term state-national agents. This follows the argument raised in Chapter 3 that African states will only enter the era of

Nationalism as state-nations and not as nation-states. As state-national agents, parliamentarians will learn to work towards promoting the country's pride in its own indigenous things including language. That is when they will learn to legislate and uphold legal instruments that will not promote the hegemony of English in university education. Those acts will be having the potential to help change the attitudes of students and educationists who currently approve of the hegemony of English on the understanding that it is the English language which is the official language in Zimbabwe.

.There are some five categories of points among the nineteen which connote to English as a language, which is better than indigenous languages when it comes to expressing oneself both in oral and written forms. Since some students and lecturers perceived the English language as better than indigenous languages when it comes to expressing themselves both in speech and writing, they approved of the dominance of the English language as both medium of instruction and of academic essay writing in Zimbabwean university education. Those five categories of points are category 9 to category 14.

- 9. IT IS EASY TO EXPRESS ONE'S VIEWS IN ENGLISH,**
- 10. IT IS EASY TO APPLY PUNCTUATION MARKS WHEN ONE IS WRITING AN ESSAY IN ENGLISH,**
- 11. ENGLISH CUTS ACROSS GENERATIONS,**
- 12. ENGLISH OVERCOME COMMUNICATION BARRIERS AND HARMONISES MEANING DURING LECTURES AND DURING THE ACADEMIC ESSAY WRITING EXERCISE,**
- 13. THE ENGLISH LANGUAGE DOES NOT HAVE DIALECTS AS WHAT IS THE CASE WITH INDIGENOUS ZIMBABWEAN LANGUAGES,**
- 14. ENGLISH, UNLIKE INDIGENOUS ZIMBABWEAN LANGUAGES, HAS A DEVELOPED TERMINOLOGY AND VOCABULARY,**

The five points remind one of a poem written by Jane Munyota. That poem is found in a school magazine of the 1970s titled *The Long Spoon*. Munyota displays an unsurpassed passion for the English language. That same sort of passion is displayed in the listed points. Munyota wrote,

I love the English language
Because it helps me to exercise my jaws,
English is spoken in many parts of the world
Because the English were great colonizers.
I feel educated when I speak in English
It is an expressive language and you can say what you want in simple words

By comparison the Shona language is very limited, (Cited in Veit-Wild 1993: 233).

The passionate liking of English that is demonstrated by Munyota is the same passionate liking of English that is demonstrated by the student and educationist respondents who raised points that relate to the above given five categories of responses. That passion for English is a strong marker of the hegemony of English in university education. The same sort of passion is also very much pronounced in one of the educationist's words, in his response to the questionnaire. He said that, "Using Shona and Ndebele and not English, one may fail to get to the bottom depth with certain other issues and this will create knowledge gaps in the minds of my students".

What perpetuates this passionate liking of the English language has been explained by one educationist respondent who, again in response to the questionnaire remarked that, "English is dominating to the extent that students feel inferior to use their mother tongues". Inferiority complex on the level of language choice and practice perpetuates the hegemony of English in university education. That complex can be explained from different angles. Neonationalist critics and scholars and determinist theorists, have associated this passionate attachment to the English language as emanating from the colonization of the minds of the African people (Mazrui and Mazrui 1998: 53, 56). One of the neonationalists, Peter Mwaura (Cited in Mazrui and Mazrui 1998: 53) says this of language,

Language influences the way we perceive reality, evaluate it and conduct ourselves with respect to it. Speakers of different languages and cultures see the universe differently, evaluate it differently and behave towards its reality differently. Language controls thought and action and speakers of different languages do not have the same world view or perceive the same reality unless they have a similar culture or background

Linguistic determinism pushes the neonationalists to have a feeling that, the moment one speaks a foreign language becomes the very moment he/she is psychologically immersed in the culture of the native speakers of that language. As such, neoconationalists will regard the deeply passionate liking of the English language to be indicative of the respondents' mental condition which has been colonized. This sort of reasoning leads wa Thiong'o (1987: 16) to assert that, the "domination of a people's language by languages of the colonizing nations was crucial in the domination of the mental universe of the colonized". Be that as it may, Mazrui and Mazrui (1998: 56) dispute the determinist explanation of the passionate liking of the English language

which Africans display in their literary creations, in their education system and in their other domains of life. The two scholars hold that,

It is true of course that wherever European languages and cultures have been imposed on people of colour there have been certain psychological ramifications. This psycholinguistic impact, have had less to do with the supposed deterministic power of language on human cognition than on the psychological alienation that results from racial and class domination.

For Mazrui and Mazrui the passionate liking of the English language such as the one which Marechera demonstrates when he said that, “I took to the English language the way a duck takes to water” (Cited at pamabasa.com) emerges from an “alienation that results from racial and class domination” and not from the power of language to condition an individual’s mindset. Mazrui and Mazrui base their arguments on Fanon’s view which says that, “In the man of colour there is a constant effort to run away from his individuality to annihilate his own presence. Whenever a man of colour protests, there is alienation. Whenever the man of colour rebukes, there is alienation”, (Cited in Mazrui & Mazrui 1998: 57). What that means is whenever the man of colour tries to run away from his language with a passionate desire to use a foreign language, there is alienation.

If one goes by the viewpoint of the neonationalists, he/she may conclude that the positive attitude displayed by students and educationists in their responses to the questionnaires towards the hegemony of English in university education resulted from mental colonization. For them, linguistic mental decolonization can only be achieved through substituting colonial languages with non-colonial languages (African languages) in education in the writing of literature etc. However, if one goes by what Fanon and Mazrui and Mazrui assert, he/she will understand that linguistic assimilationist tendencies result from racial and class domination. That means the positive attitudes, displayed by students and lecturers; towards the dominance (hegemony) of English has roots in racial and class domination. That means as long as racial and class domination persists the oppressed and/or what Fanon (1963) has called “The wretched of the earth” will continue to display positive attitude towards the hegemony of English. That means they continue to suffer imposition of the hegemony of English by consent and/or by negotiated and collaborative means.

This study holds that in Zimbabwe and Africa, the new elitist rulers perpetuate class domination in Africa. It also holds that the superpower perpetuates the domination of the African race by the races of the Western world. Both the elitist leaders especially in former British colonies of Africa of which Zimbabwe is part and the USA operate in the English language. The racially dominated Africans who also suffer class domination become psychologically alienated. In their alienation they develop a passionate liking of the language of the dominating class and race. The class and race domination under discussion, are symptoms of the neocolonial era. This is why this study lobbies for the idea that the neocolonial era should come to pass if the hegemony of English has to come to pass.

Whilst the neonationalists explain the passionate liking of English by Africans from a linguistic determinist viewpoint and Mazrui and Mazrui and Fanon explain it from a linguistic isolationist viewpoint, there is another explanation one can give on why some university lecturers and students had a passionate liking of English as both the medium of instruction during lectures and the medium of academic essay writing. In Zimbabwe, the content that is mostly taught in university education is western oriented. This was explained in Chapter 3. Since it is western oriented, what that means is, the language that can best carry and transmit western oriented content during lectures and during the exercise of essay writing is a western language. This is all because languages develop within specific histories and cultures to carry and transmit specific cultural values. What that means is, even though languages can carry and transmit alien cultural values however they can only carry perfectly well those values of their mother tongue speakers.

For any language to be able to carry and transmit alien values of culture, it needs to be “bent” modified etc. Above all it needs to acquire new terms to carry and transmit a foreign philosophy of life. Therefore educationists and students may be right that it is English that can help them to easily express their views in an education system that has roots in Western philosophies of life. The point which one student respondent raised that he/she prefers English to indigenous languages as media of essay writing since the latter do lack some terms needed for him/her to express his/her views may be genuine and authentic. Interviewee 5 claimed that, English has all the terms that are needed to teach most of the university subjects such as Mathematics, science and technology, geography etc and Shona and Ndebele do not have. Therefore, if one uses

indigenous languages as media of instruction and of essay writing in their undeveloped state (lacking adequate terms) in university education he/she may be putting them to a bad use. This is all because those languages will fail to perfectly carry and transmit the western philosophies of life that are taught in Zimbabwean universities which are in most cases extensions of the original extension (UZ) of the University of London.

Probably what should be made clear is that the assimilationist approach to the struggle against the hegemony of English in university education is a symptom of class and racial domination. It is also a sign of how some students and educationists suffer the imposition of the hegemony of English by consent. Therefore it cannot be a genuine strategy for struggling against the hegemony in question since it serves to perpetuate it.

15. LITERATURE WHICH IS MOSTLY THERE IN UNIVERSITY LIBRARIES FOR USE DURING THE TEACHING AND LEARNING BUSINESS IS WRITTEN IN ENGLISH,

One other point why some educationist and student respondents approved of the hegemony of English in their respective departments is that the literature which is available for use during the teaching and learning business to take place is mostly literature written in English. Four 'Actual Responses' from respondents, which are captured in Table 5.20, reiterate that particular viewpoint. This viewpoint has already been clarified in Tables 3., 3.3, 3.4, and 3.5 in this study using the Midlands State University's library book acquisition in 2010. One thing that is clear in the tables is that, most of the books acquired for the Department of African languages and Culture were written in English in spite of the fact that the Department offered lectures on African languages literature and culture. The Department of African Languages and Literature of the Great Zimbabwe University offered lectures in Shona language, culture and literature in indigenous languages, however, almost all the reference lists that were distributed to the students were full of English titles (see Table 5.36 of this study). Interviewee 10 mentioned that, in the Department of African Languages and Literature educationists delivered lectures in indigenous languages and they demanded that students do their assignments in indigenous languages. However, he noted that, their efforts towards struggling successfully against the hegemony of

English in their Department were disturbed by the fact that, the literature which was available for students to use when they carry out research was in most cases written in the medium of English.

Due to the fact that, most of the literature available to them to carry out research is in English, student respondents felt it was English which had to be the medium of instruction and of essay writing in their respective departments. Interviewee 10 also mentioned that, since educationists demanded that students write all academic essays in indigenous languages when in fact the material which was available for them to carry out research was in English, students had to do a lot of translation work when they took to writing academic essays. They had to translate what they would have researched in English from English to an indigenous language. That scenario proved laborious to the students. Therefore most of them dropped Shona, Ndebele, Venda and Shangani as subjects at the Third-year Level of their studies.

All what that means is, the language in which the literature, which is there for use shaped the attitude of students and lectures towards appreciating the dominance of English in university education. If the literature, which is there for the teaching and learning business is in English then it becomes automatic that most of the lecturers and students will prefer English to any other language as the medium of instruction and of academic essay writing. That becomes the case because it will be English which will help to harmonize the language of the researched data and the language of academic essay writing. If the literature which is there for students to carry out research is mostly in English most students will prefer to write academic essays in English since researching in English and writing an essay in English does not involve a lot of translation work: a lot of translation work will have to be done by a student who research in English and has to write an academic essay in a language which is not English.

In its bid to make sure the attitude of the student in Zimbabwe and elsewhere in Africa remains positive towards the dominance of English in university education, the superpower and her allies make sure they either donate or sell cheaply a lot of literature in English to universities in Africa. In doing so they make sure the literature which is there for students and educationists to carry out research will be in English. As such those stakeholders in university education will have a strong liking for English as the medium of instruction and of academic essay writing. Again, in a

neocolonial environment, the superpower and her allies will always uphold neoliberal economic principles which perpetuate free movement of material and human resources. In so doing they will have a good chance of pumping out literature in English to developing countries of Africa. The wanton neoliberal economic principles can only come to a halt when African countries enter the era of nationalism as it is described in the 3rd chapter of this study. With the vanishing of those neoliberal economic principles the superpower will get very few chances of dumping literature written in her own people's language to Africa. It is at that time when the attitude of students and educationists towards the English language will not be conditioned by the literature that will be available for use in their university departments and libraries.

16. ENGLISH LANGUAGE ENHANCES GAINFUL EMPLOYMENT,

Some two 'Actual Responses' captured in Table 5.20 connote to the idea that English enhances gainful employment. What that means is, the language of the industry condition the attitude of the student and of the educationist towards which language to use in university education. If the language of the industry is English, the student who expects to join the industry and the educationist who would be seeking to produce a product who is accepted in that industry will approve of the predominance of English in university education.

Interviewee 3 mentioned that, if his Department: that is the Department of African Languages and Culture of the Midlands State University, proscribes English from being the language of instruction and of essay writing then the Department will be relegating its products to the teaching field where they will only teach Shona and Ndebele in schools. He also said that, he would like, as an educationist, to produce students who can be employed in the different sectors of the economy. For him, it is English which can help his students to be employed in the different sectors since the Zimbabwean economy is English-oriented. Again, Interviewee 10 said that, students who graduate from the Department of African Languages and Literature of the Great Zimbabwe University, have ready job opportunities in the teaching field where they will be teaching Shona language and literature. That can be interpreted to mean that, because those were being taught in indigenous languages in a country where the economy is English-centred, they were limited to teaching indigenous languages and literature in schools. In an English-centred economy, it is English and not indigenous languages that enhances functional versatility

in the job market. In that type of an economy, it is the graduates who would have been taught in English and not in indigenous languages who would be having the right type of cultural and social capital to join the job market.

Interviewee 9 mentioned that, most industries required graduates who had some know-how and know-what in English communication skills. Captains of industries preferred those graduates since most industries have now developed ties with some industries and organizations in other countries where indigenous Zimbabwean languages are not spoken. As such they would only seek to employ those graduates who are good in communication skills in English since it is those graduates who can operate within and outside Zimbabwe.

What has to be taken note, as is discussed in Chapter 3 of this study, is that, the superpower and her allies have connected the language of the current superpower (English) to all important aspects such as science and technology, religion and ideology, the media, the education system, local, regional and international trade etc. By so doing, they have connected the language of the superpower (English) to gainful employment. That scenario forces job seekers and will-be job seekers to have a strong inclination for English since the job market will be English in all. The other thing that needs to be taken note is that in neocolonial Africa, the job market is directly and indirectly under the superpower by virtue of the idea that most industries and big organizations which employ a lot of people are transnational. They are run from their headquarters in London and Washington. In Zimbabwe they include, Delta Limited, Anglo-American Holdings, World Vision, The British Council etc. Therefore because of their origin and because of the nature of their ownership they almost always employ graduates who have skills in English communication skills. As a matter of fact, even though university students may like to study in indigenous languages, the neocolonial environment, will always force them to “take to the English language the way a duck takes to water”. What it seems is, unless African countries take steps to evolve their history from the era of neo-colonialism to the era of nationalism, English will remain forever dominant over indigenous languages.

The other thing to take note of is that, the elitist rulers of Africa, who maintain English as the official language of business, of education, of the legal system etc, behave to some extent like

neocolonial agents (local allies of the Superpower). Their maintenance of the neocolonial status quo: a status quo, which functions in the English language, forces them to maintain English as the official language of business. In that sense, their language policy continues to link English to gainful employment. That being the case, they force university students and lecturers to consent to using English as both the medium of instruction in lectures and the medium of academic essay writing. They push them to accept that no individual has to graduate with any university degree with a “Fail” in English Communication Skills modules. They also push them to accept that no individual should be allowed to study with any university department without having scored a “Pass” in “O” Level English language examination.

The fact is, the language of the industry conditions the choice of the medium of instruction and of academic essay writing in university education. Therefore, the industry should stop upholding the dominance of English over the indigenous languages if students and lecturers are to successfully struggle against the hegemony of English in university education. The motto will be like, ‘Let the industry be indigenous and let it be run using indigenous strategies and knowledge systems for the hegemony of English to come to a halt in university education. The industry cannot be indigenous in its orientation and the indigenous strategies and knowledge systems cannot be successfully employed in industries in a neocolonial environment. Therefore Africa should bring the era of neocolonialism to a halt through struggling to attain genuine statehood and nationhood and then enter nationalism. It is in that era that the industry will become more indigenous than western and it is at that point when the hegemony of English will start to lose favour in universities and university departments. Some two categories of points that can be analysed concurrently are categories 17 and 18.

17. SOME ENGLISH TERMS ARE NOT EASILY TRANSLATED FROM ENGLISH TO INDIGENOUS LANGUAGES,

18. TABOO AND CULTURALLY SENSITIVE WORDS ARE EASILY SAID IN ENGLISH THAN IN ONE’S MOTHER TONGUE,

The two categories of points raised by both student and educationist respondents pertaining to why they chose English to be both the medium of instruction and of essay writing are quite fascinating. They are treated concurrently for convenience’s sake. The actual responses, which qualify to be in these two categories of points, are recorded in Table 5.20.

It is reasonable that some students and lecturers may approve the dominance of English in university education on the basis that some English terms lack equivalents in indigenous Zimbabwean languages. The concept of untranslatability, which respondents connoted to, occurs in university education as a result of some three major cases. In the first place, untranslatability occurs when students are to write essays in indigenous languages in a university that has on offer research material which is written in English. In the second place, it occurs when educationists are to offer lectures in indigenous languages when the material which is there for them to research and make lecture notes are written in English. In the third place it occurs when indigenous languages are put to bad use through using them to teach and to communicate (either in words or in writing), western and not indigenous knowledge systems.

The bulk of the literature in most Zimbabwean universities, that is available for both educationists and students to carry out research, is written in English - see data in Table 3.2 to Table 3.3, 3.4, 3.5 and in Table 5.36. As a matter of fact, when the educationists have to teach in indigenous languages, they have to do a lot of translation. They have to translate what they would have researched in English from English to indigenous languages. It is noteworthy that the same happens when students have to write academic essays in indigenous languages after they would have carried out research using literature that is written in English. In translation studies, natural equivalency between two languages, especially those that have a great cultural distance between them is a myth. That scenario causes educationists and learners to struggle in vain to get words in indigenous languages (Target Language) that will supply equivalents to words in the English language (Source Language). Because of a high level of untranslatability which is encountered by both educationists and learners during lectures and during the essay writing exercise respectively, they end up opting to offer lectures in English and to write academic essays in English. If students are to carry out research in English and then have to write academic essays in indigenous languages, and if lecturers carry out research in English and have to deliver lectures in indigenous languages they will not be a one to one relationship between researched content and the medium of expressing it. The content will be in English and the language to express it will be an indigenous language. As such the art of translation will not be an option but a requirement and untranslatability will be encountered during essay writing and

during lecture delivery. Therefore, as long as the bulk of the material that is available for educationists and learners to carry out research is written in English, most students will opt to learn in English and most lecturers will opt to deliver lectures in English and not in indigenous languages. As a matter of fact, both educationists and learners will continue to hold negative attitudes towards use of indigenous languages in the teaching and learning processes. The point has already been elaborated that the language in which the literature, which is available for both students and lecturers to carry out research has a direct impact on the choice of the language of instruction and of academic essay written in university education. Currently, as a matter of the donations of literature written in English to Zimbabwean universities and university departments by the superpower and her allies and as a matter of the superpower and her allies' selling cheaply literature written in English to universities and university departments in Zimbabwe, the bulky of the literature which is there for use by students and lecturers to carry out research is in English. Furthermore, because of its weak and ailing economy, Zimbabwe cannot afford to produce its own literature let alone literature written in indigenous languages for use in university education. As such universities rely on imported and donated literature which will be in English.

Interviewee 2 and Interviewee 6 indicated that the Shona Language and Culture Association is networking with ALRI and CASAS to produce literature in Shona. That is a step in the right direction, but still the literature is still too little to recondition lecturers' and students' attitudes towards indigenous languages. As such the hegemony of English persists and lecturers and students still hold an assimilationist approach to the struggle against that hegemony.

What should also need to be taken note of is that, when the content that has to be taught is Western oriented, the language that can **best** deliver that content is a language from the West and not an indigenous African language. If the content, which has to be delivered in lectures and in academic essays, is Western oriented and has to be delivered in indigenous languages, educationists and learners will experience the problem of untranslatability. For instance, terms such as, democracy, good governance, Human Rights Charter, state of emergency and many others are not easily translated from English to most indigenous Zimbabwean languages. Therefore using indigenous languages to teach western oriented content may serve to create knowledge gaps. This will happen up to until that time when Africa learns to teach its own

indigenous knowledge systems in its own languages. That can only come to pass when Africa attains nationalism by shaking off the shell of neocolonialism which currently overshadows the rise of statehood and nationhood in post-independence Africa. New terms will be created: new terms will come and go, but as long as Africa seeks to teach western indigenous knowledge systems in indigenous languages in a neocolonial environment educationists and learners will forever face the problem of what one can term 'lexical untranslatability' in lectures and during essay writing. Currently the content that is taught in universities in Zimbabwe and in most African countries is Western oriented (Makuvaza 1996, Mazrui 1978). If that western oriented content is taught in indigenous languages, untranslatability will be the order of the day and knowledge gaps are apt to be created during the process of teaching and learning. In a neocolonial environment, the education system will remain under the control of the superpower and her allies since they are responsible for policing the world. It is in the Eras of Nationalism and Postnationalism that the African peoples will be able to have control over the type of knowledge and content that will be spread and exalted in universities. Before Africa enters the era of Nationalism the content and knowledge that will be taught in universities will remain western and western oriented. If the western oriented knowledge and content are taught in indigenous knowledge, students and lecturers will have to grapple with the problem of untranslatability since they will have to translate data researched in English into an indigenous language. That situation will force them to approve of the dominance of English in university education.

The idea that taboo and/or culturally sensitive words are easily pronounced in English than in one's mother tongue can be a genuine factor which can push someone to prefer English to indigenous Zimbabwean languages as the medium of instruction in university education. This view is captured well by Kachiru (In Achcroft et al, 1995: 292). Kachiru defines what he has called 'vernacularization' as,

a linguistic strategy used to unload a linguistic item from its traditional cultural and emotional connotations by avoiding its use and choosing an item from another code. The borrowed item has a referential meaning but no cultural connotations in the context of a specific culture. This is not borrowing in the sense of filling a lexical gap...

The student respondent, who raised this point, seemed to have been of the view that once taboo and culturally sensitive words are uttered in English they will lose their "traditional, cultural and

emotional connotations” and assume “referential meaning”. Although the student’s point is somehow related to Kachiru’s concept of ‘vernacularization’, what is noteworthy is that in his discussion of ‘vernacularization’, Kachiru is referring to a situation where a people will be using their mother tongue and then borrow some lexical items from another language in order to avoid use of taboo and culturally sensitive words. However, the student in question is referring to a situation where indigenous language have to be dropped in university education and where English should be upgraded in that education to the position of medium of instruction as a way of making sure taboo or culturally sensitive words are uttered in a foreign language. This cannot be held to be a genuine reason for perpetuating the hegemony of English in university education since university education does not specialize in taboo and culturally sensitive words. The last category of points is category 19.

19. THE WEST INTERFERES WITH AFRICAN AFFAIRS TO THE EXTENT THAT AFRICAN COUNTRIES CANNOT RESIST THE USE OF THE ENGLISH LANGUAGE IN EDUCATION

This particular student raised pertinent points to the debate on struggling against the hegemony of English in education and literature. The points are recorded in Table 5.20. At one moment he/she said that, “In this so-called global village, which is dominated by former colonialist governments our own government has no choice but to stick to the use of English in university education”. He/she also said that, “Africa’s dependence on the West makes it mandatory that we use English in university education” Finally he/she said that, “we get a lot of assistance from the West, we get employment in the West so we cannot avoid using English in university education”. The last two points are more or less the same. What he/she said is pertinent and relevant to this study. He/she asserted that, the concept of a globalizing world is an apparatus which contains a Western ideology. The Western (Former colonial) governments continue to oppress Africa on all levels including the level of language choice and practice using the idea that the world is now a global village. The other thing which is clear in the respondent’s contributions is that Africa over relies on the West as such, Africa cannot resist the latter’s foreign policies including accepting English as the global language. As such, English is the official language in almost all former British colonies of Africa (Crystal 2003, Magwa 2008).

On the level of education, Africa relies too much on literature and information technology that is donated by or bought from the West. Africa also borrows what to teach at university level from the West. Africa borrows terms and skills of communication from the West. Such unscrupulous dependency forces Africa to consent to the use of English in university education. The respondent was therefore loud and clear that the positive attitudes of students and educationists towards the hegemony of English were generated by the dominance of the western world over the African continent. Therefore, it may be a fact that, as long as the West continues to dominate Africa, the hegemony of English will remain a force to reckon with in university education and in the other domains of life in the African continent. For the respondent the hegemony of English will remain in university education and will have to be braved up to until Africa frees itself from the death grip of; the West (neocolonialism).

Although the researcher agrees with this particular student respondent, he moves away from his hopelessness and despair. The researcher argues from the point where he sees African people as possible movers of their history: as agents in historical affairs including linguistic ones. Scot and Certeau (Cited in Bleiker 2000) argue that no people can just become passive recipients of hegemony. The same point was put forward by Interviewee 13. For Scot and Certeau, the recipients of hegemony almost always raise dissent views against it. The present researcher is of the view that, although Africans have to make do with the hegemony of English in the neocolonial era, still, they have the chance and the power to resist the lop-sided globalization (neo-colonialism/Americanization of the world) and then push the history of Africa from the era of Neo-colonialism to the era of Nationalism and to the era of Post-nationalism (Trans-nationalism, internationalism and globalization). This scenario has been demonstrated in the 3rd chapter 3 of this study.

This is an analysis of the reasons educationists and students gave in support of Standard English, herein mostly referred to as simply English to be the medium of instruction in lectures and the medium of academic essay writing. Probably it is worthy at this point to analyse what marks and perpetuates the hegemony of English in the writing of African literature.

6.2.1.1.2 DISCUSSION OF REASONS FOR UPHOLDING THE ASSIMILATIONIST APPROACH IN THE TEACHING AND WRITING OF ZIMBABWEAN FICTION

Data collected using interviews gave points on what marks the hegemony of the English language in the teaching and writing of Zimbabwean fiction and on how the hegemony is perpetuated and on how that hegemony can be countered. Interviewees 1, 2, 3 who were fiction writers talked about the nature of the hegemony of English in the teaching and writing of Zimbabwean fiction.

Interviewee 1 mentioned that, educationists teach indigenous literature and languages in English simply because that is the way most of them were taught. As such they are too lazy to develop indigenous languages to function in that capacity. What the Interviewee asserted is evident in some responses got from the questionnaires. Some educationists said that, they will choose English as the medium of instruction for their departments since English is the language of their education. Their views are captured as ‘Actual responses’ in Table 5.20. What that means is some of the educationists preferred to teach fiction written in indigenous languages in the medium of English simply because they were taught in English. What that means is what started as imposition of the hegemony of English by coercion in colonial Africa ended up more of imposition by consent in post-independence Africa. Wa Thiongo (1987), Singh (2000), Roy-Campbell (2001) and Nyagumbo (Cited in Veit-Wild 1993) report of situations when administrators of colonial education used corporal punishment to make sure students spoke English and not indigenous languages whenever they were within the vicinity of the schools. In that sense, during the colonial era, Africans were forced to accept English. Be that as it may, in post-independence Africa, those people and products of those people, who were forced to accept English by the colonial masters, mostly prefer English to indigenous languages when they offer lectures in African fiction simply because that is the way they were taught by the colonialist educationists. In that sense, the university lecturers would appear like agents of the English-speaking countries (mostly the superpower (USA) and its major ally (England) for they perpetuate the hegemony of English in the teaching of fiction on the excuse that they were also taught in that way.

The false myth that indigenous languages cannot do what English can, which Interviewee 1 made reference to during an interview session with the researcher, seemed to be the guiding compass of those educationists, who resorted to the use of English when they delivered lectures in African fiction. That myth, led those educationists to have no zeal of developing indigenous languages for use as the media of instruction in university education.

Another aspect, which perpetuated the hegemony of English in the teaching and writing of fiction in Zimbabwe, is the belief that writing fiction in English and writing academic essays in English is prestigious as compared to writing both fiction and academic essays in indigenous languages. Again Interviewee 1 said that some people teach fiction in English write essays in English since they felt something written in English sounds more erudite than something written in indigenous languages. Mabasa reveals at *pamabasa.com* that budding writers preferred to write fiction in English since they had a feeling that it is more prestigious to write fiction in English than in indigenous Zimbabwean languages. The idea of considering the English language to be superior than the indigenous languages is what Ives (2009) has considered to be the undisputed pointer to the hegemony of English in non-English speaking countries. For Ives (2009: 679) the hegemony of English is,

...the unexamined acceptance that English is and should be the most important language in the world despite or because of the fact that it is connected to “westernization”, “modernization”, British colonialism, American economic, military and cultural dominance and anyone who wishes to have control over their own conditions of life must speak English and acquiesce to these power structures, (Ives 2009: 679).

The notion of accepting English as superior than the other languages of the world seems to emerge from the idea that English is the language of the superpower (USA) and of its major ally and former superpower Great Britain. Since the superpower has the tendency of linking her language to important activities in world affairs, most people end up consenting to using English in the teaching and writing of fiction perceiving English to be more prestigious than indigenous languages in the local, regional and international affairs. In that manner, superpower politics conditions language choice in the writing of fiction. It pushes fiction writers to have a liking of English (The superpower’s language). As such, the exclusive dominance of the African continent by the superpower perpetuates the preponderant use of the language of the sole superpower

(USA) in African and world affairs in general. Therefore Zimbabwe and Africa cannot successfully challenge the hegemony of English in the writing of fiction when superpower and/or empire politics is at large. Therefore, the era of Neocolonialism should come to pass if the hegemony of English has to be successfully challenged in the writing of Zimbabwean literature.

Interviewee 3 mentioned one very important aspect to why the hegemony of English is rampant in the writing of fiction in Zimbabwe and Africa. He mentioned that, writing fiction in English is more lucrative than writing fiction in indigenous languages. For him, that is the case since if one writes good literature in the medium of English, there is a possibility of his/her winning prestigious and well funded prizes. He gave an example of the Nobel Prize of Literature. He said one of the possible reasons why Wole Soyinka won that prize in 1986 is that he writes fiction in English. He said although Soyinka is not celebrated in Africa more than wa Thiong'o Achebe and some other writers, it is his excellence in English which put him at the front in world affairs.

The superpower is superpower because of her politico-economic stamina in world affairs (Crystal 2003). As such the superpower uses its favourable financial status to fund some attractive literary awards. Those awards will lead Zimbabweans and the other Africans to consent to using English when they write literature in anticipation of winning some of those awards as what was the case when Soyinka scooped the Nobel prize of literature in 1986. What that means is that, those prizes, which are awarded mostly to writers of English expression, serve as positive reinforcements to the tendency of writing fiction in English. They energize fiction writers and would-be fiction writers to have positive attitudes towards the use of the English language in fiction writing and to have negative attitudes towards use of indigenous languages to perform the same task. Therefore what that means is, if Zimbabweans and if Africans in general would like to successfully challenge the hegemony of English in the writing of literature, they should come up with strategies of neutralizing superpower politics in world affairs. The evolutionist approach to African history that is proposed in the 3rd chapter of this study is one such strategy.

Mungoshi in Veit-Wild (1993), gave some two pertinent reasons to why Zimbabweans of the colonial era became eager to produce fiction in English and not in indigenous Zimbabwean

languages. In the first Place Mungoshi (Cited in Veit-Wild, 1993: 221) has this to say, “Literature in class was Shakespeare, Hardy, Matthew Arnold, John Keats, Wordsworth, Lord Byron – [that was] the normal fare of any average secondary-school going British colonial subject right through Africa”. With these words, Mungoshi asserts that, fiction which was prescribed for the schools during the colonial era was literature by Europeans. That meant, it was that literature which acted as the guidepost to the future writers. In that case Western fiction writers became the copycats for the Zimbabwean budding writers. Mazrui (1978: 72) says of Kipling one of the famous western writers “The man who had contributed significantly to the phraseological heritage of the English language was also serving in spiritual purposes for African politicians within their own domestic systems”. In addition to this Mazrui (Ibid) also says that, “...while literary quotations were the functional equivalent of proverbs the real functional equivalents of riddles were long English words”. Furthermore, Mazrui reveals how western writers such as Kipling, Shakespeare and others influenced political ideology and thought in Africa and how much the same writers influenced African politicians in their endeavour to use ‘figurative’ language to carry the weight of their political messages and experiences. For instance Mazrui gives the example of Julius Nyerere who was in love with Shakespeare to the extent that he translated two of Shakespeare’s plays *Julius Caesar* and *The Merchant of Venice* from English to Kiswahili.

This study wants to assert that western writers did not only influence political thought and ideology in Africa for they also influenced the socio-political visions of African writers and the direction which African literature was to take. What happened was that, some of the students, who were exposed to western fiction at school, ended up admiring the western styles and the western medium of writing fiction. As such, English finds itself enjoying a hegemonic status in the writing of fiction in Zimbabwe and Africa. Some scholars such as Kahari (1990) have come to accept that Zimbabwean literature (fiction) was born out of the English literature. Kahari (1990: 2) says that,

A Zimbabwean literary culture has been born and is growing, exhibiting resemblances to its mother, English literature – mbudzi kudya mufenje hufananyina (For a goat to feed on the mufenje [tree leaves] it must have seen its mother do the same). But at the same time it shows its own strongly marked character.

With this sentiment, Kahari asserts that Zimbabwean literature was born of western literature. Whilst Kahari's conclusion may not be held to be totally true and authentic, however, the view that Zimbabwean literature was born from the western one seems to emerge from the idea that the earliest works of fiction showed some signs of resemblances to western fiction by virtue of their writers' having been influenced by western literature throughout their education. Therefore, colonial education promoted the hegemony of English in the writing of fiction since it provided a form of tutelage in fiction writing that had roots in western literary tradition. If that form of tutelage is still visible in postcolonial education, then it might not be easy for Africans to struggle against the hegemony of English in the writing of literature when the school curriculum and the university curriculum is still upholding English literature and literature in English. A revamp of the curriculum may be necessary for the hegemony to be successfully challenged. That revamp cannot happen in a neocolonial era since the multilevel governance that is championed by the superpower will by all means necessary seek to make sure the status quo is maintained, for instance through donating a lot of English literature and literature in English to Zimbabwean and other African universities. Therefore, the hegemony of English might not pass away in the era of Neocolonialism.

Zimbabwean education did not change very much after independence. After independence, the education system in Zimbabwe continued to be manned and tightly monitored by the Cambridge Local Examination Syndicate up to until about the year 2000. The Syndicate had the mandate and prerogative to produce school syllabuses, to set and mark examinations and to provide annual reports on the different examination papers. When the government of Zimbabwe, finally sought to give the reigns of examining and marking of schools' examinations to the Zimbabwe Schools Examinations Council (ZIMSEC), it invited members of the Syndicate to Zimbabwe to come and teach local people how to set and mark schools' examinations. That exercise ensured that the Cambridge way of doing things in education was retained. Just because the Cambridge Local Examination Syndicate remained at the helm of schools' examinations after independence, literature that is written in English continued to be favoured in the Zimbabwean school system.

The researcher remembers that he studied Literature in English at “O” Level. Of the three works of fiction he studied for that level, he remembered that, two of them were by western writers Shakespeare and George Bernard Shaw and the third one was by Wilson Katiyo, who is a Zimbabwean. He remembers how much he got a lot of interest in Shakespeare’s *Macbeth* and in Shaw’s *Saint Joan of Arc* and how much he was least interested in Katiyo’s *A Son of the Soil*. At “A” Level, the researcher did English. By the time the researcher did “A” Level in the early 1990s, the present day “A” Level subject that is titled Literature in English was simply titled English. At “A” Level, students were to study for a three-paper English examination. Like wise, the researcher studied for the three-paper English examination. The three papers he studied were Paper one, Paper Three and paper five. Paper One was ‘Shakespeare’, Paper Three was ‘Chaucer and the Major Authors’ and Paper Five was ‘Literature of the Victorian Age’. As a matter of fact, the researcher was made to study not a single novel by a Zimbabwean and by any other African writer. He remembers how much he loved to read Shakespeare’s *Twelfth Night*, Shaw’s *Plays Pleasant* and Elliot’s *Adam Bede*. If the researcher was to become a fiction writer in those years, he was definitely going to write that fiction in English and under the guidance of Shakespeare’s, Shaw’s and Elliot’s works. The plight of having to study only English works of fiction at “A” Level, which the researcher suffered, could have been the same plight that befell most Zimbabwean fiction writers of English expression. Due to the nature of education they received, those writers ended up using those works, which they were made to study at school, as guides to fiction writing. That is how colonial and neocolonial education systems promoted the hegemony of English in the writing of fiction. As long as English literature and literature in English dominate in the lower levels of education up to university level, it is most likely that most of the products of that education will opt to write literature in English and not in indigenous languages. That promotes the hegemony or English in that field.

Interviewee 2 lobbied for the idea that Zimbabweans ought to be encouraged to write fiction in indigenous languages and not in English if the hegemony of English has to come to a halt in that domain. That cannot happen when the superpower controls the literary terrain using different positive and negative reinforcement strategies to make sure Africans continue to favour writing literature in English.

Mungoshi also identified another factor which promotes the hegemony of English in the writing of fiction. This is where, as school children Mungoshi and the other Zimbabweans were made to believe that Shona cannot do what English can do when it comes to writing fiction. Mungoshi says that,

Shona, which I had been “advised” to drop from the whole of my four-year secondary course – I felt could not adequately express half of what I felt. It was a real feeling that Shona was inadequate. But it was also a painful feeling because these were the hectic days of sudden mass political awareness, the days of NDP, ZAPU ZANU and we secretly felt guilty that somehow to look down on Shona was wrong, (Cited by Veit-Wildd 1993: 190).

What Mungoshi asserts has the potential to promote the hegemony of English in the writing of Zimbabwean fiction. Students of English in universities and other institutions of learning have a feeling that indigenous languages cannot do what English can. In that sense, when they choose to write fiction, they always choose to write it in English. This is evidenced by the fact that, most Zimbabwean writers of English expression are former students of departments of English in universities. They include Chinodya, Kanengoni, Hove, Marechera and many others. However, this view should not be interpreted to mean that former students in the departments of English do not write fiction in indigenous languages. There are cases of such former students of the departments of English who write fiction in Shona. For example Tsodzo, However the number of those students who write fiction in English outweighs the number of those who write fiction in indigenous languages and/or in both English and indigenous languages.

From what Mungoshi asserts in the afore-given quotation one can conclude that teachers and lecturers have their own ways of injecting myths about the superiority of English and the inferiority of indigenous languages in the “modern” society during the teaching and learning exercise. Therefore they have the potential to push the students to consent to the use of English in the writing of fiction. Those students will, at times, “[take] to the English language, the way a duck takes to water” (Marechera cited at pamabasa.com). It is not surprising that Jane Munyota wrote a poem that was published in the school magazine *The Long Spoon*, which praises the English language and denigrates the Shona language. It is at that point that one will always come to the same conclusion that schools and universities in Zimbabwe are structures of legitimation that nurture an enthusiasm for the language of the superpower in Africa and elsewhere in the

world. In fact, Mungoshi (Cited in Veit-Wild, 1993: 190) reinforces the idea that the school acts as an agent of exalting and spreading the hegemony of the English language when he mentions that, “There had been that black class teacher in Standard 1 who had written the motto on the classroom blackboard “Think, talk and act in English”. What all that means is, the hegemony of English in the writing of fiction starts right from the grassroots where primary school pupils, secondary and high school students are taught to accept English as a more prestigious language than their own mother tongues. Therefore, a revamp of the whole of the Zimbabwean education system might be necessary if the hegemony of English is to be successfully challenged in university education and in the writing of literature. An evolutionist approach, which lobbies for a complete change (revolution) might be necessary.

The fact that some Africans believe they are true bilingual speakers who can speak well both English and an indigenous language(s) perpetuates the hegemony of English in the writing of fiction. Achebe (1988) alludes to the fact that he is a true bilingual speaker for he can speak and as such dream in both English and the Igbo language. That being the case, Achebe feels that he can just use either language to write fiction. In the Zimbabwean case, Marechera (Cited in Veit-Wild, 1993: 189) thinks he is more than a bilingual speaker of English and Shona for he claims that, “The acquisition of a second language, if I can say English is a second language, though I usually use it as a first language, takes something away from one’s original language”. Marechera seems to behave like a coordinate and not a compound bilingual speaker of English and Shona. A coordinate bilingual,

...is said to operate in two (or more) languages somewhat independently of each other. In essence a coordinate bilingual “controls” two cultures and two “world views” corresponding to the two languages in his/her repertoire. Switching from one language to another means crossing cultural and cognitive boundaries to a different mental universe (Mazrui and Mazrui, 1998: 54).

On the other hand, a compound bilingual is said,

...to operate in the additional language only through the grid of the ‘more basic language’. The speaker maintains only one world-view ‘defined’ normally by the first language and through which the additional language is processed” (Mazrui and Mazrui, Ibid: 54-5).

Coordinate bilingualism is usually considered to be a result of cultural alienation and/or estrangement. It results when an individual learns a second language after which he/she would become alienated and/or estranged from his/her original culture and language. By claiming that he often times use English as a first language, Marechera seems to assert that he is a coordinate bilingual. He has been alienated from his own culture and his own people to the extent that he envies English culture and the English language. As such he has crossed over from the worldview and cognition of his own people, who are Shona-speaking, as a result of cultural alienation which fosters linguistic alienation. Coordinate bilingualism is usually a result of cultural assimilation which will then lead to linguistic assimilation. The use of corporal punishment in schools and the general elevation of English over indigenous languages in schools led to the emergence of some coordinate bilinguals.

Coordinate bilingual speakers usually emerge from situations such as that of Nyagumbo and other black Zimbabwean students at St. Augustine's High school. Nyagumbo (Cited in Veit-Wild, 1993: 50) says that, "...we were required to speak English for six days of the week, from Monday morning to Saturday evening". Such an arrangement has the potential of leading to the birth of coordinate bilingual speakers such as Dambudzo Marechera, and the likes of Wole Soyinka and Homi K. Bhabha who when they write fiction and scholarly works in English, they seem as though they seek to prove that they can use English far much better than the native speakers of English.

Coordinate bilingualism perpetuates the hegemony of English in the writing of Zimbabwean and African fiction. This is because when coordinate bilingual speakers write fiction in English, they seek to write that English like native and not second language speakers. The position of compound bilingualism in the struggle against the hegemony of English is debatable. It can function as both an instrument of perpetuating and of struggling against the hegemony of English in the writing of fiction. In this section, the researcher discusses how compound bilingualism can potentially perpetuate the hegemony of English in the writing of fiction.

There are scholars and fiction writers who believe in the production of fiction in some non-Standard forms of English. Those non-Standard forms of English result from some form of the

'indigenization' of English. Interviewee 3 said that he has a forthcoming play and in that play, he has started 'indigenizing' English as a way of challenging its hegemony in the writing of fiction. Although Marechera asserts that he uses English as a first language, however he also believes that English has to be 'indigenized' in order to enable it to carry "things" indigenous. He says that, "The writer should be mastering the language. The language should be the slave: we must brutalise it into our own shape. This is the best way to fight back our slavery", (Cited by Veit-Wild, 1993: 231). Kachiru (in Aschcroft et al 1995: 291-295) lobbies for what he has termed the 'vernacularization' of English. That 'vernacularization' is a form of 'indigenizing' foreign terms for use in discourses which are carried in indigenous languages. Zabus (in Aschcroft et al, 1995: 314-318) lobbies for what he has termed "relexification" of the English language. He says of 'relexification', "I shall thus here redefine relexification as the making of a new register of communication out of an alien lexicon", (In Aschcroft et al, 1995: 314). The "indigenized", the "vernacularized", and the "relexified" forms of English are what Kachiru (1990) has called "non-native Englishes" Crystal (2003: 130) has called them 'New Englishes'. The question which arises evolves around the issue of the extent to which these non-native varieties of English (New Englishes) either promote or challenge the hegemony of English in the writing of fiction.

What Achebe (Cited in wa Thiongo 1987: 8) says gives a clue to an answer to the question. Achebe says, 'I feel that the English language will be able to carry the weight of my African experience. But it will have to be a new English still in full communion with its ancestral home but altered to suit a new African surrounding'. One wonders, if the new Englishes and/or the non-native Englishes which are "in full communion with [their] ancestral home" can challenge the hegemony of English in fiction writing. It seems that if the "New Englishes" pay homage to Standard English, they seem to promote and not to challenge the hegemony of English in fiction.

wa Thiongo (1987) does not tolerate the new English varieties since he feels writing in those languages will enrich English at the detriment of indigenous languages. If the "New Englishes" promote the hegemony of English in fiction writing, what that means is compound bilingualism promotes the hegemony of English in fiction writing. Those people who use 'non-native Englishes' when they write fiction appear like compound bilingual speakers for they appear "to operate in the additional language only through the grid of the "more basic [mother] language".

They seem to “maintain only one world-view ‘defined’ normally by the first language and through which the additional language is processed”. However, due to the fact that they maintain one worldview that is defined by the first language and through which the additional language is processed, those writers who use the so-called “New Englishes” manage to process Standard English using their mother tongue. That is why they are able to “relexify” “vernacularise” “brutalise”, “bend” English in order to force it to carry and transmit the original worldview which they seek to maintain in their fiction. Be that as it may, this study will return to this idea of whether the ‘New Englishes’ promote or struggle against the hegemony of English in some later sections of this study.

Basically, the hegemony of English in the writing and teaching of fiction is characterized by the prescription of a lot of English literary works at the different levels of Education in Zimbabwe. Those levels include the university level of education. It is also perpetuated by university departments which solely teach literature that is in the medium of English. Above all, it is perpetuated by university departments which teach fiction, which is written in indigenous languages, in the medium of English. The hegemony in question is prevalent in the writing of fiction since writing fiction in English has the potential to enable one to win lucrative and internationally recognized awards such as the Nobel Prize of Literature, the Norma Award etc. It is also intensified by the myth that indigenous languages cannot do what English can do in the production of fiction. The reality is a neocolonial education system produces coordinate and compound bilingual speakers, who when they write fiction, they write it in English. That education system, unless it is revamped in the era of Nationalism, it will not allow the hegemony of English to be successfully challenged in the art of fiction writing.

6.2.1.2 THE ESSENTIALIST SUB-SCHOOL OF THOUGHT

The essentialist approach to the struggle against the hegemony of English in university education and in the writing of literature was lobbied for by respondents to questionnaires, by interviewees and by scholars and critics of the Zimbabwean and non-Zimbabwean descent. However those who lobbied for it were in most cases less than those who lobbied for an assimilationist

approach. In Table 5.13, 45% of the student respondents and in Table 5.14, 21,7% of educationist respondents chose indigenous languages to serve as media of instruction in their respective departments. In Table 5.15, 36,3% of the grand total of both the student and the educationist respondents chose indigenous languages to serve as media of instruction in their respective departments.

In table 5.16, 23% of the student respondents and in Table 5.17 30% of the educationist respondents, chose indigenous languages to serve as the media of academic essay writing in their respective departments. In Table 5.18 25,6% of the total student and educationist respondents chose indigenous languages to serve as the media of academic essay writing in university education. 74% of the total respondents, who indicated in table 5.23 that their departments' language choice and practice challenge the hegemony of English, indicated in Table 5.23 that, one way in which those departments challenged the hegemony in question is through 'promoting use of indigenous languages as media of instruction during lectures. Again 54% of the same respondents indicated in Table 5.24 that the other way their departments employed to challenge the hegemony of English is 'encouraging the use of indigenous languages when students write academic essays'. 21,1% of the total respondents indicated in table 5.33 that, the hegemony of English can be successfully challenged in university education through the 'use of only Zimbabwean indigenous languages and forget about English' at that level of education.

Interviewee 1, 2, 5, 6 and 10 were of the view that indigenous languages ought to be the languages of university education in Zimbabwe. This view is supported by Zimbabwean scholars such as Chiwome and Thondlana (1992), Chimhundu (2001), Mutasa (2006), Magwa (2008). It is also supported by non-Zimbabwean scholars such as Prah (2000), Simala (2001), Singh (2000), Broek-Utne (2005) and many others.

The essentialist approach to the hegemony of English in fiction writing was approved by Interviewee 2 and 3. The essentialist view in the writing of fiction is advocated by some scholars of African descent. It is mostly advocated by wa Thiong'o (1987) and Obi Wali (Cited in Achebe 2009: 101). Wali, in a magazine article titled "The Dead End to African Literature" and wa Thiong'o in his popular work *Decolonizing the Mind* argue for the production of African fiction

in African languages. These scholars are what Mazrui and Mazrui (1998: 53-4) have called “neonationalists”. For the Mazruis the neonationalists, argue for an essentialist approach to the writing of African literature since they are influenced by determinist theories of language that have roots in the Sapir and Whorf hypothesis. Whorf is on record saying,

Human beings are very much at the mercy of the particular language which has become the medium of expression for their society...The fact of the matter is that the “real world” is to a large extent built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same reality, (Cited in Mazrui and Mazrui, 1998: 53).

This is the view wa Thiongo (1987), who is one of the *gurus* of the essentialist approach to the writing of African literature, lobbies for. wa Thiongo believes that, once Africans use and express themselves in a colonial language in fiction they will be at the mercy of that language. They will be exalting and spreading a colonial world view at the expense of an indigenous one. wa Thiongo views that stance as representing reality since he considers any language to be both a means of communication and a carrier of culture, (1987: 13). As such, he sees no clear-cut difference and division between language and culture. This is why he makes allusions to “language as culture” (1987: 15). The determinist view of language is supported by scholars of the likes of Roland Barthes and Heidegger. Both (Cited in Bleiker, 2000: 223).

Most of the reasons which pushed respondents to questionnaires to approve of the essentialist approach to the struggle against the hegemony of English in university education are presented under the category of ‘Actual responses’ in Table 5.19. If the reasons they gave are proved to be genuine and authentic, then the approach will be worthy buying. However, if they are proved in this discussion not to be worthy and genuine, the approach will also be rated unworthy and not genuine. What respondents, interviewees and scholars hold pertaining to the approach in question, will be discussed using examples of what happened or is happening in Zimbabwe and Africa. It will also be measured against scholarly research findings in order to establish its genuineness.

What is noteworthy is that, the Department of African languages and Literature was already using the essentialist approach at the time when the research was carried out. As such it is another point of reference when the researcher discusses the reasons why respondents,

interviewees, scholars and other individuals lobby for the essentialist approach in the struggle against the hegemony of English in university education and in the writing of literature in Zimbabwe and Africa.

6.2.1.2.1 DISCUSSION OF THE REASONS FOR CHOOSING AN ESSENTIALIST APPROACH TO THE STUGGLE AGAINST THE HEGEMONY OF ENGLISH

The points, which respondents raised in support of an essentialist approach to the struggle against the hegemony of English, are in Table 5.19 and are grouped into twelve categories. They are discussed within those categories. However, some of the categories share a lot in common to the extent that they are discussed at the same time. The other thing is that, category twelve will be discussed under the Developmentalist Sub-School of Thought since it belongs to what one can term an essentialist developmentalist approach. This section seeks to bring forward the effectiveness and applicability of the essentialist approach to the struggle against the hegemony of English in university education and in the writing of literature in Zimbabwe and Africa in the era of Neocolonialism. It will achieve that through putting under scrutiny those reasons which respondents gave in support of that approach. Views by scholars, what happened and/or is still happening in Zimbabwe and elsewhere in Africa and the tenets of the hegemonic theory and of the evolutionist approach to the history of Africa as they are spelt out in Chapter 3 of this study will be used as the tools for scrutinizing those reasons

1. INDIGENOUS LANGUAGES AND NOT FOREIGN LANGUAGES CARRY INDIGENOUS CULTURES. THEREFORE THEY SHOULD BE USED IN EDUCATION AND IN THE WRITING AND TEACHING OF LITERATURE

There are two 'Actual Responses' in Table 5.19 which point to this aspect. Interviewees 2, 3 and 10 reiterated the same view. In Table 5.31, 92,8% of the respondents who held that the dominance of English is not necessary in university education in Table 5,29 disapproved of its dominance on the understanding that it is the indigenous languages and not foreign languages such as English, which carry and transmit indigenous Zimbabwean cultural values The view is mostly popularized by wa Thiongo (1987).

2. USE OF INDIGENOUS LANGUAGES IN EDUCATION AND IN THE WRITING AND TEACHING OF FICTION IS A MEANS OF DECOLONIZING THE AFRICAN PEOPLE'S MINDS

Some four “Actual Responses’ in Table 5.19 put forward this particular viewpoint. In Table 5.31, 82,8% of the respondents who disapproved of the dominance of English in university education in Table 5.28, indicated that they disapproved of the dominance of English in university education since English and not indigenous languages perpetuates Americanization and the general westernization of African cultures and techniques of development. Again in the same table, 78,1% of the same respondents indicated that they disapproved of the dominance of English in university education on the pretext that English and not indigenous Zimbabwean languages perpetuates neocolonialism.

The two categories of points (No 1 and 2) seem to relate in that they have roots in a linguistic determinist theory. They seem to be complimentary in different ways. Therefore, they are discussed together. The idea that languages are linked to culture is genuine and acceptable. Thus Mazrui and Mazrui (1998: 120) assert that, “But language is also a reflection and an expression of culture”. Again the idea that languages carry and transmit cultural values and sensibilities is laudable. In that sense indigenous languages might be held to carry and transmit indigenous African values. Probably what is questionable with this view as an instrument that can be used to oppose the use of foreign languages as media of instruction in university education and as media of academic essay writing is that, can languages only carry specific cultural values: the values of their founding and/or mother cultures?

If languages can only carry specific cultural values (cultural values of their native speakers) then what it means is, the moment indigenous Zimbabwean languages are made languages of instruction in university education and languages of academic essay writing at the same level of education becomes the very moment the Zimbabwean learner begins to access only Zimbabwean cultural values during lectures. That particular learner will also learn to exalt and spread Zimbabwean cultural values when he/she writes academic essays. If that is the reality on the ground, then the essentialist approach to challenging the hegemony of English has to be appreciated for it will be having the potential to struggle successfully against the hegemony of

English in a neocolonial environment. However, that view becomes mendacious if it is proved that languages do not only carry cultural values of their native speakers. If languages have the potential to carry and transmit cultural values, which are separate and apart from the values of their native speakers' cultures, what that means is the hegemony of English in university education and in the writing of literature will not be challenged by simply changing the language of education and of literature from English to an indigenous language without first of all changing the nature of values which will be taught in those universities and which will be spread and exalted in Zimbabwean literatures. Scholarly views aid the researcher to clarify whether or not languages can only carry specific cultural values (values of their mother tongue speakers). The views of scholars such as wa Thiongo (1998), Mazrui and Mazrui (1998) and the other scholars help the researcher to prove the worthiness and/or unworthiness of the essentialist view that languages carry specific cultural values in the struggle against the hegemony of English in a neocolonial setting.

wa Thiongo (1998: 97), who is one of the determinist theorists on the African soil has come to understand that, "African languages...can be used to bring up interpreters on behalf of the enemies of Africa. After all, the first category of interpreter[s], Macaulay's man, would have had to be a master of African languages as well". What wa Thiongo calls the Macaulay-type interpreter was a type of a go-between between the colonialists (British men) and the colonized (Indian people) at the very first moment of colonial contact in India. Those earliest interpreters had to be masters of both English and the Indian languages since an interpreter 'as a scout and a guide... strives to understand and to be understood' (wa Thiongo, Ibid: 95). By virtue of his mastery of English, the Macaulay-type interpreter managed to grasp what the colonial master wanted to say to the colonized people. He would then translate the colonial philosophy and ideology imparted to him in the medium of English from English to indigenous languages to the detriment of the colonized masses. In that sense, he/she was to be a master of both the Source Language (English) and the Target Languages (indigenous languages). When the indigenous people had anything to say to the colonialist, they would speak in their mother tongues and the interpreter, who would be proficient in those mother tongues, would then interpret their will in the medium of English for the benefit of the colonialists.

What the above riddle implies is that, in the process of mediating between the colonialist and the colonized, colonial sensibilities were transmitted first in the medium of English between the colonialist and the interpreter. The interpreter would then make indigenous languages carry those sensibilities when he would be seeking to spread the colonialist's will among the colonized people of course to their detriment. Therefore, indigenous languages were made to carry and transmit foreign and/or colonial ideologies, sensibilities and worldviews. That particular reality demonstrates that, a language does not solely carry the worldview and cultural values of its native speakers for it can be made to carry and transmit alien worldviews and cultural values. Mazrui and Mazrui (1998) have examples of instances in the history of colonial Africa of how African languages were made to carry, to spread and exalt alien cultural values.

Mazrui and Mazrui (1998) establish four types of colonial language policies. Some of those policies help to clarify how much indigenous languages can be made to exalt and spread colonial mentalities and ideologies. They discuss the German and the Bantustani colonial language policies. They also discuss the British colonial language policy and the French assimilationist policy. The first two policies help to demonstrate how indigenous languages can be used to spread alien sensibilities.

The German colonial language policy in both Namibia and Tanzania, allowed the colonized to use their own languages and not to learn German for use in the colony. The same applied to the Africanas of South Africa. The Afrikaners passed a Bantustani policy in the early 1950s that allowed the colonized populations of South Africa to continue using indigenous South African languages in schools etc. Those language policies that favoured indigenous languages were colonialist and not philanthropist. Both the Germans and the Africanas allowed Africans to continue using their local languages in education and in the other domains of life since they were too proud to let the colonized learn their languages. Mazrui and Mazrui (Ibid: 14) say of the Germans "On the other hand there are German whites in Namibia even today who believe that no African is good enough to speak German". The two scholars also say of the Africanas of South Africa, "The Africanas preferred 'Bantu [languages] education' as a device for keeping 'African' and white power supreme". Maake (Cited in Roy-Campbell, 170) also says of the Africanas of South Africa, "Africanas used the advancement of African languages and culture to keep

Africans under control and in isolation distanced from their common identity as Abantu/Batho ‘a people’ or ‘people’.

What that means is, the two groups of colonialists upheld a form of possessive linguistic exclusivism and a form of possessive linguistic nationalism which did not allow them to let the “inferior” races speak their “superior” languages. As such they used indigenous languages to exalt and spread colonial views and their own worldviews. That means, indigenous languages were used as tools of colonization.

One other thing which needs to be spelt out here and that can serve to demonstrate the idea that indigenous languages can carry and transmit alien philosophies of life is that,

...a new policy seems to have developed that seeks to isolate and promote certain Third World languages that the US government regards strategic for US interests. In Africa, these languages include Xosa and Zulu in South Africa – reflecting the region’s mineral wealth and its potential influence on the politics of sub-Saharan Africa – and Amharic, because of the proximity of the Horn of Africa to the volatile oil-rich Arabian Peninsula” (Mazrui and Mazrui, 1998: 201)

What one can draw from the above given quotation is that, the American government is now embarking on a new policy of using indigenous languages in addition to English of course to spread and exalt its neocolonialist agenda in Africa. That means, the Americans have discovered that, they can use indigenous African languages to carry and transmit foreign values and ideologies.

The Zimbabwean case can also demonstrate that indigenous Zimbabwean languages were made to carry and transmit alien values for they were made to spread and exalt Christian doctrine and philosophy. Missionaries in colonial Zimbabwe insisted on writing the bible in indigenous languages. They did that since they felt the best way to preach is having the Africans be able to read the bible and to write biblical stories in their own languages. As such, they worked towards the development of Shona orthography. They developed the orthography with the help of Clement Doke in 1931 and they started writing the bible in Shona. Therefore what that means is, the missionaries made indigenous Zimbabwean languages to spread and exalt Christian (Western) values among the Zimbabwean population.

This discussion puts forward that indigenous Zimbabwean and other African languages can be made to carry and transmit alien cultural values. This discovery has implications on trying to use an essentialist approach to the struggle against the hegemony of English in a neocolonial environment.

The idea is that, the moment a university Department adopts indigenous languages as media of instruction during lectures and as media of academic essay writing without having made sure that the taught content is embedded in indigenous Zimbabwean cultural values is not the very moment the Department will have successfully struggled against the hegemony of English and against colonialism and neocolonialism. A university Department which does that as what is the case with the Department of African Languages and Literature of the Great Zimbabwe University can put the indigenous languages to bad use through using them to teach alien cultural values and worldviews – that is if the content the Department offers is western and not African oriented.

Mazrui (1978: 267) asserts that, “The Eurocentrism we have inherited in our educational institutions is still with us. For the time being we seem unable to achieve a paradigmatic revolution in favour of greater intellectual autonomy”. Roy-Campbell (2001: 196-7) has this to say of the educational curricula in African countries, “Educators in Africa also need to connect regionally and continentally to consider ways of indigenizing the school [and university] curricula, bringing into the curricula aspects of indigenous knowledge that can help propel the continent into the 21st century”. With this assertion Roy-Campbell brings forth the idea that the in Africa, the school curricula is still very much Eurocentric. From the Zimbabwean context, Makuva (1996) asserts that the philosophy of education that guides educational activities in Zimbabwean university education is Western-oriented. He laments that educational activities in Zimbabwean universities are not guided by the indigenous philosophy of life of **humhu/ubuntu**.

If Eurocentric philosophies guide both university education in Zimbabwe and the drafting of the school and the university curricula, what that means is upgrading indigenous languages to media of instruction and of academic essay writing in university education is like putting the languages

to bad use. Since those languages have the potential to carry and transmit cultural values that are separate and apart from the indigenous Zimbabwean ones. Therefore, in a western-oriented educational system they are forced to carry and transmit a Eurocentric worldview and some western values of culture.

What should also be taken note of is that, in a colonial environment the philosophy that guides education is colonial; in a neocolonial environment, the philosophy that guides educational activities is neocolonial and in an era of nationalism the philosophy that guides educational activities is nationalist. Since Zimbabwe and even Africa itself as a continent is still in the era of neo-colonialism, what Zimbabweans in particular and Africans in general need to do is to work towards attaining statehood (i.e through establishing viable communities of Citizens) and nationhood (i.e through establishing sound communities of Sentiment) as what has been elaborated in Chapter 3 of this study. It is attainment of statehood and nationhood that will mark the commencement of the era of nationalism. When they attain statehood first and then nationhood African countries will cease to be neo-colonies since they will become state-nations. A detailed discussion of Africa's road to nationalism is in the 3rd chapter of this study.

One thing for certain that is crucial for African countries to enter the era of nationalism is that, these countries need to have defined and commonly shared politico-economic and socio-cultural values. Once those values are established, they will become the foundations of education and fiction writing in Africa. It is when those values are put in place that emphasis should then be put on the need to upgrade indigenous languages to languages of teaching and writing fiction and to languages of instruction and of academic essay writing in universities. Thus the weakness of an essentialist approach to the struggle against the hegemony of English in university education is that it assumes that the moment indigenous languages become the *de jure* media of instruction and of academic essay writing in universities becomes the very moment the hegemony of English will be neutralized. That might not be the case given that linguistic alienation, which is the pillar of the hegemony of English, has roots in cultural alienation. That means western cultural values propel the desire for western languages and not for indigenous languages. An education system that has roots in western cultural values propels the hegemony of English even if the language of instruction is an indigenous language. It is not amazing that, in Table 5.26,

48% of the student respondents from the Department of African Languages and Literature of the Great Zimbabwe University opted for Standard English to serve as the medium of academic essay writing in their Department despite the fact that the Department in question prescribes indigenous languages the *de jure* media of academic essay writing. That may be symptomatic of the fact that the values that guide the teaching and learning process in that Department are western as such although they may be taught in indigenous languages, still they will propel cultural and psychological alienation which breed a strong liking of English in the student.

The other thing which needs to be taken note of is that, neocolonial ideologies and values are best taught in the language of the superpower and her major allies since the value system of a neo-colony has its base in the culture of the superpower and her major western allies. That is because when western values are taught in a western language there will be a one to one relationship between the taught content and the instrument of teaching them.

It is from this sort of understanding that this study lobbies for the idea that, the hegemony of English cannot be successfully challenged by substituting English with indigenous Zimbabwean languages as languages of instruction and of academic essay writing in Zimbabwean university education since that education is still very much rooted in neocolonial ideologies and worldviews. In fact to upgrade indigenous languages to positions of languages of instruction and of academic essay writing in a neo-colony will only serve to benefit the neocolonialist in the manner English is currently benefiting him.

Although neocolonial values are best taught in neocolonial languages, still there are times when neo-colonial ideologies are best spread in indigenous languages than in a foreign language. That happens because once the ideologies are in the language of the people the people have the potential to quickly grasp them. This is unlike when the ideologies are spread and exalted in the language of the superpower. For when they are spread and exalted in a foreign language, most indigenous people will not quickly master them since they will have to grapple to master the language of instruction first before they grapple to master the taught content. This sort of understanding implies that university departments such as the Department of African Languages and Literature of the Great Zimbabwe University, that has prescribed indigenous languages to be

the languages of instruction and of essay writing in this neo-colonial era have the potential to spread and exalt neo-colonial values among the Zimbabwean population more than those departments that prescribe English to be the medium of instruction and of essay writing. In fact, those university departments, which seek to promote indigenous languages to the position of language of instruction and of essay writing, have something to learn from the late and former President of Tanzania Mwalimu Julius Nyerere.

Although Nyerere was a failure in his ambitious Arusha Declaration and in his Education for Self-Reliance, his policies of indigenization and nationalism give a lesson to all those university departments which would like to replace English with indigenous languages as the language of instruction during lectures. Before Nyerere dictated that Kiswahili was to become the medium of instruction at both primary and secondary levels of schooling he started by reforming Tanzania's educational philosophy. His principle of Education for Self-Reliance was to be the backbone of the post-independence Tanzanian education. That means Kiswahili was going to be used as a medium of teaching not an alien philosophy of education but an indigenous one. In that manner, Kiswahili was not going to be put to bad use since it was used in the teaching and learning of an indigenous philosophy. Be that as it may, Nyerere was not successful since he wanted to bring changes in education before Tanzania and Africa evolve from neocolonialism to the era of nationalism. Since he wanted to enforce genuine educational changes in a neocolonial environment, the superpower and her allies interfere with his principles and policies until they became useless and irrelevant in Tanzania.

One of the members of staff from the Department of African Languages and Literature of the Great Zimbabwe University commented that, "Translating material from English to an indigenous language, has been made mandatory so that students can easily relay information in the local languages". The art of translation which the Great Zimbabwe staff member applauded as a means of struggling against the hegemony of English in University education is dubious. If the English textbooks carry and transmit a philosophy which is not African, the art of translation will save none other than to force the African languages to carry and transmit an alien philosophy of life. Before educationists applaud translation as a worthy technique of challenging the hegemony of English in university education, they should consider the nature of the content

which students get from the English textbooks when they carry out research since it is that content which he/she translates from the English language to an indigenous language during essay writing.

Probably it is not only a question of translating research material from a foreign language to an indigenous language that should matter most in the process of struggling against the hegemony of English. Rather, what should matter most to educationists who think of challenging the hegemony of English in university education is the content that is contained in the textbooks which students use to carry out research. In a neo-colonial era, most textbooks are donated to universities by the superpower and her allies – see Tables 3.2 to 3.5. It is usual that those textbooks carry and transmit the superpower’s neocolonial agenda for Africa and the world. Therefore, this study lobbies for the idea that, the era of Neocolonialism should come to a halt before university departments celebrate, a) what they teach, b) how they teach what they teach, and c) with what they teach what they teach and before they celebrate the art of translation as a worthy tool in the struggle against the hegemony of English. Probably it is from this sort of understanding that Roy-Campbell (2001: 29) has this to say,

“Closely related to the issue of decolonizing the language is the content of the school [and university] curriculum. In some respects, decolonization of the curriculum may be more pertinent than the language issue. It is possible to switch to African languages as the instructional media and then continue to translate the unchanged curriculum and textbooks into those languages. This is probably more pernicious than the use of the foreign language as it provides a façade to disguise the reproduction of the knowledge inherited from the colonizers”.

The whole idea behind this discussion is that, the essentialist approach to the struggle against the hegemony of English does not yield positive results in a neocolonial era. It has the potential to perpetuate the hegemony in question. However, the essentialist approach can be a good option for challenging the hegemony of English when Africa, of which Zimbabwe is part move from Neocolonialism to nationalism.

3. THE USE OF INDIGENOUS LANGUAGES MARK AN INDIGENOUS NATIONAL IDENTITY

Some two 'Actual Responses' recorded in table 5.19 point to the idea that the use of indigenous languages in education enhances an indigenous identity. Interviewee 5 emphasised the idea that languages mark a people's identity and that indigenous Zimbabwean languages and not English mark the identity of black Zimbabwean people.

The point raised by the respondents that indigenous languages enhance an indigenous national identity is interesting. There is of course a link between language and identity, (Wright, 2004). This study poses the idea that in order for a people to attain national identity they should be in an era of Nationalism and not in the era of Neocolonialism. Zimbabwe and the other African countries have to attain nationhood first in order for the Zimbabwean and African people to enjoy national identities. Before that happens, to talk about national identity will be more of much ado about nothing. In other words, this study is premised on the idea that national identity is a characteristic of a state-nation and/or of a nation-state. It is by far not a characteristic of colonies and neo-colonies as what has been discussed in the 3rd chapter of this study. Therefore, it is totally against the science of illogic for essentialist scholars and individuals to claim that they choose to use indigenous languages in university education and in the writing of literature on the understanding that it is the indigenous languages and not English that breed a national identity. It is against the science of illogic because, in a neocolonial situation indigenous languages cannot breed national identity since national identity is only attainable in the era of Nationalism. In a neo-colony, English can serve to build horizontal integration between the elites and indigenous languages can serve to create horizontal integration between the non-elites. Therefore a neo-colony survives on the divide and rule linguistic policy of the elites and of the non-elitist members of the society.

What should be noted is that, in a neocolonial and multilingual society such as Zimbabwe, languages do not lead to genuine national identities. Rather, they can only foster sub-national identities. Sub-national identities which include identities based on ethnic, racial and tribal divisions and disparities. Ethnic, racial and tribal identities promote neocolonialism for they are

premised on what Freire (1972) has termed characteristics of an anti-dialogical approach to education and development. The characteristics include conquest, manipulation, divide-and-rule and cultural repression. Sub-national identities militate against the rise of statehood and nationhood for they divide the population of a neo-colony. No wonder why European countries developed nationalism that was anti-linguistic pluralism (Anderson M.S 1985).

At the moment, Zimbabwe has one official language (English), two national languages (Shona and Ndebele) and about sixteen minority languages (Hachipola 1998). If language will be used to foster nationalism in Zimbabwe, then Zimbabwe might end up having more than sixteen different nationalisms emanating from more than sixteen different linguistic nationalisms. The more than sixteen nationalisms will not lead to statehood and nationhood and, to nationalism per se. Rather they will lead to sub-nationalism. The fact here is that, in a neo-colonial era sub-national identities militate against the development of statehood and nationhood. It is in his understanding that national languages such as Shona and Ndebele breed sub-national identities that Interviewee 13 lambasted them as hegemonic and killer languages since they kill the minority languages. It is in his understanding that English can cut across ethnic, tribal and racial boundaries that the same Interviewee did not want to consider English to be a hegemonic and a killer language in contemporary Africa.

What usually happens in a neocolony is that, politicians will always pay homage to tribal and ethnic nationalisms (tribal and ethnic loyalties) in order to win electoral votes. They will resort to those sub-national identities in order to defeat contestants to political posts. That being the case, nationhood and statehood will never emerge in a neocolonial set up. Probably, neo-colonies need to build a nationalism that is founded and premised not on a linguistic divide but on “a response to historical and existential circumstances of the [majority] of the people [in a given neo-colony]” (Makuvaza, 1996: 57). In fact, if a language(s) has to forge and forward a genuine nationalism, it has to carry and transmit shared national politico-economic and socio-cultural values. Those values have to have roots in the society’s history of struggle for self-rule and self-policing. Probably celebrating linguistic nationalism, linguistic pride and linguistic identity before statehood is attained is illogical for it is like celebrating nationhood before statehood has been attained. As what has been discussed in the 3rd chapter of this study, neo-colonies have to

attain statehood first with the aid of nuclear technology before they attain nationhood. That is why African countries unlike European ones will have to enter the era of nationalism as state-nations rather than as nation-states (Mazrui, 2004). Therefore the idea that the use of indigenous languages will enhance national identity does not hold much water in a neocolonial environment. Thus when essentialist scholars lobby for the idea of substituting English with indigenous languages in universities and in the writing of literature as a means of struggling against the hegemony of English in a neocolonial era they will be “playing politics with language” (Achebe, 2009). Playing politics with language is like an escapist approach to the burning issues of the day.

4. INDIGENOUS LANGUAGES GIVE THEIR USERS A SENSE OF NATIONAL PRIDE,

Two ‘Actual Responses’ in table 5.19 put forward the idea that indigenous Zimbabwean languages give their users a sense of national pride. In Table 5.31, 98,4% of the respondents who disapproved of the dominance of English in Table 5.28 indicated that they disapproved of it on the basis that it is indigenous Zimbabwean languages and not English which give Zimbabweans a sense of national pride and general success.

The idea that indigenous languages enhance a sense of national pride has roots in the discourse of nationalism in general and of linguistic nationalism in particular. For Mazrui and Mazrui (1998: 197) on one hand, “Nationalism is a combination of culture as identity and culture as communication”. On the other hand, “When nationalism and the language are either completely or substantially fused what we get is linguistic nationalism with its focus on pride in one’s language” (1998: 197). After they define nationalism and linguistic nationalism, the Mazruis go on to divide linguistic nationalism into two categories of ‘direct linguistic nationalism’ and ‘derivative linguistic nationalism’.

Direct linguistic nationalism happens “when the central focus is the issue of language in relation to identity” (1998: 197). Derivative linguistic nationalism happens “when pride in language is part of a wider cultural pride” (Ibid). What that may mean is, those respondents, who felt that the hegemony of English can be fought through promoting indigenous languages in university

education for the purpose of enhancing national pride, upheld 'direct linguistic nationalism' as a mechanism for struggling against the hegemony of English in a neocolonial era. That particular view sounds hollow and a bit illogical to a researcher who is using an evolutionist approach to African history since the view is premised on the idea that African countries are already state-nations in the era of neocolonialism. However, for an evolutionist historian, one cannot talk of national pride or of politico-economic, socio-cultural and linguistic pride in the era of neocolonialism for the era of neocolonialism is an era of the domination of the Third-World countries by the superpower (USA) and its allies: the nuclear-have lots of the world..

Direct linguistic nationalism which is promoted during the neocolonial era becomes a pseudo type of nationalism since it will be based on either a communalist language or a hegemonic language rather than on either an ecumenical language or preponderant language. Communalist languages "are race-bound or "tribe-bound", and define as communities those who speak them as mother tongues" (Mazrui and Mazrui, 1998: 18). What that means is, linguistic nationalism that will be based on a communalist language will be ethnic, racial and tribal bound. Therefore, it will not be linguistic nationalism but linguistic racism and linguistic "ethnocentrism" and tribalism.

A hegemonic language according to Mazrui and Mazrui (1998: 125) is,

...a dominant indigenous or indigenized tongue with a large and powerful constituency of native speakers. Amharic in Ethiopia and perhaps the Arabic language in Sudan, are hegemonic in this respect. Both the speakers of the language and the language itself are powerful forces in the society at large".

In Zimbabwe, Shona seems to play the role of a hegemonic language in the manner that the Mazruis define a hegemonic language. It is the language of the rulers and it is a powerful language which politicians use to coerce and to garner consent during parliamentary and presidential elections. What that means is linguistic nationalism, which is built on the Shona language, is not linguistic nationalism but a form of a linguistic hegemony. Departments which promote Shona in university education in the hope of enhancing national and linguistic pride and success will only serve to forge and forward linguistic hegemonic tendencies in the Zimbabwean society. Therefore, the hegemony of English in university education and in the writing of

literature, cannot be challenged through promoting say Shona and Ndebele in Zimbabwean universities in the hope that they breed national pride for those national languages have the potential to forge and forward tribal and ethnic divisions (sub-national identities). This is why Interviewee 13 considered Shona and Ndebele to be hegemonic languages which perpetuate the death of minority languages and cultures in Zimbabwe. This study lobbies for the idea that, for indigenous Zimbabwean languages such as Shona, Ndebele and others to forge and forward nationhood, national pride and national success, the history of Zimbabwe should first of all evolve from the era of Neocolonialism to the era of Nationalism as what is demonstrated in the 3rd chapter of this study..

The Mazruis (1998: 18) say of ecumenical languages, “Ecumenical languages are in fact extra-communalist. They transcend these boundaries of racial or ethnic definitions”. The two scholars have defined a preponderant language in this way,

A preponderant language in our sense is an indigenous tongue which is very widespread as a second language but whose native speakers are not numerous enough or otherwise powerful enough in society to be politically threatening. Kiswahili in Kenya and Tanzania is a preponderant language in this regard (1998: 125).

Linguistic nationalism that is built on either an indigenous ecumenical language or on an indigenous preponderant language and not on an indigenous hegemonic language is apt to be genuine nationalism and not racial, tribal, hegemonic or ethnic nationalism. It is that genuine linguistic nationalism that can promote horizontal integration between and among races, tribes and ethnic groups in a single society in the era of nationalism.

What all that means is, university departments will never be able to cultivate national pride through using indigenous languages as media of instruction and of academic essay writing in a neo-colony. This is because the indigenous languages will only serve to spread and exalt pride in the dominant views of the day

5. ONE THINKS IN HIS/HER MOTHER TONGUE, AS SUCH INDIGENOUS LANGUAGES SHOULD BE PREFERRED TO THE FOREIGN ONES IN THE TEACHING AND WRITING OF LITERATURE AND IN ZIMBABWE'S EDUCATION,

It is only a single ‘Actual Response’ in Table 5.19 which connotes to the idea that an individual thinks in his/her mother tongue, meaning to say black Zimbabweans think in their mother tongues which in most cases are indigenous Zimbabwean languages. In table 5.31, 67,2% of the respondents who disapproved of the dominance of English in university education in Table 5.28 indicated that they disapproved of it on the understanding that learning in a foreign language such as English hinders success of the learner. Making reference to some research which was carried by some scholars, Interviewee 9 said that a child who learns in his/her mother tongue learns faster than a child who learns in a foreign language.

The idea that everyone thinks in his/her mother tongue is supported by Roy-Campbell (2001: 192) when he says that, “Unless the generation of knowledge discourse and knowledge transfer is affected in the language of the masses, the conditions of the masses cannot be transformed”. What that implies is, no one thinks in a foreign language. That idea links language to cognition. It suggests that language determines human cognition. That means human beings are slaves to their native languages. The issue here is that, whilst it is to some extent true that the cognition of human beings is linked to their mother tongues, the point should not be over-emphasised. This is because human beings use language to define the world and to master their environment. In that sense language is only used to describe, to carry and transmit a worldview that is fashioned by the prevailing environment. What that means is, in a neocolonial environment, what determines cognition is the neocolonial environment itself and the hegemonic forces prevalent in that environment more than one's mother tongue.

Roy-Campbell (2001: 19) says that, “In exercising its ideological hegemony over the society, the ruling class attributes to itself the authority to define important values and what contributes worthwhile knowledge”. That can be interpreted to mean, in a neocolonial environment, mediocrity, meritocracy, academic excellence are all defined by the neocolonial masters. Chinweizu (1987) has noted that, the true neocolonialist in post-independence Africa is the superpower (the USA). Therefore, it is the superpower and her allies who define what constitutes

knowledge and knowledge ability in neo-colonial educational institutions. In fact, the Zimbabwean case supplies a good example of that sort of reality.

In Zimbabwe, from 1980 (when Zimbabwe attained political independence) up to until about the year 2000, it was the Cambridge Local Examination Syndicate which was at the helm of examining “O” and “A” Level students. In that way it was at the helm of determining cognition. Therefore, it is not solely language of education which determines cognition rather cognition is judged and valued by either the ruling class or a powerful board in a given era. That is the case because it is the philosophy of life of that class or that board that will be guiding all academic activities at all levels of education. In that sense, if one thinks in indigenous language in an examination which has roots in a foreign philosophy, he/she is apt to face serious problems of failure and of academic regression. Language can be of great service to candidates sitting an examination if there is one to one relationship between the language of the examination and the taught content. Probably this is why Interviewee 7 said that the Department of communication Skills of the Midlands State University perpetuates the hegemony of English through prescribing that examinations should be set in the English language and that candidates should only answer those questions in English.

In a neocolonial environment, the taught content has roots in a neocolonial culture. In such a situation, a candidate who thinks in his/her mother tongue is apt to fail and/or to score weak passes in an examination that is meant to examine cognition in a neocolonial philosophy. The other thing is that, if students write academic essays and receive lectures in their mother tongues on matters that have roots in an alien worldview, they are apt to perform less favorably in their academic endeavours. The case in point is that, there is a belief that when students do mathematics in their mother tongue they will definitely excel in mathematics. Interviewee 2 mentioned that members of the Shona Language and Culture Association (SILCA) were at the time busy working on Shona mathematics textbook. What propelled those members to rake up that task as Interviewee 2 indicated, was the belief that pupils, who are Shona mother tongue speakers will definitely excel in mathematics if that subject is taught in Shona and not in English. Although that may be true some serious research needs to be carried out on what makes mathematics a real challenge to most people between the language in which it is taught and the

nature of its content. It may be true that, because of the nature of its subject matter, a mathematical equation may prove difficulty to a student whether or not it is presented to him/her in his/her mother tongue.

If the switch over from the use of English to the use of indigenous languages as media of instruction in Zimbabwe's institutions of learning has to improve learners' cognition then Zimbabwean institutions of learning need to offer content that has roots in Zimbabwe's culture and history and not that content which has roots in alien philosophies .

One other thing that needs to be spelt out is that those people who think in their native languages are people who have not been alienated from their "native self" (Mazrui and Mazrui 1998: 58). In colonial and neocolonial eras the cognition of a person who has been alienated from his "native self" is influenced by the language of the oppressor. Thus Mazrui and Mazrui (Ibid: 58) have this to say, "In essence then, a language of the oppressor may influence the cognitive and social orientation of the oppressed only if that person is alienated in the first place. The more isolated a person is from the 'native' self the more (s)he takes on the image of the other". What this means is that, it is not automatic that all the people "think" in their mother tongue and that it is their mother tongues which determine their cognition. The influence of the mother tongue on students' cognition depends on how alienated each individual student is from his/her "native" self. Those that are totally alienated from their "native" selves have their cognition determined by the language of the oppressor. Those that are not totally alienated from their 'native' selves are apt to experience an identity crisis that emanates "from being products of two philosophies fundamentally disagreeable to each other" (Makuvaza, 1996: 55). One of those philosophies is the native philosophy and the other is the neocolonial one. Caught up in that crisis neither indigenous languages nor the foreign language can boost their cognition. At most they remain at the mediocre level. Such mediocrity will increase when the language of education is an indigenous language while the philosophy that is to be mastered is foreign.

Be that as it may, the truth of the matter is that, neocolonial subjects are all alienated to some extent from their "native" selves. What is different from one case of alienation to the other is the degree of alienation of each subject from his/her "native" self. Probably that is the reason why

Fanon (Cited in Mazrui and Mazrui, 1998: 57) asserts that, “In the man of colour there is a constant effort to run away from his own individuality to annihilate his own presence. Whenever a man of colour protests, there is alienation. Whenever the man of colour rebukes, there is alienation”. One can add that, “Whenever a man of colour delivers lectures there is alienation. Whenever the man of colour receives academic instructions there is alienation. Whenever the man of colour writes an academic essay and a work of fiction, there is alienation”. If the men and women of colour are alienated from their “native” selves, one cannot just assert without much caution that everybody thinks in his/her native language. Furthermore, one cannot just naively assume that when lectures are delivered in indigenous languages then the students will excel in their studies. Both an indigenous language and a foreign language may have detrimental effects on the neocolonial subject’s cognition depending on the degree of each subject’s alienation and estrangement from his/her “native” self and depending on the nature of the content that has to be mastered. Probably, what is important is that, Zimbabweans, in their struggle against the hegemony of English in university education, need to come up with strategies of neutralizing cultural alienation of the African student and lecturer before universities and university departments seek to promote indigenous languages to positions of the medium of instruction and medium of academic essay writing in university education.

This study lobbies for the idea that, it is the attainment of genuine statehood and nationhood which has the potential to reorient the culturally alienated and isolated African student and fiction writer and not solely the promotion of indigenous languages in university education on the pretext that one thinks in his/her mother tongue. The study argues that, the hegemony of English is contained with a specific era of Zimbabwean and African history. That era is the era of Neocolonialism. It is under the policing of the superpower (USA) and her allies. As such, substituting the English language with indigenous languages (essentialist approach to the struggle against the hegemony of English) in university education for any reason, genuine or not, does not defeat that hegemony. The neocolonial era should come to pass before the essentialist approach will become effective in that struggle. In other words, it is through evolving from the era of Neocolonialism to the era of nationalism that will aid Zimbabwe and Africa to successfully struggle against the hegemony of English in university education and in the writing and teaching of literature.

6. CONTENT IS EASY TO GRASP WHEN IT IS DELIVERED IN ONE’S MOTHER TONGUE,

7. IT IS EASY TO EXPRESS VIEWS AND FACTS IN AN INDIGENOUS LANGUAGE WHEN DELIVERING LECTURES AND WHEN WRITING ACADEMIC ESSAYS,

About seven points presented as “Actual Responses” in Table 5.19 point to the idea that academic content is easy for the student to grasp when it is delivered by the lecturer in the student’s mother tongue. Again about seven points presented as “Actual Responses” in the same table connote to the idea that lecturers find it easy to express themselves and their views during lectures when they use indigenous languages. Students also find it easy to express themselves in indigenous languages when they write academic essays. Interviewee 2 and Interviewee 3 indicated that they find it easier to express their views and feelings in Shona (their mother tongue) than in English when they write plays. The two are playwrights. The Zimbabwean novelist of Shona expression, Ignatious Mabasa indicates at *pamabasa.com* that he finds it easier to express himself in Shona (his mother tongue) than in English when he writes novels.

Prah (2000: 83) poses the idea that, “the success of African education and development depends on the usage of African languages...” What the respondents and interviewees asserted and what Prah and Mabasa assert is valuable to some extent. Probably one can easily grasp content in his/her mother tongue than when it is in an alien language. Again, probably one can easily express himself/herself better in his/her mother tongue than in an alien language. In fact, a respondent to questionnaires raised the point that, it is when he/she writes academic essays in his/her mother tongue that he/she commits very few grammatical mistakes. Another respondent said that, the use of indigenous languages when writing academic essays improves a candidate’s speed in the production of the essays. Given the fact that, everybody is usually at home when he/she uses his/her mother tongue (unless of course if he/she is totally alienated from his ‘native’ self), it is to a very large extent true that one commits fewer grammatical errors when he/she writes essays in his/her mother tongue than when he/she writes them in a foreign language..

Be that as it may, it is debatable whether or not the use of indigenous languages helps the learner to quickly master the taught content and to easily express himself/herself when he/she writes

academic essays. It is debatable since there are other factors which apart from the language of instruction and of essay writing, can hinder a learner to master content that is delivered in his/her mother tongue. One of those is the nature of the content itself. If the content is too technical, whether or not it is delivered in an indigenous language, the learner may find it very difficult to master. Again, when the content is too technical, the learner may find it very difficult to express it during the essay writing exercise. .

The idea is that, if the language of instruction is indigenous, and the taught content is not part of the indigenous knowledge systems but has roots in alien knowledge systems the learner may find it difficult to grasp the taught content. Makuvaza (1996) asserts that the content, which is offered in Zimbabwean universities, has roots in the western philosophy of life. If that content, which has roots in western philosophies of life, is taught in indigenous Zimbabwean languages as what is the case in the Department of African Languages and Literature of the Great Zimbabwe University, they will not be a one to one relationship between the language of instruction, the language of essay writing and the taught content. That may reduce students' speed and accuracy of doing academic work. Therefore it may be absolutely certain that when one writes academic essays in Zimbabwean universities his/her speed of doing the work will improve. As such the view cannot be considered genuine in the struggle against the hegemony of English in university education. Probably for speed and accuracy to improve when students are doing academic work, there is need to be a one to one relationship between the language of instruction and the language of academic essay writing with the taught content. That cannot easily be achieved in a neocolonial era. For in a neocolonial era most of the activities are controlled from outside the state that will be suffering neocolonialism. For that reason, Nkurumah (Cited in Slemon 2001: 102) has said of neo-colonialism, "The essence of neocolonialism...is that, the state which is subject to it is in theory independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from the outside". Without true politico-economic and socio-cultural sovereignty Zimbabwe's academic and other activities will be in direct and indirect control of the superpower and its allies. It might be that the hegemony of English will be challenged successfully in the era of Nationalism for that is where they will be a possibility of teaching indigenous knowledge systems in universities using indigenous Zimbabwean languages.

When an indigenous language is made to carry an alien philosophy of life, there is apt to be a problem of shortage of terms to carry out the teaching and learning activities. Indigenous languages are perfect carriers of indigenous knowledge systems. Although they can carry and transmit alien knowledge systems, they do not do it perfectly well since they will definitely lack terms that are equivalent to terms in the foreign language which originally carries and transmits the content. Interviewee 10 said that one problem which they were grappling with in the Department of African Languages and Literature of the Great Zimbabwe university in their effort to struggle against the hegemony of English by using indigenous languages as both the media of instruction and of academic essay writing is that the languages still lacked adequate terms to express the content that has to be taught. Shortage of terms has the potential to reduce the speed at which both the student and the educationist do their academic work. As such, when the content which has to be taught is alien it has the potential to affect the speed at which students, who are taught in their mother tongue, do academic work.

The art of translation which has to be employed when there is no one to one relationship between the language of instruction and the taught content reduces speed and accuracy of writing an academic essay. The other thing is that, when an indigenous language is made to carry and transmit foreign knowledge systems it is apt to distort the knowledge systems along the way since indigenous languages are originally developed to carry and transmits indigenous knowledge systems. The distortions may lead to knowledge gaps during the learning and teaching exercises and during the writing of academic essays. In that sense, it is not worthy to hold as universal truth the idea that if content is delivered in one's mother tongue, someone will quickly grasp the taught content. Interviewee 10 also mentioned that their students had to engage in a lot of translation work when they write academic essays simply because they had to carry out research using the available literature written in English and then translate data researched in English into an indigenous language when they write essays. He mentioned that the translation exercise was proving quite laborious to the students to the extent that most of them drop African languages and literature as a subject in their final year. What that means is, when the literature which is there for use by students to carry out research is in English and the language of academic essay writing is an indigenous language a lot of translation work is demanded.

Translation work derails the speed at which students do work. Therefore, the idea of challenging the hegemony of English by substituting English with indigenous languages as the medium of instruction and of academic essay writing with the belief that, indigenous languages will improve the speed at which one does academic work, does not hold much water.

8. SHONA CAN DO WHAT THE ENGLISH LANGUAGE CAN DO IN ZIMBABWEAN EDUCATION AND IN THE TEACHING AND WRITING OF ZIMBABWEAN LITERATURE AND CAN EVEN DO IT BETTER THAN ENGLISH,

Six points presented as “Actual Responses” in Table 5.19 point to the idea that Shona should be used in place of English in university education since Shona can do what English can. One of the respondents base his/her view on the idea that, Shona was already used as a *de facto* language of instruction in university departments that operate in the medium of English and on the idea that Shona was already the *de jure* medium of instruction in the Department of African Languages and Literature of the Great Zimbabwe University. Interviewee 1 said that, the idea that, ‘any language is capable of doing what any other language can do’ guided him in his efforts to develop Shona and the other indigenous languages for use in education, in the writing of literature and in development projects.

The view that any language can do what the other language can do is premised on a utopian view of language choice and usage. Commending on the principle of “equal” use of the eleven official languages in the South African constitution, Roy-Campbell (2001: 171) has noted that, “The issue of “equal use” is clearly problematic as some languages will always be ‘more equal than others’. If all languages ‘are equal’ but some of those languages ‘are more equal than others’ how then can any language be able to do what any other language can do?”

Interviewee 5 said that, English can be used in any field of education such as geography, science, mathematics etc because it has all the necessary terms that are needed in those fields and that indigenous Zimbabwean languages lack adequate terms to serve in almost all academic fields. What that means is, by virtue of their not having reached a certain point of development, indigenous Zimbabwean languages, cannot do everything that English can do. Therefore, Interviewee 5 note that, at the moment, indigenous Zimbabwean languages cannot do everything

that English can do as a medium of instruction and of essay writing in university education. Indigenous Zimbabwean languages are not yet “scientificated”, as Mazrui (1990) puts it forward, to mediate in the teaching and learning of natural and social sciences.

Interviewee 1 and Interviewee 5 held different views on whether or not indigenous Zimbabwean languages can do what English can. They differed in their visions since Interviewee 1 believed that indigenous Zimbabwean languages can only develop through use to take over from English as the languages of university education. At one point he said that it is nonsensical to teach Shona language and literature in English. Be that as it may, Interviewee 5 believed that indigenous Zimbabwean languages need to be developed first for them to be able to take over from the English language as the languages of university education. Since he was the Director of the African Languages research Institute (ALRI) at the time of the interviews, he spoke in support of the mandate of the institute. The institute, as Interviewee 5 indicated, had the mandate to develop and standardize indigenous Zimbabwean languages so that they can be used in different domains of the Zimbabwean people’s life. Therefore his view that indigenous languages could not do at that moment, what English can seems to have emanated from the idea that, his institute had the duty to develop the indigenous languages in order for them to be able to do what English could do.

However, the view by Interviewee 1 has roots in what one can term ‘linguistic utopia’ and the view by Interviewee 5 has roots in practical aspects. The case of the Department of African Languages and Literature of the Great Zimbabwe University can clarify the particular claim which the researcher is making. The Department in question is using indigenous languages to teach what they teach. However as Interviewee 10 indicated, members of the Department were working hard to try and coin terms for use in the Department. He also mentioned that up to the time of the interview session there was no agreed body of terms for use in lectures. In that sense indigenous languages failed to do what English could do for they were not yet fully developed and standardized.

What causes indigenous Zimbabwean languages to fail to do what English can do in university education is the type of knowledge systems which universities offered. On one hand, whilst

English is developed enough to carry and transmit western knowledge systems still, it is under-developed to carry and transmit indigenous knowledge systems. On the other hand, indigenous languages are developed enough to carry and transmit indigenous knowledge systems but are under-developed to carry and transmit foreign western knowledge systems. Therefore, since the knowledge systems which are offered in Zimbabwean university education are more western than indigenous (Makuvaza 1996), it is the English language which qualifies to be the language of instruction and of essay writing in that education system. If indigenous languages are promoted to the position of media of instruction and of essay writing in a Western oriented education system, they will obviously fail to do what English can do because they were not originally developed to transport western knowledge systems. Therefore, the hegemony of English cannot be successfully challenged in university education through prescribing indigenous Zimbabwean languages as media of instruction and of academic essay writing on the understanding that they can do everything that English can do. In an education system that offers western-oriented content, indigenous languages fail to do what English can do. Indigenous languages can successfully serve as media of instruction and of academic essay writing in an education system that has roots in indigenous Zimbabwean knowledge system. That can only be achieved when Zimbabweans enter the era of Nationalism moving away from the era of Neocolonialism.

9. SHONA IS MY MOTHER TONGUE, SO IT HAS TO BE THE MEDIUM OF INSTRUCTION AND OF ACADEMIC ESSAY WRITING IN THE DEPARTMENT

Six points presented as “Actual Responses in Table 5.19, indicate that, there were a number of students and lecturers, who indicated that they will choose Shona to be the medium of instruction and of essay writing for their respective departments simply because Shona was their mother tongue. That means they opted to use Shona in university education as a means of struggling against the hegemony of English simply because Shona was their mother tongue. Choosing Shona to be a medium of instruction and of essay writing in university education simply because it is one’s mother tongue seems to be indicative of some lack of know-how in pedagogical issues. As such it may not be worthy to spend time on this point. It might be that those students and lecturers, who chose Shona to become the medium of instruction and of essay writing in university education because it is their mother tongue, wanted to put forward the idea of having

pride in their mother tongue and not in a foreign language such as English. The validity and futility of choosing indigenous languages to serve in university education on the understanding that they enhance national pride has already been discussed. Probably they chose Shona, which was their mother tongue, since they felt that they could easily grasp the taught content when it is delivered in their mother tongue or probably because they felt they could easily express their views in their mother tongue. Again that has already been dealt with in some preceding sections of this study. The problem is that, in the Mazruiana philosophy, Shona qualifies in the category of communalist and hegemonic languages. In Zimbabwe Shona is neither a preponderant nor an ecumenical language. As such its use in education simply because it is mother tongue to the members of the dominant ethnic group in Zimbabwe will only perpetuate ethnic, tribal and reverse-racist loyalties. The loyalties draw back the process of Africa's evolving from the neocolonial era to the era of Nationalism.

10. SHONA IS THE LANGUAGE OF THE MAJORITY OF ZIMBABWEANS, THEREFORE IT SHOULD SERVE AS THE MEDIUM OF INSTRUCTION AND OF ACADEMIC ESSAY WRITING IN ZIMBABWE'S UNIVERSITY EDUCATION

A single point recorded under "Actual Responses" in Table 5.19 indicates that there were respondents, who approved the use of Shona as the medium of university education simply because Shona was the language of the majority of the Zimbabweans. It is true that Shona is the language of the majority of Zimbabweans. 75% or more Zimbabweans speak Shona as their first language (Magwa 2008). Interviewee 2 said that the moment he will be writing plays in Shona is the very moment he will be writing for the 75% Zimbabweans or more who speak Shona as their first language.

As what has been discussed in the preceding sections, Shona is both a communalist and a hegemonic language in Zimbabwe that is if the concept of a hegemonic language is defined from the understanding of Mazrui and Mazrui (1998: 125). Choosing Shona to be the medium of instruction and of essay writing in university education because it is a communalist and a hegemonic language in Zimbabwe has serious weaknesses. The weaknesses have been spelt out in preceding sections. Generally speaking, preferring Shona to English for use in university education because it is a mother tongue to members of the dominant ethnic group of people in

Zimbabwe implies choosing to use Shona in university education on the basis that it is a hegemonic communalist language. That will be like preferring the hegemony of Shona to the hegemony of English in that sector of education. Probably what should be taken note of is that,

During the Nkurumah (One of the fathers of Africa) era, political leaders demonstrated considerable concern over the possible divisive impact of mother tongue [educational] policy. Although English is a language alien to Ghana they saw it as the best vehicle for achieving national communication and social and political unification, (Smock and Enchill cited in Achebe 2009: 105)

Although the present researcher does not buy, as what Achebe does, the assimilationist position that is displayed by Smock and Enchill, he agrees with their view that mother tongue educational policy is problematical, especially in the era of neocolonialism. It is problematic since it leads to ethnic and tribal divisions. Those divisions militate against the rise of both statehood and nationhood in Zimbabwe and the other African countries. When nationalism is yet to be achieved, the hegemony of English will never be successfully challenged in Zimbabwe and in the other African countries. Therefore, the essentialist approach does not apply in a neocolonial environment.

11. INDIGENOUS LANGUAGES, UNLIKE FOREIGN LANGUAGES ENFORCE A COUNTRY'S DEVELOPMENT AND GENERAL SUCCESS,

A single point presented among the "Actual responses" in Table 5.19 indicates that some respondents approved of an essentialist approach to the struggle against the hegemony of English from an understanding that it is the indigenous languages and not English that enhance a country's development and general success. In Table 5.31 73,4% of the respondents who disapproved of the hegemony of English in university education in Table 5.28, indicated that, the hegemony of English is of no benefit in university education since no country has successfully developed politically, culturally, socially and economically on the basis of a foreign language. Therefore, they lobbied for the upgrading of indigenous languages in Zimbabwe's university education as a mechanism of struggling against the hegemony of English from an understanding that no country has developed on the basis of a foreign language. This view is supported by Prah (2000), Mazrui (2000), Chimhundu (2001) and Magwa and Mutasa (2007). These scholars hold the idea that no country has developed, especially economically using a

foreign language. They cite Asian tigers as examples of countries that are growing fast using indigenous and not foreign Asian languages.

What the respondents to the questionnaires and the scholars assert is valid to some considerable extent. The Asian tigers have 'scientificated' their languages and they use them in developmental projects. However, some questions, of epistemological nature, arise from this particular way of perceiving reality. One of the questions is, 'is it that Asian tigers develop solely because they use indigenous Asian languages in their projects of development?' The other question is 'what comes first between economic development of a country and that country's use of indigenous languages in its different activities including those of development?' This study grapples with the two questions in its endeavour to prove the validity of an essentialist approach to the struggle against the hegemony of English in a neocolonial environment.

The idea that the use of indigenous languages and not English in affairs of the government and the state and in university education can lead Zimbabwe to develop economically and politically seems to be based on a total simplification of the under-developed state of Zimbabwe and of the other African countries. The idea that Asian countries are developing fast because they use Asian indigenous languages and not foreign languages in their politico-economic affairs seems to emerge from a misreading of the economic histories of the Asian states. The Chinese situation can supply a brief example of how Asian countries developed and are still developing very fast.

The credit to China's development is mostly given to reforms made by Deng Xiaoping, who became president of China after the founder president Mao Zedong. In the agricultural sector, 'A system of household farming replaced the collectives. Private farm markets re-opened in cities and rural areas; peasants could claim much higher prices for their products and they were allowed to set-up small scale under-takings in industry and service' (Sorensen, 2004: 147) What that means is what boosted agricultural productivity in China during Xiaoping's rule was not that Xiaoping promoted Chinese indigenous languages in the production processes but he gave favourable conditions to the peasants to produce more and more goods for the Chinese industries including the export industries.

What helped China to develop in the industrial sector was, "...a system of decentralization and less state control [which was] combined with the introduction of private enterprise [and] an open door policy" (Sorensen Ibid). China does not uphold the neoliberal "free market" model which the USA is promoting in the world system rather China upholds a 'market economy with special Chinese characteristics' (Sorensen, Ibid: 148). China also upholds an economic culture, "which includes an entrepreneurial work ethic focused on the wellbeing of the family" (Hurrell Cited in Sorensen 2004: 148). In addition to this, China developed and is still developing fast because, "China greatly emphasizes sovereignty and the norm of non-intervention" (Sorensen Ibid: 14*). Furthermore, "China is certainly joining the world but only reluctantly and it remains a highly egotistic player" it upholds 'a hard-line nationalist opposition to globalization" (Sorensen ibid: 149). In other words, China is taking the route which European countries took to develop between 1815 and 1914. European countries developed through opposing the gimmick of free international trade and through an economic nationalism that was isolationist and separatist (Anderson M.S 1985). This study holds that China and the other Asian countries that are developing fast are developing fast not because they are using indigenous Asian languages in their programmes of development but because they are enjoying military and political sovereignties. Those countries are among the group of the nuclear-have-lots of the world; therefore they can use their military stamina to resist foreign intrusion in their internal and external economic policies.

Probably before Zimbabwean scholars and Zimbabwean people draw examples from Asian countries to lobby for the idea that it is the indigenous Zimbabwean languages and not English that lead Zimbabwe to develop economically they should study the economic history of those Asian countries that are growing very fast such as China, South Korea, Taiwan and others. They should also seek to understand in economic terms why Zimbabwe is not developing economically.

For Sorensen (2004) African states belong to the category of what he has called weak and failing postcolonial states. They are weak 'in terms of all the three core aspects of statehood: government, nationhood and economy' (2004: 172). Because of their weakness on the level of governance, nationhood and economy postcolonial states such as Zimbabwe are not developing

in economic terms. That means even if indigenous languages are used in university education and elsewhere in such a weak and failing state and especially in a neocolonial era, development will not be achieved. Mazrui (1993, 2004) associates the under-developed nature of African societies, of which Zimbabwe is part, to the adoption of what he has termed “crippled capitalism” and “retarded socialism” which for him are lop-sided modes of production.. As such, they remain under-developed even if they resort to using indigenous languages in their economic activities. The clue to their development is adopting sound modes of production and not merely substituting English with indigenous languages in the different domains of those societies including the domains of university education and literature, which are under study in this research.

The liberal theorists attribute both the development and under-development of the societies of the Third-World to “the active effort of social forces in society in alliance with state elites” (Sorensen Ibid: 175). What that means is, the liberal theorists do not attribute the under-developed nature of the Third-World; countries such as Zimbabwe to the use of the English language in university education and in programmes of development but to the inactive efforts of the social forces in society in alliance with the state elites. Whilst their approach is based on shifting from the role of the superpower in the development and under-development of African societies, it serves to put forward the futility of the linguistic criterion in the discourse of development and under-development of African societies.

Probably one explanation to why African states are under-developed is supplied by what have been termed the radical dependency and/or realist theorists (Sorensen Ibid: 174). The radical dependency and/or realist theorists

...argue that, under-development is caused by factors external to the poor countries. It is due to domination by foreign economic interests originating in the developed West. Those forces cripple and distort societal structures inside Third-World countries. Third-World dependency and under-development therefore is the result of a global process of uneven capitalist development” (Sorensen, 2004: 174

Sorensen (Ibid) goes on to comment that “the radical dependency explanation thus emphasizes the negative role of foreign economic interests as the primary factor in undermining weak postcolonial statehood’. The radical dependency theory is approved of in this study for the study lobbies for the idea that the superpower and her allies in world affairs use their military stamina

and political muscle to intrude into economic affairs of the weak countries for their own economic benefits. This discussion is meant to reveal the idea that those respondents who lobbied for the idea that the hegemony of English should be challenged in university education on the basis that it is indigenous languages and not English which lead to the development of the Zimbabwean economy are unnecessarily reducing politico-economic issues to linguistic issues. In other words as Achebe (2009) asserts, they are playing politics with languages. Achebe (2009: 102) says that,

The point in all this is that language is a hard whipping boy to summon and belabor when we have failed in some serious way. In other words we play politics [and economics] with language, and in so doing conceal the reality and the complexity of our situation from our selves and from those foolish enough to put their trust in us.

The whole issue is that the struggle against the hegemony of English cannot be won within linguistic criteria that are enforced outside the military and politico-economic criteria. The neocolonial activities of the superpower and her allies should be brought to a halt if the hegemony of English has to be successfully challenged in university education and in the other domains of Zimbabwean people's life.

Those respondents who held that the hegemony of English should be challenged in university education since it is in indigenous and not in English that African countries can develop economically put forward the idea that, it is linguistic nationalism that leads to economic development and not vice versa. Be that as it may, some scholars such as Mutasa (2006) speak to the contrary.

Mutasa (2006: 67) says that,

Thus empowering Africans economically and technologically is an essential ingredient in the promotion of their languages. Undoubtedly, if a group of people is empowered enough to own something in terms of big companies and industries that produce market products that sell, the group can find the development of its languages and can also buy airtime for the cultivation of the languages on television

Mutasa (2006: 87) further says that, “Empowering African communities economically and technologically therefore, help them take control of their [linguistic] destiny”.

For Mutasa, techno-economic empowerment is the pre-requisite for a country to be able to promote its languages in national activities. The evolutionist approach, which has been developed in this study, lobbies for the idea that for a country to be able to upgrade its indigenous languages in education, in the production of fiction and in all other domains, it needs military power first. In the contemporary era, that military power equates to being in position of nuclear weapons. It is that military power which will enable the country to attain political power. Attainment of political power and political sovereignty will allow that country to have power over the means of production, over production relations and over economic policy making and implementation. It is when a country has reached that stage of development that it will be able to make standing economic and technological policies and to go all the way to implement them without having to brave foreign intrusion. If the policies are expertly planned and are competently and expeditiously implemented they will lead to economic and technological success. Once a country is economically and technologically empowered, it will then be in a position to use its language to reflect on its own activities with the view to strengthen or modify them for the benefit of its people.

The above riddle of language implies that, militancy, politics and economics can be interpreted to mean that, if universities promote indigenous Zimbabwean languages to the position of the language of instruction and of essay writing in university education on the understanding that they will directly enforce national development, they will miss the point since development starts by attaining military might and political power which will then give a country power over the means of production, over production relations and over economic policy planning and implementation. Once Zimbabwe becomes economically and technologically successful, it will be in a position to use its indigenous languages in education and the other domains of life.

Respondents and scholars, who equate indigenous languages to centripetal forces in developmental activities and foreign languages to centrifugal forces in those activities, seem to be influenced by a ‘passionate’ determinist philosophy to the extent that, they over-simplify the reality of the neocolonial environment in which African societies are in. This study works on the idea that, economic, political and technological machinations which Africa is suffering in a

neocolonial environment cannot be solved once and for all by simply upgrading indigenous African languages to languages of university education, of literature writing and to official and national languages, To assert that is like playing politics with language.

6.2.1.3 THE DEVELOPMENTALIST SUB-SCHOOL OF THOUGHT.

Section 6.2 has revealed that respondents who lobbied for what this study terms a developmentalist approach to the struggle against the hegemony of English in university education and in the writing of literature were in two types. On one hand, there were those respondents who lobbied for the idea that indigenous languages ought to be upgraded to languages of education and of literature writing forthwith and they will develop through use in those domains. This type of a developmentalist approach can be termed the essentialist-developmental approach. On the other hand, there were those respondents, who lobbied for the idea that, indigenous languages ought to be developed (expanded in their lexicon) first before they are used in education, in literature writing and in scientific and developmental endeavours. At this point, the study switches on to discussing those two developmentalist approaches.

6.2.1.3.1. THE USE OF INDIGENOUS ZIMBABWEAN LANGUAGES WILL HELP THEM TO DEVELOP THROUGH THAT USE,

Some five points in Table 5.19, presented as “Actual Responses” connote to the idea that it is through the use of indigenous languages in university education which will aid universities and university departments to struggle successfully against the hegemony of English in university education. Interviewee 1 and 4 lobbied for the idea that, indigenous Zimbabwean languages will only develop if they are used in different discourses. Once they are developed, Interviewee 4 saw them being able to equitably share with English linguistic space in university education. Interviewee 1 saw development through use of indigenous languages aiding them to take over from English as media of the teaching and learning of indigenous knowledge systems.

The developmentalist-cum-essentialist approach is lobbied for by Mateene, the former Director of the OAU Inter-African Bureau of languages when he said that,

African languages are under-developed in scientific and technical expression because they have not been used in these fields. It is only through active use of these languages in

various spheres that they can become further developed...These languages are poor because we do not want to enrich them, by not wanting to use them in certain fields such as education, translation, which are all factors of language enrichment and development' (Cited in Roy-Campbell, 2001: 192).

The essentialist approach of developing a language through use has been in use for years in Africa. In 1972 President Mohamed Siad Barre of Somalia made a military decree to replace foreign languages with Somali as the official language. In fact, "He imposed the Latin script on the language and set in motion an ambitious literacy campaign in the Somali language...Somalia's linguistic landscape was thus transformed almost overnight through the intervention of a military dictator", (Mazrui and Mazrui, 1998: 96). Roy-Campbell (2001: 7) records that, "To facilitate the use of Somali as the medium of instruction the government appointed a Linguistic Commission of 21 members to write textbooks for elementary schools, write the Somali grammar and work on the compilation of a 10000 word Somali dictionary". What that means is Somali was going to develop through use and in the process of use.

As soon as he managed to overthrow the government of Apollo Milton Obote, in a coup, the military leader, Idi Amina Dada declared Kiswahili "the national language and introducing it as the major language of Uganda's radio and television" (Mazrui and Mazrui, Ibid: 96). Again, Kiswahili was to develop in the process of use. In 1974 the Governing council of the ruling party unanimously resolved to make Kiswahili the national language. It was then that the president of the country Jomo Kenyatta "decreed that the National Assembly should switch to Kiswahili on experimental basis until the clause of the constitution which made English the legislative language was changed..." (Mazrui and Mazrui, 1998: 187). In that way Kiswahili was made the national language of Kenya and one of the two languages of parliamentary and government affairs overnight. In that sense, Kiswahili was going to be developed through use and in the process of use. What all this means is that, the development of language through use and in the process of use as a method of challenging the hegemonic position of English is very common in the history of post-independence Africa.

This idea that language develops when it is put to use is to some extent acceptable. Chiwome and Thondhlana (1992) conclude that the use of Shona in education will help it to grow since new

terms will continuously be coined right from the grassroots. This idea is laudable since it works against the elitist approach to language development. The elites seek to develop indigenous languages through creating terms in the comfort of their offices and at some conferences and workshops which they organize for that particular purpose. What that means is elitist projects create terms which are then imposed on the society. When indigenous languages develop in the process of their use, it becomes everybody's duty to develop them. Probably as they continue to develop through use, indigenous languages can come to a point when they will take over completely from foreign languages as the media of instruction and of essay writing in all Zimbabwean universities. The Department of Languages and Literature of the Great Zimbabwe University has embarked on an essentialist developmental approach. Members of the Department used indigenous languages as media of instruction and of academic essay writing in their poorly developed state as a means of helping them to develop. Interviewee 10, who was the Acting Chairperson of that Department at the time when the research was being carried out, mentioned that indigenous languages lacked adequate terms for use as media of instruction and of academic essay writing as such members of staff in that Department had the duty to develop the terms. In that way the languages were being developed through use.

Whilst this view of developing indigenous languages through use and in the process of use is very attractive, it is questionable especially when it is applied to the academic discourse. Makuvaza, (1996) asserts that the guiding philosophy in university education in Zimbabwe is western. He also asserts that, the western philosophy of life has roots in individualism. Therefore, it is totally different from the philosophies of life of most African societies which have roots in communalism. What that means is most of the content, which is taught in schools and universities, is still alien for it has roots in alien philosophies of life. Be that as it may, it is noteworthy that indigenous Zimbabwean languages developed within Zimbabwe's history and cultures for the purpose of carrying and transmitting a worldview which is Zimbabwean and not western. Although the languages can possibly carry and transmit other worldviews that are separate and apart from the Zimbabwean one, but the point is that, they can only carry perfectly the worldview which is Zimbabwean. Whenever they are forced to carry other worldviews, they will fall short of managing to perfectly do it. It is at that moment when they fail to perfectly carry

an alien worldview that there will be a need to develop them (possibly through creating new terms).

What is noteworthy is that, indigenous Zimbabwean languages are qualified to carry and transmit Zimbabwean cultural values. As such, they will need to be “developed” if they are to carry and transport alien cultural values. If that is the case, what that means is, the idea of “developing” indigenous Zimbabwean languages through their use in education relates to their re-shaping and re-modeling to allow them to carry an alien philosophy of life that is currently at the centre of university education in Zimbabwe. As a matter of fact, the concept of “developing” indigenous languages becomes more of a neocolonial adventure. It becomes more of a neocolonial adventure for in a neocolonial environment, developing indigenous languages will imply creating new terms which will aid the languages to exalt and spread a neocolonial agenda and ideology in institutions of learning. It is that agenda which is spread and exalted in institutions of learning. Therefore, language development in Africa implies none other than developing indigenous languages to the level where they can perfectly carry and transmit neocolonial ideologies and agendas.

A language, which is developed for the purpose of carrying and transmitting neocolonial ideologies and agendas cannot be said to have been developed. In actual fact, that language will have been under-developed. That is because the language will only be “developed” enough for the purpose of spreading subversive neocolonial values. Probably before scholars and individuals talk about the need to develop indigenous languages through their use in university education, they should come up with ways of trying to neutralize the neocolonial agenda which is being taught in universities. The agenda is composed of such things as the USA’s concepts of liberal democracy, its liberal concept of human rights, its liberal idea of development and good governance etc. Truly speaking Africa, of which Zimbabwe is part, cannot seek to “develop” its languages for the purpose of making them carry and transmit neocolonial liberal agendas of the United States of America. Therefore, it is only when African countries enter the era of Nationalism, that they will need to develop indigenous languages through use to enable those languages to carry and transmit the countries’ commonly shared politico-economic and socio-cultural values.

One aspect that militates against the idea of developing indigenous languages through use in university education is the understanding that those languages will not develop in a meaningful way when the literature which is there for students and lecturers alike to carry out research is in English. It should be remembered that, the superpower and her allies make sure literature in the medium of English is made available in Africa's university libraries. If the literature, which is there for students to carry out research, is written in English, and if the medium of academic essay writing for those students is an indigenous language, what that means is, efforts to develop the indigenous languages through use will only afford students a chance to translate data in English texts from English to an indigenous language. The degree to which the indigenous languages will develop in the process of translation will be measured by how much the languages minimize 'losses' and improve 'gains' during the translation exercise. Therefore, developing indigenous languages through the translation exercise is like developing indigenous languages to make sure they come to a point when they can carry and transmit the superpower's neocolonial agendas that are spread and exalted in some English textbooks which are donated and marketed right round the world.

6.2.1.3.2 INDIGENOUS ZIMBABWEAN LANGUAGES SHOULD BE DEVELOPED FIRST BEFORE THEY ARE USED AS LANGUAGES OF UNIVERSITY EDUCATION AND LITERATURE

Two points recorded as "Actual responses" in Table 5.20 indicate that some respondents preferred English language to indigenous languages as either medium of instruction or medium of academic essay writing on an understanding that indigenous languages are not developed enough to serve in either capacity. One of the points is, "I choose English because Shona has a weaker vocabulary base". The other one is, "It will be difficult to write a good essay in either Shona or Ndebele since these languages lack terms which are critical to English and communication studies eg the word linguistics". With these points, the respondents indicated that Shona and Ndebele are not developed enough to do what English can do: therefore, they will prefer English to indigenous languages to be the language of university education until such a time when the latter are developed to serve in that capacity. Interviewee 5 said that,

The bottom line is that, if we look at languages that are highly developed – look at English – it has terms that can be used in different spheres of life and in different

disciplines. For instance it has scientific, mathematical and other technical terms...the problem is if you want to do science, mathematics etc in Shona, Ndebele, Kalanga, you will meet some problems. The problems emerge because there are no adequate terms for use in different disciplines in these languages. Therefore our mandate as ALRI is to develop the terms or rather our mandate is to gather the terms... We are therefore called upon to codify, canonize and standardize indigenous Zimbabwean languages.

In brief, developmentalist scholars and individuals of this second category, view Zimbabwean languages as capable of doing anything which any other language can do provided new terms are coined for the languages to be able to serve in the different capacities. Therefore, developmentalist scholars seek to challenge the hegemony of English language through expanding the lexicon of the indigenous languages using the art and science of term creation. For the scholars, those terms will allow the languages to serve in the different capacities in which English currently serves. Once that happens, English will be of no value since its supremacist position would have been challenged in areas such as education and literature. The developmentalist approach is not only lobbied for by individuals of a Zimbabwean descent for it is also lobbied for by African scholars, politicians and other language practitioners who are not of a Zimbabwean origin.

Although Mzrui and Mazrui (1998) are not necessarily developmentalist scholars, still they at times uphold tenets of the Developmentalist Sub-School of Thought. At one moment, the Mazruis (1998: 100) assert that,

But any policy that involves the adoption of an African language in parliament would require deliberate efforts towards language expansion at the lexical level. New terms will need to be coined and popularized to cater for the articulation of parliamentary procedures as well as of substantive legislative issues.

With these words, Mazrui and Mazrui seem to be suggesting that, indigenous languages ought to be developed first before they serve in those capacities in which English is currently dominating. The new capacities include their use as the languages of parliament, of education etc. At another moment the two scholars say of Kiswahili and Amharic,

But Kiswahili's universalistic role includes the process of making it a scientific language...Neither Kiswahili nor Amharic is as yet a language of computer science or nuclear physics – but the two languages are edging their ways towards 'scientificity' faster than any other indigenous language in Africa (Mazrui and Mazrui 1998: 191).

With those words, the scholars assert that, for a language to serve in scientific and technological activities, it needs to be ‘scientificated’. The process of ‘scientification’ involves coining new scientific and technological terms in the language that will be in the process of being ‘scientificated’.

In the Zimbabwean Herald Newspaper of 6 January 2000, Mazrui reiterated the need to “scientificate” indigenous African languages in order for them to be able to enforce technological development in Africa. Mazrui (2000) said that,

No country has ascended to a first rank technological and economic power by excessive dependency on foreign languages. Japan rose to dazzling industrial heights by ‘scientificating’ the Japanese language and making it the medium of its own industrialization. Korea has approximately scientificated the Korean language and made it the medium of its own industrialization.

With the above assertion, Mazrui linked language development and language ‘scientification’ to the essentialist philosophy. His idea seemed to be that African countries can only achieve development through the use of indigenous and not foreign languages. However, he asserted that those languages can only manage to serve in that capacity if they are first of all developed and/or ‘scientificated’.

Roy-Campbell (2001: 26) echoes a developmentalist sensibility when he says that, “; local languages could be enriched to convey this [academic] knowledge”. Thus for Roy-Campbell, it is like, local languages need to be developed (enriched) first in order for them to be used in academic endeavours.

The developmentalist approach was used in Tanzania in the late 1960s and early 1970s. In his Arusha Declaration and in his concept of Education for self-reliance, Nyerere announced that Kiswahili was going to be the medium of primary education. At the end of the 1960s, a plan to upgrade Kiswahili to the position of language of instruction in secondary education was drawn. It is at that time when the Assistant Director of National Education responsible for Secondary Education sent a circular to Heads of secondary schools. The circular announced that,

The time has now arrived for the use of Kiswahili as the medium of instruction in all our secondary schools. I believe absolutely that it is possible to begin using as the medium of the following subjects for forms I and II 1. history – 1971, 2. Geography – 1971, 3. Political Education – 1969/70, 4. Maths – 1971, 5. Biology 1 – 1971, 6. Agriculture – 1971, 7. Domestic Science – 1973” (Roy-Campbell, 2001: 88).

Although the proposition was made in the late 1960s, the use of Kiswahili as medium of instruction at post-primary level of education was only to commence in 1971 save for the teaching of Political education. The time between the declaration and the implementation of the declaration was meant to allow educationists and other language practitioners to develop Kiswahili for the huge task that was in front of it. Kiswahili needed new terms and Kiswahili needed ‘scientification’. Although the declaration did not see light of day yet it was an evidence of the intended use of a developmentalist approach in the struggle against the hegemony of English in education.

The extent to which the developmentalist approach can serve to struggle against the hegemony of English in education needs to be established. In other words, the idea is to try and establish the extent to which term creation can serve to enrich and/or “scientificate” indigenous Zimbabwean languages for them to be able to do what English is currently doing in university education. Once they can do what English can do in university education, they can take over from English and the essentialist approach will have managed to successfully challenge the hegemony of English in university education in Zimbabwe.

Whether or not term creation can be a worthy instrument in the struggle against the hegemony of English, it is important to spell out at this juncture that the way term creation is done in Zimbabwe is partly haphazard and partly too elitist. The haphazard and elitist manner in which term creation is done has some retrogressive effects on the whole idea of fighting the hegemony of English in education and in the writing of fiction. Again, the haphazard manner in which term creation is carried out in Zimbabwe results from the idea that new terms for use in language and literature are produced by many mutually exclusive bodies. As such, most of the terms are not at all used in academic activities. ALRI develops terms for use in the teaching of African languages and literature, SILCA is doing the same. Fortunately SILCA and ALRI at times network to achieve that goal. For instance, both Interviewee 2 and Interviewee 6 mentioned that SILCA and

ALRI net-worked to produce Duramazwi reUrapi neUtano (Medical Terms Dictionary). However, the problem is that most of the terms which SILCA and ALRI are creating and then publish in form of specialist dictionaries, are not officially recognized by the Zimbabwe Schools Examination Council (ZIMSEC). The researcher remembers when he was still ZIMSEC's Assistant Examiner from 1999 to 2003 that ZIMSEC emphasized the use of its own linguistic and literary terms. The linguistic and literary terms which ZIMSEC recommend for use in schools' examinations are found in what are called ZIMSEC's Green Books. The Green Books are reports on the different examinations that would have been written and examined in a particular year. Therefore, ZIMSEC did not recognize any linguistic and literary terms that were produced by individuals and organizations in Zimbabwe.

When it comes to university education, the only university Department which offers African languages, literature and culture in indigenous languages, that is the Department of African Languages and Literature of the GZU does not officially recognize linguistic and literary terms that have been produced by ALRI, by SILCA and by other language bodies. Interviewee 10 indicated that, members of his Department have problems of coming up with new terms for use when they offer lectures in indigenous languages since his Department has not yet come up with a body of agreed terms for use in all academic activities. He said that, at that moment the situation in the Department was a bit chaotic since each individual lecturer had to coin new terms for use during his/her lectures. He indicated that most of the lecturers from the Department in question had become members of the Shona Language and Culture Association. As such he was hoping that, with the aid of SILCA the Department might come up with a body of linguistic and literary terms for use in the Department. The problem is that, Interviewee 6 indicated that SILCA is facing some serious financial constraints to work towards the development of the Shona language. Therefore, it may take time for the Department in question to get the type of aid which it needs from SILCA to develop new terms for use in the teaching and learning of Zimbabwean culture, languages and literature. As such, the issue of term creation was going to remain haphazard in that department for some time from the date of the interview.

Therefore, what was happening in the Department of African Languages and Literature of the Great Zimbabwe University and what was happening within the circles of ZIMSEC indicated

that the way new terms were being created in Zimbabwe was both confused and confusing. Confusion does not help to develop indigenous Zimbabwean languages for use in university education in place of or in compliment to the English language.

Interviewee 5 said that members of ALRI do not operate as if they are in an Ivory Tower. This is because they seek to develop indigenous Zimbabwean languages in collaboration with: different professionals in the different fields, academics, educationists and learners from the different institutions of learning and with the general public wherever it is necessary and desirable. While that is laudable, it seems to be more of a claim than a truism. This is because, what it seems is that those elites, who create terms for use in the different domains of Zimbabwean people's life, seem to create those terms in their offices, in workshops and in seminars organized by elites for the elites. At the end of it all, the resultant terms are elitist. The moment those terms become too elitist, becomes the very moment those terms will be removed from the language of the people and from the language of academic activities at the grassroots. One person who was very critical of the way languages are developed through terms created by elites in their offices was Interviewee 13. Interviewee 13 said that standardization of languages through status and corpus planning that is done by elites promotes the hegemony of indigenous languages in that the elites seek to empower languages for use by the people without going to the people first to seek their views on language and language development. Therefore his view was that language development and empowerment should start at the grassroots level that is with the contribution of the majority of the users of those languages and not from among the elites. Therefore he advocated a bottom-up approach to language development denigrating, in the process, a top-down approach.

Chiwome is one scholar who also disapproved of the elitist approach to term creation and language development in Zimbabwe. In his comments on Hadebe's article which treats language and power and the business of term creation in Zimbabwe, Chiwome (2000: xix-xx) makes a very important observation which relates to term creation in Zimbabwe. He says that,

The argument that-term creation is the sole province of terminologists can be elitist as it turns to exclude the majority of the people who are terminologists by virtue of their empirical knowledge of their respective languages. To interpret the field of term-creation narrowly can amount to appropriating a public sphere for private use".

With those words, Chiwome just like Interviewee 13 speaks against a top-down approach to term creation and to language development in Zimbabwe opting for a bottom-up approach. Terms that are too elitist will not be in favour with the majority of the users of the languages for which the terms are created. Therefore, those people will shun the terms and they will opt to use English. In that way the developmentalist approach to the struggle against the hegemony of English will become dysfunctional.

One other thing which has to be noted concerning the use of term creation as a method of challenging the hegemony of English in university education is that, indigenous languages, languages developed within indigenous histories and cultures for the purpose of exalting and spreading indigenous cultural values. If indigenous languages fail to carry and transmit the content which is taught in universities to the extent that they will need to be ‘developed’, ‘scientificated’ and ‘refashioned’ first in order for them to be able to carry and transmit that content, that will can be interpreted to mean that the content which will be on offer in universities will be foreign and not indigenous. If the content is foreign, what that means is, indigenous languages, which were originally developed to carry and transmit indigenous knowledge systems, will automatically fail to perfectly carry and transmit that content.

If that is interpreted to be the case, what that means is that, what is termed ‘development’ and ‘scientification’ of indigenous languages are efforts to force them to carry alien philosophies of life. Again, if that is the case, the art and science of term creation will then appear like an exercise of ‘under-developing’ and of ‘de-scientification’ of indigenous languages. In fact, the usual practice is that elites usually seek to develop new terms to enable indigenous languages to carry western developmental tenets and philosophies. Again, in his comments on Hadebe’s article, Chiwome (2000: xix-xx) makes a very important observation which relates to the elitist activity of term creation as directly linked to Western developmental formats. Chiwome says that,

However, the writer’s (Hadebe’s) assumption that terms need to be created to indigenize western knowledge systems appear to associate development with western scientism. African knowledge and technology have their terminological base in their languages.

New terms are continuously integrated into existing structures as part of the speakers' knowledge of their world and their languages.

The thing is that, in order to avoid an elitist approach to term creation and language development Zimbabwe has to offer in its universities subject content, which has roots in indigenous knowledge systems. It is at that point when term creation will be emphasised less and less. It is also at that time when term creation will cease to be the monopoly of the elites, who currently use it as a money-spinning game. That will be the case for at that point in history of Zimbabwe term creation will then be in the domain of the general users of indigenous languages. Again, it is when the taught content has roots in the indigenous knowledge systems that new terms will develop in the process of using the indigenous languages. What should be noted is that this scenario can only happen in an era of Nationalism and not in the present era of neo-colonialism. It is in the era of Nationalism that Zimbabweans will have direct control over language choice and practice and over language development activities that will be going on in Zimbabwe. Currently language development is championed by western countries which donate money to organizations that deal in language development issues. Interviewee 5 mentioned that ALRI was originally funded by the French and the Norwegians. The donors' interests agendas will almost always override the interests of the recipient of the donations.

The Monolingualist School of Thought with its three sub-schools namely the Assimilationist Sub-school, the Essentialist Sub-school and the Developmentalist Sub-school, is a popular school of thought in language matters in Zimbabwe and Africa. However, its tenets have serious weaknesses if they are used as plans and action plans for challenging the hegemony of English in university education and in the writing of Zimbabwean and African literatures. Although the assimilationist approach is an approach that is relevant in a neocolonial environment, still it perpetuates rather than challenge the hegemony of the English language in university education in Zimbabwe. The essentialist approach is quite an attractive approach with some interesting propositions, yet those propositions are inapplicable and at times observed to be dysfunctional in a neocolonial environment. The essentialist approach can be successfully employed to struggle against the hegemony of the English language only in the era of Nationalism. The approach does not hold much water in the era of Neocolonialism. The developmentalist approach, which relies on term creation as the method of empowering indigenous Zimbabwean languages to resist

domination by the English language is shrouded in elitist mysticism to the extent that it does not help Zimbabweans to successfully struggle against the hegemony of English in university education using indigenous Zimbabwean languages. Zimbabwe and the African continent as a whole should struggle against neocolonialism as a means of clearing ground for a successful struggle against the hegemony of English in university education and in the writing of Zimbabwean and African literatures. It is worthy at this moment to discuss the impact of the two categories of the plurilingualist approach to the struggle against the hegemony of English in university education and in the writing of literature.

6.2.2 THE PLURILINGUALIST SCHOOL OF THOUGHT

As what has already been indicated in Section 6.2, this school is divided into two sub-schools namely the Code-switch and/or the Switch-code Sub-School of Thought and the Multilingualist Sub-School of Thought. This research discusses the views of the Code-switch Sub-School before it discusses those of the Multilingualist Sub-School.

6.2.2.1 THE CODE-SWITCH AND/OR SWITCH-CODE SUB-SCHOOL OF THOUGHT

Members of this sub-school approve of code switching and code mixing during lectures and during the writing of academic essays. They approve the switch from English (the *de jure* medium of instruction and of essay writing in Zimbabwe's university education) to indigenous languages (*de facto* media of instruction and of academic essay writing at that same level of education in Zimbabwe) during lectures and when students write academic essays. What that means is, they approve of situational, metaphorical and what (Sure, 2008: 35) has called "intersentential code-switching" during lectures. Some of those even approve of code mixing during lectures. That means they approve of the balanced use of English and indigenous languages in lectures and during essay writing.

This approach to the struggle against the hegemony of English was popular with respondents. In table 5.7, 24% of the student respondents indicated that they received lectures in Code-switching and/or Code-mixing and in Table 5.8 15% of educationist respondents indicated that they delivered academic instructions in Code-switching and Code-mixing. In table 5.9, 20,6% of the total respondents indicated that Code-switching and Code-mixing were used as media of

instruction in their respective departments. Code-switching and Code-mixing were also used in some university departments as media of academic essay writing. In table 5.10, 5% of the student respondents indicated that they code-switched and/or code mixed when they write academic essays. There were respondents who chose Code-switching and/or Code-mixing to serve as the medium of instruction in their respective departments. In table 5.13, 13% of the student respondents and in Table 5.13 20% of the educationist respondents chose Code-switching and Code-mixing to serve as the media of instruction in their respective departments. In table 5.15 15,6% of the total respondents chose Code-mixing and Code-switching to serve as the medium of instruction in their respective departments.

In table 5.24 78% of those respondents who had indicated in Table 5.23 that their respective departments' language choice and practice challenged the hegemony of English, indicated that those departments tolerated Code-switching and Code-mixing during lectures. 36% of the same respondents indicated again in Table 5.24 that their respective departments tolerated Code-switching and Code-mixing when students wrote academic essays as a means of struggling against the hegemony of English in university education. Finally, 43,1% of the total respondents, indicated in Table 5.33 that one method by which the hegemony of English can be challenged successfully in university education is "allowing use of Code-switching and Code-mixing during lectures and when students write academic essays". This shows that Code-switching and Code-mixing are popular as strategies of struggling against the hegemony of English in university education.

None of the fiction writers, who were interviewed for this study, indicated that he/she switched and/or mixed codes when he/she wrote fiction. Be that as it may, interviewee 3 indicated that he had started injecting English words in his Shona discourse in a play which was yet to be published. The novelist Shimmer Chinodya code-switches in his English novel *Harvest of Thorns*. At one time Chinodya (1989: 56) gives one character pronouncing this statement, "I understand madzishu" (I really understand my lords). Again, Chinodya (1989: 114) records a dialogue between the Rhodesian Front Soldiers and a man who is suspected to be carrying food that he intends to use for the feeding of the terrorists (ZANLA guerillas). One of the soldiers poses a question, "Who gave you that name, mudhara?" (Who gave you that name old man?). In

one of his replies to the soldiers' multifarious questions, the man says that, "she's dead,, mwanangu" (She is dead my child). These examples from Chinodya's novel supply examples of intersentential code-switching.

In his Novel *Echoing Silences*, Kanengoni (1997) depicts one of the ZANLA combatants making reference to one of the sellouts as Mudhara Kachidza (Old Kachidza). This scenario also appears in Katiyo's novel with the title *A Son of the Soil*. Katiyo uses Shona titles of address. His main character Alexio has a Shona name Chikomborero (A blessing). The novelist addresses Alexio's and/or Chikomborero's father as Baba waChikomborero (Father of Chikomborero). He also addresses his mother as Mai waChikomborero (Mother of Chikomborero). The question is what sort of reasons do respondents give for preferring Code-switching and Code-mixing as instruments of struggling against the hegemony of English in university education and in the writing of fiction? The other question is – How sensible are those reasons if they are analyzed from an understanding of the evolutionist approach to the history of Africa as it is proposed in this study?

6.2.2.1.1 DISCUSSION OF REASONS FOR CHOOSING THE CODE-SWITCH AND/OR SWITCH-CODE APPROACH TO THE STRUGGLE AGAINST THE HEGEMONY OF ENGLISH

Most of those reasons are in Table 5.21; the researcher has put those reasons into five categories. The categories were developed to enhance an easy analysis of the points.

1. SOME WORDS LACK EQUIVALENTS IN THE TARGET LANGUAGE (THEY ARE UNTRANSLATABLE) THEREFORE THE NEED FOR CODE-SWITCHING AND CODE-MIXING

There are two points given as "Actual Responses" in Table 5.21 which indicate that some respondents chose Code-switching and Code-mixing to be the method of challenging the hegemony of English. They chose them on the understanding that, the use of English does some harm than good to the students during the teaching and learning process. For those respondents, the harm occurs in departments such as the Department of African Languages and Culture of the MSU, in which English is used to teach indigenous knowledge systems. In such cases, rendition

of the knowledge system in the English language from an indigenous language such as Shona, which will be (their original means of transport, may not be done perfectly well since some Shona words lack equivalents in English.

That point may worth the while it deserves if one ponders over what happens when a lecturer is teaching Shona poetry in the medium of English. For instance, when one is teaching traditional Shona poetry, he/she is most likely to deal with a category of Shona poems that is titled Mavingu or Jikinyira. Really there are no equivalent terms in English for the two terms, Mavingu and Jikinyira. In such cases, the lecturer, who will be functioning like an interpreter, may either resort to explaining the concepts in English or simply code switch between the English language (the *de jure* medium of instruction) and the Shona language (which will become the *de facto* medium of communication during the lecture). If the lecturer resorts to explaining what Jikinyira and Mavingu are, the explanation he/she will give might not correctly and truthfully bring forth what Mavingu and Jikinyira are. The respondents indicated that, it is in those cases when English lacks lexical equivalents to Shona terms that code-switching and code-mixing may prove necessary during a lecture and when students write academic essays and when fiction writers take up to writing new works of fiction. In that way the hegemony of English is challenged.

Something is worthy spelling out at this point. It is noteworthy that essentialist scholars believe English usually fails to supply equivalent words to indigenous words during the teaching of indigenous knowledge systems in the medium of English. As such, essentialist scholars lobby for the dropping of English as the medium of instruction in university education and for the promotion of indigenous languages to that position. Assimilationist scholars argue that indigenous languages lack terms that will allow them to express the knowledge systems that are carried and transmitted by the English language. As such they lobby for the continued use of the English language as the medium of instruction and of academic essay writing in university education. Developmental scholars believe indigenous languages lack terms that are needed to express modern knowledge systems which are carried and transmitted in the Western languages. Therefore, they lobby for the idea that new terms need to be developed to enable indigenous languages to take over from the Western languages as the media of instruction and of essay writing in university education. Members of the Code-switch Sub-school uphold that, English

lacks terms that are needed to deliver instructions in indigenous knowledge systems and indigenous languages lack terms that are needed to deliver instructions in the modern knowledge systems. Therefore, they lobby for the idea that lecturers and students should be allowed to switch between English and indigenous languages during lectures and students should be allowed to switch between English and indigenous languages when they write academic essays.

Whilst what these respondents claim is valuable, one is apt to ask some three questions. One of the questions is: why should indigenous knowledge systems be taught in English in the first place if teaching in English will always lead to code-switching and code-mixing? Interviewee 1 said that, *Kuti Shona inotichiwa nechirungu – that is nonsense*” (*That Shona is taught in English – that is nonsense*. The other question is: why should universities teach western (neocolonial/modern) knowledge systems? Again Interviewee 1 had the view that universities in Zimbabwe should teach indigenous knowledge systems which they should teach in indigenous Zimbabwean languages. The third question is, why should universities thrive to teach Western (neocolonial/modern) knowledge systems in the medium of an indigenous language?

If Code-switching is used to teach western knowledge systems in universities, then that is when Code-switching becomes a copying up mechanism which is used and even lobbied for use by those people who are weak, lazy or cowardly to challenge the hegemony of English through opposing the powers that are behind its perpetuation in schools, colleges and universities. From a developmentalist school’s point of view, Code-switching is resorted to by educationists and learners who are too lazy (As Interviewee 1 asserted) to carry out research activities that will enrich African languages to serve in those capacities in which English is currently serving alone.

The point is, seeking to teach Western knowledge systems using Code-switching and Code-mixing is a copying mechanism that is resorted to by African educationists, who are too cowardly to challenge neocolonialism and then establish statehood and nationhood. This study holds that it is at the point when an African country attains genuine and not fake statehood and nationhood that it will be in a position to teach indigenous and not neocolonial knowledge systems in indigenous and not in foreign languages in its universities.

If language carries and communicates culture (wa Thiongo, 1987: 13), then “the preponderance of European languages in African courts [and universities] renders the African judiciary [and university education] culturally Eurocentric” (Mazrui and Mazrui, 1998: 120). This sort of understanding language and culture helps one to understand how much “syncretic” are those values of culture that are offered by university departments who deal in indigenous knowledge systems. Indigenous knowledge systems, which are taught (carried and transmitted) using the English language during lectures are hybridized in the process. In principle, those university departments, which engage in such a practice, in principle deal in indigenous knowledge systems when in practical they will be dealing in hybridized and/or ‘syncretic’ cultural values. In actual fact those university departments will be dealing in Western and indigenous hybridized values. Aschcroft, Griffiths and Tiffin (1989) assert that the post-colonial era is marked by hybridization of the values of culture of the colonizer and values of the culture of the colonized. For Aschcroft and others, the postcolonial era, which to them started “at the very first moment of colonial contact” (1989: 2) is an era of ‘cross-culturalization’ and crosspollination of cultures. The cross fertilization of cultures in the departments that offer lectures in indigenous African knowledge systems is marked by a) teaching those knowledge systems in the neocolonial language (English), b) teaching Western knowledge systems in the medium of an indigenous language and c) the teaching of either western knowledge systems or indigenous knowledge system through switching between English and an indigenous language. The first case prevails in the Department of African Languages and Culture of the MSU and in the Department of the African Languages and Literature of the University of Zimbabwe. The second case prevails in the Department of African Languages and Literature of the GZU. The third case is prevalent in those departments which tolerate code-switching and code-mixing when they teach either indigenous or western knowledge systems.

What that means is, respondents who approved of the use of Code-mixing and/or Code-switching as a solution to untranslatable words during the teaching of indigenous knowledge systems in the medium of English and during the teaching of western knowledge systems in the medium of an indigenous language are covertly appreciating cultural hybridization. Hybridization of cultures suits the neocolonial environment most, for it will serve to make sure Africans consent without much understanding to accepting the agenda and culture of the superpower and its allies. That is

all because, in principle all cultures of the world are equal yet in practical terms some cultures (colonial, neocolonial and imperial cultures) are more equal than others. As such, if cultural syncretism happens between an indigenous culture and an imperial and/or a colonial and neocolonial culture, the latter will always have the stamina to dominate the former. Neocolonial cultural values are spread and exalted faster than indigenous ones in an age that McPhail: (2006) has called the age of Electronic Colonialism.

2. CULTURALLY BOUND ASPECTS ARE BEST EXPLAINED IN INDIGENOUS LANGUAGES IN LECTURES WHERE ENGLISH IS THE OFFICIAL MEDIUM OF INSTRUCTION,

Three points presented as “Actual Responses” in Table 5.21 point to the idea that some respondents, approved of the use of Code-switching and Code-mixing in the struggle against the hegemony of English in university education on the understanding that culturally bound aspects during lectures delivered in English are best explained in indigenous languages, hence the need for Code-switching and/or Code-mixing.

Given that language “is a reflection and an expression of culture”, (Mazrui and Mazrui, 1998: 120) and that, “the most immediate, [and] most exponent of the soul of a people is its language”, (Mazrui and Mazrui, Ibid: 176) what that means is, language is bound to the culture of its people and the values of a people are sometimes linguistic bound. That being the case, it may be worthy to point out that, culture-bound aspects can best be taught in the language of the people whose cultural values will be on offer. If that is the case, the questions which will then arise from that claim are: why should people who teach that matter, which is closely linked to indigenous cultures resort to Code-switching and Code-mixing instead of resorting to the use of indigenous languages to teach the matter? The other question is, why do people who teach alien knowledge systems resort to using either Code-switching or indigenous languages instead of using an alien language to teach alien knowledge systems?

These questions arise when Code-switching and/or Code-mixing is resorted to in a situation when the language of instruction is English and the culture-bound matter to be taught is part of indigenous knowledge systems. They also arise in a situation when the language of instruction is

an indigenous language and the matter to be taught is closely linked to alien philosophies of life. The conclusion, that will be reached is one and the same: the idea that, it is a people, who are not ready to struggle against the hegemony of English in university education, that approve of Code-switching and Code-mixing as copying mechanisms to the hegemony and to superpower politics. Unfortunately copying with the hegemony of English is a means of perpetuating and not of challenging it. African societies should not generate methods of copying up with the hegemony. Such methods include, using Code-switching and Code-mixing as languages of education. Rather they should struggle against neocolonialism and bring about the era of Nationalism in order for them to be able to teach indigenous knowledge systems in indigenous languages in their universities.

3. CODE-SWITCHING AND CODE-MIXING ENHANCE CLARITY AND EASY UNDERSTANDING OF POINTS DURING LECTURES AND DURING ESSAY WRITING,

Five points were given in support of this particular viewpoint. The five are presented as “Actual responses” in table 5.21.

The respondents, who argued that Code-switching and Code-mixing enhance clarity and easy understanding of facts during lectures, were of the view that, some difficult points can best be explained in one’s mother tongue in lectures that are delivered in a foreign language. Student respondents indicated that, educationists usually resorted to Code-switching in order to emphasise important points during lectures. Educationist respondents indicated that they code-switched between English and some two indigenous languages (Shona and Ndebele) since those were usually the mother tongues of the students whom they teach. For those respondents, it was Code-switching which helped the students to grasp the taught content better than when they delivered the content in English.

It may be true that in those departments, which offer modules which treat indigenous knowledge systems in the medium of English, clarity of facts may be enhanced through shifting from English to an indigenous language. It is also true that clarity of facts in those departments that offer alien knowledge systems in indigenous languages clarity of facts can be enhanced through

switching from the indigenous language to an alien language which is directly linked to the knowledge systems that will be on offer.

However, Code-switching may not serve to clarify facts in those departments which offer lectures in western knowledge systems using English. These departments include the two departments of Communication Skills Studies from the two universities under study. Those departments offered modules in English communication skills in English. In such cases trying to explain western philosophy of life using indigenous languages may serve not to clarify matters but to confuse the learners. If it is during the writing of an academic essay the student who switches from English to an indigenous language to clarify a fact on English communication skills usually fail to clear facts that will be based on an alien philosophy of life using an indigenous language. The student who switches from English to an indigenous language in the process of discussing western oriented matter during essay writing will confuse the man and/or woman who will assess his work the very moment she/he switches and/or mixes codes with the view to clarify western philosophy of life using indigenous and not a foreign code. Therefore it is not universal truth that switching from English to an indigenous language during lectures and during the academic essay writing exercise help to clarify important and difficult concepts. It all depends on the nature of content which is being offered and on the nature of the language(s) which will be used to deliver that content.

However, that being the case, In Table 5.14 it is shocking that 10% of the educationist respondents from the Department of Communication skills of the Midlands State University and 20% of the educationist respondents from the Department of Communication Skills of the Great Zimbabwe University chose Code-switching and Code-mixing to serve as media of instruction in their respective departments. In other words they lobbied for the switching between English and an indigenous language when they will be seeking to teach English communication skills. That scenario does not serve to struggle against the hegemony of English in those departments but to confuse the learner as what has been demonstrated in the preceding paragraph. Again in Table 5.33 70% of the educationist respondents from the Department of Communication Skills of the Midlands State University and 60% of the educationist respondents from the Department of Communication Skills Studies of the Great Zimbabwe University lobbied for the use of Code-

switching and Code-mixing as both media of instruction and of academic essay writing in their respective departments. They chose a wrong option since Code-switching and Code-mixing cannot help to successfully challenge the hegemony of English in departments that offer Western-oriented content (English communication skills). The first step towards struggling against the hegemony of English in those departments is revamping the content on offer from being too western to becoming indigenous. For instance they can teach communication skills in indigenous languages such as Shona, Ndebele etc. Interviewee 7 indicated that he is for the teaching not only of English communication skills for he was also of the idea of teaching communication skills in indigenous languages such as Shona, Ndebele Kiswahili etc.

One other aspect which should be noted in trying to use Code-switching and Code-mixing as mechanisms of struggling against the hegemony of English in university education is that, there will be a lot of confusion which will be encountered in a situation when important points are delivered and emphasized in an indigenous language during a lecture that is conducted in the medium of English and in a situation where students are to write academic essays in the medium of English. The problem that will arise is that, those students will face a crisis of communication during essay writing. They will have to struggle to write in English what has been offered and emphasized in an indigenous language. That is apt to happen in some departments of the universities in Zimbabwe especially given that in Table 5.8 15% of the educationist respondents indicated that they delivered lectures in Code-switching and Code-mixing yet in Table 5.11, no educationist respondent indicated that he/she expected his/her students to code switch and to code mix when they write academic essays. Thus students will face problems in trying to clarify using English those points that would have been elaborated and emphasized in an indigenous language by a lecturer who will be using Code-switching and Code-mixing to make sure important points are emphasized and therefore understood during lectures. Generally speaking, Code-mixing and Code-switching are in most cases *de facto* methods of perpetuating the hegemony of English in university education.

4. CODE-SWITCHING AND CODE-MIXING ENHANCE DECOLONIZATION OF THE AFRICAN MIND,

There is a respondent who asserted that the use of Code-switching and Code-mixing during lectures enforces decolonization of the minds probably of both the learner and the teacher. The weaknesses of such a linguistic determinist approach to the struggle against the hegemony of English have already been dealt with. However, one can quickly point out that this assertion which the respondent made is confusing given that during lectures, the educationist will be switching from English to an indigenous language by virtue of the fact that English will be the language of the mainstream academic discourse especially in all departments whose members of staff and students responded to the questionnaires save the Department of African Languages and Literature of the Great Zimbabwe University. That Department offers lectures in indigenous languages. In that Department, code-switching happens when students and educationists switch from an indigenous language to English. Be that as it may, there was not a student and there was not any staff member from that Department who indicated that he/she received lectures in Code-switching and/or Code-mixing and he/she offered lectures in Code-switching and Code-mixing respectively. Therefore all those students and staff members, who gave reasons on why the need to code-switch and to code-mix during lectures and during academic essay, belonged to departments whose official medium of instruction is English and not an indigenous languages.

If the mainstream discourse will be in English during either a lecture or an essay writing exercise then Code-switching will be happening when the lecturer and/or essay writer switches from English to an indigenous language. In most cases, that scenario perpetuates rather than struggle against the hegemony of English. Its ability to challenge and not to perpetuate the hegemony in question is too minimal to be worthy of celebrating. Therefore Code-switching and Code-mixing do not serve to decolonize the minds of both the learner and the teacher when they are used in university education.

The other thing is, it all depends on what type of a bilingual speaker is the person who will be switching codes. If he/she is a coordinate bilingual then code-switching during a lecture and during essay writing will lead to total confusion for the shifting of a coordinate bilingual speaker from one code to the other will be like shifting from one culture to the other. The unprecedented

mix-up of cultural values in the process of code-switching and code-mixing will lead to the confusion of both the lecturer and the student. However, if the teacher and/or the learner is a compound bilingual speaker switching of codes and/or mixing of codes will help to clarify facts given in a foreign language. That is all because a compound bilingual speaker maintains one worldview which is defined by his/her mother tongue. As such, he/she will therefore seek to understand the concepts that are rendered in English from the understanding of his/her own language and culture. Be that as it may, the compound bilingual speaker has the potential to confuse himself/herself too in the process of code-switching. His/her confusion happens when the taught content is totally alien and then he/she seeks to understand that alien content from the understanding of his/her own culture. It may not be always possible to understand an alien culture from the understanding of one's own native language and culture.

5. BILINGUAL SPEAKERS OF ENGLISH AND AN INDIGENOUS LANGUAGE HAVE TO CODE-SWITCH DURING LECTURES AND DURING THE ACADEMIC ESSAY WRITING EXERCISE

One respondent approved in Table 5.21 of the use of Code-switching and Code-mixing in university education on the understanding that he/she is a bilingual speaker. He she said that, "I am well versed with Shona (my mother tongue) and with English (a common lingua franca) so I see no reason why I should not switch from English to Shona and from Shona to English during the essay writing exercise and during lectures".

Among fiction writers, this view is raised by Achebe (1988). Achebe (1988) indicates that since he is a true bilingual, he should be free to write in English (His second language) and in Igbo (His first language). Achebe says he dreams in both languages. Therefore he is a true bilingual speaker. As such he can write fiction in either of the two languages which he speaks very well. Code-switching and Code-mixing in Achebe's view is being able to write some works of fiction in Igbo and others in English.

In Zimbabwe there are fiction writers who have demonstrated such bilingualism since they have written fiction in both English and an indigenous language(s). They include Tsodzo who has Shona and English plays, Mungoshi, who has produced Shona novels, Shona plays and English

novels and short stories, Hove, who has produced English novels and poems and a Shona novel by the title *Masimba Avanhhu*, Makhalisa, who has produced Shona short stories, English short stories and Ndebele novels and poems, Mutswairo, who has produced Shona and English novels. Hove (cited in Veit-Wild 1993: 230) asserts his bilingual approach to the production of fiction when he says that,

For me an experience expresses itself in its own language. I think I am reasonably fluent in both languages (English and Shona). The experience tells me that this would be well captured in Shona and sometimes the experience comes in English, and if I write it in Shona it wouldn't be the same.

These fiction writers will be once again referred to when the researcher will be dealing with the Multilingualist Sub-School of Thought.

As what has been indicated above, switching and mixing of codes is done by bilingual and multilingual speakers. However, the extent to which switching and mixing of codes can help to challenge the hegemony of English depends on whether one is either a coordinate or a compound bilingual speaker of English and an indigenous language. For a coordinate bilingual, switching from one language (English) to the other (indigenous) is like switching from one (English) culture to the other (indigenous) culture. In that sense a coordinate bilingual can become confused during a lecture since moving from English to an indigenous language is like moving from a foreign culture to an indigenous one. Continued shifting from one culture to the other has the potential to lead to some confusion in the process of learning.

The compound bilingual speaker has no problem for he/she always interprets the reality of what he/she learns from the influence of his/her original (indigenous) culture. Whether or not he/she shifts and/or mix codes, his/her barometer of measuring them is one and the same. Be that as it may, Hove seems to suffer from an alienation that may be irreparable. He started writing fiction in English before he shifted to writing fiction in Shona. When he shifted from English to Shona, he maintained his staunch post-modernist (alien) approach. One can find himself/herself failing to penetrate Hove's Shona novel *Masimba Avanhhu* in the same way he/she finds himself/herself failing to penetrate Hove's English novel *Ancestors*. It seems Hove is an alienated compound bilingual speaker of English and Shona. As such he finds himself interpreting the Shona

worldview using his 'original' English worldview. Hove has taken to English styles of writing as the duck takes to water. In that way Hove does not use Code-switching and Code-mixing to challenge the lingo-cultural hegemony. Rather, he uses them to perpetuate that hegemony. Therefore, shifting and mixing codes during fiction writing on the understanding that one is a bilingual speaker may at times help to perpetuate and not at all to challenge the hegemony of the English language and culture in post-independence Africa.

What this discussion indicates is that although Code-switching and Code-mixing are celebrated as methods that can be used to struggle against the hegemony of English especially in Table 5.33 where 43,1% respondents indicated that Code-switching and Code-mixing are effective methods of struggling against the hegemony of English in education, however the potential of using Code-switching and Code-mixing to successfully struggle against the hegemony in question is very minimal. In most cases Code-switching and Code-mixing serve to perpetuate and not to challenge the hegemony in question since they help African people to copy with the hegemony and not to challenge it.

6.2.2.2 THE MULTILINGUALIST SUB-SCHOOL OF THOUGHT

This sub-school is prevalent in the domains of fiction writing and of education. Respondents indicated that, multilingualism can be a genuine method of challenging the hegemony of English in education and in the writing of fiction. The multilingualist approach can involve giving lecturers, students and fiction writers a chance to use languages of their own choice when they deliver lectures, when they write academic essays and when they write works of fiction respectively. It may also include a bilingual approach to education and to the writing of fiction. The bilingual approach may include the planning of languages in a way that allows two or more languages to be operational in a country's education system as what is the case in Tanzania where English and Kiswahili are both languages of Tanzanian education. Kiswahili is the language of Primary education whilst English is the language of post-primary education except in the teaching of Kiswahili as a subject and of Political Education at secondary school level, (Broek-Utne, 2005, Roy-Campbell 2001). A country may have a trilingual and/or a trifocal language policy of education. Magwa (2008) proposes that one. This is a situation where three languages operate as media of instruction in an education system of a country. Magwa proposes

that a local language should be the language of primary education, a national/regional language and/or an international language (English) should be the language of secondary education. At the secondary level of education, as Magwa proposes, the choice of the language of instruction rests with the learners. An international language and/or a national/regional language can be the language of instruction in university education. The choice between using either language as medium of instruction is the prerogative of the institution and not the learners as the case is at the secondary level of education.

In the writing of fiction, the bilingual policy is approved by writers such as Achebe, Tsodzo, Mungoshi, Hove, Mutswairo and others. These individuals have written fiction in two basic languages namely English and an indigenous language. Makhalisa has engaged in a trifocal approach to fiction writing since she has works of fiction in Shona, Ndebele and English. In fact, it is Chinodya (1999: 332) who directly lobbies for a multilingual approach in the writing of fiction when he says that, “We should allow languages to coexist – English, French, Shona, Igbo, Zulu whatever. Out of that rich contact of languages and culture will emerge growth. The same applies to the other art forms. We should be extending boundaries, fusing, experimenting”.

Interviewee 4 mentioned that languages should co-exist in university education. That co-existence as she asserted, may imply having the same module offered in English and in an indigenous languages to separate classes. Interviewee 11 lobbied for the bilingual language policy when he asserted that the Department of English and Communication of the Midlands State University caters to those individuals who would like to study English and literature in English while the Department of African Languages and Culture of the same university, caters to individuals who would want to pursue studies in African languages, literature and culture. Again Interviewee 7 said that, he likes a situation where the Department of Communication Skills diversifies through teaching communication skills in both English and the indigenous languages. His words proclaim his desire for a bilingual and/or multilingual approach in education

Respondents to questionnaires indicated that the multilingualist approach can be the right tool for use in the struggle against the hegemony of English in education. In Table 5.24 26% of the respondents, who indicated in Table 5.23 that their respective departments’ language choice and

practice challenge the hegemony of English, pointed to the idea that, their respective departments allow students to use languages of their choice during lectures and during academic essay writing as a means of challenging that hegemony. In table 5.33 59,4% of the total respondents to questionnaires indicated that the use of a multilingual approach during lectures and when students write academic essays is an effective method of challenging the hegemony of English in university education. One of the respondents raised the point that, “May be the solution [to the hegemony of English in education] is elevating the status of indigenous languages without eliminating English”. In that way, the particular respondent supported the idea that English and indigenous languages should co-exist and should operate side by side in university education. Therefore he/she was of the same view with Interviewee 4.

Interviewee 3 indicated that the Department of African Languages and Culture of the MSU made an agreement in one of its Board meetings to allow students and lecturers to express themselves in the languages of their own choice during lectures and when students write academic essays. In that sense, the Department in question had planned to uphold linguistic rights in their two major categories. The categories are: the right to languages and the rights of languages. The right to languages “is more of an individual right within a particular linguistic constellation, it refers to the right to use the language one is most proficient in as well as the right of access to the language(s) of empowerment and socio-economic advancement”, (Mazrui and Mazrui, 1998: 115). The multilingualist approach to the struggle against the hegemony of English allows the use of many languages in an education system as such the approach upholds the rights of languages. The rights of languages “...refers to the right of each and every language in a multilingual society to exist and the equality of opportunity for it to ‘develop’ legal and other technological limbs and to flourish” , (Mazrui and Mazrui, Ibid: 114)

The bilingual policy is in use in Tanzania. One of the supporters of the Tanzanian bilingual educational linguistic policy is Roy-Campbell (2001). Roy-Campbell seems to be a bilingual-com-trilingual academic enthusiast. At one time Roy-Campbell (2001: 187) says that,

Bilingual education should also be considered as a viable option for Tanzania with Kiswahili and English rather than forcing a difficult choice – Kiswahili or English. One might even venture further to say that a trilingual policy may be viable for Tanzania including one of the indigenous languages as the third language.

The bilingual policy is in use in Zimbabwe. In Zimbabwe, local languages are the language of education for the first three years of primary education and English is the language of instruction from the fourth grade of primary education upwards. This policy is founded on a quasi-assimilationist British imperial language policy. That policy had roots in Lugard's 'dual mandate' system in Africa. Mazrui and Mazrui (1998: 143) say of Lugard's 'dual mandate' approach,

The dual mandate advocated, in part that, the British had a duty to facilitate the 'civilization' and 'modernization' of Africans while, at the same time safeguarding the integrity of their cultures and identities. In the linguistic realm, this meant providing the African access to the English language to such a regulated manner as not to endanger political stability or impede the development and growth of more local tongues".

The dual mandate in linguistic terms was authenticated in 1925 by the Phelps-Stokes Commission. The Commission argued that, "While natives should not be denied the opportunity to acquire the English language, they have an inherent and inalienable right to their mother tongues" (Mazrui and Mazrui, Ibid: 143). Therefore in respect of and in conformity with Lugard's 'dual mandate' policy and with the recommendations of the Phelps-Stokes Commission the British colonial masters made sure Africans learn in their local languages in the early grades of primary education after which they would shift to learning in English. The recommendations of the Commission and of Lugard's of the dual mandate policy in Africa then became the roots of a bilingual linguistic policy in almost all British colonies of Africa. Most of the former British colonies have retained the policy after independence, (Crystal 2003).

The multilingual policy is celebrated in South Africa. Post-independence South Africa, has upgraded eleven languages to official status. Nine of them are indigenous South African languages and two are not. The two are Afrikaans and English. Makalela (2005) notes that, while South Africa parades that they speak eleven languages, that multilingual enthusiasm has not gripped the education sector. For the bilingual policy to be the norm in the South African education system, the Republic of South African advocates the idea that, each school has to teach pupils in their local language and in any other language among the eleven official ones. Schools' administrative bodies have the mandate to choose that other language which will partner with the pupils' local language as the media of instruction.

Makalela notes that most schools' administrative bodies choose a local language and English and/or Afrikaans to be the languages of instruction in the school. That is all because whilst they are plenty of the teaching and learning resources in English and Afrikaans, there are very few resources that are in indigenous South African languages. Therefore choice of the languages of instruction is almost always based on resources more than on anything else. However the choice between English and Afrikaans is political. Most black South African schools prefer English to Afrikaans as the language of education because they associate Afrikaans with the apartheid activities of the Afrikaners in apartheid South Africa. Therefore most schools in South Africa operate in the pupils' and/or students' local language and in English. Interviewee 13 made reference to the segregation of Afrikaans on reasons that it is the language of apartheid. For him, that is unfair since he lobbied for the idea that South Africans should make a distinction between the language (Afrikaans) and those who abused the language (Afrikaners) by using it to exalt and spread apartheid and colonialist agendas.

Basing on what Interviewee 10 said, it seems the Department of African Languages and Literature of the Great Zimbabwe University seems to be operating in a quasi multilingual system. The Department offered lectures in four indigenous Zimbabwean languages. The languages were Venda, Shona, Shangani and Ndebele. They also allowed students, who will be pursuing an honours degree, to carry out research and to do their dissertation abstracts in English. At the end of it all, that particular Department operated in four languages – three indigenous and one foreign.

Some different reasons have been given on why the multilingual approach can be the best instrument in the struggle against the hegemony of English in university education and in the writing of African fiction. The reasons need to be discussed in full view of the hegemonic theory and of the evolutionist approach to African history as they are proposed in this study.

6.2.2.2.1 DISCUSSION OF THE REASONS FOR CHOOSING A MULTILINGUALIST APPROACH TO THE STRUGGLE AGAINST THE HEGEMONY OF ENGLISH.

Most of the reasons that are discussed in this sub-section were supplied by those who were interviewed for this study.

Interviewee 4 gave reasons to why English and indigenous languages need to co-exist and to operate side by side in university education. In the first place she mentioned that while upgrading indigenous languages to languages of instruction in that education is laudable, African countries cannot do without English since English has become an important language at global level. On the other hand, she said that Africans should fight to develop indigenous languages through using them in various discourses. In that way, they will be able to operate on equal levels with English in different discourses including the academic and literary discourses. Furthermore, she mentioned that there was no need of trying to challenge the hegemony of English at global levels since by challenging it at that level, Africa will be challenging the superpower (USA). She also was of the idea that Africa should not face the superpower head to head.

Her first view is acceptable given that, in this neocolonial environment, the superpower has connected its language (English) to all important domains in world affairs. As such Africa cannot do without English in a neocolonial environment. The evolutionist approach, adopted for this study lobbies for the idea that Africa has to struggle to move its history from neocolonialism to the era of Nationalism before denouncing the English language in its affairs and its different discourses. It is in the era of Nationalism when Africa can use its indigenous languages and resort to using English as a foreign language as what is the case in most Asian countries. For Africa to be able to move its history from neocolonialism to nationalism, it needs nuclear weapons in order to become a military powerhouse in world affairs. The nuclear weapons will not be used to take the superpower head on as what Interviewee 4 would like to believe. Rather, those weapons are needed by Africa in order for it to gain international respectability. It is such respectability which will help Africa to plan with minimal or no foreign intrusion. The examples of India and South Korea can best illustrate what the researcher implies when he lobbies for the idea that African countries should become nuclear powerhouses in order for them to gain international respectability and international sovereignty.

When in 1998 India embarked on its second nuclear tests, the superpower (USA) reacted by imposing economic sanctions on India. India refused to bow down to the sanctions. When it finally discovered that India had managed to resist the sanctions, the USA gave up on India. After giving up, it entered trade deals with India. As a matter of fact, India graduated from the group of the nuclear-have-nots through entering the group of the nuclear-have-lots. The USA had political disagreements with South Korea over South Korea's nuclear technological adventures. Having discovered that South Korea was foolhardy in its own way, the USA also gave up on South Korea. After giving up, it entered some military and trade alliances with South Korea. One of those trade agreements has come to be known as the KORUS FTA (Korea-US Free Trade Agreement). The agreement was signed in 2007 between South Korea and the USA.

Commenting on the KORUS FTA Oh-seok (2007: 6) says that,

The biggest meaning that a free trade agreement with the United States has to Korea's economy is that it will provide an opportunity for use to upgrade ourselves from "minor league" to the "major league". The free trade deal will provide an outlet for us to overcome the disadvantageous situation of being stuck between China's price competitiveness and Japan's technology competitiveness".

Some other two researchers Klingner and Kim (2007: 6) made the following comment on the Korea-US Free Trade Agreement, "The Korea-US Free Trade Agreement – the largest signed by the United States since the North American Free Trade Agreement in 1994 – is a milestone in broadening the US-Korea relationship beyond the military alliance" (2007: 10).

What that means is after it became a military powerhouse South Korea got respect from the superpower. The two countries have now entered free-trade agreements and military alliances on the level of partnership. They have entered those agreements on the basis of Freire's (1972) characteristics of dialogue. The characteristics include cooperation, unity and cultural synthesis. Those characteristics pivot on love, hope, trust, respect of life, partnership and mutual understanding. The agreements and alliances were entered outside an imperial neocolonial relationship as the one that exists between the superpower and the countries of Africa. At a time when the world's nuclear-have-lots do not approve of a total world de-nuclearization and at a time when signing nuclear anti-proliferation treaties is like an act of "self-denial" Africa has no

option but to go nuclear not with the aim of facing the superpower head to head but with the goal of gaining international respectability and/or sovereignty.

Once Africa becomes a military powerhouse, it will use its military power to gain political sovereignty. Genuine political sovereignty will propel economic sovereignty. Having attained military, political and techno-economic sovereignties, Africa can then move towards attaining socio-cultural and linguistic sovereignties. Therefore, if that is the case, Interviewee 4's theory of having English co-existing with indigenous languages in Africa's education systems will appear to be a mechanism that will only serve to allow Africa to copy with and never to fully challenge the hegemony of English in a neocolonial environment that is perpetuated by the superpower and her allies. Chimhundu (2001: 24) rightly reminds us that,

Much as we might admire what our former colonial masters from Europe have done for themselves in Africa and in their own countries, we must not fail to recognize the fact that no European country has been developed in a foreign language. By way of comparison, we must also observe that Asian countries that have developed and are developing much faster do not function in foreign languages,

What that means is African countries cannot develop when they excessively use foreign languages. However, Africa cannot resort to using its indigenous languages in a neocolonial environment for the neocolonial environment is an English environment. Therefore Africa has to push towards attaining statehood and nationhood in order for it to be able to use its languages in developmental and other discourses

One other thing, which needs to be remembered, is that, English and indigenous Zimbabwean languages will never be able to operate at par in Zimbabwean education simply because the teaching of English is well funded by the USA and her allies, (Mazrui and Mazrui, 1998: 21). As such, there are a lot of the teaching and learning resources in English and there are very few such resources in indigenous languages. Those resources cannot tremendously improve to enhance partnership between English and indigenous languages in university education since most African countries are so poor to the extent that they do not have enough funds to develop the languages and to produce and then distribute a large amount of literary resources as what the USA and her allies are doing with English. The idea is that, "The economic factor is indeed a major issue in considering the wider use of African languages in education [and other domains]",

(Roy-Campbell, 2001: 194). If the case is as what Roy-Campbell presents it, then the co-existence of English and indigenous languages in university education, which Interviewee 4 and others call for will be pseudo and totally mendacious. In a neocolonial era the call for the co-existence of English and indigenous languages in African university education appears like a form of an imposition of the hegemony of English by consent on African countries. Probably scholars who lobby for the co-existence of English and indigenous languages in Africa's academic and other domains have to learn from what Mazrui and Mazrui (1998:51-52) assert when they say that,

Linguistic counter-penetration is of course partly based on the belief that linguistic diversity is itself a desirable, if not altogether necessary pursuit of the human community. It is important however to recognize the limitations of the ideology of linguistic diversity under the present politico-economic world order. This ideology pre-supposes that all languages are morally equal and that therefore each has the right to have an unrepressed presence at the global linguistic banquet. In the real world however, languages are not equal. While some are privileged as the languages of politico-economic power and control, others are marginalized and others still are pushed to the verge of oblivion.

Interviewee 4 believed that African universities cannot do without English for English is a global language. That assertion celebrates neocolonialism as globalization. In the evolutionist history of African societies which is proposed in this study, Globalization is a stage in the development of societies that is separate and apart from neocolonialism. Promotion of English in university education on the pretext that it is a global language is more of a strategy that is used to coerce people to consent to the perpetuation of the hegemony of English in Africa.

The idea of Interviewee 7 that the Department of Communication Skills ought to teach communication skills in indigenous languages in addition to teaching communication skills in English is very attractive on the face value. However, on the whole it does not lead to a successful struggle against the hegemony of English in university education. That is because the neocolonial environment is an English environment. In an English environment, communication skills in indigenous languages will not take anybody anywhere in politico-economic terms. Interviewee 9 correctly observed that, there was no need of teaching communication skills in indigenous languages when the medium of instruction in almost all the departments of his university was English and when the job-market was still open to those who would have done communication skills in English and not in indigenous languages. Therefore, Africa should move

towards attaining true nationalism before it thinks of replacing and/or putting at par English language communication skills and indigenous languages communication skills in university education. Otherwise the university students will totally lag behind in almost all the affairs of their country in this pseudo global world.

The idea of allowing each student to use the language of his/her own choice in lectures and essay writing, which 26% of the respondents, who indicated that their respective departments' language choice and practice challenge the hegemony of English in Table 5.23 approved of in Table 5.24, is quite attractive at face value for it enhances the promotion of linguistic rights as what Kembo-Sure (2008) asserts. The option has the potential to promote the rights of a considerable number of Zimbabwean languages. It has also the potential of promoting each educationist's and learner's right to languages. However, it has its serious problems. In the first place it is a policy that promotes hullabaloo in the education system. If students are going to write essays in the language(s) of their choice, what that means is university lecturers have to become jacks of all Zimbabwean languages since they should be able to assess different students' works which will be presented in different languages. If the lecturers are not jacks of all Zimbabwean languages, then the university has to employ for every module educationists who can assess works written in different languages. That means each educationist will examine and assess those students who answer questions in the language(s) he/she is proficient in. That will prove to be very costly especially to the weak and failing neocolonial states of Africa. Again, if students and lecturers are given freedom to use the languages of their choice during lectures, communication breakdown is apt to be experienced since no single person is proficient in all the languages spoken in Zimbabwe. This option under discussion seems to be premised on what one can term 'language de-planning' and not on proceedings of 'language planning'. The confusion which the option is apt to cause, will lead some people to opt to continue using English on the false mythical claim that English serves as a neutral language in academic discourses. In that sense, the option therefore becomes more of a strategy of consent which can be used to push people to agree to make do with the hegemony of English in academic discourses. Probably because of its weaknesses, Interviewee 3 indicated that. The option did not work in the Department of African Languages and Culture of the Midlands State University. He mentioned that, members of staff in that Department in question agreed in one Departmental

Board Meeting that students should be allowed to use languages of their choice during lectures and when they write academic essays and yet he testified during the interview that, the proposition never saw light of day.

The bilingual approach as that one which is used in the Zimbabwean education can be used as a tool for struggling against the hegemony of English in a very minimal sense. The Zimbabwean linguistic bilingual policy is spelt out in the Education Act of 1987. The Act provides that Shona, English and Ndebele shall be the three main languages of education in Zimbabwe. Each of the three can be a language of instruction from the first grade of primary education to the third grade “depending upon which language is more commonly spoken and better understood by the pupils”, (Cited in Magwa, 2008: 184). The Act stipulates that English will be the medium of instructions in all schools from the fourth grade of primary education and Shona and Ndebele will be offered as subjects on equal time basis with English (Magwa, Ibid).

The Zimbabwean linguistic bilingual policy has the potential to fight the hegemony of English in that, it can potentially prevent total linguistic and cultural alienation of the Zimbabwean children since it makes sure they learn their mother tongues and use them as languages of instruction before they switch over to English as the language of education in the fourth grade of primary education. As such, it is an option which was applauded by Interviewee 9.

In that sense, the policy helps the young children from developing into coordinate bilingual speakers. Rather, they will develop into compound bilingual speakers since they will develop the potential of mastering the English language and the western worldview which the English spreads and exalts, from an understanding of their mother tongues and mother cultures. Those young children, who will be the products of that education system, will learn to interpret the western worldview from the base of a local worldview. Therefore that education system, which fosters compound bilingualism, avoids the total alienation of the learners as what might be the case with an education system which upholds an assimilationist approach such as the one the French used in Africa. The French made sure Africans learnt French and learnt in French from the first year of primary education upwards.

The Zimbabwean bilingual approach is different from the Tanzanian one. In Tanzania, Kiswahili (an indigenous language) is the language of the primary education, and English is the language of post-primary education. Just because the bilingual policy of Tanzania delays the shift from the use of an indigenous language (in primary education) to the use of English language (in post-primary education), the “Inadequate proficiency in the language of instruction (English) negatively affects performance in school. What has been characterized as falling standards in Tanzania may be a reflection of the problems of a dual [language] policy for primary and secondary schools”, (Roy-Campbell, 2001: 147). In effect, “...the abrupt switch in the medium of instruction from Kiswahili at the primary to the English at the secondary school level, clearly affects student performance in school” (Roy-Campbell, Ibid).

Since the Zimbabwean policy prescribes the use of English from the fourth grade upwards, it avoids that ‘abrupt’ shift in the medium of instruction from an indigenous language to English at the end of the primary education when students start secondary education. In that way it has the potential of avoiding the risk of learning disorders.

Although, the Tanzanian bilingual educational language policy seems to promote some learning disorders, still the policy becomes advantageous to the learner in that it promotes additive and not subtractive bilingualism. The learner learns to speak and write in English in addition to his/her ability to speak and write in Kiswahili. While the Tanzanian bilingual approach to education promotes additive bilingualism, the Zimbabwean bilingual approach to education promotes subtractive bilingualism. This is the case since the Zimbabwean education system prescribes the drop of local languages as media of instruction at the end of the third grade and English takes over thereafter. Interviewee 1 said that it is totally thoughtless for Zimbabweans to lose the languages or any one of the languages they have already had including foreign languages such as English and indigenous languages. For him, it is an advantage that Zimbabweans have English for they will always use it to enhance communication with the outside world. Again for Interviewee 1, there is no need for Zimbabweans to lose and/or simply neglect their indigenous languages opting to use English in education since indigenous languages carry and transmit the secrets of the Zimbabwean indigenous knowledge systems that ought to be tapped for use in development projects.

However, both the Tanzanian and the Zimbabwean bilingual approaches to education are like copying mechanism to the hegemony of English. Given its position in the world and given the huge literature that is in English, if English has to share a common ground with local languages, which are yet to be ‘scientificated’ for use in science and technology, English will always dominate the indigenous languages. Therefore, the bilingual linguistic approach to education, whether that education is primary education, secondary education or university education, will always serve as a *de facto* means of perpetuating the hegemony of English in Africa. Africa needs to evolve from the neocolonial era and to enter the era of nationalism for it is in the era of nationalism where Africa will be able to make a free choice to use indigenous languages in education and in the writing of fiction. Of the two bilingual approaches discussed in this section, the Zimbabwean type has the potential to promote the hegemony of English in the neocolonial era more than the Tanzanian one. That is why Mazrui and Mazrui (1998: 142) have called the former type of a bilingual policy a “quasi-assimilationist” policy that promotes “linguistic anglicization” (1998: 146).

Interviewee 2 proposed a multilingual approach to education. He called that approach the Trilingual Magwa Model (TMM). He even referred the researcher to his 2008 publication for further details on his proposed linguistic model for Zimbabwean education. The model is used in this study as a starting point in the discussion of the multilingual approaches to Zimbabwean education Magwa (2008: 189) says of his TMM,

The model would require children to learn first in their immediate local languages or mother tongues then an African language with a larger reach, preferably a national or regional African language and then a foreign non-African language for international communication. In this new model, the language policy, an average Zimbabwean citizen, who has gone through basic education, should be functionally competent in spoken and written discourses in at least three languages. Ideally, a Zimbabwean citizen could obtain competence in (i) the local language or mother tongue for basic education (ii) a national/regional African language for wider regional communication and (iii) a foreign language such as English, French, Chinese, or Portuguese for international communication”.

The model works on the “principle of the most appropriate language” (Magwa, Ibid: 190)

The Model is laudable given the fact that it is built from a consideration of the multilingual nature of the Zimbabwean society. It is also laudable since it is a model that respects the rights of all Zimbabwean languages whether foreign or indigenous. It also respects Zimbabwean people's rights to languages and linguistic diversity. However, there are some problems that result when a multilingual approach of this nature is adopted for the Zimbabwean education sector.

Like most multilingual approaches to education the weakness of the Model lies in its liberal approach to language choice and practice. It emphasizes equal use of languages and the freedom of 'choice' of the medium of instruction by learners at secondary and high school levels of education and by institutions at the tertiary levels of education. The Model upholds the possibility of equality of languages in education. The two concepts of "equal use' of languages in education and of the "freedom of choice" of a medium of instruction at both the post-primary and tertiary levels of education "[are] clearly problematic, as some languages will always be "more equal than others", (Roy-Campbell 2001: 172).

If for instance English has to compete with the indigenous Zimbabwean languages for the position of medium of instruction at tertiary levels of education obviously English will win the contest for different reasons. In fact, the scenario which Makalela (2005) observes in South Africa will be replicated in Zimbabwe. In South Africa, schools administrations have the power to choose the languages of education for their schools. They choose one local language and any one other language among the eleven official languages namely Afrikaans, English, IsiNdebele, sePedi, seLeboa, SeSotho, siSwati, Setswana Tshivenda, IsiXhosa and IsiZulu.

Makhalela observed that after they choose a local language for use in their schools, most schools' administrative bodies either choose Afrikaans or English. They do not consider choosing any of the nine official South African indigenous languages simply because most of them are not yet developed and "scientificated" enough to serve in that capacity as what is the case with English and Afrikaans. Again, there is very little material, which is written in indigenous languages, for use in most South African schools. Whilst that is the case, there are lots and lots of material in English and Afrikaans for use in the teaching and learning processes. Therefore English and Afrikaans are "more equal than the other official languages". However,

among the black South Africans, as what Makalela observed, English is preferred to Afrikaans since the latter is associated with apartheid. Therefore most black South African schools operate in a local language and English.

The multilingual policy of education, which Interviewee 2 lobbied for, may suffer the same blow if the learners at secondary and high school levels and the administrative bodies of tertiary institutions prefer English to local and national/regional languages as the medium of instruction. The likelihood that they will choose English language is high since English is already developed and ‘scientificated’ to the extent that it can act as the medium of instruction in the teaching of almost all secondary and high schools’ subjects and in almost all colleges’ and universities’ modules and courses as what Interviewee 5 indicated. Again the likelihood that they will choose English to serve as the language of secondary and tertiary education is high since there are plenty of teaching and learning material (both books and E-resources) in English in most colleges and universities. In fact, the superpower makes sure it donates and sells cheaply literature in English to African schools, colleges and universities as what has been discussed in chapter 3 of this study..

The other thing is that, in a neocolonial environment, the superpower connects its language to all important activities. They include the all-important international media, science and technology, ideology and religion, trade and international trade, transport systems etc (Wright 2004, Crystal 2003). It will also connect its language to gainful employment. Due to this very fact of life, those people to which multilingual education policies give the mandate to choose the medium of instruction for tertiary levels of education, will choose the superpower’s language (English) to serve in that capacity. One other thing to note is that, using literature and information technology the superpower and her allies have thrived to make sure English is celebrated as if it is the global language. As such, learners and institutions will choose to use English as the medium of instruction for fear of being left out of the “global village”. It is not amazing that, of the six university departments under study in this research, it is only one of them that does not prescribe English language the *de jure* medium of instruction and of academic essay writing.

Therefore, the ideas of “equal use”: of “free choice” and the principle of “the most appropriate language” that are emphasized in most multilingual education policies will simply promote English at the expense of the less developed local and national/regional languages. In that sense, if multilingual language policies such as the TMM are put to use in university education before indigenous African languages are fully developed and when there are still very few teaching and learning material in those languages, they will definitely serve as covert neocolonial mechanisms of perpetuating the hegemony of English in Zimbabwean Education. The neocolonial environment, which is championed by the superpower, has to come to pass before multilingual policies become reliable mechanisms of challenging the hegemony of English in university education in Zimbabwe.

There is evidence of the use of the bilingual and of the multilingual approaches in the writing of African fiction. Mutswairo, Tsodzo, Hove, Mungoshi are some of the Zimbabwean bilingual writers. Makhalisa is a Zimbabwean multilingual writer. The multilingual and bilingual approaches in the writing of fiction to some extent help to challenge the hegemony of English. Interviewees 1, 2 and 3, who were all fiction writers, indicated that more and more fiction should be produced in Zimbabwean languages to enable those languages to get on to the same level with English,

for there is already a lot of fiction in English. Again, Interviewee 4 said that English and indigenous Zimbabwean languages should operate side by side in university education. She indicated that for indigenous languages to operate side by side with English they ought to be used in different discourses of which one of those discourses is the literary one.

On the one hand, writing fiction in both English and indigenous languages is an attractive option for struggling against the hegemony of English in African fiction. This is because the tendency will lead to the production of some more literature in indigenous languages. On the other hand, although the interviewees seemed to believe that the bilingual approach to the writing of Zimbabwean literature can serve to challenge the hegemony of English in that domain one can still argue that the approach has the potential to perpetuate the hegemony of English. That will become the case because, as interviewee 2 observed, there is already a large body of fiction that is written in English whilst there is very few works of fiction which are written in indigenous

African languages. As such, writing of fiction in both the medium of English and the medium of indigenous languages in the spirit of upholding and popularizing a bilingual approach will add more fiction written in English to the already existing vast number of works of fiction that are written in English. Therefore, the gap between the number of works of fiction in English and the number of works of fiction in indigenous languages will obviously widen when fiction writers and would-be fiction writers uphold the policy of writing in both the English language and the indigenous ones. Therefore, there is need for a deliberate policy to influence fiction writers and would-be fiction writers to produce fiction in indigenous Zimbabwean languages and not in English. In that way the body of fiction in indigenous languages will quickly increase to match the body of fiction which is written in English. That situation will aid the two languages to operate at par in that domain. However, such a policy will not be successful in a neocolonial environment, for at the moment (in a neocolonial era), as Interviewee 3 observed, it is far much lucrative to write fiction in English than to write fiction in indigenous languages. Those who write fiction in English have the chance to win well financed prizes such as the Nobel Prize of Literature which Soyinka, who writes fiction in English, won in 1986.

This discussion has revealed that although the multilingualist approach to the struggle against the hegemony of English is very attractive at face value, it has the potential to perpetuate the hegemony of English in African education and in the writing of African fiction especially in a neocolonial environment. Respondents and interviewees who lobbied for the approach, approved of the co-existence of English and indigenous languages in university education, of “equal use” of those languages in the same education sector and of “freedom of choice” of those languages to serve as media of instruction and of academic essay writing in that same sector of education. What they approved of has the potential to perpetuate the hegemony of English in university education. That is all because although those, who lobbied for a multilingualist approach to the struggle against the hegemony of English in education, including university education, and in the writing of fiction believed in the “equality” of languages, some of those languages (especially western) are “more equal” than indigenous languages. They are more equal since they are already well developed and “scientificated” to serve as languages of science and technology. They are also ‘more equal than indigenous languages’ since there is a lot of literature in those languages whilst there is very little literature in indigenous African languages for use in

education. Furthermore, they are 'more equal' than indigenous languages since some of them, which include English, French, Portuguese, German and Spanish are already celebrated as the global languages.

A language such as English is by far 'more equal' than indigenous African languages in that, it has been connected to the most pertinent and paramount domains of human growth and development in world affairs. Those domains include science and technology, religion and ideology, international travel, the world press systems and many others. It is also connected to gainful employment and to almost all formal lucrative activities. Therefore, the ideas of "equal use" of languages, of "freedom of choice" of languages, of the rights of languages and of the rights to languages will not be realized in a neocolonial environment. That is all because when they are given a chance to choose the language of fiction writing and of education, educationists, learners, institutions, governments and states and the budding and seasoned fiction writers will always choose English and the other languages that are "more equal" than others in global affairs

6.2.3 THE SYNCRETIST SCHOOL OF THOUGHT

The approach was described briefly in section 6.2. It is going to be described further before it is discussed in relation to what respondents and interviewees supplied to the researcher. Scholars, who belong to the Syncretist School of Thought, can be termed "experimentalist" scholars (Mazrui and Mazrui, 1998: 22). They are opposed to purist scholars. The syncretist or experimentalist scholars speak against the purism of English. Maghani (cited by Mazrui and Mazrui, 1998: 22) captures very well the belief which most syncretist scholars hold. At one time he said that,

It is not at all wisdom on the part of the tiny English population in this wide world to claim that English, as presented and pronounced by Americans, Canadians, Africans, Indians and the people of Madras State is not English. It may not be the Queen's English, but then what? Has the Englishman the sole right to decide upon the form and style of a universal language?

With the words, Maghani asserted that the purist approach to the use of English does not work since English is a 'universal' language. For him, all the people from all over the world have the right to 'present' and 'pronounce' English words in their own way. In other words the world

population has the right to experiment with the English language in different and novel ways. This is one view that has led to the mushrooming of the so-called 'New Englishes'.

Lamming, (1995: 16) gives another source of inspiration to experimentalist scholars who work towards the 'indigenization' of the English language. Lamming says,

I am not much interested in what the West Indian writer has brought to the English language, for English is no longer the exclusive language of the men who live in England. That stopped a long time ago and it is today among other things, a West Indian language. What the West Indians do with it is their own business"

With these words, Lamming implies that English should no longer be monopolized by the British since it is now everyone's language. As such, different people have the right to experiment with the language in the manner they deem to be necessary.

Rao (2005: 296) asserts a syncretist viewpoint when he says that,

We cannot write like the English. We should not. We cannot write only as Indians. We have grown to look at the large world as part of us. Our method of expression therefore has to be a dialect which will some day prove to be as distinctive and colourful as the Irish or the American. Time alone will tell".

With those words, Rao advocates a syncretist viewpoint when he asserts that, Indians [and Africans] need not strive to write in Standard British English, rather, they should develop their own "dialects" of that language. Therefore he calls for the 'indigenization' and/or "domestication" of English by the Indian writers. The new English 'dialect', which he is talking about, is what has been termed 'non-native English' by Kachiru (1989) and has been called "new English" by Crystal (2003).

Chinua Achebe (Cited in wa Thiongo 1987: 8) behaves like an experimentalist scholar when he says that, "I feel that the English language will be able to carry the weight of my African experiences. But it will have to be a new English still in full communion with its ancestral home but uttered to suit a new African surrounding".

In short, the syncretist approach to the challenging of the hegemony of English, involves the idea of subverting the structure of a foreign language in an effort to force it to carry and transmit an

indigenous African spirit and experience. From a Zimbabwean scholarly viewpoint, the idea of subverting the structure of a foreign language in an effort to force it to carry and transmit an indigenous African spirit and experience is correctly captured in Marechera's words. Marechera (Cited by Veit-Wild, 1993: 231) says that,

The writer should be mastering the [foreign] language. The language should be the slave. We must brutalise it into our own shape. This is the best way to fight back our own former slavery. But every time we try language escapes. And so we have to beat it again and again and to capture and punish it again and again".

For Marechera, subverting of the syntax of the English language is an African people's method of struggling against oppression and 'slavery'. As such, it is a means of fighting the hegemony of English and of the Western cultures.

Responses from questionnaires showed that the syncretist and/or the experimentalist approach (use of non-standard forms of English) was not highly favoured as a means of struggling against the hegemony of English. Probably that emerged from the respondents' failure to accept that most Zimbabweans do not function in Standard British and/or American English but do function in some 'indigenized' forms of English.

In Table 5.7, no student respondent indicated that he/she received lectures in non-Standard forms of English. Again no educationist respondent indicated in Table 5.8 that he/she delivered academic instructions in non-Standard forms of English. In Table 5.10 no student respondent indicated that he/she wrote academic essays in non-Standard forms of English. Again in Table 5.11 no educationist respondent indicated that he/she expected students to do those assignments he/she gave them in non-Standard forms of English.

In Table 5.13, no student respondent chose non-Standard forms of English to serve as media of instruction in their respective departments. In Table 5.13, no educationist respondent chose non-Standard forms of English to be media of instruction in their respective departments. However, under the section of 'Other' 10% of the educationist respondents from the Department of English and Communication, which equated to 1.7% of the total educationist respondents, chose Zimbabwean English to serve as the medium of instruction in his/her Department. This study considers what those respondents considered Zimbabwean English, to be a form of a non-

Standard English. In table 5.16, no student respondent indicated that given a chance, he/she will choose non-Standard forms of English to serve as media of academic essay writing in his/her Department. Again in Table 5.17 no educationist respondent chose non-Standard forms of English to serve in that capacity. However, 10% of the educationist respondents from the Department of English and Communication chose Zimbabwean English (A non-Standard form of English) to serve in that capacity.

In Table 5.24, 30% of the total respondents, who indicated in Table 5.23 that their respective departments' language choice and practice challenged the hegemony of English, indicated that their respective departments challenge the hegemony in question through 'allowing the use of non-Standard forms of English during lectures'. The 30% was made up of respondents from the departments of: African Languages and Literature (AFL), African Languages and culture (AFLC), English and communication (ENG) and English and Performing Arts (ENGA). No respondent from the departments of Communication skills (CS) and communication Skills Studies (CSS) indicated that his/her respective department challenged the hegemony of English through allowing the use of non-Standard forms of English during lectures. What that may mean is non-Standard forms of English are *de facto* media of instruction in some university departments whilst Standard English and at times indigenous languages (in the case of the AFL Department) are the *de jure* media of instruction.

The problem with the view that non-Standard forms of English are *de facto* languages of instruction in the four departments indicated above is that no student respondent indicated in Table 5.7 that he/she received academic instruction in non-Standard forms of English and no educationist respondent indicated in Table 5.8 that he/she delivered academic instructions in non-Standard forms of English. What then is confusing is the idea that some respondents claimed that their respective departments struggled against the hegemony of English though allowing the use of non-Standard forms of English as *de facto* media of instruction. That can be interpreted to imply that some university departments allowed the use of non-standard forms of English as *de facto* media of instruction during lectures however, no member of staff was using them in that capacity. The member of staff, who chose Zimbabwean English to be the medium of instruction

for his/her Department, seemed to have a wish for that form of English to be upgraded to that level when he/she did not, at that moment, use the English to offer lectures.

In Table 5.33, 34.4% of the total respondents indicated that the hegemony of English can be challenged in university education through 'resorting to the use of non-Standard (New English) form of Zimbabwean English. What that means is, the use of a syncretist approach (the use of non-Standard forms of English), as a mechanism of struggling against the hegemony of English, was approved of by a portion of respondents to the questionnaires.

Interviewee 8 mentioned that, in the Department Communication Skills Studies of the Great Zimbabwe University, they tolerated students, who diverged from the use of Standard English to using non-Standard forms of English when they write academic essay, as long as what they would intent to say remained intelligible. In that sense, non-Standard forms of English were serving as *de facto* media of academic essay writing in the Department of Communication Skills Studies of The Great Zimbabwe University (CSS) and Standard English was the *de jure* one. Interviewee 7 said that, he was no longer worried with the "standardness" of the English language for to him good English was just English that would allow a student to be heard when he/she expressed himself/herself during lectures and when he/she will be writing academic essays in communication skills. Therefore, Interviewee 7 approved of the use of non-Standard forms of English as the media of instruction and of academic essay writing in the Department of Communication Skills of the Midlands State University.

Interviewee 3 approved of the process of 'indigenizing' English in the process of writing Zimbabwean and African fiction. He mentioned that some writers of African descent such as Chinua Achebe and Gabriel Okara had already started indigenizing English in the process of writing fiction. He also mentioned that in his play which was forthcoming, he had already started indigenizing English words. He retained the words in his Shona play. However he spelt the English words using the Shona alphabet. In that sense, the syncretist approach to the struggle against the hegemony of English in university education and in the writing of Zimbabwean fiction was already in use at the time when this study was carried out. However, from his research findings, it shows its use was very minimal. Be that as it may, the present researcher

doubts that the use of a syncretist approach in that struggle is minimal. Braithwaite's concept of linguistic submergence helps the researcher to explain why he thinks the use of a syncretist approach is not minimal in university education in Zimbabwe and Africa and in the writing of Zimbabwean and African literatures.

Braithwaite (in Aschcroft et al 1995) talks about what he calls "Nation Language". A Nation language emerges from the process of the submergence of one language by the other. The submerged language will influence the submerging language from below. It will influence the structural and semantic components of the submerging language. Braithwaite discusses how English, Dutch, Spanish and French submerged the indigenous African languages which were spoken by those Africans who were transported to the Caribbean islands to save as slaves in sugar-cane plantations. Braithwaite (Ibid: 309) says that,

Officially, the conquering people – the Spaniards, the English, the French and the Dutch – insisted that the language of public discourse and conversation, of obedience, command and conception should be English, French, Spanish and Dutch. They did not wish to hear people speaking Ashanti or any of the Congolese languages. So there was a submergence of this imported language. Its status became one of inferiority. Similarly, its speakers were slaves...But this very submergence served an interesting interculturative purpose because although people continued to speak English as it was spoken in Elizabethan times and on through the Victorian ages, that English was nonetheless still being influenced by the underground language, the submerged language that the slaves had brought".

With the above sentiments, Braithwaite asserts that if people are forced to speak a foreign language and even to write in a foreign language at the expense of their own language, their own languages will still influence the way they speak and write in those foreign language. At the end of it all the end-product of such a situation of communication will neither be a foreign language *per se* nor an indigenous language *per se* but what Braithwaite called "Nation language". That Nation language "is the [foreign] language which is influenced very strongly by the African model". Submergence of the indigenous languages by the English language and by other foreign language has been in full force in almost all the colonized territories. Because of linguistic submergence, which always, takes place in a situation where the oppressed are forced to use the language of the oppressor most Zimbabweans and most Africans do not function in Standard British and/or American English, rather, they function in some 'indigenized/syncretic' forms of

English. In fact, the colonial and the neocolonial linguistic atmospheres are conducive to the submergence of indigenous languages by English and the other foreign languages to the extent that it is doubtful that university students and university lecturers totally function in Standard English during lectures and when they write academic essays. In fact, educationist respondents, who claimed that they delivered lectures through and through in Standard English and student respondents, who claimed that they wrote academic essays in Standard English through and through suffered the effects of the hegemony of English, since they seemed to have made those claims on the understanding that it is prestigious to operate in Standard English than operating in non-Standard forms of English. Upholding the supremacist status of English in university education and in the writing of fiction is considered in this study to be a pointer to the presence of the hegemony of English in those domains.

wa Thiongo (1987), Nyagumbo (Cited In Veit-Wild, 1993: 50), Singh (2000) and Roy-Campbell (2001) mention that during the colonial era, school masters employed corporal punishment to make sure students did not speak indigenous languages within the vicinity of the learning institutions. That means African students were forced to speak a foreign language at the expense of their mother tongues. That situation usually leads English and other foreign languages to submerge the students' mother tongues. Submergence of the indigenous languages by foreign languages would then lead to the development of Braithwaite's concept of 'Nation language'.

The French's linguistic assimilationist policy in Africa and the British's quasi-assimilationist linguistic policy of the colonial and neocolonial eras favoured the development of Nation languages. That is the case, since those policies enforce the dominance of foreign languages over the indigenous African languages. Some Zimbabwean university departments' language policies foster the submergence of indigenous Zimbabwean languages by English. These departments include the Department of African Languages and Culture of the MSU, the Department of English and Communication of the MSU, the Department of English and Performing Arts of the GZU and the Departments of Communication Skills at GZU, MSU and UZ. The language policies of these departments prescribe English as the *de jure* language of instruction in lectures and of academic essay writing. The prescription has the potential to force students and members of staff to resort to the use of English during lectures and when they write academic essays

whether they like it or not. At the end of it all what is most likely to happen is that, those students and members of staff will communicate and teach in an English language that is influenced by the indigenous languages: an English language which will have been submerged by the Standard English language. The product of that scenario is language, which will be neither Standard English nor an indigenous language, but will be what Braithwaite has called 'Nation language'. Therefore, although respondents gave an impression that the syncretist approach is minimally used to struggle against the hegemony of English in university education and in the writing of fiction, Braithwaite's concept of 'Nation language' helped the researcher to decipher that the syncretist approach is unavoidable in a situation where English is elevated in different ways over indigenous Zimbabwean languages. What remains thorny is trying to establish the effectiveness of the syncretist approach in the struggle against the hegemony of English in a neocolonial environment.

To some extent, the syncretist approach can be an effective weapon of struggling against the hegemony of English given that the approach lobbies for the 'bending', 'brutalization', 'indigenization', 'domestication', 'relexification', "vernacularization" 'submergence' 'Africanization' and 'Zimbabweanization' of the syntactic, morphological, semantic, lexical, phonetic and phonological structures of the Standard British and/or American English languages with the view of coming up with what can be termed a 'non-native English', a 'new English', a 'new Zimbabwean English' and a 'Nation language'. That non-native English will have the potential to carry and transmit only the referential and not cultural and/or emotional meanings in its context of use in Zimbabwean education and in the writing of Zimbabwean and African fiction.

Braithwaite protests the idea of considering the non-native varieties of English to be dialects and/or sub-dialects of the language of the Queen of England. Braithwaite (in Aschcroft et al, 1995: 311) says of the term dialect,

The word dialect has been bundled about for a long time, and it carries very pejorative overtones. Dialect [as it is applied to non-native Englishes] is thought of as 'bad English'. Dialect is inferior English. Dialect is the language used when you want to make fun of someone. Caricature speaks in dialect. Dialect has a long history coming from the plantations [and from colonialism in the case of Africa] where people's dignity is distorted through their language and this description which the dialect gave to them"

If the 'New Englishes' are not dialects and sub-dialects of either the British or the American English then they automatically become indigenous and not foreign African languages. Sure (Cited in Mazrui and Mazrui (1998: 154-5) asserts that the New English that is emerging in Kenya is a local variety of English. She also asserts that, the New English is also a native and not a foreign language to Kenya. Sure says that, "A local variety of English therefore, may be emerging independently of any presumed sentiments of hostility towards the language. Once formed, that local variety may take English closer to other local languages in its acceptability as a 'Kenyan language', (Cited in Mazrui and Mazrui (1998: 154-5).

If the non-native varieties of English, which are emerging in Africa, of which Zimbabwe is part, are more of indigenous languages than they are foreign languages, then they must have the potential to struggle against the hegemony of English in post-independence African education and literature. Their potential to serve in that capacity comes as a result of the fact that, their use in those domains mark the use of a language that is separate and apart from the language of the Queen. In fact it is that sort of thinking which pushed Interviewee 13 to speak against the idea that English is a hegemonic language in Zimbabwe's university education. For him, hegemonic languages are the two national languages of Zimbabwe that is Shona and Ndebele since they spread and exalt ethnic and tribal sensibilities. To what extent can we view the syncretic languages to be some new languages that are separate and apart from the the language of the Queen of England?

When he is talking about a 'New English' which he would like to come up with for use in the writing of fiction, Achebe (Cited in wa Thiongo 1987: 8) says that, "But it will have to be a new English in full communion with its ancestral home but altered to suit a new African surrounding". If the New Englishes will be in full communion with their ancestral homes (England and America), to what extent are they not dialects of the Standard British and/or American English? If they pay homage to the language of the Queen of England they automatically become dialects of the English language. That is why wa Thiongo (1987) is critical of the use of English, whether that English is standard or non-Standard, in the writing of African literature.

Crystal (2003: 143) says that, “The change has become a major talking only since the 1960s, hence the term by which these varieties are often known [is] “New Englishes”. If these ‘New Englishes’ are varieties of British and American Englishes, then, they are more of dialects of the British and American English. If that is the case, all the negative connotations surrounding the word ‘dialect’ which Braithwaite has captured, apply to the ‘Englishes’. It is not surprising that Aschcroft et al (1989) make a distinction between the parent language (Standard English) and the sibling ‘New Englishes’ by using the capital letter “E” and the small letter “e” respectively. English which begins with a capital “E” is the Standard and English, which commences with a small letter “e” is the New English. The formal dichotomy in the presentation of the Standard and the non-standard forms of English seems to be pregnant with some diminutive and pejorative views about the non-standard form of English. English, which begins with a capital letter “E”, becomes the genuine language while English, which commences with a small letter “e”, is an inferior and broken type of English. That notion has the potential to perpetuate the postcolonial model of the ‘dominating’ part and the ‘dominated’ part. Standard British English is the dominating language and the non-standard form is the dominated version of English. The same notion perpetuates the supremacist position of English in Africa and as such the syncretist approach, which Aschcroft and others lobby for, perpetuates the hegemony of English in the different domains of life of the people of the continent in question.

If the new English are mere varieties (dialects) of the language of the Queen can they serve to challenge their ‘mother’? One doubts that. Rather they can serve to perpetuate the hegemony of English in African Education and fiction. It is not surprising that Crystal (2003: 191) says that, “It may be that English, in some shape or form, will find itself in the service of the world community forever’. Crystal understands that English is English whether it is ‘relexified’ ‘vernacularized’, ‘domesticated’, ‘indigenized’, ‘Africanized’ and ‘Zimbabweanized’. As such, the idea of considering the ‘new’ Englishes to be the instruments which can be used to challenge the hegemony of English in African education and fiction writing, becomes a strategy of consent which the superpower and her allies use to make sure African populations accept the dominance of English under the pretext that an ‘indigenized’ form of English is something separate and apart from the Queen’s language when the reality is that it is not something separate and apart

from her language but is just a variety of her language. The Shona have the proverb *Mwana wenyoka inyoka* (The young one of a snake is a snake". In this situation the Shona may simply say Chirungu chirungu (New English is just English and nothing else).

In fact, if the 'New Englishes' lose track of the language of the Queen, they will become real new languages which native speakers of Standard English have to learn in schools or other institutions before they can read and understand what is in the new English. However, if a native speaker of English can just pick anything which is written in Zimbabwean English, read it and understand it without or with very minimal difficulties, then the so-called Zimbabwean English will be just a 'dialect' of the Queen's language. Complete divergence of a writer from the language of the Queen in the hope of forcing English to be totally indigenous as what is the case in Okara's *The Voice*, helps the writer not to communicate to the reader but to confuse him/her. Thus, Okara produced fiction which is shrouded in what Chinweizu et al (1980: 241, 252) have called "obscurantism" and/or "privatist mysticism" and or 'puny ego'. The terms refer to a tendency where a writer speaks to himself/herself and not to the reader in the process of 'indigenizing Standard English.

There is a claim that when it is 'indigenized', a language expresses 'referential' and not 'emotional/cultural' meaning. If that is true, one can agree with the idea that the syncretist approach to the struggle against the hegemony of English is to some extent effective. Be that as it may, the view seems to be rooted in the assumption that languages carry specific cultures: which means they do not have the potential to carry any other cultures save the cultures of their native speakers. Therefore when they carry alien people's experiences, they can only convey referential and not emotional and cultural connotations. This view has been rejected in the preceding sections of this chapter. The researcher argued in those sections that, whilst languages can carry perfectly well cultural values of their native speakers still they can carry and transmit alien cultural values. Their ability to carry alien cultural values depends on how much they would have been reshaped to perform that task.

Chinweizu et al (1980: 12) say that, "Language does embody and is a vehicle of expressing cultural values. It is not a crucial generator of those values..." If a language does not generate

cultural values, what that means is, language is not culture but is simply an aspect of culture. That also implies that a demarcation can be made between language and culture. If a demarcation can be made between the two, what that means is, a language can be offloaded of one set of cultural values and then loaded with another set. In that sense the ‘New Englishes’ can still be loaded with values of African peoples’ cultures. If that is possible, then the ‘indigenized’ English will be able to carry and transmit both the referential and cultural and/or emotional sensibilities of African cultures. What that further means is, the ‘New Englishes’ might not be the effective tools in the struggle against the hegemony of English in Africa since they can serve to alienate the African from his cultural values and facilitate the colonization of his mindset since they have the ability to carry and transmit both the African and western values of culture.

This study lobbies for the idea that the hegemony of English as was the case with the hegemony of Greek, of Latin and of French is linked to superpower politics. As such, if the ‘New’ Englishes are the solution to the hegemony of English in Africa, they will only be solutions to the hegemony as long as the USA is still the superpower. However, if the superpower will be China or any other state, which is not an English-speaking, state in the near future, English will start to fall from its current hegemonic position as what has been discussed in Chapter three of this study. As English will start to fall from that position, the language of the new superpower will start gaining hegemonic status in world affairs as a result of the activities of the new superpower. The new superpower will use both coercive and consensual strategies to make sure the world accepts its language for it will be that language which will carry and transmit its agenda for the world.

This study argues that if for instance Chinese will take over from English as the language of the superpower when China replaces the USA as the new superpower, will that mean Africa will then move from the use of ‘New Englishes’ to the use of ‘New Chineses’? The idea of coming up with “new languages” that will be varieties of the reigning superpower’s language will not be the solution to the hegemony of the language of the superpower since once a particular superpower falls with the rising of another superpower there will be need for Africa to develop another ‘new language’ which will be a variety of the language of the new superpower. If that should be the case, Africa will then continue to be tossed around by superpower politics in

matters to do with language. The tossing around will do a lot of harm than good to Africa's politico-economic and socio-cultural development.

Therefore, Africa, of which Zimbabwe is part, should come up with methods of making sure that superpower politics does not interfere with its language choice and practice in order for it to successfully challenge the hegemony of English in its university education and in the writing of African literature. . Understanding of the evolutionist history of African societies, as it is elaborated in the 3rd chapter of this study may aid African societies to achieve this particular goal.

The syncretist approach to the struggle against the hegemony of English in university education and in the writing of Zimbabwean and African literature, just like the other approaches discussed above, cannot successfully aid Zimbabweans and Africans to struggle successfully against the hegemony of English in a neocolonial environment. The approach serves as Africa's and Zimbabwe's means of copying and not of challenging the hegemony in question. Therefore, the neocolonial era should come to pass if the hegemony of English has to be successfully challenged in Zimbabwean and African university education and in the writing of Zimbabwean and African literatures.

6.3 CONCLUSION

This chapter has discussed the data which was presented in Chapter 5 of this dissertation. It has discussed those strategies which respondents and interviewees and scholars propose for the struggle against the hegemony of English in university education and in the writing of Zimbabwean fiction. It has also critiqued the reasons which they gave for proposing particular strategies in that struggle. Basically the strategies which were discussed included, 1) the call for Zimbabweans to retain English as the language of literature and of university education; 2) the need to substitute English with indigenous Zimbabwean languages as the language of university education and of Zimbabwean literature; 3) the need to develop indigenous languages either through use or out of use for them to be able to take over from English as the language of university education and of Zimbabwean and African literatures; 4) the use of Code-switching

and Code-mixing as languages of university education and of Zimbabwean literature; 5) the use of a multilingual approach in those two domains and 6) the use of non-standard forms of English (new Englishes) in the two domains. For easy discussion and clarification, the first method was termed the assimilationist approach, the second was termed the essentialist approach, the third strategy was called the developmentalist approach. The assimilationist approach, the essentialist approach and the developmentalist approach were considered to be sub-schools of the school of thought which the researcher has called the Monolingualist and/or Unilingualist School of Thought. The fourth strategy was called the Code-switch and/or the Switch-code approach and the fifth strategy was termed the multilingualist approach. The Code-switch approach and the Multilingualist approach were classified as sub-schools of what the researcher has called the Plurilingualist School of Thought. The sixth strategy was termed the Syncretist approach. The approach made up the Third school of thought. That school of thought is what the researcher has called the Syncretist School of Thought. Therefore the six approaches, which were clear-cut in the responses from both questionnaires and interviews in Chapter five, were grouped into three schools of thought namely a) The Monolingualist/Unilingualist School of Thought, b) the Plurilingualist School of Thought and c) the Syncretist School of Thought.

The strategies, which the respondents proposed and the reasons they gave for proposing them, were thoroughly critiqued in this chapter using, a) the evolutionist approach to the history of post-independence Africa as it is proposed in Chapter 3 of this study b) what happened and/or is happening in some African and other countries, c) scholarly views on language matters in Zimbabwe and Africa, d) data gathered by the researcher as a participant and observer in Zimbabwean university education and e) tenets of the hegemonic theory as they are discussed in the 5th chapter of this study.

The discussion in this chapter has established that, no strategy of the proposed six is effective in successfully struggling against the hegemony of English. They are not effective for the era in which Africa is in an era of neocolonialism. That era is championed by the sole superpower (USA) and its allies. It is also an era that is championed by the English language as the language of the sole superpower. In that era, no strategy can effectively challenge the hegemony of English outside superpower politics. The assimilationist approach has been held to perpetuate

rather than challenge the hegemony of English. The essentialist approach has the potential to successfully struggle against the hegemony of English but not in the era of Neocolonialism. The developmentalist approach cannot be used to successfully struggle against the hegemony in question for in a neocolonial environment developing indigenous Zimbabwean languages is like developing them to carry and transmit western (Americanism) philosophies of life which are mostly approved of in neocolonial universities. The Code-switch and/or Switch-code approach is more of a copying mechanism to the hegemony in question for it does not aid Zimbabweans and Africans to successfully struggle against the hegemony of English. The multilingualist approach is not effective in the struggle against the hegemony of English in a neocolonial environment since it operates on the principles of equality of languages and on freedom of choice of the language(s) of education and literature. In a neocolonial environment “all languages seem to be equal’ when the reality is that “some languages are more equal than others”. English and the other foreign languages have more valuable cultural and/or social capital and some very high utilitarian values than indigenous languages to the extent that they cannot compete on equal ground for the position of language of literature and of university education. The syncretist approach is also a copying mechanism to the hegemony and not a strategy of successfully struggling against it in a neocolonial era.

The strategies which were proposed by respondents and by scholars in their works are not effective in the struggle against the hegemony of English since they seek to challenge the hegemony in question outside superpower politics and outside an evolutionist approach to the history of African societies. The hegemony of English is strongly linked to superpower politics and as such fighting the hegemony of English is like fighting superpower politics and vice versa. The era of Neocolonialism, is an era of the hegemonic superpower’s (USA) rule. It is a period of Americanization – a period in which the American style of governance and of doing things in general permeates all spheres and domains of life (including the linguistic and the literary domains) in Zimbabwe, Africa and elsewhere in the world. Therefore strategies for challenging the hegemony of English that do not consider the impact of the era of Neocolonialism on language choice and practice will not serve to challenge the hegemony in question.

This chapter has established that, Africans of which Zimbabweans are part, have to try and work towards evolving their history from the era of Neocolonialism through struggling to establish genuine statehood and nationhood in the different African countries. Statehood and nationhood are African people's stepping stones to the era of Nationalism. Once African countries attain nationalism, they will be able to struggle to evolve their history towards entering the era of Postnationalism. Transnationalism (especially Sub-regional Transnationalism) is the first phase of the Postnational era. When they attain sub-regional Transnationalism African state-nations can then work towards attaining Regional Transnationalism, It is Regional Transnationalism which will propel Africa to enter the phase of Internationalism. The very first stage of the postnational phase of Internationalism is Partial Internationalism. Partial Internationalism will help Africa and the other regions to work towards attaining Total Internationalism. Total Internationalism is crucial for Africa and the world to enter the postnational Phase of Universalism and Globalization. Globalization and Universalism are considered in this study to be the highest stages of humankind's growth and development.

CHAPTER 7

CONCLUSION

This chapter summarises the research findings of the study and recommends on the way forward in the struggle against the hegemony of the English language in post-independence Africa.

7.1 SUMMARY OF THE FINDINGS

The researcher has established that the hegemony of English is a real force to reckon with in Zimbabwean university education and in the writing and teaching of Zimbabwean and African literature. As such, the researcher has concurred with Mazrui (1978), who established that the Eurocentrism which African universities have acquired from colonialism is still at large in those universities. For the researcher, the prevalence of the hegemony in question in Zimbabwean universities signals that linguistic Eurocentrism and linguistic Americanization are at large in those universities. He established that, the hegemony in question is perpetuated in the Zimbabwean university education by the predominant use of the English language as both the medium of instruction and of academic essay writing in most of the university departments which were on target in this study save in the Department of African Languages and Literature of the Great Zimbabwe University. That hegemony is also perpetuated in the university education in Zimbabwe by the universities' policies which do not allow individuals to study with any university department without a 'Pass' in "O" Level English Language. Although state universities in Zimbabwe do not allow individuals to study with any university department without a 'Pass' in "O" Level English, still they allow individuals to study with any department, save the departments which offer African languages, literature and culture, with or without an "O" Level 'Pass' in an indigenous Zimbabwean language. In that way, as this study established, those universities promote and perpetuate the supremacist position of English in that sector of education.

This research endeavour, has established that, the university system of education in Zimbabwe promotes the hegemony of English through establishing departments which only offer communication skills in English and not in indigenous languages. Be that as it may, no student is

allowed to graduate with any degree at any state university in Zimbabwe without having scored a ‘Pass’ in modules on English communication skills. The research endeavour has also established that most university departments in Zimbabwean state universities put emphasis on the use of standard British and/or American English in university business. Emphasis on the use of Standard English in university business is one way through which those departments promote the supremacist position of English in university education. Furthermore, the research endeavour has established that, because of their emphasis on the use of Standard English most university departments proscribe the use of Code-switching and Code-mixing, non-standard forms of English and of indigenous Zimbabwean languages as media of instruction and of academic essay writing in all academic proceedings. As a matter of fact, English is left to enjoy an unprecedented domination of indigenous Zimbabwean languages in Zimbabwean education, especially university education (Magwa 2008).

In this study, the researcher has established that, titles of some university departments, their mandate and their major thrusts and the thrusts of those modules which those departments offer, have the potential to promote and perpetuate the hegemony of English in Zimbabwean university education. The departments in question include: the Department of English and Communication, the Department of Communication Skills, the Department of English and Performing Arts and the Department of Communication Skills Studies. The mandate and major thrusts of these departments are English-centred to the extent that they push students and lecturers to have a strong liking of the English language and a strong disliking of indigenous languages.

From what respondents said, this study has established that, the official status of English in Zimbabwe: its use as the language of government business and of industry and commerce, promotes its preponderant use in university education by virtue of the fact that, most students, educationists, university administrative boards prefer English to indigenous and other Zimbabwean languages, as the language of university education simply because of its lucrative and favourable position in Zimbabwe’s internal affairs. Therefore, the researcher has concurred with Mutasa (2006), who established that one challenge to the possibility of enforcing indigenous languages education in Africa is the elite of Africa’s lack of the will to promote indigenous languages in Africa’s programmes of education for they have a passion for the

English language. At the end of it all this study has established that Zimbabwean state universities and most of those state universities' departments are ideological state apparatuses which contain the hegemony of English. Stakeholders in those universities and university departments, use both strategies of consent and of coercion to make sure the supremacist position of English in university education appears commonsensical and normative.

One factor, as the researcher has discovered, that promotes the hegemony of English in the writing of Zimbabwean literature, is the writers' and would-be writers' desire to go international and/or global. That is the case since most of them consider English to be the "global" and/or "international" language. He has also discovered that lucrative and attractive prizes that are mostly won by writers of English expression at 'international' levels promote and perpetuate the hegemony of English in the writing of Zimbabwean and African literature. That is because the prizes motivate writers and would-be writers of literature to write that literature in the medium of English. Therefore on this aspect, the researcher concurs with Mabasa at *pamabasa.com*, who, as a novelist and assessor of manuscripts by some budding writers of Zimbabwe, has discovered that most budding writers of fiction in Zimbabwe are eager to write that fiction in English despite that most of them are not competent enough in that language. The budding writers' supremacist view of the English language in Zimbabwean affairs perpetuates the hegemony of English in the writing of Zimbabwean literature.

In this study, it has been established that, throughout the years, the Zimbabwean education system promoted and perpetuated the hegemony of English in the writing of Zimbabwean literature. On that point, the researcher has concurred with Veit-Wild (1993). In fact, the colonial education system emphasized on the use of English within the school environment and it prescribed English literature for use in schools. That gave students a strong liking of the English literature and of the English language. That scenario pushed students, who became writers later in their life, to view western writers as their own copycats when they took to writing literature. Therefore most of them produced literature in English and not in indigenous Zimbabwean languages. In so doing, they promoted the predominant use of English in that particular domain.

From his research findings, the researcher has come to conclude that the activities of the superpower and its allies are almost always behind the promotion and perpetuation of the hegemony of English in university education in Zimbabwe and in the writing of Zimbabwean literature. That seems to be the case since, the politico-economic and the socio-cultural activities of the current superpower (the USA) and its allies, directly and indirectly, covertly and overtly shape the attitudes of the language policy makers, of students, of educationists and fiction writers towards the choice of the English language as the language of university education and of literature writing in Zimbabwe. For instance, the researcher established that, the superpower, through the use of different organizations, donates and sells literature written in English to state universities in Zimbabwe. Once the literature which will be there in those universities is mostly written in English, educationists and learners will definitely prefer English to indigenous languages to serve as the medium of instruction and of academic essay writing in their respective departments. On that note, the researcher has concurred with Makalela (2005) who discovered that, in the South African schools English and Afrikaans are preferred to indigenous South African languages as languages of education since there is a lot of literature for use in the teaching and learning exercise in both English and Afrikaans.

In his research proceedings, the researcher just like Wright (2004) and Crystal (2003) discovered that, the superpower (USA) has connected its language (English) to almost all those things that are central to human life in this pseudo global environment (Neocolonialism) among which are religion and ideology, trade and commerce, science and technology, international travel and international media and to some many other things. In that way, it has made sure the environment of the Zimbabweans and of the Africans in general becomes more English than indigenous. At the end of it all, most Zimbabweans prefer English to the other languages as both the language of university education and of the teaching and writing of Zimbabwean literature.

Just like McPhail (2006) this study has discovered that as a measure of making sure the language which carries its agenda gains popular use and general acceptance in world affairs, the superpower has initiated Electronic Colonialism. For McPhail, Electronic Colonialism commenced with the coming of the USA to the position of the World Number 1 state around the 1940s. The connection of the English language to the international print and electronic media, by

the superpower and its allies, pushed and is still pushing people from the different walks of life including Zimbabwean university lecturers, students and fiction writers to have a strong liking for the English language.

The study has also established that, the superpower has created myths which promote both its language and agenda for the world with the view of making sure its language and the agenda the language is spreading and exalting are accepted by the world population. After the superpower created those myths, the agents of its objectives celebrate them as norm in world affairs. Some of those myths are that English has already become the global language and that it will serve the world for ever. That myth is celebrated by the likes of Crystal (2003) and Wright (2004). Be that as it may, scholars such as wa Thiongo (1987) and Mazrui and Mazrui (1998) oppose the myth on the grounds that English is too racist to serve as the global and/or the common world language. One other such myth has to do with the concepts of “the rights to language and of “the rights of languages”. The myths parade a false hope that the superpower and her allies uphold the idea that each individual and each people should have the right and freedom to use their languages, yet the idea of freedom of choice of languages helps the language of the superpower to dominate in world affairs since the neocolonial environment favours its choice for the different purposes in world affairs. One other thing which the researcher has established is that, for the superpower to be able to push its language and its agenda for the world, it almost always takes advantage of its dominant position in military strategies, and in world politico-economic affairs.

This study has established the different approaches to the struggle against the hegemony of the English language which have already been used and/or simply lobbied for by students, educationists, scholars and stakeholders in organizations that deal in language issues. The researcher put those approaches into three categories and/or schools of thought. The three are: a) the Monolingualist/Unilingualist School of thought, which is a school of those stakeholders and respondents, who approved of a particular language and or group of languages to serve as the language of university education and of African literature. The study divides the School of Thought into three sub-schools of thought namely, the Assimilationist Sub-school of Thought, the Essentialist Sub-school of Thought and the Developmentalist Sub-school of Thought. b)The

Plurilingualist School of Thought, which is a school of thought of stakeholders, who lobby for the use of more than one language in university education and in the writing and teaching of African literature. The study has divided the School of Thought into two subcategories and/or sub-schools of thought. Those sub-schools are the Code-switch and/or Switch-code Sub-school of Thought and the Multilingualist Sub-school of Thought. c) The Syncretist School of Thought. The third school of thought has been considered not to have sub-schools. Stakeholders, who belong to this school of thought, lobby for the 'indigenization' and/or 'nativization' of English to enable it to carry and transmit a Zimbabwean and/or an African historical and cultural experience.

The assimilationist sub-school is a school of thought of those respondents and stakeholders who approved of the dominance of English in university education and in the writing of Zimbabwean literature in Zimbabwe. From the responses he got from those, who participated in this study, the researcher has established that the assimilationist approach to the struggle against the hegemony of English in post-independence Africa is the option of the moment. That means, it is the option that suits the current era in which Africa is. That era has been perceived by the researcher to be the era of Neocolonialism. He has concurred with Chinweizu (1987) that Neocolonialism is an era of Africa's history that is championed by the USA as the sole superpower of the world. As such it is an era of history that is dominated by English as the language of that particular superpower. Using the example of Greek, Latin and French, this study has established just as Wright (2004), Simala (2001) and Crystal (2003) that the language of the reigning superpower is almost always the dominant language in any given era of a people's history. Therefore, English is dominating in world affairs by virtue of its being the language of both the former superpower (Great Britain) and the current superpower (the USA).

It has been established in this study that to try and challenge the predominance of English in Zimbabwean university education and in the writing of Zimbabwean literature when superpower politics and the superpower's agenda permeate every domain of the Zimbabwean and African people's life and when the superpower has connected English to everything of value in world affairs is suicidal. It is suicidal since one can find himself/herself dysfunctional and/or semi-dysfunctional if he/she refuses to accept English language in an English-oriented environment.

On that note, the researcher has concurred with Wright (2004), Crystal (2003) and the South Korean President (Cited by Mutasa 2006). However, unlike these individuals, the researcher established that, although English is the language of the age of the Americanization of the world, its use in university education and in the writing of Zimbabwean literature does not guarantee a successful struggle against the hegemony of English but rather it serves to promote and perpetuate it. Therefore, he has lobbied for the idea that the age of Americanization of the world (Neocolonialism) has to pass away in order for the Zimbabweans and the Africans in general to successfully challenge the hegemony of English in university education and in the writing of literature. For the researcher, if that era has not come to pass, Zimbabweans and Africans in general, will not be able to successfully resist the hegemony of English. That is all because he has established that language choice and practice in neocolonial Africa is directly and indirectly, overtly and covertly conditioned by the politico-economic and socio-cultural realities of the neocolonial era of Africa's evolutionist history.

This research endeavour has established that, essentialist respondents held the view that the way forward in the struggle against the hegemony of English in university education in Zimbabwe and in the writing of Zimbabwean literature is dropping the use of the English language in those domains in preference of the use of indigenous Zimbabwean languages. The research endeavour has also established that the essentialist approach has roots in the Woolf and Sapir hypothesis. The hypothesis views human beings as prisoners of their mother tongues which carry and transmit their cultural values. For the essentialists, English carries western values of culture and indigenous languages carry the indigenous values. As a matter of fact, for the essentialists, the use of English in the writing of African literature and in African education promotes its hegemonic status and cultural imperialism in those domains. It also promotes African people's mental colonization. Wa Thiongo (1987) concurs with this viewpoint. Whilst the present researcher has accepted that language is linked to a people's culture he has disputed a number of claims which essentialists make on foreign and indigenous languages.

Unlike the proponents of an essentialist approach to the struggle against the hegemony of English in post-independence Africa, this study has established that, languages cannot only carry and transmit the values of culture of their mother tongue speakers. The argument of the study has

been that although languages can only carry and transmit perfectly well the values of culture of their native speakers, still they can carry and transmit (though not as perfectly as how they carry their mother tongue speakers' cultural values) other cultural values that are separate and apart from the values of their mother tongue speakers. That view implies that, English for instance can carry indigenous Zimbabwean cultural values, although it might not carry them as perfectly as when it carries values of its mother tongue speakers. The same applies to indigenous languages, they can carry alien cultural values, although they might not carry them as competently as they carry and transmit cultural values of their mother tongue speakers. Therefore, the study has established that substituting English with indigenous languages as a mechanism of struggling against the hegemony of English in university education and in the writing of Zimbabwean and African literature without first of all indigenizing the value system of that educational sector and the values that writers depict and celebrate in their literary creations, may lead indigenous languages to carry and transmit alien values of culture on the fallacious belief that Indigenous languages can only carry and transmit indigenous cultural values.

This study has also established that, in a neocolonial era the guiding philosophy of university education in Zimbabwe is neocolonial and not national and the value system that guides writers is mostly neocolonial and not national. Therefore, the study has argued that the era of Neocolonialism should come to pass and the era of Nationalism should come into existence before English is discarded as the language of university education and of literature. For the researcher, the era of Nationalism is marked by Zimbabwe's and the other African countries' attainment of genuine statehood and nationhood. Therefore, for him, it is in the era of nationalism that the indigenous Zimbabwean value system (hunhu/ubuntu) will be at the centre of university education and of literary creation. As such, it is at that moment when English should pave way for indigenous languages in those two domains of Zimbabwean people's life.

In his research endeavours, the present researcher has also established that, language is not a closet in which the human species are endlessly groping. He has established that, it is a fallacy that foreign languages lead to the colonization of the African people's minds whilst indigenous languages lead to the decolonization of the same minds as what exponents of an essentialist approach lobby for. He concurs on this particular point with Mazrui and Mazrui (1998) and

Fanon (Cited in Mazrui and Mazrui 1998) who hold the idea that, linguistic colonization and linguistic decolonization have roots in cultural alienation and cultural 'de-alienation' respectively and not in the determinist power of language. Therefore he has established that, on one hand, a foreign language can only play the colonizing role of its second language's speaker's mind if the speaker is already experiencing cultural alienation and estrangement. On the other hand, Indigenous languages can only play the decolonizing role if only the native user has had a cultural 'de-alienation'. As such, the researcher has established that the replacement of the English language with indigenous languages as languages of university education without first of all replacing the neocolonial values that are key and central to that education does not serve to decolonize the student's mind. Rather, it will only serve to substitute English as a carrier of alienating and colonizing cultural values with the indigenous language as substitute carriers of the same values that will be serving as the foundations of a university education in a neocolonial era. Therefore, in a neocolonial era, as this study established, indigenous languages just like the English language will serve to spread and exalt neocolonial values of education and literature which lead to cultural imperialism. For the researcher, if indigenous languages are used in university education in a neocolonial era, they will carry and transmit neocolonial values of education, as such, they will enforce the alienation of both the student and the lecturer on the levels of both language and culture. It is this sort of understanding which has led the researcher to concur with Achebe (2009) that essentialist scholars are simply playing politics with language when they approve of the determinist power of languages in order to explain the linguistic predicament in post-independence Africa.

From the research findings, this study has established that, although the essentialist approach to the struggle against the hegemony in post-independence Africa, seems to be attractive to most African people, exponents of the approach do not base their arguments on genuine claims for they at times base them on some fallacious claims which in most cases defy the science of logic. The study has also established that, the essentialist approach to the struggle against the hegemony of English can best apply in the era of Nationalism whilst the assimilationist approach applies best in the era of Neocolonialism. That is because the values of culture, that will be guiding university education and the writing of literature in the era of Nationalism will be

national values and not the neocolonial values that dominate in those two domains in the era of Neocolonialism.

It has been established in this study that, the developmentalist approach to the struggle against the hegemony of English, is linked to the essentialist approach by virtue of its lobbying for the substitution of the English language with indigenous languages in university education and in the writing of literature in Zimbabwe. The study has further established that developmentalist respondents, scholars and other stakeholders are of two categories. They are those that lobby for the development of indigenous languages through use in Zimbabwean university education and in the writing of Zimbabwean literature. This group of developmentalists believes that indigenous languages are not yet developed enough to do what English can do in Zimbabwean university education. However, they feel they should take over forthwith from English as the languages of university education after which they will be developed in the process of their use in that sector of education. The study has established that this first category of the developmentalist approach was being employed by the Department of African Languages and Literature of the Great Zimbabwe University for the Department used indigenous languages as media of instruction and of academic essay writing. It was in the process of using them that educationists in that Department worked towards fully developing them for that task through coining more and more new terms for use during lectures and when students write academic essays. The other group of developmentalists holds that indigenous Zimbabwean languages are not developed enough to take over from English as the languages of university education in Zimbabwe. Therefore, they lobby for the idea that, those languages ought to be developed first through the art and science of term creation in order for them to be able to take over from English as the languages of university education and of Zimbabwean literature. That is the approach which the founders and members of the African Languages Research Institute were lobbying for.

It has been put to the fore in this study that, whilst the developmentalist approach to the struggle against the hegemony of English in Zimbabwean university education and literature is attractive, it has its weaknesses. Its weaknesses result from the idea that each language can carry perfectly well the values of its mother tongue speakers. A language can only have problems when it has to

carry and transmit alien cultural values of culture. In fact, it is when it has to carry alien values of culture that a language needs to be reworked, reshaped and re-focused using the art and science of term creation. For the present researcher, the fact that developmentalists feel indigenous languages need to be developed for them to be able to serve as media of instruction and of essay writing in university education indicates that universities in Zimbabwe are offering values of some foreign (neocolonial) philosophies of life. This view is supported by Makuvaza (1996) and by Mazrui (1978). Therefore, the researcher has established that if universities in Zimbabwe and elsewhere in Africa are still offering Eurocentric and American centred values of education, developing indigenous Zimbabwean and African indigenous languages for use in that education system, is not developing the languages but is under-developing them. His argument has been that, developing a language for the purpose of forcing it to carry alien and neocolonial values is under-developing it. As such, the researcher has established that developmentalists cannot claim that they are struggling against the hegemony of English by developing indigenous languages through use and/or 'out of use' when they seek to 'develop' them for the purpose of enabling them to spread and exalt Western-centred values of culture. For the researcher, the values which guide the educational activities in Zimbabwean universities need to be indigenized and/or domesticated first before Zimbabwean people substitute the English language with indigenous Zimbabwean languages as languages of university education in a Neocolonial era of the evolutionist history of African societies.

In this study, the researcher has established that, the art and science of term-creation as it is practiced in Zimbabwe, is too elitist since it is in most cases removed from the majority of the users of the indigenous Zimbabwean languages. The researcher concurs with Chiwome (2000) on that idea. For the researcher, when a language is developed through terms that are too elitist and that are removed from the workaday world, then the reality is that those languages will not be developed but will be under-developed. The researcher's view is that, every language is developed by its users in the process of use. When a language is developed in offices, during seminars and workshops organized by the elites it does not develop for it becomes under-developed for use by its general users. A language that is too elitist does not serve to successfully challenge the hegemony of English. Elitism is an aspect of modernity. Therefore, the too much elitist language fits to carry and transmit not the values of the cultures of its general users but the

modernist-cum-colonial values which, at the present moment are serving as pillars of university education in Zimbabwe.

This effort established that the Ccode-switch and/or the switch-code approach to the struggle against the hegemony of English, is in common use in Zimbabwean universities. Students and lecturers switch codes during lectures and the students also switch codes when they write academic essays. These stakeholders usually switch from English (the *de jure* medium of instruction) to an indigenous language (the *de facto* medium of instruction). The approach is also in common use in the writing of Zimbabwean literature. Novelists, such as Chinodya (1989) and Kanengoni (1997) switch from English to Shona. The effort has also established that, switching from English to an indigenous language, challenges the hegemony of English in the sense that the dominance of English in those two domains will be reduced by the injection of an indigenous language in the mainstream discourse. However, the researcher has established that, the weaknesses of the code-switch approach as a strategy of struggling against the hegemony in question is that, its use indicates on one hand that, the values that will be taught in English will be rooted in some indigenous knowledge systems and therefore English, which was developed to carry and transmit the values of an English culture may fail to transport some culture-bound concepts in the indigenous Zimbabwean culture. As such, the student, the lecturer and the fiction writer might have to switch from English to an indigenous language. However the researcher has wondered that, if the taught values are rooted in indigenous cultures why should educationists, learners and fiction writers stick to the use of Code-switching rather than using indigenous languages in university education and in the writing of literature? What that means is even if the values, which are being taught, may have roots in indigenous knowledge system, the student and the educationist may still stick to the use of English since English occupies a supremacist position in a neocolonial environment by virtue of the fact that, the superpower (USA) has linked the English language to everything good and attractive in the era in question. Therefore, the study has established that, offering academic content that is embedded in indigenous knowledge systems in an environment that is too English and not indigenous, does not serve to challenge the hegemony of English. That is all because learners and educationists will prefer to use English and not indigenous languages as the medium of instruction and then code-switch when they come to expressing culture-bound concepts. Therefore, the study has further established that,

some two conditions are of vital importance in the struggle against the hegemony in university education. In the first place, the environment under which the teaching and learning activities will be taking place should not be too English than indigenous. In the second place, the matter that has to be taught has to have roots in indigenous knowledge systems. When the two conditions are fulfilled, students and educationists will then prefer to operate in indigenous languages and not in the English language. That is only possible not in a neocolonial era but in the era of Nationalism.

The other thing, which the researcher established is that, switching from English to an indigenous language in a discourse that is mainly held in English as what is the case in Chinodya's and Kanengoni's novels does not really serve to challenge the hegemony in question, that is because, the language that is considered to be the language of the mainstream discourse, will always be considered by the readers to be the language of the particular literary creation. Therefore, the scenario of having the main stream discourse in English and then switch from English to an indigenous language at some rare intervals in a literary work perpetuates rather than challenge the hegemony in question. Therefore, this study has established that, in a neocolonial environment, Code-switching and Code-mixing are Zimbabwean people's methods of coping with the hegemony of English in university education and in the writing of literature. They do not really serve to challenge the hegemony in question.

During the research proceedings, the researcher established that even some educationists and students from the Department of African Languages and Literature, which prescribed indigenous languages to be languages of instruction and of academic essay writing, indicated that they switched codes during lectures. They switched from the mainstream discourse that will be in an indigenous language to English. The researcher established that to be indicative of the fact that, the Department offered English-centred and Western-oriented matter. It is in the process of teaching and learning Western and/or English-centred content, that the indigenous languages fail to supply equivalents to culture-bound English terms. When that happens, the educationist and the learner will switch over from an indigenous language to English since English will be the language that was developed to readily and perfectly carry and transmit English-centred and Western-oriented values of life. Therefore the researcher established that, the use of Code-

switching and Code-mixing as *de facto* languages of instruction and of academic essay writing in the Department of African Languages and Literature of the Great Zimbabwe University resulted mainly from the fact that, the Department in question, just like all the other departments of the two state universities which were under study in this research, offered Western-oriented matter using indigenous languages. That being the case, this study has lobbied for the idea that Code-switching cannot be a tool for use in the struggle against the hegemony in question especially when it is used by both the student and the lecturer to carry and transmits Western-centred and not Zimbabwean-centred educational matter. For the researcher, Code-switching has the potential to perpetuate rather than to challenge the teaching and learning of neocolonial cultural values in universities in Zimbabwe. Therefore, he has found out that, using Code-switching and Code-mixing in the teaching and learning of Western-oriented educational values can not be held to be a genuine means of struggling against the hegemony of English.

This research has established that, the multilingualist approach to the struggle against the hegemony of English was the most popular strategy of struggling against that hegemony among respondents to the questionnaires. The research has also established that, in the Zimbabwean scholarly endeavours, the approach is directly lobbied for and is clearly spelt out by Magwa (2008). Furthermore, the research has established that the approach in question is constituted in post-independence South Africa. Furthermore, the research has established that, the major strength of the approach, which of course can also be interpreted to be its major weakness, is in its upholding of 'the rights of languages' and of individuals' 'right to languages'. The approach emphasizes those rights through lobbying for the equality of use of different languages in education literature and the other domains of the human societies since it lobbies for languages to share the available educational and linguistic spaces. The research further established that, the approach seeks to challenge the hegemony of English through putting English at par with indigenous and the other forms of language in university education and in the writing of literature.

Although the researcher has established that, the multilingualist approach is a very pertinent tool in the struggle against the hegemony of English in university education in Zimbabwe and in the writing of fiction, he has concurred with Makalela (2005), Roy-Campbell (2001) and Mazrui and

Mazrui (1998) on the idea that the equality of languages, which the approach lobbies for, is not possible in a neocolonial environment for in that environment, some languages 'are more equal than others'. For the researcher, the English language is more equal than indigenous Zimbabwean languages in university education and in the writing of fiction. In the former domain, the bulk of the literature, which is there for the teaching and learning business, is in English and not in indigenous languages. Therefore, he has established that, when they are to choose a language of instruction and of academic essay writing, educationists and students will almost always choose English and not indigenous languages on the basis of the available resources. Again, he has established that, the environment of the neocolonial era is too American and too English than indigenous. In such an environment, even if policies and Acts of parliament uphold the equality of languages in education and literature writing, English and not indigenous languages will take precedence. English will take precedence since stakeholders will prefer it to the other languages for fear of being left out of the modern world society (pseudo global village). Therefore, just like Mazrui and Mazrui (1998) the researcher upholds the idea that, the equality of languages, which is celebrated in the period of the Americanization of the world will not serve to challenge the hegemony of English in university education and in the writing of literature for the language of the superpower cannot operate on the same level with the indigenous languages since it will be having a high utilitarian value and cultural and social capital in world affairs to the point that it cannot compete on equal level with indigenous African languages for linguistic space . Therefore the researcher strongly concurs with Makalela (2005) and Mazrui and Mazrui (1998) that the multilingualist approach such as the one that is celebrated in the South African education system perpetuates rather than challenge the hegemony of English since it calls upon languages to compete in a neocolonial environment: an environment that not provide ground that is level for indigenous and foreign languages to compete on equal levels.. Therefore, the researcher strongly shares the same view with Mazrui and Mazrui (1998) that the advocates of linguistic and cultural diversity have to engage in a much wider struggle for the politico-economic re-organization of the world system before they celebrate linguistic diversity as a reality in post-independence Africa.

This research endeavour has established that, the syncretist approach to the struggle against the hegemony of English is an approach that lobbies for the indigenization of English in order to

force it to carry an experience of life which is African. The use of the approach in the struggle has led to the development of “New Englishes” (Crystal 2003), and/or of “non-native Englishes” (Kachiru 1989) and/or to an English, which commences with a small letter ‘e’, (Aschcroft et al 1989). The research endeavour has further established that, the approach has been celebrated by fiction writers and by some educationist respondents in this study, as an effective approach to the struggle against the hegemony of English in university education and in the writing of literature. Its strength in the struggle, as the researcher observed, is that, it struggles against the ‘standardness’ of English. In fact, it is upholding its “standardness”, which is one of the factors which give the English language a supremacist/hegemonic position in university education and in the writing of Zimbabwean Literature. The other thing which this research endeavour has established is that, proponents of the approach believe indigenizing and/or ‘nativizing’ the English language, will lead to the birth of English which is Zimbabwean, South African, Zambian and not British or American. Although that may be the case as scholars such as Achebe (1975), Aschcroft et al (1989), Braithwaite (In Aschcroft et al 1995) and Kachiru (1989) would want people to believe, the researcher has discovered that the approach has its own serious weaknesses as an instrument for challenging the hegemony of English in Zimbabwean and African university education and literature.

In the first place, the researcher has concurred with Achebe (1975) that those new Englishes will remain in full communion with their ancestral homes that is England and the USA. Therefore the New Englishes, as the researcher has established, are more of siblings of the Standard English. As such, the researcher has also concurred with Crystal (2003) on the idea that, the New Englishes are new forms of the English that will aid the English language to continue to dominate the world and the world languages. Therefore for the researcher the New Englishes have the potential not to curb the hegemony of English in university education in Zimbabwe and in the writing of Zimbabwean literature but has the potential to perpetuate it. Furthermore, the researcher has established that, if languages develop within specific histories and cultures to perfectly carry and transmit values of cultures of their mother tongue speakers then the sort of values which the New Englishes can perfectly carry and transmit in university education and literature are neocolonial and hybridized cultural values. The argument of the researcher has been that, a hybrid/syncretic language can perfectly carry and transmit hybrid and/or syncretic

cultural values. In other words, it cannot perfectly carry and transmit values of culture that are not hybrid and/or syncretic. Although it can of course carry cultural values that are not hybrid and syncretic still, it cannot carry and transmit them as perfectly as when it carries and transmits hybridized cultural values. As a result of his interpretation of this scenario in that way, the researcher has concluded that the hybrid/syncretic languages will not be able to spread and exalt Western cultural values since they are not “standard” when they are measured by the Western linguistic barometer. On the other hand, since they would not have developed within indigenous African and Zimbabwean cultures but within the neocolonial cultures of Africa, they will be lacking the potential to carry perfectly well the values of the African and Zimbabwean people’s indigenous cultural values. For the researcher, Zimbabwe and Africa cannot successfully challenge the hegemony of English in university education and in the writing of literature using languages that have the potential to perfectly carry, spread and exalt neocolonial and not Zimbabwean and African values of culture.

This study has established that, the hegemony of a language in a neocolonial environment is linked to superpower politics and the superpower’s broad agenda for the world. At the moment, as what the study has established, the USA is the superpower is the sole. superpower of the world. As such, the USA enjoys hegemonic rule in world affairs. As the language of the reigning superpower, English is also enjoying a hegemonic position in world affairs. As what was discussed in the 3rd chapter of this study, if the USA will fall from that position, English will also start to fall from the hegemonic position it is enjoying. If for instance, China becomes the next superpower in world politics: China will enjoy hegemonic rule and the Chinese language will gain hegemonic status in world affairs. Therefore, the thesis of the researcher is that, if Africa will seek to struggle against the hegemony of English in university education and in the teaching and writing of literature, through indigenizing and ‘nativizing’ the language of the superpower with the view of coming up with a new language (New English/non-native English), then what that means is Africa will have to indigenize and ‘nativize’ Chinese to come up with New Chinese, that will replace the New Englishes for use in its educational and literary programmes if China will become the next Number 1 Great State (sole superpower). Therefore indigenizing and ‘nativizing’ the language of the superpower becomes not a solution to the hegemony of the superpower’s language but a copying mechanism to it.

Therefore, in this study, the researcher has established that, all the approaches which Zimbabweans and Africans have so far used to struggle against the hegemony of English in university education and in the teaching and writing of literature have serious loopholes especially if they are employed in a neocolonial environment. When employed in a neocolonial environment, they will mostly serve to either perpetuate the hegemony or help Zimbabweans and Africans to cope with that hegemony. Their score in the struggle against the hegemony of English in a neocolonial era will be too minimal to be worthy of any recognition. Those approaches to the struggle against the hegemony of English, have not proved their worthy since different stakeholders in language matters in Zimbabwe and Africa, seek to challenge the hegemony of English outside an understanding of its strong links to superpower politics and outside an understanding of the evolutionist nature of the histories of African and other societies of the world and outside an understanding of the conditions which promote the hegemony of a particular language is the era in which a country and the continent to which the country belongs will be in. The neocolonial era in which African societies are currently in, is an era of superpower politics: an era of the Americanization of Africa and the world. In that era the hegemony of the language of the superpower (English) is linked to the USA's supremacist and unilateral neoliberal principles of governance. As such, this study has established that, before that era is brought to a halt, the hegemony of English will not come to pass whatever methods Zimbabweans and Africans employ to try and challenge it.

7.2 RECOMMENDATIONS

The researcher recommends that, the hegemony of English needs to be challenged in post-independence Africa's university education and in the teaching and writing of literature. However, Zimbabweans and Africans need not challenge the hegemony outside an understanding of what hegemony is and outside an understanding of hegemony operates in post-independence era. As such, they need to consult the hegemonic theories as they are propounded by Wallerstein's World-Systems Theory, by the Conventional Classical Marxist Theory, by the Neoliberal Theory and by the Gramscian and post-Gramscian theorists. Understanding the concept of hegemony and how it operates will help critics and scholars of African descent to understand better the hegemony of English which they have ever since been struggling against in

vain. Studying and understanding the theory of hegemony will aid them to learn not to separate the hegemony of a language from the hegemonic politics which perpetuates it. In state politics, it is the hegemonic rule of an elitist and oligarchic class which serves to perpetuate the hegemony of the dominant language. In interstate politics, it is the Number 1 Great State (superpower) that promotes and perpetuates the hegemony of its language. In inter-state politics, local rulers will behave like the agents for spreading the hegemonic agenda of the superpower. Therefore, they will make language policies that do not struggle against the hegemony of the superpower's language but that sustain it. Therefore, this study recommends that, the hegemony of the English language cannot be challenged successfully outside state and inter-state politics that promote and perpetuate it.

For the Zimbabweans and Africans in general to; successfully struggle against the hegemony of English in university education and in the writing of literature, they need to interpret the history of Africa from an evolutionist perspective. That history, as what this study has established, has five broad eras. Three of those are *de jure* historical eras of humankind's growth and development. The three are the Pre-national, the National and the Postnational eras. Two of them are *de facto* eras of African and the other former colonies in world affairs. The two are the Colonial and Neocolonial eras. Each era, each stage, each phase of the evolutionist history of African countries whether *de jure* or *de facto*, has direct and indirect, covert and overt effects on the choice of the language of education and literature in Africa and elsewhere in the world. Again, each one of them, has a role to play in the promotion, perpetuation and challenging of the hegemony of the language of the hegemonic class and/or state. Therefore, this study recommends that, if Zimbabweans and Africans in general would like to challenge the hegemony of the language of the superpower such as English at this particular moment of humankind's history, they need to understand the historical era in which Africa is in. Understanding that era well, implies understanding which state wield political power in that era as a result of its military and techno-economic positions in world affairs. In the era of Neocolonialism, which of course, is the contemporary era, the Number 1 Great power and/or sole superpower in world politics is the USA. It occupies that position since it has control over power politics in world affairs by virtue of its powerful military and techno-economic positions in world affairs. As such, Zimbabweans and Africans should not try to challenge the hegemony of English outside an understanding of

the Americanization of the world in the era of Neocolonialism at the level of language. Struggling against the hegemony of English in post-independence Africa outside the hegemonic politico-economic and lingo-cultural endeavours of the superpower will not yield anything worthy of reckoning. Any strategy that is employed to challenge the hegemony of English in the era of Neocolonialism will not serve to challenge it but will serve to either perpetuate it in a different mode and/or help Africans to brave it.

This study recommends that, seeking to struggle against the hegemony of English outside an understanding of the evolutionist nature of Africa's and world history will lead some Africans to celebrate for instance the concept of globalization as a truism in the era of Neocolonialism. That scenario will push them to celebrate some languages such as English as 'global languages' when they are currently neocolonial and hegemonic languages in world politics. At the moment, concepts such as globalization, universalism, global/universal language, international language internationalism, rights of languages, rights to languages, linguistic diversity and many others are the strategies of consent, which the superpower and its allies employ to gain consent from the populations of the world towards acceptance of the hegemony of English. They will mean what they should in some other eras of the evolutionist history and not in the era of Neocolonialism.

The approaches that have been used by Zimbabweans and Africans to challenge the hegemony in question did not yield profitable results since the approaches are applied in an era when the hegemony of English cannot be successfully challenged. Therefore, post-independence Africa of which Zimbabwe is part should struggle to move the history of Africa from the era of Neocolonialism to the era of Nationalism for it to struggle successfully against the hegemony of English in university education and in the writing of Zimbabwean and African literature. That will only be possible when African countries become militarily powerful through becoming nuclear strongholds. Once they become militarily strong African countries will then have power over their political and economic affairs. They will have full control over their economic resources and all the other means of production. They will have power over production relations within their territories. Once they have control over the means of production and of the production relations, African societies will gain general respect (genuine sovereignty) from the current superpower and its allies (the nuclear-have-lots of the world). It is at that time that

superpower politics will weaken and become neutralized bit by bit. Once superpower politics is neutralized, African countries will have power to plan on political and techno-economic levels without foreign intrusion. That status quo will allow African societies to be politically and techno-economically successful and powerful.

When they are politically and techno-economically powerful, African societies will be in control of their linguistic and socio-cultural affairs. It is at that level of historical development when African societies can plan on the level of language and implement the plans without the intrusion of the superpower. The first step towards implementing that road map lies in African countries' attainment of genuine statehood and genuine nationhood in an era which this study has termed the era of Nationalism. Once African countries enter the era of Nationalism, they will be able to centre everything African (including languages) and to peripherise non-African things for the benefit of Africans. When they attain statehood and nationhood in the era of Nationalism, the African state-nations will then struggle to enter the era of Postnationalism which is the era of Transnationalism, Internationalism and Globalization. All those phases of a Postnational era will have impact on Africa's language choice and practice without African societies suffering the domineering unilateral policies of superpower states. All this has been discussed in depth in the 3rd chapter of this study.

Before the era of Neocolonialism comes to a halt and before African countries attain statehood and nationhood, the assimilationist, the essentialist, the developmentalist, the code-switch and/or switch-code, the multilingualist and the syncretist approaches to the struggle against the hegemony of English in Zimbabwean and African university education and literature will only serve to perpetuate the hegemony and/or to aid Africans to brave the hegemony in question. However, the truth of the matter is that, in a neocolonial era: that is in the era of the Americanization of the world, to deny the preponderant use of English will be wasting important human effort and breath for when the superpower is there, and is still an English-speaking country, without having attained statehood and nationhood African societies cannot successfully challenge the hegemony of English in almost all its domains of life. Therefore, this study recommends the idea that, the clue to challenging the hegemony of English lies in African people's understand of the evolutionist history of African countries and in their ability to

interpret it correctly for the benefit of language choice and practice in the African continent. In other words, the clue to challenging the hegemony of the language of the superpower lies in enforcing a new world order, which is not championed by superpower politics and which will be organized on the basis of mutual understanding and general respect between and among nations. When that is achieved, nations will operate on the basis of love, trust, faith in one another as partners in development, respect of individual and groups of individuals' life. In short, that new world order should operate on what can be termed *hunhu/ubuntu* in Zimbabwe. It should not operate on hegemonic terms as what is the case now for in the world of superpower politics, some states (the nuclear-have-lots) will be more equal than others (nuclear-have-nots). Those states that will be less equal than others (nuclear-have-nots) will not have power to decide their own linguistic destiny in a meaningful way since the nuclear-have-lots will interfere at will with their plans at all the levels of the life of a society.

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APPENDICES

APPENDIX A: QUESTIONNAIRE FOR STUDENTS

I am **Tyanai Charamba**, a Phd student with **the University of South Africa (UNISA)**. The title of my thesis is, “**Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach**”. The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the dominance of English in education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then lobby for an evolutionist approach to African history as one other strategy which can be employed to try and challenge the dominance of English in education and literature writing. Since your Department deals in language issues in Zimbabwe, I hope if you fill in this questionnaire your contribution will prove quite worthy to this study. Your views will be treated in confidence since they will only be used for this particular academic endeavour. Please do not write your name on any part of this questionnaire.

1. What is the name of your university?

Midlands State University (MSU)

Great Zimbabwe Stat University (GZU)

2. To which department do you belong?

African Languages and Literature (AFLI)

African Languages and Culture (AFLC)

English and Communication (ENGC)

English and Performing Arts

Communication Skills (CSC)

Communication Skills Studies (CSS)

3. Which language is used to give instructions in those lectures you attend?

Standard American and/or British English (Std Eng)
(Non Std Eng

Non-standard forms of English

Indigenous Zimbabwean language(s) (Und Lang)

Code Mixing/Switching (C/M)

Other.....

4. Which language do you usually use when writing academic essays?

Standard American and/or British English
Indigenous Language(s)

Non-Standard forms of English
Code Mixing/Switching

Other.....

5. Given a chance to choose the language of instruction for your department, which language would you choose and why?

Standard American and/or British English
Indigenous Zimbabwean Language(s)

Non-Standard forms of English
Code Mixing/Switching

Other.....

Reasons.....
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6. Also, given a chance to choose the medium of academic essay writing for your department, which language would you choose and why?

Standard American and/or British English
Indigenous Zimbabwean language(s)

Non-Standard forms of English
Code Mixing/Switching

Other.....

Reason(s).....

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7. In your view, does your Department's language choice and practice challenge the dominance of English in university education?

Yes

No

8. If 'Yes' does it employ any of these methods to challenge it?

- i) -regular use of Non-Standard forms of English in lectures and essay writing
- ii) -use of indigenous Zimbabwean languages as the media of instruction in lectures
- iii) –allowing use of indigenous languages when writing essays
- iv) -regular use of code mixing and/or code switching during lectures
- v) -allowing use of code mixing and code switching during essay writing
- vi) -not emphasizing strict use of Standard English during academic discourse and communication
- vii)-encouraging students to use languages of their choice during lecture presentation and essay writing

Other.....

9. If ‘No’, does it use any of these methods to promote it?

- i) -emphasizing the use of Standard forms of English during lectures
- ii) -insisting on the use of Standard forms of English as media of essay writing
- iii) Strict emphasis on the use of Standard forms of English as the languages of academic discourse and communication
- iv) -discouraging code mixing and/or code switching during lectures and during essay writing
- v) -encouraging use of literature written in English and discouraging use of literature written in indigenous languages in all academic activities
- vi) -not giving students a chance to use languages of their choice during lectures and when writing essays
- vii) Through making modules in English communication Skills core modules which no student can graduate with a ‘fail’ in any one of those modules

viii) Other.....

10. Is the dominance of English either necessary or not in your Department?

Yes

No

11. If 'Yes' are these, some of these and any other factors push you to feel that it is necessary?

- i) English is the global language
- ii) English is the language of international trade
- iii) English is the language of the topmost world press productions
- iv) English is the language of international travel
- v) English is the language of the superpower United States of America and most prosperous states such as Britain
- vi) English is the language of science and technology
- vii) English helps one to be relevant wherever he/she goes in the world
- viii) English is the language of religion and ideology
- ix) English enhances gainful employment and general success
- x) English is the language of politics and economics at local, regional and global levels
- xi) One cannot do without English in this world for English is everywhere
- xii) Other.....
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12. If 'No' are these, some of these and any other factors make you feel it is not necessary?

- i) English can lead to the death of indigenous languages,
- ii) It is in indigenous and not English that we can build national pride and success
- iii) Learning in a foreign language such as English hinders success
- iv) No country has successfully developed politically, culturally, socially and economically in a foreign language
- v) Languages carry a people's culture, therefore it is the indigenous languages and not English which carry and transmit Zimbabwean cultural values
- vi) English perpetuates Americanization and general Westernization of African cultures, technologies and development
- vii) English perpetuates neo-colonialism
- viii) Other.....
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13. If the dominance of English has to be successfully challenged in your Department, can these, some of these and any other factors serve to achieve that goal?

- i) -adopting Standard American and/or British English as first language for current and future Zimbabwean generations and forget about indigenous languages
- ii) -resort to use of Non-Standard (New English) form of Zimbabwean English
- iii) -resort to use of only Zimbabwean indigenous languages and forget about English
- iv) -use of code mixing and/or switching as medium of instruction and essay writing
- v) -use of a multilingual approach involving English and indigenous languages
- vi) -not considering a module(s) in English communication skills to be a core module(s) which no student can graduate with a 'Fail' in it/them
- vii) make sure no individual study with any university department without a pass in "O" Level English
- viii) Other.....
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14. Do you have any information which you would like to share with the researcher on the language situation in your Department? If you do have, please go ahead and share with him,

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Thank you very much for contributing.

Tyanai Charamba
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APPENDIX B: QUESTIONNAIRE FOR EDUCATIONISTS

I am **Tyanai Charamba**, a Phd student with the **University of South Africa (UNISA)**. The title of my thesis is, “**Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach**”. The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the dominance of English in education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then lobby for an evolutionist approach to African history as one other strategy which can be employed to try and challenge the dominance of English in education and literature writing. Since your Department deals in language issues in Zimbabwe, I hope if you fill in this questionnaire your contribution will prove quite worthy to this study. Your views will be treated in confidence since they will only be used for this particular academic endeavour. Please do not write your name on any part of this questionnaire.

12. What is the name of your university?

Midlands State University (MSU)

Great Zimbabwe University (GZU)

13. To which department do you belong?

African Languages and Literature (AFL) African Languages and Culture (AFLC)

English and Communication (ENGC) English and Performing Arts (ENGPA)

Communication Skills (CSC) Communication Skills Studies (CSS)

Other.....

14. In which language(s) do you deliver lectures?

Standard American and/or British English (Std Eng) Non-standard English (Non-std Eng)

Indigenous Zimbabwean language(s) (Ind Lang) Code-switching an/or Code-mixing (C/M)

Other.....

15. In which language(s) do you expect students to do those assignments which you give them?

Standard American and/or British English

Non-Standard English

Indigenous Zimbabwean language(s)

Code Mixing/Switching

Other.....

16. Given a chance to choose the language of instruction for your department, which language would you choose and why?

Standard American and/or British English

Non-Standard English

Indigenous Zimbabwean language(s)

Code Mixing/Switching

Other.....

Reasons.....
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17. Also, given a chance to choose the medium of academic essay writing for your Department, which language would you choose and why?

Standard American and/or British English

Non-Standard English

Indigenous Zimbabwean language(s)

Code Mixing/Switching

Other.....

Reason(s).....
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18. In your view, does your Department's language choice and practice challenge the dominance of English in university education?

Yes

No

19. If 'Yes' does it employ any of these methods to challenge it?

viii) –allowing use of Non-Standard forms of English during lectures and essay writing

ix) -promoting use of indigenous Zimbabwean languages as the media of instruction during lectures

x) –encouraging use of indigenous languages when students write essays

xi) –not discouraging use of code mixing and/or code switching during lectures

xii) -tolerating use of code mixing and/or code switching when students write essays

xiii) -not emphasizing strict use of Standard English during all academic discourse and communication

xiv) -encouraging students to use languages of their choice during lectures and essay writing

xv) Other.....
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20. If 'No', does it use any of these methods to promote it?

ix) –strictly emphasizing the use of Standard forms of English during lectures

x) -insisting on the use of Standard forms of English when students write essays
-strictly emphasizing the use of Standard forms of English during all academic discourse and communication

xi) -discouraging code mixing and/or code switching during lectures and during essay writing

xii)-encouraging use of literature written in English and discouraging use of literature written in indigenous languages in all academic endeavours

xiii) -not giving students a chance to use languages of their choice during lectures and essay writing

xiv) -making sure modules in English communication Skills are core modules which no student can graduate with a 'fail' in any one of them

xv) Other.....
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21. Is the dominance of English either necessary or not in your Department?

Yes

No

22. If 'Yes' are these, some of these and any other factors push you to feel that it is necessary?

xiii) English is the global language

xiv) English is the language of international trade

xv) English is the language of the topmost world press productions

xvi) English is the language of international travel

xvii) English is the language of the superpower United States of America and most prosperous states such as Britain

xviii) English is the language of science and technology

xix) English helps one to be relevant wherever he/she goes in the world

xx) English is the language of religion and ideology

xxi) English enhances gainful employment and general success in life

xxii) English is the language of politics and economics at local regional and global levels

xxiii) One cannot do without English in this world for English is everywhere

xxiv) Other.....
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23. If 'No' are these, some of these and any other factors make you to feel it is not necessary?

ix) -English can lead to the death of indigenous languages,

x) -it is in indigenous languages and not in English that Zimbabweans can build national pride and success

- xi) -learning in a foreign language such as English hinders students' success
- xii) -no country has successfully developed politically, culturally, socially and economically in a foreign language
- xiii) -languages carry a people's culture, therefore it is the indigenous languages and not English which carry and transmit Zimbabwean cultural values
- xiv) -English perpetuates Americanization and general Westernization of African cultures, technologies and development
- xv) -English perpetuates neo-colonialism
- xvi) Other.....
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24. If the dominance of English has to be successfully challenged in your Department, can these, some of these and any other factors serve to achieve that goal?

- ix) -adopting Standard American and/or British English as first language for current and future Zimbabwean generations and forget about indigenous languages
- x) -resorting to use of Non-Standard (New English) form of Zimbabwean English
- xi) -resorting to use of only Zimbabwean indigenous languages and forget about English
- xii) -allowing use of code mixing and/or switching during lectures and essay writing exercise
- xiii) -allowing use of a multilingual approach during lectures and essay writing exercise
- xiv) -offering modules in English communication skills as core modules which no student can graduate with a 'Fail' in any one of them
- xv) -make sure no individual study with any university department without a pass in "O" Level English
- xvi) Other.....
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25. Do you have any information which you would like to share with the researcher on the language situation in your Department? If you do have, please go ahead and share with him,

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Thank you very much for your contributions.

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APPENDIX C: INTERVIEW GUIDE FOR FICTION WRITERS

I am **Tyanai Charamba**, a Phd student with the **University of South Africa (UNISA)**. The title of my thesis is, “**Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach**”. The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the dominance of English in university education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then seek to lobby for an evolutionist approach to the history of Africa as one other strategy which can be employed to try and challenge the dominance of English in African education and literature. Since writing of fiction involves language choice and practice, I hope if you take part in this interview schedule your contribution will prove quite worthy to this study. What you are going to say during the interview session, will be treated in confidence for it will only be used for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

THE QUESTIONS:

1. In which language(s) have you written fiction and why?
2. Which works of fiction have you produced so far?
3. Everything being equal, which language would you prefer to write fiction in and why?
4. What do you understand by hegemony of English?
5. Is there any need to do away with the hegemonic status of English in fiction writing?
6. If there is, what strategies should be employed to bring it to a standstill and why?
7. Do you think there is a link between the hegemony of English and politics at local, regional and international levels? Please support your view.
8. Is it possible to successfully challenge the hegemony of English in the writing of African literature given the nature of the prevailing local, regional and international politics? Please support your answer.
9. Is there any other information which you feel you would like to share on language of African literature with me? If there is, please go ahead.

Thank you very much for your time Sir/Madam. I hope to avail to you the findings of this study.

APPENDIX D: INTERVIEW GUIDE FOR SCHOLARS AND CRITICS

I am **Tyanai Charamba**, a Phd student with the **University of South Africa (UNISA)**. The title of my thesis is, “**Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach**”. The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the hegemony of English in education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then seek to lobby for an evolutionist approach to African history as one other strategy which can be employed to try and challenge the hegemony in question. Since you have some publications on issues to do with language choice and practice in Zimbabwe and/or in Africa, I hope if you take part in this interview schedule your contribution will prove quite worthy to this study. What you are going to say during the interview session will be treated in confidence for it will be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

THE QUESTIONS:

1. What have you published so far on the language of Zimbabwean and/or African education and literature?
2. Can you briefly describe your views in some of your latest publication?
3. What do you understand by the term hegemony of English?
4. Does the hegemony of English exist in African education and literature? Please, support your answer.
5. If the hegemony of English exists in education and literature should it be either promoted or challenged? Please give the strategies you think can be employed for either purpose.
6. By the way, do you see any link between the hegemony of English and local, regional and international politics?
7. If there is such a link, do you think the hegemony of English in African education and literature can be successfully challenged outside world politics? Please support your answer.
8. Do you have any other information which you would like to share with me on language of Zimbabwean and/or African education and literature and on the hegemony of English in post-independence Africa? If there is, please go ahead.

Thank you very much for your time Sir/Madam. I hope to avail to you the findings of this study.

APPENDIX E: INTERVIEW GUIDE FOR STAKEHOLDERS IN INSTITUTES AND ASSOCIATION THAT DEAL IN LANGUAGES' GROWTH AND DEVELOPMENT IN ZIMBABWE

I am **Tyanai Charamba**, a Phd student with the **University of South Africa (UNISA)**. The title of my thesis is, **“Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach”**. The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the dominance of English in university education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then lobby for an evolutionist approach to African history as one other strategy which can be employed to try and challenge the dominance of English in education and literature. Since your institute and/or association deals with language issues in Zimbabwe, I hope if you take part in this interview schedule your contribution will prove quite worthy to this study. What you are going to say during the interview session will be treated in confidence for it will only be used for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

THE QUESTIONS:

1. Can you give a brief background of the language situation/policy/guidelines of your institution and/or association?
2. What do you understand by the term “hegemony of English”?
3. Is the hegemony of English something of concern to the institute and/or association?
4. If it is of concern, does the institute and/or association seek to either challenge it or promote it and why?
5. If the institute and/or association seeks to challenge the hegemony in question, what sort of strategies does it employ to achieve that and why?
6. If on the other hand the institute and or association seeks to promote the hegemony, what sort of strategies does it employ and why?
7. In your view, is there any link between the hegemony of English in education and literature to local, regional and international politics?
8. If there is such a link, is it then possible to successfully challenge the hegemony of English outside the prevailing political set up at local, regional and international levels? Please support your view.
9. Do you have anything, which you feel the researcher needs to know concerning the activities of your institute and/or association which pertain to the hegemony of English in Zimbabwean education and literature?

Thank you very much for your time Sir/Madam. I hope to avail to you the findings of this study.

APPENDIX F: INTERVIEW GUIDE FOR DEPARTMENTAL CHAIRPERSONS AND/OR DEANS OF FACULTIES IN THE TARGETED UNIVERSITIES IN ZIMBABWE

I am **Tyanai Charamba**, a Phd student with the **University of South Africa (UNISA)**. The title of my thesis is, “**Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach**”. The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the dominance of English in Education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then seek to lobby for an evolutionist approach to the history of African as one other strategy which can be employed for the purpose of challenging the dominance of the English language in African education and literature. Since your Department and/or Faculty deals in language issues in Zimbabwe, I believe if you take part in this interview schedule , your contribution will definitely prove quite worthy to this study. What you are going to say during the interview session will be treated in confidence for it will only be used for this particular academic endeavour. Be free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

THE QUESTIONS

1. Can you briefly outline your Department’s language policy?
2. What role does the Education Act play in the designing and implementing of your Department’s language policy?
3. What do you understand by the term, hegemony of a language and/or hegemony of English?
4. In your view, does your Department’s language policy either promote or challenge the hegemony of English in university education? Please explain.
5. Are the efforts of your Department to either promote or discourage the hegemony in question successful? Please explain.
6. Do you see any link between university education and local, regional and international politics?
7. If there is that link, do you think the hegemony of English in university education and in the writing of African literature can possibly be challenged successfully outside the politics? Please give an explanation.
8. If there is any other information that you would like to share with me on language choice and practice in your Department, in university education in general, in the writing of African literature and on the whole concept of the hegemony of English in post-independence Africa? If there is, please go ahead.

Thank you very much for you time Sir/Madam. I hope to avail to you the findings of this study.

APPENDIX G: INTERVIEW WITH THE CHAIRPERSON OF THE DEPARTMENT OF ENGLISH AND COMMUNICATION OF THE MIDLANDS STATE UNIVERSITY

This interview session was held on the 11th of August 2011 in his office at the Midlands State University's main campus

Sir, I am **Tyanai Charamba**, a Phd student with the **University of South Africa (UNISA)**. The title of my thesis is, "**Challenging the Hegemony of English in Post-independence Africa – An Evolutionist Approach**". The thesis selects Zimbabwe as the case study to establish those strategies which Africans have so far employed to struggle against the dominance of English in Education and literature and to gauge the effectiveness of those strategies towards achieving that goal. The thesis will then seek to lobby for an evolutionist approach to African history as one other strategy which can be employed for the purpose of challenging the dominance of English in African education and literature. Since your Department deals in language issues in Zimbabwe, I believe if you take part in this interview session, your contribution will definitely prove quite worthy to this study. What you are going to say during the interview session will be treated in confidence for it will only be used for this particular academic endeavour. Be free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

INTERVIEWEE: Thank you Mr Charamba for selecting me as one of the participants in this quite interesting research endeavour. I am glad to take part in this interview session. As for whether or not I am free to have my name mentioned in your thesis, I say I do not have problems whether you decide to mention or not to mention it since yours is just an academic research of truth. Therefore, I would like to say you are very welcome.

INTERVIEWER: Thank you sir for welcoming me. I will quickly move on to my questions. I know you already know them since I sent you a copy of them last week.

INTERVIEWEE: True I already know the questions since I had a full week to go over them. Therefore, you can go ahead.

INTERVIEWER: Sir, can you briefly outline the language policy of the Department of English and Communication of the Midlands state University language policy?

INTERVIEWEE: Probably, I can start by saying that, the mandate of the Department of English and Communication at the Midlands State University is to teach English Language, World Literatures in English and Communications related modules. As such the medium of delivering content/contacting lectures and carrying out academic assignments is the English language.

INTERVIEWER: By the way sir, what role does the Education Act play in your department's designing and implementing of its mandate and language policy?

INTERVIEWEE: To be honest with your Mr Charamba, although I am not very familiar with the Act you are referring to, I believe University education provides for diverse interests and areas of specialization. As such, my Department caters for those who want to study the English Language and World Literatures in English in depth.

INTERVIEWER: Point taken sir, by the way, what is your understanding of the term, hegemony of a language and/or hegemony of English?

INTERVIEWEE: The term hegemony of a language, presupposes a privileged position of power, of having other languages deferring to the English Language.

INTERVIEWER: Another point taken. In your view sir and basing your answer on your understanding of the term hegemony of a language, does your Department's language policy either promote or challenge the hegemony of English in university education?

INTERVIEWEE: Well, that's a bit challenging question you know, but what I can say is that, my Department's position is premised on the fact that Midlands State University offers equal opportunity and choice in matters of language learning,

with those intent on pursuing indigenous languages having their needs catered for in the Department of African Languages. In this way the languages are placed on the same footing meaning to say I can't say my Department promotes the hegemony of English in this university.

INTERVIEWER: Are the efforts of your Department to either promote or discourage the hegemony in question successful? Please explain.

INTERVIEWEE: As I have just said, I can't say my department really promotes the hegemony of English in university education. My answer to this particular question is that, the Department of English and Communication at the Midlands State University emphasizes the equality and importance of all languages as mediums of cultural expression. Conceptually this is understood but one cannot say the same for the ingrained mindset that seem to privilege English language as a license to better professional opportunities.

INTERVIEWER: Thank you so much for that elaboration. Probably on a slightly different note, do you see any link between university education and local, regional and international politics?

INTERVIEWEE: Probably, one thing we should all take note of is that, universities do obtain in communities and societies at large, and they are meant to serve the needs of society. As such they cannot be conceived of in isolation from the politics that shape those societies in which they are found.

INTERVIEWER: If universities cannot be conceived of in isolation from the politics that shape those societies in which they are found, can it be possibly for universities and university departments to challenge the hegemony of English in university education and in the writing and teaching of Zimbabwean literature successfully outside the politics of the day? Please give an explanation.

INTERVIEWEE: That's also another challenging question. But what I can say at this moment is that, every policy direction takes route from the politics of the day.

There is not much in society that is outside politics, that is to say much that is not determined by politics. The official status of language(s) can be legislated and this will definitely influence the medium in which the literatures, especially for local consumption, are produced.

INTERVIEWER: Than you sir. However, before we come to the end of this session, I would like to know If there is any other information that you would like to share with me on language choice and practice in your Department, in university education in general, in the writing of African literature and on the whole concept of the hegemony of English in post-independence Africa? If you do have, please go ahead.

INTERVIEWEE: Not that I have something pertinent to add to what I have already said, however, I would like to urge you to continue with this research: to talk to as many people as possible who are involved in language issues in Zimbabwe since this topic is both of paramount importance to us educationists and to the other people who deal in language matters. One thing is that, this is an extremely challenging area of research especially in this particular period of our history.

INTERVIEWER: I am quite grateful sir to your comments. Thank you for sparing your precious time for this interview session. In deed I will take note of your good piece of advice in all my research proceedings. Once again, thank you so much.

ABSTRACT

This study pursues the quest and struggle for total liberation in post-independence Shona poetry. The study relies on views of key respondents obtained through interviews and questionnaires. Couched and guided by Afrocentricity and Africana womanism, the study elucidates the politico-economic and socio-cultural factors that militate against Africa's total liberation in general as well as women's liberation, respectively. Simultaneously, critical judgments are passed on the extent to which poets immerse their art in African existential philosophy. The study is energized by the idea that pursuing the quest for authentic liberation provides a lens through which one can understand threats to Africa's true liberation. It observes that poets and key informants largely attribute ersatz independence to internal problems. The researcher holds that it is problematic to hold a domesticated vision of the African condition to the extent that poets and other literary workers need to widen their canvas beyond fighting internal oppression and internationalise the struggle. The researcher argues that it is myopic and self-defeating to protest against Africa itself without giving adequate attention to the incapacitating hegemonic world system. Therefore, the poetry is lacking on its critique on domination. The centerpiece of the thesis is that in order to be purposeful and functional, poets need to grapple with both endogenous and exogenous factors that obstruct the march towards genuine liberation. The study also observes that in some instances poets produce cheap literature which is marked by a narrow and moralistic approach and this is attributable to the fact that poets lack a scientific vision in understanding reality. Concerning women's authentic liberation, the commonly identified obstacles to women's freedom are the male counterpart, self-depreciation, lack of education and culture. The study observes that women poets in *Ngatisimuke (1994)* and key respondents seem to approach gender relations from a feminist perspective and hence fail to situate women's condition in the context of the history and culture that shape African gender relations. Women poets in *Ngatisimuke* fall short of internationalising their struggle in concert with the male counterpart such that their poetry degenerates into sponsored and misguided activism.

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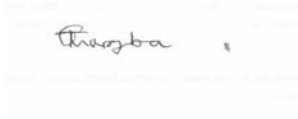
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A small, rectangular image showing a handwritten signature in black ink on a light-colored background. The signature appears to be the name 'Thyba' written in a cursive or semi-cursive style. There is a small mark to the right of the name, possibly a comma or a period. The image is slightly faded and has a white border.

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