The didactics of an English-Bemba anthology of oral traditional narratives in the Zambian Grade Ten literature class

by

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DECLARATION

I declare that the thesis, "The didactics of an English-Bemba anthology of oral traditional narratives in the Zambian Grade Ten literature class" is my own work, and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

                                                       15 November 2015

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ABSTRACT

Within the multilingual context of Zambia, Grade Ten *Literature in English* language pedagogy could incorporate the learners' language and culture to help enrich participation and facilitate understanding of concepts among the learners who are in the foundational year of the literature course. However, current *Literature in English* language pedagogy is characterized by a monolingual practice with English dominating the literature learning/teaching classroom space – thus rendering the learners' local linguistic and cultural knowledge impotent. To remedy the situation, the study investigated a dominant local language – Bemba – for a linguistic genre suitable for use in *Literature in English* language pedagogy. Archival retrieval and live recording of Bemba oral traditional narratives produced the initial research data. Transcription and translation techniques created an anthology from which a bilingual resource (BR) was derived. The BR was then trialled among Grade Ten *Literature in English* language learners in schools in the Copperbelt province of Zambia. Focus group discussions by participants generated evaluative data whose analysis using qualitative techniques indicate that learners responded positively to the bilingual materials and approach. Teachers were equally enthusiastic, describing the bilingual approach to *Literature in English* language pedagogy as unique, innovative and liberating. A Linguistic Synergy theory was thus developed to account for teachers' and learners' experiences in a bilingual *Literature in English* classroom.

Key Words: English; Bemba; Zambia; Bilingual Resource; anthology; narratives; literature; culture; pedagogy; genre; linguistic synergy.

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ACKNOWLEDGEMENTS

DEDICATION

This thesis is dedicated to:

- My late grandmother – Ms Chembe Mwanshileni for telling me the first story.

- My mother – Mrs Mulenga Mwelwa and my late father Mr. Samson Mwelwa.

- My wife – Kalinda H. H. Mwelwa.

- Our two children – Joseph Mwelwa Jr., and Chalwa, N. Mwelwa.

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LIST OF ACRONYMS AND ABBREVIATIONS

AIEMS   Action to Improve English, Maths and Science

BICS   Basic Interpersonal Communicative Skills

BR   Bilingual Resource

CABS   Central African Broadcasting Service

CALP   Cognitive/ Academic Language Proficiency

CDU   Curriculum Development Unit

CLP   Concept Literacy Project

CS   Code-switching

CUP   Common Underlying Proficiency

DEBS   District Education Board Secretary

DESO   District Education Standards Officer

DRCC   District Resource Centre Coordinator

ECZ   Examinations Council of Zambia

EFL   English as a foreign language,

EIL   English as an International Language

ELT   English Language Teaching

ESL   English as a Second Language

IAMTE   International Association for the Improvement of Mother Tongue

LCK   Linguistic and Cultural Knowledge

LOITASA   Language of Instruction in Tanzania and South Africa

LS   Linguistic Synergy

MESVTEE   Ministry of Education, Science, Vocational Training and Early Education

MoEELS   Ministry of Education English Language Syllabus (MoEELS)

NAEECZ   National Assessment Exercise – Examination Council of Zambia

NOFU   Norwegian Programme for Development, Research and Education

NZ   New Zealand

ODA   Overseas Development Agency

OTN   Oral Traditional Narratives

OTNB   Oral Traditional Narratives in Bemba

PESO	Provincial Education Standards Officer
PRBS	Primary Reading Baseline Study
PRCC	Provincial Resource Centre Coordinator
RRS	Resource-rich school
SACMEQ	Southern African Consortium for Monitoring Educational Quality
SADC	Southern African Development Community
SM/SC	Student's Manual/Student's Copy
TM /TC	Teacher's Manual/Teacher's Copy
UK	United Kingdom,
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNISA	University of South Africa
USA	United States of America
ZCSO	Zambia Central Statistics Office
ZNBC	Zambia National Broadcasting Corporation
ZPRP	Zambia Primary Reading Programme

DEFINITIONS OF KEY TERMS

Bemba: This is the language that has partnered with English in the study. It is one of Zambia's seven (7) local languages, widely spoken in the country.

Bemba anthology: This is a collection of oral traditional narratives in Bemba.

Bilingualism: Refers to the knowledge and use of two languages.

Bilingualism (as conceptualised in a multilingual approach to teaching): Describes the use of two languages for educational purposes in the classroom context. Both teachers and learners use the learners' L1 and L2 for teaching and learning purposes.

Bilingualism (as conceptualised within the monomodel approach to teaching): Emphasises strict use of L2 as language of instruction in the classroom, but allows use of L1 for communication purposes outside of the classroom.

Bilingual Resource: The Bilingual Resource is a composition of Bemba and English learning resources. It comprises an English text, a Bemba text and Teacher's and Students' Manuals with related tasks and guidelines. It has been launched online as a support text to this present manuscript and may be inspected at http://mwelwaunisaphd.weebly.com. The Bilingual Resource is an entity that has come about through the process of harnessing a linguistic artefact in L1 which was then transcribed and translated into L2 to make it accessible to both teachers and learners. The Bilingual Resource as understood in this context should be differentiated from the Bilingual Resource facility in a bilingual mind. Instead, it should be viewed as a repository of Bemba and English linguistic resources with the potential to trigger meaning-making processes as and when teachers and learners interact with it.

Code-switching: occurs when a speaker alternates between two languages. Language codes are used alternatively as the speaker moves back and forth across the two languages in one

speech event. From a Monoglot/Monolingual ELT perspective, it is perceived as source of language errors and an inhibitor of language learning – hence its restricted use in language learning contexts.

Essentialisation: As used in this thesis, the term refers to a situation where English is given primacy over local languages regardless of whether it is capable of delivering educational/social functions in the context in which it is used or not.

Language of instruction: Language of instruction refers to the language which is used to access knowledge in the classroom. It will also mean the language or medium through which the teacher delivers instruction in the classroom.

Learner/Student: These terms refer to secondary school-going individuals who seek knowledge in the school context. The terms will be used interchangeably.

Linguistic infrastructure: The support system needed by a language to enable it to perform its vehicular functions in an educational community such as the high school. The support system includes a favourable policy, teachers, learners, books, teaching methodologies, financing, language-related activities, time allocation, technologies (media), attitudes of learners and teachers to a given language.

Linguistic synergy: This is a term I have developed to describe a learning force that is generated by harnessing the cultural and linguistic elements of L1 into L2 (in this case Bemba and English) to facilitate activation of a learners' background linguistic and cultural knowledge inherent in L1. This force will underpin *Literature in English* learning in bi/multi-lingual contexts.

Literature in English: This is an inclusive term for all literatures that are read and studied through the medium of English.

Monolingual/Monomodel: This is an approach to language teaching and learning that emphasises the primacy of one language – in this case – the English language.

Mother tongue: This refers to the language of birth that one learnt first. A language of primary thought.

Multilingualism: Refers to knowledge and use of more than two languages. In the Zambian context, there are over seventy (70) languages which are used in multi-lingual interactions and verbal transactions country-wide.

Source language: In translation terms, this is the language from which ideas are being translated to another language. In this case ideas are being 'extracted' from Bemba to English.

Story-builds: Creative extensions of the narrative that enables learners to develop the story in the way they want. These creative extensions act as cues or leads to the learner to extend the story in imaginative ways.

Target language: This is the language that Bemba ideas are being translated into. In this case English is the host language that receives the ideas from Bemba.

Textualisation: Refers to the process of converting oral and verbal text from Bemba into written text in English to enable close analysis and encourage discussion of linguistic and other textual features.

Transcription: Describes the process of systematically converting verbal text into written text. In this particular instance Bemba language verbal text was recorded and played back on audio systems. The verbal text was then listened to and recorded to form visual images which in this instance is the Bemba narrative text.

Translanguaging: Is a dynamic and complex process in which intermingling of linguistic features between two or multiple languages in a given learning situation is facilitated. In this learning scenario, linguistic systems are flexible and fluid thereby allowing users to mitigate utterances by flexible manipulation of the multiple language resources at their disposal. Users deploy multiple communication strategies that are subsumed in translanguaging, among them, code-switching and translation strategies. Translanguaging thus enables language users to think, shape experiences and make meaning in multilingual transactions. In Translanguaging, language mixing and meshing among bi/multilinguals is the norm in which language choice, freedom and dynamic use of languages are cherished.

Translation: Describes the process of converting text from one language (source language) into another language (target language) while maintaining as far as possible, the original meaning in the source language. This process can also be done in reverse where ideas translated into one language can also be translated back. During the use of the Bilingual Resource in the L*iterature in English language* classroom learning scenarios, this process assumes fluidity as learners translanguage and use translation to refine and fine-tune meanings across languages.

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

> *Languages are not necessarily at war with each other; they complement each other in communication. … reconsider the dominant understanding that one language detrimentally 'interferes' with the learning and use of another (Caraganajah, 2013:6).*

1.1 OVERVIEW

Caraganajah's view on languages, expressed in the epigraph to this chapter, is similar to mine. My proposition in this thesis is that the current methodology and materials being used to teach Grade Ten *Literature in English* [1] in the multilingual and multicultural context of Zambia are biased towards English, effectively denying learners the use of their local languages and cultures in the literature classroom. Accordingly, I advocate that a bilingual approach to *Literature in English* pedagogy be adopted because this has the potential to capacitate learners to use both a "regionally dominant" local language and English in the classroom simultaneously, thus harnessing their full linguistic resources in learning and enhancing the study of literature in English pedagogy in Zambia, generally.

This chapter presents the research problem, articulates the theoretical framework and provides the background, aims and objectives of the study. It further discusses the thesis statement that will guide and sustain the discussion on the need for bilingual pedagogy in *Literature in English* classes in Zambia. The limitations and delineation of the study are outlined. Furthermore, the significance of the research is discussed to show its relevance to

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[1] For the purposes of the present discussion, I shall italicise all references to 'Literature in English' so as to frame the notion that, in Zambia, the academic subject of literature is referred to as *Literature in English*. This is an inclusive term for all literatures that are read and studied through the medium of English. The implication is that English is merely a vehicle that carries the literature load taught in Zambian literature classes. Notably, the use of such a term is not unique to Zambia. For example, the Curriculum Planning and Development Division, Ministry of Education: Singapore (2013) uses this term to refer to the academic subject of literature.

the teaching fraternity in the multilingual teaching context of Zambia. Lastly, the thesis structure is provided.

1.2 INTRODUCTION

This thesis argues that in the multilingual and multicultural context of Zambia, the teaching and learning of Grade Ten *Literature in English* needs to embrace and draw on students' diverse linguistic and cultural backgrounds.

However, since the proclamation of English (the second language or L2) as the sole language of instruction almost five decades ago (Zambia Education Act, 1966), *Literature in English* pedagogy has been guided by a monolingual/monomodel approach. As a result of the government language policy, students' local languages and culture have been left out of mainstream literature in English pedagogy. Hence, in the Grade Ten literature classroom, English has been the only language of interaction and knowledge access by both teachers and students.

In Africa, Spencer (2013:6) reports that "…the recommendations of the Commonwealth Conference held at Makerere in Uganda in 1961, which was called to decide on policies for ELT [English Language Teaching] in the newly independent African countries" demonstrate the degree to which the monomodel was adopted and continues to be the dominant paradigm on the African continent. The key tenets that emerged from the conference, described in detail in Phillipson (1992:181-222), are as follows:

- English is best taught monolingually.
- The ideal teacher of English is a native speaker.
- The earlier English is taught, the better the results.
- The more English is taught, the better the results.
- If other languages are used much, standards of English will drop (Phillipson, 1992:185).

Just as these criteria characterize [2] the monomodel approach that has influenced ELT practice in Africa to date, in the ELT methodology movement generally, so too has Krashen (1985) argued for maximum exposure to the second language (L2) in second-language teaching/learning contexts. However, his thinking has subsequently evolved in favour of bilingualism. For this reason, I consider Krashen's later views on bilingualism to be ground-breaking and refer to them extensively in this study (cf. Krashen, 1996; 2010; 2013 and 2014).

Cook (2001) has been equally unapologetic about excluding local languages used as the mother tongue in second-language learning scenarios. 'Mother tongue', also referred to as 'L1', is an important term which needs to be properly understood in the context of this study. The United Nations Educational and Scientific Organisation [UNESCO] notes that definitions of 'mother tongue' abound. It may refer to " ... the language(s) that one has learnt first; the language(s) one identifies with or is identified as a native speaker of by others; the language(s) one knows best and the language(s) one uses most" (UNESCO, 2003:15). In this thesis, I use the term 'mother tongue' to mean the language of birth, one that has been learnt first and which is used as a tool for thinking and communication.

There have been some more moderate scholars in ELT who have argued for the judicious use of the mother tongue or L1 in selected English language teaching/learning situations. Atkinson (1987), Piasecka (1988) and Kafes (2011) represent some of these scholars. This overview of monolingualism as a pedagogic practice in language teaching is necessarily brief as the focus in the thesis falls on the use of a bilingual model in *Literature in English* teaching and learning.

In Zambia, when the monolingual approach is viewed from a *Literature in English* perspective, the approach ignores the reality that students bring valuable cultural and linguistic experiences and knowledge in their own languages to the *Literature in English* classroom. These experiences could form a basis for discussing and understanding concepts

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[2] Where this word occurs, American spellings have been used throughout.

in the *Literature in English* classroom, thus endorsing Canagarajah's (2013:6) view that languages "are always in contact with and mutually influence each other." Additionally, languages are resources which are fluid and "mobile" (Blommaert, 2010:49) and should not be constrained or suppressed by policies or physical barriers.

Concurring with these views, I argue that *Literature in English* teaching and learning should be characterized by a bilingual approach and bilingual materials. By developing a Bilingual Resource, this study fills a gap in pedagogical innovation in the teaching and learning of Grade Ten *Literature in English* in Zambia.

1.3   THE BILINGUAL RESOURCE IN LITERATURE IN ENGLISH PEDAGOGY

A Bilingual Resource has been developed as a concomitant source document for this thesis and can be inspected at http://mwelwaunisaphd.weebly.com. It has been developed to consist of narratives in Bemba, the foremost Zambian local language in the research context; and in English, the language of instruction. It features bilingual reading texts and students' and teachers' tasks for Grade Ten level *Literature in English* presented side by side. The aim of the Bilingual Resource is to help promote student participation in *Literature in English* and enhance understanding of foundational concepts and the subject matter in *Literature in English* through the dual use of a familiar local language and English. Grade Ten is specifically targeted because it marks the entry point for students' study of a three-year *Literature in English* course in the Zambian high school education system. In this regard, the Zambian Ministry of Education, Science, Vocational Training and Early Education [MESVTEE], prescribes that the Grade Ten *Literature in English* course focuses on the following aspects:

- An introduction to literature – where learners generally explore the forms of both oral and written literature.
- Origins of oral and written literature – which enables learners to engage with the various genres of literature, i.e. myths, legends and folk stories, among others and
- Written literature, which introduces a variety of books to facilitate the study of texts and relevant literary terminology (Zambia MESVTEE Literature High School Syllabus, 2000).

Ideally, the above parameters are intended to provide guidance for teachers in their preparation of Grade Ten students. However, the current practice by teachers is such that rather than develop and prepare students for the learning entailed in the framework outlined above, many teachers have been observed to "… rush pupils into starting out on the prescribed course books before the pupils are ready for such a complex undertaking" (Shakafuswa, 2008:2). At Grade Ten level generally, teachers are expected to focus on the teaching of the fundamental concepts needed by their learners to understand literature in Grade Eleven and Twelve. However, due to lack of materials or practical methodology, Literature teachers are forced to teach from the 'prescribed books' in the literature syllabus. With the benefit of hindsight drawn from my experience of having taught *Literature in English* in Zambia, I am able to relate and appreciate the teachers' challenges because, when teachers perceive a gap in teaching resources or ideas they tend to find ways to deal with the challenges in the best way they can. Given the above, the development of the Bilingual Resource was motivated by a number of factors, namely:

- The absence of Grade Ten *Literature in English* materials that utilise students' linguistic and cultural knowledge (LCK) inherent in Bemba – despite the census data from the Zambia Central Statistics Office [ZCSO] consistently showing that Bemba is the most widely spoken language in Zambia (ZCSO, 2000; 2012). The Bilingual Resource fills this vacuum by creating opportunities for both teachers and students to engage with and use the Bemba language as a cultural and linguistic resource in *Literature in English* pedagogy.

- The research in English language teaching (ELT) has generally not been well developed in the second-language teaching contexts to which Zambia belongs (Kachru, 1990). The consequence has been a heavy reliance on ELT materials and methodology from Western countries – specifically Britain – where research and the publishing industry for ELT are well developed. As a beneficiary of this, the Zambian literature syllabus for Grades Eleven and Twelve has adequate provision for methodology and materials in the form of teachers' notes and set-books (Mwape, 1984). The set-books seem to provide

clarity on what to teach and how to teach *Literature in English* at Grades Eleven and Twelve, however *Literature in English* pedagogy at Grade Ten level has its unique challenges. For example, the English language syllabus section on Grade Ten *Literature in English* encourages teachers to be eclectic in choosing authentic texts and oral traditional stories for teaching Grade Ten students (Zambia MESVTEE, 2000). However, there is a general lack of clarity in teaching methodology and how to go about producing the materials. Without the necessary knowledge and skills in materials development, teachers of *Literature in English* have been seriously challenged.

- To manage the challenges of teaching Grade Ten *Literature in English*, teachers have been observed to 'steam roll' students on to Grade Eleven and Twelve literature set-books (Shakafuswa, 2008). This is an observation I endorse based on my own experience as a teacher of *Literature in English* at Grades Ten to Twelve for over six years, and as a resource centre coordinator of an English materials and methodology development project in Ndola for five years. While the set-books may be appropriate for teaching *Literature in English* at higher grade levels, I had observed that for Grade Ten students, the set-books presented difficulties in comprehending *Literature in English* concepts and the subject matter generally.

- These challenges and difficulties manifest themselves in the form of superficial class discussions on the subject content and inadequate written responses to tasks. At national level, reports by the Examination Council of Zambia [ECZ] consistently highlight the students' poor performance in *Literature in English* General Certificate of Education examinations. For example, in one of the reports, ECZ points out that candidates perform "very badly … mainly because [they] were not adequately prepared for examinations. Their appreciation of the questions lacked the expected analysis of questions to bring out relevant answers" (ECZ Report, 2009:7).

To the best of my knowledge, no research exists on alternative pedagogical approaches in Zambia which may have been attempted to address the deficiencies and resolve the challenges outlined above. Databases searched such as Eric Educational (http://eric.ed.gov/)

and Ebscohost Online (http://www.ebscohost.com) yielded no data to this effect. The pedagogical implication is that there is an absence of appropriate materials at Grade Ten level. Additionally, as per the language policy, teachers continue to use a monolingual approach in *Literature in English* pedagogy. The consequences are that teachers:

- miss valuable opportunities to systematically develop Grade Ten students' understanding of foundational concepts in the study of literature; and
- fail to appreciate cultural and linguistic resources within the students' learning environment.

The Bilingual Resource (see http://mwelwaunisaphd.weebly.com) was therefore designed to fill the gap for Grade Ten teaching materials that take into account students' cultural and linguistic knowledge in a bilingual context such as the Copperbelt. For the resource to be practical in the classroom, it called for the application of a bilingual approach in *Literature in English* pedagogy.

1.4 THE RATIONALE FOR A BILINGUAL APPROACH IN LITERATURE IN ENGLISH PEDAGOGY

Although Zambians are generally multilingual in nature (Kashoki, 2010; ZCSO, 2012), it is challenging to apply the multilingual approach in *Literature in English* pedagogy owing to the linguistic diversity among the learners in a given classroom. The government of Zambia is fully aware of how difficult language issues can be in education and has thus provided policy guidelines on the language of instruction in relation to the local languages (MESVTEE, Policy Document 2006). A close examination of Zambia's linguistic landscape reveals that seven core languages [3] dominate its ten provinces. The seven core languages with the corresponding provinces in which they are spoken are as follows: Bemba (Luapula, Northern, Copperbelt and parts of Muchinga provinces); Nyanja (Lusaka and Eastern Provinces); Tonga (Southern province); Lozi (Western province); and Lunda, Kaonde and Lovale (North-Western provinces). The tribal and linguistic map of Zambia in Figure 1 below

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[3] Over 73 languages are actually used in Zambia (Kashoki, 1990), but these are regional variations or dialects of the seven main or 'core' languages.

shows the parts of Zambia where Bemba is the predominant L1, coloured in yellow. The small yellow shading in the western and southern parts of the country represents the Lozi language.
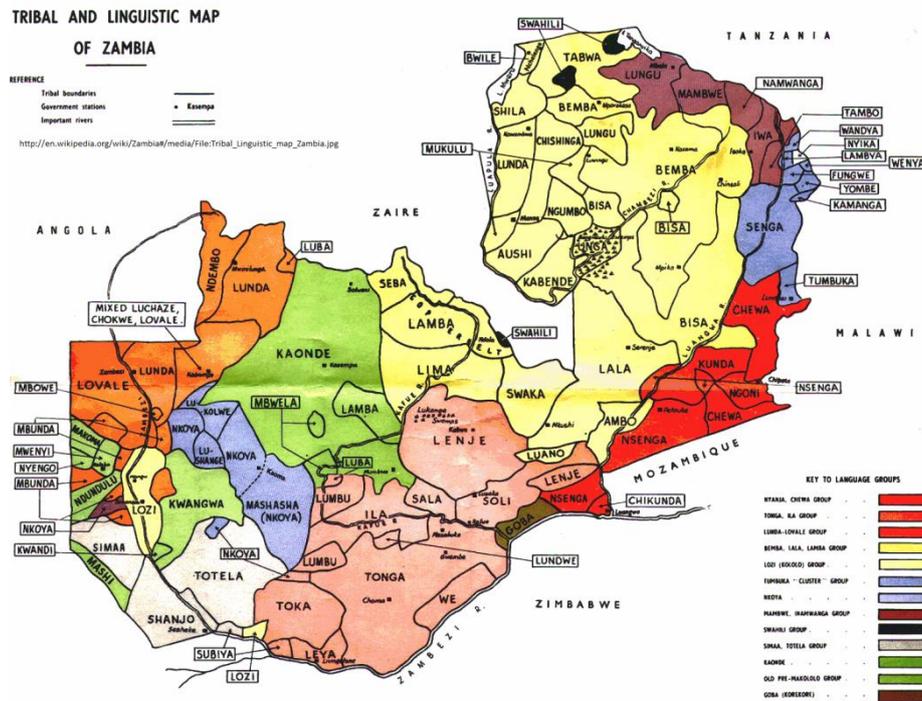
Figure 1. Tribal and linguistic map of Zambia (van Binsbergen, 2002)

Students in these provinces normally communicate in English while in the classroom, but outside of it they resort to the dominant local language of the province. This is a phenomenon I observed informally as a student in Luapula province and later as a teacher of English language and *Literature in English* in the Copperbelt province where this study is located.

Given the complexity of the language situation in Zambia, the implications for *Literature in English* pedagogy are that it would indeed be desirable to implement a bilingual approach. Furthermore, minimal disruptions to the educational system would occur because both teachers and students – key stakeholders in the innovation – are familiar with the languages that would be deployed in such an approach.

In this instance, the aim of the bilingual approach is to utilise students' cultural and linguistic familiarity in Bemba as they engage the *Literature in English* subject matter through the language of instruction. By developing the bilingual anthology and creating the Bilingual Resource, I acknowledged the following realities. Firstly, that the use of English in the *Literature in English* classroom is likely to remain, given its linguistic history in Zambia and international use worldwide. Secondly, using a bilingual approach through deployment of a local language alongside English is a sound pedagogical choice given Zambia's multilingual and multicultural context. Thirdly, evidence in research by Brock-Utne (2007) and Qorro (2008) suggests that teaching students solely in a language which is not their mother tongue deprives them of participation, creativity and the ability to analyse and perceive issues in multiple ways.

1.5 BACKGROUND TO THE STUDY

The study was conducted in Zambia, a linguistically diverse Central African nation of over 13 million people (ZCSO, 2012:5). The land-locked country of Zambia is located in the Southern African Development Community (SADC) and shares its vast borders with Congo in the north east; Tanzania in the north; Malawi in the east; Mozambique in the south east; Namibia in the south west; and Zimbabwe and Botswana in the south. Figure 2 below shows the geographical location of Zambia.

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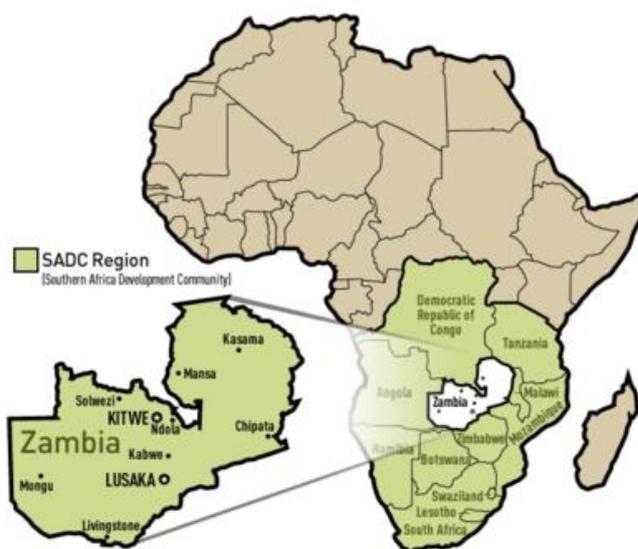
Figure 2. Location of Zambia (*Weller, 2011*)

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At the time of independence in 1964, the new nation state of Zambia was faced with the difficult decision of choosing the language of instruction for the country's education system. Kashoki's (1990) study showed that there are over 73 languages in Zambia, and this is backed up by the current census report which states that "a total of 73 dialects [are] spoken across the country" (ZCSO, 2012:1). However, as already mentioned (see footnote 3), the vast majority of these are regional variations, and only seven 'core' languages are recognised. [4] Given its complicated multilingual and multi-tribal configuration (Mwelwa and Spencer, 2013), Zambia's choice of English as language of instruction was a practical one. In this regard, Zambia was not alone. Akinnaso (1993) and Prah (2008a; 2008b) point out that this was a general trend among ex-colonial states.

The problem can be put into perspective by arguing that most African countries:

> *… are characterised by a multiplicity not only of peoples but of 'languages' or 'dialects' within the 'national' boundaries. In these circumstances, while it is possible to please some of the people some of the time, it is not possible to please all of the people all of the time (Kashoki, 2003:186).*

This characterization of the language problem was typical of the Zambian linguistic scenario at the time of Zambia's independence, and it is no different today. As such, the formulation of a language policy that "reflects [the] complex multi-lingual context…" (Kashoki, 2003: 184) has been a daunting task for policy makers not only in Zambia but elsewhere in Africa. However, Zambia, like many other former colonial African states, proceeded to resolve the language of instruction issue by opting for the non-confrontational but "relatively neutral … language" (Canagarajah, 2005:424) policy choice of making the former colonial language – English – the language of instruction (Zambia Education Act, 1966).

Since the Act was passed in 1966, the language of access and the medium of teaching and learning in Zambian schools has been English, although at primary school level there have

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[4] There has been a tendency to equate the number of languages with the number of tribes, but such an equation is erroneous.

been inconsistencies in the implementation of the policy generally. For example, learners were taught in their mother tongue from Grades One to Four till the end of the eighties, while English was taught as a subject and assumed the status of the language of instruction only from Grade Five onwards. Meanwhile, a local language i.e. Bemba, is taught as a subject from Grade Five up to Seven. From Grade Eight to Twelve, Students are free to either study a local language or choose the French language where French is offered. Alternatively, they may opt not to study a local language or French.

During the 90s till 2013, there have been several policy changes which required Grade Ones to be taught in their mother tongue in the first year of primary schooling. In the second and subsequent years, English maintained its language of instruction status. The latest policy change was trialled in 2013 and took effect in January 2014. The change has re-introduced the L1 as language of instruction from Grades One to Four whereas English (L2) is taught as a subject until it assumes the function of language of instruction in Grade Five up to tertiary education level. The implication is that all subjects in the curriculum including the optional subject of *Literature in English* – the focus of this study – have been studied through the medium of the English language from Grade Five upwards. However, local languages are offered as optional subjects and these are studied in the L1.

As an optional subject, *Literature in English* is offered to students who would have achieved a distinction or merit in English in the Junior Secondary school-leaving examination at Grade Nine. Offering literature in English to high achievers in English seems to be based on the assumption that the trajectory of strong performance in English will continue in the Grade Twelve *Literature in English* final examinations as well.

1.6 THE ROLES OF L1 AND L2 IN LITERATURE IN ENGLISH PEDAGOGY

It is necessary to establish an understanding of the roles of L1 (in this case, Bemba) and L2 (English) as a background to the problem which underpins this study. In the next sections, I discuss the linguistic roles of Bemba and English and the underlying reasons why the two

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languages are important in introducing innovation in *Literature in English* pedagogy in Zambia.

1.6.1 The need for Bemba in *Literature in English* pedagogy

The view that Bemba needs to be used in *Literature in English* pedagogy was influenced by a number of reasons. The first is that the efficacy of the Bemba language in *Literature in English* pedagogy has not been investigated even though Bemba is the only language with large populations of speakers in all ten provinces of Zambia. Census data showed as early as 2000 that "19.7% of the rural population speak it while 48.5% of the urbanites use it for communication" (ZCSO, 2000:42). Considered among the seven major local language clusters of Bemba, Tonga, Lozi, Nyanja, Kaonde, Lunda and Luvale, Bemba emerges as the foremost lingua franca in Zambia. Because of this, the Bemba language has asserted itself as a powerful linguistic force of "trans-tribe" proportions (ZCSO, 2000: 41).

The 2010 Census of Population National Analytical Report (2010:65) reports that Zambia had a total population of 11,126,922 souls, 6,586,183 of whom were rurally based, leaving 4,540,739 in the urban areas. The report defined various categories relevant to the purposes of CHAPTER 10: LANGUAGE AND ETHNICITY, a discussion on linguistically-related demographic elements. The category *widely used language of communicatio*n is described as "… the language which is mostly spoken by an individual during their day to day communication, at work, with neighbours or in market places. This is simply the language spoken or most often spoken by the individual".

The category *widely used language of communication* is not really a scientifically useful term because it could admit all manner of confusion, not only in the minds of the census respondents, but also in the reader. For instance, take the case of government officials (literacy workers, for instance) who work in the rural areas. Their work is English-related, especially when they return to their office desks, but the bulk of the people they deal with might speak English to varying degrees of proficiency, but they certainly do not use English amongst themselves.

But, given all the inadequacies that come into the equation, we still need to work with the report, that goes on to state that the most *widely spoken language of communication* in Zambia in the year 2010 was Bemba, with an overall 33.5 per cent of speakers (taking into consideration the actual number of souls overall), with the same predominance reported in both the rural (22.5%) and urban areas (49.5%) (ZCSO 2010:64). This distribution is not surprising, considering that the report also shows that, when one takes all the Bemba-group languages together, they account for 41 per cent of the L1 spoken in the country (being 34 per cent in the rural areas, and 51 per cent in the urban areas) (2010:65).

The report analyses the use of Bemba in gender terms, and reports that Bemba was the most *widely used language of communication* for both males and females at 33.7 and 33.3 per cent, respectively (2010:75). By province, the Bemba language was *most widely used,* spoken by a higher proportion of the population in five of the nation's provinces, namely, Central (31.8%), Copperbelt (83.9%), Luapula (71.3%), Muchinga (46.9%) and Northern (69.2%). Only in the Eastern Province did Chewa predominate (34.6%) as the most "*widely spoken language*" (2010:66). The ZCSO shows (2010:66) that over the 3 census dates (1990, 2000 and 2010) the proportion of people speaking Bemba increased, though speakers of Nyanja, Tonga and Tumbuka language groups did, too.

Surprisingly – amazingly, even - despite English being used for official purposes such as broadcasting (both on radio and television), literacy campaigns and the official dissemination of information, in rural areas, 0.2 per cent of the population used English as the main language of communication, while 3.8 per cent of the urban population reported English as the language of communication. Thus, the English language was "*widely used as the language of communication*" by only 1.7 per cent of the total Zambian population.

The second reason is that I identify myself as a Bemba speaker from Luapula province. Luapula and the Copperbelt Provinces are mostly Bemba speaking. As I pointed out earlier on in this Chapter, Bemba, and to a less extent Nyanja, is the most spoken language in Zambia. However, strictly speaking Bemba speakers in Luapula Province are ethno-historically Lunda and not Bemba but this does not disqualify me – and indeed other

Zambians who speak Bemba – from claiming it as my own mother tongue. I was raised and educated as a bilingual, although not in the Western sense of the term which implies the use of two languages for education. When the term 'bilingual' is applied to the African context, Banda (2010) argues that Africans are generally bilingual in nature as they need more than one language to cope in everyday life, and he objects to the use of what he calls the Western label that does not realistically describe an African in a multilingual context. My language background is important to the study in the sense that I have developed a valuable understanding of the nuances of the language and its culture. My Bemba language background also helped me to conceptualise the study because my awareness of cultural artefacts motivated me to explore the English language as a possible host of these artefacts. Such understanding gave me the passion to explore the linguistic partnership between Bemba and English, not previously studied.

The third reason is that Bemba, as mother tongue and Bemba as a language of wider communication, plays a role in the way most students in Zambia conceptualise the world. For example, this study will utilise Bemba used as a mother tongue and a language of wider communication in L2 (English) learning situations. This will harmonise the students' L1 cultural and linguistic knowledge with that of the L2, English. Students will be 'translanguaging' among themselves and in interactions with the teacher (Garcia, 2009; Creese and Blackledge, 2010). In literature, 'translanguaging' is defined as "a process in which two or more people who have comfort in the languages being spoken are able to interface and manoeuvre through a [sic] intermingling of languages without alienating any member of the group" (Vinson, [n.d.]: para 3). My experience suggested to me that this would be the case with the students targeted in the study.

In the study outlined in this thesis, students will utilise the mother tongue (Bemba) and the L2 (English) in learning situations, exploiting the linguistic codes and modes of both languages for their "social and rhetorical significance" (Canagarajah, 2011:401; 2013:10). In the classroom situation, students and teachers will be treating "all available codes as a repertoire in their everyday communication, and not separated according to their [linguistic] labels [of Bemba and English]" (Canagarajah, 2013: 6).

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In translingual practice, students will be expected to "mesh the languages that [are] part of [their] literate and communicative [lives]" (Canagarajah, 2013:2). Allowing translanguaging in the *Literature in English* classroom will also facilitate "a process by which [students' and teachers' brains are] capable of accessing two or more linguistic databases in order to formulate a tapestry of words in [the two] languages (all bound by the rules of grammar) in the formation of a thought" (Vinson, [n.d.]: para. 4). In this sense, translanguaging forms the cornerstone of bilingualism or multilingualism (Garcia, 2009).

In educational terms, the former (bilingualism) entails perceiving the two languages as resources to be utilised by the same bilingual mind (Grosjean, 1982; Tartter, 1998). In this sense, the dual use of language in a learning situation should produce what I term 'linguistic synergy'. In the context of this study, synergy comes about when the mother tongue and the language of instruction are allowed to coalesce in the same educational space in the classroom. In this thesis, I discuss translanguaging and develop the concept of 'linguistic synergy' in Chapters Two and Five respectively because they are key terms and have a significant bearing on my study.

By choosing to work in Bemba, my personal attachment to the language will be fully expressed as I will be able to think in my mother tongue. In saying this, I subscribe to the conviction that no single tribe or race has sole ownership of a language because language:

> *… is a national resource to which one has access either by virtue of acquiring it purely by accident as a native speaker or by learning it as a second language. In either case, it is a natural resource, the property of no one in particular. Languages do not belong to particular sets of people (Kashoki, 1990:44).*

I also recognise the fact that most Zambians, regardless of their tribal affiliation, are keen to use Bemba as a tool for their communicative needs. The ZCSO (2000) has taken note of this trend, effectively echoing Kashoki (1990). The ZCSO also established that "20.2% of the national population speak [Bemba] as a second language" (2000:46). Statistics also suggest

that 23.5 per cent of Zambians claim Bemba as their second language. After English, this makes Bemba the "second most widely spoken language in the country" (ZCSO, 42:46).

Lastly, the Copperbelt province where I conducted part of the study comprises cultures from all over Zambia. Bemba is a dominant language there which means that more people speak the Bemba language as they interact socially both at and outside the work situation, even though they are not necessarily of Bemba origin. Students also speak Bemba at and outside school. A Zambian linguistic scholar reinforces this view by asserting that:

> *Bemba is so predominant on the Copper belt* [sic] *that children born and reared there tend to grow up speaking it as their first language or mother tongue. Irrespective of the ethnic origins of the parents, these children grow up to claim this language as their mother tongue (Kashoki, 1990:43).*

These are thus compelling reasons to use Bemba in *Literature in English* pedagogy in the Zambian classrooms in the research context.

1.6.2 Bemba language hegemony

I am aware of the controversy surrounding the hegemonic status associated with Bemba in the language discourse in Zambia. For instance, a national controversy was raised when the Barotse Royal Establishment directed the local Catholic Radio Station *Oblate Radio Liseli* to stop playing Bemba and Nyanja music in the Western Province, a predominantly Lozi-speaking area. The interested reader can read full reports of the controversy that ensued in UKZAMBIANS Media (2007a) and UKZAMBIANS Media (2007b), but suffice it to say that *The Post*, a national Zambian newspaper, took up the cudgels against the Barotse Royal Establishment and, in editorials on 16 and 18 January 2007, attempted to rally the country into accepting Bemba as a 'national' language (not as an official language as their editorial a few days later stated), citing the developmental role Bemba could play in national development. The two editorials made claims as follows:

*What we need to realise is that the Bemba and Nyanja languages do not belong to any one tribe. These languages belong to all those who use them. The Bemba language is not the same as the Bemba tribe (*The Post 2007a)*;*

*Those narrow-minded people who hate the Bemba tribe may get away with it. But those who have extended this to the Bemba language will choke with frustration and envy as the use of the Bemba language continues to spread across our country unabated (*The Post 2007a)*;*

*The Bemba language does a lot to unite Zambians in the Diaspora. This is the language that makes them feel closer to each other and to home. If it can be used as a tool of unity and solidarity for Zambians in the Diaspora, why can't it be used in the same way here at home? (*The Post 2007a.)*;*

and

What The Post *said is that we should accept these languages as our 'national' languages – simply on account of their spread and the extent to which they are used by the great majority of our people. And for this reason we suggested that it would not be a bad idea to start teaching these languages in our schools alongside the local languages (*The Post 2007b)*; and*

*The idea behind these suggestions is not one of Nyanja or Bemba hegemony. It is simply to help our young people to have a reasonable working knowledge of languages that are so widely used in their country. We are not the only country that will be doing that (*The Post 2007b)*.*

Such a position on the Bemba language is rare in a linguistic environment that shows more tolerance towards English than any local language for fear of stoking tribal sentiments (Kashoki, 1990). However, the very fact that Bemba is being touted as a national language demonstrates a shift in the Zambians' mind-set regarding their perceptions of L1 in education and national development generally.

As the data in Table 1 below shows, local languages are the most widely used languages of communication within the Zambian context and yet English dominates the language of instruction landscape. The data shows that the foremost language of communication by residents among rural and urban citizens is Bemba. It is also foremost among all major local languages and the English language in certain areas.

These realities draw attention to the hotly contested issue of the hegemony of Bemba in Zambia, as Mbozi's (2007) arguments in a paper presented to the Linguistics Association of Zambia illustrate. In defending the right of all the languages and all the different cultures in Zambia to equal treatment and equal respect, he stated provocatively: "Well, where I disagree with them [that is, the Post editors] is that their approach is like saying that, to end religious tensions, all people must 'Accept Islam as a world religion' instead of advising people of different religions to live side by side" (Mbozi, 2007:2).

Language Group	Zambia	Rural	Urban
Bemba	41.0	34% of total 6,58 million live in rural areas	51% of 4,54 million live in urban areas
Tonga	14.5	20.6	5.6
North-Western	6.6	8.8	3.4
Barotse	6.3	8.4	3.3
Mambwe	3.2	4.3	1.5
Nyanja	23.3	18.3	30.7
Tumbuka	3.3	5.1	0.6
English	1.7	0.2	3.8
Other	0.3	0.4	0.1
Percent Total	100.0	100.0	100.0
Population	11,126,922	6,586,183	4,540,739

Table 1: Percentage Distribution of Population by Major Language Group and Rural/Urban, Zambia 2010. Cf. Table 10.2 (ZCSO 2010:64)

As demonstrated above, language arguments in Zambia tend typically to be polarised towards the pursuit of narrow linguistic interests that are informed by the "integrationist ideology" (Kashoki, 2010:188). This ideology perceives monolingual language policies as edifices of national unity. Such ideology characteristically tends to erase other languages in the language of instruction discourse.

1.7 THE ENGLISH LANGUAGE

As in most former colonial African states that inherited the English language, English in Zambia has been a language of government, socio-economic advancement and local and international trade (Mwelwa and Spencer, 2013). In official and educated discourse in Zambia, it is the language of thought and communication in government and the broader economy (ZCSO, 2010). At all levels of education in Zambia, it has carried the curriculum load of all subjects with the exception of local language subjects. As I pointed out earlier on in this thesis, local languages are taught as subjects from Grade Five to Nine while English is taught as a subject and functions as a language of instruction. To this end, several scholars of the English language in Zambia have acknowledged the important role English plays in education specifically and society generally. Examples of these are studies done by Africa (1980) and Mwansa (1994). However, these scholars have also pointed out that English has been maintained in Zambia for pragmatic reasons.

One of the reasons for this view is that English is regarded as a unifying language of the country. In a diverse linguistic environment, this may seem as a plausible argument as English then assumes a de-facto neutral language status since no indigenous Zambian would choose to lay claim to a foreign language. The implication is that all tribes are compelled to embrace English as a unifying language. However, the problem is that English in Zambia is not neutral per se, as it only serves those who go to school and work in the formal sector. The vast majority of Zambians find the English language inaccessible (Siachitema, 1992). In this regard, Kashoki's (1990) scepticism that the role and function of the English language in Zambia are useful, seems justified.

The other argument is that "English is now widely recognized as an – if not the – international language" that facilitates international communication and trade among many other functions it performs (Matsuda, 2012:1). This view is not in dispute considering the spread of English across the globe (Kachru, 1986; Crystal, 2003). Even with this spread, Matsuda observes that "the lack of statistical information across countries makes it difficult to arrive at the exact number of English users" (Matsuda, 2012:1), although David Crystal

(2003:61) estimates the figure to be "between 1.1 billion and 1.8 billion". This is an incredible number for one language, considering the multitude of languages in use on Earth. In sub-Saharan countries, English is the language of choice for official domains, and in organisations such as the Southern African Development Community (SADC), it seems to be the language of choice for pragmatic reasons (Mooko, 2009).

Even though the international status attached to English has been well recognised, it has also come under scrutiny among scholars such as Canagarajah (2005) and Phillipson and Skutnabb-Kangas (1996), who question whether the internationality of English necessarily translates into learning benefits for the learners in the classroom. Underlying the notion of internationality is the belief that English is the only language capable of meeting the national and international educational demands the citizenry needs. However, scholars opposed to this view argue that this line of thinking fosters feelings of inferiority in those wanting to use their mother tongue as language of instruction. By implication, the local languages are "stigmatized as inferior and less useful" (Phillipson and Skutnabb-Kangas, 1996:3). In multilingual contexts, Skutnabb-Kangas (1996) advocates multilingual diversity when given a choice of language of education. In her view, there are more potential learning benefits in allowing linguistic plurality in a learning environment than in what she terms 'monolingual reductionism' which characterizes contexts such as Zambia and other formerly colonised states which have chosen English as the only language of instruction.

Canagarajah also cautions against such idealistic inclinations towards local languages and urges scholars to locate language issues within their "complex historical and geopolitical contexts" (Canagarajah, 2005:420). However, I have to acknowledge the validity of Canagarajah's (2005) further, more realistic point that in Zambia, English is so deeply entrenched in the educational and social contexts that usurping its role as a language of instruction at high school level may be an exercise in futility given the hegemonic status English retains in educational, socio-economic and political domains and the number of local languages in use in Zambia.

Mwelwa and Spencer point to Tanzania as a case in point (2013:52), where language policy regarding the language of instruction is explicit, but implementation has proved difficult because of the colonial history of the country, and the subsequent hegemony of the language as a *lingua franc*a and its continued use as a language of power and access to resources. Additionally, the English language's linguistic infrastructure – books, teachers, number of learners, publishing industry – in the Zambian education system is well developed and any language that partners with English gains instant access to this infrastructure.

1.8 PROBLEM STATEMENT

The foundation for the Grade Ten literature course requires the development of oral and written literature that is rooted in the learners' cultural and linguistic backgrounds. As such the course ought to be mediated through appropriate materials and sound pedagogy. However, as a teacher of *Literature in English*, I have observed informally general weaknesses in the Grade Ten *Literature in English* teaching in the areas of materials and pedagogy that remain to this day. For example, Grade Ten *Literature in English* teachers are encouraged "… to produce their own materials from scratch or by adapting materials contained in existing text books …" (Zambia MESVTEE Literature High School Syllabus, 2000:23) without proper guidelines on how they should go about this. The result is that, to date, there has been no documented evidence of *Literature in English* materials produced by teachers that reflect the learners' diverse linguistic backgrounds even though sources for such materials within the Zambian context are plentiful. In particular, linguistic artefacts in Bemba are available.A database search of Eric Educational (http://eric.ed.gov/) and Ebscohost Online (http://www.ebscohost.com) confirmed this view.

 For example, narratives have been well documented and hence could be a starting point for teachers to create bilingual teaching/learning materials for Grade Ten *Literature in English*. The narrative linguistic genre is critical to the didactic innovation I discuss in this thesis for the following reasons:

- Grade Ten students are presumed to have weak academic linguistic proficiency in English (cf. Mwelwa and Spencer's 2013 perspective on this).

- Despite this reality, the literature texts that students encounter during the three-year *Literature in English* course demand mastery of knowledge and skills to decipher the linguistic codes in the rather difficult L2.

- English literary genres such as poetry and drama which are part of the prescribed literature 'set-book syllabus' (Mwape, 1984) generally present great difficulty for L1 students who cannot understand the linguistic nuances embedded in such texts. For Grade Ten L2 students, learning from such texts poses an even greater challenge.

- Stories or narratives play a dual didactic function of stimulating interest in readers/listeners and imparting knowledge and skills as students strive to make sense of grammatical/ semantic structures of sentences. While the interest in the narrative is being sustained – due to learners' desire to read or hear more – love for the subject of *Literature in English* is being cultivated unconsciously.

- Additionally, the narrative genre resonates well with this level of learners due to the inherent linguistic and cultural familiarity of the L1, the source of the narratives.

- Narration is also a natural gift to humanity, including learners. Given this premise, it is my contention that teaching students of *Literature in English* to develop this gift, through narratives they are linguistically and culturally familiar with, is sound pedagogy.

- I also contend that narratives or stories constitute an art that compels the story teller or narrator to skilfully and meaningfully gather ideas and words abstracted largely from past human experiences. These experiences are as a result of human and animal interaction with the physical and spiritual realms. The storyteller or narrator's goal of crafting and blending the thoughts and words of lived experiences into a cohesive and coherent textual whole in the form of a narrative or story provides an excellent opportunity for learners to follow the development of the central theme of the narrative from beginning to end. This makes narratives rich in textual data which enables students to engage with the text and discern meaning from different points of view. From this standpoint, I argue that narratives (written

or oral) are amenable to various literary interpretations and can be a good basis for teaching learners the skills of discussion, literary interpretation and analysis.

For all these reasons, narratives provide versatile material for teaching Grade Ten learners the fundamentals of the *Literature in English language* course. In terms of my study, narratives provided an easy entry point towards helping this level of learners to move from the known to the unknown.

From this perspective, I argue that bilingual materials sourced from the students' linguistic and cultural knowledge would enable teachers to use a bilingual approach to activate students' background knowledge in the learning process. In this sense, the background knowledge is crucial to students' understanding of foundational concepts in the subject matter of *Literature in English*. Additionally, students would also have the choice to speak in either their L1 or L2 – thus encouraging freedom of expression and creativity in the classroom. Despite these potential benefits, no evidence exists to show that bilingual teaching/learning materials have ever been developed and used in a literature classroom in Zambia. Given the insecurities that lack of proper teaching materials can cause in a *Literature in English* teacher, provision of materials with clear strategies of how teaching and learning ought to proceed is necessary. However, to date, no such materials for Grade Ten *Literature in English* teachers or learners exist.

To address this gap, the study was carried out to explore the use of certain sociocultural artefacts of one of Zambia's major indigenous languages, Bemba; specifically, narratives that could enrich *Literature in English* teaching/learning in the Zambian high school educational context. This followed striking observations:

- Even though developing texts from oral traditional narratives for *Literature in English* has enormous potential value, to the best of my knowledge, no research into the use of oral traditional narratives has been done in Zambia to date. Mwape (1984) also attests to this. Where a collection of traditional stories existed, for instance, Halemba's (2005) collection of 142 Mambwe folk-tales (Mambwe is one of the dialects that belong to the

Bemba cluster group) this had been published in separate Mambwe and English versions. No effort had been made to make them more accessible by adapting them for use as bilingual teaching/learning materials for *Literature in English*.

Using teachers in the Copperbelt province as his source, Henze (1984), compiled a collection of short stories. Although the stories have potential for *Literature in English* pedagogy, no attempt has been made to show how this could be done to capacitate learners or indeed teachers. In this regard, Tomalin and Stempleski are correct in pointing out that "little benefit will result from merely displaying a cultural document or artefact in class. Students need to be trained to extract appropriate information from the material" (1993:8).

- Although there is growing evidence that shows the benefits of using local languages (L1) side by side with English in the classroom to aid understanding of concepts and analytical thinking in learning generally (Brock-Utne, 2007; Setati et al., 2002; Setati et al., 2008; Vorster, 2008), no systematic attempts have been undertaken to investigate the possibilities of using an L1 linguistic artefact translated into the L2 to enhance the teaching of *Literature in English* in high school or tertiary level in Zambia.

In Zambia, there have been numerous calls by scholars (Mwape, 1984; Kashoki, 1990) to utilise the local content/materials in the teaching of *Literature in English*. However, the Zambian school syllabus still relies to a large extent on set-books that are written in foreign contexts. This poses challenges to the *Literature in English* learners as they lack the relevant schemata and scaffolding and have to stretch their imaginations to make sense of the cultural and linguistic contexts in which the set-books are written.

In these situations, the use of the L1 alongside the L2 could mitigate these challenges. As Vorster (2008) and Ramani and Joseph (2008) have demonstrated, the use of L1 to understand concepts presented through L2 delivers learning benefits to learners in bi/multilingual classrooms. Sparks, Patton, Ganschow, and Hambuch (2009) observe that "in recent years, researchers have found strong support for linkages between students'

L1 skills and L2 proficiency and achievement …" (2009:729). Sampa (2005) reported literacy successes in primary schools when the L1 was used as a language of instruction in the Zambia Primary Reading Programme (ZPRP).

Prophet and Dow (1994) noted an increased understanding of science concepts among junior secondary school students in Botswana when students were taught and allowed interaction in Setswana – a national language of Botswana and also the language of instruction from Standard One to Four. However, from Standard Five up to Form Five, Setswana is a compulsory subject for all Batswana while English assumes the role of language of instruction. Notably, most of the communication in Botswana is through Setswana which has a national lingua franca status. The case for Zambia is different in that Bemba for example, or any other Zambian local language does not enjoy the same status as Setswana in Botswana. Besides, the Setswana language is fully developed from Standard One all the way to the end of high school. In Zambia, development of the local languages is stifled and the local languages are not compulsory for all students from Grade Eight to Twelve.

- Even though narratives in indigenous languages could be of great value in the teaching and learning of *Literature in English*, no attempt has been made to compile them into a comprehensive Bilingual Resource in an effort to develop authentic materials with potential benefits for both teachers and students of *Literature in English* in Zambia.

Given these factors, I argue that ideally, *Literature in English* should be taught in both English and a major local language such as Bemba to optimise the benefits of bilingual education. This approach would maximise the development of human and linguistic resources within the learning environment. Ideally, government would also be encouraged to provide *Literature in English* at high school using all the other six major languages of Lozi, Tonga, Nyanja, Luvale, Kaonde, and Lunda. However, in the light of the current economic, political and social challenges in the country, Zambia is unlikely to undertake this challenge in the short or medium term.

This study steers away from the argument of presenting Bemba as an alternative language of instruction in the teaching of *Literature in English* in Zambia, although if all things were considered, an argument could be made for this position given Bemba's national language status (ZCOS, 2000; 2012). Instead, this study advocates exploration of a partnership with English in the teaching/learning of *Literature in English* in the current instruction dynamics. The problem this study addressed therefore is the absence of a well-documented Bilingual Resource of oral traditional narratives in Bemba that can be used to teach *Literature in English* through a bilingual approach, while at the same time affirming the learners' cultural, linguistic status and their hybrid identities.

1.9 THESIS STATEMENT

In the light of the above, the thesis of this study is that oral traditional narratives in one of Zambia's major languages – Bemba – can be used in the creation of a viable Bemba/English Bilingual Resource for teaching/learning Grade Ten *Literature in English* using a bilingual approach. The approach recognises the value of both English and Bemba and endorses the view that learning of new knowledge starts from what students know about the world in which they are being taught. Given that the Bemba language – as a mother tongue – is the prism though which students initially perceive and construct reality of their environment before forming and constructing perspectives in English, the bilingual approach will encourage students to translanguage and utilise the linguistic resources of both languages in *Literature in English* classroom discourse.

Using the bilingual approach will also enable both the teacher and students to benefit from the resultant linguistic synergy due to the harmonisation of the two languages in the learning process. In this sense, the bilingual approach is inclusive of the students' cultural and linguistic knowledge inherent in the Bemba language which the students bring to the *Literature in English* classroom. Pragmatically, the bilingual approach views Bemba "… not as a problem but as a resource" in the *Literature in English* classroom (Kashoki, 2010:192).

This thesis also argues that even though *Literature in English* teachers are operating in a constraining monolingual language of instruction policy environment, they have agency to introduce innovation in *Literature in English* pedagogy and materials development that recognise learners' linguistic and cultural familiarity (Mwelwa and Spencer, 2013). Such *Literature in English* materials and pedagogy enable learners to access their linguistic and cultural knowledge (LCK) inherent in their L1 to support understanding of *Literature in English* concepts in the parallel English text (Tartter, 1998; Grosjean, 2004). This results then in language functioning as "both the carrier and the creator of a culture's epistemological codes" (Usher, 1996:27) from which relevant knowledge can be constructed. This study would help to bring about enthusiasm in the literature classroom because the learners' cultural and linguistic familiarity will be affirmed in the learning process.

1.10 AIM OF THE STUDY

The aim of the study was to assess the feasibility of developing an effective local-language-based didactic intervention strategy for *Literature in English* teaching and learning in Zambia. Besides my personal observations of code-switching (CS) and translanguaging practices among my own students in *Literature in English* classrooms, I was further inspired from researchers such as Rose-Mary McCabe (2013) whose study on CS in South Africa revealed that rural students tended to switch between English as the language of instruction and students' mother tongues. (This practice is known as code-switching between the mother tongue and English). However, I should point out that in ELT, CS has generally been viewed in pejorative terms – as something to be avoided – because it serves as a measure of the language 'deficiency' in the speaker. Additionally, code-switching is regarded as an outcome of language interference, and therefore an obstacle to learning English. In Zambia, use of the mother tongue in the literature in English classroom would not be immune to these perceptions against which some language scholars like Kashoki (2010), have cautioned. This is not surprising given that such perceptions are informed by monoglotic/monolingual paradigms in which languages are seen as autonomous systems and language mixing is tantamount to heresy. To this effect, Caraganajah (2013:6), has

advised language educators to "reconsider the dominant understanding that one language detrimentally 'interferes' with the learning and use of another."

I therefore agree with McCabe, who argues strongly that sentiments against CS ignore code-switching's functionality and its potential to assist the achievement of academic literacy in multilingual learners. She asserts that there is a strong case for the "... use of CS as an aid to achieve academic literacy. [Use of CS in class] is therefore not a 'deficiency' but a social skill; and when used to 'make sense' of information may contribute to the achievement of academic literacy" (2013:165) in multilingual learners. Thus far, McCabe's (2013) view on the use of two languages in the same classroom resonates strongly with my own standpoint on dual language use in the classroom.

However, another important concept that is characterised by multiple use of languages in a given space or discourse episode is translanguaging – a notion I examine fully in Chapter Two of this thesis. Translanguaging entails the alternated use of multiple languages and the meshing of language features to generate meaning in a given discourse. In the classroom situation for example, translanguaging deploys various strategies, i.e. code-switching to facilitate its occurrence in discourse. (cf. Williams (1994; 1996; 2002); Baker (2011) and Garcia (2009; 2011)). These scholars share the view that "translanguaging is a natural way of simultaneously developing and reinforcing the two languages [in the same classroom], while at the same time, extending [students'] understanding of the subject area" (Williams, 2002:41).

While it is not the intention of this thesis to stress the differences between code-switching and translanguaging, a brief discussion to clarify each concept at this stage helped to frame the notion that for the purpose of this thesis, both code-switching and translanguaging are used to describe instances where the participants use Bemba and English to process material or gain understanding in the subject matter. In this regard, I align myself with McCabe's (2013) assertion that use of two languages at the site of learning should be viewed as a resource and as a scaffolding facility that serves complex learning and teaching tasks in the didactic process to assist learners such as the Grade Ten multilingual learners in

Zambia. As such, the purpose, research objectives, and research questions all relate to this central didactic context, and are implicit in everything that is encompassed within the research covered in this thesis.

1.11 PURPOSE AND OBJECTIVES OF THE STUDY

The purpose and objectives of the study entailed:

- sourcing original narratives in Bemba to be used in a bilingual anthology;
- developing a Bemba-English bilingual anthology from the Bemba narratives;
- creating a Bemba-English Bilingual Resource for use in the literature classrooms in Zambia;
- designing manuals containing the strategies, protocols and exemplars of bilingual teaching/learning materials for use by teachers and learners in the Zambian *Literature in English* classroom in order to demonstrate the pedagogical possibilities of the Bilingual Resource in the Zambian context;
- creating an online Bilingual Resource repository at <www.MwelwaUnisaPhD.weebly.com>
- developing digital content of the Bemba-English anthology, the Bilingual Resource and manual and making these available as online repositories at <www.MwelwaUnisaPhD.weebly.com> to facilitate access through Information and Communications Technology.
- generating didactically sound student and teacher interaction with the Bilingual Resource in such a way that the notion of linguistic synergy can be explored and explicated.

1.12 RESEARCH QUESTIONS

In the southern African context, Moodley and Kamwangamalu (2004:200) stated that their findings reveal that translanguaging has specific implications for the teacher of literature.

They show that many of the literary texts of various genres of varying provenance (imported and local) have evidence of the use of switching between a variety of languages and they urge teachers to draw their learners' attention to how the interchanging languaging is used to provide information "about setting and character, to enhance meaning of the text, and more importantly, how it is used as an effective communicative device." Crucially, for this present study, they state: "When learners see CS [code switching] in use by poets and authors, they will see that CS is not something to be embarrassed about, but a code that can be used effectively. For pupils to feel this way, it is necessary that teachers themselves feel this way" (ibid.:200).

The above researchers would no doubt agree with Dr Irina Bokova, Director-General of UNESCO, who, in her press release on the occasion of International Mother Language Day, stated that contrary to the popularly-held view of local languages being incapable of transmitting scientific knowledge, these languages can transmit the

> *… most modern scientific knowledge in mathematics, physics, technology and so on. Recognizing these languages also means opening the door to a great deal of often overlooked traditional scientific knowledge to enrich our overall knowledge base. … Excluding languages means excluding those who speak them from their fundamental human right to scientific knowledge* (2014:para. 3-4).

The comments by Dr Bokova seem axiomatic to those, like myself, who are convinced that *Literature in English* teachers and students in bi/multilingual contexts should use translanguaging strategies as motivation for content discussions in the mother tongue and the target language. However, I feel strongly that there is need to move beyond acquiescence and agreement and become proactive in putting the bilingual materials and approach into practice in subjects like *Literature in English* in the Zambian context.

Lartec, Belisario, Bendanillo, Binaso, Bucang, and Cammagay (2014) however, warn of the obstacles and problems that impede the adoption of mother tongue-based multilingual education in the Philippines, and list such challenges as the absence of materials written in

the mother tongue, lack of functional vocabulary, and the general lack of teacher training and preparedness for this innovation. Ominously, they observe that, based on their study findings, teachers play a vital role in supporting students' learning

> *… relative to the implementation of mother tongue-based education through their innovative strategies and overcoming the barriers … [but] …. The Department of Education are challenged to initiate a … design [for] an effective program or model of mother tongue-based multilingual education that is geared towards supporting these teachers' role (Lartec et al. 2014:13).*

Taking into account the manifest potential inherent in teachers effectively implementing the use of a bilingual approach to *Literature in English* to help their students acquire the necessary information and learning in the classroom, but taking into account the many problems lurking beneath this uncharted territory, I devised the following research questions for this study:

1 Can oral traditional narratives in Bemba be collated into an anthology with accompanying didactic teaching/learning guides for *Literature in English* pedagogy in multilingual Zambian classrooms?

2 Can the oral traditional narratives in Bemba be transformed into a written Bemba language text through the process of transcription, and then recreated into a written English language text through the process of translation, thereby making available a bilingual Bemba-English version of the Bemba narratives?

3 What will the response be from teachers and learners during the process of trialling the Bilingual Resource of oral traditional narratives and trialling of the didactic strategies and learning materials in *Literature in English* classrooms in Zambia?

4 What theories can be employed to form the parameters of an understanding of what constitutes 'linguistic synergy' and how can linguistic synergy be activated to achieve

mutual benefit for both the L1 and the L2 in terms of increased motivation and participation in a *Literature in English* class?

1.13 LIMITATIONS OF THE STUDY

This study is restricted to the development of a Bemba bilingual anthology of oral traditional narratives and the creation of a sample Bemba/English Bilingual Resource for teaching/learning *Literature in English* at Grade Ten level in Zambia. It also focuses on the Bilingual Resource trials that were conducted in two schools in the Copperbelt province of Zambia.

Specifically, the study is limited to:

- Grade Ten teaching/learning of literature in English in Zambia;
- Teaching of *Literature in English* in high schools where Bemba is the predominant L1. These are the Copperbelt, Luapula, Northern and parts of Muchinga province;
- High school bilingual contexts where possibilities of using Bemba and English in a *Literature in English* classroom exist;
- Grade Ten learners who speak and understand Bemba and English;
- Grade Ten learners who speak/understand/write Bemba;
- *Literature in English* teachers who speak and understand Bemba and English;
- *Literature in English* teachers who speak/understand/write Bemba;
- Narratives in the Bemba language to generate oral and written texts;
- Side by side presentation of Bemba and English texts in the anthology and the Bilingual Resource;
- The creation of sample manuals for teachers and learners;
- The creation of tasks and teacher's instructional guidelines in English only; and
- Alignment of the sample Bilingual Resource in two schools to generate affective reactions from *Literature in English* teachers and learners. The important aspects of the resource are provided in this thesis, and all of it has been provided on the web and can

be seen at http://mwelwaunisaphd.weebly.com. Publication of the resource in other forms has not been attempted; and

- During the trialling period, no attempt was made at quantitative analysis of the impact of use of the resource on learning and concept development.

The development of the Bilingual Resource was a major study in itself and was extremely demanding to execute. Beyond developing the Bilingual Resource and trialling the sample materials, valuable data was generated. This data could provide a basis for a longitudinal study targeted at a much larger sample than was planned for in this study. The purpose could be to investigate the impact of bilingual materials and bilingual approaches in the *Literature in English* classroom.

The results of the research study are relevant to the bi/multilingual contexts of Zambia. In these contexts, both teachers and learners are likely to apply bilingual strategies in the teaching/learning of *Literature in English*. The results would boost the confidence of both *Literature in English* learners and teachers in their own L1. The resource will provide evidence of the potential to use it side by side with the L2 in *Literature in English* situations. Learners could use the experience gained in Grade Ten to manage *Literature in English* learning in subsequent grades. Teachers could also use the materials development guidelines that were applied in the study to guide their future development of bilingual materials for the *Literature in English* classrooms in Zambia.

1.14 DELINEATIONS OF THE STUDY

The research study did not investigate:

- The teaching and learning of the English language in Zambia. Even though ideas for teaching English language skills can be generated from the bilingual anthology and the Bilingual Resource, this was not the primary focus of the research. Although "there will be an interplay of the core language skills" (Zambia MESVTEE Literature High School Syllabus, 2000: iii) normally associated with an English language lesson, the emphasis in

this study is on literature pedagogy. The learning will be used to lay the foundation for understanding *Literature in English* subject matter and concepts;

- The development of bilingual anthologies and creation of Bilingual Resources in the other six major local languages of Tonga, Nyanja, Lozi, Kaonde, Luvale and Lunda because to do so for each of these languages would constitute a major study in itself.

- Any other linguistic artefact in Bemba except the narrative genre;

- The "theatrical art of [Bemba narrators]" (Halemba, 2005:9) because the primary focus is to generate text as a key resource in the development of the anthology and the Bilingual Resource;

- Bilingual *Literature in English* tasks for both teachers and learners although in certain instances in the teachers' and learners' manuals, tasks are presented bilingually; or

- Compare narrative data from two linguistic sites because that was beyond the scope of the study.

1.15 ASSUMPTIONS

At Grade Ten level, I believe that the introductory study of literature should be based on culturally and linguistically familiar contexts. This assures learners of a strong foundation to embark on more difficult studies in subsequent grades during the three-year literature course. Furthermore, Grade Ten students' transition into linguistically and culturally unfamiliar contexts depicted in the set-books that are introduced in Grade Eleven and Twelve of the *Literature in English* course is also likely to be smoother if the preparation at Grade Ten is well grounded. However, based on my experiences of teaching literature and the experiences of *Literature in English* teachers whom I trained in resource centres, this preparation cannot be assumed.

Teaching literature at Grade Ten is generally characterized by uncertainties about content and methodology and confusion on how to teach it. Other sources confirm this view (Shakafuswa, 2008; Examinations Council of Zambia Chief Examiner's Reports on *Literature in English* (ECZ Report), 2008).

In view of this, I make the following assumptions:

- Teachers generally lack the basic skills to create Grade Ten *Literature in English* teaching/learning materials that embody the learners' linguistic and cultural background;
- Necessary skills for effective learning of *Literature in English*, i.e. listening, speaking, reading and writing, prediction, thinking, and interpretive skills are not being taught in an implicit and explicit manner to assist learners with the challenges of learning *Literature in English* in Grades Eleven and Twelve;
- Grade Ten students have inadequate L1 and L2 cognitive academic linguistic proficiency (CALP) to enable them to deal with challenging *Literature in English* tasks that are presented in culturally unfamiliar contexts. However, students possess adequate L1 basic interpersonal communicative skills (BICS) and a relatively high L2 BICS. Through linguistic synergy brought about by bilingualism, BICS and CALP in both languages can be enhanced and sustained;
- Generally, learners are not being provided with the necessary scaffolding in the *Literature in English* tasks that should be preparing them to transition to Grade Eleven and Twelve *Literature in English*; and
- Grade Ten *Literature in English* learners have not been exposed to Bilingual Resources that reflect their L1 backgrounds thus making it difficult for both teachers and learners to exploit the linguistic and cultural resources. This is why the presence of an easily accessible website to house the Bilingual Resource is of vital importance to the community of *Literature in English* teachers and students in the country. It can be seen in its entirety at http://mwelwaunisaphd.weebly.com.

1.16 SIGNIFICANCE OF THE STUDY

Grade Ten *Literature in English* teachers have been observed to use texts meant for Grade Eleven or Twelve for teaching Grade Ten due to a presumed lack of appropriate materials (Shakafuswa, 2008). This can be frustrating to learners new to *Literature in English* who are expected to engage with texts which are set in culturally unfamiliar contexts. In such

circumstances teachers are bound to feel the pressure of teaching Grade Ten *Literature in English*. This research study aims to make a contribution to *Literature in English* teaching and learning in the Zambian context, where Bemba is the predominant language of communication.

The study makes available to the *Literature in English* fraternity in Zambia a bilingual anthology of seventy stories, but of the seventy, only ten have been fully developed for the purposes of this thesis. This sample of key narratives and the didactic strategies that accompany their use in the classroom via the Teacher's Manual are what both teachers and learners could use for "cultural and language enrichment" (Collie and Slater, 1987:4). By presenting the narratives in a bilingual format, teachers and learners will exercise choice of either reading single texts or both texts simultaneously. The Bilingual Resource also contributes to *Literature in English* pedagogy in Zambia as it provides a model for designing and creating *Literature in English* materials. In the Bilingual Resource sample, teachers could learn how to design and create teaching and learning materials using the learners' L1. Implicit in these materials is a bilingual teaching/learning methodology that has been absent at Grade Ten level to date. While numerous textbooks exist for teaching the English language in Zambia (Zambia MESVTEE English language Syllabus 2000; 2006) and for "teaching literature in the language classroom" generally (Collie and Slater, 1987), none exists that show how Zambian *Literature in English* teachers can exploit learners' L1 to teach literature in the Zambian multilingual classrooms. This study fills that gap.

1.17 ETHICAL ISSUES

Ethical issues were a very important aspect of the research from conceptualisation of the study. As the research progressed, these issues became prominent. However, mechanisms for managing these issues were developed and this did not present a threat to the research process. This aspect is fully articulated in Chapter Three of this thesis.

1.18 STRUCTURE OF THE THESIS

Chapter One presents the background to the study. It also articulates the research problem, aim, research questions and objectives, thesis statement, limitations and delineations of the study. Furthermore, assumptions and the significance of the study are presented. Lastly, the thesis structure and conclusion are provided.

Chapter Two presents a survey of research literature and studies related to the research problem. In particular, it outlines studies on language proficiency, the CALP and BICS theories, comprehensible input, cultural competence and cultural and linguistic familiarity. The chapter further reviews literature on the schema theory, bilingualism, translanguaging and learning strategies associated with it.

Chapter Three discusses the research design and approach, research methods, techniques and their limitations, sample design, data collection procedures, four research phases, quality enhancement procedures, researcher bias, ethical considerations and conclusion.

Chapter Four presents the research data in the form of the bilingual anthology, samples from the bilingual anthology and the Bilingual Resource and accompanying teachers' and learners' tasks. It also presents Focus Group Discussion data followed by a discussion and analysis of findings. Lastly, a conclusion is presented.

Chapter Five presents a synthesis of the research study. It highlights a summary of the findings and conclusions made. A summary of contributions to *Literature in English* in Zambia and recommendations for further research are provided.

1.19 CONCLUSION

This study has been influenced by the paradigm that views languages as "mobile resources" that have no geographical boundaries or policy constraints (Blommaert, 2010:49). Through this lens it is possible to consider languages as partners, in a bilingual perspective. Using a

narrower sense of Canagarajah's trans-lingual practice, languages can "mesh in transformative ways, generating new meanings and grammars" (2013:8). However, the emphasis is on bilingualism – defined as "the regular use of two … languages" (Grosjean, 1982:1). In this sense, the benefits of bilingualism have been observed in other contexts; for example, in South Africa. Setati, Adler, Reed and Bapoo (2002); Setati, Molefe and Langa (2008); and Wildsmith-Cromarty and Gordon (2009) are but a few examples of studies where bilingualism was facilitated with encouraging results.

However, it should be noted that the prevalence of bilingualism in Zambian school environments is not educational bilingualism per se but non-educational bilingualism. Nonetheless, the potential exists to promote educational bilingualism and introduce it in *Literature in English* education, as will be demonstrated in this study. This thesis is, then, a project about the mother tongue, the language of instruction and linguistic synergy. It argues that, in a multilingual and multicultural context, the teaching and learning of Grade Ten *Literature in English* needs to reflect students' diverse linguistic and cultural backgrounds. The Bilingual Resource actualises and exemplifies the didactics of an English-Bemba anthology of oral traditional narratives for use in the Zambian Grade Ten literature class to make this possible (cf. http://mwelwaunisaphd.weebly.com).

In pursuance of the goals of this project, Chapter One has provided background information on the educational context of the study. It outlines how *Literature in English* in Zambia has been taught against the backdrop of an Education Act (1966) which, operating within the monomodel paradigm, validated English as the only language of instruction despite the diverse linguistic environment of the country. This has marginalised learners' L1 in mainstream *Literature in English* pedagogy, effectively impacting on their linguistic human rights by denying them access to familiar culture and language. Consequently, Chapter One helped to set the context for the argument on the use of bilingual materials and pedagogy in *Literature in English* classrooms in Zambia. This argument will be developed fully in Chapter Two which surveys the literature in support of the thesis.

CHAPTER TWO: LITERATURE REVIEW

> *It has been shown that a framework which looks at language in a dynamic interactional context is more insightful than a framework which views language as a static phenomenon (Kachru, 1994:148).*

2.1   OVERVIEW

Languages, as Kachru (1994) points out, are not static phenomena and yet when considered from a pedagogical standpoint, the tendency in Zambia has been to treat them as such. To a minor extent, I adopt Kachru's view on language as I argue for a more flexible linguistic framework in which translanguaging plays an empowering and liberative role in *Literature in English* language teaching/learning in Zambia. The chapter reviews literature on bilingualism/multilingualism and how the use of bilingualism/multiple use of languages as a linguistic dispensation engenders access to *Literature in English* texts and the ensuing discourse in the Literature classroom in Zambia. To illuminate the research problem, the Chapter examines the role of language in bilingual/multilingual pedagogical contexts, and how language proficiency in bilinguals can be facilitated through development of Cognitive/Academic Language Proficiency (CALP) and Basic Interpersonal Communicative Skills (BICS). Studies on cultural and linguistic familiarity and the underpinning schema theories are discussed. Furthermore, translanguaging as a linguistic dispensation of multilingual learners is discussed. Additionally, literature on code-switching is also examined for the pedagogical benefits it could bring to the *Literature in English* teaching/learning context in Zambia. Lastly studies on materials development in a bilingual context are reviewed.

2.2 ROLE OF LANGUAGE IN *LITERATURE IN ENGLISH* PEDAGOGY

The role of language in the study of *Literature in English*, as in any other subject, is important because comprehension of concepts and subject matter is mediated through it. Language here is discussed in its functional and broadest sense, with primary emphasis on

the understanding of its function in the cultural and authentic context of the literature classroom, rather than on grammatical competence as understood by Chomsky (1965). According to Alptekin, this sort of competence refers to the Chomskyan concept of linguistic competence. It implies the:

> *… native speaker's knowledge of the syntactic, lexical, morphological, and phonological features of the language, as well as the capacity to manipulate these features to produce well-formed words and sentences. It provides the linguistic basis for the rules of usage which normally result in accuracy in performance (2002:57).*

In a typical language classroom, this could be the ideal. However, in a bilingual literature classroom (or even multilingual classrooms as most African classrooms tend to be), users of language do not need high-level linguistic competence to participate in classroom discourse. "The system of mental representation of language [in a bilingual student], has to be flexible enough to deal with knowledge of more than one language by the same mind" (Jeβner, 1997:27) and to use those languages for pragmatic reasons, i.e. to resolve the challenges presented by learning tasks.

As such, the thesis will exclude discussions on grammatical competence as defined by Alptekin (2002) in order to highlight the aspects of language pertinent to the research problem. In this regard, Alptekin once again provides some needed focus. He argues that:

> *… for the language to be authentic in its routine pragmatic functioning, it needs to be localised within a particular discourse community. It follows that the more the language is localised for the learners, the more they can engage with it as discourse (2002:61).*

Among researchers, de Beaugrande (1988) and Fowler (1996) view language as a powerful tool for initiating and managing thinking which is defined by Chaffee as "the organized and purposeful mental process that we use to make sense of the world" (1994:323).

The implication is that:

> *if knowledge has to be acquired through thinking processes, much of which are tacit, then not only should the context-embedded form of a language be used, but more especially the context-embedded form of the* learner's mother-tongue *(emphasis in original) (or first language) be used (Ramani and Joseph, 2008:50).*

Thus in a bilingual learner, the process of thinking ought to be facilitated through languages that are functional in the learner's environment. Although I use the term 'bilingual learner' because I am working with a bilingual resource, I am aware that African students are inherently capable of multilingual translanguaging when an opportunity presents itself. Language then "allows us to discuss and organize our actual experiences, as well as to mediate among those we have not encountered" (de Beaugrande, 1988:3-4). In the classroom, language "… becomes part of social practice [and] a tool for preserving a prevailing order" (Fowler, 1996:44), hence learners should deploy language to generate thinking and construct knowledge. Consequently, the language will unleash the "... power to represent the [learners'] thoughts, feelings, and experiences symbolically ... [because it] is the most important tool [in their] thinking processes" (Chaffee, 1994:323).

Bialystok reaffirms this view by stating that the language we use and "… speak is instrumental in forming our identity, and being required to speak a language that is not completely natural may interfere with the child's construction of self" (2001:5).
The *Literature in English* learners would already have cultivated a perception of themselves in for example, Bemba. However, the demand that they use English alone to articulate their ideas in a bilingual/multilingual literature class could undermine their self-image. Hence in bilingual children, Bialystok (1981) endorses the validity of two knowledge sources rooted in two languages the child is familiar with. Cummins (2010) reminds educators that they ought to be designing instructional material that taps into what students know prior to the classroom experiences, because much of this knowledge is locked away in their mother tongue.

He advocates designing instruction that builds:

> *… on the experience and knowledge that [students] bring to the classroom, [because it] promote(s) children's abilities and talents. [On the contrary], … when we destroy [students'] language and rupture their relationship with parents and grandparents, [by insisting on L2 as language of instruction] we are contradicting the very essence of education (2010: para. 7).*

In a paper written for the United Nations Permanent Forum on Indigenous Issues and language in particular, Magga, Nicolaisen, Trask, Skutnabb-Kangas and Dunbar (2005) draw on linguistic insights from fields of International Law, Education, Applied Linguistics, Psychology and Sociology to conclude that language of instruction practice in education which brackets out students' L1 "prevents access to education [and thinking], because of the linguistic, pedagogical and psychological barriers it creates" (2005:1). Hence, an endorsement of the student's L1 in education and, in this case, in the *Literature in English* pedagogy should help break down these barriers to promote creative thinking and freedom of expression in the classroom and increase language proficiency in both English and Bemba among Zambian learners.

2.3 LANGUAGE PROFICIENCY AMONG ZAMBIAN LEARNERS

In the past, Zambia, like many former colonial states in Africa, has implemented a subtractive language policy in education "in that [learners'] native languages have not been fully developed in school and instead have been … replaced by English" (Menken and Kleyn, 2010:399-400). This has effectively denied indigenous languages the critical role they ought to play in developing language proficiency in school-going children. Magga et al. argue that "subtractive education [encourages teachers to subtract] from the child's linguistic repertoire, instead of adding to it" (2005:1).

Evidence of the impact of Zambia's language policy on learners and local languages generally is discussed in a study entitled the 'Language, Literacy and Minorities report on Zambia.' In

this report, Skutnabb-Kangas provides empirical evidence which shows that the language policy favours the elite few who attain linguistic proficiency in English and enjoy its socio-economic benefits. However, the masses operate "in their mother tongues … and [generally gain] limited proficiency in English" (1990:19). The consequence is that contribution to national development by the masses is marginal. Several studies on literacy in Zambia, for example those carried out by Linehan (2004) and the Zambian Ministry of Education (MESVTEE 2008; 2010), have alluded to poor reading and literacy rates among Zambian primary school-going children. Nkamba and Kanyika particularly observed that "between 70.8 and 77.6 per cent of Grade Six pupils have not reached the minimum levels [of reading] and that between 96.7 and 98.7 per cent of Grade Six pupils have not reached desirable levels" (1998:64).

In the Zambian education system, Grade Six is only four years away from Grade Ten, where students are expected to engage in more complex reading tasks and yet reading competency at Grade Six has been reported to be weak. Given this background, Mwelwa and Spencer argue that the "pupils' inadequate comprehension in English [displayed at primary level] is likely to have an increasingly negative impact on their literacy generally and on their quality of thinking in particular" (2013:55) at secondary school level.

Although the use of English as language of instruction may be a factor that could explain the cause of difficulty in reading, most of the studies that report on the problem of literacy in Zambia, with the exception of Williams (1992), do not directly attribute poor reading and literacy levels to the use of English as a language of instruction in education. In contrast, Qorro (2008) and Kamwangamalu (2013) implicate the language of instruction – English – pointing out that it presents an impediment to understanding subject content and even English itself.

Matafwali also questions the fact that despite low reading levels among Zambian primary school-going children "there is no empirical evidence to establish the causal factors underlying the persistent reading failure of Zambian children" (Matafwali, 2010:2). At secondary school level, research studies on this phenomenon are equally absent. However,

a useful starting point for relevant literature pertaining to this phenomenon could be Matafwali's study which sought to establish the "importance of language to literacy development" (2010:2). The study targeted a sample of 557 primary school pupils consisting of Grade Ones and Twos drawn from schools in five provinces that speak the seven core languages. [1]

Seeking to understand the cause of reading difficulties in most Zambian school-going children, Matafwali deployed cross-sectional and longitudinal methods on Grade One and Two pupils. Seven local languages were incorporated in a series of tests for the cross-sectional study, while one local language and English were featured in the longitudinal tests. Matafwali also deployed a battery of instruments to measure the phenomenon. Her findings were that language proficiency was a strong predictor (β= .52) and accounted for 25 per cent of the variance, and that:

- After entering alphabetic knowledge, language continued to be a strong predictor, albeit much weaker (β= .24);
- Alphabetic knowledge accounted for 25 per cent of the variance and language proficiency for 6 per cent of the total variance;
- The findings … [supported] the hypothesis that both language and alphabetic skills are independent predictors of reading, albeit that in this early stage alphabetic knowledge is a stronger predictor; and that
- The longitudinal effects of oral language were also found in this study even when cognitive and background factors were taken into account (Matafwali, 2010:3).

These findings indicate that low proficiency in language is a predictor of the reading difficulties being experienced by Zambian learners at primary school. Most importantly, Matafwali affirmed the view that low proficiency in L1 impacts negatively on the proficiency in L2. This endorses Cummins' (1979a; 1979b; 1980) hypothesis, according to which

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[1] Language similarity among certain provinces could explain why the target provinces only numbered five, not ten.

language proficiency is manifest in two forms: Basic Interpersonal Communicative Skills (BICS); and Cognitive/Academic Language Proficiency (CALP). However, both BICS and CALP are served by one underlying dimension called Common Underlying Proficiency (CUP). To elaborate, CALP refers to "those dimensions of language proficiency that are strongly related to literacy skills, whereas BICS refers to cognitively undemanding manifestations of language proficiency in interpersonal situations" (1979a:23). The difference between the two is that:

> *BICS involves processing language within a meaningful interpersonal context in which word meaning is supported by many situational and paralinguistic cues. CALP, on the other hand, reflects individual differences in processing language which is disembedded from a meaningful interpersonal context (Cummins, 1979a:23).*

BICS is acquired naturally in L1 contexts and is a manifestation of language achieved through "communicative skills such as oral fluency, accent, and social linguistic competence" (Cummins, 1980:177). However, development of BICS in L1 facilitates the development of CALP in L1 and this is strongly related to language literacy. Conversely, poorly developed BICS in L1 tends to impact negatively on the development of CALP in L1. As a consequence of this, the development of BICS and related CALP in L2 is also negatively affected. The relationship of L1 proficiency to proficiency in the L2 forms the foundation of Cummins' Interdependency Theory, discussed more fully later (2.7) in this Chapter.

Using Cummins' (1979a; 1979b; 1980) theories, a possible explanation for students' poor reading skills observed among Grade Twos (which in turn relates to poor literacy) could be that students' conceptual development facilitated by L1 has been suppressed due to an early switch to instruction in L2. This effectively wipes out conceptual developmental gains in L1. As such, the pupils in Matafwali's study presumably have a weak CALP that is not sufficient to deal with reading tasks. As Cummins forcefully argues, the "ability to use language that is disembedded from a normal conversational context is strongly related to children's academic skills development" (1991:87). Without a strong CALP, learners would find it difficult to decode text.

The terms context embedded/embedded context and disembedded context are contentious in literary and linguistics studies. Where these terms are used, the implication is that an academic context can be embedded or dis-embedded to support a reader. However, scholars such as James Gee (1990; 2004) have argued that context is always present in academic literacy situations and that no context is disembedded or de-contextualised. Academic literacy contexts always have a context and clear sets of conventions. Bearing this mind, I will use throughout the thesis, the terms cultural familiarity or culturally familiar to denote contexts with context rich environments that support a learner to make sense of *Literature in English* language texts, and culturally unfamiliar to denote contexts that do not have enough cultural and linguistic referents to support the learner to make sense of the text in *Literature in English.*

In a comprehensive review of 'the status of the indigenous languages in institutions of learning in Zambia', Manchisi calls for a return to teaching primary school pupils in their local languages up to Grade Four because this approach "will facilitate the comprehension of certain concepts which pupils at this stage find difficult to grasp when English is used as a medium of instruction …" (2004:4). This has important implications for Zambian students' own perception of proficiency in L1 and L2, a focus on which forms part of the next section.

2.4 LEARNERS' SELF-PERCEPTIONS OF PROFICIENCY IN L1 + L2

In a study that investigated the role of English in Zambia, Africa (1980), using a 'self-reporting' instrument among the subjects, investigated the 'receptive' skills of reading and comprehension and the 'productive' skills of speaking and writing in both English and a home language. The subjects were required to indicate their perception of skills using a four- point rating of 'very good' to 'nil' (cf. Figure 3 below).

The sample involved primary and secondary school students and an adult subpopulation. Pertinent to this study is the student sub-category in secondary school.
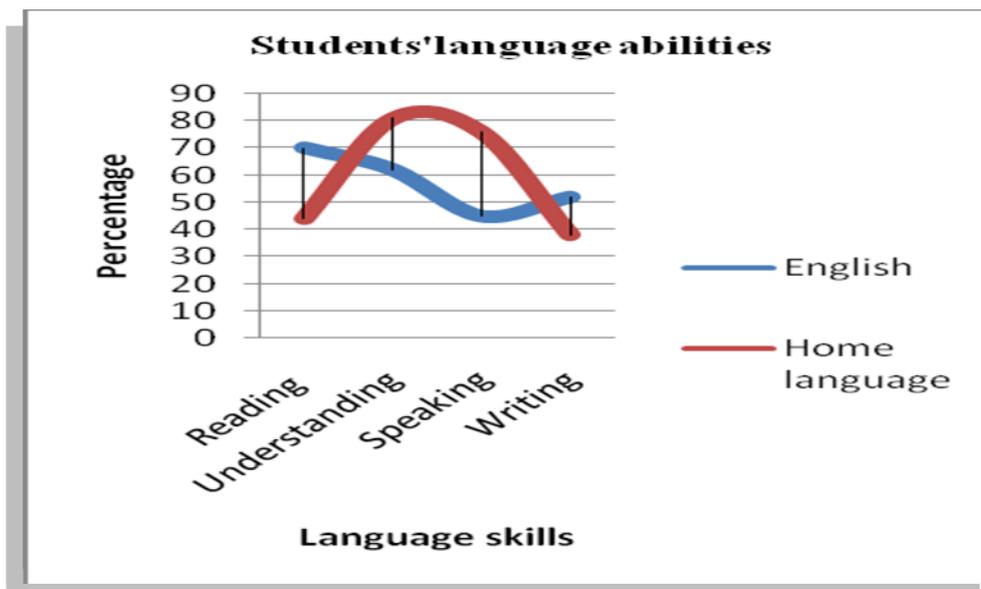
Figure 3. Student perception of language skills in English and a home language
(Adapted from Africa, 1980:252-3)

Figure 3 above shows students' own perceptions of language skills in both English and a home language. Although the home language was not necessarily Bemba, the findings would parallel any comparison of a home language and English in the educational context in Zambia. Reasons for these perceptions are discussed in the sections below.

2.4.1 LEARNERS' PERCEPTIONS OF OWN LANGUAGE SKILLS

Africa (1980) established that students in his study rated their reading skills higher in English (70%) than in the home language (44%). In Zambia, this is not surprising because much of the reading activity in school takes place in English. Their perception of understanding was lower in English (62%) than in the home language. Ironically, Figure 3 above seems to indicate that students believe that they read better but understand less in English than in the mother tongue. I note that the study is not specific on the nature of understanding the subjects were required to rate. Additionally, I acknowledge that 'perceptions of proficiency' do not necessarily equate to proficiency.

However, the questions that prompted their responses merely asked for perceptions of linguistic ability to understand general concepts in a learning situation. Fig 3 above also

shows that 76 per cent of the students had a very good opinion of their speaking ability in the home language compared to only 45 per cent in English. Results in the sample suggest that students used their home language outside the classroom. As regards understanding and speaking, the subjects indicated higher abilities in the home language (81%) for understanding and (76%) for speaking. These are higher ratings compared to those indicated in English in equivalent skills. To be able to learn *Literature in English* effectively, learners need to apply both their L1 and L2 skills. They also need to demonstrate competence in academic language and academic content (Krashen and Brown, 2007). Academic language relates to "complex syntax, academic vocabulary and a complex discourse style" (2007:1), while academic content describes the content of the subject, in this case, *Literature in English*.

In the case of Grade Ten students, the target of my study, their competence of academic language could be assumed to come from several years of learning through English as a language of instruction and as a subject. Additionally, academic content could draw from the *Literature in English* learning experiences that learners would encounter in the literature classes. Despite these assumptions, there is a paucity of empirical data on linguistic abilities and learners' mastery of *Literature in English* among high school learners in Zambia. The result is that accounting for academic language and its impact on learners' performance in *Literature in English* specifically, and language in general, is speculative. However, in terms of learning, academic content is of particular interest because it constitutes comprehensible input (Krashen, 2013; 2014) that is the basis of learning and generally should motivate and interest learners.

2.5 COMPREHENSIBLE INPUT

Second language students generally face linguistic challenges as they attempt to process input, because linguistic and cultural contexts in textbooks are generally unfamiliar. Additionally, cultural and linguistic referents are usually not as familiar to the learners as one would expect. The result is that the input can become incomprehensible, thus posing

challenges for learners. Arguing from a language learning perspective, Krashen argues that the goal of the language classroom:

> *is to provide input that …[is] … so interesting that students, in a sense, "forget" that it is in another language. In fact, the "forgetting hypothesis" requires that the messages be not only interesting, but compelling, with all attention focused on the message to such an extent that thoughts of anxiety do not occur (2013:103).*

Krashen (2014) gave a keynote speech at the 2014 conference of the International Association for the Improvement of Mother Tongue (IAMTE) in Hong Kong. In this speech, he strongly emphasised that compelling comprehensible input tends to lower the affective filters such as anxiety and stress in learners, with improved comprehensibility being the result. Hence, attaining comprehensible input in language learning entails enriching both the academic language and content. In this regard, the use of familiar content in second language learning contexts has demonstrated learners' heightened interest in the input. This is because it introduces background knowledge (Cummins, 1979a; Skutnabb-Kangas, 2000a), knowledge of the world, and familiarity of a language and culture (Carrell, 1984; McAloon, 1994).

These are critical factors that aid a learner in text processing, generation of meaning, comprehension and understanding of the text. It also echoes Wallace who emphatically argues that:

> *meaning does not reside solely in words, sentences or even longer texts. Readers bring meaning… to texts. [Learners] need... certain kinds of prior knowledge… to make sense [of the text]. What they get out of a text depends partly on what [they] bring to it (Wallace, 1986:32-33).*

Examples of further support for this view are available in Bialystok (2001) and Ramani and Joseph (2008). In particular, scholars such as Gajdusek (1988) have argued for inclusion of cultural referents in the teaching of literature in second language teaching contexts. Also, Alptekin's (2006) research demonstrated that when cultural elements of a short story are

'nativized, students tend to make better inferences than if they read a culturally remote text. He defines 'nativization' as the "… the pragmatic and semantic adaptation of the textual and contextual clues of the original story into the learner's own culture, while keeping its linguistic and rhetorical content essentially intact" (2006:497).

But the contention of the present researcher is not only that prior knowledge is important in and of itself for the full appreciation of *Literature in English,* but that there is a spin-off benefit in terms of deep-level cognition in both the L1 and the L2. And, to explicate this further, I turn to the linguistic interdependency theory as developed by Cummins (1979a; 1979b).

2.6 LINGUISTIC INTERDEPENDENCY HYPOTHESIS

According to Cummins, there is interdependence in linguistic proficiency between the L1 and L2. In summary, the hypothesis suggests that "cognitive/academic aspects of L1 and L2 are interdependent and that the development of proficiency in L2 is partially a function of the level of L1 proficiency at the time when intensive exposure to L2 is begun" (Cummins, 1980:179). Cummins' theory assumes significance for my study because as he forcefully argues, instruction through L1 in the primary stages of a child's education:

> *… is not just promoting proficiency in the surface manifestations of that language; it is also promoting the deeper cognitive and academic skills that underlie the development of literacy in both [L1 + L2]. The interdependence between L1 and L2 explains why transfer of reading skills occurs so rapidly in bilingual programs (Cummins, 1979a:23-24).*

I am aware that Cummins is reporting on bilingual programs in Western contexts where apart from the United States, bilingualism may not be such a contested issue partly due to the smaller number of languages in use. Canada is a case in point where generally, French and English compete for linguistic space. However, the salient point in his hypothesis is that where two languages are deployed in an educational context, bilingual students are likely to benefit from BICS and related CALP in both languages as long as there is sufficient and

sustained exposure to both languages. Students ought, therefore, to be motivated to learn both the Bemba and English languages.

As already mentioned, Cummins' interdependency hypothesis suggests that "the development of proficiency in L2 is partially a function of the level of L1 proficiency at the time when intensive exposure to L2 is begun" (Cummins, 1980:179). This is in an ideal situation where balanced bilingualism is promoted, but in Zambia not all aspects of the hypothesis can be applied. The following assumptions based on Cummins' hypothesis are viable.

First, Zambian students' L1 BICS and CALP develop disproportionately, with L1 CALP being developed up to Grade Two (although the new 2013 policy now facilitates its development up to Grade Four), when L1 as language of instruction is abandoned in favour of L2. This is even before mastery of the language proficiency in L1 is attained. As such, in the Zambian context, it is problematic to account for the development of CALP in L2 in relation to CALP in L1 as Cummins suggests.

Second, the development of BICS in L1 is facilitated in various contexts, i.e., the school, play environment and the home. As such the students are able to attain and manifest a greater degree of BICS proficiency in L1 in their interactions.

Third, students are also able to develop BICS proficiency in L2, considering that exposure to L2 starts from Grade Two up to tertiary level. However, despite the students' extended exposure to L2, development of CALP in L2 is generally weak in the absence of a strong CALP in L1. This could be the reason why students face challenges when they are required to process reading and written tasks in *Literature in English*. While the development of students' L1 and L2 BICS and CALP may not have developed according to Cummins' hypothesis, the truism in the theory is that in both Bemba and English, the Zambian bilingual students manifest various levels of BICS and CALP with a possible link to CUP.

Generally, researchers on bilingualism acknowledge the notion of CUP as exemplified by Jeßner who strongly argues that the research community is " … confronted with constantly growing evidence which shows that having two linguistic systems within one's brain does not mean that a person's cognitive resources are divided and therefore reduced" (1997:23). Tartter (1998), reinforcing the theoretical position of Grosjean (1982) on bilingualism, emphasises that:

> *a bilingual is* not *[emphasis in original] the sum of two languages. We can see in speech processing that knowledge of the two languages gives rise to something more, the ability to interweave them fluently in perception and production, a cross-language context dependency (1998:426).*

Heller also theorises that "the speech of bilinguals goes against the expectation that languages will neatly correspond to separate domains, and stay put where they are meant to stay put" (2007:11). This brings into focus the ability of bilinguals to code-switch between the two languages during discourse in order to manipulate the linguistic resources at their disposal.

Code-switching, defined by McLellan as "language alternation" (2010:428), is thus a feature of speech in bilinguals. In an educational context where students and teachers can potentially use both languages in a literature classroom, it is possible that consistent use of L1 could promote sustained manifestation of L1 BICS in the classroom which could help to enhance CALP in L2, thus reaffirming Cummins' theory that "… a reliable dimension of proficiency in a first language [exists] which is strongly related to cognitive skills and which can be empirically distinguished from interpersonal communicative skills…" (1980:177).

In a classroom where bilingualism is a feature of discourse, students would naturally need both languages to clarify concepts. As Canagarajah forcefully argues "texts and talk don't feature one language at a time; they are meshed and mediated by diverse codes, which may not always be evident on the surface" (2013:6). In generally bilingual/multilingual Zambian classrooms this should be the desired norm, as bilingualism would enable teachers and students to function in both languages, especially in the light of Qorro's observation that

"…the majority of teachers [in bilingual African contexts] are seriously handicapped when using English as the language of instruction" (2008:8). In *Literature in English*, this problem is compounded by the fact that teachers expose students to prescribed texts such as *The Merchant of Venice* by Shakespeare or *The Government Inspector* by Gogol which are generally unfamiliar in terms of both language and culture. These texts are characterized by unfamiliar linguistic nuances and cultural referents which pose comprehension difficulties for *Literature in English* students.

Given the *Literature in English* pedagogical challenges in Grade Ten, a practical framework is desirable for both teachers and students to use resources within and outside the learning environment that encourage cultural and linguistic familiarity in a classroom text. The theoretical framework was also influenced by schema theory, an area that has been well researched by various scholars because of the important role it plays in explaining how learning works. The study discussed next extends Alptekin's (2006) research on the use of cultural and linguistic familiarity in a classroom text.

2.7 CULTURAL AND LINGUISTIC FAMILIARITY

Seeking to understand further the effects of cultural familiarity on students' reading comprehension and performance of language tasks, Erten and Razi (2009) used a 2X2 experimental research design in which they targeted 44 advanced-level students of English at a university in Turkey. For the study, Erten and Razi used a short story, *The Girls in their Summer Dresses* by Irwin Shaw, "a short story popular classic which was first published in 1939. The story is about a couple trying to take a Sunday off in the city of New York" (2009:65).

The researchers set up four sub groups of 11 students each to read a short story and perform reading activities as follows. The first group, which they called Original with No Activities (ONA) read the original story without pre-, during- or after-reading activities, while the second group;- the Original With Activities (OWA) did all the reading activities. The third

group read a nativized story. The process of nativization (Alptekin, 2006) entails the use of an L1 text in an L2 context. However, the defining characteristic of nativization is that:

> *… some cultural elements in the L1 text, such as the names of people and places are changed and adapted to the students' own cultural context in L2. This … reduces the possible bias posed by varying levels of conceptual density and complexity in different texts (Erten and Razi, 2009:62).*

The nativized group was labelled as Adjusted Without Activities (ANA), while the fourth group, labelled as Adjusted With Activities (AWA) read a nativized story and performed all the reading activities. The results showed that the groups who read the nativized stories performed better, with the group that read the nativized text and did the activities scoring the highest of all the groups. The study also confirmed the hypothesis that cultural familiarity is a strong predictor of reading comprehension among learners as the results show:

> *The ANA group outperformed (M = 69.91) the ONA group (M = 60.45), with a considerable effect size (d = 0.81). The second pairing yielded even bigger differences: The AWA students (M = 79.18) did significantly better than the OWA students (M = 64.55), indicating a large effect size (d = 1.45). (Erten and Razi, 2009:69).*

Like Richgels (1982), Erten and Razi (2009) demonstrate that cultural and linguistic incongruence may impede reading comprehension. However, Alptekin (2006) and Erten and Razi (2009) also endorse and exemplify a basic teaching principle in English language teaching (ELT). Simply stated, "… educators know that it is easier to comprehend a passage whose subject is familiar to [learners]. Good teachers provide background information before assigning reading on unfamiliar subjects" (Richgels, 1982:61). With caveats, Erten and Razi draw two conclusions from their study:

> *[1] cultural familiarity facilitates comprehension. [2] Although reading activities do activate schematic knowledge and promote strategic reading behaviours, the influence of cultural familiarity remains intact. … if readers lack the relevant cultural schema, reading activities cannot fully compensate for the discrepancy or help readers comprehend a text (2009:71).*

For learners to comprehend texts meaningfully, the language of the textbook should be familiar (Van der Walt, 2006). Otherwise, texts emanating from sources with which the learners have no cultural familiarity pose reading challenges, in that such texts would not support the generation of meaning and understanding as much as the more culturally familiar ones would do (Cummins, 1981). Examples of culturally unfamiliar texts that are currently being used in the syllabus are *The Lion and the Jewel* by Wole Soyinka and *The Merchant of Venice* by William Shakespeare. In the Zambian context, culturally familiar texts would be the *Tongue of the Dumb* by Dominic Mulaisho, a Zambian author writing from within the learners' contexts. While the themes in these texts might be universal, local context facilitates understanding.

It is the core assertion of this thesis that texts used in introductory literature courses should be culturally and linguistically familiar to learners. In short, the texts should contain contextual clues which learners should recognise. From the Zambian learner's point of view, continued exposure to prescribed high school literature texts in use in Zambian literature classrooms presents reading comprehension problems because such texts lack the "...relevant cultural background assumptions and constructs ..." (Alptekin, 1993:137).

A counter point on context in literature advanced by Widdowson (1982) suggests that, in literature materials, context is obscured. He argues further that this in itself is an advantage as it forces readers to be interpretive and critical in interrogating text (Widdowson, 1982).
This could be true for L1 learners in whose language such texts are written. However, the Zambian *Literature in English* learners' linguistic proficiency and familiarity with the contexts in the studied texts such as *Animal Farm* by George Orwell or *An Enemy of the People* by Ibsen may not be adequate to help them to "interpret [and] negotiate meaning and set about making sense of expressions to other parts of the text (discourse) in which they occur" (Gajdusek, 1988:230).

2.8 SCHEMATIC AND SYSTEMIC KNOWLEDGE

To sustain the classroom interaction and the concomitant discussions in a literature classroom, learners need systemic and schematic knowledge. Alptekin eloquently defines

systemic knowledge as "the knowledge of language systems – its syntax and semantics whereas [schematic knowledge] – refers to the knowledge about language, which is, acquired socially" (1996:54). These facilities enable learners to engage with literature texts fully and to demonstrate "linguistic competence to predict the linguistic features of texts" (Wallace, 1986:33).

"Based on the general knowledge of the world as well as familiarity with [the Zambian] context" (Alptekin, 2002: 58), learners are likely to effectively connect ideas during classroom discussions and sustain 'discourse competence' which Alptekin defines as the "ability to deal with the extended use of language in context" (2002:58). Alptekin (1996) also argues that for learners to function effectively in L2, they need adequate systemic and schematic knowledge of the English language.

In terms of understanding a text, research on reading and comprehension suggests that:

> *… much of the meaning from a text is not actually in the text, per se, but in the reader[s], in the background or schematic knowledge of the reader[s]. What is understood from a text is a function of the particular schema that is activated at the time of processing, i.e., reading a text (Carrell, 1984:333).*

To illustrate this, a metaphor in a narrative may activate certain experiences in the learner that would connect the reader with the characters in the narrative. Collie and Slater put this in perspective by stating that "the words that make up the printed page can create a whole new world inside the reader's imagination …" (1987:9).

This can only happen if the readers have sufficient schematic and systemic knowledge of the context and if they are able to use this to facilitate learning. This is a view that Gajdusek (1988) and Erten and Razi (2009) clearly demonstrate in their studies, alluded to in my discussion above.

Furthermore, Alptekin also forcefully argues that:

> *for the language to be authentic in its routine pragmatic functioning, it needs to be localised within a particular discourse community. It follows that the more the language is localised for the learners, the more they can engage with it as discourse (2002:61).*

2.8.1 Reader response theory

Advancing a reader response theory, Fish (1980) argues that text does not necessarily hold meaning: it is held in the mind of the reader, presumably where schemata are generated and stored. In reading practice, readers take meaning to the text. By deploying reading conventions particularly suited to a text, readers generate meaning as they interact with the text. The implication is that each text genre would demand specific reading strategies. However, Lang (2012) faults Fish for his failure to recognise that human entities have a connection to the past as they ponder and anticipate the future. The text stores life experiences. The implication of this is that the text is also a carrier of society's knowledge and meaning (Usher, 1996). Hence the text is rich in contextual clues.

The text is a repository of meaning that is an outcome of social discourse prior to the reader's coming into contact with it. It consists of cultural and linguistic nuances that are part of the cultural and linguistic make-up of a given society. When the reader comes into contact with the text, Lang (2012:para. 12) argues that "[i]t is the activity of reading which takes centre stage in the making of meaning". It is the recognition, the associations, the familiarity with the referents in the text that begin to trigger generation of meaning, so that the reader and the text achieve synergy at the point that meaning-making begins. That is why schema theory is relevant in understanding reader response to the text.

2.8.2 Schema theory

Schank and Abelson (1977) put forth the theoretical construct of 'script' in which they theorise that schemata serve as organisers for input and make comprehension for new

experiences possible. Anderson, Spiro, and Anderson posit that schemata provide "ideational scaffolding for … [comprehending] text information" (1978:438). Furthermore, Richgels states that "a schema can be thought of as a knowledge structure, or framework, which interrelates all of one's knowledge about a given topic" (1982:54). Additionally, Wallace implies the notion of schema when she proposes that "meaning does not reside solely in words, sentences or even longer texts. … Readers bring meaning with them to texts" (1986:32).

Alptekin implicates schema theory when he argues that to demonstrate discourse competence, one needs to connect ideas based on the "general knowledge of the world as well as familiarity with a particular context. Where these conceptual and experiential bonds are weak or inadequate, the meanings inferred from them are likely to be erroneous" (2002:58). Nassaji points to "the constructive nature of the reading process [and alludes] to the critical role of the reader and the interaction between the text and the reader's background knowledge" (2002:440). All these scholars underscore the significance of cultural and linguistic knowledge in facilitating learning in general and understanding in particular. Additionally, it is also possible to argue that cultural and linguistic familiarity is at the core of schema theory. As such, schema theory was influential in my conceptualisation of the study the premise of which is the linguistic partnership of Bemba and English in a familiar *Literature in English* context.

Carrell's illustration makes the theory even more clear. She points out that "any text, either spoken or written, does not carry meaning by itself, … a text only provides directions for listeners or readers [to help them] retrieve or construct meaning from their own, previously acquired knowledge" (1984:332). The capacity to retrieve meaning is inherent in schemata crafted from one's linguistic and cultural experiences.

Therefore, we can say that schema theory is premised on the educational principle of learning which moves from the known to the unknown. In terms of reading a text, a reader presumably activates knowledge structures in the mind that match incoming data to make sense of textual data. Further interpretation of the text is made with recourse to what

resides in the readers' knowledge structures. This contributes to comprehension. Without prior knowledge, a reader would struggle to comprehend a text. Richgels provides further clarity by asserting that the:

> *… schema is a construct used by cognitive psychologists in their theories of memory and learning …. A schema can be thought of as a knowledge structure, or framework, which interrelates all of one's knowledge about a given topic. Prior knowledge, organized in schemata … influences the form and content of new knowledge (1982:54).*

The bulk of scholarship on schema theory has referred to the notion of knowledge structures differently. For example, pre-existing knowledge structures constitute prior experiences (Kant, 1781). Bartlett (1932) introduced the term 'schema' to describe the mental structures, however, Nassaji (2002), notes that Bartlett did not explain how the mental structures were organised. The knowledge structures are also perceived as cognitive structures that provide anchorage and ideational scaffolding (Ausebel, 1963; 1968) for learners. Minsky (1975) called them 'schemata frames', while Schank and Abelson (1977) described them as 'scripts'. Further work on computer modelling by Schank (1982) characterized them as plans. Carrell (1984) characterised knowledge structures as content schemata. Despite the diversity in nomenclature for knowledge structures, what seems consistent among all the studies reviewed, is that they are in agreement that in the mind of a reader, 'facilities' exist that enable readers to make sense of what they read. These 'facilities' are in turn informed by one's experiences in a particular context.

In this regard, McAloon (1994) Paul and Verhulst (2007) and Coetzee-Van Rooy (2010) generally agree on the following basic assumptions of the theory:

- Schemata are pre-existing knowledge structures stored in the mind.
- Comprehension is a process of mapping the information from the text on to these pre-existing knowledge structures.
- Knowledge-based processes are predictive and reader-driven (Nassaji, 2002:444).

There are numerous empirical studies that have been conducted which have shown that activating schemata in readers' minds aided their comprehension of a text. Space does not allow an extensive review of these studies but the thesis will attempt a discussion of selected studies.

2.8.2.1 Schema and reading skills development

To determine what role schemata played in reading comprehension, Paul and Verhulst (2007) of the University of Illinois conducted a study on 64 adult minority students on the Medical College Admissions Test (MCAT) Verbal Reasoning section. Initial observations of the subjects indicated that they scored lower than the majority of students on the same test. However, after exposing them to a slide presentation regarding a topic that both groups were to be tested on in a simulated MCAT exam, using a retired MCAT exam, results indicated that the treatment (minority) group scored higher than the control group. The group also demonstrated greater ability to visualise information and ease of reading. This suggested that building schemata helped to develop reading skills.

Against this background, this present study was designed to exploit the familiar schematic constructs that students bring to the classroom. In the Zambian learning context, teachers are likely to use a bilingual approach that validates the students' language and culture given the potential benefits of enhanced participation and comprehension.

2.8.2.2 Jump-starting the schema

In a study to help develop high level literacy and full content mastery in English Language Learners (ELL) whose language was not the language of instruction, Rance-Roney used technology at the DeSales University, Pennsylvania to develop digital-jump-starts (DJs) for academic reading. This programme entailed the teacher composing a story into a pre-loaded digital software that enabled still images, music, narrator's voice and video to be interactive. The software (iMovie for Mac users or the free downloadable Photo Story or Movie Maker for PC users) is available to teachers. By uploading the narratives on a digital

Jump-start, Rance-Roney (2010), made the stories accessible before, during and after class time.

Learners were able to engage with the text at several learning stages, thus facilitating development of the linguistic and cultural familiarity needed to develop the necessary language learning scaffolding. The implication was that the schemata needed for reading comprehension was developed, background information was generated for learners, and comprehensible language input was made available during and after class, thus improving exposure to the texts on DJs. Rance-Roney's (2010) research has implications for this study in that it opens up possibilities for how the bilingual texts could be applied in various ELT contexts besides the Zambian literature classrooms. For example, the bilingual texts could be loaded into the software and put online for learners to access.

2.8.2.3 Facilitating schemata through a bilingual approach

A bilingual approach to teaching/learning facilitates schemata development in both languages because cultural and linguistic referents are made available to the bilingual. Learners simply choose which linguistic facility they ought to activate and utilise to enable them to comprehend a text. Through the use of familiar texts which serve as repositories for cultural and linguistic referents (Heidemann, 1997), learners' memories are activated. Alptekin (2006) and Erten and Razi (2009) are examples of studies that have provided empirical data in this regard. As shown in Rance-Roney's (2010) study, schemata help to jump-start comprehension and eventual understanding of the texts. Hence, learners' experience of a local culture could correlate with what is potentially available for exploration in the bilingual texts. This essentially confirms Paul and Verhulst's argument that

> *schemas develop from our experiences. Information from these experiences are organized and stored in our long-term memory as background knowledge. In learning, schemas are the building blocks as they help us connect new information (2007: 208).*

This perspective suggests that new information, which is inherently carried in the bilingual texts, would be accessed with the aid of cultural and linguistic referents which learners would recognise in the texts. Mandler reinforces this view by arguing that "the most important schemas that determine current conscious contents are those that represent the demands and requirements of the current situation" (1995:13). Where bilingualism is facilitated, the local language and culture serves as the source for ideation for both teacher and learner because this is the "the area where … [both] are at their best, due to the linguistic background and the life experience they share …" (Alptekin, 2002:62). In advancing the theory, Marcia strongly argues that:

> … schema serve as the basis for making inferences or reading between the lines and for making predictions based on observation of only part of the input. Schema also serve as the vehicles for searching memory for previously read material and constructing meaning (1978:13).

This would endorse McAloon's (1994) view that new material should only be introduced to learners when foundational concepts have been provided. This was evident in Paul and Verhulst's (2007) study discussed earlier. To benefit from schemata while using a bilingual approach, Marcia strongly argues that teachers should:

> … help students to search for experiences and concepts similar to those which occur in the texts they are to read, [and to] help [learners] become more aware of their personal attitudes and beliefs which can shape their interpretation of a text giving meaning unlike that which the author had intended (1978:14).

2.9 VALUE OF LINGUISTIC CULTURE IN LEARNING

Given the above, learning has to happen in context which in this thesis implies "... the physical situation or setting in which … [the study of the text] will occur" (Gajdusek 1988:230). Additionally, both teachers and learners have to be aware of the linguistic culture which entails a "set of behaviours, assumptions, cultural forms, prejudices, folk belief systems, attitudes, stereotypes, ways of thinking about language, and religio-historical

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circumstances associated with a particular language" (Schiffman, 1996:5). Therefore, context in this thesis relates to a speech community of Bemba and English users where the research was conducted.

2.10 BILINGUALISM IN *LITERATURE IN ENGLISH* PEDAGOGY

Although bilingualism in *Literature in English* pedagogy is an under-researched area in Zambia, opportunities for teaching and learning through bilingual approaches exist in classrooms. The literature shows that definitions of bilingualism are as diverse as the contexts in which scholars conduct their research, so a single definition is problematic. However, an overview of these definitions will suffice.

Grosjean (1982; 2004) views bilingualism as knowledge and use of two languages. Other scholars define the phenomenon in similar terms; for example, Skutnabb-Kangas (1981) and later, Dopke (1992); Baker (2000) and Bialystok (2001). Similarly, Kamwangamalu (2004) and Cummins (2010) capture the notion of two languages to describe bilingualism. In brief, bilinguals are "those people who use two ... languages (or dialects) in their everyday lives" (Grosjean, 2004:34).

Dopke (1992) sees bilinguals in two broad categories, both of which are related to competences. These are productive and receptive bilinguals. The former is able to use both languages competently to a certain extent while the latter is able to understand L2 but is unable to speak it with equal fluency. Skutnabb-Kangas (1981) has distinguished between 'elite' and 'natural' bilingualism. 'Elite' bilingualism refers to fluency in L1 and an additional language (L2), which is acquired by way of formal education for educational purposes. In the Zambian context, as in many parts of sub-Saharan Africa, this type of bilingualism is usually expensive and as most people cannot afford a high level of education, it tends to be reserved for the elite few (Kamwanagamalu 2004). Natural bilingualism, on the other hand, refers to "individuals who are fluent in two or more indigenous languages (including the mother tongue) and use them as a means of communication in everyday life" (Kamwangamalu, 2004:726-727). Both 'receptive' and 'natural' bilingualism would most

likely characterize the Grade Ten *Literature in English* learners in Zambia that I had to deal with during the course of my investigation for this research. It was clear to me that most – if not all - the learners were not equally proficient in both Bemba and English to CALP level. These characteristics in bilingual learners have been reported on elsewhere in other research contexts. For example, Menken and Kleyn (2010:400) argue that "the overwhelming emphasis on English in the students' schooling in the USA – over native language development and biliteracy – [tend to produce learners who] … are orally bilingual when using language for social purposes, [but] they typically have limited literacy skills in English or in their native languages".

The conceptualisation of learners in the Bemba-using speech communities in Zambia also fits "the label of bilingual [which] covers a variety of knowledge and use of two languages" (Pitt, 2005:67). *Literature in English* learners are able to function in both languages although the extent to which they can write in L1 remains a matter for speculation due to lack of empirical data in this area.

A review of research data on bilingualism in high schools in Zambia and its effect on learning would have been an ideal background to this study, but, to the best of my knowledge, no such study exists. A search of data bases such as Proquest yielded no positive results (see for instance, <www.proquest.com/libraries/academic/databases>). Nonetheless, other studies elsewhere provide empirical data regarding the efficacy (or lack of it) of bilingualism in education. Rossell and Baker (1996) are an informative source in this regard. Based on the 300 programme studies that they had read, they singled out 72 studies which were considered methodologically sound. Rossell and Baker, writing in the late 1990s, stated that bilingual education as a practice in the USA, involved teaching non-native-English-speakers to read and write in their native tongue first and teaching them content in their L1, and then gradually transitioning them to English as a language of instruction over a period of several years. They concluded that "the research evidence does not support transitional bilingual education as a superior form of instruction for limited English proficient children" (Rossell and Baker 1996:7).

2.10.1 Benefits of bi/multilingualism

After a thorough analysis of the same studies which Rossell and Baker had claimed to give legitimacy to their claims on the ineffectiveness of bilingual education, Krashen delivered a strong rebuttal: "We have independent evidence that the principles underlying bilingual education are correct: there is strong evidence that background knowledge makes input more comprehensible … and that literacy transfers across languages" (Krashen, 1996:95).

Other researchers have been equally positive in their assessment of bilingualism in education. For instance, Philipson and Skutnabb-Kangas are proponents of what they call 'Linguistic Human Rights' (LHR) which they define as "one type of human rights, part of a set of inalienable, universal norms for just enjoyment of one's civil, political, economic, social, and cultural rights" (1995:43). Skutnabb-Kangas (2000b) reinforces these views in her later work that raises awareness of the need for the protection of world languages, associated with respect for diversity and human rights. The views also reaffirm the UNESCO (2003; 2007) reports that espouse linguistic freedom for citizens and the right to be educated in their mother tongue.

A study designed by Bialystok, Craik, Klein, and Viswanathan (2004) to find a connection between aging and being bilingual established that bilinguals tended to maintain alert memories compared to their monolingual counterparts. This is because the former were better able to store relevant information to help them solve tasks. The researchers point out that this phenomenon is common in young people. In a follow-up article, Krashen acknowledged the merits of the study and advised that "to keep the brain young, [one needed to] read [and] be bilingual…" (2010: para.1). Coetzee-Van Rooy cites three possible cognitive benefits of being bi- and multilingual:

- An advanced ability in the cognitive process of analysis
- An advantage in the cognitive process of selective attention and inhibition and
- An enhanced ability to learn more languages (2010:310).

There is also "wide-ranging empirical evidence to suggest that bilingualism leads to greater cognitive flexibility as well as greater understanding of language as a symbolic and rule-governed system" (Datta, 2000:25). Earlier researchers on the phenomenon of bilingualism have argued that it may even promote cognitive growth (Diaz, 1983). Given these insights, bilingual/multilingual students in Zambia could benefit from such tools which promote academic proficiency in *Literature in English*. The next section discusses empirical studies on bilingualism.

2.11 EMPIRICAL STUDIES ON BILINGUALISM

In general, the studies cited above have made attempts at understanding the bilingual phenomenon largely in contexts where English is predominantly the primary language. In Africa, such studies are sparse, although closer to home, South Africa seems to be taking a leading role in generating empirical data that could be analysed to contribute to our understanding of this phenomenon. Studies by Catell (2006) and Ramani and Joseph (2008) are cases in point. An interesting observation about the studies in predominantly English L1 contexts is that scholars are keen to understand bilingualism in children (Dopke, 1992; Pease-Alvarez and Hakuta (1992). In South African research, however, there appears to be an emphasis on adult learners at secondary (Setati et al., 2002; 2008; Wildsmith-Cromarty and Gordon, 2009) and tertiary levels (Van der Walt, 2006).

From the discussion above, data seem to suggest that use of two or more languages for pedagogical purposes is possible regardless of the subject content involved. For example, a study that investigated bilingual discourse practices in English language learning contexts in selected coloured schools in Cape Town in South Africa, established that student involvement and participation was sustained in group work as students drew from their full multilingual repertoire. Students did not need teacher approval but they used "code alternation … as a literacy mediation strategy…" (Banda, 2010:231).

The latter study concluded that when students worked in groups, there:

> *… were more heated arguments and learner involvement in peer-group discussions when the learners were able to employ the full multilingual repertoire, than in open class interaction where they were limited to a formalised singular language (2010: 232).*

Seeking to broaden the source of understanding for factors influencing students' academic performance in higher education institutions in South Africa, Coetzee-Van Rooy (2010) advocates a "complex systems approach … which provides an integrated framework for studies of multilingualism and academic success in higher education in South Africa" (2010:309). She argues that "the influence of language on academic success in … education [contexts] is mediated most powerfully via the multilingual nature of students and that this detail is often overlooked in debates that consider the role of language in academic success" (2010:309). The complex systems approach considers the multilingual nature of learners and teachers as critical before problematising the language of instruction.

Given this view, understanding the role of language in education should not be informed by a monolingual paradigm but by bi/multilingual perspectives. Although Matafwali's (2010) study, discussed earlier, focused on Grade One and Two pupils, it could benefit from Coetzee-Van Rooy's (2010) methodological insights by incorporating multilingual abilities of the learners to give more objective conclusions about the language factor and low reading-proficiency levels among the subjects of her study.

2.11.1 The Concept Literacy Project

The Concept Literacy Project (CLP) reported on by Wildsmith-Cromarty and Gordon (2009) is currently under way in South Africa. It is a multilingual textbook project involving four universities and four languages in four regions of South Africa: isiZulu (KwaZulu-Natal); isiXhosa (Eastern Cape); and Afrikaans and English (Western Cape and Gauteng). These four languages are among the eleven official languages of South Africa, although English and Afrikaans dominate the educational domain generally. The project involves identifying key

concepts in mathematics and science and translating them into home languages identified in the study.

The aim is to enhance teacher capacity in understanding mathematics and science concepts through the use of a home language in contexts where English is used. Teachers are then expected to explain these concepts to their learners in multilingual learning contexts. During the preliminary evaluation of the project in one region (KwaZulu-Natal), the researchers analysed data generated through workshops, questionnaires and focus group interviews. In this evaluation, teachers reported a positive attitude towards the textbook. Additionally, the textbook enhanced code-switching practices during explanations.

Although the CLP KwaZulu-Natal study does not represent the comprehensive review of the whole project as conceptualised by Young (2005), preliminary results validated the idea of developing a bilingual resource for teaching literature in Zambia. For example, where use of several languages was permitted, code-switching as a means of conveying ideas across the languages is bound to occur. Most importantly, teachers in the Kwazulu-Natal study recommended that a bilingual textbook be developed. The implication is that where two languages are in use, there is more clarity in understanding concepts than when tuition is restricted to one language that is not the L1 of all the learners.

In the CLP project, using English in partnership with a home language had the added benefit of enhanced classroom interactions. According to Wildsmith-Cromarty and Gordon, teachers reported that "with reference to the book's impact on their learners, their use of the book actually stimulated discussion amongst the learners, especially when they were using their home language" (2009:368). The significance of the research is that there are parallels between the CLP and my study. In the former, a dual language approach is used to access the content of mathematics and science as school subjects. In my study, a similar approach was employed to access the content and understanding of literary concepts in *Literature in English*.

Another similarity is that the innovation is implemented in the regions where each home language is dominant, which is the case with my study. Furthermore, recipients of bilingual/multilingual materials in both studies are teachers and learners. Although the review is in its infancy, tentative evidence seems to suggest that focusing on the isolation of the terms that cause difficulty and translating them into the corresponding participating home languages delivered huge learning benefits for the learners. It is possible that learners used these key terms as scaffolding to reach an understanding of more complex concepts.

2.11.2 The bilingual vocabulary development study

The University of Johannesburg (UJ) uses a parallel medium of instruction in English and Afrikaans for its academic courses. For the students whose first language is Afrikaans, most of the textbooks are in English so much of the meaning is first available in English before being accessed in Afrikaans. As such, Afrikaans L1 students face challenges in accessing field-specific knowledge in Afrikaans. As a result, learning support programmes; Afrikaans as Akademiese Taal (AAT) (Afrikaans for Academic Purposes) and its equivalent, English for Academic Purposes (EAP); were designed to assist Afrikaans and African home language L1 students cope with the challenges presented by field-specific contexts largely accessible in English.

Specifically, the unilingual AAT was designed in 2002 to equip L1 Afrikaans students to "use Afrikaans effectively in field-specific academic discourse" (Catell, 2006:143). The focus of the course was to enable students to develop skills in sustaining the language of argument and critical thinking.

However, evidence in the study (Catell, 2006), showed that students' limited competence in both English and Afrikaans impacted negatively on their academic and linguistic proficiency, general academic proficiency and interpersonal communication skills. In 2003, the course was adapted from a unilingual (Afrikaans only) to a bilingual format (Afrikaans and English). The aim was to "facilitate the conceptualisation of, reflection on and transfer of knowledge related to an English study context in field-specific Afrikaans" (Cattel, 2006:144). In the short

term, field-specific bilingual glossaries that aided the development of vocabulary in the L1 were developed. Students compiled their own bilingual vocabulary in field-specific contexts. Intentional vocabulary learning and development among students was promoted. On the one hand, learning entailed students' learning and remembering the words. On the other hand, development required them to learn strategies to acquire word meanings. Furthermore, students were trained in critical ability. This required them to recognise and use argumentative vocabulary in context. Debates and a written argumentative paper facilitated this process. Critical ability also entailed students' evaluating and creating text and transforming knowledge, making it their own. Most importantly, to be able to make claims, they had to scan the text for evidence of those claims (Cattel, 2006).

Analysis of data involved scanning 480 glossary entries (48 glossaries with 10 entries each) for errors against a 20-error checklist. Only three of the 20 items recorded higher frequency of errors. These results show that generally, there was an overall:

> *… functional bilingual knowledge and development of argumentative vocabulary, and generally competent use of Afrikaans vocabulary in both an argumentative and academic context. Students generally appear to be able to recognise and use the appropriate linguistic and situational contexts (Catell, 2006:148).*

This research has implications for my study. First, linguistic and situational contexts are key concepts in the study of *Literature in English*. In terms of the former, learners should demonstrate awareness of how language has been used when they see or hear it, as it is used in context. In the latter case, learners should possess background knowledge of situations/contexts to appreciate the meanings that emanate from linguistic concepts being expressed in both Bemba and English.

Second, the significance of the bilingual vocabulary development study is that it demonstrates a practical application of bilingual strategies in learning. Although the contexts are not the same, the difficulties experienced by Zambian high school learners in trying to access literature content through English and then in their L1 are possibly similar. In the study cited above, learners relied on linguistic and cultural familiarity to generate

vocabulary which constituted reference materials for learning purposes. This formed the basis for understanding field-specific academic content. These principles underlie the development of the bilingual anthology of oral traditional narratives in my study.

2.11.3 The dual-medium degree in Sesotho sa Leboa and English

Ramani and Joseph (2008) report on how high-order cognition among learners at Limpopo University was achieved in an African language – Sesotho sa Leboa – one of the eleven official languages of South Africa. Although the language policy permits its use in education, it is not a language of instruction at university level, unlike English and Afrikaans. High-order cognition experiences were observed among students who were studying a bilingual Bachelor of Arts in Contemporary English and Multilingual Studies (BA CEM) at the University of Limpopo. Two majors are offered on this course: one is taught and assessed in English - the Contemporary English Language Studies (CELS); the other in Sesotho sa Leboa, Multilingual Studies (MUST).

The object of study for the MUST programme was a genre called 'Small talk' which supplied the data that students worked with. In Joseph and Ramani's (2008) study, 'small talk' was defined "through consensual discussion as 'talk about nothing for something'. The 'nothing' stood for the non-information focus, the 'something' for the social bonding purpose" (2008:52). Using Cummins' (1979a) BICS and CALP models, Joseph and Ramani devised theoretical constructs that enabled them to design and develop modules that facilitated thinking processes through problem solving tasks in an African language and in English.

By using their natural linguistic proficiency in Sesotho sa Leboa to solve increasingly complex tasks in the modules, students were able to develop cognitive competence and skills that proved invaluable in solving high-order tasks in Sesotho sa Leboa and in English. For example, written research reports and oral presentations demonstrated students' higher order cognition when they were able to analyse and interpret data in L1 and L2. Preceding the analysis and interpretation, the data was generated from Sesotho sa Leboa contexts,

transcribed in L1 and translated into L2. There was also evidence of cross-linguistic/knowledge transfer between L1 and L2.

From this study, it seemed that the bilingual degree programme had a positive effect on both of the learners' languages. Students in this study developed both BICS and CALP in L1 and L2. The L1 was not submerged: instead, the L2 had an additive effect on the L1. Ramani and Joseph's (2008) study suggests that the bilingual degree provided the learners with the foundation for developing and sustaining their bilingual proficiencies. Most importantly, the researchers' convincing argument that:

> *… if knowledge has to be acquired through thinking processes, much of which are tacit, then not only should the context-embedded form of a language be used, but more especially the context-embedded form of the learner's mother-tongue (or first language) be used (Ramani and Joseph, 2008:50).*

provides a strong basis for the use of bilingual/multilingual teaching/learning materials and approaches in other contexts.

Three of these research studies (Catell, 2006; Van der Walt, 2006; Ramani and Joseph, 2008) were conducted among students in tertiary institutions, while Wildsmith-Cromarty and Gordon's study (2009) is based on subjects in a secondary or high school context. Nonetheless, the insights they provide for my study are instructive. For instance, all the empirical evidence seems to confirm the view that, where mother tongue or L1 was used together with English, the atmosphere in the classroom was motivating and encouraging. It seems that learners generally code-switch to enable them to access knowledge to solve given tasks.

Studies elsewhere have also reported positive gains for learners using bilingual strategies. For example, findings in Prophet and Dow's (1994) study in Botswana suggest that teaching science concepts translated into a local language (Setswana), aided learners' cognitive development and their perceptions and understanding of the concepts generally. Further evidence on this phenomenon is available in an international study sponsored by the

Norwegian Programme for Development, Research and Education (NUFU) in southern Africa, viz. the *Language of Instruction in Tanzania and South Africa Project* (LOITASA) which started in January 2001 and continued till the end of 2011. It addressed key issues around the changing educational policies in Tanzania and South Africa as regards "language in education" policies. This collaborative research project also reported how well African students express themselves if they are allowed to use a familiar African language; and, conversely, the difficulties they experience when forced to use a foreign language – a language they hardly hear and never use outside of school – as a language of instruction (Brock-Utne, 2007:509).

In a paper that explored policy, practice and research issues related to the teaching of mathematics in multilingual classrooms in South Africa, Setati (2002) recognises the power of multilingualism in the classroom context and validates the use of code-switching as a powerful communication resource in the learning and teaching of mathematics. In other related studies, Setati et al. (2002; 2008) investigated code-switching and other language practices in mathematics education in classrooms in South Africa. Their findings were that learners tended to switch between English and other African languages. During discussion, learners were observed to use several of their home languages at once. In these studies, learners used language as a resource and generally displayed positive attitudes to their home languages.

The evidence in all the studies reviewed seem to suggest that in a multilingual learning context, use of the home language can motivate a learner when that language is deployed with a language of instruction which is an additional language (in this case, English). Most importantly, learners in these studies were observed to exhibit improvements in learning. In other words, the use and application of two or more languages helped teachers to enable their learners to utilise their natural linguistic resources together with English.

In the following sections, an attempt is made to examine code-switching (section 2.12), on the one hand, and translanguaging (section 2.13), on the other hand, as possible learning

strategies that are inherent in bilingualism and which can be deployed in bilingual learning situations. For this reason, the thesis does not try to describe instances of code-switching or translanguaging in detail. It simply observes these practices as ways in which learners use the Bemba-English resource. However, it is important to state at the outset, the emerging views on these concepts. Translanguaging and code switching are based on two opposed perspectives on what constitutes language, and language education. Code-switching is developed from a monoglot/monolingual paradigm in which languages are seen as autonomous systems and hence any 'mixing' of languages in class should be avoided at all costs, while in translanguaging, multilingual language ('mixing') practice is seen as the 'normal' linguistic dispensation of multilinguals.

In justifying why translanguaging should be seen as a new and different approach to study multilingual linguistic dispensations, Hornberger and Link (2012: 263) assert that research on code-switching "tended to focus on issues of language interference, transfer or borrowing" while "translanguaging 'shifts the lens from cross-linguistic influence' to how multilinguals 'intermingle linguistic features that have hereto been administratively or linguistically assigned to a particular language or language variety" (Garcia 2009: 51). The view in this thesis is that while it is necessary to acknowledge the limiting perspectives on code-switching, empirical data emanating from studies reviewed for this study seem to suggest a softening of the negative perspectives associated with its practice. This has given this study the motivation to consider both code-switching and translanguaging as viable teaching and learning strategies in a bilingual Literature in English classroom in Zambia.

2.12 CODE SWITCHING AS A LEARNING STRATEGY

Describing the phenomenon of code-switching, Auer uses the term 'language alternation' (1988; 1995), to highlight the linguistic choices at the speaker's disposal in a given social interaction. Echoing Grosjean (1982), Auer defines code-switching as the "alternating use of two or more codes within one conversational episode" (1998:1). In her understanding of code-switching, Ellwood (2008) reinforces Grosjean's (1982) and Auer's (1988; 1995; 1998)

definitions. Amplified further, MacSwan retains the concept of alternation in his conceptualisation of code-switching, saying that it is "the alternate use of two (or more) languages within the same utterance" (2004:283). Other researchers also describe code-switching as "language alternation" (McLellan, 2010:428) although Ritchie and Bhatia (2004) have suggested a more elaborate definition. They assert that code-switching (CS) refers to the use of:

> *various linguistic units (words, phrases, …) primarily from two participating grammatical systems across sentence boundaries within a speech event. …CS is intersentential and may be subject to discourse principles. It is motivated by social and psychological factors (Ritchie and Bhatia, 2004:337).*

Beneath the veneer of complexity in Ritchie and Bhatia's (2004) definition lies the basic notion that language alternation informs CS. As pointed out by Ritchie and Bhatia, "social and psychological factors" (2004:337) influence the nature of CS in the classroom.

2.12.1 Evidence of code-switching in bilingual contexts

The use of code-switching is supported by empirical evidence that highlights the benefits of this phenomenon in language teaching/learning contexts. Vorster's study in South Africa entitled "Investigating a scaffold to code-switching as strategy in multilingual classrooms" (2008: 33) aimed to establish whether multilingual learners who were taught mathematics through English as a language of instruction could be assisted by using a code-switching strategy as a scaffold to learning mathematics. The context of the study was one rural class and one urban class in the North West Province in South Africa. Teachers and students were given bilingual materials, i.e., "glossary, notes and tests… in English and Setswana" (2008:33).

Later, teachers were observed teaching a geometry unit using the bilingual materials. Interviews with the teachers and learners revealed that learners were positive and enthusiastic towards both languages. Vorster drew the conclusion that "the dual use of languages [Setswana and English] is useful so that the learners can continuously oscillate

between the two, using understanding in one language to support learning in the other" (2008:40).

Although this was a small study the findings of which cannot be generalised, it is significant in the sense that it echoes other findings from similar studies that investigated the use of bilingual approaches in learning and teaching. Of relevance are studies such as Setati et al. (2008) and Wildsmith-Cromarty and Gordon (2009) in which learners and teachers used code-switching as a learning strategy because they were familiar with the languages that informed the switching process.

In a study that covered 19 multilingual secondary schools in the Siyanda District of the Northern Cape of South Africa, researchers sought to identify "the functions of code-switching in classroom interactions" (Uys and Dulm, 2011:67). In these schools, the students' linguistic profiles ranged from Setswana, IsiXhosa, English to Afrikaans. However, only two languages – English and Afrikaans – are languages of instruction. Despite this classroom reality, the researchers concluded that code-switching was prevalent and was going on "against the official school language policy… [and that] code-switching may be usefully employed as a classroom strategy" (2011:67). In this study, Uys and Dulm reported that code-switching was used in the following cases:

- Explaining and clarifying subject content.
- Assisting learners in understanding and interpreting material.
- Classroom management, such as maintaining learners' attention and reprimanding disruptive behaviour.
- For social functions such as humour and as a marker of bilingual identity (2011:67).

Following their close study of the phenomenon of code-switching, Uys and Dulm arrived at this conclusion: "code-switching deserves consideration as [sic] sound academic practice in classrooms in which the medium of instruction is not the home language of all the learners" (2011:75).

These studies agree with Ornstein-Galicia, who argues that "switching is most liable to be utilized by a speaker whose repertoire includes a fairly fluent L1 and L2" (1996:62). In Zambia, learners have a fairly good command of both English and a local language (Africa, 1980) which should facilitate code-switching. It is also consistent with research evidence in, for example, Setati et al. (2002; 2008) and Moodley and Kamwangamalu which suggests that learners code-switch into a language they are familiar with to help them deal with communication challenges in learning situations.

In this regard, a strong case for the use of code-switching in the teaching and learning context has been offered by Moodley and Kamwangamalu (2004) who argue for its use in the literature classroom specifically and by McCabe who convincingly argue that code-switching should be viewed as a "resource for achieving academic literacy" (2013:159). Curious to establish whether CS practice was still prevalent in the school contexts where she had observed it in her earlier study (McCabe, 1996), McCabe sought views of educators and learners from rural Limpopo schools in South Africa through the administration of two questionnaires. One was targeted at 19 educators and the other at 127 students who had completed school the previous year. The former attended a postgraduate colloquium on the University of Limpopo campus while the latter was "an intact group of students attending a lecture" (2013:167). After the colloquium and lecture, the questionnaires were returned to the researcher. The other source of data was from 12 learners who were in the last year of primary school. These were divided into 2 groups of 6 and were later exposed to focus-group interviews.

The findings confirmed the prevalence of code-switching among students and educators in Limpopo schools. Critically, it was found that "primary school learners admitted using CS when engaged in activities especially to explain difficult words and to help weaker learners…. [They also] felt their educators code-switched to help them understand the work" (2013:168). At secondary school, "Forty-one per cent of the secondary school learners said that the use of CS made them feel more comfortable in class" (2013:168). However, less than 40 per cent of secondary school students reported that "educators code-switched to get them to participate more in class" (McCabe, 2013:168). Although the prevalence of CS in

the primary and secondary school system in South Africa seems to be more pronounced at primary level, McCabe's (2013) study, among others, seems to suggest that even at secondary school level, CS is being used and it is achieving similar outcomes as those discussed above. For example, a study in Kwazulu-Natal by Moodley and Kamwangamalu (2004) also found out that teachers used CS to motivate students to participate in the lessons and to help students comprehend subject matter and concepts in a Grade Ten literature class. For South Africa, the emergent view is that this reflects a linguistic situation where teachers and learners tend to tap into the dominant languages of education – i.e. English and Afrikaans – and their mother tongues (Kamwangamalu, 2001) to explain concepts or subject phenomena perceived to be difficult for the learners.

These findings draw attention to the neglected role of the L1 in relation to the language of instruction in contexts where the latter is English. However, perceived positively, the L1 can enhance learning when CS is employed. The L1 is the language of initial understanding of the world and the concepts that are derived from it. Learners can infer, decode and articulate more effectively in the L1 their perceptions and experiences of their environment. In simple terms, learners can make sense of the world more easily through use of the L1 because of cultural and linguistic familiarity, and this in turn facilitates academic literacy. In bilingual contexts, allowing CS in the classroom enables the learners to transfer sense-making to the L2. According to McCabe, this will:

> *… entail using the L1 (by CS or translanguaging) to assist the development of academic literacy and a grasp of its conventions – alongside the expansion of English language skills which are required simultaneously because English is the [medium of instruction] (2013:164).*

McCabe further argues that when code-switching is "used to 'make sense' of information [it] may contribute to the achievement of academic literacy" (2013:165).

In this section, I have discussed relevant studies on code-switching especially in southern African bilingual educational contexts (cf. Vorster (2008); Moodley and Kamwangamalu (2004); and Uys and Dulm (2011)). The core point about code-switching is that for it to work

effectively, students and teachers need to demonstrate linguistic competence in both languages (Moodley and Kamwangamalu (2004). This way, code-switching assists in the development of the critical skills that enhance development of academic literacy (McCabe, 2013).

2.13 TRANSLANGUAGING AS A TEACHING AND LEARNING STRATEGY

Generally, code-switching has been associated with language alternation (cf. Auer (1988; 1995; 1998); MacSwan (2004); Ellwood (2008); and McLellan 2010)) and at times tends to carry stigma when it is used by learners in certain educational contexts (Creese and Blackledge, 2010). However, the deep-level cognitive activities that are associated with code-switching and the other socio-linguistic benefits it bestows on those who partake of it (cf. Moodley and Kamwangamalu (2004); Uys and Dulm, 2011)) are not adequately defined by the term 'code-switching'. It is my contention that another more powerful term is needed to complement the role such a strategy brings to the classroom. McCabe (2013) has used the term 'translanguaging' in passing but given the insightful outcomes of her research and indeed some of the other studies discussed earlier on in this chapter, I argue that 'translanguaging' most aptly describes the complex processes that draw on the use and application of several languages to mediate learning/teaching in bi/multilingual contexts. As such, the emerging concept – translanguaging – is redefining how we think about: (a) the representation of language repertoires in the brain; and (b) how languages/language resources engage in learning. From this standpoint, It is plausible to assume that in Zambia, translanguaging would best describe and characterise *Literature in English* language learning experiences given the bi/multilingual nature of the teaching/learning contexts in Zambia. Due to the significance of this concept to this study, it is critical that in this thesis I endeavour to explain the merits of the deep-level cognitive and metacognitive processes that underlie 'translanguaging'.

2.13.1 Translanguaging – an overview

Before attempting to understand this term, a brief historical view of the genesis of translanguaging is relevant. The starting point is the work of Lewis, Jones and Baker who

state that the term 'translanguaging' is a term in development. "It was created by Cen Williams, a well-known Welsh educationalist, in the 1980s, for the planned and systematic use of two languages for teaching and learning inside the same lesson" (2012: 643) although the term has links to Jacobson (1983; 1990) who relates it to the "purposeful concurrent uses of two languages in a bilingual classroom" (Lewis, et al., 2012: ibid), and to Faltis (1990), who prescribes "16 cues for switching the language medium of teaching" (Lewis, et al., 2012: ibid). However, William's (1994) PhD thesis provided further clarity on this term. According to Lewis et al. (2012), translanguaging traces its roots in the "Welsh word '*trawsieithu*' [coined by Cen Williams] and a colleague of his (Dafydd Whittall) during an in-service training course … in … Wales" (2012:643). In English, the term was translated as 'translinguifying' but was later changed to 'translanguaging' following a conversation between Cen Williams and Colin Baker…. The term ... was initially coined to name a pedagogical practice which deliberately switches the language mode of input and output in bilingual classrooms" (Lewis et al., 2012: 643).

2.13.2 Theoretical framework of translanguaging

Initially, the implication was that students in a bilingual classroom such as the Zambian Grade Ten *Literature in English* could receive learning inputs in one medium (English), and use the information themselves through another medium (Bemba). Obviously there were limitations to this understanding as bilinguals do not compartmentalise languages as such. Instead bilinguals have been observed to draw from a common underlying linguistic proficiency (Cummins, 1979a) simultaneously. Given this realisation Williams (1996) refined his understanding of translanguaging to mean that it "entails using one language to reinforce the other in order to increase understanding and in order to augment the [student's] ability in both languages'' (Williams, 1996:40). He reiterated his earlier view of translanguaging by stating that ''translanguaging means that you receive information through the medium of one language (e.g., English) and use it yourself through the medium of the other language [e.g Bemba, but]… before you can use that information successfully, you must have fully understood it" (Williams, 1996:64). This implies that students in bilingual contexts ought to demonstrate some measure of linguistic familiarity in both

languages. In this instance, Zambian Grade Ten literature students should be familiar with Bemba and English for them to translanguage effectively.

By embracing and interpreting William's (1996), understanding of translanguaging, I, like other scholars, recognise the full significance of translanguaging as a strategy for teaching and learning in Grade Ten *Literature in English* lessons because the theory implies that the:

> *… process of translanguaging uses various cognitive processing skills in listening and reading, the assimilation and accommodation of information, choosing and selecting from the brain storage to communicate in speaking and writing. Thus, translanguaging requires a deeper understanding than just translating as it moves from finding parallel words to processing and relaying meaning and understanding (Lewis et al., 2012:644).*

And this is where translanguaging differs from code-switching in that the former subsumes code-switching and translation (Garcia, 2011). Fundamentally, translanguaging:

> *… differs from both of these simple practices [code-switching and translation] in that it refers to the process by which bilingual students perform bilingually in the myriad ways of classrooms – reading, writing, taking notes, discussing, signing etc. Translanguaging is not only a way to "scaffold" instruction, to make sense of learning and language; rather, translanguaging is part of the metadiscursive regimes that students in the twenty-first century must perform . . . (Garcia, 2011: 147).*

Ideally, in literature discussions that should happen in bilingual classes, students should be encouraged to participate creatively in philosophical thinking which can be facilitated by one's ability to perceive issues through languages they are competent in. These perspectives can be facilitated in bilingual or multilingual dimensions. Most often students' use of the languages in such an atmosphere is spontaneous and is not governed by any rules. Use of the languages should be voluntary in order to advance learning aims and objectives as students translanguage during and outside classroom discourse. Again Garcia forcefully argues that in the above scenario:

… students appropriate the use of language, and although teachers may carefully plan when and how languages are to be used, [students] themselves use their entire linguistic repertoires flexibly. Often this language use appropriation by students is done surreptitiously (Garcia, 2009:304).

With this kind of perspective on translanguaging playing out in the research community, it is no wonder that the term translanguaging has assumed importance as a modern educational concept "capturing the imagination of those who believe that teachers and particularly students naturally use both languages to maximize learning" (Baker, 2011:288). In this sense, it can be argued that translanguaging differentiates itself from code-switching in the sense that the former advocates the "flexibility of bilingual learners to take control of their own learning, to self-regulate when and how to language, depending on the context in which they are being asked to perform" (Garcia and Wei, 2014:80). Despite its empirically proven benefits, code-switching continues to be associated with students' timidity, lack of language skills and in some instances it is associated with students coming from socially and economically disadvantaged communities (Creese and Blackledge, 2010).

Baker (2011:288) asserts that ''translanguaging is the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages.'' With this view in mind, Zambian Grade Ten literature students will enter the learning classroom with confidence and will not hesitate to deploy both Bemba and English to think with, process ideas and discuss the ideas with the full knowledge that the two languages at their disposal can be used at will and to great effect.

2.13.3 Translanguaging as a teaching and learning tool

Williams (2002) is instructive in terms of pointing to the specifics that teachers can focus on if they are to use translanguaging as a teaching strategy because It "entails using one language to reinforce the other: [a] in order to increase understanding, and [b] in order to augment the [student's] ability in both languages. … it is a natural skill for any bilingual individual" (2002:40). He suggests that when translanguaging, the [student]:

- Internalises the words he hears

- Assigns his own labels to the message/concept, and then

- Switches the message/concept to the other language

- Augments the message/concept and supplements it.

This process is translanguaging, not translating. It requires:

- A full understanding of the language in which the message is received, and

- Sufficient vocabulary and a firm enough grasp of the other language in order to express the message; that is a passive understanding of both languages, and an active knowledge and mastery of at least one of the languages (Williams, 2002:40).

In a study involving two cases; a university class and a primary class in a remote area of Limpopo Province, South Africa, Professor Leketi Makalela of the University of the Witwatersrand sought to find out the effects of translanguaging techniques on reading comprehension in primary schools and the role of translanguaging techniques in the teaching of African languages to speakers of other African languages in South Africa. For lack of space, the reader can see full details of the study in Makalela, 2015:18- 20.

The findings provide useful insights on this emerging linguistic paradigm called translanguaging. Makalela observed that the translanguaging classroom situations

> *mirrored a constant disruption of orderliness and simultaneous recreation of fluid communicative practices that are concomitant with this ancient value system. Beyond this, translanguaging as a pedagogic strategy ensured deeper understanding of the content and identity formation – important pillars for a positive schooling experience (2015:28).*

Makalela points to a very powerful and ancient African tradition or trait of linguistic pluralism that enabled Africans to conduct fruitful communicative transactions amidst a multiplicity of languages. In these dispensations, freedom of expression and linguistic identities were cherished. In Makalela's 2015 study, students were able to use languages freely and to understand content while retaining their linguistic identities. Makalela's study provides some important lessons to be learnt by language educators like myself, who

practice in complex multilingual contexts and who view translanguaging as liberative for 21st century multilingual learners of *Literature in English*.

Given the bilingual/multilingual nature of the Zambian Grade Ten literature classrooms that are the target of this study, translanguaging would be a practical strategy to adopt as it encapsulates among the many benefits for the multilingual learners that research studies have shown (C.f. Garcia, (2009; 2011); Canagarajah, (2011); Makalela, (2015), relatively easy to implement related strategies such as code-switching and translation that utilise the students' bilingual resources.   As a theoretical construct, translanguaging therefore, assumes greater significance in this thesis in that it propels me to consider more viable and flexible *Literature in English* frameworks for developing a teaching theory and more pragmatic bilingual materials that reflect bilingual learners' and teachers' needs.

The next section examines briefly, Kachru's three concentric circles model in terms of its Inner/Outer/Expanding Circle ELT ideology and how, from my standpoint, this ideology influences ELT materials design, development and use. Ultimately, this has a bearing on reinforcing monolingual perspectives in countries such as Zambia, the context for my study. However, Kachru's model describes the distribution of English across the globe. It implies language as a compartmentalised entity and it is therefore at odds with the theoretical and analytical thrust of my thesis. Because of this, the roles for Kachru's theory and that of World Englishes will be subservient to translanguaging.

2.14 KACHRU'S THREE CONCENTRIC CIRCLES

In relation to the issue of the spread of English internationally, Kachru (1990) proposes three concentric circles each representing a cluster of countries with specific varieties of English spoken in it, namely; "the Inner Circle, the Outer Circle and the Expanding Circle" (1990:4). The 'Inner Circle' clusters include native speakers of the United Kingdom (UK), United States of America (USA), Canada, Australia and New Zealand. The 'Outer Circle' represents previously colonised countries in Africa and South East Asia where English is used daily by non-native speakers, and the 'Expanding Circle' refers to countries that have chosen

to use English for political and economic expediency and that use English primarily as a lingua franca.

In the second, 'Outer Circle' cluster – of particular interest to this study – English is used by:

> *… speakers as a second, often official, language in a broad range of intranational domains … [It] is widely used for … legislative, administrative and judicial functions of government and, … it is the principal medium of instruction, especially in secondary and post-secondary institutions (Lowenberg, 2012:84-85).*

When considered from the official language of communication point of view, Lowenberg's (2012) characterization of the use of English as it relates to the Outer Circle to which Zambia belongs is largely true. However, empirical data on the dominant language of communication in Zambia (Census, 2000; 2010) consistently shows English as the least dominant among Zambia's major languages of communication; Bemba, Nyanja, Tonga, Lozi, Kaonde, Luvale, Lunda and English (Census, 2000; 2010). Ironically, despite this reality, English is "the principal medium of instruction in secondary and post-secondary institutions" (Lowenberg, 2012:85).

The implication of this is that, the learning materials are designed, written and developed in 'standard English' as defined by Bautista (2000), McArthur (2002) and Crystal (2003) among others. It is evident from the scholarly work on Standard English that a plethora of definitions have been suggested and the subject itself requires extensive review. However due to space constraints in this thesis, and the need to maintain focus on pertinent literature, the reader is directed to the following sources for review: Lowenberg (2012); Elder and Davies (2006); Hamp-Lyons and Davies (2008); and Davies (2009).

The implication of the above discussion is that in practice, ELT methodology, teaching and learning materials (this includes *Literature in English*) mostly emanate from Inner Circle contexts (Halliday, 2006). The diffusion of English, along with the ideological baggage packaged in English language/*Literature in English* materials and textbooks, is assumed to flow from the Inner Circle countries to the Outer and Expanding Circle countries, despite the

fact that the world is now infinitely more complex than ever before. Kachru's (1990) concentric circles were designed to show the spread of English from the Inner Circle to the Outer and Expanding circles. Figure 4 below shows an adapted version of Kachru's three circles, that is, a modified version of the diffusion of English from [A] to [B] and [C] contexts. The thick arrow emanating from the centre of [A] represents the ELT ideological thrust. It is laden with ELT pedagogical ideas in form of materials and textbooks. Upon impact on [B] contexts, the arrow explodes to feed the presumed divergent linguistic and cultural needs of the Outer Circle countries using a 'one size fits all' ideology. [B] is thus a recipient and consumer of ELT research packaged in textbooks, conference papers and other materials. In these contexts, essentialisation of the English language is the norm. Another ELT thrust also originates from context [A] to [C] but does not override L1 because of the L1 dominance in context C.

The arrow emerging from [A] to [B] illustrates a uni-directional flow of ELT ideology packaged in materials and textbooks from contexts such as the United Kingdom and the USA. Notably, Outer Circle countries were formerly colonised by the UK and the USA. The flow of ideas further extends to the Expanding Circle countries that have chosen to use English for political and economic expediency and that use English primarily as a lingua franca. South Africa and Zimbabwe are not featured as Outer Circle countries although they use English for educational, political and commercial purposes. However, the emphasis in this model is placed on the flow of ELT ideas codified in materials and textbooks from [A] to [B].

Generally, for political, social and economic reasons, the Outer Circle countries chose English for their language of instruction at the expense of their local languages (Mwelwa and Spencer, 2013). The choices, by implication, exposed these countries to ELT materials and textbooks that are at times incongruent with their cultural and linguistic contexts.
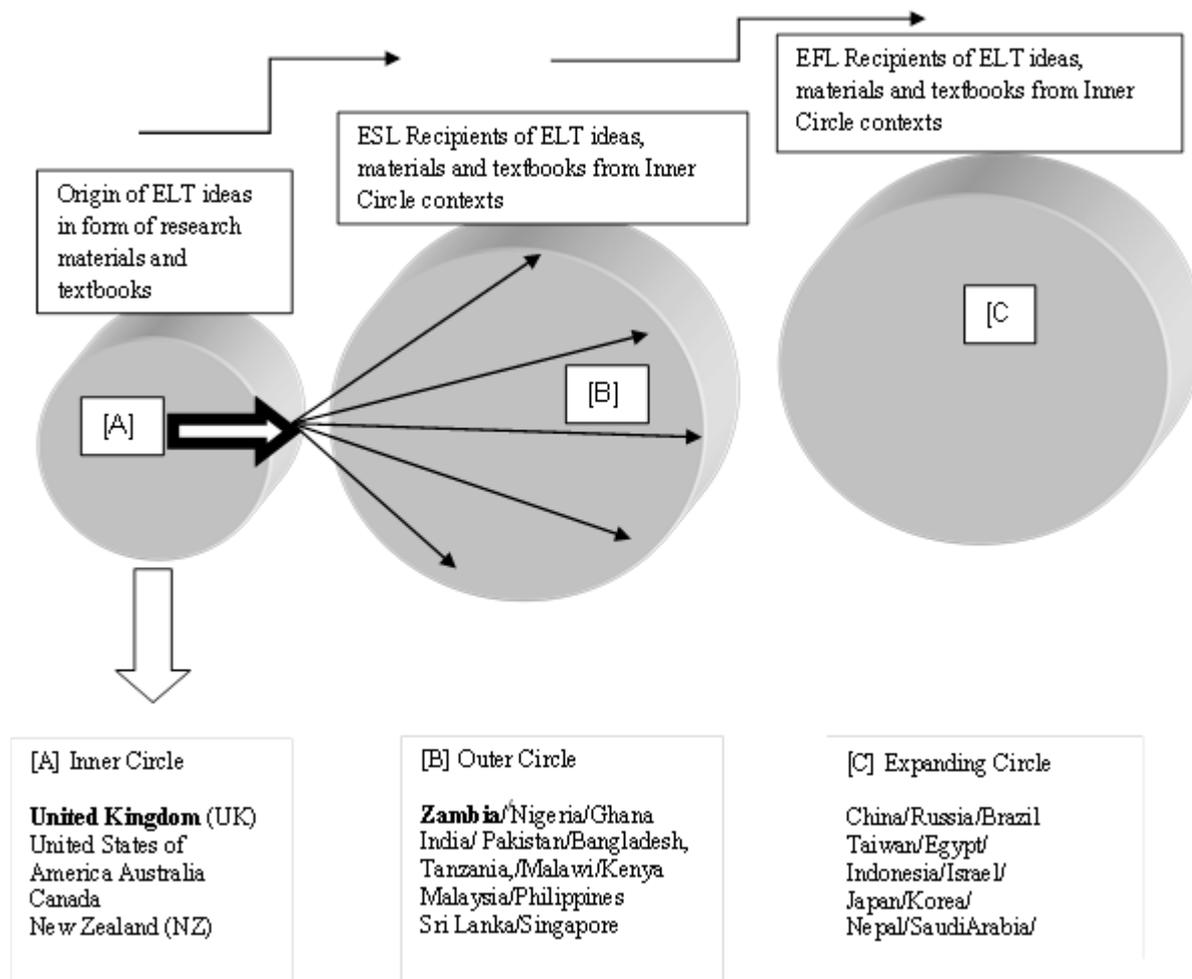
Fig.4. The Concentric Circles model: ELT ideas from the Inner Circle to the Outer and Expanding circles (Adapted from Kachru, 1990).

The reason for this could be that the English language in the Inner Circle contexts has an entrenched research culture and materials writers that are backed up by a well-developed publishing industry. For example, England, which is part of the core of the Inner Circle, had established "the first printing press in 1476" (Davis, 2010:18). The Inner Circle is thus able to produce enough ELT materials for local consumption and for export. Ironically, even when Inner Circle publishers are able to set up shop in Outer Circle contexts, the materials produced from the 'new contexts' seem local, but intrinsically, are laced with an Inner Circle language and culture that seem to perpetuate the values, attitudes and belief systems of the western world. It is vital to counter this directional flow by developing local materials and expertise and it is hoped that this study will make a contribution in this regard.

2.15 BILINGUAL PEDAGOGY

The use of mother tongue (MT) in educational contexts adds value to education generally and to *Literature in English* in particular. Although (MT) has been variously described as a native language (Atkinson, 1987), or mother tongue (United Nations Educational and Scientific Organisation (UNESCO), 2003), or home language (Wildsmith-Cromarty and Gordon (2009), its role in second language learning and education is well documented: for example, Kachru (1986), Atkinson (1987) and the UNESCO Guidelines on Language and Education with emphasis on the three principles on mother tongue (UNESCO, 2003) and reiterated in the Education and Training Kit on Mother Tongue Education (UNESCO, 2007). Because of the relevance of these principles to this thesis, I have opted to quote and present them verbatim. UNESCO supports:

- Mother-tongue instruction as a means of improving educational quality by building upon the knowledge and experience of the learners and teachers.
- Bilingual and/or multilingual education at all levels of education as a means of promoting both social and gender equality, and as a key element of linguistically diverse societies.
- Language as an essential component of inter-cultural education in order to encourage understanding between different population groups and ensure respect for fundamental rights (UNESCO, 2007:42-43).

These principles underlie the case for a bilingual approach with the inclusion of a mother tongue language in the teaching and learning of Grade Ten *Literature in English* in Zambia. However, there are suggestions in ELT circles that L2 learners should guard against the influence of L1. For example, scholars such as Ellis (1994) cite error transfer from L1 when L2 learners produce English. Spencer (2013) firmly rebuts such ideologically charged linguistic orientations by pointing out that they are typically monolingual in perspective and that they fail to account for the possibilities of teaching/learning initiatives that could emanate from L2 contexts. Canagarajah (2013) also counters such a 'romantic' view of monolingualism. He argues that "the influences of one language on the other can be creative, enabling and offer

possibilities for voice" (2013:6). In fact, as outlined in the discussion above, there is a growing chorus of support in research literature for the use of the L1 in mainstream language education and in academic institutions generally. Studies by Brock-Utne (2009); Coetzee-Van Rooy (2010); and Mwelwa and Spencer (2013) are a few examples.

From a pragmatic language teaching perspective, a more positive view of L1 within the context of L2 pedagogy is also emerging from scholars in World Englishes research. This is because hybrid identities are now the norm that should guide thinking on methodology and materials development. In this regard, Kirkpatrick (2010) has assembled important contributions to the debate. For example, McLellan acknowledges that:

> *… speakers of World Englishes have access to other languages in the linguistic ecosystem of their national or local community .… In these contexts, English is considered as an overlay, as other languages are not usually replaced by English but are retained, and they function as communicative resources for the construction of [meaning] (2010:425).*

Another notable source is Mahboob and Szenes who convincingly argue that World Englishes are "spoken by people who speak a wide range of mother tongues, and these first languages influence the local varieties of English in different ways" (2010:581). A critical point that these researchers have made is that in the World Englishes paradigm, the focus should be on "language as a meaning making resource and not just as a marker that identifies the country/region that the users of this language belong to" (Mahboob and Szenes, 2010:597). In the teaching/learning of *Literature in English*, this perspective has implications for materials development in that approaches to materials development are likely to be inclusive of languages at the disposal of learners and teachers.

2.16 BILINGUAL MATERIALS DEVELOPMENT

As I pointed out earlier, there does not seem to be any documented data on the use of a local language to teach/learn *Literature in English* in Zambia. However, the studies I have reviewed above provide valuable insights for consideration. In these studies, deliberate efforts were made to provide materials with the aim of assisting learners to access

knowledge from both languages and to enable learners to create knowledge in both languages. The studies above also exemplify the potential of bilingual materials developed in multilingual contexts to capacitate bilingual learners and teachers. To cite specific examples, bilingual materials by Ramani and Joseph (2008) and Cattel (2006) had two goals: firstly, lecturers designed the materials that precipitated the bilingual materials development; and secondly, the learners responded to the tasks by generating materials from their L1 and translating the materials into English. This formed the basis for higher cognitive interactional processes between learners, lecturers and materials. This is possible with advanced learners reported on in the three studies. However, Vorster's (2008) study is of particular interest because its focus was on learners at secondary school. Additionally, Vorster in the same study created bilingual materials for the purpose of providing scaffolding to enhance learner capacity to access knowledge in the teaching language (L2) through the process of code.

2.17 CONCLUSION

The review of literature for this study points to the need for literature learning/teaching materials and approaches that represent the bilingual aspirations of multilingual learners in Zambia. Materials so designed should be explicit enough to illustrate what happens when two languages are deployed in a literature classroom. The teaching procedure should also be accommodative enough to allow linguistic choice and freedom of expression among multilingual learners in the *Literature in English* language classroom. Using theoretical perspectives of scholars on multilingualism and specifically on translanguaging, (cf. Garcia, (2009; 2011); Hornberger and Link, (2012); Canagarajah, (2013)), it is feasible to develop – within the Zambian multilingual configuration – a framework that permits linguistic fluidity and multiple language use among the learners to enable them to access literature text and participate in literature discourse. This dispensation is in line with the 21st century socio-linguistic reality (Hino, 2012) and challenges the monolingual perspective (Spencer, 2013) that characterise most ELT classrooms in Inner and Outer circle contexts. The thesis argues further that *Literature in English* pedagogy should also recognise the value of cultural and linguistic familiarity as an important component of scaffolding that capacitates both

teachers and learners to participate effectively in *Literature in English* discourse in the classroom. Deploying two language resources promotes cultural and linguistic awareness in both languages – thus endorsing Tartter's view that such "instructional situations can promote bilingualism and a positive attitude toward all languages, if the students' native languages and culture(s) are recognized as valuable and acceptable..." (1998:410). In pursuit of these perspectives, the study investigated the Bemba language for cultural and linguistic artefacts that could provide raw materials for creating bilingual teaching/learning materials for use in bilingual/multilingual *Literature in English* classrooms in Zambia. The next chapter articulates the methodology that was used to achieve the aims and objectives of the study.

CHAPTER THREE: RESEARCH METHODOLOGY

We all possess the vital instinct of inquisitiveness for, when the unknown confronts us, we wonder and our inquisitiveness makes us probe and attain full and fuller understanding of the unknown (Kothari, 1990:1).

3.1 OVERVIEW

The need for localised solutions to *Literature in English* pedagogy at Grade Ten level in Zambia requires systematic study. This is in order to identify viable teaching/learning approaches for use in classroom interactions. This chapter discusses the methodology that was applied during the study in order to generate the data for the study. The chapter further articulates how that data were transformed to create a bilingual resource that makes it practical to teach *Literature in English* at Grade Ten level.

3.2 AIM OF THE STUDY

Using qualitative research methods, the study sought to develop a bilingual anthology of Oral Traditional Narratives in Bemba (OTNB) in order to demonstrate pedagogical possibilities of the anthology in the Zambian high school *Literature in English* teaching and learning context. The study was guided by four research questions. The research questions, initially presented in (Section 1.12) of Chapter One in this thesis are reproduced in the following section to reiterate their significance to the overall study.

3.2.1 Research Questions

At the outset of this study, I sought out to answer the following research questions:-

a) Can oral traditional narratives in Bemba be collated into an anthology with accompanying didactic teaching/learning guides for *Literature in English* pedagogy in multilingual Zambian classrooms?

b) Can the oral traditional narratives in Bemba be transformed into a written Bemba language text through the process of transcription, and then recreated into a written English language text through the process of translation, thereby making available a bilingual Bemba-English version of the Bemba narratives?

c) What will the response be from teachers and learners during the process of trialling the Bilingual Resource of oral traditional narratives and trialling of the didactic strategies and learning materials in *Literature in English* classrooms in Zambia?

d) What theories can be employed to form the parameters of an understanding of what constitutes 'linguistic synergy' and how can linguistic synergy be activated to achieve mutual benefit for both the L1 and the L2 in terms of increased motivation and participation in a *Literature in English* class?

Through archival retrieval and field work recording of OTNB, textual research data were established. Transcription and translation processes and procedures enabled me to create a bilingual anthology of seventy narratives – henceforth, the research data. Using random sampling procedures, a sample of ten narratives was drawn. The sample inspired the design and development of the *Literature in English* teaching and learning materials – henceforth the bilingual resource (BR) for Grade Ten. The materials were later trialled in one co-education (co-ed) school and one resource-rich school (RRS) in a Bemba-speaking city of Ndola in the Copperbelt province of Zambia. Using focus group discussions, I was able to generate evaluative data that illuminated my understanding of students' and teachers' responses to the BR. Analysis of the Focus Group data generated insightful constructs for an emerging linguistic synergy theory.

3.2.2 Research outcomes

The methodology applied in this study enabled me to achieve the following results:

- Transcribing and translating Bemba narratives ensured that the literary knowledge which was available exclusively in Bemba was now made available in English as well.

- It enabled me to make available in one body, Bemba and English narratives which, prior to this study, were non-existent in the Zambian high school Grade Ten literature teaching and learning context. As such, access to this literary matter would be possible for both teachers and learners.

- Side-by-side presentation of bilingual narratives would enable both learners and teachers to deploy cross-referencing techniques that would be facilitated through code-switching and translanguaging. Using two languages at once would enable learners and teachers to maximise knowledge access and enhance articulational capacity during learning.

- Use of the bilingual resource in the classroom generated vital responses from both teachers and learners. These responses constituted evaluative data on the efficacy of the bilingual materials and teaching methodology in a bi/multilingual *Literature in English* classroom in Zambia.

With this realisation, the study achieved its main outcome which was the creation of a Bemba bilingual anthology and resource of oral traditional narratives for high school *Literature in English* teaching/learning. This chapter therefore, outlines the research design, approach and methodology that underpinned the study. It discusses the processes and procedures that generated the research data from which a bilingual resource for teaching literature was created. In the section that follows, the research design is discussed.

3.3 RESEARCH DESIGN

Coming up with the most appropriate research design for this study was not easy because the designs in literature are not tailor-made to fulfil the purpose of every study. To this effect, several scholars, among them Kothari (1990); Bell (2005); Denzin and Lincoln (2003); Thomas (2009) and de Vos, Strydom, Fouché and Delport (2011) have observed that researchers usually face this difficulty when choosing an appropriate design for their respective studies. Nevertheless, Hofstee (2006) suggests that a researcher ought to design

the research based on the variations of research designs available in research. For me, this called for a clear understanding of the nature and uniqueness of my research in order to develop an appropriate research design, given that research literature is replete with many definitions of research design. For example, Bell (2005); Denzin and Lincoln (2003); Thomas (2009), de Vaus (2002) and de Vos et al. (2011) have offered some useful definitions.

However, Kothari (1990) and Thomas (2009) provided the working definition that I adopted in this discussion. Kothari strongly argues that "... the research design is the conceptual structure within which research is conducted ... the blueprint for the collection, measurement and analysis of data" (1990:39), while Thomas asserts that "the research design is the plan for the research ... [implying that] it has to take into account [my] expectations [of what the research would bring out] and [my research] context" (Thomas, 2009:70). With these viewpoints in mind, I endeavoured to design a feasible plan to guide the execution of the research process in line with the purpose and objectives of the study. However, the research plan needed to be informed by a research approach that stemmed from my philosophical understanding of the world and how knowledge is generated from it.

3.3.1 Research approaches

A scan of research approaches indicates that qualitative and quantitative approaches dominate research practice (Kothari, 1990; Bell, 1993; Babbie and Mouton, 2001; Denzin and Lincoln, 2003; de Vos et al., 2011). Kothari forcefully argues that "there are two basic approaches to research, viz., quantitative approach and the qualitative approach ..." (1990: 5-6). However, the "combined qualitative/quantitative approach" (de Vos et al., 2011:63) or the "mixed methods approach" (Alasuutari, Bickman and Brannen, 2008:15; Bergman, 2008:1) is gaining popularity. In support of this approach, Johnson, Onwuegbuzie and Turner (2007) argue that the mixed research paradigm is gaining currency as researchers strive to triangulate and corroborate data and research methods by applying a mix of qualitative and quantitative research methods.

The counterpoint to this debate is that there can be no general consensus on the research approaches as these vary according to the specific requirements of the study. In this regard, Thomas (2009) argues that the approach should not be viewed in terms of whether a researcher uses one method or the other but:

> … rather about how you think about the social world… education and social sciences are hugely varied and complex, with our interests ranging across all kinds of individual and social behaviour. [However]… we are not sure what to focus on in this broad vista (2009:71).

Given this view, a brief discussion of the rationale for the choice of the research approach for this study is necessary. As Thomas (2009) has suggested, a researcher chooses a paradigm with which he/she thinks about and researches the world. On my part, this entailed a careful consideration of the two distinct paradigms: Positivism and Interpretivism, and the research approach assumptions that are associated with them.

3.3.2 The positivist paradigm

In the process of generating knowledge, the positivist paradigm requires a researcher to distance him/herself from the phenomenon under investigation, objectively observe and measure the social phenomenon, isolate the variables, generate and test hypotheses, and interpret data using quantitative methods (Thomas, 2009). Through this process, verification of the validity and reliability of knowledge would be guaranteed (Hume, 1748/1910). According to Bell, researchers in this paradigm "collect facts and study the relationship of one set of facts to another. They measure, using scientific techniques that are likely to produce quantified … conclusions" (1993:5).

Several researchers, among them Kothari (1990); Babbie and Mouton (2001); Denzin and Lincoln (2003); Kumar (2005); and Leedy and Ormrod (2005) generally share Bell's (1993) description of researchers that use the positivist paradigm. In particular, Leedy and Ormrod (2005) characterize quantitative research as being standardised and procedural in the identification of concepts, variables, development of a hypothesis and the use of methods of measurement and statistical analysis to come to a conclusion about phenomena of a

particular study. According to Kumar (2005), quantification of the variations in a phenomenon leading to statistical analysis of a given set of facts identified in a study before a conclusion is made would also render it quantitative. By implication, such an approach is positivist in nature. This paradigm was not suitable for my study which relied more on interpretation of social phenomena.

3.3.3 The interpretivist paradigm

Thomas (2009) suggests that the interpretivist paradigm developed as an alternative to the positivist view which claimed that the world was straightforward and that "knowledge about the social world can be obtained objectively: [and that] what we see and hear is straight-forwardly perceivable and recordable without any problems" (2009:74). In contrast, Interpretivism acknowledges that the social world is not so straight-forwardly perceivable because:

> *… it is constructed by each of us in a different way… we are interested in people and the way that they interrelate – what they think and how they form ideas about the world; how their worlds are constructed…, we have to look closely at what people are doing by using our own selves, our own knowledge of the world as people (Thomas, 2009:75).*

This paradigm suggests that researchers ought to be cautious in their claim to knowledge that is constructed from a social context because of the complexity and flexibility of the social context. In essence, researchers using this paradigm are qualitative in their approach. They "are more concerned to understand individuals' perceptions of the world ..." (Bell, 1993:6). As subjective participants in the research process, researchers in this paradigm engage in a "... subjective exploration of reality from the perspective of an insider..." (de Vos et al., 2011:308). As a former teacher of *Literature in English* in Zambia, I was eager to develop an intervention strategy that was informed by a research approach that was congruent with the way I perceived the world.

As I recorded the stories, I was immersed anew in the mesh of the Bemba culture in the sense that I had developed certain preconceptions or theories about Bemba narratives long before this study. My grandmother was a natural storyteller, and during my childhood I was entertained and charmed by her storytelling. In my adulthood, I used to listen to storytelling broadcasts on radio and even used some of these stories during oral literature lessons for Form Four. (Now this is taught at Grade Ten). At the time I decided to undertake the study, these experiences were still vivid in my mind.

The storytellers also brought to the recordings their own preconceptions of the narratives (primary data). As discussed by Bernard, Pelto, Werner, Boster, Romney, Johnson, Ember and Kasakoff (1986), the interactional nature of field research allowed data, informants and researcher to interact in a cultural context which I have recorded for posterity. As a participant in the research process, I aimed at making sense of the narratives from my perspective and preconceptions.

Some of the preconceptions stemmed from the belief that narratives that constituted my research data were a representation of human experiences which were holistic in nature. The narratives therefore encapsulated the metaphorical representations that the Bembas perceived to be part of their lives. In a typical high school literature learning scenario, learners would formulate "interpretive schemes or frameworks" (Usher, 1996: 18) from these representations to give meaning to human action depicted in the narrative data. Such data were possible through a vivid understanding of the Bemba community where the data were derived. By applying appropriate research techniques, I was able to develop a bilingual anthology of oral traditional narratives. Given that the social phenomenon that was the object of my study was as a result of social interaction between me and the source of the object, I was motivated, for this study, to adopt an interpretivist stance and apply the concomitant qualitative approach that is associated with it.

3.3.4 Aspects of ethnography

Dunaway defines ethnography as "the analytical descriptive cataloguing of culture" (1987:26). Perceived from Usher's perspective, ethnography, as a means of finding out about knowledge in social research, permits "both the subject (the researcher) and the object (other people) of research [to] have the same characteristic of being interpreters or sense seekers" (1996:19). In the research community generally, "qualitative research is embodied in the term ethnography, which includes both observations made by an individual during an extended stay in a specific culture and the construction or interpretation of that culture in a written form" (McEwan and McEwan, 2003:76).

Additionally, Maritz and Visagie contend that informants' positive perception of the researcher is very important. To achieve this, they suggest an extended stay and engagement with participants to assure the quality of the outcome and enhance "the trustworthiness of qualitative research" (Maritz and Visagie, 1999:12).

Below, I cite instances where an extended stay in a research context by a researcher was vital to enable them to bond and generate data from their informants in the process. For example, a Polish researcher collected stories among the Mambwe in Zambia (Halemba, 2005) after having stayed among them for over a decade. Additionally, an American researcher collected stories among Maithil women in Nepal (Davis, 2009) after a decade of staying and interacting with the women.

While this is an underlying principle in ethnography, this study does not fall within the definition of classical ethnography. I have grown up in the tribe and speak the same language. To be precise, I was, and still am, a member of the same tribe that served as a source of research data.

Without understating the role and value of prolonged contact with informants, as espoused in classic ethnographic research (Flick, 2006; Creswell, 2007), this study however, investigated a cultural and linguistic phenomenon which was part of the researcher's own

culture and background. At the time I decided to undertake the study, these experiences were still vivid for me. Therefore, an extended stay in a Bemba cultural context in which I was born and, whose language I understood, would not have given me any deeper understanding of the cultural context which formed the locale of my study. Nonetheless, during school holidays, I was able to go to the research contexts for two (2) to three (3) weeks to refresh the connections and, in the process, enrich my experiences further.

During the research, use of technology such as the playback and recording systems played an important role in data collection and management. For example, the Zambia National Broadcasting Corporation (ZNBC) recording equipment and retrieval process is shown under "sourcing the narratives" at http://www.mwelwaunisaphd.weebly.com. Furthermore, the internet also made it possible for me to maintain constant and vital contact between myself and the transcription and translation team in Zambia.

Good working relationships with informants, a symbol of bonding between informants and researcher, stemmed in part, from my knowledge of the informants' culture. For instance, during field research in Samfya, I stayed with my elder brother who was a very influential member of the community where the storytelling site was situated. I was able to use these connections to establish rapport between my informants and myself. The other storytelling site was located in my own mother's home village where she was the head of a women's organisation. These connections enabled me to befriend the informants and proved crucial in my data collection efforts, elaborated on later in this chapter. Given these experiences, I realised that the 'frame of reference' (Dunaway, 1987) was my own language and culture. This insight further validated Dunaway's view that "we begin research inside our own culture" (1987:26).

3.4 QUALITATIVE RESEARCH APPROACH

Generally, there is consensus among scholars in research literature on the meaning of qualitative research. According to Thomas (2009:83), qualitative research "lends itself to words, thoughts and images." This is research that is a "function of a researcher's insights

and impressions. … Such an approach to research generates results either in non-quantitative form or in the forms which are not subjected to rigorous quantitative analysis" (Kothari, 1990:6). De Vos et al. (2011) argue that in its broadest sense, the qualitative paradigm "refers to research that elicits participant accounts of meaning, experience or perceptions. It also produces descriptive data in the participants' own written or spoken words …" (2011:65). Cresswell (2007), like Kothari (1990), Bell (2005), McRoy (1995), Kumar (2005) and de Vos et al. (2011), put forth several key characteristics of qualitative research that are worthy of intensive discussion. However, due to space constraints, the following definition will suffice. According to Creswell:

> *… qualitative research is a form of enquiry in which researchers make an interpretation of what they see, hear and understand. The researchers' interpretation cannot be separated from their own background, history, context and prior understanding (2007:39).*

This view is similar to other scholars such as Babbie and Mouton (2001), McRoy (1995) and is echoed by de Vos et al. (2011). I opted to use the qualitative approach because of its inherent flexibility which allows researchers "to explore the nature of [the] … phenomenon" (Kumar, 2005:12) using my own experiences. The approach also permitted me to assume an ontological viewpoint that embraced social construction of reality from a subjective standpoint (Kothari, 1990) because of my lived experiences.

This perspective emphasises "the interpretation and negotiation of the meaning of the social world" (Kvale, 1996:41) through "… insight rather than statistical analysis" (Bell, 1993:6). As a researcher and participant in the research process, the approach enabled me to make sense of the phenomenon of my study from the clear vantage point of my linguistic and cultural history.

The study sought to develop a bilingual resource from Bemba narratives that were a part of my linguistic and cultural configuration. In the process of doing so, I tapped into my cultural and linguistic familiarity with the Bemba context to select the relevant aspects of the culture that formed the centrepiece of my study. This research approach adopted in this study is

consistent with the research literature on qualitative research. Digital recording during fieldwork and archival retrieval were the main methodological tools for collecting data, while Focus Group Discussions (FGDs) contributed evaluative data.

Data collected were a codified representation of participants' experiences that were extracted from the Bembas' life stories. Data were largely narrative in nature with the bulk of it coming from recordings and archival retrieval. FGDs contributed the remainder of the data. Alluding to this kind of data, researchers such as Kothari (1990) claim that depending on the purpose of research, such research data can lend itself to quantitative or qualitative interpretation. However, in this study, qualitative research approaches were used to interpret the data. This is because qualitative research is "… concerned with subjective assessment of attitudes, opinions and behaviour" (1990:6). The study fitted this paradigm in the sense that collecting the research data for the study required me to develop relationships with respondents during field research and at ZNBC library archives.

3.4.1 Limitations in the research approach

Although I explored "new ways of composing ethnography" (Ellis and Bochner 1996; Ellis 2004) within the paradigm of qualitative research, there were limitations in the research process. The nature of the study and data that I collected did not fit within ethnography in its classical sense. This tended to create confusion in my mind as to what research design would best characterize the study. From a purist standpoint, "classical ethnography" (de Vos et al., 2011:314) is a "multistage process" (Bernard et al., 1986:384) of which descriptions and analysis are only a part. Preceding these stages would be the actual interactions with the informants and recording/collecting of data. In terms of my study, the first phase of data collection entailed archival retrieval. No interactions with informants were possible and this differed from the recordings of live story telling.

However, during the archival retrieval, I interacted with library research assistants who provided clues to my quest to find specific stories to record. Beyond this, I had to rely on my own linguistic and research skills to collect the desired data. De Vos et al. (2011) warn that

"... ethnography is not a straightforward, unproblematic procedure whereby the researcher enters the field, collects the data and leaves it unscathed" (2011:315). This resonated with my experiences during all the stages of the research process.

Researchers warn that it is during these stages that errors could creep into the research process. In particular, the production of the text in this study was akin to what Bernard et al. term as "information reduction and transformation" (1986:384). The circumstances Bernard et al. (1986) describe in their study were not the same as those which applied to the execution of my research method, i.e. production of an ethnographic report following observed behaviour of a community and analysis of their behaviour. However, during the transcription of the oral data and translation of written data to produce a bilingual text, errors were bound to occur.

Bernard et al. (1986) cite three errors that could be introduced at the various stages of ethnography. Here, only two are cited due to their relevance to the discussion. These are:

> *... bias or systematic distortion, on the part of both the informant and the investigators (for example, ethnocentric bias of either the informant or the ethnographer or both), and misrepresentation through the reduction of complexity on the part of the investigators (1986:384).*

In my study, these errors had the potential to threaten reliability and validity. During translation for example, certain Bemba words were inaccurately translated into English in order to establish their English equivalents, as direct equivalents did not exist. In the process, such words lost their cultural content. This phenomenon echoed Chisanga and Kamwangamalu's (1997) study which established that certain words in the African languages tended to lose cultural content once they were translated into English, yet as both English and Bemba are given, these losses are a productive area for translation and discussion during the *Literature in English* lessons.

Chisanga and Kamwangamalu define cultural content as the various:

> *… social and traditional meanings [a word] is associated with in the African culture. [For example], non-native speakers of English in Southern Africa are sensitive to the cultural content of the word* lobola *and therefore they tend to use this word instead of its apparent English equivalent, 'dowry' (1997:93).*

These scholars awakened my awareness of the fact that "misrepresentation through the reduction of complexity" that Bernard et al. (1986:384) caution researchers about during data collection and processing could also very easily creep into the translation process. As a consequence, 'voices in translation' (Anderman, 2007), can pose a challenge to researchers because of the likelihood of multi-dimensional meanings emerging from the 'host' language – in this instance – English.

Although this threat to data misrepresentation existed during translation, it was not always the case that I had to find a voice "… in the new language that resemble[d] the original" (Anderman, 2007:6) in Bemba. With this insight in mind, Chisanga and Kamwangamalu's (1997) study provided valuable lessons on data presentation. Such realisations provided the rationale for presenting the teaching resource in a bilingual format with English and Bemba on opposing pages.

Two apparent benefits would accrue from this. The bilingual resource would:

- be beneficial as a teaching and learning tool in a literature class.
- enable both teachers and students to cross-reference and make observations about language without much difficulty. For example, an entire lesson could focus on differences and similarities between a Bemba cultural content word and its English 'equivalent', as the *lobola* and 'dowry' example indicates.

The following section briefly describes the nature of the data. Later on, I outline and discuss the techniques that I used to collect and process the data used in the study.

3.5 NATURE OF RESEARCH DATA

The Bemba oral traditional narratives – henceforth data – were sourced from two contexts: the Bemba stories archives at ZNBC in Lusaka; and live recording sessions in Samfya. This reinforced Creswell's proposition that "qualitative researchers gather multiple forms of data rather than rely on a single data source" (2007:38). The verbal and written Bemba text constituted the initial data. Translation of the written Bemba text produced a bilingual text which in effect constitutes the BR. The study employed four (4) techniques to examine two Bemba contexts for a linguistic and cultural artefact that served as research data for the study. In the first context, researchers at the then Central African Broadcasting Station (CABS) now ZNBC had initially recorded the data from the Northern Province of Zambia. This data had been archived since nineteen- fifty (1950). Through recording, archival retrieval and extraction, it was made available.

The second context was in another Bemba-speaking Luapula province of Zambia. In 2011, I recorded live stories to generate more data. These two contexts provided richness, depth and variety in the data. Consistent with the objectives of this study, the collection of the primary data was complete.

3.5.1 Bemba narratives as data

Bemba narratives are viable resources for the development of the bilingual text for use in the literature classroom for the following reasons:

- They possess the capacity to carry cultural and linguistic loads of both English and Bemba. Nationally, the latter is the language of choice for the majority of Zambians while English is the official language (Kashoki, 1990; ZCSO, 2000; 2010).
- Bemba is the foremostlanguage of communication by residence in Zambia (ZCSO, 2000; 2010).

- Studies on languages in Zambia have shown that Bemba is foremost among other languages in terms of those who claim it as their first or second language (Kashoki, 1990; ZCSO, 2000; 2010; 2012).

The following four techniques formed the cornerstones of my research design.

3.6 RESEARCH TECHNIQUES

3.6.1 Recording

This technique entailed recording and re-recording data from two sources. Archival retrieval was the first source. For over six decades, the Bemba narratives, among other linguistic narratives, had been in the Zambia National Broadcasting Corporation archives and had not been used to meet similar objectives to those of this study. The motivation was therefore strong for me to re-record from this source through technologically-advanced means. This preserved the narratives in more secure ways that both literature teachers and students would find easy to share and access. Most importantly, the technique enabled me to tap into a potentially valuable literary resource which I wanted to harness to realise pedagogical aims.

Field recording of the narratives served as a second source. Live recording of the narratives enabled me to set up narrative sessions where I was able to capture the data. During this process, I witnessed the dynamics of live storytelling.

3.6.2 Transcription

Actualising the bilingual resource was not possible without first transforming the literary artefact from its original verbal source into a written text. However, through transcription, the Bemba text was established. Transcription was necessary because Bemba narratives that existed in oral form needed to be made available in a written Bemba text format. This was an important precursor to the next stage in the research process.

3.6.3 Translation

In order to achieve the research objectives, I had to translate the narrative data from a national language into the official language, English. Translation also ensured that the text was accessible to high school literature students whose language of instruction is English. The text could also be accessed and read by a larger number of students and teachers given that it was now available in an official language. However, this was not the primary intention of the study. This complex task took twelve months to complete. However, the process enabled me to establish:

- An English version of the Bemba narratives.
- Bilingual data which resulted in the creation of a bilingual resource.
- A large amount of textual data from which a sample of ten bilingual narratives was drawn to showcase materials design and development.

3.6.4 Focus group discussions

To assess the efficacy of the bilingual materials in the classroom context, I interacted and held discussions with learners and teachers to gain insight into their perception of the learning materials. To do this, I used Focus Group Discussions (FGDs) as discussed in Silverman (2004).

In the first pilot school, I arranged with the teacher and the Acting Head of Department to have two focus group discussions. The first FGD was conducted after a double lesson on 'The Hare and the Hyena'. The meeting room was booked in advance by the literature teacher who specifically chose the classroom in a quieter part of the school. This was to avoid interruptions during the FGD session. I also arranged to buy drinks and snacks for the participants as the session took place over lunchtime. Seven students randomly selected and two literature teachers were involved in the first FGD at this school, so the number was nine, with the moderator bringing the total to ten. One teacher was the Acting Head of Department while the other was the Literature teacher for the Grade Ten class.   All

participants were arranged in a circle and the recorder was placed at the centre of the table. To start off the discussions, I welcomed everyone and informed them that they should feel free to share their experiences of the bilingual lesson they had just had. The FGD question schedule (Presented in Appendix B) I had prepared helped me to guide the discourse during the FGD. With this tool, I was able to probe the participants' learning experiences of the bilingual lessons. I prompted both students' and the teachers' participation when I sensed hesitation on their part.

After a series of seventeen lessons at this school, I conducted the second FGD. This followed the same protocols I have described above except that the group constituted different students who were also randomly selected. To avoid including the same students who participated in the first FGD, I deliberately excluded this group of students before I conducted the second random selection of seven students. However, the literature teacher was still part of the second FGD.

At the second trial school, I held meetings with the Deputy Head who introduced me to the Head of Department. Upon being briefed on the purpose of the study, she invited the literature teacher to her office and the three of us held another meeting to discuss how the trial lessons were to be conducted. Once we had finalised the logistics, seventeen lessons were conducted after which the FGD session was set up. Nine participants including the literature teacher were involved. The moderator was the tenth member of the FGD. Generally, similar protocols to those described in the first trial school were followed in implementing the FGD. However, arrangements at the second trial school were not as efficient as those at the first. For example, noise and interruptions as the FGD was being conducted tended to affect concentration of the participants. Despite this challenge, the FGD generated valuable data that complemented the data set obtained from the first trial site.

FGD as a research technique was utilised at a later stage of the research process to generate evaluative data from both students and teachers. Students in two separate schools in the Copperbelt province were taught literature using the sample materials that had been

designed from the bilingual resource. The rationale for using Focus Group Discussions was that it enabled me to collect "… qualitative data, which – essentially – involve[d] engaging a small number of people in an informal group discussion… focused around a particular topic or set of issues" (Wilkinson, 2004:177).

In research literature, researchers such as Lunt and Livingstone (1996); Morgan (1997); Wilkinson (1998); Barbour and Kitzinger (1999); Krueger and Casey (2000) and Wilkinson (2000) describe this way of collecting data as being typical of Focus Group Discussions. In qualitative research, this method has been used since the 1920s (Wilkinson, 2004). Additionally, research literature on the use of focus groups also indicates that, as a research method, it has been gaining in popularity "across the social sciences over the past decade" (2004:177). Lunt and Livingstone equally report a "resurgence of interest" (1996:76) in the use of FGDs.

In particular, researchers such as Morgan (1996) and Wilkinson (1998), for example, suggest the use of FGDs across a broader range of disciplines including education, sociology and communication, to mention but a few. This study falls within the language education discipline. Although all the above techniques were able to deliver research data for the study, each technique had its merits and demerits. In the next section, I discuss the merits and demerits of each technique that I applied to generate research data.

3.7 MERITS AND DEMERITS OF THE RESEARCH TECHNIQUES

3.7.1 Merits of using recordings to generate data

Recordings enabled me to store the research data and save it in multiple formats. This greatly enhanced my retrieval capabilities as I managed the research process. As the research processes and procedures were interrelated, recordings also ensured that completion of the subsequent stages of the research process was assured. Because I was using digitally advanced recording systems to capture data, it was easy for me to manipulate the volume and pace levels of the verbal data. During playback when I reviewed the data,

the advanced technical nature of the equipment greatly aided data processing capabilities. The technical equipment is described fully in Section 3.8 below and it is also shown under "sourcing the narratives" at http://www.mwelwaunisaphd.weebly.com.

In his research on Mambwe folk tales in Zambia, Halemba (2005) used recordings to document the tales. However, his approach in applying the techniques was slightly different from mine. For example, in order to master the Mambwe tales fully, Halemba first wrote them down and then recorded them later. In my case, my familiarity with Bemba worked in my favour, and I was able to record straight from the data source. However, there were some similarities in the post-recording stages in both studies. Like Halemba (2005), I was able to "listen to the recordings in the quiet of my home" (2005:9). Listening to each story enabled me to reflect on it and create an outline in my mind. These reflective moments assisted the verification of the accuracy of the English version of the same story.

3.7.2 Demerits of generating data through recordings

Although recordings generally proceeded smoothly in Lusaka and Samfya, recording from the archives at ZNBC in Lusaka demanded endurance and patience. It was a laborious activity. In the case of the archival source, data were stored on reel to reel tapes that were over four (4) decades old. This affected the sound quality of the stories because some of them were hardly audible. In such cases, I constantly adjusted the recording controls on the ZNBC equipment and repeatedly recorded the same stories in order to get the sound quality that enabled me to extract the stories from the recorder during playback time. The ZNBC equipment is presented under "sourcing the narratives" at
http://www.mwelwaunisaphd.weebly.com.

Since ZNBC archival staff had stored several genres on reel to reel tapes, recording a story was not straightforward; I had to listen to large parts of the reel in order to find the specific story. This was time-consuming and required endless patience. The consequence of this was that my research assistants and I left the ZNBC library late every evening of recording. This meant that I had to transport research assistants to their homes because public transport

was scarce. The other disadvantage I experienced during playback time was having to listen to two or three stories that I had inadvertently recorded as one chunk.

During recordings at ZNBC, I sometimes forgot to press the 'pause' button on the recorder to allow transition to another story. In hindsight, I realised that this had happened because of my deep emotional involvement as I listened to the stories. It occurred to me that I was interested:

> *… not only in the textual content of the stories [I recorded] but also in [the Bembas'] storytelling itself as a cultural and social practice. I [was] intrigued by the social effects and individual purposes of storytelling and by the contextual factors that [were] integral to the creation of meaning in storytelling events (Davis, 2009:268).*

In certain instances, I forgot that my role was to record each story segment and transition to the next. Listening to the stories as I recorded them triggered emotional responses in me. In Samfya, awareness of my role while recording, coupled with mastery of the recording equipment, insulated me against the occasional but easily rectified recording errors and emotional involvement experienced during the archival retrieval at ZNBC. I collected thirty stories from the ZNBC archives while forty came through Samfya field recordings.

3.7.3 Merits of using transcription

The transcription process produced Bemba written textual data that would not have been possible if I had not used this technique. The technique ensured that "the beautiful examples of oratory tradition [had] been written down and passed on to future generations" (Halemba, 2005:9). While this may seem an overstatement in this study, crystallising the Bemba oral narratives into a written text has value as a linguistic artefact. In the literature context, it is also of immense pedagogical value. The creation of the textual data at this stage of the research therefore marked an important milestone towards full realisation of my research objectives.

3.7.4 Demerits of using transcription

A team of four members were deployed to transcribe the data. Of the four, two were also translators. The complex task of transcribing is costly in terms of time as well as human, financial and physical resources. Because of the prohibitive transcription costs, I had to scale down the number of narratives for the anthology from an initial target of one hundred and forty (140) narratives to the final seventy (70). Seventy stories gave me sufficient textual data to work with. Most importantly, the seventy stories were transcribed and translated within budget as these processes were only possible through post-graduate funding from the English Studies department, University of South Africa.

Physical resources for the transcription team also proved to be a challenge. Of all the storage mediums that I used to store data, compact discs (CDs) proved to be versatile and generally practical as the team could play back data where a CD player or computer was available. However, this was not always the case. Transcription work extended beyond working hours and as such, the transcription team had to use a tape recorder as they didn't have a computer at their homes. This meant that digital data had to be re-recorded on tape. Transcription was then possible from a tape playback system.

3.7.5 Merits of using translation

Translation was an important process in the study in that several key objectives were achieved: importantly, an English version of the Bemba narratives was produced. Additionally, this stage marked the genesis of the bilingual version of the narratives. By producing a version of the Bemba narratives in English, it was akin to opening a 'Pandora's box' of literary knowledge that had hitherto been locked away. Through translation, the narratives have potentially been made available to a wider readership in Zambia.

In this regard, I believe that my viewpoint about the way gaining access to another language represents a discovery of the nuances and intricacies of that language, resonates with the findings of Halemba (2005). By accessing the English version, high school literature students

are likely, as he says, to "discover the secrets of narrative forms, the richness of the metaphor, the semantic variety of words, allusions and paradoxes, as well as many other interesting phenomena" (2005:8) in the Bemba language, previously unknown to them.

3.7.6 Demerits of using translation

Although it had to be done, translation was an expensive undertaking for this research. As discussed above, the translating team faced resource constraints because they had to use a different platform for accessing the research data. My initial design required them to access the data from CDs that would be played back on a computer. This equipment was only available at their workplace but as they also needed to work at home, they had to re-record the narratives on tape to enable them to play back the narratives. Furthermore, translation was so expensive that if it were not for funding from UNISA, translations would not have been possible.

Translation from Bemba into English was also generally difficult to complete because translators had to constantly stop and play back the tape recorder to get the gist of the narrative and generate its equivalence in English. Furthermore, they generally had to scan through large amounts of textual data to produce seemingly less text in English. Although the translation team were familiar with the verbal text which they had created, they still took seven (7) months to complete the translations. Interestingly, this study drew striking parallels with Halemba's experiences with Mambwe-English translations. He argues that "translating from Mambwe into English is a difficult task, one which doesn't lend to direct translation, and editing requires not only grammatical checking but interpretation followed by clarification as well" (2005:10). I spent countless hours editing the English version with the full awareness that in certain instances, direct translation did not communicate the same message in English. However, I was also aware that I risked distorting the original meaning of the Bemba stories if I altered the English ones to meet the grammatical accuracy in required in English.

To preserve the richness of the stories, I opted to maintain the interpretation and clarification stance advocated by Halemba (2005) while at the same time I paid attention to grammatical accuracy. For verification, I sent the stories to the team leader in Zambia who was able to ascertain that the Bemba version corroborated the English version. This process took another seven months and it affected the completion of the study.

3.7. 7 Merits of using focus group discussions

Focus group discussions enabled me to gauge students' and teachers' reactions to the bilingual *Literature in English* materials. To achieve this, I facilitated group discussions using the FGD question schedule to guide the discourse on participants' experiences of the materials. Before the FGDs started, I had requested all participants to sign the informed consent forms that were given in both English and Bemba. A sample of the form is shown in Appendix (A).

In each school, the teacher responsible for the class had made a prior booking of the room where the FGD was to be held and, accordingly, when the day came for this activity, drinks and snacks were arranged. After the FGD, I invited all the participants to a drink. This enabled interactions that were valuable to the research process in that the participants and I were able to extend the discussions, albeit informally.

The flexibility of this technique (Wilkinson, 2004) in terms of allowing the participants and I to interact freely, enabled the sharing of perspectives emanating from the practical application of the BR in the *Literature in English* teaching context. "The dynamic quality of group interactions" (Wilkinson, 2004:180) enabled me to capture the lived experiences of the research participants of my study.

As the discussions intensified, I was able to focus their "attention upon [the] experience [of the BR] and its effects" (Kothari, 1990:9). As such, I generated data which enhanced my understanding of the impact of the bilingual literature materials. Appendix (B) shows the

Focus Group Discussions Schedule which guided the questioning/discussion process. A summary of the schedule is also provided in 3.8.4 below.

Through questioning based on the FGD schedule, I was able to focus both teachers' and students' "…attention upon a given experience and its effects" (Kothari, 1990:9). As a result, participants' insights of the anthology and the BR in a learning context aided my analysis of the research problem. Additionally, FGDs made participants' perceptions of the BR sample available to me which served as critically important evidence in my evaluation of the English-Bemba anthology of oral traditional narratives as a didactic protocol in the Zambian Grade Ten literature class. I was able to hear their voices regarding this phenomenon which prior to this study had not been heard before. This enabled me to get a 'sneak preview' of the potential possibilities for *Literature in Englis*h teaching materials development based on the entire bilingual resource. To capture data in Schools A and B, I recorded the verbal responses and interactions between myself, the students and the teachers who had participated in the *Literature in English* lessons. Two weeks of intense transcription of verbal data produced valuable transcripts of research data. These data are shown as follows:

- Appendix (C) Focus Group Discussion Extract 1,
- Appendix (D) Focus Group Discussion Extract 2 and,
- Appendix (E) Focus Group Discussion Extract 3.

3.7.8 Demerits of using focus group discussions

Despite its merits, FGDs as a research technique has disadvantages. An example is that FGD participants "do not always agree" (Wilkinson, 2004:181) with one another. This can result in a lack of consensus on an issue of research interest. Furthermore, Kitzinger argues that sometimes participants may also "misunderstand one another, [and] question one another …" (1994:170) which may bring about tension in the process.

The simultaneous participation inherent in FGDs also introduces the danger of the researcher losing control over the group interaction. The consequence is that "reduced

researcher control enables focus group participants to follow their own agendas" (Wilkinson, 2004:181). This may pose serious challenges to the researcher working with strict time frames and sensitive research issues. The other downside of the FGD is that they can prove challenging to organise, given circumstances such as the ones I faced. The research context operated in strict time frames, and securing participants' participation was sometimes difficult because of commitments that both students and the teachers had in the school.

3.8 MANAGING THE RESEARCH PROCESS

For effective management of the research process, the study was divided into four phases. These are discussed in Section 3.9 of this thesis. For data collection, I used the following tools; a digital recorder, a laptop computer and a FGD schedule sheet. In the section below, I have provided a detailed description of the three instruments that enabled me to collect the data that forms the basis for Chapters Four and Five.

3.8.1 The digital recorder

Data were extracted from reel to reel tapes mounted on ZNBC studio play back systems. The study deployed advanced digital recording equipment to extract analogue Bemba narrative data from the ZNBC equipment and converted it into digital data. The Olympus VN-5500PC Digital Voice Recorder was used to record primary data. Later, a USB cable and a laptop were used. The USB cable was connected to the Olympus VN-5500PC Digital Voice Recorder and to the laptop to upload the digital data into electronic Bemba narrative data.

3.8.2 Specifications of the recording equipment

For the study to achieve a high quality of primary data extraction from archival sources and research contexts where acoustic arrangements were difficult to master, certain specifications of the equipment were necessary. The versatility of the Olympus VN-5500PC Digital Voice Recorder coupled with its ease of use made it a reliable piece of equipment for

field research. The digital recorder's properties also made it an ideal piece of equipment to handle the data that I collected in Phases One and Two and later analysed and used in Phases Three and Four.

Compared to its competitors, the VN-5500PC Digital Voice Recorder had superior sound quality that made it easy to transcribe verbal data into the written textual format. The VN-5500PC Digital Voice Recorder offered the following properties:

- 512 Megabyte (MB) memory capacity,
- Can sustain over 212 hours of recording,
- Three recording modes: High quality (HQ), Short Play (SP), and Long Play (LP),
- High speed PC connection; mass storage class,
- 5 folders capable of storing 200 messages,
- Long battery life capable of sustaining 37 hours of recording,
- Superior indexing capabilities: 16 per file (Mwelwa and Spencer, 2013:58).

The resilience and reliability of the equipment proved critical as I often endured long hours of recording. During a typical recording session, I was able to set the digital voice recorder on HQ and LP to obtain the desirable data. Upon completion of the recordings, data were uploaded on to a laptop.

3.8.3 The laptop computer

The laptop computer that was used in the study was a Compaq Presario CQ56. Its specifications were particularly suited to the purpose of my study in that large quantities of data needed to be stored, retrieved and processed. The two hard disc drives with a local disk (C:) of 282 gigabytes (GB) and a recovery (D:) of 15.7 GB ensured that I had ample memory and storage capacity for the amount of data that I was able to collect. Additionally, the laptop's DVD RW drive (E) enabled me to download/burn data on Compact Discs (CDs). The Celeron (R) Dual Core processor that powered the central processing unit (CPU) enabled me to access multiple files and perform multiple tasks and functions quickly and efficiently.

Uploading the digitally-recorded data on to a computer was an important step in the research process. Through the use of a cable connected between the recorder and the laptop, data were exported (uploaded) to the computer hard disc drive for storage and retrieval. After uploading of the data, it was automatically indexed and saved as digital files in MP3 audio format on the computer hard drive, a memory stick and a compact disc (CD). Saving in multiple formats provided critical backup copies to safeguard against loss of data.

3.8.4 The Focus Group Discussion schedule

The Focus Group Discussion (FGD) schedule sheet consisted of eighteen (18) items that explored participants' familiarity with Bemba language and culture, their attitude towards the use of BR in a literature class and their linguistic preferences for learning literature. Items also prompted participants' affective reactions after using the BR in class. Additionally, items investigated participants' value of the BR, their attitude towards bilingual expression of ideas during a literature class and whether it aided their understanding of literature concepts. Other items sought to find out whether the BR helped to prepare them for Grades Eleven and Twelve literature learning.

3.8.5 Administrative procedures and ethical issues (initial stage)

As a Zambian researcher studying at the University of South Africa (UNISA) but residing in Botswana, gaining entry into Zambian institutions meant that I had to seek authorisation into Zambia and the relevant institutions. This was because the study had international implications and care needed to be taken to observe underlying ethical issues that could impair the successful completion of the study.

To this effect, my lead supervisor in the English Studies Department of UNISA generated an introductory letter (Appendix F) to the authorities in Zambia that was co-signed by the Head of Postgraduate Studies. With this letter, I was able to obtain the first letter of authorisation from the Ministry of Education (Appendix G a), to enable me to gain access to resources and materials appropriate to my field of research in the country. In the second phase of my

research, I also managed to obtain another letter of authorisation from the Ministry of Education headquarters. This letter is shown in Appendix (G b).

3.8.6 Administrative procedures and ethical issues (Lusaka)

When I presented myself to ZNBC to start my recordings from the archives, I was asked to make a formal application to ZNBC through the Human Resource Manager (HRM) to seek access to the archival data. This letter is shown in Appendix (H a). The HRM further sought permission from the director, archival services, on my behalf. Despite these efforts, my first attempt to record at ZNBC was futile as neither the librarian nor the director seemed aware of my study. I had to retrace my steps through the HRM to seek his clearance and resubmit my application and other supporting introductory letters to both the librarian and the Director, Archival Services. This meant that I had to go back on another day to commence recordings. This procedure was rigorous and costly in terms of both time and transportation. However, my follow-up was successful as the Director, through the librarian, granted me permission to proceed with the recordings. The first day involved orientation to the equipment, the two library assistants and the cataloguing systems. I also did a mock-recording of ten stories on the first day. When recordings began at ZNBC, sessions finished late in the evenings. This meant that I had to offer the two library assistants tea and transportation to their places of residence in Lusaka.

3.8.7 Administrative procedures and ethical issues (Samfya)

Field recording of narratives in the two Samfya sites presented challenges of a different kind. I used the Ministry of Education letter to introduce myself to the Acting Chief of Kasoma Bangweulu who offered his palace as a recording site. Arranging for this meeting took two days. The recording was started and completed on the third day.

I followed the same procedure to introduce myself at Muleya-Kanja village where my mother offered her house as a recording site. Transport to my mother's village was problematic as no public transport serviced the route. As such, access to the village was only

possible by specially arranged transport. In all, three trips were arranged to the village. The first was to meet the storytellers and set up other administrative logistics.

The second trip did not materialise as the transporter did not arrive. In the meantime, the storytellers had gathered but no recording was possible in my absence. However, the third trip was successful. The informants and my mother were generous enough to accept my apology relating to the circumstances that led to the aborted recording on the second day. In both recording sites in Samfya, I had prepared tea and biscuits for refreshments. This helped to establish a warm and relaxed atmosphere during the research process. I also clearly explained to my informants the rationale for the study and why the narratives were necessary. Most importantly, I explained that the narratives were not for profit but for educational purposes. Unfortunately, this candour made me lose some of the informants who left the sites before recordings could begin because there was no monetary reward attached to their participation. Even though that was the case, I was still able to retain seven (7) story tellers at Muleya-kanja and twice as many at the Kasoma Bangweulu palace site to generate the necessary data. As in all cases where I needed to observe ethical issues, the informants were requested to sign the informed consent forms that were given, in both English and Bemba.

3.8.8 Administrative procedures in Ndola

To collect data in Ndola, in the Copperbelt province of Zambia, I had to follow equally strict research protocols. I presented the second clearance letter that I had obtained from the Education Ministry headquarters to the Provincial Education Standards Officer (PESO). The PESO was then able to give me an authorisation and introductory letter, shown in Appendix (I). This letter introduced me to the District Education Standards Officer (DESO) responsible for Ndola district. The DESO then wrote me a letter of authority (Appendix J) which introduced me to the two high school head teachers in Schools A and B. These authorisation instruments enabled me to conduct my trials in the two schools without hindrance. At School A, the headmistress briefed the school staff and the English department who were my hosts. After that I was able to meet the HoD and the teacher with whom I conducted the

trials. Before the start of the trial, the teacher invited me to brief the class on the purpose of the research. I also obtained the informed consent of the students at this meeting. At School B, the deputy head teacher introduced me to the HoD who also introduced me to the class teacher before we addressed the students. As before, informed consent forms were duly signed by all participants. The authorisation protocols I have outlined above were necessary to gain access to the students in the Zambian education system. The students by legal definition would be classified as juveniles under the age of 18 and in the ideal situation would have required parental legal consent to participate. However, in Zambian education institutions, the laws also provide for the local parent to consent on behalf of the juvenile/youth or pupil/student. The local parent in this instance of my research was the Head Mistress/Teacher, Deputy Head, HoDs and Class Teachers. All these local parents gave clearance for me to conduct the research in the schools and classes reported on. Most importantly, both HoDs in schools A and B gave clearance and the respective *Literature in English* teachers signed informed consent forms.

3.9 DATA COLLECTION PROCESSES AND PROCEDURES

To manage data collection and analysis during the research process, the study was divided into four phases. These phases are discussed in detail below.

3.9.1 Phase One: archival retrieval

I examined the Bemba archives for primary research data because when I was a teacher of English and literature of English in Zambia, one of the sources of oral literature for my Grade Ten students was the ZNBC's '*Ifyabukaya*' programme (Social and Cultural Issues of the Bemba). Each time I listened to this programme, different stories were broadcast, depicting divergent cultural and social aspects of the Bemba. These stories served as a basis for discussions during oral literature classes. I was curious to exploit this seemingly inexhaustible source of literary material.

The archival retrieval phase entailed extracting primary data from the archives of ZNBC. These data were recorded during the pre- independence era (1950-1959) by the Central African Broadcasting Station (CABS) in Lusaka, in the then Northern Rhodesia. The original recordings were made on 78 speed slate discs, then the recordings were preserved on Vinyl. ZNBC then re-recorded the stories onto reel to reel tapes. At this point of my research, I recorded the narratives from the reel to real tape equipment as that was the technological format that ZNBC had used. Despite the fact that the equipment and the data were over fifty (50) years old, both the equipment and data seemed to be in good condition. "Sourcing the narratives" at http://www.mwelwaunisaphd.weebly.com shows the ZNBC equipment that was used by the CABS and ZNBC to record and store data.

3.9.2 Recording procedures during archival retrieval

Stories in the ZNBC library archives are catalogued into index cards according to Zambia's main local languages. In a typical language, there are several index cards showing various genres such as music, and subdivisions within these genres such as dance, wedding, waltz and folk stories. In the case of folk stories, each index card reveals the details as shown in Appendix (H, b). In this study, I identified a sample of 40 index cards each featuring a title of a folk story, its summary and a number of the reel to reel tapes where the story was found. The reel to reel tapes were on the main library shelves. I then generated a list of the reel to reel tape numbers. The list guided my search for the specific visual cards. This approach enabled me to identify and locate the stories. As I searched through the index cards, I also noted down numbers for each visual card.

I examined each visual card and analysed it for the summary of a story. In selecting stories for inclusion in the recording, I followed the criteria as suggested by Fludernik (1996) and Mwelwa and Spencer (2013:59). The criteria are shown in Figure 5 below.

Criteria for selecting stories for recording
• Theme of the story;
• Characters in the story;
• Richness of the plot;
• Narrative genre;
• Potential for didactic purposes; and
• Audibility of the story.
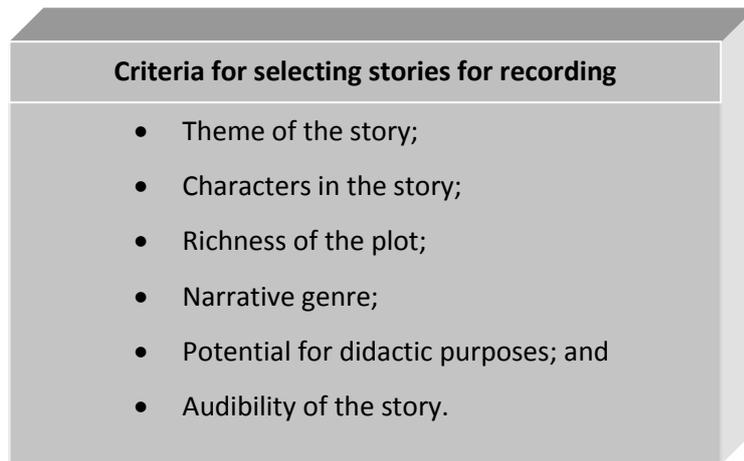
Figure 5: Criteria for selecting stories to record. (Adapted from Mwelwa & Spencer, 2013:59)

In terms of categorisation, a visual card has a summary of the story that would help a researcher to locate the story on a reel to reel tape. A sample of a story summary on a visual card is presented in Appendix H (b).

A story in Bemba would for instance be on the same reel to reel tape as a song in another language. The visual card typically featured songs/stories in different languages. By tracing the number on the visual card that corresponded to the number of the reel to reel tape on the library shelf, I was able to retrieve the specific real to reel tape. Then, I traced the Bemba story on to the box cover of the reel to reel tape. The tapes were then retrieved from their specific locations and arranged in ascending order, for example, from the lowest to the highest number (163 to 2307) in the playback room in the ZNBC library, as shown under "sourcing the narratives" at <http://www.mwelwaunisaphd.weebly.com>.

In the playback room, I played back a reel to reel tape containing several genres such as poetry, songs and stories in order to isolate the specific genre – the Bemba stories. These Bemba stories constituted the sample. I then played back each tape and listened for the specific story and recorded it.

I then repeated the process until all the identified stories in a specific reel to reel tape were recorded. This process was repeated for each reel carrying the primary data. I retrieved

forty-one stories through this process. The data collection process in Phase One lasted for one week.

3.9.3 Phase Two: field research

During Phase Two of the study, I travelled to data-rich sites in the Luapula province of Zambia, where I was able to set up storytelling sites over a period of two weeks. During field research, I collected another set of primary data through recordings. In all, forty stories were collected.

3.9.4 Recording procedures during field research

A typical recording session entailed the following:

- Setting up procedures: identifying the site, preparing the site (organising traditional furniture, supplying tea, sugar, cooking oil and flour for cakes. This ensured that refreshments were available during breaks and after the recording sessions).
- Informing the story-tellers who had been identified in advance to save time. (The whole process of how I conducted the live recording of stories in Samfya is shown at <http://mwelwaunisaphd.weebly.com/sourcing-the-narratives.html>).
- Audience (preparing the audience, seating arrangements).
- Setting up lighting and recording equipment. *(Lighting was necessary because there was no electricity connectivity to the national grid in the village and the house where I recorded the story from. Lighting also improved visibility of the story tellers/listeners and myself as the researcher. To operate the controls on the recording equipment, I also needed lighting).*
- Recording
- Generating field notes (although this was not the focus of the study, notes aided me in forming a composite picture of what transpired during the actual recording).

The recorded data was then uploaded onto a laptop and filed as described in Phase One above.

3.9.5 Phase Three: transcription and translation

Phase Three involved transcription and translation. During the transcription stage, the ideal course of action was for the researcher to play back data from Phases One and Two in order to generate a Bemba text from the recorded narratives. However, the large quantity of data rendered this option impractical, so professional transcribers were engaged to generate a written Bemba text from the verbal recording. This text was then translated as described below.

A team of four professional transcribers and translators was engaged to transcribe and translate the text. The team consisted of two 'forward' and two 'backward' translators. Forward translators translated text from Bemba to English; while backward translators translated text from English to Bemba.

To communicate the objectives of the research project, two meetings were held with the team leader. Based on our mutual understanding, I was able to draft key aspects of the transcription and translation process into a contract which the team leader had to sign. Also signed was the informed consent form described above. The section below highlights the key features of the contract in terms of the tasks, outputs and expected outcomes of Phase Three.

3.9.6 Guidelines for the transcription and translation team

The following guidelines ensured that data was transcribed and translated accordingly. The team was expected to:

- Transcribe (Create seventy written Bemba texts from seventy Bemba audio stories).
- Edit original Bemba texts to required technical standards.

- Translate all seventy stories from Bemba into English.

- Edit English texts to required technical standards.

- Back-translate all seventy stories from English to Bemba.

- Produce, for each story, a bilingual text on two pages facing one another.

- Produce camera-ready copies of the bilingual text in hard and soft copies.

Appendix K shows the guidelines in the form of a contract between the researcher and the team leader. The ultimate objective of this phase of the study was to develop a bilingual anthology of oral traditional narratives. This was achieved in Phase Three by initially creating a Bemba text, then a translation equivalent and ultimately a bilingual resource text. At <http://www.mwelwaunisaphd.weebly.com> readers can access the side-by-side presentation of a bilingual anthology.

3.9.7 Phase Four: materials writing and development

Phase Four involved developing a sample of *Literature in English* teaching/learning materials from the BR. At this stage, the emphasis was to showcase possible pedagogical tasks based on a sample of ten stories that I had extracted from the seventy stories. This constituted the BR. The sample presented on <http://www.mwelwaunisaphd.weebly.com> shows a unit of three weeks' work of *Literature in English* materials, developed from an authentic source. This exemplifies the text-based integrated approach as espoused in the Zambian high school English language syllabus. Data that were generated during the four phases described above is presented in Chapter Four.

3.10 POPULATION SIZE

In all, seventy narratives were finally collected during the data collection in Phases One and Two. This collection represented the population size of my data and essentially constituted the primary data that informed the BR. I decided to stop at this number because it provided sufficient data for the anthology. In conformity with the research paradigm, the aim was to

reach saturation. All the narratives were potentially valuable as sources of Bemba cultural and linguistic ideas for ELT materials development in general, and for *Literature in English* teaching/learning in particular.

As a result, the anthology that constitutes the population size has been preserved on CDs and digitalized for web-content for the site <http://www.mwelwaunisaphd.weebly.com>. Ideally, I would have liked to develop teaching/learning materials based on all the narratives; however, because of time and other resource constraints, this was not feasible. Additionally, I did not need such a large sample to develop theoretical perspectives on the research problem and to showcase the pedagogical possibilities of the narratives for *Literature in English* teaching/learning in the Zambian context. Therefore, I had to draw a sample from the population size to exemplify how literature teaching/learning tasks could be carried out.

3.10.1 Sampling design

In drawing the sample, I examined the literature for appropriate theoretical frameworks that fitted the purpose of my study. My summation was that qualitative research literature is replete with sampling procedures and techniques. For example, research by Kothari (1990); Sarantakos (2000); Rabin and Babbie (2001); Patton (2002) and de Vos et al. (2011) among others, illuminated my understanding of the sampling differences and non-probability sampling types in qualitative research.

Generally, there is consensus among scholars regarding the nature of sampling in the qualitative research paradigm. For example, de Vos et al. argue that "sampling [in qualitative research] is also utilised ... though it is less structured, less quantitative and less strictly applied than in the case of quantitative research" (2011:390). Patton (2002) also reiterates that qualitative research has no rules that govern the selection of the sample size. In this regard, the determination of the sample in my study depended on what I wanted to know and what brought credibility to the data.

Furthermore, in establishing the population for the primary data, I applied recordings "as widely as possible to collect the richest possible data … [implying] an unstructured element" (Rubin and Babbie, 2001:399) to the sampling process. However, sampling was relatively limited in scope and considered such factors as representation of narratives in the sample, the time it would take to design and trial the materials, cost of producing the materials, and saturation of data (narratives had shared themes and contexts). These factors influenced my choice of the sampling design. Specifically I chose probability sampling or random sampling (Kothari, 1990).

3.10.2 Simple random sampling

I used simple random sampling to pick ten narratives that I worked with to design and write materials for the trial phase of the study. I selected this technique because "under this sampling design, every item of the universe has an equal chance of inclusion in the sample" (Kothari, 1990:73). Ten narratives gave me enough textual narrative data for the trial phase. Again, the goal was to reach saturation and ten narratives was sufficient for this purpose. As I was emotionally attached to all the narratives in the data population, I needed a sampling technique that would assure me of objectivity in my selection. Simple random sampling served this purpose.

3.10.3 Drawing the sample

To identify the sample, I formed ten groups of seven stories each. Kothari convincingly argues that the "… size of the sample should neither be excessively large nor too small. It should be optimal. An optimum sample is one which fulfils the requirements of efficiency, representativeness, reliability and flexibility" (1990:70). Looking at the amount of data that the sample yielded, I was convinced the sample was optimal. Each group of stories was placed in a separate box; each story was written on a piece of paper which I folded and put into a box. In order to detach myself from the stories, I left the ten boxes for a day. The following day, I opened the boxes and selected one from each of the ten boxes. Similar

procedures can be found in Kothari (1990:75). The ten stories that I captured in the sample are presented at <http://www.mwelwaunisaphd.weebly.com>.

3.11 TRIALLING THE SAMPLE MATERIALS

In choosing the two schools for trialling the BR, I applied the same simple random sampling technique as described above. From a total of nine senior secondary schools, I randomly picked two schools; Schools A and B. As these choices turned out, these two schools were important for several reasons. First, both of them offer literature and are based in Ndola, in the Copperbelt province of Zambia where Bemba is the foremost language of communication outside the classroom (Kashoki, 1990). Second, the former is a girls' only school while the latter is a mix of boys and girls. Thirdly, the former is a grant-aided school managed by Catholics while the latter is a fully government-funded school run by the Ministry of Education. Additionally, School B was relatively resource-poor compared to School A.

While the focus of the study was not to establish how the differential factors such as gender or resources impacted on perceptions to the BR-based materials (future researchers could follow up on these aspects), I was eager to trial the materials in two school contexts that offered literature but had apparent differences in their resource capacity and nature of learners. 1n 1994, when I taught literature and also co-ordinated an English language materials and methodology project for the then Overseas Development Agency (ODA) at both schools, School A was very highly organised. The students followed a strictly routinized, disciplined and purposeful pattern of behaviour. The environment was well looked-after and there was generally a sense of calmness at the school throughout the day. Remarkably, the status of the school when I went to conduct the trials was almost the same.

However, School B seemed to be in need of repair. The school hosts what was then the Copperbelt South Provincial Resource Centre. I was the Provincial Resource Centre Coordinator (PRCC) for Copperbelt South in a large Zambian educational project called

Action to Improve English, Maths and Science (AIEMS). This role entailed coordinating English language, Maths and Science materials and methodology development in nine (9) senior secondary schools, while at the same time overseeing the activities of the District Resource Centre Coordinators (DRCCs) in the three educational districts: Ndola, Masaiti and Luanshya. Full details about AIEMS and activities of the coordinators are documented in a Master's dissertation on school-based in-service education and training in Zambia (Mwelwa, 1998). Although I had not taught at the school before, I often interacted with teachers from the English department with whom I discussed *Literature in English* teaching materials and methodology.

3.12 ASSURING QUALITY IN THE RESEARCH PROCESS

3.12.1 Reliability

Piloting data: Data obtained from the archives provided the sample for this critical phase of the research. A sample of ten narratives was transcribed and translated to produce the initial Bemba text from which an English version was translated. Production of the subsequent texts followed the same routine. A backward translation from English to Bemba enabled me to assess the efficacy of the translated text. The translations were produced side by side, in line with the envisaged bilingual materials that the study aimed to produce. The sample text constituted the first part of the bilingual text included in the final version of the anthology which emerged at the completion of this study.

3.12.2 Data quality enhancement procedures

In order to improve the quality of data, the following measures were undertaken:

- For archival retrieval, care was taken to consult the librarian at ZNBC. The librarian was able to assign two library assistants who were able to help in retrieving the narratives from the Bemba section of the library archives. The ZNBC librarian provided the historical background to the collection of stories.

- During the field research, the study applied improved procedures of selecting key informants. Only informants who were knowledgeable, accessible, and communicative were chosen.

- During both archival and field research, I used mechanical means to manage the data collection process. The [digital] recorder was used to capture and store data. The laptop was handy as it enabled me to process data on sight. I was then able to reflect on it later on in the day as the data had been saved and stored on the laptop. The memory stick and the CDs provided back-up storage facilities for the data too.

Later on, these storage facilities proved useful as the research progressed. Because retrieval of data were easily facilitated through multiple data management and storage techniques, data were processed effectively.

- The study also accurately recorded the circumstances of obtaining the data.

- It reported both the research procedure used and the social context in which the data were collected.

- The study cited its sources while at the same time remained cognisant of the ethical considerations of confidentiality. (I ensured that informed consent was obtained whenever disclosure of information was required).

- The improved data management techniques (use of recording facilities, computers and databases) also assured data quality.

- Use of transcription and translation teams as articulated in Phase Three above ensured reliability and validity of data generated during data processing.

- Interactions with data sources and respondents during focus group discussions enabled the research to yield rich primary data that facilitated analysis and development of insights into the nature of the enquiry.

- Trial of the BR, the learners' tasks and the teacher's manual was followed by the revision/refinement phase (Adapted from (Bernard et al., 1986:384)).

3.12.3 Validity

To ensure that data were valid, I used two transcribers in the textualisation phase of the study. Both transcribers listened to a narrative playback and then transcribed the text. The two sets of notes were then compared in order to agree on a final version. This process was replicated for all the narratives in the research data. Omissions were thus minimised or eliminated and a higher degree of accuracy obtained. I was involved via email in the textualisation process.

This enabled me to gain exposure to the rigorous experience of converting oral Bemba text into the written form. As transcription teams were operating in Zambia while I was in Botswana, the electronic mailing system played a key role. Whatever was transcribed and eventually translated was emailed to me for verification. This process was an intrinsically rewarding experience.

3.13 DATA ANALYSIS

Two types of data were generated during this study: the narratives and verbatim transcription of students' and teachers' responses to the BR.

3.13.1 Narrative data

Ideally, the whole range of narrative data would have been subjected to critical data analysis techniques. However, the uniqueness of this study renders such expectations difficult to execute. Firstly, the purpose of the study does not necessitate such rigorous treatment of the data. Secondly, the data are best presented to learners in their 'pristine' state to enable them to exploit full meanings from them in a literature class. However, narrative data in other research contexts has been subjected to analysis. For example, Halemba (2005) used theme organisation in his research on Mambwe folk tales. He points out that "sometimes [narratives] are grouped by a theme, e.g. on jealousy, on ingratitude..." (2005:11). Davis also noted a conscious use of subthemes "within the broader theme of storytelling itself" (2009:270) to organise the stories. This narrative data have been

organised alphabetically (in Bemba) with corresponding English story equivalents (cf. <http://www.mwelwaunisaphd.weebly.com>). Using this approach in the presentation of the narrative data, I was able to pick out themes and subthemes without necessarily subjecting such data to classical data analysis. However, students' and teachers' reactions produced a second set of data that were subjected to data analysis. The section that follows describes this process.

3.13.2 FGD transcript data

The FGD schedule generated data from focus group discussions in Schools A and B. I was able to transcribe data from the first FGD to generate a transcript over a one-day period. The second verbatim transcript came from two days of FGD transcription work. This constituted Week 1. The third transcript was generated over four days of work which constituted Week 2. Using content analysis techniques (Wilkinson, 2004), I was able to analyse the data which are the basis for the discussion on students' and teachers' responses to the BR in Chapter Four.

3.13.3 Data storage online

In Zambia, besides the potential to store the BR (narratives and accompanying teaching and learning guides) data in a textbook, there were also other ways to store the resource. For example, this study exploited the existence and possibility of Information and Communications Technologies (ICTs) to store the BR online. The rationale is that future teaching/learning of literature could rely on technology to deliver learning systems to students in Grade Ten literature classrooms. As Rance-Roney's (2010) Digital Jump-start study has demonstrated, availing learning resources online makes it accessible before, during and after classes. She argues that "digital storytelling technologies can be a fun and productive way to support the academic literacy of English language learners in the classroom" (Rance-Roney, 2010:386). In this instance, Zambian teachers and students would access the literature BR materials for didactic purposes at the click of a button any time of the day or night.

3.13.4 Creating the online BR repository

Creating the online BR repository followed the completion of data analysis and the development of literature teaching/learning materials. I followed this process:

- A free web-hosting site was identified.
- I signed up by providing the user name and password, then clicked 'sign up'.
- I decided on the focus for the website.
- I chose the theme for the site.
- Then I chose the web domain: <http://www.mwelwaunisaphd.weebly.com>
- I started designing the website by following website construction guidelines.
- I loaded the BR content, and
- I published the site.

3.14 LIMITATIONS OF THE METHOD

In terms of both research design and methods, this research could not be done in the orthodox fashion of a case study, or ethnography. As I have discussed in this chapter, the unique nature of the study demanded that I make modifications to both the research design and methods to enable me to realise the aims and objectives of the study. The implication of this was that the study had several limitations.

Ideally narratives could have been recorded in all the seven major local languages because potential for initiating bilingual resources for teaching literature, such as this study has demonstrated, exists in all of them. However, I did not have the linguistic competence in the other six local languages. Secondly, such a large-scale study would have required a mobilisation of resources and expertise unavailable to the researcher. For example, to produce the BR for this study, UNISA provided financial resources to mobilise the expertise required to produce work of such quality. Without this financial support, technical aspects

of the study such as transcription and translation services which formed the core of the study would not have been possible.

Given such resource requirements, it was logistically impossible for me to conduct a study beyond the scope of this research. My expectation however, is that this study could be replicated in the other six major languages in Zambia. In terms of data collection, the archival narratives were not in the state they were originally recorded in. The 1952-1959 recordings were made on slates and later preserved on reel to reel format. Parts of audio text had been lost in the process, thereby distorting some of the stories. This was unknown to me during the recording.

However, the transcription team and I discovered that some stories could not be used in the study because some large chunks of the stories were muffled and hardly audible and so did not warrant inclusion in the final data. In such cases, data were discarded even when it took considerable amounts of time to record it during the recording process. Furthermore, recording from reel to reel on to a digital format improved the recordings, but attaining 100 per cent data quality in terms of audibility was not always possible. In certain instances, recorded narratives were discarded when I discovered that they had sections which were incomplete.

Fieldwork research also possessed its own limitations. Whereas I had aimed to achieve 100 per cent recording quality, I was not able to portray the whole theatrical context in which the narratives were told. Although this limitation could have been mitigated by recording the "extra-verbal language" (Halemba, 2005:9) such as in films or theatrical productions of the texts and the oral aspects of the narrative, much of the "theatrical art of African [narrators]" (Halemba, 2005:9) was lost. This aspect was incorporated in the didactic tasks based on the BR. However, this fell outside the scope of this study.

In both transcription and translation, data may have been lost in the process. Data were saved in the MP3 format. Downloads on to CDs assured the same audio quality. However, transcribers at times used audio tapes to store the data. When they worked in places where

computer equipment was not available, they relied on the audio sources to transcribe the data. This compromised audio quality, and the risks of misrepresenting the storytellers were comparatively higher than when they relied on CDs or MP3 audio sources to transcribe data. Furthermore, while transcription may have generated an accurate Bemba text, translating the same text may not have yielded optimal results.

Bernard et al. (1986), Chisanga and Kamwangamalu (1997) and Anderman (2007) have pointed out how data quality can be compromised during translation. Additionally, Halemba cautions that during his research "it was not possible to write down all the extra-linguistic elements, all the grimaces, dance moves and skilful gestures which often meant more than the [narrator's] words themselves." (Halemba, 2005:9). While it was important to the researcher to be aware of this limitation, its mitigation was found in the focus of this study; to record the verbal aspects of the narratives and to use them as a teaching tool.

Nevertheless, during the trialling of the materials, the imaginative faculties of literature in English learners helped to recreate some of the theatrical elements that a "verbal component" (Halemba, 2005: 9) of the narrative frozen in text was not able to deliver in the classroom.

Lastly, I am aware that the BR should have been tested but this would have required a much bigger sample of students and teachers for the results to be credible. Additionally, testing the BR is potentially a large-scale study that would have demanded resources and time which would have had to be fitted into the tight school academic calendar. Trialling the BR already took up a considerable amount of time, and testing within the current research design was not feasible. While I recognise the full merits that this course of action would have added to my study, my view was that due to the scale and depth that testing would demand, it would require that follow-up studies related to testing the materials be designed.

3.15 RESEARCHER BIAS

As a researcher, I was obliged to consider phenomena in research as objectively as I possibly could, but at times human bias tends to creep in. This research was not immune from bias. However, random selection of the sample for the trial phase guarded me against this bias to some extent. Selection of informants was also a source of bias in that the personality of a narrator could influence the researcher. However, I took care to try to eliminate these biases. By focusing on recording the narratives I was able to generate data that were as objective as possible. The typical conditions under which I recorded the stories are shown under "sourcing the narratives" at <http://www.mwelwaunisaphd.weebly.com>

3.16 ETHICAL CONSIDERATIONS

3.16.1 Consent and voluntary participation

During Phase One of the study, prior notification was made to responsible authorities at ZNBC seeking permission to conduct research in the library archives. As this research was conducted across international boundaries, the researcher was introduced to all relevant places or offices/institutions of research interest by an official letter from the University of South Africa (UNISA) (see Appendix F). A letter applying for permission to gain access to ZNBC library archives was written well in advance of going there. The letter is shown in Appendix H (a). In Phase One, the researcher was interacting with archival data, and so the informed consent forms were not prepared for this stage.

In the second and third phases, informed consent forms were also prepared in both L1 and L2 (C). The researcher was able to explain the roles and expectations of informants (Phase Two) and participants (Phase Three). Permission was also sought from the Permanent Secretary – Ministry of Education in Zambia to give me clearance to conduct research in schools during the duration of the investigation. The letters are shown in Appendix G (a- b). A clearance letter from the Ministry of Home Affairs to enable me to go to villages for field

research was not necessary as the permanent Secretary's letter from the Ministry of Education was sufficient.

3.16.2 No harm to participants

During Phase One of data collection, there was no harm to any participants as the researcher was interacting with archival data. In Phases Two and Three, safety considerations were cardinal to the study. All participants were assured of their safety. Perceptions of safety by the participants encouraged them to participate in the research. Recording sites were those that the community perceived as safe: i.e., the headman's or chief's palaces were set up to mirror conditions obtainable during a typical storytelling session. Such an atmosphere for storytelling allowed free expression and creativity in the narrators. This also encouraged lively participation from the audience.

3.16.3 Confidentiality

In research, it is critical that participants' and informants' names are withheld for ethical reasons. However, in this study, it is logical that names of storytellers be made known to validate sources and enable future scholars to follow up on these sources. This has been done with the permission of the informants.

For similar reasons of validating the data and the study as a whole, transcribers' and translators' names have been revealed. This has been done with their permission. This has ensured that the credibility of the data is not threatened. The critical concern was copyright for the storytellers. Because the narratives would result in a published book, participants needed to be informed of this clearly. Additionally, they had to give written consent to say that they had ceded copyright to me through the University of South Africa. All participants except the informants in Phases Two and Three would have their names withheld. Specifically, in Phase One, research assistants' names would be preserved.

3.17 CONCLUSION

Motivated by the curiosity and desire to make a contribution to the teaching and learning of literature in Zambia, the study recorded a valuable literary Bemba artefact that became the basis for development of the BR. From this data, a sample was drawn to facilitate the design and creation of sample literature teaching and learning materials. In essence, the study harnessed a "cultural expression ... for scholarship" (Dunaway, 1987:42), and established a bilingual resource for *Literature in English* teaching pedagogy. From this resource, teachers of *Literature in English* in Zambia can draw insights for designing and developing teaching/learning materials for use in the classrooms. The next chapter presents the data for analysis and discussion.

CHAPTER FOUR: DATA PRESENTATION AND DISCUSSION OF RESEARCH FINDINGS

> *We have a choice of only two things – either at once to give up all pretensions to knowledge beyond the limit of possible experience, or to bring this critical investigation to completion (Immanuel Kant, 1781:88).*

4.1 OVERVIEW

This chapter presents and discusses research data and findings of this study, the aim of which was to develop an effective local language-based intervention strategy for teaching Grade Ten *Literature in English* classes in Zambia. The Bemba bilingual anthology and a brief analysis are presented, followed by the bilingual teaching resource with samples texts. Then Focus Group Discussion results and analysis are presented. In addition, a section, 'Towards a linguistic synergy theory' is also discussed before concluding the chapter.

The study yielded several sets of data. The first is in the form of an anthology of bilingual Bemba oral traditional narratives, which was the initial outcome of the study. The second set is a sample bilingual resource that made pedagogical realisations possible. The third set consists of teachers' and students' tasks while the fourth set of data is in the form of transcripts from Focus Group Discussions (FGDs). These data illustrate Grade Ten teachers' and students' responses to the tasks that were designed and used in the literature classrooms in the trial schools in the Copperbelt province of Zambia. The FGD data are presented in Appendices C to E. To cite and use the FGD data in the discussion, the following convention is used: the source is cited first, i.e. Focus Group Discussion Extract 1 (FGD (Ext 1)) or FGD (Ext 2), followed by the verbatim quotation from the extract, followed by the coded informant with the time at which the utterances were made. The FGD (Ext 3) consists of Parts 1, 2 and 3. The reason for this is that twice, during the FGD sessions, I had to stop the recording to attend to abrupt interruptions.

4.2 THE BILINGUAL BEMBA ANTHOLOGY

The bilingual Bemba anthology consists of narratives obtained from two sources. The first was from oral traditional narratives that were recorded between 1950-1959 and 'frozen in time' in the Zambia National Broadcasting Corporation (ZNBC) archives. The second source

was from live recordings during fieldwork in Samfya. This set of data consisted of seventy (70) bilingual oral traditional narratives. As the quantity of data was enormous, it could not fit in the space allotted to this chapter. However, it was compressed into a CD, digitalised for online content and is presented on <http://www.mwelwaunisaphd.weebly.com> Since the data forms the cornerstone of the study, a description is necessary.

4.2.1 Data composition

The compositional structure of the anthology is made up of narratives which are further classified into types or categories. Table 2 below shows the types of narratives, their source and the total number per type.

Type of narrative	Source of narratives		Total number of narratives collected
	ZNBC Archives	**Samfya live recordings**	
Myth	-	-	-
Legend	3		3
Fable	12	16	28
Folk tales	17	22	39
Overall Total	32	38	70

Table 2: Categories of narratives

Table 2 above illustrates four categories of narratives. Three of the narratives are legends. Twenty-eight of the stories are fables while thirty-nine stories are folktales. No story matched the myth category. In the next section, I have attempted to briefly define each category to establish clarity of the terminology.

In the *Collins Cobuild English Dictionary*, Sinclair, Hanks, Fox, Moon and Stock (1995) define a myth as a "… well-known story which was made up in the past to explain natural events or to justify religious beliefs or social customs" (1995:1092). The main purpose of myths,

according to Schlosser, "is to account for the origins of something, explain aspects of the natural world, or delineate the psychology, customs, or ideals of society" (2012:Para.1), whereas Schlosser defines a legend as "a traditional tale handed down from earlier times and believed to have an historical basis" (2012:Para.1).

Sinclair et al. (1995) are more elaborate in defining a legend as a "very old and popular story that may be untrue … a story that people talk about, concerning people, places, or events that exist or are famous at the present time" (1995:950). In the *Collins Cobuild English Dictionary*, Sinclair et al. (1995) define fables as stories that are meant "to teach a moral lesson … [and which] sometimes have animals as the main characters" (1995:592). Folktales are also a category of fiction stories emanating from oral tradition. However, they are:

> *… generally passed down from one generation to another and often take on the characteristics of the time and place in which they are told. Folktales speak to universal and timeless themes, and help folks make sense of their existence or cope with the world in which they live (Schlosser, 2012:Para.1).*

Although Table 2 above presents narratives according to categories, it was not the objective of the study to classify them as such. Additionally, as long as a resource base of narratives was created, it was not important to have all genres represented in the anthology. As such, the uneven spread of the genres shown in the table above is of no consequence to the study. To help readers access the tales easily, the stories are organised in alphabetical order with a Table of Contents and Index at the back to guide referencing during a literature lesson.

4.2.2 The significance of folktales and fables in a *Literature in English* classroom

The use of folktales and fables in the literature classroom in Zambia is vital as it helps students to recall and connect with relevant previous cultural and linguistic experiences in L1. This assumption is validated by the fact that in the African context generally, and the Bemba culture in particular, folktales and fables are valuable tools for the transmission of cultural values from elders to the young. While the young are captivated by the interest in

the story, the underlying messages are being imprinted on the young minds. According to the participant in FGD (Ext 3) Part 1, the stories were able to activate existing scaffolds in learners' minds as they read the stories in the anthology:

> … I found it familiar coz [1] with literature some of the things are what happen around us like… the ...stories … for example our grandparents used to give us like if … ngo lefukule nkoko if ngo ule landa then fya a lamba uku mena again ama sako … It appears to be familiar coz most of the things are [those] that … happen [to us] … (NAT, 13:25).

The participant above reaches into her background experiences and reconnects the *Literature in English* lesson experiences with what her grandmother used to teach her about how to perform household chores. The English equivalent translation of her utterances is that her grandmother used to tell them that if they were undressing a chicken, they needed to do it quietly otherwise the feathers would grow back on the chicken. The aim was to ensure that children performed the task quickly and efficiently without distraction. The use of the fables and folktales in this study has also underscored the pedagogical significance of these genres in enabling students to identify themes and relate them to their daily experiences in modern society. In FGD (Ext 3) Part 2, one participant's understanding of the story – *The Hare and the Hyena* – is a case in point. According to her "… [*The Hare and the Hyena*] … were very close. And their friendship… they were bonded. Now at the end their friendship ... one of them was betrayed in the end by someone who he considered to be his own family" (MWEK, 14:48). The themes of friendship and betrayal were easily conveyed in the fable and students related these themes to their experiences of relationships in their own Zambian society.

Additionally, characters in the fable were able to "walk out of the pages" of the bilingual stories and interact with the readers in the bilingual literature classroom. In the FGD (Ext 2), a student demonstrated that she could make inferences based on the bilingual stories with ease. She restated that "[when you read] … You actually know what's going on and follow it

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[1]Utterances from informants in the FGDs are reproduced verbatim without any grammatical corrections. This is to preserve the authenticity of the utterances.

and be able to make your own plot or conclusion about the book" (REG, 31:38). This could be attributed to the use and effect of cultural and linguistic familiarity in the classroom where L1 is allowed to co-exist with L2. In Chapter Two of this thesis, I discussed studies by Alptekin (2006) and Erten and Razi (2009) in which students demonstrated better inferential skills due to cultural and linguistic familiarity.

The stories in the bilingual anthology are clustered around main themes such as friendship, marriage, debt, leadership and courage. "These are subjects intimately linked with human survival" (Halemba, 2005:17) and are familiar to the students in the *Literature in English* classroom in Zambia. This is evidenced in the tale *The Hare and Hyena*, where a participant in the FGD (Ext 3, Part 2) (MWEK14:48) illustrated how friendship was undermined by one of the characters.

In *Chomba Nsangwa and the Chief*, one of the participants in the FGD (Ext 3, Part 2) was able to see how a character used drugs to project a perverted view of strength and ruthlessness in his dealings with societal members of the real world. "Yes, Chomba Nsangwa, at least he was a smoker, at least we are able to know that he had red eyes, red lips, at least" (NAT, 27:19). The significance of this is that students were enabled by the tales to abstract from the behaviour of the characters acting under the influence of substances. Using this understanding, students were then capable of relating this behaviour to characters in the real world.

The tale of *Kalyamisha na* [2] *Nshitumpikwa* equally presented opportunities for students to understand the socio-economic difficulties that compel human beings to borrow beyond their means, thereby compromising their ability to pay back debt. The complex relationships that developed between the antagonist and the protagonist in the tale could only be understood by the readers once they were able to relate these experiences in the real world of economic struggle for survival. In FGD (Ext 3) Part 2, a participant's view of the teaching point of the tales was that "some of them were teaching lessons. Like *Kalyamisha na*

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[2] 'The Bemba conjunctions 'na', and 'ne' denote the English equivalent 'and' wherever they have been used to link nouns/noun phrases in the stories. Henceforth, I will use either the Bemba conjunction or the English equivalent 'and' to link characters in the stories.

Nshitumpikwa. They were teaching us that we shouldn't like borrow money from people and fail to pay back" (MWI, 31:36).

The cultural schema of arranged marriages in traditional African society was also aroused in a classical match of modernity versus traditions. In the FGD (Ext 3, Part 2) the participant argued that the tale of *Kolwe ne Mbalala* (*Monkey and the Groundnuts*):

> *… was also teaching our elders not to arrange … marriages for us. Coz you won't be happy in that marriage, you won't enjoy yourselves you feel like a cage because that's not the person you wanted to marry so it also teaches not only us but our elders. That arranged marriages should be discouraged (MWEM, 32:33).*

From these utterances, the participant demonstrated awareness of the themes of freedom, democracy, love, marriage and the contradictions that are inherent in the Zambian society today regarding these values. It is also evident that the tales activated the specific cultural schemata of Zambian students of literature who were able not only to access the Bemba culture and language but to adopt a critical position towards it.

To reiterate what was discussed in Chapter One of this thesis, the English language syllabus section on Grade Ten literature (Zambia MESVTEE, 2000:23) encourages teachers to be eclectic in choosing authentic sources of text and oral traditional stories for teaching Grade Ten literature. This anthology provides a rich resource base for text and oral traditional stories. It has been developed to fill the gap that exists at Grade Ten level where *Literature in English* teaching/learning materials are generally scarce. As I have noted before, the consequence of the scarcity of materials has been to 'steam roll' students on to Grades Eleven and Twelve literature set texts. The implication is that teachers miss the opportunity to develop in students an understanding of foundational concepts in literature and the ability to appreciate cultural and linguistic resources within their learning environments.

Although these resources are plentiful in the learners'/teachers' environments, bilingual teaching resources, let alone L1 reading materials for Grade Ten *Literature in English,* are scarce. As one student openly stated in the FGD (Ext 2) " … at school, you may see in the

library we don't have any Bemba books but then there [in the bilingual resource] we have Bemba stories so we can learn from it" (REG, 12:10). The bilingual Bemba anthology has therefore provided a source for L1 reading/teaching and learning materials for teachers and students.

During the pilot phase of the study for example, participants in FGD (Ext 1) reported that they enjoyed reading the bilingual stories which they described as "… fun… " (NAK, 10:29); " … really interesting and fun, in a way" (KAN, 11:49), " … fun reading in both languages" (KAN,11:59) and "… even interesting" (NAK, KAN and DOR, 12:24). When asked whether they would like the bilingual copies back, students and teachers overwhelmingly responded affirmatively as shown in FGD (Ext 2) "Yes!! (Giggling)" (GRO, 12: 27). The *Literature in English* teacher even elicited my collaboration and sought support from her students when she suggested that "maybe you can also include a few more stories, isn't it girls?" (NAM, 12:38). When I informed the participants that the anthology consisted of seventy stories, they exclaimed, "Wow! … Bemba and English!" (GRO, 12:52-58) indicating an attitude of eager anticipation for the bilingual anthology.

It was also evident that students were motivated by the side-by-side presentation of the Bemba and English stories in the bilingual resource. In FGD (Ext 2), one student confirms this: "OK, coz like when we are here at school. It was like I would only read in English but then when I go home to read with my mum, she would always tell me no … like, … read in Bemba so that I can learn and understand. So, yeah, it was … [a good idea]" (SAR, 11:13). This is an interesting perspective considering that SAR is Lozi who was learning Bemba from classmates. However, she was also getting home support from her Lozi mother who was encouraging her to read the *Literature in English* Bemba - English stories.

Generally, students were of the view that the bilingual stories were interesting, and that they introduced an element they had never experienced before in the literature classroom in Zambia. When asked whether they were comfortable with the bilingual presentation of the stories (FGD (Ext 1), (SW, 08:00)) and (FGD (Ext 2), (SW, 3:58)), the students were very clear as demonstrated by this view in FGD (Ext 1): "Yes, I think we are comfortable… I am

comfortable with both … because I might not know some expressions in English but I may understand when you are reading Bemba, … Yes… so I think it is better [to have both]" (ELI, 8:15-32). Another student in FGD (Ext 2) "… felt good coz like yeah, when I go home I would read the stories and they were interesting (PRE, 6:18).

Others found the inclusion of Bemba and English in the anthology FGD (Ext 2), "…fun coz like we don't read most of the Bemba stories and, it's … it was just fun reading them like I could understand them most if I… like read the Bemba version and the English version coz I know Bemba and I can read. So I found it fun" (TAO, 5:56). As the student in the FGD (Ext 2) extrapolated: "[Grade Ten students] also [need to] 'think outside the box', not just [accept] the way things are written, that's how you just think, you just explore your mind and imagine the story that is more interesting" (REG, 26:40).

Data in FGDs (Ext 1, 2 and 3, Parts 1-3) show that the participants were enthusiastic about the bilingual stories and they showed a positive attitude towards them not only in class but outside of it, as reported by these participants in FGD (Ext 2), (SER, 9:55; BUP, 10:04 and MWI, 10:19). As readers, students were discovering "… their thoughts, feelings, customs, [and] what they … believe in, [and] enjoy …" (Collie and Slater, 1987:4) about the bilingual stories. In the process, students were developing extensive reading skills in both Bemba and English which would enable them to read texts for enjoyment and cultural/linguistic expression and enlightenment.

The oral traditional stories in this anthology are a representation of the human experiences of the Zambian multilingual society whose learners are equally multilingual in outlook. The learners being reported on in this study had no problem accessing the Bemba stories because Bemba tends to be one of the languages in their repertoire. Thus, the ethnic background or the learners' (claimed) L1 is of no significant consequence in this study; their bi- or multilinguality as a linguistic dispensation engendered access to the bilingual *Literature in English* text. The notions of cultural and linguistic familiarity found realism in the bilingual stories' content and embedded meanings, both of which are similar to what

one finds in other African oral narratives. Suffice it to say that the themes of the stories have a universal appeal beyond the boundaries of ethnic Bemba speakers.

As the data in FGD (Ext 3) shows, these stories were accessed by learners ALI (1:57); MWEK (02:40); MBU (02:59) and NAT (03: 47) and teachers in the FGD (Ext 1), MIT (18:31), FGD (Ext 2) and NAM (2:06). Teachers in the FGD (Ext 1) pointed out that the bilingual Bemba anthology provided students with a basis for "…their own understanding of their communities and their culture…" (NAM, 15:08). The other teacher also emphasised that the anthology made it easier for students to appreciate that:

> *… we have not borrowed something somewhere very far but something that is within us even if we were to go and pick on something that they don't know they will appreciate because they will still want to learn more, we have learnt what we have now we can also go and learn what others are doing (MIT, 18:31).*

This echoes the training and educational principles of starting to train or teach learners from familiar ground (Richgels, 1982) to the unfamiliar, or starting participants "from where they are at" (Bolitho and Wright, 1995:53) to where they are going, in terms of learning. It also underscores the fact that easing Grade Ten students' entry into the study of literature should begin with learning experiences that are easily accessible. This would enable them to master the foundational concepts of the subjects before they attempt to master more complex subject matter. Given the participants' views in the FGDs, it is plausible to assume that students recognised the learning experiences in the fables and folktales due to the activation of cultural and linguistic schemata by the cultural and linguistic referents in the stories. Research literature also shows that educational materials of such nature tend to effectively facilitate *Literature in English* teaching/learning as they are culturally familiar to learners (Cummins, 1981; Gajdusek, 1988; Alptekin, 1993; 1996).

In the context of this study, the anthology contains content that is interesting, as well as culturally and linguistically familiar to learners (Collie and Slater, 1987). Responses from the learners indicated that familiarity with culture and language served as useful scaffolds when they read the bilingual texts, because schematic formations in their minds mirrored the

cultural and linguistic knowledge inherent in the bilingual anthology of stories (Carrell, 1984). Learners were able to cross-reference the stories between Bemba and English which seemed to aid understanding. As this respondent in FGD (Ext 3), pointed out. " …I appreciated the bilingual because…I needed someone to explain for me some points…things that I didn't understand in English…in a language I can understand them" (MBU, 29:44).

Another respondent in the same FGD extract saw the bilingual anthology performing a facilitative and preparatory function when she asserted that the:

> … stories that are in there, they are very interesting and they are preparing us like to have interest in reading novels. Yeah coz for me, I am not interested in reading but from the day I started reading these stories I think I am more interested in reading (MWI: 30:05).

This participant has highlighted the essence of developing the anthology – which is that it is meant to motivate students to develop interest in reading literary texts. In this sense, the inclusion of Bemba was also motivating to both learners and teachers.

4.3. THE BILINGUAL RESOURCE (BR)

The Bilingual Resource was created from an anthology of seventy bilingual stories. I drew a sample of ten stories on which I was able to design teachers' and learners' tasks. The website created especially for this doctoral study to serve as a repository for the narratives is available at <http://www.mwelwaunisaphd.weebly.com>. The underlying reason for doing so was to showcase how literature teaching and learning materials could be designed from cultural and linguistic artefacts that are abundant in the *Literature in English* teaching/learning contexts in Zambia. In this chapter, it would have been ideal to present all ten stories that constituted the sample in the BR but due to space constraints, I am only able to illustrate one example of the story in the BR, and one example of the accompanying teacher's tasks based on it from the Teacher's Manual (TM).

The sample story is titled *Kalyamisha na Nshitumpikwa* ('*Debt consumer and I am not fooled*'). However, a fuller version of the BR, the Teacher's Manual (TM) and the Students'

Manual (SM) are presented on <http://www.mwelwaunisaphd.weebly.com>. In this chapter, I have also opted not to exemplify students' sample tasks from the SM, because there are more similarities than differences between the TM and the SM, which are explained below. The next section introduces the sample bilingual story.

4.3.1 Sample bilingual story

Kalyamisha na Nshitumpikwa (Bemba)	Kalyamisha* and Nshitumpikwa** (English) * Kalyamisha means, literally, "Consumer of debt" ** Nshitumpikwa means, literally, "I am not fooled"
Ba Nshitumpikwa baambene ubulunda na Kalyamisha.	Once upon a time, Kalyamisha had a feud with Nshitumpikwa.
Kalyamisha aileisa pa mushi pambi ati, "Bane mpenikoindalama." Umulumendo umo abulile indalama no kumupela 10 paunshi. Abika namwitumba ebele, "nkaletamailo." Kalyamisha ukuyafika kwakwe kung'anda kulya, kwikala, kwikala.	Kalyamisha went to a neighbouring village in search of credit. Upon arrival in the next village, he said "friends, give me some money." A young man agreed to lend him ten pounds. Kalyamisha took the money and put in pocket and said, "I will bring the money tomorrow." When Kalyamisha went back to his home village, he forgot about the promise he made to the young man who had lent him the money.
Umwinewankongole ebele, "ooho, inkongole yakumana tulekulondola." Bailemulanga uluputa ati, "alifwa. Kalyamisha alifwa uyo uwakongwele indalama"	The owner of the money said, "Let me go and collect the debt." When he reached the village some people showed him an earthen mould. "Kalyamisha, the man you lent the money to died some time back," they said.
Umulumendo ebele "ooho, capwa nabwelelamo." Aya naku mwakwe.	"Is that so? Then it's fine. I will just go back home," the man said.
Kalyamisha apita, ayafika aya kongola kumbi indalama, 30 paunshi. Ati, "mune nkabweshafye mailo napapata ngafwako ndi no kubwesha indalama shobe."	Kalyamisha went to another village and asked to borrow thirty pounds which he promised to return the following day. "My friend, please lend me the money. I will return it tomorrow," he pleaded.
Nao ebele, "iyo o cisuma," kumupela.	The friend said, "It is fine," He gave him the money.
Umulungu wapwa, ibili, itatu, ine, ukuyako umulumendo "nishani mwebantu nangeni Kalyamisha alikwi?" Abati, "awe nokufwa alifwa, uluputafyeulu."	A week elapsed, two, three, four week, the young man decided to go and collect the money. Upon arrival in the village he asked, "where is Kalyamisha's home?" "Kalyamisha died some time back. There is the grave where he is buried," the villagers answered him.

Kalyamisha na Nshitumpikwa (Bemba)	Kalyamisha* and Nshitumpikwa** (English) * Kalyamisha means, literally, "Consumer of debt" ** Nshitumpikwa means, literally, "I am not fooled"
Kuti ukuya lolesha, awe cine balilemba napa cipabi ati 'Kalyamisha.' "Alaa, alifwa uyu muntu?" Ati, "eee." "Ni nani engampela indalama shandi?"	The young man looked closely at the epitaph. Indeed the words 'Here lies Kalyamisha' convinced him beyond any reasonable doubt that the report was true. "So this man has died?" he sympathised. "Then who is going to give me back my money?" he asked.
Ati "tapali na bantu bakwe nanga umo takwata, nomukashi nao aliya kubantu bakwe, tatwaishiba noko alola." Iyo, "cisuma."	"No one can give you back your money. He has no relatives. Even his wife has left to go and live among her relatives in another village, we don't know where," they answered him. So the young man said, "it is fine." He left to go home.
Kalyamisha kuya fika kuli Nshitumpikwa ati "mune Nshitumpikwa nkongolako indalama." Nshitumpikwa ebele "ooho, indalama mune esho ulekongola?" Ati "eee." "Indalama nebo ishi, ukabwesha bushiku nshi?" Ebele "iyoo, ka mailo kakawa, masoshi, nka kuletela."	For his next credit source, Kalyamisha went to Nshitumpikwa. "My friend, Nshitumpikwa, please lend me some money." "Are you sure you want to borrow my money?" Nshitumpikwa asked. "Yes I am sure," said Kalyamisha. "Here is the money my friend. When are you going to return it?" Nshitumpikwa asked. "The day after tomorrow, I will return it." Nshitumpikwa replied.
Nshitumpikwa ulya ebele "ooh ho, cisuma." Abula indalama apela umunankwe Kalyamisha. Kalyamisha aima akunta Ubulendo afika na kwakwe kung'anda. Kwikala, umulungu wapwa, umweshi wapwa, no ubiye, umweshi wa kulenga butatu, "iyo cinje kulonda indalama shandi kuli Kalyamisha."	So, Nshitumpikwa said, "that is fine with me." He took the money and gave Kalyamisha. Kalyamisha promised he would bring the money back in two days' time. A week passed, and then a month passed. It was several months later that Nshitumpikwa decided to go and collect his debt. "Let me go and collect my debt from Kalyamisha" he said to himself.
Aima a kunta, cilya afika fye Nshitumpikwa kumbali ya mushi, u twaice a tuti "ee ba Kalyamisha, ati mukwai, ati Nshitumpikwa aisa ulya uo wakongolako indalama."	Just as he reached the edge of Kalyamisha's village, some children ran and announced his arrival. "Mr Kalyamisha, the one from whom you had borrowed money, Nshitumpikwa has come."
Ebele "mwe bantu leteni ko muno mwandi mu ng'anda mu kunteicimukwa mwise mutile ati nalwala." Awe nomba ku kuka ne cimukwa.	Kalyamisha asked the villagers to bring a bark of a tree into his house. "Say that I am unwell," he instructed them.
Afika Nshitumpikwa, "nishani mwe banensu, ba Kalyamishi?" Ati, "umunobe uyu, mulwele nimfwafye, alwala umutendo." Kalyamisha, "nafwa eee, iyee, yeee, yeee, yeee, lelo nshapusuke."	Nshitumpikwa arrived at Kalyamisha's house where he found him being nursed. "What is the problem, my friend?" he asked with concern in his voice. "Your friend has been unwell; he is on the brink of death," they told him. In the meantime, Kalyamisha began to groan, "Oh, Oh! I am dying, I don't think I will survive, Eh, eh, Oh Oh…" he groaned.

Kalyamisha na Nshitumpikwa (Bemba)	Kalyamisha* and Nshitumpikwa** (English) * Kalyamisha means, literally, "Consumer of debt" ** Nshitumpikwa means, literally, "I am not fooled"
Abantu bebele, "yewe Nshitumpikwa ala kabiye ukabwela limbi umunobe uyu mulwele! "	Then the village elders said, "Nshitumpikwa, we suggest that you go back to your village to allow your friend to recover. Please come back another time!" They pleaded with him.
Na o ebele, "awe iyoo, tekuti njefyo, kano mone uko umu nandi a kafwa nga kufwa naine noko a bantu bakala shikila naine nka sangweko. Uyu muntu nali mutemenwe tekuti mushefye, umulandu wa ndalama nshilesakamana iyoo."	Nshitumpikwa said, "No, I can only leave when my friend dies. I love this man and I cannot just leave him like that, money is not important to me. When he dies, I would like to attend his burial."
Inshita ya cungulo abati, "afwa, Kalyamisha." "We mwaume kabiye umubiyo afwa." Ati "awe mukwai, nkasangwa uko mukalashika." Kumona ati aaa balaibola, "mawe! Mawe! Kalyamisha watulya eee! Nishani tulecita eee!"	In the evening, they announced, "Kalyamisha has died." "You can go to your home village now that your friend has finally died," they pleaded with Nshitumpikwa. "I would like to attend his burial," Nshitumpikwa repeated respectfully. People were now in a dilemma over what to do. They started wailing uncontrollably. "Oh mother! Oh mother! Kalyamisha eeeh! What are we going to do eeh!"
Nshitumpikwa palya ati naine nebo nine Nshitumpikwa pano pene ndeikala, nsangweko. Awe ubushiku bwaila, bwaisaca akacelo "ku cita shani? Natufwaye imbokoshi", balabasa.	While this expression of sorrow was going on, Nshitumpikwa was patiently waiting for the burial. The following day, the people were still in a dilemma over what to do. "What are going to do? Let us find a coffin." They started making a coffin.
"We munensu ala mona imbokoshi iyi twapanga Nshitumpikwa kabiye nomba tuleya mu kushika umubiyo?" Ati "mukwai kano fye nandibo nsangwekona mu cilindi ndeya ponamo njeshika umunandi. Tekuti nshe umunandi uo na temenwe."	After the coffin had been made, they again tried to persuade Nshitumpikwa to leave. "Look, we have made a coffin, please go, we are about to go and bury your friend." Nshitumpikwa replied, "I would also like to witness my friend's burial. I cannot leave a friend who I loved so much."
Abantu bebele "iyoo cakosa." Awe nomba icisheleko kubula ba Kalyamisha balya, bababika na mu mbokoshi. Kuli ulya muntu kuya sanga ne cilindi babikile a kacabe cabe fye akalindi aka bunkolanya fye.	The people said, "this is difficult." Soon, they realised that it would not be possible to get rid of Nshitumpikwa. They took Kalyamisha and put him in the coffin which they carried to the grave site. The grave was shallow and it was just meant to deceive Nshitumpikwa.
Awe bateka ne mbokoshi. Na Nshitumpikwa asenda. Awe Kalyamisha ebele, "bushe mune nsu Nshitumpikwa epoli?" Ati, "eee, epondi."	The coffin was placed in the grave but before the prayers could start, Kalyamisha asked, "Is our friend Nshitumpikwa present?" Nshitumpikwa replied, "Yes, I am."
Ebele, "cine cine mune niwe Nshitumpikwa napapa sana abantu nalila inkongole ubwingi bonse, ndaba bepa balaya, lelo webo mune,cine mune	He said, "you are Nshitumpikwa indeed! I am very surprised. There have been so many people whom I have swindled money from and once they were told

Kalyamisha na Nshitumpikwa (Bemba)	Kalyamisha* and Nshitumpikwa** (English) * Kalyamisha means, literally, "Consumer of debt" ** Nshitumpikwa means, literally, "I am not fooled"
Nshitumpikwa nde kupela indalama shobe. Ne ndalama shobe ishi, limbi nkakongola kuwa kuti aka mpesha a mano ngefi fine wa mpesha."	that I had died, they always left without collecting their money, but not you! Indeed, I will pay back your money. Here is your money. Next time, I may go and borrow money from another person who will not easily be deceived, just like you."
Efyali akashimi mukwai, epo kapwilile.	With all respect, that is how the tale was, that is how it ended.

4.3.2 Significance of the sample bilingual story

I have used the bilingual story, *Kalyamisha na Nshitumpikwa*, for two reasons. Firstly, it serves as a centrepiece of my analysis of data in the thesis and secondly, it gives a 'snapshot' of the nature of the stories in the BR. The story is set in the students' own context of Zambia, thus providing natural connections to the events depicted in the story. I acknowledge the view held by Snow (1983), Dawkins and O'Neill (2011:295) that "stories are usually about events that are removed in time and physical context." The implication of this is that making connections between reality and storied events can be cognitively demanding for learners. However, this view gets diluted when reference is made to learners – such as the target of this study – who have an understanding of storytelling and the general context of the stories.   To be fair to these researchers, their studies were generally focused on primary school-going children. Nonetheless, a critical point that Dawkins and O'Neill make about the role of stories is that exposure to stories tends to "support the transition from spoken to written text by reducing the cognitive cost of creating written text" (2011:297). In other words, learners exposed to storytelling begin to learn the tools of the trade. In this instance, Grade Ten students began to internalise the specific language of literature as they gained exposure to oral language in the stories. Analysis of the stories introduced nomenclature that characterizes the study of literary texts.

For example, while studying *Kalyamisha na Nshitumpikwa*, students demonstrated capacity to develop and sustain narrative discourse characterized by terms such as 'plot', 'characters'

and 'themes'. Additionally, some of the linguistic and cultural cues such as village, family, death, borrowing, debt and money that are embedded in the story provided the motivation for the students to be flexible and creative in their interpretation of events in the story and how these are related to the real world. Based on students' articulation of the experiences of the lessons, I observed that students tended to engage with the oral literature and transition to written literature fairly easily because the learning material was familiar. Additionally, the bilingual approach gave the students linguistic choice and freedom to access meaning and interpret events in the language of choice. In this instance, when students discussed the bilingual stories, they demonstrated "manipulation of content, plot and causal structure, as well as descriptions of intentions, emotions and thoughts, and the use of cohesive language" (Dawkins and O'Neill, 2011:296).

Essential to the discussions was the title of the story which is derived from the two main characters, one being the protagonist and the other the antagonist. At face value, the names of the main characters *Kalyamisha na Nshitumpikwa* literally mean "debt consumer" and "I am not fooled" respectively. However, the names of these two characters provided powerful bilingual metaphorical constructs which enabled both the teachers and the students to navigate the culture and inherent customs and value systems of the story world. The story is rich in cultural and linguistic referents and it is bilingual.

Of course, one would need empirical proof to back up each and every assertion here, but, for me as a teacher, these elements acted as catalysts for cross-referencing and enabling cultural and linguistic familiarity – key ingredients – that promote comprehension of concepts in a bilingual learner (Alptekin, 1993; Erten and Razi, 2009; Krashen, 2013). Using my years as a *Literature in English* teacher as a yardstick, I felt that the culturally and linguistically familiar story did not require "nativization" (as explained by Alptekin, 2006) to facilitate inferencing abilities in the students. By harnessing an oral linguistic artefact into a written text, I was able to create "literate language … [and thus provided] … an opportunity [for students] to experience literate language [and] to [begin] to internalise structures and begin to use certain linguistic features characteristic of a more literate register" (Dawkins

and O'Neill, 2011:295). This language will hopefully characterize the learners' three years of literature study at high school.

4.4 THE TEACHER'S MANUAL

The guidelines in the Teacher's Manual are meant to provide a framework to help the teacher execute the lesson, based on each story. Whereas the bilingual resource text is to be used by both the teacher and the students, the manuals feature specific guidelines for the teacher and the students. In this instance, the guidelines are based on the sample story, *Kalyamisha na Nshitumpikwa*. Although the time frames I have suggested for the lessons are as per the prescribed literature syllabus, I recommend that teachers consider them as suggestive. This way, teachers would be flexible in developing the content of the lesson as the situation permits.

4.4.1 Description of the tasks

These sample teachers' tasks provide a snapshot view of the general architecture of the tasks in terms of design and explicit methodology for teaching Grade Ten *Literature in English* using the bilingual resource. In this sample, I designed seven tasks based on the story *Kalyamisha na Nshitumpikwa* as follows: Task 1: Title brainstorm; Task 2: Plot summary; Task 3: Character sketches; Task 4: Bilingual theme analysis; Task 5: Bilingual skills; and Task 7: Writing a news report for broadcasting on TV. In the following section, I indicate the similarities and differences between the Teacher's and the Students' Manuals.

4.4.2 Similarities

Both the Teacher's and Students' Manuals have the same number of bilingual stories upon which the tasks are based; number of tasks; and similar task design and time allocation for completing tasks. Much as there are similarities between the two manuals, there are also minor differences. The following features only apply to the Teacher's Manual:

- Time allocation for overall tasks and certain parts of the tasks are specific to the manual.

- Learning objectives are stated.

- Methodological procedures are explicitly stated.

4.4.3 Procedure

I advise teachers to encourage students to perform basic scaffolding tasks on each story. In these tasks, students should answer questions that test their existing knowledge and attitudes to the topic of the story before they actually get to read it. Students should also brainstorm the title of the story to enable them to generate sufficient background information. Afterwards, teachers should ask students to read the story as suggested by the tasks. The paragraphs are not numbered. The goal is to enable students to read the whole story and later apply skimming and scanning techniques to find relevant material to substantiate answers to questions that are based on a given story. The next section showcases the actual tasks extracted from the Teacher's Manual.

4.4.4 Sample unit from the Teacher's Manual

The tasks constitute a unit of four lessons based on the bilingual story: *Kalyamisha na Nshitumpikwa*. In this unit, tasks are numbered from Task 1 to Task 7. Pedagogical guidelines and time allocation are provided.

Kalyamisha na Nshitumpikwa - Learning objectives: *Students should be able to:*
- *summarise the plot of a story;*
- *write character sketches on the characters in the story;*
- *use their bilingual skills to deduce meaning in context and analyse themes in a story; and*
- *prepare a brief news report based on the story.*

Task 1: Title brainstorm - Allocate 5 minutes.
- *Use questions 1-3 to lead the class through a brainstorm on the title of the story;*
- *Use the interlocking graphic representation of the two characters to enable students to generate ideas on the story;*
- *Facilitate connection of the two characters;*
- *Let students explore parallels in their own communities; and*
- *Encourage students to use both Bemba and English.*

Title brainstorm

Task 1: Title brainstorm

1.Who is Kalyamisha?

Write your answers about Kalyamisha here.

2. Who is Nshitumpikwa?

Write your answers about Nshitumpikwa here.

3. How are the two connected?

Explain how the two are connected here

Task 2: Reading the Story Kalyamisha na Nshitumpikwa - Allocate 10 minutes.

Encourage students to use skimming skills to read the story individually.

Task 3: Plot Summary - Allocate 25 minutes.

- *Arrange students in groups of four or five to summarise the plot of the story in the box below; and*
- *Facilitate group presentations.*

Plot summary of Kalyamisha na Nshitumpikwa

The plot of the story…

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

Task 4: Character sketches - Allocate 20 minutes.

- *Organise class into groups of four and five;*
- *Ask groups to identify characters;*
- *Ask groups to write character sketches of the main and minor characters of the story;*
- *Provide the templates below for groups to record answers; and*
- *Facilitate group discussions.*

Character sketches

Character	Notes on character
1. Name	
2. Name	

Task 5: Bilingual Theme analysis - Allocate 20 minutes.

- *Organise students to work in groups of four and five;*
- *Use the bilingual theme analysis figure and encourage them to use the spikes around the circle which contains the title as thinking points;*
- *Expose students to the example provided as a guide;*
- *Encourage students to:*
  - *use evidence from the story to support their views; and*
  - *discuss in both English and Bemba; and*
- *Facilitate group presentations on tasks using the sub-tasks as a guide.*

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Students should:

- *Identify the themes in the story and write Bemba equivalents of the themes in brackets;*
- *Write brief notes on each theme;*
- *Explain the terms: 'protagonist' and 'antagonist';*
- *Identify a theme that binds both the protagonist and the antagonist; and*
- *State what motivated the protagonist and the antagonist to behave as they did.*

Bilingual theme analysis

Task 6: Bilingual skills - Allocate 20 minutes.

- *Prepare the classroom for class presentation. Ensure that class is in a circle or they are seated in a way that will ensure facial contact of presenters with the class.*

- *Ask students to work in groups of four or five to do the following tasks:*
  - *Find L1 and L2 phrases and enter them in the table below. An example has been provided for you;*
  - *Provide the meaning in context for each pair of the phrases entered in the table; and*
  - *Prepare to present to the whole class.*

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Bilingual skills table

L1 phrase	L2 equivalent	Meaning in context
Patile akantu	Once upon a time	Standard phrase to refer to the time when the world being referred to in the story existed.
etc.		
etc.		

Task 7: Writing a news report for broadcasting on TV

Allocate 60 minutes: 40 minutes for preparation and 20 minutes for presentations.

- *There are five tasks. So, organise the students in groups of five – or, invent new tasks to increase proportionately the number of groups you need to accommodate;*
- *Tease out the roles of a news crew and explain briefly what each role entails;*
- *Set out the tasks as explained below; and*
- *When preparations are completed, ensure that the class behaves as the population in the country would behave in anticipation of the main news on ZNBC prime time.*

Organise the class to role-play the population in the country tuning in to listen to the national broadcast news at primetime [adapted from Collie and Slater (1987:214)].

Task: *Imagine that you are a news crew and just received news of a developing story involving **Kalyamisha and Nshitumpikwa.***

1. *One of you should be a news reporter. Go to the news scene and gather information using a notebook.*
2. *The other one is a news writer. Organise the notes in the newsroom and produce a draft.*
3. *One of you is a proof reader. Read through the draft, check vocabulary and correct all spelling mistakes and make sure sentences are accurate.*
4. *One of you is a news editor. You have to give the report a final read and approve the story for broadcast.*
5. *One of you is a news reader. Prepare to read the news on the Zambia National Broadcasting Corporation (ZNBC) prime news at 19:00 local time.*

4.5 TASK DESIGN AND IMPLICATIONS FOR CLASSROOM USE

In this section, I describe the tasks as presented in 4.4.4 above and my observations as the students and teachers interacted with the materials, tasks and amongst themselves. At the outset, students were made aware of the need to use both English and Bemba to read and to participate in the classroom discourse. The initial entry into the tasks exploited the learners' cultural and linguistic experience. For example, students were asked to brainstorm the title of the story *Kalyamisha na Nshitumpikwa* (Task 1). The purpose was to draw from their knowledge of 'debt' and 'debtors' as a social phenomenon in their communities. On the surface level, *Kalyamisha na Nshitumpikwa*, represent names of the characters, but when the teachers conducted brainstorms around *Kalyamisha na Nshitumpikwa*, the names turned out to be concepts that generated deep associations in the minds of the learners. In support of this view, one participant in the FGD (Ext 3, Part 3) reported that:

> *… at first …, I didn't even understand as a teacher, the meaning of Kalyamisha, … but when I asked the pupils to say how do you understand?... they were able to explain to me to say, teacher, Kalyamisha simply means the debt consumer… they just went on explaining, explaining, it was very exciting! (NKA, 04:33).*

The knowledge displayed by the students could have come from their experiences with the concepts of debt and debt collectors in the Bemba culture and the Zambian social economic context generally. Crucially, the underlying philosophy of the entry tasks and the subsequent leaning activities were to provide scaffolding as suggested by Westbrook (2009). After this task, students were asked to apply their extensive reading skills (Task 2) to help generate interest in the students so that they could enjoy reading and develop the skill of reading – a key skill necessary in the study of literature (Collie and Slater, 1987). According to a participant in FGD (Ext 3) Part 2:

> *… the stories [in the BR] … are very interesting and they are preparing us like to have interest in reading novels. Yeah coz for me, I am not interested in reading but from the day I started reading these stories I think I am more interested in reading (MWI: 30:05).*

The other purpose for the reading task was to enable the students to skim through the text to familiarise themselves with it. The aim was to facilitate connections between the text's cultural and linguistic signposts and students' experiences. This way, comprehension was enabled. The participant in FGD (Ext 3) Part 2 attests to this: "… the tasks were helping us to remember the stories that we read" (MWI, 19:16). The reading activity served to confirm assumptions that students held in their minds prior to reading the actual text. This helped to prepare them for the next task, the plot summary (Task 3). To do this, intensive reading skills were required. Students had to scan the text for details necessary for them to write plot summaries. Summarising the plot of the story led to students' developing character sketches (Task 4) enabling them to develop writing skills and facilitating emotional connection with characters in the story. This task, illustrated in Figure 10 below, required students to tease out the characters that are intertwined in the plot of a narrative i.e. *Kalyamisha na Nshitumpikwa,* among others.

Figure 10: Character sketch notes from a student.

In the FGD (Ext 3, part 2) participants felt that the BR. "…help us by ….. [We] even started [to learn] how to write an essay. …" (CYN, 26:38). The other participant was also of the view that following the BR learning experience, they "…know what a plot is. How to write about a plot, point of view and, how to write essays, so we have learnt about that (MBU, 24:37).The Bilingual Theme Analysis tasks (Task 5) challenged students to identify themes in English and Bemba. Below is a sample of how students in a group responded to this task. Students had just finished identifying themes in English. The next phase was for them to find Bemba equivalents of the same themes. Figure 11 below illustrates student responses to Task 5.
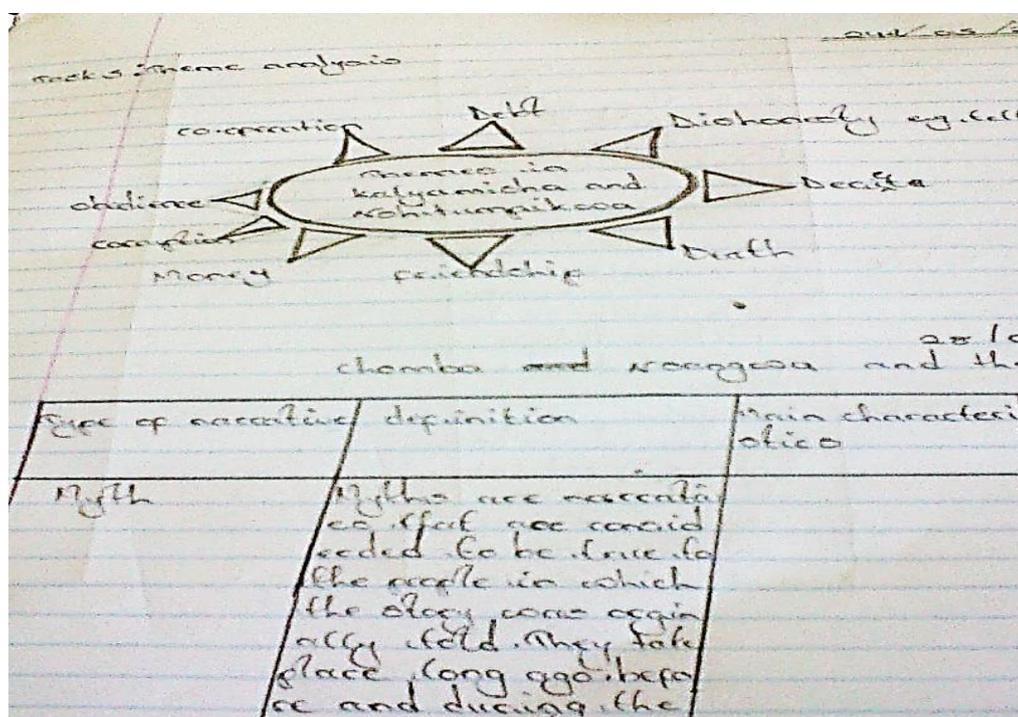
Figure 11: Group responses on the bilingual theme analysis task

The task also challenged students to explain and interpret viewpoints on the themes. As Figure 11 above shows, students generated several themes on the story. The teacher was then able to facilitate group presentations and ultimately class discussion. To do this she captured the themes on the blackboard which she used to guide the class discussion. Figure 12 below shows this process. In FGD (Ext 2) a participant reported that the BR "… really

helped us to … to come up with themes and how to put them and yeah … how to write the plot (BUP, 24:09).
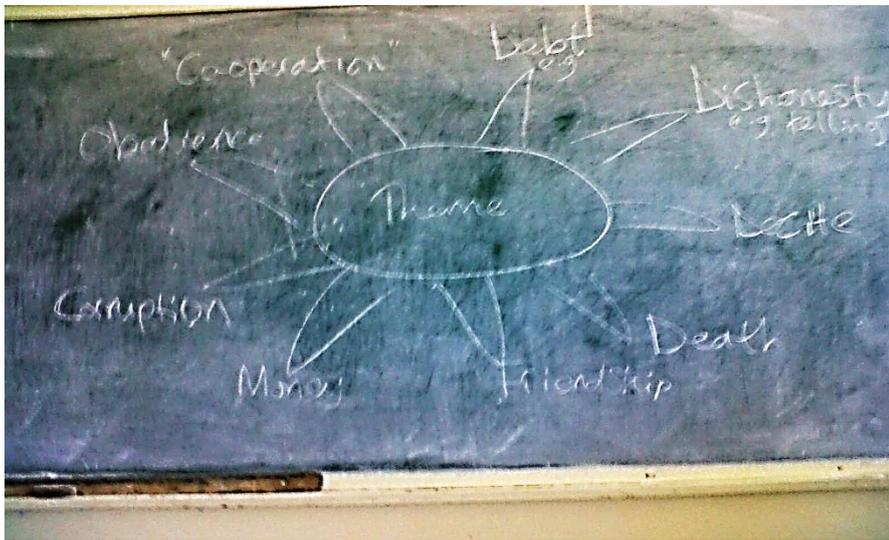
Figure 12: Blackboard-prompted class discussion of the theme analysis task

Further evidence in the FGD (Ext 2) suggests that students also used their translanguaging skills to execute the tasks. Figure 13 below illustrates how students were able to code-switch and trans-language between Bemba and English as they wrote down the bilingual tasks. An example of how students responded to a bilingual task based on the bilingual story *The Monkey and the Groundnuts* is provided in Figure 13 below.

Figure 13: Bilingual task: Bemba/English equivalents

Figure 13 above illustrates a bilingual task (Task 6) which challenged students to explore the bilingual texts to find concepts in one language and to provide linguistic equivalents in the other. Following this experience, one participant in FGD (Ext 2) suggested that they "were learning the Bemba culture by understanding what some things in English mean in Bemba and what some things in Bemba mean in English, so we learnt…" (REG, 17:41).

Additional evidence in the FGD (Ext 2) indicates that students found the tasks enjoyable and fun. "[The tasks] were fun and they would help us express, like ourselves who, like we are. If I love Bemba I will always choose to act in Bemba like when we were doing drama. …" (TAO: 20:41).

The aim of Task 6 was to encourage students to translate from the L1 to the L" and the vice-versawhile exploration of bilingual texts encouraged vocabulary development and reinforcement. The last task required students to prepare brief news reports for broadcasting on national television during prime viewing time (Task 7). The rationale was to develop listening and speaking skills (students interviewed subjects and generated notes). The task also catered for the processes of note-taking and note-making skills in order to develop students' writing skills. Additionally, students discussed and expanded the notes, interpreted them creatively and developed reports with credible sources. As data in FGD (Ext 2) shows, students were enabled to:

> … put ideas on what we know, and others would learn from ideas that we
> put in and, even when the groups are presenting we would get something
> that our group maybe, did not have, mix ideas together, then we go
> through them and you find that you have learnt something at the end of
> the day (REG: 20:03).

Development of research and summary skills also underpinned Task 7. The task required students to research the story of *Kalyamisha na Nshitumpikwa*. During the execution of the task, students demonstrated interpersonal and verbal communication skills as they interviewed various sources to draft the notes for the news broadcast. As Figure 14 below shows, students performed various roles during this task. The classroom setting had to change according to the role play. However, students and the teacher demonstrated

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passion as they went about preparing and eventually conducting the drama acts based on the story.

Figure 14: A literature class in drama mode performing the TV broadcast.

Analysis of data suggests that participants expressed satisfaction with the process of learning. In summary, one participant in FGD (Ext 2) succinctly summed up the whole bilingual learning experiences thus: "The tasks were exciting … challenging but we did them anyway." (20:35: REG).The teachers were equally excited at the way students had handled and learnt the tasks.

Well, they really took the tasks well. OK, they at least … they… What can I say, they brought them home so to speak … as I said they really understood, they had a chance to speak in Bemba, they were able to portray that. Even for the other task, I think it is for the story… was it Kalyamisha? (NAM, 19:13).

4.5.1 Insights gained from the bilingual literature classroom

Given Zambia's long standing monolingual approach to *Literature in English* pedagogy, I found out that the bilingual approach was acceptable to learners and teachers who reported experiencing the innovation for the first time as evidenced in the FGD (Ext 3, Part 2,) (GRO, 16:30; 16:32)). When asked whether they use Bemba in class, one participant answered in the negative as reported in the FGD (Ext 1). "No, we are not allowed to speak Bemba" (KAY, 3:15). The teacher even laughed off the suggestion in FGD (Ext 1): "…they are not allowed to speak Bemba because it is not one of the languages that we teach in school … maybe French and English" (MIT, 03:25). The irony in her response is evident. She scoffs at the suggestion of using a local language in *Literature in English* but offered an alternative language which is totally alien to the learners' linguistic and cultural repertoire.

Despite the language policy practice that prohibits use of L1 in learning/teaching, data in FGD (Ext 2) shows that both learners and teachers were happy to use the bilingual materials as this also created the opportunity to use Bemba in the literature classroom. According to this participant in FGD (Ext 2), "It felt really good because we don't usually speak in Bemba so the … um we had a chance to speak in Bemba then" (BUP, 18:23). Data in the FGD (Ext 2) exposed the latent frustration that students harbour towards the language policy. The opposite of this participant's views expressed in the FGD (Ext 3, Part 2) validates this claim. "We never felt embarrassed…when you want to say a word and you think it might be wrong your friends might laugh at you. So you say it in a language that you can't mistake it" (MBU: 16:43).

- **Reclaiming the language and cultural identity**

The above views also reflected students' self confidence that found expression in a language of their cultural identity. In FGD, (Ext 3) Part 2, the participant reflected on what I can describe as a reclamation of the language and cultural identity. She pointed out that:

> *Most of the stories that were in the bilingual resource are based on what really happens here in Zambia so it was easy for us because we were able to relate, we were able to easily relate because it's based on true life situations here in Zambia especially in villages (MWEK, 21:50).*

The above perceptions seem to suggest cultural and linguistic congruence between students' expectations that are informed by their language and culture and the world of literature represented by the BR text. The relief that students expressed after experiencing the bilingual resource in the *Literature in English* classroom was evident in the FGD (Ext 1, 2, and 3). For example, speaking on behalf of her class, one participant stated that "It felt like really good, like yesterday when we were doing drama" (KAO, 18:47).The teacher also echoed feelings of satisfaction manifested by her students. She pointed out that there was something innovative about the approach. "I think it was fun like the girls have said, and interesting… It was... yeah… there was something new …" (NAM, 8:09).

- **Side-by-side presentation of Bemba and English texts**

When I asked participants to choose between the option of reading from the bilingual resource in Bemba or English, participants generally opted to read in both languages. This confirmed my initial assumptions prior to the study. Data in FGD (Ext 1) also supports these views. One participant categorically stated that "…if I just use Bemba, in case I don't understand what the sentence in Bemba is saying, I can read in English to understand what the sentence in Bemba is saying" (KAN,06:52). Other participants, ELI (08:10) and KAY (08:32) echoed this view too. This is consistent with research literature on cross-referencing (Sparks et al., 2009). When asked whether the inclusion of Bemba in the literature materials affected their reading, one participant in the FGD (Ext 1) refuted such an assertion and reasoned that "... it is not like if we read or speak Bemba, then we are going to forget how

to speak English. It is just helping us to know both languages" (KAY, 5:12). These last statements are a powerful validation of Cummins' interdependency hypothesis.

Common in second language contexts is the practice of restricting the use of learners' L1 in accordance with the fallacy that this will maximise effective learning of L2. However, Qorro counters such mindsets arguing strongly that this is a myth based on an erroneous assumption and "…simplistic reasoning that the more students are exposed to English the better their English will become. This reasoning does not take into account the kind of English that the students are exposed to" (2008:7).

Participants stated that the bilingual approach reinforced their reading and understanding. One participant in the FGD (Ext 2) expressed her appreciation of how the inclusion of Bemba in the materials facilitated her reading thus: "…if you read the English version you try to read the Bemba version, so it didn't affect [reading] at all [as] you could see similar words" (REG, 7:04). PRE, KAL and TAO, (7:15) all agreed. One participant was even more precise in her assessment of the bilingual materials. She reported that she found the approach "interesting because some words when I didn't understand them in English, I looked at the Bemba version because I understand Bemba as well so I was able to find out the meaning of words" (BUP, 7:25). It is evident that bilingual materials evoked positive attitudes in both learners and their teachers. The materials also facilitated cross-referencing between the two languages and introduced an atmosphere where an L1 was validated by both teachers and learners.

- **The Bilingual Resource as transitional materials**

Additionally, the BR was also perceived as transitional materials for Grade Ten *Literature in English*. The literature teacher affirmed this view as evidenced by data in the FGD (Ext 1). She argued that through the bilingual resource, students were:

> *… using stories that they're familiar with, we are starting with something that they know and then we go to something that they don't know. So in that way, the foundation is actually strong, because we have not gone*

somewhere very far, but we are just using something within ourselves
(MIT, 18:31).

As the BR helps to ease entry into the Grades Eleven and Twelve *Literature in English* syllabus, it responds to Mwape's (1984) call for a smooth transition of junior secondary school students into the high school *Literature in English* syllabus. Kapinga (1983) had made similar calls, albeit in the Tanzanian context. The merit in their argument, which I find compelling, is that the Grade Ten *Literature in English* syllabus emphasises African oral literature and, specifically the use of stories as a genre for developing the critical skills of reading comprehension and cultural awareness. Moody, another researcher in Zambian literature studies, shares the same view (Moody, 1982).

In this regard, these researchers have offered various methodologies of how teachers and students can go about collecting stories and realising the benefits from the deployment of this genre in the literature classroom. For example, Moody (1982) and Mwape (1984) argue for students' collection of stories. However, Kapinga (1983) opts for the use of sources within communities. The Zambia MESVTEE English language syllabus (2000) advocates the collection of stories from newspapers or magazines. However, what seems to be absent in the suggestions thus far is how these stories could be developed into a resource that meets the linguistic and cultural needs of diverse *Literature in English* learners found in a typical Zambian classroom. In the next section, I discuss teachers' and students' reactions pertaining to the pedagogical value of the bilingual tasks.

4.6 FOCUS GROUP DISCUSSION - FINDINGS AND RESULTS

Teachers and students in this study demonstrated an awareness for language rights and choice. As regards language, Guy Claxton argues that language enables us to "express our own ideas and to understand other people's" (1999:136). However, he also points out that language gives us more than "literal comprehension. Language gives us contrasting ways of organizing experience and making meaning" (Claxton, 1999:136). From this standpoint, students were very clear in the recognition of the important role language played in *Literature in English* pedagogy. To this extent, they associated the experience of learning

through the BR and approach with attaining linguistic rights. In FGD (Ext 1) a participant expressed her conviction firmly by stating that "… when you are with friends you have the right to express yourself in any language because they are your friends …" (NAK, 03:51). This is a good first step but learners need to be able to assert their right to the use of the L1 in academic situations at a higher level also, and not only to restrict it to social interactions with friends.

Earlier, Philipson and Skutnabb-Kangas (1995) had argued that linguistic and cultural rights are part of the gamut of human rights one is endowed with at birth, and it is significant that in the classroom, students likened the experience of using language resources at their disposal to a restoration of linguistic choices to which they were entitled. However, the choices had consequences, as this participant in FGD (Ext 3) Part 2 pointed out:

> *… I will choose a language that at least I can …be able to easily understand. Coz if I were to choose Bemba, if I… for example I don't know how to read how am I to understand it. I will have difficulties with reading again and if I were to choose English I would read but how am I going to understand? (NAT, 4:29)*

The dilemma the language choice presents can be understood within the context of empirical data in Africa's (1980) case study based on one of Zambia's home languages and English. As discussed in Chapter Two of this thesis, Africa established that Zambian learners' own perceptions of their reading and writing skills in L1 were lower compared with similar skills in L2. On the other hand, their understanding and speaking skills abilities in L1 were rated higher than the equivalent skills in L2. Although the two studies (Africa's and mine) have different research aims and objectives, Africa's (1980) findings are relevant in the quotation given above, regarding this student's perceptions of his or her divergent skill levels across the two languages.

The basis of my argument is that when bilingual students are restricted to learning and thinking in one language, the result is that one language is excluded even though it could augment the learning experiences of learners. In FGD (Ext 3) Part 2, the participant proves this point by arguing that "…we fail to express ourselves in English when the teacher is

discussing with us. We fail to participate. So …So we don't think it's fun" (MBU, 08:51). The observation participants made was that when L1 and L2 were deployed in the *Literature in English* lessons, students observed that there was increased participation and understanding of concepts among themselves.

As the participant in FGD (Ext 3) Part 2 affirmed, "the fact that there was Bemba helped us to participate in class coz uhm … like…sometimes you can't understand something in English so in Bemba you can express yourself in Bemba … The teacher will understand what you are trying to say" (MWI, 00:47). Cummins' (1979b) aspects of the BICS and CALP theory are evident in the students' behaviour being reported on here. For example, students demonstrated mastery of the Bemba (L1). They were articulate in group discussions of the tasks in *Kalyamisha na Nshitumpikwa*. Students also used Bemba to clarify their understanding of the tasks. However, when it came to performing written tasks, they deployed the aspects of language (L2) that met that demand. In the classroom students' knowledge and application of CALP was evident as this participant in FGD (Ext 3) Part 2 elucidated. She argued that:

> *when you are learning using two languages although like when I am reading a book if I don't understand, if I don't understand it in English I can read the Bemba version but when it comes to answering since I have understood the story and the concept I can answer it in English (MWEK, 18:43).*

As evidenced in the utterances of the above participant, students frequently pointed out during FGDs that the BR facilitated understanding of concepts in literature.

- **The BR and the understanding of concepts**

Participants' experience of the BR produced various emotional responses and perceptions. One very strong perception was that the BR facilitated understanding of literature concepts. Although this claim by both teachers and students needed further empirical verification, it fell outside the scope of this study, the aim and objectives of which are clearly articulated in Chapter One. However, future researchers could develop this research further by, for

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example, subjecting the BR to controlled tests in order to produce empirical data to verify these claims.

However, the credibility of the participants' claims is based on participants' own individual and collective experiences of the BR in and outside of the literature classroom space. In all the FGDs that I conducted, participants claimed that the BR facilitated their understanding of concepts in literature. In FGD (Ext 1) for example, a participant agreed that the BR "… does [help in understanding] because there are some words I know in Bemba because I do know a bit of Bemba and in English. I think in the understanding, it does very much help (KAY, 06:19). This was affirmed by another participant who thought that it helped them to "understand more in English" (ELI, 05:45).

A teacher also identified with her students and shared her experiences thus: "… I read the English part and then I went to the Bemba part, so I was able to…OK, so in English it is said like this … in Bemba it said like this … Yes … [it does help]" (NAM:05:57). Another teacher concurred with her students' claim that use of both English and Bemba aided understanding "… maybe the way they have suggested to say they would rather have both English and Bemba for their easier understanding. I don't think there is anything wrong …" (MIT: 09:57). The admission is significant considering that this participant, as an agent of the school management, had scoffed at the idea that students be allowed to use their L1 at school.

In FGD (Ext 2), there was general consensus on the role of the BR in facilitating understanding. These perceptions are similar to those of the discussants in (FGD, Ext 1). For example, the BR. "… helped… coz some of the words in English, if you don't understand them, then you try to check to the Bemba version… yeah you try to find the meaning of that same word in Bemba" (KAL, 16:58). The BR also " … helped me to like, understand most of the literature terms… and just to know that literature is not all about reading books and … It can also be fun" (TAO, 28:54). This claim is ironic because literature is about books. It is about reading and understanding "literate language" (Dawkins and O'Neill, 2011:295) which is essentially in written text.

The BR is about inspiring students to want to read and enjoy literature. However, the positive effect of the BR on the participant seems to be that the student has acquired new lenses (Oster, 1989) that have enhanced his perception of literature. Another participant further clarified that before they learnt 'a lot of things' but they could not understand them clearly. However, after experiencing the BR, she experienced a shift in understanding of concepts. She claimed that:

> *…we wrote most of the things like plot. And we could define them, we wrote words … and we could define them but as when we read the stories, we can understand more like when you tell us to plot the story and when we do that we could now tell… this is how you plot …We understand more of the words when we deal with them (TAO, 29:22).*

Figures 11 and 13 above illustrate how the bilingual approach enabled the students to perform what would otherwise be difficult tasks for them. In contexts where bi/multilingualism prevails, researchers are advocating inclusive pedagogical approaches in education [cf. Garcia (2009); Creese and Blackledge (2010); Coetzee-Van Rooy (2010)]. In this instance, Bemba seemed to assist learners to learn about concepts in English as participants used both languages to make sense of learning in the literature classroom.

In the FGD (Ext 3, Part 2) the participant was forthright, saying that:

> *Personally I was able to understand the intro … I was able to appreciate literature with the introduction of more than one language. Coz it's difficult for someone to read a story and understand it there and then in English coz when you compare with two languages it will help you stimulate your thinking ability (MWEK, 28:20).*

In this instance, the learners' language and culture were not perceived as a hindrance in the learning process. The result was that students had a positive view of their language and culture. For example, the student alludes to the fact that the concepts were dealt with in their own contexts. Similarly, the other participant acknowledges that while they read books, they didn't understand certain concepts: "… we didn't know that …. an antagonist exists, and we didn't know that the stories that we were reading … there is a plot but now we know, so it has really helped us to know about these … things" (BUP, 31:05). Her fellow participant was even more explicit in her claim of how the BR facilitated understanding:

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… when you read a book, you can actually understand… the setting is like this,… theme is this,… main theme, … you understand the book you are actually reading instead of just reading it for the sake of reading. You … know what's going on and follow it and be able to make your own plot or conclusion about the book (REG, 31:38).

The teacher agreed with the students' perceptions of the BR. "Yes … like I mentioned. … it helps them coz. OK like the way the tasks were set … OK, they have the opportunity to bring out the understanding of … certain terminologies they were learning like in the first term of Grade Ten" (NAM, 25:05).

In the FGD (Ext 3, Part 2), the perceptions were generally consistent with those expressed by discussants in FGD (Ext 1 and 2). For example, this participant argued that the BR " … helps to understand the words in English and then you go to Bemba" (KAR:18:06). Others felt that it helped them in their " … thinking" (MBU, 1958) "…coz these books at least we got, with the tasks that we were given we know the characters, we knew the plot, what the plot is, the point of view all those stuff, so it helped us in the applying to literature"(NAT, 20:26).

The architecture of the BR was informed by the belief that students'/teachers' knowledge of their language and culture was crucial in promoting comprehension and understanding of text generally. According to Carrell, who asserts that "the role of background knowledge in language comprehension has been formalized as schema theory" (1984:332), knowledge is clustered or framed according to the associations the reader wishes to make, and these frames guide the interpretation and meaning-making processes in the reader. During the trial phase, both teachers and students may have used schematic frames to help them to interpret events and make sense of the learning situations.

Explaining schema theory, Richgels starts with the premise that "comprehension is a learning process in which prior knowledge plays an important role" (1982:54). Again it is safe to assume that participants in this study had prior knowledge of storytelling and life situations of the Bemba people as depicted in the stories they read in the BR. However, Claxton cautions that "when we tell stories … we may be attempting to say something that

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is true to life, but not necessarily true of life" (1999:137). In spite of this view, it is easy to see the teachers' and students' connections to the linguistic and cultural experiences of the contexts in the stories. This could be the basis for participants' claims that they found the BR and the tasks comprehensible and easy. In so saying, the participants were endorsing Wallace's theory that readers brought "… meaning with them to texts" (1986:32).

In a similar vein, the core argument in Alptekin's theory on discourse competence is that one needs to be familiar with the language and culture in which one is expected to display discourse competence. Given the free flow of the participants' discourse as represented in the FGDs (Exts 1, 2 and 3), I argue that understanding was largely influenced by the participants' "general knowledge of the world as well as familiarity with a particular context" (2002:58) in which the BR was developed.

Perhaps the most insightful evaluation of the BR in relation to the claim that it facilitated understanding was made by MWEK who felt that the BR helped them "… to stimulate constructive imaginations coz there are some people who find it very difficult to understand something in English, so if you read it in Bemba you will be able to imagine and understand … So it also helped us in that way" (MWEK, 20:46). Based on MWEK's perception, it would seem as if 'constructive imaginations' were made possible by a language facility (L1) which was familiar to the students generally. As they interacted with events in the texts, students were able to construct mental formations in Bemba, which they used to interpret social and cultural actions depicted in the bilingual stories. In FGD (Ext 3) Part 1, this participant suggested that she found the stories "very familiar … because they are based on our own situations" (MWEK, 02:32). By extension, she seemed to endorse the view that familiarity with the language and culture were helpful in promoting understanding. According to her, understanding of concepts was possible "because we are familiar with the Bemba language and culture so it was easy for us to understand" (MWEK, 13:33). Critical to these claims is the fact that language and culture do not exist in a vacuum but in context. It is this familiar context which seems to underlie the claims for understanding by students and the claims that the BR promoted students' participation in the literature classroom (cf. FGD, Ext 1, MIT, 18:31; FGD, Ext 2, NAM, 29:57; FGD, Ext 3, Part 3, NKA, 06:04).

In a study on how young learners learn science, Driver, Leach, Millar and Scott (1996) concluded that to interpret experiences, learners constructed mental frames which allowed them to "… explain … experiences and to … predict what will happen in new situations. These ideas are then 'tested' in our interactions with the world and in conversation with other people" (1996:4). Although Driver et al. are arguing from a science pedagogical perspective, it is my contention that the principles they abstracted from their study generally underlie learners' development of mental formations across disciplines. These formations are used as a basis for understanding lived experiences. It is my assumption that L1 is a core factor in this process. I also argue that the concept of 'constructive imaginations' MWEK introduced in the discussion resonates with the "mental models" of Driver et al. (1996:4) which presumably enabled the participants in my study to make sense of the *Literature in English* pedagogical world.

- **Cultural and linguistic familiarity**

In the FGDs, participants generally acknowledged being familiar with the Bemba language and culture. This is not surprising in the sense that although the Copperbelt is essentially multilingual, the Bemba language is the most widely spoken in the province. Given this reality, participants in the study had sufficient knowledge of Bemba and its culture. They were also familiar with the English language and to a lesser extent, the English culture. When participants in the FGD (Ext 3, Part 2) were asked to rationalise their positive perceptions of the BR (SW, 12:29), they pointed to cultural and linguistic familiarity as the factors enabling the understanding of concepts.

For example, a participant in FGD (Ext 3, Part 2) explained that they found the tasks easy "because we are familiar with the Bemba language and culture so it was easy for us to understand" (MWEK, 12:33). She later clarified that:

> *Most of the stories that were in the bilingual resource are based on what really happens here in Zambia so it was easy for us because we were able to relate, we were able to easily relate because it's based on true life situations here in Zambia, especially in villages (MWEK:21:50).*

This evidence from participants suggests that they found the BR to be of cultural and linguistic relevance, and this could have motivated their interest in the *Literature in English* lessons. As I have pointed out, it is difficult to justify how participants related understanding to the BR in the absence of empirical data. However, learners' own tacit understanding of the literature text and the accompanying tasks gave them the knowledge and confidence to justify the claims.

In FGD (Ext 2) an example is provided of a typical participant's emotional response to the learning experience generally and the BR tasks in particular. "Yeah, they were, yeah I think they were also interesting … OK. I don't know how to put it … but I really loved … especially the tasks" (SER, 21: 00). This comment was significant considering that it came from SER who was not Bemba and was still in the process of learning the language. Another participant in the FGD (Ext 3, Part 2) felt that she understood concepts and appreciated literature "… because I am able to understand the languages" (MWEM, 29:35). The claim to understanding concepts because of linguistic and cultural familiarity also relates to the requirement for comprehensible input.

- **Comprehensible input**

According to Krashen, language input becomes comprehensible when the level is challenging but attainable, the material is fun, interesting and devoid of rules that restrict creativity (Krashen and Lao, 2014). FGD (Ext 2) illustrates this point through a participant who suggested that the BR had introduced novelty in the way they learnt literature "… there are some words that I can't pronounce in Bemba, so if it is there on the page my friends know Bemba, we make mistakes, laugh at each other but still don't correct each other, so it was much better to go… uh think outside the box …" (REG11: 42).

This attitude to learning enabled learners to learn freely without worrying about making mistakes. Krashen argues strongly that this approach where learners are allowed freedom to generate language, thereby lowering the affective filters, helps to reduce the anxiety that builds up in second language learners due to their awareness of the potential to make grammatical mistakes. My study has clearly indicated that the BR lowers the affective filter

of learners and makes them responsive to the tasks in both languages. I should point out that the experiences being reported on in this thesis were not strictly based on language lessons. However, the language issue is at the core of the activities in the *Literature in English* classroom. The implication is that all actions in the classroom were mediated through language (Chaffee, 1994).

Since the students were not restricted to the use of any one language or to produce 'correct' grammatical sentences in English, the students were able to express themselves freely and the result was that in FGD (Ext 1) for example, participants reported the learning experiences to be "fun" (NAK, 10:29), "… interesting and fun, in a way" (KAN, 11:49). In particular, one participant in FGD (Ext 2) pointed out that literature was not just "… all about reading books … It can also be fun". In FGD (Ext 3) Part 2, students felt the bilingual learning experiences were fun "because… English we fail to express ourselves in English when the teacher is discussing with us. We fail to participate. …So we don't think it's fun" (MBU, 08:51).

- **Enhanced participation in a bilingual class**

The data indicates that there was enhanced participation in classes due to the use of the BR and application of the bilingual approach. For example, a participant in FGD (Ext 3) Part 2, stated that if they didn't understand the question in English, "it wouldn't be fun for us because you don't know anything unless, yeah, unless you understand it in another language, it would be interesting" (MBU, 09:19). The other language being referred to here is Bemba. One teacher expressed surprise at the way students took charge and offered explanations of concepts to help her and other students understand.

According to her, the "… [Students] just went on explaining, explaining, it was very exciting!" (NKA, 04:33). Increased participation could mean that students were in the process of clarifying their thoughts and in the process, generating understanding and knowledge. Based on their collective perceptions, it is plausible to assume that participants in both trial sites found the BR input comprehensible and compelling. This is indicative and characteristic of Krashen and Lao's proposition regarding comprehensible input. They strongly argue that

language learning input should be "beyond pleasant … [It should be] compelling comprehensible input … [that is] so interesting [that] you are not aware of the language. The sense of time diminishes, and sense of self diminishes" (Krashen and Lao, 2014:1). Compelling comprehensible input releases the learner and enables him/her to enjoy the 'flow' (Csíkszentmihályi, 1992) of the learning experience. When the stories in the BR were used during the *Literature in English* lessons, teachers created opportunities for the development of 'flow' moments during learning situations in the classrooms.

Notably, both students and teachers found these 'flow' moments innovative and enjoyable as data in the FGD (Ext 3, Part 2) demonstrates. Contrary to the findings by language researchers that African students generally tend to be passive due to the English language being an impediment to understanding subject matter (Qorro, 2008; Kamwangamalu, 2013), data from my study suggests that the learning experiences were " … fun coz there was participation in class … Pupils were not passive coz they could understand properly" (MWI: 09: 47).

It would seem that bilingualism – as understood by Grosjean (1982), Cummins (1979a), Jeβner (1997) and Tartter (1998) – is the crucial factor for the success reported here. In the trial classrooms, the atmosphere that prevailed was one of linguistic freedom, allowing facilitation of thinking and translanguaging (Garcia, 2009; Creese and Blackledge, 2010) among students. The students' awareness of the L1 and its viability as a tool for communication in the *Literature in English* class was motivating. The realisation that during the learning process, L1 used with L2 could increase understanding compared to the use of L2 alone, seemed to generate enthusiasm for students' participation. This awareness seemed to have helped in lowering students' affective filters and freed them to translanguage between Bemba and English. In the process, an atmosphere of fun and enjoyment prevailed.

Whereas the students' perspectives on the BR dominated the FGDs and were a source of insight into the efficacy of the BR in *Literature in English* classroom in Zambia, the teachers' views were equally important. As agents of change, teachers were well poised to make an

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effective evaluation of the BR. In this regard, thematic analysis of the data was conducted and the results are summarised in the sections that follow.

Based on teacher assessment of the tasks in the BR, it seems that teachers also developed a positive attitude towards them. For example, in the FGD (Ext 2), one teacher said of the tasks:

> *… I think I would say about 70 or 80% was pupil-centred which is good. Yes, it shouldn't be that the teacher has to say every single word in the (literature) class. The pupils should be seen to understand the story, bring out the themes, and work out the plot (NAM: 21: 47).*

Her counterpart in the FGD (Ext 3, Part 3) strongly suggested that to help in teaching and explaining "… I would suggest that, you know, all the literature materials should be made both in English and even in our first languages" (NKA, 05:08).

Additionally, both teachers and students felt that the tasks presented learners and teachers with opportunities to learn *Literature in English* through bilingual approaches and materials. For example, in the FGD (Ext 2), the teacher acknowledged that the BR helped students "… coz, OK like the way the tasks were set … OK , they have the opportunity to bring out the understanding of … certain terminologies they were learning like in the first term of Grade Ten" (NAM, 25:05). FGD (Ext 1) shows the same teacher re-affirm the efficacy of the BR. She argues that it provided opportunities that enabled students to appreciate literature beyond the remits of the English language. According to this teacher, literature:

> *… can also relate to their own culture whether it is in Bemba or Nyanja or whatever language…[students] will come to understand and appreciate that we are not just teaching literature for the sake of them just thinking of English but also for their own understanding of their communities and their culture … (NAM, 15:08).*

This brings in the significance of context and the role it plays in facilitating understanding of literature.

Students alluded to how the BR presented stories that are familiar to them and how easy it was for them to relate and understand the tasks. Teachers also articulated the relative merits of teaching students using texts they are familiar with before introducing students to texts written in foreign contexts. In FGD (Ext 1), a teacher strongly argued that " …even if we were to go and pick on something that they don't know, [students] will appreciate because they will still want to learn more, we have learnt what we have now we can also go and learn what others are doing" (MIT, 18:31).

In the FGD (Ext 2), the theme of context is picked up again by NAM who asserts that following the BR experience, students would put their knowledge of the terminology she had taught them into the Bemba context and use this as a basis for clarifying understanding of the terms in English. She argues that students would " …apply [the terminology] now having understood the story from Bemba back view … OK., background rather and also the English version, they have understood in both areas, then they are able to apply and I think that helped" (NAM, 29:57). From the foregoing, it seems that students' understanding of what they were learning was possible. Most importantly, they developed a shared understanding of the concepts and they were willing to assist others to reach common understanding of the same concepts.

- **Students as facilitators of learning**

The BR also empowered the students to provide 'reading tips' or even 'expertise' on the Bemba language and culture. In these cases, they guided their siblings or their parents at home. A case in point is the evidence that the student in FGD (Ext 2, SAR, 11:13) provided to back this claim. In class, students who knew how to read Bemba enhanced the BR when they facilitated learning on behalf of their friends and even teachers as evidenced in FGD (Ext 2). In School A, one of the teachers acknowledged that "a good number of them were able to read the Bemba version, and I could see that they were understanding. I was even learning from them as well, coz I am not really good at Bemba" (NAM, 8:24).

In School B, another teacher in the FGD (Ext 3, Part 3) praised students for helping her to understand Bemba concepts. It seems that the BR was able to impact on power relations in

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the *Literature in English* classrooms. The roles of teachers and learners were changing depending on the nature of the tasks and concomitant linguistic and cultural knowledge required by either the teacher or student. The dynamics of interpersonal relations were also being influenced by genuine interactions that resulted from the BR. All these events were happening within a stable structure of power regulated by the teacher. The only difference was that in a bilingual model, to move the teaching/learning process, power shifts between the teacher and the students were inevitable. This shift in the traditional power relations in the classroom is affirming for the student.

Furthermore, a participant in FGD (Ext 1) suggested that "…when you read Bemba, you get to learn more and you how know to pronounce some words. Like maybe when you failed to pronounce a word you ask your friend, how to pronounce it and then you understand it more" (KAY 08:32). These actions by students received praise from their teachers and friends. To cite one example, in the FGD (Ext 2), the teacher pointed out that despite the risks associated with students taking books home (fear of books getting lost), the benefits far outweighed the risks. She said, "… it's good to know that you went home and got back the book and shared with those. It's good to share what you learnt in class with those at home …" (NAM, 10:38).

- **Communication strategies**

Some of the communication strategies deployed in bilingual contexts characterized the free flow of communication that sustained the discourse in the literature classrooms being reported on here. Analysis of participant data in all the FGDs suggests that students used Bemba and English concurrently to put forth their ideas during discussions. Typically, code-switching was allowed to flourish, and the results in both trial schools' *Literature in English* classrooms were that both teachers and students enjoyed the learning atmosphere. As evidence in the FGDs extracts shows, students reportedly believed that they could use Bemba to clarify concepts with the teacher. For example, in the FGD (Ext3), a participant thought that "… if you did not understood the question you can ask it in Bemba … What the teacher is talking about" (ALI, 01:24). When I countered that they could ask the same

question in English (SW, 01:32), the response was categorically opposed to my view, arguing that for them, it was:

> *… hard to express ourselves in English. So at least when we use Bemba … it will be assured for us coz mostly when the teacher is teaching…, others fail to raise up their hands to answer to the questions in English so at least Bemba is easier for us (NAT, 01: 39).*

It is evident that students understood the language tools that were at their disposal and they seemed to know when and how to deploy them to further their learning in *Literature in English*. Additionally, they also seemed to understand the role of the BR in preparing them for Grades Eleven and Twelve literature courses. The next section discusses this perception.

4.6.1 Preparation for Grade Eleven and Twelve *Literature in English*

Analysis of participants' evaluative comments on the BR suggests that the aim for designing the study has been met. To reiterate, the study sought to develop an effective local-language-based intervention strategy for *Literature in English* teaching and learning in Zambia. In the section that follows, I discuss participants' perceptions on how the BR prepared Grade Ten students for learning Grades Eleven and Twelve literature. The initial discussion is based on the FGD (Ext 3) from School B. Later on, I discuss comments from School A, abstracted from the FGD (Exts 1 and 2) on the same theme.

The teacher in School B was satisfied with the programme because it really helped Grade Ten students in their efforts to understand basic literature concepts. She felt that since:

> *… we just introduced literature at their level … it helped them to understand … concepts that we use in literature and then I feel that even when we open the third term when we will be reading the text it will be very easy for them to understand because it is like we have introduce at an earlier stage (NKA, 00:31).*

The teacher strongly perceived the BR as preparatory material that would facilitate student's transition to the study of 'set books' (Mwape, 1984) in the literature syllabus.

A student speaking for the group also felt that she, like the others, had "learnt more than we are supposed to learn so like when we start learning with our friends we will have more knowledge than they" (MWI, 24:13). When I probed for clarity on the claim on 'more knowledge' (SW, 24:21), the response from another student was ambiguous. "Yeah she said that they have already introduced the books to us so it would be easy for us to …" (MWI. 24:23). When I prodded further on what books the BR had introduced (SW, 24:29), a much clearer response from another student was offered. "Sir, what they mean is that we know what a plot is. How to write about a plot, point of view and, how to write essays, so we have learnt about that" (MBU, 24:37). Later on in the discussion, students were able to clarify that the BR had taught them how to analyse a literature text, write an essay and that they would take these skills to Grades Eleven and Twelve when they start reading the 'set books' in the literature syllabus.

From the students' point of view, the following excerpt summed up the students' perceptions regarding the role of the BR in preparing them for Grades Eleven and Twelve literature. The student reasoned that the BR materials had:

> … given us that foundation … to help us to understand coz even as we will be learning about the novels next term, it will be more like revision to us because we've already done it through the bilingual resource. So it will be more like we are just revising what we have done (MWEK, 25:19).

The students' perception on the preparatory role of the BR is in agreement with the teacher's. Like her students, she also believes that the students had gone through an important learning experience that would enable them to navigate the literature course at a higher level. Students in School A (FGD Ext 1), felt that the BR helped them to broaden their minds. For example, one student stressed that when they learn literature:

> … we are not supposed just to learn English, we are also supposed to learn other languages like Bemba and this is prepared us in a way that as much as you can understand things in English, I think, as Zambian children we also understand things more in Bemba … (NAK, 13:58).

Others felt that the experience had prepared them to appreciate other cultures and "… it is going to help us even associate with other people who do not understand English only… " (NAK, 14:35). The teacher also felt that the BR had played an important role in preparing Grade Ten students "… especially that we are using stories that they're familiar with …" (MIT, 18:31). This, in her view, would enable the students to develop frameworks for understanding concepts upon which they will build more complex understanding.

In the FGD (Ext 2) some students felt that the BR helped them on "how to plot and how to set the setting…" (PRE, 23:15). It also helped them on "… how to put the themes" (KAL, 23:29). Others felt that it helped them know "how to write stories. Because OK some of us don't know how to like start your story,… and yeah, so it like helped me like think of ideas of how a story can be" (MWI, 23:48). Additionally, this student pointed out that the BR helped her "coz most of the time when we read the story we could tell who is the antagonist and the protagonist and we also like I have now learnt how to tell what character is in the story" (TAO, 24:25).

One student was candid enough to declare that "… At least now I can understand something (in literature)" because the BR had enabled her to work through the themes and definitions of concepts. The BR also taught the students "to be creative and imagine… [and] to think outside the box not just the way things are written that's how you just think, you just explore your mind and imagine the story that is more interesting"(REG, 26:25; 26:40).

To sum up, the teacher stated that the BR had given the students the required preparation to tackle various texts in the syllabus. According to her, students were now prepared on how to work out the:

> … terminologies; the setting, the plots, the themes, characterization. … they can identify that in the stories they would be reading. … we will get even some books from Nigeria, from Britain so they will come and have an experience of that, as well as of different cultures so they should be able to identify all these … in those stories (NAM, 25:05).

From a teaching point of view, the BR also enabled the teachers to feel free to express themselves and interact with students through the bilingual materials and approach.

4.6.2 Capacity building among teachers

In the FGD (Ext 3, Part 3) the teacher was reflective and candid. She admitted that "because sometimes you get stuck. You could not really find the right word in English to explain and to, you know, send the message but when you integrate with Bemba, it really helped and the lessons were so successful" (NKA, 02:36). Her counterpart from School A, FGD (Ext 2) offered equally deep but positive reflections on the BR and approach. "… my experience of teaching … what can I say… it was different… yes it was different and kind of unique" (NAM: 21:47) and later she declared of her students' performance of the BR tasks: "… they were brilliant! They were innovative! It was just good" (NAM: 19:41).

Based on analysis of data that came out of Schools A and B, it seems that the BR received a very positive response. Both students and teachers felt that the BR reflected their cultural and linguistic values. Most importantly, use of English and Bemba freed both the teachers and students to apply code-switching strategies to develop and sustain literature discourse in the *Literature in English* classrooms.

4.7 TOWARDS A THEORY OF 'LINGUISTIC SYNERGY'

This research project sought to investigate the didactics of an English-Bemba anthology of oral traditional narratives in the Zambian Grade Ten literature class. With this in focus, one of the key aims was to generate didactically sound student and teacher interaction with the Bilingual Resource in such a way that the notion of the two languages working together, creating a sense of 'linguistic synergy', could be explored and explicated. For that purpose, one of my most important research questions was, "What theories can be employed to form the parameters of an understanding of what constitutes 'linguistic synergy'?" – that is, in effect, how can the energy generated by a bilingual, translanguaging approach to classroom

instruction be activated to achieve mutual benefit for both the L1 and the L2 in terms of increased understanding, motivation and participation in *Literature in English* classes?

I want to avoid, at this stage, any theorising on this important concept. I shall reserve my attempts to formulate the parameters of a theory about linguistic synergy for the final chapter (Chapter Five) as my contribution to the field of teaching *Literature in English* to bilingual/multilingual learners in multilingual contexts. But what I do need to say at this stage is that, right at the heart of what is intended in this study as being 'linguistic synergy' is the notion of *awareness* – that is, *awareness* of one's own language being harnessed to create understanding of another language. This *awareness* of how languages work, of how they function, of how they say things, of how they name things and create understanding is at the basis of another central notion of what inheres in the term 'linguistic synergy' – and that is *sharing*. With *awareness* of one's own language comes *awareness* of the second (or 'other') language. With that *awareness* in place, the knowledge that comes with that *awareness* can be used to *share* content, information, comprehension 'bites', and denotative or connotative meaning. In this *awareness*, and then in this *sharing* of content/meaning/norms/values/ and skills lie the basis of deep-level processing and learning potential.

It is my contention that in the use of the indigenous Bemba in the classroom as a co-language of instruction, as an equal teaching and learning partner to 'the other language' (in this case, English), within the multilingual context of Zambia, lies the power to enrich participation and facilitate understanding of concepts among the students who are in the foundational year (Grade 10) of the literature course.

During the trial phase of the BR among Grade Ten Literature students, I noticed that there are many ways in which this *awareness* and *sharing* can be enacted in the literature classroom. Hereunder are just some samples of opportunities of what became obvious and were fully exploited to enact 'linguistic synergy' in the Literature classroom in the Grade Ten classes that formed part of this study.

4.7.1 Grammatical and syntactic analysis

In the context of this study, the grammatical and syntactic analysis aspect of literature will enrich both teachers' and students' understanding of the grammatical structure and syntactical formation of the basic language elements in the tales. It is a worthwhile activity in the literature class that has the potential to promote language awareness in students and teachers for them to notice 'things about language.' As the analysis of Task 6 below shows, students need to first understand the basic linguistic and literary construction of the tales. For example, every tale starts with *'patile akantu'* (Bemba) or 'once upon a time' (English). This signature narrative device of storytellers signals an onset of the forthcoming tale. This taken-for-granted piece of language examined bilingually is potentially rewarding as it unravels layers of meaning that would otherwise be passed over for the 'main' content of the tale, as it were. The discussion that follows exemplifies opportunities for grammatical and syntactic analysis in a literature classroom.

With regard to the narrative of *Kalyamisha na Nshitumpikwa*, Task 6 (in the Learner's and Teacher's Manual (see <http://mwelwaunisaphd.weebly.com/teachers-manual.html>) focuses on creating a rich learning environment while developing bilingual skills. The exercise looks like this:

Task 6: Bilingual skills: Allocate 20 minutes.

• *Prepare the classroom for class presentation. Ensure that class is in a circle or they are seated in a way that will ensure facial contact of presenters with the class.*

• *Ask students to work in groups of four or five to do the following tasks:*
  - *Find L1 and L2 phrases and enter them in the table below. An example has been provided for you;*
  - *Provide the meaning in context for each pair of the phrases entered in the table; and*
  - *Prepare to present to the whole class.*

• *Then, a table for completion is presented, as follows:*

L1 Phrase	L2 equivalent	Meaning in context
Patile akantu	*Once upon a time*	Symbolic meaning of time when the world being referred to in the story existed.

The table format above represents the easiest, simplest form of answer that is expected by the exercise. But, done properly, and with time and patience, it can be exceedingly rewarding, interesting, and serve to provide a 'learning rich' environment of linguistic synergy, where the two languages work in tandem, where learning in – and about – the one contributes to learning in – and about – the other.

I have deliberately chosen a difficult English concept in the *Kalyamisha na Nshitumpikwa* tale as the first example because it deals with that most elusive concept (for non-English language speakers anyway), the *stock phrase*. Normally, when a teacher is using a phraseological approach to explain a difficult language construct (in the additional language or in the mother tongue), one starts off by trying to parse the stock phrase, being a multi-word lexical unit, to analyse its grammatical constituents (parts of speech, inflectional form, syntactic function, etc.) to discover its implications or uncover deeper meanings.

But the problem with stock phrases (*once upon a time*), clichés (*a cheap knock-off*), idioms (*beat around the bush*) and phrasal verbs (*to put up with*) is that they often defy parsing, as the collective parts of speech together have, over the passage of time, taken on a universal, more technical meaning, referring to thought constructs (and grammar) that have been imposed more by convention and usage than by syntactic rules.

Through the passage of time and constant usage, we get expressions which, in their assembled forms, take on a meaning more specific than could have been predicted from the words and their syntactic relationship alone, or we get a meaning that is not predictable from the sum of the meanings of the words when used independently. Indeed, dismantling an idiom or stock phrase can be tricky at the best of times. But that does not mean there is no profit in it, even for the Grade Ten learners, who need to see how the target language views concepts, and, simultaneously, to discover the wonder of how their own language (Bemba) does exactly the same.

And so, using the parsing approach based on students' knowledge of Bemba language as a basis for this aspect of literature teaching/learning, I attempt to show Grade Ten learners how to identify the parts of speech contained in the expression *once upon a time*:

once	upon	a	Time
<u>adverb</u> meaning "at one particular time long ago", dependant on an absent syntactic expletive construction "There was [once]…"	<u>preposition</u>, used alternately with "on" meaning *during a period* when referring to time – for example, "on Tuesday", or "upon reaching the age of 21"	<u>indefinite article</u>, indicating a non-definite, non-specified event or article or period	<u>noun</u>, referring to an event or an individual in relationship to the past, the present or the future

The reader can see from the above that the meaning of the article a, and the noun 'time' are lacking in complexity, and their form and grammatical relationship to the words around them lend them meaning. It is the 'once' and the 'upon' that need further explication. In the same way that we extrapolated meaning from the adverb 'once' which modified a missing verbal construction *'There was',* we continue to draw the stock phrase under discussion out in semantic terms to read something like this: "*There was at one time, at a particular undefined period of time in the past …*".

Of course, this is not how Bemba leads the reader to understand that the events he/she is about to hear about took place a long time ago, at an undetermined time. If the reader refers to the table on the previous page, in Bemba, I present the structure *Patile akantu*.

Bearing in mind that I am trying to arrive at a didactic procedure for Grade 10 students who speak a language whose status in the education system is limited, to say the least, I suggest that there is a need to be circumspect in the complexity with which teachers instruct Grade 10 learners. I also take into consideration that the Bemba language is agglutinative, meaning that you can have one long complex word that is formed by stringing a series of morphemes (the smallest grammar units) together like pearls on a necklace. However, I ought to caution that Bantu languages do not have morphological definite/indefinite a/the as in English. Definiteness and indefiniteness is derived from the context of use. As noted

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above, Bemba is an agglutinative language and '*akantu*' is made up of affixes attached to the stem as follows:

Bearing this in mind, I can break down for the students the structure of the word '*akantu*' as follows:

a-ka-ntu

a-	augment or pre-prefix
-ka-	prefix, diminutive noun class prefix marker (class 12 which goes with plural class 13 as in utu-)
-ntu	stem or root meaning 'thing' as in *u-mu-ntu* or *a-ba-ntu* 'human/humans.'

Put together, "*akantu*" literally means a significant event. Or the whole word can be read as a noun phrase literally meaning "a small but notable event/thing".

"*Patile*" is comprised of an augment or prefix "*pa*" meaning "at some point, at a time in the past" and a verb "*tile*" meaning, together, "a tale in the past was told*"*. Taken as a whole, then, "*patile akantu*" means "there was a significant event in the time past*"*; or a "noticeable/remarkable event in the time past/ happened/was told".

As stated above, for my proposed didactic strategy to achieve linguistic synergy in the classroom, teachers need to keep the grammatical complexity at a level just above the colloquial so as to make it accessible and comprehensible. But there is nothing in the Bemba language that prevents the teacher from explaining concepts, parts of speech, structure, vocabulary etc., in the learners' own language. This stance received explicit validation from the then Ministry of Education through the Educational Reform document (1977). The reforms gave Zambian teachers the freedom to switch from English to L1s when they are faced with language difficulties when explaining concepts. In this sense, the manifestation of linguistic synergy is seen when the teacher moves, in each step, between the mother tongue and the target language. This sets synergy in motion whereby the knowledge gained in one language becomes knowledge gained in the other.

For instance, in English, a substantive is called "a noun". In Bemba, a noun is called "*ishina*" meaning (literally) "name*";* "*ishina lya cintu*"/ name of a thing (singular); / "*Ishina lya fintu*"/ name of things (plural); "*ishina lya muntu*" meaning "name of a person" (singular); "*ishina lya bantu*" meaning "name of a people or a race*"; "amashina ya bantu*" meaning "names of people of any race" (plural).

In English, in colloquial terms, a noun can be called a *naming word* in the same way that a verb can be called a *doing word*. In Bemba, in the initial stages of my attempts to create synergy, co-existence and equality between the languages, I can describe a verb as a word that tells us about actions, which in Bemba is "*ishina lilondolola ifilecitika*" meaning "the word that describes action" (*ishina* = name/ *lilondolola* = explains/ *ifilecitika* = action/what is happening).

It is not necessary to linger too long here on these individual opportunities for fruitful learning that inhere in the translation between the two languages – but what really is important is that the teacher uses each and every opportunity to teach in both languages – teaching not only the language itself, but teaching ABOUT the language – how it is formed, what its words actually mean, how its phrases are derived, why its verbs conjugate, when its nouns decline and what its sentence structure looks like. But what has been said in reference to Task 6 (above) does not apply to Task 6 only – the discussion relates equally to other tasks in the didactic strategy presented in this manuscript to achieve linguistic synergy in the classroom.

4.7.2 Thematic analysis

In the Teacher's and Learner's Manuals, the following Task 5 appears (cf. on the website http://mwelwaunisaphd.weebly.com/teachers-manual.html) also dealing with the narrative of *Kalyamitsha na Nshitumpikwa*.

Task 5: Bilingual Theme analysis: *Allocate 20 minutes.*

- *Organise students to work in groups of four and five;*
- *Use the bilingual theme analysis figure and encourage them to use the spikes around the circle which contains the title as thinking points;*
- *Expose students to the example provided as a guide;*
- *Encourage students to:*
  - *use evidence from the story to support their views; and*
  - *discuss in both English and Bemba; and*
- *Facilitate group presentations on tasks using the sub-tasks as a guide.*

Students should:
- *Identify the themes in the story and write Bemba equivalents of the themes in brackets;*
- *Write brief notes on each theme;*
- *Explain the terms: protagonist and antagonist;*
- *Identify a theme that binds both the protagonist and the antagonist; and*
- *State what motivated the protagonist and the antagonist to behave as they did.*

Then, a figure for completion is presented, thus:

Debt (Imishya)
Kalyamisha was enslaved by debt. He kept borrowing and running away from paying his debts.

Themes in Kalyamisha and Nshitumpikwa

Bilingual theme analysis
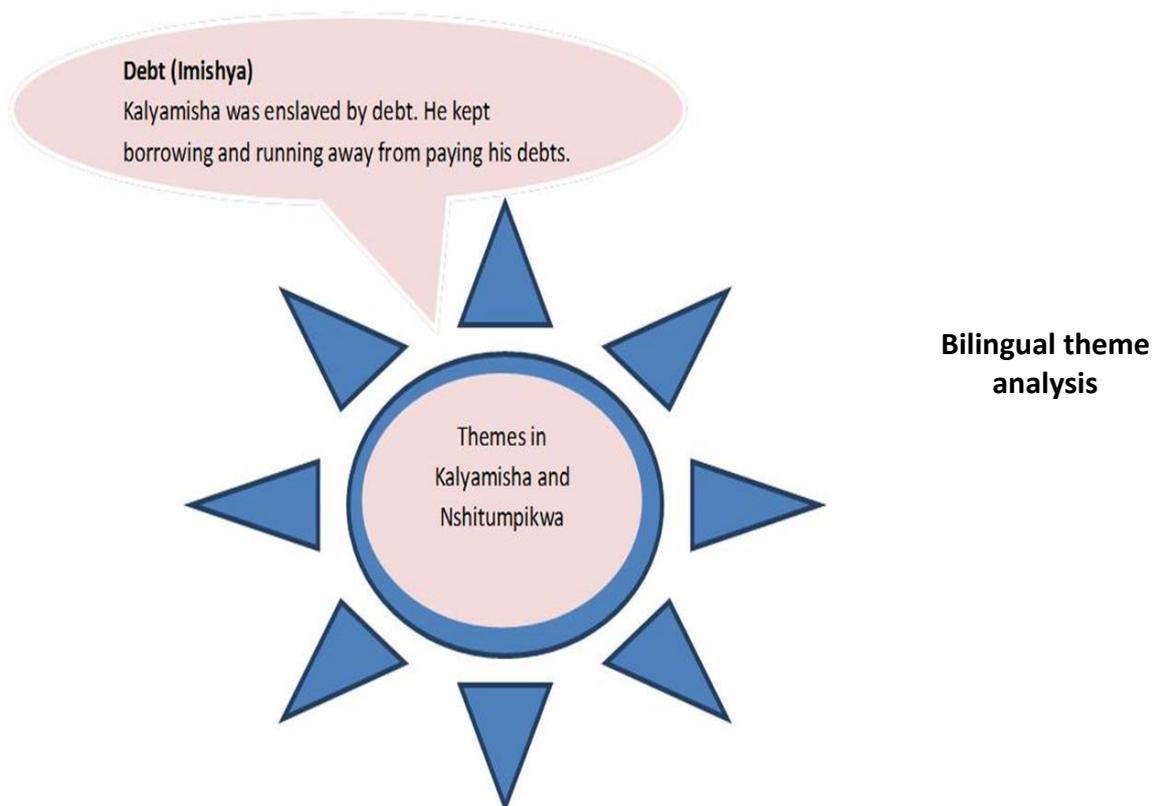
Each students' group would add their own bubbles to add to the one given already – the important thing being that each group would have different ideas about what constituted "a theme". It is extremely important for both teacher and student to feel safe in a protected learning environment to brainstorm themes of their own making, stemming from their own imagination. In fact, it is not necessary for another group to agree, or, even, for that matter, for the teacher to agree with what the groups provide as themes. What really is vital is that the students interact meaningfully (as meaningfully as they are able) with the text in their own way, with their own interpretations of what does and what does not happen in a text (be it oral or written). This is what Rose-Marie McCabe (2013:4) was talking about when she spoke about "crucial cognitive capacity". She avers that current classroom learning environments tend to treat children from diverse backgrounds only as having inadequate English language skills to learn, when it is not really the language skills that are the problem - instead it is that 'crucial cognitive capacity' that is lacking. It is my belief that this cognitive capacity arises from the learner's personal sense of identification with the task (in this case, with a culturally relevant tale). By allowing learners to express their own beliefs as to what constitutes a 'theme' in a tale, and to be allowed to express themselves in their own language, opens up a direct channel to their deeper learning capacities. To quote McCabe (2013: 174): "[Learners] first need to express abstract thinking in the L1 before attempting to do so in the L2 or [medium of instruction] – at which point the general English language proficiency English academic discourse can be addressed."

So, the first task I suggest should be done in the exercise above is to examine the phrase 'the topic of the story', which in Bemba can be translated as *umutwe we lyasha* meaning, literally, 'the head of the story'. But of course, English has many synonyms for *topic* – there is, commonly, *subject*, *theme*, *idea*, and, academically, *thesis*. At this stage, it is not necessary for learners to understand the finer distinctions between these words – the kernel idea is that *umutwe we lyasha* also has synonyms, and it is up to the teacher to show that these synonyms exist. Each of these could be discussed in the Bemba language first, and then examined, on the blackboard and in discussion, in English, with translations being provided for each word.

Then, the students' themes, discussed in groups, written in Bemba, and shared as a huge class-generated list on the blackboard, could be discussed. In the following exercise, I provide an example, which is written for the teacher's benefit in English, but would have been generated originally in Bemba. For instance, in English, in the *passive* voice, teachers/students could consider the following (see table on the next page).

Kalyamisha	was enslaved	by	Debt
subject of the sentence, proper noun, the name of a male person	*simple past passive, 3rd person singular*	*preposition, indicating agency (done or caused by)*	*singular, non-count noun*

In English, in the *active* voice, teachers/students could consider this:

Debt	Enslaved	Kalyamisha
singular, non-count noun	*simple past active, 3rd person singular*	*Object of the sentence, a proper noun, the name of a male person*

In Bemba this is not necessarily a passive mood but I can translate the sentence "Kalyamisha was enslaved by debt" in this way: "*Nkongole shapangile Kalyamisha ubusha*" or "*Kalyamisha aliumusha kunkongole*". Care needs to be taken that linguistic nomenclature is not arbitrarily applied across the two language systems when examining grammatical units in Bemba and English. However, in the same way that I broke down the English sentence, I could break down the Bemba sentence into its constituent parts in this way:

Nkongole	Shapangile	Kalyamisha	Ubusha
singular, non-count noun	*simple past active, 3rd person singular*	*Object of the sentence, a proper noun, the name of a male person*	Adjective/modifier

While encouraging translanguaging, the teacher would engage in the discussion, eliciting replies in Bemba, where this was possible, or, even at the most basic level, in English where this was appropriate.

In the same way, the teacher would move through as many of the students' contributions to the study of theme as was feasible, breaking down the structure, comparing notes, eliciting votes of agreement or disagreement, calling for evidence, calling for defence of statements, but, most importantly, showing how the discussion of theme is something that is relevant in both English and Bemba. As the discussions become more lively, as the oral text becomes transferred to written text, as the questions and answers move from the mere technical and practical to ethical and abstract, students use "tra*nslanguaging … not only [as] a way to ''scaffold'' instruction, to make sense of learning and language … [but also use it as] … part of the metadiscursive regimes that students in the twenty-first century must perform … [in classroom situations] (Garcia, 2011: 147).*

4.7.2 Cultural and social analysis

Elsewhere in the Teacher's and Learner's Manuals that were devised for this project (cf. website at http://mwelwaunisaphd.weebly.com/teachers-manual.html), examples of other bilingual tasks are given, and are dedicated as exemplars specifically referenced to *Kalyamisha na Nshitumpikwa* in the doctoral manuscript. In these tasks, students answer questions that test their existing knowledge and attitudes to the topic of the story generated from their own cultural and social understanding before they actually get to read it to enable them to generate sufficient background information. The students can then read the whole story and later apply skimming and scanning techniques to find relevant material to substantiate answers to questions that are based on a given story.

It is not necessary to examine vocabulary meaning and title brainstorming, creative writing, plot summary and character sketches here. The format and process of working through these exercises is standard in any literature class in any language – but what is important is that these are conducted in both languages at the same time. The goal for teachers is to perform basic scaffolding tasks on each story. The place one starts is with the breakdown of the individual sentences into meaningful grammatical entities as shown in Tasks 5 and 6 in the previous paragraphs.

But, uniquely, in a bilingual, code-switching, linguistically synergetic approach, one focuses on vocabulary – but not purely on its translation. Teachers have to become aware of the need for innovative teaching that would prompt them to inspire learners to look at words – especially examples of figurative language – in Bemba and then look at the translated equivalent and discuss what nuances of meaning are lost and how the meaning shifts.

In this regard, I was excited by the fact that, on the surface level, the title *Kalyamisha na Nshitumpikwa*, represents names of the characters, but, in my pilot, when the teachers conducted brainstorming around *Kalyamisha na Nshitumpikwa*, the names provided powerful contextual clues that enabled the students to explore issues inherent in the names of characters. The names also stimulated bilingual metaphorical constructs which enabled both the teachers and the students to creatively navigate the culture, customs and value systems of the story world of *Kalyamisha na Nshitumpikwa*. This is clearly evidenced in the views of the participant in FGD (Ext 3, Part 3), (NKA, 04:33), cited earlier under section 4.4.5 of this thesis.

The story – like all the others in the data sample – is rich in cultural and linguistic referents. But the discussion on cultural references need not stop there: The tale of *Kalyamisha na Nshitumpikwa* has demonstrated that human beings, individually and as a group or community, have unspoken-of expectations of others that they only become aware of in the breach (when conventions are broken), such as the notion of 'one's own', especially in the community sense.

To cite an example in the Bemba context, Kapolyo (2005) refers to a core Bemba cultural tenet as *ukulilapo*, which, he states, is a Bemba word derived from the word *ukulya* (to eat). The word implies that in every situation it is one's duty to exploit the circumstances to one's personal (and by extension, the extended family's) advantage. But we need to contrast this with other cultural notions, as exemplified, for example in the ci-Bemba proverb, *umwana wamupe tafwa kunsala* ('the child of a generous person never starves'). The learners in the class need to explore where the morality lies in a situation where the village elders support Kalyamisha in his subterfuge, and tell Nshitumpikwa to allow the former to recover and to

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come back another time. They persist in their charade and start making a coffin for Kalyamisha's sham burial, and go so far as to carry it to the grave site, digging a shallow grave to permit the false Kalyamisha to escape when possible. Where does one draw the line between people who show generosity of spirit and those who cheat their fellow man, and show charity in protecting their own community? When does charity to the one entail deceiving the other?

By treating this topic in depth in Bemba first, the teacher prepares the ground for narrative, character and thematic analysis in the target language, too. In Task 7, the Teacher's Manual advocates writing a news report for broadcasting on TV. The teacher allocates 60 minutes to the task (40 minutes for preparations and 20 minutes for presentations). In groups of four or five, the members within groups tease out their roles in the news crew in Bemba, and in English (where possible). One looks at news reporting, reporting on the news scene, and gathering information, using a notebook. The other collaborates on writing up the news. The notes are organised to produce a draft to be handed to the next in the group who is the proof-reader, reading through the draft, checking vocabulary, correcting mistakes and making sure sentences are accurate before handing the final draft over to the news editor who consults on the 'angle' that the news report is going to take on the broadcast. Key exploratory questions could be: 'How will Kalyamisha be portrayed? What attitude will the news editor and his team take to the guile of the collaborating villagers? Will other victims of Kalyamisha's devious financial schemes be brought in to discuss the hurt and heartache that Kalyamisha caused in the past?' Finally, the news reader is 'prepped' and coached to give the report a final read and add the appropriate facial and body gestures.

In this learning-rich environment, all that is now required is to develop vocabulary that the team needs to produce a text and TV production. A cardboard box, with the back cut out, the front covered in clear plastic, and bottle-tops affixed down the side for dials can be used to simulate the broadcast itself.

What I have presented here is a totally integrated Bemba-English lesson that involves the learners, their home language and their culture, the target language and the personal

involvement of the learners in the preparation of their own teaching and learning text. The linguistic synergy between the two languages becomes quite palpable in: (a) creating a terrain for productive learning about language; (b) synthesising linguistic and cultural knowledge from one cultural context to lead to critical introspection and thought in another; (c) affording the opportunity for language learning in an environment that is intense, real and meaningful; and (d) producing spontaneous oral text that has both a basic interpersonal discursive function, but, at the same time, a cognitive academic content.

4.7.3 Sub-conclusion

During the trial lessons of my pilot study, it became obvious to me that the role of the languages became magnified. What I mean by this is that enhanced access to the meaning and epistemological codes embodied in English and Bemba literature texts occurred as and when the state of linguistic synergy was reached.

From what I observed, I contend that when bilingualism is permitted in the literature classroom, it facilitates the generation of linguistic synergy which, in turn, generates enthusiasm for learning/teaching Grade Ten literature tasks – as was demonstrated by both students and their teachers. I further argue that learning literature in a linguistically energised, bilingual context assured both students and teachers of L1 cultural and linguistic familiarity – key resources – that enabled them to articulate perspectives in literature with confidence.

The linguistic synergy that emanates from using both languages in a literature lesson comes with extra benefits for both the teachers and students. These are the knowledge of languages and cultures and concomitant language skills. In the process of learning, for example, students' language skills in both languages were being deployed to work together synergistically, rather than against each other, as happens when learners block out the Bemba language to conform to the current monolingual language policy. In the final chapter (Chapter Five), I shall attempt to formulate the precepts germane to a preliminary theory of

linguistic synergy as an offering to the academic community in the EFL teaching world to verify or reject by means of further research.

4.8 CONCLUSION

The BR materials and concomitant methodology that I advocate in this study had trial runs in two high schools in Zambia's Copperbelt. Crafted from a bilingual anthology, the BR generated positive responses and attitudes from both the students and the teachers, seen in the way students and teachers requested access to the bilingual stories and materials. Students were also motivated by the flexibility that allowed them to use language resources that they could fall back on to express their thinking. According to the students, this had a positive effect on their 'creative imaginations'. They also found learning *Literature in English* to be enjoyable and exciting. The implication of this is that the affective filter was lowered. Teachers were equally excited about the bilingual approach which they described as unique, liberating and innovative.

The results of the data analysis reflect the learners' and teachers' reactions to the BR developed in the study. Furthermore, the results also confirm the research assumptions and attainment of all the research objectives discussed in Chapter One of this thesis

Data also confirms research findings on the core issues that I have discussed in Chapters One and Two of this thesis: that cultural and linguistic familiarity are key factors in promoting comprehension and understanding of subject matter. Furthermore, where translanguaging is allowed to be part of classroom practice, learners tend to utilise linguistic resources at their disposal to promote their own communication and learning generally.

In the following chapter, I crystallise the thesis by summarising the findings. Later, I provide the conclusions and discuss the contributions my study has made to the field of *Literature in English* pedagogy in Zambia. Finally, I offer recommendations for further research and conclude the thesis.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

Don't worry about English; they are all learning it; instead, worry about the instructional content [and approach]; if you are going to worry about language, worry about the lost potential in the attrition of the [local languages] … [in Zambia] Pease-Alvarez and Hakuta, 1992:6).

5.1 OVERVIEW

Pease-Alvarez and Hakuta (1992) have set the appropriate tone for this chapter. This is because their words help to maintain my focus on research efforts that aim to promote one of Zambia's local languages – Bemba – and demonstrate how the language can enrich main-stream *Literature in English* pedagogy. This chapter presents a brief overview of the thesis and provides a summary of the research findings on the development and use of bilingual narratives in a Zambian *Literature in English* classroom. Next, conclusions drawn from the findings are discussed. This is followed by the discussion on the contribution the study has made to the field of *Literature in English* teaching and learning in Zambia. Later on, suggestions for future research are provided before I make recommendations for implementation. Finally, the chapter ends with a conclusion to sum up the thesis.

5.2 A SUMMATIVE VIEW OF *LITERATURE IN ENGLISH* PEDAGOGY IN ZAMBIA

At the outset of this thesis, I argued that since the declaration of English as the sole language of instruction (Education Act, 1966) in Zambia, a monolingualist orientation to teaching and learning at high school and tertiary levels has dominated *Literature in English* classroom spaces despite the existence of a plethora of local languages within the Zambian context. In terms of the language of instruction, this stance has pushed the local languages into positions of obscurity and enforced the hegemonic status of English (Mwelwa and Spencer, 2013). However, this situation is not unique to Zambia because in Africa, the trend generally has been to view local languages apart from language learning in English (Brock-Utne, 2007; Qorro, 2008; Prah, 2008b). In this scenario, teachers and learners can be described as insular in their linguistic perspectives, as they continue to overlook the rich

didactic potential of local languages. When it comes to *Literature in English* teaching/learning materials – and the same applies to English language materials – the flow of pedagogical materials and ideas tend to be unidirectional, i.e. from the Inner Circle to Outer Circle countries where Zambia belongs, and when the materials are produced, they are usually laced with Inner Circle ideology, meaning that the culture and language transmitted in the materials are still those of the Inner Circle countries. The unidirectional flow of these materials and ideas suggests that knowledge and expertise on language teaching/*Literature in English* is researched, produced and validated in the Inner Circle countries.

A main issue here is that of set-books in the literature course. As Zambia's Literature syllabus from Grade Eleven to Twelve is based on set-books from mostly the Inner Circle (Mwape, 1984), the implication is that the learners of *Literature in English* also have to master the cultural knowledge 'embedded' in the English language written texts. However, such texts are written in a language and from a culture that are different from those of Zambian learners. As cultural and linguistic clues can at times prove difficult to decode, this is problematic for learners in Zambia. They simply lack the cognitive scaffolding needed for the task. Gajdusek's view helps to put this problem in perspective when she argues that:

> *... clues to meaning are different; in literature they are more consistently implicit than explicit. It is this double absence, first of relevant physical context and second of explicit contexualization, that we must bear in mind as we prepare a literary text for classroom work (1988:230).*

In this particular instance, Gajdusek is arguing for strategies to support literature students in second language teaching/learning contexts. Such strategies will help learners to acquire and develop skills to enable them to analyse and interpret literature texts effectively. The prelude to the successful learning of the strategies is the learners' ability to comprehend and understand the literature text. When the learners' language and culture are part of what constitutes a text, cultural and linguistic clues are easier to access for the learners. By implication, textual meaning is presumably also easier to access. However, the *Literature in English* materials currently in use are still monolingual (English only), written in a language that learners still have not mastered at Grade Ten level.

To compound the problem, *Literature in English* teachers do not generally possess the requisite skills of how to write and develop materials that encapsulate cultural competence of the learners' language and culture. The easiest option therefore for teachers is to use 'set-books' to 'prepare' Grade Ten students for the three-year literature course. In essence, this has made the Grade Ten students vulnerable in that they are unable to use culturally and linguistically relevant materials in their foundation year to develop frameworks for understanding the literature course.

Based on Cummins' (1979a) hypothesis of BICS and CALP, it is safe to assume that Grade Ten learners in this research context came to the *Literature in English* course with high competencies in the Basic Interpersonal Communication Skills in Bemba. However, to the best of my knowledge, no study on Cognitive Academic Linguistic Proficiency in English among high school students in Zambia has been done. Database searches such as Proquest at (www.proquest.com/libraries/academic/databases) proved futile. Therefore accounting for this phenomenon is problematic. Ironically, as is the norm in high school in Zambia, all learning activities are mediated through English. My teaching experience has shown that as most students feel inhibited to speak in English, they do not fully participate in the *Literature in English* lessons. Qorro (2008) and Kamwangamalu (2013) have observed similar behaviour in other contexts in Africa.

Researchers such as Coetzee-Van Rooy (2010:310) have argued for the inclusion of students' multilingual resources (L1) in their academic lives to facilitate their academic development. This would enable students to utilise their linguistic and background cultural knowledge and experience as conceptual platforms to develop understanding of new concepts. Teachers too, need to build on their students' experiences to develop their students' understanding from simpler to more complex texts.

To respond to the above challenges, I designed a study the aim of which was to develop an effective local-language-based intervention strategy for *Literature in English* teaching and learning in Zambia. This entailed the development of a Bemba/English bilingual anthology

and a Bilingual Resource. Additionally I argued for the use of bilingualism in *Literature in English* pedagogy to promote and enhance students' participation in *Literature in English* classroom discourse. The Bilingual Resource was trialled in two multilingual schools where Bemba and English predominate to assess its emotive impact in the *Literature in English* classrooms and generate evaluative data on the materials. The results of my investigation into a bilingual *Literature in English* pedagogy, using an English-Bemba anthology of oral traditional narratives in the Zambian Grade Ten literature class have been incorporated into this study for analysis and discussion purposes in Chapter Four, but are also captured on a website <http://www.mwelwaunisaphd.weebly.com> that is user-friendly and accessible to the *Literature in English* community in Zambian schools and elsewhere. In the next section I present a summary of the findings and briefly discuss the conclusions under each finding.

5.3 SUMMARY OF FINDINGS

This section briefly presents findings that emanated from the study. For clarity, I have grouped the findings in two categories. Category One consists of tangible outcomes of the research objectives listed in 1.11 and some of the research questions listed in 1.12 in Chapter One of this thesis. (C.f. Chapter, 3, Section 3.2.1). These are presented in subsection 5.4 below. Category Two findings consist of results of the analysis of data that came after implementation of the last research objective 1.11 and research questions 3 and 4 shown in 1.12 of Chapter One. To reiterate, the said objective and research questions required the researcher to trial the Bilingual Resource (BR) materials in the *Literature in English* classrooms in the target schools. A summary of findings are in subsections below.

5.4 CATEGORY ONE FINDINGS

The following outcomes represent Category One findings. The documents appear on the website <http://www.mwelwaunisaphd.weebly.com> and should be read concomitantly with this section.

- A Bemba/English Anthology of oral traditional narratives. The anthology is now available for potential use in *Literature in English*, as a text for intensive or extensive reading in Bemba and English.

- A Bilingual Resource consisting of sample bilingual stories. This is now available as a *Literature in English* teaching/learning resource in bilingual or monolingual contexts.

- Teacher's Manual. The Teacher's instructional manual guides the teachers on bilingual methodological approaches that they ought to apply in teaching from the Bilingual Resource. It also gives them insights on how to design tasks from local linguistic resources.

- Students' Manual. The students' manual provides opportunities for students to learn bilingually in their own local language and English. Specifically, students will develop reading and writing skills. Practice in reading is provided through extensive and intensive tasks. Students can also collaborate on several tasks using pair work, group work and class discussions.

5.5 CATEGORY TWO FINDINGS

Below is a summary of the research findings based on the analysis of the focus group discussion data.

5.5.1 Students' familiarity with the Bemba languageTeachers and students were generally familiar with the Bemba language and culture. Although some of the participants were non-Bemba, they reported being familiar with Bemba. This was anticipated because Bemba is the foremost language of communication in Zambia (ZCSO, 2000; 2010; 2012). Specifically on the Copperbelt where the study was conducted, residents generally speak Bemba and English and one or more of their tribal languages.

5.5.2 Enjoyment of bilingual stories

Students and teachers found the bilingual stories in the anthology enjoyable. This was the case even with those participants that could not read Bemba. The entertaining nature of the tales was compelling to the audience. Students who knew how to read Bemba tales relished

the role of storytellers. In accordance with Krashen's theory, the enjoyment expressed would equate to a lowering of the affective filter, which results in increased language learning and participation in *Literature in English* activities.

5.5.3 Enjoyment of BR tasks

Students were enthusiastic about the tasks in the Bilingual Resource describing them as fun, exciting and enjoyable. Student involvement in the tasks reached the state of 'flow', where the students become engrossed in the activities necessitated by the bilingual tasks. This state also encouraged them to code-switch from Bemba to English and vice versa.

5.5.4   Cultural and linguistic familiarity assisted comprehension

Teachers and students reported that cultural and linguistic familiarity assisted both teachers and students in the comprehension of the bilingual text and the tasks (see Sections 4.5; 4.5.1 and 4.6 in Chapter Four).   Background knowledge played a key role in assisting participants to decode meanings in the bilingual text. Familiarity with the Bemba language and culture was also a key factor in students' understanding of concepts.

5.5.5 The BR promoted the complementary use of bilingual skills

The Bilingual Resource promoted the use and application of complementary skills in Bemba and English. Students applied linguistic skills such as listening, reading, speaking and writing across the two languages.   Students also demonstrated skills they were good at in either Bemba or English language to solve a task or participate in the classroom discussions. This promoted the dual use of both languages and promoted skills development in both languages.

5.5.6 The BR enhanced participation in *Literature in English* lessons

The Bilingual Resource enhanced student participation in the *Literature in English* classrooms. Students felt liberated as they were presented with opportunities to use their languages of choice. This unleashed creativity and participation in discussion as they thought and spoke in their own language and the second language. This gave them the confidence to translanguage and to express themselves freely.

5.5.7   Translanguaging was a significant feature during the learning process

Translanguaging permeated the *Literature in English* classroom interactions. As participants interacted with the BR and as the discourse developed, linguistic resources in both Bemba and English were being manipulated to create an atmosphere of fun and excitement (cf. Chapter 4, Section 4.5, Figure 14). See also (Chapter 4, Sections 4.5.1 and 4.6). During classroom discourse, teachers and students translanguaged by drawing confidently on their Bemba and English linguistic resources to think and process their ideas before participating in group or class discussions (Williams, 1994; 2002; Baker, 2011). Both teachers and students deployed code-switching and translation strategies for enhanced communication and learning generally. Translanguaging characterised classroom talk, group and whole class presentations and discussions. Accompanying the translangual practice (Caraganajah, 2013) were the related sub strategies of code-switching and translation. (C.f. Sections 4.5.1 and 4.6) in this thesis,

5.5.8 The BR as preparation for Grades Eleven and Twelve Literature

Teachers and students felt that the Bilingual Resource prepared Grade Ten students for the study of literature in Grades Eleven and Twelve. The scaffolding tasks were commended as being deliberately designed to build capacity to enable students to engage with literary texts.

5.5.9   Effectiveness of side-by-side presentation of stories

Teachers and students welcomed the side-by-side presentation of Bemba and English stories on the same page, which facilitated cross-referencing. Students and teachers found it possible to cross-check and verify meanings of difficult concepts and words.

5.5.10 Acceptance of the Bilingual Approach to *Literature in English* pedagogy

Teachers enjoyed teaching from the Bilingual Resource and applying the bilingual approach in their *Literature in English* lessons which they described as unique and liberating. The development of the Bilingual Resource is a step towards the development of teaching/learning materials from the Outer Circle context using a local linguistic resource (Bemba) in partnership with English to provide a viable intervention. The Teacher's Manual contains bilingual teaching approaches and tips on how to conduct and facilitate the *Literature in English* lessons. The Students' Manual likewise has clear tasks and instructions on how to learn using the Bilingual Resource. In the next section, I discuss the conclusions drawn from the summary of findings.

5.6.   CONCLUSIONS

This section discusses the conclusions on the findings alluded to above.

5.6.1 Value of the anthology as a literary text

The Bemba/English bilingual anthology is "valuable authentic material … in the sense that it says something about fundamental human issues [of the Bemba] … which is enduring rather than ephemeral" (Collie and Slater, 1987:3). This makes it a valuable literary text for Grade Ten *Literature in English*. The anthology provided reading material that Grade Ten readers found enjoyable when they read for pleasure or for academic purposes. The bilingual narratives are thrilling and captivating. Readers appreciated the anthology from two linguistic standpoints which gave them the choice of linguistic medium. For example, in

School A, students enjoyed reading texts written in Bemba and English as evidenced by the views of the students which I have discussed in Chapter Four (cf. FGD (Ext 1 KAN, 11:59).

The bilingual anthology also enabled readers to appreciate and compare languages to establish which of the two languages enabled them to "discover their thoughts, feelings, [and] customs …" (Collie and Slater, 1987:4). The linguistic nuances are fully appreciated when familiar cultural and linguistic cues are evoked within the multilingual context of the learner. Additionally, the learners were able to draw on the linguistic resource in English and the meaning-making process becomes flexible yet more meaningful for the learners.

These characteristics made the bilingual narratives enjoyable as pieces of literary texts. The narratives are also a representation of the lived experiences of the Zambian learners to whom the stories were able to resonate well despite the learners' diverse origins. Collie and Slater (1987:3) argue that "a literary work can transcend both time and culture to speak directly to a reader in another country or different period of history." Much as the bilingual anthology embodies the cultural and linguistic fabric of the Bemba speakers, the printed pages "… [also] create a whole new world inside a reader's imagination, a world full of warmth and colour [and the teachers' role was] to try to exploit as fully as possible the emotional dimension that is a very integral part of literature…" (Collie and Slater, 1987:9). The bilingual anthology fulfilled the need for such literary material in the Zambian *Literature in English* pedagogical context.

5.6.2 Factors in understanding *Literature in English* texts

My research study acknowledged the importance of language and culture in promoting and enhancing reading and comprehension of an English text in general and a literature text in particular. It is a given that reading precedes understanding. This being the case, it is hard to argue that a Zambian Grade Ten student can understand the printed English word if she /he cannot read fluently. However, a student can read a literary text but still fail to comprehend and understand it. To help explain this, Gajdusek (1988) cites the inability of readers to extract contextual clues. The other reason is what Collie and Slater (1987: 5) depict as the

"compressed quality of much literary language [which tends to produce] unexpected density of meaning". Literature students are expected to discern "figurative language … [and open up] new dimensions of perceptions in a way that can be exhilarating but also startling and even unsettling" (Collie and Slater, 1987:5).

For Zambian Grade Ten *Literature in English* students to attain this level of literary appreciation, pedagogical innovations such as the one outlined in this thesis and piloted in Schools A and B were required. The significance of the innovation was that a Bilingual Resource – abstracted from the Bemba cultural and linguistic context – was applied in the teaching context in which both students and teachers claimed cultural and linguistic familiarity. Hence, it was possible to activate students' schemata in order to stimulate comprehension processes. Krashen and Brown strongly argue that "clearly, any strategy that makes texts more comprehensible will aid in problem-solving, but some strategies are unique to problem-solving" (Krashen and Brown, 2007:2).

My analysis of data in Chapter Four show that the strategy I used in this study is an attempt to improve comprehension of foundational literary concepts in Grade Ten *Literature in English* lessons through the use of culturally and linguistically familiar materials and methodology. See for example (FGD (Ext 3, Part 2, MWEK, 13:33)) and (Erten and Razi, 2009)). Skutnabb-Kangas (2000a) is also explicit about the importance of knowledge of the world in influencing comprehension and understanding. These aspects are incorporated in the didactic approach that is part of this study.

Carrell (1984) and McAloon (1994) also highlight the crucial role familiarity of a language and culture play in shaping ones' comprehension and understanding of a given text. In this instance, awareness and knowledge of the Bemba language are potential resources that can give both learners and teachers access to schematic knowledge and 'cultural competence' (Wallace, 1986). Part of the outcome of my study is that the knowledge of the Bemba language and cultural experiences has been 'unfrozen' in the narratives and is presented in the Bilingual Resource.

Students in Trial Schools A and B demonstrated knowledge of the Bemba language and culture. The result was that they were able to access the linguistic and cultural referents or clues to aid their discussions. A notable finding was that students were able to use these clues or referents as scaffolds to decode or decipher meaning in context as they navigated the tasks. A case in point was how they were able to decode the meaning of Kalyamisha ('the debt consumer'). As the discussion of findings in Chapter 4 on this aspect demonstrate, the teacher led students through brainstorming techniques and discussions, to enable them to locate and extract meaning from their respective schemata, pool their ideas and unpack the meaning of the concept, much to the satisfaction of the teacher.

In the absence of cultural and linguistic knowledge, this concept could have been problematic for these Grade Ten literature students. However, they were able to demonstrate that cultural and linguistic knowledge represented a repository of schematic formations. Students were able to draw from these formations and then used experience from within themselves to make sense of the concepts. In an introductory course such as the Grade Ten *Literature in English*, using bilingual/multiple languages to enable learners to access concepts inherent in the literature texts is empowering to multi-lingual learners in Zambia.

5.6.3 Participation in the *Literature in English* classroom

Scholars on African language education such as Brock-Utne (2007) and Qorro (2008) strongly argue that teaching students in their mother tongue promotes participation, creativity and the ability in students to perceive issues from various perspectives. This was evident among the students in Schools A and B that were the target of my study. The reason for the observed participation was that the Bilingual Resource allowed students to function in both Bemba and English languages at the same time. Hence students were able to verbalise their ideas in class with the full confidence that what they said would be understood and gain approval and not be laughed at by their peers. This is not the case when *Literature in English* is taught monolingually.

As the analysis of data in Chapter Four of this thesis demonstrates, Teachers in both Trial Schools A and B expressed satisfaction with the way the students interacted with the tasks, each other and during class discussions. This affirms McCabe's (2013) findings on students' use of their local language and English to participate and communicate their ideas in class. Analysis of student data in Chapter Four also shows that students noted that they were no longer passive in the *Literature in English* lessons as they were allowed to think in their own language. Following their experience of the Bilingual Resource, students reported being free to speak and to choose a language they felt comfortable with.

In this regard, Cummins (1995) proposes that when students' linguistic and cultural beliefs and values are given tacit approval, a free flow of ideas results. In this instance students were able to generate ideas in Bemba and English which they synthesised to create new knowledge. Martindale (1995) posits that this process entails taking ideas from one linguistic context and using those ideas in another linguistic context to reinforce ones' thinking. This also endorses Uys and Dulm's view that "the range of languages employed and the uses to which code-switching is put suggest that teachers are dealing creatively with the [bilingualism] of the learners, while also coping with the confines of their own individual linguistic repertoires" (2011:75).

The freedom to express oneself in the language of choice also extended to the freedom to choose a skill the student thought could serve him/her well. However, the freedom to choose a language of thought and communication was empowering to students as it unleashed their 'creative imaginations' to 'think outside the box'. Smith, Ward and Finke (1995) have argued that in a learning environment, certain factors ought to be in place to facilitate creativity. Evidently, the bilingual environment was favourable for creativity to flourish in the *Literature in English* classroom. It seems that an interplay of cultural and linguistic knowledge between Bemba and English contributed to the students' participation. This is a phenomenon I discuss fully later on in this chapter, when I articulate the theoretical underpinnings of linguistic synergy.

5.6.4 Translanguaging in *the Literature in English* language learning process

During the *Literature in English* language lessons, students used both Bemba and English to develop and sustain classroom discourse and ultimately participation. As classroom communication evolved, the following interactional patterns were visible; *Teacher to student, student to teacher, student to student, group to teacher/class*. These interactions were characterised by bilingual use of Bemba/English linguistic resources in ways that are identical to the translanguaging phenomenon as it has been observed in other learning contexts (C.f. Williams, (2002; 1994; 2002); Baker, (2011), Garcia, (2009; 2011)). It is also consistent with my understanding of translanguaging (C.f. definition of terms in the Preface of this thesis).

The evidence of translanguaging in the bilingual classrooms reported on in this study validate Heller's argument that "the speech of bilinguals goes against the expectation that languages will neatly correspond to separate domains, and stay put where they are meant to stay put" (Heller 2007:11). This would explain the spontaneity with which the students used both Bemba and English during the bilingual literature lessons. At the outset, it appeared as though students simply switched codes whenever they felt they needed to communicate an idea well.

However, far more complex thinking and deep level processing (C.f. Garcia, 2011) was going on as evidenced by the analysis of FGD data in Chapter 4, Section 4.6 in this thesis. Participants were clearly translanguaging as they made sense of concepts that were presented in the BR.

In terms of bilingual language use, students were in a 'state of flow' as they engaged with each other in the working modes. The Bilingual Resource Student's and Teacher's Manuals suggest that students work individually, in pairs, groups or participate in class discussions. With the exception of the individual mode (*when translanguaging strategies are not observable to the naked eye*), all the working modes were fertile ground for the deployment of translanguaging strategies such as code-switching and translation. Students were free to

express themselves by translanguaging between Bemba and English when they felt the need to communicate for various purposes. Banda (2010) made similar observations about multilingual learners in South Africa. Further insights emerging from recent research studies in South Africa also show that translanguaging "…. gives room for changing negative perceptions towards African languages, investing in their multiple linguistic identities, enhancing multilingualism as a norm and making [*Literature in English*] language learning a positive experience" (Makalela, 2015:27). See also Chapter Four (Sections 4.5 and 4.6) in this thesis.

However, to complement these observations, further study into translanguaging among literature students in Zambia can be set up to systematically track incidents of translanguaging in bilingual contexts that I have reported on here. I need to state that at this point, I make these tentative claims on this phenomenon with full knowledge that they have been backed up by the participants' own verbalisations of translanguaging as a classroom practice although they could not precisely express how it worked.   However, the phenomenon is synonymous with the treatise Lewis, Jones and Baker (2012) have written on translanguaging. I am mindful of the exciting prospects of translanguaging not only in Zambia but world-wide (cf. Lewis, Jones and Baker (2012)).

I therefore, acknowledge Lewis, Jones and Baker's (2012:650) caution that "the effectiveness [of translanguaging] as a classroom practice is still only beginning to be understood with the effectiveness of the translanguaging strategies yet to be researched, evaluated, and critiqued." Generally, scholars, (C.f. Makalela, 2015), acknowledge the challenges that translanguaging presents to educators especially in the area of assessment of language skills. In my research, one could argue that the bilingual approach at Grade 10 is justifiable as it facilitates comprehension of literary concepts which can be more fully expressed and tested in written tasks in English in Grades 11 and 12. Specifically, Canagarajah (2013:75) explains that translanguaging as an "area of work is still relatively undeveloped." However, his earlier work (Canagarajah, 2011) offers an attempt to systematically evaluate students' translanguaging strategies in students' written work and could serve as a model for assessment strategies. As more research is conducted in this

area, language educationists will learn more about translanguaging in bilingual/multilingual contexts.

5.6.6 The Bilingual Resource facilitated the complementary use of L1 and L2 skills

To improve participation and learning in *Literature in English*, complementary use of skills was necessary. In relation to this, students' perception of their language abilities corroborated the evidence on Zambian students' perceptions of their own language skills (Africa, 1980) although his and my studies did not share similar aims and objectives. In my study, students believed that they possessed low or no writing skills in Bemba, and furthermore, that their reading skills were low or non-existent. (This may explain the shared reading among students and reading at home with parents – meaning that those who were able to read could read while others listened).

However, they reported that their speaking and understanding in Bemba were well developed. Students also seemed to believe they had an adequate mastery of writing and reading skills in English. The result was that students were able to deploy these skills in a complementary manner to compensate for deficiencies. Whenever a task arose where particular skills were called for, students used a combination of several skills.

5.6.7 The BR's ability to generate enthusiasm in the *Literature in English* classroom

Sustaining enthusiasm in the *Literature in English* classrooms depended on several factors:

- Variety in the design of the tasks: the tasks were varied for each narrative. However, the tasks had a predictable and consistent quality about them. For example, to make sense of reading as understood by Smith (1977), the teacher would start with scaffolding tasks – which exploited the learner's cultural background knowledge – before they could assign extensive reading tasks for students to appreciate the bilingual narratives. Intensive reading would follow later before class discussions and finally writing tasks. These would be a combination of bilingual and monolingual tasks.

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- Clarity in the tasks: both the TM and the SM provided clear instructions for performing tasks by the student, and the TM on how to conduct the bilingual lessons.
- Cross-referencing strategies in the *Literature in English* classroom: both teachers and students cross-referenced Bemba and English texts to gain understanding.
- Bilingual approach to learning and teaching: this approach assured freedom of expression, linguistic rights and validation of the students' cultural and linguistic worth.

5.6.8 Preparation for the Grades Eleven and Twelve literature courses

The most important outcome of the study is the creation of the Bilingual Resource of Bemba narratives, the full entirety and scope of which can be seen on the website specially prepared for this doctoral thesis (cf. <http://www.mwelwaunisaphd.weebly.com>). The Bilingual Resource will enhance Grade Ten teachers' and learners' capacities to teach/learn the foundational framework for the study of *Literature in English*. Additionally, it will prepare Grade Ten students for the Grades Eleven and Twelve *Literature in English* courses.

This was acknowledged by the teachers and students in the analysis and discussion of data in Chapter Four. Preparation of students and capacity building will be achieved through deliberate and sustained application of *Literature in English* learning strategies that capitalise on the learners' bilingual repertoires and knowledge of their languages and cultures. The TM and SM illustrate these strategies (cf. http://www.mwelwaunisaphd.weebly.com). As participants pointed out in Chapter Four, the Bilingual Resource tasks will facilitate a smooth entry into the Grade Ten literature course and a smooth transition into the Grades Eleven and Twelve set-book courses.

5.6.9 Opportunity for *Literature in English* materials development in Zambia

According to the Ministry of Education English Language Syllabus (MoEELS) (2000), Grade Ten teachers are encouraged to research their environments and creatively produce teaching/learning materials for their students. However, the ability to research, design and produce authentic materials for *Literature in English* pedagogy can be daunting to teachers.

However, the availability of the bilingual materials as a result of my study has already generated some interest in the research community.

Following publication of preliminary results of the pilot study into the bilingual materials (Mwelwa and Spencer, 2013), researchers in Ghana with an interest in mother tongue-based bilingual materials development (Opoku-Amankwa, Edu-Buandoh and Brew-Hammond, 2014) applauded these efforts. Among the pilot students and teachers in Zambia, analysis of data shows that both the materials and the accompanying methodology were well received. This suggests that a gap had been filled.

The endorsement of *Literature in English* materials as beneficial by teachers and students is an important outcome of my study. They were locally designed and developed and thus challenge the traditional view of the unidirectional flow of ELT materials as represented in the modified version of Kachru's (1990) Concentric Circles model in Chapter Two. I need to re-emphasise here that Kachru's model and the related World Englishes paradigm play a minor role in my thesis which accentuates translanguaging as a linguistic dispensation for engendering bilingual literature texts by bilingual learners and teachers in bi/multilingual contexts such as Zambia. However from an ELT materials development view point, part of what my study is about, both Kachru (1990) and World Englishes, provide a conceptual framework for appreciating the historical legacy of monoglotic ideology and how the new linguistic pluralistic dispensation helps to frame the argument for locally produced teaching/learning materials in multilingual contexts.

Therefore, in terms of materials development, a modified version of Kachru's (1990) Concentric Circles is presented in Figure 15 below. The diagram highlights a new relationship between the Inner and Outer Circles in terms of how ELT materials development could evolve and flow. It attempts to put into perspective the processes that would inform ELT materials development in general and *Literature in English* teaching/learning materials in particular. Zambia, in Outer Circle [B], is the point of emphasis. I have opted to remove the Expanding Circle [C] context from the Concentric Circles as proposed by Kachru (1990) because it is not directly relevant to the argument.

This is because in the Expanding Circle, the role of English as language of instruction is not contentious. Countries in the Expanding Circle generally deploy their own mother tongues or L1 as languages of instruction and for many socio-cultural/economical purposes. English is learnt as a foreign language mainly for international trade and communication. However, in the Outer Circle, English, as I have shown in Chapter One of this thesis, serves key functions in the lives of Zambians.

Furthermore, unlike countries in [B], Expanding Circle countries are generally stable in terms of L1 learning/teaching materials because of the prominence of the L1 in its language education systems.

Avails knowledge and expertise on ELT from an [L1] perspective Develops cultural and linguistic familiarity-aware ELT materials for Outer circle

Avails knowledge and expertise on L1 from an [L1] perspective

Language variety: cultural and **linguistic familiarity define ELT.**

Develops context specific ELT bilingual materials

Bilingual awareness

[A]

[B]

[A] Inner Circle

United Kingdom
United States of America
Australia
Canada
New Zealand

[B] Outer Circle

Zambia//Nigeria
Ghana/India/Pakistan
Bangladesh/Tanzania
Malawi/Kenya
Malaysia/Philippines
Sri Lanka/Singapore
South Africa/Zimbabwe

Fig 15. The Materials development view of the Concentric Circles. Adapted from Kachru (1990).

I should point out that I have included South Africa and Zimbabwe in the Outer Circle even though Kachru (1990) did not conceptualise them as such. One argument that can be put forward in this regard is that these two countries are strong recipients of ELT ideology and teaching/learning materials as are the countries described in the outer contexts.

In the proposed dispensation shown in Figure 15 above, the Inner Circle [A] would use its English L1 knowledge and research expertise to provide for its own needs and export material to the Outer Circle. The Outer Circle [B] would equally avail its knowledge and research expertise to the Inner Circle. Professional links and understanding would be strengthened between [A] and [B]. Both contexts have the potential to benefit from linguistic and cultural familiarity, the one with the other. In this relationship, the Inner Circle, on one hand, still develops linguistic and culturally familiar materials for the Outer Circle. On the other hand, the Outer Circle needs to assert its control over its own destiny and develop context-specific bilingual materials for ELT/L because the "… assumed directional flow of expertise from the Inner Circle outwards" (Spencer, 2013:6) is a fallacy that ought to be challenged.

The Inner and Outer Circle reconfiguration has several implications for this study. First, in a small way, the study aims to counter the flow of *Literature in English* teaching and learning materials from the Inner Circle to the Outer Circle. By attempting to develop bilingual literature materials from within the Outer Circle context, this study emphasises the value of linguistic and cultural familiarity in helping to promote in high school literature learners:

- reading ability;
- concept development;
- comprehension and meaningful interpretation of texts; and,
- linguistic capacity that enables them to cope with critical thinking tasks in *Literature in English*.

Second, from a functional point of view, this study demonstrates that within the context of World Englishes, language teaching solutions that recognise cultural and linguistic identities

of learners are possible (Mahboob and Szenes, 2010). As such, Inner Circle contexts could begin to appreciate desirable *Literature in English* teaching solutions which involve the bilingual materials, where English is no longer the sole language of significant operations for Outer Circle learners. In this way, an exchange of ideas between the two contexts could be mutually beneficial for ESL research. At the core of *Literature in English* teaching/learning materials in Outer Circle teaching contexts is an acknowledgement of the L1 (in this instance, Bemba), that can partner with English in the Bilingual Resource to aid in concept development.

5.7   THE ACHIEVEMENT OF LINGUISTIC SYNERGY

In this thesis, I have argued from the first page that in a multilingual and multicultural context such as Zambia, the teaching and learning of Grade Ten *Literature in English* need to reflect students' diverse linguistic and cultural backgrounds. But as I pointed out, *Literature in English* pedagogy has been informed by a monolingual/monomodel approach. As a result of the government language policy, students' local languages and culture have been left out of mainstream *Literature in English* pedagogy. By implication, the local language has been "stigmatized as inferior and less useful" (Phillipson and Skutnabb-Kangas, 1996:3).

I referred elsewhere to Tartter (1998) who reinforced the theoretical position of Grosjean (1982) on bilingualism, emphasising that "a bilingual is not the sum of two languages. We can see in speech processing that knowledge of the two languages gives rise to something more, the ability to interweave them fluently in perception and production, a cross-language context dependency" (1998:426). I related this to the notion developed by Alptekin who invokes schema theory when he argues that to demonstrate discourse competence, one needs to connect ideas based on the "general knowledge of the world as well as familiarity with a particular context. Where these conceptual and experiential bonds are weak or inadequate, the meanings inferred from them are likely to be erroneous" (2002:58).

I have tried, in this text, to support the notion that, generally, Zambian classrooms - where translanguaging can be assumed to be the norm - allow teachers and students to function in both languages, especially in the light of Qorro's observation that "...the majority of teachers [in bilingual African contexts] are seriously handicapped when using English as the language of instruction" (2008:8). Given the *Literature in English* pedagogical challenges in Grade Ten, a practical framework is desirable for both teachers and students to use resources within and outside the learning environment. This ties in neatly with Carrell's assertion that "any text, either spoken or written, does not carry meaning by itself … a text only provides directions for listeners or readers [to help them] retrieve or construct meaning from their own, previously acquired knowledge" (1984:332).

By this, she implies that the capacity to retrieve meaning is inherent in schemata crafted from one's linguistic and cultural experiences.

Against the theoretical background that I have presented above, this study was designed to exploit the familiar schematic constructs that students bring to the classroom, the rationale being that in the Zambian learning context, teachers are likely to use a bilingual approach that validates the students' language and culture given the potential benefits of enhanced participation and comprehension.

My trial English-Bemba bilingual *Literature in English* lessons conducted among Zambian Grade Ten students established that when the learners and their teachers were allowed to use Bemba and English concurrently, the languages no longer become fixed in one place or person, or in time and in space. Instead, the languages shared the linguistic space in which translanguaging, as understood by Williams (1994; 1996; 2002), Lewis, Johns and Baker (2012) and Canagarajah (2013), featured prominently (cf. Chapter Two, Section 2.13). Students' and their teachers' bilingual use of English and Bemba transcended the physical boundaries that characterize their learning/teaching experiences in English lessons, as well as the temporal and social boundaries that apply in literature. Translanguaging occurred depending only on the situation and the context and never on a fixed time-tabling or scheduling. This translanguaging phenomenon, this spontaneous flow-together of "fit to

purpose" language-use happened irrespective of the policy impositions of an historical insistence on monolingual practice (Zambian Education Act, 1966).

However, what makes my study particularly unique is that this is the first time English has partnered a consequential local language in the Zambian linguistic topology to mediate *Literature in English* pedagogy in a Grade Ten class. Inevitably, during the literature lessons, teachers and students generated what I term 'linguistic synergy' – a phenomenon that resulted from the dynamic use of English and Bemba in literature discourse episodes. In short, linguistic synergy resulted from translanguaging in the literature classroom.

5.7.1 A new understanding of the term 'linguistic synergy'

Insights gained from my involvement in this research study informed my definition of linguistic synergy (LS) in my own terms in an attempt to explain the learning phenomenon that resulted from deployment, for the first time in Zambia, of a bilingual approach to teaching *Literature in English* in a Grade Ten literature classroom. Linguistic synergy refers to the creative atmosphere that prevailed in the classroom learning situation during (and following) comprehensive usage of, and immersion in, Bemba and English in the classroom to sustain learning processes and discourse. LS goes beyond the notion that the conduit for learning inputs is the Bemba language and for the learning outputs is the English language. In short, languages do not perform separate functions when they are deployed to work together. Linguistic synergy recognises that both Bemba and English can be used to convey learning inputs and outputs (Williams, 1996; 2002). Additionally, linguistic synergy is based on the assumption that the entry point for learning is the learners' cultural and linguistic knowledge/competence (cf. Alptekin, (2002) and Wallace (1986)) and that linguistic outputs are amenable to the learners who have bilingual learning facilities.

In the linguistic synergy perspective, the literature bilingual classroom is an enabler of learners' creative thinking and once ideas are generated, the learners' cognitive faculties (or the teacher's, for that matter) start to process the ideas in a bilingual manner. This position is well articulated in Chapter Two (Section 2.13.1-3) of this thesis. In Chapter Four, I have

highlighted tasks based on one of the stories in the Bilingual Resource to showcase opportunities for enacting linguistic synergy. I can therefore, argue here that the tasks stimulated the students to translanguage as they performed the tasks in Bemba and English.

For example, in their interactions with the teacher, the bilingual materials and amongst themselves, students were using both Bemba and English languages tacitly or explicitly to identify and recognise ideas and concepts, relating them to their linguistic and cultural constructs, pairing them and rejecting them if they do not fit the bilingual schemata, improving, refining, enhancing, assimilating and accommodating the ideas and constructs, as well as developing and generating new ideas and constructs and finally producing new ideas and constructs that resonated well among fellow bilingual learners (cf. Garcia, 2009; 2011; Garcia and Wei, 2014). Hence, linguistic synergy was an outcome of the seamless use of two languages which stems from the inner bilingual cognitive functioning of the students and their teacher in the classroom.

Linguistic synergy also relates to the atmosphere which is an outcome of translanguaging defined by Lewis, Johns and Baker as the use of "both languages … in a dynamic and functionally integrated manner to organise and mediate mental processes in understanding, speaking, literacy, and, not least, learning. [And so,] Translanguaging concerns effective communication, function rather than form, cognitive activity, as well as language production" (2012:642). Based on my analysis of my research participants' perceptions of the BR experiences, linguistic synergy is therefore a state reached in the bilingual classroom where there is a tacit and explicit recognition and understanding that languages have no boundaries and that these languages are available at any one moment for the classroom participants to use at will. In this instance, this state facilitated the 'flow' of ideas through the Bemba and English languages. This state of learning in the literature class permits sharing of ideas with the common understanding among participants that everyone will benefit, albeit in different ways.

The understanding is that the language in which ideas are initiated need not dominate another language. Instead, learners were free to draw upon linguistic resources

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spontaneously to think, process and make utterances that were intelligible to the other learners. The receptive language skills of listening and reading are deployed in bilingual modes to access the ideas in order to feed and trigger cognitive processing of the ideas that are channelled into the learning atmosphere through the productive skills of speaking and writing. These productive skills are also characterized by translanguaging with code-switching manifesting itself during speaking. Therefore, I define 'linguistic synergy' as "a learning force that is generated by harnessing the cultural and linguistic elements of L1 and melding these into those of L2. This learning force flows from translanguaging." In Chapter Four (Section 4.7), I attempted to show how these elements become available to the students as linguistic tools which are deployed in the process of accessing meaning and making sense of literature learning tasks.

The whole process of learning about the precepts and content of *English in Literature* is underpinned and supported by seamless bilingual communication about "things that happen" in either of the languages. It is this shared learning that also frees users of both languages to translanguage at will in order to facilitate activation of background linguistic structures and cultural knowledge inherent in the L1. By relying on the well-developed basic interpersonal communication skills in L1 (BICS), bilingual students should be better able to tap into Cognitive Academic Linguistic Proficiency (CALP) (Cummins, 1979a) to access knowledge in literature in more powerful ways, through linguistic synergy.

Ospanova acknowledges synergy as "a new trend in … man's cognition of … nature, himself and the sense of existing. [She reinforces the view that] … a new quality in cognition is achieved due to using nonlinear thinking and synthesizing the [the sources of knowledge in the conceptualisation of] …the universal image" (2012:1380). In terms of the applicational value of linguistic synergy in the classroom, I subscribe to Ospanova's (2012) summation of synergy in the sense that participants in my trial classes were liberated to view both languages as conduits for *Literature in English* knowledge. Once students had attained this state, they were able to use both languages to acquire *Literature in English* knowledge which they articulated through the linguistic resources of Bemba and English that were unavailable in this combination before. The linguistic synergetic effect in the classroom was

amplified by the students' and the teachers' desire to communicate translingually with uncharacteristic ease, despite their awareness of the official government policy of monolingualism.

I would make the claim that the concept of linguistic synergy is implicit in the concept of 'semantic binding' (cf. Verkler, 1993) that one finds associated with *The Natural Approach* (Krashen and Terrell, 1983) where the second language user seeks to 'bind' messages with kinaesthetic and motor associations, gesture, audio-visual aids, motivated and involved student participation, and other paralinguistic activities in a real and meaningful context. As Verkler (1993:88) avers, "repeated pairing of the message and contextual stimuli strengthens the association, or bond, between the two". She quotes Carroll (1974:136), stating that when meaning is "richly endowed with concrete situational content, [it] is more likely to be learned and attached to the corresponding pattern than one that is abstract or endowed with little situational content". I tried to show in Chapter Four (Section 4.7 ff.) that the employment of the mother tongue, dignified by its meaningful co-use in the classroom, given equal status as a language capable of communicating cognitive and academic intent - and embraced in the classroom as a viable co-partner in the identification, analysis and explication of deep-level thinking and critical analysis of issues encountered in the literature curriculum - provides linguistic synergy. This 'semantic binding' (Verkler, 1993) facilitates the learning of the target language and the content it is conveying in the *Literature in English* teaching situation.

This leads me then to assert that linguistic synergy in EFL contexts – English or L2 – has the power to implant itself firmly in the minds and learning psyche of students. In this regard, the students of my study were the perfect exemplars. Such 'implanting' is akin to the L2 being formatted on an already existing L1 linguistic structure with its inherent cultural and linguistic schemata. Widdowson (1990) and Alptekin (1993) demonstrated this critical awareness in their treatise on EFL teaching and materials development in EFL contexts. With specific reference to the Grade Ten students in my study, the L1 schematic formations provided the initial filter lenses for students to interpret their world view of Grade Ten *Literature in English*. As I showed in the tasks chosen for analysis in Chapter Four (Section

4.7), with the L1 linguistic structures firmly set in the minds of the students, the introduction of the L2 is tantamount to introducing the same set of cognitive and cultural constructs or formations in addition to the schemata provided by the pre-existing L1, but merely constructed in a new language – a familiar figure, as it were, but dressed in new clothes.

By encouraging linguistic synergy to permeate bilingual BICS and CALP activities in the Grade Ten literature learning space, two linguistic resources were made available to both the learner and the teacher – but most importantly, the two languages were made to work together to create a context of lowered 'affect', to stimulate an attitude of receptiveness and warmth towards literature studies, and to facilitate the achievement of learning outcomes in the classroom. As the whole of Chapter Four revealed, the goal to ensure on-going, meaningful communication in the classroom was met – at least in the experience of the participants. This, again in the perception of the participants, facilitated the understanding of concepts, and the development of knowledge and transferable critical thinking skills among learners to bring about deep-level learning.

Literature on linguistic synergy – in the sense that I use the term in this thesis – is scanty although the terminology itself has of late been used to elaborate on the pedagogy of foreign language discourse (Gural, 2014) and the study of language text structure from a linguistic synergetic methodological perspective (Ospanova, 2012). With foreign language discourse being the locus of his argument, Gural argues that "flexibility, mobility, fluidity and self-development of the discourse are closely connected with the ability of people to retain in their memory and to momentarily elicit from it an enormous number of words necessary for the process of constant communication" (2014: 3).

Although Gural is writing from a Russian context, with the Russian language presumably being the stepping stone for the development of a foreign language discourse, it is curious that the role of the Russian language is muted in his argument about people's ability to elicit from their memories the language required for constant communicative use in situations located in Russia. However, I posit that from a bilingual perspective, the local language plays

a fundamental role in informing perceptions that manifest in any foreign language discourse that is articulated by a bilingual.

To this end, the point of departure in my understanding of linguistic synergy as it occurred during my research study is the emphasis I place on the students' ability to use English and Bemba in a fluid and flexible manner. As I have shown in my discussion earlier on in this section, students were able to generate discourse that was dependent on elicitation – from a bilingual memory – of relevant chunks of language to develop and sustain discourse in Grade Ten *Literature in English* lessons.

Given that in the conventional English as Second Language literature class students face restrictions regarding the use of L1, the assumed consequence is that the students' initial world view gets obstructed and generally assumes a state of latency. However, the L2 world view is presented as being active but because of the latency of the L1 world-view, the students seem to lack CALP capacity (Cummins, 1979a) to fully access the linguistic codes and cultural referents owing to the lack of the requisite familiarity of L2 cultural and linguistic referents. Hence, non-native students struggle to make sense of this 'L2-active' world view of which Grade Ten *Literature in English* is a part. Given this predicament, second-language learners need to deploy concerted linguistic, cultural and even socio-political effort to understand and solve the learning challenges presented to them in the L2 classroom. But, despite this almost obvious truism, enormous limitations characterize L2 students' learning efforts; indeed, as I have alluded to elsewhere, their teachers are not immune to these difficulties themselves.

However, allowing the free, democratic and equal use of the L1 in class liberates students' extra-linguistic resources to tackle the learning challenges at hand. With Bemba and English being deployed in the learning episodes as was the case with the trial literature lessons in my present study, students were allowed the extra linguistic resources to bring to bear on the learning challenges that faced them. The boost came from the power latent in the L1 that was now allowed to enter the learning space from which it had hitherto been excluded.

In the case of the use of the Bemba language in the trials I conducted, the authorisation of its use in the classroom was sufficient to generate excitement and enthusiasm among students and teachers alike. Additionally, the capacity to facilitate communication and enable learning that the English language possesses was given extra impetus from Bemba. When the two languages were deployed together to achieve the learning outcomes targeted by this study, the result was a linguistic synergy with visible signs of lowered affective filter in the classroom, and enthusiasm and excitement manifested by students and teachers alike. Learners acquired the learning power that comes with intellectual liberty and the awareness of being able to deploy linguistic resources to gain access to linguistic codes, content and socio-cultural referents.

Embedded in these codes and referents are implicit meanings awaiting discovery by learners. According to Widdowson (1990) and Alptekin (1993), culturally construed meanings inform schematic knowledge which draws from the mother tongue, whereas systemic knowledge is acquired from formal language learning, in this instance, the L2. These two knowledge systems became available to both learners and teachers as part of the synergetic effects that the dual use of Bemba and English generate in the classroom. As the FGD (Ext 1-3) revealed, both teachers and students used the languages interchangeably to communicate their thoughts and ideas. As interactions progressed, the language choices that both teachers and students made seem to have been influenced by the awareness that Bemba was as valid a language for communication in a literature classroom as English. This realisation seemed to unlock the creative capacities of the students as they were able to effectively engage the bilingual texts and participate in the literature lessons with enthusiasm.

Against this background, I argue that the strategy fits in with Krashen and Brown's clear suggestion that " ... any strategy that makes texts more comprehensible will aid in problem-solving, but some strategies are unique to problem-solving... " (2007:2). The strategy I have advocated in this thesis bears the unique thrust of breaking ground in the unchartered territory of high school bilingual materials development in a seemingly volatile linguistic context of Zambia. As I have argued elsewhere in the thesis, the Zambian context – for

reasons outlined in the discussions in Chapters One and Two – champions the pre-eminence of English in learning situations, ironically, even in language contexts where it was practically feasible to partner a local language to deliver literature learning outcomes in more powerful ways than is normally the case. Linguistic synergy thus offers teachers pragmatic choices that they can implement given the agency they possess to manage *Literature in English* learning at a micro level. Teachers also became aware of didactic innovations that brought fresh perspectives on their teaching of Grade Ten literature lessons.

5.7.2 Implications for Grade Ten *Literature in English* didactic practice

Researchers such as Usher (1996), have theorised that language plays a powerful role as a carrier of meaning and creator of "... a culture's epistemological codes" (1996:27). Given this understanding, my proposition is that when the two languages are enabled to work together in a particular learning episode, their ability to carry meaning and facilitate the deciphering of epistemological codes increases.

If we condense the justifications that Butzkamm (2003:31ff.) cites to affirm his "mother tongue as a base of reference for second language learning" theory, we get an idea of what linguistic synergy can mean in the classroom:

- Synergy means that the second language learner is permitted, and encouraged, to build upon existing linguistic skills and knowledge acquired in and through the mother tongue. The mother tongue is 'silently' present in all but the most competent second language users anyway, so trying to get rid of it is futile.

- Synergy between the languages means using all sorts of enriched teaching techniques, avoiding the 'content vacuum' and the 'topic-neutrality' which Butzkamm (2003:31) says have been found to characterize beginners' classes - where textbook authors are forced to 'dumb down' their material and simplify linguistic complexity to the point where it is fit for children only.

- Synergy between the mother tongue and the target language class allows more complex teaching aids and teaching/learning strategies, and so makes it easier to conduct whole lessons [bilingually] ... [with bilingual] interpositions of mother tongue [and English] for clarification (Butzkamm, 2003:31). It allows for richer, more authentic texts to be used sooner in the learning program. This means more comprehensible input (Krashen, 1985) being available to the learners. This promotes more authentic, message-oriented, culturally and socially rich communication – thus bypassing the stultified, contorted grammatical progression of textbooks.

- Synergy permits quick translations in the mother tongue (a deliberate form of code-switching) which brings clarification and added interest without interrupting the flow of a conversation or even being noticed – a vital component in retaining the interest and the commitment of young learners.

During the trial lessons of my pilot study, it became obvious that the use of both languages enhanced access to the meaning and epistemological codes embodied in the literature texts as linguistic synergy occurred. This seemed to be the main reason for the enthusiasm demonstrated by both students and their teachers for learning/teaching Grade Ten literature tasks. The linguistically energised, bilingual context ensured cultural and linguistic familiarity which enabled them to discuss literature with confidence. When both languages are deployed to work together synergistically rather than against each other, extra benefits come about. This does not happen when learners block out the L1 to conform to the current monolingual language policy.

5.8   CONTRIBUTION TO *LITERATURE IN ENGLISH* TEACHING IN ZAMBIA

The Grade Ten *Literature in English* course revealed a gap in terms of the absence of appropriate teaching/learning materials and methodology that facilitated students' entry into the *Literature in English* foundational course. Prior to this study, transitioning students from a Grade Ten literature to Grades Eleven and Twelve literature courses was a challenge as students would not have grasped the literature concepts and skills required to engage

'set-books' (Mwape, 1984) that are generally set in foreign contexts. However, literature 'authentic materials' (Collie and Slater, 1987) based on the learners' cultural and linguistic experiences enable learners to make natural connections to what they are learning.

Learners are also better prepared to conceptualise potential learning experiences once their conceptual frameworks are prepared. Paul and Verhulst's (2007) study is a good example of this.

In a linguistically diverse context such as this, one way to ensure that learners' experiences are incorporated in the materials is to partner the students' local language and the language of instruction – English. Prior to this study, bilingual materials and methodologies were non-existent. To fill the gap, the study collected a linguistic artefact in the Bemba language in order to develop teaching and learning materials for use in the Zambian high school literature classes. In the process, a narrative genre was de-archived and was complemented with narratives from live recording sessions during field research. This body of linguistic artefacts constituted an audio text that now exists for access by researchers in ELT and *Literature in English* teaching. Through transcription, this study has added an anthology of authentic Bemba tales to Bemba literature. The translation process also produced a bilingual anthology which has augmented the valuable collection of anthologies in Zambia. Additionally, the text will be useful for teaching English language classes, although producing ELT materials was not the primary objective of the study.

Perhaps the most notable contribution the study has made to the teaching and learning of literature in Zambia is the development of a comprehensive Bilingual Teaching Resource – consisting of the bilingual text, the teacher's manual and the students' manual, all of which, plus explanatory theoretical background, are available on an online website (http://mwelwaunisaphd.weebly.com) that is accessible to the *Literature in English* teaching fraternity, with specific applicability to both Grade Ten teachers and students. The students' manual can also be used as a self-access resource by the students. The Bilingual Resource will help to alleviate the desperate need for Grade Ten materials and hopefully restrain teachers from rushing students on to set-books meant for Grades Eleven and Twelve. However, this optimism should be viewed with caution as the materials can only be used in

areas where the Bemba language is widely spoken. These are the Luapula, Copperbelt, Northern and Muchinga provinces.

The study has also developed a BR digital content for Grade Ten *Literature in English*. Considering that Zambia is aiming at utilising ICT in education, this contribution will be welcomed. The digital content is in the form of an easily available online resource that promotes understanding of concepts among students that engaged with it during literature lessons (cf. http://mwelwaunisaphd.weebly.com). The Bilingual Resource could serve the same purpose once utilised in the literature classrooms in Zambia. In Chapter Four of this thesis, Figures 10, 11 and 13 demonstrate students' understanding of the tasks and the subsequent responses to the tasks, while Figure 12 shows the teacher's exploitation of student answers to facilitate the teaching of a key concept from one of the bilingual text.

Regarding the claims that the Bilingual Resource promoted understanding of concepts among students, I need to exercise caution. Although the claims that emanate from the recipients of the intervention look promising, I should warn that these are preliminary findings and it is too early to verify outcomes. To establish the causal link between use of the Bilingual Resource in literature and the understanding of concepts, a longitudinal study would need to be set up in a Bemba-English speaking educational context other than the one I have targeted. This would insulate the findings from being influenced by subjects who would have had prior knowledge of test materials. The Bilingual Resource will then be subjected to empirical testing to refute or validate the claims made by the teachers and students in this study.

In terms of *Literature in English* teaching methodology, the study has contributed a teaching approach with clear guidelines on how it is to be applied in the classroom context. In this context, the bilingual approach has at its core the assumption that students' L1 is a natural resource (Kashoki, 2010) which has to be harnessed in partnership with English to enable the students to participate creatively as they did during the study. It also holds the view that students demonstrate disproportionate skills in L1 and L2. For example, some skills are stronger in L2 while others are weaker in L1 (Africa, 1980). In *Literature in English* lessons,

students ought to be encouraged to use all the language skills in both languages. For example, they can think and discuss in their L1 but write in L2. This way, students' language skills will complement each other rather than work against each other.

5.9   THE WAY AHEAD

At the Grade Ten level of education, the gap and the problem that this study identified and addressed do not only exist in the Bemba language-dominated areas of Zambia. It is a national problem, a manifestation of which is inadequate preparation of students at Grade Ten level. This may explain the difficulties students experience in tackling literature questions in the final examinations in Grade Twelve. For example, the Examinations Council of Zambia (ECZ) report on *Literature in English* laments that generally, "… candidates … exhibited poor instruction – they were not guided – … There is need for seriousness in the approach by schools to the subject [of *Literature in English*]" (2009:7). Therefore potential exists for research in provinces where major local languages dominate in order to provide similar bilingual interventions.

In this study, students and teachers claimed that the Bilingual Resource promoted the understanding of concepts. While this claim may hold some truth, there is need to subject the Bilingual Resource to further empirical scrutiny to follow up and verify or refute such claims because the claims relate to cognitive processes in the minds of the learners. These processes are neither visible to the ordinary eye nor are they accessible to the human mind, and perceptions alone cannot equate to an empirical fact. These aspects fell outside the scope of my study, but other researchers could follow up and explore them.

The other area for further research is in the nature of the narrative data that I generated for this study. The first source of data was from the archives at the ZNBC which came from the Bemba-speaking Northern Province of Zambia. The second source of data was from field research in the Luapula province of Zambia, another Bemba-speaking province of Zambia. These two contexts provided richness, depth and variety in the data. However, the data holds promise for future research in that it could be used by future researchers to find out

whether there are any stylistic differences in the way storytellers from two geographical locations narrated the stories in Bemba.

Equally important suggestions which need to be discussed and explored at the highest levels of MESVTEE in association with education stakeholders and academics are presented below.

Developing a national Bilingual Resource for the Grade Ten *Literature in English* course

The Ministry of Education Science Vocational Training and Early Education (MESVTEE) should commission a materials-writing project to develop and produce Grade Ten *Literature in English* Bilingual Resources in the six other major languages of Zambia. The languages are Tonga, Nyanja, Lozi, Lunda, Kaonde and Lovale. Using the model designed for this study, the Bilingual Resources should be developed at national level to ensure that all students, nationally, benefit from the bilingual approach and materials.

Publication of the anthology and the Bilingual Resource

It is recommended that the bilingual anthology, the Bilingual Resource consisting of the stories, the Teacher's and Student's Manuals be published commercially to enable a wider audience to access the research. Opoku-Amankwa, Edu-Buandoh and Brew-Hammond (2014) cite the lack of published mother tongue-based bilingual learning materials in Africa generally and in Ghana in particular as a problem and point to the dismal performance of students as a result. Lartec et al. (2014) identify the absence of material written in the mother tongue as the biggest obstacle to implementing its use in the multilingual classroom, a situation aggravated by the absence of adequate dictionaries in the mother tongue. These researchers themselves advocate (as does the present study) that one of the strategies in implementing mother-tongue inclusive instruction is the improvisation of instructional materials written in the mother tongue. But they still insist that teachers need books that are accurate and reliable. Further, they insist that no teacher can teach effectively without appropriate materials that are based on mother-tongue inclusivity vetted by established government curriculum goals.

The MESVTEE in conjunction with UNISA could commission a pilot study to subject aspects of the Bilingual Resource to empirical scrutiny to verify claims by teachers and students that it promotes understanding of concepts. The study should target the original research context and another Bemba-English speaking context in order to ensure that students' prior knowledge, culture, norms and value systems are incorporated not only to increase their understanding of the precepts of *Literature in English*, but also to develop skills that are transferable to other areas of the English language curriculum. It would be valuable for future researchers at post-graduate level to conduct research into the stylistic differences in the Bemba narrative genre. The research could focus on finding out whether differences exist in the way storytellers from two geographical locations narrate stories in Bemba.

5.10   CONCLUSION

In this thesis, I have argued for the dual use of Bemba and English in Grade Ten *Literature in English* pedagogy to maximise the students' learning potential in the literature classroom. At the core of this argument is bilingualism. However, it differs from the way it is understood in Western circles where additive and subtractive bilingualism are core issues in language learning. Baker (2000), for example, features elaborate literature in this regard. The common view is to see languages as compartmentalised resources which a learner may add to or subtract from depending on the influence of one given language on the other. However, Canagarajah powerfully argues that such a view of languages:

> *… gives the picture of whole languages added one on top of the other to form [bilingual] competence. This orientation may lead to the misleading notion that we have separate cognitive compartments for separate languages with different types of competence for each (2013:7).*

Like Blommaert (2010), I argue that it is safer to consider languages as resources in mobility and once they are in a learning environment, languages should be viewed as potential learning resources (Kashoki, 2010). Hence I argue for bilingualism because it will facilitate

translanguaging (cf. Williams, (1996; 2002); Garcia, (2009; 2011)) where learners and teachers will use both Bemba and English linguistic resources to enhance cognitive development in *Literature in English* classroom situations. In translanguaging terms, both languages – English and Bemba – brought value to the *Literature in English* learning space as linguistic synergy evolved from the process. I am also aware that current thinking in ELT is leaning towards hybrid identities. The fact that this study focused on the Bemba-English Bilingual Resource does not negate the hybrid identities of my subjects, nor does it indicate that I am unaware of the complexity of language identity in the world today. It is because of a deep awareness of linguistic identities that I embarked on this classroom study.

With such a liberating view of language, it was possible to harvest the linguistic assets of Bemba – the source and mainspring of the students' cultural knowledge and awareness - and, at the same time, English, being, as it is, the language in which competence is required for success at school. Once the partnership had happened in the Bilingual Resource, the languages became truly mobile and fluid because the monolingual approach gave way to linguistic synergy. Based on the findings, I believe that the study has shown how to unlock the learning potential of Zambian *Literature in English* learners. Through the bilingual approach and the use of Bilingual Resource materials, learning in the *Literature in English* classroom became exciting and enjoyable.

My optimism for the results of this investigation into the didactics of an English-Bemba anthology of oral traditional narratives in the Zambian Grade Ten literature class is fuelled by a salient reality factor: All learning, whether done in the L1 or the L2, needs to focus on cognitive and language development (Puhl, 1991:31). Closely related to this notion of teaching for language and learning, is the concept of empowerment, a term popularised by the Brazilian educator, Paulo Freire. As Brown (1993:18) explains, empowerment means that both facilitators of learning and the learners themselves need to free themselves from the dehumanising influence of authoritarian, top-down, pre-packaged curricula that attempt to pour knowledge ('facts' and 'rules) into supposedly empty heads. When we talk about 'facts' and 'rules', these could very well be those of the dominant English language

pedagogy in Zambian schools characterized by an overarching, English-only, Western cultural model which renders the students' local linguistic and cultural knowledge impotent. Instead, says Brown, we "need to empower ourselves – politically, economically, socially, and morally – to become critical thinkers, equipped with problem-solving strategies, poised to challenge those forces in ourselves and society that would keep us powerless and passive (1993:20). As Brown (1993: ibid) continues, "it is in the language class that this process needs to begin – whereby individuals gain an increasing measure of control over their lives."

Zambia has a huge proportion of learners who struggle to achieve academically – and their inability to cope could very well be linked to their inability to cope with the demands of the the 'facts' and the 'rules' of an alien language of instruction that is not made comprehensible to them. Support for these disadvantaged learners needs to be more than just the provision of extra facilities and more teachers. The real cause of underachievement in learners is the failure to harness their existing language skills for cognitive purposes.

I have pointed out elsewhere in this study that, according to researchers like Cummins, there is interdependence in linguistic proficiency between the L1 and L2. I believe I have shown, in Chapter Four, that bilingual instruction and translanguaging in *English in Literature* via the materials and through an online Bilingual Resource (as exemplified on the website at http://mwelwaunisaphd.weebly.com) not only promotes surface content and skills but also promotes deeper cognitive, metacognitive and academic skills that underlie the development of literacy in both the L1 and the L2.

By permitting bilingual discussion, analysis, reading and writing in the Grade Ten literature learning space, two linguistic resources were made available to both the learner and the teacher. Most importantly, the two languages were made to work together to create a context of lowered 'affect, to stimulate an attitude of receptiveness and warmth to literature studies, and to facilitate the achievement of learning outcomes in the classroom. I believe my analyses in Chapter Two, Four and Five reveal that ongoing, meaningful communication in the classroom facilitated the understanding of concepts and the development of knowledge and transferable critical thinking skills amongst the learners.

They then began to manifest the deep-level learning skills needed for more advanced work in Grades Eleven and Twelve.

My analysis of data in Chapter Four pointed to two indicators of success. First, students were observed to participate more in the bilingual literature classes than they used to when the literature classes were conducted in English only. Second, teachers and students made a remarkable revelation – that the Bilingual Resource helped the students in the understanding of concepts. It may be premature but there is every reason to be cautiously optimistic. However, what is certain is that the Bilingual Resource was trialled in multilingual classrooms and the initial data indicates that it struck an emotive chord in teachers and learners alike. In terms of Krashen's theory, the affective filters of the learners would have been lowered, thereby promoting *Literature in English* learning.

The narratives in the Bilingual Resource carried the Bemba culture and language which made it easy for students to relate to the stories. As there was a shared language and culture between the reader and the text, cultural and linguistic familiarity was activated and exploited by the teachers during the *Literature in English* lessons. Additionally, cultural and linguistic referents in the Bilingual Resource were recognisable due to the students' and teachers' background cultural and linguistic knowledge. This made it easy for students to comprehend the contexts of the stories and execute the tasks. Similar studies elsewhere in Turkey have come to the same conclusion: that cultural familiarity facilitated students' comprehension and successful execution of tasks (Erten and Razi, 2009). The principle is the same. Students learn better when teaching moves from the known to the unknown.

However, the main challenge seems to be the language of instruction which still favours English as the sole language of instruction at high school and beyond. Although this may be the case, Zambian literature teachers are agents of change. The best they can do in the face of a language of instruction policy which marginalises the L1 from mainstream *Literature in English* pedagogy is to implement innovative strategies such as the one outlined in this thesis at classroom level. This study – and specifically the Bilingual Resource – provides both a theoretical and practical basis for implementation of the pedagogical innovation in

Zambia. The enduring effects of the bilingual approach and the use of the Bilingual Resource are increased student participation and flexibility in the way both teachers and students view the world around them. The students in this study were confident that they understood the *Literature in English* concepts. Additionally, based on the sample of teachers who participated in the study, I am optimistic that *Literature in English* teachers in the Zambian education system can be trained in bilingual approaches and materials development to develop their ability to teach *Literature in English* in bi/multilingual settings. The benefit would be the availability of a cadre of teachers who appreciate and value students' L1 and the hybrid identities which they bring to the literature classroom. This research study therefore, represents a small but significant step towards growing a body of knowledge on bilingual approaches to teaching *Literature in English*. We have, at the very least, made a start at transforming the English teaching paradigm in Zambia.

Implementing bilingualism in education in Zambia has a benefit which transcends the individual and impacts on the country as a whole. Of prime importance is the fact that the bilingual approach guards against "the attrition of the [local languages]" (Pease-Alvarez and Hakuta, 1992:6). Clinging to a monolingual teaching paradigm undermines the status of indigenous languages such as Bemba, Tonga, Nyanja, Lozi, Lovale, Lunda and Kaonde. Given this reality, there is an urgent need to protect minority languages from the threat of extinction and one way is to partner them with powerful languages. Language extinction needs to be countered as it has the potential to cause not only an incalculable loss in terms of the language itself but also a loss of the cultural values the language carries. The implications of moving towards a bilingual language teaching paradigm – as opposed to retaining a monolingual one – are thus profound. The sourcing of original Bemba narratives, the bilingual teaching material developed in this thesis and the development of linguistic synergy as its theoretical underpinning represents an original contribution towards this much-needed paradigm shift in education.

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APPENDIX A: PARTICIPANT'S INFORMED CONSENT FORM

PARTICIPANT'S INFORMED CONSENT FORM (ENGLISH)

I... hereby agree to participate in a study with a title "The didactics of an English-Bemba anthology of oral traditional narratives in the Zambian Grade Ten literature class." I hereby acknowledge that I am participating in this research voluntarily, and am aware that I may withdraw from the research at any time. I agree that the results be recorded on condition that anonymity and confidentiality will be maintained.

Consent granted by:

_____   _____

Signature   **Date**

_____

Witness

_____

Date

UBUTANTIKO BWA KWAMBA: IPEPALA LYAKUSUMINISHA UWAIBIMBAMO

Ine...nasumina ukuitumpa mu kusambilila ukuleitwa,

"Imifundile yacingeleshi iyakubomfya indimi shibili mukubikapamo kwa imilumbe ne nshimi

mwisukulu lya fisano fibili muno mu Zambia."

Ine nasumina ukuti ndesangwa muli uku kufwailisha, mukuipelesha, kabili nganasanga

tacilingile kuti naleka panshita iili yonse.

Nasumina ukuti ifikatumbakamo kuti fyalembwa, kulila nshishibikwe kabili ne nkama ifwile

ya sungwa.

_____   _____

Uku suminisha kwapeelwe na   **Uwasuminishe ni**

_____

Ukusaina/uwakusaina

_____

Inshiku

_____

Kambone

APPENDIX B: FOCUS GROUP DISCUSSIONS (FGD) SCHEDULE

1   How familiar are you with Bemba narratives?

2   How familiar are you with the Bemba Culture?

3   How did you feel about the inclusion of Bemba in the literature   materials?

4   How did it affect your reading and participation in classroom discussions?

5   Did you prefer reading in Bemba or English or did you read in both languages?

6   Would you have preferred to have the text (narratives) only in English?   Give reasons for your answer.

7   Do you see the Bemba language and culture separate from literature that   you were learning in the BR?

8   Did your teacher use both languages in classroom discussions?

9   Did the BR help to counter the dominance of English in the literature class?

10   Did the knowledge of Bemba complement your understanding   of tasks in English?

11   Did the BR make you feel like you were learning literature in a familiar context?

12   What are your feelings about expressing yourself in two languages in a literature class?

13   Can you describe your experience of the bilingual resource?

14   Did you find any cultural value in the BR?

15   What did you find enjoyable about the BR?

16   Can you describe your experience of the BR as a teaching resource?

17   Do the BR and the tasks help to prepare students for learning literature in grade 11 and 12? Explain your answer.

18   How did the BR enhance your appreciation and understanding of authorisation

-oOo-

APPENDIX C: FOCUS GROUP DISCUSSION EXTRACT 1

Interactants

Eli   Kay   Nii   Nak   Gra   Dor   Kan   Nam   Mit
SW: Moderator

00:29   SW: How much do you know about Bemba stories?

00:34:   KAY: Um I don't really know much coz I am not Bemba but I have heard some from friends and neighbours…um…they are nice.

00:56:   NII Um I have heard a lot of Bemba stories…. Some I didn't understand them. Some talked about animals, yes they are nice.

01:08:   NMA: Well, the Bemba stories are, um, I am still learning Bemba to deal with…um… They are interesting; I find them interesting, because the way they mix. Sometimes there are human beings sometimes there are animals.

01:29:   SW: How much do you know about Bemba culture?

00:31:   ELI: Uh…   Yes but not very much coz (*because*) my grandmother is not actually Bemba, yes. But I have heard some from friends, even my parents. …Yes.

01:50:   GRA: Um, Yes I have not really got to learn anything… because my father is Nsenga and mostly the stories are from Nsenga but the ones that I have heard are interesting.

02:11:   KAN: Um, in a way yes, I am, because my mum is Bemba, yes… so I am familiar with Bemba culture….

02:21:   SW: You say your mum is Bemba so your father is…?

02:24:   KAN: … is Ngoni.

02:27:   SW: So there is an intercultural mix….

02:29:   KAN: Yes.

02:30:   SW: So you are familiar with Bemba stories?

02:32   KAN: Some of them but not very much.

02:38:   SW: Can you speak and hear (*understand*) Bemba?

02:42:   Dor: Yes I can.

02:50:   Dor: Yes but not deep … deep Bemba… it is just in passing…yes.

02:57:   Nak: Yes because my mum is Lamba so at home we usually speak Lamba.

03:08:   Nak: Yes (*Can hear Bemba that is spoken*).

03:10:   SW: Do you use Bemba in class?

03:15   Kay: No, We are not allowed to speak Bemba.

03: 20:   SW: are they not allowed? (*Discussion directed at teacher*).

03:25:   MIT: (*laughs*). They are not allowed to speak Bemba because it is not one of the languages that we teach in school … may be French and English.

03:37:   SW: Do you use Bemba when you are playing or chatting outside?

03:42:   GRA: No I don't because I am not really familiar with the language.

03:51:   NAK: Yes I do because there are some expressions that you find difficult to speak in English so you better say them in Bemba besides when you are with friends you have the right to express yourself in any language because they are your friends and that's the reason why.

04:08:   KAN: Yes and I agree with Nak because some expressions are... you can express yourself more uhm better or yes in that sense when you use Bemba there are just certain words that are in Bemba that you cannot really use in English. Yes…

04:28:   DOR: Yes I would say we speak Bemba at times because … there other people usually that don't understand English a lot. So when you are talking to a friend, it is better sometimes to use like Bemba coz there is a lot of people that understand English.

05:00   SW: Did the inclusion of Bemba in BR effect your reading (*of the text*) in English

05:12:   Kay: Um, No. (*It did not affect her reading in English*) uhm...because it is not like if we read or speak Bemba then we are going to forget how to speak English. It is just helping us to know both languages.

05:41:   SW: Oh, do you agree with that Eli…

05:45:   Eli: Yes. I think it also helps us understand more in English.

05:51:   SW: Does the inclusion of Bemba in the BR help? (directs discussion to teacher)

05:57:   Nam: Yes I agree with Eli and Kay. Uhm yes… I find it since I am in   the process of learning Bemba as well, I read the English part and then I went to the Bemba part, so I was able to…OK so in English it is said like this …in Bemba it said like this… Yes…So…

06:19:   KAY: Yes, it does (*help in understanding*) because there some words I know in Bemba because I do know a bit of Bemba and in English. I think in the understanding, it does very much help.

06:29:   SW: Given an option to read in Bemba or English, what would be your option?

06:44:   KAN: Both …

06:46:   SW: You can read both? .. Can you explain that…

06:52:   KAN: …Because if I just use Bemba, in case I don't understand what the sentence in Bemba is saying, I can read in English to understand what the sentence in Bemba is saying.

07:20:   KAN: Even if I knew how to read in Bemba I would go for both Both um: its not like if you read or speak Bemba you are going to forget how to speak English

07:30:   NAK: I would go for English (*given the bilingual materials*) … Like I said Bemba I am not   really familiar with it, and as for Bemba, for someone to understand what you are saying you are supposed to pronounce the words properly for that person to really get what you are saying… coz (*because*), we have different languages, so you might say the wrong pronunciation and you may never know it is another language than Bemba. (*that's why I would prefer the material in Eng*lish).

08:00: SW (Would you have preferred these stories (narrative) in English or you comfortable with the bilingual presentation?)

08:10: KAN: Comfortable with both.

08:15: ELI: Yes, I think we are comfortable… I am comfortable with both…

08:21: ELI: … because I might not know some expressions in English but I may understand when you are reading Bemba,.. Yes… so I think it is better.

08:32: Kay: Yah um just like what Eli was said, uhm when you read like English, when you are reading English, you get to…uhm let me say Bemba, when you read Bemba, you get to learn more and you how know to pronounce some words. Like maybe when you failed to pronounce a word you ask your friend, how to pronounce it and then you understand it more.

08:58: SW: Do you see the Bemba language and culture as different from the literature you were learning?

09:18: Dor: I don't think so, OK they collide together, so I don't' think they are divided in any way

09:25: SW: You just saw this as literature in English?

09:28: Dor: Yes:

09:37: Niz: I also agree with Dor… they collide a bit but they are the same.

09:45: SW: From a teaching point of view… is it possible to tell the difference between the literature being learnt and the language it is being presented in?

09:57: MIT: I think at the end of the day it all comes to uhm… what you want them to learn is a constant so which ever language is used …may be the way they have suggested to say they would rather have both English and Bemba for their easier understanding. I don't think there is anything wrong…uhm

10:17: SW: What did you find exciting about the story Kalulu and the Hare presented in both Bemba and English?

10:29: NAK: I think it was fun because usually at times, we pupils here at [this school] , are usually just exposed to the English ways, so when you find like for some of us who even at home usually don't speak English you find…oh, there is something like nephew, oh uncle, grandmother in Bemba and the words really like grabs your attention, like you even prefer to read Bemba, because by reading Bemba it's not everyone in Zambia that can speak English, so you learning to interact with other people in Bemba

11:13: GRA: uhm, Yes, I think it's good to read both Bemba and English because I find it more interesting and some of the cultures in Bemba I read that way.

11:29: SW: ….Is this your this your first time learning through a BR?

11 40: KAN: Yes, for me it's a first time

11:42: SW: What was your experience of the BR?

11:49: KAN: It's really interesting and fun, in a way.

11:57: SW: Why do you say fun?

11:59:   KAN: Because in Bemba there are just certain words that are..uhm.. are OK, let's say in English there are… if …if How can I put this?...uhm … words that are in English and then they are written in Bemba, you find may be its funny but it's… it's just fun reading in both languages.

12:24:   Nak, Kan, Dor: It's even interesting

12:31:   Dor: Uhm … a bit of (*inaudible*) …explanation. It was like in English, when you are reading, maybe there was a part where there was a joke, maybe, OK, it wasn't funny in English but when you read it in Bemba, maybe the Bemba version it's ' catchy' So maybe that's when you can laugh.

12:52:   SW: When you say its 'catchy' can you explain what you mean by 'catchy'(*elated Laughter from group*)

12:59:   DOR: OK, uhm, like I said, maybe if you are reading it in English, the joke, it's not that funny at all, maybe you just have a 'small' laugh at it but iof you read it in Bemba it's much funnier.

13:13:   SW: The meaning comes through

13:15:   (*Chorus*) Yes.

13:16:   SW: That's what you felt too?

13:18:   KAN: Yes, I really felt it. (*In Kalulu and the Hare*) It was more interesting and the words are in a way that can make you laugh.

1336:   ELI: Actually… is interesting, coz (*because*) as for me, It helped made me to understand more in Bemba… yes

13:46:   SW: Learning literature lesson through the bilingual story the Hare and the Hyena. Does this help you to prepare for grade eleven and twelve literature?

13:58:   NAK: Yes, in way that, literature, when you learn literature, we are not supposed just to learn English, we are also supposed to learn other languages like Bemba and this is prepared us in a way that as much as you can understand things in English, I think, as Zambian children we also understand things more in Bemba because no matter how this is like, the…one of the most commonly spoken languages in Zambia.

14:29:   SW: Is that your view

14:32:   KAN: Yes

14:33:   SW: You think it helps to prepare you for grade 11 and 12 literature?
14:35:   KAN: Yes. Since literature is all about learning people…about other cultures, so if we have them in both languages, it is going to help us even associate with other people who do not understand English only… can also understand,… those that understand uhm Bemba, so I think I agree with Nak.

14:59:   SW: Does the BR materials such as exemplified in the Hare and the hyena   help to prepare students for grade eleven and twelve literature?

15:08:   NAM: Uhm Just like the girls have mentioned, well, they are coming from a society OK, most of them are not Bemba but they are exposed to Bemba. Like I have mentioned, and once they are reading something in Bemba OK and in English, they will get to understand maybe this Bemba phrase they didn't understand it or the English phrase or something, they will get to really understand the story and you find… in the first term we learnt a lot of literature terms. OK, so the question that followed was what we did on Thursday, OK. They were able to practice like how to come up with the plot of the story, you know all those which we did and its good for them, they should know that literature is not all about or just it's found in one culture or the English culture, no, it can also relate to their

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own culture whether it is in Bemba or Nyanja or whatever language it is yes at least they will come to understand and appreciate that we are not just teaching literature for the sake of them just thinking of English but also for their own understanding of their communities and their culture…something like that.

16:19:   SW: How does this help you to appreciate literature in ten?

16:30:   NII: Yes…because I was reading both Bemba and English so it made me understand more and I appreciate it that way.

16:53:   KAY: It has helped me a lot in the sense that it has helped in widening my mind…

17:00:   SW: How did it (*the BR*) do that?

17:02:   KAY: Uuh, I didn't really know that there was literature in English. So when I first saw this (*the BR*), I thought that maybe it was just a joke or something (*laughs*).

17:14:   SW: What did you know before?

17:17:   KAY: huh?

17:18:   SW: What did you know before, you said you didn't know that there was literature in English..

17: 20:   Kay: Oh I mean in Bemba ... yah (*Literature*) in Bemba. So, it was fun! It's nice. You even get like interested in reading things like… when you read in both Bemba and English, you even learn how to read and understand things properly.

17:50:   Eli: Actually, it is just, it's interesting, it's nice.

17:52:   SW: It helps you to appreciate literature in grade ten?

17:54:   Eli: Yes.

17:57:   GRA: I think it is very interesting to read both the Bemba (*and English version*) because in the Bemba… Bemba version, it fascinated me how the words were arranged and it looked so simple.

1816:   SW: And Bemba is not your language

18:17:   GRA: No it's not

18:18:   SW: But yet you were able to follow?

18:19:   GRA: Yes I understood it (*the stories*) very well

18:23:   SW: Because you were reading the English version

18:25:   GRA: Yes both of them and I even got to know more words in Bemba.

18:30:   SW: Does the bilingual resource help to prepare students for grade 11 and 12 literature?

18:31:   MIT: Yes it does, especially that we are using stories that they're familiar with, we are starting with something that they know and then we go to something that they don't know. So in that way, the foundation is actually strong, because we have not gone somewhere very far, but we are just using something within ourselves. Despite them, some of them saying they are not Bemba, but of course these stories, stories that they have heard and now they are using in class that's why they are saying it's interesting because we have not borrowed something somewhere very far but something that is within us even if we were to go and pick on something that they don't know they will appreciate

because they will still want to learn more, we have learnt what we have now we can also go and learn what others are doing.

1830:   SW: Thank you for your participation in the focus group discussion.

APPENDIX D: FOCUS GROUP DISCUSSION EXTRACT 2

Based on student experiences of the 17 bilingual lessons from the BR Trial materials at High School A - Ndola – Zambia May 2013

Interactants[1]

SER, BUP, MWI, REG, PRE, KAL, TAO, NAM, GRO: Group SW: Moderator:

> **Notes: Ser is Lozi, Bup is half Bemba, Mwi is Bemba, Reg is Bemba, Pre is Bemba Kal is Tonga, Tao is Ngoni- Bemba. Nam is Lozi- Tonga**

00:01:   SW: I will start with numb questions… that I have on my schedule… think back on the experiences you had, learning through the bilingual materials and respond depending on the questions I will ask…

00:40:   SW: How familiar are you with Bemba narratives? And I will just be picking out names … SER

00:46:   SER: I am not familiar… just a few of them..

00:46:   BUP: I understand …uhm … some of them.

01:05:   REG: I am not familiar with any….apart from what we have done.

00:10:   MWI: Iam not familiar with any.

00:17:   KAL: I am familiar with some.

00:21:   PRE: I am familiar.

00:26:   TAO: With some of them but not very much.

00:29:   SW: OK. Uhm ..How many of you are… uhm..Bemba?

00:36:   Bupe: Half Bemba.

00:37:   SW: Bup you are half Bemba.

00:38:   BUP: Yes.

00:39:   SW: Bup you are half Bemba?... REG.

00:40:   REG: I am Bemba.

00:44:   SW: Uhm… MWI?

00:46:   MW: I am Bemba.

00:47:   Uhm...KAL?

00:48:   KAL: I am a Tonga.

00:51:   PRE: I am a Bemba.

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[1] The identity of the participants and the school have been hidden

00:51   TAO: Half.

00:55:   SW You are half… half Bemba…half.

00:58:   Half Ngoni.

00:59:   SW: And SER?

02:01:   SER: I am Lozi.

02:04 :   SW: And Mrs NAM?

02:06:   NAM: I am Loz.

02:07:   You are Lozi.

02:08:   NAM: Lozi- Tonga.

02:10:   SW: Lozi- Tonga. OK.

02:12   SW: REG, you said that you are not familiar with the Bemba narratives and yet you are Bemba how so?

02:20:   REG: Yes.

02:21:   SW: How so?

02:23:   REG: Well I don't go through Bemba that much, so I am not familiar with it.

02:27:   SW: OK. um. How familiar are you with the Bemba culture? Um… SER?

02:36:   SER, I am not familiar (with Bemba culture).

02:38:   SW: You are not familiar with the Bemba culture, uh TAO?

02:44:   TAO: How familiar I am … uhm …

02:48:   SW: Bemba culture

02:50:   TAO: Not that much but I do know a lot about (it).

02:55:   SW: You know quite a lot about Bemba culture?

02:56:   TAO: Yes.

03:00:   SW: Are you the one with half Bemba half Ngoni?

03:01:   TAO: Yes.

03:02:   SW: OK, Pre?

03:05:   PRE: OK, I am kind of familiar with Bemba culture.

03:09:   SW: You are kind of familiar with Bemba culture, and are you Bemba?

03:11:   PRE: Yes I am Bemba.

03:13: SW: But you are kind of familiar, why do you say you are kind of?

03:17: PRE: OK, I know some things and others I don't.

03:21: SW: OK, um… KAL?

03:27: KAL: I am not really familiar.

03:28: SW: You are not really familiar with Bemba culture, MWI?

03:30: MWI: I am familiar with Bemba culture.

03:33: SW: You are familiar with Bemba culture and… REG, originally you are not…

03:42: REG: No am not.

03:44: SW: You are not familiar, BUP you are?

03:44: BUP: I am.

03:48: SW: OK, I think Mrs NAM…

03:50: NAM: Yeah, I am bit familiar with the culture but not completely, but I watch it on TV…

03:58: SW: Right, How did you feel about the inclusion of Bemba in the literature materials we were going through?

04:13: MWI: It was umh, OK it was interesting, getting to know like… the translation of some stories in Bemba.. and … yeah.

04:28: REG: Well, It was kind of new for me mostly. It was kind of new coz I really don't read Bemba stories. Yes, but then in the pamphlet there were Bemba stories. So there were new words.

04:47: BUP: I found it very interesting as well because I don't really read Bemba stories, so it was like something new for me.

05:00 S ER: Uhm… OK. At first I found it a bit weird but then they were interesting and then I learnt, like a few words.

05:10: SW: And then you learnt a few words, why do you say you found it a bit weird.

05:12: SER: I (sha…) coz, firstly I can't speak Bemba and I don't understand a lot of it, so for me it was a bit… you know like…

05:27 SW: And you were like in the classroom?
SER: Yes.
GRO: chuckles.
SW: Bemba?
SER: Yes.
GRO: Chuckles increase.

05:31: SW: At [this school].
GRO: Excited laughter.

05:32 SER: Yes (with a chuckle).

05:34:   SW: Yeah. OK, but how did you feel afterwards?

05:37:   SER: I felt good coz like yeah, when I go home I would read the stories and they were interesting.

05:42:   Right. Yeah. Which …stories …interested you?

05:46   SER: *Kolwe ne Mbalala*

05:48:   SW *Kolwe ne Mbalala* was your favourite?

05:49:   SER: Yes

05:53:   SW: Right. …Ah, TAO, How did you feel about the inclusion of Bemba in the stories?

05:56:   TAO: I found it fun coz like we don't read most of the Bemba stories and, it's…it was … it was just fun reading them like I could understand them most if I… like read the Bemba version and the English version coz I know Bemba and I can read. So I found it fun.

SW: OK. Um … PRE

06:18:   PRE: Yeah it was fun coz the last time I read a Bemba story was in grade six.

06:26:   SW: Wow! Grade six? And then you revisited them in grade ten?

06:29:   PRE: Yeah,

06:32:   SW: OK. So how did you feel?

06:33:   PRE: I felt great.

06:34:   SW: You felt great, KAL?

06:37:   KAL: It was interesting coz … don't know how to read Bemba but I tried.

06:43:   SW: You tried?

06:45:   KAL: Yes.

06:44:   SW: Were you able to follow the stories though?

06:45:   KAL: Yes.

06:48:   SW: Right, OK. So how did it affect you reading?

06:52:   KAL: The Bemba?

06:53:   SW: The Materials… the literature materials, did (it) affect your reading because there was Bemba?

07:01:   KAL: Not really.

07:02:   SW: Not really, that's REG?

07:04:   REG: Not really coz if you read the Bemba version… if you read the English version you try to read the Bemba version so it didn't affect at all you could see similar words.

07:09:   SW: OK…OK… Is that the feeling this side?

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07:15:   PRE, KAL, TAO,: Yes.

07:17:   SW: ah SER…. How did you…?... Uh… BUP?

07:25:   BUP: It was um. Um interesting because some words when I didn't understand them in English, I looked at the Bemba version because I understand Bemba as well so I was able to find out the meaning of words.

07:41:   SW: So it assisted you?

07:43:   BUP: Yes.

07:45:   MWI: um… yes it was interesting as well coz those words you couldn't understand you could easily look them up on the English side.

08:00:   SW: Great um… NAM, from the teaching point of view, how did you … um…find the inclusion of Bemba in the literature materials?

08:09:   NAM: With me, I think it was fun like the girls have said and interesting… It was... yeah… there was something new…OK. Bemba, here … they are not allowed to speak vernacular…

08:22:   SW: It's like sacred?

08:23:   NAM: Yes
          GRO: Subdued excitement amid chuckling.

08:24:   NAM: I could see like when you told them to speak… you know feel free to speak in Bemba,. Read in Bemba, at first they were (with) holding back, but then at least a good number of them were able to read the Bemba version, and I could see that they were understanding. I was even learning from them as well, coz I am not really good at Bemba.

08:44:   SW: So it was a learning moment for you?

08:47:   NAM: Yes it was a learning moment for me.

08:48:   SW: Because the students were able to help you understand some of the …

08:51:   NAM: Yes, how to pronounce the words… yes..

08: 54:   SW: Great… Great.

08: 55:   NAM: I think it was fun.

08:57:   SW: Great …great um, when it came to reading, um … did you have a preference for Bemba or English. How did you tackle them… um… literature materials. When it came to reading were you able to say I go for the English or the Bemba version?

09:15:   TAO. As For me at first … I went … I always went for the Bemba version…coz

09:20:   SW: Why?

09:22:   TAO: It was just fun and usually at home I could like read it to my sisters and yes, they also enjoyed the reading…

09:33:   SW: You actually read these stories to your sisters?

09:34:   TAO: Yes.

09:35:   SW: They were like Wow!

09:37:   TAO: Yes, they really love them and then I could read the English version at school.

09:42:   SW: OK, that's an interesting point she has brought in.

09:43:   Nam: ah um (*In agreement*)

09:44:   SW: So from the literature class you were able to go home and read to your sisters and brothers. Did you do the same Sarah?

09:55:   SER: Yes I used to read with my mum.

09:58:   SW: Wow! And   PRE?

09:59:   PRE: No.
GRO: Soft chuckles around group.

10:00:   SW: KAL

10:01:   KAL: No.
GRO: Louder chuckles around group

10:03:   SW: Who else did?

10:04:   BUP: I did with my mum as well.

10:07:   SW: That's BUP right?

10:08:   BUP: Yes.

10:09:   SW: You read with your mum. How was the feeling like?

10:13:   BUP: It was really interesting. Yeah we liked reading them.

10:18:   SW: Um… MWI,

10:19:   MWI: I read with my sister… but my sister doesn't… like enjoy reading Bemba so we read just the English part.

10:30S   W: OK. That's very interesting … Nam, I didn't think that they … did you think like they would take the materials out of the class to go…

10:38:   NAM: No… no. That's interesting indeed… and surprising… and you know, it's good to know that you went home and got back the book and shared with those.. It's good to share what you learnt in class with those at home yeah.

10:53:   SW: Fantastic… So you were comfortable with both Bemba and English being presented on the same page?

11:02:   MWI: Yes.

11:04:   SW: You felt like it PRE?

11:06:   PRE: Yes.

11:07:   SW: And you, yourself?... Same? TAO …, SAR?

11:10:   SAR: Yeah.

11:11:   SW: Your yeah is like coming from…

11:13:   SAR: OK coz like when we are here at school. It was like I would only read in English but then when I go home to read with my mum, she would always tell me no… like   read in Bemba so that I can learn and understand. So, yeah, it was…

11:36:   SW: It was what?

11:38:   SAR: It was interesting.

11:40:   REG: Yeah it was interesting.

11:41:   Same with you guys? (*Signalling REG to come in*)

11:42:   REG: Yes with us, we always read in English but then it's kind of fun reading something new and try to read Bemba coz am Bemba but there are some words that I can't pronounce in Bemba, so if it is there on the page my friends know Bemba, we make mistakes, laugh at each other but still don't correct each other, so it was much better to go… uh think outside the box than just English all the time.

12:06:   SW: I like that *think outside the box*, what do you mean?

12:10:   REG: And not just sticking to the same old thing… try something new … like the Bemba version. Coz at school, you may see in the library we don't have any Bemba books but then there we have Bemba stories so we can learn from it.

12:25:   SW: So would you like to have some of those copies back to you?

12:27:   GRO: Yes !!

12:32:   SW: … NAM, it is something we gonna … I am gonna have to tell my Professor that… *(my supervisor)* that you need copies so that you can read them.

12:38:   NAM: May be you can also include a few more stories isn't it girls?

12:42   GRO: Yes!! (*Giggling*)

12:44:   SW: Actually the whole bilingual stories are 70, they are this huge (*shows thickness*)

12:52:   GRO: Wow!!

12:58:   GRO: Bemba and English (*with excitement*)

13:01:   SW: Bemba and English, but they are side by side, so there is more where that came from

13:05:   NAM: (*Chuckles).*

13:06:   SW: We definitely gonna have to think about this request.

13:06:   SW: Do you see the Bemba language and culture separate from the literature materials you were going through?
         GRO: (hesitation)

13:31:   MWI: Um not really because I think in literature, we talk about narratives and other types of writing and that was kind of like included. And then there are certain things in literature like types of stories that have to do with um bilingual materials… yes.

13:58:   SW: OK anybody else… OK.

14:03:   SW: Do you think the bilingual materials helped to counter the dominance of English in class.

14:14:   GRO: Yes!!

14:15:   SW: You think it helped like balance off the dominance of English in the classroom?

14:22:   GRO: Yes!!

14:23:   SW: How so?

14:24:   REG: Coz most of us don't really like … speak very good English … can't read English that well but then when you put the Bemba version, some of them who know how to speak Bemba, understand better than the English version, so the Bemba version really helped some of us.

14:37:   SW: It really helped a lot?

14:38:   REG: Yes.

14:41:   SW: So it complimented your understanding of literature?

14:42:   Yes.

14:44:   That yes is still from Reg what about the rest?

14:46:   GRO: *chuckles*

14:50:   SW: OK. Let me throw the question to … NAM. Did the bilingual resource we were learning from … you were teaching from help to counter the dominance of English from the classroom?

15:01:   Nam: Yes I think it did, like REG has put it, um, some girls … it was helping them to understand story by story… they look at the Bemba version… what the sentence means in Bemba and the relation it has in English and so it really helps them to understand … and even the method of giving them … others are Bemba but they don't know how to speak Bemba … so they read the English version and they will learn how to say it in Bemba … at least at the end of the day I can say that at least they know that   literature is not something out there, … you just talk of … but all those themes and terms they have learnt in literature can be applied even to their own culture.

16:02:   SW … Some of you say you don't know how to read Bemba, did the knowledge of Bemba…. Did Bemba help you understand the tasks that you were doing?

16:11:   REG: Yes. The Bemba version did help us coz you find the… um tasks, some of them had Bemba themes in them so you had to go through the Bemba version… the English version and check them, so the Bemba version did really help. In case you don't know the word in English so you just go through the Bemba version.

16:32:   SW: SER, you are an interesting one… um did it help?

16:36:   SER: Yes.

16:38:   SW: How?

16:39:   SER: Um…coz like I said, I want to learn Bemba, so yeah, when I read them like some of the words are familiar … but then some of them are totally strange and new yeah, so I think it helped.

16:58:   KAL: Yeah it helped… coz some of the words in English, if you don't understand them, then you try to check to the Bemba version… yeah you try to find the meaning of that same word in Bemba.

17:13:   SW: Did the bilingual resource… those materials you were learning from make you feel like you were learning literature?

17:24   PRE: Yes.

17:25:   SW: How so?

17:26:   PRE: Coz literature is all about reading, reading stories.

17:41:   REG: Literature is also about learning… about learning different cultures…and were learning the Bemba culture by understanding what some things in English mean in Bemba and what some things in Bemba mean in English, so we learnt…

17:57:   SW: So did you express yourself in Bemba and English in that literature classroom at any one point when you were learning literature with [teacher?] Did you use Bemba and English?

18:07:   BUP: Yes, like um… when we were doing, some of the tasks like when we were having drama, in our tasks… um… speaking, we were using Bemba.

18:20   SW: How did you feel about that?

18:23:   BUP: It felt really good because we don't usually speak in Bemba so the… um *we had a chance* to speak in Bemba then.

18:36:   SW: I like *we had a chance*…
         GRO *chuckles*

18:39:   SW: Did you feel like that KAO?

18:43:   KAO: Yes.

18:45:   SW: Why did you feel like that?

18:47:   KAO: OK. It felt like really good, like yesterday when we were doing drama….

18:54:   SW: Is that the drama about Chomba Nsangwa?
         GRO: YES *Chorus*

18:55:   KAO: Yes … and like you express yourself like the way you understand the story and … yes that felt like real and..

19:07:   OK. How did you feel from their point of … as a teacher? How did they take the tasks?

19:13:   NAM: Well, they really took the tasks well. OK., they at least … they.. What Can I say, they brought them home so to speak … as I said they really understood, they had a chance to speak in Bemba, they were able to portray that. Even for the other task, I think it is for the story… was it Kalyamisha…

19:33:   GRO: Kalyamisha and Nshitumpikwa *chorused response.*

19:35:   NAM: Where they had to give a news report, I really loved that one.

19:39:   SW: You loved the news report
           GRO: *Shared laughter*

19:41:   NAM: Yes, they were brilliant! They were innovative! It was just good.

19:45:   SW: The Kalyamisha one… it also stuck in my head

19:50:   NAM: Yes, it was really good, As am saying, it came like home, they owned it

19:57:   SW: So you felt good… about the bilingual tasks?

19:58:   GRO: Yes! *Chorus.* It helped us work together as a team … as a class.

20:01:   SW: Oh, it helped you work together as a class? How did it do that? REG?

20:03:   REG: Coz we put ideas on what we know, and others would learn from ideas that we put in and, even when the groups are presenting we would get something that our group may be, did not have, mix ideas together, then we go through them and you find that you have learnt something at the end of the day.

20:18:   SW: You found the Bilingual Resource enjoyable?

20:20:   GRO: Yes. *Chorus*

20:23:   SW: It made you feel good?

20:25:   SW: Why do you say it made you feel good … I am trying to understand here.

20:35:   REG: The tasks were exciting …. Challenging but we did them anyway.

20:41:   TAO: They were fun and they would help us express, like ourselves who, like we are. If I love Bemba I will always choose to act in Bemba like when we were doing drama… yes.

20:57:   SW: SER

21:00:   SER: Yeah, they were, yeah I think they were also interesting… OK. I don't know how to put it… but I really loved… especially the tasks.

21:15:   SW: Which tasks did you find interesting?

21:19:   SER: The debates, the drama and even the news.

21:23:   SW: And the news? … This was Kalyamisha.

21:24:   GRO: *laughs in excitement.*

21:29:   SW: OK. Um …KAL?

21:33:   KAL: Um… It was interesting.

21:34:   SW: OK. You found it interesting. OK. Um … can you describe your experience of teaching from the BR …NAM?

21:47:   NAM: Um my experience of teaching that was … Um what can I say… it was different… yes it was different and kind of unique. The way that it had… I think the tasks which were laid out really helped them to understand the story. OK. Coming to find the plot, work out the themes and dramatizing or playing the role play. I found that it made it easy for them to understand a certain story. OK, coz at

least the way it was set up, I think I would say about 70 or 80% was pupil centred which is good. Yes, it shouldn't be that the teacher has to say every single word in the (literature) class. The pupils should be seen to understand the story, bring out the themes, and work out the plot …

22:49:   SW: Especially that they were able to read at home, I found it really fresh…

22:55:   NAM: Yes… So…it was good.

23:01:   SW: Do you think the BR helped you to prepare for grade 11 and 12 literature?

23:15:   PRE: It helped me in how to plot and how to set the setting yes.

23:29:   KAL: It also helped me how to plot, how to put the themes.

23:48:   MWI: I think it helped me how to plot and how to write stories. Because Ok some of us don't know how to like start your story,… and yeah, so it like helped me like think of ideas of how a story can be.

24:09:   BUP: It really helped us to ... to come up with themes and how to put them and yeah … how to write the plot.

24:25:   TAO: It really helped me like coz most of the time when we read the story we could tell who is the antagonist and the protagonist and we also like I have now learnt how to tell what character is in the story, yes…

24:44:   SAR: Um … It has also helped me like coz some of the themes, like some of the definitions, it was my first time learning some of them, so yeah it helped me a lot. At least now I can understand something (in literature).

24:59:   SW: Great. Um … how does the BR help them to prepare for literature … … NAM … (your) point of view?

25:05:   NAM: Yes… um, like I mentioned. Um … it helps them coz. OK like the way the tasks were set … OK , they have the opportunity to bring out the understanding of … certain terminologies they were learning like in the first term of grade ten. OK., So as they go on to grade… like I have told them by next term or end of this term, we start now looking at the stories, the plays. OK. So, at least now they have the experience of what is required of them. OK, how to… how they use all those terminologies; the setting, the plots, the themes, characterisation. OK, how they can identify that in the stories they would be reading. Yes…. so the Bilingual Resource has helped them in that at least they have even… from the Bemba culture, they have learnt so they are able to know that it is not only in the English where you find those terminologies, where those terms they have learnt apply but even in their own Zambian culture. OK, so… in the syllabus they have a situation where they will learn even … we will get even some books from Nigeria, from Britain so they will come and have an experience of that, as well as of different cultures so they should be able to identify all these terminologies in those stories they will be looking at.

26:25:   REG: Well, it taught us to be creative and imagine … not just reading for the sake of reading, you can actually imagine what's happening in the story… how it is taking place .

26:36:   SW: The imageries?

26:40:   REG: Yes you also *think outside the box* not just the way things are written that's how you just think, you just explore your mind and imagine the story that is more interesting.

26:49:   Did the Bilingual Resource help you to appreciate and understand literature in grade ten?

26:59:   GRO: Yes!! *Chorus …*

27:01:   REG: Stories in the manual were very interesting so, am actually looking forward to learning literature and know more about literature.

27:13:   SW: So you looked at it as a preparatory phase?

27:17:   REG: Yes.

27:18:   SW: Um … MWI, did it help you to appreciate grade ten literature? How did it do that?

27:24:   MWI: Yes, by learning how to … OK. By knowing the protagonist and OK, sometimes I knew they were there but I didn't know which one was which. So I got to know things so I think it helped me.

27:53:   KAL: Yes it did… Coz it did… coz it made me look forward to learn more about literature because it was interesting because of those stories… Yes.

28:16:   PRE: Yes it did…OK. When we started literature, we started first with defining some terms. We never started with reading books, so it will help me in future to … when reading the books, it will help me to find the plots, the setting, the antagonists, the protagonists. Yes.

28:54:   TAO: Yes it has helped me to like, understand most of the literature terms… and just to know that literature is not all about reading books and…. It can also be fun.

29:10:   SW: Oh, great, you keep talking about terms. These are terms that you learnt in grade ten, term one? So how did it (the BR) help you to understand these terms more?

29:22:   Tao: Like we wrote most of the things like plot. And we could define them, we wrote words like antagonist and we could define them but as when we read the stories, we can understand more like when you tell us to plot the story and when we do that we could now tell… this is how you plot …We understand more of the words when we deal with them.

29:51:   SW: Is it because…. NAM…Is it because they can see these things in context?

29:57:   NAM: OK, um, yes it is because they can see this in context beginning like we said, they would have understood, they have read the Bemba version and the English version. So, they are a bit familiar with Bemba, they might… may be the words can be what… but they know Bemba. OK. So, at least they're getting out the story written in Bemba, they are going to Bemba culture so they are able to use those terms they learnt in first, in the first term, OK, to apply them now having understood the story from Bemba back view…OK., background rather and also the English version, they have understood in both areas, then they are able to apply and I think that helped.

30:30   SW: SER, how did the BR help you to appreciate literature in grade ten?

30:46:   SER: Um … Yes, coz, like I said before, some of them are new to me. So like even when you have gone to the pamphlet, when you go to your notes at least you even learn one or two other things… yeah, so…

31:03:   SW: BUP

31:05:   BUP: It helped me in that … um … a long time like,   OK, let's say, like in grade 9, we used to read books, but we didn't know that …. an antagonist exists, and we didn't know that the stories that we were reading…um… there is a plot but now we know, so it has really helped us to know about these …. these … things (terminologies).

31:35:   SW: Um REG:

31:38:   REG: Um, Yes, it has helped in that way when you read a book, you can actually understand you know, OK, the setting is like this,   the theme is this,   the main theme, the sub theme, you

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understand the book you are actually reading instead of just reading it for the sake of reading. You actually know what's going on and follow it and be able to make your own plot or conclusion about the book.

32:01:   SW: So you enjoyed the Bilingual Resource materials?

32:04:   GRO: Chorus: Yes.

32:05:   SW: Thank you.

APPENDIX E: FOCUS GROUP DISCUSSION EXTRACT 3

Discursive ethnographic analysis: Focus is on the immediate interactional context

Based on students' and teacher experiences of the 17 bilingual lessons drawn from the BR trial materials at a High School in Ndola – Zambia July – August 2014

*Interactants

        SW: Moderator:
        Notes: MWEK is Tumbuka, MWEM is Bemba, MBU is Lingala, CHI is Ushi
        KAR is Bemba GRO = Group NKA is Aushi NAT is Lunda ALI is Lamba
        MWI is is Bemba

*The identity of the participants has been hidden.

00:36: SW: Welcome to the focus group discussion….

00:19: NKA: Are they free to even use their local language? ...

00:23: SW: That would be fantastic

00:25: NKA: OK

00:50: SW: … I will just ask the questions…um I won't point at specific individuals but I will start asking the questions as they run through … CHI, how familiar are you with Bemba stories?

01:31: CHI: Um… well… at least I understand them, they are much easier coz Bemba is our local language

01:45: SW: OK. So right, so CHI, Bemba is your local language, are you Bemba?

01:50: CHI: Yes, I am Ushi (*Ushi is a dialect of Bemba*)

01:52: SW: You are Ushi… Um ALI, Are you Bemba?

01:57 ALI: No

02:00: SW: Tell me what language do you normally speak?

02:03: ALI: Uh I speak Lamba

02:05: SW: OK . So are you Lamba?

02:08:ALI: Um Yes

02:09: SW: OK. … Um.. MWE

02:13: CHI: There are two MWEs

02:14: SW: There are two MWEs? MWEM?

02:18: MWEM: I am Bamba

02:20: MWEM: You are Bemba, So you are very familiar with Bemba stories?

02:23: MWEM: Yes..I am

02:24: SW: OK… Where is the other MWE?

02:26: MWEK: I am here.

02:27: This is MWE who?

02:28: MWEK: MWEK.

02:31: SW: MWEK, How familiar are you with Bemba stories?

02:32: MWEK: I am very familiar with them because they are based on our own situations.

02:36: SW: OK. Are you Bemba?

02:38: MWEK: No.

02:39: SW: Uh?

02:40: MWEK: I am Tumbuka.

02:42: SW: You are Tumbuka? Uh… KAR…What language are you (familiar with?)

02:46: KAR: Bemba.

02:47: SW: You are Bemba. So you are familiar with Bemba language?

02:53: KAR: Yes.

02:54: SW: Uh… MBU?

02:59: MBU: I am not Bemba … though I usually speak in Bemba.

03:00: SW: What is your tribe?

03:05: MBU: Lingala.

03:06: SW : Lingala. Is that from Congo?

03:08: MBU: Yes sir.

03:09: SW: Right, so are you familiar with the stories in Bemba?

03:13: MBU: Yes.

03:14: SW: Oh, OK. How so?

03:16: MBU: Very much.

03:17 SW: OK, How did you become familiar with Bemba stories?

03:22: MBU: I speak Bemba… I grew up here.

03:30: SW: OK … NAT?

03:33: NAT.. I am familiar with Bemba because it is easily understandable.

03:38: SW: OK.

03:39: NAT: You get to understand easily because you communicate mostly using Bemba?

03:43: SW: Are you Bemba.

03:44: NAT: No actually.

03:45: SW: What's your tribe?

03:47: NAT: Ka-luunda.

03:49: SW: Lunda, from North-western Province?

03:50: NAT: No part of it is from Luapula province.

03:54: SW: Oh! I see and MWEK…?

04:05: SW: … Every one we now know who they are… don't we? … What about NKA?

04:11: NKA: I am Aushi from Luapula province.

04:14: SW: Oh, from Luapula province?

04:17: NKA: Yes.

04:18: SW: Fantastic but you are very familiar with the Bemba stories?

04:19: NKA: Very Much.

04:26:   SW: OK. Um….We talked about Bemba stories…. What about Bemba culture ... How familiar are you with Bemba culture? … CYN …?

04:47: CYN: Um very much coz I am Bemba…um… I come from the Bemba culture

04:51: SW: You are Bemba… So you are familiar with Bemba culture… And um.. NAT?

04:58: NAT: I am not that familiar…but at least I am able to understand about the culture that's there.

04:57: SW: So generally we are able to understand the Bemba culture?

05:12: GRO: Yes.

05:15:   SW: Um I want to ask you one very important question. We included Bemba in the literature materials… You saw that… you saw that there was English….there was Bemba. How did you feel about including Bemba into the literature materials?

05:47:   MBU: We felt good for you including Bemba in the stories… because if you don't understand a word in English, you could understand it in Bemba.

06:03:   SW: Any other?...Yes..

06:04:   NAT: At first it was a puzzle because mostly people don't know how to read Bemba… that affected but as we went on reading these stories, at least it gave us passion because the things that we were learning in English we weren't able to understand them but at least in Bemba we were able to understand them.. So it was at least it was easy.

06:32:   SW: OK. Any other comments… How did you feel about including Bemba in the literature materials?

06:45: MWEK: It helped us understand more and it also helped us to compare cultures … using Bemba stories.

06:50: SW: OK which cultures were you comparing?

06:52: MWEK: Studying Bemba and even sometimes English culture

06:58: SW: English culture, OK… So some of the stories helped you to look at the English culture.

07:02: MWEK: The English version.

07:07: SW: OK. So did the English version introduce its own culture also.

07:08: MWEK: It was the same Bemba culture.

07:09: SW: It was the same Bemba culture?

07:11: NAT: But it was just translated.

07:21: KAR: It helped us to understand the two languages: Bemba and English.

07:33: SW: How did it help you to understand the languages?

07:34: KAR: Because if you haven't understand in English, you can still understand in Bemba.

07:41: SW: So you felt good about this

07:44: GRO: Yes.

07:46: SW: what about NKA… How did you feel about including Bemba culture in the literature materials?

07:59: NKA: Well it was very interesting… especially that we are on the Copper belt part of Zambia, where mostly Bemba is used to communicate. So I felt that it was a good idea because pupils were able to understand terms such as Kalyamisha … you know… which was kind of tricky word but after they read in English, they were able to understand it that Kalyamisha is actually debt consumer. OK. And they were also able to understand terms in literature like plot…yah…how we talked about… How did we say about plot in Bemba? What is the plot? How do you explain Plot?

08: 54: MBU: Kuntulo yelyashi (The beginning of the narrative).

08:56: NKA: OK. So it was very interesting and so exciting.

09:27: SW: OK. Generally … you felt good … with the inclusion of Bemba into the literature materials.

PART TWO

00:04   SW:… NKA was about to make a comment… about the inclusion of Bemba in the literature materials … Generally they were able to follow …the lessons …some of the concepts that are in literature?

00: 20:   NKA: Yes

00:26:   SW:How did it affect your reading and participation in class… the fact that there was Bemba and English? …

00:47:   MWI: The fact that there was Bemba helped us to participate in class coz uhm … like…sometimes you can't understand something in English so in Bemba you can express yourself in Bemba… The teacher will understand what you are trying to say.

01:03:   SW: OK… Uhm … Anybody else? …

01:18:   ALI: It helped us to participate in class.

01:23:   SW: Uhm … how did it help?

01:24:   ALI: Like if you did not understood the question you can ask it in Bemba… What the teacher is talking about.

01:32:   SW: But you can ask the same question in English.

01:39:   NAT: For us it is sometimes, it is hard to express ourselves in English. So at least when we use Bemba … it will be assured for us coz mostly when the teacher is teaching…, others fail to raise up their hands to answer to the questions in English so at least Bemba is easier for us

02:01   SW: Is that your feeling too? …

02:03:   CYN: Yes.

02:04:   SW: And this yes is from?...

02:06:   CYN: CYN.

02:09:   SW: CYN. Sometimes you have difficulty… sometimes trying to respond in English? So was it be better for you with Bemba and English. OK. MWEK?

02:23   MWEK: I think it is very good idea coz it helps us to understand more when the teacher is teaching. Coz sometimes it is very challenging to express yourself in English… some people have difficulties in expressing themselves in English so it helps to… it helps us pupils to understand better but again the challenge comes in when it comes to reading because most of us are not familiar… when it comes to reading Bemba.

02:47:   SW: I am coming to that point which MWEK has talked about… the challenge coming through coz there is Bemba and English… So did you prefer reading in English or did you prepare reading in Bemba.

03:06:   GRO: Both.

03:08:   SW: You preferred reading in both? Why?

03:15:   MWEK: It is easy for us to understand coz we can compare the word in English then we can check what the word would mean when you say it in Bemba ... it helps us to understand that way.

03:28:   SW: Ah…MWEM?

03:31:   MWEM: It helps us to understand… for example on that story… Kalya misha `and Chomba Nsangwa … There are many words in that story that we can't understand in English unless we have to understand them in Bemba

03:56:   SW: In Bemba… Uhm… Yes?

04:02   KAR: It helps us to understand the words… in English and if you haven't understand in English you can read in Bemba

04:19:   SW: OK. If you were given a choice … to have those stories… the stories you were reading, would you rather have them in English or Bemba

04:26: GRO: Both… both languages

04:29:   NAT: OK. … I will choose a language that at least I can …be able to easily understand. Coz if I were to choose Bemba, if I… for example I don't know how to read how am I to understand it I will have difficulties with reading again and If I were to choose English I would read but How am I going to understand?

04:51: SW: So what would be your answer?

04:54: NAT: So I think I will choose the one that would be easy for me

04:56: SW: Which one will that be?

04:58: GRO (whispers) English

04:59: NAT: Yes English.

05:01: SW: You would choose … this is uhm…

05:02: NAT: NAT.

05:03: SW: NAT would choose English… Yes?

05:06: CYN: I can also choose English because I can understand more … than Bemba

05:17: SW: OK. So you would have preferred the stories in English?

05:21: CYN: In both

05:22: SW: You would have preferred the stories to be in both …

05:26: CYN: In both Bemba and English

05:29: OK. And your reason is what?

05:30:   CYN: Uhm…Coz if I am not understanding English, a word in English, I can use the story, the word in Bemba, It can easily …I can easily understands

05:45: SW: OK. KAR?

05:47: KAR: It helps me to understands the words in English

05:55: SW: So you would you have preferred the stories in …

05:59: KAR: In both English and Bemba

06:00: SW: Both English and Bemba… Same with MWEM

06:03 MWEM: No Sir, me I would rather choose Bemba

06:07: SW: You would rather have them in Bemba, why?

06:09: MWEM: Because I understand Bemba more than English

06:12: SW: OK … Uhm MWEK

06:15: MWEK: When I was reading these stories I really understood because they were in both languages but the prob…the challenge came in when it came to reading the Bemba version because I had to read both in order to understand the story. So I think I would prefer them both.

06:31: SW: You would prefer them in both… Yes ah … MBU.

06:34: MBU: I would choose both languages.

06:37: SW: Why?

06:38: MBU: Yeah…Coz some words in the Bemba story, were difficult to understand.. So had to go to the … I read simultaneously. Yeah… I had to go the English story so that I could understand the words in Bemba, yeah and some words in English uhm, If I had to understand them in Bemba.

07:02: SW: OK. And this is uh… MWI?

07:07   MWI: I will prefer it in English because like I have a little bit of difficult reading Bemba.

07:13: SW: OK… and this uhm …ALI

07:17: ALI: I will prefer them …both languages

07:19: SW OK.. I see.. uhm, Do you see the Bemba culture… the Bemba language and culture that you saw in the stories…. Did you see … them as separate from literature that you are learning? Did you see Bemba culture as different from the literature that you learn?

07:45: GRO: No

07:47: SW: Did you think that you were learning literature?

07:50: GRO: Yes (Overwhelming response)

07:51: SW: What makes you think that you were learning in literature?

07:56: NAT: Coz part of the stories in Bemba …in Bemba and English are things that we discuss in literature like myths, the legends, the folk stories, those are part of literature. And these stories are mostly base on the myths, the legends and the folk stories.

08:16: SW: Great, … Yes?

08:20: MWI: I think it is just a translation. So like there is no difference.

08:27: SW: Did your teacher use both languages when she was teaching?

08:31: GRO: Yes (Overwhelming response)

08:38: SW: Where you comfortable using both languages

08:40: GRO Yes… very much.

08:42: SW: Uh… you did like that … Ah. I see..

08:43: MBU: And it was fun..

08:45: SW: Tell me why do you say it was fun?

08:51: MBU: Because… uhm English we fail to express ourselves in English when the teacher is discussing with us. We fail to participate. So …So we don't think it's fun..

09:12: SW: ….When you are learning in English you don't think literature is fun? Why is that?

09:19: MBU: No. Like if you don't understand the question in English… Yeah …it wouldn't be fun for us because you don't know anything unless, yeah, unless you understand it in another language, it would be interesting.

09:35: SW: When you say another language that's your language?

09:38: MBU: Yeah.

09:39: SW: Bemba. OK … MWI?

09:47: MWI: It was fun coz there was participation in class. Uh … Pupils were not passive coz they could understand properly.

09:56: OK… uh… NAT?

10:58: NAT: It was also fun coz some Bemba words are mostly nice like *Nshitumpikwa.* In English it's debt consumer but in Bemba at least it sounds, it's nice, *Nshitumpikwa. Nshitumpikwa….* That I cannot be fooled.

11:12: SW: … "I cannot be fooled" *Nshitumpikwa.*

11:13*:* NAT*:* Then Kalyamisha the debt consumer, just imagine, Kalyamisha in Bemba, it's nice. 'The debt consumer' It won't have that fun OK. You get to laugh the debt consumer you know that there is debt consumer so at least Kalyamisha is nice in Bemba.

11:31: SW: So when you hear Kalyamisha, it brings these "added meanings"

11:37 NAT*:* Yes.

11:38: SW: which the English word would not bring to you?

11:39: NAT: Yes

11:42: SW: And you like that?

11:43: NAT: Yes

11:44: SW: Excellent….uhm when you were learning through these materials did you think that Bemba was also helping to challenge the dominance of English… which language was dominating?

12:02: MWI: I didn't get that statement.

12:04: SW: When you were learning in class… through these materials, which language was dominating? Did Bemba help to at least dominate in your discussion… in your participation? NAT?

12:18: NAT: They both helped.

12:29: SW: They both helped. OK …

12:32: SW: . Did knowledge of Bemba complement your understanding of English literature … did you find it easy to do the tasks?

12:52:   SW: OK. We were looking at the whether the knowledge of Bemba … you were telling me that all of you are knowledgeable about Bemba right? So did the knowledge of Bemba help…to ... uh … to complete your understanding of the tasks.. Did you find easy to do the tasks?

13:26:   GRO: Yes

13:29:   SW: What helped you to find the tasks easy to do?

13:33:   MWEK: Because we are familiar with the Bemba language and culture so it was easy for us to understand

13:42:   SW: Yeah … that is … MWEK. . So it was easier for you to understand because you are familiar with the Bemba language and culture

[…. Hiatus caused by interruptions]

13:07:   SW: … Do you think you were learning… literature in a familiar context. Did it become familiar to you when you were learning literature? Did you find it familiar? Yes NAT?

13:25:   NAT: Yes I found it familiar coz with literature some of the things are what happen around us like… the ...stories that… oh, for example our grandparents used to give us like if …if … ngolefukule nkoko if..ngo ulelanda then fyalamba ukumena again amasakao[1] so at least it was… it just easier for us and its appears to be familiar coz most of the things are that ..ah… the things that happen like the needs, objects .. yes

13:57:   SW: Ah… most of the things you were learning do happen …in your lives,…experiences.. you were able to relate to those things in the stories. OK. Like Kalyamisha and Nshitupikwa …. And which… stories were you able to enjoy

1431:   MWEK: Kalulu Na Cimbwi

14:33:   SW: Which one?

14:35:   SW: Kalulu Na Cimbwi What did Kalulu na Cimbwi do? ... Who can tell me what Kalulu na Cimbwi was about?

14:48:   MWEK: … They were very close. And their friendship…They were bonded. Now at the end their friendship ... but one of them was betrayed in the end by someone who he considered to be his own family.

15:00:   SW: OK …is this the story about Chimbwi going to a village and getting a girlfriend … Kalulu making some tricks?

15:10   GRO: Yes.

15:11:   SW: Which other stories did you find …

15:15:   GRO: Kolwe ne Mbalala

15:17:   SW: Kolwe ne Mbalala, what about Kolwe? What happened there?

---

[1]   Bemba myth. Translated to mean that if you are undressing a chicken, you ought to do it quietly otherwise, the feathers will grow" The moral was to ensure that children performed the task quickly and efficiently without distraction.

15:21   NAT: The man… OK., like the father was choosing the man for the daughter… the man to marry and after choosing the monkey then the daughter at last was somehow not good and that happens in real life choosing parents choosing their children men or women.

15:41:   SW: Like arranged marriages isn't it? … Is this where the in law was trying to cultivate and whenever she planted groundnuts and they would find that they have already been eaten up?

15:54:   GRO: Yes.

15:55:   SW: Is this the story?

15:56:   GRO Yes

15:57:   SW: Ah OK and in real life parents arrange marriages for their children and their children don't like that?

16:05:   GRO: Yes.

16: 06:   SW: So these things were familiar to you.

16:09:   GRO: Yes.

16:10:   Fantastic… tell me how did you feel when you were expressing yourselves in two languages … How did you feel that for the first time in a literature class… Maybe this wasn't your first time …was this your first time to express yourselves in two languages in a class?

16:30:   GRO: Yes.

16:31:   SW: In a class.

16:32:   GRO: Yes.

16:34:   SW: OK. How did you feel?

16:35:   MBU: Free.

16:36:   SW: Tell me… you felt free, what do you mean when you say you felt free?

16:43:   MBU: We never felt embarrassed…when you want to say a word and you think it might be wrong your friends might laugh at you. So you say it in a language that you can't mistake it.

17:00   SW: So that is where the freeness is coming from?

17:02:   GRO: Yes

17:03:   SW: Yes any other feelings? What other feelings did expressing yourselves in two languages [bring]?

17:22   CYN... How did you feel CYN?

17:29:   Umh … I feel it's nice coz some words in English, I can't understand so when I use Bemba I can understand so it feels nice.

17:42:   SW: It felt nice … Uhm … MWEK?

17:45:   MWEK: In most secondary schools, it's mandatory for teachers to teach in English but it helped us to be free and to be bonded with our mother language and also helped us understand and participate in class.

18:05:   SW: OK. KAR?

18:06:   KAR: It helps to understand the words in English and then you go to Bemba

18:19:   SW:OK: Tell me something about the … bilingual resource … it had both English and…

18:30:   GRO: Bemba

18:32:   SW: Bemba and then it had also tasks. Can you tell me your experiences of learning through that resource? How did you feel ... Learning literature through that resource?

18:43:   MWEK: When you are learning using two languages although like when I am reading a book if I don't understand, if I don't understand it in English I can read the Bemba version but when it comes to answering since I have understood the story and the concept I can answer it in English.

18:59:   So it gave you some power? Yeah…. Some mental, intellectual power? Any other feelings? Yes MWI?

19:16:   MWI: uhm. The tasks were helping us to remember the stories that we read

19: 21:   The tasks were helping you to remember the stories … Yes… ALI?

19:30:   ALI: Well, it helped us to answer the tasks that were… are in this version in English if I understood the story in Bemba.

19:42:   SW: OK. MBU. How did you feel learning through this bilingual resource?

19:50:   MBU: It helped us in our thinking.

19:57:   SW: It helped you in what?

19:58:   MBU: Thinking

19:59:   SW: Thinking how do you explain that

20:00:   MBU: Um … um… uhm…

20:09:   SW: How did it help you in thinking? … NAT [wants to] come in then MWEK.

20:26:   NAT: It helps us in the application to literature coz these books at least we got, with the tasks that we were given we know the characters, we knew the plot, what the plot is, the point of view all those stuff, so it helped us in the applying to literature.

20:45:   SW: Excellent. Um MWEK?

20:46:   MWEK: It help… ah, it does help us to stimulate **constructive imaginations** coz there some people who find it very difficult to understand something in English so if you read it in Bemba you will be able to imagine and understand… So it also helped us in that way.

21:03:   SW: Excellent. MWEM?

21:14:   MWEM: Sir it helped us to understand coz …umh…

21:24:   SW: OK. Did you find any culture…; I am talking about culture. Remember when we began we were looking at culture. How we are familiar with the Bemba culture. Did you find any cultural value in this bilingual resource? …

21:45:   MWEK: Yes.

21:46: SW: Tell me more. What cultural value did you find there?

21:50: MWEK: Most of the stories that were in the bilingual resource are based on what really happens here in Zambia so it was easy for us because we were able to relate, we were able to easily relate because it's based on true life situations here in Zambia especially in villages.

22:07: SW: OK. KAR?

22:09: KAR: What's the question?

22:10: SW: What cultural value did you find in these materials?

22:16: KAR: Uhm …

22:20: Any one can help KAR … Yes, MWI?

22:40: MWI: It helped us to uhm …learn more about our culture like some of us have no knowledge about what goes on…

22:51: SW: What cultural things did you learn in the stories?

22:54: MWI: OK. Things like early marriages, yeah…that thing where by … arranged marriages, yes. We learnt that that thing still goes on maybe in the villages.

23:03: SW: OK. Excellent …uhm.. You are going to be doing Literature in English next term. Do you think that the BR and the tasks helped you to prepare for grade 11 and 12 literature?

24:01: ALI: Yes they have helped us because they have introduced the books to us so it will be easy for us going on reading the books. Any of those.

24:09: SW: OK. That's ALI. Yes. MWI?

24:13: MWI: We have learnt more than we are supposed to learn so like when we start learning with our friends we will have more knowledge than they…

24:21:SW: What knowledge will you have?

24:23: MWI. Yeah she said that they have already introduced the books to us so it would be easy for us to …

24:29: SW: What books? What books have been introduced by the bilingual resource?

24:37: MBU: Sir what they mean is that we know what a plot is. How to write about a plot, Point of view and, how to write essays, so we have learnt about that.

24:58: SW: OK. So that's how it prepares you for grade 11.

25:00: MBU: Yes.

25:01: And MWI and ALI, when you say the books have been introduced to us… the tasks are trying to help you how to tackle a book?

25:12: MWI & ALI: Yes.

25:13: SW: A literature book?

25:14: MWI & ALI: Yes.

25:15: SW: A literature text?

25:16: MWI & ALI: Yes.

25:17: SW: OK. MWEK?

25:19: MWEK: They have also helped us to give us, they have also given us that foundation … to help us to understand coz even as we will be learning about the novels next term, it will be more like revision to us because we've already done it through the bilingual resource. So it will be more like we are just revising what we have done.

25:37: SW: So it has given you a foundation to understand the issues that you are going to be interacting with in literature. MWEM?

25:46: MWEM: Sir…so this bilingual resource, after the stories at the back of the book, there are questions we know how to answer them so it would be easy for us to answer those questions when they are in the text.

26:07: OK. uhm KAR?

26:08: KAR: It helps us to understand the words easy in a story line. Plot, point of view and some other words.

26:17: SW: If you are looking at the literature text you usually have to break the literature text into themes, into characters and the bilingual; resource helped you to understand those things?

26:29:CYN: Yes it helped us.

26: 31 SW: Yeah uhm CYN …

26:38 CYN: It help us by ….. by even started how to write an essay. It will help us if we learn before.

26:42: OK, I see, NAT.

26:52: NAT: As they said we would have more knowledge than our fellow pupils who haven't learnt this. Coz mostly people do not get to understand things at once unless they are taught twice. So at least with the characterisation we would be able to know the appearance of someone just by reading the story. Just as in which story is that…?

27:16: GRO: Chemba Nsangwa.

27:19:NAT: Yes, Chomba Nasangwa, at least he was a smoker at least we are able to know that he had red eyes, red lips, at least.

27:28:SW: Uhm, How did the bilingual resource help to appreciate literature … Do you think the bilingual resource made you appreciate literature more?

27:45: GRO: Yes.

27:59: SW: … When you say yes, defend your answers … Let's start with uhm…MWEK, NAT, CYNT, …ALI. ..Yes.

28:20: MWEK: Personally I was able to understand the intro … I was able to appreciate literature with the introduction of more than one language. Coz it's difficult for some one to read a story and understand it there and then in English coz when you compare with two languages it will help you stimulate your thinking ability.

28:37: Yes, Excellent … NAT?

28:41: NAT: What was the question again?

28:42: Did the bilingual resource help you to appreciate literature more?

28:47: NAT: Yes

28:48:SW: How did it do that?

28:49: NAT: Because at least the stories that where in here I was able to know the ... Literature can help us in the cultural things around us.

28:59: SW: Uhm… ALI…

29:03: ALI: I will be able to appreciate literature because I will be able to compare the cultures in English and Bemba, so it help me a lot.

29:12: SW: So literature does not just exist in one language?

29: 15: Umh … Yes.

29:20: So how did this bilingual resource help you to appreciate literature?

29:23: CYN: It helps me… when I haven't understood words in English, I can read in Bemba … I can understand some words.

29:34: SW: And MWEM?

29:35: MWEM: Sir it helps me because I am able to understand the languages

29:42: SW: MBU:

29:44: MBU: Umh, I appreciated the bilingual because …I needed someone to explain for me some points… things that I didn't understand in English…in a language I can understand them.

30:03: SW: MWI?

30:05: MWI: The stories that are in there they are very interesting and they are preparing us like to have interest in reading novels. Yeah coz for me, I am not interested in reading but from the day I started reading these stories I think I more interested in reading

30:22: SW: Wonderful… And uhm…CYN?

30:28: CYN: I really appreciate this bilingual resource because it helps me to understand more from these two languages.

30:41: SW: Tell me something about these stories. Which ones were your favourites?

30:52: GRO: Kalyamisha na Nshitumpikwa, Kalulu na Cimbwi … Chomba Nsangwa and the Chief… Monkey and the ground nuts …

31:23: What did you find interesting about these stories?

31:36: MWI: Some of them where teaching lessons. Like Kalya misha na Shitumpikwa. They were teaching us that we shouldn't like borrow money from people and fail to pay back

31:51: SW: OK. That's what it was teaching us.

31:52: MWI: Yeah.

31:54:SW: Who else… Kalulu and Chimbwi, what was it teaching us?

32:03: Not to trust a friend

32:04: We shouldn't trust a friend?

32:11: MWI: Yes

32:09:SW: Is that Chimbwi and Kalulu?

32:14:MWI: Yes

32:15: SW: … Uhm… NAT?

32:18: NAT: It also taught on betrayal. The way we betray people… we should be like that. Coz Kalulu betrayed Chimbwi by marrying the wife and telling lies about Chimbwi.

32:31: SW: OK… So you notice… yeah.

32:33: MWEM: The story about the Monkey and the Groundnuts was also teaching our elders not to arrange marriage… marriages for us. Coz you won't be happy in that marriage you won't enjoy yourselves you feel like a cage because that's not the person you wanted to marry so it also teaches not only us but our elders. That arranged marriages should be discouraged

32:54: SW: Because it is a democracy, we are supposed to express ourselves in whatever we want for us to be happy isn't it?

33:02: GRO: Yes

33:04: SW: Thank you so much for participating in the focus group discussion…

Part Three

00:04…SW: The question I wanted to ask is about the Bilingual Resource and the materials. How do you think they helped prepare the students for learning grade 11 and 12 literature and also how do you think they helped you as a teacher …in teaching or for preparing the grade 10 class for literature

00:31: NKA: The whole programme was so good. To start with it really helped the pupils especially for grade ten since we just introduced literature at their level so after we did the program it helped them to understand all the concepts that we use in literature and then I feel that even when we open the third term when we will be reading the text it will be very easy for them to understand because it is like we have introduce at an earlier stage. OK. They will be able to understand the meaning of the concepts. Especially, it has really helped them as per se especially the setting, the plot characterisation the theme, and even the protagonist and you know they have understood very much…

00:37: SW: The Concepts?

00:38: NKA: The concepts

00:39:SW: OK. Why do you think they understood the concepts?

00:41: NKA: Well after introducing the stories, especially the Bemba stories… you know…each time I asked them …they re supposed to … they were able to answer, and explain. Even when they had difficulties in English, they could speak and explain in Bemba. OK.

02:03: OK. Did you find it strange that you were able to teach in both Bemba and English?

02:08: NKA: No it wasn't especially that I am Bemba … Yes…Even when I look at my background. When I was at school, I think we were first learning in Bemba before English was introduced. So I never had any challenges

02: 25: SW: So did you find Bemba facilitating the learning or your teaching?

02:30: NKA: Exactly, It also helped me as a teacher, yes…

02: 31: SW: OK.

02:36: NKA: because sometimes you get stuck. You could not really find the right word in English to explain and to you know to send the message but when you integrate with Bemba, it really helped and the lessons were so successful

02:51: SW: And they were active? Did you find the students participating more… eh…with you [on] the use of both Bemba and English than they would if they used one language?

02:59: NKA: Exactly, exactly. I observed that previously when I teach in English throughout, I could not have the attention of the class. OK. I discovered that even those that were kind of passive, but with the integration of the Bemba they could respond and participate actively because they were free to use their local language and they understood concepts better than in English.

03:31:SW: Excellent. Do you think that literature can be learnt in both languages, the mother tongue and the official language?

03:39: NKA: Exactly, exactly.

03:41: OK. Did you find that you were able to express the concepts, literary concepts in both languages easily?

03:48:NKA: Yes. Yes…

03:49: SW: OK.

03:51: NKA: Yes.

03:52: SW: And what was the reaction from your students?

03:55: NKA: Well at first, they had kind of a challenge in reading the Bemba and explaining but as we went on just on the second day, it was very exciting yes, you may find that they were able even to explain in details OK., in Bemba.

04:14: SW: OK. Which of the stories.

04:16: NKA: Well, ah.. one of the stories were…Chamba… um … Chamba …

04:22: NKA: Chomba Nsangwa and the chief, they really enjoyed it. And then they also enjoyed Kalya misha and Nshitumpikwa. Yes.

04:33: SW: Fantastic.

04:33: NKA: At first when I went there, I didn't even understand as a teacher, the meaning of Kalyamisha, you know but when I asked the pupils to say how do you understand? You know, they were able to explain to me to say, teacher, Kalya misha simply means the debt consumer. And you know, they just went on explaining, explaining, it was very exciting!

04:57: SW: Fantastic.

04:58: NKA: Yes.

04:59: SW: So it was very liberating for you as a teacher teaching through bilingual materials?

05:03: NKA: It is, it is

05:04: SW: You found it liberating?

05:05: NKA: Yes.

05:06: SW: And you had the freedom to …

05:08: NKA … to teach and explaining… yes… I would suggest that you know, all the literature materials should be made both in English and even in our first languages.

05:20: SW: Right… because it facilitates understanding?

05:22: NKA: It facilitates the easy…

05:24:SW: It facilitates understanding and teaching?

05:25: NKA: Exactly… yeah it has a lot of benefits both to the pupils and to the teacher

05:31: SW: Was that also able to enhance your cultural values?

05:35: NKA: Exactly, exactly

05:37: SW: And language?

05:38: NKA: They also learnt a lot, yes our cultural values especially when we talk of the Hyena,

05:46: SW: Chimbwi and the….

05:47: NKA: Chimbwi, you know they also learnt of cultures where the friend betrayed …

05:54: SW: The other…

05:55: NKA: the other one so you see.

05:56: SW: So the themes were able to come out

05:57: NKA: Strongly, yes.

05:59:SW: Because it was familiar

06:00: NKA: Uhm, yes, it was familiar.

06:03: SW: The context was familiar to the students?

06:04 NKA: …was familiar to them… yes.

06:05: SW: OK. Thank you very much.

06:06: NKA: You welcome

APPENDIX F: INTRODUCTORY LETTER FROM THE DEPARTMENT OF ENGLISH STUDIES.

UNISA | university of south africa

Department of English Studies

To Whom it May concern

This letter serves to confirm that Mr Joseph Mwelwa is a registered doctoral (D Litt et Phil) student in the Department of English Studies at the University of South Africa. His registration number is 46251758. His field of research involves the development of a comprehensive resource of Oral Traditional Stories in Bemba.

We would appreciate it if you could give Mr Mwelwa access to resources and material appropriate to his field of research. Any information obtained will be used for research and educational purposes.

Head: Postgraduate Studies: Prof Ivan Rabinowitz
English Studies Department
University of South Africa
PO Box 392
UNISA
0003

Preller Street
Muckleneuk Ridge
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Office: Theo van Wyk Building06:24
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Research Mentor: Prof Brenda Spencer
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spencb@unisa.ac.za

APPENDIX G: ZAMBIAN MINISTRY OF EDUCATION LETTER OF AUTHORISATION

Appendix G (a): Initial authorisation letter from the Ministry of Education

All communication should be addressed to
The Co-ordinator of Teacher Education Department.
Telephone: 250663
Fax: 254903 255235
P.O. Box 50093 Lusaka

In reply please
quote
No.:.... ... ...

REPUBLIC OF ZAMBIA
MINISTRY OF EDUCATION
Teacher Education Department

27th December 2010

TO WHOM IT MAY CONCERN

This letter serves to introduce Mr. Joseph M. Mwelwa, a registered doctoral student in the Department of English Studies at the University of South Africa (UNISA). Mr. Mwelwa is a Zambian who is currently working at Tonato College of Education in Botswana. He is in the country to conduct a research which involves the development of a comprehensive resource of Oral Traditional Stories in Bemba.

Kindly assist him in every way possible so that he can access resources and materials appropriate to his field of study. Any information obtained will be used for research and educational purposes.

I thank you for your kind cooperation.

James Silwimba
A/Director – Education and Specialised Services
For/Permanent Secretary
MINISTRY OF EDUCATION

APPENDIX G: ZAMBIAN MINISTRY OF EDUCATION LETTER OF AUTHORISATION

Appendix G (b): Final authorisation letter from the Ministry of Education

REPUBLIC OF ZAMBIA

MINISTRY OF EDUCATION, SCIENCE, VOCATIONAL TRAINING AND EARLY EDUCATION
Teacher Education and Specialised Services

P.O. BOX 50093
LUSAKA

4th May 2013

The Provincial Education Officer
Copperbelt Province
NDOLA

RE: INTRODUCING MR. JOSEPH MWELWA – PHD STUDENT AT THE UNIVERSITY OF SOUTH AFRICA

I would like to introduce Mr. Joseph Mwelwa, a PHD Student at the University of South Africa (UNISA). Mr. Mwelwa will be in the country from 6th May 2013 for his research which has now entered a trial phase in which he needs to collect empirical data to validate his thesis on the development of bilingual materials for grade ten literature learners in Zambia.

The format of his field research will be as follows:

- The testing of the Bilingual Resource will be for three weeks (Literature is offered twice a week – hence the length of time). The first site for testing will be Dominican Convent Secondary School in Ndola, Copperbelt Province.

- The second site for testing will be Dominican Convent and Kansenshi Secondary Schools also in Ndola, Copperbelt Province.

Kindly allow him to conduct his testing activities at the named schools.

Esvah Chizambe
Chief Education Officer – Teacher Education
For/Director – Teacher Education and Specialised Services
MINISTRY OF EDUCATION, SCIENCE, VOCATIONAL TRAINING AND EARLY EDUCATION

302
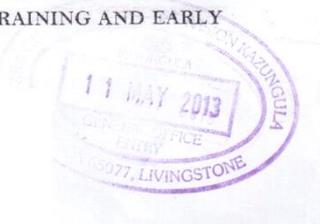
APPENDIX H (a): LETTER OF REQUEST FOR PERMISSION TO ACCESS DATA IN ZAMBIAN NATIONAL BROADCASTING CORPORATION

>Tonota College of Education
>Communication and Study Skills Department
>P/B. 003
>Tonota
>Botswana

31.12.2009

The Director: Human Resource
Zambia National Broadcasting Corporation: Mass Media Complex
P.O Box 50015
Lusaka

Dear Sir/Madam

REQUEST FOR PERMISSION TO ACCESS BEMBA STORIES IN THE ZNBC ARCHIEVES

I hereby apply for your permission to allow me access to the Bemba Oral Traditional Stories in the ZNBC archives. These stories will form an important data source for my doctoral research studies.

I am a doctoral (D Litt et Phil) student in the Department of English Studies at the University of South Africa (UNISA). My registration number is number is 46251758. Currently, I am lecturing in the department of Communication and Study Skills at Tonota College of Education, in Botswana.

My field of research involves the collection of a comprehensive resource of Bemba Oral Traditional Stories, translate them, and make them available as English text. I will then analyse this text to show how social cultural familiarity can aid/enhance language teaching and learning in the Zambian context.

I would be grateful if permission was granted during the April 2010 school vacation as this is the only time I would be able to travel to Zambia.

Please find attached an introductory letter from the University of South Africa. I look forward to your kind consideration of my request.

Yours sincerely,

Joseph Mwelwa: *D Litt et Phil* **Candidate**
Email   jmwelwa@yahoo.com
Mobile Phone +267 71381086,
Landline   +267 2485498

APPENDIX H (b): DETAILED SUMMARY OF AN INDEX CARD IN THE ZNBC ARCHIVES

<div style="border: 2px solid purple; padding: 20px;">

                                              Tape: ZHS 341
                                              Z 18/25

Kunta Pang'oma   **Bemba**   **4'35**

"A man had two wives. The first wife's child was Kunta Pang'oma and the other wife's child was chibale. Chibale's mother died and Chibale's suffering began as he was denied food and cloth. One day Kunta Pang'ma borrowed Chibale's cloth when he was going to see his mother. It was dark when he arrived and the mother mistook him for Chibale and as she had made up her mind to kill her step son she got hold of him and put him in a pot of boiling water and the boy died instantly. It was too late when she realised that she killed her own son and she was later killed by her husband."

Story
Allan Bowa
Rec. 1952, Chinsali

</div>

KEY

Tape: ZHS 341 means Reel to reel tape number.

Z 18/25 means:

- **Z** is 78 Speed Phono record (original source) (Z).
- **18/25** (18) Phono record number and (25) is accession number from the shelf.

4'35 Refers to the duration of the story.

Text in the middle is the synopsis of the story.

Kunta Pang'oma: This is the title of the narrative (story).

Bemba refers to the language in which the narrative is recorded.

Story refers to the genre.

Allan Bowa refers to the narrator .

Rec. 1952, Chinsali refers to date of the recording and the place where story was recorded.

APPENDIX I: PEO LETTER OF AUTHORISATION

REPUBLIC OF ZAMBIA

MINISTRY OF EDUCATION, SCIENCE, VOCATIONAL TRAINING & EARLY EDUCATION

OFFICE OF THE P.E.O
P.O. BOX 71552
NDOLA - ZAMBIA

13th May, 2013

1 4 MAY 2013

The District Education Board Secretary
NDOLA DISTRICT

PERMISSION TO CONDUCT RESEARCH IN HIGH SCHOOLS ON THE COPPERBELT

The minute serves to inform Mr. Joseph Mwelwa, a PHD Student at the University of South Africa (UNISA). He is in the country for his research.

He will be conducting his research at Dominican Convent and Kansenshi Secondary Schools respectively

Kindly assist him accordingly.

P. Ngoma
Provincial Education Officer
COPPERBELT PROVINCE

/ecp

APPENDIX J: LETTER OF AUTHORITY TO GET INTO THE TRIAL SCHOOLS

All communications should be adressed to the
District Education Board Secretary

Telephone: 0212 612277 / 622047

In reply please quote

No. ....

REPUBLIC OF ZAMBIA
MINISTRY OF EDUCATION, SCIENCE, VOCATIONAL TRAINING
AND EARLY EDUCATION

DISTRICT EDUCATION BOARD SECRETARY
P.O Box 71970
NDOLA

14th May 2013

The Headteacher
Dominican Convent Secondary School
NDOLA

RE: CONDUCTING RESEARCH AT DOMINICAN CONVENT AND KANSENSHI
SECONDARY SCHOOLS

The above subject matter refers.

I write to introduce to you Mr. Joseph Mwelwa a PHD Student at the University of South
Africa (UNISA). He is in the Country to do his research at Dominican Convent and
Kansenshi Secondary Schools.

Please assist him in any way you can.

S.S Kunda
Acting District Education Standards Officer
for/District Education Board Secretary
/rkc

APPENDIX K: GUIDELINES FOR THE TEAM LEADER DURING TRANSCRIPTION AND TRANSLATION PROCESS

PhD research data	Year 2011
English Language Department	
University of South Africa (UNISA)	

CONTRACT FOR: TRANSCRIBERS, TECHNICAL EDITORS AND TRANSLATORS

Joseph Mwelwa [PhD Candidate (UNISA)]

Email: 46251758@mylife.unisa.ac.za

jmwelwa@yahoo.com

Correspondence details

P.O. Box 3368   Of the first part   AND

Molepolole

Botswana

Name: Angel Mulilo
(hereinafter called "the Contractor")

Address: _CDC Box 50092_
LUSAKA ....

Lusaka

Of the other part

HEREBY AGREE AS FOLLOWS:

Article I

(i) **The Contractor shall (as described below):**

☑ Transcribe (Create 70 written Bemba text from 70 Bemba audio stories)

☑ Edit original Bemba text to required technical standards

☑ Translate all 70 stories from Bemba into English

☑ Edit English Text to required technical standards

☑ Back translate all 70 stories from English to Bemba

☑ **For each story, produce a bilingual text on two pages facing each other.**

☑ **Produce camera ready copies of the bilingual <u>text in hard</u> and <u>soft copy formats</u>**

For use as   data in PhD research (Literature in English language studies)

Languages: [BEMBA and ENGLISH] **Format**: Bilingual

(ii) The work shall be delivered to Joseph M. Mwelwa not later than:

- Estimated delivery time is 25 working days. Delivery for the sample data of 10 stories is 8th October, 2011.
- **Estimated delivery time is 13 working weeks; 9th December 2011.(Complete project).**

Material shall be submitted in

☑ typed copies.

☑ double spaced

☑ On Discs

☑ as camera-ready copies

☑ ready to print photocopies of main document and summary booklet acceptable to the selected professional printer