Radio Broadcasting, Policy and Local Language Revitalisation in Zimbabwe

By

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DECLARATION

I, Memory Mabika hereby declare that the document *Radio Broadcasting, Policy and Local Language Revitalisation in Zimbabwe* is my original work, and that it has not been submitted for any degree or examination in any other university and that the information derived from published and unpublished works of others, have been duly acknowledged in the text and the bibliography list.

Signature: _____

Date   : _____

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DEDICATION

I dedicate this work to my late husband, Amos Muhwandavaka (Snr). You know where all this began! Years have gone-by, but I have not forgotten. Thank you!

ABSTRACT

The media as disseminators of news are considered the principal institutions that have the mandate to provide relevant information to the citizenry; from which members of the public get a better understanding of their society. Communicating in indigenous languages, in particular, facilitates interaction and the preservation of African languages. Studies have shown that radio is the most effective channel of mass communication which can help in the usage and preservation of indigenous languages. This is because it is affordable and accessible in more peripheral areas than other media. However, due to radio's ideological and hegemonic functions, many governments in most African countries and in Zimbabwe, in particular, have continued to closely monitor and control its day to day running. Zimbabwe radio, due to the previous and current political contexts, has continued to create an atmosphere where minority languages are not given necessary recognition leading to their exclusion from most of the existing radio stations. This has come to threaten indigenous minority languages and to weaken the long established cultures.

The research springs primarily from the desire to unearth the truth behind the failure by ILRBSs and government to protect indigenous languages in Zimbabwe, a sovereign nation. The electronic colonialism theory and globalisation approach (specifically its cultural globalisation strand) were utilised in this study. The research adopted a mixed method design. Data was collected using four instruments namely, Interviews, Focus groups discussions, questionnaire and document analysis.

*The study revealed that minority languages in Zimbabwe have never been developed beyond their oral use by speakers in their confined locations. This makes any effort to use these languages for broadcasting a serious challenge since speakers and non-speakers do not value these languages. The government's stringent media laws and policies have made the usage of radio broadcasting in preserving indigenous languages an almost impossible task. The ambiguous **BSA** and its various vague policies are nothing but a fallacy to minority indigenous languages' revitalization efforts. In addition, the existing education system is worsening this problem because of its failure to develop educational materials in minority indigenous languages. The study concludes with the observation that in multilingual and multicultural Zimbabwe, the language stance of the government, education system and the media particularly radio are destructive to indigenous languages preservation and revitalisation.*

*In order to ensure effective indigenous languages preservation and revitalization in Zimbabwe, there is need to revise the various language policies enshrined the **BSA** and to open up the broadcasting landscape to reflect the multiplicity and diversity of voices existing in the country.*

Key Words

Broadcasting

Government

Education

Indigenous languages

Language deaths

Language policies

Language revitalisation

Globalisation

Media

Minority languages

National FM

Indigenous language radio stations

Radio Zimbabwe

Zimbabwe

ACRONYMS

AD   : Anno Domini

AIDS   : Acquired Immunodeficiency Syndrome

AIPPA   : Access to Information and Protection of Privacy Act

ALLEX   : The African Languages Lexical Project

ALRI   : The African Languages Research Institute

BAZ   : Broadcasting Authority of Zimbabwe

BBC   : British Broadcasting Corporation

BC   : Before Christ

BSA   : Broadcasting Services Act

CPJ   : Committee to Protect Journalists

EC   : Electronic Colonialism

ESAP   : Economic Structural Adjustment Programme

FAO   : Food and Agriculture Organisation

FGD   : Focus Group Discussion

FM   : Frequency Modulation

GPA   : Global Political Agreement

GZSU   : The Great Zimbabwe State University

IBAHRI   : International Bar Association's Human Rights Institute

ICA   : Interception of Communication Act

ICT   : Information Communication Technology

ILRBS   : Indigenous Language Radio Broadcasting Station

IMF   : International Monetary Fund

IRIB   : Islamic Republic of Iran Broadcasting

LDC   : Less Developed Countries

LOMA   : Law and Order Maintenance Act

MDC   : Movement for Democratic Change

MDC-M   : Movement for Democratic Change - Mutambara

MDC-T   : Movement for Democratic Change - Tsvangirai

MISA   : Media Institute of Southern Africa

NFM   : National FM

NGO   : Non-Governmental Organisation

NWICO   : New World Information Communication Order

NWT	: North West Territories	
OSA	: Official Secrets Act	
PSAf	: PANOS Institute Southern African	
POSA	: Public Order and Security Act	
RBC	: Rhodesian Broadcasting Corporation	
RTLM	: Radio Television des Mille Collines	
SABC	: South African Broadcasting Corporation	
SAPA	: South African Press Association	
SLCA	: The Shona Language and Culture Association	
SW	: Short Wave	
TOLACO	: Tonga Language and Cultural Organisation	
TV	: Television	
UN	: United Nations	
UNDP	: United Nations Development Programme	
UK	: United Kingdom	
UN	: United Nations	
UNESCO	: United National Educational Scientific and Cultural Organisation	
UNICEF	: United Nations International Children's Emergency Fund	
USA	: United States of America	
VETOKA	: Venda Tonga Kalanga Association	
VOA	: Voice of America	
WHO	: World Health Organisation	
WST	: World Systems Theory	
ZAMPS	: Zimbabwe All Media Products Survey	
ZANLA	: Zimbabwe African National Liberation Army	
ZANU	: Zimbabwe African National Union	
ZANU PF	: Zimbabwe African National Union – Patriotic Front	
ZAPU	: Zimbabwe African People's Union	
ZBC	: Zimbabwe Broadcasting Corporation	
ZBH	: Zimbabwe Broadcasting Holdings	
ZCTU	: Zimbabwe Congress of Trade Union	
ZILPA	: Zimbabwe Indigenous Languages Promotion Association	
ZIPRA	: Zimbabwe People Revolutionary Army	
ZTV	: Zimbabwe Television	

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CHAPTER 1

Introduction

1.1 Introduction

Since its inception, the media as disseminators of news are considered the principal institutions that have the mandate to facilitate dialogue and provide relevant information to the citizenry, from which members of the public get a better understanding of their society (McCombs & Shaw, 1993; Salawu, 2006b; Browne, 2008). Humans principally interact by exchanging information in a language understood by the people involved in the communication process. "Language is important and central in all aspects of our lives, from face-to-face situations to communication through the mass media" (Sonderling, 2009: 85). Communicating in indigenous languages has been noted to enhance social cohesion which facilitates the preservation of African cultures (Salawu, 2006b; Magwa, 2008). Therefore, using indigenous languages to interact with the masses through the media, particularly radio, enhances the efficacy of mass communication. Studies have shown that using indigenous languages on radio is the most effective channel of mass communication since it reaches more peripheral areas than other media (Mufwene, 2001; Manyozo, 2009). However in most African countries, the legacy of colonialism and globalisation has firmly entrenched English, French, Portuguese and Arabic as the languages of education, business, government and media. Many scholars argue that the global spread and acceptance of English as a world lingua franca poses serious threats to the existence of most indigenous languages in Africa and world over (Ndhlovu, 2004; Salawu, 2006b; Magwa, 2008; Rao, 2009). Similarly, indigenous languages in Zimbabwe, without doubt, are slowly ceding to English, the more communicative voice of the former colonisers.

This study entitled, *Radio Broadcasting, Policy and Local Language Revitalisation in Zimbabwe* springs from the desire to establish the prevailing language scenario in the Zimbabwean media with a particular focus on radio, hence to understand how indigenous languages have been affected by the English language. Mufwene (2002a:1) branded English as a 'killer' of indigenous languages world over. Apart from ascertaining any damages caused by English, this study also seeks to reveal

other challenges faced by radio stations in the preservation of local languages and culture.

Some studies note that minority languages in Zimbabwe are under severe pressures exerted by other local powerful languages such as Shona and Ndebele (Mufwene, 2002b; Garland, 2006). Describing this scenario, Magwa (2008:2) said: "When language is used to exclude the majority from participating, then it becomes apparent that a country's language policy is part of the apparatus used to block access to democracy." As a result, radio broadcasting in the country is believed to have created an atmosphere of tension and mistrust among the various indigenous groups (Mano, 2006).

In this context, the study will attempt to bring to light all the ideological manifestations that are contributing to the death of indigenous languages. Thus, the research on one hand considers the impact of Shona and Ndebele on the demise of smaller languages in the country and on the other hand, it probes the reasons why English, a foreign language, has maintained its current dominance over all the local languages, more than thirty years after the country gained political independence.

Zimbabwe is a country that endured colonialism and a protracted war of liberation from colonial rule; therefore, one would expect the government to use its political power to safeguard the sovereignty of the people, ensure the vibrancy and prevent dominance of its indigenous languages by foreign ones. The study thus seeks to find out if there has been a deliberate policy by the Zimbabwean government to safeguard indigenous languages broadcasting since independence, especially in view of the spread of English language worldwide. Gaffey (2010) categorically declares that although the English language is often portrayed as inevitable in the globalised world, it is a subtle and insidious form of neo-colonialism. Therefore, if the spreading and domination of English, currently, is a new form of colonialism, there should also be new ways of fighting and conquering it.

The process of globalisation which has facilitated advancement in communication technologies and increased movement of people has been blamed for strengthening

languages of the economically powerful countries at the expense of the indigenous languages of poorer nations (Gaffey, 2010). However, Tracey (1998) argues that, in the face of globalisation, it is up to a society to decide its own preferred character because if a society or country remains passive in the face of globalisation, it will find it exceedingly difficult to determine its own course in the information and communication sector (Fourie, 2001).

The government's lack of political will to promote African languages exposes some indigenous languages to the threats imposed by globalisation. Thus the multifaceted challenges faced by indigenous languages in Zimbabwe necessitate this study.

1.2 Background to the Study

> Languages do not kill languages; their own speakers do, in giving them up, although they themselves are victims of changes in the socio-economic ecologies in which they evolve. Solutions that focus on the victim rather than on the causes of their plight are just as bad as environmental solutions that would focus on affected species rather than on the ecologies that affect the species (Mufwene, 2002a:20).

Communication in Zimbabwe like everywhere else in the world is as old as humanity itself. However, due to globalisation, the modern mass media which is just over 200 years old (Chari *et al*, 2003), has opened up the communicative spaces in a manner unimaginable to earlier generations, threatening local languages and cultures with extinction in the process. Media consists of various devices such as newspapers, radio, television and the internet used to transmit printed, audio and visual messages locally and internationally. Regardless of the fact that some authors applaud advances in the communication and information sector as development, linguists and other social analysts are concerned about the implications of these modes of information dissemination on the future of indigenous languages and cultures of minorities (Ngugi wa Thiongo, 1986; Mufwene, 2002a; Salawu, 2006b; Magwa, 2008; Gaffey, 2010).

Traditionally, humans relied on oral communication and optical telegraph to pass messages among people within small geographic locations. Oral communication has remained an important mode of communication from time immemorial. It was

expressed through folklore, idioms, storytelling, songs, poetry and drama. Optical telegraph, which refers to transferring of messages through non verbal-means such as beating drums and smoke shows, were also a cornerstone of passing messages to distant communities where the word of mouth could not reach (Hallahan, 1997; Rossi *et al*, 2009). Such methods ensured a safe passage of uncontaminated language and culture from one generation to another.

However, due to advances in communication technologies, most of the earlier methods of communication have disappeared, save for a few that have been modified and renamed, and which have raised fears of the possible complete loss of indigenous languages and culture. The loss of indigenous languages is equal to the demise of culture or humanness of a people since culture is preserved by being passed on from one generation to another, through a language. Kirkness (2011) states that language is important as an expression of culture thus language and culture is entwined.

In Zimbabwe, indigenous languages, particularly of minority groups are losing their positions to other languages, such as English and to some extent, Shona and Ndebele which have economic benefits for many. English has continued to dominate other languages since it was adopted as the only official language at independence; Shona and Ndebele are the two main indigenous languages officially recognised as national languages in the country. Although some families in urban areas and some pockets of rural communities still use their minority languages such as Tonga, Nambya, Chewa, Shangani, Kalanga and Venda, as their home languages, most dialects that used to be spoken are slowly dying away (Magwa, 2008). The extent, to which these indigenous languages have been affected by the use of English and to some degree Shona and Ndebele, prompted this study.

Radio, a form of audio broadcast media in Zimbabwe, is one of the earliest modes of information dissemination which has played a big role in the political, social and economic realm on the nation from its inception to date. Radio, in Zimbabwe (Southern Rhodesia), began in the early 1940s (Chari *et al*, 2003). Since that time, it has transformed to a level where one can tune in from most standard cellular

phones. It has also become a common feature for people who have access to the internet, to *'google,'* and listen to live internet radio stations from a computer or download recorded radio programmes from the internet also known as podcasts.

Even though these tremendous developments in communication technologies have been experienced globally, studies have shown that radio is still the most effective channel of mass communication especially in Africa (Reyhner, 1995; Moore, 1996; Barker, 2003; Salawu, 2006b; Rosoff, 2009; Nazari & Hasbullah, 2010). This is due to the simplicity of this technology which has made it the easiest form of media to use for the less educated people, such as those residing in rural communities in Zimbabwe. Radio is also popular in the country because of its ability to reach the more peripheral areas where other media such as the internet still cannot gain access and for disseminating information in languages spoken as first languages by many, such as the Shona and Ndebele. Radio has also become a medium trusted by many, such as HIV/AIDS activists, the Government, education ministries and other humanitarian organisations that have the intention of reaching out to the majority, especially those in remote areas, who cannot be reached through other modes of information dissemination.

Zimbabwe is a nation of approximately 13 million people under economic distress though ranked highly in terms of its literacy levels globally (Dhemba, 1999; Mutenga, 2011). It is a multilingual and multicultural nation which has more than 15 indigenous languages and English as its official language (Magwa, 2002; Ndhlovu, 2004). The country has a number of newspapers, however most publish in English with the exception of *Kwayedza* (Shona) and *Umthunywa* (Ndebele); *The Times* sometimes contains a few humorous articles in indigenous languages (Ndhlovu, 2004). The Zimbabwean broadcasting system is complex and has been controlled by the state from the pre-independence era. However, in November 2011, history was made when two free-to-air broadcasting national radio licenses were granted to Star FM and ZiFm. . These newly launched privately owned radio stations, Star FM and ZiFM began broadcasting in June and September 2012, respectively. They both broadcast in English, Shona and Ndebele although English seems to be their dominant language of broadcast. However, this study does not dwell much on these two new

stations, owing to the assumption that they are still fairly new in the broadcasting arena so their impact will not be easy to assess.

There are two national television channels ZTV 1 and ZTV 2 all under the state run Zimbabwe Broadcasting Corporation (ZBC). ZTV 1 is the only station which has been around since the country gained independence in 1980 while ZTV 2, a station which covers much less geographic space compared to the other station has always been there, although not consistently. Both the stations use English as the principal language of broadcast although there are a few Shona and Ndebele broadcasts which consist of news bulletins, local drama and current affairs. The situation is almost similar in radio broadcasting. There are four radio stations run by the state broadcaster, ZBC, namely: SFM (English), Power FM (English) Radio Zimbabwe (Shona and Ndebele) and National FM which broadcasts in Shona and Ndebele, and in 13 other minority indigenous languages (Chari *et al*, 2003; National FM, programme schedule, 2010).

Radio has allowed people to get to know what is happening within and outside their immediate surroundings. It has also become an important source of information, bringing information from far and near and has the potential to greatly transform the process of sharing meanings and ideas. Thus, it is feared that radio can be used to deliberately cultivate alien languages and cultures. Fourie (2001:448) claims that 'the particular role of news in our lives is therefore inextricably linked to the general role that language plays in society.' This means, the language in which information is passed on from media such as radio to a particular society, links the receiving society to the society from which the language was developed. In the same vein, Sonderling (2009: 84) delineates the relationship between language and society when he says: "language is created by society, but it also creates or re-creates society." There is no doubt that the language used to communicate a message has an impact and central role to play in all aspects of the receiver's way of thinking and way of life. Therefore losing one's language is like losing one's uniqueness, hence the current desire amongst linguists and other social scientists to devise methods of preserving the slowly but surely vanishing indigenous languages in Africa and the world over.

Disseminating information in indigenous languages, particularly through media such as radio has been noted to enhance the preservation of indigenous languages and local cultures (Salawu, 2006b; Browne, 2008). Language is the principal means of distinguishing one social group from another and of showing where one belongs. Zimbabwe is a multilingual and multicultural nation with Shona and Ndebele being the main indigenous languages spoken by many. Tonga Nambya, Kalanga, Sotho, Venda and Shangani are the other six officially recognized minority languages in the country (Thondlana, 2002). However, besides these there are other indigenous languages which are not officially recognised but are spoken in the country as Zimbabweans first languages, such as Barwe, Yao, Tswana, Chikunda, Doma, Hwesa, Sena, Tshwawo, Sotho, Xhosa and Chewa. In spite of having so many languages which could be used to bring plurality and diversity to the media forum, English continues to be the prestige-laden language enjoying high status at the expense of all others (Magwa, 2008).

Radio was introduced in Zimbabwe during the colonial period. All local broadcasts during this time were only in English, Shona and Ndebele were later received in the country but only broadcasting from Northern Rhodesia now Zambia (Chari *et al*, 2003). The colonial government feared losing power to the black majority, as a result, they never gave too much leverage to the indigenous languages in the media and other sectors of government. English language was used in the media as a tool to preserve political position and instil colonial ideologies to the majority who were always showing signs of resistance.

Colonisation thus invoked unequal economic and power relations which are a factor in determining which language is favoured; hence colonialists' languages became more powerful than all the indigenous languages (Mufwene, 2002a; Mano, 2006). This colonial legacy has proved to be detrimental to the existence and development of local languages which play a significant role in the totality of a people's culture (Salawu, 2006b). Hence some minority languages in the country have never found their way into the media whilst others are slowly fading away. Throughout the

colonial era, African languages and African culture were belittled and it is saddening to note that even in a post colonial dispensation the same trend still continues.

One would think that when the black majority gained freedom from colonial authorities, efforts would be made to rectify colonial ills such as the unequal language usage in education, government and the media. This has not been the case in Zimbabwe, a nation which gained its independence over 30 years ago. After gaining political independence in April 1980, little change has been experienced in terms of usage of indigenous languages in the media and other sectors. Although language debates have seen conferences being held which resulted in communiqués such as the Harare Declaration of 1997, indigenous language usage in Zimbabwe has never been a priority as was expected. The media and in particular radio, has continued to create an atmosphere where minority languages are not given necessary recognition leading to their exclusion from most of the channels. This has seen the domination of English, on radio like in all other sections of the information and communication sector, as well as in education and government, thus affecting indigenous languages adversely. Although it is agreed by various scholars that language as an aspect of culture was never meant to be static (Rothkop, 1997; Servaes & Rico, 2000; Lamare, 2009), the colonial trends have prevented the development of indigenous languages.

Broadcast policies in Zimbabwe thus have never changed but continue to encourage linguistic, ideological and hegemonic battlefields where the ruling group is able to show its authority against those in opposition and the general populace. According to Sonderling (2009), language by itself is one of the instruments used in the media to construct and communicate specific ideologies that support or oppose political power. This is the reason why minority languages in Zimbabwe and all over the world are giving way to more dominant languages, such as English. English has now become the language of the elite in the media, business and politics (Garland, 2006). Similarly, Magwa (2008) bemoans the status of minority languages in Zimbabwe and blames those in government for their lack of political will to promote African languages through the pursuance of progressive policies consistent with the

aims of freedom and democracy since their acquisition of the linguistic cultural capital.

Amongst the indigenous languages in Zimbabwe, Shona and Ndebele have continued to dominate minority languages in the media. The multilingual and multicultural nature of language against the prevailing *status quo* in radio broadcasting, have triggered linguistic struggles among the various groups, provoking deep resentment and dissatisfaction (Mano, 2006).

The Zimbabwean government through the education system, constitution and the media, particularly radio, is expected to uphold the status of the various indigenous languages from any threats. The constitution of Zimbabwe like in all countries is the principal governmental legal body which lays the foundation for many other policies. However, the constitution endorses English as the official language at the expense of developing indigenous languages. The education system and the media should also play significant roles in encouraging the use of indigenous languages nationwide, but so far, this has not been the case. The constitution gives no official status to indigenous languages while the education policies and the media also endorse the English language as the medium of instruction and communication, respectively. This naturally takes away Zimbabweans' pride in their diverse languages, multi-cultures and heritage. Linguistic globalisation, which has resulted in the interconnectedness of the whole world into one big village, has increased threats on the weaker minority languages.

Globalisation has seen increased global interactions through the media turning the world into Marshall McLuhan's predicted 'global village' (Salawu, 2006b). However, in this envisaged global village, only a few languages, especially those originating from the economically powerful developed nations such as English and French tend to dominate the other smaller indigenous languages of the developing nations (Salawu, 2006b). Thus, globalisation has resulted in unequal power relations with the former colonising nations holding greater power within this village, hence politically and economically dominating the young democracies still recovering from decades of repressive colonial rule. The clout of colonialism still overshadows these once

dominated nations. Furthermore, some Zimbabweans, particularly the elderly can barely converse in English, the only official language in the country; this has become the main language used in business, education, politics, and other vital dialogue on development. This has raised concerns of the resultant discord that tends to separate or segregate communities of people along linguistic, social and development grounds amongst the receiving nations (Lamare, 2009).

Given this background, the protection of the country's multilingual and multicultural nature depends on the political will of the government of the day. Thus, the government of Zimbabwe faces the daunting task of safeguarding and maintaining the nation's multilingual and multicultural wellbeing. Therefore, as the policy-making body of Zimbabwe, the government is expected to enact various laws that can enhance the preservation of affected languages and cultures, through the media, in particular. This research focusing on local language revitalisation and is therefore imperative given the realisation that the Zimbabwean government has failed to level the playing ground for all the languages spoken in the country, an act which has exposed most indigenous languages to various language "killers" (Thondlana, 2002; Ndhlovu, 2004; Mano, 2006; Magwa, 2008).

1.3 Statement of the Problem

Zimbabwe is a multilingual and multicultural nation, thus, there are diverse indigenous languages spoken by various groups in the country. Thondhlana (2002) notes that Shona and Ndebele are the principal languages spoken by over 90% of the population, however, the other minority languages still deserve to be used by those who speak them as a mother tongue no matter how few they can be. Gaffey (2010), states that, under international law, using your mother tongue is a human right. Thus minority languages deserve to be protected from any threats from within and outside. Lamare (2009) categorically states that it is inevitable for any community or nation to remain secluded from the rest of the world today, due to globalisation which has converted various nations and continents into one global village. However, the Harare declaration drawn up by UNESCO in 1997 acknowledges and encourages multilingualism where people do not just speak their mother tongue but can fluently speak and interact in more than one language

(Thondhlana, 2002). Although the same declaration also motivated for the preservation of all minority languages as a cultural heritage for future generations, in Zimbabwe little is being done to encourage multilingualism and protect the various indigenous languages which are slowly fading away.

There are various forces at play as outlined earlier which are contributing to the destruction of indigenous languages especially the minority languages spoken by a few people as mother tongue. In view of these challenges, radio which is perceived by Mano (2006) as a far reaching medium that can effectively be used in promoting the endangered indigenous languages, has done very little to reverse this trend. This has exposed local languages and cultures to the damaging effect of hegemonic battles unleashed by the developed nations on developing nations amongst various competing languages locally and globally. It is therefore up to the affected nations to protect their multilingualism and multiculturalism from extinction through passing and diligently implementing various protective language legislations. This research springs primarily from the desire to unearth the reasons behind this failure by local radio and government to protect indigenous languages in Zimbabwe, a sovereign nation.

Chimhundu (1987:7) poses pertinent questions which serve as the basis for this study when he said:

> How can you guarantee democracy where the law of the country is not understood in the language of the people? How do you abide by what you do not know? How can you use information to which you have only limited access? How can you fully participate in anything or compete or learn effectively or be creative in a language you are not fully proficient or literate in? Above all, how can a country develop its human resource base to the full without the language of the people?

1.4 Research Objectives
1) To determine the features of indigenous language radio broadcasting stations in Zimbabwe;
2) To examine the challenges faced by indigenous language radio broadcasting stations in the preservation of local cultures in Zimbabwe;

3) To examine various governmental policies which inform indigenous language radio broadcasting in Zimbabwe and

4) To examine audiences' perceptions concerning the existing indigenous language broadcasting context.

1.5 Research Questions

1) What are the features of indigenous language radio broadcasting, in Zimbabwe?

2) What are the challenges faced by indigenous language radio broadcasting stations in the preservation of local cultures in Zimbabwe?

3) To what extent do various governmental policies influence indigenous language radio broadcasting in Zimbabwe?

4) What are the audiences' perceptions concerning the existing indigenous language broadcasting context?

1.6 Significance of the Study

Since attaining independence in April 1980, the Zimbabwean government has made some changes to the colonial broadcasting and education laws, however, these changes did not temper with the position of English which has continued to dominate the indigenous languages in the country (Chapanga & Makamani, 2006; Chabata, 2008). The *Broadcasting Services Act (2001)* for instance, ignores the issue of indigenous language in broadcasting, even though it is one piece of legislation which has caused a lot of controversy due to its mandate for seventy-five percent local content. Many have generalised the seventy-five percent local content enshrined in the Act to refer to all broadcasting content yet the conditions only focus on selected content and not others. The policy also negates the issue of language in that it does not specify the languages in which programmes, including music should be broadcast. This has seen the current radio station setup where two stations are broadcasting in English only; two broadcasts in three languages (English, Shona and Ndebele), one station broadcasts in Shona and Ndebele only and only one uses 15 indigenous languages including, Shona and Ndebele as the principal languages of broadcast.

It is the purpose of this study to provide insights that will hopefully lead policy makers to amend the existing broadcasting policies to enforce the use of all indigenous languages. This will help to enhance the preservation of local languages and cultures which are being threatened by foreign cultural forces and other local linguistic struggles.

This study is also significant to various indigenous language groups in Zimbabwe since it will reveal gaps in the way the current radio stations are operating and suggest ways of creating more inclusive methods of interaction.

There are controversies in the media and other sectors, such as education, government and business on the elevation of Shona and Ndebele as the national languages, at the expense of other minority languages which have resulted in a lot of tension among the general public (Mano, 2006). Instead of coming up with a comprehensive language policy for the country, those in authority opt to use the English language, which has been awarded prestigious status, as the national medium of communication, compounding the indigenous languages preservation problems the country is facing. This study thus hope to help in improving social cohesion amongst various cultural groups, and enhance understanding of critical issues affecting different groups of people in the country. It is also hoped that this study will help reveal the value of the dying indigenous languages which many do not currently see or know of.

Finally, this study is significant to future researchers who would want to explore the issue of indigenous languages in the media, in Zimbabwe where literature is limited.

1.7 Delineations and Limitations of the Study
The study was conducted mainly in Harare though data was also collected from listeners in all the country's 10 provinces. It is assumed that people from various ethnic groups are more likely found in the capital city than in smaller towns and cities. In Zimbabwe, like in other countries, people flock from all the parts of the countries where minority languages are spoken to the capital in search of employment, further education and other business opportunities. This makes Harare

an interesting area to carry out the study. Tumbler (2010:1) posits that "individually each ethnic group has successfully managed to maintain its native customs which make the city of Harare, a melting pot of many cultures...Harare houses people of many religions".

By carrying out the study in Harare only, one of the limitations is in locating people who speak the minority languages. This being the capital, there is competition for business opportunities so many residents prefer using the more accessible languages such as English, Shona or Ndebele to give themselves a competitive edge. Some researchers discovered that some minority language speakers are embarrassed to communicate in their mother tongue in public which can make it difficult to identify all the minority language groups in Harare (Ndhlovu, 2004; Magwa, 2008; Zindoga, 2011). This study therefore collected some of the data from selected areas, in all the 10 provinces in the country, to avoid this limitation.

Although in Zimbabwe, like anywhere else in the world, the media has transformed, bringing in various forms of information dissemination, this study is focusing on radio in view of the reasons mentioned earlier. Radio is the most accessible media of communication which is closer to the traditional oral methods of information dissemination, hence it is a better method to transfer messages in indigenous languages unlike other new forms of mass communication. In Zimbabwe, there are six radio stations with the introduction of Star FM and ZiFM, in June and August 2012, respectively. However, this study which was started before their launch focuses on Radio Zimbabwe (Shona and Ndebele only) and National FM (Shona, Ndebele and the other 13 minority languages). Although Star FM and ZiFM broadcasts in English and some indigenous languages (Shona and Ndebele), they are still fairly new in the broadcasting arena therefore their efficacy is too early to assess. It is also assumed that the two new radio stations which broadcast mainly in English have not really broadened the broadcasting system in terms of the study problem, thus, is better left for future researchers.

The researcher is a Shona speaker, therefore, she might not be able to communicate well with various minority language speakers. This limitation is going to

be minimised by the researcher communicating in English, the lingua franca in Zimbabwe, thus understood by many in areas where communicating with respondents in their indigenous language could be impossible. This researcher therefore focused on the literate members of the communities who can converse in English language which unfortunately eliminates the rich information which can be gained from the illiterate older members of the communities. Research assistants who could converse in some of the minority languages were utilised to minimise this limitation.

1.8 Definition of Terms

Colonisation refers to the process whereby one nation rules over the other usually by forceful means.

Culture in this study refers to shared values, philosophies, norms, traditions and languages.

Democracy refers to a system of governance founded on fundamental human rights such as freedoms of speech, association and information. Thus citizens in a democracy are granted the power to make informed decisions e.g. by choosing/voting for their leaders through free and fair elections.

Global languages according to this study refer to a set of other languages that are not synonymous with the local languages.

Global culture according to this study refers to a set of other cultures that are not synonymous with the local culture.

Globalisation according to this study refers to the process where countries around the world become increasingly interconnected into one community resulting in some languages overpowering others maybe to the point of extinction.

Hegemony refers to a number of variables, such as power (social, economic, linguistic or political) which control how for example, speakers of a specific language

use such variables as their numbers or positions as a weapon of domination of communities, especially in multilingual and multicultural communities.

Hegemonic battles in this study refer to ethnic disputes pertaining to language and cultural differences.

Identity refers to the characteristics of an individual human being or group of people which are most central to that person or group's self-image and self-understanding (Mabika, 2011).

Ideology refers to a complex concept that involves a set of ideas which produces a partial and selective view of reality (Chad, 2003).

Indigenous refers to anything, for example, language that have originated in a country or being native to a particular society.

Indigenous culture refers to shared norms, values and beliefs which have originated locally.

Indigenous language according to this study refers to a language that originated in a specified place and was not brought to that place from elsewhere.

Indigenous knowledge refers to the local knowledge that is unique to a given culture or society.

Language refers to a particular way of speaking or writing used and understood by a particular group of people.

Local language refers to a language spoken by a group of people as their mother tongue or first language by virtue of them being in a particular place or culture.

Minority languages are languages that are used by small numbers of people in localities such as small towns or villages as mother tongues and in Zimbabwe are

only accepted as media of instruction in education for junior school children (up to Grade 3). 'Minority' in this study does not indicate linguistic inferiority of any nature.

Mother tongue refers to the language first learned by a person from his/her parents; 'native' language.

Native language refers to the local language which has been passed on from generation to generation that most people learn to speak from earliest childhood.

National languages in Zimbabwe refers to indigenous languages recognised by governmental policy as 'principal languages', for example, Shona and Ndebele.

Multiculturalism refers to a condition where more than one culture dwells together in one community.

Multilingualism refers to the ability by a speaker or a community of speakers to use multiple languages.

Official language is a language recognised by governmental policy as the language for education, business and government; English is the official language in Zimbabwe.

Policy in this study is used interchangeably with law or Act to refer to legislation passed by parliament as guiding principles in the operation of a certain group of people or institution in the interest of the general populace.

Public in this study refers to the common people.

1.9 Summary of Issues Discussed in the Chapter

This chapter has introduced the study, defining the research problem which is based on the observation that ILRBSs although giving minority languages a chance to be heard, the airplay time is not enough to help preserve these languages from global and local threats. In addition the government which should assist the preservation of

these languages by passing the necessary language policies has been found wanting. This chapter thus outlined the significance of the study, delineations and limitations, and the questions informing this research.

This chapter also identified key terms and outlined their definitions for purposes of this study. In general, the chapter has clearly identified the study problem highlighting the controversies and constrictions around the issue of indigenous language preservation in a globalised world.

1.10 Organisation of the Study

The research has 9 broad parts. Chapter 1 provided a general background to the study. Chapter 2 will present the review of literature, relevant to this study and Chapter 3 and Chapter 4 will provide more literature which helps contextualise this study. Chapter 5 will present the theoretical framework on which this research is based. Chapter 6 will provide the overall research plan and explain in detail, the instruments used to collect information. This Chapter, will also, describe the way in which the information gathered, will be presented and analysed. Chapter 7 will then present the findings of the study. Chapter 8 and 9 will discuss the findings as well as the conclusion to the study. The structure of the thesis will be as follows:

Chapter 1: Background of the study, research objectives & questions

Chapter 2: Literature review

Chapter 3: Indigenous languages and development in Zimbabwe

Chapter 4: The broadcasting landscape in Zimbabwe

Chapter 5: Theoretical Framework

Chapter 6: Methodological Orientation

Chapter 7: Presentation and analysis of research findings

Chapter 8: Discussion of findings

Chapter 9: Summary of findings, Conclusions Recommendations

CHAPTER 2

Literature Review

2.1 Introduction

The previous chapter introduced the study and clearly stated the study problem, questions and objectives. This chapter reviews relevant literature which helps to establish the agenda around the research problem, and delineates the key study concerns. The opinions and debates by other scholars who have done some work on related issues are presented in an effort to reveal the gaps which this study seeks to address. Thus, by reviewing related literature from Zimbabwe, Africa and internationally, the study will expose the depth of the study problem.

This research is imperative, given the realisation that globally, most indigenous languages are feared to be slowly disappearing and the media, particularly radio, can contribute in their preservation through broadcasting in these languages. As a point of departure, it is also essential for this discussion to define and describe the relationship between language and culture.

2.2 Understanding Language and Culture

There are 7,000 spoken languages in the world, with approximately seventy percent of these languages being classified as indigenous, thus used by native tribes (Garland, 2006). *"What does language mean to us? What do we use it for? What does it do for us? What would life be like without language?"* asked Skuntnabb-Kangas (1981:1). Indeed a life without language is equal to a life without communication or culture. Advancement and civilisation would not be shared and enjoyed as is happening today. If there were no languages and cultures, what then would make human beings human? In this context, the research intends to unearth the special place of indigenous languages that are under threat.

The Oxford dictionary defines 'language' as "the system of communication in speech and writing that is used by the people of a particular country or area" (Wehmeier *et al*, 2006:829) and culture as "the way of life; the customs and beliefs, art and social

organisation of a particular country or group" (Ibid: 357). From another perspective, language is defined by Nordquist (2011:1) as "a human system of communication that uses arbitrary signals, such as voice, gestures, or written symbols." Culture is identified as a complex, slippery, malleable, morphing, growing and a developing term embracing all facets of human existence and denying any fixed mark (Mistry, 2001:1). Earlier, Finocchiaro (1964:8) defined language as "a system of arbitrary, vocal symbols which permit all people in a given culture or other people who have learned the system of that culture, to communicate or to interact". The definition of language and culture presented by various scholars reveals the connection between language and culture. Language is an element of culture; it is the codes used in sharing or passing on certain unique attributes from among a certain group of people or from generation to generation as well as to other cultures/group of people who come into contact with it.

Rosemarie Ostler (2000) didn't just define language, she went further to define what she calls 'healthy' language. Healthy languages according to Ostler (2000) consist of languages that continue to acquire new speakers. She further points out that "No matter how many adults use the language, if it isn't passed to the next generation, its fate is already sealed" (Ostler, 2000:1). Thus, a language which is being used by adults but not passed on to the next generation is destined to die away.

Though many define language and culture in different ways, the key traits of language is that it is a medium of communication and that it is shared by a specific group of people who share a certain culture. Zindoga (2011:2) reveals the relationship between language and culture when he says: "languages are the most powerful instruments of preserving and developing our tangible and intangible heritage." The tangible and intangible heritage refers to the various features of culture. However, FAO states in its contribution to the 2008 International Expert Group Meeting on Indigenous Languages that "Languages are carriers of cultural characteristics and thus, include several dimensions and aspects" (UN, 2008:2). To further elucidate FAO's assertion, Salawu (2006a) states that, although culture encompasses an array of a people's way of life, it is predominantly reflected in a people's mode of communication. Language is thus an aspect of culture just like

fashion and musical tastes (Mabika, 2011). Nevertheless, it should be noted that the cultural heritage of the past can only be passed on from one generation to another through a specific language. Although some aspects of culture can be passed on in another language different from the original language of that particular group of people, there are bound to be misinterpretations and ambiguities which were not present in the original language.

Indeed, language and culture are elusive concepts whose meaning and relationship many do not really understand or agree on. Timothy Mason an English teacher in France wrote in an article entitled 'Culture and Language: What Relationship?' that he was not sure if he understood what English culture is despite the fact that he was teaching English language. Reflecting on the use of English language in many cultures he further states that "a language can be taught with very little reference to culture" (Mason, 1996:1). Thus, people can study English language within their native contexts and without making an effort to learn the English culture (Ibid). However, commenting, Kavita Shah argues that by losing a language, speakers do not just lose their linguistic heritage but also lose the knowledge; language carries different cultures, their history and roots (BBC News, 2006). This basically means language is not just language but it is connected to the culture, and history of its speakers.

Pagliere (1999:1) states that language is perceived as an 'amazingly complex' concept. While Sonderling (2009:84) declares that language is not so complex but is an important asset in any society because it exists as a means of communication, which creates and maintains the society itself. It is also argued by Fourie (2001) that language is the nucleus of humanity because through language people learn how to act, explore and understand their society. "It is also through language that we learn to accept the social forces and institutions around us as natural. Because of this role of language, it can be said that while we live through language, it also directs the way we live" (Ibid: 448). Thus Fourie clearly elucidates the link between language and culture. Neil (2008:1) further asserts Fourie's point of view by saying:

> The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties.... Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture.

Fourie and Neil's observations thus suggest that language and culture are not stand alone concepts but create each other. Given this context, one can safely interpret a situation when a foreign language is used by another society to mean that the language will come with some of its cultural features from the society where it originates. Similarly, the foreign language also borrows new traits from the culture where it is being used. In this integration process, the weaker languages usually take more from the imported stronger language which eventually contributes to them being assimilated by the stronger ones.

However, the process of describing how languages are lost is not easy to comprehend. Laoire (2008:1) describes the complexity when he said: "The factors that contribute to language shift or language endangerment are varied and complex, rendering an accurate prediction of the nature of the shift elusive and indefinable." However, Laoire (2008) quoting Dorian (1982) postulates: "Language loss or language shift involves a situation where speech communities witness the gradual displacement of one language by another in their lives." This scenario often results in the death of the weaker languages that had come in contact with the stronger languages (Laoire, 2008). A comment on BBC News (2006) confirms Laoire's fears by arguing that when two languages come-in-contact and have different strengths such as English and an African language, it is obvious that the African language will ultimately be influenced by the Western language. This results in the emergence of grafted languages like *sheng* and pidgin English.

Sheng and Pidgin English are new languages developed by Africans when they mix their indigenous languages with English, or any other foreign language. *Sheng* and pidgin normally start when indigenous people do not have or know the indigenous vocabulary for some modern inventions. When they speak about these developments, they combine the English terms with their language. However, with time, this grafted language becomes accepted and is used even in the media. A

practical example was also given by Silas from Kenya on BBC News (http://news.bbc.co.uk/2/hi/africa/4536450.stm) who states that 'Sheng' has become so common in Kenya that even the country's president Kibaki uses this language. "He always says: 'nendeni mkajienjoy' which means 'go and enjoy yourselves'" (BBC News 2006:1). Nevertheless, if this language shift continues, because of former colonial language, there are fears that this might have adverse effects on some African languages (Garland, 2006).

As hinted earlier, some scholars believe that when languages die, it also signifies the death of a culture since language and culture feed each other (Fourie, 2001; Salawu, 2006b; Colls, 2009 and Segun, 2011). In this light, Skuntnabb-Kangas (1981) states that, though language is an aspect of culture, it is not just an ordinary aspect but integral part. She further declares that language remains a vital aspect of culture which can be reshaped and modified over time, selecting what to keep and rejecting others, thus recreating it, just like culture. This process of reshaping language is also known as 'language shift'. Although language shift which will eventually result in culture shift is inevitable, there is need to evaluate how much of a language can be reshaped or removed so as to try and keep its essence. If careful consideration is not taken, a language and/or a culture can be slowly but permanently displaced by stronger ones.

Emphasising on the importance of language to culture, Fishman (1991: 22) states that the loss of language is in fact a permanent loss of human culture and knowledge. In the same view, Colls (2009:1) laments that "when a language becomes extinct, the culture in which it lived is lost too." Languages are important assets not only to individuals, but also to humanity. Therefore, various communities need to protect their languages from total destruction in view of the increased linguistic threats due to globalisation which has opened up once-closed societies (Salawu, 2006b).

Pagliere (1999) and Keong (2007) although in agreement with earlier assertions that language is the tool which is inextricably tied with culture, they share the same sentiment that the issue of language death should be cautiously expressed, because

just like culture, language is not static but ever changing. Pagliere (2009:1) argues: "We do not dress as we did 100 years ago, or even 20 years ago. We do not have the same customs or values as we did 100 or 500 years ago. We do not speak or write as we did. Nor should we be expected to." Similarly, Keong (2007:1) claims that nearly every language is borne out of other languages because when people meet they share culture and both parties take and adopt the best traits from both sides even if only in imperceptible ways. Thus, "the question is not of which culture swallowed up the other - - - it is a question of the degree to which these different cultures interacted with and influenced each other" (Ibid:2).

Despite the irreplaceable value of languages to culture and humanity as revealed above, and the complexity of language losses alluded to in this literature review, the truth remains that many native languages are slowly fading away (Garland, 2006; Segun, 2011; Zindoga, 2011; UNESCO, 2011). The next sections give a global overview of the state of indigenous language usage as well as highlighting its threats as viewed by various scholars.

2.3 Overview of Indigenous Languages Globally

> Many linguists predict that at least half of the world's 6,000 or so languages will be dead or dying by the year 2050. Languages are becoming extinct at twice the rate of endangered mammals and four times the rate of endangered birds. If this trend continues, the world of the future could be dominated by a dozen or fewer languages (Ostler, 2000:1).

Ostler further states that "20 percent to 40 percent of languages are already moribund, and only 5 percent to 10 percent are 'safe' in the sense of being widely spoken or having official status" (Ibid: 1). Many scholars and linguists in the same way agree that there is need by speakers, societies and governments to work towards language preservation and revitalisation, and are worried that if nothing is done urgently, many languages will soon be assimilated by a few internationalised languages (Derhemi, 2002; Hatori, 2005; Garland, 2006).

Indigenous language losses have become a global phenomenon. However, some Asian countries such as Singapore, China and Japan have managed to preserve

most of their main indigenous languages. Similarly, the USA and Britain, and other European countries, such as France, have a lesser chance of losing their languages completely. This is based on the fact that these languages are spoken by many people in other countries worldwide who therefore help to keep them alive. Thus, internationalised languages such as English have more non-native speakers than the original speakers globally. For instance, a project carried out by the British Council in 1995 revealed that one out of five of the world's population speak English to some level of competence and the demand from the other 4/5 is increasing daily (Graddol, 1997).

However, even in nations where the major indigenous languages are still safe from complete loss, the minority languages are still at risk of disappearing (Reyhner, 2001; Hatori, 2005; Garland, 2006). Elaborating on minority languages in countries where the majority spoken languages are still safe, Reyhner (2001:3) argues that "the ethnocentrism that breeds assimilationism is a worldwide phenomenon, and legal efforts to suppress minority languages and cultures are not new, especially as regards American Indian languages." He maintains that, although predominantly English speaking nations such as America are not equally being affected by the current global language deaths experienced especially by African countries, there are minority language groups such as the American Indians and the Aborigines who are experiencing the same fate as those encountered by developing countries in Africa. These minority indigenous languages are being forced by various circumstances to fade away (Rao, 2009). It is further argued that in the USA for instance, where government policies and institutions are not sufficiently protecting smaller language groups such as American Indians, it is rather contributing to the death of these languages (Ibid). Commenting on the same issue, Reyhner (2001:3) states:

> Traditional Indian ceremonies, such as the Sun Dance of the Plains Indians, were banned. Students entering government boarding and day schools were reclothed, regroomed, and renamed.... Indian students in Indian schools were taught to despise every custom of their forefathers, including religion, language, songs, dress, ideas, methods of living.

What Reyhner (2001) mentioned above is not unique to USA but is the fate of minority groups of people globally. This is all being done in the name of civilising the 'so called' uncivilised groups of people, a fate which most smaller groups in developed countries and most African countries are still struggling to overcome.

Reyhner (2001) also mentions that, this is not a new phenomenon worldwide, in view of the fact that minority language groups have been experiencing suppression in various ways since the 18th century. Thus, for centuries, minority languages have been slowly phased out and replaced by new and/or stronger languages such English. This process has however now been fast tracked by globalisation which has seen the integration of various societies in a manner unimaginable to earlier generations. This naturally increases the need to upgrade a few languages which can be learnt and understood internationally. As a result, stronger languages such as English have a better chance of survival in this global village than minority languages spoken by smaller groups of people. This also raises the need by all countries in the world to look at minority language preservation more seriously and come up with relevant strategies of protecting the affected languages.

However, Sonderling (2009) notes that, the international languages such as English although having a lower risk of complete linguistic losses, they are also not completely safe from language and cultural contamination due to globalisation. He points out that, today most major cities and towns in USA and Europe have become 'cultural melting pots' of various global cultures due to the movement of people into these cities in search of greener pastures. This has seen various kinds of the same language being developed worldwide such as the Nigerian English (Adegbija, 2007).

Although the scholars above agree that language losses and language contamination is a global phenomenon, Africa is noted as the hardest hit (UNESCO, 2002b). This is because the continent has undergone indigenous language assimilation and dissolution due to its underprivileged economic position. Also, the legacy of colonialism in most African nations where the colonisers felt the 'uncivilised' societies needed 'civilisation' has left many African governments

doubtful of their capability to modernise themselves, making Africa the worst affected.

Most African countries have adopted their former colonial masters' languages such as English, French, Spanish and Portuguese as their lingua franca at the expense of their own local languages. Indigenous languages are slowly dying because most Africans believe that foreign languages of economically superior nations are better than local languages which are often associated with poverty. Harris Garikayi on BBC News website wrote, "English is considered a language of prestige and if you can't speak grammatically correct English then you are considered to be primitive. I believe we need to decolonise our minds in order to take pride and preserve our languages" (http://news.bbc.co.uk/2/hi/africa/4536450.stm). In the same vein, Mufwene (2002a) assumes that the former colonised African countries have adopted foreign languages of the former colonisers so as to help the local economy interface with the international economy. In spite of this, it is however argued that not all colonial languages are increasing their number of speakers. "Each colonisation style has determined particular patterns of interaction between the colonisers and the indigenous populations as well as the particular kind of economic structure that is now in place" (Mufwene, 2002a: 10). He divided colonisation into three different categories, namely, trade, settlement and exploitation. Mufwene (2002a) further states that the style of colonisation makes a colony dependent or not on its former coloniser. This has resulted in the variations of dependency during and after colonisation.

Today, some former colonial nations, such as Portugal and Spain have no economic or military hegemonies. They are failing to pose any threats to other languages outside their former colonies, whereas, others such as Britain have continued to expand their linguistic hegemony even in other nations which were not under their colonial rule.

Hegemonies are not a phenomenon only found when a foreign society dominates another weaker one, but there can be local hegemony where some local groups dominate others and this has also contributed to the death of minority languages in

various nations (Mabika, 2011). Chinwe Obiora mentions that 'the various languages in Africa, especially in Nigeria, have not brought unity and love but hatred and pain in our lives' (BBC News, 2006). In agreement Charles on BBC News (2006) postulates that "if languages brought unity, Nigeria would have been a united country. We have thousands of different languages which divide us."

Given this background, this chapter will now focus on the causes of African languages' vulnerability to other languages which is threatening them to extinction.

2.4 Marginalisation of African Languages

There seems to be quite a host of reasons why most indigenous languages worldwide and particularly, in Africa are slowly disappearing. Scholars have proposed various explanations as to why languages, particularly those originating from Africa are vulnerable to rapid language death (Garland, 2006; Adegoju, 2008; Gaffey, 2010; Mufwene, 2011; Segun, 2011; Zindoga, 2011).

Africa's history of domination by the rich developed nations has left it vulnerable and thus exposed to all haunting global threats. The most pressing problem affecting Africa today, originates from the great economic inequalities and exploitation of the 'have nots' by the 'haves' in the world (Ritzer, 2010). These problems not only raise enormous moral and ethical concerns but represent a major source of instability which has resulted in the failure by most African countries to maintain a stable environment for its people (Ibid). This has seen Africans always enduring the worst of all, be it economic, political, technological or socio-cultural reparations. Speaking of these problems facing indigenous African languages, Magwa (2008:5) reckons that "Africa appears to be a peculiar continent, in that, although for several thousand years it has communicated with languages indigenous to Africa, currently its dominant languages are not African in origin."

Issues mentioned in relationship to language deaths globally and particularly in Africa are many and diverse. Some scholars have written about the rapid increase in human mobility, goods and information that have forced stronger languages such as English to swallow smaller indigenous African languages, which then moves the

world toward cultural uniformity where the rich North dictates (Romaine, 2002; Garland, 2006; Adegoju, 2008; Ritzer, 2010). The increased movement of people and goods is one of the results of globalisation that has opened up borders and increased global interactions among people of different languages and societies, turning the world into one big village. African people migrate from rural areas where some pockets of minority languages are still spoken, to urban areas. Some go across neighbouring countries and some even travel to other continents. This movement has negative implications on the future of minority languages.

Many people naturally have to relinquish their languages in favour of English to enable them to communicate with others who do not know their minority languages. Skutnabb-Kangas, 1981:16) posits:

> "Minority languages often have a low status by comparison with majority languages. This may often lead members of minority groups to minimise or even deny their knowledge of and identification with their mother tongue, to be ashamed of their origins, and correspondingly to exaggerate their knowledge of the majority language in an effort to identify with it as quickly as possible."

Stating the same argument Nyika (2007:67) postulates "in most of these contexts, the argument is that colonial languages such as French, English and other European languages facilitate access to high-status knowledge." This has seen the marginalisation of most African languages by other stronger languages and by the speakers of the language themselves. Mufwene (2002a:20) claims that "languages do not kill languages; their speakers do, in giving them up, although they themselves are victims of changes in the socio-economic ecologies in which they evolve."

Another result of the increased mobility and integration of people across countries and continents is the birth of intercultural marriages. These marriages take place between people of different cultures, languages and race, and this result in the sidelining of weaker languages in favour of stronger languages (BBC News, 2006). Since the people who indulge in these intercultural relationships and marriages do not speak the same languages they have to compromise their culture and language in favour of a language they both understand. This has resulted in the non-usage of

most African languages in favour of the internationalised English language which has been accepted by most countries globally as the bridging language when people of different backgrounds interact. Contrary to this, Skutnabb-Kangas (1981:75) states:

> Mother tongue is not generally in any way threatened by the foreign language (even if perhaps for a time the mother tongue is only used within the home and not outside). The children know that they will be able to use their mother tongue fully again when they go back to their own country, and their command of it is often maintained by reading, holiday trips to their own country and so on.

However, many who are born and grow outside their countries do not seem to bother even learning their home languages. English has gained prominence internationally and has seen the non-usage of most African languages outside the specific communities where these languages originate. This is why most African languages and cultures are at the verge of extinction. Adetokunbo explains: "My mother tongue is Yoruba, my dialect is Ekiti, my first language is English. The one I speak and think in is English... Due to inter marriage between cultures, English is often the only common language in a family" (BBC News, 2006:1).

Globalisation has also enhanced interaction of various cultures through the media. Commenting on the implications of globalisation for African languages, Garland (2006) states that, the globalised economics and media are also contributing in changing the face of the world in terms of culture and language, integrating people from different backgrounds and reducing the number of languages that humans speak. He further argues that the few international languages which are usually languages of the powerful nations, such as English, have become the common languages of business, rendering other languages spoken by minorities irrelevant in the new world order (Ibid).

In this context, Mufwene (2002b) argues that, global business and technology such as the internet favour powerful languages such as English and French over minority indigenous languages. Businesses today are all connected to the Internet, and as such, the African business person also has to use cyberspace if they want to make it in today's business world. Therefore, using the 'internationalised' languages

becomes a means to fit in as well as a strategy towards economic survival. This no doubt instigates Africans and other minority language speakers to use these powerful languages to be able to do business with other international business moguls.

A point also worth noting is that, the increasing global competition has diverted African's focus from European to Asian nations such as China. This has seen many business people having no option but to familiarise themselves with Asian languages so that they will be able to effectively do business and benefit from the fast growing economies of China and Japan. The impact of Asian economies on the developing nation's linguistic transformation was revealed on BBC News (2006) by Moshi, a Kenyan who pointed out that some of his fellow countrymen were taking lessons in Cantonese, a Chinese language, so that they can penetrate and take advantage of the Chinese economy (http://news.bbc.co.uk). Mufwene (2002b) also asserts that in countries such as China, although English is also used to do business with foreigners, it is used minimally, locally and nationally since the sector of the economy is run in local languages. He further argues that, "while in most parts of the United States and Canada, it would be difficult to travel and communicate with local population without speaking English, knowledge of only English can be frustrating while travelling in Taiwan, Malaysia and Hong Kong." Therefore, even though the Asian global trade in English, for Africans to take full advantage of the Asian economies, where the majority of the ordinary people use their local languages, are left with no option but to also learn the Asian languages. Thus the Africans again find themselves compromising their languages by neglecting them and learning foreign languages. However, when various global business people come to Africa to do business they do not have to learn local languages but they still expect Africans to interact with them in international languages such as English and French.

The marginalisation of African languages by the economically advantaged groups brings the African language in contact with other languages which overtime can have detrimental effects. The lack of opportunities for minority African speakers to do business in their own language contributes towards the non-usage of minority indigenous languages, gradually leading to their demise. Most Africans therefore risk

losing their indigenous languages each time they expose them to more powerful varieties of foreign languages in the name of business. Mufwene (2002a) describes the process where weaker languages come in contact with foreign languages as language endangerment, and foreign languages as "killer languages".

In most African societies, the lack of economic and political benefits derived from using some languages, by local people who are struggling to survive is instigating the non-usage of indigenous languages. As if the danger brought by the contact with foreigners is not enough, locals doing business on their own resort to the use of official languages such as English rather than their own languages because most legal documents are written in these languages and rarely in local languages. The marginalisation of African languages in most official communication contributes to the death of minority indigenous languages as the speakers see no benefit in upholding their languages. Hence, they accept this indigenous language domination as natural and strive to learn and be fluent in other people's languages such as English and French. "English is gradually becoming the first language in the homes of most working families in Ghana" argues Ronning a Ghananian staying in the UK (BBC News, 2006:1).

In the same light, Thondhlana (2002:34) concludes that, 'there has been no effort to promote the use of the mother tongue in technology and intellectual discourse,' resulting in indigenous languages not being taken seriously. Besides the internet and other official usage, Garland (2006) says telecommunications such as cellular phones have pressured languages to become more standardised, further disadvantaging local variations of language. Minorities therefore are forced to learn majority languages or suffer the consequences such as greater difficulty in accessing information (Ibid). Segun (2011) however blame speakers of minority languages which are dying, concluding that, "minority speakers are their worst enemies instead of fighting for language rights they are ashamed to speak their language in some environments."

On the contrary, Mufwene (2002b) argues that, it is erroneous to say because English is a language of business everyone is forced to use it. He states that, in

Africa, a large proportion of the adult population is unemployed and as a result is not involved in the business or economic systems where English is used. They rely on their indigenous languages for social interaction, therefore, the danger of foreign languages endangerment is exaggerated (Ibid). While in agreement that some business people do not use foreign language for business, Zindoga (2011) believes that some local people adopt English as their identity mark to distinguish themselves from the underprivileged and uneducated who continue to use indigenous languages. Mufwene (2002a) maintains that, although speakers have a choice whether to lose or preserve their indigenous languages, most do not consciously give up their languages but they die gradually and inconspicuously as a consequence of the communicative practices of the relevant population, in ecologies where the speakers themselves have adopted to change. Thus, communities prioritising other things rather than their languages in their struggle for survival, contribute in killing their languages.

Regardless of this debate on why people ignore their local languages, some scholars maintain that people are forced by circumstances to abhor their languages. In other words, though not directly forced to snub their languages, the global context today has seen many failing to acknowledge their indigenous languages in favour of foreign languages, causing them to be easily overwhelmed (Ndhlovu, 2004; Adegoju 2008; Gaffey 2010).

Ndhlovu (2004:1) states:

> The undermining of the value of minority languages and cultures has largely been propagated, sustained and legitimized through the formulation of non-pluralistic and unpopular language policies that over-promoted 'official' and 'national' languages... In Zimbabwe, for instance, English enjoys the status of being the only official language.

Government policies which direct operations and the day to day running of countries play a major role in the killing or preservation of local languages. Apparently, most Africa countries' language policies obviously give prestige or official status to foreign languages such as English and French, to be used for education and business,

which has seen most minority languages being neglected in favour of the empowering foreign languages (Thondlana, 2002 and Zindoga, 2011). Similarly, Segun (2011) states that language planning policies in most African countries are complex, characterised by problems such as avoidance, vagueness, arbitraries, fluctuation and declaration without implementation. This has generally seen various languages in African countries, having unequal social, official and educational statuses. McQuail (1992:30) argues that, when it comes to policy formulation in most African states, "There have often been high political or economic stakes, which have served to cloud issues and subordinate reasoned argument." In the same view, Ndhlovu (2004) agrees that in Africa, language planning processes have for a long time been motivated by the desire to harmonise the functional rivalry between indigenous African languages and imported languages, which are usually those of the former colonisers.

The linguistic diversity in most African countries, instead of adding to the easy safeguarding of pockets of people speaking local languages has resulted in local hegemonic battles which have done more harm than good to the survival of most of these indigenous languages. As argued by Mabika (2011), local ethnic groups which tend to fight for supremacy over other local languages, rarely contest the global forces such as English; this results in the death of most of the local minority languages. Some local languages which are spoken by the majority may have greater chances of a longer life span than minorities, but one cannot guarantee their future survival against stronger international languages. In the same view, Nyika (2007, 45-46) states:

> Unlike the ex-colonial languages and the dominant endoglossic languages, which enjoy high degrees of social prestige, utilitarian functions and considerable socio-political power, the minority languages suffer a number of disadvantages that culminate in language shift and death.

Musau (2003) asserts that, when English is favoured over indigenous languages, it naturally influences people of the developing nations to destroy their indigenous languages and cultures. The native languages are not given equal prestige as foreign languages in schools, government and politics of most African countries.

However, Thondhlana (2002) observes that the main reason why most African governments cannot revise the existing language setup left by their colonial masters is based on the fact that governments would need a lot of money, time and manpower for the development of materials such as books, dictionaries and others in various minority languages, which might not be readily available. This is supported by a comment made on BBC News that the "minority languages are surely going to die - up to now their only important and significant use is for UN statistics. It is very expensive to incorporate them into the education system hence very difficult to preserve them. And if incorporated they do not have economic use hence people are not interested in them" (BBC News, 2006:1).

Nevertheless Ndhlovu (2004:127) argues that minority languages suffer because "the term 'minority' has some derogatory connotations, which imply that languages falling within the category are structurally and functionally inferior when compared to the major languages." However, when an African language is equated to an international language such as English it is naturally relegated to the minority status. This also comes about when the number of speakers who speak the language globally and that of the international language are compared; without any doubt in this context, the African language is found wanting.

Essentially, whether the cause of African language marginalisation is a result of the economic position of the continent, or is caused by the numerous dissection of indigenous languages into minute groups of speakers which renders them weaker and inferior when compared to other languages spoken by many, or whether the problem is with the speakers of the language who neglect their language in favour or more economic empowering and popular languages, or whether the blame rests with the African governments who are not putting in place enough mechanism to encourage the growth and preservation of all indigenous languages, most scholars believe all these language problems date back to the dark years of colonialism (Mufwene, 2002a & 2002b; Ndhlovu, 2004; Chibita, 2006; Salawu, 2006b; Nyika, 2007; Magwa; 2008; Mufwene, 2011). The debate on why African languages are not given enough prominence and respect like other foreign languages is rooted in its legacy of colonialism. Apparently, most countries in African and other parts of the

Third World nations have experienced dehumanizing pain due to slavery and colonialism afflicted on them by the rich Northern countries. Therefore, there is no doubt that Africa's history of continuous subordination by the rich nations still haunts it even today, making it behave and reveal somewhat peculiar characteristics when it comes to issues of language and culture preservation. In the following subsection, this study will briefly look at the attributes of colonialism which some feel contributed to the current languages problems in most African nations.

2.4.1 Legacy of Colonialism in Africa

It is argued that "the ideological and pragmatic basis of language policies in Africa and the tools for their implementation, are essentially and inherently a colonial heritage" (Ndhlovu 2004:129). Many scholars believe following the formalised partitioning of Africa at the Berlin conference among European nations in 1885, many African countries endured colonial domination and have failed to completely free themselves from colonial bondage especially in terms of their language policies in education, media and other sectors (Chari et al, 2003; Estivill, 2003; Fourie, 2007; Nyika, 2007; Magwa, 2008; Colls, 2009).

In some African countries, such as in Zimbabwe a former colony of Britain, colonialism contributed in undermining the personal identity and culture of the colonised. The legacy of the British colonial system, which made English the principal language, is still haunting its former colonies. Seeing the effectiveness of the media and education system, the colonial governments in Africa relied on these systems to inculcate and entrench their biases which were presented as modernising practices meant to 'develop' the natives (Gecau, 1996). This indelibly left cultural imprints of each colonising nation on the media and education systems inherited by the colonised societies from their colonial masters (Ibid). Thus, the colonial agendas were biased towards their own culture, race or even beliefs. They relied on disparaging anything indigenous to the local people while giving enthusiastic approval of anything European. Mapara (2009) feels that colonialism explicitly promoted white racial superiority, creating a sense of division and alienation in the self identity of the colonised. "The proliferation and perpetuation of this myth leads to a strong sense of inferiority in most of the colonised such that they adopt almost all

of the coloniser's identity as their own...they end up using the coloniser's language, culture and customs" (Mapara, 2009: 141). Colonialism left a dent on the pride of the former colonised, especially in terms of language and culture. Such countries are still holding to the stereotypical world view instilled by the coloniser that their own is not good enough in the modernised world, the root cause of most of the current challenges many African governments and people are facing in preserving their dying languages and cultures.

Throughout the colonial era, African languages and African cultures were maligned by colonial governments and today, decades later, it is saddening to note that most African countries' language policies still mirror the skewed former colonial masters' language setup where local languages were not given necessary recognition in favour of the colonial languages which ultimately have remained the official languages of government, education and media. Thus, the current language policies in place in most of these former European colonies still reveal subordination of indigenous languages and a bias towards colonial languages such as English, French, Spanish and Portuguese. In the same light, Mufwene (2002b) also bemoans the loss of ancestral languages and culture in African due to the legacy of colonialism, stating that colonialism has left Africans as a society of people who favour colonial languages over their own.

Colonialism generally entails the creation of an administrative government by a foreign country (the colonial power) to run another country's internal affairs. According to Ritzer (2010), colonialism is more about political control of another nation by another. Similarly, Mufwene asserts that "colonisation conjures up political and economic domination of one population by another" and that "this form of control is often associated with military power, which, based on human history, is the means typically used to effect such domination" (Mufwene, 2002a:3). Colonialism created a centre-periphery global economy where most African nations became dependent on the coloniser while the colonisers themselves maintained their independent status to date. In this context, where they held political power of other countries, colonial powers easily connected their political and economic structure to that of their homeland. Thus, colonisers imparted their language, culture and world view into the

new territory through various public institutions such as the education system, government and media. In agreement, Graddol (1997) posits that, Britain's colonial expansion to other African countries established the pre-conditions for the global use of English, taking the language from its island birthplace to all its settlements around the world. Fourie (2007:62) despite being in agreement with earlier assertions by Gecau (1996) and others above, argues that, although colonialism increasingly turned out to be a term lending itself to various reinterpretations, it goes beyond the simple process of creating colonies but also reveals the continuing legacy manifested in the way 'sovereign' political communities emerged at the end of the 2nd World War. Thus he believes that the system of government used by the colonial superpowers left a mark on the now independent political system which has seen many still holding on to the inculcated colonial ideologies.

Although this paper is particularly concerned about the language systems in African countries where mainly European colonial administrations took over, it is imperative to highlight that colonisation did not only take place in Africa but also took place in other continents such as Asia and the Americas (Ritzer, 2010). Some Asian countries such as Malaysia, Singapore, Myanmar, China and Korea were colonized by Japan around the late 1890s (Hiroyuki, 2002). In the same way, Europeans were imposing their languages and cultures on the African colonies' populations. Japan throughout its colonial domination of Asian countries also continued to impose the Japanese language, social systems, social practices and values on the colonized natives (Ibid). Thus, all forms of indigenous language and culture exclusion in Asia, Africa and North and South America, are largely rooted in colonial policies where indigenous people and native inhabitants were forced to function at the lowest levels of the social hierarchy in their motherland, whilst the colonial nations' culture and language were held in high esteem (Estivill, 2003:21). Colonisation gave economic, cultural and political power to the colonisers, which saw colonialists' languages being imposed on the local populations. Commenting on the colonial language setup, Mufwene (2002a:3) alludes that, power is an important factor to selection of language which is why the dominated nations naturally had to accept the languages and cultures of the powerful colonial population. It is also argued by Ritzer (2010) that, although the colonial powers pursued different language policies in Africa and

Asia, the ultimate strategy they used on weaker societies (colonies) was alike; they controlled the economic, political and cultural structures. Thus, the context at that particular time dictated which language was to be used or shunned by the majority in the colonised societies.

After the 2nd World War, most of the former colonised territories gradually gained their political independence from their colonial masters. However, they have remained "subject to the effective control of the major world powers, the same group as the former imperial powers," raising fears that these former colonies "merely had a change in form rather than substance" (Fourie 2007:63). Political independence has not translated into social, economic freedom; as a result, the formerly dominated societies have failed to relinquish the colonial cultural subjugation. The cultural, economic and other strategic sectors have remained in the hands of the former colonial powers, the world's super powers of today. Focusing on languages, Magwa (2008:5) further contends that "practically, all former colonial countries continue to carry out official communication with a foreign language and this is more of a *de facto* situation than an outcome of conscious political decision." In the same vein, Fourie (2007:62) posits:

> Colonialism does not end "officially" because there can be no reversion to pre-colonial societies. What passes as the end of colonialism has often been recognised as sovereignty or the gaining of independence but the communities that result are already grossly distorted as a consequence of colonialism.

Thus, colonialism leaves behind permanent marks which are very difficult to remove or alter. This has resulted in the existing linguistic disparities in most former colonies globally, and on the African nations, in particular. Alluding to the same argument, Nyika (2007: 65) asserts that the 'utopian dismissal' was the main tool by which the colonial languages maintained their grip on the colonial populace who still believe it is 'linguistically' impossible to develop the multitude of African languages. This subservient view maintained by the former colonised societies has naturally allowed the colonial languages such as French and English to gain linguistic importance in all domains including technology, economy and politics.

After gaining political independence which came to different countries through various ways, with some simply negotiating while others had to forcefully claim their independence through protracted wars of liberation, the new governments were still faced with various challenges in terms of coming up with effective policies to support the new political and cultural dispensation. The major pre-occupation for all these countries being to undo the biases brought about by the colonial governments. Magwa (2008) quoting Kashioki (1993) states that, the new governments' main focus was on formulating new national policies, that is, economic, political, educational and social-cultural considered appropriate to national development. However, formulating language policies that reflect the complex multilingual contexts of most African countries have proved to be most difficult to achieve. "As a result, Africans in general, all over, have a very low esteem of their own languages yet at the same time they have an incomprehensibly high esteem of languages such as English, French and Portuguese" Magwa (2008:5). Most post-colonial states in Africa still maintain the linguistic status quo left by the former colonial powers by maintaining or slightly changing the language policies (Nyika 2007).

The Western ideology of contempt towards anything originating from Africa due to the legacy of colonialism has been identified as a prominent factor that has contributed to indigenous language endangerment in Africa. This has particularly been felt in most African countries where the former colonial master' language, such as English has maintained the official dominant social status even today, years after independence from colonial rule. In the same light, Magwa (2008) argues that most former colonised African countries today continue to rank foreign languages such as English, French and Portuguese highly as their official languages whilst their minority languages are slowly fading away.

Colls (2009) citing Mufwene, elucidates that, due to existing social and economic changes, some cultures and thus languages have changed to points where the speakers themselves no longer want to hold onto their languages which then have become obsolete over the years. In the same view, Zindoga (2011) in his article entitled "Is mother language out of fashion?" categorically states that some mothers

in Zimbabwe are openly snubbing their vernacular languages and opting to drill their children in English from a tender age. However, many linguists and language scholars reprove of this behaviour, a legacy of colonialism, as contributing to indigenous language losses (Skuntnabb-Kangas, 1981; Salawu, 2006b; Magwa, 2008; Laoire, 2008; Sonderling, 2009; Segun, 2011).

Despite the linguistic, cultural and economic problems discussed above which can be traced back to the days of colonialism and still evident in most former colonies. Today most third world economies and cultures are grappling with a new phenomenon, known as globalisation, which is linking distant localities globally in such a way that local happenings are shaped by events occurring many miles away and vice versa. Although questioned by the developing countries (mostly former colonies) this phenomenon that has become the global 'buzzword' in modern day politics seems unstoppable (Tomlison, 1991; Banda, 2006; Kellner, 2007 and Mabika, 2011). The former colonised states, in this globalised world usually find themselves in a dilemma since they have to negotiate a balance between their marginalized indigenous languages and the highly respected internationalised languages of the colonial master on the one hand, and the demands to fit in and compete with the already developed nations in the 'global village' on the other. Also, the competition on the global platform, for the inadequate economic resources available has raised the need for African nations to acquire higher educational, technological and scientific skills. These cannot be attainable without a globalised language such as English or French. This is enough motivation for Africans in the globalised world to shun their languages in favour of the language of their former colonial masters which have now become the languages of education, technology et cetera (Nyika, 2007; Mabika, 2011).

These discussions have revealed that colonialism is contributing to the current language crisis faced by most African societies and other countries globally. The evolution of global politics has seen the death of former territorial colonialism being replaced by globalisation, a phenomenon feared to have accelerated the death of minority languages and cultures globally and in Africa, in particular. This study will

now discuss how globalisation is contributing to language deaths according to available literature.

2.5 Globalization and Languages

Since the beginning of colonialism around 500 years ago, to the modern age of globalisation, African languages and culture have continued to be looked down upon whilst European languages like English and French continue to enjoy global recognition. However, Browne (2008) points out that although French has remained in some of its former colonies as an imperial language, it has been losing ground to English in many places around the world. Besides the role of globalisation in spreading English language as the lingua franca, some scholars believe it is an American primary undertaking to conquer the world, hence they also refer to it as 'Americanization' or 'McDonaldization' (Mufwene, 2011).

Globalisation is not really a new phenomenon since it can be traced back to the days of slavery and colonialism, however, the new age of globalisation also referred to by some as 'neo-colonialism' differs with its ancestral versions, particularly in terms of complexity and the speed at which it is changing world systems (Baran & Davis, 2006; Salawu, 2006b; Artz, 2010; McPhail, 2010; Mabika, 2011). Globalisation has resulted in the opening up of borders and amalgamation of people of various cultures, connecting the whole world in a way never envisaged by earlier generations. This has naturally increased mobility of people, goods and information driving the whole world towards cultural uniformity where some small cultural groups and minority native languages are being sidelined in favour of stronger languages like English. This has also seen a raise in discussions and debates on the future of languages among linguists and language scholars from various language groups, especially minorities, who are afraid of the wrath of the majority languages on their weaker ones while majority languages fear contamination by minorities (Sonderling, 2009).

The main concern of this study is to understand how languages 'consume' each other and why African languages and cultures seems to be taking the full wrath of globalisation whilst European and stronger Asian languages like English and

Chinese are soldiering on. Globalisation is believed to have blurred national boundaries, thus, people from developing countries are migrating to developed countries in search of a better life whilst those from developed societies are spreading to developing nations in search of markets and resources. Also, people with almost similar economic and political power are integrating, for instance, the rich and rich as well as the underprivileged and underprivileged; however in both setups it seems only a few languages, such as English, French, Japanese and Spanish have remained powerful over other indigenous languages.   Koome Kirimi commented on BBC News that "the world is ailing from an illness: globalisation. The give-and-take dynamics of globalisation have seen African states give away more than they've received. African states are giving away their language, their culture, their identity" (BBC News, 2006:1). This is happening even when Africans interact among themselves. Although it is common that some indigenous languages are preferred over others when indigenous languages compete, the international languages dominate all.

Although there is no agreement on how languages swallow each other completely among language death researchers, the fear of possible language losses has remained for a long time and is real (Nyika, 2007). Worldwide many seek to find solutions on how to protect the moribund and threatened languages in the global world while the safe language speakers are not at peace fearing contamination of their native languages and cultures. Mufwene (2002a) contends that languages are not just killed by globalisation but that some of the speakers kill their languages by willingly giving them up. For instance, many in most sub-Saharan countries choose to speak in the primary language of the economy, such as English, while some affected groups unconsciously abandon their native languages due to their desire to fit in and become economically relevant in the current global context where everything is generally premised on the political economy imperatives accrued. In the same light, Mufwene (2002b) posits that the issue of language vitality cannot really be separated from the political economy of the world where currently the USA, an English speaking nation is the only recognised superpower. Crystal (2003) also agrees to this assertion that the issue of language survival or language death depends on the political and economic influence the speakers of a language have.

For instance, the rich and powerful speakers have a better chance of preserving their languages whilst the developing nations are at risk of losing their languages when languages interact in a global setup.

NGO Pulse (2011) contends that, although the English language has undoubtedly gained international status in the globalised world, indigenous languages should be regarded as economic assets of African nations. Indigenous languages and cultures of African societies in the global setup are valuable economic drivers with a lot of potential to fortify the underprivileged economies, particularly in terms of music, art and culture (Ibid). Thus, globalisation, if looked at positively can help to break the cycle of intergenerational transmitted poverty that Africa has suffered for a long time.

The fear of losing their languages due to globalisation which has gripped most African linguists, has also established the fate of language death across ethnicity, showing that any language has similar power to kill other languages. Meaning that, African languages cannot only be killed in the globalised world but these also have the power to kill other African languages coming into contact with it. Crystal (2003) describes countries like China, Japan, Russia and Latin America which have been earlier alluded to as safe from international language threats as encountering language death from within. Some bigger local dialects in these countries are killing weaker ones with less number of speakers (Hatori, 2005). This process has a connection with the power the consuming language wields over others which is mainly based on economic viability of the language to the people involved. Thus the killer languages may be local rather than international. Similarly, native English speakers are not very happy with the rate at which the English language is spreading globally because they are afraid of losing their English culture as well as having everyone feeling equal to them (Moshi, 2006).

Even with this tumult of who or which language is to blame for minority language losses and majority language shift, people still have to find a common ground. It is naive to propagate the use of indigenous languages only since no country lives in a vacuum. All countries have to converse on a global scale to satisfy personal economic and other developmental needs. Thus, for people from different ethnic

groups, nations or continents to interact internationally, there is need to find common language. Moshi (2006) suggests that in order for Africans to protect their uniqueness they should give prominence to at least one African language, such a Swahili. Swahili is one African language that is spoken by many countries in Southern and East Africa and it is also currently being taught in various universities in and outside the continent as foreign language (UNESCO, 2002a; Moshi 2006; Mohochi 2011; Mohochi & Wairungu, 2012. It is also argued on Mohochi and Wairungu (2012)'s KiSwahili website that Swahili is a language which is easy to learn unlike other African languages which for example have click sounds which are not easy to pronounce for non-Swahili speakers. In agreement, Lefevre (2010:1) states "it is one of the easiest African languages to learn, because it does not contain any unpronounceable sounds for westerners or tones as Lingala, the other major African language, does."

However, the debate on how one language, such as Swahili can help to save some dying African languages is still not clear. The globalisation phenomenon which many, especially from the African continent, do not like seems to be complicated and irreversible hence requires unique solution (Nadu, 2009). Could Swahili be an African lingua franca or should people just accept and live with the fact that English is the global lingua franca? Crystal (2003) maintains that the risk for those who cannot speak English is real since this has become the language of scholarship making for example, research papers in other languages other than English of less appeal to the international community. Graduates without English also have limited options as most companies even in some countries where other languages are used now require employees who are able to do business internationally, making the knowledge of English a prerequisite for employment. Hence scholars agree that English language has become an international language although they do not agree that it is a good thing (Korpela, 1995; Kitao, 1996; UNESCO, 2002a; Nadu, 2009). This debate has opened another 'can of worms' which has seen many conferences, articles and books being written on the issue.

In the next section, the chapter will try to analyse the issues raised by other scholars on why English language has successfully been raised to become the major

international language globally and particularly in Africa where it is being taught as a 1st, 2nd or foreign language even in once French, Spanish and Portuguese territories (Crystal, 2003). For the dying African indigenous languages to survive there is need to make them coexist with international languages such as English and French (Skutnabb-Kangas, 1981; Ritzer, 2010). This seems to be the only sensible alternative if Africa, particularly Southern Africa is to protect its rich cultural and linguistic heritage in the envisaged 'global village'. Mufwene (2002a:40) concludes: "English is certainly a threat to other languages in polities where it functions as a vernacular, but not at all in countries where it has been adopted only to help the local economy interface with the worldwide economy."

2.5.1 The Global Spread of English

English language is a language which is spoken in the United Kingdom and the USA and a few other countries globally as a native language, and has been given official status in over seventy countries in the world. The varieties of the English spoken vary from country to country depending on its surroundings. In the world over, English language is spreading and increasing the number of its varieties. It is a language that has borrowed many words from over 350 other languages but it has remained the strongest and fastest spreading language globally (Crystal, 2003). Its acceptance of the various varieties, which has seen many countries combining it with their own languages to develop different 'pidgin' languages, has made it the most powerful language today. English currently rules most languages and its universality has ensured the likelihood of its continuation to spread as the global lingua franca (Ibid). UNESCO estimates that in 50 years time everyone on the planet will be able to speak English either as a 1st, 2nd or foreign language (http://news.bbc.co.uk /2/hi/africa/4536450.stm).

When people from different countries or continents meet to do business, English is spoken and is represented in every continent as the common language of business (Crystal, 2003). Although in some countries such as China and Japan, it is not as popular as in its former colonies. English is being taught as a 2nd or foreign language in these countries. Thus "English has achieved an international and global status" agrees Laoire (2008:1). It has now become the lingua franca among speakers of

other languages from various societies and continents. The fact that English is used or taught as a foreign language, in some countries where local languages have managed to thrive despite all the pressures from foreign languages does not change this fact but testifies to its resilience.

English is arguably the business, scientific and economic language of the world which has connected everyone in the 'global village'. Even though you find some articles written in English rejecting this assertion, there is no doubt that English is the most used language internationally especially by non-native speakers. For instance, many academic conferences have now become platforms of intellectual dialogue on this issue, however, if these gatherings intend to be internationally relevant and to bring people from around the world, they have to use English language which is understood by most average academics globally. Kaplan (1987:144) states that "For better or for worse English is the language of science and technology." Similarly, more than ten years later Coleman (2010) points out that instead of viewing the English language negatively, for its assumed oppressive role, the world should adapt it and use it constructively as a language that is no longer exclusively imposing Western mindset but helpful for human development.

In countries such as Singapore, Japan and China which also have managed to preserve some of their languages, not all language groups are safe from extinction or the threat of English as argued by some scholars (Hatori, 2005; Garland, 2006; Rao, 2009 and Ota, 2011). "It is no exaggeration to say that no human being can exist in the world without learning English. - - - Even a great hater of English cannot but use a few words of English in his or her speech" (Rao, 2009:1). For instance, in urban, business areas and education especially tertiary education systems, students are equipped in international languages so that they can become universally viable. Today and in the foreseeable future, if nothing is done to save what is left of the dying African languages, they are likely to disappear.

Despite its current status, there are fears that due to the complex international, economic, technological and cultural changes in the future, the strength of English as an international language of education and business might diminish as other

competing languages such as Japanese, Spanish, Arabic or Mandarin continues to grow (Graddol, 2006). Contrary to the fears raised by Graddol, the fact remains that today and in the foreseeable future, English will remain the international lingua franca. The fears of the language abating are still far fetched since English language is currently being taught in over 100 countries globally at various levels, be it as 1st, 2nd and as foreign language unlike most other popular languages (Crystal, 2003).

The domination of the developed world's languages can be traced back to the ancient days of slavery, throughout the days of colonialism up to current era of information technologies and globalisation. Nyika (2007) posits that the histories of languages such as French and English, has resulted in their growing monopoly and prestige over other languages which are viewed as inferior, hence inadequate and inappropriate to be used on a global scale. Although there are differences between languages in their degree of development, with some languages such as English being more developed in written form than most African languages, all languages are of equal worth (Skutnabb-Kangas, 1981; Rao, 2009).

The promotion and spread of English internationally has produced serious problems for affected countries' minority languages. Hatori (2005:45) labelled it as a new form of colonialism. However, it is important for this study to note that in spite of the uncontrollable spread of English globally not all English speakers are thrilled with the idea of making English a universal language. According to Moshi (2006), native English speakers are concerned about the possible cultural values and identity losses associated with spread of English to other cultures. Thus native speakers fear their culture and purity will be replaced by a hybrid culture that is foreign to them and can result in language degeneration. True to their fears are the many "pidgin" languages that have developed worldwide where non-native English speakers are bringing in a few indigenous words to English in an effort to communicate with speakers of different languages.

Despite these fears, it is argued that the dominance of English globally is irreversible and unstoppable since it has been enhanced by the various international forces. Bodies, such as UN, UNESCO, UNICEF, WHO, World Bank, IMF, Commonwealth,

Non-Aligned Movement, African Union and European Union have brought people of diverse linguistic backgrounds under the same roof. They have raised the need to internationalise some languages and not others and obviously English is among the key languages used.

A good example is the UN which has selected six languages English, French, Spanish, Arabic, Russian and Chinese as its official languages. Therefore at all UN formal meetings, all reports presented by member countries are interpreted simultaneously into six official languages by UN interpreters (UN, 2011). However English and French have been the UN's working languages since 1945 when the organisation was formed which makes them the dominant languages. Although the UN promotes linguistic diversity, it only added four other official languages to English and French, and to cut down on interpretation and translation costs it seems there are no further plans to add any more languages (UN report, 2007). This obviously eliminates African languages despite African countries being members. It is generally assumed that African members will understand the selected few languages since most understand the languages of their former colonisers.

"When speakers of English, particularly native speakers, refer to English as a global language, they often do so with a sense of pride and comfort" posits Moshi (2006:1). Crystal (2005) in disagreement argues that there is no excuse for native English speakers not to learn other languages as the world is now becoming a complex arena where just speaking their mother tongue might be a disadvantage as also is the case on non-English speakers . In agreement, Moshi (2006) states that although English is the language of the elite, those who speak it alone do not always achieve communication because there is no clear common ground for all speakers worldwide.

Skutnabbs-Kangas (1981:71) is of the view that if minorities who have no chance of using their mother tongue on equal terms with the linguistic majority, want to preserve their threatened languages, they can still successfully do so especially in their own communities by becoming bilingual or multilingual. The UN resolution adopted by the general assembly in 1997 also pursues multilingualism as a means

of promoting, protecting and preserving diversity of languages and cultures globally. It also recognises that genuine diversity and international understanding can be ensured if the organisation has the capacity to communicate to the peoples of the world in their own languages, thereby promoting unity among member nations than malice. Thus, globally, many can save their language by speaking their mother tongue plus one or more other languages fluently allowing them to take part in the life of the larger community. She further states that bilingualism or multilingualism is important to all minority languages throughout the world, even in countries where many of them are recognized officially or semi-officially (Skutnabbs-Kangas, 1981).

This study is not really focusing on the use of English in a bilingual or multilingual context. It seeks to find ways to try and preserve minority languages so as to make them coexist with stronger languages such as English which many in Africa and other continents have come to see as languages of development and progress. Many societies are striving to gain economic success in the international market, hence the reason why minority languages are not given precedence (Hatori, 2005). Minority languages are often stigmatised and communities of speakers are often marginalised because they communicate in their languages only which many, even locally, cannot comprehend (Derhemi, 2002). A comment on BBC News (2006) clearly reflects the dilemma many face in multi-lingual Africa communities. The comment was:

> "If I were to speak to my brother in our mother-tongue in a public place, this would be considered rude and bad manners, by Kenyan standards, at least. I think this is a shame, because by letting languages die we are letting a culture to die! Nevertheless it is good to have a unifying language. English has done this in this totally globalised world."

This comment shows why speakers of different indigenous languages opt to communicate in a foreign language instead of thriving to become bilingual or multilingual so that they can at least converse in their own indigenous languages.

Indeed the multilingual and multicultural nature of many African societies has done more harm than good in the current global village where communication is important.

Thus the few internationalised languages such as English which have received official status in these mostly former colonial states have been given prominence at the expense of indigenous African minority languages. From this perspective, it can be argued that the multi-lingual nature of most African nations and the language policies in place have contributed to language death.

It is also argued that in most African contexts speakers of indigenous languages have caused their own minority languages to become extinct unconsciously by adopting English words into their vocabulary. This has eventually seen many losing their languages and new languages developing. Language evolution is inevitable but the focus should be on how to stop the demise of some smaller languages which are not being replaced by the new language variations.

Language is an important part of a society's culture and losing a language is equal to losing one's unique identity. This study will now briefly discuss what literature is saying about the benefits of indigenous languages to the speakers of the language and the 'global village' at large.

2.5.2 The Benefits of Indigenous Languages in a Globalised World

"The concept of communication refers to the social relationships and the way language is used to communicate and transmit meaning in social context" (Sonderling, 2009:84). This process which allows individuals and groups to exchange information is enhanced if carried out in languages understood by the people involved in the communication process. Essentially, it is a mutual activity which can only be achieved if the languages and cultural values of minority groups are also given the necessary value and respect just like other major languages such as English, French and Spanish.

A FAO report to UN (2008:1) on indigenous languages states that, although linguistic diversity is a prerequisite for development, 'preserving cultural diversity, local languages and traditional systems of communication constantly remains a major challenge.' This section intends to outline some of the opinions from other scholars on why using indigenous languages is beneficial, particularly to the African people

whose languages are sidelined by major international organisations and communities. It has also been noted that some of the speakers of these dying languages are shunning their languages due to the fear of the financial implications if they hold on to their mother tongue instead of speaking the elite languages. It is also assumed that if various indigenous languages speakers and societies realise the benefits of using and preserving their native languages, many slowly-dying indigenous languages can be saved globally.

"Just as biological diversity is essential to livelihoods, linguistic diversity is essential to human existence. Loss of traditional languages can have a dramatic effect on population groups' ability to maintain traditional knowledge and food systems" construes the UN (2008:3). In the same light, UNESCO (2001) states that cultural diversity is the root of development since it widens the range of options open to everyone not simply in terms of economic growth but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence. UNESCO further states that cultural diversity is an ethical imperative, inseparable from respect for human dignity, hence all persons have the right to express themselves and to create and disseminate their work particularly in their mother tongue and are entitled to quality education and training that fully respect cultural diversity(Ibid). This fosters creativity and inspires genuine dialogue among cultures, a prerequisite for development.   For that reason, when a group of people allow their language to die they are not only denying community diversity but are also destroying the knowledge that was shared by that group of people which is needed for that society and the world at large to develop. Ndhlovu (2004) maintains that languages are important symbols of unity, and communities that are deprived of their languages become paralyzed. It develops a 'no future' mentality in the long run, which results in its reluctance to participate actively in national issues opting to take a backstage role which often makes them redundant (Ibid).

According to Magwa (2008), the concept of development is an overriding concern to most developing societies in Africa, and is closely tied up to culture and languages. Indigenous language enhances communication among the majority of the people and thus discourages the top-down kind of communication where only the few elite

groups can communicate in international languages making all the decisions for the masses. In this light Magwa further states: "The use of indigenous languages in Africa and elsewhere in the Third World must also be seen as a process, which empowers the masses, by giving them a voice in society and a window on to the wider world" (Magwa, 2008:46). Therefore, indigenous languages give the masses confidence to speak up, enhancing their personalities, allowing development to be broad based rather than be limited to only a privileged few. In the same view, Ndhlovu (2004) argues that culture is almost indistinguishable from language therefore language is the expressive side of culture and when a community marginalises minority languages, it is ignoring the culture that has sustained those people since time immemorial. Considering the vital role of language and indigenous languages in particular, Magwa argues that there seems to be a correlation between underdevelopment and the use of a foreign language as the official language in most African countries (ibid). It is clear that the use of indigenous languages is an apparent manifestation of the down-top approach to development rather than the top-down where the elite force down incompatible ideas on the people, resulting in little or no growth (NGO Pulse, 2011). Jeffrey (2002) also proposes that the speakers of threatened languages should be assisted to distinguish between their use of the dominant language, particularly English, for making a living in an environment dominated economically by English speakers and their use of their indigenous languages in the present globalised context.

Although in agreement that language is part of culture because it mirrors a culture, Mufwene (2002b) urges people to try and separate language from culture especially when copying other positive cultural attributes of other societies that are necessary for the development of their own social order. Adegoju (2008) blames Africans for allowing their languages to largely develop from outside of their society thereby making the dream of using indigenous languages in the scheme of development a fallacy. By developing outside one's society means the speakers see development as only achievable if they imitate what other communities are doing, or have done, instead of relying on their on unique context and ideas to achieve development as some of these alien systems are not really compatible. Progress can still be realised without having to transform their own languages or their existing local systems.

Thus, by just appropriating the required aspects from the developed world, Africans can realise economic growth, yet at the same time preserving other important existing cultural attributes which can be easily lost if they decide to abandon their languages and culture in favour of the foreign ones. Mufwene (2002a) advises the primitive African cultural groups to follow how some Asian countries such as Taiwan have managed to infuse Western capitalist economic system into their culture without necessarily copying the European language from which this system was developed. This has seen many Asian societies developing economically and technologically at speeds never envisaged by earlier generations.

Zindoga (2011) contends that "the intimation of intuitive thinking depends on one using their own languages which they understand better thus these should be preserved". In agreement Lang'at (2005:7) states "indigenous language is a vital tool in maintaining cultural integrity and that each language carries with it an unspoken network of cultural values... although these values generally operate on a subliminal level, they are, nonetheless, a major force in the shaping of each person's self-awareness, identity, and interpersonal relationship." To sum it up, Magwa (2008) argues that language is not just the key instrument of communication but it is also the principal means by which a people establishes and sustains its social relations, and it provides the key with which the native speakers can unlock the heritage of their culture. Thus, languages structure our reality and are regarded as an integral force with the capacity to drive or ensure the progress and the prospects for evolution of the community (Ibid). Summarising Mitchell (2000:8), Snipper (1990) and Ngugi (1986:14), Magwa (2008:54) posits that "a language is a people's greatest cultural inheritance and should be properly nurtured." He further argues that "language encompasses not only communication but also heritage, culture and feelings. - - - It is therefore important to note that maintaining a speaker's native language has an effective dimension, that of enhancing the speaker's self concepts and their pride in their cultural background and identity" (Magwa, 2008:54). Thus, the minds of speakers of indigenous languages are filled with a sense of belonging which inhibit ethnic rivalry and sectionalism that normally impede development, he concludes.

In a society where larger ethnic groups rule, they may discourage and frustrate smaller groups; they create hate and rivalry which impede development. Concurring to this assertion, Ndhlovu (2004) states that an environment which does not allow the use of all languages in an effort to harness or promote national political unity gives birth to anarchy since the unity attained can only be achieved at a superficial level, purchased at the expense of the identity and even creative potential of smaller groups. It is further argued that the ideological and pragmatic basis of policies currently in place in most African countries are essentially and inherently a colonial heritage which needs to be dealt with if all the people are to fully contribute towards development (Ibid). Thus, societies where some people are denied the right to exercise their cultural linguistic rights continue to feel chained and have a desire to continue fighting for freedom, which other groups of people are enjoying after gaining independence from colonial rule; this is not a good recipe for peace and progress. Some African communities have failed to get full access to modernity several decades after gaining political independence from colonial rule because all development programmes are mediated through other languages which have in turn only managed to worsen their plight resulting in uneven development (Chiwome, 1993). Borrowing from Chiwome's argument, it can be safely said that the use of minority languages is critical to most African nations that have been experiencing limited growth.

In bilingual situations the benefit of maintaining mother languages is also expressed by Thondhlana (2002) when she states that optimal first language education provides a rich cognitive preparation for the acquisition of other languages and promotes retention of the literacy and cognitive skills already acquired by an individual in their early childhood. In the same study, it is argued that bilingualism is essential since it has been proved that bilinguals perform better in intelligence test than monolinguals, however, children's ability to be trained to speak a second language is enhanced when they have acquired proficiency of their mother tongue.

Some language scholars have established that in today's global context where the languages of the economically strong societies have a better chance of making it into the future, the only best way to safeguard minority languages is to train the younger

members of minority language groups to become bilingual or better still, multilingual; this will ensure the survival of the many small economically weaker ethnics groups. The chapter will now briefly discuss the future of minority indigenous languages in a globalised world.

2.5.3 The Future of Indigenous Language in a Globalised World

Although most linguists and language scholars agree to the assertion that in the next century most languages out of the world's approximately 6000 languages will have died, some maintain that language death is not a new phenomenon. Languages just like cultures are not static, while new languages are born; some languages change over time whilst others completely disappear (Brenzinger, 1992; Fishman, 2001; Romaine, 2002; Crystal, 2003; Hatori, 2005; Garland, 2006). This study section to assess what literature says about the future of most languages, particularly those spoken by minority groups in Africa and the implications of language losses on the speakers.

According to a UNESCO communiqué (Universal Declaration on Cultural Diversity) unanimously adopted in 2001, Africa is identified as the most linguistically diverse continent in the world. Africans speak close to 2,000 different languages, which is a third of the world's linguistic heritage. However, some of the smaller languages spoken by less than 10 000 people are slowly fading away while new varieties are being introduced (BBC News, 2006). Some names given to the emerging language varieties include: 'Sheng', 'Pidgin', 'Creole', 'Hybrid', 'Auxiliary', 'Contact' and 'Slang.' Although borrowing some words from the dying languages at various degrees, it must be noted that these are new languages and they are bringing with them new cultures. Romaine (2002) argues that there is need for original language varieties to be protected in their fullest sense by ultimately protecting the group of speakers that speak the dying languages. She states that there is also a need to do something to reverse language death by preserving the speakers' habitats.

The discussion above has revealed that today and in the foreseeable future English language remains the global lingua franca, thus the living language spreading fast across the whole world. Languages that have a better chance to survive and thrive in

the globalised world are languages that are attracting more young speakers, business people, and governments such as English and other bigger African languages such as Zulu, Xhosa and Sotho in South Africa, Yoruba, Hausa and Igbo in Nigeria, Shona and Ndebele in Zimbabwe and Swahili in Tanzania. However, some scholars maintain that in the future, the growth of English will cease, and that the world language system will become more multilingual (Skutnabb-Kangas, 1981).

Most minority African languages are destined to disappear if nothing is done to preserve them. Therefore, there is need to establish ways of preserving and revitalising, which can be achieved by encouraging speakers to be bilingual or better still multilingual (Graddol, 2006). In spite of the many debates as to whether the disappearing languages are completely dying or some of them are being combined with other languages to make hybrid varieties, the fact remains that the survival of indigenous languages depends on what action we take to safeguard them. In view of this, it is necessary for this study to find out what other scholars think should be done to try and preserve the dying languages and cultures. Some linguists and researchers searching for ways to protect and revive the almost-dead languages globally agree that language revitalisation is the answer (Skuntnabb-Kangas, 1981; Warschauer, 1998; Derhemi, 2002; Magwa, 2008; Laoire, 2008; Sonderling, 2009; Segun, 2011). The process of trying to revive and protect dead and dying indigenous languages is what is known as "language revitalisation." Laoire (2008) sees the process of language revitalisation as relating to the reversal of language shift whereby people begin to use moribund language so that it can be gradually restored. Language revitalization is thus seen as renewal or 'recuperating and reconstructing something that is at least partially lost rather than maintaining and strengthening what already exists (Ibid). However to Warschauer (1998), language revitalisation does not only entail restoration and preservation of native languages, but also views the process of language revitalisation as having the potential to develop new language materials for the native languages so that they remain relevant in view of the ever-changing global context. For instance, most indigenous languages do not have vocabulary for most 21st innovations, such as the Internet, mobile phones, satellite and social networks; hence there is need for most indigenous groups of people to come up with terms for these new inventions so as to remain relevant.

In view of the above assertions this study views language revitalization as relating to recuperation of dead or protecting other languages whose existence are being threatened by various forces globally and locally, through, for example, the media.

2.6 Language Revitalisation (With a Special Focus on Radio Broadcasting)

The media generally are channels that can help in constructing and sustaining a unified national identity. Fourie (2007) regards radio as a useful mass media for education capitalising on Africa's great oral tradition and its effectiveness even when receivers are not literate and the information is disseminated in their native languages. Baker (2003) further observes the usefulness of radio to the people stating that it is an immediate, vibrant form of media which is undoubtedly the most effective communication tool which can reach most audiences, in their particular local languages. Sandro Key-Aberg earlier in 1973 applauded the effectiveness of communicating in indigenous languages stating "the world and we ourselves only come really to be familiar presences to us when we speak about it and about ourselves in our own language" (Skutnabb-Kangas, 1981:54).

The language used as first language which is supposed to be passed on from generation to generation principally through the spoken words is the cornerstone of effective communication (Mahmud, 2006 and Sonderling, 2009). This is so because the African culture has remained, largely an oral culture from the ancient days of oral media (Malleus, 2001). This makes radio the appropriate media which can play a tremendous role of socialisation and diffusion of cultures through communicating in native languages easily understood by many. In the same view, many scholars believe that using indigenous language media, particularly, radio can enhance participation and understanding of socio-cultural, economic and political issues of the majority of the people, in less developed countries (Kperogi, 2006; Mano, 2006; Oso, 2006; Manyozo, 2009).

There are tremendous developments in communication technologies which have seen the introduction of multimedia technologies such as the internet and cellular phones in Africa, just like anywhere in the world. However, radio remains the most

effective mode of reaching out to majority of the people (Browne, 2008; Nazari & Hasbullah, 2010; Mabika, 2011). The ubiquitous nature of radio makes it a "veritable tool in popularising the use and learning of African languages that are, presently, being threatened out of existence by the European languages foisted on the African people through the various new media technologies" (Salawu, 2006a:86). Thus, ILRB has a greater chance of being socially relevant and culturally sensitive than other media. To sum it all up, Manyozo (2009:1) states "Radio has borne a huge share of this responsibility, because the medium is pervasive, local, extensive, flexible, available, readily understood, personal, portable, speedy, and efficient."

The following cases reveal the efficacy of radio in revitalising indigenous languages in different countries. Radio is used as an effective and powerful tool of communication in Iran. A study on the impact of indigenous language radio as an educational tool by Mohammad Reza Nazari and Abu Hassan Hasbullah of the Islamic Republic of Iran Broadcasting (IRIB) revealed that radio remains a vital part of communication. Narazi & Hasbullah (2010) posit that radio is the most widespread, and trusted media in rural areas of Iran.

Browne (1998:1) carried out a study on aboriginal communities. He states that indigenous radio services in Welsh, Sami, and Maori and a number of North American communities have certainly been successful in encouraging many indigenous youths to take their languages seriously. However, he expressed concern on the lack of terminologies adequate to deal with most 20th century phenomena. He discovered that indigenous languages did not have some terminologies adequate to deal with, for instance, AIDS, space travel, and other 20th century developments. This has resulted in some indigenous language services having to compromise and "indigenize" some Western terminologies. Browne (1998) concludes that this should not be seen as a serious problem since most languages change overtime to embrace new terms and phenomenon. However, he maintains that the mass media, such as radio, seem to possess the capacity to bring about such change more rapidly and more comprehensively than other media.

In Ndlela (2007) the South African broadcasting is outlined as a system of broadcasting which developed from the former SABC institution that had operated as a state broadcaster during the apartheid era. It is stated that "the pressures for broadcasting reform brought together the agendas of the external global actors promoting neo-liberalism and local groups campaigning for more communicative spaces during the democratic transformations" (Ndlela, 2007:67). The new South African broadcasting framework derives its operational mandate from the South Africa Constitution which includes values such as access, diversity, fair competition, choice and equality (Ndlela 2003). This accommodates and acknowledges all linguistic, ethnic and religious differences inherent among South Africans (Mistry. 2001). The post-apartheid broadcasting system has seen around 150 radio stations in all the nine provinces in South Africa, receiving operational licences especially under the National Community Radio Forum. These radio stations broadcast in all of the eleven official languages. Thus, radio broadcasting, to a certain extent has gone a long way in revitalising most of the local indigenous languages. However, in this country, there are still some minority languages which are slowly dying away like in most countries in the world. For instance, the Khoisan language; even though SABC launched a Khoisan radio station, X-K FM, in the Northern Cape in 2000 (Garman, 2001), the Khoisan language has remained vulnerable. Khoisan is a language that is now spoken by a few elderly speakers in the country (UNESCO, 2011). Trail (2002: 27) pointed out that "The sociolinguistic story of the South African Khoisan languages is one of language death."

In this discussion, radio has been singled out as one of the most effective channels of communicating socio-cultural, economic and political issues in native languages. Nevertheless, history has shown that due to its efficacy, if it is not used and monitored carefully, radio can also be an effective tool of destruction. McQuail (1992: 30) states "while the mass media have long been viewed as playing a vital part in the public life of most societies, they have also been viewed ambivalently, because of potential harmful as well as beneficial influences." Today, in America there are a number of hate speech radio stations hiding behind political freedom of speech (Desmond-Harris, 2011). This type of radio talk relies on hateful, disparaging and ignorant comments which result in them doing more harm than good to the American

and global society (Ibid). This study by Desmond-Harris revealed that hateful speech opens the door to racial profiling and violence and prevents truthful, respectful debates on social issues.

In the African history, the most dreaded use of radio which confirms my argument is the 1994 Rwanda genocide. It is argued that "radio has become like the voice of God" (Cotton, 2011:1). Radio was effectively used to broadcast hate speech that left over a million Rwandans' and moderate Hutus slain and approximately 2 million seeking asylum in neighbouring Zaire, Tanzania and Burundi (Kellow & Steeves, 1998 and Cotton, 2011). Radio Television des Mille Collines (RTLM), which operated under the control of the President Habyarimana, a Hutu, started broadcasting hate speech following his death in a plane crash. President Juvenal Habyarimana and his counterpart president Cyprien Ntaryamina of Burundi died when their plane crashed in Kigali, Rwanda, as the presidents were returning from a summit of regional leaders in Tanzania on the 6th of April 1994. Although the real cause of the crash could not be identified, it still raised a lot of suspicion amongst the Hutus and Tutsis especially in Rwanda where the two ethnic groups had unresolved historical divisions. While some analysts believe the tensions were mainly ethnic, others suspect they were based solely on social and economic status of the past which favoured the Tutsis over the Hutus (Kellow & Steeves, 1998). RTLM radio called on the majority of Hutus to go and kill Tutsis under the pretext that the minority Tutsis were coming after them; the Radio openly called on the Hutus to kill Tutsis. Although this resulted in the arrest and sentencing of some of the genocide perpetrators by the International Criminal Tribunal for Rwanda, for serious violations of human rights and incitement of violence amongst Rwandans, this could not compensate for the loss of human life encountered (Ferroggiaro, 2004).

2.7 Summary

This chapter has defined language and culture, and gone further to discuss the relationship between the two concepts. It then gave a global overview of indigenous languages before presenting views of other scholars on the reasons why most minority languages in Africa are dying faster than other languages globally. In an effort to trace the root of the vulnerability of most African languages this study

discussed the role of colonialism on language in Africa and globalisation. Although debatable, available literature has revealed that globalisation has seen English language spreading globally as a 1st, 2nd or foreign language, for many people making it the global lingua franca. Since this is a debatable issue this chapter presented some arguments on the global spread of the English language so as to assess the extent to which scholars agree or disagree with the assertion. After confirming that indeed English is spreading fast outside the English speaking European countries and the USA the chapter discussed why indigenous languages should remain relevant under the heading: 'The benefits of indigenous languages in a globalised world'. Finally the chapter discussed the future of indigenous language in a globalised world, and how the media, particularly radio can be effectively used for language revitalisation looking at various cases globally.

Radio is a very effective tool of language revitalisation especially in Africa where most new media forms have not fully developed to a level where the majority have access. However, there is need for governments to enact relevant legislation which can help govern the operations of radio broadcasting media due to its assumed efficacy, particularly when broadcasting in indigenous languages. This is vital in view of the destructive role the same media can play in destroying the African diversity many are proud of.

CHAPTER 3

Indigenous Languages and Development in Zimbabwe

3.1 Introduction

The previous chapters presented the introduction, the theoretical framework and the review of the literature relevant to this study from a global and African perspective. This chapter continues to present more literature review with a special focus on indigenous languages and development in Zimbabwe. Indigenous languages are an integral facet of development since they make interaction between various sectors of government, business and the people possible. The mass media, such as radio, facilitates the communication process between the masses and the other social, economic and political groups. Borrowing Gaffane (2005)'s assertion, governments need to communicate all developmental programmes and laws in languages understood by the masses. This is vital to enhance active participation at the grassroots which will help to ensure the ultimate success of the various development initiatives. Thus, the usage of indigenous languages in the media, particularly radio, has greater potential of attracting listeners among the general populace, making it easier for government and other organisations to reach out to the people with development ideas (Manyozo, 2009). This review of related literature on languages and development will enable the researcher to have a clearer understanding of the nature, extent and complexity of the identified problem in Zimbabwe; a nation still grappling to develop, like most other countries in Africa and globally.

Zimbabwe is a developing nation situated in the Southern central part of Africa. The name 'Zimbabwe' was borrowed from the twelfth to fifteenth century stone-built capital of the Rozwi Shona dynasty known as the Great Zimbabwe, an important commercial and political centre of civilization in the world during the medieval period for over 350 years (Beach, 1998 and Ampim, 2004). Zimbabwe was translated from the Shona name which means "esteemed houses", "sacred house," "great stone houses," "venerated houses," "ritual seat of the king," "court," or "home or grave of the chief" (Ampim, 2004:1). This name reveals Zimbabwe's beliefs in the supernatural ancestors which are still held by the various ethnic cultures in this

multicultural and multilingual nation. Available literature on Zimbabwe fails to reach a consensus on the actual number of the various ethnic groups or languages spoken in this linguistic-rich nation since some of the smaller languages are either viewed by some as dialects while others are moribund. Some of the dying languages were spoken by smaller pockets of immigrants who had settled in the country from other nations such as Tanzania, Malawi and Mozambique many years ago. Due to the dwindling number of speakers of these immigrant languages from generation to generation, most of these languages are slowly fading away.

Though rich in terms of its language and culture, Zimbabwe remains a nation which has one complicated language setup where English, Shona and Ndebele have remained the most popular languages while minority languages are ignored. English, a foreign language, enjoys high status and is used in important spheres of government, media, education, trade and official documentation (Chabata, 2008). Shona is the widely spoken indigenous language since it is spoken by approximately 75 percent of the population, making it the majority spoken language in the country. The second main indigenous language is IsiNdebele which is spoken by about 16 percent of the population (Nyika, 2008). 7 percent of the population speak other local minority indigenous languages which leave the remaining 2 percent to English and other foreign languages (Mukundu, 2005).

Nyika (2007) and Magwa (2010) expose the current unsatisfactory state of minority indigenous languages in their doctoral theses. Magwa (2010:8) states "it is embarrassing and humiliating to realize that Zimbabweans for the past 28 years of national independence failed to assert indigenous languages as official languages of communication in post-colonial Zimbabwe." In agreement and also highlighting why indigenous languages are failing to be given official status, Nyika (2007:44) points out:

> The minority languages are usually not standardized nor are they reasonably codified. They usually do not have comprehensively described grammars nor do they have well developed dictionaries, if at all. The absence of documentation is often cited by policymakers as the reason why minority languages cannot be used in education or other public functions."

Official communication is done in English, side-lining indigenous languages and resulting in their deaths. In view of these challenges, this study is concerned with the implications of indigenous language death on development. Thus, the review of scholarly studies is being done to understand and learn what other scholars have established to be the basis of the lack of enthusiasm by the various sectors in the country to use indigenous languages.

The chapter will outline the language setup in Zimbabwe, citing language classification and language usage in education, government and the media. Although according to UNESCO (2004), young people are acknowledged as the key stake holders when it comes to questions of human rights, development and cultural diversity, the educational systems, the various intergovernmental bodies and the media are also noted as important players in development. By outlining the existing language setup in these strategic local institutions, the research hopes to bring to the fore the threats to cultural diversity and development, thus confirming the assumed danger to developmental programmes success in Zimbabwe. The efficacy of developmental projects is vital in view of the fact that this nation has been grappling with various drawbacks such as political disunity which has hampered rapid development for more than three decades after gaining political independence from British colonial rule. Scholarly works on hegemony and indigenous language setup in Zimbabwe are also going to be discussed in this chapter. Discussions on hegemonic contestations instigated by the selective use of some languages in Zimbabwe is imperative to this study since such discussions can show the vital role of indigenous languages in promoting unity, and thus working together towards prosperity of the nation. A review of globalization and language endangerment in Zimbabwe will follow. There is a connection between globalisation and languages death (Mabika, 2011). Globalisation has seen mass media transcending boundaries and engulfing local cultures, thus facilitating the demise of indigenous languages. Skutnabb-Kangas (1999:2) states that only 10 percent of the approximately 6800 languages left in the world will exist in 100 years time and the media and the educational systems are the most important direct agents in language murder today;

indirectly the culprits are the global economic and political systems. Finally, a summary of the chapter will be provided.

The following section seeks to establish how broadcasting in indigenous languages can facilitate their development in Zimbabwe.

3.2 Language Development, Language Survival and the Role of Indigenous Language in Development

> Some African scholars validly argue that once African creative writers begin to employ indigenous African languages to represent their ways of life, such a strategy will result in the clarity of thought, purpose, spontaneous creativity, self confidence, the gradual elimination language deficit, the promotion and development of these languages (Yuka and Okolocha, 2011: 1).

There is a connection between language development, language survival and economic development (Ojameruaye, 2005). Language development is a process that begins spontaneously early in human life. It is therefore a vital component in the development and interaction of humans. However, in post colonial Africa, indigenous languages have largely been neglected by the speakers and policy makers in favour of the deeply entrenched foreign languages. However, some scholars have now realised that when people are stripped of their native languages, they cannot reach their full potential in the development process, be it culturally, politically, technologically or economically (Magwa, 2008; Locksley, 2009; Yuka & Okolocha, 2011).

It is further argued that "the present situation in most African countries particularly Southern Africa, slows down development since the parties involved in the development process cannot interact effectively (Magwa, 2008.44). Despite the agreement on the importance of indigenous languages to development by most African linguists and policy makers, the multilingual and multicultural nature of most African societies has complicated the process of language shift from colonial languages to indigenous varieties. This has now resulted in new arguments on how these grossly ignored languages can be revived and reinstated in various communities. The advocacy for the development of indigenous languages has

resulted in numerous debates about which language/s in most multilingual African society should be selected as the national language (Prah, 2006). Thus the choice of language has become more and more conflict-ridden in post-colonial Africa. In view of the importance of indigenous languages, this chapter proposes the promotion and development of indigenous African languages, through the education system, government and the media, particularly radio broadcasting which translate to indigenous language survival and subsequently results in economic development.

Development is a complex term which denotes different things to different people. The world's various continents and nations endeavour to acquire diverse goals depending on their context. For instance, the developed nations are focusing on scientific and technological advancement while some African and other developing nations of the world are still looking at being able to provide basic services such as food, accommodation, education and access to a healthy environment as their immediate goal. This study is focusing on indigenous languages use, and revitalising, which can be viewed as a developmental goal for a nation like Zimbabwe.

The preservation and revitalisation of indigenous languages is one of the major developmental goals of all nations in the world, whether developed or developing. However, issues of language are much more important in the developing nations of Africa where bottom-up models of communication should be combined with top-down initiatives for any meaningful development to take place (PSAf, 2008). Indigenous languages which are better understood by the grassroots are vital in both the top to bottom and bottom-up interaction; they are a cornerstone to all developing nations, particularly Zimbabwe, the focal point of this study.

Development is not a new phenomenon in this nation, looking at the history of the country, particularly the commercial activities that took places centuries ago in Great Zimbabwe. Despite being recorded as housing one of the historical development hubs in African history, and being listed as the 'bread baskets' of the continent in the early 80s, this nation, like most other African nations is still dragging its feet economically (Mabika, 2011). This chapter although not specifically focusing on

economic or political issues, will present the background of some of these problems which are assumed to be rooted in the use of indigenous languages.

Mbakogu (2004:39) quoting Osagie (1985) describes development as "a more inconclusive concept with its social, political and economic facets. It is the qualitative and quantitative positive transformation of the lives of a people that does not only enhance their material well-being but also ensures their social wellbeing, including the restoration of human dignity." This definition reveals the link between development and the need to observe the other determinants influencing people's enjoyment of their day to day life which can be social-cultural, political, technological and economic. Thus, development does not only cater for economic mobility from the state of being poor to wealth but also considers the social context which can include people's identity, culture, beliefs and/or language.

Similarly, Ritzer (2010: 71) defines development as "a 'project' primarily concerned with the economic development of specific nation-states not regarded as sufficiently developed." Myrdal (1974) defines development as the upward mobility of the entire system which includes economic factors and all non-economic factors, such as the distribution of power in society. Although Myrdal's definition describes development in economic term it also includes non-economic factors. Therefore, there is a connection between this definition and the one given by Mbakogu (2004) above. In the same vein, Magwa (2008:45) states that development must be reflected in all areas of human activity and its manifestation in the economy must be reflected in other facets of social life, language included. Hence for development to be achievable, there is need to scrutinize the language planning and implementation which otherwise can have a negative impact on the wider life of members of any country.

Languages understood by the local people as pointed out by Sandro Key Aberg in Skutnubb-Kangas (1981), are a human right and a prerequisite for development. Thus, languages which are used as the medium of communication by politicians, in education and in the media, reflect the success or failure of the development initiatives. Depending on borrowed language separates a people from reality, yet

indigenous languages which are well understood by the people bind them together (Ibid).

In addition to defining development and connecting it to indigenous languages, it is imperative for this study to describe the relevance of development to various countries globally and specifically to the developing nations, such as Zimbabwe. The PANOS Institute Southern African (PSAf) in its report entitled, 'An Assessment of HIV and AIDS Radio Campaign Messages in Zimbabwe' states that for development programmes to be effective, they should be made relevant to the people. When developmental programmes are relevant to the needs of the masses selected for the projects, then these initiatives can in the long run meet all the needs of the beneficiaries' (PSAf: 2008). In the same light, the UNDP when talking about development prefer to call it 'human' development. This reveals that its main focus is on benefits accumulated by human beings from the development projects unlike on actual projects themselves.

UNDP has offered various definitions of human development over the years. However, the most encompassing definitions were presented in the 1990 UNDP report; it defines human development as a process which brings production, distribution of commodities, expansion and the use of human capabilities together. The document asserts that when these aspects are brought together, people will have access to education, which will help enlarge their choices of how they like to enjoy their lives. Thus human development entails political freedom, guaranteed human rights and self-respect, and the ability for people to mix with others without being ashamed to appear in public (UNDP, 1990).

When development is defined like this, it basically opens opportunities for people to expand their choices on what they can do or be in life, making them active participants in all development initiatives brought to them in their diverse communities. As a result, people can obtain maximum benefits attainable from various development projects they undertake in their respective communities. UNDP report (2010:43) asserts: "Clearly different nations and communities will emphasise

different dimensions, principles and forms of agency than others, such that their human development carries the melody of their culture, values and current priorities."

By taking into account the relevance of the different cultures, values and priorities the United Nations clearly reveals the importance of upholding global diversity which is basically rooted in the over 6000 languages spoken globally. Similarly, the African Commission on Human and People's Rights states:

> Language is an integral part of the structure of culture; it, in fact constitutes its pillar and means of expression par excellence. Its usage enriches the individual and enables him to take an active part in the community and its activities. To deprive a man of such participation amounts to depriving him of his identity (Maja, 2011:2).

The next section titled 'Language planning in Zimbabwe' will follow in this discussion. It will help review what other scholars say about the process of language planning in Zimbabwe.

3.3 Language Planning in Zimbabwe

> Missionaries played an important role here since they aggressively condemned African cultural values as barbaric and sinful. Our languages were looked down upon as inferior to English and this meant to destroy the unity and humanity of the African people (Viriri, 2003:1).

The role of colonialism in the development of some languages and not others can be traced back to the late 18th century, when a group of colonialists conquered many countries in Africa, Asia, and the Americas (Ritzer, 2010). Thus, the current Zimbabwe linguistic setup dates back to the colonial era where English language was widely used while most indigenous languages were ignored and treated as irrelevant. Only two main indigenous languages were used for administrative purposes. It is argued in Moshi (2006:167) quoting Mazrui and Mazrui (1999) that "English colonialists learned the local languages of their subjects and insisted on speaking them even in those cases where the local subjects could speak English because they wanted to discourage the local people from considering themselves equals with their masters."

Colonialism by its very nature had racist connotations, using force to maintain a language set-up which indirectly alienated most local languages in the name of civilization (Mufwene 2002b). Zimbabwe, formerly Southern Rhodesia, is a former colony of Britain, a European nation which had many colonies in Africa such as Gambia, Ghana, Nigeria, Southern Cameroon, and Sierra Leone in West Africa, Kenya, Uganda, and Tanzania (formerly Tanganyika and Zanzibar) in East Africa and South Africa, Northern Rhodesia (Zambia), Nyasaland (Malawi), Lesotho, Botswana, and Swaziland in Southern Africa (http://encyclopedia.jrank.org).

"After attaining political independence from their erstwhile colonial masters, a major pre-occupation for all ex-colonial African countries has been the formulation of national policies; that is, economic, political, educational and social (policies) considered appropriate to national development" Kashioki (1993:144). However, it is further argued that, of the policies the new governments were expected to formulate after gaining political independence, none "has proved more difficult to achieve than the formulation of language policies that reflect the complex multilingual contexts of most African countries" (Ibid). It seems having many languages and cultures became a source of problems instead of becoming a source of pride to most of these beleaguered nations after decades of colonialism.

While the primary prerogative of the new governments depended on their smooth capability to run the country, trying to uphold the spurious economies left by the former colonial governments, they also needed to focus on human development fundamentals such as revisiting racial or colonial disparities. Thus the attention of the new independent governments was divided on trying to make sure that the once segregated majority blacks had all the basic physical needs such as food, accommodation and electricity which only the few elite mostly enjoyed on one hand, whilst on the other fighting to stay abreast with the ever-advancing technologies (Malleus, 2001). This resulted in issues of indigenous language preservation becoming secondary issues, although recognised as important (Gondo, 2010).

The Zimbabwe government decided to ignore most indigenous languages and to concentrate only on a few already advanced indigenous languages, such as Shona

and Ndebele (PSAf: 2008). Written Shona and Ndebele at the time had already developed since they were subjects at secondary levels in local schools. Naturally, these two languages received the first preferences over other underdeveloped languages countrywide. Giving the platform to a few local languages which had educational material made sense at the time; however, this has proved difficult to reverse many years after independence (Magwa, 2010). A number of scholars have alluded to the danger facing most minority languages in Zimbabwe if nothing is done to refocus attention on most minority languages and make efforts to revitalise those languages at the verge of disappearing (Thondlana 2002, Ndhlovu 2004; Chapanga & Makamani 2006; Nyika, 2007; Magwa, 2008; Zindoga, 2011).

Nevertheless, Mavesera (2011) maintains that Zimbabwean linguistic situation is not benefitting any indigenous languages, including Shona and Ndebele, despite the prestigious national status. He states:

> The national and/or official status of Shona and Ndebele is largely theoretical. Little is being done to develop and promote them in order to diversify their functions. The language policy should guide and provide a framework for stakeholders to enforce national recommendations on the roles assigned to both indigenous and exotic languages (Mavesera, 2011:79).

In view of the language disparities identified above, this study will now discuss the Zimbabwean government complicated language classification which has seen a few indigenous languages being given prestige over others. Although this has caused a lot of hatred among various language groups in the country (Mano, 2006), more than 30years after independence, tangible changes are still to be made to rectify this selective language setup.

3.4 Classification of Languages in Zimbabwe

English language has remained the main official language of business, education and media in Zimbabwe more than three decades after gaining political independence from Britain, a native English-speaking country. Shona and Ndebele are the second prestigious official languages in the country recognised as national languages. The other indigenous language groups which are put into two groups

were even worse off as they were placed a strata and two stratums below the two major national indigenous languages, Shona and Ndebele. Six other indigenous languages on the first stratum after the official languages include Tonga, Nambya, Chewa, Shangani, Kalanga and Venda. They are officially recognised as minority languages (Thondlana, 2002). Other indigenous languages such as Sotho, Barwe, Yao, Chikunda, Doma, Hwesa, Xhosa, Tswana, Tshwawo and Sena which are spoken by smaller groups of people do not qualify for any of the categories officially recognised, and falls under the last stratum of Zimbabwean languages (Thondlana, 2002 and Lewis, 2009). However, in view of all the languages listed above and others of European and Asian origins that are spoken by some groups of people in the country such as Portuguese, French, Hindi, Hebrew, Italian Greek, Chinese and other Indian varieties; it cannot be denied that Zimbabwe is a linguistically and culturally rich nation.

Table 3.1:   Zimbabwean Languages Classification

Official language	National languages	Officially recognized minority languages	Other bantu minority languages	Other (of Asian or European origin)
English	Shona Ndebele	Kalanga Shangani Venda Chewa/Nyanja Nambya Tonga	Sena Xhosa Sotho Barwe Yao Chikunda Doma Hwesa Tshawo (Khoisan) Tswana	Portuguese French Hindi Hebrew Italian Greek Chinese Indian

Adapted from Nyika (2008)

Besides the indigenous language classifications listed in the Table 3.1 above, languages are further divided in other sectors, such as in education, government and the media. These will be discussed in the next section focusing on the local language landscape in Zimbabwe. Thus, the next section will look at language policies in education, government and the media with a special focus on radio broadcasting.

3.5 Indigenous Language Landscape in Zimbabwe

Previously, in the then Southern Rhodesia, indigenous languages were never given equal recognition as English despite their vital role in the sharing of developmental information as alluded to by some scholars (Thondlana, 2002; Magwa, 2008; Nyika, 2007; Zindoga, 2011). This skewed language setup was passed on to the current government as it was and has remained almost the same today, many years after independence. This language policy which is mainly rooted in the colonial era has remained visible in the education system, government and the mass media as well as other sectors of business.

The colonial education system plainly favoured the colonial language over the local languages of the black majority. In 1903, the colonial government laid the foundation for the domination of English language in the school curriculum and as a medium of instruction in all schools across the whole country (Kadodo *et al*, 2012). Thus, the British colonialists used their political power to influence the education system and other strategic sectors of development in their favour. They made English the compulsory and the official language among all school-going children across the whole country despite the colour, race or creed. The colonial language policies distanced the masses even from the principal languages such as Shona spoken by the majority of the people in the country which frustrated moves to get local people involved in developmental projects (Masevera, 2011)*.*

Furthermore, by denying the African students equal benefits but still forcing them to do English just like the coloniser's children in their separate schools, revealed the oppressive colonial character of the system. Shizha & Kariwo (2011) maintains that, although the black student was forced to take English as the key subject as well as to be taught in this foreign language, the colonial Rhodesian government spent 20 times more per European child compared to the African child. This naturally indoctrinated black learners to think anything white is better than theirs. Many strived to perfect their English language skills which they saw as the language of power rather than their mother tongue which they felt was inferior. Moshi (2006) states that during the colonial era students were forced to speak English in the school premises and this had dire consequences of their native languages and cultures.

Contrary to this view, Makoni *et al* (2008) argues that, despite the power and influence of the colonial regime, English was not really imposed on Africans but that European variants of African languages were imposed on Europeans. This was done in order to maintain the superiority of English since it was felt if everyone could speak the language well they would end up feeling like equals to the colonisers.

Despite the contrary views by the scholars above on the impact of colonial language policy on education, many maintain that the colonial education system favoured colonial language over indigenous languages in education (Thondhlana 2002, Nyika 2007, Magwa 2008, Herald 2009; Shizha & Kariwo 2011). Today, more than 30 years after gaining political independence from colonial rule, the Zimbabwean education system is still holding on to the legacy of colonialism in terms of languages in the Education system. The Zimbabwean education language setup still gives dominance to English above the indigenous languages (Magwa, 2008). Thus, most indigenous languages in the country particularly, minority languages are still looked down upon as inferior compared to English, the former colonial language. Mpondi (2004) bemoaned the current language teaching setup in education in Zimbabwe where Shona language in high school and at tertiary level is allowed to be taught in English language. English has managed to maintain its supreme position as the lingua franca in Zimbabwe whilst most indigenous languages are at the verge of extinction (Chivhanga 2008).

Therefore, the Zimbabwean Education system still maintains colonial character which promotes English at the expense of developing indigenous languages in spite of the assumed role of local languages in development as alluded to by UNESCO in its various communiqués (UNESCO 2001, 2002 and 2004). In light of this discrepancy, the Zimbabwean Minister of Higher and Tertiary Education, Dr Stan Mudenge commented at a graduation ceremony in the country that "we are reminded that indigenous languages are capable of meeting the demands placed on us provided that an opportunity is provided to do so with clear linguistic policies. Yet in the case of Africa, a sad reality obtains" (The Herald, 2009:1). Despite Mudenge being the responsible minister of Higher and Tertiary Education, who should be coming up with the necessary legislation, he continues to moan the death of

languages and the weaknesses of the available education policies like everyone else.

In the same context, Sonderling (2009) comments that using indigenous languages understood by the masses enhances development initiatives since it ensure effective communication between the senders of information and the receivers. However, in most developing African nations such as Zimbabwe, this is still problematic (Nyika 2007, Magwa 2008, Chivhanga 2008, Nyika 2008; Thondhlana 2002). The Zimbabwean government is failing to move away from the colonial policies of education which favoured English over indigenous languages. Chabata (2008:15) bemoans the post-colonial education system in Zimbabwe which has failed to introduce most indigenous languages in education due to "lack of relevant research and documentation of these languages, which also results in lack of written materials for use in teaching." Commenting on the same problem, Viriri (2003) blamed the government for failing to develop the necessary teaching materials hindering indigenous language teaching. He states "the government should allocate the necessary financial resources for the promotion of our indigenous languages" (Viriri, 2003:6). However, Kadodo et al (2011) believes that the sidelining of indigenous languages in preference to English is not only based on the fact that some indigenous languages have not yet been codified; indigenous languages are just looked down upon, explaining why some students and teachers prefer using English for Shona grammar lessons.

Zimbabwe is ranked as having the highest literacy level in Africa according to the United Nations Development Programme (UNDP) latest statistical digest, at 92% (Shizha & Kariwo, 2011). However, despite this marked success in Africa and the world over, the issue of indigenous language promotion or usage in the education system has remained challenging and unachievable (Thondhlana, 2002; Nyika, 2008). This is feared to be contributing to the failure by government and the various stakeholders in development to effectively reaching out to the grassroots (Chabata, 2008). The linguistic situation obtaining in Zimbabwe is feared to be worse than in most of its neighbouring nations. For instance, in South Africa a nation which gained independence years after Zimbabwe, and has lower literacy levels compared to

Zimbabwe, has made tremendous strides in improving the standard of 11 of its indigenous languages (Gaffane, 2005; UNICEF, 2010). In education, South Africans now study any of the 11 official languages up to tertiary level; in government official documents combines some of these languages and English and in the media particularly radio broadcasting, South African has more than 100 stations which broadcasts in indigenous languages.

The Education Act of Zimbabwe 1987 (as amended in 1991, 1994, 1998, 2001 and 2006) states that;

> (1) Subject to this section, all the three main languages of Zimbabwe, namely Shona, Ndebele and English, shall be taught on an equal-time basis in all schools up to form two level.
>
> (2) In areas where indigenous languages other than those mentioned in subsection (1) are spoken, the Minister may authorise the teaching of such languages in schools in addition to those specified in subsection (1).
>
> (3) The Minister may authorise the teaching of foreign languages in schools.
>
> (4) Prior to Form one, anyone of the languages referred to in subsection (1) and (2) may be used as the medium of instruction, depending upon which language is more commonly spoken and better understood by the pupils.
>
> (5) Sign language shall be the priority medium of instruction for the deaf and hard of hearing. (Education Act of Zimbabwe1987: 16 - Section substituted by Act 2 of 2006)

Despite the fact that strides have been made to promote the two main indigenous languages (Shona and Ndebele), the ***Zimbabwe Education Act*** enacted into law in 1987 and amended many times over the years, exposes some of the linguistic shortcomings. Although Shona and Ndebele are the principal languages spoken by over 90 percent of the population, the minority languages are equally important and thus should be take seriously in education. Ngugi Wa` Thiongo (1986) contends cogently that a person's language is a vehicle of their particular culture and therefore a community without a language is like a person without a soul. Many scholars assert to this view, and also argue that the political will as well as the economic and human resources to implement these Education policies seem to be lacking in the

Zimbabwean government. In agreement, Magwa (2008:125) maintains that "the recent introduction of African languages as media of instruction in Zimbabwe may help change the status of indigenous languages but the lack of a clear language policy might make it difficult to bring about sustainable language development programs."

A close look at the **Zimbabwe Education Act** above still reveals the dominance of English over local languages as the language of instruction from primary school to tertiary level. However, Shona or Ndebele are represented as equal to English and warrant equal treatment as medium of instructions up to form two levels in areas where learners understood them better. Despite this, on the ground, this **Act** has made no change to the education language system of Zimbabwe. Magwa (2008:3) in fact states: "These national languages are not used at all as media of instruction in schools and their status is regarded as inferior to that of English. The English language thus remains the official medium of instruction in schools, a compulsory subject and also a requirement in all school certificates." In the same vein, Chivhanga (2008: 10) holds the notion that, "virtually all children are educated through the medium of English and are expected to study their mother tongue as a subject". Quoting Nziramasanga, she further explains why English has always maintained its dominance over indigenous languages in the country despite policy changes, "English has remained entrenched as the medium of instruction as well as the key to qualifications for education and training at all levels and therefore as the key to employment , upward social mobility and international dialogue" (Chivhanga, 2008:22).

According to the latest **Education Act amendment of 2006 (subsection (1)**, with the Minister's intervention, minority languages can be used in school. However, this has not been possible since there are no learning materials and human resources to teach in these languages in the various areas country wide (Shizha and Kariwo, 2011). Nevertheless, the **Education Act 1987 (as amended as at the 1st of October 2004)** states that, minority languages can be used as medium of instructions in areas where they are spoken in lower primary education up to grade 3. It is argued that teaching children, in their early childhood, in their mother tongue

up to Grade 3 is vital since at this age they are still building confidence which will help them become active partakers in development initiatives in their adult life (Zindoga, 2011). Although this is clearly stated in the *Education Act*, most schools do not enforce this rule hence children are being grilled in English at a tender age and they grow to undermine their own languages (Ibid). Most parents want their children to pass their studies so that they can certainly make it in adult life since a pass in English language is also a prerequisite for anyone who wishes to enrol at any tertiary educational institution or for any other kind of formal training in the country (Chabata, 2008; Zindoga, 2011). This makes the idea of shifting Zimbabweans' linguistic values from English to indigenous languages a fallacy.

Although conventions and treaties adopted by international organisations and agencies as well as government bodies recommend the use of minority languages in education, usually they lack will and commitment to implement these recommendations (UNESCO, 2004). Also, people have become very accustomed to the benefits accrued from using the English language due to the economic benefits attached to it. Nonetheless, this does not change the fact that indigenous languages are important since they make interaction between various stakeholders in development easier and effective. One of the most effective ways to create, sustain and deepen civic consciousness among the broad masses of the people was to deploy a medium that is indigenous to them (Kperogi, 2006:61). The importance of language is beyond dispute because it is through language that we identify, define, describe and evaluate things around us. It is our principal means of social interaction (Oso, 2006:175). Thus language is the basis of effective communication which enhances, sustains and deepens a people's civic consciousness (Kperogi 2006, Mano 2006). The use of language and the type of language used particularly in education and the media have ideological implications which form part of the overarching structure of power and subordination in a particular society (Oso, 2006: 176)

To balance the benefits accrued through the use of English language on one hand and those of using local languages on the other, Magwa (2008) proposes bilingualism as the best option. Thus bilingualism will allow speakers to understand

messages in English whilst at the same time allowing them to still gain indigenous knowledge best passed on from generation to generation through their mother tongue. Being able to converse in more than one language enhances the preservation of ethnic language as well as ensures effective interaction with locals and foreigners as well as enhances the local education and the media systems. Sharing the same view, Skutnabb-Kangas proposes bilingualism or better still multilingualism. She asserts, "Bilingualism is no longer seen as a passing phase, but rather as something good and permanent, something to be striven for" (Skutnabb-Kangas, 1981:69). Thus, bilingualism will see students giving equal value to both their mother tongue and any other subject such as English which they require because of its economic and technological advantage. Bilingualism can ensure them good careers and places in higher institutions of education anywhere in the world as will as access to global markets. Bilingualism and multilingualism will go a long way in preserving the threatened minority languages which is a prerequisite to communicating development messages (Mohochi, 2011).

Indigenous language discrepancies are not only visible in the Zimbabwean education system but also in the local media. The media such as radio, newspapers, internet and television are sources of information, education and entertainment for citizens and are very important means of communicating messages in languages understood by the people. "Language plays an important part in shaping reality since it provides us with categories for conceptualising it. But reality in its turn also moulds language, so that it corresponds to the need to express what people want to express" Skutnabb-Kangas (1981:72). Thus, when the media articulates and interprets reality in various indigenous languages, it can play a pivotal role in effectively moulding and presenting information to the audience. This also enhances a two-way or bottom-up communication between the people and the government, and other development stakeholders in the country.

In Zimbabwe, media, like any other strategic developmental sector do not fully utilise indigenous languages. Postcolonial media in Zimbabwe reveal a good example of how the colonial language, English, still dominates in all media while indigenous languages are neglected be it on radio, television, newspapers, and magazines, not

to mention the internet. Table 3.2 and 3.3 below clearly reveal the state of indigenous languages in the Zimbabwean media.

Table 3.2:   Television Stations

Stations	Language	City	Nature
Zimbabwe TV	Shona, Ndebele, English	Harare	National

Table 3.3   Radio Stations

Media Organisation	Language	City of Broadcasting	Ownership
Radio Zimbabwe	Shona and Ndebele	Harare	Government
Sports FM	English	Harare and Bulawayo	Government
National FM	15 minority languages including Shona and Ndebele	Harare	Government
Power FM	English and Shona	Gweru	Government

Adapted from PSAf (2008: 18-19)

For the first time in Zimbabwe's radio broadcasting history, two commercial radio stations were issued with licenses end of last year to compete with the sole government-owned broadcaster ZBC. These two stations are; Star FM, a commercial talk radio channel owned by Zimbabwe Newspapers and ZiFM another commercial channel owned by AB Communications, a media company headed by Supa Mandiwanzira a former ZBC television presenter (cbsnews, 2011). The two new radio stations received their broadcasting licenses under controversial circumstances since it is alleged that the organizations given these licenses are all Zanu PF sympathizers who might continue siding with the President's party (Banya, 2011). Star FM started broadcasting in June 2012 while ZiFM was launched in August 2012.

Newspapers in Zimbabwe
Bulawayo newspapers
Chronicle - In English
Sunday News - In English

Umthunywa - In Ndebele

Harare newspapers

Daily News - In English

Financial Gazette - In English

H Metro - In English

Herald - In English

News Day

Standard - In English

Sunday Mail - In English

Zimbabwe Independent - In English

Zimbabwean - In English

Kwayedza - In Shona

Mutare newspapers

Manica Post - In English

Adapted from (www.allyoucanread.com, 2012)

Besides the various controversial media laws governing the operations of the media in Zimbabwe, such as the *Access to Information and Protection of Privacy Act (AIPPA)*, the *Public Order and Security Act (POSA)* and the *Broadcasting Services Act (BSA)* which mar the existence of a free and safe media environment in the country, the information above reveals another discrepancy (Mabika, 2012). It exposes the dominance of the English language over the local languages in both broadcast and print media. It is also obvious that the internet is also dominated by foreign languages, particularly English (Chivhanga, 2008).

African languages have not been well developed, as a result, they cannot be used in most specialised fields because of lack of terminology, observes (Chabata, 2008). Although Skutnabb-Kangas (1981) believes that any language is capable of expressing any phenomenon, in Zimbabwe, languages are classified differently depending on their number of speakers, level of codification and other unclear reasons. Even though the two main indigenous languages namely Shona and Ndebele have developed to a level where they can be used in education as well as in the local media their use is still negligible. Therefore, English language media continues to dominate the percentage of indigenous language media. Also, the few

indigenous language media, for instance, print media, is not taken seriously by the audiences. Some are even embarrassed to be seen buying it, let alone reading it in public since it is treated like a tabloid which mainly covers soft news stories and not very serious issues (Mabika, 2011).

The media policy, for instance the BSA (2001) stipulates that, the content for both TV and radio should consist of 75% local content (PSAf, 2008). Although the broadcasting policy clearly states the amount of local content, it ignores harmonizing the local content quotas and the indigenous languages issues. UNESCO (2003:2) proposes:

> Raising awareness about language loss and language diversity will only be successful when meaningful contemporary roles for minority languages can be established, for the requirements of modern life within the community as well as in national and international contexts. Meaningful contemporary roles include the use of these languages in everyday life, commerce, education, writing, the arts, and/or the media.

Many African countries need to have a clear media language policy which encourages the use of indigenous languages to enhance effective communication through the media. Mohochi (2011:11) states that "the content carried by the media companies is often very valuable but if carried in a language not understood, no communication can be said to have taken place." Mohochi proposes that there should be a policy that compels privately-owned media companies to carry a certain percept of their programmes in African languages (Ibid).

The media policy documents on the operations of the Zimbabwean media say very little on the importance of using indigenous languages. Although the *BSA (2001)* states that the content of both radio and television should consists of at least 75% local content, it is not clear on the language in which this content should be in (Mabika, 2011). Thus, most programmes containing local content are broadcast in English language and not the indigenous languages since English is officially recognised as the official language although it is a mother tongue to less that 2 percent of the population (Mukundu, 2005). Although some media policies such as

the **BSA** and the constitution briefly mention the importance of indigenous language, little is being in done to ensure their usage in the media and government.

The government is responsible for making laws governing the operations of various sectors in any country, therefore its actions should reflect the various policies or else sanctioning those who fail to stick to the proposed policies becomes a joke. The Zimbabwean government's indigenous language usage is a cornerstone to the success of its language policies. Although the constitution amendment 19 of 2009, states that there is need 'to ensure the equitable use and development of all indigenous languages spoken in Zimbabwe' with the lack of political will on the part of government to implement such legislation, the amendment becomes just another paper. Government can help change biased colonial language structures and propel development of indigenous languages. However, in this context Magwa (2008:2) states: "Almost three decades of attempts at national development and prosperity since the attainment of independence in Zimbabwe still leaves the country with mostly bleak economic and political statistics. An examination of the Zimbabwean linguistic situation indicates clearly that there is a linguistic discrepancy." This reveals that there is a connection between language development and economic development. People can only fully participate in the various development projects when they can understand what is happening, that is, when it is presented to them in their languages which they understand better.

In the Zimbabwean government, just like in the education system and the media discussed above, English has remained the core language. For instance, all national documentation such as the laws and even the constitution of the country is printed by government printers for public access only in English. Expressing the same view Chimhundu (1987:7) raised a number of questions pertinent to this discussion. He queried:

> How can you guarantee democracy where the law of the country is not understood in the language of the people? How do you abide by what you do not know? How can you use information to which you have only limited access? How can you fully participate in anything or compete or learn effectively or be creative in a language you are not fully proficient or literate

in? Above all, how can a country develop its human resource base to the full without the language of the people? (Magwa, 2008:3).

After gaining independence in 1980, the Zimbabwean government divided the country into ten provinces, with each province having a 'provincial capital and government representatives that include, among others, a resident minister or provincial governor appointed by the president, a Member of Parliament for each constituency, and Senators (Mukundu, 2005; Chiumbu *et al*, 2009). As tabulated in the Table below, these provincial divisions do not take into consideration the minority languages but are dependent on the majority language groups, particularly Shona and Ndebele, the two recognised national languages. However, the government of Zimbabwe has made a provision for these larger minority languages to be recognised in education, especially for junior primary levels as mediums of instruction though their use is still limited as revealed in the discussions above.

Table 3.4:   The Ten Zimbabwean Provinces and their Provincial Capitals

Name of Province	Provincial Capital
Harare	Harare
Bulawayo	Bulawayo
Manicaland	Mutare
Midlands	Gweru
Mashonaland Central	Bindura
Mashonaland East	Marondera
Mashonaland West	Chinhoyi
Matebeleland North	Lupane
Matebeleland South	Gwanda
Masvingo	Masvingo

These divisions have linguistic connotations as well since the names were derived from the two main ethnic clans in the country, which are the Shona and the Ndebele. For instance, linguistically most provinces have their provincial capitals in Shona dominated cities and towns while the other two are Ndebele. This is one way that the government has managed to pursue its promotion of the two principal indigenous languages at the expense of other minority languages even in areas where they are dominated by minority groups such as Beitbridge where Venda dominates. In the country although some languages are ignored, it is argued by Viriri (2003:3) that

"Priority must therefore be given to developing indigenous languages, minority languages inclusive, because they are more fragile works and cultural values, just like oral traditions whose masters and chief repositories are dying out." Table 3.5 below shows provinces and the linguistic information on all the ten provinces of Zimbabwe and their provincial capitals which reveal the language discrepancy (Viriri 2003, Ndhlovu 2004; Nyika 2007).

Table 3.5:   Showing Districts in which Minority Languages are Predominant

District	Predominant Language	Other Languages	Designated National, Language	Province
Binga	Tonga	Ndebele	Ndebele	Matebeleland North
Hwange	Nambya/ Dombe	Ndebele,Shona Nyanja, Lozi	Ndebele	Matebeleland North
Gokwe	Tonga	Shona, Ndebele	Shona	Midlands
Plumtree	Kalanga	Ndebele, Tswana	Ndebele	Matebeleland South
Beitbridge	Venda	Ndebele Changana Sotho, Shona, Lemba, Pfumbi	Ndebele	Matebeleland South
Chiredzi	Changana	Shona Ndebele	Shona	Masvingo

Adapted from Viriri (2003:3)

Skutnabb-Kangas (1981) postulates that, in any country even if a minority language is promoted by the government without any official rights it may not really be given the necessary respect, but suggests that only languages which derive support from the fact that they are officially used in another country can survive. This is possible since it allows the speakers in the country where it is a minority to access material from the other country where it is officially recognized and used much more frequently. This is the case with languages such as Venda and Xhosa which are officially recognized among the 11 languages of South Africa and are used in education and government while Tswana is also the national language of Botswana and has been developed fully, academically. The speakers of these languages in Zimbabwe can thus find it easier to maintain their cultural activities and to obtain textbooks, and so on as Skutnabb-Kangas reveals.

For instance, Beitbridge and Gwanda districts are in Matabeleland province which is assumed to be dominated by Ndebele, however, in terms of the number of native speakers put at close to sixty thousand people in Gwanda (North and South) districts only approximately ten thousand people speak Ndebele and the rest speak the Sotho language. While in Beitbridge, out of an estimated 81 000 people in the district, more than 55% are ethnically Venda (Hachipola, 1998). Although Sotho and Venda are the two dominant languages in Gwanda and Beitbridge, respectively, it is a mystery therefore why these languages have been relegated to vernacular language status, with Ndebele being imposed as the main indigenous language of education (Ndhlovu, 2004).

The language usage in the Table above reveals the language discrepancy which Mano (2006) describes as causing differences in various provinces in Zimbabwe which has steered hegemonic conflicts among the various groups. In order to deal with the ethnic issues arising from the provincial names, it must be noted that there is need for government to revisit these provincial names and language allocation so as to avoid further hegemonic struggles. Ndhlovu (2004: 138) proposes that "there is therefore the need for political will in the form of unequivocal commitment of politicians to the implementation of government policies."

Hegemony and indigenous language setup in Zimbabwe will be discussed next.

3.6 Hegemony and Indigenous Language Setup in Zimbabwe

Most provinces in Zimbabwe presented in Table 3.4 and Table 3.5 above bear names derived from specific `tribes,' for example, *Mashonaland* from the Shona tribe and *Matebeleland* originating from the Ndebele ethnic group 'hence all peoples in the provinces, whether they are Ndebele/Shona or not, are required to identify themselves with the language of the tribe after which the province is named' (Ndhlovu 2004: 138). In view of the language or tribe naming of provinces, it is clear that minority languages are not given precedence which has seen a number of these groups forming activist groups to fight for their recognition such as VETOKA a coalition of Venda, Tonga and Kalanga speakers formed in 1985 and Tonga Language and Cultural Organisation (TOLACO) formed in 1995. Although these

activism groups have done little, since they failed to gain the support of government, they are a testimony of the hegemonic struggles in the various provinces. The broad aim of these organisations was to promote and preserve their cultures and to lobby government for recognition through the government policy. The government ignored these language organisations since they were perceived as posing a threat to the hegemony that the Ndebele tribe enjoys in the Matabeleland provinces, thus threatening to disrupt unity and stability (Nyika, 2008). Nyika further states that these groups have ushered in a much bigger group, the Zimbabwe Indigenous Languages Promotion Association (ZILPA) a coalition of six minority language groups: Tonga, Nambya, Kalanga, Sotho, Venda and Shangani formed in March 2001 to resist the linguistic status quo in Zimbabwe.

The Tonga people though now scattered in various districts in Matabeleland used to live as big communities along the Zambezi Valley before they were displaced in 1957 after the construction of the Kariba dam. The activism of the Tonga-speaking people has seen them regaining the minority status though not a meaningful population in terms of figures. The minority language policy thereof prevailing is discriminatory to communities in Zimbabwe, according to the Nyika (2007). As observed by Skutnabb-Kangas (1981:4), "The fact that in principle every language is as good as every other is thus not reflected in the pattern of use – power relations decide."

In the same light, Hachipola (1998) states that "the majority of minority languages are found in the Matabeleland regions where Ndebele speakers are found which has led to a perception among the Ndebele that attempts at ethnolinguistic affirmation involving minority languages is a threat to the hegemony that Ndebele currently enjoys in Matabeleland provinces." These fears are founded on the truth since some of the minority in most parts of Matabeleland provinces such as, Venda, Nambya, Kalanga and Tonga are the majority over the Ndebele people as revealed in Table 3.5 above. In the same vein Ndhlovu (2004: 131) describes the Zimbabwean linguistic problems as "exoglossic language policies, which view the African language problem only in terms of colonial versus indigenous language, have tended

to ignore some of the salient problems emanating from functional rivalry among the African languages themselves."

A good example of this scenario is found in Matabeleland where the Ndebele people have taken a defensive position against any suggestion of revisiting the language issue (Hachipola, 1998). Before the unity agreement in an interview with Saul Gwakuba Ndlovu, on 10 July 2004, the leader of ZAPU, a political party that had a predominantly Ndebele following, said he feared if the government uplifted the status of minority languages it would weaken ZAPU, a party which he felt was embracing all the people of Matabeleland (Nyika, 2007). Similarly, the Zimbabwean government fears that minority groups may destabilise peace which came after the Shona led party ZANU PF and Ndebele led ZAPU agreed to unite in 1987 ending civil unrest stretching from 1980 when the country gained political independence from colonial rulers, to 22 December 1987 when the unity agreement was signed. This has seen political leaders choosing to communicate with the masses in English since it has no ethnic labels attached to it among the Zimbabweans (Mavesera, 2011).

Contrarily, it is argued that there are many minority language speakers like the Kalanga, Tonga and Sotho who are still happy to pass as Ndebele because it is considered to be a superior language (Mavesera, 2011). In support Skutnabb-Kangas (1981:16) explains:

> Minority languages often have a low status by comparison with majority languages. This may often lead members of minority groups to minimise or even deny their knowledge of and identification with their mother tongue, to be ashamed of their origins, and correspondingly to exaggerate their knowledge of the majority language in an effort to identify with it as quickly as possible.

Justifying the action by minority language groups in communities where their languages are not officially recognised, (Kubik, 1989: 2) says:

> The oppressed minority groups have got very little room to manoeuvre because: Oppressive strategies usually work in a manner that the victimized groups learn to internalize the oppressor's standpoint. The oppressor, moreover, is not usually a person, but an abstract entity, such as a policy, a

law, a rule, a convention, a system, an approved way of behaviour (Ndhlovu 2004: 137).

Laoire (2008:1) addresses another interesting situation which might be faced by minority groups when he said that "where there is a sustained socio-political power differential, the disadvantaged speech community is left with the choice of assimilation or resistance." Though this can happen when various languages spoken in a community fight for dominance, this has now stretched out to include hegemonic fights among locals and those who have relocated from other communities, countries or even continents something never envisaged by earlier generations. This is due to globalization which has removed boundaries, and has seen increased movement by various groups of people originating from other countries settling in another country in large numbers (Luo, 2011). Such groups of people can come together in the new territory even though their movement was not a group decision. They can now join forces in the foreign land and end up overwhelming local groups. Thus they end up competing for hegemonic dominance with the locals despite their foreign background (Ibid). Linguistic dominance by foreigners normally takes place under similar contexts, when the locals who speak a particular language are fewer in numbers. It becomes easier for the large group of immigrants to outclass them and takeover, linguistically. Thus they use their numbers to outclass the locals, who with time end up speaking the migrant language.

Laoire (2008:1) explains this scenario:

> We have already seen that language shift tends historically to occur in languages in contact situations where the dominant cultural status of one speech community seems to override or supplant the status of another. In the 21st century, globalisation has become one of the most powerful contact realities for minority languages everywhere.

It is argued that globalisation which has resulted in the interconnectedness of different communities and ethnic groups not only represents significant change in economics, technology and politics for nations and continents, but also represents fast-changing sets of beliefs, values and attitudes. Language change becomes a gradual but effective and permanent shift, from the original languages to new pidgin

forms of languages, which can see a complete shift of the local languages into new dialects over time (Ibid).

The next section will now focus on globalization and language endangerment particularly in the Zimbabwean context. Though the discussion is based on the Zimbabwean situation, it will also utilise debates by other scholars who are not specifically focusing on the Zimbabwean situation to substantiate the arguments; no country in the world lives in a vacuum from what is happening globally; this is mainly due to globalisation.

3.7 Globalization and Language Endangerment in Zimbabwe

Post modernity which consists of social, economic, political and technological facets of development has seen the emergence, spread and growth of information transfer and communication across boundaries. These rapid and increased interactions through certain languages and not others have triggered social change and thus precipitated globalization (Scholte, 2005; Sonderling, 2009). Indeed many in Zimbabwe, Africa and globally still wonder about the meaning, the role and the future of globalization on various aspects of their day to day life. For that reason, globalisation is viewed differently by different people who are influenced by their context which is subject to economic, technological, cultural or political factors.

Zimbabwe has felt the negative implications of globalisation following the dismantling of the socio-economic order post Economic Structural Adjustment Programme (ESAP), which drove this nation to its current economic and political crisis resulting in many migrating to foreign lands (Bond, 2007; Mabika, 2011). This sudden and heightened movement directly and indirectly affected the linguistic viability of most local languages among the immigrants who had to adjust to their languages so as to fit in various communities where they went and settled although most kept a strong connection with their home areas, thus occasionally visiting their roots. The discovery of diamonds in the country in the second half of 2006, following the climax of the economic crisis brought in many foreigners from various countries in search of the precious stone bringing in a complex social order (Katsaura, 2010). Besides the increased movement in and outside Zimbabwe in recent years, it is argued that the

basic confusion and fear many linguists have raised concerning globalisation is its general tendency to widen, deepen and speed up world communication and interconnectedness, particularly through the new advanced communication technologies, thereby undeniably blurring national boundaries (Lang'at, 2005; Garland, 2006; Wigston, 2009).

New communication technologies tend to rely on a few languages such as English whilst sidelining indigenous languages, especially those spoken by fewer people, which have not been developed in written form. Hence the fear that globalization endangers most minority languages in developing nations like Zimbabwe where most of the local vernacular languages falls into this category. Expressing the same notion, Mavesera (2011: 72) states that, "globalisation has not only reinforced the hegemony of ex colonial languages but practically exacerbates the marginalisation of African languages, thereby presenting an amazing paradox of development." However, Mufwene & Vigouroux (2008:14) choose to take a more critical standpoint and contend that "studies invoking globalization as the constant cause of the endangerment of indigenous languages around the world oversimplify a situation that is heterogeneous and complex."

The complexity of the concept of globalisation has resulted in many contradictory assumptions on its possible future trends (Garland, 2006; Mufwene, 2002a; Nyika, 2007; Mufwene & Vigouroux, 2008; Magwa, 2008; Wigston, 2009; Mavesera, 2011). Wigston (2009) propounds that, in a globalised world it is impossible for an individual language or culture to exist individually since all are determined by others on a global scale, therefore, globalization does not have uniform influence worldwide. This explains the disagreements on the definition and the processes of globalization by various scholars, as so far revealed in this discussion. Different languages and cultures are influenced differently at various degrees on a global scale based on the political economy and other forces affecting different countries at any given time (Mufwene 2002a; Ndhlovu 2004). This distinction is most visible in most African countries where the rural population when compared to the urban populace are influenced differently; however, the fact that language death is a reality cannot be overlooked.

There is a marked difference in the level of indigenous language usage or foreign language adoption, with the latter adopting foreign languages and cultures such as English more easily than the former who depend on their local vernaculars as alluded to by Oduwaye (2006); Mufwene & Vigouroux (2008). This has seen allegation of some indigenous languages gaining popularity in some areas and not in others. For instance, Shona and Ndebele are growing in speakers in the social context, such as, for home interaction but dropping in business, academia and the media as revealed earlier.

However, in the foreseeable future, globalization might prove to be a formidable phenomenon which might see some languages and cultures simply ceasing to exist, and people choosing "global" languages and cultures that will transcend boundaries to ensure their economic survival in the globalised world (Garland, 2006). Language is known to be a territorial heritage which is passed on from generation to generation through communication. In Zimbabwe, the non usage of indigenous languages in strategic areas of education, business, government and the media is influenced by various socio-economic factors which determine the fate of these languages. Minority languages are even worse off since they are being neglected even in some social contexts such as in the homes as mentioned by Zindoga (2011). The opposite can be said of the internationalized languages such as English which seems to be gaining more speakers internationally, even when the native speakers are not putting any effort in spreading their language (Moshi, 2006).

In view of the rich African linguistic and cultural diversity which is an important aspect of development according to UNESCO (2001 & 2002a), development should examine basic structures of society which involves languages and cultures collectively with economic components (Magwa 2008; Zindoga 2011). Thus, sustainable development should take into account the various ethnic groups' effort to keep their threatened languages and cultures, whilst other sectors of government and private sectors can champion economic development issues.

Findings by some of the scholars who have done studies on globalization and its impact of Zimbabwean and African cultures and languages reflect a biased global linguistic setup where indigenous people have remained dependent on foreign languages at the expense of their neglected indigenous vernaculars (Malleus, 2001; Mpondi, 2004; Bond, 2007; Nyika, 2007; Magwa, 2008; Mabika, 2011). African languages continue to be technically and scientifically irrelevant to global development because they continue to be neglected, and remain too underdeveloped to meet the advancing global systems. In other words, minority groups will continue to struggle to be proficient in foreign languages so that they can utilise the ever advancing technologies, yet they should be working on developing their own languages which they understand better. That is the only way they can start to develop their own innovations and stop relying on the Western and now Asian nations (Settee, 2007).

The lack of initiatives to preserve indigenous languages has led to the loss of valuable indigenous knowledge systems among Africans resulting in scholars blaming globalisation and labelling it as a gigantic phenomenon veiling its negative destructive nature on the already fragile minorities or weaker societies of the world. UNESCO (2005:17) propounds that "whatever the benefits of globalization – and benefits there surely are in economic, technological, social and political terms – not everyone has equal access to those benefits, and in some areas, there are dangers too."

This makes trying to define globalization or explain its processes a difficult task, however various Zimbabwean researchers have something to say about globalization. Nyika (2007) simply sees globalization as a critical macro-level factor in language endangerment whose processes produce homogenization effect which makes it imperative for people to learn the dominant languages reinforced by the relentless daily pressure of the media. While Magwa (2008) sees English as a tool of globalisation which can threaten all languages just like the spread of consumerism, new technologies and other Western values. Magwa (2008:152) quoting Phillipson (2001: 187) further divides the world between the English-speaking haves (80%) and the non-English speaking have-nots (20%). Thus English language is not detached

from economic wealth, whilst poverty is associated with other languages particularly minority languages. This is why some see English as the language of the future and as a result, would prefer to do away with their own indigenous languages and cultures opting to adopt the English way of life despite the benefits mentioned earlier (Magwa, 2008; Maja, 2008; Mavesera, 2011).

However, UNESCO (2009) hereunder, gave a description of globalisation, not as critically as its usual stance on other linguistic threats to African languages and cultural diversity (UNESCO 2001, 2002, 2003 & 2011). It states; "globalization has the potential to revitalize languages and foster their use in society by:
> • connecting institutions around the world that are working with endangered language communities to promote the revitalization, maintenance, and perpetuation of their languages;
> • providing access to information and communication resources that can be utilised to assist communities in preserving their linguistic diversity;
> • connecting endangered language communities from various regions of the world so as to raise awareness, increase advocacy efforts, and share best practises.
> But globalization also harbours the risk of greater uniformity, which endangers languages, particularly when emphasis is placed on acquiring the main international languages at the expense of regional and local languages, especially in education systems, the media and public life in general" UNESCO (2009:1)

However, the UNESCO document also warns against globalisation's feared long term effects on African languages, particularly, highlighting that within a few generations, more than half of the world's languages may disappear.

In postcolonial Zimbabwe multilingualism is being neglected due to an unbalanced bilingual behaviour by its citizenry. When two groups speaking different local languages such as Ndebele and Shona or different varieties of the same language such as Zezuru and Ndau when they come into contact with one another, one of the groups must often learn the language of the other, if the two are to communicate.

However, according to Skutnabb-Kangas (1981:3), "usually the more powerful group is able to force its language upon the less powerful." Magwa (2008) explains that in such a situation you will find English being used. English has firmly entrenched itself as the language of the wider communication within and outside Zimbabwe's borders (Ibid).

In Zimbabwe, globalisation has also transformed indigenous languages such as Shona and Ndebele in most urban localities in the country into new varieties of language known as 'slang' (Mawadza, 2000). New slang varieties are starting in the urban centres where people of various backgrounds and nationalities meet and do business. These varieties new vocabulary is now spreading to other remote areas as the language which reflects affluence, success and class as well as modernity, it is further argued. Although slang vocabulary is started by the youth and other urban dweller, over time it is naturally accepted and adopted into mainstream communication by most people despite their gender, literacy level or even economic status. Slang can be labelled as 'pidgin' language in view of the definition given in the previous chapter. Thus, most of the slang words according to Mawadza (2000) are mainly Shona words which are combined with other languages, particularly English where the local vocabulary has no indigenous terms for particular words or phrases.

The other impact of globalization on indigenous languages among Zimbabweans is found, as mentioned earlier, when families relocate to other communities and societies (Sachikonye, 2009), where the people do not understand their language. This is a common phenomenon among Zimbabweans who have spread locally following the land redistribution, regionally and internationally following the economic and political crisis the country has been battling with since the turn of the new century in the year 2000 to date (Kiwanuka & Monson, 2009). In such situations where families relocate, children find themselves growing up in communities which do not share the same language and culture with them and naturally feel they need to adjust so that they can fit in (Skutnabb-Kangas, 1981). Besides children wanting to fit in with their peers, parents who usually want their children to excel push their

children to learn the majority language well. This is done especially to ensure that they have better educational and economic prospects.

However, Zindoga (2011) believes some parents will choose to train their children English because of the globalizations influences which has opened up boundaries or they might be considering moving to other localities hence they want their children to learn an international language. Contrary, Skutnabb-Kangas (1981) maintains that given a chance, some parents will want their children to learn their own language well. She further mentions that in some cases, the parents might want to dissociate themselves from their own group due to various ideological reasons, hence they will put their children under pressure to assimilate local varieties and English faster. Thus, the children normally face the challenge to learn the language of the new societies since they have contact with the native children who will not make any effort to accommodate their languages (UNESCO, 2009). The pressure to learn the new language is frequently felt more accurately by the children than by their parents, who can often force other people in the new society to speak their own language or some "international" language, which need not be the language of that country (Skutnabb-Kangas, 2004).

Globalisation has also expanded the media public spheres bringing in new advanced, faster and interactive media. This has indirectly dealt a blow to the various media laws in Zimbabwe governing media content and operations in the country. Currently, there are more than six Zimbabwean radio stations operating in the Diaspora thus outside the borders of Zimbabwe, but broadcasting into the country. All these foreign based radios with the exception of SW Radio Africa, broadcast over the internet (Pasura. 2006). Internet radios, are operating without much operation costs and legislative hurdles, and are a fast growing business among the Zimbabweans in and outside the country. These radios include *SW Radio Africa*, *Afrosounds, Zonet, Zimnet, and Shayafm*.

Besides the Internet radio, there are quite a number of online only newspapers and news websites which have been introduced by Zimbabwean journalist outside the country, on the Internet. Thus, globalization has in a way opened up the media

platform despite the many media laws such as the **Access to Information and Public Order and Security Act (POSA),** the **Protection of Privacy Act (AIPPA)** and the **Broadcasting Services Act (BSA)** which hinder the licensing and govern operations of private media in the country. In this context, Nyarota 2008 points out many media personalities whose organisations have been banished and are now operating from outside via the internet. He said:

> Out of the ashes of *The Daily News* emerged Wilf Mbanga's *The Zimbabwean,* Geoffrey Nyarota's *Thezimbabweantimes.com,* Abel Mutsakani's *Zimonline.com,* Mduduzi Mathuthu's *Newzimbabwe.com,* Sandra Nyaira's *Zimbabwejournalists.com and* Makusha Mugabe's *Changezimbabwe.com* (Mabika, 2012:178).

Globalisation, though having negative implications on the survival of minority languages is not all bad as revealed by various scholars in this discussion. It has allowed many independent media organization to continue operating freely outside the jurisdiction of the Zimbabwean government, thus allowing locals to have access to news from various perspectives so that they can make informed decisions be it on political, educational, social-cultural or even technological matters. However, most of these media organizations do not use indigenous languages, save for SW radio which has some programmes in vernacular languages.

3.8 Conclusions

Indigenous languages are a cornerstone to development initiatives in most nations, more so, in a multilingual and multicultural nation such as Zimbabwe where the majority of the people can barely converse in other languages such as English which is the only official language. This chapter has presented various discrepancies in the usage of languages in the country. In the introduction of the chapter the concept of Development was defined. This was followed by the discussion of language planning in Zimbabwe. Besides presenting the national linguistic policy of Zimbabwe which seems to be heavily entrenched in the colonial past, the classification of languages was also discussed and the debates concerning the current linguistic classification where indigenous languages are denigrated, whilst English, the former colonial language, is given prestige were deliberated upon. Views on indigenous language

policy on education, the media as well as indigenous language usage in government were presented.

The next chapter basically concentrated on issues of language usage and classification inconsistencies as well as on the reactions by various ethnic groups to the current language setup in Zimbabwe. Finally the chapter presented debates on globalization and language endangerment in Zimbabwe. Various scholars quoted in this chapter state that indigenous languages can facilitate development thereby revealing the relevance of revitalizing the various indigenous languages in Zimbabwe, Africa and globally.

CHAPTER 4

The Broadcasting Landscape in Zimbabwe (with a special focus on Radio broadcasting)

4.1 Introduction

In the previous chapters it was noted that disseminating information in indigenous languages through the media, particularly radio broadcasting, can facilitate indigenous language development (Garland, 2006; Nyika, 2007; Laoire, 2008). Radio broadcasting, as alluded to by Manyozo (2009) and Mano (2006), is an important tool which allows poor communities such as those found in Zimbabwe and other African nations to survive at lower operational costs. Communicating in indigenous languages, through radio broadcasting, would go a long way in saving and empowering endangered languages and cultures. Adegoju (2008) and UNESCO (2002b) point out that communicating in indigenous languages can help in revitalising the dying and threatened indigenous languages. Thus, using indigenous languages in radio broadcasting enhances effective interaction among the various groups of people in developing countries such as Zimbabwe. It is also a prerequisite for development.

It is relevant at this juncture in the study to discuss the existing media setup in Zimbabwe, so as to understand the problems the media, particularly radio broadcasting, are facing in fulfilling their expected roles. Thus, a discussion of the broadcasting landscape in Zimbabwe will help to affirm the knowledge gap identified in the introductory chapter of this study. By giving an account of the media landscape in Zimbabwe, with a special focus on broadcasting, this study hopes to reveal the problems encountered, in utilising and preserving indigenous languages through the use of the ubiquitous ILRBSs in Zimbabwe.

Mass communication in Zimbabwe and Africa, although mainly associated with colonialists, who introduced modern forms of mass media, is not really a new phenomenon. Prior to the coming in of the colonialists, who brought advanced

methods of information dissemination such as newspapers, radio and television, different communities across the length and breadth of the continent had had their own methods and channels of communicating, though these were on a smaller scale compared to modern mass communication channels (Chari *et al.*, 2003). Africans used to communicate through the spoken word and through other methods such as the beating of drums. However, unlike nowadays, where messages can be disseminated and listened to by people across communities, countries and even continents at the same time through various advanced mass communication technologies these types of communication could not reach people in faraway places.

This study will not dwell much on the traditional methods of interaction which mainly relied on face to face methods of interaction (although it cannot be denied that this laid the basis for this discussion). Radio broadcasting, because of its oral nature, is, thus, singled out as the most effective channel of mass communication which still contains the original traits of communication that can be utilised to safeguard language and cultural diversity, a cornerstone to development (UNESCO, 2001).

Radio is the most effective mass communication method in developing countries because it is the only medium that has remained accessible to the majority of people due to its lower operational costs (Okwu *et al.*, 2007). It is one medium which does not require literacy since listeners can tune in to programmes in their various indigenous languages on ILRBSs. According to Nyareza and Dick (2012:496), "radio has become a valuable medium for communicating and disseminating information, as well as for training broad segments of rural communities."

The discussion seeks to assess the Zimbabwean broadcasting landscape to establish the challenges facing radio broadcasting in its efforts to enhance the preservation of indigenous languages in a globalized world. Due to global interactions, which have been enhanced by the use of advanced mass communication technologies, various groups of people, in different societies, are interconnected. This is bringing together their different social, cultural and economic systems, and in the process, threatening the existence of most indigenous cultures

and languages. The global interconnectedness of various communities, globally, is threatening some languages and cultures, whilst boosting others (Maja, 2011). However, radio broadcasting as mentioned by Manyozo (2009) is one of the most effective mediums of information dissemination in developing countries that can be effectively used to revitalise the threatened languages and cultures.

A brief historical overview of the broadcasting media landscape in Zimbabwe will be presented before the discussion can focus on the current broadcasting scenario. The study asserts that the history of broadcasting has some impact on the existing radio broadcasting policies and setup.

4.2 Broadcasting: From Rhodesia to Zimbabwe

Broadcasting in Rhodesia was first introduced in 1933, starting off with radio, which was later followed by television. At the time when the broadcasting industry was launched, there were no media laws in place to govern its operation. However, more than twenty years later, after realising the need to use the broadcasting media as propaganda machinery to consolidate colonialism and re-assure whites of their sense of belonging, in 1957 the first broadcasting legislation '*The Rhodesia Broadcasting Act'* was enacted (Mabika, 2011). The legislation was introduced to reinforce colonial ideologies, which were based on the division of power between the black majority and the few white settlers. Thus, at that time, the broadcasting media, particularly radio broadcasting, was used to propagate white supremacy and black subordination.

Broadcasting from its infancy has always been an arena for hegemonic battles between the ruling elite and the masses (Windrich, 1981). In the then Southern Rhodesia, the hegemonic battles in the media, between the new settlers and the local people persisted for decades under the white imperialist rule. Thus, the broadcasting media, like all media in general, were developed primarily as tools of European imperialism (Moyo, 2004). Besides '*The Rhodesia Broadcasting Act,'* the colonial ruling government introduced many media restrictive laws, without hesitation, to govern the operations of the media. This was after government realised that the media, particularly broadcasting, were the backbone of power (Moyo, 2004;

Mabika, 2011). The other laws which were used to govern and monitor the operations of the media included: ***The Law and Order Maintenance Act of 1960 (LOMA)***; ***The African Affairs Act and the Censorship and Entertainment Act of 1965; The Official Secrets Act of 1970 (OSA)***; and **the Rhodesian Broadcast Services Ac**t enacted in 1973. The laws were used by the colonial regime to silence any alternative voices. Moyo (2004:16) states that during the colonial era, draconian media legislation such as **LOMA,** was used to detain or execute offenders without giving them a fair trial. This mainly applied to those writing and disseminating information, which opposed the status quo, for example, writers of *The African Daily News, Moto* magazine, *Umbowo, Zimbabwe News* and the *Zimbabwe Review,* which were later banned. The broadcasting system was kept under strict government control since the imperialist regime monopolised this industry under the Rhodesian Broadcasting Corporation (RBC).

Despite the claims of neutrality, the colonial government used the broadcasting media as a political tool for political control and manipulation of the masses (Moyo, 2004). Before and during the liberation struggle, the ruling government saw black nationalists as terrorists. Media space was strictly guarded from these 'terrorists' using various laws mentioned earlier (Mudzengi *et al.*, 2003).

However, the nationalists and the people managed to develop other methods of communication, which they shared and understood amongst themselves and which they used to communicate and share information about the war (Frederikse, 1990).

> The success of these 'other' media reveals that indeed whites did not only share a common language with blacks in Rhodesia, but they lacked any common context. The medium included the voice operating from Zambia and the word of mouth that was carried around through the word of mouth. The black people organised themselves in various strategic units which allowed free movement of information amongst them which the enemy could not comprehend, reckons Mabika (2011:65).

This in a way shows the importance of one's language at this critical time when Africans had to unite to fight for their sovereignty. During the war of liberation, the broadcasting sector continued to provide a communication platform to the nationalist

fighters, which included ZANU's Voice of Zimbabwe, ZAPU's Voice of the Revolution and the Voice of America (VOA). Thus, both ZANU and ZAPU used radio broadcasting to explain their liberation manifesto and the plight of the suffering masses under colonial rule, as well as to mobilise public opinion and global support from friendly countries (Mosia *et al.*, 1994). Throughout the liberation struggle, Zimbabwe nationalists' radio broadcasting stations, which were broadcasting in Shona and Ndebele, as well as to other language groups, were given airtime by various radio stations in Egypt, Tanzania, Ghana, Zambia, Mozambique, Moscow, Luanda, Addis Ababa and Tananarive to broadcast their liberation messages to the masses in Rhodesia for a few hours per week (Ibid).

Radio stations were fundamental channels used during the struggle for liberation in Rhodesia to help in helping nationalist fighters to reach the people (Pasirayi, 2012). In fact, radio broadcasting thrived as the war intensified. Mosia *et al.* (1994:3) describes the role of radio broadcasting during the war as follows:

> "For the nationalist, radio furnished an effective means of military communication. It was also one of the several tools of political education and consciencisation of the people, allowing parties to put forth their ideological goals and communicate changing conditions of the struggle with their often illiterate followers."

The use of indigenous languages for the dissemination of information using ubiquitous radio broadcasting stations was just as central in the dissemination of information during the liberation struggle just as it still is today. According to Windrich (2010:73):

> With the advent of the Rhodesian Front (RF) in 1964, the prevailing convention that left broadcasting free of political influence and control, which in effect amounted to the toleration of dissent within the well-defined limits of white Rhodesian politics, gave way to the imposition of total control.

Total control of the broadcasting landscape had implications on decisions pertaining to the power structure governing radio broadcasting in the country. However, though operating under strict government censorship controls, in order to outclass liberation struggle radio broadcasting stations that were broadcasting in indigenous languages

from other countries into Rhodesia, the Rhodesian Broadcasting Corporation (RBC) gradually expanded its community radio networks to cover the whole country (Miller, 2007). In 1980, when the first democratic election was held in which blacks regained their political independence, 22 community radio stations were now broadcasting under RBC across the country.

However, after gaining political independence, the newly elected government made some changes to the broadcasting system in order to make up for the historic deprivation of the black majority. They did this by following the precedent set by the Rhodesian Front (RF). They transferred broadcasting from the white minority to the black majority, but total party control remained (Windrich, 2010: 73). Thus, the ruling government monopoly of broadcasting continued into the Zimbabwe broadcasting landscape. However, after independence, the liberation radio stations that were broadcasting from other countries became irrelevant. This resulted in the closure of the various community radio stations which were no longer a necessity in the new political era. This marked the death of community broadcasting and the effective use of the various minority languages in Zimbabwe.

The post-independence Zimbabwean government, just like other post-independent African countries, justified the state broadcasting monopoly on the grounds that it was a public service critical to development and the promotion of national economy, culture and languages (Nyareza and Dick, 2012:111). This was a political gimmick of the ruling elite to protect its personal interests and hegemonic position.

4.3 The Zimbabwean Broadcasting Context

When Zimbabwe gained its political independence in April 1980, the newly elected ZANU PF government was, initially, viewed as moderate and pragmatic since it valued national reconciliation and also invested heavily in the country's education and health sectors. However, the media was not viewed as an urgent matter as the new government was enjoying massive media control, which they inherited from the previous regime. Moyo (2004) argues that the broadcasting media in independent Zimbabwe was used to spread, to mobilise the masses to support the ruling party, as well as to consolidate the promotion of national unity in the same way it was used by

the former regime to propagate colonial ideologies. Even though ideological and policy differences between regimes are expected to radically alter, and to transform the various government and media systems to reflect new realities of the new political environment, the case of broadcasting transition, from Rhodesia to Zimbabwe, was different (Zaffiro, 1992:2). It seems the two regimes share common principles, which transcend ideology, in terms of their views, on how the media should be used.

The new government graciously adopted colonial media laws for the new political dispensation, which shifted its focus from supporting white supremacy to propagating black empowerment and equity. MISA (2001) and Ndlela (2007) postulate that the government, after independence, decided to hold on to all the colonial media restrictive legislations such as the **Rhodesian Broadcasting Act,** which was renamed **BSA, LOMA** and **OSA** because it feared losing its hegemonic dominance. **LOMA** and **OSA** were adopted as they were, with only a few amendments. According to Mhiripiri (2011:111), radio broadcasting in most African countries has generally continued to be strictly controlled for a combination of political and technological reasons. It is controlled by the limitations imposed by the spectrum, advancement in technologies and politics of the day.

Although the ZBC decided to adopt the three-tier, public service system of broadcasting, modelled under Lord Reith principles following the British Broadcasting Corporation (BBC), there has been very little to show for it (Ndlela, 2007). Public service broadcasting should be concerned with broadening the broadcasting landscape to ensure the preservation of national cultures and languages (Article, 19). In the Zimbabwean broadcasting context, the government continues to maintain a tight grip of the broadcasting space. More stringent laws such as the **Broadcasting Services Act of 2001 (BSA)**, the **Protection of Privacy Act of 2001 (AIPPA) and Access to Information and Public Order and Security Act of 2002 (POSA)** were enacted over the years.

Besides the few Internet radio stations and community radios such as Radio Dialogue broadcasting just for an hour on shortwave from a studio outside the

county, Zimbabwe is still to have community radio stations licenced by the Broadcasting Authority of Zimbabwe (BAZ). BAZ is a state-appointed committee provided for by the *Act* and its mandate is for that has the mandate to advise the Minister of Information. However, this committee has never really been independent since all its members are ruling party stalwarts handpicked by the minister, and their advice has merely consolidated government monopoly of the broadcasting landscape.

In view of the existing political and economic upheaval, which led to the formation of the short-lived Government of National Unity (GNU) in 2008, it is argued that the Zimbabwean government has done very little to adjust the broadcasting setup into the 'purportedly' three-tier system, but that it has continued to protect the broadcasting space using the draconian media laws. According to Mabika (2011:73), "these laws became the last defence of a nation under stress, threat and uncertainty". GNU was a coalition government between ZANU PF, and the two Movement for Democratic Change (MDC) formations, between 2008 and 2013, and its aim was to resolve the challenges that were facing Zimbabwe. Though this coalition made a lot of noise about the various media laws, very few changes were effected to the existing media laws. The ruling government stopped making an effort to change the existing broadcasting landscape following the collapse of the GNU after the 2013 election in which ZANU PF garnered a majority win. Mhiripiri (2011) prior to that emphasised this fact by quoting Bright Matonga, a ZANU PF MP who said:

> There is no way the government can be pushed to issue the broadcasting licences now because, according to a research that we carried out, the government has no capacity to monitor and control those airwaves (Mhiripiri, 2011: 112).

The broadcasting media in Africa in general and Zimbabwe in particular, has generally been associated with some form of ideological and hegemonic struggle (Ahmad, 2006; Mabika, 2011). This has seen the debate on the use and preservation of indigenous languages being relegated to mere political rhetoric since very few measures were put in place to enforce these proposals. Although the *BSA*

of 2001 pushed for the increase of local content, little was done to increase indigenous language radio and television stations. In fact, 'local content,' which was introduced in the ***BSA of 2001*** did not really cater for indigenous language quotas (Mabika, 2011). The ***Act*** refers to considerable increases in the ruling party propaganda on all broadcasting stations. According to Moyo (2010:30), "Since 2000, the ZBC has mounted a sustained propaganda drive to remind the nation of the pains and sacrifices of the liberation war." This also signalled the death of some minority languages that have failed to receive sufficient space in the new radio broadcasting system.

So far, the highlights of radio broadcasting in Zimbabwe discussed in this chapter have shown limited changes from the policies and system of broadcasting of the previous regime. The Zimbabwean government has continued to protect and jealously guard the broadcasting landscape under the ZBC monopoly and the licensing of the two free-to-air broadcasting national stations Star FM and ZiFM is just one of its tricks to expand its control.

Although significant changes are evident within the print media setup, which has seen the proliferation of a number of privately-owned newspapers in Zimbabwe, very little has been done to adjust the broadcasting landscape. The government has continued to protect the broadcasting media using draconian media laws and other political systems such as BAZ. The existing broadcasting situation has detrimental effects on indigenous language revitalisation efforts in multilingual Zimbabwe. The chapter will now explore the use of indigenous languages in the Zimbabwean broadcasting landscape.

4.3.1 ILRB in Zimbabwe

> Many countries, the United States, New Zealand and Spain among others, are now endeavouring to preserve their minority languages while others such as Wales and Israel have managed to restore languages once thought to be extinct. Their success in doing so indicates the importance of community support, literacy, a presence in the media and opportunities for people to use these languages in their daily life, at home and in the workplace (NWT, 2004).

As clearly articulated in the Canada-NWT Cooperation Agreement Evaluation report of March 2004, indigenous languages need to be used sufficiently by the people, in education and more specifically in the media for them to survive global language death. However, it seems the effective use of all indigenous languages in the Zimbabwean media in general and broadcasting in particular, as well as other important sectors such as education, is still far from being achieved to date (Thlondlana, 2002; Nyika, 2007; Magwa, 2008). This is happening not because the current government is not aware of the importance of indigenous languages as confirmed by government officials' comments in various articles (The Mosia, 1994; Herald, 2009; Herald, 2011; Zindoga, 2011), but they are unwittingly allowing minority languages to die by refusing to open up the broadcasting landscape which can help to revitalise some dying languages. Stating a similar viewpoint, Chimhundu in the UNESCO report entitled 'Language Policies in Africa of 1997' states that the media and education are key sectors in promoting the usage and preservation of indigenous languages.

Regardless of the knowledge of the importance of indigenous languages, today, more than 30 years after independence, the government is still to allow most minority indigenous language groups a chance to participate in their own languages in the national discourse through the radio. This has resulted in some minority languages slowly becoming irrelevant and, thus, facing extinction.

In Zimbabwe, there are only two ILRBSs, namely Radio Zimbabwe and National FM. However, as noted in the previous chapters, Radio Zimbabwe is limited to only Shona and Ndebele, the only two local languages officially recognised as national Languages. This leaves only one national radio station, "National FM," to broadcast in most of the local minority languages. Nevertheless, Shona and Ndebele still dominate on National FM. Although Mumpande (2006) talks about the active participation of minority language speakers on National FM, Mano (2006) maintains that the capability of one station to sufficiently broadcast in all indigenous languages in a multilingual and multicultural nation such as Zimbabwe is a fallacy. Similarly, Ndhlovu (2004) bemoans the way minority languages are treated in the Zimbabwe

broadcasting media. He argues that "Minority groups are always unfairly left out of the national agenda" (Ndhlovu (2004:140).

Community radio broadcasting can help to save the various minority languages which have been unfairly left out in the current national agenda. Stating the same proposition, Tshuma (2013) pointed out that there is need for the government to bring in various community radio stations currently waiting to be invited to apply for broadcasting licences to help change the Zimbabwe broadcasting story. Similarly, Chuma (2010:107) proposed the need to implement far-reaching changes at the levels of media policy and media practice in Zimbabwe broadcasting, if equity and indigenous language preservation are to be realised.

4.4 Conclusion

This chapter has revealed that Zimbabwe still has a long way to go to improve the preservation of most indigenous languages particularly the minority languages through the media. Speaking of the same issue, Mabika (2011), who assessed the *BSA of 2001,* argues that, although the Zimbabwean government adopted the local content policy, which is enshrined in the *BSA of 2001,* the policy is vague and unclear on how local content should be defined. Yet, this could be a very important piece of legislation to assist local language usage in the media*.* This chapter has revealed that, although many people prefer listening to radio and participating in their indigenous languages (Mano, 2006), most people in Zimbabwe are denied the chance to enjoy this privilege due to the current media setup, which is preventing the participation of private players in broadcasting.

CHAPTER 5

Theoretical Framework

5.1 Introduction

Although communicating in indigenous languages has been noted to facilitate the preservation of African culture, English seems to be the dominant language in Zimbabwean radio broadcasting. English, the former colonialists' language now forms part of the local body of languages and is ranked at the top of all other local languages. As the only official language, English has been blamed for gradually eroding local languages and cultures. Besides having been accepted locally as the official 'lingo', the English language remains the principal conduit through which global cultural threats are gaining access to indigenous languages and cultures from afar.

In Zimbabwe, questions have been raised as to why English, a foreign language, is the only official language in the country and why only Shona and Ndebele are rated as national languages which has resulted in the current unequal language status in the local media. Thus, in Zimbabwean, radio, like in all the other media in the country, uses English language which has become the dominant language followed by Shona and Ndebele the national languages.

 Many researchers point at radio as the most effective medium of communication suitable for dispersing information in developing countries where other modes of communication can not reach due to its ability for penetration into peripheral areas (Baker, 2003; Mano, 2006; Browne, 2008; Magwa, 2008; Nazari & Hasbullah, 2010). In view of its reach, radio can be used to propagate the preservation of indigenous languages yet at the same time radio's failure to use indigenous languages effectively can expose the majority of the people to the damaging effects of the media.

Given this background, this chapter presents the theoretical orientation of this study. The theory according to Hofstee (2006:92) is 'logical interpretations and explanations

that help us to make sense of the world around us.' Using the theory as a base for a study is like leaning on an already established truth to validate your own new knowledge. A theory can convince readers to take your work seriously.

5.2 Theoretical Orientation

The study is based on McPhail's electronic colonialism theory and globalisation theory. As proposed by Mabika (2011:37), the theory or theories used in a study help to "establish a vantage point, a perspective, a set of lenses through which the study seeks for answers to the study questions." Hofstee (2006:130) says, theory "creates new ways of understanding the world that surrounds us, they bring order out of chaos and give meaning to observations." The colonialism theory and globalisation theory utilized in this study have similar vantage points and their combined use was meant for complementary purposes in the designing and analysis of the research questions and findings.

The electronic colonialism theory attempts to address urgent issues which have resulted in the use of the media in the marginalisation of indigenous languages and cultures of the receiving countries (Singh, 1983), as such, it enables this researcher to critically examine the study problem. The Electronic Colonialism (EC) theory is defined as the unequal relationship that occurs as developing nations become dependent on the core countries for information and software which alters the socialisation process and thus making them more similar or homogeneous (Artz, 2010; McPhail, 2010). Under EC theory, the culture of one group of people is imposed on another group by force as well as by other means and very little cultural interaction is found (Artz, 2010).

The globalisation theory contextualises this discussion into the modern epoch where boundaries are no longer an issue of concern to most communication technologies such as radio; it thus compliments the EC theory. It explains everything that is new and manifesting in this iron age of rapid communication and technological progress (Lamare, 2009). Culture has been an active element of globalisation in the past years, affecting every aspect of the society (Xue, 2008). This process is known as 'cultural globalisation' (Zeleza, 2003; Xue, 2008; Mungwini, 2010). Zeleza (2003)

defines cultural globalisation as being characterised by process, policy and product. As process, questions of the nature and direction of cultural flows are raised. As policy, the question of who drives it is asked, while as product the questions of the results are asked (Mungwini, 2010). Globalisation is viewed as a process of neo-colonialism where specific cultural particulars are universalised at the expense of the cultural particulars of other groups. Drawing on various strands of cultural globalisation and electronic colonialism enables the researcher to ascertain the causes of the dissolution of indigenous languages and culture in Zimbabwe from two complementary perspectives, thus, helping bring out functional solutions.

Although these two theories form the base of this study, it is imperative to look at the power relationship within and from outside which have been highlighted earlier as contributing to contestations or the existing power relations amongst indigenous languages and English, as well as amongst local languages themselves. Thus, the insights of the theory of hegemony will be utilised in combination with the EC theory and the globalisation approach to reveal the power struggles proceeding. Insights of the hegemonic approach will allow this study to explore the assumptions by some scholars that, though English is an official language in the country and is feared to have detrimental implications on indigenous languages, it is not the only language drawing most minority languages to their grave. It is just used as a scapegoat to silence minority groups so as to uphold Shona and Ndebele for political reasons (Ndhlovu, 2004; Magwa, 2008). The endorsement of Shona and Ndebele as the national languages has everything to do with securing and maintaining positions of power and has become the new ammunition of the elite to propagate self fulfilling agendas at the expense of minority ethnic groups.

5.2.1 Globalisation Theory

> There are clearly large groups of people who feel disadvantaged, if not oppressed and exploited, by various aspects of, and by some groups and organizations involved in globalisation. What can they do about the problems as they perceive them? Nothing! ....Globalization is an inexorable process and there is nothing that can be done to stop it – it is a "runaway world (Ritzer, 2010:57).

Globalisation theory does not have a clear date of origin or definite meaning since to many it means different things. Baran & Davis (2006) believe the roots of the theory of globalisation can be traced to the end of the Cold War in the late 1980s when many researchers developed an interest in this phenomenon.

The Cold War began in 1945 when the 2nd World War had just ended and it dragged on for over three decades into the late 1980s. This was not a military war as the previous World wars, but a mental war between the United States and the Soviet Union which ultimately divided the world into two warring camps. In this fierce mind war in world history, the USA led the Western bloc of nations and the Soviet led the Eastern bloc. The economically underdeveloped Third World nations in Asia, Africa and Oceania, on the contrary, chose to remain non-aligned to the warring parties during this war so as to continue receiving financial benefits from both parties. Conversely, the superpowers continued with their quest to win them over to their respective sides by pouring in economic and military aid to these the neutral Third World nations. However, the non-aligned countries became the battleground between the superpowers who sought their allegiance at all cost. This bipolar world order only ended following the fall of the Berlin Wall and the dissolution of the Soviet Union in the late 1980s, which ushered in the current wave of globalisation (Salawu, 2006b; Baran & Davis, 2006). This saw the triumph of capitalism, a new world order which resulted in unrestricted cross border flow of capital, technology, information and culture. This scenario attracted and continues to draw the attention of many scholars who are concerned with the possible positive and negative implications of globalisation on developing nations and various indigenous cultures in the world.

Though many scholars seek to understand globalisation, to date, there is no consensus on the specific roots and meaning of this concept (Fourie, 2001; Baran & Davis, 2006; Al-Rodhan, 2011). The confusion surrounding the term 'globalisation', has seen many branding it in various ways, for instance some refer to it as a "buzzword"; others see it as an "ambiguous word"; while some label it the "terrible word" and to some its a "lightening rod". Thus, people label it depending on the context in which they are operating from or in which they want to apply the concept of globalisation.

Its vague meaning allows different researchers to interpret the term broadly to suit their own contexts. However, Fourie (2001:599) states that, "globalisation is still an emerging phenomenon moving in the direction of the creation of a new kind of society – the so called global society." Thus, he sees globalisation as an on going process which shifts everyday in the process of a changing world into McLuhan's 'global village'. Marshall McLuhan came up with this concept when he analysed the impact of the mass media on society (Edel, 2010). The role of the media in globalisation has made some scholars look at it suspiciously, referring to it as a new form of cultural colonialism or cultural imperialism.

Those who view it negatively include Tomlison (1991) who defines globalisation as a western ideology spreading its wings across the globe. Silverstone (1999) and Salawu (2006b) share the same view. Salawu defines globalisation as the agenda of the United States-led western world to present their philosophy as the ultimate wisdom of the entire world. "This philosophy cuts across the whole gamut of the social, economic and political strata" (Salawu 2006b:1). It is further argued that "the actual essence of globalisation is to re-colonise the world and make the values of the United States-led West the dominant values of the world. In other words, the culture of the West is being grafted on other peoples of the world, thus making the western culture the universal culture" (Ibid:2). Silverstone defines globalisation as the product of a changing economic and political order, one in which technology and capital have combined in a new multi-faceted imperialism.

Miano (2003) also sees globalisation as having negative impact on lives of people in developing countries in his article 'Developing Countries and Globalisation: Global Envision'. He defines globalisation as the gradual illusion of the weakening of state powers which in time exposes the individuals to negative global forces where their lives are affected not just by their local communities, but by forces that operate worldwide.

However, not every body sees globalisation as a negative force. Some scholars view globalisation as a neo-classical or neo-liberal perspective which they consider

as a triumph of political liberalism and an imaginative play of market forces that strengthens the economic and socio-cultural biases, offering the possibility for 'new partnerships' in the new world order (Ritzer, 2010). According to Giddens (1990:64), globalisation refers to "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa." To some, the globalisation phenomenon is a positive development, however to others it spells doom. Nevertheless, Fourie sees both the good and the bad side of globalisation. He thinks that communication technology and systems play a central role in globalisation and help in the revival of local cultural identities (2001:600). He further argues that, though it may be true that globalisation can be catastrophic to developing nations since it is creating a world of winners and losers thus condemning the majority to a life of misery and despair, it can be utilised to reduce the inequalities too. He explains that governments can create linkages which can be used to move their countries towards a rediscovery of their own national and cultural identities.

Instead of focusing on neo-colonialism Fourie came up with a new concept of "cultural de-colonialisation" and "reversed colonialism" where developing countries can utilise the globalisation trends to increase movement and the exports of products to the major industrialised countries. The global mix resulting from increased movement of people between nations has reached a level where it is difficult to distinguish between the citizens and those from developing countries who have infiltrated big cities such as London, Paris, and Los Angeles (Fourie, 2001). Some have entered these cities as illegal workers or political asylum seekers owing to the relaxation of immigration laws due to globalisation. It is argued that, people migrating from developing nations to developed nations have carried their various cultures which have made most of the major cities in developed countries "melting pots" of diverse cultures. Fourie's suggests that this process should be referred to as "reversed colonialism" (Ibid).

These arguments drive this discussion to the cultural dimensions of globalisation which are closely related to the study problem. Jeffrey (2002:1) posits that 'globalisation is more than simply a way of doing things, but a process.' Xue

(2008:1) declares: "From 'cultural imperialism to 'globalisation and cultural', the past years have seen the accelerated globalization in which culture is an active element affecting every aspect of the society". Professor John Tomlinson (1991) in his book entitled '*Cultural Imperialism: A Critical Introduction*' describes to it as 'cultural globalisation.' Commenting on the same issue in an article entitled 'Cultural Globalisation and Challenges to Traditional Communication Theories, Movius (2010) states that global communication developments coincided with the electronic revolution which has helped to transform communication media. She further explains that "While globalisation has many facets – economic, political and cultural – it is cultural globalisation that occurs through the media." This naturally drives this study towards this aspect of globalisation.

5.2.1.1 Cultural Globalisation

The cultural globalisation assumption draws its arguments heavily from the 'cultural imperialism theory'. The cultural imperialism theory according to Xue (2008) makes sense when viewed from the particular historic epoch such as during the Cold War in the 1960s where there were distinct differences between America, Europe, Asia and Africa. Today, due to the Americanisation of USA culture, one cannot interpret culture at a micro level (Ibid).

The concept of cultural globalisation which stems from the theory of cultural imperialism and the 'global village' concept can be traced back to the Frankfurt School in German and the British cultural studies in Britain were groups of neo-Marxist philosophers, sociologists, and historians, conducted critical studies on the implication of the inclined flow of cultures from the stronger cultures in the developed world to the weaker cultures in Third World countries. The Frankfurt school viewed the United States as a mass society with a mass culture that threatens to wipe out other indigenous cultures and languages globally. British cultural studies began by focusing heavily on the role of the mass media in promoting cultural hegemony but later started questioning the powerful media effects and the ability of audiences to resist media – reception study (Zeleza, 2003; Salawu, 2006b; Baran & Davis, 2006; Thussu, 2006; Xue, 2008; Mungwini, 2010).

Although many active audience reception theories were developed, we now live in a world characterised by the increased homogenization of cultures where USA-led western culture and products are spreading out capitalist values and ideas worldwide through the media and the role of the audience to reject or accept these influences have thus become more negligible. The notion of culture, according to Lamare (2009), has expanded to include new emerging trends and ways of life in the light of progress and modernisation, however, the main ingredients such as language, customs, values, traditions and artefacts remains important to succeeding generations. The cultural globalisation theory raises questions on the impact of powerful global cultures on the weaker cultures in developing nations.

Cultural hybridity theory brought answers to some of the questions raised on the implications of foreign cultures on local cultures in developing countries. Cultural hybridity argues that culture can be modified from the confrontation of global cultures and local culture (Baran & Davis, 2006). Thus, the hybrid culture which can be produced after combining the two cultures can be having advantages over the cultures that gave raise to it. This lands this discussion in the development communication theory which can be defined as the strategic and international use of communication technologies to advance socially beneficial goals focusing on the use of communication processes for development (Baran & Davis, 2006: 376). Notions of communication and development link us to Thomas McPhail's electric colonialism theory.

5.2.2 Electronic Colonialism Theory

The EC theory is a modern day concept that has the same root as the 'cultural' globalisation notion. Thus EC's origin can be traced to the notion of cultural imperialism. It is stated that cultural imperialism indicates the process where one or more cultures impose themselves on another, thereby destroying in whole or in part the local culture (Ritzer, 2010). Cultural imperialism is the technological, economic and cultural domination of the developing nations by the industrialized nations, which negatively influences the general wellbeing of the various groups in the dominated nations. It determines the economic and social progress of these countries, and defines their cultural values. Global interactions between the developed world and

the third world communities determine and standardises civilisation, and cultural environments, worldwide (Tomlison, 1991; Malleus, 2001). The EC theory was developed by Thomas McPhail in his book entitled Electronic Colonialism: The Future of International Broadcasting and Communication which attempts to address issues concerning the rapidly expanding developments in broadcasting (Burch, 2007). McPhail began his career with a fellow Canadian Marshall McLuhan the proponent of the 'global village' concept (Wikipedia, 2011). As a result, McLuhan's 'global village' concept has a direct influence on McPhail's EC theory. McLuhan's philosophy of the global village again connects the two main theories of this study, the EC and globalisation theory. McPhail describes the process where developed nations produce and export cultural products which have the ability to influence or displace local values and indigenous cultures of the receiving nations as a new form of cultural imperialism (Burch, 2007). He also analysed the role of advertisements and other content in promoting unattainable lifestyles for many in the developing world while expanding the knowledge gap and illiteracy levels between the rich and poor. EC theory is also concerned about the impact of repeated exposure to various media images and messages on the mind of the receiving nation's population (Pludowski, 2005). To this effect, McPhail (2002:14) says "Electronic colonialism theory relies on the long-term consequences of exposure to these media images and messages to extend the West's markets, power and influence" which has lead to the expansion of Western cultures in the developing nations. The exposure to Western images and messages thus has acted as a factor predicting continued dependency of the developing nations upon the West, extending its influence.

The EC theory revealed the dependency relationship established between developed countries also known as the West and the less developed countries (LDCs) also referred to as Third World. Developed countries include the USA, the European countries as well as some Asian countries while LDCs include most African countries, Latin America and a large part of Asia (Thussu, 2006). The West produces communication hardware which they export to the LDCs; however, these gadgets come with information manuals and in some cases engineers who vicariously establish certain consumption habits. The Third World countries as consumers tend to receive and develop a dependency relationship with the West,

from communication hardware and software as well as the accessories. The EC theory states that, the LDCs by depending on the West for communication equipment directly and indirectly receive foreign cultures which are intertwined with imported communication products. The logic is that, since most developing countries do not produce communication hardware they have no option but to import these, along with their accompanying values and traditions from the technologically advanced nations, thereby increasing the displacement, rejection or alteration of native or indigenous languages, cultural values, and history (Pludowski, 2005). These as a result influence the socialisation processes of receiving nations. The increased global interdependence of the developing nations on the developed west has thus expanded from economic and technological benefits to the fast adoption and assimilation of foreign languages and cultures.

The EC theory is in a way based on the concept of empire building related to the myriad colonialism ideologies. The electronic colonialism theory explains a new concept of empire building based on controlling the mind, unlike the earlier colonialism which was based on the physical acquisition of land and other resources.

Earlier forms of colonialism include military Colonialism B.C – 1000 AD; Christianity Colonialism 1000 – 1600 and Mercantile Colonialism (Pludowski, 2005). Military colonialism is the era during the Greco-Roman period characterised by military conquests which saw the rapid expansion of the Roman Empire (modern day Europe). This was followed by Christianity colonialism marked by the militant Christianity during the middle Ages that sought to control territory from Europe to Middle East (Thussu, 2006). Advances in mechanical invention in the seventeenth century to the mid- twentieth century, also known as the industrial revolution, saw an increase in demand for cheap raw materials from the LDCs developed markets for the finished products which ushered the third version of colonialism - Mercantile colonialism (Ibid). The search for raw material, markets and cheap labour unavailable in the industrialised nations saw Asia, the Americans, the Caribbean and Africa become objects of European conquest. Thus, European countries which include Britain, France, and Spain among others systematically began extending their commercial and political influence to LDCs (Pludowski, 2005). The introduction

of the printing press by Gutenberg in 1440s which created mass societies was the major booster of mercantile colonialism because it made information transfer across borders much easier, thus increasing interaction between colonial nations and their colonies (Ritzer, 2010). This saw an increased interest in advancing telecommunications systems and networks which in turn ushered in 'Electronic Colonialism'.

When they apportioned Africa amongst themselves, European colonialist came in pursuit of physical wealth such as land, minerals, cheap labour etc. However, today, under the disguise of globalisation, the multimedia giants from the same developed nations have embarked on another mission to capture the 'eyeballs, ears and minds' of millions of readers, listeners and viewers around the world through the media (Thussu, 2006). Over time, the mass media primarily using the English language will impact on consumers to become more similar as indigenous languages and cultures become more marginalized in media messages and systems. Although, neo-colonialism is media induced, it has more serious damages on the LDCs such as those in Africa who are still recovering from many years of earlier forms of colonialism than fellow developed nations.

After colonialism and apartheid most critical African scholars' sought Marxist solutions to deal with the aftermaths of colonial domination, corrupt regimes, racial segregation and political as well as economic hegemonic struggles (Ashcroft *et al*, 1995). However their scholarly works have not been made easy due to processes of globalisation which have connected the whole world into Marshal McLuhan's concept of a worldwide village.

In the 1960s, Marshall McLuhan, a Canadian literary scholar came up with the proposition that the wide usage of electronic media brought people together into one big community which he labelled the 'global village' (Burch, 2007). He further mentioned that the electronic media (as channels of communication) make it possible for LDCs to listen to radio programmes from all over the world which indirectly affect their perception of reality and how they think about reality, space and

time (Fourie, 2001). However, McLuhan accepted all changes being brought about by new technologies which he argues are inevitable (Baran & Davis, 2006).

McPhail's assertion can also be traced back to the critical paradigm which saw the media as the most pervasive ideological agents of the modern day society (Fourie, 2001). Thus, the EC theory's development is in some way linked to the critical communication study which was developed in Germany known as the Frankfurt school. This influential Frankfurt school perspective gave rise to critical thinking about the role of the media in society which in turn gave raise to McLuhan's 'global village' concept. The group of neo-Marxist scholars who worked together at the University of Frankfurt in the 1930s include Max Horkheimer, Herbert Marcuse and Theodor Adorno (Taylor & Willis, 1999). They saw the media as instruments of greater importance in controlling social interaction and thus have the ability to influence and shape the larger culture. The Frankfurt School, theorizes the creation of the "culture industry" under capitalism (Ritzer, 2010). This study is concerned with the media's ideological manipulation and exploitation of the mass media by a few elite such as those in government locally and developed countries externally, to do away with other minority competing voices. This study posits that the media is being used to produce a mass culture where English is the international language at the expense of indigenous languages. Locally, a few powerful indigenous languages such as Shona and Ndebele are used to overshadow smaller and weaker languages referred to as minority languages in Zimbabwe. Thus, stronger indigenous languages will kill weaker ones, and the electronic media will over time destroy indigenous languages through its expansion of the use of English language through the imported communication hardware and software.

5.2.2.1 Limitations of the Electronic Colonialism Theory

McPhail's EC perspective though fairly new, has many weaknesses just like other earlier theories (Arts, 2010). The theory does not explore fully how culture, communities and other regional entities contribute to global culture. McPhail is also blamed for contradicting himself regarding neo-colonialism when he later suggests that global communication of the new electronic colonialists is making the world a better place, that is more informed (Artz, 2010).

The EC theory is attacked for merely using the bare bones leaving the 'flesh' of Wallerstein's World Systems theory which proposes that the expansion takes place from core nations out to the semi-periphery and periphery zones (Pludowski, 2005) The core comprise of the few rich nations competing ceaselessly to accumulate as much power and wealth as possible in the world economy. They control and define the nature and extent of interactions with the semi-periphery and periphery zones. They see semi-periphery and periphery nations as consumers and markets for technology, software, capital, knowledge, and other finished goods and services (Pludowski, 2005).

This study in line with the EC theory is interested in how English is dominating and thwarting weaker languages which consist mainly of indigenous languages of developing countries such as those in Africa, Zimbabwe, in particular.

5.3 Conclusion of the Theoretical Orientation

The relationship between the two principal theories which framed this study is their roots in McLuhan's neo-Marxist concept of the 'global village'. Both the EC theory and the globalisation theory, particularly the cultural aspect of the globalisation approach have benefited from McLuhan who followed the development and impact of the media on culture and society. The two theories used concurrently in this study, expose the underlying issues resulting in the current biased language scenario prevailing in Zimbabwe. Globalisation contextualises this study into the modern epoch where boundaries are no longer an issue of concern to most communication technologies such as radio and internet. According to the globalisation theory, the media can penetrate national boundaries despite numerous measures put in place by responsible governments to protect their sovereignty from foreign influences. While the EC theory explains the implications of the penetration of various alien content, languages and cultures through media technologies which are eroding most indigenous languages and cultures over time. EC theory posits that the media is being used to contaminate indigenous languages in developing nations. Another benefit accruing from utilising the two theories together, though they originated during different epochs is that they are now the most influential in critically analysing

the role and effects of the modern day advanced media on culture and society in general.

Globalisation can be traced back to the fifteenth century but only really took off in the late 1800s (Ritzer, 2010). However, EC theory originated much later, around the 1950s due to the rise of nationalism in developing countries which saw the spreading out of the service-based, information economy in the West, resulting in the current era of electronic empire expansion globally (Pludowski, 2005). Both the EC theory and the cultural globalisation perspectives assume that imported communication hardware and software from developed nations continue to bring in economic, cultural and in some cases political values of the producing nations. This has created an environment where various groups struggle for hegemonic dominance.

Powerful foreign languages such as English are threatening to eclipse indigenous languages in Zimbabwe, while different indigenous language groups continue to struggle for power. It thus created an atmosphere of hate amongst different ethnic groups. In an effort to protect and maintain hegemonic supremacy the ruling elite have done very little to protect most minority languages in the country, focusing on only Shona and Ndebele which has raised suspicion and caused disunity in terms of language usage. This has in fact given leverage to English, the coloniser's language at the expense of indigenous languages in this multilingual and multicultural nation. Zimbabwe is internationally ranked amongst the majority of the global states striving to develop despite many hiccups. some of which have to do with the sidelining of indigenous languages in favour of English; a foreign language which the majority can not fully comprehend.

The next chapter provides a discussion of the methodology adopted for this study.

CHAPTER 6

Methodological Orientation

6.1 Introduction

In the preceding chapters it was revealed that there are diverse indigenous languages spoken in Zimbabwe. Despite having many languages it is assumed that the media, particularly radio, is not effectively utilising these indigenous languages in the country and media's preference for English as the only official language. Radio, due to its ubiquitous nature can be used to encourage the use of most indigenous languages which are currently not being effectively used or are completely sidelined in radio broadcasting (Magwa, 2008). This has exposed most indigenous languages to global language threats resulting in most of them becoming redundant and some not gaining the necessarily respect they deserve from their speakers.

In Zimbabwe, the education system, government through policy and ILRBSs are not doing enough to protect the various indigenous languages. As a result, it is assumed that the challenges driving local languages to extinction though blamed on the domination of English a foreign language (Hatori, 2005; Garland, 2006; Rao, 2009; Ota, 2011; Zindoga, 2011), are also encouraged by the current media setup and existing broadcasting policies.

The study seeks to understand the views of the listeners and the indigenous language radio broadcasters on these assumptions and also to assess what the available broadcasting law says about ILRBSs in Zimbabwe.

The study collected data countrywide, this allowed many people to participate in the study by responding to the survey questionnaire. Focus groups and individual interviews were carried out in Harare, the capital city, identified as the principal study area, hence the transferability of the findings to other contexts such as villages and mining areas is considerably weaker and thus depends on the users of data. The individual interviews and focus groups meeting were audio tape recorded and handwritten notes taken, where necessary, to support the recordings. The questionnaire and focus group guiding questions were pilot tested for validity and

reliability before the actually data collection was carried out. The researcher triangulated data collection techniques, data presentation and analysis procedures. Data was collected using four different instruments (interviews, focus group discussions, questionnaire and document analysis). Different investigators or researchers in the form of research assistants who speak different indigenous languages were employed to assist in the collection of data, particularly, in the collection of data using the questionnaire.

All the data was collected during the June-July 2012 semester break. In order to cover all the ten provinces of the country during this short period, the researcher engaged student research assistants.

6.2 A brief Background of the Study Area

The researcher collected most of her data in Harare, the capital city of Zimbabwe, the hub where all ethnic groups meet. However, in an effort to eliminate possible bias due to language setup in the country mentioned earlier in this study; survey questionnaires were distributed to selected areas in all the ten provinces in the country.

In Zimbabwe there are ten provinces; Harare and Bulawayo cities are also counted as provinces because of their large population which have continued to increase due to rural-urban migration from different non-urban parts of the country. There are a number of socio-economic push and pull factors which have seen increased rural-urban mobility to cities and towns in the country (Anderson, 2001). Masvingo is also a name of a town however the province although named after the town also includes the surrounding rural areas and growth points such as Zaka, Jerera, Bikita, Chiredzi and Gutu. The Zimbabwean map below shows the provincial demarcations within Zimbabwe, a nation of approximately thirteen million people.

Figure 6.1 Provinces in Zimbabwe
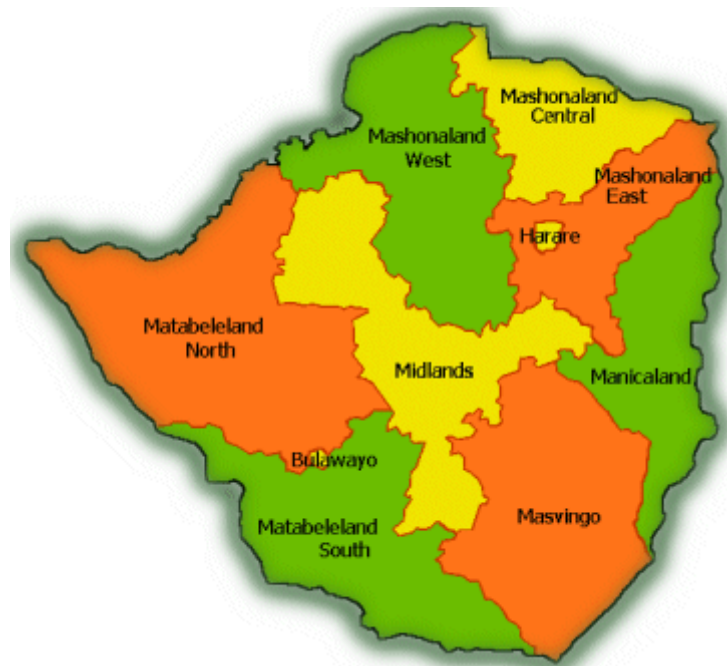
www.NCADC.org.uk

The western part of Zimbabwe consists of Bulawayo, Matabeleland North and Matabeleland South is mainly Ndebele speaking according to the local government linguistic demarcations. The western parts of midlands also falls under the Ndebele zone while the larger part of midlands and the rest of the country are predominantly Shona speaking. Minority languages are spoken in border lying areas, such as Kariba, Hwange, Plumtree, Binga, Beitbridge and Nyanga. The researcher made an effort to increase the credibility of this study by collecting data from all the ten provinces of Zimbabwe. Data was therefore collected from selected areas in all the ten provinces outlined in the map above namely: Harare, Bulawayo, Masvingo, Midlands, Manicaland, Matabeleland North, Matabeleland South, Mashonaland East, Mashonaland West and Mashonaland Central.

When a researcher poses a problem and seeks to come to a conclusion about it, *something* has to be done and that 'something' is the method (Hofstee, 2006:107). As a point of departure, this chapter will first present the methodological orientation or framework. This orientation consists of specific beliefs or assumptions of reality that the researcher holds which is influenced by a particular world view (Bryman, 2004).

6.3 Methodological Orientation

The study plan is first projected in the form of a diagram below, adapted from Mabika (2011).

Diagram 1: Research Plan

```
┌─────────────────────────────────────────┐
│        Mixed Methods Research            │
│   Qualitative > Quantitative methods     │
└─────────────────────────────────────────┘
                    ↓
┌─────────────────────────────────────────┐
│       Epistemology: Interpretive         │
└─────────────────────────────────────────┘
                    ↓
┌─────────────────────────────────────────┐
│   Research design: Mixed methods design  │
└─────────────────────────────────────────┘
                    ↓
┌─────────────────────────────────────────┐
│           Research Instruments           │
└─────────────────────────────────────────┘
      ↓           ↓           ↓          ↓
```

Interviews (I)   Focus Group (FGD) Questionnaire (Q) Document analysis (DA)

SAMPLING TECHNIQUES

Purposive Sampling   **Stratified Purposeful Sampling**

Broadcasting Policies (DA)
Radio listeners (FGD)
Radio Station Managers (I)
Indigenous language Radio

Radio listeners (Q)

This chapter essentially presents the research methodological framework or plan. Methodology specifies the ways to conduct an inquiry (Blanche & Durrheim, 2004; Bryman, 2004). It describes the philosophies, values, and theories which support the way in which a particular research method must be applied (Bryman, 2004). As advanced by Leddy and Ormrod, (2001:85), "Before the construction of a building, architects develop a meticulous set of plans. These plans ensure success in construction of the building. Researchers should be no less detailed and precise in the planning of a research design."

This chapter therefore outlines the research design, population sample, research instruments, and data collection, presentation and analysis procedures, and the justification for their use in this study. There are three major research approaches

which can be used in Social Science namely; quantitative, qualitative, and mixed methods (Creswell, 2003). Quantitative and qualitative methods have been available for decades, and the mixed method approach is new and still developing in form and substance (Yutachom & Khumwong, 2004).

6.4 Quantitative and Qualitative Methods

Qualitative and quantitative research approaches can be used separately in social science. In most studies they can be used and can produce sufficient, and reliable findings individually. Quantitative researchers are mainly preoccupied with measurement, reliability, causality, generalization and replication (Bryan, 2004:75). Contrary to this, qualitative researchers seek in-depth understanding of a phenomenon, mainly focusing on people's beliefs, feelings and interpretations, and how they make sense of their world in their natural settings (Creswell, 2003). Thus the main differences between quantitative and qualitative studies are over their different theoretical approaches to research and their philosophies. Quantitative research is aligned with empiricism and logical positivism while qualitative is aligned with interpretive and constructivist philosophy.

The major limitations of the qualitative research is in its nature which seeks to answer questions about complicated phenomenon, hence it relies on a small sample, sometimes as small as one; therefore the results cannot be generalized beyond the selected sample for the study (Bryman, 2004). Quantitative researchers are attacked for their positivist stance of employing a scientific method when investigating social phenomenon which ignores the differences between the natural and social world (Denscombe, 2002).

6.5 Research Design: Mixed Method

This study adopted the mixed method design. Mixed method design involves the collection or analysis of both qualitative and quantitative data in a single study with some attempts to integrate the two approaches at one or more stages of the research process (Dörnyei, 2007). The purpose of adopting mixed method of research is based on the researcher's desire to achieve a fuller understanding of the study problem and also to triangulate instruments (Creswell, 2007). There is enough

evidence to support the use of mixed method design in social research, and particularly for this study. In mixed methods research, the combination of qualitative and quantitative methods adds supplementary features and compensatory strengths to the mix (Pearce, 2012). "When combined there is a great possibility of neutralizing the flaws of one method and strengthening the benefits of the other for better research results" observes Hussein (2009:2). Johnson and Onwuegbuzie (2004:17) further state that mixed methods research is an attempt to legitimate the use of multiple approaches, rather than restricting or constraining researchers' choices in answering research questions. Mixed methods research can generally be described as methods to expand the scope or breath of research (Driscoll *et al*, 2007:19)

In this study, the basis for employing mixed methods is to allow the researcher to obtain sufficient data from diverse scope of people in Harare, the principal study area and country wide in order to strengthen the validity and trustworthiness of the study findings. New methodologies and epistemologies that allow for the integration of a variety of methods have emerged with the introduction of mixed methods (Yu, 2003). The study used both qualitative and quantitative data collection instruments. Although it is true that many are still sceptical about mixing methods from two different paradigms, researchers are encouraged to use them (Bazerley, 2002; Yu, 2003). This justifies the decision by this researcher to integrate qualitative and quantitative data in this study. It allowed the researcher to collect data from many people country wide (questionnaire) and through information rich qualitative research instruments (interviews, focus group discussions and document analysis) in a very short space of time.

Mixed methods research, though utilising both quantitative and qualitative data, allows the researcher flexibility to determine research design in terms of the sequencing, timing and dominance of qualitative and quantitative methods among many other variety of classificatory metrics (Bazerley, 2002; Johnson & Onwuegbuzie, 2004; Brannen, 2005; Driscoll *et al*, 2007). Researchers need to consider the logic of inquiry, the ordering of their methods and how dominant a particular method is going to be in the study. The logic of inquiry is a decision

whether the study is more likely to operate in an inductive (qualitative) or deductive (quantitative) reasoning or combines both inductive and deductive logics of inquiry. Inductive reasoning involves generalizing from particular cases, whereas deductive reasoning involves moving from general to the particular (Merrigan & Huston, 2004:72). However, in most instances it is difficult to draw a line between the two logics. It is argued that:

> If one uses numbers, interpretation is still involved. If one's data are texts, counting may still be appropriate. Variables do not necessarily have clear-cut meanings; processes can be revealed through numeric analysis as well as through narrative, and so on. This inability to definitively distinguish one approach from another has implications for the acceptability of mixing methods in that "lines of conflict" cannot be clearly drawn (Bazeley 2002:2).

The methods can also be presented sequentially or simultaneously and the researcher can also decide when to use separately the particular methods and how to combine them (Johnson & Onwuegbuzie, 2004). Researchers must also decide the dominant method used in the study (Ibid). Borrowing from Driscoll *et al* (2007:20), I would say there is as of yet no discrete list of mixed methods design options, and so researchers plan to develop a design that answers their own research questions within the constraints and boundaries of the study context which was the case with this study.

6.5.1 Combining Quantitative and Qualitative Methods in Assessing the Indigenous Language Broadcasting in Zimbabwe

In view of this research problem, the study opted to employ the mixed research design in order to allow the researcher to obtain sufficient data from a diverse scope of people country wide within a short space of time. Employing multidisciplinarity of methods allows different disciplines to make use of the best of each discipline, to create richer and more useful discussions and synthesis (Kanbur, 2002). The qualitative research approach rooted in the interpretive paradigm was adopted as the principal research approach in this study. Qualitative methodology is underpinned by interpretivist epistemology and constructionalist ontology (Tuli, 2010). By its nature, qualitative approach allows the researcher to attain an insider's view of the group under study (Ibid). Thus, the qualitative method and interpretive epistemology

allowed this researcher to gain an insight into how radio broadcasters use indigenous languages as well as how listeners view indigenous language usage in radio broadcasting in Zimbabwe. Epistemology specifies the scope of knowledge or how we come to know reality, including the relationship between the researcher and what can be known in the social world (Cohen & Manion, 2005; Blanche *et al*, 2004). The study sought to gain truthful representations of the social reality from the participants in their natural settings where they freely expressed themselves. This was meant to confirm or reject the study assumption that indigenous languages were not being sufficiently utilised in radio broadcasting despite its assumed effective role in revitalising dying languages (Manyozo, 2009).

The study is people-centred since its ultimate goal is to address issues affecting the well-being of the people. People use languages to interact, therefore, languages and indigenous languages, in particular, are central to the livelihood of any group of people. The study recorded information mainly from the radio listeners and station managers in their natural settings. Some radio listeners were interviewed through focus group discussions and others responded to the questionnaire in the comfort of their homes, while the radio station managers were interviewed in their offices. The study recorded the views of the ordinary people, particularly, on what they think about the existing indigenous language radio broadcasting setup and their suggestions on what the government and ILRBSs should do to help preserve their indigenous languages. The radio station managers helped to explain their stations' roles in the use and preservation of the various indigenous languages in the country. The participants mainly represented the people who are often ignored and dismissed when it comes to issues of policy formulation by government. The study sought to establish how participants understood their natural world in terms of indigenous language usage that is why the intrepretivist epistemology was selected for this study.

However, it is argued that interpretevism can promote subjectivity; thus fail to provide a basis for decision-making by individuals; subjectivity may cause the interpretivist researcher to be unconscious of the value laden position from which participants interpretations are made (Seale, 2004). To minimise the researcher's subjective

instincts, triangulation of both qualitative and quantitative instruments were employed in this mixed method study. Triangulation has been defined as largely a vehicle for cross validation when two or more distinct methods are found to be congruent and able to yield comparable data (Jick, 1979). In agreement with this decision, Wimmer & Dominick (1994:141) state that interpretevism is useful only when its weaknesses are recognized and efforts are made to minimise them.

Data was collected from the audience and the station managers using focus group discussions and in-depth interviews respectively. Quantitative questionnaire was also utilised to obtain audiences' opinions from different places; thus allowed the researcher to collect data with relative ease from a variety of people (Wimmer & Dominick, 2006). The questionnaire copies were distributed to many people in the comfort of their homes in all the ten provinces of Zimbabwe. Although one may see the closed-ended questionnaire used in this study as an instrument best suited for quantitative research, for purposes of this study, it however allowed the researcher to gather information from a larger group of people in all the ten provinces at almost the same time, which was a difficult or almost impossible task if only qualitative instruments were used considering the available time and resources. This is why it is argued that there are many opportunities for the naturalistic investigator to utilize quantitative data-probably more than is appreciated (Guba & Lincoln, 1994). Qualitative and quantitative research approaches are not opposing or contra but can complement each other when used together. Du Plooy (2002:38) asserts "the qualitative approach to communication research should not be viewed as an alternative to the quantitative or positivist paradigm. Instead it should be treated as a complementary approach."

There are a variety of research designs, differentiated by their ontological, epistemological and methodological assumptions. Although this study adopted the mixed method design, it opted to remain principally embedded in the qualitative approach in view of the purpose of this study and the means set to achieve the set objectives. According to Morgan (1998) and Morse (1991), a researcher may consider the dimension of a paradigm by deciding whether to give the quantitative and qualitative components of a mixed study equal status or to give one paradigm

the dominant status (Johnson & Onwuegbuzie, 2004:19). In the same light, Brannen (2007:15) states: "In discussing mixed methods research it is important not to neglect the fact that methods may be combined *within* either the quantitative or qualitative paradigm". The decision to lean more on the qualitative approach in this study is permissible although the study predominately used the mixed design; hence the researcher gained the benefits of both designs.

The ontology specifies what the researcher believes to be reality. Thus, ontology refers to the aspects of the social reality which the researcher wants to know - what can be known about the world. Hussey and Hussey (1997) believe that reality is a concrete process where the world is what people make of it and the social world is treated by individuals through language, actions and routines (Nwokah *et al*, 2009:435). This study sought to know why indigenous languages are being sidelined in radio broadcasting in Zimbabwe and it adopted the constructionism ontology. Bryman (2004) defines constructionism as an ontological position which implies that social phenomenon and categories are not only produced through social interaction but that they are in a constant state of revision (Mabika, 2011:50). This study is basically focusing on indigenous languages in radio broadcasting. As mentioned in previous chapters, language is a phenomenon that is in constant change. It is argued by UNESCO that language shift should not result in the complete disappearance of some languages and the growth of others overtime since diversity in languages globally and particularly in multilingual Africa should be maintained (UNESCO, 2009). The death of indigenous language varieties is imminent if only one or a few languages such as English can dominate all the other languages, thus plurality and diversity in languages is lost (Magwa, 2008).

6.6 Population
A research population according to Merrigan & Huston (2004:40) refers to a comprehensive and well-defined research group of the elements pertinent to a given research question or hypothesis. A population can consist of a group, class of subjects, variables, concepts, or phenomenon (Wimmer & Dominick, 2006:88). Although in some cases an entire population is investigated, in many situations due

to time and resource constraints a subset, in other words a representative sample of the entire population is selected (Ibid).

The population for this study comprised people and radio stations. The sampled population include two ILRBSs (Radio Zimbabwe and National FM), two radio station managers (a manager from each of the selected stations) and 250 radio audiences. The study was conducted in all the country's ten provinces of Zimbabwe. However, most of the study participants were selected from Harare, the principal study area. Harare is the capital city of Zimbabwe and is also counted as a province since it has many residents compared to other places in the country. The population of this province has been growing over the years. From the first census after independence, in 1982, when the population of Harare was about 700 000, representing about ten percent (10%) of the country's population at the time, in 2009 it grew to 2,8 million translating to more than 15 percent (15%) of the people in the country (Madava, 2012).

The rural-urban and smaller towns to Harare movement are invoked by a number of push and pull factors which Sullivan and Brazier (2012) acknowledges in their report. The migration was caused by the differences in economic, social, cultural and technological developments between Harare and most places in the country. Thus, the limitations in places where people opt to migrate from and advancements in Harare attract many people from different ethnic groups found in Zimbabwe. It was also easier and cheaper to collect data in Harare since the two radio stations' head offices are found in Harare. Data from Harare residents was collected through interviews (station managers), focus group discussion (radio listeners), and questionnaire (radio listeners).

 However, in order to ensure trustworthiness of this study, and to enhance validity and reliability of the findings, some questionnaire copies were also distributed in all the other nine provinces in the country. The provinces from which the samples were selected and the specific towns & cities in the various provinces include; Mashonaland Central (Bindura), Mashonaland East (Wedza), Mashonaland West (Chinhoyi), Matebeleland North (Hwange),   Matebeleland South (Beitbridge),

Manicaland (Mutare), Midlands (Gweru), Masvingo, Bulawayo, and Harare the main study area. The researcher engaged research assistants to distribute and collect the questionnaires in some of the provinces where the researcher could not reach due to financial limitations and time constraints. As a result, the research assistants helped to make this study possible.

Although the entire study population can be examined depending on the investigation being carried out, in some studies as was the case in this study, it is impossible to examine the entire population of listeners and radio stations. Even though at the time there were four radio stations in the country which could be easily investigated, two of the stations broadcast only in English therefore were irrelevant to this study. A sample from the population of audiences and radio stations was chosen based on the study objectives, research problem and questions. The procedure which was used to select the specific samples is known as sampling.

6.7 Sampling Procedures

Sampling process involves the selection of specific elements to be studied based on the characteristics or attributes, group or class of subjects, concepts, or phenomenon defined by the researcher. In deciding the best sampling strategy and techniques which suit a specific study the researcher should consider the study design, objectives and the size of the population from which data can be drawn (Briggs & Coleman, 2007)**.**

The sampling process employed in this study was influenced by the following steps graphically projected below.

Diagram 2: Steps in the Mixed Methods Sampling Process

Determine the Goal of the Study	Determine the Goal of the Study
↓	↓
Formulate Research	Formulate Research Objectives
↓	↓
Determine Research Purpose	Triangulation
↓	↓
Determine Research	Determine Research
↓	↓
Select Research Design	Mixed methods
↓	↓
Select the Sampling	QUAL + quan
Select the Individual Sampling Schemes	Purposive - Qual Stratified -Quan
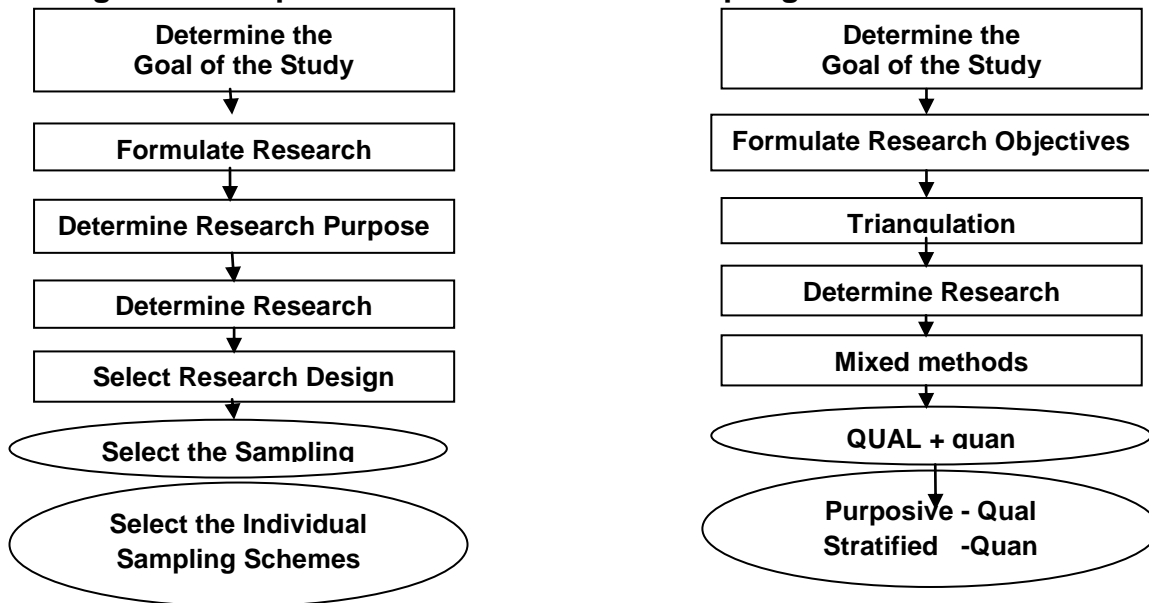
Adapted from Onwuegbuzie & Collins (2007: 291)

In social sciences, sampling/selection is determined by the research methodology employed. Sampling involves following a rigorous procedure when selecting units of analysis from a larger population which includes any group or aggregate of individuals, groups, organisations, social artefacts/objects, or social interactions and events (Du Plooy, 2006:100). The population for this study consists of the general public who are members of different indigenous language groups and radio listeners; the four Zimbabwe Broadcasting Corporation (ZBC) radio stations; the station managers of these stations and the *BSA*.

In research, non-probability sampling techniques involve the use of a variety of non-random purposive sampling techniques normally used in qualitative designs and probability sampling involves the selection of random samples from the study population (Wimmer & Dominick, 1983; Baxter & Babbie, 2004; Du Plooy, 2006). However, this is not consistent with mixed research designs. Rather, both random and non-random sampling can be used in quantitative and qualitative studies (Onwuegbuzie & Collins, 2007: 282). The assumption that random sampling schemes belong to the quantitative paradigm, whereas non-random sampling schemes are presented as belonging to the qualitative paradigm represents a false dichotomy hence the approach adopted with this study (Ibid).

Since this study employed mixed method design, the use of both probability and non-probability sampling techniques was utilised. Using a combination of the probability stratified and non-probability purposive is permissible in mixed research (Onwuegbuzie & Collins, 2007; Teddlie & Yu, 2007). Stratified Purposive sampling was used to select a sample size of 220 audience members (40 from Harare and 20 from each of the other nine provinces) who responded to the close-ended questionnaire. Stratified sampling is when a sampling frame is divided into sub-sections comprising groups that are relatively homogeneous with respect to one or more characteristics and a random sample from each stratum is selected, while stratified purposive sampling is when the sampling frame is divided into strata to obtain relatively homogeneous sub-groups and a purposive sample is selected from each stratum (Onwuegbuzie & Collins, 2007: 285). The sampling frame in this case consisted of Zimbabwean indigenous language radio listeners. Thus, indigenous languages radio audiences were first grouped into provincial strata, and then they were randomly purposively selected to respond to the questionnaire. Randomly choosing individuals who have at some point listened to the indigenous language radio broadcasts, who were available at home during the period when data was collected, and were willing to participate in the study was done in view of the large numbers of people who had an equal chance to be part of this study. Purposive sampling is also known as **judgmental**, **selective** or **subjective** sampling. Though purposive sampling mainly focuses on particular characteristics of a population that are of interest, which best answers the research questions, selection of the **units** relies on the **judgement** of the researcher. The purposively selected sample though generally assumed not to be representative of the population in qualitative research, for researchers pursuing **mixed methods research designs**, this is not considered to be a weakness (http://dissertation.laerd.com, 2010; Onwuegbuzie & Collins, 2007). It is argued that understanding of a wide range of sampling techniques in one's methodological repertoire greatly increases the likelihood of one generating findings that are both rich in content and inclusive in scope (Kemper *et al*, 2003: 292).

ILRBSs audience members who participated in focus group discussions from different areas in Harare were purposively selected. The study carried out four focus group discussions consisting of six members in each group thus 24 audiences were interviewed using this instrument. The decision to do only four was reached when the researcher realised that she had reached saturation point. Theoretically speaking, focus group researchers should conduct as many groups as they need to achieve saturation, that is, when the groups no longer provide any fresh information (Wimmer & Dominick, 2006: 132). Thus, saturation means that one has reached a point where your data are repetitive which hinges on analysis of your data whilst still in the field (Baxter & Babbie, 2004: 319). The selection of focus group participants considered balancing the gender, age, educational background and ethnic groups (in view of the multilingual nature of Zimbabweans) in each group not necessarily covering all the minority language speakers since they were not easy to locate. However, even though some minority language groups were represented in some of the groups, the two main indigenous languages (Ndebele & Shona) were represented in all the four focus group discussions. Two focus group discussions were carried out in English (the official language) and the other two in Shona, the main indigenous language spoken by over seventy five percent (75%) of the population in the country (Chivhanga, 2008) and understood by most of the people of other smaller tribes in the country, particularly those who have moved and settled in the capital city, Harare.

Purposive sampling was also employed for the selection of ILRBs in Zimbabwe, namely, Radio Zimbabwe and National FM. In this case, two indigenous language radio stations were selected out of the four ZBC radio stations broadcasting in the country at the time. These were chosen for this study because they were "information rich" which allowed the researcher to establish a good connection between the research questions and sampling (Patton, 1990: 169; Bryman, 2004:333). The station managers of the two ILRBSs were also selected for the semi-structured interviews. All the interviews were audio recorded and conducted in English, the official language, since both station managers are literate members of the society. The researcher also collected weekly programme schedules from the two ILRBSs and the *BSA of 2001* for analysis in this study.

Critical case sampling method was used to select the **BSA of** 2001 and the radio programme schedules which were analysed in this study. Critical case sampling refers to a sampling method where objects, settings, groups, and/or individuals are selected based on specific characteristic(s) and the inclusion of these samples provides the researcher with compelling insight about a phenomenon of interest (Onwuegbuzie & Collins, 2007:285). For instance, the **BSA of 2001** specifically outlines the local content for radio broadcasting and this is relevant to this study which seeks to establish the various indigenous languages in radio broadcasting. Although the **BSA of 2001** is not the only legislation which controls the operations of the media in Zimbabwe, it has a more direct effect on the day to day operations of the various radio stations in the country. There are other laws such as the **Commercialization Act (No 26) of 2001**, the **Public Order and Security Act of 2002 (POSA)** and the **Access to information and Protection of Privacy Act of 2002 (AIPPA)** which also control the operations of the media but they do not cover the issue of indigenous language usage in the media. The **Commercialisation Act** was established to give the ZBC an opportunity to make profit and not rely on government subsidies; **POSA** focuses on eliminating falsehoods in the media, setting specific demarcations to control the journalists in their role of imparting information to the society; while **AIPPA** attempts to improve the media access to government information and also tries to protect the government and society from the possible negative impact of the media (Chari *et al*, 2003). The constitution which is defined as "a system of laws and basic principles that a state, a nation or an organisation is governed by" was briefly mentioned in the literature chapters since it also does not directly address broadcasting. It only states that the Zimbabwe Media Commission should ensure that there is equitable use and development of all indigenous languages spoken in Zimbabwe.

6.8 Data Collection Procedures

Having laid-out the research plan, method, population and sampling design, in the next sub-sections an in-depth description of the data collection procedures used for this study is presented. The study employed four research instruments namely,

semi-structured interviews, focus group discussions, questionnaire and document analysis.

6.8.1 Interview

The researcher carried out semi-structured interviews with the station managers of the selected ILRBSs (Radio Zimbabwe and National FM) in their offices in Harare. According to Du Plooy (2002:175) an interview is a transitory relationship between an interviewer and an interviewee. It can also be defined as a formal meeting between the interviewer and interviewee where the interviewer asks questions in order to find out the interviewee's opinions about a particular subject with the aim of gaining relevant data (Babbie, 2005). In this study, partially structured or semi-structured interviews were used. The interview schedule for a partially structured interview contains of a list of guiding questions and/or topics. However, the interviewer is free to deviate or to probe and ask follow-up questions based on the respondent's replies, particularly if the answers given are vague or incomplete (Du Plooy, 2002). Although the station managers were asked almost similar questions, they were in most instances also asked open ended questions which allowed them to respond according to the peculiar circumstances of their respective stations. All the interviews were done face to face in English. The interviews were audio recorded and later transcribed and coded for analysis.

6.8.2 Document Analysis

The **BSA of 2001** and the two weekly programme schedules collected from the station managers were examined in this study. Document review is a technique of data collection involving the examination of existing records or documents (Babbie, 2005). The analysis of this policy and the schedules provide a useful framework to place the findings from the data obtained from interviews, focus group discussions and the questionnaire into perspective.

Document review has an advantage of getting comprehensive information which already exists and therefore has few biases (Leedy, 2005). It is a valid research strategy vital for policy evaluation and analysing documents, however, triangulation is essential to validate its data which can be out-dated or insufficient on its own (De

Vaus, 2001). However, the disadvantage is that information might be incomplete or out of date resulting in a wrong conclusion being reached. In order to get around this problem, this researcher had to triangulate this method with other techniques such as the questionnaire, focus group discussions and semi-structured interviews (Berg, 1997).

6.8.3 Questionnaire

The people who responded to the survey questionnaire consisted of radio listeners selected from all the ten provinces in the country. The quantitative questionnaire which was used in this study consisted of closed-ended questions. These questions provide uniformity of responses which can help researchers to gain relevant information from the respondents that can be easily coded and analysed (Baxter & Babbie, 2004). However, closed-ended questions are criticised for limiting participants from putting across their feelings in their own words, which might end up forcing them to select something they do not really agree with. They also reduce the possibility of variability in the recording of answers (Bryman, 2004). Closed questions might also be irritating when respondents are not able to find the category they think applies to them. Questionnaires can also be difficult to make fixed choice questions mutually exclusive. When the respondents fail to interpret fixed choice answers, this can affect the validity of the answers.

In order to give the listeners an opportunity to express themselves even though the questions were guided, the researcher used different questioning techniques. This helped to indirectly probe the participants to respond to all the issues which the study sought to investigate, but it naturally made the questionnaire longer. In a way, this can be viewed as a limitation of this instrument. It might have resulted in some respondents losing concentration when tackling the last sections of the questionnaire. However, in order to limit this weakness the researcher asked demographic questions in the last part of the questionnire which was much easier and less demanding for the participants.

One's level of education was not a determinant for selection to participate in this study, therefore, various people with diverse educational backgrounds responded to

this questionnaire. The closed-ended questions that consisted of easily tabulated responses allowed participants to respond to all the questions without any difficulty, and responses were clear and unaffected by the respondent's verbosity or lack of it. Since a questionnaire was completed in an anonymous way, Babbie (2004) states that, it is an ideal instrument for collecting data from a large diverse sample of people. However, for a questionnaire to become an effective instrument of data collection, there are some important guidelines that need to be observed.

Important guidelines or principles that should be taken into consideration in the physical designing of any questionnaire for it to be effective were proposed by Wimmer & Dominick (2006: 189-196). These were all considered in the designing of this questionnaire. Firstly, the questionnaire introduction was written in short, non-threatening, pleasant but firm statements. It had brief explanation of the purpose and value of the survey and the instructions on how each question should be addressed. In order to be sure the questionnaire was going to be responded to, and to determine clarity of questions, the researcher first conducted a pilot test. Most importantly, participants were assured that their identities would be held in strict confidence and that no one would be victimized after participating in this study. Thus, the questionnaire's introduction clearly articulated the statement of the researcher's promise to observe participants' anonymity. Also, participants were individually allowed to freely make a decision to participate in this study.

As mentioned above, the questionnaire consisted of different forms of questioning which gave enough options and angles to the respondents. This allowed participants to freely select responses without fear of victimisation because they were just selecting options given to them. In Zimbabwe, the media have often complained about the inconveniences caused by legal restrictions arguing that they limit the perimeters of national discourse particularly for dialoguing on some 'taboo' topics (Mabika, 2011). This brings fear in some people to make comments freely. Taboo issues in this case refer to any issues that identified the government mistakes (Mpofu, 2012). The issue of language setup in Zimbabwe is a sensitive issue many would rather not talk about as established during this study.

Some of the questions used in this questionnaire included:

- Dichotomous questions which required respondents to choose between two responses such as 'yes/no'; 'agree/disagree' or 'great extent/less extent'. However, in order to allow respondents more freedom 'not sure, not at all or sometimes' were included in the responses.

- Checklist questions include a list of behaviour which the respondents were asked to mark.

- These included all activities that respondents were likely to think of. The option for additions was left only when there was a possibility of some possible new idea from the respondents as was the case in question 10.

- Rankings which required respondent to arrange a set of objects or scale objects numerically with respect to some common aspects were also used in this study (question 3). These are powerful methods to measure the preferences and perceptions of the respondents in closed-ended questionnaires.

- Ratings is where the scale should be defined verbally and not just numerically (questions 9, 12 & 15)

- Multiple choice questions that have 3 or more items to choose from were used to draw the respondents' attention to all the possible alternatives. This was useful since it assisted respondents with ideas instead of requiring them to generate them (Whitney, 1972; Wimmer & Dominick, 1983; Baxter & Babbie, 2004; Wimmer & Dominick, 2006).

The questionnaire which was used in this study was written in English because most of the participants could read and write in English. This is supported by the CIA Fact book which states that about ninety one percent (91%) of Zimbabweans above 15 years of age are literate. English was selected since it is the only language that has been adopted as the lingua franca. In some cases where some participants could not comprehend the requirements of the questionnaire, the researcher or research assistants assisted them by explaining in their indigenous languages where it was possible. As indicated earlier, in view of the available time and to increase the questionnaire return rate, the researcher relied on the help of the student research assistants. Respondents' failure to understand ambiguous questions is one cause of low return rates of questionnaires (Bryman, 2004). To get around this weakness, five

research assistants and the researcher hand-delivered the questionnaire allowing the participants to seek clarification on any vague questions. The researcher and her research assistants also personally collected the questionnaire which resulted in a hundred percent (100%) return rate.

6.8.4 Focus Group Discussion (FGD)

Focus group discussion is a method of interviewing in which a small group of people are selected by purposive sampling methods to discuss and comment on, personal experience about the topic that is the subject of the research (Bryman, 2004 and Merrigan & Huston, 2004). In this study the focus group participants consisted of radio listener from the principal study area Harare. FGDs can include different interviewing techniques and allows the researcher to have a one on one discussion with her participants in different settings within their social network.

This study grouped participants of different age groups in different groups since it was realised through the pilot studies that participants of different age groups, particularly the youth were not comfortable to speak out in the presents of much older participants. Mabika (2011) has confirmed that participants are more comfortable with their peers. FGDs have both advantages and disadvantages as stated by Merrigan & Huston (2004). The advantages of using FGDs to collect data stems from the fact that loosely structured format of questioning allows for a wide range of responses. Group formats also stimulate a greater variety of ideas which can help the researcher to explore a specific concept from different participants' perspective rather than rely on her subjective perceptions. Group meetings may increase the level of self-disclosure for participants from cultures that are more collective than individualistic (Merrigan & Huston, 2004:93).

In this study participants expressed their views honestly and freely during the focus group discussions. Focus group meetings assured the researcher of responses and an opportunity to further probe and get more information than had been anticipated before the discussions. These discussions allowed the researcher to observe participants whilst they interacted picking certain traits that are useful to this study. It is known that in any research study although observation cannot be one of the data

collection instruments selected to gather information it is one of those natural instruments that cannot be avoided in any research (Duffy, 1986). The disposition of the respondents can tell you how valid the information the participants are giving in any particular study (Masuku, 1999: 53). FGDs allow the participants enough time for them to relax making them feel at ease with the researcher before the research issues could be discussed. The other advantage of FGDs is that they allow participants to brainstorm, reconsider their personal biases, and thus consider the feelings of others in their group. This study sought to bring people from various language groups together and these meetings allowed the participants to speak out on their feelings as a social network and not as individuals who live in a vacuum.

However, focus group discussions like all the other data collection instruments have their limitations. FGDs lack anonymity hence the participants might tell you what they think you want to hear or for fear of being victimised later might opt to agree with what others are proposing. The researcher also has less control over a group than in a one-on-one interview, and thus time can be lost on issues that are irrelevant to the topic. In order to make the FGDs participants manageable and to encourage every group member to participate this study limited the group size to six people. This decreased the effects of this technique's disadvantages.

Data collected through FGDs can be tough to analyze because sometimes the discussions are in reaction to the comments of other group members not to the question. However, this study's use of only six members per group allowed the moderator to easily control the discussion, thus discussions did not divert much from the questions set by the researcher who was chairing. As a result the participants were steered to follow and answer the research questions (Leedy, 1985; Bryman, 2004).

However, the use of fewer numbers of people in the FGDs in some cases is considered a limitation since the reduced number of members is not large enough to be representative sample of a population (Barnett, 2002). In any research, it is not feasible to interview everyone involved, thus this study could only try to minimise the

bias through triangulation of focus groups with other data collection instruments namely; the questionnaires, document analysis and semi-structured interviews.

Focus groups were conducted in Shona language even though the groups consisted of people from various language groups. They all preferred to discuss in Shona the principal indigenous language spoken in Harare than English which they felt would limit them from expressing themselves freely since some are not articulate in this language despite their level of education. The FGDs data were transcribed, analyzed and interpreted in English. However, as stated by Mabika (2011) discussing in an indigenous language then translating the views expressed into English can be viewed as a limitation since some of the words might not be expressed properly in another language. Transcription in some cases changes the meaning or expressions which the participants were trying to put across (Ngugi Wa Thiong`o, 1986). However, the experience on this researcher as a journalist and researcher in transcribing Shona into English should be viewed as an advantage in this study. The study also relied on triangulation to minimise possible limitations.

6.9 Pilot Study

In this research, a pilot study was carried out to test the questionnaire, focus group and interview guiding questions could be corrected where necessary before the actual study began. Pilot study is a pre-data collection procedure whereby a researcher presents the draft questionnaire or interview guiding questions to a smaller group of the sampling unit who can help uncover any mistakes, unclear questions or unforeseen mishaps in the data collection process (Wimmer & Dominick, 1994). In this study the pilot study was carried out in Harare where 10 participants who reflect the actual study population's different characteristics were systematically selected.

The pilot study participants revealed a few problems with the draft questionnaire such as grammatical errors, unclear statements and complained about the length of the questionnaire. They also identified technical questions which they felt were not really essential to ask listeners (FGDs) and suggested that the questions could be asked from the station managers (Interviews). Results of pilot studies provided the

researcher with information which was used to re-work the questionnaire, the interview and focus group schedules and to verify the study approach.

6.10 Data Presentation and Analysis Procedures

In order to enable the study to achieve the set objectives and to give answers to all the research questions, the study adapted and utilised the stages outlined in the table below.

Table 6.1

TASK	QUESTIONS TO GUIDE THE ANALYSIS PROCESS
Prepare data for analysis	What data has been collected for each research question or objective?
Go back to research questions	What did the study aim to do? What are the issues involved?
Go back to literature review	Who said what about your research focus? Whose work seems most important? Does your data seem to match/contradict the work of others?

Adapted from Hills (2003:1)

Data presentation and analysis are processes which come after data collection, whereby data is logically presented numerically or descriptively allowing the researchers to discover specific developing patterns among the collected data, and to identify trends that point to certain theoretical understanding (Babbie, 2004; Baxter & Babbie, 2004). Data presentation is the first stage of processing the collected data after which, it can be analyzed and interpreted descriptively in an effort to find answers to the study question/s and to facilitate researchers in achieving all the objectives set at the beginning of the study. In this study, specific themes extracted from the study questions and objectives were used as subheadings and the processing of qualitative and quantitative data was systematically presented under these sub headings. The researcher presented data chronologically under the sub headings in order to ensure that all the data was given the necessary attention and to avoid leaving out any significant point in the bulk of the data. Getting all the relevant hints from the data is vital to ensure credibility and trustworthiness of the study findings and recommendations.

The data for this study was tape recorded with permission from the interviewees and was transcribed using a word-processing package and later coded for analyses. Coding is the process of categorising and sorting raw data used both in quantitative data and qualitative data analysis (Baxter & Babbie, 2004:420). Data from the questionnaire were also coded and analyzed using a Statistical Package for Social Science (SPSS). Descriptive statistics were used to analyse data. Cross tabulation revealed the relationships among data. Graphs were produced in order to provide a clearer analysis of the data. Data presentation includes tables, pie charts, graphs and verbal descriptions to help the reader understand what is being discussed.

However, it should be noted that the findings obtained through the quantitative survey questionnaire although coded and presented statistically using SPSS and excel was also presented, analyzed and interpreted descriptively. Conversion of quantitative data into narrative data is known as qualitizing (Tashakkori & Teddlie, 1998). Alternatively, some of the data obtained qualitatively through semi-structured interviews, the focus group discussions and the documents was in some instances presented numerically. Such conversion of qualitative data into numerical codes is known as quantitizing (Miles & Huberman, 1994). This study followed the mixed data analysis design where quantitative and qualitative data can be presented descriptively or/and numerically in the form of tables and graphs. This can help simplify or explain certain phenomena or patterns which might not be clearly articulated quantitatively or qualitatively, thus the need to use an independent data analysis strategy. The integration of the data can start at the analysis stage, resulting in what can be called the mixed methods data analysis (Dörnyei, 2007). Mixed data analytic strategies where quantitative and qualitative data analysis is combined is based on five rationales/purposes, namely:

> *Triangulation* (i.e., quantitative findings are compared to the qualitative results); *complementarity* (i.e., results from one analysis type [e.g., qualitative] are interpreted to enhance, expand, illustrate, or clarify findings derived from the other strand [quantitative]); *development* (i.e., data are collected sequentially and the findings from one analysis type are used to inform data collected and analyzed using the other analysis type); *initiation* (i.e., contradictions or paradoxes that might reframe the research question are

identified), and *expansion* (i.e., quantitative and qualitative analyses are used to expand the study's scope and focus) (Onwuegbuzie & Combs: 2011:3).

All the data were combined and cross tabulated with that from document analysis to reveal relationship of data and themes emerging from the findings. The results were integrated in the final analysis of the research problem. The significance of any study can be measured based on the trustworthiness of the findings. To ensure trustworthiness of this study, firstly the study integrated qualitative and quantitative sampling designs, instruments and data presentation analysis designs. It is argued that "trustworthiness of information will be greater if quantitative and qualitative approaches to data collection and analysis are *combined* rather than being used separately" (Marsland *et al*, 2012:4).

Different people were also employed to assist the researcher in transcribing recorded interviews and focus groups meetings, as well as in analysing questionnaire data using excel and SPSS. It is of paramount importance to strategically utilize data gained in the study so that authentic and dependable results can be achieved as mentioned in Mabika (2011) and this has been done in this study.

However, despite these measures put in place in the collection and analysing of data, ethical issues also had to be considered in order to ensure the success of this study.

6.11 Ethical Issues

Permission to carry out the research was sought from the Zimbabwe Broadcasting Holdings (ZBH) chief executive officer. Furthermore, permission was sought and granted by the two station managers responsible for the two indigenous language radio stations for the researcher to study these two stations, to carry out interviews and receive official documents such as the programme schedules from the programming staff. The researcher also sought the interviewees' approval to record the meetings before the interviews.

The researcher asked the entire group of research assistants to sign an undertaking to uphold respondents' rights to privacy, anonymity and confidentiality during and after data collection for this study. Accordingly, permission was sought from the participants individually. In order to ensure anonymity and privacy of all the participants this researcher promised not to use any name or insinuation which might expose the identities of the participants in this study or for any other academic study which might be developed from this study or data. It is argued that pseudonyms can be used when presenting the results of a study to ensure confidentiality (Babbie & Mouton, 2004). All respondents who participated in this study participated out of their own personal consent. Thus no one was forced to participate or disclose information they did not wish to divulge. The researcher also allowed the interviews and focus groups participants a chance to listen to the recorded voices for approval. The participants were promised access to the transcribed findings at anytime during this study if they wish to verify the information gathered from them. However, all the participants agreed they that they had no intention of following up or further verifying the data as long as the researcher adhered to the agreed conditions when using this data and used the data for academic purposes only.

6.12 Conclusion

This chapter provided the overall research plan; spelt out the study design, population, sampling strategies, and data presentation and analysis procedures for this study. The instruments that were employed for this study and limitations were also identified. The researcher also outlined how the identified weaknesses were eliminated or controlled. Informants of this study were also clearly specified in this chapter. Finally, the ethical considerations governing the collection were also described.

CHAPTER 7

Data Presentation and Analysis

7.1 Introduction

This chapter presents and analyses the findings of the study. The study is concerned with the future of indigenous languages in a globalised world and how the media, particularly the radio, can be effectively used for language revitalisation in Zimbabwe. Data analysis involves "breaking up" the data into manageable themes, patterns, trends and relationships (Mouton, 2001:108). The stages outlined by Hills (2003) were utilised in presenting and analysing the data. The study findings that were presented and analysed in this chapter were collected using the data collection instruments that were discussed in the preceding chapter. The words of the participants in this chapter have not been edited.

The main concern of this chapter is to achieve the study objectives and give answers to all the research questions outlined in the introductory chapter. The research questions underpinning the objectives of the study were:

1) What are the features of indigenous language radio broadcasting in Zimbabwe?

2) What challenges are faced by indigenous language radio broadcasting stations in the preservation of local cultures in Zimbabwe?

3) To what extent do various governmental policies enshrined in the ***Broadcasting Act of 2001*** influence indigenous language radio broadcasting in Zimbabwe, and how does this intersect with audiences' perceptions concerning the existing indigenous language broadcasting context?

Before the key findings can be presented under specific themes extracted from the study questions and objectives as suggested in the previous chapter, it is of paramount importance to give an overview of the study respondents and data collection instruments utilised during data collection.

7.1.1 Interviews

The two radio station managers who were interviewed in the study were both males. Although the questions were asked in English, the station manager for Radio Zimbabwe responded to the interview questions in English and Shona. The responses were later transcribed into English. All responses from the National FM manager were in English and they were also transcribed in English language. Both managers agreed to give the researcher their names and contact details in case there was need for further questions or to clarify some of their responses. More details on the interview sessions will be presented below.

7.1.2 Focus groups

The Focus Group Discussion (FGD) participants were identified as Shona, Ndebele and minority language speakers (Venda, Chewa, Sotho, Shangani, Nambya, Kalanga and Tonga). Out of the 28 people who participated in the study, 11 were Shona-speaking, 6 were Ndebele-speaking and 11 were minority language speakers. The composition of the focus group participants is presented in the pie chart below.
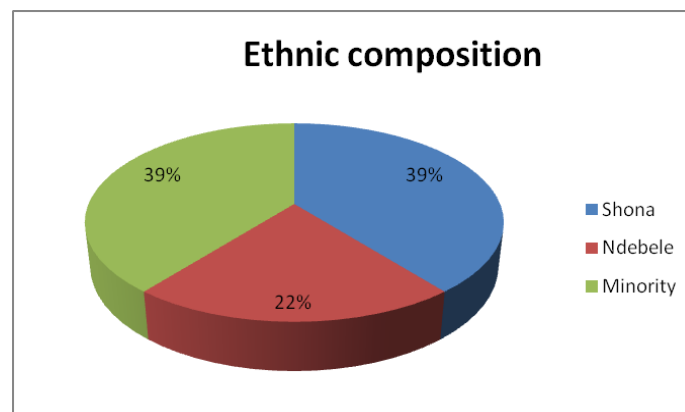
Figure 7.1: The ethnic composition of participants

Although most of the participants were of different ethnic backgrounds, which included including Shona and Ndebele people, they all agreed to do the focus group interviews in Shona since they were all fluent in Shona, which is the main indigenous language used in Harare, where the focus group discussions were carried out. The data obtained from the focus groups was transcribed, analysed and interpreted in English.

Four focus group meetings were carried out on different days in Harare in different high density locations. Male and female participants who spoke various indigenous languages were grouped together.

Characteristics of the four groups

    (a) Group 1 –   Six participants

                   Age (14 - 15 years)

                   Languages (Shona and Ndebele)

    (b) Group 2 –   Six participants

                   Age (16 - 30 years)

                   Languages (Shona, Ndebele and Venda)

    (c) Group 3 –   Eight participants

                   Age (30 - 45 years)

                   Languages (Shona, Ndebele, Chewa and Tonga)

    (d) Group 4 –   Eight participants

                   Age (Above 40)

                   Languages (Shona, Ndebele, Shangani, Nambya, Kalanga, Tonga and Sotho)

7.1.3 Questionnaire

Two-hundred-and-twenty (220) people responded to the study questionnaire. The questionnaire was distributed to various people of diverse backgrounds around the country in the ten provinces of Zimbabwe. The questionnaire which contained close-ended items, was divided into three sections as follows:

Section 1: Indigenous language radio use – Questions 1 to 14

Questions in this section examined views of respondents on indigenous language radio broadcasting in Zimbabwe, and their listening habits, as well as reasons behind those habits.

Section 2: General – Question 15 (a) to (j)

This section consisted of questions on the use of indigenous languages and English in Zimbabwe. Here the researcher sought to examine the general perceptions of people on the use of indigenous languages.

Section 3: Demographics – Question 16 (a) to (i)

This section allowed the researcher to get some basic personal information about the respondents. The information gave the researcher a general idea of how different groups of people in Zimbabwe viewed the issues of indigenous language use in radio broadcasting and in other spheres of life.

The demographic information obtained was as follows:

(a) Fifty-three percent (53%) (117) of the 220 respondents were women and 47% (103) males.

(b) The ages of the respondents reflect a fair participation of all the four age categories outlined in the questionnaire. These were as follows:

- Twenty-one percent (21%) of the respondents were aged between 15 years to 20 years;
- Thirty-seven percent (37%) of the respondents aged between 21 years and 30years;
- Twenty-one percent (21%) of the respondents were 31 years to 40 years and
- Twenty-one percent (21%) of the respondents were above 40 years old

(c) One hundred and twenty five of the 220 respondents had obtained high school qualifications at the time they participated in the study and 43% had higher qualifications up to post-graduate level.

(d) Students 32% (70), employed 35% (77), self-employed 18% (40), retired 6% (13) and unempoyed 9% (20) people participated in this study.

(e) and (f) show that the percentages of participants who could speak, write or read English were the highest followed by Shona-speaking participants. Those who could speak Ndebele were fewer, but most Shona speakers who could speak Ndebele had

difficulties in reading and writing in Ndebele. Moreover, Ndebele speakers expressed difficulties in reading and/or writing in Shona. In terms of figures, 78% of the respondents said they could speak Shona fluently, while 58% said they could speak Ndebele. However, there were some, particularly Shona speakers, who said their Ndebele fluency was just average. These were the same participants who said their reading and writing skills of Ndebele were poor. Only 14% of the respondents said they could speak minority indigenous languages. However, they added that they had difficulties in reading and writing in their languages. Five percent (5%) only highlighted their fluency in Shona or Ndebele and English. They did not rate fluency in reading, writing and speaking their indingeous languages.

(g) Responses show that a cross section of people who spoke different languages participated in the study. Shona speakers dominated other indigenous language speakers. Besides Shona, 12 other indigenous languages were identified. However, Korekore and Ndau are often desrcibed as dialects which fall under the Shona language. Therefore the participants identifed Shona, Ndebele, Chewa, Venda, Nambya, Sotho, Tonga, Hwesa, Barwe, Kalanga and Shangani. Although the study focused on the indigenous African people, three respondents identified English as their mother tongue while two did not identify their mother tongues. All the five respondents who answered the questionnaire either identified English as their mother tongue or left the space blank. These respondents fell within the youngest age group (between 15 and 20 years).

(h) Respondents were asked if they could speak their identified mother tongues fluently and 200 said they could, 16 said they could not and 4 did not respond to the question.

(i) Respondents were asked to identify the specific roles which they felt their minority indigenous languages should play in their day to day lives. Forty-four per cent (44%) of the respondents did not attempt this question since they were not minority langauge speakers and eleven (11) selected "not sure". Only 10% (22) of the respondents felt that minority languages should not be given an equal status, while 40% (88) felt their languages deserved an equal status to Shona and Ndebele.

Adding up the figures. Fifty –nine percent of the participants either ignored the question, ticked "not sure" or said minority indigenous languages did not deserve equal status as the three national languages (English, Shona and Ndebele), while only 40% believed minority indigenous languages need to be recognised just like the other national languages.

7.1.4 Documents

The **Broadcasting Services Amendment Act** herein referred to as the **Act**, and two weekly indigenous language radio stations programme schedules were analysed. The **Act** establishes the composition and functions of the Broadcasting Authority of Zimbabwe Board, and the licensing of broadcasting services and systems. The **Act** further outlines the local content conditions in which broadcasting stations should operate, highlighting the need for television and radio broadcasters to stimulate a sense of belonging by broadcasting at least a 75% local content quota. However, the 75% local content conditions which were adopted with the aim of protecting the Zimbabwean national viewpoint, identity and culture, did not highlight indigenous language quotas, which are not only important components of culture, but are central to this study.

An assessment of Radio Zimbabwe and National FM programme schedules between the month of June and July 2012 revealed the dominance of Shona and Ndebele over other indigenous languages in radio broadcasting. Radio Zimbabwe broadcasts in Shona and Ndebele only, while National FM broadcasts in 15 indigenous languages, namely Shona, Ndebele, Shangani, Sotho, Venda, Xhosa, Chikunda, Doma, Chewa, Yao, Hwesa, Barwe, Kalanga, Nambya and Tonga.

The Radio Zimbabwe programme schedule is basically written mainly in Shona and Ndebele. However, English is only used in a few programmes, which are also broadcast in Shona and Ndebele, such as the National anthem, public announcements and weather reports.

The National FM schedule is primarily in English. Thus, most of the programmes carry English names although the station only broadcasts in indigenous languages.

Only a few programmes such as: *nhau/indaba, zvakanangana nezvitendero, buzani ubabakazi* are written in Shona and Ndebele on the schedule. The indigenous languages in which some of the programmes are broadcast are cited on the schedule. However, for a significant number of the programmes, the schedule do not show which indigenous languages are used to broadcast. This was confusing to the researcher, and as a result, she sought clarification from the station manager. The National FM manager explained that although the programme schedule is written primarily in the English language, the station does not use English for broadcasting.

7.2 Key Findings

As mentioned earlier, the key findings are presented under specific themes extracted from the study questions and objectives. This would ensure that the discussion gives answers to the questions raised in chapter 1 and in turn achieve all the objectives set for the study.

7.2.1 Features of Indigenous Language Radio Broadcasting in Zimbabwe

In determining the features of the two selected Indigenous Language Radio Broadcasting Stations (ILRBS), some of the study participants and the documents (*Act* and stations programme schedules) were consulted. Radio audiences are an integral part of broadcasting; hence their views on ILRB in Zimbabwe observed over the years were sought. The FGD participants were asked some questions which helped reveal some of the distinct features of the ILRBSs. The interviews with the station managers of Radio Zimbabwe and National FM station were carried out, in order to verify the listeners' observations. Finally, the amended **BSA of 2001** and the programme schedules of the two stations were analysed to confirm the participants' inferences. The findings obtained are presented below.

7.2.1.1 Interview Responses

In response to questions 2 and 4 respectively, the Radio Zimbabwe manager said:

> *Radio Zimbabwe broadcasts in two local languages, Shona and Ndebele. We use Shona and Ndebele to broadcast because they are the two main indigenous languages in Zimbabwe which are spoken by the majority of the people. Why we use only two languages, I cannot say much since we are*

> *governed by the **Broadcasting Act**. It gives us guidelines on how we should operate; it is not for us to decide.*

The radio Zimbabwe station manager also emphasised that in their station, they used Shona and Ndebele only, and that they did not allow their presenters to use slang or English even though slang is the in-thing for youths. He said; *"We do not allow slang or English in order to preserve our languages and culture."* When asked how they deal with other minority language callers who speak in their languages, he said that most of their listeners were Shona and Ndebele or understood the two languages.

Echoing similar sentiments, the National FM manager said: *"National FM broadcasts in 16 indigenous languages: Shona, Ndebele and 14 minority languages. The **Broadcasting Act** emphasised the need to broadcast in all the indigenous languages in Zimbabwe."* According to the station manager, National FM broadcasts in the following languages: Shona, Ndebele, Shangani, Sotho, Venda, Xhosa, Chikunda, Doma, Chewa, Yao, Hwesa, Barwe, Kalanga, Nambya and Tonga. The National FM manager cleared the confusion on the actual number of languages used on the station since his comments on the number of languages on National FM were contradictory; he said the station used 16 languages but only identified 15 indigenous languages. He elucidated that on paper the station was supposed to be using 16 languages including Khoisan. However, since its inception, the station has never really used this minority language.

Although both station managers mentioned the same **Act** they did not agree on the actual number of languages required by this law for broadcasting. Radio Zimbabwe interpret the law as stating the need for ZBC to use the two main indigenous languages whilst National FM believes the same law requires ZBC to broadcast in most, if not all, indigenous languages used in Zimbabwe.

7.2.1.2 Focus Group Discussions Responses

During the deliberations, the participants' responses to questions 1, 2, 6 and 8 helped to reveal some of the features of ILRBSs in Zimbabwe. The participants identified the two ILRBSs. They also explained that these stations differed in terms of

the number of languages used for broadcasting. All the FGD participants successfully identified the languages used for broadcast on Radio Zimbabwe. However, all the participants in the different groups failed to agree on the number of languages used on National FM or to list them all.

The participants said that they saw Radio Zimbabwe as informative, educational, and understandable. Those who preferred Power FM and Spot FM liked the entertaining aspect of these two stations, while the few who listened to National FM liked to hear programming in their own languages. Listeners who preferred indigenous language channels said they liked the channels because they could relate to the content covered by the channels. Though the stations also play music, their main focus was on projecting the real situation on the ground in their communities. They said by allowing them to speak in their languages, the stations allowed them to participate fully in various discussions on issues affecting them everyday.

The listeners who liked English only stations (Power FM and Spot FM) said they liked the channels since they helped them to improve their English language speaking skills. Some, particularly youths who participated in the focus group discussions, said they listened to radio, in order to be entertained, and that Power FM was the best since it had many musical programmes targeting the young people. This was followed by Spot FM, which also played international music. They also said English channels had less politics unlike indigenous channels which had a lot of political advertising and programming. One older woman said:

> *Tinofarira nekunzwisisa mapurogiramu emururimi rwamai asi dambudziko riripa maradio edu echivanhu nderekuti vanonyanya zvepolitikisi. Havanyatsotsanangura kuti tinzwisise nyaya dzacho dzezvenyika. Saka zvinopedzisira zvakubhowa kuti tirambetichiudzwa chinhu chimwe chete nguva nenguva chatisinganzwisise.* [We love and understand programmes in our mother tongue but the problem that we encounter with our indigenous language radio stations is that there is too much politics. However, the problem is that they do not clearly explain political issues to us so that we can understand. Therefore, it becomes monotonous to be continuously told one thing which you do not even understand].

The table below shows the features identified by the focus group participants in all the four meetings.

Table: 7.1 Summary of FGD Participants' Identified Features

Station	Features identified
Radio Zimbabwe	Indigenous languages, informative, educational, cultural issues, politics, local music, sports, entertainment, political advertising.
National FM	Various indigenous languages, political advertising.
Power FM	English, entertainment, focus on youth entertainment, music.
Spot FM	English, entertainment, variety music.

7.2.1.3 Document Analysis

In order to verify the issues raised by the two managers the researcher consulted the **Act.** It outlines specific licence conditions applying to public broadcasters. The **Act** states that the broadcasting service operated by a public broadcaster in Zimbabwe shall—

(a) Make programmes available to Zimbabweans in all the languages commonly used in Zimbabwe;

(b) Reflect both the unity and diverse cultural and multilingual nature of Zimbabwe;

(c) Strive to be of high quality in all the languages served;

(d) Provide news and public affairs programming which meet the highest standards of journalism, and which is fair and unbiased and independent from government, commercial or other interests;

(e) Include significant amounts of educational programming, both curriculum–based and informal, including educative topics from a wide range of social, political and economic issues such as human rights, health, early childhood development, agriculture, culture, justice and commerce;

(f) Enrich the cultural heritage of Zimbabwe by providing support for traditional and contemporary artistic expression;

(g) Strive to offer a broad range of services aimed in particular at children, women, the youth and the disabled;

(h) Include programmes commissioned from independent producers; and

(i) Include programmes featuring national sports as well as developmental and minority sports. (**BSA,** 2007: 207)

The **Act** states the various guidelines that a public broadcaster should adhere to in an effort to try and uphold the cultural diversity and linguistic wealth of Zimbabweans. However, the **Act** is not clear on the minimum or maximum number of languages each station is expected to use, especially considering Zimbabwe's multilingual nature and the four stations under ZBC, the public broadcaster in Zimbabwe. Condition (a) and (b) states that public service radio stations like Radio Zimbabwe should broadcast in the main indigenous languages of Zimbabwe, and should reflect both the unity and diverse cultural and multilingual nature of Zimbabwe. There are concerns on the criteria used to select specific languages and not others to be used on National FM.

The programme schedule from Radio Zimbabwe confirmed that this station strictly broadcasts in Shona and Ndebele on an equal basis. Most Shona and Ndebele programmes share similar names and run for an equal of time.

On the programme schedule, National FM programmes were presented in 15 different indigenous languages, including Shona and Ndebele. Although there were more minority languages on National FM, the duration of most of the programmes was very short, unlike some Shona and Ndebele programmes in the same station. There were more news bulletins in Shona and Ndebele than in other minority languages which were constantly alternated. For example, on Mondays, there were five Shona/Ndebele news bulletins; three were ten minute bulletins in each of the two languages, and a five minute bulletin in each language and the last was a five minute bulletin in both Shona and Ndebele. Thus, the National FM on Mondays had thirty-seven and half minute news bulletins in Shona and another thirty-seven and half minute news in Ndebele.

However, on similar days, the other minority languages received two five minute bulletins. This imbalance is seen in other programmes where Shona and Ndebele languages are used. The two languages run for a longer duration of time everyday

than minority languages which are limited to between five minutes and fifteen minutes most of the time. There was only one greeting programme in minority languages which broadcasts from Monday to Sunday between 12:00-12:55. This was one of the longest minority language programmes on National FM. It alternated seven different languages as follows: Monday – Sotho, Tuesday – Tonga, Wednesday – Chewa, Thursday – Venda, Friday – Shangaan, Saturday – Kalanga and Sunday – Nambya.

7.2.2 Challenges Faced by ILRBSs

The study respondents were asked to outline some of the challenges faced by ILRBSs in Zimbabwe in preserving local languages and cultures. The station managers were the main respondents to this question. However, various radio listeners were also asked for their views on the issue. Responses are presented starting with the data gained through interviews carried out with the station managers of the two indigenous language radio stations.

7.2.2.1 Interview Responses

In their responses to Question 3 on the challenges encountered by station managers in the running of the indigenous language radio stations, they highlighted the following issues:

❖ Staff

The National FM station manager outlined a number of problems the station encountered in recruiting presenters of most minority language programmes. These problems included the following:

- The station is based in Harare, so it encounters problems in accessing presenters of languages spoken in border-lying areas.
- When the station does auditions for presenters of various programmes in minority languages, it is forced to recruit unqualified people as long as they say they can speak the language fluently, and have a passion for radio.
- The danger in relying on what the people who come for auditions say is that the station ends up taking time training them before they can start producing and presenting programmes in indigenous languages.

- Sometimes after employing them as permanent staff, the station received complaints from the speakers of the languages telling them the presenter cannot speak their language well. Since the presenter will already be permanently employed, the station would have no choice but to encourage him/her to associate with people who speak the language for him/her to improve his/her language skills.
- Due to difficulties faced by the station in identifying qualified staff who can speak minority languages, the station manager is forced to head-hunt for people in border areas where the languages are spoken.

In relation to the recruitment of presenters, the Radio Zimbabwe manager said he did not face any challenges since the station used Shona and Ndebele, which are the two major indigenous languages spoken in the country. The radio station has many qualified presenters who speak Shona and Ndebele.

❖ Signals

Radio signal coverage was another challenge highlighted by the National FM manager. However, this was not a problem for Radio Zimbabwe, according to the station manager. The Radio Zimbabwe manager said:

> *According to Transmedia who own the transmitters, Radio Zimbabwe covers about ninety percent (90%) of the country but I think it covers more space if I can gauge by the reactions we receive from our audiences when go on rural tours around the country to meet with our listeners. Radio Zimbabwe covers more space than other stations in the country.*

Expressing a different view, the National FM manager bemoaned the signal situation in Zimbabwe. *"Transmission limits us since most of our target audiences in rural borderline areas do not receive signals. Our signals are urban-centred yet our audiences are those in rural settings."*

❖ Competition

The increased competition for audiences with English radio stations such as Spot FM, Power FM, Star FM and ZiFM, and other media channels in the midst of advancement of new communication technologies such as mobile smart phones and

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the Internet, were identified as challenges by the two ILRBS managers. The Radio Zimbabwe manager said the station mainly targeted the disadvantaged rural populations who spoke Shona and Ndebele. The station specifically focused on women, children and the youth. The people, though to a lesser extent, were also exposed to other multimedia channels. He further pointed out that the station also had programmes which targeted the youth. However, Power FM mostly targeted this group, and this was the same group which was more attracted to other media such as cellular phones and the Internet.

The station manager for National FM believed that, although they attracted indigenous language speakers because of the station's focus on local events, some people were put off by the continuous change from one language to another, especially to languages they did not understand. This naturally drives them to tune into other radio channels from the neighbouring countries which broadcast in their languages or to other multimedia channels. He maintained that audiences want to hear things related to what is happening around them and preferably in their own languages. However, due to the fact that the station constantly switches languages to cover all the 15 languages, listeners are left with no option but to tune to other channels which use languages they understand.

❖ Target audience

Both station managers stated that their target audience was made up mainly of the disadvantaged. Most of those people were rural-based, and resided in border areas. However, some were found in high density areas of Zimbabwe's cities. The Radio Zimbabwe station manager said: "*Our target audience are people who speak Shona and Ndebele. However, demographically we target rural areas though we also have a significant following in urban areas, particularly in high density areas.*" He further stated that their programmes were broad-based and targeted a wide audience which included farmers and business people. The programmes had a bias towards the disadvantaged people because these were the people who needed a lot of help. *"We do not just play music and entertainment but we also educate them,"* he said.

In response to the same question, the National FM manager explained:

National FM audiences are strewn across the country particularly in border areas, so our target is the people who speak the language we will be using at any given time. Our audiences are diverse, for instance some are the elite while others are illiterate; we just target those who speak a particular language.

This brings in the challenge of balancing the content to suit the diverse audience, made up of the elite, illiterate, women and youth who speak the language. The other challenge he highlighted is that, since the channel broadcasts in many languages, when the station changes to another language which the audience of the just ended programme audiences does not understand, the audience becomes bored and switches to other channels.

❖ Limited space

The National FM station manager said:

I know we are not covering all the indigenous languages in Zimbabwe but even the 16....15 that we are using, it's not easy on one channel. This station has done more than enough in accommodating these languages. We have to continually switch to other languages. It's very difficult to manage a station with many languages especially when it comes to allocating time equally to all the programmes. Sometimes we have to limit the duration of some programmes e.g. a programme that should run for at least 30 minutes, we end up limiting it to 10 minutes so that we can accommodate other languages. This is also affecting our listenership who ends up not getting enough time in their languages in all the important programmes such as news, drama, musical, sport and others.

Although the Radio Zimbabwe station manager did not express similar sentiments as those of the National FM manager, he mentioned that he was also not happy with the number of channels available in indigenous languages. He said:

Just like many would suggest it would be beneficial to the broadcasting industry to have more players. When we visit rural areas we realise people want to participate and they have a lot of information requiring coverage but they can't all be given time to do so.

He explained further:

> *We have 10 provinces in Zimbabwe and each province has many districts. Given this our station can only cover one district in each province every two weeks. It's not possible for us to sufficiently cover even one district in each province every year.*

❖ Lack of Science programmes

The Radio Zimbabwe station manager said:

> *We are trying to cover all issues but we have been lacking on science programmes e.g. electricity, computers, the Internet, satellite. People must understand science and we need more science programmes.*

The National FM station manager agrees that they were not covering all issues in indigenous languages but he was quick to state that: *"It is not easy allocating all the 16 languages time and not to talk of covering all the issues that the listeners want to hear in their languages such as science matters."*

7.2.2.2 Focus Group Discussions Responses

Focus group participants' responses to questions 9, 10 and 11 helped to show some of the challenges which are faced by ILRBSs in the preservation of local cultures in Zimbabwe. Question 9 asked what listeners thought were some of the disadvantages of listening to indigenous language radio broadcasting. Most of the participants in Groups 1 and 2 felt that the programming content of the two radio stations was too local and that it kept them uninformed on international issues. They said they liked international music which allowed them to be up-to-date with global music cultures.

Participants in the other two groups complained about the inclusion of too much politics in the programming of indigenous language radio stations, particularly Radio Zimbabwe. They said that, although they preferred programmes in their own languages, sometimes they felt Radio Zimbabwe was being used for propaganda by government since it did not balance its political news coverage. Responses from all the groups showed that although some participants appreciated the coverage in

many local languages, they felt that National FM was overloaded with many languages which they did not understand.

The responses of the youth and some adults to Questions 10 and 11 revealed that most people faced the challenge of information overload and because of that, they were attracted to other multimedia sources such as the Internet. This poses a challenge for indigenous languages radio broadcasting stations of losing audiences to other more interactive media. Focus group participants stated that, it has become very difficult for them to listen to the radio when they have access to a variety of entertainment such as the DSTV and the Internet.

Expressing this sentiment, one young person said:

> *Neinternet unechoice yekunzwa kana kuona zvaunoda saka ini ndakupedza nguva yangu zvangu ndichigooggler latest music nenhau dzimacelebritiries panet nefoni yangu. It is more entertaining pane kusweronzwa hondo yeminda paRadio Zimbabwe. Asi uchingofamba nemakombi unonyanya kunzwa mastations echivanhu aya since vakawanda vachivhekiswa nechirungu (achiseka)* [With the internet we have a choice to listen to what we want so as for me I spend most of my time surfing the latest music and celebrity gossip from the internet rather than waste my time listening to the struggle for the land on radio Zimbabwe. But as you travel using public taxis you hear a lot of these indigenous language channels since English language vex most of these drivers (laughing)].

However, some said due to their economic position, they were limited in the number of media channels they could access, so they relied on the radio for entertainment. However, Power FM was perceived as more entertaining since it focused more on entertainment. Indigenous stations were blamed for concentrating on serious programmes. The type of programming on indigenous language stations also poses a threat to the listenership of these stations.

The older participants maintained that indigenous language stations broadcast issues they can relate to unlike the other advanced media which were perceived as complicated and destructive to their children's culture, in particular their studying culture since they spent more time following entertainment. One old man said: *"Vana*

havachakoshesa tsika dzedu nemitauro yedu vakanganiswa nana Facebook, Whatsapp, twitter nezvimwe." [Our children no longer value our cultures and languages because they are now influenced by facebook, whatsapp, twitter and other social networks].

7.2.2.3 Questionnaire Responses

Questionnaire responses revealed interesting findings compared to those obtained from focus group participants. Most questionnaire respondents [81% (178)] agreed that they were still listening to Radio Zimbabwe and National FM. This might be due to the fact that the questionnaire respondents were drawn from across the whole country, whereas the focus group participants were only drawn from the capital city, Harare, where they had more access to other media unlike those in smaller towns and cities.

However, responses to Question 12 (a) and (b) below show that, to a lesser extent, the respondents were also exposed to other media. Though indigenous language radio stations can, for now, breath a sigh of relief, the pie chart below shows that even though the competition in the usage of the media is not as high as in Harare, it is slowly creeping in hence it cannot be ignored.
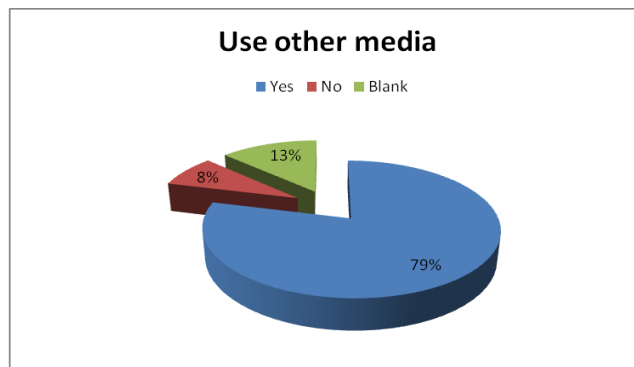

Figure 7. 2: Showing the use other media

The questionnaire findings reveal that, although indigenous language radio stations are facing serious competition from other media in the capital city, they still have a reasonable following in smaller towns and cities, as well as in other remote areas. Though the role of ILRBS is still pronounced in the greater parts of the country, this

has to be examined in relation to the coverage of these radio stations which seem to be more urban-based as stated by the station managers

7.2.2.4 Document Analysis

The **Act** proposes that every licence for the provision of a radio shall be issued subject to the local content conditions which stipulate that, every week during the performance period, a radio broadcasting licensee shall ensure that within six months of this **Act** coming into effect, upon the issue of a licence or within such longer period as the Authority may determine, at least—

(*a*) seventy-five *per centum* of the music broadcast consists of Zimbabwean music;

(*b*) ten *per centum* of the music broadcast consists of music from Africa. (**BSA,** 2001:50),

The 75% local content condition adopted for radio and television broadcasting did not specifically highlight indigenous language quotas to be adhered to by broadcasters. Languages are important components of culture. The **Act** proposed that 75% of the music should be Zimbabwean music, thus exposing the condition to various interpretations. For instance, one can argue that music by Zimbabweans in and outside Zimbabwe, in indigenous or any language is Zimbabwean music. Music by a foreigner staying in Zimbabwe which is made with the help of some Zimbabwean band members in a foreign language can be classified as Zimbabwean music. This poses a challenge for indigenous language radio stations in their role to preserve local cultures, in particular, indigenous languages.

The programme schedules of the two indigenous language radio stations in Zimbabwe showed that there were quite a number of programmes aimed at the preservation of local cultures. The fact that programmes are broadcast in indigenous languages is evidence that the two stations are striving to uphold indigenous languages which are elements of culture. Besides the languages used on National FM, there are programmes such as "Culture" which deal with various cultural issues; "Youth" a programme that specifically focuses on youth-related issues such as the manner of dressing, morals and relationships; and "Civic education", another programme meant to educate the general public on various issues affecting them in

their different communities. All these programmes are presented daily in various languages.

Radio Zimbabwe also has cultural programmes such as "Dzepasi chigare" among many other dialogue and musical programmes which specifically address local issues and tastes. However, the challenge for National FM is that all its programmes, though bringing interesting issues are shortened and have to change to a different language everyday, in order to accommodate the many languages used in this station. Radio Zimbabwe is limited to Shona and Ndebele culture, and the result is that they neglect the other cultures found in Zimbabwe.

7.2.3 The Influence of Broadcasting Policies on Indigenous Language Broadcasting in Zimbabwe

The study respondents were asked for their views on the effects of broadcasting policies on indigenous language broadcasting in Zimbabwe. The broadcasting Act of 2001 and its amendments were also analysed.

7.2.3.1 Interview Responses

When asked to comment on the influence of broadcasting policies on indigenous language broadcasting in Zimbabwe, the National FM station manager, without any hesitation, supported the enactment of the *Act*, while the Radio Zimbabwe manager refused to make a direct comment on the matter. However, only when he was asked why Radio Zimbabwe broadcasts in only two languages in a multilingual country like Zimbabwe that is when he spoke about the influence of the policy on the current indigenous language broadcasting setup. He traced Radio Zimbabwe from its Rhodesian days when it was known as the Africa Service under the *Rhodesia BSA of 1973,* to the days when it became Radio 2 after independence when the new government adopted the old piece of legislation and renamed the *Zimbabwe Broadcasting Act Chapter 12.01 of 1980*. Currently, it is known as Radio Zimbabwe, a name which came following the adoption of the *BSA* in 2001.

Thus, in different ways, both station managers agreed that the broadcasting *Act* influenced the development, the changes and current set up of indigenous language

radio stations in Zimbabwe. They pointed out that ZBC was compelled to introduce ILRBSs like Radio Zimbabwe and National FM because of the **Act** which clearly outlines the importance of indigenous languages in broadcasting in Zimbabwe. The actual words of the two station managers to Question 17 and 18 are quoted below.

Question 17 – In terms of policies, do you think the broadcasting policies and other media laws currently in place are sufficient to see you through the challenges you have mentioned?

National FM station manager had this to say:

> *To us they are. It is because of the **Broadcasting Services Act** that emphasises on broadcasting in indigenous languages, that is why we exist. To us it's an advantage because ZBC has to comply with this piece of legislation which saw the introduction of National FM a station which broadcasts in many local languages. To National FM, the **Act** is a good piece of legislation.*

However, in response to the next question which requested the managers to give their personal opinions on the changes, both managers felt that more stations were needed in the Zimbabwe radio broadcasting industry landscape. The National FM station manager expressed disapproval of the existing state of affairs in indigenous language broadcasting. He said:

> *Broadcasting in 16 languages on one station is not healthy. What I would want to see in future is where many radio stations which cater for these minority languages are introduced as stand-alones in various communities, not to be concentrated on one national station.*

In response to Question 17, Radio Zimbabwe station manager said: *"Just like many others, we want to have more players which will help a great deal. It will be beneficial to the broadcasting industry if we have more players."* His response revealed that he felt the number of broadcasters were not enough. Thus the legislation was not doing enough in dealing with the current challenges stopping other players from penetrating the broadcasting industry in Zimbabwe. This has resulted in only a few stations struggling to cover the whole country despite its complex linguistic and cultural background.

7.2.3.2 Focus Group Discussions Responses

During the focus group meetings, participants were asked if they knew the *Broadcasting Act*. Most of the participants, particularly in Groups 1 and 2, did not know about this piece of legislation. Some of the older participants in Groups 3 and 4 said they knew about the legislation, particularly the local content conditions and the restrictions on private public broadcasters. However, when the participants were asked if they were aware of the local content policy they all said "yes". There was no consensus amongst the participants about the actual percentage of local content required by the policy for broadcasting stations, particularly ILRBSs. Some said local content was 100%, while others said the policy required 75% local content quota for indigenous language radio stations and all the other broadcasting stations. However, some were confused whether the local content guidelines were targeting indigenous radio broadcasting stations only, or if the policy was also controlling English broadcasting stations and television content.

The participants were further asked: "*In terms of broadcasting policy, what do you suggest should be done to make Radio Zimbabwe and National FM more interesting?*" The youth respondents said the 75% local content should be removed so that the media can operate freely. One young person said: *"75% local content yauraya maradio emuno; inofanira kubviswa tinzwe variety of content kwete kungoswero nyaudzwa nezviprogramme zvisina musoro"* [The 75% local content requirement on all broadcasting stations has killed our radio stations here; it must be removed so that we can access a variety of content and not be limited to local nonsense.]

Some participants said they thought the broadcasting policy should allow radio stations to decide their content quotas. They felt that, Radio Zimbabwe and National FM were boring because they played too much local music and concentrated mostly on local programming. One young girl said: *"Vanonyanya music yemadzitatenguru or local urban grooves isu tinoda international music kwete zvanaMasikiri vanongoswero tukana nemusic."* [They play a lot of music which used to be played a long time ago and urban grooves; they should also play international content and

music, and not just local singers like Masikiri who are always attacking each other using music.]

However, older participants had no objection to the local content quotas, although they said there was need to clearly define what local content entailed. One old person said: *"Ini hangu ndinofunga kuti 75% local content haifaniri kureva ZANU PF neMDC chete. PaRadio Zimbabwe tinodawo dzimwe nyaya dzisiripolitikisi nekurwisana kwavo. Saka mutemo uyu ngaugadziriswe unyatsotsanangura kuti 75% hairevi MDC neZANU."* [I think 75% local content does not mean ZANU PF and MDC only. On Radio Zimbabwe we want other issues besides politics and the two parties' struggle for hegemony. The policy must be changed so that it can clearly explain that 75% does not mean MDC and ZANU].

7.2.3.3 Questionnaire Responses

Questionnaire responses to Questions 4, 6 (a) and (b), 7 and Question 11 (a) to (e) revealed that participants thought broadcasting policies had a negative effect on the operations of ILRBSs in Zimbabwe. Responses to Question 4 show that the majority of participants thought that to some extent radio Zimbabwe and National FM were helping in preserving indigenous languages.
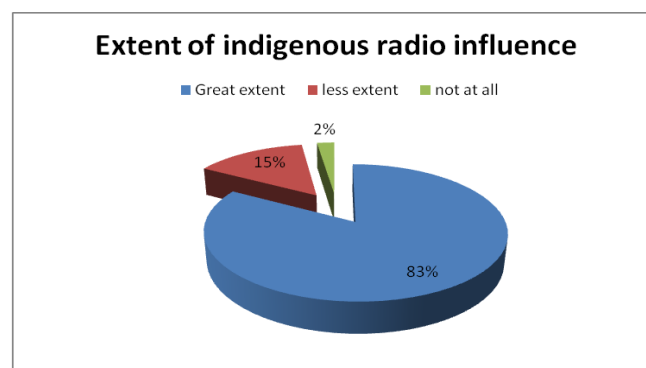
Figure 7.3: The influence of Indigenous language radio

Figures 7.3, shows that the majority [83% (183)] of the respondents agreed that Radio Zimbabwe and National FM were helping in the promotion and usage of indigenous languages spoken in the country. Fifteen percent (15%) (33) of the respondents said indigenous radio stations were to a lesser extent helping in encouraging the usage of indigenous languages and only [2% (4)] thought the stations were not encouraging the use of indigenous languages in Zimbabwe.

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Responses to Question 6 (a) show that, all the participants agreed that they were aware of the **Broadcasting Services Act** in which the local content conditions are enshrined. Responses to 5(b) show that 98% (218) agreed that the local content conditions were influencing the current programming content on Radio Zimbabwe and National FM.

When asked what they recommended should be done in terms of the broadcasting policy in Zimbabwe, 45% (99) selected the option that the quotas should be maintained but that the number of ILRBSs should be increased; 27% (59) agreed with the local content quotas but thought they were too high and should be reduced. Only 23% (51) held a different viewpoint selecting the option that the policy should be abolished, while 5% (11) said they were not sure.

7.2.3.4 Document Analysis

Section 11 of the **Act,** on the terms and conditions of broadcasting licence, stipulates that:

(4) Not less than ten *per centum* of total programming content broadcast by any licensee shall be-

> (a) in any of the national aboriginal languages of Zimbabwe other than Shona and Ndebele (**BSA**, 2001: 17).

The **Act** also proposes that every licence for the provision of a radio shall be issued subject to the local content conditions, which stipulate that every week during the performance period, a radio broadcasting licensee shall ensure that within six months of this **Act** coming into effect, upon the issue of a licence or within such longer period as the Authority may determine, at least—

> (*a*) seventy-five *per centum* of the music broadcast consists of Zimbabwean music;

> (*b*) ten *per centum* of the music broadcast consists of music from Africa. (**BSA**, 2001:50).

The **Act** is not really clear on how many indigenous languages other than Shona and Ndebele should be used for broadcasting. It states that, "any licensee", which does not clearly specify the type of licensee bound by this section. This could mean that indigenous stations or all broadcasting stations should all be multilingual, in order to

ensure the 10 percent quota of programming content in aboriginal languages other than Shona and Ndebele. The *Act* also states that seventy-five per centum of the music broadcast in public stations should consist of Zimbabwean music. However, it does not clearly define what local content or Zimbabwean music entails.

The 2007 *Broadcasting Services Amendment Act* introduced a Seventh Schedule to the principal *Act* which divided the broadcasting system into three branches. The 3-tier system includes public broadcasters, commercial broadcasters and community broadcasters in Part 1, 11 and 111 respectively. Part 1 which outlines the requirements for 'the broadcasting service operated by a public broadcaster' states that it shall:

a) make programmes available to Zimbabweans in all the languages commonly used in Zimbabwe; and

b) reflect both the unity and diverse cultural and multilingual nature of Zimbabwe; and

c) strive to be of high quality in all the languages served; and

d) provide news and public affairs programming which meets the highest standards of journalism, and which is fair and unbiased and independent from government, commercial or other interests; and

e) include significant amounts of educational programming, both curriculum-based and informal, including educative topics from a wide range of social, political and economic issues such as human rights, health, early childhood and development, agriculture, culture, justice and commerce; and

f) enrich the cultural heritage of Zimbabwe by providing support for traditional and contemporary artistic expression; and

g) strive to offer a broad range of services aimed in particular at children, women, the youth and the disabled; and

h) include programmes commissioned from independent producers; and

i) include programmes featuring national sports as well as developmental and minority sports.

Although the requirements touched on the issue of indigenous languages in (a), (b) and (c), it is not very clear on the actual languages to be used, thus is prone to misinterpretations.

Requirements for commercial broadcasters state that broadcasters shall make programmes available in all languages commonly used in the areas which the broadcasters are licensed to serve. Although this is clearer, it does not reflect the true linguistic situation preferred by commercial broadcasters whose main aim is to reach a specific target audience. This might prevent them from broadcasting in areas dominated by minority language groups since by broadcasting in minority languages, they miss out on their target audiences who are likely to be speakers of other dominant languages.

Community broadcasting conditions are clearer on indigenous language usage. However, they are not of interest to this study since none legally exist in Zimbabwe.

Section (11) (5) on the terms and conditions of broadcasting licences states that: *"A licensee shall make one hour cumulatively per week of its broadcasting time available for the purpose of enabling the Government of the day, at its request, to explain its policies to the nation"* (**BSA**, 2001: 17). This to some extent justifies the dominance of political content on Radio Zimbabwe mentioned by the participants. However, issues on why these messages are more concentrated in one particular station when the **Act** stipulates that all broadcasting stations are required by law to allow political content on their stations are not dealt with in the **Act**. Since this stipulation says it is as per request from the government of the day, why is Radio Zimbabwe receiving this request more than other stations? The **Act** specifies the quota, which is one hour spread over a week. However, listeners felt Radio Zimbabwe had more than the specified quota of political content.

The 2007 Amendment, Seventh Schedule is an extension of the principal **Act**, which ended with the Sixth Schedule. The Seventh Schedule (Section 11 (1) (b1) on the requirements for broadcasters, separated the stations to clearly show the 3-tier system of broadcasting. It outlined the requirements for the public broadcaster,

commercial broadcasters and community broadcasters in part 1, 11 and 111 respectively. Part 1 (b) states that, the broadcasting service operated by a public broadcaster shall reflect both the unity and diverse cultural and multilingual nature of Zimbabwe; and (c) further states that the public broadcaster shall strive to be of high quality in all languages served. This section, just like the others above, is not specific on the issue of the specific language quotas.

Part 11 (b) states that commercial broadcasters must make programmes available in all the languages commonly used in the areas which the broadcasters are licensed to serve. Part 111 on community broadcasters states that every broadcasting service shall reflect the needs of the people in the community concerned, including their cultural, religious, language and demographic needs (*BSA,* 2007*:207*).

Despite this broadcasting amendment, however, the implementation of this law is still limited. Although it gives assurance that when all the three highlighted broadcasters are introduced, most of the languages used in the country will be used, the broadcasting context has not opened up enough to allow the introduction of this 3 tier broadcasting system in Zimbabwe, making this *Act* nothing but another piece of paper.

7.2.4 The radio Audience's Perceptions

Radio audiences' views concerning the existing indigenous language broadcasting context were obtained using focus group discussions and the questionnaire.

7.2.4.1 Focus Group Discussions Responses

Focus group guiding questions 4, 6, 12, 14 and 15 helped the researcher to investigate the participants' views on the existing radio broadcasting context.

Question 4: How often do you listen to National FM and Radio Zimbabwe? Why?

In response to question 4, most of the participants in Groups 1 and 2 said they occasionally listened to indigenous language radio stations, particularly Radio Zimbabwe. They said they listened mostly to Radio Zimbabwe because it was more interesting than National FM. One participant said: *"Kunyange hangu ndisinga*

teerere all the time, sometimes ndinotomboteera Radio Zimbabwe. Handinyanyo teerera National Fm because nguva zhinji inenge ichitaura mutauro wandisinganzwe." [Although I often do not listen to radio, I sometimes listen to Radio Zimbabwe. I rarely listen to National FM since most of the time they use languages which I do not understand.]

However, the majority of older participants in Groups 3 and 4 said they frequently listened to Radio Zimbabwe and occasionally listened to National FM. They also said that they did not understand some minority indigenous languages used in National FM. They did not think that their choice of language was biased in favour of the principal languages at the expense of other minority languages because they felt the system had made this to happen. One participant said:

> *Ini ndinotaura Venda asikuchikoro taiita Ndebele. Now ndakucollege kuno kuHarare saka ndakungotaurawo Shona and English. Chokwadi ndechekuti muZimbabwe asinganzwe Shona anotoziva Ndebele and vice versa. Ehe National FM ineShona neNdebele kana iyowo Venda but inezvimwewo zvakawanda zvandisinganzwe ndokusaka dzimwe nguva tisingaifarire. At least Shona or Ndebele tinoiziva tose. Mitauro midiki inotoda maradio emunzvimbo dzinotaurwa mitauro yacho kwete manational radio aripo aya* [I am Venda speaking but at school we learnt Ndebele in Beitbridge. Now I am attending a college here in Harare, so I now frequently speak in Shona and English. The truth is that in Zimbabwe, those who do not speak Shona know Ndebele and vice-versa. Yes National FM uses Shona and Ndebele and even Venda but it also broadcasts in other languages that I do not understand that is why sometimes we do not enjoy tuning to it. At least we all know Shona or Ndebele. Smaller languages require community radio stations which caters for the languages spoken in the communities where they are situated not nation radio stations broadcasting nationwide]

When probed why they preferred the principal language at the expense of minority languages, some of the participants said it was only natural to prefer a language they had used or were using in school. Some youths said it was of no value for them to focus on a language they would not study at school or that can never be useful when they relocate to bigger cities to further their studies or to look for employment.

In response to question 6 which sought to find out what the listeners thought were the advantages or benefits of listening to vernacular language radio broadcasting, all

the participants said the main benefit was that they could fully understand content in their languages. Older participants said Radio Zimbabwe and National FM helped in teaching the young children their languages, cultures and traditions.

Younger participants said they learnt a lot about their past through indigenous language radio stations. When probed if they benefited in terms of learning their mother tongue, one youth said:

> *Ehe ini ndinotaura Tonga which we now rarely use. Mumba medu takungotaura Shona, tinotonzwa mutauro wedu kana taenda kumusha but ndinoda mutauro wangu. I have benefited sitereki nekuteerera Tonga news and other programmes such as 'Tonga Youth' neChipiri paNational FM.* [Yes, I am Tonga-speaking although I rarely speak the language. At home we speak Shona, so we only hear our language when we visit our village but I love my language. I have benefited greatly from Tonga News and other Tonga programmes such as 'Tonga Youth', every Tuesday afternoon on National FM.]

The participant was further asked to say why she loved Tonga if they did not usually speak the language at home. She explained: *"Ndakaita lucky kudzidziswa naticha wechiTonga mugrade 6 ne7. Aigaro tiudza zvakanakisa kuchengetedza rurimi rwaamai. Akatiudza kuti indigenous knowledge inongokwanisa kupananwa tichishandisa mutauro wedu."* [I was lucky to be taught by a Tonga-speaking teacher in grade 6 and 7 who always taught us the benefits of preserving our indigenous languages. He taught us the importance of indigenous languages in the sharing of indigenous knowledge from generations to generation].

Another participant added:

> *For example isusu kwedu kumusha tine muti inonzi musunganyama, Muti uyu unoshandiswa kurapa maronda ende unoporesa nekukurumidza kutopfuura imwe mishonga inotengwa mupharmacy. Saka zviripachena kuti maradio anokurudzira mitauro anokurudzirawo kuchengetedzwa kweruzivi urwu.* [For example where I come from, we have a tree called 'tie-the-meat' [literal interpretation] which is used to treat wounds. It heals much faster than some of the medications we buy from the pharmacy. It is clear that radio stations which use indigenous languages also encourage the preservation of indigenous knowledge systems].

One youth who others cheered on criticised the Tonga youth for being over ambitions. He felt that the young girl was crazy to equate the Tonga language to Shona which many Zimbabweans spoke and understood despite their own culture, language or nationality.

Question 12 required the participants to explain their views on indigenous language radio broadcasting in a global village where people have access to multimedia technologies such as the Internet and DSTV. One participant said:

> *Ini hangu ndinofunga radio muno munyika ichinesimba kupfuura zvimwe izvi. Isu vamwe hatinyatso zvinzwisisa kana kuziva kuti tinozvishandisa sei. Uye vamwe hedu hatina mari yekuendakuinternet cafe or kunotenga madish saka tinotovaraidzwa naiyo radio kunyanya idzo dzedu dzechivanhu dzatinonzwisisa.* [I think radio in Zimbabwe is powerful than other mass media. I do not understand how the new multimedia works. Also, some of us do not have money to go to the internet cafe or to buy satellite dishes so we are entertained by radio particularly the indigenous language stations which we understand better."]

Even though some participants alluded to the growing reach of cellular phone which is used for social networks such as whatsapp and facebook, the majority maintained that it was only limited to a few since many have no access to the required phones or the expertise of using them. However, some youths maintained that technology is exposing them to interesting things. Nevertheless, the technology is expensive and a lot of airtime is required, thus limiting their usage.

Focus group participants were asked in Questions 14 and 15 to explain what they thought policy-makers should do to Radio Zimbabwe and National FM to make the radio stations more interesting and attract more listeners. Participants maintained that the broadcasting policy should be revised, in order allow more channels and private radio stations and community radio stations to join the broadcasting arena in Zimbabwe. They all believe this will help ease pressure on the few existing public service radio stations and also allow different stations to cover different interests and languages. Most of the participants said local content and politics should be reduced

in indigenous language radio stations, and that international music should also be allowed so that there is variety on these radio stations as is the case in English language radio stations such as Power FM. However, some participants felt Shona and Ndebele were overshadowing other indigenous languages since they continued to dominate on National FM, yet Radio Zimbabwe is specifically dedicated to them.

7.2.4.2 Questionnaire Responses

The questions in the questionnaire which helped the researcher to establish the audiences' perceptions concerning the existing indigenous language radio broadcasting context were Questions 1, 2, 3, 9, 10, 14 and 15.
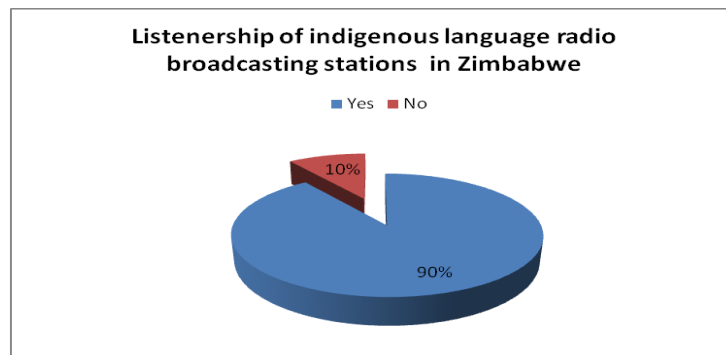
Figure 7.4: Showing Radio Zimbabwe and National FM listenership

According to the questionnaire responses to question 1, 90% (201) of the 220 respondents listened to the two indigenous language radio stations in all the ten provinces in the country. However, their frequency of listening to Radio Zimbabwe and National FM, as reflected in responses to question 2, are varied with more listeners preferring to listen to Radio Zimbabwe, which broadcasts in Shona and Ndebele only, than to National FM, which broadcasts in 15 local languages. Figure 7.5 clearly shows the disparities in listenership between the two stations.
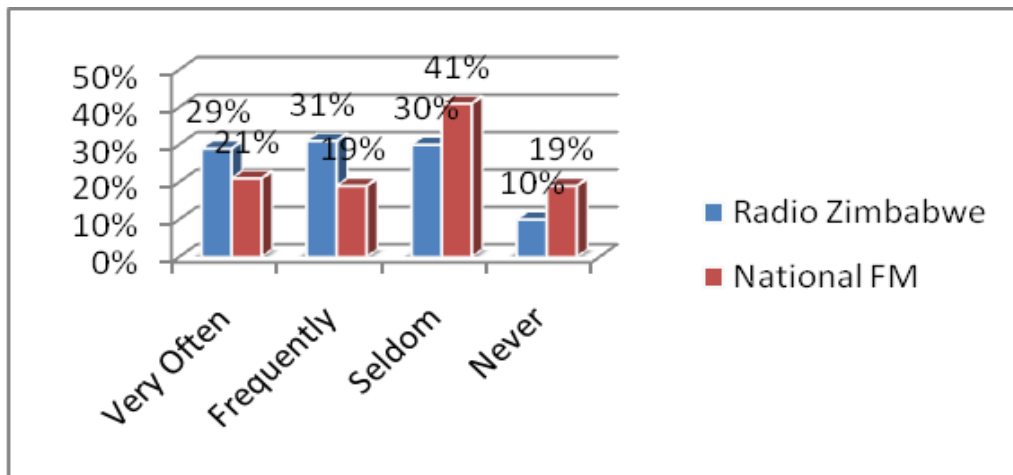
Figure 7.5: Frequency of listening

This graph shows that, of the 220 participants who responded to the questionnaire, 60% (132) frequently listened to radio Zimbabwe, while only 40% (88) frequently listened to National FM. Question 10 requested them to identify the places where they usually listened to indigenous language radio broadcasting. All the participants (100%) identified areas where they normally listen to indigenous language radio stations. The respondents pointed out that in some areas, they have no control over what is played on radio, for example, in taxis or in shops. However, whether willing or unwilling, the truth is that at some point, all the respondents have listened to indigenous language stations. Again, responses to the demographic question 16 (g) which asked the respondents to identify their mother tongue/first language shows that only 2% (5) respondents did not identify any indigenous language. This means that the claim by 10% of the participants that they have never listened to indigenous language radio broadcasting is questionable.

Responses to question 3 revealed that most of the participants agreed that there are benefits to listening to indigenous language radio broadcasting. Their reasons for listening to indigenous language broadcasting are tabulated below.

Question 3: Why do you listen to these radio stations?

Table 7.2:   Reasons for Listening to Indigenous Language Radio Broadcasting

	Rankings				
	Highest	**High**	**Medium**	**Low**	**Lowest**
1) Understand issues better	113	39	32	18	18
2) Participate easily	102	36	30	25	27
3) Relate to content	90	42	49	14	25
4) Love own language	123	40	36	7	14
5) Feel proudly Zimbabwean	127	40	27	14	12
6) Education on culture and identity	113	41	35	10	21

The table above shows and ranks the participants' views on why they listen to ILRB. This question did not take into consideration the frequency of their listening but only tried to establish their reasons for listening to the indigenous language stations when they do.   Most participants ranked all the reasons between medium and highest which revealed that although some of the respondents said they did not frequently listen to indigenous language radio broadcasting, they still valued local language broadcasting. Reason 5 (Indigenous language radio makes me feel proud to be a Zimbabwean) received the highest number of those who ranked it highly with 76% (167) of the participants selecting high and highest. Reason 4 (It is good to hear my language on radio) was the second liked option with 74% (163).

Table 7.3 Influence of Different Radio Programmes

	Very Effective	Effective	Least effective	Not effective
Politics	59	31	59	71
Heath issues	31	95	27	17
Sports	73	80	50	17
Music	104	59	41	16
History and traditions	87	102	20	11
Norms and behaviours	60	73	54	33
Educational issues	66	84	38	32
Languages	72	89	33	26

Responses to question 9, as shown in the table above, reveal that most of the informants believe that the exisiting indigenous language radio broadcasting setup, though having its weaknesses as identified earlier, has some impact on certain

issues. For instance, 47% (104) of the participants agreed that indigenous radio stations' music was very effective. More than 50% (110) of the participants also agreed that the stations were effective on sports, educational issues, norms and behaviours, history and traditions, languages and health issues. However, more than half, [59% (130)] of the respondents agreed that indigenous language radio broadcasting content did not influence them that much in terms of politics.

In question 14, participants were asked: *"Do you think it is possible to use radio broadcasting to revive all dying indigenous languages in Zimbabwe*?" The majority [79% (174)] of the respondents agreed that radio broadcasting could be used effectively to revive dying indigenous languages.

In Question 15 (a) to (j), participants were asked for their views on the use of indigenous languages and English in Zimbabwe, in an effort to examine the general perceptions of people on the use of indigenous languages. Their views are outlined below.

- Fifty-seven percent (57%) (126) agreed that English was a powerful language, but 34% (75) did not agree and the rest 9% (19) were not sure.
- Fifty-eight percent (58%) (128) were not embarrassed to speak in indigenous languages in public, 22% (49) said sometimes they were and only 20% (43) said they were embarrassed to speak their languages in public.
- Eighty-two percent (82%) (180) respondents agreed that parents should teach their children English from a young age and only 18% (40) disagree.
- Eighty-eight percent (88%) (194) agreed that children should know their language first before they can learn English and other languages, and 12% (26) refused this proposition.
- Ninety-six percent (96%) (211) of the respondents agreed that it was beneficial for children to be bilingual or multilingual while only 4% (9) did not agree.
- Ninety-one percent (91%) (200) agreed with the proposal that the education policy should motivate for students to be taught more than one indigenous language in all schools; however, 9% (20) did not agree and 11% (24) were not sure.

- Ninety- three percent (93%) (205) agreed that minority languages should be taught up to ordinary level in areas where they were spoken, while only 7% (15) disagreed.

- Seventy-three percent (73%) (160) agreed that English should not be the only official language. However, 27% (60) felt English should be the only official language.

- Ninety-five percent (95%) (209) agreed to the assertion that indigenous knowledge and culture was better passed on to the next generation in their local languages while only 5% (11) disagreed.

Fig 7.6 below shows how often participants speak English in different places.
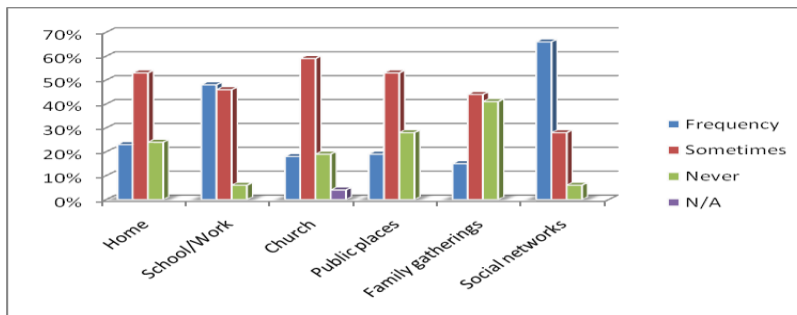
Figure 7.6: The frequency of speaking English

According to Fig 7.6 above, most of the participants [66% (144)] used English on social networks, while 6% said they never use English. However, only 15% (33) said they used English at family gatherings, 44% said they sometimes used English and 41% said they never used English when they attended family get-togethers. At work and at school, 72% (158) participants showed that they used English frequently and sometimes, but 16% (35) selected N/A, which meant that they did not go to school or to work. More than half [59% (130)] of the respondents agreed that they sometimes used English in church, 18% (39) said they often used English in their churches and 19% (42) said they only used indigenous languages at church while 4% (9) selected N/A implying that they might not be Christians or did not attend any church at all. Less than half [48% (106)] of the participants agreed that they frequently used English in their homes. However, an almost similar number [46% (100)] of the participants said they used English sometimes, while only 24% (52) said they never use English in their homes.

7.3 Conclusion

Study data were collected using interviews, focus group discussions, questionnaires and document analysis. Two hundred and twenty questionnaires were distributed throughout the country and four focus group discussions were carried out in the high density suburbs of Harare. More data was obtained from two interview sessions with Radio Zimbabwe and National FM station managers, as well as by analysing the *Broadcasting Services Act* and the programme schedules from the two ILRBSs selected for the study. Data were presented both qualitatively and quantitatively, depending on the results and the questions. The findings in the study were presented under specific themes extracted from the study questions and objectives. Data obtained using each instrument was presented separately. However, data is going to be discussed concurrently in the next chapter.

Interesting trends came out of this data which revealed that the English language is ingrained in the psyche of the Zimbabwean society, including underprivileged communities living in the high density suburbs and other smaller towns and cities. Findings, particularly those that emanated from the older participants, also revealed that people in Zimbabwe, to a certain extent, still value their indigenous languages. Although the youth preferred English and other global radio content, they still valued indigenous languages.

According to the study data, the existing ILRBSs in Zimbabwe are not sufficient to cover all the languages. The data revealed that some areas, where most targeted audiences reside, are not covered by the radio frequencies currently used to broadcast in their languages.

The findings also revealed that National FM, the only station in the country currently broadcasting in 15 indigenous languages (Shona, Ndebele and 13 minority languages), has fewer listeners than Radio Zimbabwe, a bilingual station using Shona and Ndebele. In view of this, most participants in the study agreed that there was need to amend the existing broadcasting legislation so as to open broadcasting space and allow more players who could easily and successfully broadcast in indigenous languages understood by those communities to participate.

The next chapter will discuss the research findings. Literature on the issues raised and the theories outlined earlier will be used in the discussion of the issues emerging in the findings. The intention of the study is to provide insights that will, hopefully, lead policy-makers to amend the existing broadcasting policies and the current indigenous language radio broadcasting setup in the country.

CHAPTER 8

Discussion of Findings

Local languages are no longer useful beyond the specific territory of the nation-states, while other languages are needed. Nations realize this situation and demand that their residents acquire a variety of additional languages that will be useful for such international and global functions and for economic and academic purposes (Shohamy 2006: 37).

8.1 Introduction

This chapter analyses and discusses the major findings of the research in relation to the electronic colonialism theory (EC) and the globalisation theory informing this study. The chapter also attempts to give a detailed analysis of the connection between related literature and the findings.

The study investigated all the ideological manifestations threatening indigenous languages in Zimbabwe. It considered the role of Shona and Ndebele in the demise of smaller languages in the country. The study also probed the reasons why English, a foreign language, has remained the main language of education, government and media. The participants' perceptions on the role of indigenous languages and English in Zimbabwe were also examined. Considering the current anomalous language setup in Zimbabwe, the participants' views on multilingualism were also investigated.

The broadcasting policy governing the day to day running of broadcast media in Zimbabwe and the programme schedules of the selected indigenous language radio stations were also analysed. These were used in order to help establish the existing indigenous language broadcasting system and the reason for the current inimitable regard of different languages in broadcasting. The policies and schedules were used to check the extent to which radio broadcasting in Zimbabwe is aligned to the use and preservation of indigenous languages. The use of indigenous languages is central to effective communication among the various groups of people globally, and in Zimbabwe, in particular.

Themes derived from the study questions and objectives were used in an effort to ensure that all the identified gaps are addressed. Using themes derived from the research questions and objectives helps to ensure that all the questions raised in the introductory chapter of this study are addressed and the set objectives are achieved. The study objectives behind this study were to determine the features of indigenous language radio broadcasting stations in Zimbabwe and to examine the challenges faced by indigenous language radio broadcasting stations in the preservation of local cultures in Zimbabwe. The study also sought to examine various governmental policies which inform indigenous language radio broadcasting in Zimbabwe and to examine audiences' perceptions concerning the existing indigenous language broadcasting context.

In order to obtain the defining circumstances that can help one understand the current indigenous language broadcasting setup, the study examined the features of ILRBSs in Zimbabwe. The study also investigated the challenges faced by ILRBS in the preservation of cultures. Finally, the researcher assessed the extent to which various government policies influence indigenous language usage in radio broadcasting in Zimbabwe, and how this intersects with the audiences' perceptions concerning the existing indigenous language broadcasting context.

Data was collected using four instruments, namely interviews, focus group discussions (FGDs), questionnaires, and document analysis. McPhail's electronic colonialism theory and the globalisation theory were utilised in discussing the issues which emerged in the study findings.

The chapter now proceeds to discuss the research data. The discussion under each theme begins with an overview of the major findings. This is then followed by a discussion of the same findings which has been divided into two sub-topics. Firstly, the findings are discussed in relation to related literature and then the same findings are discussed in relation to the two theories utilised in this study. Demographic information is utilised in the discussion where unique trends can be attached to specific demographic characteristics of the audiences.

8.2 Features of Indigenous Language Radio Broadcasting in Zimbabwe

Research objective 1: To determine the features of indigenous language radio broadcasting stations in Zimbabwe.

Indigenous languages are very important in development (Ndhlovu, 2013), and radio is perceived as the far reaching medium which can help to promote the usage of these languages. However, there are fears that ILRBSs are not doing enough to protect the various indigenous languages which are slowly fading away. Various scholars concur that most indigenous languages are facing imminent language deaths (Skuntnabb-Kangas, 1981; Brenzinger, 1992; Skutnabb-Kangas 1999; Reyhner, 2001; Fishman, 2001; Romaine, 2002; Crystal, 2003; Hatori, 2005; Garland, 2006; Salawu, 2006a; Manyozo, 2009; Rao, 2009; Mabika, 2011; Segun, 2011; UNESCO, 2011; Zindoga, 2011). The features of the two ILRBS are essential in determining the extent to which radio is being utilised in revitalising indigenous languages.

In order to ascertain the nature of indigenous language radio broadcasting in Zimbabwe, radio listeners who participated in the FGD were asked to outline some major features which they have observed over the years of listening to radio, ILRBS, in particular. The Radio Zimbabwe and the National FM station managers were also interviewed in order to establish how they have structured and are running their ILRBSs. The ***Broadcasting Services Act, 2001***, together with various amendments herein referred to as the ***Act***, and the programme schedules were also analysed to authenticate or invalidate some of the issues raised by the study participants.

8.2.1 Overview of Major Findings

The study participants were all aware of the languages used for broadcasting in Radio Zimbabwe. These were confirmed by the station manager who further explained that Radio Zimbabwe did not allow the use of slang or other languages besides Shona and Ndebele. Radio Zimbabwe is trying to encourage the listeners to speak indigenous languages flawlessly. Indigenous languages are easily displaced by powerful languages such as English. For this reason, there is need to protect indigenous language through the ubiquitous ILRBSs.

Some of the older FGD participants who all listen to ILRBS agreed that Radio Zimbabwe was very informative through news and other current affairs programming. They specifically identified Radio Zimbabwe as their favourite ILRBS. However, some of the FGD participants, particularly the youths, expressed dissatisfaction with the genres of music played on the two ILRBSs. They said that the music played in Radio Zimbabwe programmes was limiting them to local urban groove music and other local musicians, while denying them exposure to music by international artists. The participants said English stations like Power FM and SFM played diverse content consisting of both local and global content.

Even though, government owned and controlled ZBC has four radio stations (two ILRBSs and two English) in Zimbabwe, most of the participants felt ILRBSs, particularly Radio Zimbabwe, broadcast more political adverts. The ILRBSs were also blamed for focusing on political squabbles within the Government of National Unity. Most participants agreed that indigenous radio stations, particularly Radio Zimbabwe, failed to clearly interpret the messages. This has left the listeners more confused than informed.

The FGD participants failed to identify the languages National FM uses for broadcasting. The majority of the participants said they could not identify all the languages used in National FM because they did not understand most of them. The station manager said National FM uses 15 languages for broadcasting. Besides Shona and Ndebele, the station uses 13 minority indigenous languages, namely Shangani, Sotho, Venda, Xhosa, Chikunda, Doma, Chewa, Yao, Hwesa, Barwe, Kalanga, Nambya and Tonga. Even though Khoisan was also listed on paper as one of the minority languages used on National FM, the station was not using it for broadcast. The station manager explained that on paper the station used sixteen languages, while in reality since its inception the station actually broadcast in fifteen languages.

The Radio Zimbabwe schedule showed that the station balances the use of Shona and Ndebele for broadcasting. The majority of its programmes use similar names

and formats in Shona and Ndebele. Therefore, the station, to multilingual Zimbabweans, is repetitive.

The National FM schedule was not clearly reflecting the languages used for broadcasting since most of its programmes particularly those broadcast in minority languages were written in English. The actual languages that were used for broadcasting were highlighted in brackets on the schedule. However, in some cases, the languages were not mentioned at all. The station manager said it was an oversight which the station would attend to on the new schedule they were working on.

The *Act* encourages the use of all indigenous languages in broadcasting. Thus language diversity in radio broadcasting is encouraged. However, in a practical sense, this condition is limited to the two radio stations, particularly National FM which broadcasts in many indigenous languages. The study established that despite the various amendments to the original *Act*, some sections of this legal document have remained ambiguous. This can safely be blamed on the existing broadcasting setup in which both National FM and Radio Zimbabwe interpret the same guidelines differently just to suit their existing broadcasting systems.

8.2.2 Discussion of Findings

All the FGD participants were more aware of the two indigenous languages used for broadcasting on Radio Zimbabwe than those used on National FM. Not even a single participant attempted to identify the various languages National FM uses in broadcasting. Most of the youth participants disclosed that they rarely listened to National FM. Therefore, they were unacquainted to most of the minority languages the station manager later identified. One young participant said: *"I do not know the languages used on National FM because I do not understand most of them."* In fact, some of the youth participants' comments revealed that they have little interest in knowing the minority indigenous languages. They do not see the need to know these indigenous languages since they were not of any academic or economic benefit to them as is the case with English, Shona and Ndebele (Mavesera, 2009).

The various languages used for broadcasting give the first proof that can be used to assess the efficacy of ILRBSs in revitalising the various threatened and moribund indigenous languages in Zimbabwe. Language revitalisation involves the usage of moribund or threatened languages, so that they can be gradually restored (Laoire, 2008). One participant said "*Patinoteerera mapurogiramu emururimi rwamai tinotodzidzawo mitauro yedu uye tinonzwisisa.*" [When we listen to programmes in our indigenous languages we also improve proficiency in the languages, we also understand the issues.] This statement agrees to Laoire's assertion.

If exploited fully, radio is a mass communication medium that can offer almost limitless possibilities to minority languages and communities (Laoire, 2008; Ndamba, 2008). The best way to develop a people is to allow them to think and express themselves in their language. Allowing listeners to speak in their languages encourages them to participate fully in various discussions, and to contribute in decision-making on issues affecting their everyday lives. When a language which is understood is used, the radio station facilitates effective communication. However, if a language that is not well understood is used, the radio station becomes a hindrance to effective communication (Webb, 2002). Each time the station switches to a language not understood by speakers of the other minority languages, the station frustrates these listeners. They are left with no choice, at that particular time, but to search for alternative entertainment which might not really be in their language but in universal languages such as English. This renders the assertion that indigenous languages can enhance overall cognitive development of the speakers a joke.

Some participants said English radio broadcasting stations were more entertaining than ILRBSs. One youth said "*I like Power FM because it plays the best music and it's more interesting than the other stations. I do not really care about the other content because music is what attracts me to a radio station*." The Radio Zimbabwe station manager agreed to this assertion, pointing out that, a station such as Power FM attracted young listeners because it is entertainment focused. However, according to the station manager, ILRBSs depend on the guidelines set in the *Act* which in a way restricts the stations from producing specific entertainment-focused

programming. The *Act* states that the broadcasting service operated by a public broadcaster in Zimbabwe shall—

(a) Make programmes available to Zimbabweans in all the languages commonly used in Zimbabwe;

(b) Reflect both the unity and diverse cultural and multilingual nature of Zimbabwe;

(c) Strive to be of high quality in all the languages served;

(d) Provide news and public affairs programming which meet the highest standards of journalism, and which is fair and unbiased and independent from government, commercial or other interests;

(e) Include significant amounts of educational programming, both curriculum– based and informal, including educative topics from a wide range of social, political and economic issues such as human rights, health, early childhood development, agriculture, culture, justice and commerce;

(f) Enrich the cultural heritage of Zimbabwe by providing support for traditional and contemporary artistic expression;

(g) Strive to offer a broad range of services aimed in particular at children, women, the youth and the disabled;

(h) Include programmes commissioned from independent producers; and

(i) Include programmes featuring national sports as well as developmental and minority sports. (*BSA,* 2007: 207)

The ILRBSs try to apply as much of this policy as possible. This has been detrimental to their efforts to produce competitive stations which can also attract young listeners. On the contrary, English stations such as Power FM, though guided by the same policy do not seem to be adhering to many guidelines. The *Act* does not elaborate on the conditions that should be adhered to by a single station since it only states guidelines for "public broadcasters." This has resulted in this confusion where ILRBSs try to operate within the confines of this law while, English channels are selective of what to adhere to, making them more attractive options for some groups of listeners such as the youth, as revealed by this study.

However, commenting on the stance taken by most youth participants in identifying with English stations, Magwa (2006) pointed out that, the actual reason why the youths preferred English stations is that they think English is associated with the rich and powerful. Alluding to the same assertion, Phillipson (2001:187) states that, the world is divided between the English-speaking haves (80%) and the non-English speaking have-nots (20%). As a result, the English language has remained the language of power, attached to economic wealth, whilst other indigenous languages, particularly minority languages, are associated with poverty. The youths naturally wanted to be part of the English-speaking community.

In line with the earlier argument, it can be safely argued that the youth prefer English language radio stations because these provide them with uninterrupted listening experiences. The study finding also reveals that most listeners including the youths' are aware of the languages used for broadcasting on Radio Zimbabwe. This shows that they sometimes listened to the station and were also aware of the indigenous languages used for broadcasting. Shona and Ndebele were widely understood in Zimbabwe. These languages can be safely used on national stations, unlike minority languages which are understood by a select few. Maseko and Ndlovu (2013:150), commenting on the relationship between languages and effective communication, asserts that, "It goes without saying that all meaningful communication largely depends on language for the exchange of meaning and the relaying of information."

The languages of Zimbabwe receive recognition based on the number of speakers. People place economic value on the language according to the prestige it is given nationally. Thus, English has remained the most powerful language, followed by Shona and Ndebele. The official minority languages take the third position and the rest are the least recognised.

However, according to Kadodo *et al.* (2012), although the principal indigenous languages are ranked a stratum above other indigenous languages, they are not treated any differently. According to the education system in place in Zimbabwe, children study any one of the two principal indigenous languages up to secondary level, depending on their location in the country. English has continued to be the

principal language of instruction to date (Zindoga, 2011). Thus, students cannot qualify to proceed with their studies to advanced level or tertiary institutions if they fail to pass English. However, a pass in English and any other subjects can guarantee entry in institutions of higher learning even if some students might not have done any indigenous language/s. Thus, indigenous languages are not a prerequisite to entering any institution of higher education in Zimbabwe, while English is. This has taken away the prestige from all indigenous languages, worse still, from minority languages as revealed by this study. This is the reason why most youths openly disassociate themselves from indigenous languages, and instead associate with the English only stations such as Power FM and SFM.

Explaining a similar linguistic problem in neighbouring South Africa, the country's higher education minister shifted the blame to the speakers of the languages. He said that, even though African languages are still being used by some radio stations, the real threat facing African languages are the speakers' attitudes. He warned: "We do [need] to change attitudes otherwise we face a very real danger that down the line African languages would disappear" (Szabo, 2011:1). Though this is true to some extent, in Zimbabwe the speakers' attitudes towards their languages is also a result of the language policies adopted since independence in 1980.

After gaining independence from colonial rule, the Zimbabwe government continued to give the former colonial language (English) the top position followed by Shona and Ndebele. Masevera (2011:73) confirms this view when he says that, "in a multi-lingual society the language that is given an official status is usually the language of those who have both economic and political power." All the other minority languages have remained a stratum or two below Shona and Ndebele, the principal indigenous languages in Zimbabwe. ILRBS, like all the other systems in the country, have done very little to improve the standing of minority languages in the country. The features of the only two ILRBSs in the country clearly reveal a disparity that requires urgent attention if this medium of mass communication is expected to have any significant impact in the revitalisation of indigenous languages.

The programme schedules also revealed interesting linguistic trends in this study. Radio Zimbabwe schedule shows that the majority of its programmes use similar names (Shona and Ndebele) and programme formats. This was also confirmed by the station manager who said: "*On Radio Zimbabwe we use Shona and Ndebele to broadcast because they are the two main indigenous languages in Zimbabwe which are spoken by the majority of the people.*" Although this might be appreciated by monolingual Shona or Ndebele speakers, to multilingual Zimbabweans, the channel is repetitive. Mano (2006:287) agrees with this assertion, pointing out that even though the dual language policy adopted by Radio Zimbabwe was meant for monolingual listeners, there were significant amounts of idle listening which was boring to bilingual listeners.

The National FM schedule revealed that most programmes had English names even though they were broadcast in indigenous languages. This is not reflective of the cultural issues covered in the programmes and to some extent can confuse the programme presenters and listeners. English terms do not really carry similar meanings when translated into indigenous languages. In agreement with this assertion, the Foreign Affairs Minister of Japan said:

> A language reflects the culture and tradition of its people. More importantly, it embodies its people's ways of thinking, as well as their way of feeling and their sense of value. We often find ourselves trying to adopt the foreign way of thinking and acting. In other words, I think that languages have the power to determine one's way of thinking (UNESCO, 2009:20).

Nevertheless, it is interesting to note that the Radio Zimbabwe programme schedule, though mostly written in Shona and Ndebele, still fails to completely avoid using the English language. It contains a few English words for programmes such as public notices and the weather report, the interlude and national anthem. These words can be interpreted in indigenous languages. For example, weather report can be translated "Mamiriro ekunze". However, some names such as 'public notices' and 'interlude' are shorter and easier to identify with unlike their indigenous language translation. Lamenting on the scarcity of some simple indigenous language terminologies, Mazuruse and Mberi (2012) said during Shona lectures, the lecturers

have no choice but to switch to the English language primarily because of lack of relevant terminology or technical terms in Shona.

Although issues of terminology, especially in relation to indigenous languages, have been advanced in this study and by other scholars in Africa and globally, the ILRBSs programme schedule reveals a need by Zimbabwean terminographers to go back to the drawing board to develop indigenous languages (Mazuruse & Mberi, 2012). Globally, languages shift and change over time and new words are added to the existing dictionaries. This should not be viewed as exceptional and undoable for indigenous language terminologists. Africans should start being familiar with the fact that all languages, just like cultures, are not static but are ever changing. Hence, there is need to continue developing new terms instead of allowing indigenous language to become outdated and irrelevant over time.

Giving indigenous language programmes English names deprives the listeners and the presenters a chance to develop their unique ways of interacting with the programmes. Language is an aspect of culture that brings out hidden cultural connotations. When using English names for the programmes, alien cultural connotations attached to these terms might end up corrupting the languages which are then used to present the English labelled programmes. This also can affect the content that is enshrined in such programmes since content normally has to relate to the name of the programme.

Radio Zimbabwe was selected by most of the participants as more entertaining, while the few who listened to National FM said they liked to hear programming in their own languages. The focus group participants said that they see Radio Zimbabwe as informative and educational. Confirming the study participants' preference of Radio Zimbabwe over National FM, the ZAMPS survey carried out in 2012 states that National FM enjoys a 6% share of the urban market, while Radio Zimbabwe enjoys 22% of the urban market share. Mano (2006: 274) states that, Shona is by far the biggest language group and Ndebele, though spoken by 16, 5% of the population, had, over the years, acquired a national character (Mano, 2006; Chimhundu, 1998).

However, Hadebe (1998) maintained that, the status of Ndebele and Shona is mainly 'honorary', and that the language practices in Zimbabwe do not reflect any significant changes from the practices of the colonial era. This means that, though Shona and Ndebele are officially the national indigenous languages due to the number of speakers who speak them, English has remained the dominant language of broadcasting and other spheres of official government business.

English is useful when used as the unifying language of people from different countries or continents. It is a language that is spoken and is represented in every continent as the common language of business which many non-English speaking nations are learning to speak as a 2nd or foreign language (Crystal, 2003; Laoire, 2008). It is one single language which is widely used as a means of communication when different people from various societies and continents meet.

As a result, the ILRBS can play a significant role in showing the relevance of indigenous languages 'locally' by making sure anything they do, including their programme titles, are also in indigenous languages. English titles and schedules render their intention questionable and deceitful.

Some of the participants criticised the two indigenous languages radio stations, particularly Radio Zimbabwe, for covering too much politics, a characteristic many find disgusting. They also felt that the political issues covered on the stations were openly biased since no interpretations or critical discussions were made. *"vanowanzawo zvepolitics, aah zvinotobhowa especially uinestress yekuti ndodyei wongonzi rambai makashinga" [They play broadcast too much politics that is why their stations are boring it is more stressful especially when you are wondering what about your next meal and they tell u to endure] one young participant protested.* Most of the participants, both young and old, confirmed this feature. This trait, which was expressed by the study participants, is worrisome, taking into consideration the expected role of indigenous language broadcasting as outlined in the **Act**.

The **BSA, 2001 "SEVENTH SCHEDULE"** (*Section 11 (1) (b1)*) PART I OF the 2007 amendment subsection (e) and (f) states that a public broadcaster should strive to

include significant amounts of educational programming, both curriculum–based and informal. This should include educative topics from a wide range of social, political and economic issues such as human rights, health, early childhood development, agriculture, culture, justice and commerce. Broadcasting programming is also expected to enrich the cultural heritage of Zimbabwe by providing support for traditional and contemporary artistic expression. The domination of political advertising thus undermines the *Act*.

Stating a similar sentiment, Langa (2012:1) explains that, currently, ZBC represents a certain public because they have been turned into a broadcaster serving narrow political partisan interests. The government should allow the public broadcaster to operate as a public domain where people can freely discuss social, economic and even political issues without fear or favour as is clearly stated in the *Act*. However, ZBC and ILRBSs, in particular, cannot afford to be used as mouth pieces of the ruling elite at the expense of covering developmental issues since it is agreed that these are the stations listened to by the majority of people in the country.

The government's selective use and preference of indigenous language radio stations over English dominated channels to broadcast its advertisements and other party content has to a great extent, resulted in these channels being shunned as propaganda machines of government. This hinders the role of these stations as prescribed by the Act. This assertion is clearly articulated on Infoasaid (2013) which states that:

> ZBC's news and current affairs coverage is heavily slanted towards promoting the image of President Robert Mugabe and his ZANU-PF party and vilifying his opponents. Some Zimbabweans therefore tune in to foreign radio stations instead for more balanced and complete news about what is happening in their country.

According to the Act, ILRBS, by its nature, should help in upholding, revitalising and developing local languages, particularly the minority languages which have generally been sidelined over the years. Bemoaning the erosion of the Shona language, Mavesera (2009:8) said "this situation whereby the people have lost belief in their language, heritage, and capacity and ultimately in themselves retards their

development and it simply emphasises the effects of colonialism". It all boils down to colonialism which introduced technologies, foreign languages and cultures that have contributed in turning the whole world into one global village, thus distorting the envisaged ILRBSs character (Mcphail, 2010; Arts, 2010).

8.2.3 Findings of Objective 1 within the Globalisation and the EC Theory

The data shows that the participants were all aware of the languages used for broadcasting on Radio Zimbabwe. However, they were all unaware of the languages used for broadcasting on the multilingual National FM. They all agreed that they were not aware of the many minority languages that were used on this station because they are not familiar with most of the minority languages that are used for broadcasting on the station. The participants' knowledge of the principal languages and the ignorance of the minority languages used for broadcasting on National FM correspond with the globalisation theory. The theory states that global interactions have increased the demand for proficiency in some languages at the expense of others such as the minority languages used for broadcasting on National FM, which are only useful in specific societies where they are used by very small groups of people (Shohamy, 2006). In a way, the participants felt that minority languages are not worth of note since they are not useful outside the communities where they are spoken.

The globalisation theory further delineates that in the new world order, when various languages and cultures meet, only the few stronger ones survive. Shona and Ndebele used on Radio Zimbabwe, according to this study, seem to have successfully pushed out the various minority languages. Data revealed that some of the youths whose mother tongues were in the minority cluster of languages opted to be known as *Shonas* or *Ndebeles*. They were ashamed to be associated with languages that have no economic or academic value in the globalised world. In the new world order people attach economic value to anything that they do, including the languages they use to communicate.

Although Shona and Ndebele wield power as the national indigenous official languages over minority indigenous languages, in radio broadcasting, English

language overpowers all indigenous languages in the broadcasting landscape. The study revealed that youths openly preferred English language and foreign music over all their indigenous languages and music. The adults also agreed that English language was vital in the life of their children since this is the language of education and power. This confirms the EC theory which assumes that the imbalances in power relations globally have resulted in the developing societies' increasing dependency on the developed nations. Third world countries now hero-worship anything originating from the developed world, including the English language which they associate with success.

The government's language policies further delineate indigenous languages in favour of English, thus in a way putting ILRBSs in a quandary. They still have no choice but to broadcast in indigenous languages, yet they still have to compete with English stations for listenership. The education policy in Zimbabwe uplifts the English language as the only medium of instruction up to tertiary. However it sidelines indigenous languages to lower primary and designates them as mere subjects in High School. Indigenous languages   are not being used in most schools or even kindergarten where children are grilled in English at a tender age (Zindoga, 2011). This has affected the general populace's perceptions of languages versus wealth and success. English has now been promoted and is seen as the language of power and economic prosperity. The government and business now rely on English at the expense of indigenous languages which have no prestigious positions in the global world. This confirms the negative impact of globalisation mentioned by Nsibambi (2001) who argues that "As cultures interact, some cultures are being diluted and/or destroyed at the expense of others and negative values are being spread all over the world with relative ease" Nsibambi, 2001:2).

However, even though most youths in this study preferred English language radio broadcasting stations such as Power FM and SFM, majority of the participants, including the youth, also agreed that they understood issues better in their indigenous languages. This can be interpreted to mean that even though indigenous language stations are not their favourite stations, due to the impact of globalisation,

discussed above, the audience still appreciates and understands its indigenous languages.

Thus, the media audience can be influenced by global content, as well as local content in indigenous languages. It is not a natural process for an audience to be only influenced by the global content since there are other external forces such as understanding that can interfere with this process. People are influenced by what they understand more than what they cannot comprehend. This contradicts the EC theory and the globalisation theories which assume that media audiences, particularly those in developing nations such as Zimbabwe, are passive consumers to global media content. Misunderstanding alien cultures is more dangerous to the receiving nations. For instance, youth in developing countries can end up adopting indecent cultures contrary to both their own norms and that of the developed world they want to imitate. The globalisation and EC theorists fail to bring out issues on the implications of misunderstanding and adoption of inappropriate languages and cultures on both the receiving and producing nations.

According to both the globalisation approach and the EC theory, the interaction of participants, particularly young people with English language and global cultures is inevitable. McPhail's theory proposes that the influence of economically stronger nations such as the English-speaking nations on weaker countries such as Zimbabwe is premeditated, and effective. The EC theory refers to this process as the modern forms of colonialism which may alter indigenous cultures and the socialisation processes overtime. The theory ignores the fact that when different societies become amalgamated, the different cultures that come into contact, whether developed or not, inevitably influence each other, in terms of language and culture. This has seen the many different "pidgin" English words that have sprouted around the world (BBC News 2006). Different groups of people have developed their own English language which consists of a combination of English and other indigenous languages. Thus, the theory is not critical enough to consider the reverse impact. It only concentrates on the negative impact of mass media on the developing world and overlooks the same impact on the developed societies who are coming

into contact with alien cultures through the same media processes alluded to by both theorists.

The dominance of the English language was also visible on the two radio station programme schedules which all contained some English terms. The National FM which broadcasts in many indigenous languages had a programme schedule mainly written in English. This might have implications on the actual content which is broadcast in indigenous languages. This indirectly contributes towards the derailing of the role of indigenous programming, in indigenous language preservation. This is inline with the all-powerful effects of global languages such as English on the indigenous languages, an assumption raised by the EC theory proponents.

FGD participants mentioned another interesting feature of ILRBS. They said there is too much political content on ILRBSs. This is in line with the globalisation theory which argues that audience, in this case Zimbabwean audiences, have shifted from just being local citizens to global audiences. Thus they are no longer just influenced by the Zimbabwean media and government. They are also active participants in global politics.

Generally, the Zimbabwean government has been under global media attack since the turn of the century. Willems (2005) narrated how the British media, when reporting on Zimbabwe, have departed from the agreed ethics, in order to effectively smear their former colony's current government and leader. The British media, according to Willems (2005:92), were the forerunners in covering the 'Zimbabwe crisis' and in demonising the Zimbabwean government.

The Zimbabwean audience, just like the other global audiences, are also fed with the subjective news of Zimbabwe through various media technologies, which according to the EC theory, are received passively. Nkosi Ndlela clearly delineates this situation stating that the Western media coverage of Africa involves the concepts of framing and representation. He argues that:

> Framing is the manner in which an issue is presented and this influences the way in which issues or problems can be understood. The media do not merely reflect the reality in Africa, they also recreate and reshape it through signifying practices and representation (Ndlela, 2005:72).

This resulted in media polarisation; the media within Zimbabwe were now divided into two camps, one camp consisting of government-controlled media such as ZBC, which is viewed as representing government's opinions, and the other camp consisting of privately-owned media, echoing pro-global media rhetoric. Stating the same fact Ndlela says:

> The state-owned media thus could not be regarded as reliable, credible, and objective sources of information. Instead, they stood clearly as government propaganda mouthpieces. There is wide belief, both in and outside Zimbabwe, that the pro-government media were biased in their coverage of the land reforms and the elections. (Ndlela, 2005:78)

Therefore, the participants' hatred of political content on Radio Zimbabwe is consistent with the two theories used in this study which concur on the effectiveness of developed nations' influence on the developing nations. The EC theory further argues that global media moguls seek to capture the eyeballs, ears and minds of millions of viewers, readers, or listeners in the same way colonists sought out land and political domination of other countries (McPhail, 2007a). It can be safely said that the respondents' position reveals the extent to which McPhail's theory is correct on the impact of global media messages on consumers in dependent societies.

The study also revealed that the prevailing indigenous languages setup in radio broadcasting has exposed young people to alien content in the English language, which they seem to associate with affluence. This corresponds with the EC theory which assumes that the effects of global media systems which are flooding the young minds around the world emanate from the developed nations, mostly the former colonialists. Despite the numerous labels over the years, McPhail (2010) asserts that, any interaction between the people in developing and those in the developed world is nothing but another label of cultural imperialism and has a tendency of ingraining the dependency syndrome. This was proven by some youths

who openly rejected their own language and music in favour of international music and content.

The features of the two ILRBSs in Zimbabwe, discussed in relation to the two theories adopted for this study, revealed both strengths and some weakness or oversights of the two theories. The next section outlines the various challenges encountered by ILRBSs in Zimbabwe.

8.3 Challenges Faced by Indigenous Language Radio Broadcasting
Research objective 2: To examine the challenges faced by indigenous language radio broadcasting stations in the preservation of local cultures

Considering Zimbabwe's complex overall multilingual and multicultural background, the use of indigenous languages becomes problematic. In multilingual societies, some languages are usually more developed than others. This is true of Zimbabwe where English, Shona and Ndebele languages are more developed than most minority languages (Mano, 2006). This is detrimental to effective communication towards sustainable development, a dream for all developing nations globally.

Development is enhanced through effective communication, while the use of indigenous languages understood by the speakers ensures effective interaction. Thus, indigenous languages enhanced the target audience's understanding of issues. In the same view, scholars assert that effective communication which is the cornerstone of development can be achieved when it is carried out in languages understood by the people involved in the communication process (Baran & Davis, 2006; Salawu, 2006b; Magwa, 2008; Manyozo, 2009; Sonderling, 2009).

It is further argued that, communicating in indigenous languages enhances understanding and participation of the general citizens in developmental initiatives. However, in multilingual societies, there are dangers of weakening indigenous languages which are usually given little attention by the language speakers of dominant languages. This is worse in developing countries where most indigenous

languages are shunned and ignored in education, government and the media, in favour of former colonial languages such as the English language.

ILRBS, because of its far reaching nature, is believed to be one mass communication method which can be effectively used to help in revitalising moribund indigenous languages globally, in general and Zimbabwe, in particular. Nevertheless, this is still a contentious issue in Zimbabwe, in view of the existing broadcasting context. The Zimbabwean broadcasting landscape consists of a few radio stations, which are dominated by ZBC, the public service broadcaster.

In order to come up with relevant recommendations applicable to the Zimbabwean broadcasting context, the study searched for the challenges currently affecting this industry. Data, which reveals the challenges affecting indigenous language radio broadcasting in Zimbabwe, is discussed hereunder. Data were collected using all the four study instruments employed for data collection in this study, namely interviews, focus group discussions (FGDs), questionnaires, and document analysis. However, the interviews that were carried out with the station managers helped to reveal most of the challenges.

8.3.1 Overview of Major Findings

The interviews that were carried out with the station managers of Radio Zimbabwe and National FM revealed a number of problems that the stations face in the day to day running of their ILRBS. However, National FM encounters more problems due to its multilingual broadcasting policy unlike the bilingual Radio Zimbabwe, which only broadcasts in the two main indigenous languages in the country.

The National FM station manager outlined a number of challenges in relations to staff recruitment. He said that the National FM faces many problems when they want to recruit presenters of most minority language programmes. The station manager said it was usually not easy to get qualified staff for most minority languages which are spoken by very small groups of people located in borderline areas. Although a few speakers could be found in Harare, where the station is based, it was problematic to locate them. Sometimes, the station has no choice but to head-hunt

for people in border areas where most of the minority languages used for broadcasting are spoken.

The recruited staff members usually lack the necessary qualifications. All they can do is just speak the language. As a result, the station still has to spend some time and resources training them to do the job before they can start work. This is financially demanding on the station.

Radio Zimbabwe did not have a human resource challenge. They have a wide selection of qualified applicants who cannot only speak Shona or Ndebele fluently, but also speak both languages fluently. Radio Zimbabwe has no staff recruitment problems since the station only uses two official indigenous languages many study up to tertiary level.

The other problem the National FM station manager mentioned in terms of staff recruitment, is that, in most instances, when they do auditions for presenters of various programmes in minority languages, they sometimes end up recruiting people who claim they can speak the language. In some instances, settling for self-proclaimed speakers has resulted in them recruiting people who are not really fluent in the language. He said it is not easy during the auditions to verify if the person is a fluent speaker of the language since the station do not have someone fluent in that language. The station manager, in this case, is not in position to tell if that person is a speaker of the language or not. Only when they receive complaints from the speakers of that particular language do they realise their mistake. This puts the employer in a dilemma on how to deal with the situation if the person has already been given a permanent employment contract. The station is left with no option but to ask the new staff member to associate with speakers of the language so that he/she can improve on the language.

Besides the challenges of staff recruitment, the National FM station manager also identified the limited signals Transmedia has allocated to them as another main challenge. National FM signals are mainly urban-centred, thus leaving out the target audiences, the people who speak most of these minority languages who are found in

remote rural areas of the country. This makes National FM's effort to try and reach out to as many minority language speakers as possible futile.

The assumption that most of the audiences are found in remote areas and small towns was also proven by the study questionnaire respondents. Questionnaire copies were distributed in all the ten provinces of Zimbabwe, and the responses revealed different figures for frequent listenership of the two indigenous languages when compared with the FGD participants who were only drawn from Harare. Eighty-one percent (81%) of the questionnaire respondents said they frequently listened to the two ILRBSs. In view of the responses of the questionnaire responses, it can safely be assumed that many of the possible listeners in remote rural areas are being denied the chance to listen to National FM due to the limited signal which does not reach their areas.

The other challenge which both station managers alluded to was that of competition with other media technologies. Besides the English radio broadcasting stations, there are many other sources of news and entertainment competing with the two ILRBSs, such as the Internet and DSTV, which the station managers are concerned about. Although the National FM station manager mentioned that indigenous language stations depend on the relevance of the content to the audiences, the station is aware that some listeners, particularly the young and the working class, are exposed to the Internet via their mobile phones and at their work places. The National FM manager also mentioned that some audiences do not like listening to the station because it keeps on changing to languages they do not understand. With the information overload facing today's audience, it is now very difficult for any single media, particularly indigenous language radio stations, to hold on to many frequent listeners. However, questionnaire respondents revealed that in smaller towns and rural areas, many people still depend on ILRBS for information and entertainment.

Both station managers stated that they both target rural-based, border areas and some high density areas listeners. Thus, their target audiences are diverse and have different needs. As such, they face another challenge to try and meet all these possible listeners' information needs. The Radio Zimbabwe station manager said,

even though the station also has youth targeted programmes, it is difficult for them to outclass stations that only target this group, for example, Power FM. Radio Zimbabwe and National FM, as national stations, do not have a well-defined audience as is the case with Power FM, which is targeting urban youth audiences. Due to the many languages National FM has to cover, the station has no choice but to continuously shift to other languages which the listeners might not be familiar with. This naturally compels the listeners to search for alternative sources of information and entertainment. Some listeners are also put off when they do not get enough programming time for their languages. The FGD participants also agreed with these observations.

Both station managers mentioned that their radio stations are not giving sufficient space to the listeners to fully participate in radio programming. The National FM manager said due to the number of languages requiring coverage on a single station, they are forced to shorten the duration of the programmes. The Radio Zimbabwe station manager said, with a single station, it was not possible for their station to sufficiently cover even one district in each province out of the 10 provinces in Zimbabwe every year. Zimbabwe's provinces have many districts.

Commenting on the same issue, the FGD participants indicated that even though National FM broadcasts in their languages, it did not allow them sufficient time to deliberate on the issues raised since the programmes in the various languages are too short. They all agreed that the station was too congested. This was disturbing to various indigenous language listeners. The programme schedules revealed that the duration of programmes and news bulletins in minority languages on National FM were much shorter than the Shona and Ndebele programmes on the same station.

The last challenge mentioned by both station managers is the lack of science programming content. They said their stations are still found wanting in terms of science programming. The FGD participants complained that the two radio stations are "too local" meaning they play too much local music and present local content, thus denying them access to international music and global information. The stations, therefore, keep the listeners unacquainted with what is happening globally.

8.3.2 Discussion of Findings

The study findings revealed a number of challenges faced by the indigenous language radio broadcasting industry in its efforts to broadcast in indigenous languages in general and minority languages, in particular. "The reality of Aboriginal media is a reality filled with real and often difficult challenges -- financial as well as moral" declares Barry (2010:1). The word '*Aboriginal*' is synonymous with indigenous.

These challenges are, therefore, threatening indigenous language radio stations' efforts to revitalise moribund and other vulnerable indigenous languages in Zimbabwe. Commenting on Indian indigenous language radio broadcasting, Barry (2010) clearly depicts the struggle ILRBSs face in their effort to preserve minority languages. He likened the ILRBS to a double-edged sword; essential as a tool to preserve Aboriginal languages and cultures, yet potentially a tool to destroy those very same languages and cultures. ILRBS should be aware of the positive contributions they can make to society and also be wary of the negative roles they can unknowingly play. The latter can limit their effectiveness in the long run.

The stations' mandate, vision and mission though noble, are only a single side of the station's role. The other side consists of other challenges seen and unforeseen that can interfere with the station's set objectives. This discussion is going to try and establish this. Concurring with Barry, Browne (2010) asked:

> If indigenous electronic media hope to restore or preserve the purity of their languages, aren't they defeated before they begin, at least where the worlds of technology, medicine, perhaps sports, and possibly societal problems, are concerned? Does any truly alternative indigenous term stand a chance when majority culture media quickly and broadly establish the `appropriate' terminology? (Browne, 2010:1)

Even though this study agrees that the challenges facing the indigenous language broadcasting media are disturbing, it maintains that radio broadcasting is vital in revitalising indigenous languages. Therefore, the only way in dealing with these challenges is to accept that the challenges are real, know them and then establish

the best way to deal with them or evade them. One cannot agree more with Salawu (2006b:3) when he says that:

> While we cannot wish away the fact of history, as represented by colonialism, which has made English and French languages (especially) to be global and connecting linguistic modes, yet we, as people of the less-dominant cultures, cannot afford to lose the whole essence of our being that is, our languages.

Our languages are important assets that we cannot afford to lose. Various scholars have predicted that if the languages continue to die at the same rate they are dying, by 2050, half of the languages will have ceased (Ostler, 2000; Maurais and Morris, 2003; Wilford, 2007). Ubiquitous ILRBS is one tool which many agree can go a long way in enhancing the preservation of various moribund and slowly fading languages because of its use of voice and sound (Mano, 2006)

In the study findings, the multilingual National FM radio station broadcasting in 15 indigenous languages has more challenges than its bilingual sister station, Radio Zimbabwe which broadcasts in the two main indigenous languages in the country. The National FM station manager outlined a number of challenges in relations to staff recruitment of minority language personnel. He said, firstly, National FM encounters difficulties in getting qualified producers, journalists and presenters who can speak some of the minority languages used for broadcasting on this station. In line with this assertion, Ndawana and Muromo (2012:13) rightly points out that "The broadcasting company has a policy of employing journalists and presenters with a professional qualification in journalism or media studies but for this station they have difficulties in fulfilling this policy." Qualified people speaking minority languages are hard to come by since most of these minority languages are not popular in Harare, where the radio station is situated. They are languages spoken by very small groups of people located in borderline and other remote areas. Pointing out on why they are not popular in other areas except in their specific communities, Zindoga (2011) says minority languages are generally sidelined in the education system where they are only taught up to lower primary school, hence people, including the speakers, do not really value them. This has seen the station having no choice but to recruit untrained people as long as they can speak the particular languages.

Radio presenting requires more than the knowledge of a language or a good voice. Thus, when a station's personnel are determined by their fluency in a specific language, a lot of other things have to be sacrificed. The National FM manager said after recruiting untrained indigenous language staff, they still have to spend some time and resources training them to do the job before they can start work. This, as the manager pointed out, is financially demanding on the station and time-consuming. Worse still, in some instances, only a few speakers of some of the 13 minority languages currently used on National FM are found in Harare. Even the available few are not easy to locate if they do not respond to the station's call for indigenous language staff. In some instances, some might have the knowledge of the language but are not available or willing to join National FM. As a result, in some instances, the station is forced to head-hunt for people in border-lying areas where most of these minority languages are spoken.

The station manager further stated that, besides fluency in the language, the station also wanted people who have a passion for broadcasting since radio broadcasting requires a whole package besides the qualification to speak the language. For example, one requires a good voice, general knowledge of what is happening within his community, country and globally, as well as talent and the passion for broadcasting (Fourie, 2001)

Radio Zimbabwe did not have a human resource challenge because the station only uses the two indigenous official languages which some learners study up to tertiary level. When they advertise a post, they receive many applications from trained applicants who can speak Shona or Ndebele fluently. Sometimes, they even receive a large number of applicants who are fluent in both languages. Shona and Ndebele are more popular in Zimbabwe because they are the two indigenous languages recognised as the principal indigenous languages, and together with English, they are used in education, government and the media.

However, Chimhundu (1997: 132) rejects this superiority of Shona and Ndebele as only theoretical. He points out that "the national and/or official status of Shona and Ndebele is largely theoretical, as very little, if anything, is being done officially to

develop and promote them and to diversify their functions" (Hadebe, 2003:267). Shona and Ndebele are the two main indigenous languages spoken by over 90 percent of the people. However, despite Chimhundu's proclamation, Mano (2006)'s maintains that using the two main indigenous languages spoken by the majority of the people in the country is not really a bad thing. He argues that, by using the two main indigenous languages, the station is trying to enhance national unity, and to create "one family" united by the two languages (Mano, 2006: 285).

Some scholars such as Ndhlovu (2012), reject the unifying role of Shona and Ndebele, but maintain that these two indigenous groups can never like each other since their struggle for hegemony dates centuries back. This has left English holding the top position. Commenting on the role of English, Olusoji says: "The most basic and most valuable possession of man is language. With language, man has the capacity for dealing with changes in the environment to organize his society and face other various emergencies of life" (Olusoji, 2012: 134). Therefore, humans cannot remain in the past and continue with their hegemonic linguistic battles. They can use languages to come together and develop their nation. In Zimbabwe, the two main language groups that have often struggled for hegemony are the Shona speakers consisting of about 75% of the population and the Ndebele people constituting about 16% of the population. This has seen the introduction of Radio Zimbabwe, a station using the two languages repeatedly. The purpose of repeating similar issues in the same formats, though irritating to bilingual listeners, serves the purpose of fighting unwarranted hatred among speakers who might find reason to fight for hegemonic supremacy in the station.

The other problem the National FM station manager mentioned in terms of staff recruitment was that they sometimes end up recruiting fake minority language speakers. This happens when they advertise for presenters of a specific language and then receive applicants claiming to know the language, when in fact they cannot really speak the language. Settling for self-proclaimed speakers has resulted in them recruiting people who are not really fluent in the language because, in some cases during auditions, the station will not be having representatives who can speak the language too. The station manager said, in such cases, the station only comes to

realise that the person cannot really speak the language when they receive complaints from the speakers of that particular language. This puts the employer in a dilemma on how to deal with the situation since the person can speak the language to some extent and might have already been given a permanent employment contract. The station might also not have a replacement yet the programme has to continue according to the schedule. In such a situation the station has no choice but to ask the staff member to interact with speakers of the language so that he/she can improve on the language. This might be frustrating to some of the listeners, thus posing a serious challenge of losing these listeners.

Explaining how important aptness is to the various target audiences, Nicholas and Price (1998: 142) say: "Speech on radio has to be both appropriate to, and comprehensible by, its audience." This means, when a radio presenter fails to speak a language perfectly he/she is doing more harm than good to a station such as National FM, which is already facing many challenges in its effort to help preserve various minority languages. In agreement with this assertion, Adeniyi and Bello, (2006:156) argues that, for any station to gain and maintain a stable audience, it must meet recipients' needs and expectations early on in message production so that through it, listeners become socially, economically, and linguistically developed. This means there is need for the station to monitor and ensure that the content is relevant and can capture the audiences despite the flaws in language that the presenter might still be dealing with.

Besides the challenges in staff recruitment processes, the National FM station manager also identified the limited signals Transmedia has allocated to them as another challenge affecting their work. Transmedia is a state-controlled sole signal transmission service provider in Zimbabwe, guided by the *Act*. As argued by Mbizwo (2012:1), "Radio Zimbabwe and Power FM coverage of the country is now 80% after work was completed on all the 24 Frequency Modulation sites, while National FM and SFM coverage has reached 60% (Mbizwo, 2012). This means the only multilingual station broadcasting in minority languages is reaching mainly the majority of people who can fully understand English, Shona and Ndebele and do not understand or care to know the minority languages.

Explaining the current signal status, the National FM station manager confirmed that the multilingual radio station signals are mainly urban-centred, which leaves out the majority of the people who speak minority languages. He pointed out that *"most of the minority languages that are used for broadcast on National FM station are minority indigenous languages which are mainly spoken by small groups of people located along the border-lying areas and other remote rural areas."* These listeners are not covered by the current signals. The significance of National FM to minority language speakers that Transmedia seems to be ignoring when upgrading frequency modulation transmitters is clearly articulated by Ndawana and Muromo (2012: 2) who say that "Zimbabwe's National FM radio station is mandated to broadcast in the languages of the formally marginalised ethnic communities of the country." Their argument is in line with the National FM manager, as they identified the formally marginalised ethnic groups of people as those who live in remote border areas, farms and mines.

Therefore, it can safely be concluded that the limited signals are denying many of the possible listeners in remote rural areas a chance to listen to National FM. Therefore, National FM's mandate to provide information, platforms for public discussion and entertainment to the "previously" marginalised communities remains nothing but a fallacy.

The other challenge which both station managers identified was the competition for audiences with other media technologies. Besides the English radio broadcasting stations, there are many other sources of news and entertainment competing with the two indigenous language radio stations, for example, the internet and DSTV. Stating the situation which the indigenous language radio stations are facing, the UNESCO report says:

> There is no doubt that internet connectivity in most African countries has improved over the years. However, the spread of ICTs has to a large extent been confined to towns and urban areas. Many people in rural areas in Africa still lack access to the media - television, radio and newspapers. Perhaps the development of ICT and attempts being made to bridge the digital divide between the North and South, coupled with a judicious blend of the use of other media resources such as video, television, radio, newspapers and

traditional media by African countries can give a realistic opportunity to many people to be active participants in the fast-evolving information society (UNESCO, 2008: 55)

Thus, in rural areas, it is meaningless to focus on the new communication technologies when people in those areas are still struggling to access traditional media such as radio. People, in these places, would prefer interaction with media in their own languages which they can understand. Radio is also the cheapest media which many can easily access even on the most standard cellular phones which cannot access the Internet and other social networks such as whatsapp. Commenting on the role of new media technologies to access radio broadcasting, Ansu-Kyeremeh (1994: 101) says: "On the part of the people, implies that they challenge the relevancy of new knowledges and technologies through their indigenous lenses, and thus, refuse to be co-opted to rubber-stamp development project designs conceptualised and "undertaken off-site". If indigenous languages continue to reach the people through ILRBSs, they will start owning these stations as their own, and thus face new media through them.

Today, many people in Zimbabwe now have access to cellular phone networks in most parts of the country, including the rural areas. The Radio Zimbabwe station manager confirmed this when he said: *"The challenge that we are having now is that most young listeners now seem to be attracted to the cellphones which are now very popular even in rural areas."* They no longer really have time to listen to radio programming. The other challenge is that our stations are not really youth focused. The sharp rise in mobile phone usage in Zimbabwe began to be noticed years back. Guma (2011) confirmed the sharp rise in mobile phone use in Zimbabwe on allAfrica.com when he reported that "The number of people using mobile phones in Zimbabwe since the inception of the coalition government has risen sharply, from 12 to 56 percent, setting it up for huge political and commercial benefits." Most standard phones, which cannot access the Internet, can access FM radio. Therefore, many people can have access to ILRBSs through their mobile phones if Transmedia expands the stations' reach to all the target audiences. Rather than continuing to look at new communication technologies as competition, the stations can benefit

from the new communication technologies if access to signals is improved, to cover the whole country.

Although the National FM radio station manager mentioned that ILRBSs depend on proximity of the content to the listeners to attract listeners, he is aware that some people, particularly the young and the working class, are exposed to the Internet via the mobile phones and at their work places. The National FM manager also said that some audiences are not interested in the station because it keeps changing to minority languages which the listeners do not understand. This is pushing away some of their target audiences that consist of speakers of minority languages. With the information overload facing today's audience, it is now very difficult for any single media, particularly ILRBS, to hold on to many frequent listeners. However, indigenous language radio stations can still attract substantial listenership in border-lying, mining, farms and other remote areas where the majority have limited access to the other sources of information. Quoting various scholars to explain the reasons why radio is still a powerful medium of communication in Zimbabwe, Chari (2009: 57) said:

> ....the Internet is still an elite and urban phenomenon, as the majority of people who live in the rural areas do not have access to it. Major stumbling blocks in the diffusion and development of the Internet in Africa include absence of requisite infrastructure (telephones, computers and electricity), lack of training, low incomes, high costs of connectivity, illiteracy, costs of and lack of commitment by governments who may not appreciate the advantages of connecting to the Internet.

The questionnaire respondents said, although the new media technologies are penetrating in smaller towns and rural areas, many people still depend on ILRBS for information and entertainment. Therefore, the challenge mentioned by the National FM station manager can be traced back to the *Act* which is not clear on the issue of languages. The *Act* states that a public broadcaster should be able to reflect both the unity and diverse cultural and multilingual nature of Zimbabwe. However, it is not clear how this should be done. It is not clear whether a single station should reflect the diversity of cultures in Zimbabwe or a public broadcaster should ensure this is done through various stations, which may also include community radio stations, as is the case with SABC radio in South Africa. SABC has many community-focused

stations such as Phalaphala FM in Limpopo; different stations targeting different communities in languages spoken by the people in those areas. This is making it easy for the stations to sufficiently cover all communities. Each community station draws and directs its programming specifically to a single community, unlike the situation with national radio stations which reflect a national picture. It is not easy to capture the multicultural society on one station as is the case on National FM, in Zimbabwe.

The next challenge identified by both ILRBSs managers is that ILRBSs both target rural-based audiences. The Radio Zimbabwe station manager said his station targets rural areas and other high density suburbs while National FM targets minority language speakers and other rural border-lying areas. Even though the two station managers said they target people who speak the languages, they will be using at any particular time, they also both agreed that their listeners are basically the economically disadvantaged in terms of their social standing. The station managers agreed with the stereotype which many hold against indigenous languages. Anything indigenous is for the underprivileged and English is for the learned and affluent. Concurring with this assertion, Dr Adeyemi Adegoju succinctly states:

> The native speakers, who should appreciate and extol the languages and the cultural patterns they embody and are supposed to preserve and transmit, but they do not take a pride in using the languages, as English has caught their fancy (Adegoju, 2008:19).

Most Zimbabweans associate indigenous language media with poverty and illiteracy. As a result, many, particularly the young people, made some effort to deny being associated with indigenous language stations such as National FM. Although observation was not really a study instrument in this study, one could not avoid observing what was happening whist collecting data using the other instruments. The researcher observed that a number of households, cars and taxis were tuning into National FM despite their comments during the FGDs. During the FGD, many youths were concerned about what their peers thought of them. They were afraid of being seen to be appreciating indigenous language stations which are normally associated

with the lowly and illiterate. As a result, by liking English and the international music, they wanted to be seen as affluent.

The older participants revealed their love for indigenous broadcasting and openly cited solid reasons for their displeasure with the two radio stations. The media, particularly indigenous radio stations in this case, must make an effort to remove the existing negative stereotypes towards indigenous languages that have seen many ignorantly shunning their own languages in favour of former colonial languages such as English. Alluding to the same argument, Mohochi pointed out that:

> The media, owing to its wide reach and power to influence opinion, is an important ingredient in any development endeavour. The media does not only inform, it also directs and shapes people's viewpoints. The media also contributes to language development. By deciding to use particular languages from a very wide choice in Africa, media houses do make important statements (Mohochi, 2011:10).

The other challenge arising from the same issue of the target audiences that the two station managers mentioned is that their audiences are diverse and have different needs which cannot be easily met by a single station. The ILRBS therefore face another challenge which is to try and meet all the possible listeners' information needs. The Radio Zimbabwe station manager said even though his station also had youth targeted programmes, it is difficult for it to outclass stations that only target this group, for example Power FM.

Radio Zimbabwe and National FM, as national stations, do not have well-defined audiences as is the case with Power FM, which is aimed at an urban youth audience. The Radio Zimbabwe station manager said that the station had a huge following in urban high density suburbs, and that it also targeted rural communities just like National FM. Commenting on the activities that should be done in order to confirm that a station is targeting rural people who are totally different from the urban audiences, FAO's report entitled 'Rural radio: A Communication Tool for Rural Communities' states that "Rural radio is distinctive from urban radio in that it is directed specifically to rural people and their information needs." The report further argues that when national radio networks are used for rural coverage, they tend to

ignore rural people's unique information needs (FAO, 2013). This is a challenge facing the two indigenous language radio stations in Zimbabwe, which are both national stations claiming to be serving rural needs.

Ndawana and Muromo (2012), commenting on the limitations of National FM, said although the station uses the listeners' languages, the issues that are discussed are not of interest to the listeners since they do not directly promote their identity. It is difficult for a national station, as revealed by FAO, to be able to serve the interests of both urban and rural listeners. This still points back to the need to introduce different community-based radio stations, which currently do not exist in Zimbabwe.

Participation is normally an important issue which scholars who are interested in rural audiences usually mention (Manyozo, 2005; Manyozo, 2009; FAO, 2013). By merely selecting the rural audience as their target audiences, National FM and Radio Zimbabwe are expected to be mainly audience-centred. In view of the importance of participation, Jean Pierre Ilboudo points out that, participation is a fundamental characteristic of radio broadcasting. In his report contained in the FAO report on "The sensitisation workshop on rural radio policy and decision makers in East and Southern Africa", he says:

> Rural Radio implies a two-way process, which calls for the active participation of the communities in the planning and production activities of the radio broadcasts. It is the expression of the community rather than a channel for the community. It promotes the exchange of views, brings people closer together, stimulates information, and enhances the value of local knowledge (FAO, 2006: 33).

The Radio Zimbabwe station manager said it was not possible for their station to sufficiently cover even one district in each province every year out of the 10 provinces in Zimbabwe, since there are many districts in each province. Both station managers mentioned that their radio stations are not giving sufficient space to the listeners to fully participate in radio programming. The National FM manager said due to the number of languages requiring coverage on a single station, they are forced to limit full participation of the audiences by shortening the duration of the programmes, in order to cover as many languages as possible. Commenting on the

same issue, the FGD participants indicated that even though National FM broadcasts in their languages, it did not allow them sufficient time to deliberate on the issues raised since the programmes in their various languages were too short.

Speaking on the role of radio in rural communities, Manyozo (2005:4) argues that radio stations are tools for encouraging a dialectical and dialogical challenge of civil rights and citizenship among the many rural, illiterate and underprivileged people who have no adequate access to telephones, electricity or the Internet. Similarly, Castello says a rural radio is:

- A platform for democratic and pluralistic expression of the opinions, needs and aspirations of rural communities
- A channel for interactive communication, dialogue on a wide range of issues (agricultural, educational, health, social and cultural)
- A means for rapid diffusion of development information in a diversity of languages that reaches remote areas (Castello, 2013:1).

These conditions are neglected by the two ILRBSs in Zimbabwe. This renders them ineffective in their purported roles to effectively reach rural communities. Although National FM broadcasts in their languages, study participants also blamed the station for not fully representing them in terms of religion, tradition, political interests and customs, since the time allocated to each language is inadequate. The programme schedules that were analysed in this study also reflected almost similar features as those identified by the participants. It is clear the two stations are dominated by the national languages, Shona and Ndebele. However, this study confirmed that National FM does not use English for broadcasting although its programme schedules are primarily written in the English language. It also confirmed the confusing nature of the language overload on National FM, which is always switching languages. This was confirmed by the station manager and the audiences. The language shift is confusing for many who cannot understand some of the languages used on the channel.

Similarly, Pswarayi (2013) bemoaned the monopoly by the government-owned (ZBC), saying that it was an affront to the minority groups in the country. He concurred with the other study participants about the existing confusion when he queried how the media is supposed to play the role of educating, informing and entertaining the citizens, when people are not familiar with the language used by the media. The government must open up airwaves so that communities are free to set up local radio stations for programmes of their choice and in their own languages. Responding to the same arguments, Pswarayi (2013) states that the government needs to undertake comprehensive media reforms to allow new private players into the broadcasting sector, in order to reduce the many challenges being encountered currently in the radio broadcasting system.

The last challenge mentioned by both station managers is the lack of science programming content. They said their stations are still found wanting in terms of science programming. Explaining the basis for the lack of science programming in indigenous languages, Bamgbose (2011:4) argues that, the general belief that modernisation was best achieved in an imported official language is the reason why many still think science and technology can be better expressed in English. Many indigenous language radio producers and presenters avoid covering science issues because they feel they cannot do it in indigenous languages, which they believe lacks some science terms. Giving some ray of hope though maintaining that it was not an easy task, Mazuruse and Mberi (2012:2025) argue:

> The project of developing and empowering Shona language to a level where it can be used in modern science and technology is a process which needs a long term strategy. The foundation on which the process has to be constructed should be supported by, terminography, translation, development of study materials and the general expansion of lexical to incorporate ideas borrowed from other languages.

The study findings revealed that the National FM encounters more problems due to its multilingual broadcasting policy unlike the bilingual Radio Zimbabwe which only broadcasts in the two main indigenous languages in the country.

8.3.3 Findings of Objective 2 within the Globalisation and the EC Theory

According to the EC theory, the difficulty in finding minority language speakers which is encountered by National FM can be explained by the dependency relationship between the richer and poor nations, while the tilted influences in favour of the developed societies can be explained in terms of the globalisation approach. According to cultural globalisation, language is an important aspect of culture which is affected by the hegemonic battles between the western world and the developed nations' cultures. This has seen the speakers of minority indigenous languages being overpowered by international languages such as English, originating from the developed world, and other superior local languages such as Shona and Ndebele. As explained by McPhail in his EC theory, the speakers of minority languages in dependent societies are influenced by the languages and cultures of the developed countries to a level where they end up looking down on their own. This is more evident among smaller language speakers who reject their mother tongues in favour of other more "superior" languages such as English, Shona and Ndebele once they move out of their communities where these languages are mainly used. The language situation existing in Zimbabwe has seen some languages (English, Shona and Ndebele) receiving more prominence, whilst others are simply ignored.

Both theories and, particularly the EC theory, explain the movement of technologies from the developed world to the developing nations, which have resulted in the continued dependency and domination of most African nations. However, since these technologies are imported from other nations, their general spread is still urban-dominated, leaving out the peripheral border-lying areas. This has seen such areas in Zimbabwe, more than 30years after political independence from colonial domination, still excluded in the new information world order. The ZBC signals, according to the findings, are not covering the whole country. This has naturally eliminated some smaller language groups from participating or enjoying the few identified globalisation benefits obtainable through the interconnectedness of the whole world.

According to the study, both station managers agreed that their stations lack science programmes in indigenous languages. This means Zimbabwean ILRBSs are denied

a chance of motivating local children to appreciate science careers, thus hindering local communities from developing their own crop of scientists. It means the dependency relationship of the developing nations on the developed world for science-related issues alluded to by the EC theorists is naturally maintained.

The failure by the two indigenous language radio stations to broadcast on various science issues pertinent to the Zimbabwean people is a result of the limited terminologies in these areas. This confirms the assumption by EC theory that new technologies have replaced guns and firearms used by our former colonial masters to conquer Africa and other parts of the world. By holding on to the scientific knowledge the developed world is indirectly pushing the developing world into their so familiar submissive position to their authority. The assumption that new communication technologies are the new forms of colonialism cannot be dismissed if the various developing nations continue to depend on the developed societies for scientific knowledge, as is happening now.

8.4 The Influence of Broadcasting Policies on Indigenous Language Broadcasting in Zimbabwe

Research objective 3: To examine various governmental policies which inform indigenous language radio broadcasting in Zimbabwe

Radio broadcasting is one of the strategic means of communication in any nation which many institutions such as government, political parties, business entities, general community leaders and even religious organisations strive to control. Broadcasting laws and policies play a pivotal role in levelling the field in this sought-after industry. They help in delineating content quotas, language usage, signals allocation and management. Policies also play a pivotal role in determining ownership of broadcasting stations, as well as autonomy concerns. For instance, the *Act* outlines how radio broadcasting stations should be controlled and monitored. It also determines the level of control and the extent to which the various players,

including the government minister responsible and other government stakeholders, can be involved in the day to day running of broadcasting in the country.

Although other supporting laws and policies have been enacted and abolished over the years, the Zimbabwe broadcasting landscape has mainly depended on the **Broadcasting Services Act** since the enactment of the first broadcasting law in 1957. Under the colonial regime, the **Rhodesia Broadcasting Services Act of 1957** was later changed to the **Rhodesia Broadcasting Services Act of 1973**. After attaining independence in 1980, the new Zimbabwean government adopted the colonial broadcasting law and renamed it the **Zimbabwe Broadcasting Act Chapter 12.01**. A few minor changes were made to the original law to suit the prevailing new cultural dispensation.

This piece of legislation was used for 20 years, and was only abolished in 2000 when the Supreme Court struck some of its sections which were being used to uphold ZBC's monopoly of the airwaves. This was done following a legal battle between Jerry Jackson, the owner of the banned Capital Radio, and the Zimbabwean government (Windrich, 2010). This legal battle finally led to the birth of the current **BSA Chapter 12.06,** which was enacted in 2001.

This piece of legislation has been amended several times over the years, but has remained predominantly the same. Critics blame the various policies enshrined in the broadcasting law for turning ZBC into a state broadcaster, thus making it a government propaganda machinery, negating important issues affecting the citizens of Zimbabwe (Manhando- Makore, 2001; MISA, 2009; Mhiripiri, 2011; Muchena, 2013).

According to Curran (2000), serving both specialised and non-specialised audiences is at the core of a public broadcaster such as ZBC (Chuma, 2010:100). However, the broadcasting law is vague on the use of indigenous languages in radio broadcasting in Zimbabwe, which is a central mandate to broadcasting. This has resulted in the current indigenous language broadcasting setup where only two public service radio

stations broadcast entirely in indigenous languages. Of the two ILRBSs, only National FM, broadcasts in some of the minority languages spoken in Zimbabwe.

Broadcasting laws can be used as a tool to encourage or obstruct democracy. They can obstruct democracy by denying the majority of people a chance to participate in social, economic and political debates through the ubiquitous radio, which is the most trusted medium that can enhance interaction among citizens, in their languages. Likewise, radio can enhance democracy by providing listeners with a platform to deliberate on issues affecting them in languages they can understand. The study sought to assess the **BSA**'s role in levelling the broadcasting landscape, particularly its role in upholding the use of indigenous languages in radio broadcasting in Zimbabwe. The **BSA of 2001** is the principal legislation governing the day to day running of radio broadcasting in Zimbabwe.

8.4.1 Overview of Major Findings

Both station managers interviewed in this study alluded to the important role being played by the broadcasting law in Zimbabwe. National FM manager said his station exists because of the broadcasting law, which requires ZBC to broadcast in indigenous languages. However, in terms of public service broadcasting, the **BSA of 2001** is not clear on the use of indigenous languages. It states that, not less than ten *per centum* of total programming content broadcast by any licensee shall be in any of the national aboriginal languages of Zimbabwe other than Shona and Ndebele (**BSA**, 2001: 17). This statement is not explicit; it is not clear if all licensees or some licensees should broadcast in minority indigenous languages. It is not feasible for all broadcasting radio stations to be multilingual, hence many choose to ignore this guideline.

When a policy is not very specific, it is easy for the users to misinterpret the guideline, in order to suit their own agendas or simply dismiss the regulation at the expense of the vulnerable and dying indigenous languages. The **Act** also does not specify the languages requiring attention. This exposes some languages to extinction. This statement also excludes Shona and Ndebele even though they are

indigenous languages which are competing with powerful languages such as English.

The *Act* also outlined the local content quotas that should be adhered to by radio broadcasters. Some adult FGD participants revealed their support for the local content which they said is good for the local people, languages and cultures. The sixth schedule of the *Act* states that at least—

> (*a*) seventy-five *per centum* of the music broadcast consists of Zimbabwean music;
>
> (*b*) ten *per centum* of the music broadcast consists of music from Africa. (BSA, 2001:50),

The sixth schedule of the *Act* failed to clearly define what constitutes "Zimbabwean music". Without any clear definition of what Zimbabwean music entails, this section is likely to be misinterpreted.

Most of the study participants revealed that they have 'some' knowledge of the local content conditions. Though aware of the local content conditions, some of the youths disagreed with the adults on the importance of these guidelines. The young people felt that the content quotas were denying them access to good international music and content in their languages. However, some adults and a few of the youths supported the quotas. They believe the conditions can help to keep the young people well-educated on their cultures, norms and beliefs. Despite the disagreements, most of the participants agreed that indigenous languages and cultures were under threat from the attractively packaged foreign content.

The study also established that most of the participants thought that the seventy-five percent local content was meant for all radio broadcasting content. According to the *Act,* seventy-five percent local content conditions are only for music. Only a ten percent quota of programming in national aboriginal languages, other that Shona and Ndebele for all radio stations stated above, is identified for other content other than music in the *Act*.

Even though the original *Act* did not make an effort to separate the different types of stations governed by this *Act*, the 2007 amendment of the *BSA* made some effort to separate the language issues affecting the different broadcasters. The "SEVENTH SCHEDULE (Section 11 (1) (b1), on the requirements for broadcasters, separated public broadcasters, commercial broadcasters and community broadcasters requirements into part 1, 11 and 111, respectively.

Part 1, on public broadcasters, states that the broadcasters under this system shall make programmes available to Zimbabweans in all the languages commonly used in Zimbabwe. They are expected to reflect both the unity and diverse cultural and multilingual nature of Zimbabwe. They are also expected to strive to broadcast high quality programmes in all languages served. Commercial broadcasters, according to this amendment, are expected to use all the languages commonly used in the areas which they are licensed to serve. Similarly, community broadcasters are expected to reflect the needs of the people in the community concerned, including their cultural, religious, language and demographic needs (*BSA,* 2007*:*207).

The requirements for public broadcasters are not specific on the actual quotas or number of languages a single station is expected to cover. This has resulted in the current setup where a single station, National FM, broadcasts in 15 indigenous languages. The second indigenous language station, Radio Zimbabwe, broadcasts in Shona and Ndebele languages only at the expense of minority indigenous languages. The policy also does not specify which languages can be viewed as reflecting both the unity and diverse cultural and multilingual nature of Zimbabwe. This has resulted in different interpretations of the requirements, as reflected by National FM and Radio Zimbabwe features.

Commercial broadcaster and community broadcaster requirements are clearer, and this makes them easy to interpret. However, the current broadcasting landscape does not reflect these guidelines fully since there are only two commercial radio stations, Star FM and ZiFM, both operating from Harare the capital. They are both broadcasting in English, Shona and Ndebele. There is no single community radio station operating legally in Zimbabwe. This study, which is mainly focusing on ILRBS

only, is not interested in the language quotas of commercial stations. This would require another study to fully explore the subject.

The FGD participants revealed their disgruntlement of the local content emanating from the dominance of political content, in particular on Radio Zimbabwe. The **BSA** of 2001 Section (11) (5), on the terms and conditions of broadcasting licence, enables the government of the day to request any radio licensee to make one hour of its broadcasting time cumulatively per week available for the purpose of explaining its policies to the nation. PART 11 Section 2 (1) on broadcasting political matter states that during the election period, a broadcaster shall give equal opportunities for the broadcasting of election matter. However, the parties are expected to pay.

The study participants revealed that the government (including the GPA) was utilising more than the allocated time on indigenous language radio stations, particularly on Radio Zimbabwe. The participants were irritated by the dominance of political content on indigenous language stations.

However, the questionnaire respondents felt that the **BSA** has positively influenced indigenous language radio. Eighty-three percent (183) of the respondents agreed that Radio Zimbabwe and National FM were helping in the promotion and usage of indigenous languages spoken in the country.

8.4.2 Discussion of Findings

Language is the cornerstone of development of any people. It is through a language that people can deliberate on issues affecting their day to day lives, as well as learn new techniques and share ideas. As pointed out by Manyozo (2009), in developing countries, indigenous language radio broadcasting has far reaching effects of listeners than other media because of its reach to the underprivileged majority who are often excluded in economic, social and political debates. Communicating in indigenous languages, in particular, enhances understanding and participation of the majority of people in any society (Kperogi, 2006). Therefore, the role of the broadcasting policy in enhancing the usage of indigenous languages for radio

broadcasting in developing countries, such as Zimbabwe, can never be over emphasised.

Broadcasting laws play a pivotal role in ensuring the consistent and effective use of indigenous languages for radio broadcasting in Zimbabwe and other African countries. In the study findings, the National FM station manager confirmed the importance of the broadcasting law when he pointed out that his station, which broadcasts in 15 indigenous languages, exists because of the Zimbabwe broadcasting law, which stipulates that ZBC should introduce ILRBSs.

The Radio Zimbabwe manager concurs with the National FM manager on the importance of the *Act*. He outlined how Radio Zimbabwe has been guided by the broadcasting laws from the colonial era. According to the *Act*, ZBC is a public service station, an assertion agreed to by Mano (2006). However, according to Masuku (2011) who queried the role of ZBC as a public service broadcaster the two ILRBS are under ZBC, the state-controlled broadcaster in Zimbabwe. To support his argument, Masuku (2011:26) pointed out that the ZBC can be categorised as a state broadcaster and not as a public broadcaster because in all respects, it is owned, controlled and financed by the state and not the public.

Confirming the lack of public funding for broadcasting in Zimbabwe, Moyo (2012:1) contends that, "Many Zimbabweans refuse to pay the ZBC radio and TV licenses of $30 and $50 respectively, claiming that programming is poor and biased, and also that most people cannot afford the fees because of economic challenges". Alluding to the same argument, Newsday states that ZBC is facing a financial crisis due to its dwindling advertising revenue and resistance by the public to pay viewers' and listeners' licenses (Newsday Senior Reporter, 2012). This leaves the government with no option but to fund this financially stressed national broadcaster.

The Zimbabwean government is blamed for taking over the management and the day to day running of ZBC, making the station a propaganda machinery of the ruling party. This confirms the participants' accusations; they allege that there is too much political content on ILRBSs in Zimbabwe.

In line with the same argument, Article 19 (2006) maintains that, publicly-owned broadcasters remain the cornerstone of the broadcasting system in Africa, even though most broadcasters do not truly function as they should under this system of broadcasting. It further argues that state broadcasters, government broadcasters and public broadcasters are, in most cases, grouped under publicly-owned broadcasters. Even though government and state broadcasters are outlined as different systems, Article 19 asserts that they should be accountable to the public through the legislature rather than the government, in accordance with the following principles:

- public broadcasters should be governed by a board which is protected against interference, particularly of a political or economic nature;
- the editorial independence of public service broadcasters should be guaranteed;
- public broadcasters should be adequately funded in a manner that protects them from arbitrary interference with their budgets;
- public broadcasters should strive to ensure that their transmission system covers the whole territory of the country; and
- the public service ambit of public broadcasters should be clearly defined and include an obligation to ensure that the public receives adequate, politically balanced information, particularly during election periods (Article 19:37).

If a station is funded by government or state, it could be argued that it is funded by public funds. The only danger that might come with this type of funding is the tendency by government officials and the ruling party to take advantage of the broadcasting station. The ZBC is not only funded, but also controlled by the ruling government. It is argued that most countries in Africa try to maintain a tight grip on national broadcasters, which were established by colonial rulers, in order to advance their own political and cultural interests (Ramadi and Kandjii, 2006:33). Confirming this assertion, Moyo states that, the Ministry of Information has remained in charge of the public broadcaster and ZBC has remained both politically and financially dependent upon the government (Moyo, 2004:17).

Although ZBC managers agree that the broadcasting law is the cornerstone of their existence, the **BSA of 2001** says very little about the use of indigenous languages. The **Act** states that not less than ten *per centum* of total programming content broadcast by any licensee shall be in any of the national aboriginal languages of Zimbabwe other than Shona and Ndebele (**BSA**, 2001:17). It is not clear why the principal **Act** focuses on minority languages and dismisses Shona and Ndebele. Shona and Ndebele are the main indigenous languages in the country spoken and understood by many and, as a result, require protection against global influences.

The 2007 amendment of the **Act** in part 1, 11 and 111 respectively grouped broadcasters into three different groups, namely public broadcasters, commercial broadcasters and community broadcasters. However, the proposed 3-tier broadcasting system is only on paper and not fully operational since more than five years after the adoption of this amendment, not even a single community radio station has been awarded a broadcasting licence. Only two commercial radio stations both of which have a strong bond with the ruling ZANU PF government were awarded broadcasting licences in 2012. Star FM and ZiFM, which began broadcasting in June and September 2012 respectively, Star FM is owned by Zimbabwe Newspapers, a state-controlled media company printing various newspapers under its stable, and ZiFM station is owned by Supa Mandiwanzira's AB Communications. Mr Supa Mandiwanzira is a former ZBC television presenter and now a politician under the ruling ZANU PF party.

Ndlela (2007) rejects the attempt by the new broadcasting law to abolish monopoly, and establish a three-tier system of broadcasting, which was believed captured the main liberal principles of broadcasting reforms such as plurality in the broadcasting sector and a regulatory authority. He further argues that, the **Act** carries a number of claw-back measures through its stringent licensing conditions which undermine the three–tier structure it seeks to establish in Zimbabwe (Ndlela, 2007:81). The stringent conditions seem to have frustrated other private broadcasters who made an effort to try and join the proposed 3-tier broadcasting system, but to no avail.

The 2007 amendment of the *Act* states that, public broadcasters shall make programmes available to Zimbabweans in all the languages commonly used in Zimbabwe; it shall reflect both the unity and diverse cultural and multilingual nature of Zimbabwe; and shall strive to broadcast high quality programmes in all languages served.

Firstly, this statement is vague. It is not explicit on the number of indigenous languages which are considered sufficient for a single public broadcaster. The requirements have no mechanism to ensure the use of all indigenous languages spoken in multilingual Zimbabwe, in order to revitalise moribund languages. This has resulted in the current setup where a single station, National FM, broadcasts in 15 indigenous languages, while Radio Zimbabwe broadcasts in Shona and Ndebele languages only, at the expense of other indigenous languages. This exposes ignored minority indigenous languages to language threats, for example, the speakers stop using them. These languages may be ignored due to the number of speakers who might not be large enough to attract broadcasters or their advertisers. Articulating this point, Article 19 (2006:39) states that, even though public broadcasters are expected to put the public interests in practice, first, they rely on commercial advertising for a substantial part of their income. Therefore, instead of viewing the public as citizens who have the right to communication channels, the public broadcaster has turned them into consumers or products for sell to the advertisers (Keane 1991b:121). Saurombe, 2006:76) further argues that: "As a result of the reliance upon advertisers for funding Radio Zimbabwe has turned to broadcasting that is commercially oriented at the expense of the public interest".

Secondly, the *Act* advances the view that public broadcasters must reflect both the unity and diverse cultural and multilingual nature of Zimbabwe. This also can be easily misconstrued to mean Shona and Ndebele, thus eliminating minority languages. The dominance of Shona and Ndebele, as the languages of unity, can be traced back to the colonial era, where Shona and Ndebele were raised a stratum above the other indigenous language groups. The colonial government reduced Zimbabwe's ethnically and linguistically heterogeneous status to two main

languages, that is, Ndebele in the western region and Shona in the rest of the country (Mavesera, 2011).

This was later picked up by the new Zimbabwe government, which continued to uplift the two indigenous languages as symbols of unity among Zimbabweans. This was rubber stamped by the unity agreement signed on 22 December in 1987, a day which has become an annual public event featuring on the national calendar of Zimbabwe. The predominantly Shona ZANU PF party led by Robert Mugabe and the Ndebele dominated ZAPU party led by Joshua Nkomo signed a unity agreement to end a civil war which had ravaged the country and resulted in many civilian deaths between 1982 and 1987.

Thus, in political circles and other spheres of government, Shona and Ndebele unity became the cornerstone of national unity in Zimbabwe. The fact that these two main indigenous languages are spoken by over 90 percent of the people and that government officials have propagated them as languages of unity, has rendered minority languages irrelevant to many. Many people treat them as 'other' languages. By calling on the public broadcasters to propagate unity using languages, the **Act** is possibly misinterpreted and believed to be insinuating that Shona and Ndebele should be used at the expense of minority indigenous languages.

The **Act** by propagating that radio stations must strive to broadcast high quality programmes in 'all languages served' further eliminates minority languages. It does not really push for the use of all languages, including some minority languages which are currently not being used in radio broadcasting. Thus, according to this statement, it is permissible to serve some languages and not others. The Act is not putting enough measures to ensure the broadcasting landscape is broadened, to ensure that all the various languages spoken in the country are utilised.

Commercial broadcasters, according to this amendment, are expected to use all the languages commonly used in the areas in which they are licensed to serve. Equally, community broadcasters are expected to reflect the cultural, religious, language and demographic needs of the people in the community concerned (**BSA**, 2007*:*207).

Mavesera 2011:8) argues that the inclusion of African languages as stated in the ***Act*** would enhance the inclusion of their speakers in the socio-cultural and economic development, which leads to sustainable development. However, the current broadcasting setup does not reflect these guidelines fully since, currently, there are only two commercial radio stations broadcasting in the country.

Star FM and ZiFM both operate from Harare, the capital. Harare, known as the hub where all ethnic groups meet is the capital city of Zimbabwe. However, even though people from different smaller language communities flock to the capital in search of employment and other opportunities, many residents prefer using popular languages such as English, Shona or Ndebele to give themselves a competitive edge. Zindoga (2011) points out that, though Harare is the melting pot of different cultures and languages, some minority language speakers are embarrassed to communicate in their mother tongues in public, since they do not want to be seen as inferior. As a result, the indigenous language that is commonly used by the majority of residents outside their homes in Harare is the dominant Shona language.

This has resulted in two privately-owned radio stations broadcasting in English, Shona and Ndebele. English is the main language of broadcast, while Shona and Ndebele which as argued earlier have become languages of government unity, are also utilised to a lesser extent. The indigenous language quota on commercial stations and its implications on indigenous languages were not fully considered in this ***Act,*** which has resulted in the current setup. The role of commercial and community radio stations in enhancing language diversity and multiplicity in Zimbabwe is not fully explored in this study. The study focuses on ILRBS only since there are only two newly introduced commercial radio stations whose efficacy in indigenous language revitalisation has not yet been explored. There are no community stations legally broadcasting in the country. This is an area which can be explored in future studies.

When a policy is not very specific, it is easy for the users to misinterpret the guidelines, in order to suit their own agendas or simply dismiss the regulation at the expense of the vulnerable and dying indigenous languages. This is the case in

Zimbabwe, where the people are now driven by controversy and clouded by political motives pushed by the government and the opposition parties. Radio defines social issues, orchestrates political debates and sets cultural standards (Saurombe, 2006:6), but this is not happening in Zimbabwe where diversity and plurality of broadcasting is only on paper. Article 19 (2011:71) states that, pluralism in media ownership and diversity in voices are effective ways of pre-empting the potentially inflammatory nature of broadcasting.

The *Act* also outlined the local content quotas that should be adhered to by radio broadcasters. Some adult FGD participants revealed their support of the local content which they said is good for the local people, languages and cultures. However, some youths rejected them as punitive and harmful to media freedom, and democracy. As mentioned earlier, the sixth schedule of the *Act* the music quota. However, it is not clear what local content condition on music entails or what is meant by Zimbabwean music or local content. Zimbabwean music can be sung in foreign languages, it can portray alien cultures or music can be produced in indigenous languages, but not truly reflecting local cultures as is the case with urban groove music, which is popular among young people in Zimbabwe. This raises the question whether these songs can be referred to as Zimbabwean music. Musavengana (2006) attacks urban groove music as foreign content. Urban groove music reflects American popular culture and the singers make an effort to imitate American artists. Their connection to the popular culture is reflected by the way they dress, sing and even dance this new genre of music. In view of these contradictions, Mabika (2011:161) argues that the *BSA of 2001* is confusing. It is not clear what criterion is used to determine local content in music.

Borrowing from the definition of African music advanced in the *Act*, Zimbabwean music can be defined as music that is produced and performed by Zimbabweans and which is lawfully available locally. This definition also does not specify language quotas or other conditions which highlight the importance of indigenous language and culture preservation through music. Music is an indispensable aspect of culture. Explaining the importance of music to culture and indigenous language preservation, Seeger (1996:1) says:

The repetitive, structured, often danced-with sounds of music are found in almost every society - along with language. There is something deeply human about music, but deeply cultural about it as well, for - like languages - there are many forms of music.

Zimbabweans, like most Africans, use music to express their joy, pain and victory. When celebrating, Zimbabweans sing; when they face trials, or death they sing; when in love or out of love they sing; and whilst working hard they continue to sing. For these reasons, music arguably contains the essence of their being. Thus, one cannot talk of culture and ignore indigenous music. Therefore, in order to help successfully revitalise moribund languages and cultures, musicians and the media, particularly broadcasting, should be guided towards the production and effective use of music. "Music can move people. And because it can move them deeply, members of communities around the world use music to create cultural identity and to erase the cultural identity of others, to create unity and to dissolve it" argues Seeger (1996:1). In view of the power of music, the relevance of media laws pertaining to music is indisputable.

Part 1 (f) of the *Act* encourages public broadcasters to enrich the cultural heritage of Zimbabwe by providing support for traditional and contemporary artistic expression. Traditional and artistic expression includes poetry, music, drama and other content. Nevertheless, when the guidelines do not explicitly put in place, some measures to ensure compliance to specific quotas of traditional music and other traditional artistic expressions, in comparison to modern Zimbabwean artistic expressions, this guideline remains deadwood. The current setup cannot motivate musicians from remote areas to come out and start using their traditional genres, which many, currently, do not know or if they do, they look down upon them.

Some youth who participated in the study were bitter that ZBC ILRBSs are not keeping them at par with their peers, both locally and internationally. A young participant complained: *"Zvekuswero teerera mbira nehondo yeminda zvinosvota tinodawo international content saanaRihanna naanaJZee"*. [Listening to mbira music and other land related music is boring; we also want to listen to international music

by popular artists such as Rihanna and JZee"]. They said they do not want to be out of touch with modern international musical trends. and that indigenous channels deprived them of the opportunity to be up-to-date with global youth cultures by bombarding them only with local content. However, adults supported the local quotas which they believe helps in educating Zimbabweans, particularly young people, of their cultures, norms and beliefs. They said these were under threat from attractively packaged foreign content available easily via new communication technologies. Similarly, Saurombe (2006:74) says:

> This zeal to over-comply with the law can be interpreted as a desire to insulate the Zimbabwean citizens from foreign culture and information, which is not only difficult but also futile given the pervasive new technologies of communication.

However, Keyes (2000) agrees with the view that there are benefits obtained from media regulation. He argues that broadcasting laws are necessary since they allow the government to play a role in helping young people grow up in healthy environments. Concurring with the same view, Livingstone (2002:6) asserts that children are vulnerable, innocent and in need of protection from the faults or poisons of society.

The inconsistent application of the *Act*, particularly the local content conditions, to the English and indigenous language stations has also been revealed by the study participants' responses.   They came to the conclusion that indigenous stations are more restricted to local programming and music than other stations. Even though the *Act* does not separate ILRBSs from English language radio broadcasting stations such as Power FM, the participants felt that the application of the *Act* was not consistent among radio broadcasters in Zimbabwe. They pointed out that there was a general tendency by ILRBS to adhere to the conditions and, in some instances, over comply with the policy. However, English radio stations in the country which seem to broadcast more international content and music simply ignore this policy.

The participants believed that the seventy-five percent local content for radio broadcasting was meant for all radio broadcasting content, yet, according to the *Act,*

seventy-five percent local content conditions are only for music. The *Act* only identified a specific programming quota when it stated that ten percent quota of programming be in national aboriginal languages other than Shona and Ndebele, which were discussed earlier. Thus, the *Act* did not specify the actual quotas of other radio content besides music or the ten percent quota of aboriginal programming other than Shona and Ndebele. This, in a way, leaves a vacuum which has resulted in different interpretations and applications of the *Act* by the few radio stations currently licensed to broadcasting in Zimbabwe.

The study participants also revealed their disgruntlement because of the dominance of political content on Radio Zimbabwe, in particular. Concurring with the study participants, Ndawana and Muromo (2012:8) argue that radio operations in Zimbabwe are affected by politics. Media and communication policies in the country have been blamed for the erosion of nominal agency powers of the journalistic practice, leaving the profession at the mercy of political and socio-economic power hierarchies (Ndawana & Muromo, 2012). The terms and conditions of acquiring a broadcasting licence (the *BSA* of 2001 Section (11) (5)), enables the government of the day to request for one hour cumulatively per week from radio licensees. This time slot is reserved, only for the purpose of explaining policies, to the nation. PART 11 Section 2 (1) on broadcasting political matter states that, during the election period, broadcasters shall give equal opportunities for the broadcasting of election matter. However, the parties are expected to pay. Participants were not familiar with this requirement, which is enshrined in the *Act.* This means they did not participate in its formulation. Also, the government can be safely blamed for not interpreting it through radio despite the time allocated to explain the policy according to the *Act.*

The government, through the ZBC ILRBS, is abusing this requirement to satisfy its political hegemony. This has exposed the people to the ruling party propaganda at the expense of receiving interpretations of policies and laws affecting them. The study participants revealed that the government (including the GPA) was utilising more than the allocated time on ILRBSs, particularly on Radio Zimbabwe, to bombard them with their party advertising. The ruling ZANU PF party is the main political advertiser on ILRBS and other media such as Zimpapers newspapers, a fact

many are concerned about. The participants were irritated by the dominance of political content on indigenous language stations, which they define as pure propaganda. In agreement with the participants' assertions, Moyo (2004:17) states:

> While it is incontestable that Zimbabweans need to understand their liberation war history, what is worrying about the ruling party's new drive is the one-sidedness of the historical narrative, and the zeal that borders on doctrinaire. It can be argued that the post-independence government's decision to retain the colonial laws relating to broadcasting, public order, etc. was motivated by the desire to ensure that alternative centres of power do not emerge.

However, the questionnaire respondents felt that the **BSA** was positively influencing indigenous language radio. Eighty-three percent 83% of the respondents agreed that Radio Zimbabwe and National FM, to some extent, were helping in the promotion and use of indigenous languages spoken in the country. In an article entitled 'Our Languages are equally important': struggles for the revitalisation of minority languages in Zimbabwe' Nicholas Nyika (2008) concurs that indigenous languages, particularly Shona and Ndebele, receive significant coverage in radio broadcasts. He also believes that minority language revitalisation efforts in Zimbabwe, which targeted the education and media domains, have also met a significant measure of success (Nyika, 2009:457). He further argues that, although English is the predominant language in the media, especially on radio, Shona and Ndebele have a strong presence. However, as revealed by this discussion, this could be even better if the broadcasting context is opened up to allow many players to join.

8.4.3 Findings of Objective 3 within the Globalisation and the EC Theory

The media governed by media laws and policies helps in informing an uninformed citizenry and in bringing together various communities into the envisaged global village according to both the globalisation approach and EC theory. Broadcasting laws determine how much global content its citizenry accesses through the media which has far reaching consequences than other media. Radio, particularly ILRBSs have a far reaching impact than other media because they are accessible by many countrywide; they are easy to use; and they are cheaper. They use spoken words in indigenous languages which even the illiterate can understand, and they can be listened to by people whilst doing other things such as reading, eating, studying or travelling. In most developing countries such as Zimbabwe, access to other media is limited due the majority's economic status, thus leaving radio as their main source of news and entertainment.

Broadcasting laws and policies play a pivotal role in the process of ensuring the use of indigenous languages on radio, and the preservation of indigenous cultures, in Africa in general and in Zimbabwe, in particular. Henceforth, the focus of recent scholarship is on the role of the various media policies in upholding the local cultures and languages, as well as their efficacy in limiting the penetration of divergent global views. Though the effects of globalisation may be delayed in some communities due to the stringent policies in place, the dream of completely stalling globalisation remains a fallacy. Therefore, the main thrust of this study is to establish how indigenous language radio broadcasting can be effectively used, in order to help protect and revitalise indigenous languages, and in turn help to maintain Zimbabwe's multilingual and multicultural nature in the globalised world.

Many governments in African countries are afraid of losing their grip on power due to convergence which might enlighten the populace on democratic principles, thereby threatening their political hegemony. The fear, borne out of the dreaded colonial history, has forced many independent governments in most African countries to jealously guard the media, particularly ubiquitous radio broadcasting. Thus, the broadcasting industries in many independent former colonial nations have remained tightly tied and controlled to the few ruling elite. Most countries in Africa have put in place various measures to try to maintain a tight grip on their broadcasters, in an effort to uphold sovereignty against this uncontrollable wave of globalisation. Even though governments know that media policies are not a permanent solution to refuting globalisation, they want to ensure that, for now, they delay its impact as much as is possible. This has seen unpredictable degrees of exposure and influences of globalisation on different nations and communities. Some communities, such as the urban elite, the literate and young people, are more connected to global cultures than communities in remote border-lying areas, rural communities, urban poor communities, the illiterate and the older community members.

However, it is argued by both the EC theory and the globalisation proponents that media laws and policies cannot completely shut out global messages. Global media content has a way of penetrating and saturating the various communities worldwide. Therefore, the various laws and policies have not fully established how to deal with

globalisation, or how to completely halt globalisation effects on dependent societies, in particular. Pereira (2002) argues that the evolution of the media industry cannot simply be limited to the evasive buzzword "convergence" but should also include technical and economic convergence. This, in all earnest has become an undeniable fact since development is linked to procurement and the introduction of these modern technologies.

According to McPhail (2013) in his EC concept, people of various nations are able to access similar messages everywhere and anywhere through cell phones, traditional mass media, cars, and their computers developing a single global world. According to this theory, once audiences are exposed to new communication technologies, their minds are influenced in the same way. The media industry which can speed globalisation makes convergence possible. However, media policies and laws disrupt this almost 'natural' process, causing diverse patterns of influence among different communities. This can significantly delay globalisation. The economic conditions, a result of the economic policies which have seen the citizenry divided into two groups; the haves and the have-nots (Pereira, 2002), have also affected the distribution and usage of the various ICTs. McPhail (2013) in his EC theory pointed out that ICTs are the drivers of convergence which is turning the whole world into one global village.

The current legislative systems in most African countries can be traced back to the history of broadcasting in Africa, which is mainly rooted in the colonial past. Broadcasters, during the colonial era, were trying to advance their racial separation ideologies in which white people were treated as more superior than the indigenous black people. This was done in an effort to protect the ruling colonisers' political and cultural interests (Ramadi and Kandjii, 2006:33). Colonialism and slavery gave birth to an atmosphere of mistrust that has led to the current complicated legislative processes, which affect information dissemination within and among societies. This, in a way, has jeopardised global legislative efforts to push some policies in some nations since the guilty tag of the slavery and colonialism still haunt the world super powers. The super powers in Europe and the USA are the drivers of globalisation and neo- colonialism (McPhail, 2013).

The post-colonial legislative processes that have emerged in most African nations have revealed different legislative processes with some, such as Zimbabwe, passing stringent laws, in order to protect them from neo-colonialism (McPhail, 2013). The system, such as the one in Zimbabwe, in a way, contradicts the globalisation and EC theorists who both argue that the media will result in the reduction of power globally, particularly for poor governments. Thus, the study rejects the assumption that global media influences different societies in developing nations in similar ways. The EC theory argues that, once nations globally choose to adopt the new communication technologies developing from the developed world, they are bound to imitate the media cultures of the originating nations (Wigston 2009). This is partially true in view of the diverse broadcasting legislative systems that have been adopted by different nations. Some citizens are exposed to more media content than others; some adopt raw global content, while some convert it to suit the consumption of their particular society. The impact of globalisation is, therefore, inconsistent and cannot be predetermined as alluded to by the EC theory.

According to the EC theory, foreign influences on developing countries and cultures which come through communication technologies are cumulative and effective. The foreign influences should not be applied similarly in different contexts as revealed by this study. The theory should leave room for some distinctions, particularly in societies where access in remote areas and urban areas are not the same. Different countries have been exposed differently and, therefore are influenced in a different way. This reveals the weaknesses of the globalisation theory, which suggests that the world is becoming a global village. The best explanation should be that in some aspects of life, for example, legislative, economic, political, technological and political aspects, nations should be grouped into different sets. Some societies are more influenced by global media influences coming through ICTs in some areas than others due to economic disparities. However, some governments have come up with strategies to use media policies which reduce the possible effects of ICTs, in some areas, but in other areas have failed to eliminate them completely. This is due to the different interconnectedness levels of different communities in the world. These disparities are evident when one compares the reach of ICTs to audiences in urban

areas, as opposed to those in remote rural areas. The people's level of access to ICTs, such as the Internet, which is still a challenge for many governments in terms of control, also plays a vital role in exposing the audience to global alternative content.

The study established that the effects of media policies on how people perceive their languages and cultures cannot be guaranteed since they vary from country to country. Thus, the influence of ILRBSs, over time, is not uniform and cannot be predicted. In some cases, it is determined by the existing media policies, yet in some others, the policies have no effect on how speakers perceive their languages and cultures.

8.5 The Radio Audience's Perceptions

Research objective 4: To examine audiences' perceptions concerning the existing indigenous language broadcasting context in Zimbabwe.

The audiences are important participants in any existing media landscape since, without them, the media is not relevant. In fact, the media exists to fulfil the audience's information needs. In view of their role in mass communication, there is need to ensure that the audiences are fully embraced in the communication processes. Explaining the same argument which reveals the importance of understanding the audience's perceptions, Nicholas and Price (1998:142) argues:

> Speech on radio has to be both appropriate to, and comprehensible by, its audience. This means that it has to be in the right style for the person you want to talk to, in words they will understand. In order to achieve this, radio stations need to have a clear idea of who their audience is.

Mozziconacci & Hermes (1997:154) argues that speech does not only convey the strictly linguistic content of sentences, but also the expression of attitudes and emotions of the speaker. To any mass media, particularly radio broadcasting, the disseminated information should be relevant and understandable to the audiences. Thus, establishing the perceptions of the audience and ensuring that the content is adjusted accordingly enhances the radio station's efficacy. The views of audiences

on the existing indigenous language broadcasting context in Zimbabwe were collected using FGDs and questionnaire copies. These perceptions were used to help establish the current ILRBS's effectiveness in revitalising indigenous languages.

8.5.1 Overview of Major Findings

Some of the FGD participants and most of the questionnaire respondents revealed that they still listen to ILRBSs. The frequency of listening mainly ranged from regularly to occasionally. In spite of the variance in listening patterns among participants of different age groups, most of them agreed that they particularly like to listen to programmes broadcast in indigenous languages because they can understand them, unlike programmes broadcast in foreign languages.

The FGD participants were asked to outline the benefits of listening to the two ILRBSs and they all agreed that besides understanding issues better when programmes are in indigenous languages, they can also easily participate in phone-in programmes and other discussions. The adult FGD participants said indigenous language radio broadcasting helps in teaching young people their languages, cultures and traditions. The youthful FGD participants, in the study, agreed with the adults, stating that even though English stations provide them with a variety of programming, they still learn a lot from the ILRBSs.

The questionnaire respondents also ranked highly the following benefits gained from listening to indigenous language radio stations:

- They understand issues better;
- They can easily participate in discussions;
- They can relate to the content;
- They love listening to programmes in their own languages;
- They feel proudly Zimbabwean when listening to their languages; and
- They are educated on issues of culture and identity.

Half of the questionnaire responses show that ILRBSs are effective in educational programmes, teaching listeners their traditions, norms, history, behaviours, health issues and language preservation. However, most of the FGD participants expressed disappointment on the dominance of politics in indigenous language radio

stations. Despite the dominance of political content, as revealed by most of the participants, they all claimed that they were not really influenced by these stations in political matters. They agreed it was of no use to bombard them with political content since it did not in any way influence their political views.

When comparing Radio Zimbabwe and National FM content, some participants believe that Radio Zimbabwe was better because it used the two main languages that are spoken and understood by many. The dominance of Shona and Ndebele over minority languages is insignificant to many, including some minority language speakers who have lost touch with their own indigenous languages. They have also lost interest in uplifting minority languages which some dismissed as irrelevant. They seem to have lost hope in their languages which are slowly dying. Most of the youth seem to have just accepted as normal the status quo, which is the uplifting of English, Shona and Ndebele.

However, some of the youth and adult participants, particularly the Tonga speakers, openly expressed love for their dying indigenous languages. They said they still have hope of hearing their language more often on radio and studying it at school, just like Shona and Ndebele. Thus, radio broadcasting and the education system were singled out as having the potential to help speakers of minority language to start appreciating their languages. Although many agreed that indigenous language radio stations were vital in revitalising and preserving local languages, some participants criticised the Tonga speakers, who dreamt of uplifting Tonga to the same level as Shona and Ndebele speakers, as being over ambitious. They felt that the number of Tonga speakers and other minority languages can never compete with languages such as Shona which has many speakers in the country.

The FGD participants showed concern on the penetration of new communication technologies. Even though many welcomed the penetration of cellular phones in most areas in Zimbabwe, including in rural areas, they felt that this communication process has not really transformed their lives. Most participants expressed concern on the economic situation and lack of access to better technologies, smart phones and the prerequisite skills required to use these technologies effectively in their

communities. Many in Zimbabwe, as confirmed by these study findings, merely use cellular phones for ordinary communication such as sending and receiving text and voice messages. Most of the participants said many could not use their phones to access the internet even though they could use their phones to tune into local radio stations.

Despite their disagreement on some issues discussed earlier, the participants criticised the current broadcasting law and policies for denying private players the right to enter the broadcasting industry in the country. Most of the FGD participants believe that the broadcasting law should be relaxed, in order to ensure an increase in the number of broadcasters in Zimbabwe. The study participants said that the freeing of broadcasting is the only method which can increase the number of stations in specific indigenous languages for the diverse listeners. They believe that competition was good since it encouraged an increase in the number of radio stations. The quality of programming would also improve in a competitive environment where all types of broadcasters are given a chance to join this industry.

Participants felt that having individual stations which accommodate a few languages spoken in specific communities can solve the current problem which has led to many disliking National FM, despite its good intentions. They said the introduction of community radio stations will help in resolving the current problem where a single national indigenous language radio station (National FM) bombards them with many minority languages, which they do not understand. Community radio can go a long way in enhancing minority language use and revitalising them since the speakers of the language/s will be the target audiences, and they will also be the majority in a specific geographic area covered by the radio station.

In view of the various discrepancies outlined in this study, the participants maintained that the Zimbabwean government should be urged to revisit the existing broadcasting regulations in an effort to bring change to the current flawed broadcasting landscape.

8.5.2 Discussion of Findings

The study sought views of the normally ignored high density and rural populations who constitute the majority of the Zimbabwean population. These are the target audiences for ILRBS as revealed by the station managers in this study. In developing countries such as Zimbabwe, the majority of people live under the poverty datum line, and they reside in high density suburbs, and rural areas. High-density suburbs refer to townships that were built before independence in most urban centres, away from the white-dominated low density suburbs. These were meant to house the black population. Today, years after independence, high density suburbs have remained exclusively black (Kanji, 1995:38). Stating the economic differences among the urban people, Kanji (1995) further argues that the people living in high density suburbs face difficulties that are not faced by those living in other urban areas. There is a greater prevalence of criminal activity in these areas and are very crowded because they are of a lower standard and are affordable to many, including the ordinary people.

Some scholars argue that the political context prevailing in Zimbabwe is contributing to the current challenges faced by the study participants. They relate politics to the current punitive media policies which have stopped many prospective broadcasters from freely entering the broadcasting industry which has continued to be dominated by the state broadcaster, ZBC. However, the suffering of and failure by many to access alternative media voices is also blamed on the targeted sanctions which have done more harm on the ordinary people than on the targeted political elite. The ordinary people have become the defenceless victims of sanctions which have seen most of them failing to afford new communication technologies, while the targeted politicians remain technologically savvy and enjoy access and the use of ICTs. Concurring with this view, Masaka (2012) states:

> In the case of Zimbabwe, the general populace unfortunately became the major victim of targeted sanctions, given that the country was denied lending rights from international institutions, and political leaders and their sympathizers were slapped with travel restrictions, thereby crippling their ability to deal with pressing national issues in a globalizing world (Masaka, 2012:57).

Even though some participants alluded to the growing reach of cellular phone-based social networks such as whatsapp and facebook, the majority maintained that they were only limited to a few since many have no access to the required phones or the expertise to use them. Regardless of the strides being made in the introduction of ICTs globally, in Zimbabwe, the majority of the people residing in high-density suburbs and rural areas have limited or no access to these advanced technologies such as smart phones and the Internet. Stating the same fact The Herald (2012) and Muchenje (2013) argue that to the majority of Zimbabweans, smart phones and the Internet have remained an unnecessary luxury which they cannot afford. The people in rural Zimbabwe and the high density suburbs in urban areas are still struggling to access basic needs such as water, electricity, roads, affordable health care and food. Hence, acquiring ICTs or the basic knowhow of using them has remained a pipeline dream.

This has left many with no option but to rely on the cheap and easy to use radio broadcasting media, which can also be accessed using the standard phones that, unfortunately, cannot access other social networks. The audiences who participated in this study confirmed that ILRBS are their main source of information and entertainment. Alluding to this view, Mohammed and Mhlanga (2002:310) state that in most Zimbabweans' everyday life, there has been very little incorporation of media technologies besides the traditional, cheaper and ubiquitous radio broadcasting stations. As a result, ILRBS play a pivotal role in giving the people of Zimbabwe information they can relate to and can easily understand. This was also confirmed by the majority of the study participants who alluded to the fact that they understand indigenous languages better than the English language.

Indigenous language radio stations also provide a platform for dialogue and social interaction among Zimbabweans who have limited access to other media technologies. Radio Zimbabwe and the only multilingual station, National FM, which also broadcasts in 15 indigenous languages spoken in the country, specifically target speakers of languages who are mainly found in rural areas and other remote border-lying areas. The study revealed some inconsistencies in the listenership of indigenous language radio, among other challenges. Some participants said they did

not listen to ILRBSs regularly as expected, since they argued that they understand indigenous language broadcasting better. This as revealed by related literature, could be the result of limited radio signal coverage countrywide.

Currently, radio broadcasting in Zimbabwe does not have 100 percent coverage of the whole country. A statement by the then Minister of Information and Publicity, Minister Webster Shamu, stated that it should not be surprising why some people have no constant access to indigenous language radio. He said the most popular Radio Zimbabwe and Power FM coverage of the country is now at 80 percent after work was completed on all the 24 Frequency Modulation sites, while National FM and SFM coverage has reached 60 percent (The Herald Online, 2012). The radio network in Zimbabwe is more urban-based. Thus a large number of potential listeners who reside in remote rural and border-lying areas are excluded from the current radio coverage.

It is also true that the remote rural and border-lying areas that have no radio coverage have a high concentration of minority language speakers. Nyika (2007) states that some minority language speakers are amongst the most marginalised ethnic minority groups in Zimbabwe, living in the poorest, remotest and the least developed parts of the country. This makes the use of minority languages on National FM a futile exercise since it might not be reaching some of its possible target audiences. In a way, the failure by the existing radio broadcasting system to reach all the people works against its proposed mandate to provide listeners with a public forum for debate on various issues affecting them. This is detrimental to ILRBSs in a country where the majority still depend on them for information.

For that reason, in trying to establish the challenges to the use of radio in revitalising moribund and dying languages, the study assessed listenership, as well as circumstances which might be affecting those receiving the limited signals. The study tried to gauge the disparities between access, frequency of listening and listeners' concentration levels when listening to indigenous language programming content. The participants revealed that they normally listen to ILRBSs while travelling or in other areas outside their homes. Some participants, particularly the

youth said that they listen to ILRBSs not by choice, but because they have no control of the radio stations that are selected in some of the public places such as shops and taxis. However, others confirmed that they willingly tune in to specific programmes on ILRBSs since they like to hear programming in their languages.

In spite of the variance in listening patterns among participants of different age groups, most of the participants agreed that they particularly like to listen to programmes in the languages they can understand. Justifying this assertion, the Former South African President, Nelson Mandela, in a statement made some years back said: "if you talk to a man in a language he understands, that goes to his head, but if you talk to him in his language, that goes to his heart" (Maseko & Ndlovu 2013:153). Indigenous language gives its speakers their uniqueness in this globalised world. They can easily relate to their socio-ecology in line with their own set of views and values all embedded in their indigenous languages.

Radio broadcasting in indigenous languages relate with the listeners' perceptions and expectations, allowing them to make meaningful connections towards sustainable development of the audiences, hence their decision to listen to languages they can understand. However, the study participants bemoaned the limited programming in indigenous languages. They are limited to only two indigenous language radio stations, namely Radio Zimbabwe, which broadcasts in Shona and Ndebele and National FM, which broadcasts in many minority languages not understood by the participants.

Expressing difficulties in understanding some of the minority languages used on National FM, both the FGDs participants and most of the questionnaire respondents revealed that they preferred listening to Radio Zimbabwe. They said they had a problem with National FM because it uses many unfamiliar minority languages even though its content is on national issues which also affect them. Most of the participants in the study argued that the dominant Shona and Ndebele languages, which the majority of the people understand, are preferable for broadcast on national stations than the unfamiliar minority languages, which very few people understand at any given time.

Shona or Ndebele are the two indigenous languages most of the local schools offer up to ordinary level. Some of the students continue to study Shona or Ndebele at advanced or tertiary levels. Magwa (2008) states that, Shona and Ndebele are the two national languages that have been made compulsory subjects and official languages of instruction in both primary and secondary school education in Zimbabwe. Of course, on the ground, these are mainly done as subjects and English has remained the main language of instruction in both primary and secondary schools countrywide. Ndebele language is taught in the western region of the country, while Shona is taught in the rest of the country. Thus, these are popular indigenous languages in Zimbabwe, which the participants felt should be used on national radio. The fact that the two principal languages are learnt in most Zimbabwean schools has increased the dominance of these languages. This is the main reason why many participants said they prefer listening to the principal indigenous languages on national ILRBSs. This has both positive and negative effects on the Zimbabwean population.

A positive effect is that, using principal languages that have already been developed and have reading materials available will thwart the hegemonic position of English and maintain global linguistic diversity to some extent. Stating the benefits of focusing on the principal indigenous languages such as Shona in Zimbabwe, Zulu in South Africa and Swahili in East Africa, Bamgbose (2011:2-3) says:

> Producing materials in them is certainly economical...The so-called minority languages lack the advantage of numbers as well as status and power. Their lower status arises from perceived problems such as that it is uneconomical to cater for them, since using them requires huge investment in language development and that, since speakers of minority languages tend to learn another language, not much harm is done if their language is ignored.

Some participants who supported the use of Shona and Ndebele are originally minority language speakers. These participants, particularly the youth, accepted the status quo of uplifting English, Shona and Ndebele, since they are still the dominant languages which bring about economic breakthroughs in today's global village where economic benefits are also attached to powerful languages. They do not care about

the loss of minority languages because they feel that these do not have any economic benefit for them, both nationally and, worse still, globally. Outside their homes and in closed communities, these languages are irrelevant. They are not used in the current education system, places of employment or in doing any other official business or communication. Bamgbose (2011) concurs when he says: "As far as language choice is concerned, the assumption seems to be that the language of globalization has to be a language of wider communication such as English, since it is only such a language that can facilitate maximum access and participation in the global village."

The limitations of sticking to a few languages are immense. Basing his argument on a study by Levinsohn (2004), Bamgbose (2011) argues that, the returns accruing to those speaking English increased particularly in terms of employment and wages, but primarily for Whites and not for Blacks. The presumption that the language of globalization should be a language such as English affects African languages, and reduces their roles in the economic development of the speakers. The study participants do not seem to realise how valuable their languages are and that the current context is not helping them in any way. Commenting on the conditions giving rise to the existing situation where minority languages are ignored, UNESCO states:

> Language patterns are but aspects of highly complex social systems. They are the outcome of slow, long-term processes. If language policies are to have any significant impact, they will require resources on a scale which has not been hitherto realised. Effective language policies will and must affect all aspects of national life and will have to be sustained for decades, if not forever" (UNESCO, 2002b)

However, nationally, the dominance of a few principal indigenous languages such as Shona and Ndebele in Zimbabwe has negative repercussions on the development and use of other minority languages spoken by smaller groups of people. Some study participants, particularly adults, bemoaned the fate of their dying languages. They singled out radio broadcasting and the education system as having the potential to help minority language speakers to start appreciating their languages. The participants argued that, allowing students to study their languages or in their languages, and using these languages for radio broadcasting, can help in creating a

conducive public space for the speakers of endangered languages to use their languages. As argued by McCarty (2003), using indigenous languages enhances understanding.

Minority language speakers can only realise the benefits obtained from using their languages when they start to speak these languages, no matter how few the speakers of the languages are. The speakers can begin to gain confidence in their languages, instead of the current situation where some are ashamed to use their languages in public, as confirmed by the study findings. Thus, the broadcasting context conditioned and monitored by the broadcasting policies, has a vital role to play in creating an environment which can ensure the revitalisation of moribund and threatened indigenous languages in Zimbabwe. Without a good language policy in place, the speakers and their languages become victims of changes in their socio-economic ecologies, and the sustenance of minority languages becomes a mammoth task for many. Many speakers might be discouraged from fighting to protect these indigenous languages if they believe they are likely to fail rather than succeed. Concurring with this assertion, Crystal (2005:1) says:

> Small languages need good publicity. They need to maintain a positive public presence; they need prestige, and prestige is closely bound up with media support. But unfortunately, so often in recent years one sees such languages repeatedly shooting themselves in the foot, as media opportunities are wasted and what could be positive opportunity to take the language forward turns into a piece of negative wrangling, and the experience a source of national and international ridicule (Crystal, 2005: 3)

Although the use of minority languages in education and media, particularly radio broadcasting, can help in the revitalisation of moribund and other threatened indigenous languages, the life of indigenous languages cannot only be pinned on these two systems. The speakers of the languages play a massive role in ensuring the passing on of their languages to the next generation, by continuously using them in their homes. Mufwene (2002a) contends that, languages do not protect themselves or kill themselves, but speakers do. By giving up their languages, speakers kill their own languages and breathe more life to other languages they choose to use such as English, Shona and Ndebele.

Parents are the first teachers of their children from birth until they are old enough to go to school. This is the time when they can grill children in their language, a legacy they will never lose for the rest of their lives. Crystal (2005), in his article entitled 'Towards a philosophy of language diversity' encourages speakers of small languages to fight for the preservation of their languages. He says that the main danger to small languages comes from within; when the speakers are not interested in using their ethnic languages with their children, the case is lost (Crystal, 2005:4).

However, the study revealed an interesting trend among the Tonga speaking participants in this study. During the FGD meetings, even though some participants criticised them for their dream to uplift their language and culture to the same level as Shona and Ndebele, as being over ambitious, the Tonga-speaking participants remained adamant. Non-Tonga speakers felt the number of Tonga people or any other minority languages could never compete with enormous language groups such as Shona which constitutes about 75% of the country's population. The Tonga speakers are mainly concentrated in Kariba and Kazangula, Omay, Nyaminyami, Hwange and Gokwe districts, and they constitute plus or minus 200 000 speakers, in a country of over 12 million people (Magwa, 2008).

This group of people revealed their hunger to fight on despite all odds. With the help of a Non-Governmental Organisation (NGO) operating in the Tonga area, the researcher established that this group of people, though small, are a force to reckon with. The NGO has started recruiting Tonga speaking youths to undertake teacher-training courses in order to ensure that students in that area are taught in their mother tongue (Ndlovu, 2013). This is a positive step towards the use and revitalisation of minority languages in Zimbabwe.

Due to the initiative of the speakers of the language, their dream is slowly becoming a reality, as the Ministry of Education, Sport, Arts and Culture has joined them in their endeavour. The Ministry of Education introduced the teaching of Tonga in Binga and pupils in the area sat for their first grade seven examination in their mother tongue in 2012 (Ndlovu, 2013). Since 1980, minority languages have not been

taught and examined at schools. Tonga became the first minority language group to achieve this. Thus, the experience of the Tonga-speaking people in Zimbabwe reveals that speakers can make the decision whether to kill or develop their language even though the socio-economic and political context is not conducive.

The recruitment drive of Tonga youths to train as teachers who can help in teaching Tonga students in their own language, in Tonga districts, is another milestone achievement which can even cause a policy shift in the country. Traditionally, qualified teachers were dispatched to schools in districts which had vacancies. Thus deployment was it based on the demand (Zindoga, 2011; Muchenje, Goronga & Bondai, 2013). The indigenous language of the graduate teacher was not taken into consideration before deployment. This had detrimental effects on minority languages since teachers of different indigenous languages could be deployed to places where another minority language, which is different from their own, is dominant. It forced these teachers to speak English, which most of the students were not familiar with. Thus, the teacher could not fully explain some concepts in the languages understood by the students when there was a need to do so. As a result, interaction between teacher and students was limited to the English language. Some students who had no English-speaking background end up avoiding interaction even when they need clarification on certain issues, resulting in poor performance. Therefore, the use of minority languages in education introduced by the Tonga speaking people will have ripple benefits for both the students and the teachers, and the country at large.

Though this is a landmark achievement countrywide, specifically driven by the speakers of the language, and focusing on a single minority language, this is not a unique initiative in Zimbabwe. Magwa (2008) identified several indigenous language projects initiated by different organisations in the country, namely The African Languages Lexical Project (ALLEX), The African Languages Research Institute (ALRI), The Great Zimbabwe State University (GZSU) language project, and The Shona Language and Culture Association (SLCA).

- The ALLEX project is one of the several plans for development by the Department of African Languages and Literature at the University of

Zimbabwe. It finds itself faced with the social demands and challenges of contemporary Zimbabwe;

- ALRI is an interdisciplinary non-faculty unit specifically for research purposes and the upholding African languages in Zimbabwe. It is run and fully administered by the Department of African Languages and Literature at the University of Zimbabwe;

- The GZSU is an initiative to promote the use of African languages as media of instruction to achieve effective education in the 21st century. It is run by the Great Zimbabwe State University; and

- SLCA is a professional organisation composed of dedicated Shona language and culture practitioners working in universities, research institutes, teachers colleges, schools, publishing houses and other organisations that deal with Shona as a language and as a subject (Magwa, 2008: 155-171).

There is also the Tshivenda initiative at Great Zimbabwe University, collaboration between (GZSU) and the University of Venda. Tshivenda lecturers from UNIVEN are in involved in teaching Tshivenda students at GZSU in Zimbabwe.

Shifting to other languages besides Shona and Ndebele has seen some listeners opting to tune in to reliable channels such as SFM, Radio Zimbabwe and Power FM that can guarantee them extended listening pleasure while driving or relaxing at home. Alluding to the importance of trying to reach out to most of the listeners at any given time in multilingual societies, Mohochi (2003) proposes the use of languages understood by many to communicate important messages. He contends that, using languages not understood excludes the majority from public discourses on development and other national issues. It is not easy for a national station to select a language understood by many in a multilingual nation like Zimbabwe since this will only mean the use of Shona and Ndebele at the expense of minority languages. The introduction of community targeted stations would go a long way in ensuring the use of minority languages in specific small geographic communities countywide.

Radio is a selective media which can focus on a specific target audience at any given time, hence the constant shift to different languages excludes the majority of

listeners, who cannot understand the minority language used. In agreement with this line of reasoning, Jim Cummins in his article entitled "Putting Language Proficiency in Its Place: Responding to Critiques of the Conversational/Academic Language Distinction" supports the need for communities to develop minority language based stations for their specific community where minority languages are used, in order to ensure the efficacy of their use (Cummins,2000). The use of minority languages should be avoided on National radio stations reaching out to a diverse audience which does not understand the minority languages. Even though reaching the smaller, often ignored groups is vital, shifting to minority languages puts these languages in danger of not being listened to at all since the listeners will be put off by minority languages which they do not understand while waiting for programmes in their languages.

The minority language programmes do not receive enough airplay to ensure an impact on the listeners because the station manager has to juggle many languages on one station. This obviously shortens the duration of the programmes. This would not happen if community radio stations existed. Concurring with the same argument, in relation to National FM, Ndawana and Muromo posits:

> There is no variety in the programming as there are only a few types of programmes....All the programmes except news bulletins play a pivotal role in enhancing ethnic identity but the time that is allocated for each of the programmes per week is very little (Ndawana and Muromo, 2012:9).

Although it is true, to a certain extent, that National FM is encouraging the use of minority indigenous languages, the sudden shift to unknown languages has resulted in this station shooting down its envisaged dream. This study revealed that, instead of positively gaining from minority language broadcasting, most participants seem to hate the minority languages used on National FM, as well as the station itself. Commenting on the effects of forcing minority languages on the people, a website on Swedish radio broadcasting argues that forcing listeners to listen to minority language increases negative attitudes against persons belonging to national minority language groups, and this can subsequently see a significant rise in xenophobic discourse, in politics and the media (http://www.coe.int/t/dghl/monitoring/minorities/3

_FCNMdocs/PDF_3rd_OP_Sweden_en.pdf).

The FGD participants were asked to outline the benefits of listening to the two ILRBSs, and they all agreed that, besides understanding the issues, they can also easily participate in phone-in programmes and other discussion programmes using their familiar mother languages. ILRBSs, according to the findings, help in teaching young people their languages, cultures and traditions. Half of the questionnaire responses say that indigenous language radio broadcasting is effective on educational programmes, teaching listeners their traditions, norms, history, behaviours, health issues and language preservation.

Youth today no longer have sufficient indigenous knowledge due to a number of factors such as broken homes, relocation to urban centres and other countries in search of opportunities, and exposure to an English dominated education system. The youthful participants in the study agreed with the adults that they learn a lot from the ILRBS. Magwa (2008) and Thondlana (2002) concur that the current Zimbabwean education system, adopted from the colonial regime, is modelled along the British education system, which undermines indigenous languages and reinforces the English language.

Therefore, to some extent, ILRBS can help get rid of this discriminatory language setup by encouraging the use of indigenous languages among the speakers. Once the listeners become familiar with their indigenous languages, revitalising the indigenous languages becomes a national process; the revival of indigenous cultures, which are slowly wasting away, can also slowly begin.

However, without adequate time slots in minority languages understood by the listeners, as revealed by the participants, the right to share and debate issues affecting the people in the media is disturbed. The current broadcasting setup limits the majority of the people from accruing the benefits that indigenous language radio has to offer. Concurring, Weza (2001:1) urges that "without all national voices represented dutifully in the national media, the nation never has the opportunity to engage in an authentic discussion, leading to informed national decision-making". He

further lamented (Weza, 2001:1). Stating the dilemma faced by ILRBS in multilingual societies, Mohochi (2003) says that "While it would have been more effective to reach people in their first languages, considering the multilingual nature of the Kenyan society, the challenges are many."

Some of the study participants expressed disappointment on the dominance of politics on ILRBSs. It was noted in the study finding that, even though ZBC ILRBSs has an increased flow of political messages, the study participants said that they are not really influenced by this type of political propaganda. Narrating how the USA propaganda on Iraq failed, Garfield (2007) states that, though propaganda is effective through the media, the effect of propaganda on the targeted audience has been rendered ineffective because of other sources of information filled with conspiracy theories and gossip often reflecting exaggerations or outright lies of insurgents and extremists which create an information vacuum. However, despite the same efforts to discredit the Zimbabwean ruling party, the government has designed its messages in a way that makes political information commonsensical. When this happens, the receivers of these exaggerated media messages tend to assume they are wiser and above the messages. This is revealed by this study, but in reality they are not above the messages. Similarly, Tendi (2010) pointed out that the efficacy of propaganda in Zimbabwe, even though many audiences still reject it as ineffective, is seen by the existing principal ruling government. This is why the same politics the people have been querying for years continue to win national elections as was confirmed by the 2013 elections.

All the participants in this study criticised the current broadcasting law and policies for denying entry to new players in the country. Most of the FGD participants believe that the broadcasting law should be relaxed, in order to ensure an increase in the number of broadcasters in Zimbabwe. The study participants said that the success of the 3-tier system of broadcasting can only be achieved when competitors are allowed to freely get licenses. They believe that competition is good since it encourages plurality and diversity of content which will obviously benefit the audiences. Plurality of voices can broaden the audiences' choices of ILRBSs to listen to. A competitive environment can also ensure quality of programming in most

indigenous languages served. Ariño (2004:101) agrees with this argument when he says "in most situations, what is good for competition would also be good for pluralism as, generally, a plurality of competitors (voices) will allow for a variety of products (discourses)". He further argues that: "Generally, competition is expected to deliver choice as a plurality of sources would eventually lead to diversity of content for the audience" (Ariño (2004:102).

The participants felt that having individual stations to accommodate individual or a few languages spoken in specific communities will solve the current problem which has resulted in many disliking the National FM, despite its good intentions. Thus they all agreed that community radio stations are a must in multicultural societies such as Zimbabwe. Community ILRBSs will resolve the current problem where a single national ILRBS (National FM) bombards listeners with many minority languages they do not understand. Therefore, community radio stations can go a long way in enhancing, preserving and revitalising minority languages since the speakers of the language/s will be the target audiences and they will also be the majority in the specific geographic area covered by the radio station.

The current broadcasting law states the conditions which should lead to the expansion of the broadcasting landscape by including community and more commercial radio stations. However, the main problems are the punitive processes and the commission which was put in place by the same law. This has made community radio stations such as Radio Dialogue, which actually broadcasts for an hour per day using a shortwave transmitter placed outside the borders of Zimbabwe in South Africa, illegal and, thus, ineffective. Manhando-Makore (2001), in the same light, argues that there is need for a new *Act* that would make room for the appointment of an Independent Board, not the one currently in place under the *Act*.. This can be done by decentralising the appointment process to include people representing as many stakeholders as possible and, when this is done, there is no doubt that the liberalisation of broadcasting will offer a diversity of sources of information and entertainment, and that it will promote freedom of expression.

The implementation processes of the current legislation are also questionable and have loopholes, allowing the government of the day to manipulate this piece of legislation for its own good. Confirming the same arguments, MISA states:

> Although the issue of the flawed appointment procedure was initially raised in relation to the MIC, no steps were taken to remedy this when the amendments were undertaken in 2007... The commission therefore remains a politicised body with limited ability to retain the independence critical for the exercise of its functions (MISA, 2010:7).

It is further argued that, despite claims of neutrality, the ruling elite have always used broadcasting as a tool for political control and manipulation of the masses through the flawed broadcasting policies (Moyo 2004). The participants' views are, therefore, validated by various Zimbabwean scholars who also agree that the existing broadcasting law is nothing but a joke (Zaffiro, 1992; Mbaine, 2003; Moyo, 2004; Moyo, 2010).

In view of the various discrepancies outlined in this study, the participants maintained that the Zimbabwean government should urgently revisit the current broadcasting law, and the processes of implementation of this law, so as to deal with the glaring shortcomings. This is the best way the broadcasting flaws can be resolved. If the various policies are not revisited, efforts by the government and international organisations, such as UNESCO, to encourage the preservation of indigenous languages in the face of predictions that half of the existing indigenous languages might not make it to 2025, become mere rhetoric.

8.5.3 Findings of Objective 4 within the Globalisation and the EC Theory
ILRBS mainly focuses on local content. Therefore, listeners who depend more on these stations and have limited access to global cultures can escape some global media influences. Global cultures, according to various scholars, can upset the indigenous way of life which is important to the people, and, thus, should be maintained (Mohochi, 2003; Crystal, 2005; Salawu, 2006b; Manyozo, 2009; Bamgbose, 2011). The study sought to establish the extent to which ILRBS can help in revitalising indigenous languages by exploring the participants' comments and perceptions in relations to the existing indigenous language radio broadcasting

context. This discussion utilised the globalisation approach and EC theory, in order to understand the existing broadcasting context in Zimbabwe.

The role of ILRBSs in enhancing the use of indigenous languages and the preservation of indigenous cultures is only possible when contact with competing and more attractive global cultures is balanced. Access to indigenous language media should match or surpass that of global content. This is possible only when the position of indigenous languages economically and socially is improved, and when the context is checked to ensure that the use of the various indigenous languages spoken in multilingual Zimbabwe is encouraged. The listeners' comments, in this study, and the two theories are used to help establish how ILRBS can be harnessed to come up with tangible indigenous language revitalising initiatives in multilingual and multicultural societies such as Zimbabwe.

According to the EC theory, the media audiences in developing countries, such as Zimbabwe, are prone to imitating the cultures and languages of producing nations once they are exposed to new media technologies that are imported from the developed world. This is believed to be a natural process which takes place in the receiving developing countries since the audiences are thought to be passive to the cultural and linguistic influence brought in through the new technologies. Thus, according to both theories, the exposure to global media messages leads to audiences admiring and accepting the global languages and cultures.

However, the listeners who participated in this study depend more on ILRBS, which are more local-based than other global media such as English radio stations, the Internet and mobile phone-based social networks such as whatsapp and mxit. Therefore, it can be safely argued that the majority of low income urban population and rural people are not wholly exposed to global media influences which McPhail (2007b) believes emanate from developed nations such as the USA, and are transmitted through the mass media. To some extent, the assumptions by the EC theorists that the impact of global media messages mainly affect underprivileged populations who are passive to imported advanced technology influences, is not completely true. Basing our argument on the evidence obtained from respondents

who participated in this study, it is clear that most people have a limited exposure to global messages because they cannot afford advanced technologies. They also lack the necessary skills of using the gadgets.

The study revealed that it is only a matter of time, before this situation changes, particularly among the younger people. The participants bemoaned their failure to access smart phones and the Internet. Some of the youths bluntly rejected indigenous content and yearned for international content in English. They expressed their dissatisfaction with the indigenous language content, which they felt denies them access to modernity, and disconnect them from the global communication networks, which some of their peers are enjoying, globally.

This reflects negatively on the future of indigenous languages since, going by such attitudes, there are fears that once the economic wellbeing of such youths improves, they are likely to negate their languages and cultures. This confirms the fears by globalisation theorists who believe that the process of globalisation is uncontrollable and unstoppable. In the same vain, EC theorists maintain that new media technologies are new methods of cultural imperialism, which are more effective than the guns, bombs and gun powder used earlier.

Globalisation which dates many years back has left the traditional way of life under siege (Rauschenberger, 2003). The roots of globalisation can be traced back to colonialism, which successfully bestowed colonial languages such as English the power of being the dominant global language. In Zimbabwe, English has remained the dominant language in government, the education system and the media, particularly in broadcasting, despite being alien to the local inhabitants. In agreement, the EC theory states that once the people, particularly young people who are vulnerable to the attractively packaged global content are exposed to English content through various systems such as the education system and the media, they are bound to be influenced. Thus, the system upholding the status of English influences them to value global cultures. This is why global traits, which are spread via the English language, are influencing them easily. The English-dominated education system has influenced young people to become global beings that have

no pride in their own culture and languages. This is happening because there are no clear benefits drawn from indigenous languages, whereas there are many academic and economic benefits obtained from the English language.

Some youths, adult participants and most questionnaire respondents agreed that they learn to speak their indigenous languages through ILRBS. Despite the benefits, they still complained about the current limitations of ILRBSs. They believe these are a result of the current stringent broadcasting policies which the ruling government uses to sustain ZBC's monopoly of the broadcasting industry. They argued that ILRBSs, particularly Radio Zimbabwe, continuously bombard them with political content, which is not well articulated. The participants also accused the existing radio broadcasting context of being undemocratic and discriminatory. They claimed that it separates the rich and ordinary people.

ILRBS were blamed for targeting the rural population and other urban populations with poor quality local programming and music while the other English radio stations were specifically targeting the average to elite groups with better programming, mixed local and international content and music. They believe that this content keeps the elite better informed about international matters, while ILRBSs kept them uninformed and, thus, excluded them from global developments. This is the reason why most of the youthful participants craved for the English stations and other alternative media, which they cannot afford. Therefore, as suggested by the EC theory, once these young people get access to such media, they are likely to accept whatever it brings to them. If alien cultures are undeterred, they will continue to corrupt the indigenous cultures and languages, and turn the world into one village as proposed by the cultural globalisation proponents.

Although the participants were not happy with the current ILRBSs setup, they maintained that the only hope for the two radio stations is the relaxation of the broadcasting law to allow more players to join this closed industry. This can broaden the coverage of issues in various languages and this can help reduce monotony, which is being experienced by listeners when the National FM radio station uses unknown languages.

Broadcasting of foreign content in indigenous languages might go a long way in adjusting the content to suit the local context. This can help to eliminate some negative global elements. Language is an important element of culture. The combination of foreign content with indigenous languages can dilute the global influences on local cultures and uplift indigenous cultures when the two come in contact (Mabika, 2011).

However, it is detrimental to deny the people access to ICTs because they can continue craving for what they do not know, and reject their own cultures and languages in the process. Balancing the two, that is local and global content can be beneficial, particularly to the threatened indigenous cultures and languages. In such cases, when new technologies use indigenous languages, they can tone down the linguistic hegemony of western culture, which both globalisation and EC theorists are concerned about.

When asked to compare the two radio stations, the majority of the study respondents expressed their preference for Radio Zimbabwe, which strictly uses the two principal languages for broadcasting to National FM which sometimes uses minority languages. The study participants' views reveal that principal indigenous languages, to some extent, wield hegemonic power over other smaller languages. Shohamy (2006) contends that global languages such as English are the principal languages driving globalisation.

The study confirmed that, locally, Shona and Ndebele are the main languages, which are being used to communicate. One can therefore, safely argue that English and other internationalised languages are not the only languages driving globalisation. Some main indigenous languages such as Shona and Ndebele in Zimbabwe are also playing a big role in globalisation. These are the languages connecting Zimbabweans.

However, any language, particularly those dominating in any given context, can be actively and effectively used to spread specific ideologies and cultures among

speakers and non-speakers. This can ensure the survival and preservation of indigenous languages and cultures in specific communities. If the promotion and use of various principal languages in specific communities globally is encouraged, global cultures will not only reflect developed nations' cultures but also contain cultural traits of the developing nations. This coexistence of all the cultures will result in another global village where different languages and cultures originating from developed and developing nations have a share under the new world order.

Some principal indigenous cultures, such as the Shona culture in Harare, and Venda in border-lying Beitbridge can dominate and kill other minority cultural groups in those communities. However, this study argues that the process where some dominant indigenous cultures, swallow smaller cultural groups, leaves room for most dominant minority languages to survive, in the new world order. This allows some level of global diversity. This leaves room for several indigenous languages to survive, even though it excludes some smaller language groups which might surely disappear over time, since they are not dominant even in the smaller communities where they are spoken. This also reveals that the dream of revitalising "all" moribund languages is too unrealistic. It is more realistic to try and save some indigenous languages which have a certain level of dominance in some communities. This can help protect most developing nations from the brutal, inhumane, and degrading intentions of their former colonial masters.

Indeed, cultures are affected and will continue to shift, but the world is still a long way from a situation where all indigenous languages, particularly the various dominant languages in various nations, can completely fade away. The dominant languages, for example Shona and Ndebele in Zimbabwe, Tswana in Botswana, the various official indigenous languages in South Africa and Kiswahili in Tanzania and Kenya, still have a better chance of survival. Human beings, as revealed by this study, have a desire to be part of the larger more powerful groups. This gives them better chances of drawing benefits from the use of their languages.

There is need to divide different communities into segments to form a larger Zimbabwean community and to empower the various dominating languages in those

communities so as to draw followers and thus help to ensure the survival of the languages in the new global order. This can be termed "local" globalisation.

Globalisation proponents believe that globalisation is inevitable over time. Media policies can be used to reduce the amount of global content people can come into contact with. Eventually, however, all languages and cultures will shift to accommodate each other since they are not static. Cultural globalisation theorists envisage a future global village where bigger languages and cultures will have swallowed smaller ones. The theorists focus on the impact of powerful global languages, such as English on weaker languages, but negate the impact of principal indigenous cultures and languages on minority indigenous languages. Thus, the impact of principal indigenous languages, such as Shona and Ndebele on dominant minority languages is not of concern to the cultural globalisation theorists. The study reveals that, the use of policies should not waste time only focusing on eliminating global languages and cultures, but should also focus of the interaction between indigenous languages, in developing communities. All dominant indigenous languages and cultures in specific communities, no matter how small, can be retained in their communities where they are the dominant languages. This can save most of the moribund and threatened minority indigenous languages from extinction. As proposed by the study participants, the value of most indigenous languages can be enhanced using strategic systems such as education and the media.

The benefits of indigenous languages to development were expressed by most participants, including some of those who yearned for international content, when they agreed that indigenous language programming is understandable unlike English language programming. This exposes the weakness of the EC theory revealed by Artz (2010) who pointed out that this theory does not explore fully how culture, communities and other regional entities contribute to global culture. This study shows that the different cultures, though presumed irrelevant, can still contribute to global cultural dynamics. People cannot be influenced by the entire package of the alien cultural traits brought to them through the media. They still have the power to reject some of their cultural traits and replace them with others, and they can hold on

to some of the cultural traits while rejecting other alien traits. Therefore, global diversity in the globalised world is still possible.

The Tonga participants, though few in number, are a good example of such people. They are not passive consumers of various media messages. They actively refused to be contaminated by the international and other local dominating languages and cultures. This raises questions about the assumption by both the globalisation and EC theory proponents who argue that audiences in developing nations are passive. Similarly, Pavlik and McIntosh (2004:24) contend that the fragmentation of audiences into small groups of like-minded individuals who do not interact with other groups or with society as a whole and choose to receive only the news and information that reinforces their beliefs and values can be attained. This also nullifies the globalisation assumption that the effects of globalisation are inevitable.

The assertion that globalisation is or should be driven by English becomes irrelevant in such contexts where interaction is better pushed through languages understood by the people. As suggested by Crystal (1997), it can safely be argued that the language of McLuhan's "Global Village" is not only English but can include the various indigenous languages spoken and understood by the majority in various communities (McPhail, 2013:5). This, in turn, ensures the participation of various people in retrieving the benefits from this new globalised world (UNDP 1999 and Nsibambi, 2001), and the exclusion of the bad.

This study established that the different group dynamics determine how each group within the envisaged village are affected and influenced by ICTs. The context in which the various global sub-groups are operating from which is obviously guided and defined by their economic wellbeing, the existing media laws, and the media landscape itself, result in the language disparities this study revealed. The individual groups which are exposed to different quantities of global content might not all become mirror images of the nations producing the various media technologies over the same period of time. For instance, some might have direct access to global content in foreign languages as is the case with the Zimbabwean elite and other urban populations, while others have mostly limited access in their languages, for

example, the poor remote rural populations. The study, therefore, rejects the globalisation theory's argument that people globally have become the same because they are now being influenced by similar media information. It also disagrees with the EC theory that also assumes that once audiences in developing countries are exposed to global media technologies, they are negatively affected.

The view that the impact of media technologies should be viewed as new forms of colonialism is true in some settings and not true in others since going by this study's findings, the various communities still have power to fight for space for their languages and cultures in the globalised world.

8.6 Conclusion

The chapter discussed the study findings using evidence from related literature, the EC theory, and the globalisation theories. It made use of the cultural globalisation concept, when the need arose. The differences and similarities of the two theories were reflected in the discussion. Gaps revealed in the existing literature and those springing from the two theories were also established in this discussion. Thus, new ways of thinking were reflected in this discussion. Areas requiring further research, recommendations and conclusions were hinted at in this chapter, but they will be outlined fully in the next chapter.

CHAPTER 9

Summary, Conclusion and Recommendations

> With its capacity to overcome problems of illiteracy, distance, linguistic diversity and press scarcity, radio plays a far more significant role than both television and the press in reaching the majority of Africa's populations, which reside in the rural areas (Moyo, 2004:13).

9.1 Introduction

In this chapter, a summary of the findings, followed by conclusions drawn from the study findings and recommendations for further studies are given. The purpose of this study was to establish the reasons behind the failure by the ubiquitous ILRBSs and the government to sufficiently utilise indigenous languages in the face of threats to indigenous language which have seen most indigenous languages in Zimbabwe slowly fading away (Thondlana, 2002; Ndhlovu, 2004; Magwa, 2008; Mavesera, 2009; Zindoga, 2011).

The objectives underpinning this study outlined in Chapter 1.5 were: to determine the features of indigenous language radio broadcasting stations in Zimbabwe, and to examine the challenges faced by indigenous language radio broadcasting stations in the preservation of local languages and cultures. Furthermore, the study sought to examine various governmental policies enshrined in the *Act,* which informs ILRB in Zimbabwe, and to examine radio audiences' perceptions concerning the existing indigenous language broadcasting context.

This chapter, therefore, attempts to bring together the findings obtained from the interviews, focus group discussions, questionnaire copies and the documents analysed in this study. The study confirmed the assertion that ILRBSs can be effective tools in enhancing the use of indigenous languages in multilingual societies such as Zimbabwe, however, the two existing ILRBSs are not being effectively utilised. The findings to this effect are discussed fully in the preceding chapter, together with the two theories underpinning this study and the related literature.

Most of the findings concur with the theories on electronic colonialism and the globalisation (specifically its cultural globalisation strand) used in this study, although some of the findings are not in line with some of the assumptions made by the proponents of these theories.

This chapter proceeds to summarise the research findings, make conclusions and recommendations on how the policies enshrined in the *Act* can be adjusted, to ensure the effective usage of indigenous languages for radio broadcasting in Zimbabwe. The conclusions are presented under specific themes in line with data presentation and discussions in Chapters 7 and 8.

9.2 Summary of the Findings

The findings show that:

- The ILRBSs are essential in enhancing and encouraging the usage of indigenous languages. However, findings also revealed that the existing two ILRBSs have failed to curtail the dominance of the English language in all important sectors in the country, such as in education, government and the media.

- Shona and Ndebele have remained supreme over minority indigenous languages, therefore, the survival of these minority indigenous languages can only be ensured by the continued usage of all indigenous languages in education, government and the media, particularly conversational radio broadcasting.

- The usage of indigenous languages for radio broadcasting in Zimbabwe is frustrated by the various stringent broadcasting policies adopted over the years, by the ruling government. Some participants, particularly adults agreed that listening to programmes in indigenous languages enhanced their understanding of issues and participation in radio discussions.

- Even though most youths agreed that they also understood indigenous language programmes, others were adamant that English stations were

better. They averred that SFM and Power FM expose them to current musical trends, and other global developments, unlike indigenous stations which they blame for limiting them to local content programmes, which are dominated by political propaganda of the ruling government.

- Most of the participants felt that the government manipulated ILRBSs, particularly Radio Zimbabwe, because it is aware that the station reaches the majority of the people countrywide.

- Radio Zimbabwe was also singled out as the most popular station due to its usage of Shona and Ndebele, the two principal indigenous languages; which are also compulsory subjects in the Zimbabwean education system. Shona and Ndebele are also viewed as the languages of national unity in Zimbabwe, a perception which has exposed minority languages to various language threats.

- The existing education system does not take into cognisance the government policy which states that larger minority languages should be recognised as mediums of instruction, particularly for lower primary education. Findings show that minority language speakers were required by the current education system to study either Shona or Ndebele in most schools countrywide.

- The *Tongas* with the help of NGOs have successfully challenged the *status quo,* by introducing Tonga up to Grade 7 in Tonga dominated districts, in Zimbabwe. The first Tonga Grade 7 examination was written in 2012

- Although ILRBSs utilise indigenous languages for broadcasting, both stations use English, at varying degrees, to describe their programmes on the stations' schedules.

- A number of challenges are faced by ILRBSs in multilingual Zimbabwe, however, National FM unlike bilingual Radio Zimbabwe faced more challenges due to its mandate to be multilingual in nature.

- The two ILRBSs in Zimbabwe faced a daunting task of presenting relevant coverage for their diverse audiences countrywide. Thus, the study shows that it was not easy for national stations to satisfy all its target audiences, in multilingual and multicultural Zimbabwe.

- Although the *Act* and its amendments encourage the use of all indigenous languages in broadcasting, this law has remained redundant because of its ambiguity. It was revealed that the few radio stations broadcasting in Zimbabwe have given multiple conflicting interpretations to the same broadcasting policies enshrined in the *Act*.

- Participants felt that ILRBSs were more controlled by policies, such as the local content policy, unlike the English stations such as SFM and Power FM, which gave more international coverage.

- Even though some of participants now have access to cellular phones, most of them are not techno-savvy. They find radios easier to operate and the ILRBSs content easier to comprehend. However, some of the youth were not comfortable to reveal their preference in relation to indigenous stations.

- Some youths strove to fit in with their assumed 'sophisticated' peers who preferred English radio stations. They felt that ILRBSs were associated with illiteracy, primitiveness and poverty. Not surprisingly, the few Tonga youths who participated in the discussions stood out in support of their languages and Tonga programmes on National FM.

- Most ILRBSs targeted audiences that have limited access to alternative media such as the Internet. However, due to the current signal challenges in Zimbabwe, the study established that some Zimbabweans cannot even access the two ILRBSs.

9.3 Conclusions

In order to verify the usefulness of ILRB in revitalising indigenous languages, the study assessed the various features of the two ILRBSs in Zimbabwe. Even though findings show that indigenous languages are easy to understand, the participants still maintained that proficiency in the English language spells a brighter future than eloquence in indigenous languages. The findings lead the researcher to conclude that ILRBSs are not doing much in changing the listeners' colonial mind-set in terms of languages and their values.

The study also concludes that the current language set-up in education, government and the media, is contributing to the existing prejudices. People attach economic benefits to languages. The English language they believe, benefits them economically, as the lingua franca, in education, government and the media. Therefore, people rank it higher over indigenous languages. Participants have no interest in indigenous languages because the languages have no observable economic benefit, for speakers in the existing Zimbabwean context.

It has been accepted as a fact that the English language has a unifying effect, globally and, indigenous languages have the same effect, at local level. The study concludes that indigenous languages are important to people in various communities where they are spoken because such languages can also bring the speakers together. These languages ensure effective communication which is essential for development and for effective interaction with the grassroots. Thus, indigenous languages are central to progress in all aspects of a country's life.

Most of the young participants said that they were unacquainted with most of the minority languages the National FM station manager identified because they rarely listened to National FM. In view of this observation, the researcher concludes that the current broadcasting set-up where 15 languages are squashed into a single station has breed dislike of and indifference to the various minority languages spoken in the country. The listeners cannot follow programmes in unknown languages. Out of the 15 languages used for broadcasting on National FM, the majority of the listeners as revealed by this study, know only a few of the languages.

This naturally compels them to seek for entertainment and information from other language-friendly media sources.

The study concludes that, in the media-saturated world, the failure by multilingual National FM, to keep its listenership glued to the station, exposes the disinterested listenership to other competing media sources, such as the television and internet. It is a serious challenge to capture and retain these listeners with a schedule which is always shifting to unknown languages. The researcher concludes that the loss of listeners to other media renders ILRBS irrelevant in enhancing minority indigenous language usage.

The study also concludes that the National FM station manager's assumption of the importance of proximity is not true, particularly in relation to the youth. The youth revealed their discomfort in being caged and limited to what they already see everyday and know; they want adventure and new unfamiliar content. The study concludes that the role of ILRBSs in preserving and revitalising indigenous languages can rather be ensured by broadening coverage to include international content.

The study also concludes that, in order to attract the youth, there is need for ILRBSs to develop special radio stations which target the youth, as is the case with Power FM, instead of cramming different language offerings in a single station. Youth are critical in the survival of indigenous languages since being the leaders of tomorrow they can ensure that languages are passed on to the next generation. Therefore, ILRBSs should start strategising on how to entice the young people.

Most people, including radio station managers in Zimbabwe, are not familiar with the fact that, just like culture, language is not static but ever changing, this is a sign that language is developing. Language development happens when indigenous language speakers allow their languages to interact with other languages from which they borrow terms which they can adapt to form new words to refer to incoming developments. The study concludes that, the assertion that indigenous languages

should be pure without external influences, denies indigenous language a chance to continue developing.

The researcher concludes that, the government has failed to inculcate the importance on indigenous languages in the people, particularly in the youth. Thus the ILRBSs' efforts to promote indigenous languages are largely futile. The education system of Zimbabwe has continued to promote stereotypical perceptions that indigenous languages are not good enough since they have never been made prerequisites for entry to any institution for higher learning, while English is a prerequisite to advance with studies after ordinary level. The study concludes that this has taken away the prestige from all indigenous languages; this is worse for minority indigenous languages. For instance, students who gain entry to acquire a Tshivenda degree, at tertiary level, in Zimbabwe are gaining entry without a pass in Tshivenda, at advanced level. Tshivenda is not a prerequisite since the language is to be done in lower primary; this is not even the reality since the minority languages are not being used in the Zimbabwean education system.

Effective interactions in indigenous languages by the speakers enhance participation and development. However, the study findings lead to the conclusion that effective communication in these languages is non-existent in Zimbabwe. ILRBSs can play a vital role in enhancing the use of indigenous language and revitalising moribund languages. Related literature and the study findings lead the researcher to the conclusion that ILRBSs, particularly multilingual National FM, are ineffective. National FM is facing numerous challenges and some participants, particularly the youths openly rejected its services.

The study also concludes that the existing indigenous language radio broadcasting practices are contributing to the killing of minority indigenous languages, for example, by allowing presenters to continue presenting even when the station manager is aware that they are not fluent speakers of the minority languages they are employed to broadcast in. According to the findings, this means that minority languages are not given proper protection as should be the aim of ILRBSs as stated in the *Act*. These non-fluent speakers can continue to do disservice to the minority

languages. Such a situation is detrimental to the roles of the station in revitalising and preserving minority indigenous languages.

The study concludes that, stagnation facing broadcasting in Zimbabwe also emanates from the general economic crisis affecting all government and private institutions in the country. The economic meltdown has lead to the global media's attack of the political leadership raising alarm within the government's ranks. As a result, the Zimbabwean government adopted and has maintained a complex broadcasting system using stringent media policies and laws, in order to protect its sovereignty at the expense of other things. The fear of opening up to 'enemies' has seen cash-strapped government-controlled ZBC jealously guarding the broadcasting system. This is stalling advancement in the broadcasting sector, particularly indigenous language radio broadcasting, the cornerstone of indigenous language revitalisation and preservation as highlighted by Laoire (2008).

The study concludes that the various indigenous language policies enshrined in the *Act* are vague. The *Act* has failed to clearly state the number of indigenous languages which are sufficient for a single radio station. This has seen the current ILRBSs setup, where two national public service stations which are both broadcasting from Harare, reflect different features even though they are guided by the same guidelines. When a policy is not very specific, it is easy for the users to misinterpret the guidelines, in order to suit their own agendas or to simply dismiss the regulation; all this is at the expense of the vulnerable and dying indigenous languages.

Although music quotas were outlined in the *Act*, it is not clear on what it entails by Zimbabwean music. The researcher concludes that the broadcasting *Act* was hurriedly written and adopted without following the necessary standardisation procedures. This threatens traditional music and other artistic expressions, which are essential for the preservation and usage of indigenous languages. This *Act* was hurriedly adopted following the nullification of sections of the previous *Act* in 2000 (Mabika, 2011).

The study also concludes that the broadcasting of political content was not in accordance with the law which should allow the government enough time to explain policy. The misinterpretations and inconsistencies revealed by the study data and related literature lead to this conclusion. Many participants felt ILRBSs, particularly Radio Zimbabwe, is the mouth piece of government. The dominance of political content in the station has increased scepticism about this station as a reliable source of political information.

Reflecting on the study findings, the researcher concludes that the Zimbabwean government manipulates Radio Zimbabwe to broadcast its political content because it is aware of the station's reach to the majority of the Zimbabwean population. Radio Zimbabwe has a wider reach and it utilises the languages which are spoken and/or understood by over 90% of the population in Zimbabwe. Therefore, it is strategic for the ruling government to use the station for its propaganda purposes. The researcher concludes that, even though the participants revealed extreme dislike of the political content, continuing to bombard them with this content is usually very effective.

The study concludes that the dominance of political content on Radio Zimbabwe has resulted in the participants' disgruntlement about the local content policy. The participants feared that local content literally meant government propaganda. This is also worsened by the vagueness of this *Act* mentioned earlier. This also leads to a conclusion that the people did not participate in the formulation of the broadcasting law, as should be the procedure in a democracy, which has the power to challenge the legislative system of a country.

The researcher concludes that the *Act,* enacted over a decade ago, was formed deliberately to ensure abuse of the policies by those in power. For instance, the *Act* proposed a 3-tier system of broadcasting, however, this requirement has remained mere rhetoric. Besides the four ZBC state-controlled radio stations, since the enactment of the *Act* in 2001, only two controversial commercial radio stations owned by the ruling party stalwarts were officially granted operating licences in 2012. All the other stations broadcast from outside the country or use Internet-based

technologies. Many have criticised this *Act* to no avail. The study, therefore, concludes that the law's stringent conditions are purposefully denying other broadcasters a chance to enter this public domain, thus defeating Zimbabwean media the purpose of informing the public.

The study also concludes that the diversity and plurality of broadcasting in Zimbabwe is only on paper. The *Act* states the various conditions that should be followed within the 3-tier system of broadcasting adopted in the country. However, community radio stations, which are vital to the usage of the various indigenous languages spoken in the country, are yet to be licensed. Thus, diversity and plurality do not exist in the Zimbabwean broadcasting context.

Another conclusion is that, even though all indigenous languages should be protected by the law, there is need for the quotas to vary according to the prominence of the language. If a national radio station is broadcasting to over 90% principal language speakers, and only 10% speakers of other languages, it is clear that the station should have more principal language programming. Although Shona and Ndebele should not merit being the only languages that need to be protected, the promotion of Shona and Ndebele is essential since these two languages are the principal languages understood by many. The survival and revitalisation of minority languages therefore can be ensured, for example, by the introduction of community stations. Community stations target specific small groups of people in their own languages, instead of wasting time trying to catch the minority groups via national stations such as national FM.

Speakers of the principal indigenous languages have reached a point where they discriminate and want to disassociate themselves from minority language speakers. This stems from the fact that minority languages do not have any economic or social value since they are not recognised in all the strategic sectors of the country such as education, government, and the media. The data shows that there are no tangible benefits associated with most indigenous languages.

Although participation is enhanced when communication is done in languages understood by the listeners, the participants revealed that listening to ILRBSs was not by choice for some of the people, rather, some end up listening to ILRBSs because the radio stations would have been tuned into by controllers of some public places such as taxis, shops or their places of work. Others listen to radio because they have no access to alternative media such as the Internet, DSTV, to mention but a few. ILRBSs hence can effectively enhance the usage and preservation of indigenous languages even though some people might unintentionally be listening to these stations.

The advancement of the new information technologies has increased the digital divide instead of reducing it. In Zimbabwe, some people have access and are technology savvy, others have limited access and do not have the background due to their economic condition. Therefore access and influence are not uniform to all, thus rejecting the EC theory assumptions that dependent nations are all influenced the same way by the current advancement in media technologies.

ILRBSs still have a chance to enhance the usage of indigenous languages; the stations can add value to the various moribund indigenous languages by introducing community stations to support some language activists, such as, the Tonga speakers already making strides in preserving their languages.

The concentration of many languages in smaller geographical locations limits the efforts of ILRBS to satisfy all the languages of all the listeners. Participants of diverse age groups, gender, among other demographic specifications, have unique information needs; this renders the role of ILRBSs of encouraging indigenous language revitalisation and preservation in multilingual societies, a mammoth task.

 The EC theory and the globalisation theorists assume that, developing societies tend to depend on developed nations in the globalised world. Due to this, the theorists argue that the developing societies are influenced by the powerful developed world languages and cultures. Therefore, the researcher concludes that the globalisation and EC theory proponents have ignored the fact that when

languages interact, it is not only the weaker language that is affected, both languages are affected. This has resulted in "pidgin" English that has sprouted in different forms, in different communities.

It seems that the EC theory proponents have failed to bring out the implications of misunderstanding foreign languages and cultures for both the receiving and producing nations. Receiving information in unfamiliar languages leads to the misunderstanding of alien cultures brought about by the various communication technologies. Thus, youth in developing countries can end up adopting cultures which are contrary to both their own norms and that of the developed world they want to imitate. This has negative repercussions for cultures of developing and developed nations.

Considering the views of the participants on exposure to global content, the study concludes that the assertions by the EC and the globalisation theorists that the world has become a global village where "everyone" is influenced by what is happening far away, at the same time, cannot be substantiated. Access and understanding were singled out as limiting both the EC theory and the globalisation theories. It was established that most participants have limited access and understanding of global content.

Finally the study concludes that ILRBSs cannot only enhance indigenous language preservation and revitalisation, but they can also destroy these fragile languages (Barry, 2010). The researcher concludes that if the challenges that are facing ILRBSs in Zimbabwe are not addressed, ILRBSs, particularly, the multilingual National FM will do more harm to minority languages than good.

9.4 Limitations to the Study

The first shortcoming which was encountered during this study was the difficulty of identifying minority language speakers in Harare, the main study area. Most people in Harare prefer to communicate in Shona, the principal language spoken in the area. Ndebele speakers were easy to identify since they freely spoke in their language, especially when they were communicating among each other. In order to

deal with this limitation, the researcher also collected data from the other nine provinces of Zimbabwe, where minority language speakers were dominant, and therefore easier to identify.

The other limitation that needs to be noted regarding this study is the number of participants in relation to the population of Zimbabwe. The study sought the view of 250 participants drawn from the 10 provinces of Zimbabwe. Therefore, discretion is required when the findings are generalised to non-participants or the majority of the population.

The third limitation was encountered during data collection. The researcher realised that the FGD participants presented almost similar arguments maybe because they were all drawn from Harare. This confirmed one of the weaknesses of the qualitative instrument which makes the findings difficult to generalise to other contexts. However, the study triangulated data from the FGD, with interviews and documents analysis as well as quantitative survey questionnaire.

Lastly, the researcher encountered challenges while interacting with some minority language respondents, who required assistance in responding to some of the questions in the questionnaire. The researcher could not communicate in some of the minority languages spoken in Zimbabwe, and some of the participants could not fluently speak either the principal indigenous languages or English. In order to address this challenge, the researcher relied on various research assistants who could speak the minority languages. The questionnaire was also structured in a simple, and straightforward way, hence, most of the participants did not encounter challenges in completing it on their own.

Recommendations drawn from the conclusions are presented in the next section.

9.5 Recommendations

- The researcher recommends that the ILRBSs and government must come up with a mechanism to encourage indigenous language development instead of jealously guarding these languages to an extent of deterring their natural progression. In order to support language development, the government

should come up with strategies to form small groups of language specialists (linguists, senior citizens and terminologists) who can work together in continuously updating the various indigenous languages spoken in the country. The indigenous language specialists can have a group focusing on each indigenous language, including minority languages, and an umbrella body that can coordinate the various sub-groups. The main body can ensure the sharing of missing terms among the various local languages before adopting English or other foreign terms for new concepts. Recording of moribund minority languages which are currently not yet developed can also be introduced through this system.

- In the process of language development where indigenous languages borrow some terms from other more developed languages such as English, ILRBS should play a major role in ensuring that this process does not result in indigenous language's erosion. The speakers just need to be enlightened on how to deal with stronger languages. For instance, speakers of endangered languages must not borrow terms to replace existing indigenous language terms; terms should only be borrowed and adjusted when the term does not exist in the indigenous language.

- Indigenous language linguists should learn how the English culture has managed to preserve its language despite its global spread and contact with different language speakers who have adjusted the English language to suit their needs. "Pidgin" English has not killed the English language but has expanded its use and relevance to various groups of people, globally. The study recommends that indigenous language terminologists must work towards discovering the hidden strategies of the English language which has preserved it. The study recommends that various public sectors such as the education system, government and the media, particularly ILRBSs, should work hand in hand with this group.

- The education system is important in the preservation and revitalisation of moribund and threatened indigenous languages. If the various languages are to be used in line with the *Education Act* which states that these languages should be used as the medium of instruction in areas where they are spoken, this will go a long way in adding some value to these languages. Many,

according to this study, look down on minority indigenous languages because they do not benefit from using them. However, if they are recognised in education, they can soon be developed, just like Shona and Ndebele. The government should also revisit the role of English in local government, in order to ensure that indigenous languages are given a chance to be used locally. This will also contribute towards the development of these languages and ensure effective communication with the grassroots. Effective communication is important towards development.

- The study revealed a number of weaknesses in relation to the language policies enshrined in the *Act*. The study recommends that there is need for Zimbabwean legislators to revisit the existing broadcasting law in any effort to rectify the established weaknesses, with regards to the usage of indigenous languages. African languages would enhance the inclusion of their speakers in the socio-cultural, political, economic and other developmental deliberations affecting the country, at large. The various guidelines, which are vague, as revealed in this study, should be simplified and any missing points addressed to ensure that this important law becomes clear, accessible and relevant to broadcasters in multicultural Zimbabwe.

- The researcher also recommends that the broadcasting context itself be adjusted, in order to be truly reflective of the 3-tier system proposed in the *Act*. Thus, the stringent elements in the current *Act* should be removed or loosened, in order for it to allow the licensing of all the three different types of broadcasters. The study recommends that each language group, no matter how small, should be represented by a community radio broadcasting station. The bigger language groups can have more radio stations, in order to cover their own group dynamics.

- The study recommends that National FM transforms from a national radio station to a provincial radio station, to enable it to cover a reasonable number of languages. Thus there is need to launch community-based stations nationwide which will broadcast in minority indigenous languages spoken in smaller geographic locations. These stations should offer programmes, for example, play music in indigenous languages, to ensure their continual relevance.

- The researcher recommends that new communication technologies such as mobile phones and other Internet-based social networks be adopted in the development of indigenous languages. For instance, mobile phones can be used to tune into ILRBSs, while social networks such as facebook, Mxit, whatsapp, hi5, google talk, twitter and skype can be used as platforms to teach indigenous languages. Groups comprising specific language speakers, such as Nambya can be formed who can then use these platforms to teach each other new words and share jokes and news in members' languages. The ILRBSs can take a leading role in introducing some of these groups. This can go a long way in teaching the speakers and non-speakers, particularly the youth, their indigenous languages. This can also allow minority indigenous language speakers to gain pride in their languages.

9.6 Summary of Contributions

A few studies have been done on the use of indigenous languages in Zimbabwe (Thondlana, 2002; Viriri, 2003; Moyo, 2004; Nyika, 2007; Magwa, 2008; Mavesera, 2009; Marungudzi, 2009; Makanda, 2011; Gudhlanga and Makaudze, 2012; Ndawana and Muromo, 2012; Ndlovu, 2013; Muchenje, Goronga & Bondai, 2013). However, most of these studies have touched on the use of indigenous languages in education, language planning and other related issues. This current study is unique in that it focused on the challenges, the possibilities and efficacy of using ILRBSs in the preservation and revitalisation of moribund and threatened indigenous languages in Zimbabwe.

The study assessed the limitations of the roles being played by the education system, the government and the media, particularly ILRBSs, which should complement each other in encouraging the usage of indigenous languages. The education system, the government and the media have generally been looked at as unrelated entities, yet they can accomplish more if they complement and support each other.

Finally, the study utilised a fairly new theory, the EC theory in relation to the globalisation theory in identifying the challenges and possibilities of the ubiquitous

radio broadcasting in revitalising and preserving indigenous languages. A review of McPhail's assertions with regards to the unique Zimbabwean broadcasting setup that is guided by various broadcasting policies, managed to expose the shortcomings of the features of the global village view accepted by both the EC theory and the globalisation approach.

The next section outlines some gaps or areas requiring further study with regards to the usage of radio broadcasting media in revitalising and preserving moribund and vulnerable indigenous languages, in general and Zimbabwe in particular.

9.7 Suggestions for Further Research

- The current study findings revealed that unlike English radio stations there was a general tendency by ILRBSs to adhere to the various conditions outlined in the *Act*. For instance, ILRBSs seem to comply with the local content policy more than the English stations which seem to broadcast more international content and music. Issues relating to the inconsistent application of the *Act*, particularly the local content conditions in the English and indigenous language stations, which were revealed in the current study, can be explored in another study.

- The theoretical framework adopted in the current study, to a great extent, seems to agree with the global village concept. However, the findings have revealed that the ILRBSs audiences do not have similar exposure to ICTs such as the Internet. Different groups of people are exposed to different quantities of global content and, as a result, they are influenced differently. This reveals the weaknesses of the globalisation theory and the EC theory, which suggest that the world is becoming one big global village where everyone is influenced by the same thing at the same time. There is, therefore, room to carry out a study using a different theoretical framework such as the World Systems Theory (WST). Professor Wallerstein's WST is a macro sociological perspective that seeks to explain the dynamics of the "capitalist world economy" as a "total social system" (Wallerstein, 1991). In addition, it emphasises the unequal development opportunities across nations.

- The current study established that ILRBSs, in Zimbabwe, although broadcasting in indigenous languages, have failed to avoid using English terminologies. It is further argued that, when a programme has an English name, there are fears that some English cultural traits cannot be completely avoided since language and culture are inseparable. It is believed that every language has its uniqueness which can be lost when translated into another language (UNESCO, 2009). Therefore, there is need to carry out a comparative study of English and indigenous language-named programmes, in order to establish if naming has an effect on the actual content of the programmes.

- The current study revealed the limitations in the existing broadcasting setup. The *Act* states that ILRBSs have a role of enriching the cultural heritage of Zimbabwe, by providing support for traditional and contemporary artistic expression. However, the limited space on the two existing ILRBSs cannot sufficiently cover the whole country, thus exposing artists to some unscrupulous private producers who tend to record and sell these artistic expressions illegally. Piracy has reared its ugly head in this area. The *Act* further states that Zimbabwean music should be legally available in the country. This worsens the fate of the illegally produced traditional music and artistic expressions. There is need to carry out a study to establish how the current broadcasting setup is exposing traditional music and other cultural artistic expressions to unauthorised copying and utilisation, thus fuelling "piracy" in Zimbabwe.

- In view of the existing broadcasting setup and the history of broadcasting in Zimbabwe, the researcher focused on ILRBSs. However, there are two newly introduced commercial radio stations (ZiFM and Star FM), which also broadcast in the principal indigenous languages. However, the efficacy of the two fairly new stations in indigenous language revitalisation had not yet been felt when this study was carried out. There are no community radio stations legally broadcasting in the country even though there are a few "illegal" Internet and community stations broadcasting from outside the country. The role of alternative voices to ZBC, which are legally or illegally broadcasting into Zimbabwe, in enhancing language diversity and multiplicity, is not

explored in this study. This is an area which can be explored in future studies.

- This study focused on indigenous language radio broadcasting in Zimbabwe, a single nation in the Southern part of Africa. Some under-developed minority languages in Zimbabwe are well-developed and spoken as principal languages in neighbouring countries. For instance, Tswana in Botswana, Venda and Xhosa in South Africa, Tonga in Zambia and ChiKunda in Mozambique and Zambia. A much broader comparative study of various countries selected based on the basis of various criteria such as colonial history and linguistic nature, can be done on various countries in the region. This can help to reveal some language trends which might be useful to various language groups in those countries whose languages might be vulnerable in one country yet stronger in another.

9.8 Overall Conclusion of the Study

National FM faced more challenges due to its multilingual nature unlike bilingual Radio Zimbabwe, which is broadcasting in the two principal indigenous languages in the country. Minority languages in Zimbabwe have never been developed beyond their oral use by speakers in their confined locations. This makes the efforts to use these languages for broadcasting a serious challenge. Speakers and non-speakers do not value these languages. The existing education system is worsening this problem because of its failure to develop educational materials in these languages. Besides the prerequisite English language in the Zimbabwean education system, some people are learning to speak and study other foreign languages such as Chinese or French, which are available in some schools, instead of studying the undermined minority indigenous languages. This practice is destructive to indigenous language preservation and revitalisation in multilingual and multicultural Zimbabwe.

Broadcasting policies are the cornerstone of ILRBSs, particularly in multilingual societies such as Zimbabwe. The various language policies should be unambiguous and easy to interpret, to assist the development of more diverse stations covering different languages. Thus, the law enshrining the various language policies in radio

broadcasting should be more democratic, in order to ensure the multiplicity and diversity of voices in radio broadcasting.

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APPENDIX A

FGD Guide

1) Can you identify the radio stations broadcasting in Zimbabwe?

2) Can you identify the differences and similarities of the radio stations broadcasting in Zimbabwe?

3) Of all the radio stations identified which one is your favourite? Why

4) How often do you listen to National FM and Radio Zimbabwe? Why?

5) Which radio programmes do you prefer listening to from these stations? Why?

6) What are the advantages or benefits of listening to vernacular language radio to you?

7) Do you think indigenous language radio broadcasting stations in Zimbabwe are using sufficient local languages?

8) If you had a chance what would you advice on this issue? Why?

9) What do you think are some of the disadvantages or limitations of National FM and Radio Zimbabwe to you?

10) Which other media do you use?

11) How often do you use these other sources of entertainment and news?

12) Do you think Radio Zimbabwe and National FM are still relevant to you today e.g. on issues of politics, news updates, music choices, religion, entertainment and others since you now have access to other communication technologies such as the internet, satellite dish, DVDs players, cell phones etc?

13) Do you know about the broadcasting policy? Can you explain what you think it entails?

14) In terms of broadcasting policy, what do you suggest should be done to make Radio Zimbabwe and National FM more interesting?

15) What do you think not to be done on Radio Zimbabwe & National FM to attract more listeners?

APPENDIX B

Interview Guide for ZBC ILRBSs Managers

1) Can you please outline your mission statement and vision as an indigenous language radio station in the country?

2) How many languages do you use for broadcast on your station?

3) As an indigenous language radio stations which broadcast in many languages including those spoken by minorities, what are some of the challenges you encounter in terms of staff recruitment? (National FM only)

4) Why do you limit your languages to Shona and Ndebele in a country where there are many local languages? (Radio Zimbabwe only)

5) Approximately how many listeners tune in to your radio station countrywide?

6) What is the percentage of your radio signal coverage countrywide?

7) Who are your target audiences and in view of your audiences do you think your reach or coverage is sufficient?

8) Demographically where is your highest number of listeners? (Urban areas, rural areas, mining areas etc?).

9) Why do you think audiences like to listen to your radio station in these areas?

10) In view of the increasing number of competition for audiences with the advent of multimedia channels and the internet how do you plan to continue attracting your listenership?

11) As an indigenous language radio station, to what extend do you think your radio station is helping in preserving local languages and culture of the listeners?

12) Many linguists and researchers have alluded to the slow but sure death of many minority languages in the country. Do you think your radio station is in any way contributing towards revitalisation of the dying and threatened indigenous languages and cultures in Zimbabwe? Comment

13) Highlight the problems you are encountering in trying to achieve this goal.

14) In view of your current programming, can you say your radio station is sufficiently covering all issues in indigenous languages understood by your target audiences?

15) What are some of your achievements as a radio station so far?

16) Can you outline some of your challenges?

1) In terms of policies, do you think the broadcasting policies and other media laws currently in place are sufficient to see you through the challenges you have highlighted?

2) In future, what are some of the changes you would like to see in the Zimbabwe radio broadcasting industry landscape?

APPENDIX C

QUESTIONNAIRE

University of Fort Hare

Department of Communication

Title of Thesis: Radio Broadcasting, Policy and Local Language Revitalisation in

Zimbabwe

Dear Prospective Participant

I am a Doctorate student carrying out a study on indigenous language radio broadcasting and how it can be effectively used to revive most dying languages in Zimbabwe. By responding to this questionnaire you have greatly contributed to the body of knowledge that I intend to generate and to my successful acquisition of this degree.

Respondent's opinions and suggestions will only be used for purposes of this dissertation thus the information collected is strictly for academic purposes. The researcher guarantees that the identity of respondents will be held in strict confidence and the information provided will also be treated the same.

Thank you for participating in this study.

Memory Mabika

Researcher – Doctor of Social Science in Communication

Indigenous Language Radio Usage

1) Have you at anytime listened to the indigenous language radio stations?
   ⭕YES   ⭕NO

2) How often do you listen to the following radio stations?

	Very Often	Frequently	Seldom	Never
Radio Zimbabwe	⭕	⭕	⭕	⭕
National FM	⭕	⭕	⭕	⭕

3) Why do you listen to these radio stations? (*On a scale of 1 to 5, please rank your reasons by circling the most appropriate number, with 1 being the lowest interest and 5 being the greatest interest).*

	Lowest				Highest
a) I can fully understand the discussions & news	1	2	3	4	5
b) I can participate in all the debates in my mother tongue	1	2	3	4	5
c) They play local music which I can relate with	1	2	3	4	5
d) It is good to hear my language on radio	1	2	3	4	5
e) Indigenous radio makes me feel proud to be Zimbabwean	1	2	3	4	5
f) Radio in local languages educates our children about our culture and identity	1	2	3	4	5

4) To what extend do you think radio Zimbabwe and National FM are helping in preserving indigenous languages?
   Great extend ⭕   Less extend ⭕   Not at all ⭕

5) Do you agree that indigenous language radio broadcasting stations enhance listeners' understanding of issues?
   Yes ⭕   No ⭕   Not Sure ⭕

6) (a) Are you aware of the BSA Act in which the local content conditions are enshrined?
Yes ○   No   ○   Not Sure   ○

(b) Do you think this policy has any influence on the current programming content of the Radio Zimbabwe and National FM?
Yes ○   No   ○   Not Sure   ○

7) What would you recommend should be done in terms of the broadcasting policy in Zimbabwe? (*Select the most appropriate option*)
(i) Reduce the amount of local content quotas   ○
(ii) Do away with content restrictions   ○
(iii) Maintain quotas but introduce more radio
stations to give listeners more options   ○
(iv) Not sure   ○

8) Do you think radio broadcasting can be used to revitalise indigenous languages in Zimbabwe?
Yes ○   No   ○   Not Sure   ○

9) Could you scale how indigenous language radio influences you on the following? (*Select the most appropriate option*)

	Very effective	Effective	Least effective	Not effective
a) Politics	1	2	3	4
b) Health issues (e.g. HIV & AIDS)	1	2	3	4
c) Sports	1	2	3	4
d) Music	1	2	3	4
e) History & traditions	1	2	3	4
f) Norms and behaviours	1	2	3	4
g) Knowledge building- educational issues	1	2	3	4
h) Languages	1	2	3	4

10) Where do you often listen to indigenous language radio? (*you can tick more than one option*)
   ○ At home
   ○ In taxis/buses while traveling to/from work
   ○ At work
   ○ Other (*please specify*) _____

11) How best can you describe the indigenous language radio in Zimbabwe (National FM & Radio Zimbabwe)?
   a) They provide sufficient space for all indigenous languages.
       ○Agree   ○Disagree   ○Not Sure
   b) They are insufficient to fully cover all issues in all indigenous languages especially the minority languages.
       ○Agree   ○Disagree   ○Not Sure
   c) Some languages are not available on the two radio stations.
       ○Agree   ○Disagree   ○Not Sure
   d) Besides English, Shona and Ndebele dominates other indigenous languages therefore local radio stations favour some languages over others.
       ○Agree   ○Disagree   ○Not Sure
   e) There is need for more channels if all languages are going to be sufficiently covered.
       ○Agree   ○Disagree   ○Not Sure

12) a) Besides radio do you also use other media? Yes ○   No○
    b) How often do you use these media? (*Circle the correct answer*)

Type of media	never	Occasionally	frequently
Internet	1	2	3
Television	1	2	3
Newspapers	1	2	3
magazines	1	2	3
Cell phone	1	2	3

13) Do you still find time to listen to radio, particularly indigenous language radio broadcasting stations, after using the above listed media?
   - ⭕ No
   - ⭕ Yes
   - ⭕ Sometimes

14) Do you think it is possible to use radio broadcasting to revive all dying indigenous language in Zimbabwe?
   ⭕Yes   ⭕No   ⭕Not Sure

15) General

a) English language is a language of the powerful (e.g. rich and educated).
   ⭕Agree   ⭕Disagree   ⭕Not Sure

b) I am embarrassed to speak in my indigenous language in public.
   ⭕Yes   ⭕No   ⭕Sometimes

c) I think parents should teach their children English from a young age.
   ⭕Agree   ⭕Disagree   ⭕Not Sure

d) Children need to first know their language before they can learn other languages including English.
   ⭕Agree   ⭕Disagree   ⭕Not Sure

e) I say it is beneficial for children to be bilingual/multilingual (be able to speak fluently in two or more languages)
   ⭕Agree   ⭕Disagree   ⭕Not Sure

f) The education policy should motivate for students to be taught more than one indigenous language in all school
   ⭕Agree   ⭕Disagree   ⭕Not Sure

g) Minority languages should be taught up to 'O' in areas where they are spoken.
   ⭕Agree   ⭕Disagree   ⭕Not Sure

h) English language should not be the only language given official status.
   ⭕Agree   ⭕Disagree   ⭕Not Sure

i) Indigenous knowledge and culture is better passed on to the next generation in our local languages
   ⭕Agree   ⭕Disagree   ⭕Not Sure

j) Select the most appropriate option

	How often do you speak in English	All the time	Frequently	Sometimes	Never
i.	At Home				
ii.	At School /Work				
iii.	In Church				
iv.	In Public places (shopping mall, bus stop etc)				
v.	At Family gatherings (party, funeral etc)				
vi.	On social networks such as Facebook, twitter etc				

16) **Demographics**
a) Gender   ○ Male   ○ Female
b) Please tick the category which contains your age.

○15yrs – 20yrs

○21yrs - 30yrs

○31yrs – 40yrs

○41yrs & above

c) Please tick the category that best describes your highest Level of Education

Primary School	
Secondary/High School	
Certificate/Diploma	
Degree	
Post-Graduate	

d) Are you:
○ A Student
○Employed
○ Self employed
○ Not employed
○Retired

e) Please rate your ability to speak, write and read the following languages

	English	Shona	Ndebele
Spoken:	*Good Average Poor*	*Good Average Poor*	*Good Average Poor*
	○ ○ ○	○ ○ ○	○ ○ ○
Written:	*Good Average Poor*	*Good Average Poor*	*Good Average Poor*
	○ ○ ○	○ ○ ○	○ ○ ○
Reading:	*Good Average Poor*	*Good Average Poor*	*Good Average Poor*
	○ ○ ○	○ ○ ○	○ ○ ○

f) Is your mother tongue among the languages listed in (e) above?
   ○Yes   ○No   ○Not Sure

g) Identify your mother tongue/first language: _____

h) Can you fluently speak in this language?   ○Yes   ○No

i) If not among those listed in (e), to what extend do you think your language deserve to be given equal prominence as those above?
   ○Great extend   ○less extend   ○Not at all   ○Not Sure

APPENDIX D

04 May 2009

Dear Sir / Madam

<u>Ref: Radio programme schedules from Radio Zimbabwe and National FM</u>

I am a Zimbabwean student at the University of Fort Hare and doing my PHD thesis on the role of Shona programmes in development communication. I am in the process of writing a proposal and would like to have a preview of the type of programmes that you broadcast. I also want help with the following:

- Can I access recorded tapes of your broadcasted programmes
- I want to know for how long you keep these tapes so that I know how to delimit my study.
- I am also interested in finding out how often do you change programmes (quarterly, annually, monthly or it varies)
- I am interested in knowing the month and year when the current programmes were introduced and for how long they are going to be running if possible

Thank you in advance

Memory Mabika