

**FROM DIALECT TO ‘OFFICIAL’ LANGUAGE: TOWARDS THE
INTELLECTUALISATION OF NDAU IN ZIMBABWE**

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Abstract

Ndau's 82-year-old status as a dialect of Shona was legally transformed into an officially recognised language following the adoption of the current Constitution of Zimbabwe (2013). Pursuant to this constitutional recognition, the language must officially function in high order domains such as government, education, media, judiciary, and technology among others in tandem with its new official and powerful status. However, this is not theoretically and pragmatically possible in view of the daunting internal and external challenges it confronts. To mitigate negative effects derailing Ndau's use in the indicated domains, this study's main purpose is therefore to devise innovative success strategies involving status, corpus, acquisition and opportunity planning. Such factors are instrumental in promoting the intellectualisation of Ndau across all domains in society.

As a study that was informed and guided by Mwaniki's (2004) Language Management Approach and Kaplan and Baldauf's (1997) five steps for successful implementation of language policies in education, a consultative qualitative research was carried out. It involved the political leadership, civil society, government officials, mother-tongue speakers and other stakeholders where data from questionnaires, semi-structured face-to-face interviews, lexicostatistics wordlists, observations and documentary sources were triangulated. Data gathered covered linguistic variation between Ndau and Shona; geographical variation among Ndau varieties and linguistic change in Ndau, speaker attitudes as well as intervention strategies required to revalorize Ndau. The data were interpreted and analysed through the Statistical Package for Social Sciences (SPSS), content analysis and thematic analysis approaches.

Against Ndau's marginalised background in Zimbabwe and Mozambique, the study proposes interventionist mechanisms and strategies for corpus, acquisition planning, opportunity planning and status planning. Corpus planning activities such as orthography, lexicography, terminology, standard grammar, translation, textbooks, newspaper and creative literature development work are examined to assist in solving existing technical deficits in Ndau. These corpus intervention strategies are summarized in the Ndau corpus planning model that is proposed. Against the finding that there is widespread antipathy against Ndau, innovative awareness campaigns and advocacy and promotional measures like tangible or intangible incentives are suggested. In addition, a hierarchical implementation structure is proposed to monitor and coordinate the implementation of Ndau by removing technical, structural and infrastructural bottlenecks. Lastly, the importance of realigning, reforming and harmonizing existing policies in key domains such as the education sector and the media in line with Article 6 of the Constitution is underscored. It is accordingly proposed a policy that promotes and entrenches the use of Ndau and other languages in education and other domains be crafted. To lead and guide opinion on such a debate an Inclusive Multilingual Language-in-Education Model (IMEM) is proposed.

In view of the foregoing, it is hoped that the study could be taken as a foundation for the intellectualisation of Ndau in Zimbabwe. It is recommended that corpus, acquisition and opportunity planning should be prioritized. This implies that there is need for: materials development; policy reform in the media and education; staff development training; provision of incentives; funding; and the establishment a language management center to support the implementation and acquisition of Ndau. This would resonate with the expectations of the

Constitution and the new curriculum in education. Lastly, it is also recommended that future studies on Ndaue could focus on technical linguistic aspects such as grammar, phonology, terminology and lexicography to expedite plans to develop and intellectualise Ndaue in Zimbabwe. However, the prolonged dire economic crisis gripping the country present a hazardous environment for language development and intellectualisation such that a vast majority of the present study's proposals and recommendations are intended to be futuristic, visionary and long-term measures.

Muguriro

ChiNdau chakaqaya chiri nthai inthani yeChiShona kwemwaka inogume makumi masere nemairi (82 years). Nthai iyi yakaphazurwa kuita mureketero wakazviemera wega ngebumbiro remuthetho wenyika wa2013 (Constitution of Zimbabwe, 2013). Kuphazurwa uku kunoronze kuti ChiNdau chinosisa kuzviemera chega semureketero une shwiro kuti unoreketwa nekusevenza muchikora, muhurumende, mumithetho, mubandhla repalamende kudhibanisa nedzimweni ndawu. Kunyazwi hakwo ChiNdau chakahlonipwa ngemuthetho, ibaari diko remene kuti pachiri nemagwiti akakonzwa maningi kuti chisevenze zvakaseja mundawu dzabhuyiwa. Ndaa yakhona ngeyekuti achisati chanasa kubharwa nekuqhaswa zvakati njoso.

Chibharwa chinechi chakakhaimwa nekuqondedzwa ngemazano nemiqabango yakabva kuna Mwaniki (2004) naKaplan naBaldauf (1997) vaiqasa manthantho anoteedzerwa kuti mitauro ibharwe nekusebenziswa muchikora, mumizi, mumakanyi nemuntharaunda, nendawu dzinthanani dzinohlonipika. Mazano nenqondo dzakakwashwa kubva kune vabereki, vana vechikora, vaameri vekundhla dzekudetsera vanthu, vezvematongere endawu nevanongena mubandhla repalamende akadhibaniswa pamwepo. Mazano evabereki nevana vechikora akazohloyiwa zvakagwinya kwechishandiswa muqabango wakati mphoryoo wekututshira (Statistical Package for Social Sciences), kwechizotiwo mazano akabozwa kuvaameri vekundhla dzakasiyana siyana akadhibaniswa pamwepo ozotororoswa zvementemene nekuiswa muzvituka zvituka zvahambirana nezvaironzwa (content and thematic analyses). Izvi zvakadetshe kuti mibvunzo yaibvunzwa ngendaa yeukama hweChiNdau neChiShona, ukama hwenthai dzakasiyana dzeChiNdau, mazano ekubhara nekuphahlangura ChiNdau nezvinthanani zvakanawandawanda dzipingurike zvinogutsha.

Mukuzama kuti mutauro uwu ubharwe pakabudiswa bumbiro remabharirwe akanaka, mifungo yekunyorwa kwemabhuku emuchikora, matandara emazwi, mathwaranthau nemagadziramazwi. Izvi zvakaoneka sezvaisundira kubharwa nekusevenzeswa kwechiNdau ngemwazvo mundawu dzakasiyana siyana. Pakatsvakwazve njira dzekuti kune vaNdau vozonda mureketero vazwe kusunthurika nekudakarira kureketa ndicho pamikuwo nendawu dzese. Ngekudaro kwakasvuzwe njira dzakangwizira dzekuparadzira, kuiridza nekuumba maonero akanaka anoitwa mutauro uyu. Njira idzi dzaidhibanisa kuchhumaera, kuhina mukana kuvana vezvikora wekufunda mahala, kuhina vabereki mithuso yekukona mutauro nekuisa mishando inoda vanthu vakaphasa ChiNdau muchikora. Shwiro yekuti kuve nekundhla inoningirana nekubharwa nekusevenzeswa kwakanaka kweChiNdau kwakaonekwa. Kudhla iyi yakazwi ndiyo ingazoruka mazano ekuti vanthu vasahlupheka kushandisa mutauro mundawu dzakasiyana siyana.

Pakupeisira kwakazokhungwa kundhla dzakasiyana siyana kuti dzibatane nyara kuumba nekuaka ChiNdau kuti chipunde semutauro dzinthanani muZimbabwe. Zvakaronzwa nekukukhungwa zvaiti: zvibharwa ngazviwande; mithetho yemuchikora nemunthauranda idzikwe; vasevenzi vafundiswe; zvekushandisa kudai ngemare nezvintani zvibekwepo nekundhla yekuningira ngezveChiNdau ivepo. Kuteedzerwa kwemazano nenjira dziri muchibharwa chinechi kungadetsa kuti mutauro uwu ushandiswe mundawu dzakakosha muZimbabwe kuzwazwi hazvo zvimweni zvibharwa zvinodiwa mumatai nekundhla dzakanawandawanda.

Dedication

I dedicate this study to “Her” who acted as “him” when “him” was not always there with “Her”

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Abbreviations

AIDS	Acquired Immuno Deficiency Syndrome
ACALAN	African Academy of Languages
AFRILEX	African Association for Lexicography
ALASA	African Languages Association for Southern Africa
ALLEX	African Languages Lexical Project
ALRI	African Languages Research Institute
AMARC	World Association of Community Radio Broadcasters (France)
ATR	African Traditional Religion
AU	African Union
BAKITA	National KiSwahili Council
BICS	Basic Interpersonal Communication Skills
CALP	Cognitive Academic Language Proficiency
CASAS	Centre for Advanced Studies of African Society
CBO	Community Based Organizations
CDU	Curriculum Development Unit
CIET	Commission of Inquiry into Education and Training
CROBOL	Cross Border Languages Project
DEOs	District Education Officers
DoE	Department of Education (South Africa)
EU	European Union
HLTs	Human Language Technologies
ICT	Information and Communications Technology
IMEM	Inclusive Multilingual Language-in-Education Model
IMF	International Monetary Fund
ISO	International Standards Organization
LANGTAG	Language Plan Task Group (South Africa)
LAPs	Language Advisory Panels
LiEP	Language-in-Education Policy
LMA	Language Management Approach
LMB	Language Management Body
LoI	Language of Instruction
MI	Mutual Intelligibility
MoPSE	Ministry of Primary and Secondary Education (Zimbabwe)
MoU	Memorandum of Understanding
MPs	Members of Parliament
MTE	Mother-tongue Education
MTI	Mother-tongue Instruction
NAMA	National Arts Merits Award
NDF	Ndau Development Fund
NEV	Chindau-English English-Chindau Vocabulary with Grammatical Notes
NGO	Non-Governmental Organizations
NLA	Ndau Language Association
NLPAP	National Language Policy Advisory Panel
NLU	National Lexicography Units (South Africa)
NMC	Ndau Management Center

NSC	Ndau Standardisation Committee
NTC	Ndau Training Center
OSISA	Open Society Initiative of Southern Africa
PanSALB	Pan South African Language Board (South Africa)
PEBIMO	Bilingual Education Project (Mozambique)
PEDs	Provincial Education Directors
RETENG	Multicultural Coalition of Botswana
SABC	South Africa Broadcasting Corporation
SADC	Southern African Development Community
SAFOS	South African Folklore Society
SATI	South African Translators Institute
SL	Source Languages
SLCA	Shona Language Committee
SLT	Source Language Text
SNC	Ndau Standardisation Committee
SPSS	Statistical Package for the Social Science
STEM	Science Technology Engineering Mathematics Program
TL	Target Language
TLT	Target Language Text
TOLACO	Tonga Language and Culture Association
UCCZ	United Church of Christ in Zimbabwe
UN	United Nations
UNDP	United Nations Development Program
UNICEF	United Nations International Children's Fund
UNESCO	United Nations Educational, Scientific and Cultural Organization
USAID	United States Agency for International Development
WOCAL	World Congress of African Linguistics
ZACRAS	Zimbabwe Association of Community Radio Stations
ZBC	Zimbabwe Broadcasting Corporation
ZBH	Zimbabwe Broadcasting Holdings
ZESA	Zimbabwe Electricity Supply Authority
ZILPA	Indigenous Languages Promotion Association
ZIMSEC	Zimbabwe School Examinations Council

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CHAPTER ONE: GENERAL INTRODUCTION

1.0 Introduction

The intellectualisation of indigenous languages is a top priority in the language planning programme of most African nations. It draws its impetus and sufficient support from scientific research conducted at local, regional and international levels urging the development and use of indigenous languages to benefit their speakers across the social, educational, political, technological and economic domains in society (cf. Cummins, 2001a; Prah, 1995; 2005; Brock-Utne, 2005; Miti, 2015). However, the initiative confronts a cocktail of challenges as African states are in a dilemma regarding whether to intellectualise their widely spoken indigenous African languages which are still technically underdeveloped and underdescribed to expeditiously function in high status sectors or to continue using highly developed ex-colonial languages like English, Portuguese and French in which the majority are less proficient. Such a conundrum has inspired contemporary paradigmatic trends and shifts towards adopting language policies which embrace multilingualism across the whole of Africa. For instance, the post-independent government in South Africa introduced 11 official languages (Kaschula, 2013a; Maseko, 2012), the new Government of Malawi scrapped the “Chewa only” policy after the fall of President Banda and introduced linguistic pluralism by recognizing 13 local languages (Kamwendo, 2015) and the Government of Mozambique has also recognised the use of local languages in education (Matsinhe, 2005; Henriksen, 2010). However, events transpiring on the ground convincingly indicate the quandary that African governments confront as very little has been attained in implementation. For example, the Government of Gabon has tried and failed to develop and intellectualise its local languages in education for “more than forty years of national sovereignty” (Idiata, 2006, p. 15). Gabon’s case is just a tip in the iceberg as all African countries save Tanzania (to a limited extent) have failed to implement their language policies.

After many years of linguistic activism and ethnic lobbying (Nyika, 2006; Ndlovu, 2009), the Government of Zimbabwe finally adopted a plurilingual ideology in a constitutional reform of 2013 by officially recognizing 16 languages (see, section 4.2 below), a move which saw Ndebele being conferred with a separate language status from Shona. Progressively, an educational curriculum review and reform of 2015 was ushered in immediately after the inception of the current Constitution. It recommended the use of foreign languages (Portuguese, English, French),

regional indigenous African language (KiSwahili) and all local indigenous African languages including Ndaue (as enshrined in the Constitution) to function in different capacities and levels in Zimbabwe's system of education. Other secondary domains such as the media, the judiciary and the legislature are also attempting to implement the Constitution albeit minimally as is amply demonstrated in this study. While such strides provide a constitutional and legislative framework upon which the modernisation of Ndaue and other indigenous African languages can be premised, there are still some linguistic and extra-linguistic issues that need to be grappled with academically in order to conceive a holistically sound basis for the intellectualisation of this language. For instance, while Ndaue is recommended for use in infant education (grade zero to two), a number of linguistic and sociolinguistic issues would militate against this noble policy recommendation. Problems observed from language planning and intellectualisation attempts in other countries include the following: absence of trained teachers; lack of materials; negative grassroots attitudes; lack of funding; and lack of language implementation infrastructures (Finlayson & Madiba, 2002; Gonzalez, 2002; Kamwendo, 2013; Chebanne, 2010b). In the case of Ndaue, such problems could derail its implementation in education and other domains as mandated by the Constitution and the new educational curriculum.

Against such a backdrop, the purpose of this study is to prepare a ground upon which Ndaue can be linguistically developed and elaborated across all the formal settings that exotic languages such as English and the so-called major indigenous languages like Shona and Ndebele are currently functioning (Ndhlovu, 2009). It examines a number of linguistic interventions to support corpus planning activities such as orthography, lexicography, terminology and translation among others, and sociolinguistic strategies such as opportunity and acquisition planning activities that are considered vital to facilitate the intellectualisation of Ndaue. It also proposes an inclusive multilingual language-in-education whose purpose is not to supplant both ex-colonial and majority indigenous languages but rather to intellectualise Ndaue so that it can be a functional option for mother-tongue speakers. In this way, intellectualisation is used as a way of empowering speakers with a genuine opportunity to participate meaningfully across all high status domains of their lives (Alexander, 2005; Prah, 1995; 2002). Put differently, the intention is to renegotiate the roles of both ex-colonial languages and major indigenous African languages in Zimbabwe with a view to creating functional space for Ndaue in education and other major sectors. Such a process would

result in the overall empowerment of Ndaou speakers in Zimbabwe and generally offer insights for the implementation of the new language policy regarding minority languages.

In view of the foregoing, this chapter sets the stage for further discussions by presenting the background, relevance, research questions, research objectives, major assumptions, delimitation and organization of the study. Most importantly, it also reviews existing literature on the subject by critically engaging scholarly debates emerging from published global, regional and local researches in order to build on existing insights, identify and fill new knowledge gaps.

1.1 Background of the study

Ndaou is a cross-border language spoken by a combined population of about one million five hundred speakers in Zimbabwe and Mozambique (Ethnologue, 2013). According to previous studies, the language varies geographically, with two dialects, Shanga (spoken in the Sofala province) and Danda (predominantly spoken in Manica province) in Mozambique and three dialects, Ndaundau and Garwe (spoken in Manicaland province) and Tonga (spoken in Masvingo province) in Zimbabwe (Mkanganwi, 1972; 2004; Mutonga, 2017). However, this researcher submits that Ndaundau is not exclusively a Zimbabwean variety as it is a cross-border dialect that is also spoken in Mozambique's peri-urban and rural areas like Espunga Beira, Nyabanga, Chiwomo, and Dhoki Lodhuna but is only identified as Ndaou. As a Zimbabwean mother-tongue speaker of Ndaundau with family members and close friends and relatives who stay in the mentioned Ndaou-speaking districts of Mozambique, the researcher can emphatically posit that previous studies overlooked the ensuing dialect continuum between Ndaundau as spoken in Zimbabwe's Chipinge districts and Ndaou as spoken in Mozambique's Mossurize district. This observation is also made by Macgonagle (2007, p. 5). The adoption of different names on a single language in response to a geo-political separation is, however, not exclusive to Ndaou alone. The name change story of Chichewa in Malawi under President Banda's reign from Cinyanja as also spoken in Zambia, Mozambique and Zimbabwe can be used as an illustration (Kamwendo, 2013, p. 32; Kretzer & Kumwenda, 2016, p. 26). Another example is Tshoa, a Khoe language which "gets other names further to the east" in Botswana (Chebanne, 2002, p. 203). This demonstrates that different names can be used for the same language as is the Ndaundau/Ndaou case between Zimbabwe and Mozambique.

Ndau exists in a heterogeneous linguistic environment. In Zimbabwe, it is spoken alongside other languages such as Shona, Ndebele, English and Shangani while it coexists with Portuguese, Sena and Ute (Tewe) in Mozambique. In such multilingual environments, the language functions in primary domains such as community, culture and religious spheres only as further shown in section 4.4. It is understudied and underdocumented since it has neither standard orthographies nor grammar books nor current monolingual and bilingual dictionaries nor terminologies and other materials to enhance its implementation in high order domains. The failure to function in intellectual domains thus reduces it to not only being a minority but also a restricted language in society. This could possibly imply that Ndau is a marginalised language in Zimbabwe, a claim that will be examined further in Chapter Four.

Conceivably, Ndau can be labelled a minority language for two main reasons. Firstly, it is demographically inferior to other languages like Shona (for which it has been considered a dialect of for 82 years). With an approximate total population of 800 000 speakers in Zimbabwe (Ethnologue, 2013), it cannot be compared either with Shona whose four dialects namely, Zezuru, Karanga, Manyika and Korekore have almost nine-million speakers or Ndebele whose approximate total population is almost two-million one-hundred speakers. Even its combined cross border total population of approximately one million five hundred speakers in both Zimbabwe and Mozambique cannot match that of Ndebele and Shona individually (two majority Zimbabwean languages). Secondly, it is less prestigious, less dominant and is currently not used in public and official sectors. In both countries, Ndau is not used in education, economy, science and technology which are instead dominated by English, Shona and Ndebele in Zimbabwe and Portuguese in Mozambique. This explains why the term “minority language” sticks in reference to Ndau further validating Ndau mother-tongue speakers concerns (Hachipola, 1998, p. 3).

Ndau’s functional absence in the high status domains could be regarded as a case of language marginalization. It could be one of the major reasons why the language is facing a possible displacement risk even in its modest primary domains. Sithole (2010) indicates that Ndau speakers (especially young citizens) no longer see any incentive in developing competency and proficiency in the language as it plays no functional role in their key day-to-day lives apart from interpersonal communication. Instead, they focus on acquiring powerful languages like Shona and English in Zimbabwe or Portuguese in Mozambique. According to Batibo (2005, p. 87) this gives rise to

“language shift and death” as speakers of minority languages diminish from generation to generation. In view of this, the study seeks to provide answers to the following question: What strategies can be used to reverse and improve negative speaker attitudes? Answers to this question may assist in halting speaker loss and domain loss in Ndaue as will be shown in the chapters that follow. This study will therefore examine opportunity planning strategies and mechanisms to incentivise its acquisition and positive appreciation in society (see Chapter Six).

The study is conceived against the background of a landmark constitutional language provision which “officially recognised” Ndaue and transformed its status from a dialect of Shona into a separate language in Zimbabwe alongside 15 others (Constitution of Zimbabwe, 2013, p. 17). While a clear-cut distinction between “dialects” and “languages” is quite elusive (cf. Dwyer, 2002; Hudson, 1980; Kaschula & Wolff, 2016) as in Ndaue’s case, the constitutional recognition of 16 languages was a watershed moment in the history of Zimbabwe in light of a long history of suppressed multilingualism dating back to Doke’s 1931 policy (Doke, 1931a; Chimhundu, 2005). Prior to the adoption of the recent Constitution, the few languages that were recognised albeit with different labels were English (official language), Shona and Ndebele (national official languages) and Tonga, Shangani, Kalanga, Venda, Nambya and Sotho (minority languages) only (Nkomo & Maseko, 2017). While other minority languages were recognised by law, they never performed any powerful functions in the society which made it difficult to describe Zimbabwe as a country that officially celebrates multiculturalism and multilingualism. It is an incontestable truth that the most visible languages in Zimbabwe are English, Shona and Ndebele (Hachipola, 1998; Chabata, 2008; Ndhlovu, 2009).

However, after the adoption of the new Constitution, seven more languages (Chewa, Chibarwe, Tshwa (referred to as Koisian in the Constitution), Ndaue, Sign Language, Tswana and Xhosa) which were described as “officially neglected” languages (National Language Policy Advisory Panel (NLPAP), 1998) were added to the linguistic repertoire of the country. While such minority languages are now recognised officially, Ndaue’s case is particularly interesting. Among the new officially recognised languages, it was the only variety that was formerly a dialect of Shona while the rest were autonomous languages. Its previous status as a dialect of Shona came with both advantages and disadvantages. For example, one advantage was that as a dialect (although a marginalised one), Ndaue was partially described and developed (with some written orthographies, dictionaries and church literature), unlike languages such as Chibarwe, Chewa and Tshwa. This

implies that it already had a head start over others to function in important domains. On the other hand, the disadvantage was that since scholars, historians and some speakers were already used to Ndaou's old dialect status, negative reactions and attitudes against its constitutional separation from Shona were expectedly widespread (Mazuruse, 2015; Kadenge & Mugari, 2015; Mutonga, 2017). Such socio-political and intellectual resistance can stall its intellectualisation unlike other newly recognised languages like Tshwa and Chibarwe in Zimbabwe. Notwithstanding the above, Ndaou's transformation from 'a dialect into an officially-recognised language' comes with obligations, responsibilities and challenges. To respond to such challenges, there is a need for a corpus planning intervention to make Ndaou a full-fledged autonomous language in Zimbabwe while also providing a basis for the practical implementation of its legal status, its use in official sectors and addressing negative official and grassroots attitudes towards the language (see Chapters Five and Six).

Research indicates that the absence of a comprehensive Language-in-Education Policy (LiEP) in any country militates against the intellectualisation of minority languages in education and other domains in society (Ricento, 2006; Tollefson, 2002). In a *de facto* way, it reinforces the continuity of the existing policies as captured in Fishman's "no-policy policy" (Fishman, 2006, p. 318; Wiley, 2002, p. 45). In the case of Zimbabwe, the absence of a comprehensive LiEP is the entrenchment of English, Shona and Ndebele's dominance within the educational domain. The effects of such a policy on pupils are devastating psychologically and pedagogically. Such an "ineffective and ethnocidal" (Francis & Reyhner, 2002, p. 5) LiEP could be responsible for the high dropout, high retention and high failure rates (Prah, 2005, p. 24; Miti, 2015, p. 8) as noted among Ndaou pupils in Zimbabwe. While the educational curriculum reform and review of 2015 recommends the use of Ndaou and other indigenous languages in infant education, there is still no proper LiEP to promote, monitor and manage the use of all officially recognised languages. The language use guidelines in the new curriculum policy do not explain how different minority languages should function in education beyond the infant school level. Questions to ask include: Would they continue being learnt as subjects? Would they be substituted by Shona and Ndebele (former national languages)? Would they be used alongside the two? Over and above all, how consistent is the curriculum policy on language with the language provision (Article 6) in the Constitution? Such questions can be answered through crafting a comprehensive LiEP which would integrate the different languages recognised by the Constitution in education.

In summary, the study seeks to explore available status, corpus, acquisition and promotion planning options to prepare, equip and package Ndaou to function officially as enshrined in the Constitution. This, of course, is preceded by a fact-finding enquiry to establish impending speaker attitudes; Ndaou's state of internal development; and existing language and curriculum policies and highlight how they either thwart or aid its intellectualisation in society. Such a rigorous enquiry enables the researcher to devise and recommend strategies which appropriately resonate with Ndaou's transformed status (cf. Corson, 1999; Francis & Reyhner, 2002).

1.2 Objectives of the study

The objectives of the study are to:

- Describe the linguistic, historical and legislative status of Ndaou in Zimbabwe.
- Identify and evaluate corpus planning activities that are necessary towards the establishment of Ndaou as a functional language in Zimbabwe.
- Explore aspects of the language variation that need to be considered in the intellectualisation of Ndaou and strategies to address the challenges that they present.
- Assess the necessary conditions for the revitalization, promotion, development and expansion of Ndaou's functional domains beyond its mere constitutional recognition as an 'officially recognised' language in Zimbabwe.

1.3 Research questions

In light of the above objectives, the study seeks to provide answers to the following research questions:

- Given the constitutional provision on language, what is meant by the phrase "officially recognised language", with specific reference to Ndaou's status and value in Zimbabwe's current constitutional dispensation?
- How should corpus development activities be undertaken in Ndaou to address the functional needs of the language following its constitutional recognition as an officially recognised language that is independent from Shona?
- Beyond mere constitutional recognition, what practical opportunity planning steps are necessary to expand the utility value of Ndaou in official and powerful societal domains in Zimbabwe?

- How should the Language-in-Education Policy be crafted to align it with the country's language policy espoused in the Constitution of Zimbabwe to encourage the learning and use of Ndaou in schools and communities where Shona has long been used as either the mother-tongue or the dominant language?

1.4 Rationale of the study

Like most societies in Zimbabwe and perhaps the rest of Africa and beyond, the Ndaou-speaking community encounters problems of cultural marginalization and linguistic underdevelopment. Educationally, school learners from this community face literacy and cognition crises (cf. Prah, 1995; Bamgbose, 1991; 2005; Brock-Utne and Hopson, 2005). Upon critical analysis, these problems are both directly and indirectly related to language use in the educational sector and the society at large (Chebanne, 2002; Brock-Utne, 2009; Prah, 2009). For instance, research has amply demonstrated that it is difficult for people's potentials to be realised socially, academically, politically, economically and scientifically when they are using a language in which they have limited proficiency (Prah, 1995; 2002a; 2005; Brock-Utne, 2009). Taking heed, governments in Zimbabwe and South Africa and the rest of Africa have attempted to mitigate the problems' effects through language planning. This is in keeping with Abdulaziz's (1989, p. 36) observation that language planning and particularly language intellectualisation runs parallel with the changes in the social, cultural, economic and intellectual aspects of speech communities.

In light of the above, the current study is in the field of language planning and policy studies. This field has received appreciable scholarly attention in Zimbabwe where, as is the case across Africa, it has thrived through lambasting language policy and practice, especially for perpetuating the hegemony of ex-colonial languages. However, what is salient in the existing body of scholarship is that it barely transcends criticism to proffer meaningful, unambiguous and implementable strategies and recommendations. There are not much meaningful suggestions to improve policy formulation nor mechanisms to expedite implementation (Maseko, 2007, p. ix; Francis & Reyhner, 2002, p. 10). This has created a knowledge lacuna that the current study seeks to fill. In particular, this study identifies steps, strategies and mechanisms needed to ensure that contents of the constitutional provision on language are practically realised in Zimbabwe as shown in Chapters Five and Six. Such problems would help in solving educational and societal challenges identified

above thereby fulfilling the goals of language planning (Kaplan & Baldauf, 1997; Bamgbose, 1991; Cooper, 1989).

Ndau and most other indigenous African languages that were officially recognised for the first time in Zimbabwe are underdeveloped, underdocumented and underresearched. Some of the languages like Tshwa are severely endangered with their speaker numbers dwindling quickly. The Constitution of Zimbabwe (2013) just recognised them officially and made no further initiatives to develop them. Three years after the adoption of the current Constitution, the languages still possess little more than a decorative and symbolic official status. There has been no language planning, coordination, management and implementation activities to ensure that such languages are developed and used in high order functions. Apart from sporadic and minimal use on National FM (broadcast media) and parliament, nothing has really been done to entrench multilingualism in Zimbabwe. This means that what happened was merely language officialization (Garvin, 1993). Language officialization only as shown in the Constitution is unhelpful without the necessary resources, means and strategies for their practical development and implementation in society (Heugh, 1993). There must be conscious, planned and coordinated attempts to give material effect to the language provisions in keeping with Garvin's (1993, p. 38) observation that the officialization of a language requires its standardisation.

In light of the foregoing, it is evident that Ndau's status in the Constitution will remain of decorative value if no meaningful intervention strategies are instituted to develop it. In that case, this study seeks to contribute by establishing a practical foundation upon which Ndau's status can be elaborated and implemented as further shown in Chapters Five and Six. Such interventions are meant to document, resuscitate, revitalize, popularize and intellectualise the language in Zimbabwe's high status domains. However, it is evident that while strategies to be identified are specifically for Ndau, they can be equally applicable to other languages with marginalised backgrounds albeit with necessary modifications. For example, languages such as Tshwa and Chibarwe which have very short literary and intellectual histories, if any, can also benefit from such strategies although work on them may have to start from scratch by formulating orthographies and other materials. As will be observed, the LiEP crafted in Chapter Six encompasses all Zimbabwean languages providing credence that the study directly contributes towards the intellectualisation of all marginalised Zimbabwean languages. By so doing, it goes a long way in

providing insights towards the implementation of the language provisions of the new Constitution of Zimbabwe.

1.5 Literature review

As language intellectualisation is a direct goal of language planning (Gonzalez, 2002; Sibayan, 1999; Cooper, 1989), the current study therefore fits well within the discipline of language planning and policy studies as indicated in section 1.4 above. In view of that, this section reviews existing literature on language planning as it transpired across different continents. This implies that the notion of language intellectualisation while “a current issue in language planning” (Liddicoat & Bryant, 2002, pp. 1-4) is not necessarily a novel idea in the world’s linguistic history. In view of that, the current section seeks to provide answers to the following questions: What is language intellectualisation? What are the main debates and respective positions adopted in the area? What achievements in the area were made in the past? What challenges are faced and what proposals are put forward to address them? Responding to such questions could lead to a more vivid conceptualization of the term’s meaning and significance within the discipline of language planning in Africa. It could also demonstrate its suitability as well as its overall applicability to marginalised African languages such as Ndaou in Zimbabwe. In that light, one of this study’s major objective is not only to demonstrate how the current study resonates with existing literature across the globe but also to demonstrate how new knowledge could be created and advanced on the area by focusing on the specific case of Ndaou.

1.5.1 Defining language intellectualisation

The term *intellectualisation* has a long history which can be traced to the Prague School of Linguistics in the 1920s. The School’s study of structural linguistics, theory and activity influenced the research of European languages in a functional way. Structuralism attempted to influence the evolution and development of linguistics as a discipline, laying down important concepts and theories such as the functionality of elements of language and the importance of the social function of language. Also, the School’s early realization of external factors (political, social and geographical) and influence on language’s ability to communicate and express thoughts made a lasting contribution on how to study structural elements of language. The School’s research on European linguistics culminated in the recognition of multilingualism and its role towards the

development or underdevelopment of individual languages. Perhaps, it was from this realization that the term *intellectualisation* emerged as a way to make languages more usable in societies.

Havranek (1964, p. 6) used the term *intellectualisation* to describe a process through which a language is developed to “express the interrelationships and complexity of thought processes” especially over judgment and consideration. Havranek’s definition explained the process by which a language is consciously developed and advanced to perform “complex” processes in high order functions of society. From that definition, Havranek’s use of *intellectualisation* as a linguistic and academic term was not divorced from *vernacularization* as used in Europe following the demise of Latin as a global language three centuries ago. It is on record that Europe underwent a process of “vernacularization” during the 1630s to develop its indigenous tongues for “new functions” which were traditionally performed by Latin (Cooper, 1989, p. 7) as fully explained in section 1.5.1 below. At the height of the Roman Empire’s power, all European languages such as English, French and Portuguese were marginalised. Academies as in the case of French, Italian, and Spanish had to be established to develop and promote them as is currently being done regarding most African languages. This means that before Havranek’s *intellectualisation*, similar processes had long occurred in Europe albeit under a different term.

What is more interesting is that the term *vernacularization* as was used five centuries ago in Europe is strikingly similar to its current use in Africa where it refers to the “use of indigenous African languages in higher domains such as education” (Kamwangamalu, 2010, p. 1). While the term enjoyed some appreciable use in academia, it failed to gain intellectual traction due to some negative colonial and often racist connotations it carries in Africa. From a racial and socio-political viewpoint, the term was misinterpreted to mean underdeveloped and inferior indigenous African languages suitably to function only in the home and community domains. This explains why a more neutral term – *intellectualisation* – stuck more and better in some African countries than *vernacularization*. Despite that, the main argument above is that *intellectualisation* is an old activity for planning the development, promotion and spread of language use in society. It appears that its adoption, use and currency is determined by the environment and new terminology in which the process of language planning and/or development is practiced. For example, it is also important to note that Havranek used the term *intellectualisation* as synonymous with *rationalisation* which

referred to a process in which a language is developed and advanced to perform complex functions in society (Khumalo, 2016, p. 25).

In modern language planning discourses, the use of the term *intellectualisation* has not departed much from its original use by Havranek. A Philippines Sibayan (1999, p. 229) defines “an intellectualised language as one that functions in the controlling domains of language.” In that sense, *intellectualisation* represents a process by which a community language such as Ndaou transforms into a language that executes public functions in education, media, judiciary and administration among others. However, this definition closely resembles the notion of language *modernisation*. *Modernisation* is a term equally used in language planning discursive narrative to refer to a process where a local language is developed to express current or modern realities across the scientific, technical, social and ideological dimensions of society (Gonzalez, 2002; Sibayan, 1985; Alexander, 2007). Despite the blurry distinctions noted, the researcher argues that *intellectualisation* is much broader in its scope as it goes beyond just the “modern” domains. It is a process where a language is made a “more accurate and detailed means of expression, especially in the domains of modern life, that is to say in the spheres of science and technology, of government and politics, of higher education, of contemporary culture, etc” (Finlayson & Madiba, 2002, p. 40-41). The *intellectualisation* of a language demonstrates its capability to function as “a means of learning subject matter especially at the highest level of intellectual application and displaced discourse about abstract (concrete) realities” (Gonzalez, 2002, p. 6). This implies that it can express advanced concepts and ideas across different times and spaces in any discipline. Put differently, an intellectualised language can express past, present and future educational concepts which a modern language cannot. This highlights that the precondition for a language to express higher level abstract intellectual concepts is for an intellectualised language (Alexander, 2007) and not necessarily for a modernised language. In Alexander’s (2007) opinion a modernised language which cannot function in all domains (specifically the academic domain) cannot be equivalent to an intellectualised language.

A critical engagement with literature on the topic also reveals that *intellectualisation* is closely related to *language empowerment* which refers to “the institution of a set of measures to raise the social status of a language as well as to make it more viable in handling public domains” (Batibo, 2005, p. 115). While it is understandable that a language is empowered mostly by developing it to

function in powerful domains of society as what happened during the *vernacularization* period in Europe, the use of the term *empowerment* has extra-linguistic connotations. It easily suits the African setting where the broader regional socio-economic policy thrust is to empower communities that were previously marginalised through imperialism, colonialism, apartheid and/or racism. The term *empowerment* is therefore often adopted in substitution of *intellectualisation* to resonate with and express the wider regional and national ideologies of decolonization and indigenization. This dovetails with, for instance, with the contemporary empowerment policy drive in countries such as Zimbabwe, South Africa, Botswana and Malawi.

The foregoing discussion shows that despite using different terms, language planning scholars comprehend *intellectualisation* as a general process of planning and managing the use of a language in all high order sectors of society through raising its status, prestige and function (Sibayan, 1999; Cooper, 1989; Haugen, 1966). This underlines the inextricable link between language planning, language management and language intellectualisation in society. From a language planning perspective, *intellectualisation* hence refers to a planned process of accelerating the growth and development of a certain selected language, for example, Ndaou to interface effectively and efficiently with contemporary developmental aspects of society (Kaplan & Baldauf, 1997; Cooper, 1989; Bamgbose, 1991; Corson, 1999; Fishman, 1987). Following the different names as used above, it is submitted that there are no fundamental distinctions between the notion of *intellectualisation* and *vernacularization*, *rationalisation*, *modernisation* and *empowerment* of languages as used in different continents. In fact, the terms are used interchangeably in different situations leaving scholars with the latitude to select and use a term that speaks to their obtaining socio-political, economic and academic ideologies within a region or country.

1.5.2 Language intellectualisation in Europe

Cooper (1989) provides evidence that *intellectualisation* as a linguistic notion predates Havranek and the Prague School of Linguistics in Europe. Instead of intellectualisation, *vernacularization* was used but expressed the same process during an epoch that was popularly described as the “Renaissance period.” During this period language matters and language planning was itself a highly sensitive political issue which bolstered the emergence of nation-states, as language played such a pivotal role in mobilizing and putting across nationalist sentiments in the populace. Such a

form of linguistic patriotism culminated in the establishment of language academies whose tasks were to equip mother-tongues to function in all high order domains. This is strikingly similar to a later case in South Africa where Afrikaners established The *Genootschap van Rechte Afrikaners* to “fight for our language, our nation and our land” (*veg vir ons taal, ons nasie en ons land*) during the 1870s (Prah, 2006, p. 6).

While languages like English had no academies, its speakers such as Samuel Johnson in England, and Webster Noah in America contributed extensively towards the development of lexicography (Nkomo, 2017) while early artists like Godfrey Chaucer and William Shakespeare disseminated the language through literature – novels, plays and poetry. Other languages such as Italian had academies such as *Accademia della Crusca* founded around 1585 which even predated the Renaissance dispensation. However, the founding of *The Académie française* in 1634 offered much meaning to the whole *vernacularization* process in Europe. The Academy became the pre-eminent authoritative body which did not only develop materials for use but also regulated vocabulary, terminology, grammar, spelling and usage of French in society. Its main intention was to purify French from the intrusion of powerful languages such as English and Latin. The French Academy succeeded in creating a corpus for French (new writing system, dictionary, terminology, literary art and other materials) and managed to prepare for the acquisition of the language nationally and internationally. For instance, it is indisputable that French was later to be internationally acquired as a language of imperialism and colonization in Europe, Asia and Africa just like other languages such as English, Portuguese and Arabic.

It is evident that *vernacularization* was mainly associated with majority languages such as English, French and Portuguese in Europe ignoring minority languages. A similar trend existed in America with English being imposed in education and other domains ahead of minority languages (McCarty, 2002) and Hindi in North India being adopted as the sole official language ahead of over 1 500 other indigenous languages (Sonntag, 2002). However, in the end *vernacularization* included minority languages in Europe and America. Because international, intergovernmental and nongovernmental organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), the World Bank, the International Monetary Fund (IMF), the United Nations (UN), World Congress of African Linguistics (WOCAL) demonstrated the importance of mother-tongue instruction particularly in lower levels education, European countries began and

succeeded in intellectualising minority languages. This witnessed a new Western paradigm of Bilingual Education in Europe and America where both the official (majority language) and minority language were introduced in the education of children from minority communities. The same notion was later christened as “additive bilingualism” as it is applied in Africa but according to Prah (2009, p. 251) and Brock-Utne (2009, p. 19) “it does not fit the African situation” as most African children attend school when they are already bi/multilingual due to the continent’s multilingual character.

1.5.3 Language intellectualisation in Africa

Against linguistic policies pursued during colonialism and apartheid in Africa, all African languages were restricted to primary domains (home, the church and elementary education) (Alexander, 2005). But upon decolonization some few newly independent states such as Kenya, Tanzania and later South Africa sought to undo colonial language policies while others such as Angola, Mozambique, Zimbabwe and Malawi *inter alia* were rather reluctant. The popular belief was that ex-colonial languages are important instruments for national unity and political and social cohesion and this explains why Africa is still divided into Anglophone, Francophone and Lusophone parts today. However, even the countries that attempted to practice language planning in a manner that resonate with the linguistic situation in African countries did not have much meaningful success. There were deep-seated implementation challenges that stalled the process. In other cases, independent African governments manipulated language planning to benefit specific groups or leaders as seen in the Amharicization process in Ethiopia; the officialization of Chewa in Malawi; and the nationalization process of Lingala in DRC (Cooper, 1989; Prah, 2006; Kamwendo, 2013). As in the West, no one uniform term was used to describe and explain the same language planning and development process. Different terms were used as illustrated in situations explained below.

Despite the use of different terms, research provides four interesting situations regarding the language intellectualisation process in Africa. First, there are countries such as Tanzania that have made appreciable success in developing and modernising KiSwahili. It appears the setting up of BAKITA (National Swahili Council) succeeded in spearheading the development and usage of the language domestically and perhaps regionally. From an objective standpoint, such countries have triumphed in crafting and implementing policies that entrench the use of an indigenous language

across all major domains (Njogu, 1992; Batibo, 1992; 2011). In the current situation, the language is being taught as a medium of instruction up to university level and used in all secondary domains at national level. Perhaps due to Tanzania's relatively successful language development project, KiSwahili has not only gained more ground in being a *lingua franca* in some parts of East Africa but is also conquering new linguistic territories in Southern Africa. For example, Zimbabwe's new educational curriculum of 2015 recommends the teaching of KiSwahili as a compulsory subject while some schools also teach it as a subject in South Africa.

Second, there are other countries such as South Africa who are commendably struggling to develop their indigenous languages. Drawing much from local and international goodwill, enthusiasm and hope for intellectualisation, the country is attempting to develop its nine official indigenous languages to the same level with its two other official ex-colonial languages (Afrikaans and English). Based on enabling language legislations in the constitution, language-in-education policies, guaranteed funding and the presence of a language administrative and implementation body PanSALB, South Africa has moderately attempted to intellectualise indigenous languages (LANGTAG Report, 1996; Heugh, 2003, Mugglestone, 2015). South Africa also appears to prefer the term *intellectualisation* over others significantly contrasting with its neighbours such as Botswana and Zimbabwe where the term *empowerment* is predominantly used (Batibo, 2005; Chabata, 2008; Chimhundu; 2010).

For instance, Miti (2014, p. 34) defines *intellectualisation* as "the formal study of and research in African languages at university or other tertiary level." Madiba and Finlayson (2002), Maseko and Kaschula (2014) also subscribe to the same conception. Such definitions validate Sibayan's (1999, p. 229) submission that "an intellectualised language as one which can be used for educating a person from kindergarten to the university and beyond." However, it can be argued that *intellectualisation* is used merely as a fancy word in South Africa as it has no fundamental distinctions with *rationalisation*, *modernisation* and *empowerment* as shown above. Despite that, the current researcher argues that while education is a pivotal sector in facilitating language intellectualisation, language intellectualisation is much broader in scope and coverage. It cannot be restricted to lower or higher educational settings only, it spreads to other domains such as parliament, judiciary, science, technology and politics among others. While education is crucially

important area, language intellectualisation should culminate into the ubiquitous permeation of the concerned languages in all facets of life.

Third, other countries like Gabon have repeatedly failed to intellectualise their indigenous languages in society (Idiata, 2006). Despite the political leadership's half-hearted attempts to implement multilingualism in Gabon, the domineering influence of French on Gabonese people has not helped matters. It is submitted that 75% of people in Gabon's capital city use French as either their mother language or their language of regular communication (Bearth, 2006). Interestingly, 40% of Gabon's population stays in towns and cities which suggests that almost half of the country's population commands native speaker competency in French. This apparent success in mastering the ex-colonial language resembles Angola and Mozambique's town/city situation where indigenous black Africans acquire Portuguese as their first language. In Mozambique's major cities such as Maputo, Beira and peri-urban areas such as Buzi and Gorongosa, Portuguese is acquired as a mother-tongue (Henriksen, 2010; Matsinhe, 2005). This also stymied the intellectualisation of indigenous languages in education using the Bilingual Education Project in Mozambique (PEBIMO) policy as in Gabon. However, logistical, financial, administrative and socio-political factors also adversely affected the intellectualisation programme in both countries.

Fourth, some countries like Botswana and Malawi have succeeded in developing one national language to function alongside the official language English. As was the case of Amharic in Ethiopia, relevant policies were crafted to entrench the dominance of a majority language in a country. For example, the selection of Setswana in Botswana and Chewa in Malawi (during President Banda's reign) was driven by the need to safeguard and entrench latent political goals such as national cohesion, unity, culture and ideology (Chebanne, 2002; Kamwendo, 2013). Similarly, in Zimbabwe's polarized politico-linguistic landscape, the imposition of Shona and Ndebele as national official languages was influenced by state's desire to create a nation (colonial and postcolonial) whose existence was firmly founded on the two languages. Of course, this was done at the expense of other languages which were "officially neglected" (Chimhundu, 2005, p. 17; NLPAP, 1998, p. 15) as further explained in section 1.5.4 below.

All four indigenous African language intellectualisation situations described in this section show the successes and failures of developing African languages for use in high status domains. From

the literature, it can be seen that there are different types of conditions and challenges affecting their development and use in key sectors of society which explain why the Tanzanian KiSwahili example was a success contrary to the failed Gabon/Mozambique case. However, it is worth indicating that there is wanton marginalization of linguistic minorities in Africa. Even in Tanzania which can act as a shining beacon of successful KiSwahili intellectualisation, a staggering 126 indigenous minorities are suppressed (Ethnologue, 2013). As in the case of the West, the deliberate marginalization of linguistic minorities is often attempted to justify political goals of national unity and social cohesion. However, this accelerates (often unintentionally sometimes) the rate of language deaths in Africa (Crystal, 2000) as minority language speakers assimilate or abandon their mother-tongues for majority languages. This creates a cause to study strategies to preserve and develop and intellectualise minority languages to prevent their death in societies. In response to that, this study therefore considers Ndaou a minority language in Zimbabwe whose status is already severely compromised due to its erstwhile relationship with Shona in Zimbabwe.

1.5.4 Language intellectualisation in Zimbabwe

As in most African countries, a post-independent Zimbabwe inherited and entrenched Doke's (1931a) colonial language policy. Doke's policy (1931a) conferred only Shona and Ndebele with rights to be used in education and other domains. Such a policy influenced further language planning debates while also shaping the direction of scholarship on language in Zimbabwe. For example, successive policies on language such as the Zimbabwe Education Act (1987) as amended in 1990; 1996; 2006 and 2011 and the Secretary Circulars of 2002 actively sought to entrench the dominance of the two indigenous languages. Similarly, scholarship in indigenous languages mostly concentrated on Shona and Ndebele (Hamadziripi-Mpofu, Ngunga, Mberi & Matambirofa, 2013; Chimhundu, 2005). As beneficiaries of both colonial and post-colonial language policies, Shona and Ndebele are learnt across all educational levels and also used in all high status domains. Currently, most language development activities such as lexicography, terminology, materials, translation, art and film production in the country are mainly in the two languages. There has also been sustainable funding from local and international donors and immense political support from the government to intellectualise Shona and Ndebele only in Zimbabwe.

While it was important to develop Shona and Ndebele, it also demonstrated deliberate attempts by the official suppression of multilingualism in both the colonial and postcolonial dispensations in

Zimbabwe (Chimhundu, 2005, p. 17). As was noted during the *vernacularization* process of European languages where minority languages were left to suffer, most of the minority languages in Zimbabwe are already marginalised and endangered. For example, minority languages such as Chikunda, Barwe, Tshwa and Ndaue in Zimbabwe are marginalised socially, politically, economically and educationally. Others such as Chikunda and Tshwa are severely endangered and risk extinction if there are no urgent interventions to save them. Their dwindling speaker numbers is enough testimony to prove that there is need for urgent interventions to resuscitate and revalorize them. Eventually, others such as Ndaue could be completely assimilated into Shona as a result of language policy-induced practices in education, the media and other domains.

However, following a rise of scientific research on the value of preserving and intellectualising indigenous tongues, community activism and international lobby and advocacy activities, the situation is paradigmatically shifting towards embracing multilingualism in Zimbabwe. For example, the Constitution of Zimbabwe (2013) now officially recognises 16 languages. In theory, it grants an equal status between previous official and national languages such as Shona and previous “unofficial minority” languages such as Ndaue and Tshwa (Hachipola, 1998; NLPAP, 1998). There is also a growing interest from scholars to study and develop minority languages in Zimbabwe as in other African and European countries. For instance, universities such as the University of Zimbabwe (UZ) and Great Zimbabwe University (GZU) now have minority language teaching and learning programs (Nkomo & Maseko, 2017; Gudhlanga & Makaudze, 2012) that train teachers, scholars and other relevant personnel in language development work. Progressively, studies have been carried out to support the cause of developing minority languages, for example, Mutonga (2017), Muwati, Chabata, Mashiri and Nonkola-Wakumelo (2014), Ndlovu (2013), Ndhlovu (2009), Nyika (2008) and Mumpande (2006) among others. It can be observed that there is little published literature on minority languages in Zimbabwe. In that light, this study seeks to corroborate existing literature by consolidating strategies to intellectualise them in society.

This study is inspired by studies such as Ndhlovu (2009) who critically examines the interface between the politics of both nation building and language planning in Zimbabwe. He concludes that Shona and Ndebele are the “killer languages” when it comes to ethnolinguistic pluralism. Unlike Charamba (2012) who merely berates the hegemony of English as a language of imperialism, colonialism and neo-colonialism and Chimhundu (1997; 2005) who equally laments

the dominance of Shona and Ndebele in Zimbabwe but blames Doke and his 1931 policy, Ndhlovu goes a step further by not over-lambasting English's dominance nor over-criticising Doke's policy. He correctly positions language planning and language policy in the then Southern Rhodesia within its proper historical (colonial) context. This assists in proving that language planning and management during the colonial era was just as political as it is in the present day post-independent Zimbabwe and elsewhere in the world as shown above. While the 1931 policy should be criticized, it would be grossly uncritical and perhaps unfair to over-criticize Doke as done by some scholars considering that he was a hired expert from another country. As an expatriate scholar from South Africa, Doke had nothing to do with local language politics in Southern Rhodesia such that he would conspire with his team to suppress of ethnolinguistic pluralism in Zimbabwe. To achieve what? This means that Doke's policy was influenced by the Government's interest in nation building through the promotion of Shona and Ndebele. To support this, Msindo (2005) also explains how language and ethnicity games were sometimes played by colonial officials in pursuit of political goals such as nation building. In that view, Ndlovu's (2009) argument inspires this study in that it shows that Nda and other minority languages' current marginalization is a direct result of the politics behind the promotion of Shona and Ndebele into national languages during both the colonial and postcolonial dispensation but not mainly as a result of Doke. This is a fact which neither his predecessors nor his contemporaries had succeeded in articulating. However, this study differs from Ndhlovu's in that it analyses both linguistic and sociolinguistic strategies to develop Nda into a functional language. While Ndhlovu urges the use of indigenous minority languages in Zimbabwe, it is realised in this study that languages such as Nda cannot be successfully used if they are not technically (orthography, lexicography, terminology, textbooks, translation, creative works and so on) developed. By examining both linguistic and sociolinguistic strategies for developing Nda, the current researcher adds a new dimension to Ndhlovu's (2009) and other scholars' argument to push for a meaningful realization of the *intellectualisation* agenda for minority languages in Zimbabwe.

Other studies such as Muwati et al (2014) and Ndlovu (2013) examine factors that contributed to the development and successful examination of Tonga at Grade Seven level in Zimbabwe ahead of other minority languages such as Kalanga, Sotho, Venda, Nambya and Shangani. Ndlovu (2013) describes Tonga's intellectualisation in Zimbabwe's primary education as "a success story." Whereas the current researcher cannot interpret the teaching of a language at grade seven as a

“success story” for Zimbabwe considering that same language is being taught up to university level in Zambia, Ndlovu’s study chronicles and celebrates the achievements made in Tonga. Such achievements can be applied to other Zimbabwean minority languages and indeed Ndaue could also be developed if lessons are drawn from Tonga’s experiences. Despite that, this study strongly cautions that it is rather difficult to transfer strategies that worked for Tonga as recommended by Ndlovu (2013) into Ndaue or any other minority language. This is because Tonga has different internal and external environments with other minority languages, for example, Tonga is highly developed internally due to its cross-border status in Zambia where it is taught up to tertiary level. That is not the case with ChiKunda or ChiHwesa. It can neither apply on Ndaue which despite being a cross-border language like Tonga, there is almost nothing on the language in Mozambique. This means that fresh linguistic strategies and interventions need to be put in place to prepare Ndaue to function in education before sociolinguistic factors in Ndlovu (2013) and Muwati *et al* (2014) can be experimented with.

Similarly, other studies such as Nyika (2008) and Mumpande (2006) bring a new dimension in the struggle to develop and intellectualise minority languages in Zimbabwe. They explore and interrogate sensitive and emotional aspects surrounding the debate regarding the suppression and promotion of linguistic minorities in Zimbabwe. In addition to language suppression is an emotive issue for marginalised population, they also emphasise the role that civil society plays in fighting for the recognition of minority languages. While advocacy is an essential strategy used by civil society in mobilizing community attitudes and also instrumental in whipping up emotions as shown in Chapter Six, the current study differs as it demonstrates that without corpus and opportunity planning intellectualising a minority language is significantly impractical. It is therefore clear that advocacy should not be taken as an end in itself as it often fails to turnaround negative attitudes when there are no sustained incentives to motivate speakers to acquire and use a language in education and other domains. Such incentives include jobs, special salaries and promotion among others.

Finally, Mutonga (2017) engages on a phonological analysis of Ndaue building from Mkanganwi’s (1972; 1973; 2004) publications on Ndaue morphology and phonology. While such a linguistic study contributes towards conceptualizing Ndaue as a different linguistic variety, however, it fails to rise above the occasion and address real issues concerning Ndaue’s intellectualisation. This is

because the study engages with the phonology of Ndau as a dialect of Shona despite its constitutional recognition as an official language. One could question the objective behind studying the phonological structures of an ‘officially recognised language’ as a dialect of another ‘officially recognised language’ in the same country. From such a perspective, it can be argued that Mutonga’s study contributes more towards the development and entrenchment of Shona as a dominant language in Zimbabwe than Ndau’s intellectualisation as a language as enshrined in the constitution. Due to the absence of spelling conventions for Ndau, Mutonga (2017) uses the current Shona orthography in a majority of cases to represent Ndau sounds as further exemplified in section 5.2 below. This adds little value to the development of Ndau in Zimbabwe as it remains trapped in the shadows of Shona while also significantly drifting away from the researcher’s goal to technically (phonologically) develop Ndau to benefit its mother-tongue speakers across important domains. To eschew the contradiction of developing Ndau, a separate language as a heteronomous and subordinate variety of Shona, the current study intervenes through instituting appropriate corpus planning activities such as orthography development, reform and harmonisation, lexicography, terminology and other materials development to package Ndau to develop as a separate autonomous language. Other activities suggested in this study include acquisition and opportunity planning activities to equip Ndau to function in secondary domains thereby building on the status planning opportunity provided by the Constitution of Zimbabwe (2013) on Ndau as well as other minority languages.

In light of the above illustrations and criticisms, it must be emphasised that there is need to develop strategies to intellectualise Ndau as an official language in Zimbabwe in tandem with the new Constitution and not a dialect of Shona as was prescribed 82 years ago. As will be shown in section 6.5 below, Zimbabwean scholarship on language planning for minority languages is bent on promoting transitional bilingualism where a mother-tongue is used in infant education only giving way to Shona or Ndebele and English. This study differs significantly in that it seeks to propose a model that would foreground Mother Tongue Instruction (MTI) or Mother Tongue Education (MTE) from kindergarten to the university and beyond (Prah, 1995; 2005; Miti, 2014; 2015). This is for purposes of fully intellectualising indigenous languages in education as shown in section 1.5.6 below.

1.5.5 Strategies for intellectualisation

Despite using different terms to refer to intellectualisation as a process, scholars contributed immensely towards the area and the overall discipline of language planning and policy studies. From the outstanding literature on the discipline, scholars discuss a raft of intervention approaches and mechanisms for rationalising indigenous languages to make them resources “for discussing and disseminating conceptual material at high levels of abstraction” (Liddicoat & Bryant, 2002, p. 1). These strategies include status, corpus, acquisition and opportunity planning as further explained in paragraphs below.

It is easy to notice that the French academy succeeded in intellectualising French through the corpus planning strategy as shown in section 1.5.1. The same strategy was also used for other European languages such as English, German, Portuguese and Arabic. It is also observable that the development of KiSwahili was a resounding success through BAKITA’s corpus planning interventions in Tanzania. As indicated above, careful corpus planning contributed immensely towards the spread of KiSwahili as a regional lingua franca in East Africa. Equally, success stories of Shona and Ndebele (Zimbabwe), Chewa (Malawi), Tswana (Botswana) cannot be narrated without making reference to conscious corpus planning interventions. Interestingly the transformation of Afrikaans from a despised *Kombuis Taal* (kitchen language) into a national language was made possible by speakers’ tenacity to create materials to develop and standardise the language (Prah, 1995; 2005; 2006; Alexander, 1989; 2005; 2007; Bamgbose, 1989; 1991; 2005; Szanton, 2005). As shown in Kaplan and Baldauf (1997) and Mwaniki’s (2004) Language Management Approach (LMA), corpus planning is an essential practice in language planning. To validate the above, Professor Prah and Centre for Advanced Studies of African Society’s (CASAS) Africa-wide Harmonisation and Standardisation of Languages Project expressed the centrality of cross-border corpus planning activities to build common materials for marginalised indigenous languages in Africa. In view of that, corpus planning is therefore a practical necessity for the intellectualisation of Ndau (see Chapter Five).

Another strategy useful in the intellectualisation process of marginalised languages is status planning. Scholars such as Kaplan and Baldauf (1997), Bamgbose (1991), Alexander (2014), Prah (2009), Miti (2015), Fishman (1987) and Simango (2015) unanimously agree that status planning is a conscious political activity undertaken by government and reinforced by its agencies to raise

or lower the functional range of a given language. While other players such as bottom-up language planners (Bamgbose, 1991; Kaplan and Baldauf, 1997) can also attempt to influence status planning decisions, it is essentially a government-centered activity to confer different or similar status to different languages within a polity. It is also clear that without the official recognition of KiSwahili as an official language in Tanzania and Kenya (Njogu, 1992), the successes recorded by the language as a medium of communication at national and regional levels could have been impossible. In light of the importance of status planning in language planning, scholars such as Miti (2015) and Simango (2015) clearly recommend the establishment of language policies and language-in-education policies that entrench the use of languages spoken by the majority in societies. In Zimbabwe, the current Constitution provides a status planning opportunity for the intellectualisation of languages, particularly previous minority languages.

For the new status of minority languages officially recognised in Zimbabwe to be realised however, it is important that there is an enabling language-in-education policy which entrenches their use in education as well as the wider societal domains. This means that language planning discourses in Zimbabwe should include deliberate acquisition planning debates. For example, it is clear that during the vernacularization period in Europe, deliberate policies were made to intellectualise European languages across educational and other domains in society. Hence, it is imperative to put in place a language-in-education policy to promote the development, acquisition and use of Ndaue and other indigenous languages in Zimbabwe. This study contributes towards that by proposing an Inclusive Multilingual Language-in-Education Model for Zimbabwe as shown as shown in section 6.5.

It is important to underscore that while status, corpus and acquisition planning provide a solid foundation for language planning, language intellectualisation is a complex process which involves other important factors. For instance, the selection, development and prescription of Ndaue as a language of education in Zimbabwe is not always poised to succeed as it can be derailed by speakers' negative attitudes and lack of trained personnel to implement the policy. Such a scenario brings to the fore the notion of opportunity planning which is basically an attempt to improve the acquisition and use of a language through availing promotional activities. Such promotional activities include extra-linguistic activities such as lobby and advocacy, incentives and human capital development to deal with challenges such as negative speaker attitudes, elite closure,

resources (Ndlovu, 2013; Bamgbose, 1991, Alexander, 2005; Prah, 1995; 2005; Miti, 2014). As explained in section 2.6.2 creating opportunities to spur the acquisition of a language helps in entrenching its use in secondary domains. In view of this, this study examines opportunity planning mechanisms to assist in the intellectualisation of Ndaue as shown in section 6.2.

In a critical assessment, the strategies provided by scholars such as status, corpus, acquisition and opportunity planning are key towards language intellectualisation in society. Their importance is manifestly expressed through the widespread use of languages such as English, French and Portuguese in the world as well as the growing use of KiSwahili as a regional *lingua franca* in East Africa. However, there are two essential points to note about the intellectualisation of indigenous languages Africa and other continents from the strategies summarized above.

First, it is evidently noted that there is a general tendency to confine language intellectualisation to majority languages, for example, Shona and Ndebele in Zimbabwe, KiSwahili in Tanzania, Tswana in Botswana and Chewa in Malawi, French in France, English in England and America. In that case, status planning is practiced to politically, socially, linguistically, educationally and scientifically marginalise linguistic minorities. This limits the conception and meaning of intellectualisation to imply the development and use of majority languages within a country. It also misinterprets global, regional and national recommendations on multilingualism as the development and use of languages spoken by the demographic majority. This also positions minority languages at the mercy of majority languages in their respective polities. As shown in the Zimbabwean situation described above, this also dissuades research and culminates in a paucity of literature and strategies to use in intellectualising minority languages. For example, due to skewed colonial and post-colonial status planning, there are no relevant studies which address strategies and approaches to resuscitate and revalorize Ndaue in Zimbabwe. The same applies to other minority languages such as Tshwa in Zimbabwe which are on the verge of death due to dwindling speaker numbers.

Some scholars such as Ndlovu (2013) argue that the same strategies used in intellectualising, for example, French, English, KiSwahili and Tswana in France, Tanzania and Botswana respectively can be adopted for minority languages such as Ndaue. At face value it is indeed possible to learn from previous language planning and development experiences in other languages and other countries, for example, researchers from Malawi's Center for Language Studies visited the African

Languages Research Institute (ALRI) in Zimbabwe to learn and share experiences regarding monolingual lexicography (Kamwendo, 2013). This means that languages can develop through “copying other languages” (Maseko, 2012). However, it is important to indicate that as languages exist in different social, political, economic, demographic and linguistic situations, it is difficult to transfer experiences surrounding the growth of one particular language into another. Contributing factors orbiting around language development such as funding, speakers’ attitudes, community and government support, enabling legislation and availability materials cannot be exactly similar between two different languages. It would be rather naive to expect the same results, for example, between Shona (majority language) and Tshwa (an endangered minority language) in Zimbabwe in light of wide socio-economic, political and linguistic disparities between them despite that they are spoken in the same country. Put differently, the chances of success or failure of a particular language are determined by obtaining internal and external conditions surrounding its intellectualisation. For example, attempts to intellectualise KiSwahili were widely successful in Tanzania while similar attempts failed in Gabon. This means that strategies for developing particular minority languages such as Ndau (which was a dialect of Shona) are needed as explained above.

Second, despite sterling work on corpus and acquisition planning interventions to the cause of indigenous African languages, scholars are not convincing enough about how implementation should be carried out. As a result, there are no meaningful mechanisms or strategies for the successful implementation of policies. For example, South Africa has failed to implement many policies on languages prompting Kaschula and Docrat (2015b) to describe it “as a policy super highway” where policies are created without an intention to “police” their implementation. Zimbabwe has similarly failed to implement most, if not all, of her policies on language, one of which is the current Constitution’s provision on language. While scholarship has sought to understand the cause for implementation failure as is the case with Kaschula and Docrat (2015b), little has been done in terms of suggesting constructive ideas to obviate the problem. Merely indicating that South Africa or any other country is a “policy super highway” is not enough as it does not enhance implementation. Evidently, what is missing is the knowledge on implementation strategies which scholars and practitioners should provide to help society. Against this background, this study seeks to identify the ‘missing knowledge link’ to facilitate the implementation of multilingualism as entrenched in the Constitution. It seeks to go beyond a mere

theoretical understanding of the challenges faced before, during and after implementation of language policies (Bamgbose, 1991) and attempts to provide practical solutions to handle them.

While the failure to implement multilingualism as enshrined in constitutions and language policies is blamed on a number of factors, this study concedes that scholars should equally share the blame by not addressing the problems raised above. Scholarly literature should not just merely lament problems without suggesting meaningful solutions to combat them. To close such a research gap, the present study seeks to devise important strategies to handle potential challenges towards the intellectualisation of Nda. It will explore and examine strategies for funding and turning around negative speaker attitudes in language domains. As indicated above, these are aspects that previous scholars have either avoided or offered little attention to as indicated above. It will also establish an implementation structure to facilitate and provide administrative and logistical aspects of intellectualising Nda in society. In that light, the current study seeks to boldly address minority language intellectualisation challenges, an issue that previous scholars have tactically avoided or deliberately overlooked for an appreciable length of time now.

Since language intellectualisation has a broad scope, how its various concepts are to be handled are explained below while also raising key areas of debate in this study. Such a discussion will help in providing responses to these questions: In what domains should Nda be used? How should it be used? What goals should its use achieve?

1.5.6 Language intellectualisation in education

There is some considerable debate regarding the scope of intellectualisation of languages in light of the many and different domains of language use. Some scholars conceive it as the use of language in the educational domain. For example, Sibayan (1999, p. 229) defines “an intellectualised language as one which can be used for educating a person from kindergarten to the university and beyond.” Mtenje (2009), Alexander (2007) and Finlayson and Madiba (2002) also subscribe to the same conception. While noting differences in scholars’ definitions, it is abundantly clear that they essentially agree that language intellectualisation primarily transpires in the educational domain. Intellectualisation is conceptualized generally as the use of language across educational levels to express intellectual thoughts and discourses (Prah, 1995; 2005; Miti, 2014; 2015; Brock-Utne, 2005; 2009; Henriksen, 2010).

From an African standpoint, the goal of using indigenous African languages in education is to enhance “reasoning, comprehension, intuition, conceptualization, generation of ideas and other thought processes involved in an academic discourse” (Mtenje, 2009, p. 70). This assists in solving manifold educational challenges such as high rates of failure, retention, dropouts and high rates of intellectual mediocrity in Africa’s educational systems (Prah, 2005, p. 24; Miti, 2015, p. 8). In that sense, the intellectualisation of Ndaue in education offers psychological, cognitive and pedagogical advantages to pupils as there is no mismatch between the home and school language. This “avoids cognition problems” and leads to educational success (cf. Maseko, 2012, p. 10; Batibo, 2011, p. 16; 2010, p. 30; Kaschula, 2013b, p. 7; Bamgbose, 2005, p. 252; Brock-Utne & Hopson, 2005, p. 3; Prah, 1995, p. 4; Henriksen, 2010, p. 150; Molosiwa, 2005, p. 177; Makalela, 2009, p. 179). However, it observes that scholars are divided regarding the nature and extent to which indigenous languages should be used in education. Some submit that mother-tongue instruction should be adopted in the first three grades, for example, the UNESCO (1951) policy. Others argue for the first six grades (Bamgbose, 2005; Cummins, 2001a; 2001b) while others posit that MTI should be adopted in all educational levels (Prah, 1995; 2005; 2009; Brock-Utne, 2005; 2009). Such contradictions find expression through different language-in-education policies adopted.

Scholars who believe that MTI should be adopted across all educational domains subscribe to the notion of full language intellectualisation. A fully intellectualised language is one that is useable across the broader academic spectrum. As implied in Prah’s (1995; 2005) and Sibayan’s (1991; 1999) definitions, such a language is used as an MTI in all levels across the formal and non-formal educational domains. This means that it can be used to teach sciences, commercials, humanities and arts from primary education to tertiary education and beyond. It can also be used to engage literature and debate intellectually across all academic disciplines. The current researcher subscribes to the idea of Ndaue’s full intellectualisation because it provides the necessary motivation for its full development and acquisition. If Ndaue is fully intellectualised like English, Portuguese, Chinese, Arabic and French, its speakers benefit immensely across all major domains as explained in foregoing sections. This finds resonance and expression in the proposed language-in-education policy for Zimbabwe as shown in section 6.5.

Meanwhile, scholars who argue for MTI in lower educational levels only subscribe to the notion of partial language intellectualisation. This refers to a scenario where a language is used in

restricted academic fields. Such a language is used to instruct learning in particular and confined fields of academic endeavour; for example, sciences or arts either as an MTI or a subject. For instance, Ndaou can be specialized in teaching Physics only from kindergarten to tertiary education and beyond but not in other subjects like Chemistry or Mathematics and disciplines such as Law, Humanities or Arts in education at any or all levels. In this characterization, the majority of indigenous African languages used in the educational sector are partially intellectualised (cf. Maseko, 2012, p. 10; Batibo, 2011, p. 16; Henriksen, 2010, p. 150; Molosiwa, 2005, p. 177). A major disadvantage with partial language intellectualisation is that it results in a transitional bilingualism which in some cases leads to lack of confidence in the mother language or a complete loss of the mother-tongue by pupils, for example, the grade one-to-three approach (Bamgbose, 2005). Cummins' (2001a; 2001b) Basic Interpersonal Communication Skills (BICS) and Cognitive Academic Language Proficiency (CALP) model show that at Grade Three level a pupil would still not have fully mastered enough competence and proficiency in his mother-tongue to learn other languages. To respond to this, the current study proposes the IMEM language-in-education policy where all indigenous languages are fully intellectualised to reap maximum literacy and numeracy benefits in education as shown in section 6.5.

1.5.7 Language intellectualisation in other domains

The current study treats language intellectualisation in 'other' domains as language use in high order functions outside the educational sector. The term 'other' is loosely used to imply domains such as politics, economy, government administration, technology and mass communication *inter-alia* as explained above. This buttresses Gonzalez's (2002) opinion that language intellectualisation is not a single field process in language planning but affects various domains of language use in different ways and degrees. Bull (2002) also perceives language intellectualisation as activities that are aimed at developing and maintaining the language as a viable vehicle within a modern technological society which is aimed at achieving broad societal goals. Languages should execute an instrumental, utilitarian and functional role in advancing people's lives. According to Mwaniki (2004, p. 244) the purpose of intellectualising languages is to present speakers with the 'requisite social capital' to function across all primary and intellectual domains of society.

Kembo-Sure (2008, p. 85) summarizes the above arguments by arguing that indigenous languages are important for African people to obtain a realistic opportunity to develop to their full potential educationally, economically and politically and contribute to the resolutions of their many problems. This is because they are facilitators and enablers towards the transformation of people's social, political and economic fortunes through guaranteeing mass participation, maintaining social cohesion, promoting cultural diversity and achieving democratic governance (cf. Chimhundu, 1997; Miti, 2008; 2015; Alexander, 2003; 2005; Skutnabb-Kangas, 2008). However, it is important that Ndaou has to be carefully managed for it to be successfully implemented and used in education and other domains. In that light, Mwaniki's LMA is very useful in informing theoretical and practical procedures and strategies to succeed in intellectualising marginalised indigenous languages in societies. Such languages are like Ndaou in Zimbabwe.

By and large, the foregoing sections have demonstrated that Ndaou can and should be used as a linguistic resource for holistic and societal transformation. Its use should assist towards the attainment of educational goals which include supporting and boosting children's personal development as well as preparing them to effectively participate in national, regional and international platforms. Its intellectualisation should also assist Ndaou speakers to benefit politically, socially, technologically, linguistically and economically as explained above. To achieve this, Mwaniki (2004) argues that indigenous languages like Ndaou should be developed and managed by instituting a number of development oriented methodologies and strategies as will be fully explained in Chapter Two.

1.6 Chapter summary

This chapter introduces the study by explaining its scope, objectives, research questions, rationale as well the literature review. The background section speculates that Ndaou could be an underdeveloped and marginalised language in both Zimbabwe and Mozambique. Such a status could be in disharmony with the current Constitution which bestows on it the responsibility to function in all official domains like parliament, tourism, education and the media. In the absence of an updated orthography, dictionaries, terminologies and other published materials such as textbooks, creative literature and newspapers, it is evident that its intellectualisation is impossible in Zimbabwe. This calls for appropriate corpus, acquisition and opportunity planning interventions to succeed in intellectualising Ndaou as what transpired during the vernacularization of French and

English in Europe and other countries such as Tanzania where KiSwahili's intellectualisation succeeded.

In view of the foregoing, Chapter Two adopts an eclectic approach in balancing and incorporating views from two theories underpinning it, and collection and explication of data. Rallying mainly behind Mwaniki's (2004) LMA, the chapter engages with theoretical notions of status, corpus, acquisition and opportunity planning strategies and demonstrate their importance in general language planning and specifically to the intellectualisation of Nda. Chapter Three describes and explains how methodological issues identified in Mwaniki's LMA influenced the collection and analysis of data in the study. Chapter Four describes the historical, linguistic, legal and sociolinguistic factors surrounding Nda's existence as a language in Zimbabwe. It thus examines the language provision in the Constitution which affirms Nda's official status to establish its exact legal position in the linguistic repertoire of the country. It ends by confirming speculations made in Chapter One about Nda's vulnerability as a language in Zimbabwe despite its current constitutional status.

Chapter Five proposes technical or linguistic interventions namely: orthography; lexicography; terminology and other materials development work to enable Nda to perform utilitarian functions in consonance with its new official status. It also proposes a corpus intervention model which not only represents but also summarizes appropriate corpus development strategies for Nda. Meanwhile, Chapter Six deals with opportunity planning mechanisms to handle adverse elements towards successful language planning. These include negative speaker attitudes, lack of information and skills and lack of funding which can potentially derail the practical implementation of the constitutional provision on language. It ends by proposing a remodelled an educational language policy called the Inclusive Multilingual Language-in-Education Model (IMEM) to support and entrench the acquisition of Nda as a medium of instruction in the educational sector. Chapter Seven presents a summary and conclusion of the whole study while also offering recommendations for further research in Nda.

CHAPTER TWO: THEORETICAL FRAMEWORK

2.0 Introduction

This chapter presents the theoretical framework underpinning the study. The framework is eclectic in approach as it blends Mwaniki's (2004) LMA with Kaplan and Baldauf's (1997) five steps of LiEP implementation together in the society in order to examine and optimize strategies for the formulation and implementation of language policies in multilingual societies like Zimbabwe. The LMA is applied as the main theory, method, practice and discipline that establishes a general basis for the formulation of language policies in multilingual settings (Mwaniki, 2004). It provides the necessary strategies and methodologies to spur the practical implementation and use of Ndaue and other marginalised languages across all major domains of society. Meanwhile, Kaplan and Baldauf's five steps of LiEP implementation complement the LMA by specifically focusing on methods and activities necessary for implementation of language policies in the educational domain. It identifies major policy steps and procedures such as curriculum review, personnel training, materials and methods provision and community engagement which are important to successfully implement and use Ndaue in education. In that light, such procedural guidelines can be expanded to inform language policy implementation across various domains of language use in which Ndaue may now have to serve under the current constitutional framework.

2.1 The Language Management Approach

The notion of language management evolved in a peculiar context during the 1980s (Mwaniki, 2012, p. 246) where scholarly efforts were channelled towards the entrenchment of multilingualism in society but still without a clear-cut delineation between language planning, language policy and language management. It was preceded by several language policy planning theories, models, frameworks and methods from luminaries such as Jernuud (1981), Neustupny (1974), Fishman (2006), Spolsky (2004; 2009), Cooper (1989), Bamgbose (1991; 2000), Haugen (1966) and Webb (2002) among others which sought to proffer insights about language policy formulation and implementation. In that sense, language planning became a mosaic assemblage of decision-making theory, sociolinguistic theory and modernisation theory often described as traditional theories while systems theory, critical theory, human development theory, phenomenological theory and management theory are also referred to as contemporary theories (cf. Mwaniki, 2004; Webb, 2002; Ndlovu, 2013). From a critical perspective, it was evident that

both traditional and contemporary theories and frameworks of managing languages could not adequately deal with the “intractable and pervasive” language related problems bedevilling society (Mwaniki, 2012, p. 246). This prompted Orman (2012, p. 2) to underscore that traditional and contemporary theories of language planning were “deficient” since they failed to fulfil their roles and hence created a theoretical vacuum in society. Mwaniki’s (2012, p. 253) LMA is therefore a response to fill in this gap and assists in both multilingual language policy formulation and the implementation thereof. Mostly, it suits Africa where policy implementation has largely been a failure (Bamgbose, 1991; Prah, 2005; Kamwendo, 2015).

Despite its gap filling function in the discipline, the LMA is a branch of language management that is interdependent to language planning. It is a logical appendage of language planning whose goals in managing language in society are influenced by the fact that languages are tools, instruments and resources for societal development. As a result, LMA has a very broad scope which this explains why pinning it down to one universally accepted definition is a daunting task. Mwaniki (2004, pp. 165-166) conceives it as “a complex of theory and method(s)”, implying that it is a holistic approach for understanding the interactive dynamics of social and linguistic phenomena within a polity. He also explains it as “a discipline and practice”, suggesting that it is an organized academic field of study that engages with particular epistemological and pragmatic concerns of resolving language-related problems in society. Mwaniki’s conceptualization of language management resonates with Ruiz’s (1984) conceptualization of language as a resource to empower people in society (Mwaniki, 2004; 2010; 2012). This means that language management is an intervention by a person or group in “directing efforts to manipulate the language situation” (Spolsky, 2004, p. 8) in order to enlarge people’s choices. LMA’s advantage as a “complex of theory and method” is indicative of the approach’s malleability to allow other theories and methods to function within it for the purpose of implementing multilingualism in a polity.

2.2 Key elements of LMA

The LMA is adopted in this study as it benefits insights from a plethora of foundational theories, frameworks and approaches of language policy and language planning to create a new paradigmatic approach that responds to a wide range of societal challenges. This shows that LMA is adequate in influencing both language policy formulation and implementation in multilingual

settings because it has transformed from being a mere theory into also a method, discipline and practice (Mwaniki, 2004; 2012; Ndlovu, 2013). It is a fact that implementation is more of a social practice that requires methods and strategies and approaches to succeed. The paragraphs below attempt to answer these questions: How is the LMA relevant to this study? What value does it add towards the endeavour of intellectualising Nda?u?

First, LMA encourages the linguistic emancipation, conscientization and empowerment of all people in society. It subscribes to Ruiz's (1984) notion that language is a resource that has a utilitarian function to serve greater purposes in society. All resources need to be managed in order to benefit all members of a particular society equitably and optimally. Language use may empower people through expanding their economic, political, cultural, educational and technological choices among others. At the same time, it may conversely disempower them, depending on the language choices that are made available in a particular society. Drawn from phenomenology and human development theories, Mwaniki (2004, p. 253) ardently views language as 'social capital' (Ruiz, 1984; UNDP, 1999, p. 15; 2004, p. 2; Mwaniki, 2004; 2012; Eastman, 1983, p. 135). This implies that language is a harnessable resource that is critical in building and influencing human development across all domains. As will be noted in section 3.1 and section 4.2, Nda?u pupils face educational challenges while other speakers endure socio-economic, political, scientific and technological marginalization daily in Zimbabwe. Adopting the LMA to facilitate the implementation of Nda?u across all domains will have an empowering effect to society. In that light, the LMA dovetails with the study's objective to develop Nda?u to empower its speakers to participate in functional domains of society.

Second, LMA places emphasis on tolerance and cultivation of linguistic and cultural differences. In this regard, policy makers are urged to develop "an understanding of the lived multilingual reality and identify how this reality can be harnessed for the common good of society" (Mwaniki, 2004, p. 209). This is because "multilingualism is itself an asset" and an advantage that must be harnessed and promoted (Alexander, 2003, p. 15). LMA's acknowledgement and respect of cultural and linguistic diversity leads to the creation of an ideological platform upon which communities with diverse languages and cultures can equally engage in a project and benefit from contributions from all sections of the community. This is in sync with declared positions of multinational bodies such as UNESCO (1951), UNICEF (2011), SADC (2002) and AU (1986) on

multiculturalism and multilingualism. Consistent with local, regional and international scholarship on multilingualism and its benefits, the LMA is particularly relevant to the current study's objectives to intellectualise Ndaue and help implement the current Constitution's provision on language. The history of language policy formulation and implementation in Zimbabwe is littered with attempts to suppress multilingualism in preference for a trilingual English, Shona and Ndebele policy at national level as will be further shown in section 6.5. However, LMA now becomes very useful in light of Article 6 of the current Constitution which officially seeks to promote multilingualism in Zimbabwe. The current study will therefore use this aspect of LMA to present the intellectualisation of Ndaue as a necessary procedure for fostering the multilingual and multicultural spirit embodied by the Constitution.

Third, LMA is a critical way of doing language policy, planning and implementation. It interrogates the application of insights that derive from theoretical precepts as well as probing its own alternatives and insights during planning and implementation of multilingual language policies. This ensures a coherent way of solving language-related problems to promote human emancipation and communicative rationality in a society. Orman (2012) argues that self-criticism as an ingredient of LMA propels the approach to address language-related problems more and better than other theories and frameworks. He remarks that "too many language planning approaches exhibit a lack of self-questioning reflexivity as regards to theoretical assumptions upon which they are founded, evincing a dubious belief in the essentially rational nature of the enterprise." (Orman, 2012, p. 1). Self-criticism implies that policy makers and researchers in the discipline of LMA can creatively interpret, examine and review the social, political, educational, economic, managerial, legal and technological issues they grapple with daily. Put differently, LMA encourages scholars to continuously review and evaluate language planning and implementation to establish whether or not it is serving the larger project of enhancing human freedom and empowerment. This is vital in the current study considering that language implementation is often riddled with problems which should be critically evaluated to decide the nature and appropriateness of interventions. Such interventions can be "linguistic, political, educational, managerial, social or administrative" and are necessary to ensure implementation success (Bamgbose, 1991, p. 142; Dokora, 2015; Hadebe, 2006). In the case of Ndaue, this aspect of LMA inspires policy makers and implementers to engage with its long contested association with Shona and devise possible strategies to develop it separately as a full-fledged autonomous

language. Existing works, approaches and plans put in place for developing Nda (for example, linguistic – orthographies, grammars, dictionaries; political and legal – constitutional recognition and political will; economic – provision of funding or lack of it; and administrative – training and deployment of personnel) and other marginalised languages can be critically examined and reflected upon to discover how best can its intellectualisation be achieved.

Fourth, as an approach that builds on systems theory, LMA is a complex of theoretical precepts that do not seek to invalidate each other but strive for complementarity in addressing language-related problems in society. Since the goal is to succeed in implementing constitutional provisions on multilingualism, LMA addresses epistemological issues. It interlinks various related components to interact in multilingual policy and planning implementation. Mwaniki (2004; 2012) identifies eight components informing policy formulation and implementation which include challenges, optimal variables, strategies, and methodologies for multilingual policy implementation. Such an approach is pertinent in this study which attempts to rationalize Nda through the implementation of a plurilingual policy. Expected challenges and possible strategies, optimal variables and methodologies are pivotal in ensuring that Nda is successfully implemented in society. Such eclecticism is demonstrated when the study engages with all language development phenomena including status planning in Chapter Four, corpus development in Chapter Five and opportunity and acquisition planning in Chapter Six.

The foregoing discussion examines the importance of engaging and evaluating highlighted theoretical and practical issues during the formulation and implementation of multilingual language policies. For purposes of emphasis, it needs to be underscored that Nda policy planners and implementers in Zimbabwe should ensure that implementable language policies are put in place. They must recognize that Nda is not only a right but also a linguistic resource to empower and emancipate its speakers from educational, social, political, economic and technological problems. This gains further credence from LMA's methodological and practical strategies which assist towards the implementation of multilingual policies as shown in the following sections under this topic and as further demonstrated in appropriate chapters of this study. The next section examines LMA's optimal variables of multilingual language policy implementation and strategies and methodologies of multilingual language policy implementation with particular reference to Zimbabwe.

2.3 Optimal variables

For language policy implementation, it is key that a set of language management variables are put in place. Mwaniki (2004), Webb (2002) and Ndlovu (2013) indicate that for successful multilingual language implementation, actors (the people involved in implementation) who are identified as ‘participants’ (in section 3.3) must ensure that they secure a reasonable mix of variables which include linguistic, political, legal, economic, socio-cultural, management and technological variables as explained below. Altogether, these are considered optimal variables which are a necessary precondition for the successful implementation of language policies, especially in multilingual settings like Zimbabwe.

2.3.1 Linguistic variables

Linguistic variables relate to conscious language development efforts such as status, corpus and acquisition planning. The selection of a variety as a language of tuition (status and acquisition planning), standardisation, terminology creation, cultivation, orthography designing (corpus planning) and promotion, dissemination and spreading (acquisition and opportunity planning) are integral parts of LMA’s linguistic variables (Mwaniki, 2004; Ndlovu, 2013; Batibo, 2005; Webb, 2002; Bamgbose, 1991). In this study, Chapters Five and Six examine different strategies to optimize the linguistic variables that are vital to the intellectualisation of Nda.

2.3.2 Political variables

Webb (2002, p. 166) submits that “political will is necessary for the development and use of any language” within a polity. Bamgbose (1991) demonstrates that language planning and policy the making constitutes of political decisions naturally. Political challenges such as absence of political support, negative political attitudes and elite closure must be clearly addressed. In that sense, language policy makers should strive to supplant elite closure with political commitment and positive official attitudes from the formulation to the implementation stage. It is an established fact that politicians in cohorts with the powerful educated elite disregard minority languages in favour of English and other ex-colonial languages, as well as their own mother-tongues. In Zimbabwe, Shona and Ndebele are the major indigenous languages as a result of their political and demographic superiority over other ethnic minorities. Language policies adopted in the media, education, tourism and parliament among other domains conveniently endorse their dominance in such productive sectors. These practices might mean that Nda and other indigenous languages

official recognition might not materialise if sufficient political capital is not secured and guaranteed. In that regard, Chapter Six explains how positive official attitudes can be sought and optimized to facilitate successful implementation of the status of Ndaue in Zimbabwe (cf. Miti, 2014; Cooper, 1989; Bamgbose, 1991; 2000; Tollefson, 1991; Webb, 2002; 2010; Ndlovu, 2013; Mwaniki, 2004; Batibo, 2005).

2.3.3 Legal variables

The implementation of a multilingual language policy must be premised on a legal footing. The Constitution should unambiguously state the languages that it recognises for use in particular domains to facilitate their implementation. In the case of Zimbabwe, the Constitution provides a legal basis for the implementation of multilingualism by mandating that all the institutions and agencies of government must “ensure that all officially recognised languages are treated equitably” (Constitution of Zimbabwe, 2013, p. 17). It further binds the state to “promote and advance the use of all languages used in Zimbabwe” by creating conditions for their development (Constitution of Zimbabwe, 2013, p. 17). This confers speakers with linguistic rights to benefit from the use of their languages across all formal and informal governmental sectors. However, there is still a need to craft an inclusive LiEP that legally licenses the use of Ndaue and other marginalised languages in education. This is tackled in Chapter Six (cf. Brock-Utne, 2009; Crystal, 2000; Bamgbose, 2000; Skutnabb-Kangas, 2003; 2006; Mwaniki, 2004; 2010a; 2011; 2012; Batibo, 2005).

2.3.4 Economic variables

The LMA submits that language development should be made a budgetary issue and therefore proper language planning and allocation of financial resources should be done. Conscious efforts should be made to develop marginalised languages through allocating more resources to develop them. This dovetails with Ruiz’s (1984) postulation that language is a resource that should be equally developed and managed like natural and human resources. Regrettably, the majority of people in Africa and elsewhere have a warped view about language as they believe that it is insignificant. As a result, funding for language development has been persistently scarce in Africa, for example, in countries such as Mozambique, Malawi, Botswana and Zimbabwe. Faced with perennial economic challenges, governments tend to prioritize economic issues such as service delivery, production and investment for purposes of retaining political power. Discourses of language development and intellectualisation are either ignored or deliberately dismissed as of

issues of trivial importance. However, research has amply demonstrated that with language's pivotal centrality in human survival, development, and empowerment, funding for language development must be secured (Chabata, 2014; Henriksen, 2010; Bamgbose, 1991; 2000; UNDP, 1996; 1999; Chebanne, 2010a; Kamwendo, 2013; Brock-Utne & Hopson, 2005). To this end, Chapter Six offers suggestions to mobilize funds for Nda's intellectualisation in Zimbabwe.

2.3.5 Socio-cultural variables

Languages carry, transmit and express culture. The inseparable interlink between language, culture and society demands prior research into grassroots attitudes, feelings and opinions before policy formulation and implementation (Miti, 2014, p. 23). The impetus should be to make the multilingual policy replicate the cultural and linguistic fabric of society without antagonizing them. Zimbabwe's current Constitution makes a commitment to preserve the rights of all cultural groups in the country by upholding their linguistic rights as enshrined in its bill of rights (Constitution of Zimbabwe, 2013). Nda is one socio-cultural group that was officially legislated to function as a separate language to avoid possible forced cultural assimilation into Shona as a result of the historical judgment error about its linguistic status. In line with this, a language survey to gather mother-tongue speakers' attitudes towards Nda's separation and possible intellectualisation in education and other domains was important as further explained in Chapter Three.

2.3.6 Management variables

LMA recommends the adoption of both classical and contemporary management functions and principles to handle various efforts of language management. Multilingualism as a national resource should be creatively managed to discover strategies and methodologies that can be optimally deployed in solving people's problems in life. Webb (2002) and Spolsky (2004; 2009) clarify that a well-coordinated team of 'language managers' should be in place to effectively handle the multilingual language implementation process. Clearly, the standardisation of Zimbabwean languages has been negatively affected by the absence of language management structure as lamented by Chimhundu (1997; 2005). To address that void in the case of Nda, section 6.4 establishes an implementation structure to identify and handle inhibitors while also putting in place appropriate mechanisms to train suitable personnel to participate in the project of intellectualising Nda. As a whole, the study seeks to establish a foundation on which LMA may be constituted in Zimbabwe by giving an integral intellectual nucleus for the intellectualisation of

Ndau. This means that whereas the need for a language policy implementation structure is recognised in terms of LMA, a blue print is laid down to offer both theoretical and practical guidance in the intellectualisation of Ndau.

2.3.7 Educational variables

Educational variables specifically have two broad aims: to identify educational needs of pupils; and to select suitably trained experts to spearhead the implementation of a multilingual policy at both the technical and managerial levels. A language chosen for instruction should resonate with the educational needs of pupils to positively impact on their overall performance (cf. Bamgbose, 2005; Henriksen, 2010). It is imperative to have well-trained personnel to design the curriculum, provide literature, internally develop the language, teach it, craft and monitor the implementation of a LiEP among other tasks (cf. Mwaniki, 2004, Fishman, 2006; Kaplan & Baldauf, 1997; Ndlovu, 2013). Mwaniki's educational variables resonate with Kaplan and Baldauf's personnel policy as discussed below. For Ndau, these variables are currently not in place and hence justifies why section 6.2.2 elaborates more on the importance of training a skilled workforce for the teaching and learning of the language in education.

2.3.8 Technological variables

As an effect of globalization, technology's influence pervades all aspects of social, economic, educational and political life, making it one of the integral optimal variables of language policy implementation. Technology should play a leading role towards the success of multilingual language policy implementation (Kaschula, 2013b, p. 8). Technology can assist tremendously in corpus and acquisition planning situations as further explained in section 6.2.10 and 6.2.10.1 (Antia, 2000; Sager, 1990; Maseko, 2012). Modern technology can assist in the documentation and storage of language corpora, e-learning through e-books among other concomitant accessibility activities which enhance the successful implementation of language policies (Banda, 2009, p. 111). In this modern age, the intellectualisation of Ndau needs to be techno-savvy, meaning that it should optimize the advantages of technology especially in corpus and acquisition planning.

Foregoing subsections under section 2.3 explain the significance of securing a balanced mix of relevant optimal variables to ensure success in implementing policies. As indicated above, it is evidently chimerical to either formulate or implement an Ndau language policy without an

adequate and supportive legal, economic, socio-cultural, educational and technological environment. The indicated variables must be put in place. However, such optimal infrastructural variables need to be bolstered by what Mwaniki (2004, p.240) describes as “optimal strategies and methodologies for multilingual policy implementation.” These are key elements of LMA which are divided into three categories, namely development-oriented methodologies and strategies management-oriented methodologies and strategies as well as sociolinguistic-oriented methodologies and strategies (Mwaniki, 2004, p. 233). The next section explains development-oriented methodologies.

2.4 Development-oriented methodologies

Development-oriented methodologies and strategies embed and integrate top-down and bottom-up policy initiatives in society (Ndlovu, 2013, p. 202). If properly implemented, stated objectives and time-frames of such strategies can be achieved while allocated resources can be fully utilized. With specific reference to language policy and within the framework of LMA, Mwaniki (2004) identifies eight development-oriented methodologies and strategies, namely: legislation; advocacy; litigation; development communication; participatory research; dialogical intervention strategies; indigenization and project management.

In discourses of language management, legislation is crucial in that it provides the macro-framework that binds all stakeholders to act in a judicially and socially responsible manner when responding to language-related challenges. It provides a legal basis for citizens to challenge language-related violations while also binding the state to legally commit resources to the development of languages as stated by the law. Using the LMA as a baseline, the Zimbabwean situation where a Constitution that officially recognises 16 languages to function in both primary and secondary domains was put in place represents language legislation or language status planning. In light of prior linguistic struggles and activism among marginalised and minority language speakers, the current Constitution is thus regarded a fundamental piece of legislation which does not only provide a basis for the intellectualisation of Ndebele and other marginalised languages but also is interlinked with the principles and tenets of LMA as adopted in this study.

Advocacy is also an integral part of language policy implementation. It is a language ‘marketing’ approach that leads to the conscientization of all stakeholders including Community Based Organizations (CBOs) and Non-Governmental Organizations (NGOs). It is a deliberate activity to

ensure the promotion, dissemination and popularization of a particular language in society across all stakeholders. As implied in the discussion of legal variables, a language acquisition and use environment fully supported by law is needed while CBOs and NGOs are also important in advocating, promoting and popularizing its use in education and other domains (cf. Crystal, 2000; Mwaniki; 2012; Ndlovu; 2013; Webb, 2002). As highlighted by previous studies, advocacy has been critical to the survival and promotion of Zimbabwe's marginalised languages dating back to the early days of independence (Mumpande 2006; Ndlovu, 2013; Nyika, 2008). Disjointed lobby and advocacy activities have also been quite rife among the Ndaou people in Zimbabwe as shown in section 6.2.7 leading towards Ndaou's official separation from Shona. To guarantee that the separation is not merely symbolic, section 6.4.2.2 suggests the formation of a language association to plan, coordinate and monitor Ndaou lobby and advocacy activities as recommended by the LMA.

To guarantee the respect of language rights as Linguistic Human Rights (LHR), litigation is important. Litigation is usually pursued through judicial structures and processes within a country and mainly seeks to arbitrate in language-related grievances. In scenarios of linguistic disputes particularly over which language should be used at a particular function, occasion or domain in a multilingual society, litigation serves as a legal way of handling such disputes to uphold the spirit of complying with the Constitution. It is a check and balance mechanism meant to ensure that language-related obligations imposed on state agencies are judiciously and expeditiously executed (cf. Skutnabb-Kangas, 2003; 2006; Bamgbose, 2000; Webb, 2002; 2009). In the Pan-South African Language Board (PanSALB), South Africa is one country with a well-conceived mechanism in this respect. PanSALB was established as a watchdog against the violation of linguistic rights entrenched in the country's Constitution which recognises eleven official languages. It is similar to Malawi's Center for Language Studies which also advances a language development, monitoring and implementation goal. Zimbabwe still lacks such a board and in that respect, the current study recommends the establishment of a national language body to execute both specific and general language functions as further highlighted in section 6.4.1 below (Chimhundu, 2005).

Indigenization of language is crucial to guarantee adequate community participation in language policy and planning implementation. Local communities support and "own" (Mwaniki; 2004, p. 267) language plans, if they are convinced of the social, political and economic benefits that such

plans bring at individual and societal levels. For their optimal participation, involving them in decision making at early stages of the language planning makes them appreciate that the policy is not imposed from outside since it has their input (cf. Crystal, 2000; Skutnabb-Kangas, 2003; Batibo, 2005; Benson, 2005). In other words, they are involved in developing their own languages and determining the roles that the languages play in their own lives. To provide evidence for this, Zimbabwean scholars such as Mumpande (2006) and Nyika (2008) Ndlovu (2013) explain the mother-tongue speakers actively plan and promote the development and use of their languages, a phenomenon which is described as a bottom-up language planning by Bamgbose (1991) and Kaplan and Baldauf (1997) among other scholars.

Dialogical interventions, development communication, participatory research and project management are other key development-oriented strategies and methodologies that Mwaniki identifies and explains. These are in the same mould as CASAS's research projects and incentives to spur corpus planning activities in marginalised languages. Such initiatives are important in the sense that they establish and improve possibilities of full stakeholder participation, negotiation and cooperation within communities, effective dissemination and spread of information to effect behaviour change among stakeholders. This is done to empower, conscientize and emancipate human beings individually and collectively through availing them with the requisite social capital in multilingual societies. All these activities are essential towards Ndau's development as shown in Chapters Five and Six.

2.5 Management-oriented methodologies

Management-oriented methodologies uphold and widen management variables identified and examined by Webb (2002). Mwaniki (2004, pp. 236-240) identifies planning, leading, organizing, technical and human skills development as the core functions, methodologies and strategies for multilingual language policy implementation. In basic terms, these methodologies and strategies draw from Ruiz's (1984) conception that language can be a problem, a resource and a right. In that light, language should be publicly managed for its users to benefit from using it in a similar way the public gains from improved service delivery in societies.

Proper and continuous planning should be the bedrock of multilingual language policy implementation. Objectives must be stated while resources need to be determined and budgeted for. Overall costs and benefits should be estimated before any meaningful implementation can take

place (Webb, 2002; Kaplan & Baldauf, 1997). Organizing involves the harnessing of human, financial and physical resources needed to implement a multilingual language plan. Allocation of duties and responsibilities to policy makers to avoid unnecessary overlaps and attendant confusion relating who does what during language implementation is also part of organizing (Ndlovu, 2013). The success of multilingual language policy implementation hinges on proper organizing and coordination and this justifies why an implementation structure has been put in place to plan and facilitate the planning and subsequent implementation of Ndaou's development in Zimbabwe.

Leading is an important aspect of language management since it involves supervision, monitoring, motivation and disciplining from the top, middle and lower levels of management. For optimal results in language implementation, language managers should possess proper leadership skills to coherently and strategically drive ahead the language implementation process. Leaders at any language management level should be conferred with the authority to command, control and evaluate the work of lower level language managers. Apart from mere linguistic and ethnic patriotism and enthusiasm, mother-tongue speakers who have been involved in lobbying and advocating for Ndaou's case have no formal training and skills in language management as recommended by the LMA. This builds a strong case for manpower development planning for the overall intellectualisation programme for Ndaou to succeed.

Staffing is also an important part of language management. It incorporates activities such as the selection, recruitment, training, deployment and retention of suitably qualified personnel to participate in language policy implementation (Bamgbose, 1991; Mwaniki, 2004; Kaplan & Baldauf, 1997; Henriksen, 2010). Staff with both managerial and technical skills are needed to serve in different functions in language policy implementation. Without properly trained personnel, the whole process is doomed from the start. To respond to this critical need, section 6.2.2 emphasises the training of personnel with both technical, managerial and interpersonal skills to develop Ndaou to function in all secondary sectors of society. The impetus should be to develop well-qualified personnel with sufficient human, technical and conceptual skills to participate in different but complimentary language committees, centers, units and networks as shown in section 6.4.

2.6 Sociolinguistic-oriented methodologies and strategies

Sociolinguistic-oriented methodologies and strategies are important for successful implementation of multilingual policies. They develop from the need to identify the interface between language and society and discover how linguistic and societal challenges can be solved. They also seek to equip language planners with relevant sociolinguistic facts transpiring on the ground. Information such as impending speaker attitudes, available resources, the level of a language's development and availability of literature or lack thereof (Language Plan Task Group (LANGTAG) Report, 1996; Henriksen, 2010) can guide and influence language planners' decisions on how to support the implementation of a multilingual language policy. Mwaniki (2004) identifies eight sociolinguistic oriented methodologies and strategies, namely, language surveys, corpus planning, acquisition planning, status planning, functional language planning, linguistic auditing, technological customization and multilingual services provision. These are further discussed below.

2.6.1 Language surveys

Sociolinguistic surveys are a very important methodology and strategy for language management because they provide data upon which policy makers base their decisions. They are done to collect data on linguistic varieties used in a particular country, their geographical spread, their number of speakers, the diglossic situation relating to the varieties' levels of prestige and speakers' attitudes. According to Mwaniki (2004, p. 255) such information can "inform language interventionist processes." Kaplan and Baldauf (1997, p. 54), Henriksen (2010, p. 70); Bamgbose (1991, p. 121) and Kaschula and Docrat (2015a, p. 1) describe them as "fact-finding surveys" which are necessary to undertake before the crafting and implementation of a policy. In the current study, the techniques used were questionnaires and lexicostatistics wordlists to establish speaker attitudes, dialectal variation, mutual intelligibility and the extent of internal development in Nda as shown in 3.4.

2.6.2 Status planning

Status planning is important for multilingual language policy planning and implementation. It is a conscious political activity undertaken by government and reinforced by its agencies to raise or lower the functional range of a given language. It is done to maintain, extend or restrict the range of uses of a language in particular settings. Altering the functions of a language can positively or negatively affect its growth and development in relation to others (cf. Rahman, 1999; Cooper,

1989; Bamgbose, 1991; 2000). In Haugen's (1983, p. 275) view, status planning is concerned with selection (decision making procedures) and implementation (education spread). At selection level, this is when a language problem is identified and the allocation of norms takes place. According to Cooper (1989) the allocation of norms to a language is interpreted as increasing its uses in society (p. 33). At the implementation level, the practical application of the policy in education and its evaluation takes place. In the case of Zimbabwe, status planning has already transpired through its constitutional recognition as an official language (Human Rights Bulletin, 2013). However, this status needs to be backed by aligning it with all obtaining practices in societal domains. For instance, a recognition of Ndaue as a language of instruction (LoI) or a subject in Zimbabwe's educational system will add onto its constitutional status. The remodelling of Zimbabwe's education policy as shown in section 6.5 will hence address that status planning gap.

2.6.3 Corpus planning

Corpus planning activities are linguistic steps undertaken to ensure the internal modification of a language for it to conform to the demands made on it by its functions (Bamgbose, 1991, p. 109; Rahman, 1999, p. 238). According to Haugen (1983) corpus planning mainly deals with the 'codification (standardisation procedures) and elaboration (functional development)' (p. 275). Codification includes graphization, grammatication and lexication while elaboration embraces lexical modernisation, stylistic development and internationalization. Such efforts are meant to "beautify, amplify and dignify it [a variety] as a linguistic corpus" (Fishman, 1996, p. 96). Primarily, corpus planning in Ndaue would be a preparatory enterprise that embarks on activities such as orthography development, harmonisation, terminological expansion and lexical modernisation, among others, to make it useable in all controlling domains of language. However, scholars like Kaplan and Baldauf argue that the distinction between corpus planning and status planning is blurry as the former is sometimes often invoked when indulging in the latter. Put differently, language policy makers sometimes consider the form (technical and internal level of development) of a given language before ascribing it specific roles to execute in a state (Nkomo, 2017). To illustrate this, some government officials and intellectuals in Zimbabwe insist that Ndaue and other minority languages will take long to be used in education as they are yet to be adequately developed (The Chronicle, 5 February 2016). It is argued that their current form precludes them from functioning in such domains. This might be loosely interpreted to suggest that corpus

planning is a precondition for status planning in education. Therefore, this justifies why corpus intervention activities are needed in Ndaau as is further examined in Chapter Five.

2.6.4 Acquisition planning

For successful implementation, acquisition planning is important. Acquisition planning is an overt language planning goal meant to spread the use of a language in a society and ensure that it is transmitted across generations. In light of Ndaau's loss of both speakers and domains due to negative attitudes and disuse, acquisition planning attempts to "increase the number of speakers of a language at the expense of others" in a society (Nahir, 1984, p. 365) through encouraging its use in formal domains such as education, the media or informal domains such as public discussion forums, social networks to facilitate unstructured interactional exposure. Increasing writers, readers, listeners and speakers of a language is one way of guaranteeing the success of language planning (Cooper, 1989, p. 33). However, planned language "learning is more effective in increasing the speakers of a language" (Tollefson 1991, p. 15) and this can be achieved through recrafting the language-in-education policy as done in section 6.5. But nowadays language is also acquired through social media and technology sites like social networks, for example, *Rekete Chindau-Leave a Legacy* Facebook page, that reach out to the public easily and quickly. However, this kind of language acquisition is normally difficult to plan and control which further validates the significance of crafting a LiEP that officially introduces and entrenches Ndaau's use and acquisition in education.

2.6.5 Functional language planning

Functional language planning is a scenario whereby resources are pooled to develop a language through research and promotional activities. Donnacha (2000, p. 15), Mwaniki (2004, p. 258), Ndlovu (2013, p. 192) describe functional language planning as a diverse area. Functional language planning subsumes both corpus and acquisition planning. This calls for the internal or structural development for it to function in all domains through proper management of the language planning process. It also seeks to expand the acquisition of Ndaau in societies through changing speakers' negative attitudes by offering opportunities for study, travel and employment. This is nicely captured by Cooper (1989) who notes that a "language spreads when potential adopters see a personal advantage in using it" (p. 106). In that case, opportunity planning strategies for Ndaau in Zimbabwe are further examined in section 6.2 of Chapter Six.

2.6.6 Linguistic auditing, Technological customization and Multilingual service provision

To ensure success in multilingual language planning and implementation, linguistic auditing, technological customization and multilingual service provision are important. Linguistic auditing are measures that are undertaken to minimize error in the decisions and activities that constitute language policy planning and implementation. They facilitate a clear mapping of the costs in terms of time, human resources, training, financing and monitoring to identify obstacles to successful implementation of language policies. Such audits inform the recommendation and institution of appropriate interventions.

On the other hand, technological customization seeks to make the language management exercise respond to pressures of technological innovation, access to information and the development of advanced skills as demanded by the new era of globalization. Technological advancement can be manipulated to facilitate rapid qualitative and quantitative growths in corpus and acquisition planning activities that are key to language implementation (Mwaniki, 2004; Kaschula, 2013a; Ndlovu, 2013). As will be further explained and exemplified in Chapter Six, Human Language Technologies (HLTs) can significantly contribute towards the development and acquisition of Ndaau across wider platforms and domains through manipulating new and emerging technological gadgets such as computers, the intranet and internet locally and internationally.

Meanwhile, multilingual service provision entrenches a culture of multilingualism in all sectors of the society. The central argument is that multilingualism is a resource (Ruiz, 1984; UNDP, 1996; Prah, 2000; 2002b; 2005; Skutnabb-Kangas & Heugh, 2010) which guarantees citizens active participation in powerful domains. It also facilitates easy accessibility of public services as well as guaranteeing a holistic societal development through widening human choices.

It is clear that LMA's sociolinguistic methodologies and strategies discussed above are critical to the implementation of Ndaau in society and as such they should be properly availed as seen in Chapters Five and Six. The last section examines the interface between LMA and the mixed approach to language planning and implementation.

2.7 LMA and the mixed approach

Foregoing sections have shown that LMA informs both the theory and practice of language planning and implementation. As explained above this makes it suitable for both language policy

formulation and implementation since it “incorporates the contribution of traditional and contemporary theoretical frameworks to the theory, method, discipline and practice of language management” (Mwaniki, 2012, p. 247). A close examination of the development oriented methodologies in section 2.4 shows that the LMA is a culmination of various intersecting theories, models and frameworks. This makes the description of LMA as a mixed approach to policy formulation and implementation quite befitting.

The mixed approach is eclectic in nature as it builds on the strengths of both the top-down and bottom-up approaches simultaneously counteracting their weaknesses. In the mixed approach, there is complementarity between the top-down and bottom-up approaches from the policy formulation level to policy implementation stage. This means that the government should consult widely before language legislation formulation and allocation of resources, while local CBOs, NGOs, language associations and community people do the necessary spadework to ensure successful implementation. There should be dialogue between the state and bottom-up planners regarding implementation progress (challenges and successes). This guarantees the availability of political will, expertise, local community involvement, proper attitudes, funding and advocacy activities which are necessary towards the intellectualisation of Ndau (Bamgbose, 1989; Fishman, 2006; Crystal, 2000; Skutnabb-Kangas, 2003; Batibo, 2005; Benson, 2005).

As shown above, LMA provides epistemological methodologies and strategies to guide how research on Ndau should be conducted before, during and after language implementation in the society. This implies that LMA is key in bringing together all Ndau stakeholders to participate in the status, corpus, acquisition and opportunity planning phases of policy formulation and implementation. For instance, Bamgbose (1989) says bottom-up planners can undertake linguistic surveys, lobby and advocacy activities and litigation in status planning while the state can also prepare a conducive infrastructure for corpus development. Also, there can be a meaningful harnessing of human, technical, conceptual skills as well as sufficient community involvement. As shown in the language provision in the Constitution and further discussed in section 6.5, the state should provide an enabling legislative environment, financial resources and coordination while Ndau bottom-up planners provide the necessary stimulus by co-funding the corpus development process, training experts, advocacy and/or awareness and so on as will be shown in Chapter Six (Crystal, 2000; Webb, 2002; Skutnabb-Kangas, 2003; Bamgbose, 1991). The LMA is therefore a

mixed approach that pushes forward a participatory and inclusive method where the educated (teachers, linguists, sociolinguists and applied linguists), the undereducated (mother-tongue speakers) and the powerful (politicians and government officials) and development partners (language activists, civil society and NGOs) can establish a platform to interact and combine efforts and ideas in participating towards Ndau's modernisation efforts.

Despite the overwhelming strengths and practical solutions it offers towards the formulation and implementation of language policies, the LMA is riddled with its own weaknesses. For instance, it appears the approach fails to make a clear-cut distinction between language planning, language-in-education planning and language management as a whole, which is drawback towards understanding the notion of language intellectualisation as a major goal encapsulated in the LMA. This culminates in confusion about fine language planning details with related aspects within the wide and all-inclusive theoretical notion. Such a mix up apparently presents LMA as a self-celebrating academic approach in language policy, planning and implementation which overgeneralizes and oversimplifies a plethora of theories and frameworks from many and often unrelated disciplines. In that sense, Orman (2012, p. 2) submits that LMA makes "a theoretical overkill" by blending many and often unrelated theories like decision making theory, phenomenology theory, human development theory and systems theory *inter alia*. This complicates its general applicability in multilingual settings. Also, LMA is a general theory of multilingual language policy formulation and implementation in the broader society and hence its emphasis is not on education. Because this study also intends to inform Ndau's use primarily in education including other domains, Kaplan and Baldauf's (1997) five steps towards the successful implementation of LiEP are discussed below to corroborate it. While emphasizing the LiEP in one way undermines the centrality of language use in the other domains, it is, however, conceded that the education sector plays a strategic role in preparing the young Ndau generation for future active participation in the other domains through acquiring their language in formal settings. This places emphasis on the visionary dimension of language intellectualisation as explained in section 1.5 above.

2.8 Steps for successful LiEP implementation

Traditional and contemporary language planning theories have been systematically handicapped to move beyond 'policy' and/or 'planning' into successful implementation prompting the

promulgation of the LMA which is merely an extension of the language planning practice (Mwaniki, 2004; 2011). However, in view of LMA's inadequacy in dealing with LiEP implementation in education, Kaplan and Baldauf (1997, pp. 127-139) examine five steps to combat challenges encountered during LiEP implementation. Ideally, the steps should have been part and parcel of Mwaniki's traditional and contemporary frameworks for language implementation but their specific focus towards the implementation of language policies in education demand that they are separately examined. As pointed out in section 2.7 above, LMA is a general framework for implementing language policies in multilingual settings irrespective of domains. Its particular focus is not on education and this means that it overlooks significant educational issues such as curriculum policy, personnel policy, materials and methods policy, community policy and evaluation policy directly affecting the implementation of language policies in education. To avoid stifling the implementation process, the LMA needs to be corroborated by specific theories such as Kaplan and Baldauf's steps whose initial impetus is to wrestle with educational challenges to spur language intellectualisation. Subsections below explain and examine how the five steps could assist in the rationalisation of Nda.

2.8.1 Curriculum policy

The term 'curriculum' is amorphous and hence it invokes a plethora of definitions all of which cannot be universally agreed upon. As a precursor to successful language-in-education policy implementation, an educational curriculum should be both experiential and existential as it extends beyond the formal school and permeates into the larger society. To that end, curriculum policy designing and implementation should cover numerous activities on various levels of the educational system such as the supra (international), macro (national/regional), meso (school) and even nano (individuals) levels. These are salient actors in language development whose participation in curricular decision-making stages should be duly recognised.

Attention in curriculum policy development should be placed on the following major issues: space, timing and methodology. According to Kaplan and Baldauf (1997, p. 128-129), space in the curriculum is a very important aspect. This is because since the school calendar is limited and the curriculum cannot be endlessly permeable. In essence, adding Nda to the curriculum automatically translates into reducing the space of another subject (for example, Shona) or its outright removal from the curriculum. In such a scenario, questions that come to mind are: What

subject areas need to be reduced or eliminated to make space for Ndaui's instruction? How many hours per week/year should it be offered? Could it be offered during weekends or vacation holidays? All these are space-related questions that need to be properly handled in the curriculum to avoid implementation challenges (Kaplan & Baldauf, 1997; Baldauf, Li & Zhao, 2008). Timing is also a critical issue which should be aligned with the general aims of the learner in curriculum policy. This entails when to start language instruction, over what duration is it to be provided and with what intensity (Kaplan & Baldauf, 1997, p. 128). The methodology to be used in the teaching of the language should also be clearly defined. Is immersion or submersion to be used to meet the general language learning goals? (Kaplan & Baldauf, 1997, p. 129; Skutnabb-Kangas, 2000, p. 614). Curriculum issues are described and explained in depth in section 6.2.8.1.

2.8.2 Personnel policy

According to Szanton (2005, p. 7) the personnel policy addresses the key human resource question in language policy planning and implementation. Teachers are the implementers of language-in-education policies and it is therefore critical to ensure that properly trained teachers are available and in sufficient numbers to discharge language teaching duties. Three immediate issues that emerge in the provision of teaching personnel embrace the source, training and incentives of teachers.

The personnel policy should seek to answer questions such as: From what source should Ndaui teachers be drawn? From mother-tongue speakers, non-mother-tongue speakers or hired foreign teachers? If from mother-tongue speakers, are they adequately trained to teach Ndaui since being a native speaker of the language only is not enough? What form of training should they be subjected to – pre-service, in-service or re-training? How are they to be rewarded? Are there some extra incentives attached to teaching Ndaui or not? (Skutnabb-Kangas & Garcia, 1995, p. 239; Kaplan & Baldauf, 1997, p. 131, Ndlovu 1997, p. 123). The educational policy closely resembles Mwaniki's management variables and it also fits under management oriented methodologies and strategies, such as planning, leading, organizing, staffing, technical skills development, conceptual skills development and human skills development. To deal with significant personnel or human capital development issues surrounding Ndaui's intellectualisation, section 6.2.2 identifies the different training needs with which participants should be equipped.

2.8.3 Materials and methods policy

According to Bamgbose (1991, p. 137) the production and provision of teaching and reading materials is very important if a language is to be used in education. This reinforces Kaplan and Baldauf's (1997, p. 133) argument that language instruction requires content. However, emerging questions are: What content should be used for language teaching? Who should prepare such materials? What density of materials per child is required to maintain a viable program? How should it help in achieving curriculum goals? What methodology should be used in language instruction? (cf. Kaplan & Baldauf, 1997; 2003; Crystal, 2000; Benson, 2005; Batibo, 2005). Taking into consideration the methods and materials policy as fully explained in section 5.3, it is important to highlight that materials needed in Ndaub embrace dictionaries, textbooks, terminologies, grammars, orthographies and others.

From the discussion above, it is evident that materials required in the educational domain are quite broad and different. As will be shown and explained in section 5.3, there is need for textbooks, school dictionaries, educational terminologies, magazines and newspapers and orthographies among others. Therefore, it is imperative to deploy appropriate theoretical notions to guide the development of useful materials. In that case, theoretical constructs like orthography designing principles, lexicographical function theory and terminology planning theory will be adopted to guide corpus intervention activities to establish a linguistic basis for Ndaub's intellectualisation in society. This is done to produce not only useful materials but also materials that speak to the needs and aspirations of Ndaub-speaking pupils in education.

2.8.4 Community policy

Parents, pupils and teachers among other citizens like the traditional leadership form the larger community in which language instruction is intended to transpire. They are the stakeholders responsible for implementing the LiEP as language development does not happen in a vacuum. According to Spolsky (2009, p. 2) language policy and planning implementation is a social phenomenon that depends on the belief and consensual behaviours of the speech community. As explained by Mwaniki on the importance of securing socio-cultural variables in section 2.3.5, community attitudes are necessary to harness through language surveys as noted in section 2.6.1 and consider before, during and after LiEP implementation. Attempts should be made to modify or change negative Ndaub speakers' attitudes (Miti, 2014, p. 23) to succeed in introducing the

language in education. It is therefore critical to remove language-related stigmas if the community is to participate in language development programs (Kaplan & Baldauf, 1997; 2003; Baldauf, Li & Zhao, 2008). Apart from turning around negative attitudes, it is essential to ensure that Ndaub people are mobilized to take part in their language's development through engaging in lobbying, advocacy, alongside other corpus and opportunity planning activities.

2.8.5 Evaluation policy

Evaluation is undertaken to establish the economic viability and social sustainability of a program. Kaplan and Baldauf (1997, p. 139) note that a rough cost-benefit analysis should be done to establish the probable costs and likely benefits of language instruction. LiEP implementation should be cost-sensitive to balance the linguistic needs of a society and the cost of introducing Ndaub in education. Identifying the linguistic needs of a society calls for LiEPs to define specific goals and objectives upon which some measuring or evaluating criteria can be established. The clarification of objectives helps during the crafting of a suitable teaching methodology, an appropriate curriculum, training of suitable personnel, mobilizing Ndaub community participation as well as the development of appropriate Ndaub literature. The evaluation policy should take a closer scrutiny to the curriculum, personnel, community, and material and methods policies to identify if their objectives are in sync with the needs and capabilities of the population as similarly explained in Mwaniki's critical theory shown in section 2.2 above (Brock-Utne & Hopson, 2005; Benson, 2005; Mwaniki, 2004; Bamgbose, 1991).

In view of the foregoing, Kaplan and Baldauf's language policy implementation steps are interlinked to the extent that any attempt to plan and implement any one of them without taking full account of others results in failure (Bamgbose, 1991, p. 127). They are quite useful as they intersect with Mwaniki's LMA on many instances creating a chance for a successful implementation of Ndaub in education and other domains. In that case, it is evident that adopting an eclectic approach is advantageous as shortfalls of LMA are counterbalanced Kaplan and Baldauf's steps for successful LiEP implementation in education.

2.9 Chapter summary

Chapter Two explains the importance of complementing the two theories explained above in pushing for the promotion, implementation and use of Ndaub in multilingual settings. It underscores that using Ndaub in education and other domains creates social capital because any language is a

resource to its speakers. The importance of Mwaniki's language management variables, strategies and methodologies in both the formulation and implementation of language policies is highlighted. The steps for implementing LiEP in education played an ancillary and complementary role to LMA to put in place practical mechanisms for a successful implementation of language policies. In that light, they both interlink with the motivation, scope, aims and objectives of the study. In that regard, both theories were important in the collection and subsequent analysis of data as shown in other Chapters that follow.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

This chapter describes the nature of the study and outlines sampling procedures, data collection techniques and approaches of data analysis. Its main aim is to describe and justify how and why decisions made during the entire field research period and the processing collected data were appropriate for the study. It explains the nature and rationale of the study's sample, its size, the experiences and competencies of the participants as well as the research instruments used. The chapter ends by highlighting how the analysis of data will be done in line with the objectives of the study.

3.1 Nature of study

As shown in section 1.4 above, the Ndau society faces substantial social, political, economic cultural and linguistic problems just as other minority language speaking societies in Zimbabwe. In that view, this study suggests strategies for “empowering, conscientizing and liberating” (Mwaniki, 2004, p. 250) Ndau speakers from cognitive and communicative problems encountered in functional domains. It is therefore an applied research whose aim is to give Ndau speakers social capital to participate in formal domains as explained above in Mwaniki's LMA. The study seeks to suggest ways to empower speakers linguistically, socially, politically and economically through developing and using their mother-tongue. It is argued that using their mother-tongue across all major domains accelerates their economic, scientific, technological, political and socio-cultural potentials as “language is central to any discussion on development” (Prah, 2002, p. 1).

In view of the foregoing, the current study is a qualitative research which, however, employed some quantitative research techniques like questionnaires and lexicostatistics wordlists where necessary. Qualitative studies are conducted in a ‘natural setting’ and this enabled the researcher to actively participate and collect raw data through semi-structured interviews and observations on mother-tongue speakers' attitudes and opinions about the intellectualisation of Ndau in Zimbabwe and Mozambique. The collection of raw data from the mentioned sources was critical since it is clearly significant to research on the prevailing socio-cultural attitudes about language development within a society as Mwaniki (2004) explains through his socio-cultural variables and language surveys as shown in sections 2.3.5 and 2.6.1 above. This was done to assess speakers' preparedness and willingness to participate in Ndau's intellectualisation project. The qualitative

study also provided the researcher with an opportunity to interact and gain insights from language practitioners, language experts and government officials about the nature and effectiveness of the various intervention activities for the development and use of Ndaau for official functions in Zimbabwe (cf. Walliman, 2001; Blaxter, Hughes & Tight, 2001; Nieuwenhuis, 2007). As explained in Mwaniki's optimal language management variables in section 2.3 above, this allowed the researcher to assess whether political, linguistic, technological, management and legal variables could be secured in preparation of Ndaau's intellectualisation in Zimbabwe as fully explained in section 3.4 that follows. However, while both qualitative and quantitative methods were employed, it must be emphasised that all statistical findings obtained (from questionnaires and lexicostatistics wordlist) were analysed and interpreted qualitatively as further explained in section 3.8.

3.2 Sampling

To collect data about feelings, attitudes, and opinions about Ndaau's use in secondary domains, purposive sampling was employed. Purposive sampling is a method that involves identifying and selecting supposedly typical or interesting cases. In this study, the researcher made personal judgments in "handpicking" participants due to their knowledge, experience and exposure to the topic under study (cf. Nieuwenhuis, 2007). In this respect, experts selected in this study provided expert opinions on the steps, activities, strategies and policies needed to spearhead Ndaau's intellectualisation in Zimbabwe as further discussed in section 3.3 and subsequent sections below.

Purposive sampling gave the researcher the flexibility, freedom and opportunity to collect raw and rich data from the most appropriate participants using different techniques. Data obtained were triangulated to counter-balance limitations of each method. This also created space for the researcher to design the most appropriate methodology for the study based on the prevailing conditions prior to and during the research period (cf. Nieuwenhuis, 2007). For example, taking into account the failure of questionnaires, interviews, observations and focus group discussions' responses to geographical variation among Ndaau varieties and mutual intelligibility between Shona and Ndaau, the researcher had to design an appropriate lexicostatistics wordlist as further explained in section 3.4.6 below.

3.3 Research participants

Research participants with appropriate skills and credentials participated in the study as guided by purposive sampling. In that light, the subsections below describe and explain the suitability of selected participants in the study.

3.3.1 Pupils

Pupils are important participants in language intellectualisation since language policies and practices in the domain of education affect them directly whether positively or negatively (cf. Spolsky, 2004; 2009). In light of this fact, the gathering of their views became imperative. With the help of teachers and research assistants, the researcher personally distributed a total of 300 (100 in Mozambique and 200 in Zimbabwe) pupils' questionnaires in the five Ndaue dialect speaking areas in both countries as shown in Table 1.1 below.

Table 1.1 Pupils' profiles

Pupils in Zimbabwe			Pupils in Mozambique		
Gender	Male	120	Gender	Male	50
	Female	80		Female	50
	Total	200		Total	100
Level	Primary (grade 5-7)	87	Level	Primary (grade 5-7)	40
	Secondary	113		Secondary	60
	Total	200		Total	100
Dialect	Ndaundau	75	Dialect	Ndaue	-
	Garwe	50		Shanga	60
	Tonga	75		Danda	40
	Total	200		Total	100

From the table, it can be seen that male and secondary school pupils contributed much to the study for two reasons: (1) male pupils were more cooperative in filling in questionnaires than female pupils some of whom did not return some questionnaires collected, and (2) secondary school pupils

appeared to understand the intellectualisation topic better than primary school pupils. With the new education curriculum recommending the use of Nda as language of instruction in infant education, it could have been ideal to collect data from lower level primary school pupils in Zimbabwe but the researcher decided otherwise after the pilot survey. The pilot survey revealed that very few lower primary school pupils were literate enough to read and understand the questionnaire even when it was translated from English to Shona and Nda. The researcher resorted to Grade five to seven pupils, the majority of whom were also struggling to respond to given questions. Teachers in the respective schools visited had to intervene by identifying the best among them who offered fairly intelligible responses. However, the same problem was not experienced in secondary schools as the majority of pupils who voluntarily and enthusiastically participated in the study were literate enough to complete the English/Shona/Nda questionnaire.

As also seen in Table 1.1, more Shanga-speaking pupils in Mozambique participated because the Buzi and Chibabava districts are multilingual communities where Sena, Portuguese and Shanga are acquired at birth as mother-tongues. This confirmed existing research that all African countries are predominantly multilingual. It corresponds to Prah's (2009, p. 267) observation about Nima community in Ghana whose inhabitants speak at least four languages though with varied degrees of fluency. From this perspective, the Shanga speaking communities in Mozambique posed a threat of data polarization with its widespread tri/multilingualism as pupils were bound to indicate their preferred mother-tongues leaving out others. To obviate that the researcher resorted to collecting more data from Shanga speaking pupils than from their Danda speaking counterparts. The research assistant was also instrumental in identifying suitable participants. Less data was collected from Danda speaking pupils while no data was collected from Nda speaking pupils in Mozambique. The reason why schools in Nda speaking areas were never visited was that there were fewer schools in the district while transport was also a serious problem. However, the researcher focused on collecting data from Ndaundau-speaking pupils in Zimbabwe since it is essentially one variety identified by two different names (Nda and Ndaundau) as shown in section 1.2 above.

3.3.2 Parents

Attitudes of 50 parents towards the intellectualisation of Nda were surveyed. Parents are key stakeholders in education as they have a right to choose the language(s) in which they want their children to be taught (Bamgbose, 2005, p. 252). While such a right is not legally or constitutionally

enforceable in Zimbabwe, common socio-political practice allows parents to actively participate in the running of schools in their communities. Besides being represented by democratically elected School Development Committees (SDCs), individual parents still reserve the right to directly influence the education of their children through offering advice and taking part in decision making for schools in their community. For example, the Tonga-speaking people in Zimbabwe succeeded in either coaxing or coercing the government to teach Tonga in place of Ndebele (Mumpande, 2006). Owing to that, the implementation of a policy to teach and learn Tonga in Zimbabwe is currently the only success story (Ndlovu, 2013) ahead of other minority languages. Most recently, Ndebele speaking parents in Matebeleland provinces fearlessly attempted to influence and determine government's policy on teacher recruitment by resisting the deployment of Shona teachers who cannot speak the local language in the region (The Sunday News, 15 June 2014). While the outcome of their bravery in protesting against unfair language practices in education remains to be seen, their efforts were since recognised nationally and resulted in a public and televised parliament discussion on the matter (Reuters, 20 August 2016).

Table 1.2 Parents' profiles

Parents in Zimbabwe			Parents in Mozambique		
Gender	Male	18	Gender	Male	7
	Female	17		Female	8
	Total	35		Total	15
Level	Ordinary level	31	Level	Grade 10	13
	Below ordinary level	4		Below grade 10	2
	Total	35		Total	15
Dialect	Ndaundau	15	Dialect	Ndau	-
	Garwe	5		Shanga	10
	Tonga	15		Danda	5
	Total	35		Total	15

As seen in Table 1.2 above, 50 parents participated in the study. Thirty-one had at least completed ordinary level or standard six in Zimbabwe while others had also reached Grade 10 or above in

Mozambique. These proved to be fairly knowledgeable to understand the topic and thrust of the study as well as its possible ramifications on pupils' performance in school. However, traditional leaders who participated in the study were chosen because of their strategic position, role and influence in society. Four chiefs and two headmen were interviewed given that they were custodians of political, social and cultural values of a community. Despite their low literacy levels, the inclusion of traditional leaders in the study resonated with Bangbose's (2005) opinion that developing and implementing a "mother-tongue medium education is not a task for the educated only" (p. 253) but requires collaborative efforts involving the so-called 'unschooled' people. This also mitigates the limitations of top-down approaches to language policy.

3.3.3 Teachers

Seventy trained or qualified teachers (34 mother-tongue and 36 non-native speakers of Ndau) from primary and secondary schools were also selected to participate in the study. Involving non-mother-tongue speakers helped the researcher to investigate whether or not their loyalty to their own languages would aid or derail efforts to intellectualise Ndau in education. This was because teachers are chiefly the language managers in the classroom as they are 'figures of authority' (Kembo-Sure, 2008) who take part in language acquisition planning through implement government's policies on language and other curricula issues. However, the extent to which they implement educational policies like LiEPs is sometimes determined by their personal or collective attitudes towards the language(s) being introduced. If teachers believe that the language being introduced is a threat to the existence or dominance of their own mother-tongue in the curriculum, they can deliberately resist to implement the policy. This was very likely in Zimbabwe where Shona (Zezuru and Karanga) speakers, teachers, linguists and other intellectuals were vehemently opposed to the constitutional recognition of Ndau as a separate language as it threatens its linguistic and political dominance in Zimbabwe (Mazuruse, 2015). Table 1.3 shows the sociological profiles of teachers.

Table 1.3 Teachers' profiles

Teachers in Zimbabwe			Teachers in Mozambique		
Gender	Male	25	Gender	Male	10
	Female	25		Female	10
	Total	50		Total	20
Level	Primary	25	Level	Primary	10
	Secondary	25		Secondary	10
	Total	50		Total	20
Language	Ndau	19	Dialect	Ndau	15
	Portuguese	-		Portuguese	-
	Shona	31		Sena	2
	Other	-		Other (Ute)	3
	Total	50		Total	20

To achieve gender balance, the 35 male and 35 female teachers working in Ndau-speaking districts participated. In Zimbabwe, Shona-speaking teachers participated more in the study for two main reasons: (1) there are more generally Shona speaking teachers reflecting the demographic situation in the country and the distribution and language policies of teacher training institutions, and (2) the researcher wanted to study whether their attitudes to Ndau was influenced by their loyalty or lack of it to Shona. Such data helped in the analysis of both teachers' and pupils' responses especially in view of indigenous language use in the classrooms and other practices such as changing subjects, stopping teaching and punishing pupils for using home languages as reported in other studies such as Mazuruse (2015). In Mozambique, five teachers were mother-tongue speakers of Ute and Sena while 15 teachers were mother-tongue speakers of Ndau. In total, 34 mother-tongue speakers of Ndau, 31 Shona speakers and three Ute and two Sena teachers participated in the study.

3.3.4 Government officials

The researcher interviewed government officials in the Ministry of Primary and Secondary Education (MoPSE) such as the Minister, Curriculum Development Officer, Provincial Education Directors (PEDs) and District Education Officers (DEOs). The Ministry of Education is where language intellectualisation primarily transpires (cf. Bamgbose, 1991; 2000; Cooper, 1989). First, the Minister was a key respondent in his executive capacity as the chief policy maker in the educational sector, a veteran educationist, a linguist by training and also a former team leader during the Constitution making program. With such a background, the Minister officially advised the researcher about the previous and contemporary developments about aspects of language in education policies, curriculum policy issues, training and deployment of language teachers.

Semi-structured interviews with middle level managers in education such as PEDs and DEOs focused on confirming the extent to which indigenous languages are used in education. Similarly, Curriculum Development Officers are key people in the education sector who develop and monitor the implementation of the curriculum (cf. Skutnabb-Kangas, 2003; Benson, 2005; Spolsky, 2009). Interacting with an experienced Acting Director in the Curriculum Development Unit (CDU) enabled the researcher obtain information relating to curriculum policy especially in view of the curriculum review and reform of 2015. The major focus was on how the curriculum could be improved and implemented.

Parliament is mandated to protect the Constitution by facilitating its implementation as well as legislating laws through Acts of the parliament that are in harmony with the Constitution. In that case parliamentary officials such as the Speaker, Consul to Parliament and Members of Parliament also contributed to the study. The current Speaker is a lawyer, a linguist, a seasoned educationist and a mother-tongue speaker of Tonga (a marginalised language in Zimbabwe). Like the legal consul to parliament, discussions with the Speaker revolved around interpreting the language provision, parliament's language policy and strategies needed to officially entrench multilingualism in parliament and in the country as a whole. Also, interviewing three selected Members of Parliaments (MPs) representing Ndaou speaking constituencies greatly helped the researcher to uncover their attitudes about the language. Furthermore, the researcher also interviewed the Ndaou radio presenter on National FM radio to find out whether the constitutional language provision was being implemented in the broadcast media. The presenter provided

information about the broadcasting language policy, the actual number of hours is used on radio, the time slots, and programs and their content.

3.3.5 Legal expert

Sometimes legal language can be deliberately vague. The use of unfamiliar terminology such as ‘officially recognised languages’ and ‘languages of record’ in Zimbabwe’s Constitution is a case in point. On that basis, a constitutional lawyer participated as a technical expert in the study to assist in the interpretation of the language provision and other language containing clauses and statutes. This was in validation of Mwaniki’s legal variables as explained in section 2.1.2.6. By involving a constitutional lawyer, the researcher gained some basic understanding of how the legal system operates in Zimbabwe. He also grasped whether or not there was an enabling legislative infrastructure to either enforce or enhance the implementation of Ndaue as enshrined in the Constitution.

3.3.6 Language scholars and practitioners

Language scholars are sometimes described as language experts who handle technical issues about language development such as: grammar; lexicography; orthography; terminology; standardisation; vocabulary elaboration and modernisation. They mainly deal with language matters from academic and subject-specific perspectives and some also serve in language policy and planning advisory panels. Corpus planning activities capacitate local marginalised languages to serve as subjects and mediums of instruction in schools and mediums of communication in other domains (cf. Alexander, 2005; 2007; Cooper, 1999). In the study, two professors, five Doctor of Philosophy Degree (PhD) holders and five Master of Arts Degree holders in the fields of Linguistics and African Languages were interviewed. As shown, these participants were extensively published in African languages; current lecturers of language and linguistics courses; corpus developers (translators, orthography designers, lexicographers and terminologists and authors) and language policy makers or advisors whose invaluable insights were important to tap into this research.

Language practitioners are individuals like authors and publishers whose interest lies in language dissemination and use in a way that can be accessed by ordinary members of society. Their major impact is on language spread to entrench language acquisition by publishing user-friendly materials such as; stories, plays, grammars, dictionaries, glossaries and terminologies (Chebanne,

2010a, p. 99). According to Ndhlovu (2009) and Ndlovu (2013), writers and publishers are crucial stakeholders in language development. They promote the development of languages through supplying reading, visual or performed literature as shown in section 5.5. The availability of teaching and learning materials in all languages included in the school curriculum, either as subjects or as media of instruction is key to its acquisition in the educational domain as explained in Kaplan and Baldauf's theory discussed above. Therefore, the researcher interviewed one author to discover how they could assist the process of Nda's modernisation. A publisher who was interviewed has published some elementary Nda materials such as *Nyoka ngeyaGwinyai*, *Meri negwada retsvuka* and an orthography document titled: *A unified spelling system for Nda*.

3.3.7 Representatives from NGOs

As explained in Mwaniki's LMA, the success of Nda's intellectualisation can also be influenced by the nature and type of advocacy activities as shown in section 2.1.3. In that case, NGOs known for defending, promoting and popularization of language rights as linguistic human rights and also spearheading the development and use of languages in education were selected. To that effect, the researcher gathered insights from the Zimbabwe Indigenous Languages Promotion Association's (ZILPA) Chairperson, the Director at Silveira House and the Director at CASAS.

The Chairperson of ZILPA, a former participant in the Constitution making process and also a language activist, is a mother-tongue speaker of Sotho (a marginalised language in Zimbabwe), and is a materials producer who has co-authored primary school textbooks for Sotho. Meanwhile, the Director of Silveira House is a language activist, a mother-tongue speaker of Tonga and co-producer of all primary and secondary textbooks for Tonga in Zimbabwe. Interacting with these people alerted the researcher to a number of strategies needed to modernise a marginalised language. The Director for CASAS is a celebrated, well-established scholar and professor in African languages who has a lot of experience in corpus, acquisition and opportunity planning. The researcher tapped insights from his experience in working for the Africa-wide Harmonisation and Standardisation of Languages Project which involves: cross-border orthography harmonisation projects; terminology development; endangered language resuscitation; influencing of language policies; and promotion of indigenous languages across all high order functions in society (Miti, 2015; Alexander, 2005; Prah, 2002a; 2002b).

3.4 Data gathering techniques

The nature, purpose and objectives of the study determined the type, quantity and quality of data to be collected. In this study, triangulation or the multi-method approach allowed for the cross-validation of data obtained for use in the study since each revealed different aspects of empirical research and allowed the researcher to rise above limitations of individual techniques (cf. Nieuwenhuis, 2007; Bell, 2009). The sections that follow explain and justify the use of the selected data gathering techniques.

3.4.1 Documentary analysis

Documentary analysis is the use of outside sources and documents to support the viewpoint in an academic engagement. It is a relatively unobtrusive form of research, which does not necessarily require the researcher to approach respondents directly (cf. Blaxter, Hughes & Tight, 2001; Ndlovu, 2013). In this study, documentary analysis proved to be an extremely valuable alternative source of data taking into consideration the high staff turnover in Zimbabwe. Previous and current language policy documents, curriculum policies, public examination results and reports, newspaper articles, published and unpublished literature were therefore examined to determine what informs existing practices in education and the society at large. They were also helpful in cross-examining, disputing or validating government officials and experts' views on the teaching and learning of minority languages in Zimbabwe. Documentary analysis also enabled the researcher to discern and determine the extent of policy departure or policy consistency through government officials' public pronouncements on the intellectualisation of minority languages.

3.4.2 Observations

In a qualitative research, observation is a method whereby the researcher penetrates the world of his participants to learn and understand what they do. This largely follows the realization that it is at times difficult to reconcile people's behaviour with what they declare or say. Observations presented a platform for the researcher to personally witness the truth as it unfolded. Observations can be participatory or non-participatory or structured or unstructured, disclosed or undisclosed (cf. Blaxter, Hughes & Tight, 2001; Walliman, 2001; Nieuwenhuis, 2007; Bell, 2009). After the pilot study conducted in Madhuku Village, the researcher decided against using class observations as a method because Ndaue is yet to be introduced in education in both countries. But general observations about language use and practices in other domains of society were made particularly

in the Buzi district of Mozambique and Chipinge Urban district of Zimbabwe. This was particularly because Buzi district is a multilingual peri-urban community where Ndaou (Shanga), Portuguese and Sena are acquired by children as mother-tongues while other languages like Ute are also spoken. While Chipinge Urban is predominantly Ndaou speaking, it is similarly multilingual as other languages like Shona, English and Portuguese are used by some speakers. Portuguese enjoys regular use from cross-border traders in both countries who take advantage of the porous international border between their towns (Chipinge and Espunga Beira) to influence each other linguistically. Similarly, English and Shona are used as a result of the colonial and postcolonial language policies used in Zimbabwe across all domains.

3.4.3 Questionnaires

Questionnaires are widely used social research techniques. A questionnaire is a data collecting method where predetermined questions are asked (cf. Walliman, 2001, pp. 236-237; Wagner, 2010, p. 26). In this study, a total of 420 (290 in Zimbabwe and 130 in Mozambique) questionnaires were administered among stakeholders in Ndaou speaking districts of both countries. As shown in the LMA, language surveys are necessary to compare whether attitudes of pupils, parents, and teachers across the border were favourable towards the intellectualisation of Ndaou in Zimbabwe as explained in section 2.1.5.1. However, questionnaires possess certain limitations (Walliman, 2001, p. 238) and were hence complemented by documentary analysis, focused group discussions and semi-structured interviews as discussed below.

3.4.4 Semi-structured interviews

Semi-structured interviews were used in this study to complement data gathered through other methods. Forty-six (46) respondents were required to answer some open-ended questions. Scholars such as Blaxter, Hughes & Tight (2001), Wagner (2010) and Walliman (2001) explain the advantages of using semi-structured interviews in the social sciences. Thus, the researcher had the flexibility to design interview guides that suited individual situations, skills and expertise of his respondents. Subsequently all questions correlated with respondents' academic, political, social and linguistic backgrounds. The main purpose of using semi-structured interviews was to gather data about the necessary steps and strategies to develop Ndaou in Zimbabwe. This helped the researcher to come up with strategies of intellectualising Ndaou to reconcile with the objectives of

the study as shown in section 1.2. Table 1.4 shows the respondents that were interviewed for this study.

Table 1.4 Interviewees and their designations

Respondent	Designation
Interviewee 1	Minister of MoPSE in Zimbabwe
Interviewee 2	Curriculum Development Officer in MoPSE
Interviewee 3	Speaker of Parliament
Interviewee 4	Chairperson of ZILPA
Interviewee 5	Director of Silveira House
Interviewee 6	Administrator of <i>Rekete ChiNdau-Leave a Legacy</i> Facebook Page
Interviewee 7	Director of CASAS
Interviewee 8	Director of ALRI
Interviewee 9	Lecturer of African Languages at the U.Z
Interviewee 10	Ndau mother-tongue and Lecturer of Linguistics at the U.Z
Interviewee 11	Lecturer of African Languages at the GZU
Interviewee 12	Lecturer of African Languages at the GZU
Interviewee 13	Lecturer of African Literature at Catholic University
Interviewee 14	Lecturer of African languages at Lupane State University
Interviewee 15	Researcher of Zimbabwean Languages from the Catholic University of Ukraine
Interviewee 16	Language expert at Chinhoyi University of Technology
Interviewee 17	Chief Producer at Zimbabwe Broadcasting Corporation (ZBC)
Interviewee 18	Presenter of Ndau Program at Zimbabwe Broadcasting Corporation, National FM
Interviewee 19	Legal expert
Interviewee 20	Director Academy of Teaching and Learning at Chinhoyi University of Technology
Interviewee 21	Focus Group Discussions - language lecturers at GZU
Interviewee 22	Provincial Education Director Masvingo Province
Interviewee 23	Education officer in Bikita District
Interviewee 24	District Education officer in Chipinge District
Interviewee 25	Ndau Chief in Chipinge South District
Interviewee 26	Ndau Chief in Chimanmani District
Interviewee 27	Ndau Elder in Chipinge West District

Out of the 46 interviews conducted, the researcher discretionally selected only 27 for analysis. This is allowed in a qualitative purposive sample to select the best type of data that speaks to the objectives of the study. Also, in conformity with best ethical research standards, the researcher avoided personalizing the study by mentioning the respondents by their names but tagged them with numbers as seen above. This was efficient during the analysis of the data as it also avoided

the polarization of responses in line with the respondent's background (social, political, intellectual or cultural).

3.4.5 Focus group discussions

Nieuwenhuis (2007, p. 90) observes that group interactions are productive as they widen the range of responses; activate forgotten details about previous experiences; and lessen inhibitions that may otherwise discourage participants to disclose information. They produce rich data that is difficult to achieve with other research methods. They are also useful in exploring thoughts and feelings and not just behaviour (cf. Bell, 2009; Nieuwenhuis, 2007; Blaxter, Hughes & Tight, 2001). In this study, only two focus group discussions were held. One involved language lecturers at Great Zimbabwe University while another was composed of language activists and mother-tongue speakers at an Ndaou "Get-together meeting" in Harare. The researcher was convinced that the data he had collected using other methods was rich and adequate and hence, he limited the number of focus group discussions to only two.

3.4.6 The lexicostatistics method

One of the key research questions that this study sought to address as shown in section 1.3 was: *How should corpus development activities be undertaken in Ndaou to address the functional needs of the language following its constitutional recognition as an officially recognised language that is independent from Shona?* This second part of the question was apparently difficult to handle using questionnaires, observations, interviews and focus group discussions as it involved issues such as internal linguistic variation; linguistic change; and mutual intelligibility among Ndaou dialects as well as mutual intelligibility between Ndaou and Shona which could not be determined without collecting concrete lexical data. To fill that void, the researcher adopted and adapted Swadesh's (1952; 1972) lexicostatistical approach which is elaborately discussed below.

Maurice Swadesh is popularly known as the founder of the lexicostatistics approach which is generally a quantitative method of comparing and classifying vocabulary items of different language varieties to establish genetic or ancestral relationships among them (cf. Swadesh, 1952; 1972; Breen, 2011; Miti, 1995; Bakker, Andre, Holman, 2009). The method hung on the following theoretical assumptions:

- core or basic vocabulary is stable and more resistant to change than other parts of the lexicon.
- the rate of retention of basic vocabulary is constant through time.
- the rate of loss of core vocabulary is approximately the same in all languages, and
- if the percentage of true cognates is known for any pair of languages, the length of time that has lapsed since the two languages began to diverge from a single parent can be computed, provided that there are no interfering factors such as migrations, conquests, or other social contacts that slowed or speeded the divergence.

Mcmahon and McMahon (2005) submit that this method is useful in exploring language relationships. In fact, the original method intended to establish genetic links among different languages, as Swadesh and his followers believed that basic vocabulary in any language undergoes a slower rate of replacement and is less likely to be borrowed than non-basic vocabulary since it was suitable to assess the ancestral relationships between languages. It also predicted that the loss of basic vocabulary, normally after a period of 1000 years, would occur at the same time and at the same rate which would make it easy to compare and contrast their similarities and differences as well as calculating their possible times of divergences (cf. Miti, 1995; Slaska, 2005).

Despite that, the method's credibility has been vehemently undermined by some comparative linguists who condemn it for being "controversial" (Slaska, 2005; Breen, 2011) and "inadequate" (Bakker et al., 2009). Critics question its methodological procedure for data collection in light of language variation, the theoretical notion of core or stable vocabulary versus non-core vocabulary, and the 1000 years of lexical change time among other things (Starostin, 2013, p. 129; Slaska, 2005; Dyen, Kruskal & Black, 1992; Miti, 1995). For illustration, Swadesh's assumption that basic or core vocabulary is more stable than non-basic vocabulary is theoretically baseless as the dilemma is on how to identify basic from non-basic vocabulary in a language (Miti, 1995). The question asked is: what index should be used in delineating basic from non-basic words when they are all integral elements of the same language? Secondly, the collection of data from "common everyday use" is also vague as it is relative and open to subjective evaluation. In situations of daily linguistic contact, for example, from Shona, Ndaou, English, Portuguese and Sena, chances are high that data from every day use could include borrowings from other languages. This is further exacerbated by Swadesh's failure to state the sources of his data. From a sociolinguistic point of

view, common everyday vocabulary of professionals among the Ndaup people is obviously different from that of ordinary and unemployed mother-tongue speakers. The representativeness of the data, for example, from Ndaup professionals only would be sincerely questionable because language varies in response to social class, age, occupation, sex and others. In summary, Slaska (2005, p. 222) insightfully observes that “the lack of an explicit method for collecting the words for the meanings on a Swadesh list seriously affects the quality of the input, and consequently the output, of lexicostatistical studies.” This further exposes that the lexicostatistics method does not offer precise information about language genetic relationships, mutual intelligibility, language variation and language change as further critiqued in section 4.2.1 below.

Notwithstanding the above criticisms, Swadesh’s popular lexicostatistics list is, according to Breen (2011, p. 236), “the only method that can be used for linguistic comparison for instance in language variation and mutual intelligibility.” Such a view is also endorsed by Starostin (2013) who submits that, “despite all the problems, controversies, and misunderstandings, we can now state with certainty that the method itself has survived” (p. 125). The reasons why the lexicostatistics method is still in use today justify why it was adopted and adapted in this study as shown in section 3.4.6.1. The same method was used by Miti (1995) to compare and trust mutual intelligibility between Ngoni and Nguni varieties spoken in Southern Africa. Without mentioning the word lexicostatistics, Chebanne (2002) used the same approach when collecting and studying data on the relationship between Khoe languages in Botswana.

The reason why the lexicostatistics method is still popular is that easy to use due to the relative ease of manipulating lexical data and the convenience of a ‘fixed’ list with predetermined meaning slots (Slaska, 2005, p. 221). As shown in its successful use when comparing Indo-European languages (McMahon & McMahon, 2005), the method can also be used to study notions of lexical borrowing, lexical variation and phonetic comparison (Slaska, 2005; Sullivan & McMahon, 2010) in languages sharing a common parentage. Also, “the relative ease of its practical application, and partially its original built-in flexibility” which has provided researchers with opportunities “to try out different and alternate approaches” (Starostin, 2013, p. 125) imply that the lexicostatistics method is modifiable and adaptable to respond to the scope and nature of issues to be addressed. In this study, Swadesh’s list was adopted to cater for internal variation, mutual intelligibility

(Sullivan & McMahon, 2010, p. 325) in Ndaou as well as cross-linguistic comparison between Ndaou and Shona as further discussed below.

3.4.6.1 Adapting lexicostatistical method into the study

Similar to scholars such as Miti (1995), Breen (2011) and Slaska (2005), the researcher modified Swadesh's meaning list to collect data on internal variation and mutual intelligibility among the dialects of Ndaou and also establish the degree of mutual intelligibility between Ndaou and Shona in light of their debatable relationship as explained in section 4.3 below. The researcher came up with a new, explicit and consistent data collection methodology to underpin the elicitation of such sociolinguistic data. The meaning list was designed taking the following factors into consideration:

- universality of cognates
- content cognates
- currency of cognates
- influence of culture
- synonymy and heteronymy

Like Swadesh, the researcher was guided by principles of universality and commonality of concepts and items. Universal cognates for human body parts, nature, animate and inanimate objects were collected in both Mozambique and Zimbabwe. Words that were peculiar to individual dialects were ignored, for example, Shona and Ndaou equivalents for words such as 'waves', 'snow' and 'sea' which are found in Shanga were excluded. Similarly, due to the geographical and political separation of the Ndaou people, all cultural items were ignored since culture is easily influenced by other cultures. Similarly, slang words were excluded as these are "too closely correlated with fluctuations in the cultural situation" (Swadesh, 1952, p. 124).

To avoid unnecessary reduplication, words with multiple meanings such as *mwamuna* were sparingly included but when incorporated into the list, their core and generic meaning was the one to be included. This implies that the more general meaning of a word like *mwamuna* (husband) which has triple meanings such as *man*, *male* and *husband* were considered. Contemporary data were also collected from all Ndaou speaking dialects and to that end only content cognates were considered in the lexicostatistics list. Grammatical cognates which include prepositions and affixes among others were excluded since, as Swadesh (1952, p. 124) puts it, "their usage is too closely

bound”. Unlike Swadesh and some of his successors, the current study observed the importance of several ordinary mother-tongue speakers as providers of data. To avoid bias and skewing of results, different speakers from all the five dialects of Ndaue in Mozambique and Zimbabwe filled in the meaning lists.

The researcher’s lexicostatistical method enabled him to design a word meaning list of 100 content words which comprised 15 kinship terms, 15 body parts terms, 10 animate terms, 15 inanimate terms, 15 food items terms, 15 qualificatives and 15 verb terms. Semantically, similar words or words with related meanings followed each other sequentially on the list. Since the goal was to capture synchronic variation in Shona and Ndaue’s five dialects, borrowed words were recognised as attempts were made to “take the language of current popular usage” (Swadesh, 1952, p. 458). Synonyms were also included on the list. The lexicostatistics wordlist was systematically designed by comparing vocabulary from Shona and Ndaue as well as from among Ndaue dialects to establish existing the amount and percentages of mutual intelligibility obtaining among them. Such percentages contributed towards the establishment of a scientific and linguistic basis upon which Ndaue’s status in relation to Shona was determined while also informing appropriate status, corpus, acquisition and opportunity planning mechanisms to enable its intellectualisation in Zimbabwe.

The researcher used the bilingual rendition method to collect data (Slaska, 2005) where the original meaning list was in English in Zimbabwe and in Portuguese in Mozambique. A selected group of ten participants from each dialect responded and gave equivalences to words on the meaning list from their dialects. Ten mother-tongue speakers of Shona also participated in filling in the wordlist. The groups were composed of elderly citizens (above 80 years), youths (above 15 years of age) and children (above eight years). This age-grading phenomenon was used to observe possible language variation or possible language shift on the basis of age and also to avoid biasing the sample and skewing results. As both a mother-tongue speaker of Ndaue and as a fluent speaker of Shona, the researcher actively participated during the completion of the wordlists through asking questions on possible synonyms particularly in Tonga which appeared much influenced by Karanga (a Shona dialect) and Shanga which was influenced by Portuguese. In both situations, the researcher asked whether or not there were other vocabulary items from other languages that regularly replaced those from Ndaue. In such situations, the researcher went on to make notes which were later consulted when the analysis and interpretation of lexicostatistical data was done. For

gender balance, both sexes were equally represented to observe possible variation or lack of it in terms of sex.

3.5 Secondary sources

Secondary sources are useful in that they shed light on, dispute or complement primary data. They are valuable for confirming, modifying or contradicting research findings. Further, it is always necessary to consider existing literature to build on it in the process of adding new knowledge. In that sense, the researcher used secondary sources to acquire old, contemporary and new insights. Secondary sources such as textbooks, articles, journals and seminar papers provided information that facilitated an engagement with literature on language intellectualisation, language policy, language-in-education policy planning and implementation and critical discourses on language management. Literature on historical and contemporary issues affecting the study, methodological issues as well as theoretical frameworks of the study was also obtained from secondary sources. Insights gained from secondary sources were also useful in the deductive and inductive analysis of the collected data.

3.6 Study piloting

Pilot studies are sometimes referred to as feasibility studies to pre-examine the validity of particular research instruments such as questionnaire or interview schedules among other things. Normally, they are ‘trials’ done in preparation for major studies. A two-day pilot study carried out in Madhuku Village in Chipinge district made the researcher develop a research plan, design a research protocol, estimate the variable outcomes, gauge the response rate and the quality of responses obtained. It also induced the researcher with some practical field research experience before the real research (Blaxter, Hughes and Tight, 2001, pp. 42-43; Wagner, 2010). The pilot study was carried out in Madhuku village due to convenience and accessibility. The researcher is a native resident in the district which made pupils, teachers, parents and the traditional leadership from the community easily reachable.

After piloting the researcher effected the following changes: added an extra ethics question on questionnaires and interview guides to bolster the consent form which was also signed separately; clarified Question 10 on the pupils’ questionnaire; simplified Question 4 on the parents’ questionnaire; decided to use the interview method on all traditional leaders as some could not

read and write; and resolved to drop class observations as Ndaue is currently not used in schools but continued to observe language practices in Ndaue speaking communities.

3.7 Research assistants

All research in Zimbabwe was interviewer-administered. However, due to the official language difference in Mozambique, the hiring of two willing research assistants who were both trained by the researcher to understand the nature and objectives of the study was imperative. The research assistants were identified on the basis of language and level of education. Ms. XX (a 23-year-old Shanga speaker), who was studying journalism at Eduardo Mondlane University assisted the researcher in Sofala province while Mr. YY (a 25-year-old Danda speaker), who was intending to go to university at the time also helped the researcher in the Manica province. The assistants were both fluent in Portuguese and had a working knowledge of English in addition to their mother-tongues. They participated in translation and interpretation of written and spoken word from Portuguese into Ndaue and vice versa. They accompanied the researcher to schools and the communities and hence actively participated in the distribution and collection of questionnaires from parents, teachers and pupils.

3.8 Data analysis

The data gathering techniques and the sample size chosen resulted in adequate and rich data. In this qualitative study, three major methods of analysing and interpreting data were used, namely: the Statistical Package for the Social Science (SPSS), Content Analysis and Thematic Analysis.

Data gathered through the lexicostatistics method and questionnaires were analysed through the Statistical Package for the Social Sciences (SPSS) and presented in percentage forms. This is a computer software that does data entry and analyses. It handles large amounts of data which it also arranges into tables and graphs. It is easy to use and precludes researchers from making mistakes in mathematical calculations by conveniently checking the accuracy of the data and also generating data frequencies (Taole, 2015, p. 272). In this study, questionnaire data from Ndaue speaking teachers, pupils and parents helped in demonstrating impending attitudes towards the use of the language in intellectual circles as explained above while lexicostatistics data showed internal linguistic variation and subsequently the extent of mutual intelligibility among dialects of Ndaue. These aspects were important in responding to “*explore aspects of language variation that need to be considered in the intellectualisation of Ndaue* to help inform strategies to address the

challenges that they present” as envisaged in the study’s objectives in section 1.2. Presenting speakers’ attitudes in percentages helped in clearly showing the differences in language behaviours and language preferences in Ndau-speaking areas while presenting data on linguistic variation and mutual intelligibility statistically helped in demonstrating the impending differences among different dialects in Ndau and also between Ndau and Shona. In addition to that, the statistics established were further interpreted qualitatively because this was essentially a qualitative study. For example, the researcher sought to establish why a high percentage of Ndau speaking pupils have a negative attitude towards the use of their language in education, or why Shanga has a lower mutual intelligibility of 85.3% than other dialects of Ndau as illustrated in section 5.1. In most cases, this meant that the separate notes that were made when the lexicostatistics wordlist was completed were consulted to help the researcher arrive at an appropriate conclusion.

Content analysis was employed in interpreting and understanding language-in-education policy documents, curriculum policies such as the Commission of Inquiry into Education and Training (CIET) of 1999 and curriculum review and reform policy of 2015, ZIMSEC November national examination reports for Grade Seven and O level candidates from 2011–2015, newspaper articles, proposed orthography documents and other written materials including popular social network pages and writings on Ndau. Content analysis made it possible for the researcher to interpret and evaluate written documents and make valid inferences. For example, he compared and contrasted the curriculum reforms proposed in Zimbabwe after independence particularly from the perspective of language in education policies and mother-tongue education. The findings were further compared with government officials’ public announcements reported through the media. Such analyses assisted the researcher to make accurate and balanced predictions pertaining to the reasons for the implementation or lack thereof of language-in-education policies or curriculum policies. Similarly, an analysis of ZIMSEC November examination results from 2011–2015 provided the researcher with an opportunity to confirm or dispute published statistics on the national pass rate in Zimbabwe. It also presented an opportune chance to critically analyse the subject areas where pass rate is high and low nationally and infer on the possible causes.

Thematic analysis was used on research data gathered from experts in different fields as well as officials in government. These data were gathered through semi-structured interviews from participants coming from different personal and professional backgrounds and expertise. Thematic

analysis enabled the researcher to identify, analyse and report arising themes and group them into several discussion topics in the study. Selected data themes helped the researcher to “*identify and examine corpus planning activities that are necessary towards the establishment of Ndau as a functional language in Zimbabwe*” as well as to “*identify and examine the necessary conditions for its revitalization, promotion, development and expansion in Zimbabwe*” as expressed in the study’s objectives in section 1.2. Such themes were useful in identifying and explaining arguments, perspectives and approaches on the status, corpus, acquisition and promotion planning activities in Ndau as further shown in Chapters Four, Five and Six.

3.9 Ethical considerations

Since the research is in the social sciences field where information is obtained from fellow human beings from different backgrounds, the researcher adhered to recommended international human rights and research ethical standards. In addition to ensuring safety and respect of all participants before, during and after the research, requisite explanations about the scope of the study were made for informed consent. Participants’ rights to privacy and confidentiality were fully upheld as was rubberstamped by the declaration of consent forms which were signed (cf. Taylor & Bogdan, 1998, p. 82). Pursuant to that agreement, no participant is mentioned by name during the analysis and interpretation of the data in the study. Research permissions were sought from all relevant authorities in Zimbabwe and Mozambique as shown by the appendices.

3.10 Chapter summary

This chapter describes how the research was conducted in both Zimbabwe and Mozambique. It explains the appropriateness of selected research techniques simultaneously justifying the consultation and participation of several respondents in the study. It ends by explaining how data analysis and interpretation will be carried out in the study. Collected data will be presented, analysed and explained from Chapters Four, Five and Six. This is to deliberately and specifically make it respond to important issues on Ndau’s intellectualisation as raised in the study’s research questions in section 1.3.

CHAPTER FOUR: THE STATUS OF NDAU LANGUAGE IN ZIMBABWE

4.0 Introduction

The two primary objectives of this chapter are to critically explain the history of Ndaue people in Zimbabwe especially in light of its new status to inform and shape discussions towards its intellectualisation in society; and to describe and explain the current linguistic, constitutional and sociolinguistic status of the linguistic variety in Zimbabwe with the aim of providing evidence that, notwithstanding its constitutional recognition, Ndaue is still significantly marginalised. Ideally, while such background information best suits the background chapter, it is compelling that such a critical discussion is engaged in this chapter where controversies from the past (historical) are interrogated and blended with contemporary issues (sociolinguistic and legal) to inform and shape strategies and approaches for the future intellectualisation of the language in Zimbabwe. Apart from responding to research questions, critical discussions and reflections in this chapter are overall instrumental in motivating, informing and assessing corpus, acquisition and opportunity planning strategies to be identified and examined in Chapters Five and Six. For instance, the two objectives stated above appear divorced from each other at face value but are nonetheless compatible and complimentary. For illustration, an examination of Ndaue's debatable history is logically intertwined with its contentious linguistic association with Shona in Zimbabwe while an interpretation of the constitutional provision on language casts light on the new roles that its new officially recognised language status bestows upon it vis-à-vis its actual contemporary functions in society. Such a discussion is critical as it highlights whether or not Ndaue has a symbolic language status for which several intervention activities are necessary. This helps in providing a concrete linguistic, socio-political and legal justification to argue for its intellectualisation in Zimbabwe.

4.1 A brief history of Ndaue

Plans and strategies for intellectualising Ndaue in Zimbabwe cannot be fully understood if its largely debatable and unwritten history is not critically reflected upon in this study. In that light, this section attempts to reconstruct the history of the Ndaue people especially in the wake of its

recent linguistic recognition as a separate language through a constitutional reform in 2013. Prior to that, the view was that Ndaue people shared the same history with Shona people and hence it was a dialect of Shona. This was the main reason why the narration of its history was not a priority to historians unlike other ethnic groups like Ndebele, Tonga, Kalanga and Sotho. However, such a view can no longer hold after the enactment of the current Constitution of Zimbabwe and the discovery of new but contradictory information about its history. With documentary, archival, oral and written sources assuming different positions on the matter, the task of reconstructing ‘a Ndaue identity’ (Macgonagle, 2007, p. 1) surely becomes gargantuan. The difficult question to tackle is: Where did the Ndaue people come from? The researcher’s purpose in tackling such a question is neither to straighten up the historical record nor to stamp intellectual authority on the area but to provide a deserving, solid and long-term premise important to chart the intellectualisation roadmap for Ndaue. By inference, this means that such a complimentary background would anchor this study as it seeks to explore practical strategies of modernising Ndaue, a language which was formerly (historically) considered a dialect of Shona for 82 years. In that respect, sections below reflect and interrogate three prominent identities with which Ndaue people are associated in Zimbabwe by fusing data from selected mother-tongue respondents (Interviewees 25, 26 and 27) and qualitative information available through written records.

4.1.1 The Shona identity argument

That Ndaue is originally a Shona variety is a popular argument among both historians and linguists. Historians of international repute such as Rennie (1973) and Ranger (2010) and linguists such as Doke (1931a; 1931b) reach a consensus that Ndaue is a dialect of Shona as it has mutual intelligibility with Manyika, Korekore, Karanga and Zezuru. Ranger (2010) posits that Ndaue only diverged noticeably from “other Shona” groups during the Nguni conquest which lasted for almost seventy years. Doke (1931, p. 35) also describes the Nguni linguistic influence on Ndaue as ‘Zuluisms.’ To prove Ndaue’s subordinate dialect relationship with Shona, Doke designed ethnographic maps which showed that Ndaue chiefs such as Mapungwana, Mutema, Muusha, Ngorima and Ngaone were part of the historical Mutapa and Rozvi dynasties. However, Macgonagle (2007, p. 14) questions the neat boundaries on the maps as Doke had not visited many of the areas shown. She argues that Doke had no absolute right and authority to establish linguistic maps for areas from which he never collected data.

However, the main problem lies not with the linguistic maps but with the fact that this theory repudiates views provided by some mother-tongue speakers who are adamant that Ndaue people do not share the same history with Shona. Scholars, particularly linguists such as Mazuruse (2015), Mutonga (2017) and Kadenge and Mugari (2015) are quite insistent on arguing that Ndaue was historically and linguistically a dialect of Shona. They dismiss mother-tongue speakers' narrations of their history as "patriotic and nationalist feelings of Ndaue people" (Sithole, 2010, p. 15). In that regard, three questions to ask are: Why would Ndaue have separate "nationalist feelings" in the first place? Why would they refuse to be part of Shona, a more powerful and prestigious language in Zimbabwe? What would a political and linguistic pull-out from Shona achieve? These are questions that linguists cannot objectively respond to apart from the argument that Ndaue is linguistically a dialect of Shona (Kadenge & Mugari, 2015; Mazuruse, 2015).

Disregarding the views of Ndaue mother-tongue speakers about their history departs from Mlambo's (2013, p. 67) advice that it is important to "appreciate the fact that the version of the hunt from the point of view of the hunted is as valuable as the story of the hunter, if the true history of the hunt is to be fully captured." This means that linguists and historians should give room and attention to what Ndaue speakers are saying about their history to be able to understand and respond to questions posed above. It is therefore significant also to listen to and evaluate speakers' narration of their history other than over-relying on opinions of historians and linguists, especially of those who are associated or influenced by the more dominant groups. This is because the official narration and reconstruction of history can deliberately disfigure and obliterate other essential parts for purposes of serving certain political ends. It is strongly possible that Ndaue's written history could have been narrated from a 'patriotic history' point of view especially considering the people's repudiation that they are not Shona people. For instance, Interviewee 25 intoned:

“...MuShona muShona. MuNdaue muNdaue, ende muNdaue uri mundau yakwe.”
(A Shona is a Shona. A Ndaue is a Ndaue and a Ndaue exists in his own separate environment)

This response epitomizes that Ndaue speakers believe that they have not only a separate historical and social identity from Shona but also a separate territory politically and geographically. This may mean that the description and characterization of Ndaue as a Shona dialect could have been part of Ranger's "patriotic history." "Patriotic history" was both an academic philosophy and socio-political practice that sought to introduce a new but peculiar version of history that

ideologically celebrated the conception and perception of Zimbabwe as ‘one nation with cultural homogeneity, one biological and genetic identity’ (Bhebhe & Ranger, 2001, p. xxvi). Nuances of that history find expression in one of Zimbabwe’s President, Robert Mugabe’s (1977) wartime statements that “a future independent Zimbabwe was a natural Shona nation” (in Mlambo, 2013, p. 49). Such a positivistic, monistic and hegemonic attitude quashed ethnocultural diversity. It displays Mugabe’s political and ideological propensity to impose a direct assimilationist agenda on a “wide range of smaller ethnic groups that occupied the same space, or adjacent to, into the dominant political groupings” (Mazarire, 2009, p. 16). The political goal could have been to celebrate and absolutize the contribution of the Shona (as the majority) people during and after the liberation war while conveniently ignoring or even negating the equally key role played by groups such as the Ndebele and others. To this end, Mlambo (2013, p. 65) notes that patriotic historians’ selective presentation of the past promotes narrow and selfish agendas.

Consistent with his wartime beliefs, Mugabe embroiled himself in mass killings notoriously known as *Gukurahundi* (Clear the chaff) immediately after assuming power in 1980 which claimed almost over 20 000 lives in a period of five years only (1982-1987) (Nkomo, 2001). *Gukurahundi* mainly targeted non-Shona speaking people mainly the Ndebele. While other reasons such as banditry and terrorism were offered as a smokescreen to sanitize and justify *Gukurahundi*, the argument that the brutal killing of non-Shona speaking minorities was simply political persecution and ethnic cleansing reigns supreme especially against the backdrop of Mugabe’s ‘natural Shona nation’ mantra cited above (Vambe, 2009, p. 80). It is instructive to note that Mugabe never publicly apologized for the massacres but later described the ‘operation’ as just a “period of madness” (Mazarire, 2009). In the present day, ‘patriotic history’ has morphed into a scenario whereby anybody disagreeing (ideologically and politically) with the ruling party earns titles such as ‘traitor,’ or a ‘sell out’ or a ‘dissident’ or an ‘enemy of the state.’ Such labels carry with them undesirable social, professional and political consequences. This finds validation in Nkomo (2001, p. 254) who argues that the ruling party “confuses opposition to particular policies with general disloyalty.” In that light, it is therefore possible that in a society where the concept of a ‘nation’ and ‘nationhood’ are seen through the lenses of Shona’s hegemony, Ndau people’s political and cultural sovereignty were sacrificed to strengthen that dominance.

However, it should be emphasised that patriotic historians' version is "neither the whole nor the only truth" (Mlambo, 2013, p. 65) about Ndaue people's history as shown above. Interestingly, Interviewee 25's remarks are bolstered and further explained by Macgonagle (2007) who conducted over two-hundred interviews with Ndaue elders who strongly asserted their strong separate identity from Shona. In her conclusion, Ndaue people had already crafted and shaped their identity in 1500 AD long before European colonization. The hardships they underwent during the Nguni incursion of the 1820s as indicated by historians helped reinforce and solidify "a sense of Ndauness with a powerful salience that reverberated into the 20th century" (Macgonagle, 2007, p. 91). As Msindo (2005, p. 83) remarks, differences and divisions between either the Ndaue and Shona or any other groups predated missionaries and even colonial rule itself. Conveniently, Ranger and other patriotic historians ignore to analyse and interrogate the Ndaue people's precolonial history. They just concentrate (like Walter Rodney's (1972) *How Europe Underdeveloped Africa*) on the impact of colonialism in dismantling Africa's formerly united linguistic and cultural groups. What gets missed in such an argument is that colonial masters also bunched different groups together under huge single groups for purposes of administrative convenience (Dube, 2016, p. 48). The Shona case which involves Ndaue, Korekore, Hwesa and Barwe among other so-called dialects being bunched together with Zezuru, Karanga and Manyika despite their separate ethnic histories is a classic example. As mentioned above, such categorizations and descriptions in post-independent Zimbabwe were maintained for political expediency (Mlambo, 2013; Msindo, 2005). In view of the foregoing, it is very possible that, just like the Barwe and Hwesa, Ndaue people could have been intentionally amalgamated with varieties of Shona for purposes of exaggerating the dominance of Shona people in Zimbabwe's political, demographic and sociocultural order over other linguistic groups.

4.1.2 The Zulu identity argument

Doke (1931a) shows a historico-linguistic link between Ndaue and Zulu. This is accentuated by Fortune (1990) in a paper titled "From Zulu into Ndaue: A change of medium" who emphatically asserts that there is an undeniable historical and linguistic link between Ndaue and Zulu speakers. In his article titled "Do 'Zimbabweans' exist? Trajectories of nationalism, national identity formation and crisis in a postcolonial state" Ndlovu-Gatsheni (2009) posits that Ndaue people were conquered by a Zulu subgroup identified as the Gaza-Nguni during the early 1820s. He also states that they were an independent, small, autochthonous group that was outside the 'larger political

Shona grouping.’ The Gaza-Nguni narrative is also advanced by Mazarire (2009) in an article titled “Reflections on pre-colonial Zimbabwe, c.850-1880” and Macgonagle (2007) in a book titled *Crafting identity in Zimbabwe and Mozambique*. Ndlovu-Gatsheni’s explanation means that Ndaue people were historically a ‘minority’ group outside the dominant Shona group. It is therefore critical to note that an examination of the history of most ‘demographic and linguistic minorities’ in the world reveals that such groups are easily either assimilated or annihilated to protect and advance the interests of the powerful majority. But in some cases, such minorities resist and fight against their dominance by the majority whenever opportunities arise. The cessation wrangle between the Scottish and the British people is a case in point. The Scots believe that they have more to benefit from self-governance than when they do as part of bigger and powerful British nation. They clamour for Scotland’s independence over grievances on public policy, economic and cultural differences with mainstream Britain. Their situation strikingly resembles the Ndaue/Shona wrangle despite obtaining differences in the nature and circumstances of the latter dispute. Ndaue people believe that they stand to benefit much culturally, linguistically, economically and politically as an autonomous group from Shona. Like the Scots they cite marginalization in linguistic, social, cultural, economic and political discourses in Zimbabwe.

While historians believe that the Ndaue were initially a local separate group, they argue that owing to the Nguni conquest surviving generations could be ‘a mixed pot of blended cultural and biological influences that make up the current notions of Ndauness’ (Macgonagle, 2007, p. 97). This suggests that people from different ethnic origins (particularly Nguni and Ndaue) comprise what is today called Ndaue. The point is that Gaza-Nguni warriors led by Soshangana were a powerful military group of less than two hundred males which conquered local people and forcibly married local Ndaue women. For example, Ngungunyana’s (the last Nguni King) mother Queen Empiucasane was Ndaue (Fortune, 1990, p. 361; Macgonagle, 2007, p. 90). Such inter-marriages resulted in children with mixed blood and mindful of the 70 years of Nguni conquest, it is very possible that most Ndaue people had mixed blood. Such an opinion is bolstered by remarks made by Interviewee 26 that:

Kuqaya kwakhona taiya maZulu. Auzwi ngomabizo edusu - Mandhleya, Mhlanga, Thabethe? Kubhuya kuti madzibaba edu vakabva ngeWenela.
(In the beginning, we were Zulus. Don’t you hear our names –Mandhleya, Mhlanga and Thabethe? It means our (fore)fathers were originally from Wenela (South Africa)).

The Interviewee's opinion is given further credence in that the personal names such as Sithole, Mhlanga, Nkomo, Dhliwayo and Mhlanga among others are quite popular among the Ndaу speaking people. It is indisputable that these names are essentially Nguni. This is also supported by the fact that the current Mpungu royal dynasty is led by Chief Mpungu whose founding predecessor was formerly Ngungunyana's army commander as explained by historians (Macgonagle, 2007, p. 105; Fortune, 1990, p. 359). Macgonagle (2007) also records views of traditional dynasties like Chief Mapungwana and Chief Mafussi among other elders who indicated that they were originally of Zulu descent but got diluted and neutralized by Shona. Examples given to express their Nguni ancestry included many aspects such as dress, language, culture, traditional food (*rubende - ububende*) and traditional dances (*muchhongoyo*). While this may presently appear unlikely considering the almost two centuries of separation between Ndaу and Gaza-Nguni, the historical Nguni influence on the Ndaу language is a reality as confirmed by Wilder (1933) who posits that Ndaу has approximately 2000 Zulu words. As a mother-tongue speaker, the researcher can confirm the existence of Nguni lexical items and phrases and some examples are shown in Table 1.9 below. Such arguments provide evidence that the much emphasised Ndaу-Zulu contact was therefore not a historical myth.

The Zulu argument could almost entirely validate mother-tongue speakers' assertion that some Ndaу speakers today were originally of Nguni descent. It therefore dismisses the patriotic historians' opinion which could have been deliberately promoted for political expediency to consolidate a Shona dominance in Zimbabwe. The Zulu argument also helps in reinforcing the separate Ndaу people's identity from the dominant Shona political grouping as explained by mother-tongue speakers who lived through that tumultuous historical epoch. By inference, this suggests that Ndaу people's official description as part of Shona could have been a deliberate ploy to blatantly disfigure and obliterate their separate history. Its classification as a Shona dialect linguistically suppressed them. The next section examines the Shangani argument as explained by other historians.

4.1.3 The Shangani identity argument

Another exciting argument presented is that Ndaу people are originally of Shangani descent. It revolves around the same historical conquest of Soshangana, Mzila and Ngungunyana's rule. The

contest appears to be about how the conquerors were identified by local people who were part and parcel of that important historical epoch. For some elders, Soshangana and his people were not considered to be Zulu but Shangani while for others they were considered both Zulu and Shangani. For instance, Interviewee 27 made the following remarks:

Maqabangire angu ngookuti tiri kundhla dzakadhibaniswa pamwepo. MaZulu anaNgungunyana vaiyazve maChangani vaigara nemaNdau ekudhaya.
(I think we are a mixed group. Zulus such as Ngungunyana were also Shanganis who were staying with the early Ndau people).

Interviewee 27 is a respected Ndau octogenarian who is consulted on major cultural and traditional religious activities in the community. Her opinion cements the idea that present day speakers of Ndau clearly possess mixed blood as a result of the historical conquest by the Gaza-Nguni. However, the above explanation also exposes the dilemma in establishing the exact ethnic identity of the Gaza-Nguni people. While Ngungunyana was indisputably a historical figure in the Ndau people's history, the idea that he was both Zulu and Shangani is unfathomable. One possibility is that he could, perhaps, have had mixed Zulu and Shangani blood. However, this is very unlikely as historians like Macgonagle and linguists like Fortune agree that Ngungunyana's mother was Ndau as mentioned above. Another possibility is that perhaps he spoke both languages but this is doubtful as it has never been suggested anywhere. In the end, this demonstrates Ndau people's quandary in identifying the Gaza-Nguni. Acknowledging such a problem among her Ndau informants, Macgonagle (2007, p. 97) makes the following remark:

Frequently, the Ndau today refer to the Gaza Nguni as "the Zulu" even though nineteenth-century conceptions about what it meant to be Zulu were shifting and often in flux. In the beginning of the nineteenth century, for instance, the Zulu chiefdom was quite small in relation to larger Nguni states such as the Ndwandwe, Mthethwa and Ngwane.

Macgonagle's argument casts in doubt the argument that Ndau people could originally have been Zulu especially considering that the original Zulu kingdom was very small in the beginning. It is then possible that they could originally have been Shangani or any other group which however got assimilated, transformed and incorporated into the mainstream Zulu kingdom in light of Shaka's fame, popularity and power. The prestige and fear associated with Zulu warriors could possibly have been used by Soshangana as his identity to cow locals into submission and other forms of servitude. Such fluid identities confused locals to treat the "Shangani, Zulu and Ndebele as one and the same thing" (Macgonagle, 2007, p. 98).

However, the Shangani narrative appears to encounter problems if it is tackled from a linguistic perspective. A direct overrule by the Shangani could most likely have precipitated linguistic contact, linguistic assimilation and lexical accommodation between both Shangani and Nda languages. The point being made is that Nda shares much linguistic similarities with Zulu than with Shangani. As will be shown in section 4.4.2, Nda has Nguni phonological characteristics such as clicks and other vocabulary items as also indicated by linguists (Mkanganwi, 2004; Mutonga, 2017) which Shangani does not have. For example, Table 1.8 below shows that Nguni lexical borrowings in Nda which are all absent in Shangani rubberstamping the Zulu identity argument.

To recap, the above discussion has demonstrated the enormity of reconstructing history in the face of contested oral narratives and written records. It has thus sketched the important historical, linguistic and socio-political factors that come into play whenever discussions of Nda's linguistic classification are attempted as further explained in section 4.2 below. Evidence provided in this section suggests that Nda has a long history of military and political domination by both the Gaza-Nguni (precolonial period) and the Shona (colonial and postcolonial periods). However, what must be emphasised is that most Nda people, just like the Hwesa and Barwe speaking groups, ardently believe in two things: (1) that they have a different history from that of Shona people, and (2) that Nda is not a Shona dialect but a separate language. If considered to be true, both beliefs imply that Nda speakers are linguistically, sociolinguistically and functionally marginalised from constructively participating in major domains due to their forced linguistic agglomeration with Shona speaking groups. This makes it imperative to re-examine Nda's language/dialect conundrum to establish a scientific and linguistic position that would inform contemporary and future discussions about its intellectualisation in Zimbabwe as done in section 4.2.

4.2 The linguistic status of Nda in Zimbabwe

Nda's linguistic status in Zimbabwe has been debated for a long time. This is precisely so taking into account the contradictory and inconclusive nature of the debate as expressed in a recent opinion by Kaschula and Wolff (2016, p. 3) below:

One source of irritation when discussing 'multilingualism' derives from the difficulty to sharply distinguish between what to call a 'language' and what should be regarded as 'varieties' (vulgo: dialects) of any given language. Some so-called dialects on linguistic grounds and for absence of mutual intelligibility do indeed constitute different 'languages'

and, according to sociolinguistic criteria, redefine purportedly ‘monolingual’ polity as a ‘multilingual’ one.

The above statement demonstrates the enormity of discerning ‘dialects’ from ‘languages’ as there is an apparent lack of an objective and standard yardstick to make such a determination. It is plainly highlighted that the nature of language/dialect classification decisions mainly rest on linguistic, sociolinguistic, political and ideological considerations in a society. However, as the mentioned factors are responsive to obtaining environmental pressures, it is clear that the description and classification of linguistic varieties as either ‘dialects’ or ‘languages’ are also susceptible to change. This situation applies to Ndaou which was formerly a dialect of Shona but now stands as a separate officially recognised language in Zimbabwe.

On one hand, such a transition shows the blurry and elusive distinction between languages and dialects while on the other hand demonstrating the deep-seated problems in language planning and policy in Zimbabwe. The questions to ask are: Why did language planners describe Ndaou as a dialect of Shona in the first place? What did it lose (linguistically, politically and sociolinguistically) as a result of its misperceived dialect status? Now that it is a separate language, how possible would it be for Ndaou to develop and function in the same domains which Shona operates? These are difficult questions but the dilemma in responding to them is mainly because languages and dialects exist in a continuum as they merge into one without a definable boundary (Hudson, 1980, p. 35). This makes it difficult to establish clearly where Ndaou starts and/or Shona ends. More often than not, the terms ‘language’ and ‘dialect’ are used interchangeably which further complements the prevailing confusion about distinguishing them. As such there are no clear definitions on the notions of ‘languages’ and ‘dialects.’

As expected, Ndaou’s transition has given rise to two bitterly opposed schools of thought over its status. The first is a popular linguistic school of thought that believes in mutual intelligibility as the only criterion to discern dialects from languages. As shown in section 4.1.1, linguists such as Doke (1931a; 1931b), Kadenge and Mugari (2015), Mazuruse (2015) and Mutonga (2017) identify Ndaou as a dialect of Shona because it has high mutual intelligibility with ‘other’ dialects of Shona. In the second group, linguists such as Magura (1983), Chimhundu (2005), Sithole (2010) and language committees such as NLPAP (1998) submit that Ndaou is a separate language. The NLPAP (1998, p. 14), just like Msindo (2005) and Ndhlovu (2009), alleged that Doke officially suppressed multilingualism in the country and hence recommended government to separate Ndaou alongside

Korekore from Shona and make them full-fledged stand-alone languages. Interestingly, the constitutional provision on language officially recognised Ndaou as a separate language as fully explained in section 4.3 below.

Following the intellectual standoff about Ndaou's status in Zimbabwe, the researcher surveyed opinions of mother-tongue speakers, language activists and language experts to arrive at an informed and objective position about the Ndaou/Shona dispute. Their views are presented below and are complemented with data from published scholarly literature while lexicostatistical data comparing Shona and Ndaou as seen in the wordlist is analysed and interpreted as shown in subsection 4.3.1 and 4.3.2 below.

4.2.1 Ndaou as a dialect of Shona

The popular linguistic school of thought (Dwyer, 2002, p. 4) believes in mutual intelligibility and its adherents hence argue that Ndaou is structurally and linguistically a dialect of Shona. In the wake of Ndaou's separation from Shona, linguists subscribing to this school of thought insist that the drafters of the Constitution erred as the variety is linguistically a Shona dialect. Others even describe that linguistic separation as a retrogressive step towards the development of Shona (Mazuruse, 2015, p. 22). To support their views, the following interview remarks were made:

Interviewee 9

Inasmuch as the Constitution can say that but from a linguistic point of view we still conclude that it [Ndaou] is a dialect [of Shona]. The debate is far from over. (Emphasis in parentheses was added by the researcher)

Interviewee 12

Ndaou has not chickened out. Ndaou is related to Shona and Ndaou is Shona.

Interviewee 16

In my view, I would see Ndaou as a dialect of Shona which can be harmonised with others. I am beginning to doubt the others that we included like Hwesa...they are a bit... So I am beginning to doubt those but I have no doubt with Ndaou.

The argument advanced is that there is a high mutual intelligibility level between Ndaou and 'other' varieties such that they naturally fall under one umbrella Shona category. This reasoning is validated by the fact that Ndaou has lexical, phonological, morphological, syntactic and semantic properties with Shona. To quote Mazuruse (2015, p. 234),

As for varieties like ChiNdau... recognised as separate languages, the basic form of them syntactically, morphologically or even phonologically is the same with central Shona, but the vocabulary has several differences. Linguistically, these are varieties of the same language as shown by high levels of mutual intelligibility except for a few cases of differences in peak dialect areas where it is very low.

Such opinions are also supported by Mutonga (2017, p. 20) and Kadenge and Mugari (2015, p. 25). It is an indisputable fact that Ndau has linguistic similarities with Shona. Ten examples of food items drawn from the lexicostatistics wordlist can be adopted to compare with those of Shona to emphasise that Ndau has lexical similarities with Shona as shown in Table 1.5 below.

Table 1.5 A comparison of Ndau and Shona lexical items

Shona	English Gloss	Ndau
56. doro	beer	doro
57. chekudya	food	chekurya
58. muchero	fruit	muchero
59. huchi	honey	uchi
63. nyama	meat	nyama
69. sadza	thick porridge	sadza
65. bota	porridge	bota
66. muriwo	relish	muriwo
67. munyu	salt	munyu
68. mushuna	flesh	mushuna

Examples on Table 1.5 above represent the wide lexical similarities existing between Ndau and Shona. This proves that there is mutual intelligibility between them which is expected to be slightly below or above 80% (Doke, 1931, p. 77; Mkanganwi, 2004, p. 89). Mkanganwi (2004, p. 89) however suggested that Ndau has an 18% difference in mutual intelligibility with Shona dialects. To prove or disprove such submissions, the current researcher conducted a lexicostatistical study of the two languages and concluded that there is 74% lexical agreement between Ndau and Shona basing on lexicostatistical data shown on Appendix 1. The percentage difference was calculated by the SPSS data entry and analysis method as explained in section 3.8 above. The percentages were arrived at by using the SPSS method to count, compare, contrast and calculate differences between cognates, for example, the word **boy** in Shona is *mukomana*, while it is *murumbwana* in Ndau. These were treated as different lexical items while *murumbwane* and *murumbwana* in Ndau's dialects were taken as one word with variant morphological realizations whereas cognates

such as *zinji* and *zhinji* in Ndaue and Shona respectively for the word **many** were taken as one word varying phonologically.

The MI criterion was used in this study to validate and cross-check linguistic facts as submitted in existing research. However, the researcher was aware that it is not always reliable as a tool for distinguishing languages from dialects (Hudson, 1980, p. 35). This is because it can be highly subjective and unscientific. Just like Swadesh's original list explained in section 3.4.6 above, the MI criterion fails to establish a consistent methodology to gather and analyse comparative linguistic data. For example, immediate questions such as the following arise: What should be the basis for objective analysis? Is it 100 or 1000 words or 1000 phrases or 100 sentences between Ndaue and Shona that should be compared? How is similarity or difference determined? Is there a standard measure or yardstick to be used to compare linguistic varieties? What weighting should be applied to each feature? For instance, drawing examples in Table 1.5 above, what does *calf* which is *gonyana* in Ndaue and *mhuru* in Shona constitute? Or what value does the difference on **food** which is *chekudya* in Shona and *chekurya* in Ndaue as in Table 1.5 contribute to the overall determination of MI between the two varieties? Which words should be selected for analysis? Should they be tested through whole-word correspondence, or phonological similarity? Should words or phrases or sentences be compared?

Issues raised in the above questions are difficult to respond to and, thus, scholars focus on different linguistic aspects or elements to determine the status or relationship between linguistic varieties. It is, hence, difficult to determine the exact percentage of differences or similarities among linguistic varieties as even related languages differ lexically, phonologically and semantically. While the present researcher relied on the lexicostatistics wordlist explained in sections 3.4.6 and 3.4.6.1 above, some scholars such as Kadenge and Mugari (2015), Mazuruse (2015) and Mutonga (2017) generalize their focus on elements that support their argument only on the Ndaue/Shona case. Such elements include similar grammatical (morphological and syntactic) structures while ignoring Ndaue's vocabulary, clicks, laterals, aspiration, ejection and other phonological features. This becomes more telling bearing in mind Chebanne et al.'s (2006, p. 20) declaration that, "Shona languages do not have click sounds" when reporting about the 2006 harmonisation of Shona. If Shona languages have no clicks, is it then not ironic to treat Ndaue as a dialect of that language yet

it has clicks? This question suggests that the notion MI can be manipulated to serve linguists' interests as it is subjective and unscientific.

The foregoing criticism finds validation in the South African scenario where Ndebele, Zulu and Xhosa are described as “highly mutually intelligible varieties” which can be described as dialects of Nguni. Linguists such as Alexander (1989) have attempted to establish a basis for them to be harmonised as varieties of Nguni. CASAS has a similar position on Nguni and other languages scattered in different African countries but such efforts have not been very successful because there are other important factors at play. The languages are developing well as separate languages perhaps due to speakers' socio-political acrimony towards one another (Turner, 2016, p. 183) and MI's glaring limitations as explained above. MI's other problem can be shown on varieties such as Mandarin, Cantonese and Hakka which are not mutually intelligible but are still regarded as dialects of Chinese. The extent of differences between them is so huge that interpretation or translation services are needed for fluent communication (Hudson, 1980, p. 35). This leaves researchers with more questions than answers. Such weaknesses put into question the reliability of using MI as a lone criterion for determining the relationship between Ndau and Shona.

4.2.2 Ndau as a separate language

The argument that Ndau is a language in its own right is advanced by scholars like Chimhundu (2005) among others in Zimbabwe. Interestingly, most of such scholars are coincidentally mother-tongue speakers of the variety like Sithole (2010) and Mlambo (2015, personal communication) and Simango (2015, personal communication). Such views corroborate mother-tongue speakers' and some language activists' conviction that Ndau is a separate language in Zimbabwe because it has a separate history and culture as was expressed in section 4.1 above. These people celebrate the current Constitution's stipulation on languages as long overdue. Some of their responses regarding whether or not Ndau is a separate language are shown below:

Interviewee 6

The Ndau language is built up of different languages. In Ndau there is Zulu, there is Xhosa, and there is Ndebele of which it was very difficult to classify it as a Shona language. However, separating it, I think its recognition of that fact that there are other languages which are in Ndau than the Shona language.

Interviewee 14

Yes, I think the background to me its meaningless. It's irrational for us to say we can't use Ndaui in education because for the past 82 years it was associated with Shona when we know that even in what we term the Shona language, Ndaui didn't have much of a contribution. In fact, the lexical items that are more Ndaui than other Shona dialects were marginalised.

Interviewee 18

It really means a lot because some of these languages were left behind especially if I talk about my language Ndaui, people thought it was Shona yet it's very different from Shona. It's really one of its own kind. It's a combination of many languages...

The views expressed by these respondents directly endorse the Zulu identity arguments explained in section 4.1.2 above. They validate the views of Ndaui elders that Ndaui was influenced by Nguni during the 1820s. They also indicate that Ndaui people have strong separate identity feelings as demonstrated in Interviewee 18's remarks. Respondents argue that Ndaui is a separate language that was marginalised through its long and misconstrued relationship with Shona since Doke's (1931) unification of Shona dialects as Interviewee 14 highlights Ndaui had little contribution in Shona. As shown in section 4.1.2, Ndaui is influenced by Nguni languages pointing to an historical and linguistic connection between them. The Zulu effect as explained in part by Doke (1931a, 1931b), Mkanganwi (1972; 1973) and Macgonagle (2007) is responsible for the major lexical, phonological and semantic differences with mainstream Shona. As a matter of fact, Ndaui accommodated approximately over 2000 lexical items during its 70 years of contact with Zulu (Fortune, 1990, p. 359). Some selected Nguni lexical items retained in Ndaui are shown as examples in Table 1.6 below.

Table 1.6 A comparison of Shona, Ndaui and Nguni words

Shona	Ndaui	Nguni (Zulu)	English Gloss
7. musikana	ntombi	girl	intombazana
16. ropa	ngazi	igazi	blood
36. mhuru	gonyana	inkonyane	calf
21. chiropa	chibindi	isibindi	liver
27. gumbo	murenje	umlenze	leg
26. ibvi	dhoyo	idolo	knee
88. -ongorora	-hloya	-hlola	examine /inspect
89. -fara	-jabula	-jabulela	enjoy
91. -mwa	-phuza	-phuza	drink heavily
100. -teerera	-yayeya	-lalela	listen

All examples in Table 1.6 above are drawn from the lexicostatistics wordlist. A comparison of Shona, Ndaou and Nguni in Table 1.6 serve to demonstrate linguistic differences between Shona and Ndaou as a result of Nguni's historical influence. It also directly endorses and emphasises mother-tongue speakers' conviction that Ndaou is not part of Shona. The data can be interpreted to mean that Ndaou draws some lexical and phonological similarities with Nguni languages (particularly Zulu). This has made it employ a different set of phonotactic rules which retard its mutual intelligibility with Shona. As indicated by Interviewee 14 above, these aspects were also marginalised in Doke's unification of Shona dialects. Successive revisions of 1955 and 1967 continued to deliberately suppress Ndaou's vocabulary and other phonological elements like laterality, clicks, aspiration and ejection forcing Ndaou speakers, particularly pupils, to encounter serious 'mother-language' problems in education. Commenting on the controversial relationship between Ndaou and Shona, Hachipola (1998, p. 2) says:

Although Ndaou is included in core Shona it should be pointed out that this dialect is not as close to Zezuru, Karanga and Manyika, contrary to the official position. Ndaou has been considerably influenced by Nguni languages to such an extent that in its phonology for instance this dialect has now developed click sounds. Pressure is mounting in Ndaou areas to have Shona replaced with Ndaou since pupils in schools cannot cope with standard Shona, which some claim is nothing more than Zezuru and Karanga.

While it is necessary to point out that clicks did not develop now but were rather borrowed into Ndaou during the historic contact of more than two centuries ago with Nguni languages as explained in section 4.1 above, Hachipola's remarks hit the nail on its head. As a mother-tongue speaker of Ndaou, the researcher confirms the argument that Ndaou pupils are seriously disadvantaged in education. The misperception that Ndaou is a variety that was included in Shona as Hachipola remarks above has had broader educational repercussions as Ndaou pupils are disadvantaged. For example, typical examination questions such as the ones in Table 1.7 below express a serious linguistic gap between Ndaou and Shona which has dire educational ramifications on Ndaou pupils.

Table 1.7 A comparison of Ndaou and Shona responses

Question: What is the young one of each of the following animals?					
Animal type	Ndaou responses		English Gloss	Shona Responses	
cow	gonyana	x	calf	mhuru	✓
dog	chituhwa	x	puppy	mbwanana	✓
donkey	chimabhema	x	colt	dhongwana	✓
baboon	chimwana	x	baby	rushiye	✓
bird	bondlo	x	nestle	nyana	✓

buffalo	gonyana	x	calf	mhuru	✓
cat	chimangove	x	kitten	kakiti	✓
grasshopper	bipwi	x	nymph	hwiza	✓
lion	chituhwa	x	puppy	mbwanana	✓
duck	kasekwe	x	duckling	nhiyo	✓

Key: x represents wrong answer.

✓ represents the correct answer.

Above examples are typical standard Shona test or examination questions asked to Ndaun school pupils. It is shown from the above table that Ndaun pupils' responses are marked wrong in preference of those from Shona. Noting that there has so far been no language policy change in education since the adoption of the current Constitution (2013) and curriculum review and reform (2015), the same questions still baffle Ndaun pupils in education. Such a linguistic mismatch produces high failure, high retention and high dropout rates in Zimbabwe (ZIMSEC Report, 2011). Similarly, Batibo (2005, p. 55) reports that linguistic and cultural differences are among the major reasons why many Khoisan pupils run away from school. High dropout rates in education is a national problem affecting Zimbabwe (Financial Gazette, 12 March 2015). While this is attributable to other reasons such as early pregnancies, poverty and child marriages, the problem is most rampant among minority language male pupils from Ndaun, Shangani, Kalanga, Nambya, Venda and Sotho-speaking areas and partly due to the language-inspired educational hardships encountered in schools.

The different responses in Table 1.7 highlight the linguistic mismatch that confronts Ndaun-speaking pupils in education. The common and day-to-day examples given above show that Ndaun pupils are still short-changed in education. The thesis that Ndaun is a dialect of Shona disadvantages Ndaun pupils who are forced to believe that Shona is their mother-tongue yet it is a different but related language that they must put extra effort if they are to pass examinations. On a further interrogation of this debate and especially in light of lexicostatistical evidence submitted above, it is argued that Ndaun is a separate standalone language which has 26% lexical difference with Shona among other differences (Mkanganwi, 2004; Mutonga, 2017). Such differences retard its mutual intelligibility to earn it a separate language status as upheld and confirmed in the recent Constitution. This conclusion is in sync with CASAS's 85% standard instrument for deciding the relatedness of linguistic varieties in its Africa-wide Harmonisation and Standardisation of Languages Project (Prah, 2002, p. 1). Using the CASAS standard, all varieties that have "85% per

cent or more” mutual intelligibility can be harmonised together while those below that are regarded as separate languages to develop separately and independently. Ndaou has 26% lexical difference with Shona and hence is treated as a separate language. This is a safe conclusion which resonates with not only Constitution but also the speakers socio-political, cultural, linguistic and educational interests in Zimbabwe. Now that Ndaou is an officially recognised language in Zimbabwe, the debate regarding its status appears to have been tilted in the favour of mother-tongue speakers and the mentioned linguists. However, while speakers are excited about its new status, what is meant by the term *officially recognised language* remains hazy and deserves a rigorous examination as is done in section 4.3 below.

4.3 The legal status Ndaou in Zimbabwe

The Constitution of Zimbabwe (2013) has offered a status planning opportunity by officially recognizing Ndaou and other 15 languages. Before 2013 Ndaou was not legally recognised as a language in Zimbabwe. This means that all previous policies about general language use in Zimbabwe like the cultural policies of 1996 and 2007, the language-in-education policies (1987 as amended in 1996, 2006) and the Secretary’s circular of 2002, only recognised Shona’s right to be used in Ndaou speaking areas following Doke’s successful unification. But now the recent Constitution lists it as one of the 16 officially recognised languages as shown in the statement below:

- (1) The following languages, namely Chewa, Chibarwe, English, Kalanga, Koisan, Nambya, Ndaou, Ndebele, Shangani, Shona, sign language, Sotho, Tonga, Tswana, Venda and Xhosa are the officially recognised languages of Zimbabwe.

The alphabetical listing of languages from Chewa to Xhosa does not attempt to rank order them in accordance to their importance or functional domains in society. However, there are some interesting observations to note. First, there is an inconsistency on whether to use the prefix of a given language, for example, Chibarwe is listed by its initial prefix *Chi-* but not on Chewa, Ndaou Ndebele which would be Chichewa, Chindau and isiNdebele respectively. If the initial prefix system was applied consistently on each language then Chibarwe was to be the first language on the list. Second, the language called Chewa is also popularly referred to as Nyanja in Mozambique, Zambia and Zimbabwe. Even Malawi has now adopted the name Nyanja after the demise of President Banda’s rule (Kamwendo, 2013). Third, the first letter on Sign Language is written in lower case instead of an upper case like other languages. Representing it with a lower case might

reinforce the misconception that Sign Language is discriminated as inferior to spoken languages. It is not immediately clear why the language was written in that manner. Fourth, the word Koisan is misspelt. The correct spelling should be Khoisan as used in South Africa, Botswana and other countries. Fifth and lastly, it is also important to correct that there is no language called either ‘Koisan’ or ‘Khoisan.’ Khoisan refers to a hybrid group of Khoi Khoi and San people speaking different but related varieties. Chebanne (2002) and Batibo (2005) describe these varieties as “Khoe” languages. In the case of the language described as ‘Koisan’, linguists observe that it is also spoken by tiny groups of people in Botswana and Zimbabwe and is linguistically named Tshwa (in Botswana) or Tshwawo (in Zimbabwe).

In addition to observations above, the terminology “*officially recognised languages*” as used in the Constitution is a source of controversy as divergent views are held by two polemical schools of thought. One school submits that the language provision is vague while another says it is clear and binding. Such differences in interpretations do not help in clarifying the exact legal and constitutional position regarding Ndaue in Zimbabwe giving rise to the following research question:

What is meant by the phrase ‘officially recognised languages’ with specific reference to Ndaue’s status and value in Zimbabwe’s current constitutional dispensation?

For a coherent and systematic analyses of respondents’ views, contradicting arguments indicated above are discussed separately as done below.

4.3.1 The clarity of constitutional provision on language

The school of thought that believes Article 6 of the Constitution is clear submits that the term *officially recognised* means that all the 16 languages identified above legally enjoy an equal official status in all formal and informal sectors of society. What this implies in theory is that Zimbabwe has now adopted a pluralist language ideology which officially confers equality to its 16 recognised languages in terms of status, function, space and power. In other words, there now should be an official linguistic parity among English (previous official language), Shona and Ndebele (previous national official languages), Tonga, Kalanga, Sotho, Nambya, Venda and Shangani (previous official minority languages), Chewa, Barwe, Khoisan, Ndaue, Tswana, Xhosa and Sign Language (previously unrecognised languages). This is an interesting argument and its promulgators offered the following remarks:

Interviewee 3

...when you say ‘officially recognised’, first, by the fact that these languages are recognised constitutionally ...to that extent the people who hold on to these languages therefore have a right to approach even the constitutional court to find why their language is perhaps looked down upon, why is it not being officially recognised in terms of usage in schools because that recognition gives it, you know, a constitutional standing among other languages.

Interviewee 7

It means that all the 16 languages must be used for all official and informal purposes. This means, for example that they must be used in education. Ideally, each of these languages should be used in education from Grade 1 to tertiary level.

Interviewee 19

Inasmuch as I would agree that the Constitution recognises 16 languages, it means that the languages have, of recent, been made part of the supreme body of law in Zimbabwe. This means that anyone can use any of these languages in Zimbabwe constitutionally.

The submission made above is that all languages officially recognised in the Constitution have equal official language status. It is interesting to note that Interviewees 3 and 19 are trained constitutional law experts in Zimbabwe. Their argument is that the Constitution is clear and as such *officially recognised* languages are synonymous to official languages. This implies that the new terminology has substituted previous language labels such as ‘official’, ‘national official’ and ‘minority’ which were in the now defunct Constitution. From a legal point of view, this also means that the 16 languages in the Constitution have the latitude to function in and across all official domains and their speakers have a constitutionally supported right to demand their use in such domains. This is arguably true when Article 6 of the Constitution is read alongside Article 2 which emphasises the “binding” nature of all constitutional provisions “on every person, natural or juristic, including the State and all executive, legislative and judicial institutions and agencies of government at every level” and accordingly renders invalid any law, practice, custom or conduct inconsistent with the supreme law. This is given credence by subsequent sections in Article 6 which say:

- (3) The State and all institutions and agencies of government at every level must
 - (a) ensure that all officially recognised languages are treated equitably; and
 - (b) take into account the language preferences of people affected by governmental measures or communications

(4) The State must promote and advance the use of all languages used in Zimbabwe, including sign language, and must create conditions for the development of those languages.

The subsections indicated above emphasise the obligatory nature of Article 6 of the Constitution as it binds the state, its institutions and agencies with a responsibility to develop and implement multilingualism in the country without discriminating other languages. For interest sake, this means that Nda is, for example, legally at par with English or any other language that is officially recognised in Zimbabwe. By extension, this also means that Zimbabweans irrespective of their different ethno-linguistic backgrounds are now empowered with constitutionally enforceable rights and freedoms to choose or demand the use of any of 16 indicated languages in any sector. Such an interpretation is given credence by the Human Rights Bulletin (2013, p. 2) which submits that domestic legislation “represents diversity in languages” by enshrining 16 languages as official languages in Zimbabwe.

To bolster this view, the parliament of Zimbabwe has since commenced implementing Article 6 of the Constitution in full by embracing all languages and offering translation and interpretation facilities in its day to day business as explained by Interviewee 3. However, due to a shortage of financial resources, only English, Shona and Ndebele are currently the only languages that record and report parliamentary proceedings in form of the Hansard (parliament news publisher) according to Interviewee 3. The National FM radio is now broadcasting some of its programs in Nda and other languages as explained by the Nda presenter at ZBC (Interviewee 18). The only language currently not being aired on that station is Khoisan due to lack of a fluent native speaker of the language to broadcast in it. Meanwhile, the MoPSE has signed an agreement with GZU to train teachers in eight indigenous languages as confirmed by Interviewees 1, 2 and 11 with the hope of covering all languages in due course. It has also reviewed and reformed a curriculum to teach all indigenous languages in infant education (Grade zero to Grade two) as further explained in other sections of the study.

Taken together, official attempts to develop and use these languages buttress the legal opinion that Article 6 of the Constitution is clear and binding. However, while the indicated attempts are noted, it is necessary to highlight that 16 languages remain binding on paper but the practice on the ground is still tilted in favour of English, Shona and Ndebele perhaps due to the fact they are well-documented, well-researched and also spoken by the majority of the people. The two also enjoy

political support from government as majority languages in Zimbabwe. Other indigenous languages like Ndaou still need to be developed for use in education and other domains. It is also to be realised, however, that the real question in Zimbabwe or Africa is not necessarily about the binding or commanding nature of language policy terms but on the willingness and capacities of the political elite to implement the policies. To this end, Khumalo (2003) and Heugh (1993) correctly caution that the mere listing of languages as official languages does not constitute linguistic democracy and the flourishing of multilingualism as long as there are no meaningful practical interventions to develop and use them in society. Taken from this perspective, this would mean that Ndaou's status as an official or officially recognised language does not really matter if there is no adequate and sustainable political will to practically implement it in society. Despite the above interpretation, Article 6 of the Constitution is condemned by some respondents for being vague as explained in the section below.

4.3.2 The vagueness of constitutional provision on language

Some language practitioners, language experts and language activists criticize Article 6 for being vague. They argue that it employs the use non-binding terminology such as *officially recognised languages* as shown above. They further allege that it uses escape terms such as *may* as shown below.

- (2) An Act of Parliament may prescribe other languages as officially recognised languages and may prescribe languages of record.

This subsection created a lot of controversy as both language experts and practitioners voice the government's sincerity about implementing multilingualism in Zimbabwe. Respondents fear that the term *may* could be used as a ploy by government to select and prescribe official languages and relegate others as *officially recognised languages*, a status description which they believe has no functional role in society. Responses below demonstrate their misgivings on the term *officially recognised* in particular, and Article 6 in general:

Interviewee 4

Recognition to me is not enough or to ZILPA is not enough..., if we are saying they are officially recognizing...to me it means yes, we know there are these languages and we acknowledge that there are these languages but there is no action. The statement to me does not show commitment.

Interviewee 9

The phrase ‘officially recognised’ means that we are from an official point of view acknowledging that these languages are existing in the nation. They are part of the linguistic repertoire of the nation. It does not at all mean that these are official languages. It merely states that from an official point of view, as a country we are acknowledging the existence of these languages.

Interviewee 15

I don’t want to be unhelpful but what a political statement clearly means is very unclear to me. As I understand that clause, it didn’t describe what rights and responsibilities that necessarily go with being ‘officially recognised’.... It implies that there was a political interest in connecting people who have different language affiliations to the Zimbabwean state.

The above quoted respondents are convinced that just *officially recognizing* 16 languages does not transform them into official languages. Normally, language statuses are expressed through the different roles that they execute in society. In line with Interviewee 15’s argument, Article 6 neither describes nor explains the roles, responsibilities and rights of the selected 16 languages. He then reduces it to a ‘political statement’ that was declared without a willingness to implement its provisions by government. This means that the constitutional language provision has characteristics of a vague policy which, according to Bamgbose (1991, p. 111), is written in sufficiently general and non-absolute terms. Terms such as *officially recognised* can be interpreted as ‘catch all’ (Bamgbose, 1991, p. 112) symbolic statements that can be flexibly subjected to a plethora of interpretations to avoid implementation.

The opinions above indicate that Article 6 of the Constitution has features of a vague policy. This means that the 16 languages identified could have a symbolic rather than an instrumental value. Respondents are justified in expressing their dissatisfaction on the unbinding nature of Article 6. However, the reasoning that it should include ‘rights and responsibilities’ is not entirely accurate as this is merely a constitutional provision whose import is to guide the conduct of both government and citizens on language matters and not a comprehensive language policy. From Chimhundu’s (2005, p. 66) explanation, it is clear that a language policy document is the one which contains the linguistic profile of a country; and a sound language policy framework stipulating the rights and responsibilities of individual languages. It is a separate and comprehensive document that concisely explains the roles of majority, minority, community and heritage languages in a society. It may also clarify how language rights are supposed to be applied

and used in multilingual environments. From this, it is arguable that the contents of a language policy are too cumbersome to be all contained in a constitutional provision such as Article 6.

However, the argument that Article 6 is deliberately vague can be bolstered given that the July 2012 Draft had these languages as official languages as seen in the statement below.

- (1) The following languages, namely Chewa, Chibarwe, English, Kalanga, Koisan, Nambya, Ndaou, Ndebele, Shangani, Shona, sign language, Sotho, Tonga, Tswana, Venda and Xhosa are the official languages of Zimbabwe.
- (2) An Act of Parliament may prescribe other languages as official languages and may prescribe languages of record.

As seen above, the government consistently referred to these languages as official languages in Draft Constitution of 2012 but just sneaked *officially recognised languages* in the final document of 2013. The provisions from the Draft Constitution could be used to bolster the argument of language experts, language practitioners and language activists that Article 6 in the current Constitution is vague. The change in the final Constitution without consultation expresses the government's unwillingness to fulfil the wishes of its people (some of whom had lobbied for the recognition of their languages as official languages for a long time). It also demonstrates Government's authoritative, treacherous and dismissive attitude as it cheated its people to vote for a correct constitutional draft during the March 2013 referendum only to tamper with it as a final draft after its acceptance by the people. The shift from *official languages* to *officially recognised languages* demonstrates Government's desire to run away from the commitment to implement. However, despite such chicanery, constitutional lawyers believe that subsequent subsections (3) and (4) are still mandatory enough to bind the government to fulfil the constitutional obligation to entrench multilingualism in the country. Perhaps the government forgot to rephrase the subsections to make them as non-binding as the first two. Inadvertently, this left open a clear constitutional avenue which can be pursued to enforce the implementation of these languages by government.

However, what apparently appears to fuel scholars' scepticism and subsequent criticism of Article 6(2) is not necessarily the change from *official* or *officially recognised* languages. It is the use of the term *languages of record*. In that light, the notion of *languages of record* is explained in section 4.4.3 below.

4.3.3 Languages of record

It should be emphasised that Article 6 introduced new terminology in discourses of language planning and policy in Zimbabwe. For example, the term *languages of record* just like *officially recognised languages* also created considerable debate because it is not part of the regular language planning and policy terminology. It was equally quite difficult for respondents to conceptualize and comprehend it as shown below:

Interviewee 8

To me it's an important language. You are actually saying this is a language that is more important than other language... Official languages are languages of record, they are media of instruction in schools, they are languages that we can use in parliament, in trade. These are languages that we can use in all spheres of life, that's my take.

This statement avers that language experts misunderstand the notion of languages of record. Interestingly scholars like Kadenge and Mugari (2006:26) also opine that Article 6 is contradictory because subsection 6(2) which mentions the prescription of languages of record is at variance with 6(3) which fosters language equality. In Kadenge and Mugari's (2015, p. 26) words:

Selecting some languages as languages of record does not create a level field among officially recognised languages. Instead, those selected stand to gain higher sociolinguistic status triggered by the esteemed function, leaving other languages –in this case of minority status- to the periphery.

This is an overstatement that largely develops from the scholars' misunderstanding of the meaning and functions of *languages of record* in society. From the above description, the two scholars above display that they conceptualize *languages of record* as official languages which when selected would 'gain a higher sociolinguistic status' and disadvantage 'minority' languages which would be relegated to serve low status functions in society. However, it is a misnomer that *languages of record* are not necessarily official languages. They can just be any language selected to keep records in important formal domains such as in the judiciary, parliament and other domains where documents are constantly referred to. What this implies in the Zimbabwean case is that all the 15 spoken languages can be used equally as languages of record in different domains if selected. For example, the government may decide to use Ndebele to be a language of record in politics but this would not preclude other languages like English, Shona, and Ndebele including Ndebele itself to communicate political issues orally or in writing in the country. But while all other

languages may express issues and keep their own records in the country, the officially recognised language to keep records would be Ndaou for purposes of consistency. Respondents had this to say:

Interviewee 1

So what the new dispensation allows for is the sector, for example, the judiciary to determine what the language of record shall be. As it stood the language of record was English, although we understood each other ... but for the purposes of record you can have that (English).

Interviewee 3

It's a question of level of development, a time will come when, resources permitting, the records will be done in...let's say a court is sitting in Chipinge, for example, where Ndaou is spoken, the record is in Ndaou and side by side with the English translation of that, it becomes a permanent record.

Respondents' views corroborate the explanation that *languages of record* are not necessarily official languages but can even be minority and unofficial languages which are selected to perform the record-keeping function in society. Their selection is equally not conditioned and governed by their level of prestige, status and use to function as languages of record. For example, Latin is still a language of record in Roman Catholic churches even in countries where the language was never spoken. In Zimbabwe, some Catholic churches still sing Latin songs and recite Latin prayers while others still translate and keep their records in it. The story of Hebrew in Palestine can also help provide guidance on this issue. According to Cooper (1989, p. 12)

Although Hebrew had been abandoned as a language of everyday communication in about the year 200 of the current era, it continued to be used as a written language, not only in prayer and as a medium of sacred texts, but also in the composition of legal, scientific and philosophical texts.

The continued use of Hebrew in liturgical, literary and other domains is testimony that it was a *language of record* despite it being a dead language. This means it posed no threat to living languages in Palestine. In the same vein, the prescription of *languages of record* in Zimbabwe would not truncate the functional space for any language in any way since their function is just to keep records and nothing else. However, in most cases official languages are *de facto languages of record* because they are more developed, more operative, more easily accessible, and more prestigious but that does not preclude other languages from becoming *languages of record* too if they are developed too.

In view of the foregoing, it is important to highlight that Nda is legally an official language of Zimbabwe that enjoys the same rights and responsibilities as any other language recognised the Constitution. While some aspects in Article 6 of the Constitution such as *officially recognised languages* were inserted to create an escape route and allow government to avoid implementation, such political treachery from the part of government failed. The constitutional language provision remains legally binding and the state is constitutionally bound to develop Nda and other languages. Its provisions disallow government to discriminate other languages on whatever grounds as all language must be “treated equitably” (3a) and the State is tied to develop these languages and “must promote and advance the use of all languages” (4). Equally “...any law, practice, custom or conduct inconsistent” (Article 2:1) with the Constitution would be invalid as it would contravene the founding principles of the Constitution which respect linguistic and cultural pluralism and the bill of rights’ Article 63 (Human Rights Bulletin, 2013, p. 2).

Having theoretically established the separate linguistic status (section 4.2) and the binding legal status of Nda as an official language in Zimbabwe, it might be important to show the domains in which Nda is practically used in the contemporary society to prove or disprove whether its recent constitutional status is indeed binding and functional or just merely symbolic and decorative.

4.4 The status of Nda in language domains

The term “language domains” can be credited to a Philippines linguist called Boniface Sibayan (1991) as mentioned in section 1.5 above. To him a language that functions in “controlling domains of language” such as education, administration, tourism, management, technology, science and economy among others is a powerful and fully intellectualised language. As expressed in the study’s title: *From dialect to official language: Towards the intellectualisation of Nda in Zimbabwe*, it is imperative to discuss the domains in which Nda is currently used to assess whether the transition (from dialect to official) has fully transpired and materialised. This becomes an evaluation of whether it is being used in all secondary domains in keeping with its current constitutional status or whether the recognition is merely executing a decorative function. The discussion also helps in establishing a subordinate and superordinate connection between Nda’s erstwhile historical, political and sociolinguistic association with Shona, Ndebele and English which are powerful languages in Zimbabwe’s national linguistic matrix.

As indicated in section 3.4.2 above, the researcher decided not to use observations in education as Ndaus has not yet been introduced either as a subject or LoI in Zimbabwe and Mozambique. However, he continued to observe language practices and preferences in society. These observations also corresponded with parents' responses regarding the languages they used in society. The parents' question read: *Was/is Ndaus being used in the following sectors before and after 2013? State the languages being used in those domains, if your answer is 'NO'?* as shown in Table 1.8 below.

Table 1.8 Ndaus's use in language domains

Domain		Before 2013	Languages used	After 2013	Languages used
Education		No	Shona, Ndebele and English	No	Shona and English
Economy		No	Shona and English	No	Shona and English
Administration		No	Shona	No	Shona
Tourism		No	Shona, Ndebele and English	No	Shona, Ndebele and English
Politics	Speeches	Yes	-	Yes	-
	Materials	No	Shona, Ndebele and English	No	Shona, Ndebele and English
Media	Broadcast	No	Shona, Ndebele and English	Yes	-
	Print	No	Shona, Ndebele and English	No	Shona, Ndebele and English
Parliament		No	Shona, Ndebele and English	Yes	-
Culture		Yes	-	Yes	-
Religion	Christianity	No	Shona and English	No	Shona and English
	ATR	Yes	-	Yes	-

Table 1.8 shows the domains in which Ndaus is used in Zimbabwe. The year 2013 is used because that was when the current Constitution was signed into law in Zimbabwe to signal the official separation of Ndaus from Shona. The choice of domains in Table 1.8 was motivated by the indisputable fact that a powerful language is used in key sectors such as education, the media, politics and administration and parliament where it gains further prestige, power, space and traction to be acquired and used even by non-native speakers in other societies (Sibayan, 1999; Prah, 2005; Alexander, 2007). For example, while some of the reasons why Shona is arguably the most spoken language in Zimbabwe are mainly political and social (Maseko and Nkomo, 2016),

it is also indisputable that its imposition as a medium of communication in the above-mentioned domains largely contributed towards its widespread acquisition and use by minority groups such as the Nda, Venda, Sotho and even majority groups such as the Ndebele in Zimbabwe. This phenomenon has been ably described by Ndhlovu (2009, p. 306) as “the postcolonial Shonalisation wave that has seen the Shona language approximating the role of the medium of expression for the entire Zimbabwean society.”

The tabled data highlights that Nda was only used in making political speeches, culture and religion (African Traditional Religion (ATR)) before the adoption of the current Constitution 2013. However, according to Alexander (2005, p. 53) these are primary domains where language is used to execute low status functions which do not meaningfully transform its speakers’ lives in relation to the broader society. This contrasts with Shona and English which have been used in all controlling domains such as education, administration and parliament. It is also interesting to note that Nda is still being displaced in Christianity (which is a primary domain) by Shona and English even after 2013. This may be partly due to the fact that most written materials like bibles, hymns and prayer groups are in Shona and English whereas most churches commenced from Shona speaking areas. This also evidences that it is losing its modest domains to Shona as submitted in section 1.1 above.

Theoretically, Nda is now at par with English, Shona, Ndebele and all the listed languages as one of the officially-recognised languages of Zimbabwe as explained in section 4.3 above. However, the pace at which the constitutional provision on language is being implemented in relation to Nda and other marginalised languages is rather disappointing as shown in Table 1.8 above. It is not used in the print media but only in the broadcast media on National FM radio station for a meagre eight hours a week (Saturday 2am–6am; Tuesday 6pm–10pm) as explained by Interviewee 18 quoted in section 4.2.2 above. While the 6pm – 10pm is within the prime broadcasting time, the 2am – 6am slot is in the bizarre ‘dead’ or ‘ghost-hours’ when most people are normally asleep. Also, the phone-ins and music playing programs being aired during Nda’s time on air do not add value to both the marginalised language and the society as both the Shona and Ndebele music played fails to identify the developmental aspirations and needs of Nda speakers. This implies that even when Nda is used in the broadcast media, the content and program coverage during its

time does not conform to the constructive, educative, informative and transformative roles that the broadcast media should execute as further examined in section 6.2.9.1.

Moreso, despite that Ndauspeaking legislators can now use it in parliament, the language is still overshadowed by Shona, Ndebele and English. The three languages are generally prestigious languages which currently serve as the only languages that record and publish the Hansard (parliamentary debates). This means that whatever motions, bills and judgments debated in Ndauspeaking are translated, stored and disseminated in these three languages further disadvantaging Ndauspeakers who can not watch or listen to parliamentary proceedings as they are not regularly aired. This therefore denies them access to important information about parliamentary affairs and legal proceedings in the country.

Regardless of both the Constitution and the new curriculum, Ndauspeaking is still not used across all levels of education. Even in infant education such as Grade zero to Grade two where global, regional and local scholarship is unanimous about mother-tongue education, Ndauspeaking is still substituted by Shona. Such an affront to scholarship does not only have debilitating educational implications on pupils but also exposes the extent of Ndauspeaking's marginalization before and after 2013. However, other minority languages which were recognised early in the 1987 Zimbabwe Education Policy as shown in section 6.5 are being learnt as subjects in education. These include Tonga, Nambya, Kalanga, Shangani, Sotho and Venda. Recent attempts to implement the language provision in the Constitution and the new curriculum have not yet materialised. Indications are apparent that Ndauspeaking's and other marginalised languages' intellectualisation process will be delayed and perhaps deliberately, as very senior government officials such as the minister of primary and secondary education cast aspersions on their technical development or linguistic preparedness and suitability to function in education (The Chronicle, 5 February 2016).

In light of the foregoing, it is therefore patently clear that the language is heavily overshadowed by Shona, Ndebele and English in almost all major domains after 2013 at a national scale thereby giving little essence or effect to the constitutional provision on language. The scenario where dominant languages curtail the participation of smaller languages in important sectors is not exclusive to Zimbabwe. It is in harmony with situations from other African countries, for example, according to Chebanne (2008), Setswana is a killer language in Botswana as it promotes the marginalization of eastern Khoe languages. However, it is important to emphasise that at a regional

level Shona rather than English or Ndebele is the major stumbling block towards Ndau's use in important domains.

4.5 Chapter summary

To summarize the foregoing, Chapter Four describes the historical, linguistic, sociolinguistic and constitutional status of Ndau in Zimbabwe. It demonstrates that the language is still marginalised in education, the media, parliament and across all other high status sectors despite it being linguistically and sociolinguistically a separate language. Logically, this means that in the absence of appropriate interventions to develop and popularize it, the language risks being either completely displaced or being totally assimilated by Shona in whose shadow Ndau historically and currently exist. Both possibilities still represent language shift (Fishman, 2006) which, however, can be reversed if its official language status as enshrined in the Constitution is implemented. To that effect, the chapter therefore emphasises that to give material effect to the constitutional provision on language in education as well as other domains, it is imperative that Ndau is internally developed and promoted. In that respect, Chapter Five discusses the necessary corpus planning initiatives to be undertaken to technically equip the language to function in official and powerful domains.

CHAPTER FIVE: CORPUS PLANNING IN NDAU

5.0 Introduction

As shown in Chapter Four, minority languages such as Ndaau in Zimbabwe suffer mainly from major indigenous languages such as Shona (including Ndebele at national level) (Ndhlovu, 2009) whereas the two are also similarly suppressed by English in all functional domains. Such a diglossic scenario confirms Mazrui's (2002, p. 271) postulation that every language is a potential instrument of both hegemony and counter hegemony. In the case of Zimbabwe, Mazrui's insightful remarks find expression in that the major immediate threat to Ndaau's rationalisation is mainly Shona and not necessarily English. The policy-initiated intellectualisation of Shona in Ndaau speaking areas Zimbabwe has negatively affected the documentation, linguistic description and use of Ndaau in high order functions.

However, in the wake of the current Constitution, the 'hegemony and counter hegemony' scenario described above must change. Now that Ndaau is legally recognised as a separate language with official responsibilities and obligations to fulfil, it must assume its official position across powerful domains like other languages in society. To achieve that, it is imperative to embark on corpus development activities to complement the status bestowed on the language as it assumes high status functions. Therefore, this chapter seeks to specifically respond to the following research question:

How should corpus development activities be undertaken in Ndaau to address the functional needs of the language following its constitutional recognition as an officially recognised language that is independent from Shona?

This question is pivotal to the study as it seeks to lay a foundation on which Ndaau's practical linguistic development and implementation can be premised. It alludes to practical corpus development interventions necessary for transforming Ndaau from a mere marginalised dialect of Shona into a separate language that can function in secondary domains. Against such a background, this Chapter examines initiatives such as orthography update, standard grammar, lexicography, terminology, translation, creative literature, textbooks and newspaper production as appropriate interventions to contribute towards the intellectualisation of Ndaau as a full-fledged, functional and autonomous language in Zimbabwe as enshrined in the Constitution. The indicated

corpus planning intervention activities are described by Batibo's (2005, p. 119) as necessary technical planning measures to prevent the shift and death of marginalised languages.

5.1 A proposed corpus development model for Ndaou

There term *corpus planning* is differently defined by scholars such as Bamgbose (1991; 2005), Kaplan and Baldauf (1997; 2003) and Cooper (1999) *inter alia*. In the context of Ndaou's linguistic marginalization and technical underdevelopment, the current researcher discusses strategies upon which different types of materials can be developed to enhance the intellectualisation of the language in Zimbabwe. This captures the essence of corpus planning as an appropriate intervention to produce relevant materials to prepare and/or equip a language for use in higher or modern domains. For any meaningful success in language development and intellectualisation, it is therefore imperative to have a corpus planning model that features the critical steps and relevant interventions towards developing a sustainable, manageable and goal-oriented corpus development program in Ndaou. In this study, the proposed model has the following elements: orthography, lexicography, standard grammar, terminology, translation, creative literature, newspapers and textbooks development work. Such materials are critical in building a corpus to accelerate Ndaou's intellectualisation prospects in Zimbabwe as shown in Figure 1.1 below.

Figure 1.1 A proposed corpus planning model for Ndaou

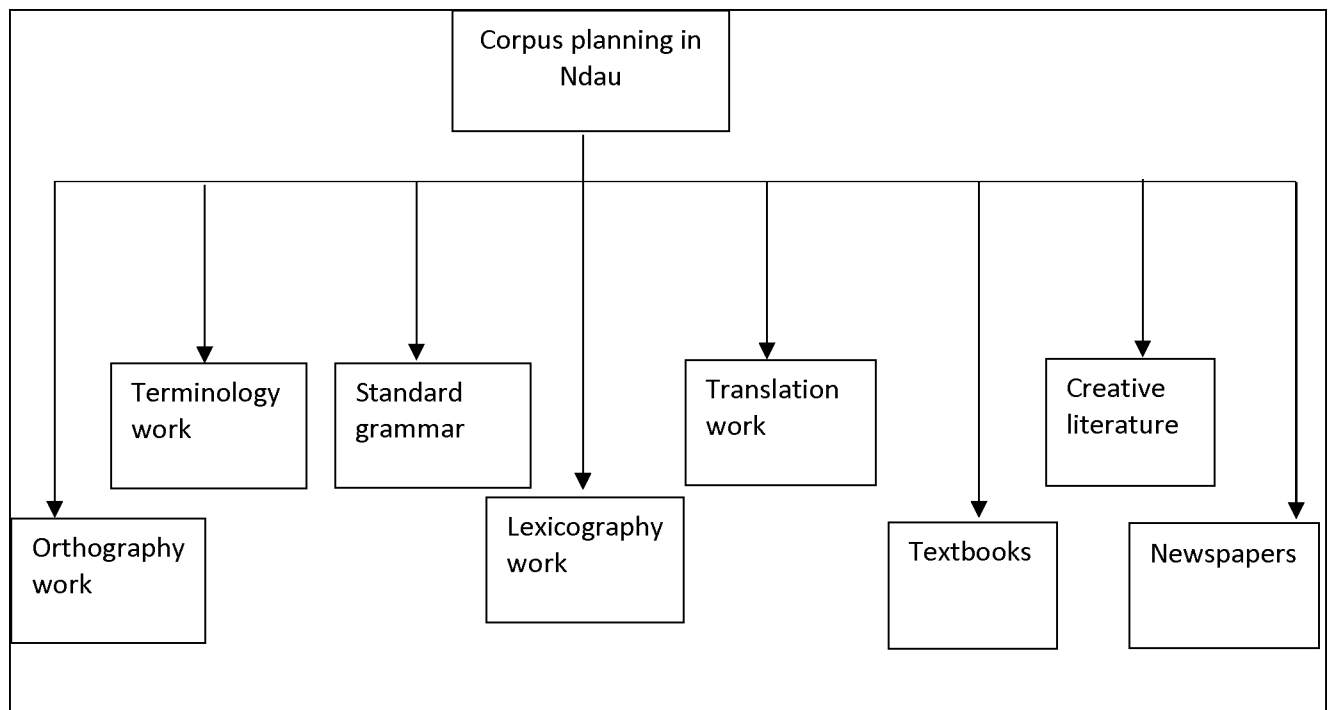


Fig 1.1 above is basically a summary of projected corpus planning interventions in Nda. Its core aim is to identify and highlight the salient aspects that need to be addressed in preparation for the language's intellectualisation in Zimbabwe. The central argument is that there is a need for a planned and organised production of materials to equip Nda to function in education and other secondary domains. The term 'materials' is used in a very broad sense as it includes textbooks, standard grammars, newspapers, creative literature, orthographies, terminologies and dictionaries among others as shown in the model above. Materials can exist in print (books, poems, dictionaries, terminology lists), electronic (e-books, online databases, online dictionaries and corpora), visual (dramas, movies, plays) or audio (recorded materials, songs, recited poems, recorded speeches) forms. They are critical to facilitate the implementation of the constitutional policy on language and the new curriculum policy in both education and other domains respectively. The urgency of developing materials was underscored by interviewed respondents as presented below:

Interviewee 3

More importantly, you need literature. No language can grow without literature. So, for example, the Nda must start writing now appropriate literature for study, at grade one, grade two, grade three, grade four right up to university level and the core of the development of the literature will be the writing and publication of the Nda dictionary.

Interviewee 4

So they are inviting language speakers to come and write stories, reading materials for grade one to three levels, so community people go there and some like us go there as editors.

Views expressed above highlight the importance of producing materials for instructive and cognitive purposes in education. The lack of educational materials is often invoked by African governments that are indifferent to promote multilingualism as an alibi for non-implementation. For instance, Chebanne (2010b, p. 92) reports that an education minister in Botswana used the absence of teaching and learning materials as one of the reasons why Khoe languages were not part of the education curriculum in 2005. This was despite the "official agreement" in principle that the teaching of Khoe languages in education was socially, economically, culturally and politically beneficial to pupils and other speakers. Interestingly, this is strikingly similar to

Zimbabwe's primary and secondary education minister's response when he was challenged by speakers of marginalised languages to implement the language provision in full through his ministry (Nkomo & Maseko, 2017; The Chronicle, 5 February 2016). Transcending his counterpart's remarks in Botswana, the Zimbabwean minister went further to argue that minority languages themselves were not technically developed enough to function in education. In such a scenario, it is patently visible that mother-tongue education in Ndau would not be viable without educational materials. This further justifies the significance of a corpus development model in the language.

While remarks from respondents above limit materials to the educational domain, materials for use in the media, tourism, science and technology, parliament and the judiciary among others are equally needed if the Constitution is to be implemented in full. Materials such as dictionaries, terminologies, creative literature and newspapers as shown in the above model induce and improve communication; provide information; advice and knowledge; and entertainment to current and future speakers and other stakeholders within a Ndau community. In that light, they provide a basis for not only the growth of Ndau as a literary and scientific language as explained by Interviewee 3 above but also create a genuine opportunity for the participation and subsequent empowerment of the whole Ndau speaking community in all high status domains in Zimbabwe.

Keeping in mind the reflections above, sections 5.2 – 5.9 below offer more detailed discussions to demonstrate how elements of the proposed corpus development model can singularly or collectively contribute towards the building of a Ndau corpus which would also facilitate the overall intellectualisation of the language in Zimbabwe.

5.2 Orthography work in Ndau

All languages were initially oral cultures before the great civilizations of the world. It took speakers, linguists and other experts to design appropriate orthographies to enable themselves to represent their thoughts in writing (Chabata & Sinamupande, 2014). Linguistically, an orthographic system is central to the development of Ndau as it feeds into other processes such as lexicography, translation, terminology, creative writing and the provision of reading and teaching literature in general as shown above. It is impossible for a language to develop without a consistent writing system. In Silue's (2002, p. 117) remarks "equipping a language with writing system is of

crucial importance for the preservation of the language itself” as it lays a foundation for the emergence of a large and rich corpus. This means that orthography development, update and harmonisation is a linguistic, educational and social priority for the development of Ndaue in Zimbabwe.

To illustrate the above point, the development of Shona as a standard language was preceded by early missionaries’ protracted efforts to design and standardise an orthography. According to Doke (1931a) and Chimhundu (2005) the Southern Rhodesia Missionary Conference (SRMC) conducted meetings from 1903 – 1928 to deliberate on the orthography for Shona dialects. After the missionary conference found itself unable to agree on a unified orthography, it had to eventually and “respectfully request the Government to approach the International Institute of African languages and Cultures, with a view to obtaining a suitable expert to investigate and advise upon this matter” (Doke, 1931a, p. 5). This culminated in the commissioning of Doke to unify and standardise Shona dialects. This was an opportunity which “made it possible for Shona to develop into one of the major literary languages of the region” (Chimhundu, 2005, p. 9). The interest and subsequent cooperation of different stakeholders in developing a writing and spelling system for Shona is itself enough evidence to justify the need for orthography development planning if Ndaue is to be intellectualised.

While the basic functions of an orthography are essentially linguistic as explained above, it is also clear that orthography development embraces other important political, social, economic and cultural factors. This researcher therefore agrees with Capo (2002, p. 9) that there are certain “political choices and convictions” that need to be considered when developing orthographies as shown in given illustrations. CASAS’s Africa-wide Harmonisation and Standardisation of Languages Project is pursuing an orthographic integrative function and while the argument is essentially economic in orientation it also has latent political undertones. It seeks to debunk and defy not only colonially determined international borders but also the colonial separation of similar languages, for example Nguni languages spoken in South Africa, Zimbabwe, Swaziland, Tanzania, Mozambique and Malawi (Capo, 2002, p. 9). Seen from a different perspective, the notion of harmonisation is meant to promote African unity, a political goal meant to, for example, enable Nguni people currently using different writing systems in Southern Africa to integrate through

writing. Capo (2002, p. 9) explains this as the “unifying function” of orthography harmonisation and standardisation.

In light of the above and also taking into account that Ndaou has had some orthographic proposals, it is then critical to reform or update them to enhance the production of literature and the quick standardisation of the language (Chebanne, 2015). According to Chanda (2001, p. 30) orthography reform is when an existing writing system, for example, the proposed Ndaou orthographies by Ngunga and Faquir (2011), Ngunga and Siteo (2000) and Sithole (2016) discussed in a section below are improved. The purpose is to enable them reflect the standard pronunciation and grammatical structures as well as purging spelling and word division inconsistencies. According to Prah (2002, p. 2) orthography reform is necessary to produce a practical and standard orthography for the development of a modern literary tradition in indigenous languages. Prah’s observation emphasises that orthography reform contributes significantly towards the intellectualisation of a language across high status functions of society. This is because a writing system is essential in the construction of a “viable educational, cultural, administrative and mass-media system” as well as enhancing the acquisition of knowledge (Kunge’i, 2000).

Economically, the CASAS argument that orthography development, reform and harmonisation on mutually intelligible indigenous African languages is a cost-effective way of producing materials such as books is also valid. For example, the successful teaching and learning of Tonga in Zimbabwe was helped tremendously by the borrowing and transference of Tonga materials in Zambia (Mumpande, 2006). Similarly, Zulu materials were used in religion, education, commerce and culture in Zimbabwe (Hadebe, 2006) before Ndebele linguists designed their own home-grown literature. Clearly, the harmonisation of Ndaou orthographies will bring with it a wider market for corpus planning products as shown in the given examples. As can be seen harmonisation facilitates the easy use and circulation of materials in two or more countries. This effectively cuts down on costs of materials production as expenses are shared while also avoiding reduplication of efforts (Capo, 2002; Miti, 2003; Banda, 2002; Nyombe, 2002). Prah (2002, p. 2) describes this as “the economic sense of harmonisation.” The current researcher also believes that apart from minimizing costs, harmonisation of Ndaou can widen the market size by expanding readership, listenership and viewership thereby increasing sales returns from materials. This will make materials production a lucrative business market for Ndaou publishers and other material providers.

From the elucidated points above, it can therefore be argued that the development, update and harmonisation of Ndaue varieties can be made to fulfil certain linguistic, political and economic ends in a society. For example, in light of the political or politicized nature of Ndaue's separation from Shona, orthography development might be used to effectively demonstrate that Ndaue can technically, linguistically and politically develop as a separate autonomous language. While occurring in different geo-political and linguistic environments, this is not very much different from the American English versus British English situation where American linguists and scholars painstakingly created orthographies, terminologies, dictionaries and educational and other materials different from the latter's. In view of Capo's postulation, this is described as the 'demarcating function' of orthography development, reform, harmonisation and standardisation.

While orthography development and reform is important, interviewed experts who already knew about the existence of some proposed writing conventions in Ndaue emphasised that both the update of orthographies and harmonisation of dialects especially taking note of geographical variation in Zimbabwe and Mozambique are important as shown below:

Interviewee 14

It's a matter of the experts in Zimbabwe who are dealing with Ndaue and experts that other side who are dealing with Ndaue to sit down and then unify the system. The only advantage that we have is that in both cases we don't have a writing system. In both cases, the language is a bit on the periphery, so in that case it's very easy to sit down and come up with a standard Ndaue that will realize that we have people this side and people in Mozambique.

Interviewee 8

All you need is to first consult. You can have a document, a proposed orthography then you consult widely among stakeholders in Mozambique and Zimbabwe and at the end of it you propose and adopt it and give it to government.

Interviewee 16

There is need for people to work together with the Mozambican counterparts because you can't promote Ndaue this side when it stretches in to Mozambique. You need to cooperate with researchers in Mozambique and mother-tongue speakers just the way we tried to do it with the Tonga.

Respondents underscore the importance of orthography unification for Ndaue. They indicate the importance of cross-border consultation and collaboration with mother-tongue speakers and linguists to reform and harmonise a writing system. For Ndaue whose speakers have had some

writing and reading experience on it, it is imperative to adopt Schroeder (2018) “community-based approach” where mother-tongue linguists and speakers actively involve themselves in the process. This implies that speakers from across both borders have to be consulted to devise an acceptable standard writing and spelling system for Nda. However, Interviewee 8 introduced an interesting argument that an individual could start by devising an orthography and later consult widely among speakers. Prah (2002) echoes similar sentiments arguing that the masses should enjoy the fruits of linguists’ labour since they themselves lack the technical skills to develop their own languages. This view augurs well with Kamwendo (2002, p. 99) who submits that “issues of orthography design or reform are extremely technical and one cannot be simply guided by popular opinion.” In principle, the implication of Kamwendo’s remarks is that orthography design and reform should be essentially a top-down affair where the main role is played by the linguist but will have to ‘test’ and ‘trial’ the orthography through the mass media, workshops (Kamwendo, 2002:99). This is understandable in view of the low levels of literacy in Nda speaking communities and speakers may not even understand expected scientific considerations and accuracy in orthography design and reform.

Despite that, the current researcher agrees with Schroeder et al. that a mixed approach is the best way forward when reforming and harmonizing an orthography. Since Nda speakers are the ultimate beneficiaries of the linguists’ product, it is imperative to include them during the process not only for purposes of using them as data providers but also to gain their support to accept and use the orthography. This means that the best way to do orthography reform and harmonisation is through adopting a mixed approach where “the linguist and the native speaker are language partners” as Kamwendo (2002, p. 98) notes. For illustration, a purely linguist-based orthographic reform on Nguni for clicks done by the International Phonetic Alphabet (IPA) was rejected. Chebanne (2002, p. 211) indicates that IPA’s proposal was “very practical” but was still resisted by click language writers especially the Nguni and Khoe languages. It needs not to be second guessed that the reason behind the rejection was neither linguistic nor scientific nor practical but simply because it was imposed without adequate prior consultation. This further shows the importance of involving mother-tongue speakers during the orthography designing process.

5.2.1 Existing spelling guides

As depicted in sections above, Ndaue was written since the early 19th century by missionaries. A collection of documents on writing and spelling guides in Ndaue reveals that the American Board Mission at Mt Selinda and Chikore pioneered the writing of Ndaue from as early as 1900. However, as in most African languages, Ndaue writing and spelling styles were riddled with problems of inaccuracy and inadequacy in spelling, word division and punctuation among others as seen in an extract from a hymn titled *Izanyi nga tenda kunyika yohwomi* in a hymn and prayer guide book published in 1916 below:

*“Izanyi nga tende ku nyika yohwomi
Ikanyi ro vanthu vanenda kwaro
kwa dini, mufambi, ngo ngwanja ro vako
Kwa dini u noda kungwina kwaro”*

“Come and let’s go to the real world
It’s a home of real dedicated people.
Traveller, what happened on the way, what happened?
You want see it set?”

(American Board Mission, 1916, p. 13).

As can be seen on the quotation above, there were inconsistencies on word division with both disjunctive and conjunctive approaches being used. It is clear that missionaries strove to base their orthographies on the Roman alphabet as seen on, for example with *ngo gwanja* (on the way) and *u noda* (you want). The problem with this is that Ndaue is an agglutinating language which is sufficiently unique from an isolating language like English as seen, for example, “you want” which is wrongly separated as “u noda” in a clause as shown above. (cf. King’ei, 2002; Mpofu-Hamadziripi et al. 2013; Doke, 1931a; Banda, 2002; Chanda 2001; Chimhundu, 2005). These are problems of word division which were compounded by inaccurate and inconsistent spellings.

In the post-independent era, linguists such as Ngunga and Faquir (2011), Ngunga and Siteo (2000) proposed some orthographic changes aimed at reforming the Ndaue alphabet in Mozambique. Apart from restricting their orthography update to Mozambique only, the linguists also overlooked aspiration, clicks and laterality *inter alia* which are essential characteristics of Ndaue spoken in both countries. Sithole (2016) also edited an orthography document titled: *A unified spelling guide for Ndaue* which attempt to address problems identified above. Working with a team of Ndaue speaking students, linguists and language activists in Zimbabwe, Sithole came up with an alphabet that

captured aspiration, laterality, clicks and other phonotactic elements of Ndaub as shown in the alphabet below:

< a, b, bh, bv, bw, bhw, ch, chh, chw, d, dh, dw, dy, dz, dhw, dyw, dzw, e, f, fw, g, gw, h, hl, hw, i, j, jw, k, kh, kw, khw, l, m, mb, mhl, ml, mp, mv, mw, my, mbw, mph, n, nd, ndhl, ndw, ng, ngw, nj, njw, nk, nq, ngq, nth, nw, ny, nyw, nz, nzw, nzv, nzvw, o, p, pf, ph, pfh, phw, pw, q, qg, r, rw, ry, s, sh, shw, sv, svw, t, th, thw, ts, tsh, tsv, tsw, tw, thw, thy, thw, u, v, vh, x, xh, xw, y, z, zh, zhw, zv, zvw, zw> (Sithole, 2016).

This effort was described as “*unified*” because data was collected from all Ndaub speaking dialects in both countries as Kamwendo (2002) recommends. However, the process of designing the orthography did not involve participants from Mozambique. This resulted in Zimbabwean Ndaub partially dominating Mozambican Ndaub in terms of representation. For example, decisions for the digraph for **to eat** <ry> was based on Zimbabwean Ndaub and overlooked Mozambican Ndaub which pronounces the same as <rhy>. From an orthographic perspective, such oversights discredit the importance of the unified spelling guide as it is not well balanced and accommodative enough to cater for what Mkanganwi (1975, p. 248) describes as ‘individual dialect peculiarities.’ In addition to the mentioned problems, all existing works on Ndaub orthography are individual attempts which need to be further refined, standardised and officially adopted for wide use in society. This helps in solving problems of inaccurate spellings, word division and punctuation currently encountered by speaker-writers on social media platforms, for example, on the *Rekete ChiNdaub-Leave a Legacy* Facebook group as seen on a screenshot in Fig 1.2 below.



Figure 1.2: A screenshot of the Rekete ChiNda - Leave a legacy Facebook page

While Facebook communication is excusable as it is merely a social network (informal) writing, it provides evidence to the nature and extent of orthographic problems confronted by contemporary speaker-writers of Nda. For instance, the inaccurate spelling of the word *mbokoto* which should *mbhokoto* (big), punctuation problems particularly capitalization as in *Nge-* in the middle of the sentence instead of *nge-* (with) and word division as in *Nge Ka Dhikizeyo* instead of *ngekadhikizeyo* (by a heavy lid). These and other problems in the writing of Nda expose the serious orthographic problems that native speakers are grappling with while also exposing the orthographic void to be filled. In summary, previous and current orthography documents in Nda fail to address the following problems:

- Various symbols are used for the same sound. This results in a scenario where even one author spells the same word differently in the same book, for example, Mwaingeni's (2013)

poetry *Maungira echiNdau* (Echoes of Ndau) spells the word for people as *anhu* and *antu* in the same stanza of the poem “*doro*” (beer).

- Clicks, laterals aspiration and other complex sounds are still unrepresented as seen on social network platforms.
- Inconsistent word division as shown on social network platforms as explained in Fig 1.2 above.
- Inconsistent punctuation particularly capitalization and hyphenation among others as noted in Fig 1.2 above.

On one hand, the absence of orthographic conventions on such fundamental aspects of Ndau language results in haphazard, inconsistent and divergent speaker attempts to represent their language in writing. This results in divergent spelling and writing conventions which result in a substandard language which gets difficult to intellectualise in important domains. On the other hand, it justifies the need for an orthographic update to empower pupils in infant education to learn and write in Ndau as encouraged through the new curriculum and other speakers to use it in other high order domains as described in the Constitution.

5.2.2 Orthographic aspects to improve

As indicated above, there are already some writing and spelling rules for Ndau as mentioned in Ngunga and Siteo (2000), Ngunga and Faquir (2011) and Sithole (2016). It is also important to underline that speakers in Zimbabwe have been attempting to represent Ndau in writing through using applicable Shona writing and spelling rules. In addition to that, the bulk of Ndau sounds and how they are pronounced have been fully described and explained in works such as Doke (1931a; 1931b), Mkanganwi (1972; 1973), Mutonga (2017). It therefore would be repetitive to re-list and explain all Ndau sounds especially considering that this is not a study in phonetics or phonology. Emphasis will, however, be placed on describing and explaining issues which currently cause writing and spelling problems to Ndau speakers to fill existing orthographic gaps. This means that aspects such as vowels, nasals, fricatives and stops which do not result in spelling inconsistencies will be deliberately ignored while rules on word division and punctuation will be fully explained.

5.2.2.1 Spelling rules

This section explains the spelling rules in Ndaubased especially on difficult or previously unstudied aspects. By inference, this implies that the whole explanation in this section revolves around the Ndaubased alphabet.

An alphabet can be described as the totality of graphemes used in writing and spelling in a language. All the dialects of Ndaubased save Shanga have an equal number of phonemes. They have 32 phonemes, while Shanga has 26 because it does not use laterality and ejection (Mkanganwi, 1972). Despite sharing an equal number of phonemes, the other five dialects have a considerable variation on a number of aspects, thus caution has to be exercised to successfully reform and harmonise Ndaubased as spoken in both countries. For purposes of orthography unification, Sithole (2016) proposed that Ndaundau (Zimbabwe) or Ndaubased (Mozambique) be used as the basis for orthography reform and standardisation as the only cross-border dialect. The Ndaubased alphabet proposed in this study is the following:

< a, b, bh, bv, ch, chh, d, dh, dhl, dz, e, f, fw, g, h, hl, i, j, k, kh, l, m, mb, mhl, ml, mp, mv, my, mph, n, nd, ndhl, ng, nj, nk, nq, ngq, nth, nx, nz, , nzv, o, p, pf, ph, pfh, q, qg, r, rhy, s, sh, sv, t, th, ts, tsh, tsv, thy, u, v, vh, w, x, xh, y, z, zh, zv >

The current attempt fills in the explanation gaps evident in Sithole (2016), Sithole and Mutonga (2016), Ngunga and Faquir (2011) and Ngunga and Siteo (2000). This is because it adds digraphs <nx, rhy> which were omitted in previous alphabets such as Sithole's (2016) and Sithole and Mutonga (2016). The current researcher goes further than Sithole and Mutonga (2016) who explored the phoneme inventory system adopted in designing the Ndaubased alphabet. The current alphabet was designed after putting into perspective several theoretical principles. These principles are also in Miti (2003), Kamwendo (2000), Banda (2000; 2002) and Prah (2001; 2002) as shown below:

- Accuracy – this is a phonological analysis stating the one sound one symbol principle
- Practicality – writing symbols must be readable and writeable. All symbols should be simple to represent in handwriting, typewriting and keyboards on computers
- Economy – ensure the use of few symbols in representing all the major phonological distinctions. It is not useful to use a symbol where it serves no functional value in the orthography

- Consistency – one sound or letter combination must always be represented by one distinctive sound
- historical precedent – already established spellings are familiar and accepted, they should be maintained

The above theoretical principles establish a scientific basis for designing, reforming, harmonizing and standardisation. In the case of Ndau, such principles can result in a phonemic orthography where one sound is represented by one sound. Further descriptions and explanations on the indicated principles will be made where they are appropriate in sections below.

5.2.2.2 Aspiration

Mutonga (2017, p. 83) explains that Ndau has four types of stops namely: implosives, ejectives, aspirates and plosives. According to Doke (1931b) and Mkanganwi (1973), aspiration is a prominent feature of Ndau which is produced when there is a body of air building up behind a velic closure followed by a sudden audible rush of air through the open glottis. The following are aspirated sounds in Ndau:

- three aspirated voiceless consonants, <p^h, t^h, k^h> as in <p^hoto> (well), t^hut^ha (relocate), k^hamba (leopard) respectively.
- three aspirated affricates < t^{sh}, ts^h, pf^h > as in <t^{sh}aa> (be dark), <tshaa> (tough) and <pf^hinya> (curl up leg) respectively.
- two prenasalized stops <n^t, m^p > as in <nthema> (black) and <mphongolo> (pole) respectively.

As indicated in Doke's popular unification of Shona orthography, aspiration is such a prominent contrastive feature in Ndau. For purposes of demonstration, aspirated sounds in Ndau are contrasted with Ndau ejectives stops and affricates as shown below:

Aspirated sounds

p^hinda (repeat)
k^hanya (pride)
t^het^ha (flick away)
pf^hinya (curl up)

Unaspirated sounds

p'inda (get in)
k'anya (mix)
t'eta (fear)
p'finya (strangle)

The above examples demonstrate the semantic difference in Ndaui as a result of aspiration and unaspirated sounds. Since Shona orthography only uses unaspirated plosives, Ndaui speakers are forced to ignore the obtaining meaning differences thereby failing to represent their language accurately. But now that Ndaui is a separate official language, a standard and reformed Ndaui orthography should represent aspiration by graphemes and symbols as seen in Table 1.9 below.

Table 1.9 Phonemes for aspirates

Phonetic symbols	Graphic symbols	Examples
t ^h	th	thungata (healer), thumba (find), thuka (disembark)
k ^h	kh	khamba (leopard), khambi (skill), khopoya (pigeon)
p ^h	ph	phinda (repeat), phendura (change) phongo (male goat)
pf ^h	pfh	pfhuti (gun), pfhira (spit), pfhinya (curl up leg)
ts ^h	tsh	kutshaa (to be tough) kutshinza (nagging), tshamwa (be angry)
t ^{sh}	tsvh	tsvhaa (dark), tsvheruka (shame)
n ^t	nth	nthunzi (fly), nthekwe (snuff box), nthuka (brown)
m ^p	mph	mpheni (lightning), mphongo (spirit)

The choice for the above symbols was influenced by the principle of accuracy. According to Chanda (2001, p. 36) a writing system must be scientifically accurate to capture all the phonetic properties of a sound. For example, the decision to indicate aspiration using [h] on voiceless stops and affricates shown in Table 1.9 above intends to achieve a one-to-one correspondence between Ndaui sounds and symbols. The principle of accuracy is a *sine qua non*, which helps in solving speakers' current problems in differentiating between the <pinda> (get in) and <phinda> (repeat) in writing as is shown in Table 1.9. Accuracy fits hand in glove with Capo's (2002, p. 21) principle of maximal differentiation which stresses that two graphemes must be as distinct as possible to avoid confusion due to misrepresentation. In fact, Capo argues that the designers of the orthography must ensure that an accurate phonetic description is provided to ensure that different sounds are represented differently.

5.2.2.3 Variation between fricatives and affricates

The movement of articulators together leaving only a very narrow channel through which air squeezes itself out leads to the production of fricatives. There are five fricatives in Ndau articulated at different places namely: labio-dental, alveolar, and alveo-palatal and glottal [f ɸ s ʒ ɦ] as in [fura] (stone), [ɸura] (open), [sija] (leave), [ʒija] (sweat) and [ɦari] (clay pot). Indicated fricatives are not a problem in Ndau and should hence be written as in existing orthographies. However, for purposes of orthography reform and harmonisation, it should be noted again that there is considerable phonological variation in the use of alveolar fricatives and alveolar affricates between Mozambican Ndau and Zimbabwean Ndau. Using examples drawn from the lexicostatistics list, the following can be seen:

Mozambican Ndau	Zimbabwean Ndau	Gloss
[mazindʒi] mazinji	[maʒindʒi] mazhinji	many
[dʒako] jako	[dzako] dzako	mine

The different use of [z] and [ʒ], [ndʒ] and [nz], [dʒ] and [dz] as represented by phonemes <z> and <zh>, <nj> and <nz>, <j> and <dz> in words for **many** and **mine** demonstrate phonological variation between Ndau varieties as spoken in Zimbabwe and Mozambique. In the harmonised orthography, writers should reflect such differences in line with the principle of practicality to secure the acceptability of the orthography among the speakers of the different dialects of Ndau.

5.2.2.4 Laterality

A lateral phoneme is produced when the tongue is lowered at one side or both sides so that air is allowed to escape freely through the teeth and sides of the tongue (Mutonga, 2017; Katamba, 1989). There are three laterals [l, ɭ, ɮ] and one trill [r] in Ndau. Shona and missionary orthographies avoided all laterals in Ndau. By inference, this led to the marginalization of all vocabulary items involving laterals. Similarly, Ngunga and Siteo (2000) and Ngunga and Faquir (2011) avoided all laterals. Ndau speakers were hence unable to represent words with lateral sounds as shown in Table 1.10 below. However, Sithole (2016) attempted to address the problem of laterality in the writing of Ndau but without explaining the different circumstances in which they are used in speech. In this orthography update, laterals should be written as shown in Table 1.10 below.

Table 1.10 Phonemes for laterals

Phonetic Symbol	Graphic symbol	Examples
l	hl	hlabuya (feast), hlahla (clear), hloma (insert)
ɓ	dhl	madhleyo (pastures), dhlakama (surname)
l	L	lamba (barren), lemuka (be clear)

As mentioned above, Ndau speakers are unable to represent laterals in their language due to the deficient Shona spelling system (Mangoya, 2007, p. 335). For example, they end up writing /*shabuya*, *zhakama*, *remuka*/ instead of /*hlabuya*, *dhlakama*, *lemuka*/ respectively using the Shona orthography. As a mother-tongue speaker of Ndau, the current researcher can testify that some of the words written using the Shona orthography were not only meaningless but also demeaning and insulting to mother-tongue speakers. For example, writing someone's surname as *zhakama* (stupidity) is considered insulting. However, this further shows the extent of lexical and phonological differences between Shona and Ndau while also emphasizing that Ndau deserved to be a separate language to give its speakers an equal chance to enjoy and benefit from writing down their language correctly and respectfully as others are doing with their languages.

It is worth highlighting that while all the five dialects of Ndau use the lateral approximant <ɓ>, Mozambican speakers of Ndau use <ɓ> more often than Zimbabwean speakers who sometimes substitute the lateral with the voiced alveolar trill <r>. The examples below extracted from the lexicostatistics list depict this variation:

Mozambican Ndau	Zimbabwean Ndau	Gloss
musolo	musoro	head
dolo	doro	beer
chitulu	chituru	chair
nyola/bhala	nyora/bhara	write

It must be mentioned that these are not necessarily phonological differences between Zimbabwean and Mozambican Ndau as all varieties use the indicated laterals. Instead, they are contextual differences that are largely determined by the environment in which laterals are used. However, it appears that the use of <r> in Zimbabwean Ndau in indicated examples is testimony of Shona's influence. In standard Ndau, writers should represent the lateral as they use them in speech (Sithole, 2016, p. 20). Allowing this variation is in sync with the principle of practicality which

pushes for the flexibility of a writing system (Capo, 2002, p. 20) to mirror individual dialects while still maintaining and preserving the idea of a common language as explained above.

5.2.2.5 Clicks

Clicks are non-pulmonic sounds produced by the velaric ingressive airstream mechanism (Miller 2011). There are two phonemic clicks in Nda. The difference between them is that [!] is a voiceless post-alveolar click as in [!at^huja] (shoes); [mu!amejo] (pillow); [ku!am^baja] (sleep); [ma!omo] (bride price); and [!aḡanisa] (cause a fight), whereas [g!] is a voiced velar click as in [mug!omo] (bucket); [mug!ibela] (Saturday); [tfig!oko] (hat); and [mug!akiso] (vest). It should also be noted that all Nda clicks can be prenasalized, for example, [n!] as in [n!asa] (explain) and [ng!] as in [ng!ondo] (brain). Click symbols could be represented as in the table below.

Table 1.11 Phonemes for clicks

Phonetic Symbol	Graphic symbol	Examples
!	q	qonda (straight), qina (hunt party)
!	q	muqenge (condenser), muqameyo (pillow)
ⁿ !	nq	nqanda (stifle), nqenkura (hit lightly)
g!	gq	gqoka (wear), gqina (end), gquya (stamp)
g!	gq	chigqoko (hat), mugqiba (drying line)
ⁿ g!	ngq	ngqondo (brain)

While all Nda dialects use clicks, it is very clear that Ndaundau as identified in Zimbabwe or Nda as identified in Mozambique and Danda spoken in Mozambique use the clicks more often than other dialects. The lexicostatistics list shows that Shanga, Garwe and Tonga have lost some (though not all) clicks, (for example, <ngqondo> (brain)) which have been replaced by borrowings from contact languages such as Shona and Portuguese.

While the choice for click graphemes was motivated by the principle of accuracy to “capture the sound as it is spoken” (Chanda, 2001, p. 36), it effectively demarcated that Nda is a separate variety from Shona. Chebanne et al. (2006, p. 20) reporting on the last harmonisation attempt of Shona orthographies declares that, “Shona languages do not have click sounds.” In that case, the

presence of clicks in Ndaou should naturally mean that it is a separate language despite counter-arguments provided by the adherents of the popular linguistic school of thought as shown in section 4.2 above.

5.2.2.6 Post- palatalized sounds

Post-palatalization transpires when a segment such as [t] or [r] are followed by a palatal consonant to result in a secondary articulation. This results in consonant combinations such as [tʲ] as in [kutʲa] (fear) and [rʲ] as in [kurʲa] (eat). However, Doke (1931, p. 67) explains that “Ndaou combinations are very unusual” as it was rare to find a voiceless glottal fricative <h> being preceded by a voiced rolled consonant, for example, <r>. Interestingly, Danda, Shanga (Mozambique) and Tonga (Zimbabwe) dialects of Ndaou pronounce the word for **eat** as [kurhʲa] /kurhya/. In Sithole’s unified spelling guide, this sound represented Ndaoundaou and Garwe only while excluding Tonga. In the new reformed and harmonised orthography, the standard writing for **to eat** should be corrected to [kurhʲa] /kurhya/ as used in Tonga, Shanga and Danda in both countries. Similarly, the word for **fear** has an aspirated stop being followed by a palatal consonant as in [kuthʲa] /kuthya/ and should be written as suggested in existing orthographies.

5.2.3 Writing rules in Ndaou

Like other speakers of Bantu languages, Ndaou speakers experience serious problems in writing their languages as shown on social media platforms such as *Rekete-ChiNdaou –Leave a legacy* Facebook page. Thus, it is important to propose a set of rules to govern the writing of Ndaou both countries. These rules are listed in Sithole (2016) but are further explained and illustrated in this section.

5.2.3.1 Tone

Ndaou is a tone language, for example, *vána* (children) and *vána* (four) but it is not customary to mark tone in Bantu languages (Banda, 2000). Speaker-writers will use sentential and discourse contexts to distinguish meanings, for example, *vana vaikhaima mwombe dzine makonyana* (four children were driving cows with calves).

5.2.3.2 Word division

The separation of words is generally a problem in Ndaou. For example, missionaries’ literature shows inconsistencies on word division and this is still a problem as shown in the Facebook

snapshot in Fig 1.2 above and the song *Izanyi nga tenda kunyika yohwomi* illustrated above. Speakers' difficulty is on whether to follow a conjunctive or disjunctive writing style as there are no guiding rules on that, thus rules for word separation are necessary as shown in subsections below.

5.2.3.2.1 Disjunctive writing

This is the 'disjoining' of words in writing (Louwrens & Poulous, 2009, p. 394-5) and is isolative in nature. In Ndaun writing spaces should separate the following categories:

- conjunctions such as *kana*, *kuti*, *asi*, eg *irya kana wada* (eat if you like)
- demonstratives, eg *dede iri* (this baboon), *mbuya avo* (grandmother is there)
- ideophones, eg *wakasunga kuti shwee* (he made a tight knot)
- two-syllable adverbs, e.g. *pega* (only), *basi* (only)
- auxiliaries or verb equivalents, eg *nda -va/, -ri/, -na/, -ne* (I am)
- interjections at the beginning of a sentence, eg *hino*, *wamwa ere?* (did you drink?) (Sithole, 2016)

5.2.3.2.2 Conjunctive writing

Conjunctive writing occurs when a writing system shows the agglutinating character of a language by attracting inflectional or derivational affixes (Louwrens & Poulous, 2009, p. 394). In Ndaun words that should be written as one without a space are as follows:

- verb forms should be written without a space together with their morphological affixes in both their positive and negative forms, eg *ndimbondomutaka* (for me to beat him up)
- the qualificative phrase/word, eg *Wakareba* (tall), *Wakaseja* (beautiful)
- copulatives and adverbials, eg *Ndini* (it's me), *Ngemovha* (by the car)
- honorifics, eg *VaMashapa* (Mr Mashapa), *VaBulele* (Mr Bulele)
- negative affixes, eg *Aasi kuuya* (he is not coming), *Aasati aguma* (he has not yet arrived), *aato kuramba* (she did not refuse)
- locatives *pa-*, *mu-*, *ku-*, eg *paNyiko* (at Nyiko's), *mumphatsho* (in the house), *kumufuya* (at the river), *mwaHadowe* (in Hadowe dam)
- associative and adverbial affixes *na-*, *nge-*, *sa-*, eg *nenyama* (with meat), *nataita* (with sister), *ngebhazi* (by bus), *ngetshoka* (on foot)
- interrogatives, eg *Waata ere?* (Are you asleep?), *Vari kuri?* (Where are they?)
- enclitics *-ka*, *-ke*, *-wo*, *-zve* should be suffixed to the words they modify, eg *endawo* (go as well), *atetezve* (please, aunt), *wakandidaka?* (did you consent?) (Sithole, 2016).

5.2.3.3 Loanwords

As an underdescribed and underdeveloped language, Ndaou can expand its lexical and terminological base through borrowing from contact languages such as Shona, Shangani and other ex-colonial languages such as English. Terms and words from foreign languages are transliterated into Ndaou as explained in 5.3.3.1 below. In that regard, it is important to offer guidelines on how to spell foreign words in Ndaou as shown below:

- Borrowed words, terms and concepts should be written as pronounced by monolingual speakers, eg *khenza* (cancer), *ayodhini* (iodine)
- Proper names should be written as they are written in the original languages, eg *Pretoria*, *Lloyd* but those that already have popular adapted forms should be allowed, eg *Rashiya* (Russia), *Hingirandi* (England), *Jemusi* (James)

Ndaou's spelling rules for foreign words are in tandem with common practice in African languages which practice rephonologization (Banda, 2000; 2002). More examples on the writing of loanwords and transliteration as a strategy for term development appear in section 5.3.3.1 below.

5.2.3.4 Reduplication

Just like compounding discussed in section 5.3.2.4, reduplication is a very productive process in lexical and terminological development. However, speaker-writers also experience a series of problems on reduplication in most cases. In that case, the following rules should guide the writing of unified Ndaou:

- Reduplicated verb phrases should be written as one word eg *hambahamba* (walk around), *mukamuka* (be clever).
- Reduplicated verb stems should not be separated by a hyphen, eg *kubudabuda*, *kushekasheka*.
- Reduplicated substantive stems with two syllables should not be separated, eg *huruhuru*, *inini*, *chihwarehware*.
- However, reduplicated substantive stems of more than two syllables should be always separated by a hyphen, eg *zvukukutu-kukutu*, *chivhiriri-vhiriri*. (Sithole, 2016)

5.2.3.5 Punctuation

Punctuation is also another problem in the current writing of Ndaou. Just as in other languages like English and Shona, punctuation as shown on Facebook is clearly a problem which requires guidelines in the writing of Ndaou as shown below:

- Full stop (.) – should be used to end a sentence which is not a question or command, eg *Musikana wangu aandidi*. It must be used at the end of the sentence to indicate that a point has been made.
- Question mark (?) – should be used to show interrogation or probing, eg *ndakupa ere mare iyana?* Like the full stop, this must also be at the end of the sentence.
- Exclamation mark (!) – should be used to indicate words that were uttered with great and sudden emotion such as fear, anger and love etc, eg *Mbuya wee! Maiwee! Pfutseki!* It should also be used to accentuate feeling in the spoken word eg *Yuwii! Shaa!* It can also be used to show a command, eg *Uya pano!*
- Comma (,) – should be used to indicate a pause before proceeding, eg *Ndakamuningira hangu, ndikanyarara ndisikadi kubhuyisa*. A comma should also be used when the writer is about to add a phrase that does not contain a new subject in the sentence, eg *Hurwani, mukororori, taita nasekuru ngavaende nyamushi*. In this way, it is just separating words without bringing in a new concept into the sentence. Also, use a comma to introduce direct speech, eg *Ndakati, “Irende haro asi ndinorida.”*
- Semi-colon (;) – should be used when joining two connected sentences, eg *Vayane avambozvidi; ndakatozwa veizvireketa kuti zvinovanyangadza*. It can also be used to assemble detailed list, eg *Nyika dzaiya kumudhibano dzinoti: Ghana, Kigali; Mozambique, Beira; Botswana, Gaborone.*
- Colon (:) – should be used when listing things, eg *Iwewe audi: doro, mbanje, forya yemudzanga, lawidzani, bhurongo nenjurunga*. It should be also used within a heading, eg *Ndafa eya: Nduramo yebenzi.*
- Brackets () – should be used to add extra information which does not appear in the main sentence, eg *mwaramu vake (taita vemukadzi vekwaMamuse) vakamumosha maningi*. If the brackets are removed the sentence should continue making sense. Also use brackets for numbering, eg *I a), b), c), d).*
- Hyphen (-) - should be used to link reduplicated words together, eg *zikugurutu-gurutu*. It should also be used in writing when a word is split between two lines indicating that a word will be completed on the next line. A hyphen should also be used to indicate both prefixal, infixal and suffixal formatives in substantival and verbal constructions, eg *mu-rumbwana u-ya wa-ka-ndi-nyeng-a ndi-no-mu-d-a-wo.*
- Slash (/) – some writers use a slash instead of writing “or” (*kana*), eg *majaha/nthombi dzaiya?*
- Capital letter (A) – should be used when doing the following: a) starting a sentence, *Zina rangu ndinozwi...*; b) writing proper nouns and titles, eg *Ndinozwi Emmanuel Nemashapa asi kubeni ndinobve Chipinge. Ndini ndakabhara bhuku rinozwi Sadza Mbodza...*; c) abbreviating words, eg *IMF* and *AIDS* ...; d) writing the first word in a direct quotation, eg *Mai vakati, “Hino unoryei panapa mwanangu?”* e) naming languages, eg *mitauro yendinozwa ChiNdau, ChiShona, ChiYungu...*; f) writing titles of people when used with their names or in place of their names, eg *Professor Doke, Dr Mlambo, Mrs Mashapa.*
- Quotation marks (“ ”) – should be used to enclose the exact words uttered by a speaker, eg *Mazvarira vakati, “Andidi muzakazi une nungo panapa.”* (Sithole, 2016).

Using above examples, it is vital to note that the development of a stable, standard but flexible writing system for Ndaau can tremendously assist towards its intellectualisation (Garvin, 1993, p.

45). In light of the proposed orthography in Ndau, orthography reform and harmonisation can help towards: (1) handling inter-dialectal variation without necessarily suppressing the growth and development of individual dialects; (2) incorporating and emphasizing aspiration, clicks, laterality and peculiar sound combinations for speakers to accurately represent their language in writing; (3) showing that Ndau can develop its own writing and spelling system and function as an autonomous language in Zimbabwe as mandated by the law. These are important points that resonate with the study's objectives. It is also clear that while it is important to note that while linguistic accuracy or phonological analysis is the main method for orthography development and reform, there are also other factors such as practicality and tradition that also determine the overall acceptability of the orthography. This dovetails with Karan (2013, p. 1) and Chanda's (2001, p. 37) postulation that the success of an orthographic enterprise is not only guaranteed by its linguistic soundness but also by other factors.

The most important step after reforming and harmonizing an orthography is piloting and testing it before its publication for public consumption. Unfortunately, this is a process that is often overlooked in corpus planning. Kamwendo (2002, p. 90) stresses the importance of 'trialling' orthographies to gauge public opinion and the extent to which they can be accepted by the intended users. This is done to test the sociocultural relevance as well as to identify 'mistakes' in form of orthographic inconsistencies and inaccuracies which can then be corrected before publishing. For instance, Sithole's (2016) orthographic attempt can be used as an example where after piloting in schools as well in some communities, researchers and designers noted some problems as explained in section 5.2. The advantage of testing is that it shows the user-friendliness, the relevance and significance of materials in relation to the context in which they are used while also showing the areas that need further improvement (Kamwendo, 2002, p. 90). After this discussion on orthography reform and harmonisation in Ndau, the next section will examine the terminology development process to respond to cognitive and communicative needs in Ndau.

5.3 Terminology as part of the intellectualisation in Ndau

Ndau's transformation into a separate language in Zimbabwe placed upon it an obligation to function in all official and powerful domains as previously explained section 4.3. In view of foregoing discussions there is an urgent need for terminological intervention for Ndau to serve in various subject fields and knowledge domains (Alberts, 1997, p. 179) and resonate with the

constitutional policy on language. The demand for terminology in underdeveloped and marginalised languages like Ndaue is far greater than in other languages with a long and productive literary history such as Shona and Ndebele in Zimbabwe. For example, both languages already have prepared technical terms in the form of specialized dictionaries in entertainment (Mheta, 2005; Nkomo & Moyo, 2006). Shona has other specialised dictionaries in biomedical (Mpofu, Mangoya, Chabata & Chimhundu, 2004) and linguistic and literary domains (Chimhundu & Chabata, 2006). But for Ndaue, it is necessary for corpus planners and terminologists to begin from scratch to create non-existent terms in many domains in which the language is set to function for the first time to fulfil its constitutional requirements. The need for terminology in all high status sectors is apparent but priority should be placed on education and domains such as health, science, media, judiciary and technology which directly and frequently interact more with communities.

Sager (1990:2) defines terminology as “the study of and the field of activity concerned with the collection, description, processing and presentation of terms i.e. lexical items belonging to specialized areas of usage of one or more languages.” This is a straightforward definition which portrays that terminology is mainly a technical language used in special domains (Antia, 2000; Sager, 1990). Sager’s definition is applicable in the context of this study as Ndaue is licensed to function in important and special domains by the Constitution. As observed from data presented in section 4.3, there are neither term lists nor glossaries nor terminological dictionaries in Ndaue. The absence of terminological works creates a serious impediment towards the implementation of the constitutional language provision. For any meaningful progress to be made towards implementation, it is mandatory for new terminologies to be created for Ndaue to function effectively in specialized sectors as was expressed by one respondent:

Interviewee 20

Language development involves researching and getting the necessary terminology for us to use them in all spheres of life so that they can be taught at higher levels; so that we have the necessary terminology; so that we can teach Ndaue in Ndaue, Shona in Shona, Ndebele in Ndebele... In its intellectualisation processes the terminologies that are required for us to be able to teach them in the mother-tongue teaching – teaching Ndaue in Ndaue, Shona in Shona, Ndebele in Ndebele.

As remarked by the respondent above, terminology development is a direct way of intellectualising Ndaue. In validation, Batibo (2011, p. 32) and Khumalo (2016, p. 25) intone that terminology performs a big role towards the intellectualisation of African languages. However, the respondent

appears to limit functions of terminology to the teaching of language in education. This reinforces the belief of some scholars like Maseko (2012), Maseko and Kaschula (2014) and Finlayson and Madiba's (2002) conception of terminology development in African languages as a strategy to enhance the mother-tongue instruction of indigenous African languages in universities only. However, the function of terminologies and other intervention works should never be restricted to education as implied by the respondent and scholars above indicated. Terminology supports unambiguous communication in any specialized setting, including education and other professional domains where ambiguous communication can have dire consequences. In that case, terminologies have to be created to serve in a wide range of formal settings for a meaningful intellectualisation of Ndaue in Zimbabwe.

Terminology development is a practical necessity in Ndaue as it executes many important functions in society. It plays a fulcrum role towards Ndaue's development as it is one of the major corpus planning strategies as explained in Mwaniki's LMA and Kaplan and Baldauf's (1997) characterization of language planning. Following communication problems that Ndaue legislators, media presenters, pupils and other speakers face in various domains as they try to implement the constitutional language provision, the compilation of terminologies in legal and parliamentary terms, information and communication terms and educational terms *inter alia* can help improve communication in such high status sectors (Sager, 1990; Antia, 2000; Zarmkhi, 2005). It is emphasised in this section that compiling terminologies in several domains can facilitate the transfer of technical, scientific and technological knowledge from developed cultures to empower an under-privileged Ndaue society (Hadebe, 2006; Tarp, 2011; Khumalo, 2016a). It is therefore clear that terminology development plays a significant part towards not only the development and acquisition of the language but also the overall empowerment of the Ndaue speaking society. To this end, terminology development planning, just like lexicography, plays a meaningful role towards the implementation of language policies (Nkomo, 2017).

5.3.1 Term development guidelines

Because there is no precedence in terminology creation in Ndaue, it is important to establish a foundation upon which such an intervention activity can be carried out. As already seen, the International Standards Organization (ISO) has formulated some specific guidelines on term creation which are "at a very broad level of generality, and are in a practical domain, not very

useful” (Taljard, 2008, p. 89). Similarly, Sager (1990, p. 89) also has some 12 conditions which scientific and technical concepts should fulfil but which, by his own admission, are very idealized and can only be realised in specific environments. Taljard (2008, p. 90) produced her own eight guidelines which fairly apply to the generality of African languages but she encourages “language specialists to formulate language specific guidelines for term creation.”

For a systematic terminology development in Nda, there is need for a language-specific criteria to optimize the efficiency and effectiveness of created terms. The guidelines are improvements from Dlodlo (1998, p. 186; 1999, p. 327) and Taljard, (2008, p. 90) as shown below:

- Transparency – a term should be more or less self-explanatory.
- Universality – a term that is common to all dialects should be preferred.
- Accessibility – a specific meaning must be given to familiar words.
- Brevity – a term’s meaning should be concise and direct.
- Rephonologisation – a term should conform to the morphology, spelling and pronunciation conventions of Nda
- Productivity – other terms can be derived from a particular term through inflections and suffixing.
- Practicality – once a term has gained general acceptance, it should not be changed.

The principles above set a yardstick for term development in Nda. Transparency implies that Nda terms should be definitive and authoritative in expressing the concepts they stand for. This confirms Sager’s (1990) cognitive dimension of terminology planning. Universality and accessibility suggest that terms should appeal or at least be familiar to most speakers of Nda’s five dialects while brevity implies that terms should generally be concise. Rephonologisation and practicality emphasise the importance of pragmatism when embarking on term creation particularly when handling foreign terms. If a term is already in active use, it is more advantageous to retain it by ensuring that it is rephonologized rather than abandoning it. This resonates with Sager’s communicative and linguistic dimensions of terminology development. The communicative dimension emphasises that produced terms should be appropriate and relevant in the subject field and culture it is used and should also be systematically related with other terms in the discipline. Meanwhile, the linguistic dimension also encourages that terms, (for example, borrowed terms) have to conform to the phonological, morphological, syntactic and semantic rules

of Ndaou through a process of rephonologisation. They should not frustrate the structural and linguistic properties of Ndaou.

It is critical to state that term harvesting should start from within, implying that all internal sources of terms in Ndaou have to be searched and adopted. As Dlodlo (1998; 1999) argues this might even mean reviving and resuscitating old and obsolete terms and ascribing them with new meanings in present situations. The advantages of such a position will be further explained in section 5.4.2.2. If internal Ndaou sources are exhausted, contact indigenous African languages such as Shona, Zulu, Shangani, Sena and Ute are also searched where foreign languages will be resorted to last. While the researcher agrees with Dlodlo (1998; 1999) that internal linguistic resources in Ndaou should be fully exhausted in terms of creation through coining and productivity, it is still important to consider terms from other languages like Shona and English if they are socio-culturally accepted by Ndaou users (Antia, 2000). This therefore endorses Taljard's (2008, p. 90) opinion that "term creation is often a trade-off between two or more guidelines" and in that case, to balance the importance of internally and creatively developing Ndaou but also in light of the practical reality on the ground. In that regard, section 5.4.3 demonstrates how guidelines and principles discussed in this section can be applied.

5.3.2 Methods in terminology development

There are many methods used in term development. This section identifies strategies such as translation, semantic expansion, adaptation, compounding, coining and borrowing as useful in the harvesting of terms. In that light, subsections below explain the applicability, importance and relevance of the identified strategies towards the development of terms in Ndaou.

5.3.2.1 Transliteration

This is also called borrowing. This is when a foreign language term, for example *iodine*, is adapted by changing its phonological and morphological structures into *ayodhini* to suit its new Ndaou language environment. Transliteration is very important in Ndaou to deal with identified information and knowledge gaps. For example, section 5.5 underscored the need to compile both general and specialized science and technology dictionaries. Such a task could be impossible if terms are not borrowed from English (currently the major donor language) into Ndaou (which currently does not have its own terms). To illustrate transliteration's applicability in Ndaou, five

randomly selected examples of scientific terms extracted from contemporary usage are shown below.

Table 1.12 Transliterated terms

English term	Ndau term
hydrogen	haidhurojeni
molecule	molekulu
oxygen	okisijeni
soluble	solubho
gas	gasi

The advantage of borrowing English terms into Ndau is that English is a prestigious language whose terms are already accommodated into Ndau and enjoying popular usage. While some scholars such as Dlodlo (1998; 1999) are sceptical about the importance of borrowing foreign language terms, this researcher agrees with Alberts (1997) and Sridhar (1988) that it is not wise to replace a popular foreign language term in current use with an unfamiliar indigenous term. Instead of concentrating on its source, emphasis should be placed on maximizing its understanding and use to benefit local Ndau speakers. Scholars like Maseko (2012) go further to demonstrate how transliteration has been successfully applied in creating terminology for isiXhosa.

But while recognizing the strengths of the above arguments in favour of transliteration, it is often argued that borrowed terms are difficult to inflect or derive other related terms as they do not use Ndau word root morphemes; do not convey any meaning in Ndau implying that a user cannot infer its meaning without the knowledge of the original term's meaning; clumsy in pronunciation, for example, *molekulu* which sounds foreign and meaningless to speakers. From an internal corpus development perspective, borrowing of terms prevents full-scale terminological development as 'it dilutes the essential creativity culture' (Sridhar, 1988; Chiwome, 1992; Dlodlo, 1998; 1999; Hadebe, 2006; Van Huysten; 2005). However, as stated above, this researcher contends that transliteration in Ndau is the last resort when internal Ndau sources and contact languages sources have been exhausted.

5.3.2.2 Translation

This is when a term in English or any source language (SL), for example, *cancer*, is converted into *chishonde* in Nda, the target language (TL). The goal of translation is to achieve equivalence which, in the current context, would be to ensure that developed terms are a true representation of the original concept (Maseko, 2012). Listed below are five biomedical terms that demonstrate how translation can be applied as a strategy for terminology development in Nda.

Table 1.13 Translation of terms

Concept in English	Nda term
epilepsy	Nthutu (collapsing and fainting problem)
measles	Biripiri (measles)
tetanus	Maronda (wounds)
AIDS	Bhobhokoto (sexually transmitted infection)
diarrhoea	Muhudho (running stomach disease)

The advantage of using translation in Nda is that, unlike transliteration, this strategy uses available terms in a language which are neither foreign nor unpronounceable in the language. Such meanings of terms are also comparatively easy to infer and use. However, some problems can be noted in the translations, for example, the term *maronda* (tetanus) literally means *wounds*, but not tetanus. In that case, some specific characteristics and meaning from ‘tetanus’ are lost through translation. The major reason why such a term is adopted is because Nda does not culturally discern ordinary wounds from specific types of wounds such as in tetanus. This leaves *maronda* as the only not easily substitutable near-translation. The same applies for *muhudho* and *bhobhokoto*. This confirms the argument raised by Van Huysten (2005) that translated terms do not capture all the conceptual dimensions of the notion being designated. This amplifies the submission made in section 5.5 below that translation in both terminology creation and materials development can be hindered by socio-cultural and environmental differences between the SL and TL.

However, to handle the problem that Van Huysten highlights, it is important to ensure that term definitions are as definitive and authoritative as possible so as not to confuse speakers in important

sectors such as health and medicine as shown in the examples. Specialized terminologists should therefore work with practitioners in health sciences and medicine, (nurses and doctors in this case), to make precise and distinctive definitions to tame ambiguity (caused by the translation of terms) in specialized dictionaries, glossaries and term lists (Sager, 1990, p. 72). For example, specialists can translate English, Shona, French and Portuguese terms and compile a specialized dictionary where modern scientific and technological discoveries are explained. Such a dictionary would become a utility product serving an instrumental purpose in general science and fill in existing information and knowledge gaps.

5.3.2.3 Semantic extension

This is a very productive process also described as semantic shift/expansion. It implies a reinterpretation of existing words to give them a special meaning in modern day technical contexts. Five ordinary Ndau words below have undergone meaning shift by assuming new technological concepts to demonstrate how semantic extension operates in contemporary Ndau.

Table 1.14 Semantically extended terms

Concept in English	Ndau term
internet	dandemutande
mouse (computer)	kambeya
wave	saisai
television	chivhituvhitu
wireless	wailesi

The above Ndau words have transformed into terms. Before reinterpretation *dandemutande*, *kambeya* and *saisai* meant the spider, mouse and wave (dam/sea) respectively. However, they have expanded to reflect modern technological concepts. The selection of the terms has been influenced by comparing the characteristics of both the concepts, for example, the internet and the objects such as the spider. A spider (*dandemutande*) spreads its web everywhere in ensnaring its prey. Just like the internet, a spider's web often indiscriminately catches many different insects like mosquitos, flies, cockroaches among other things. Similarly, the internet is a cache of all sorts of information in addition to its pervasiveness. This process has been described as the cognitive dimension in terminology development practice (Sager, 1990; Batibo, 2011).

The last two Ndau terms (*chivhituvhitu* and *wailesi*) are adopted from Shona and adapted into Ndau which is advantageous in that the two languages have a high mutual intelligibility as shown in section 5.1 above and that Shona already has some terminological reference works. However, the inverse of semantic extension is called semantic narrowing which is also a very useful strategy towards terminology development in Ndau. In semantic narrowing the meanings of words can be restricted to denote specific referents, for example, *mukhuhlani* in Ndau meant any *disease* but now refers to a *flu* only. Because semantic narrowing is just the opposite of semantic extension, the current researcher sees little importance in providing further illustrations on it.

5.3.2.4 Compounding

This is another form of coining which can also be described as composition. According to Batibo (2011) compounding is the combination of two or more words to form a technical term. Compounded terms can exist as words in apposition or joined by conjunctions. It normally occurs

when a foreign concept is hard to translate into a single word or when coining or other methods have failed. Five randomly selected media terms below are used as examples to demonstrate compounding.

Table 1.15 Compounding of terms

Concept in English	Ndau term
news editor	nyakutserandaa
presenter	muburamashoko
producer	muparuramashoko
programmer	muambazvirongwa
media analyst	muvhenekandaa

In view of Ndau's recent use in the broadcast media as shown in section 4.2 above, the compounding of media terms is imperative to fill in the existing terminology gap in the domain. This might even facilitate its use in print and other types of media. The advantage of compounding is that compound terms conform to existing morpho-phonemic patterns and rules of the language such as inflection and derivation for example:

nyakutserandaa = nya- (subject marker) - + -(ku)tsera (verb) - + - ndaa (noun).
muvhenekandaa = mu- (subject marker) - + -vheneka (verb) - + - wendaa (possessive).
muparuramashoko = mu- (subject marker) - + -parura (verb) - + - wemashoko (possessive).
muambazvirongwa = mu- (subject marker) - + -amba (verb) - + - zvirongwa (noun).

The above examples show the derivation of Ndau verbal phrases through prefixing and as a result they change into nominal phrases. Compounded terms usually suggest the form, substance or function of the concept, for example, and while *muparuramashoko* and *muburamashoko* are new, the terms present a rough idea to the native speaker. Speakers can infer term meanings as they have a culturally bound semantic expression. In addition, such terms can be compiled to penetrate and mediate communication in key domains. However, compounded terms are sometimes abnormally long as seen in the examples provided and this sometimes discounts their value, acceptance and overall use, since shorter words are memorized quite easily (Chiwome, 1992; Batibo, 2011, p. 25).

5.3.2.5 Coining

This occurs when new terms are created exclusively based on the internal resources of a language. Sridhar (1988, p. 351) describes this as indigenization. Using this approach Ndaun terms are created through searching its lexical stock for traditional and contemporary words. Obsolete words can be revived and ascribed new meanings whereas contemporary terms can be standardised. Coining is a process that enjoys the advantages of: clarity; productivity; enrichment; acceptance; effectiveness and efficiency; and identity among other methods discussed in foregoing sections (Garvin 1993; Nkomo, 2008; Hadebe, 2006; Dlodlo, 1998). The five examples below demonstrate the coining of legal terms in Ndaun.

Table 1.16 Coining of terms

Concept in English	Ndaun term
prosecutor	nyakuthethera
right	sungiro
court	bandhla
defendant	nyakupumphwa
messenger	nduna

In light of the dispute over the linguistic status of Ndaun in relation to Shona as explained in section 4.3 above, the coining of terms in Ndaun can provide a golden opportunity to illustrate and expand the existing differences between the two languages. This is because coining can confer and confirm an independent Ndaun identity in Zimbabwe in the same fashion Afrikaners in South Africa succeeded in creating and recreating Afrikaans as a separate language from Dutch in the Netherlands (Gouws, 2007). Approached from this angle, coining can be used in a purist way to develop and differentiate Ndaun specifically from Shona.

With reference to the above terms, it is clear that coining is like re-inventing the language by going back to archaic or obsolete lexical stock or developing completely new terms. This is advantageous in Ndaun's circumstances because it helps in showing that the two languages are clearly different. For example, the Ndaun term *nyakuthethera* is a new coinage in Ndaun which describes the cross-examining function of a prosecutor in a court of law which is different from Shona's coinage

muchuchisi. Ndaun term creators need not borrow coined terms from Shona or other languages as they can create their own as is done in other languages. This might even imply going back to traditional writings such as the *Ndaun vocabulary* discussed in section 5.5.1 and other archived sources that might be available. For example, the term *nduna* is an archaic Ndaun word which denoted a king's advisor but now has been revived to carry the meaning of a court messenger. Such a productive process can easily lead to the emergence of rich and original terminology in Ndaun.

The criteria for coining Ndaun terms need to depend on the nature, function and effect of each individual term in the both the language and society. A Ndaun terminologist has to start by fully understanding the concept's meaning before a coinage is made (Sager, 1990, p. 55). In that case, terms such as *muqabango* and *sungiro* are coined on the basis of the concepts' effects. For example, a right (*sungiro*) is an entitlement which must be observed by everyone every time. The beauty of such coined terms is that they differ from those in Shona such as *kodzero*, *dare* and *muchuchisi* for *right*, *court* and *prosecutor* respectively.

However, coined terms are often as opaque and obscure as foreign terms since they are initially unintelligible to the speakers of the language (Nkomo, 2008; Sridhar, 1998). Nkomo (2008, p. 58) correctly describes coining as the creation of "very complex" terms that are arguably foreign in a language. While coined terms are not 'always complex' as Nkomo suggests, the creation of new terms has a tendency to alienate the language from its speakers as they need time to learn to pronounce, understand and use them the same way they do with foreign terms. While agreeing with the above criticism in principle, the current researcher insists that terminology, by way of definition, is a restricted and specialized field which should be mastered mostly by those that directly participate in it and not mere ordinary speakers. In the same vein, Sager (1990, p. 58) posits that terminology can even result in the creation of a semi-artificial language that is only intelligible to a specific group of people. Taken together, this implies that coined terms may not necessarily appeal to everyone outside a particular technical domain.

5.3.2.6 Compression, affixation and transference

These methods are described as 'other' in the sense that they are not commonly used in African languages. Transference is when terms are taken as they are from the source language into Ndaun without adapting them to conform to word formation principles, for example, *Malaria*, *Polio*

among others. Compression is the shortening of expression through abbreviations, acronyms and clipping, for example, *AIDS* and *IMF* (Sager, 1990, p. 73). Affixation occurs when either prefixes, infixes or suffixes are used to determine terms or change word categories. There is no infixing in Ndaue while prefixing and suffixing sometimes result in the creation of a new term category. This gives rise to a phenomenon called derivation which on its own is not a very productive term creation strategy in Ndaue but works very well in combination with others like compounding as shown in section 5.3.2.4 above.

The above sections demonstrate the importance of terminology development planning as a way of planning and promoting the development and revalorization of Ndaue into a functional language in high status domains. It has been shown that the language can be successfully revitalized if terms are searched from internal sources, contact indigenous African languages and foreign languages, in that order (Dlodlo, 1998; 1999; Hadebe, 2006; Taljard, 2008). To assess the usefulness of terms, it is important to carry out term evaluation. This is normally done to examine the sociocultural implication of terms on different groups of people as well as a functionally test for their accuracy and relevance in expressing concepts. In brief, terminology evaluation is undertaken to establish the extent to which the original intentions of producing terms were attained. In the case of Ndaue, questions to ask when evaluating terms can include the following:

- Do terms really help to develop Ndaue as an autonomous language?
- Do they really solve communicative problems encountered in education, media, judiciary and industry?
- How user/learner-centered are they?
- How relevant are they in the local, regional and international contexts of Ndaue?
- Do they linguistically and functionally develop Ndaue as a language in Zimbabwe?

These questions establish a standard basis upon which terminology in Ndaue can be evaluated.

It is also important to consider the storage of terminological works in Ndaue for purposes of regular use, retrieval and updating. In this vein, Sager (1990), Antia (2000) and Khumalo (2016b) posit that electronic terminology banks can be built to store terms. Sager (1990, p. 164) submits that terminology banks are important in that more data can be electronically stored in a smaller space; data can be easily and simultaneously accessed by many users; quickly and efficiently transmitted

to the end user and easily retrievable and updated. Information retrieval systems can be designed to enable users' access terms. It is therefore arguable that Ndaun terminology databases can be created and be continuously maintained, adjusted and updated to accommodate new terminology. For illustration, while ALRI in Zimbabwe stores corpora for indigenous languages as is the case with Shona, Ndebele, Tonga, Nambya, Shangani and Kalanga, terminology is also part of the stored corpora. It is therefore recommended that Ndaun terminology banks in the identified subject areas among others should be developed to assist scholars who study these languages for intellectual purposes and mother-tongue speakers and other language speakers who intend to either learn or deepen their competence in the languages. Having examined terminology development as a corpus development intervention, it is important to also discuss lexicography development in light of the somewhat fluid and blurry distinctions between them (particularly the distinction between terminology and specialized lexicography).

5.4 Lexicographic works in Ndaun

Lexicographic activities are critical to the development, standardisation and acquisition of a language in society. Dictionaries are most needed in languages such as Ndaun that are currently under-researched, understudied and under-documented. As such, the production of monolingual and bilingual dictionaries can execute important cognitive and communicative functions to help speakers. The compilation of dictionaries can also assist in avoiding both domain loss (as shown in section 4.2) and vocabulary loss as Ndaun (as shown on the lexicostatistics list) is being constantly displaced and replaced mainly and partially by Shona and English respectively. A process where a language is losing domains to stronger languages in a society is almost similar to the process of language shift (Batibo, 2005, p. 87). This is because the effect of both processes is language death. The only difference is that in language shift, speakers of a particular language abandon their language "willingly or under pressure, in favour of another" (Batibo, 2005, p. 87) resulting in language death through linguistic assimilation. But in language domain loss, a smaller language is elbowed out of a particular domain by a stronger and prestigious language again resulting in language death through disuse. However, both scenarios are reversible through corpus intervention opportunities such as lexicography development planning as further underscored by respondents' remarks as shown below:

Interviewee 3

If you don't have the lexicon of a language, then there is a difficulty of interpretation and you don't have a dictionary of that language that may create problems in terms of the correct meaning of words and expressions.

Interviewee 8

We need to write grammar books; we need to write dictionaries. After that then we can develop some other kinds of literature... It's a lot that we need to do.

Interviewee 14

So we can even have dictionaries, dictionaries in languages, dictionaries in commerce, in engineering, in medicine, in pharmacy, you know, the language can express all those ideas then I can say this language has been developed.

The above views endorse the argument that the production of dictionaries is important not only to develop marginalised languages like Ndaou but also to revitalize their use in key domains in fulfilment of the current language policy. In that case, the revitalization of Ndaou through dictionary making would assist it reclaim the domains it lost to stronger and more popular languages like Shona. This means that, as Nkomo (2013) intones, dictionaries not only provide a foundation for language development and standardisation (Hadebe, 2006) but also execute an instrumental role in supporting both the acquisition and use of a language. This is summarized by Hadebe's (2007) and Nkomo's (2017) postulation that lexicographic activities are key in influencing language policy formulation and implementation. For instance, while the constitutional language provision could influence the compilation of Ndaou dictionaries for education, pharmacy, and engineering as suggested by Interviewee 14 above, the present researcher underscores that it could also influence the formulation of other language policies necessary to support and sustain its use in such domains. In this vein, it is therefore argued that planning and implementing the intellectualisation project for Ndaou in Zimbabwe can be successful if dictionaries are intentionally created to execute their salient communicative and cognitive functions in society (Tarp, 2008). However, common practice in lexicography dictates that there is need for a sustainable foundation upon which the compilation of dictionaries for marginalised languages can be planned. In that context, section 5.4.1 below examines the value of existing dictionaries towards the development of future lexicographic works in Ndaou.

5.4.1 Existing dictionaries

In light of the foregoing discussion, this section examines lexicographic works existing in Ndaue to establish how they could provide a basis for the linguistic development and acquisition of the language in Zimbabwe. Ndaue is an underdeveloped language as it has only two dictionaries on it. Both are bilingual (Ndaue–English and English–Ndaue) general dictionaries which attempt to study, record and explain vocabulary items of Ndaue as spoken in different epochs. The first one was published over a century ago in 1915 and is titled *Chindau–English and English–Chindau vocabulary with grammatical Notes* (hereafter, *Ndaue vocabulary*). It is an anonymous dictionary produced with an external motivation (Gouws, 2007) as it aimed to assist “those who may use it in the evangelization and civilization of the Ndaue people” by the American Board Mission (1915, p. 4). The second one is both an anonymous and unpublished manuscript which was written in 1996 and is titled *Ndaue to English and English to Ndaue Dictionary with Charts* (hereafter, *Ndaue dictionary*) whose purpose was “to meet the needs of those whose desire it in the evangelization and civilization of the Ndaue people.” From their target audiences, it is clear that both bilingual dictionaries were not meant primarily for mother-tongue speakers of Ndaue but facilitated the acquisition and overall comprehension of the Ndaue language and culture by missionaries and others.

The *Ndaue vocabulary* is comparatively inclusive in its vocabulary coverage as it has entries from the five dialects of Ndaue. It also includes “many words of Zulu origin” further buttressing the argument made in section 4.1.2 that Ndaue was once historically linked to the Zulu language. However, since the selection of headwords was inspired by the need to “help missionaries, civil servants and other white residents” to learn and be functional in Ndaue, it deliberately ignored key derivatives, abstract nouns, illustration” and tone (American Board Mission, 1915, p. 3). The negative ramification of this was that some basic vocabulary was deliberately sacrificed. As an effort carried out solely by some missionaries and for their counterparts, there are also serious inconsistencies in spelling and word division again validating the argument made in section 5.2.1 above. Also, apart from being mere translations, some definitions failed to rise above gender, culture, religion and racial biases and prejudices. This largely compromised the quality and value of the dictionary in contemporary attempts to intellectualise Ndaue in society. Taken together, these weaknesses discount the dictionary’s value in serving as an instrumental pedagogical and utility tool for today’s speakers as it was produced to help foreign language learners only (Nkomo, 2014,

p. 417; Alberts, 2011, p. 36). While this is further worsened by its outdated century old form, the dictionary can still be recycled to function as a key source to inform new lexicographic debates and practice in Nda. Its main advantage as the first and only published foundational dictionary studying Nda's vocabulary and grammar should provide a strong motivation for the compilation of future dictionaries. It can also be helpful when planning to revitalize old vocabulary which can be recycled to function in modern situations to help intellectualise Nda in Zimbabwe.

Similarly, the *Nda dictionary* is important to establish a foundation for lexicography development in Nda. The dictionary collected and studied data from Ndaundau, Garwe and Tonga as spoken in Zimbabwe. In its unpublished state, the manuscript might appear to serve no purpose at all but that is not the case. It can be used by both academic and language activists as a lexicographic basis for planning future dictionary making endeavours. With an unpublished dictionary, it is easy to compile new monolingual and bilingual dictionaries to enhance and quicken the standardisation of Nda. Perhaps its major role can be felt by contrasting it with the *Nda vocabulary* which was published earlier to compare inter-dialectal variation among Nda varieties and establish the patterns of language variation and change or lack of it as shown in Table 1.17 below.

Table 1.17 Lexical change in Nda

Nda vocabulary (1915)	English Gloss	Nda dictionary (1996)
mwamuna	husband	muisa
bururu	puff adder	bvumbi
gwinyiso	truth	chhkwadi/gwinyiso
chibhamu/pfuti	gun	pfuti/chibhamu
chikosho	old woman	chembere
chisvo	razor blade	reza
chisasaingwa	winnowing basket	tshero
rukezo	spoon	chipunu
nduna	king advisor	gurukota
-anda	be accustomed	-jaira
-chengedza	deceive	-patisa

The above comparisons help in showing the extent to which Ndau has retained or lost its vocabulary in a period close to a century. Based on Table 1.17, Ndau has retained the larger part of its vocabulary while other words have been displaced and replaced by Shona and English. For example, words such as *reza* and *chipumu* are borrowings from English while *chembere* and *gurukota* above are borrowed from Shona. Apart from highlighting that Ndau is changing as a language, this data might also help demonstrate the sociolinguistic and diglossic situation between Ndau, Shona and English in Zimbabwe. For instance, the fact that Ndau's lexical items face displacement from Shona and English show its inferior and less prestigious level in Zimbabwe. It also indicates that Ndau is marginalised as it is assimilating to stronger and powerful languages accommodating their lexical items. This qualitative interpretation of such data can also inspire decisions not only about the nature of lexicographic interventions but also inform the necessary strategies for the revitalization of Ndau in Zimbabwe. In that light, the sections below explain the different situations in which Ndau lexicographic interventions are important in Zimbabwe.

5.4.2 Proposed lexicographic intervention in the intellectualisation of Ndau

It is important to recap that dictionaries are utility products produced to fulfil genuine and societal needs. They are consulted to serve instrumental linguistic, educational, political, economic, socio-cultural, legal, democratic and communicative functions in a society (Bergenholtz, 2012; Landau, 2001; Tarp, 2009; Tarp & Bothma, 2012; Bergenholtz and Gouws, 2012). All the communicative, social and intellectual domains identified above need dictionaries and other reference works. However, it is not pragmatically and economically feasible to provide dictionaries for all of them at once. This implies, as encapsulated in the Lexicographical Function Theory (Tarp, 2008) that every dictionary should be produced with a specific Ndau user in mind. In detail, the lexicographical function theory asks the following questions:

- Who are the intended users of the prospective dictionary?
- What is their native language and how are they competent in it?
- What is their competence in a particular foreign language?
- What are the characteristics of the intended users in terms of their competence regarding specific languages and subject knowledge?
- In what situations are they likely to experience problems which may be solved by referring to a dictionary?

- What problems are they likely to encounter in the specific situations which may be solved by referring to a dictionary?
- What information needs may address the specific problems?
- What types of data need to be included in a dictionary which may provide users with certain information types required to solve specific problems encountered by specific users in specific situations?
- What lexicographical devices should be employed to ensure an unimpeded and successful access to data while reducing information costs?

The questions above depict the importance of the lexicographical function theory in providing a standard basis and guidelines for the development of dictionaries in Nda. They underpin the development of both general and specialized dictionaries through guiding lexicographers to prioritize users in light of obtaining objective conditions on the ground. As shown above, general dictionaries in Nda can execute communicative functions such as providing variants, synonyms, meaning, pronunciation and cognitive functions such as spelling and word category. Specialized dictionaries can be produced to respond to specific needs, for example, the Constitution and curriculum policies dictate that Nda be used in education and other domains. In that light specialized dictionaries have to be produced to satisfy and respond to information needs in education, parliament, media, science and technology, and the judiciary as inspired and guided by the above questions. In other words, questions from the lexicographical function theory help in identifying and responding to the linguistic, cognitive and communicative needs that a particular Nda dictionary may fulfil in society. It also helps lexicographers to clearly define the scope and purpose of every Nda dictionary to be produced (Yong and Peng, 2007; Tarp, 2008; Tarp and Bergenholtz, 2003).

In this study, the current researcher prioritizes the production of infant school, legal and parliamentary, literary and linguistic, agricultural terms, scientific and terminological and historical and sociocultural dictionaries in Nda as explained in the sections that follow. These specialized dictionaries were prioritized based on existing information gaps and needs identified during the data collection period as further explained in sections below.

5.4.2.1 Infant school dictionaries

Infant school dictionaries are reference works that are produced for use by pupils who are beginning their education in the primary schools (pupils in their first to their third grades). Features of such dictionaries include large fonts, colourful pictures, spacious layouts, little content and short and simple sentence constructions. Alternatively, Nkomo (2012, p. 215) described such foundation phase dictionaries as elementary school dictionaries. As educational dictionaries, their cognitive aim is to play an instrumental pedagogic function to make pupils acquire and learn not only concepts (Tarp, 2011, p. 221) but also to master the language of instruction. In this study, infant school dictionaries have been identified as priority for two main reasons. Firstly, Table 1.7 of section 4.2 showed that Ndaupupils, particularly those in infant school, face many educational challenges as a result of language differences with Shona. Their mother-tongue responses to questions asked in school are marked wrong in preference of Shona responses. This is besides the fact that Shona is said to be their mother-tongue. Such a linguistic mismatch disadvantages them. To deal with the problem, a specialized infant school dictionary in Ndaupupils is needed to assist young pupils to learn both their mother language and educational concepts. Secondly, the new curriculum as shown through documentary sources collected ushers in the teaching of Ndaupupils in infant education. Without such a pedagogical dictionary, teachers will face a torrid time in trying to teach literacy and numeracy skills to young Ndaupupils who ordinarily are not even fluent in their mother language Ndaupupils.

5.4.2.2 Legal and parliamentary dictionaries

As utility products, dictionaries are produced to serve genuine and specific needs in society. In view of an examination of the domains in which Ndaupupils currently operates in section 4.4, there is a clear information gap that needs to be urgently attended to. For instance, Ndaupupils can now be used orally in parliamentary and judiciary processes but cannot be used as a language of record in both situations. While the lack of an appropriate and updated orthography could be one reason, it is apparent that there is a real lack of appropriate legal and parliamentary vocabulary resource. In that case, it is important to compile a suitable Ndaupupils dictionary that documents and explains legal and parliamentary terminology. Depending on available expertise, purpose, nature of the targeted audience and ideological expectations of the users, such a work can either be a monolingual, bilingual or trilingual dictionary explaining legal and parliamentary concepts in Ndaupupils.

After considering different factors, the current researcher argues that a bilingual dictionary English–Ndau and Ndau–English for legal and parliamentary affairs is a better option. As Gallardo (1980, p. 61) explains, languages that are still to be standardised like Ndau, need bilingual dictionaries to assist in their codification and proper description to function in key domains. As it stands, Ndau currently cannot describe itself until appropriate interventions are made. In Ndau’s case, a bilingual dictionary’s legislative section would enable MPs, Senators, parliament staff and members of the public to learn both Ndau and English parliamentary vocabulary. Such information would be useful not only for interpreting verbal parliamentary sessions from other languages into Ndau but also for translating the Hansard (the official method of documenting and disseminating parliamentary proceedings in Zimbabwe) for everybody’s benefit (Alberts, 2011; Hadebe, 2006) as also shown in section 5.5.2.2.

Similarly, the legal part of such a dictionary would also assist Ndau people to appreciate the operation of the judiciary system in Zimbabwe. Both young and old Ndau speakers would be empowered to access, and, if necessary, demand their rights to administrative justice, fair trial, court redress and linguistic equality and non-discrimination as enshrined in the Constitution. Such rights while enshrined in the Constitution’s bill of rights cannot be enjoyed by many (particularly the underprivileged majority) currently as they are not aware of their existence because they are written in a language in which they are not fully intelligible (Chimhundu, 1997; Kaschula, 2004). Related to that, other specialized dictionaries in the same fraternity, for example, constitutional law, labour law, jurisprudence and parliamentary law and so forth which, of course have not been identified as priorities in this study, can also be compiled.

5.4.2.3 Historical and socio-cultural dictionaries

Historical dictionaries play an important role in reshaping and reconstructing the history of a society by explaining the major historical events such as military conquests and defeats, resistance to colonial domination, or lack of it. Its major purpose would be to provide evidence based on historical facts such as major historico-linguistic and socio-cultural activities while also identifying and recreating major historical figures (heroes and villains) to inform the present and inspire the future. Such a dictionary has been selected as a priority to assist in shedding light on Ndau’s disputed history especially in relation to Shona and other cultures like Shangani as shown in section 4.1. The present context dictates that such a dictionary can explain or dispute the historicity

of Ndau or Gaza–Nguni historical figures such as *Soshangana*, *Mzila*, *Ngungunyana* and *Magigwana* and historical places such as *Moyamuhle*, *Bileni* and *Chirinda*. In that context, the dictionary would fill an urgent information gap about Ndau history that was hotly contested after the separation of Ndau from Shona by the Constitution. Similarly, an Ndau socio-cultural dictionary should provide information about important traditional and cultural processes among the Ndau people. This may include material culture such as dress, for example *zvichhakati*; pottery such as *zvidhuwa* and *hari*; performed culture such as dance like *muchhongoyo* and *zvinyambera*; and immaterial culture such as customs and beliefs. A good dictionary should therefore demonstrate how Ndau is socio-culturally similar or different from Shona and contribute to the topical discussion as illustrated in the title of the thesis.

5.4.2.4 Science and technology dictionaries

For the purpose of a lexicographical intervention in the development, acquisition and use of Ndau in important domains, it is necessary to compile a dictionary for science and technology. The Ndau speaking society is significantly handicapped with regard to participation in the productive and life-changing domains of science and technology as seen in section 4.4. This is because there is an information and knowledge gap that is motivated and further widened by the existing linguistic barrier as the language in which science and technology are primarily expressed is very different from Ndau. In that case, compiling a dictionary where modern scientific and technological discoveries are explained could offer relief to Ndau speakers (particularly the youth) who could be struggling to express scientifically their innovative ideas through customizing technology. Such a dictionary becomes a utility product serving an instrumental purpose in general science and technology (Tarp, 2008; 2011).

For instance, the science part of such a dictionary can even revive old scientific words in Ndau and blend them with current ones to result in a specific scientific reference work in Ndau. Other scientific vocabularies from related languages such as Shona and contact languages like English and Portuguese can also be incorporated to enrich and expand the lexical base for Ndau general science words. Similarly, the technology part of the dictionary can adopt current global technological concepts and terms, describe and localize them into Ndau. This would help Ndau speakers to participate in new technological platforms by utilizing existing technical gadgets and concepts on the market. This would also empower speakers to acquire new knowledge about the

world and acquire new information and obtain essential life skills in issues such as health and disease, natural disasters, politics, development and religion. Currently, only the privileged elite among Ndaue people can access such important information as they understand the language in which they are conveyed. Furthermore, customizing or localizing technology vocabulary would assist also in the development, acquisition and popularization of Ndaue as explained in Mwaniki's technological customization as explained in section 2.1.5.6 (Nkomo & Madiba, 2011; Alberts, 2014).

5.4.2.5 Literary and linguistics dictionaries

Considering the stipulation by the new curriculum that Ndaue must be used as a medium of instruction in education, it is imperative to produce a literary and linguistic terms dictionary. The dictionary would serve a functional role by providing the necessary vocabulary and terminology to ensure successful teaching of the language. For instance, such a dictionary would translate, coin, borrow or paraphrase educational concepts and terms into Ndaue to enable teaching of the language. With benefit of hindsight, the teaching of Shona using Shona at Ordinary and Advanced level in Zimbabwe has been assisted by the publication Chabata and Chimhundu's (2006) *Duramazwi reuvaranomwe nedudziramutauo*. Before its publication, grammar and literature sections of the syllabuses were taught in English. Also, the dictionary assisted in enhancing the implementation of mother-tongue based education in tertiary institutions with GZU leading the way by teaching Shona and other indigenous languages (Gudhlanga & Makaudze, 2012). This therefore makes a literary and linguistics dictionary a priority for Ndaue's intellectualisation in the education domain.

5.4.2.5 Agricultural dictionaries

Agriculture is the main source of livelihood for the Ndaue-speaking community in Zimbabwe. However, English, Shona and Ndebele are the languages in which agricultural programs are broadcasted on radio and television, for example, *Today's farmer/Murimi wanhasi/uMlimi wanamhla*. This disadvantages the Ndaue and other communities since names of chemicals, ways and methods of using them, names and types of plant or animal diseases and expert farming advice are provided only in the indicated languages. As Ndaue is now an officially recognised language in Zimbabwe, it is also important to an agricultural program in Ndaue to describe and explain the farming activities and processes in Ndaue to help speakers who do not understand any of the languages above. Using languages that Ndaue and other minority communities do not understand

exposes the vulnerable Ndaou community to continuous hunger and starvation while making speakers forever reliant on donor food aid. In that sense, it is essential to produce dictionaries that describe and explain several agricultural concepts and methods in Ndaou. As speakers perform best in their mother-tongue, an agricultural dictionary in Ndaou would fill the existing information gap to empower speakers to contribute to their own livelihoods.

5.5 Translation as a part of the intellectualisation of Ndaou

As shown in section 5.3.2.2 translation is one among several key strategies used in creating terminology in Ndaou. However, translation is used in this section as a potent corpus planning strategy at the same level as orthography reform and harmonisation, lexicography and terminology work to intellectualise Ndaou in Zimbabwe. This is because translation can be an important activity in the development of essential resources in education and other domains (Mawonga, Maseko & Nkomo, 2014). This point is emphatically highlighted by Alexander (2005) who underscores that translation is significant towards the intellectualisation of indigenous languages in Africa. Writing in his capacity as an official mouthpiece of African Academy of Languages (ACALAN), Alexander advocated for its recognition as full-fledged academic discipline. In ACALAN's plan of action, students were to be financially assisted to train and take up careers as professional translators with the aim of developing materials and other literature for marginalised languages to realize the goal of intellectualising African languages. Against this background, translation is therefore taken as an independent professional discipline necessary in building a corpus in Ndaou. It is also recognised as a strategy to increase the flow of information, dissemination of knowledge as well as improving access and success (Mawonga, Maseko & Nkomo, 2014) for Ndaou speakers in education and other domains.

Newmark (1988) defines translation as the communication of meaning from a particular language to equivalent meaning in another language. Put simply, translation is the expression of the same meaning from one source language into another target language. From the definition, the goal of translation is to achieve equivalence or sameness of meaning between the Source Language Text (SLT) and the Target Language Text (TLT). Alexander (2005, p. 7) adds an extra dimension by defining translation as a social and cultural practice that can be instrumental in bridging the gap between the “civilized and uncivilized world.” While the skewed use of the term ‘civilized’ is open to contestation, the logic advanced is that translation is useful in repairing the rift between tradition

and modernity. The “civilized and uncivilized” dichotomy implies that “advanced cultures” such as English, French and Portuguese should be the SLs while “less advanced cultures” like Nda and other indigenous languages are the TLs. Taken from this perspective, the translation of materials from prestigious societies can provide information and transfer knowledge across the educational, scientific, communicative, technological and socio-economic sectors into less advanced societies (Hadebe, 2006; LANGTAG Report, 1996; Alexander, 2005). In the case of Nda, this means that translation can help immensely in availing the much-needed literature to intellectualise it in education and other domains.

There are several basic principles which underpin successful translation from SLs to TLs as provided by some translation theorists. The three most important include: (1) accuracy – which involves capturing every sense expressed by each word in the SLT to make an exact rendition of the meaning from the SLT into the TLT; (2) naturalness – this implies that for effective translation there is need for appropriate use of linguistic and cultural norms of the TLT, for use using familiar examples, names and local environmental features; (3) communicativeness – which suggests that meaning from the SLT has to be expressed in an understandable manner in TLT and this might even include simplifying it to the target audience. These principles provide a necessary foundation upon which effective and efficient translation practice can be attempted to close the information and literature gap in Nda in Zimbabwe. However, some questions that arise especially in light of underdeveloped and marginalised languages like Nda are: Which languages should provide materials for translation – ex-colonial languages, dominant indigenous African languages or minority or marginalised languages? Which materials should be translated – classical, revolutionary, factual, fictional, and non-fictional? What domains should be prioritized? These are obviously difficult questions which expose the ideological orientations and inclinations followed when intellectualising a particular language. In the case of Nda, such questions provide a yardstick to inform and guide the production of translated materials as shown below.

5.5.1 Source languages for translation in Nda

While Newmark’s definition is neutral about SLs for translation, Alexander’s is much clearer as it shows the unidirectional “civilized to uncivilized” approach for translation. As already interpreted above, Alexander (2005, p. 7) is clear that materials from developed cultures such as English, French and Portuguese should be translated into indigenous languages. Such submissions are not

de-contextualized as they are common practice everywhere in the world. For example, in South Africa, terminologies, creative literature and other materials are normally produced in English (and partially Afrikaans) and thereafter translated into indigenous languages such as isiXhosa (Maseko, 2012; Mawonga, Maseko & Nkomo, 2014). In Zimbabwe, all materials and all forms of official government communication are conceived in English to be translated into Shona and Ndebele (Hadebe, 2006; Kadenge & Nkomo, 2011b). This indisputably demonstrates language power politics within the mentioned countries. It also highlights that ex-colonial languages are not only appreciated but also better developed than indigenous languages in Africa. Due to their long literary and scholarship traditions, ex-colonial languages are normally the SLs for quality literature in Africa. In this study, it is evidently prudent that translation practice in Ndaue needs to benefit from the large literature stocks in English, Portuguese and French to quickly build a Ndaue corpus as implied in Alexander's argument.

Despite that, Chabata, Muwati and Mashiri (2014, p. 336) believe that translation should be avoided because materials developed using this strategy would not be "original creations" and hence "not culturally relevant and based on familiar cultural themes." From a critical standpoint, this statement admonishes translation of materials on understandable grounds of "originality" and "cultural relevance." However, it overlooks that indigenous languages like Ndaue can grow faster through "copying" developed languages (Alexander, 2005, p. 10; Miti, 2014, p. 39). It also ignores the intelligibility and distance between languages and cultures, for example, it is clear that, in spite of unavoidable differences, there is cultural and linguistic fluidity between Bantu languages spoken in Southern Africa, for example Xhosa, Zulu, Ndebele, Ndaue and Shona. In that case, it would be significantly restrictive and even downright short-sightedness to discourage translation from these languages as they are evidently culturally and linguistically mutually intelligible with Ndaue. Why should materials of good quality in Shona, KiSwahili and Zulu be not translated into Ndaue when they can easily fill in an existing information gap?

Taking into consideration the foregoing, this study combines the SLs for translation into Ndaue to include both popular ex-colonial languages indicated above and African Bantu cultures such as the Zulu, Xhosa, KiSwahili, Ndebele and Shona with longer literary traditions and close cultural and linguistic ties with Ndaue (Dlodlo, 1998, p. 185; 1999, p. 32; Israel, 2011, p. 107). However, there

should be a judicious selection of materials to be translated into speakers' needs and aspirations in society as further explained below.

5.5.2 Priority domains for translation

As noted above, the translation of materials in Ndaun needs to be a purpose-driven enterprise. Aspects and topics to be translated should also be a compromise between speakers' needs and the society's demands. For example, educational literature such as textbooks, magazines and study guides have to reflect both curriculum expectations and pupils' needs. This implies that the selection and grading of educational topics for translation should balance the different needs of the Ndaun speaking population as it is practically impossible to translate all existing materials in developed cultures. Equally, literature for other domains needs to be carefully selected to reflect the social, political, cultural, economic and scientific expectations and desires of the Ndaun people in Zimbabwe. Overall, Alexander (2005, p. 11) argues that a balance should be established between various binary couples such as classical and modern; academic and popular; children's and adult literature; information and entertainment; and natural sciences and social sciences and so on. In view of this, the sections below explain the different domains and aspects where appropriate translation interventions are needed in Ndaun.

5.5.2.1 Educational materials

The value of education in society as a means for personal and collective socio-economic transformation is well documented as shown in section 1.5.6. Scholars regard education as a gateway to success; a means for climbing the socio-economic ladder; and a weapon to fight against poverty and illiteracy *inter alia* (see Prah, 2005; Brock-Utne, 2005; Cooper, 1989; Bamgbose, 1991; Rahman, 1999). This suggests that all variables should be in place to make an investment in education effective and successful as it occupies strategic centrality in people's daily lives. As shown in Kaplan and Baldauf's (1997) materials and methods policy in section 2.8.3, success in education can only be guaranteed if there are textbooks and other educational media. This therefore means that literature is critical for Ndaun's successful use in education. In recognition of this fact, UNICEF supplied textbooks in Zimbabwe for all primary and secondary levels in 2011 further highlighting the centrality of educational materials. The need for educational materials should be amplified to empower Ndaun to function in infant education as envisaged in the new curriculum. This makes the "translation of syllabuses, textbooks, teaching aids, reference books, classroom

charts and in general a library of readings” (Gonzalez, 2002, p. 17) imperative for Ndaun to be taught and learnt. On this note, it is to be noted that the CDU department has already translated the new Shona and Ndebele syllabi into the other 13 other officially recognised languages. Similarly, a mother-tongue Ndaun lecturer and researcher at UZ (Interviewee 10) is also translating Shona textbooks into Ndaun. Such initiatives are commendable as they push further the Ndaun intellectualisation agenda by ensuring that reading and teaching literature is made available quickly.

5.5.2.2 Parliamentary materials

Parliament and Senate are the law-making houses in Zimbabwe where bills and motions are moved, opposed, debated, rejected and adopted. National budgets are also presented, accepted and rejected in both houses. With such important national obligations and responsibility, it is therefore mandatory for all languages to be used in Parliament to fairly and inclusively address the concerns of the general Zimbabwean populace. As indicated in section 4.4, parliament has already attempted to partially implement the language provision in the Constitution by allowing Ndaun and other 14 languages to be used. Ndaun-speaking legislators from Chimanimani and Chipinge are enjoying the using the language in Parliament while interpretation services are offered to those who speak other languages.

It is, however, evident that serious translation services are needed in Parliament’s written communication. The Hansard is still being written in the erstwhile official languages English, Shona and Ndebele. This demeans Ndaun MPs who would have contributed to parliamentary proceedings in their mother-tongue only to read their views, comments and suggestions in other MPs’ languages. It clearly sends a wrong message about language power politics in Zimbabwe. It would appear as if Ndaun MPs’ contributions in parliament are trivial while those expressed by English, Shona and Ndebele-speaking MPs are more essential towards national building. It also presents Ndaun as a language that is not suitable to be used in other public domains outside Parliament as it is not used for purposes of recording parliamentary proceedings like other languages. It also short-changes the majority of Ndaun speakers who cannot either partially or fully understand either of the three languages in which the Hansard is written. This further justifies the urgency of translating parliament business into Ndaun to help speakers keep abreast with

parliamentary deliberations which influence how they are to be governed, directed and controlled in Zimbabwe.

5.5.2.3 Judiciary materials

The judiciary is key domain through which the laws of a country are implemented and enforced. It is where justice, fairness and equality are sought. But the question in the Zimbabwean situation is: How achievable is justice, fairness, equality and even democracy if the law is written in a foreign language? This question summarizes Chimhundu (1997)'s concerns about the value of using African languages as a means of entrenching democracy in Africa. They are recapped in this section because the situation has still not changed as the Constitution (the supreme law) is still solely in English. It is yet to be translated even into Shona and Ndebele. Legally, this is an unacceptable blatant disregard of the Constitution's Article 7 which stipulates:

The state must promote public awareness of the Constitution, in particular by –

(a) Translating it into all officially recognised languages and disseminating it as widely as possible.

From a constitutional perspective, it is clear that translation is key to promoting public awareness of the Constitution. In terms of the Constitution, Ndau people have a legal right to have the Constitution translated into their mother-tongue but currently that right is being trampled upon. Undereducated citizens cannot fully understand the laws that govern them when the laws are in a language that is unintelligible to them. Despite that, there are constant assurances from the Speaker of Parliament (Interviewee 3) and the Minister of Justice and Constitutional Affairs that personnel will be trained and equipment will be acquired to translate the Constitution into all official languages (Reuters, 26 December 2016), although it is highly possible that these might just be empty promises. Such scepticism is understandable considering that for four years now the word "soon" is repeatedly used whenever the government is challenged to implement the Constitution. Without a clearly stipulated timeframe, the word "soon" can be potentially broad and vague to the extent of implying different things to different people in different settings.

The failure to translate the Constitution into all official languages means that both plaintiffs and defendants at present cannot be conversant with their rights them in Zimbabwe's judicial system as the law is in English, a language in which they have limited proficiency. This means principles

of fair trial and equality before the law are wantonly ignored as the plaintiff or defendant who is not fully proficient in English gets unfairly discriminated on the grounds of languages. Despite that Nda is being used in the judiciary through court interpreters, a clause that judgments passed in court have to be written, communicated and recorded in Nda is currently not being respected as all judgments are passed and recorded in English and Shona only.

5.5.2.4 Political materials

Nda is being used in oral political speeches but all written political advertisements and messages are written in Shona. While the argument of no specific Nda orthography was previously valid, it no longer holds considering appropriate interventions in this work and others. It is therefore arguable that the translation of political information from English, Shona and Ndebele is vital. This is because political resolutions, concessions, deliberations and promises made to the people need to be expressed in Nda people's language so that they can make informed governance choices during elections. In a democracy, the electorate should not be muzzled politically and linguistically to choose leaders with whom they do not identify on the basis of misinformation. Principles of democracy stipulate that individuals must make free choices acting on sufficient information provided and accessed in a language they best understand. However, the opposite is happening in Zimbabwe as only English, Shona and Ndebele are used. Ndhlovu (2009) indicates political leaders should not abuse their political and linguistic might by addressing people in languages they do not understand, as former Vice-President Joyce Mujuru once did in Gwanda. She is reported to have addressed local Ndebele and Sotho-speaking people in Shona without the services of an interpreter. This breaks down communication and in the end no political message gets through while linguistic and ethnic clashes are fanned (Kembo-Sure, 2002). To avoid this, translation of written political information is essential while interpretation of verbal political communication into Nda or any other language is equally important.

5.5.2.4 Materials for science and technology

Science and technology is a significant domain in the age of modern technology. It is therefore important that materials are translated from English, French and Portuguese into Nda to assist speakers to unlock information and knowledge. For instance, translating information on science would be useful in taming the environment, understanding and interacting with nature, extracting resources and developing new scientific knowledge and discoveries to help develop the

marginalised Ndau community. Meanwhile, translating information on technology would also assist in localizing technological advancements to benefit both Ndau speakers and the language. By translating and converting English software into Ndau, for example, human language technologies can assist in spearheading corpus and acquisition planning activities in Ndau. For example, digitizing and revolutionizing the development of Ndau (de Schryver, 2003; Alberts, 2014) as further explained in sections 6.2.10.1 and 6.2.10.2.

5.5.2.5 Media materials

The centrality of the media sector in any society is unquestionable. For societies to exist, information must be passed from one society to the next in languages its recipients understand best. Considering that information is predominantly created and communicated in English, this means that translation is key if Ndau is to be successfully used in the media. As already indicated in section 4.4, Ndau is being used in the media albeit in a marginalised sense. However, it will also be seen in section 6.2.2.2 that although efforts are being made to entrench the language in the broadcast domain, the media presenter always code-mixes with Shona and English. This is perhaps due to his/her educational, social and professional orientation in those languages. It could also be the result of an apparent lack of appropriate terminology and vocabulary. However, it is argued here that translation can cover up that gap as relevant literature can be produced from which vocabulary and terminology can be obtained.

5.5.3 Limitations of translation

The foregoing sections emphasised the importance of translation as a corpus planning strategy to intellectualise Ndau in Zimbabwe. It is indisputable that translation assists immensely in improving access to information and knowledge while also guaranteeing success in education and other domains indicated above. Research evidence is unanimous that people perform better in their mother-tongues as there are no cognition problems (Prah, 2009; Cummins, 2001; Alexander, 2005; Miti, 2014). More so, embarking on translation in Ndau can easily enrich the literary corpus for the language which would in turn contribute towards, for example, computer-aided corpus development processes such as lexicography and terminology development (Nkomo & Madiba, 2011).

Despite that, it should be borne in mind that translation has its own limitations as a means of materials development and should not be over-relied upon. One weakness is that regardless of

whatever diligence in the grading and selection of translation materials, linguistic and cultural differences remain a serious obstacle to the attainment of equivalence between SLTs and TLTs. This is literally magnified between the ‘civilized’ Western cultures (normative SLs) and the ‘uncivilized’ African cultures (known TLs). Culture expresses a philosophy of life as lived and celebrated by a people at a particular epoch (P’Bitek, 1986). This therefore means, for example, that classical literature in French and Ndaue are indisputably unintelligible. If translation is then applied passively, it would give rise to a body of literature that is not only decontextualized and irrelevant but also in contradiction with the socio-cultural realities of its intended Ndaue users.

For further illustration, the translation of Ndaue textbooks from Shona, for example, as currently done by a mother-tongue researcher might result in acceptability problems. For instance, “*Ona Dhanisa naTapiwa*” (See Dhanisa and Tapiwa) in Shona is translated into “*Wona Dhanisa naTapiwa*” in Ndaue. This example is interesting in that the word “*Dhanisa*” has a negative semantic referent in Ndaue of “shaming.” Culturally, such words are not normally given as personal names for Ndaue people as they are considered taboo. The only closer name to that is “*Dhanai*” (have shame) which essentially rebukes bad behaviour. While these words are arbitrary and as this word could be meaningless in Shona, the same word would be inappropriate in Ndaue in literature due to its negative meaning. This implies that textbooks with such names could be rejected by speakers as they go against acceptable traditional and cultural norms. Due to these limitations, other methods of providing literature in Ndaue should be explored as will be seen in the sections that follow.

5.6 Textbooks

There are currently no textbooks written and published in Ndaue, save for recent unpublished initiatives by a mother-tongue University of Zimbabwe scholar who is currently translating Shona textbooks into Ndaue to respond to the demands of the new curriculum policy (Mlambo, personal communication 2015). The absence of textbooks in Ndaue is an obvious obstacle to its use in education. Drawing from Kaplan and Baldauf’s (1997) materials and methods policy, it is necessary to produce textbooks in Ndaue.

Textbooks are part of the educational resources necessary to facilitate the implementation of a language policy in education. Jolly and Bolitho (1998, p. 90) posit that educational materials should be contextually relevant to reflect the cultural experiences of learners. Unlike other types

of materials, textbooks are produced to execute a restricted pedagogical and knowledge dissemination function in learners (Jolly & Bolitho, 1998) and hence possess a somehow rigid formulaic structure. Emphasizing the effectiveness of textbooks towards successful language teaching in Malawi, Kamwendo (2016, p. 226) notes that there is need for a “significant improvement in the supply of teaching and learning resources such as books....” To further illustrate the importance of this point, UNICEF donated textbooks in all subjects including previously recognised languages such as Sotho, Kalanga, Venda, Nambya and Shangani in 2011 in Zimbabwe. It is arguable that without the UNICEF-sponsored textbooks, it was impossible to teach indigenous minority languages recommended by previous LiEPs. Scholars such as Hadebe (2006), Chabata (2008) and Ndlovu (2013) persistently decried the lack of textbooks and other teaching materials as a stumbling block towards the teaching of minority languages. It is to be emphasised then that following the delivery of the textbooks, Kalanga, Sotho, Nambya and Venda are now being learnt and taught as subjects up to Grade Seven level with Tonga and Shangani proceeding further to secondary level in Zimbabwe.

From the perspective explained above, textbooks and other types of educational media such as magazines, study guides, scholarly theses and subject terminologies and glossaries are important in education. Other reference works such as encyclopaedias, monographs, dictionaries and bibles among others are equally useful book materials outside the educational domain. Such materials help in the conceptualization of culture, journalism, medicine, parliament, law and judiciary and politics while simultaneously promoting the standardisation of Ndaue as a language. From a corpus planning perspective, textbooks and other educational materials are normally written in a standard academic language with little or no dialectal variation to promote the acquisition of the standard language by pupils in the classroom. Similarly, other book forms are written following recommended conventions and guidelines as they pass through language (spelling and grammar) checking processes of editing and peer reviewing before publishing. It is generally the role of publishers to assess the acceptability of work to be published in terms of language use and content as also shown in section 6.2.2.6. It is therefore clear that a standard version of Ndaue can be promoted through the production of textbooks and other academic reference works. This means that from an acquisition planning standpoint the production of textbooks helps towards the acquisition and use of a standard version of Ndaue in education and other sectors of society to meet the requirements of both the new educational curriculum and the Constitution of Zimbabwe.

5.7 Creative works

Creative literature is another strategy for providing literature for Nda. As indicated above creative literature can be produced for purposes of entertaining, educating and informing. Mkhize (2016, p. 147) remarks that literature should demonstrate “aesthetic inventiveness and transgression” to respond to challenges faced in academia and society. This implies that producers of literature should rise above and against the normative tasks of producing ‘entertaining literature.’ With the apparent dearth of literature in Nda, Mkhize’s remarks underscore that artists can develop new materials from scratch thereby confirming Anae’s (2014, p. 127) definition that creativity is the “urge to make something from nothing.” New novels, songs, plays and poetry can be produced to respond to present corpus development challenges afflicting Nda in Zimbabwe. The subsections below explain the role that creative literature can play towards the intellectualisation of Nda in Zimbabwe.

5.7.1 Music and drama

There are no musical nor dramatic works composed and produced in Nda. However, performed literature can play a key role towards developing Nda and exporting its culture because music and drama are not only for entertainment purposes but are also instrumental in expressing and transmitting moralistic and didactic values to societies. In corpus planning terms the writing of songs, play and film scripts can assist towards the development and updating of a Nda orthography, vocabulary and terminology. It can also help disseminate and popularize the use of the language in a given environment. For instance, the phenomenal success of Hip Hop music and the Hollywood drama industry in Western countries has also contributed in swaying African people’s opinions towards acquiring English. Similarly, the widespread positive appreciation of the Nollywood drama industry has witnessed Nigeria exporting its cultures, dress, traditional music and language through drama. For example, words such as *Oga* (“Boss” in Pidgin English) and *Igwe* (Igbo word for “Chief”) are being used across Africa. Such cultural tourism has had positive economic implications for Nigeria. This has been helped by advances in social media technologies. In the same vein, developing film, music, drama and other arts in Nda can positively contribute towards the production of literature to serve educational, social, cultural and political purposes among other functions. However, it might be important to stipulate some relevant guidelines in terms of vocabulary, orthography and terminology to alleviate the intrusion and proliferation of different versions of Nda particularly considering its close historical and

linguistic ties with Shona and other languages in Zimbabwe. This is described as ‘linguistic legislation’ (Mugglestone, 2015, p. 31), which attempts to guard against the corruption of the language.

5.7.2 Novels

There are currently no novels written in Nda, yet novels and short stories among other types of prose help immensely in building a corpus for marginalised languages. Novels were written in Portuguese, French, Arabic, English and other languages as they grew and developed. This shows the centrality of creative literature in the intellectualisation of a language. For example, the very first novel of Mutswairo, *Feso* (1956), and of Sithole, *Umvukela wamaNdebele* (1957), were written when Shona and Ndebele were still in their budding stages in Zimbabwe. While novels are sometimes largely misunderstood as materials only for leisure reading, they introduce and spread orthographies, vocabulary and terminology in Nda to many speakers, readers and fellow writers. Publishing novels can also whet other speaker-writers’ appetite to creatively compose literature in their native tongues. For example, Daniel Defoe’s first English novel *Robinson Crusoe* in 1719 (https://en.wikipedia.org/wiki/English_novel#References) inspired other writers such as William Shakespeare and Thomas Hardy who went on to become household names in creative literature around the whole world. Likewise, following Mutswairo’s *Feso*, other writers such as Patrick Chakaipa and Mordekai Hamutyinei joined the fray and wrote other novels which contributed to the building of a Shona corpus.

However, the purpose of creative literature is not only “to entertain” (Anae, 2014, p. 14) but also to function as a potent utility tool for transforming societies. Miti (2014, p. 38) emphasises that creative literature plays a huge role in the development of African languages and African societies. Novels, poetry and plays are often developed to mirror the society and hence tally with the broader educational and societal needs to facilitate knowledge creation (Bell & Gower, 1998). It is without doubt that Ngugi Wa Thiong’o and Chinua Achebe’s protest literature contributed immensely towards the people’s struggles in both colonial and post-colonial Kenya and Nigeria respectively. For example, Ngugi’s novel *Matigari* (1993) was banned in post-colonial Kenya while Achebe’s *A man of the people* (1966) also suffered the same fate in post-independent Nigeria. Similarly, *Feso* and *Umvukela wamaNdebele* became tools for rallying black political consciousness against the imperial domination by white minority settlers in Zimbabwe, resulting in the Rhodesian

government reacting to such works in a hostile manner. For instance, a liberation fighter Simon Muzenda (later to be the first Vice President in Zimbabwe from 1987-2003) was arrested for reciting a poem in *Feso* titled *Nehanda Nyakasikana*¹. This highlights that creative literature has the power to influence and inspire public opinion and behaviour on important issues. In same vein, it can also motivate people to develop competency and proficiency in their language.

5.7.3 Poetry

Like novels, music and drama, poetry executes a salient role towards the development of a marginalised language such as Ndaou. But poetry has an edge over novels, music and drama because it can exist in both literary and oral forms. Ndaou poetry can be read from an anthology such as Simba Mwaingeni's (2013) self-published poetry in *Maungira echiNdaou* (Echoes of Ndaou) or recited orally to listeners. This duality enables poetry enhanced efficiency and effectiveness in communicating its message to its intended recipients. For instance, one can read, watch and listen as it is performed. Reading poetry allows individuals to pay attention to orthographic issues while listening and watching is more effective towards mastering the pronunciation of new or old vocabulary and terminology. Developing Ndaou to express abstract thoughts and reach the highest level of sophistication through poetry is one way of intellectualising the language. Prah (2006, p. 7) explains that J. D. Du Toit's poetry and the literary works including novels of other activists contributed immensely towards whipping up native speakers' emotions to develop and use Afrikaans as a powerful language in South Africa. This is because poetry shows a higher level of a language's communicative and intellectual properties than does prose, music and drama. Against this background, writing poetry can tremendously contribute not only towards growing a body of literature but also towards developing and intellectualising Ndaou as a language capable of functioning in any high-status domain as mandated by the Constitution.

¹ The allegorical novel *Feso* (1956) proved very instrumental in rallying black masses to resist the colonial domination. The poem *Nehanda Nyakasikana* caricatures the subjugation of King Nyan'ombe in his motherland during the tyrannical rule of a neighbouring King Pfumojena who had conquered him. The poem was therefore a clarion call for Nyan'ombe to militarily resist Pfumojena's oppression. It resonated and dovetailed well with nationalists' message to sensitize and encourage black Zimbabweans to take up arms to defend their motherland from the British who had usurped it.

5.8 Newspapers

As illustrated in section 4.4 there are currently no newspapers being written in Ndau. However, for the successful intellectualisation of the language, newspapers and magazines must be written in Ndau. As newspapers have a wider public readership, they can be instrumental in disseminating the orthography, grammar, vocabulary and terminology of Ndau in Zimbabwe. It is therefore important for electronic, online and print newspapers to be written in Ndau to assist speakers deepen their competency while non-native speakers can learn the language. As Finlayson and Madiba (2002, p. 44), Wolff (2002, p. 141) and Ndlovu (2013, p. 143) concur that the development of a language takes place through use; newspapers published in Ndau can successfully lead to the coining, borrowing and transliteration of terms and words and help develop and standardise Ndau. Writing daily and weekly newspapers in Ndau can therefore significantly contribute towards the provision of materials upon which the development, standardisation and acquisition of Ndau can be premised. It is historically evident that languages such as Ndebele and Shona became popular and developed vocabularies, terminologies and other reference materials due to their speakers' tenacity in demanding large spaces in local newspapers during the colonial dispensation. Speakers of Kalanga who were less assertive at the beginning ended up acquiring Ndebele through contact and the widespread newspaper medium (Msindo, 2005). Upon independence, the two languages already had a head start in terms of corpus planning which could possibly have influenced the retention of the colonial language policy by the new political establishment. This means that writing and publishing newspapers can help towards the overall intellectualisation of Ndau in Zimbabwe.

5.9 Standard grammar

The technical development of Ndau can never be complete without a standard grammar. Despite the presence of missionaries some incomplete and often inaccurate notes attached to the *Ndau vocabulary* of 1915 discussed elaborately in section 5.4 above, Ndau's grammar as a language is evidently still underdescribed. Missionaries made it clear that, "The grammatical notes are not intended to be complete or take the place of a grammar but to assist those using the vocabulary" of Ndau (ABM, 1915:4). This century old remark by missionaries provides an ample justification for the compilation grammatical works in Ndau particularly a standard grammar.

The term grammar is defined as “a set of rules internalized by native speakers and also a systematic study and description of those rules” (Mpofu-Hamadziripi et al, 2013:1). From this perspective, the study of rules underlying native speakers’ speech serves the purpose of not only understanding how they use their language in communicative settings but also how to discern between good and bad speech or writing in both communicative and cognitive situations. Grammatical works can be either descriptive or prescriptive depending on the purposes and targets of different authors. For instance, reference grammars are meant to be used by scholars and other well-educated people while pedagogical grammars such as the grammatical notes (13 pages long) contained in the *Ndau vocabulary* are produced to facilitate the acquisition of a particular language in society. For purposes of language development, Ndau needs grammatical works that would assist towards its standardisation in Zimbabwe.

A standard grammar functions as a foundation for good written and spoken communication in Ndau. It establishes a systematic and scientific basis upon which the language can develop and be used consistently particularly in the light of dialectal variation. It helps to establish a linguistic model for the development and acquisition of Ndau in important domains by describing and explaining the structural rules governing the production and usage of the language. For example, a standard grammar would describe and explain the production and combination of Ndau sounds to form syllables, words, phrases, sentences and clauses. In that light, it is therefore important to indicate that without full knowledge of grammatical rules, chances of intellectualising Ndau are severely truncated. This is because a standard grammar plays a central role through inspiring other intervention activities such as orthography reform, lexicography development, terminology creation, translation, the writing of textbooks, the publication of newspapers and other media as well as the composition of creative literature.

5.10 Chapter summary

This chapter examines different corpus development activities necessary to facilitate the intellectualisation of Ndau in Zimbabwe. It presents a corpus development model which summarizes the practical and technical interventions necessary towards a successful corpus planning in Ndau. It also shows the basic principles, strategies and approaches to guide orthography, vocabulary, terminology and materials development in Ndau. Taken together, all the activities, strategies and measures suggested and explained above contribute immensely towards

linguistically preparing Ndaou to practically fulfil its constitutional obligations in high status domains. However, while corpus planning activities establish a sufficient linguistic basis for intellectualisation, it is also conceded that corpus planning is not an end in itself, as language development also “occurs in response to other factors over which corpus planners may have no control of” (Cooper, 1989, p. 66). As shown in Mwaniki’s LMA, extra-linguistic factors such as negative speaker attitudes can derail the acquisition and use of Ndaou in key domains. This would obviously require that opportunities and benefits of acquiring and developing proficiency in Ndaou must be consciously created and developed. This dovetails with Njogu’s (1992, p. 71) submission that language standardisation has to be concomitantly supported by the “valorisation and promotion” of the language in society. In response to that, Chapter Six examines language “valorisation and promotion” activities by suggesting opportunity and acquisition planning strategies to spearhead Ndaou’s promotion in society.

CHAPTER SIX: OPPORTUNITY AND ACQUISITION PLANNING IN NDAU

6.0 Introduction

While corpus planning interventions are explained in Chapter Five, more still needs to be done for the practical implementation of Ndaun in secondary sectors. In that sense, the current chapter examines and assesses acquisition and opportunity planning strategies to combat contemporary obstacles halting its acquisition and use in public domains. This would not only result in its intellectualisation in formal settings as expressed in the constitutional language provision but also in creating an enabling environment for its revitalization and maintenance. This would protect it from a possible endangerment and death as a minority language encountering a complete displacement or assimilation risk in Zimbabwe as shown in section 4.2 above. In that light, this chapter specifically intends to provide a response to the research question below:

Beyond mere constitutional recognition, what practical steps are necessary to expand the utility value of Ndaun in official and powerful societal domains in Zimbabwe?

Practical steps for expanding the utility value of a language include both linguistic and extra-linguistic strategies as explained in section 1.1 above. While linguistic strategies are discussed in Chapter Five, the biggest impediment towards the intellectualisation of Ndaun is negative speaker attitudes. The prevailing widespread antipathy against Ndaun's use in both private and high order sectors of society is evidently a disincentive towards its acquisition and promotion. In that regard, this chapter is divided into two major parts. The first part is opportunity planning where section 6.1 presents and analyses collected data on speaker attitudes; section 6.2 examines the various opportunity planning mechanisms to incentivise the acquisition and use of Ndaun in important domains; section 6.3 discusses several funding options and suggests strategies to circumvent Ndaun funding obstacles; and lastly, section 6.4 presents and explains the language implementation structure for Ndaun. The second part of the chapter relates to acquisition planning which proposes a multilingual language-in-education policy to accommodate the use of Ndaun in Zimbabwe's education system. It will emerge that opportunity and acquisition planning require huge financial investments by the government and other stakeholders. In the context of Zimbabwe's current economic hardships, some interventions and suggestions that are pivotal towards the intellectualisation of Ndaun or any other marginalised language need to be seen as long-term and

visionary intervention propositions rather than as immediate courses of action to be implemented now.

6.1 Attitudes towards Ndaus intellectualisation

Section 4.2 concluded that Ndaus is marginalised in high status domains resulting in its gradual displacement even in modest domains such as religion (Christianity) by mainly Shona. The loss of domains implies that Ndaus is endangered and is moving towards extinction (Batibo, 2005) as young speakers are developing negative attitudes towards it. In view of such a sociolinguistic problem, it is necessary to present impending societal attitudes towards Ndaus collected through questionnaires. As explained in Mwaniki's sociolinguistic oriented methodologies shown in section 2.1.5.1, these attitudes were gathered through a language attitudes survey among pupils, parents and teachers and were interpreted and arranged in table form following the SPSS method as shown in Table 1.18 below.

Table 1.18 Attitudes of pupils, parents and teachers

Categories	Question	Responses (percentage)	
		Yes	No
Pupils	12. If Ndaus were to be introduced as a subject or language of instruction, would you want to learn it?	28.7%	71.3%
Teachers	6. Would you like to teach Ndaus if it were to be introduced in education?	51.4%	48.6%
Parents	3b. Would you want Ndaus to be used in the following domains:		
	Education	40%	60%
	Media	90%	10%
	Economy	30%	70%
	Technology	20%	80%
	Politics	40%	60%

Table 1.18 shows the obtaining attitudes towards the use of Ndaus in secondary domains. For an insightful engagement with data, Ndaus speakers' attitudes in different domains are described and explained separately as shown below.

6.1.1 Speakers' attitudes in education

From the above table, it is evident that Ndaupupils in both countries have discouraging attitudes towards using their mother-tongue in education. The majority of pupils (71.3%) from both countries indicated their support for learning in ex-colonial languages (Portuguese and English) at the expense of Ndaup. Such an attitude resonated with the majority of parents who were against the learning of Ndaup in education as shown by the 60% negative response. This exposes the widespread antipathy against the intellectualisation of the language in education. Also, such attitudes can, perhaps, explain why Ndaup is experiencing both speaker and domain loss as submitted in section 4.4. It appears that Ndaupupils and parents subscribe to what Bamgbose (2000, p. 79) calls the "longer means better" which has since transformed into the "the earlier, the better" (Kaschula & Wolff, 2016, p. 3) myth about second language learning in Africa. This is a misplaced belief that pupils are poised to improve their proficiency in a foreign language if they are exposed to it for a longer duration. Unfortunately, this is plainly unfounded since even pupils who had spent eleven years (form four pupils in Zimbabwe and *Decima Segunda* pupils in Mozambique) receiving instruction in the ex-colonial LoIs responded that they have little competency and proficiency in them as was shown in their responses for question 4.

From responses given, it appears that pupils' and parents' major question was "*What are we or our children going to do with Ndaup?*" Such a question shows that speakers of Ndaup view their language as a "dead end educationally" (Stroud, 2001, p. 341). This makes sense as both parents and pupils treated education as an investment in the future and as such encouraging themselves or their children to learn a language that is not currently attached to any immediate economic, political and technological benefits among others seemed a waste of time and resources. While parents' negative attitudes could be influenced by the general misconceptions about indigenous languages in Africa (Turner, 2016), they were still practically logical and understandable in the sense that Ndaup currently has no functional and utilitarian value in society. The same argument was advanced by Alexander (1989; 1999a; 1999b) who summarized that the attitudes of parents and other speakers towards the use of an African language should be objectively understood in view of the social and communicative situations in which they are used. Without using the language in secondary domains, anticipating highly positive speaker attitudes towards Ndaup's use in education would be asking for too much. Against that backdrop, status planning as done in Article 6 of the Constitution without opportunity planning is a mere exercise in futility as far as turning around

negative attitudes is concerned. Economic, political, intellectual, social and other forms of opportunities must be created to improve Ndaui speaker attitudes.

While a high percentage (51.4%) of teachers expressed their willingness to teach Ndaui in education, their sociological profiles showed that the response was only from Ndaui mother-tongue speakers (34) and two Ute speakers. Notably, all Shona-speaking teachers (31) and a few others speaking different languages were against the teaching of Ndaui in education. This confirms that speakers of majority languages interpret the intellectualisation of minority languages as a threat to the dominance of their own (Dube, 2016). This is best illustrated in the current Ndaui/Shona debate as seen in section 4.2 where some linguists (mainly Shona-speaking) such as Kadenge and Mugari (2015) and Mazuruse (2015) conspicuously lambast the constitutional language provision for separating Ndaui from Shona as politically motivated while conveniently ignoring the obvious fact that the term “Shona” itself was a political coinage, let alone acknowledge the decisions to include or exclude linguistic varieties from the Shona group (Doke, 1931; Msindo, 2005; Chimhundu, 2005). Such negativity represents a propensity of majority-language speakers to delight in entrenching the dominance of their linguistic varieties to the detriment of smaller and less powerful varieties (Maseko and Nkomo, 2016). However, for the intellectualisation of Ndaui to transpire in education, it is important to change the negative attitudes of non-native teachers.

6.1.2 Speakers’ attitudes in other domains

Sectors such as the media, economy, politics and technology were described as other domains in section 1.6.1.2 whereas Table 1.18 shows that parents have unfavourable attitudes towards its use in politics, media and the economy save the media. Like many other speakers of indigenous African languages, Ndaui speakers believe that their language is naturally incapable of functioning in such high status sectors. Nobody wants to identify with less prestigious languages that add little or no instrumental value in official labour markets (Stroud, 2001, p. 341). This implies that the motivation to acquire a language depends on its perceived and actual usefulness in high status sectors in society (Bamgbose, 2000). Subsequently, speakers believe ex-colonial languages are naturally highly developed and sophisticated to function in all major domains (Brock-Utne, 2009) while mastering dominant languages like Shona and Ndebele in Zimbabwe is also viewed as beneficial and in the spirit of promoting national unity (Ndhlovu, 2009). While this is not true, such attitudes were motivated by misconceptions about indigenous languages (Miti, 2014, p. 45;

Simango, 2015, p. 50) and hence adversely affect the intellectualisation of Ndau. However, the problem of speakers appears to be a lack of adequate information regarding the potential of using their language in other domains. This validates Turner's (2016) view that "negative attitudes towards the value of African languages as well as lack of understanding of the value of these languages as languages of learning and teaching cannot change markedly without a dedicated plan of action and focused strategies" (p. 186). This means that advocacy activities are needed to sensitize speakers on the benefits of intellectualising Ndau in all the domains. This is described by Beukes (2009, p. 49) as language management efforts to raise awareness through marketing campaigns as further shown in section 6.4.2.2.

However, it was surprising that parents still expressed favourable attitudes towards the use of Ndau in the media as seen through the 90% affirmative response. Such a response tallies with an observation about online social media which shows that Ndau speakers actively attempt to use and popularize their language through a popular Facebook page titled *Rekete ChiNdau – Leave a Legacy*. The popular social platform boasts of 16 051 active members who write, read and recite poetry and short stories in Ndau as well as disseminating information that transpire in and around Ndau speaking communities in Zimbabwe. The use of Ndau in the broadcast media, though limited to community radio stations in Mozambique and the National FM where it competes with more dominant languages in Zimbabwe is, perhaps, a factor that inspired speakers to develop favourable attitudes towards its use in such a domain. It is trite that such positive attitudes in the media can be capitalized on and massaged to influence attitudes in other domains if appropriate interventions are made.

Following the above presentation and analysis of data on speakers' attitudes, it is important to identify and explain the necessary opportunity planning strategies to revitalize Ndau in major domains as shown in the sections that follow.

6.2 Opportunity planning in Ndau

The widespread antipathy, loss of speakers and domains of Ndau as seen in section 6.1 is likely to worsen if there are no conscious opportunity planning mechanisms that are instituted to preserve, popularize and intellectualise it. Opportunity planning is therefore a conscious activity meant to motivate both native speakers and non-native speakers to acquire a language. This is achieved through creating opportunities to influence or attract people to develop competency in pursuit of

economic, political and socio-cultural benefits attached to a language. This is validated by Cooper (1989, p. 106) who remarks that a “language spreads when potential adopters see a personal advantage in using it.” In that light, opportunity planning is both an implementation strategy and a language maintenance strategy.

Both strategies can be dealt with by providing language incentives which can be used to promote enthusiasm in people to learn or use the Ndaue in public settings. It is a way of inducing native and other language speakers to develop and deepen their proficiency in Ndaue in anticipation of either material or non-material benefits. Such incentives can be in different forms; for example, material incentives may include jobs, scholarships and awards, while non-material incentives may involve positive social appreciation, social-political advancement and prestige (Cooper, 1989; Paulston, 1988; Bamgbose, 1991; 2000; 2007; Strubell, 2001; Tollefson, 2004; Kamanda, 2002). Because of their financial implications, most of the proposed incentives need to be seen as necessary ideals that need to be considered when the economic fortunes of the country improve. Awards and special salaries are good examples. The subsections that follow examine different forms of incentives.

6.2.1 Scholarships

According to Kaplan and Baldauf (1997, p. 131), creating opportunities for studying a language locally, regionally and internationally is enough motivation to lead towards its acquisition in society. Alexander (2007, p. 5) argues that providing financial and academic support to students will strengthen the corps of language on the continent while also improving obtaining attitudes. The provision of study loans, bursaries and stipends will boost the morale of Ndaue speakers to study it at a degree level. For example, the Memorandum of Understanding (MoU) signed between the MoPSE and GZU encourages government to provide scholarships for teachers to study minority languages such as Tonga, Shangani, Nambya, Venda, Kalanga and Sotho at the University’s Department of Education. While commendable, the offer for scholarships could also include other languages which are not prescribed in the MoU to motivate their speakers to use them in education among other domains. To that end, the researcher hopes that such scholarships can also be extended to students learning Ndaue if revelations and assurances by Interviewee 1 (The Minister) and Interviewee 12 (The coordinator of GZU teacher training program) are anything to go by.

Scholarships can also be realised in the form of providing free language education to Ndaupupils in primary, secondary and high schools which can motivate people (native speakers and non-native speakers) to acquire the language as well as certificates in it (Bamgbose, 1991; Kamanda, 2000; Cooper, 1989; Strubell, 2001). This is not difficult as the government can fund the free education of Ndaupupils the same way it is funding the on-going Science Technology Engineering Mathematics (STEM) program in Zimbabwe. Similarly, vocational training loans for local speakers to study Ndaupupils in regional and international institutions of tertiary learning can be provided. The prospects of travel and exploring different or, perhaps better, environments provide the necessary stimulus for students to study Ndaupupils.

6.2.2 Training and certification

Negative speaker attitudes can be improved and turned around by investing time, effort and resources to orient, train, and confer certificates, diplomas and degrees on successful candidates. It can also incentivise both native and non-native speakers to develop competency and proficiency in a language in anticipation of attached credentials and opportunities. Since there are currently no Ndaupupils training centers, colleges and universities, Ndaupupils speakers end up training as teachers, writers, editors, translators, lexicographers and scholars of Shona, Ndebele or English or any other languages. The absence of trained personnel in Ndaupupils negatively affects its development and promotion programs. By means of illustration, Kamwendo (2002, p. 94; 2015, p. 411) indicates that the shortage of trained personnel delayed the successful completion of Chichewa corpus development projects. To avoid the same situation in Ndaupupils, appropriate intervention strategies need to be channelled towards building participants' skills and knowledge thereby enhancing their capacities to effectively function in Ndaupupils corpus, acquisition and opportunity planning activities. Participants can enrol for pre-service, in-service training programs and acquire qualifications and credentials to serve immediate and long term functions. Accordingly, the sections that follow below describe and explain how participants can be trained to implement both the constitutional and curriculum policies on Ndaupupils in Zimbabwe.

6.2.2.1 Teachers

While most Ndaupupils-speaking teachers have positive attitudes towards the use of Ndaupupils as explained in section 6.1 above, they are nevertheless not trained to teach it. Lack of suitably trained teachers is a hindrance which forestalls curriculum implementation as indicated in Kaplan and Baldauf's

personnel policy in section 2.8.2. As Bull (2002) notes relating to the Sami language in Finland, Norway and Sweden, without trained teachers it is impossible to intellectualise a language in lower educational levels and expand its acquisition to higher levels. In the context of this study, a lack of teachers prevents the intellectualisation of Ndau in education. This means that Ndau language teachers should be prepared and credentialed to assist in the implementation of the language in high status domains. In Taole's (2015) words, "teachers as the essential drivers of good quality education must be equipped with skills and knowledge that will enable them to implement the curriculum" (p. 267). This augurs well with Kamwendo (2016:226) who notes that the training of teachers needs to be strengthened to attain quality education. The researcher agrees that Ndau language teachers' training programs can be strengthened through multiskilling in the following areas:

- Language pedagogy – teachers must understand the "theory and science of language teaching and education." (Tarp, 2011, p. 220). Only specialist language teachers trained in the principles and methods of language instruction should teach Ndau inside the educational domain. A policy departure is needed from the practice where every primary school teacher teaches all subjects including language (Brock-Utne, 2009) even when they specialized in teaching mathematics. This is much of a problem in Zimbabwe especially in the Matebeleland regions where teachers who cannot even speak local languages such as Ndebele are asked to teach it in schools (Reuters, 20 August 2016). Such deployment practices highlight the low regard for language pedagogy.
- Corpus development and evaluation – as Ndau is still largely unwritten, language teachers deserve to develop some practical skills and knowledge in corpus building and maintenance activities. Such skills and knowledge are important as some corpus intervention activities such orthography reform, educational literature development and terminology standardisation require testing in the educational domain before they can be adopted and standardised for use.
- Curriculum design and reform – as implementers of school language curriculum, teachers are centrally positioned to design and review the curriculum as they deal with learners' problems every day.
- Computer skills – Advanced technology is key towards language learning. Ndau language teachers must be equipped with computer literacy skills and knowledge to adopt and adapt

language learning software and other technological tools to supplement and enrich their teaching.

- Community leadership and representation – teachers are torchbearers in societies. As an enlightened group, Nda language teachers deserve lobby and advocacy activities to speakers in language issues.

From the listed points, it is clear that the objective of Nda language teacher training should be to produce well-rounded educational professionals whose knowledge base is both theoretical and practical, and whose skills repertoire enables them to work in several capacities (Pennington, 1990 in Webb and Kembo-Sure, 2000, p. 309). This would summarize Mwaniki's human, technical and conceptual skills as part of the management-oriented variables and Kaplan and Baldauf's personnel policy. It is hence worth emphasizing that the multiskilling of teachers is important considering Nda's underdeveloped background. Such training helps in overturning negative attitudes as trained teachers will implement language teaching in the society.

6.2.2.2 Media practitioners

As shown in section 4.4, Nda is now being used in the broadcast media in Zimbabwe. In that sense, media practitioners such as news readers and program presenters deserve skills in advocacy activities and raising awareness about the constitutional and functional status of Nda in Zimbabwe. Currently, there is only one mother-tongue Nda presenter at National FM who therefore needs to undergo staff development where she is introduced to Nda orthography, terminology and vocabulary to avoid switching to Shona or English whenever she confronts a technical linguistic challenge as is currently the case. For example,

Nhasi ndinoda kuikiridza Marure nemwi mweshe vayayeyi vangu nevanthani vari mumakanyi akatenderera Zimbabwe yeshe. Mwakadini anthuwoye? Inini ndinobaabwinyuka ngekudakara. Ndinoda kuqaya ngekutaura ngenyaya yedomestic violence ndisati ndaamba kudzibamura ngoma dzemunodakarira..." (Muburamashoko eChiNda, Muqgubera 3 Zvita 2016, Mukuwo 0700–0830)

Presenter: Today, I want to praise the Lord and all my listeners and others in communities around Zimbabwe. How are you? I am quite well, myself. I want to start talking about the issue of domestic violence before I start playing your favourite music..." (Nda presenter, Saturday 3 December 2016, Time 0700–0830).

The sole Ndaub presenter's academic and professional training was discharged through the mediums of mainly English and partly Shona and hence she often borrows Shona words such *nhasi* (today), *kutaura* (talk) instead of *nyamashi* and *kubhuya* or *kureketa* respectively and English terminology such as *domestic violence* instead of *bongozozo mumphatso* as shown in the above excerpt. While the borrowing of such terms may reflect the sociolinguistic nature of language politics in Zimbabwe, it is also an inadvertent portrayal of the technical deficit in Ndaub which lacks appropriate terminologies for terms such as *domestic violence*, for example. However, resorting to Shona or English reinforces the pernicious myth that Ndaub is shallow and incapable of expressing its speakers' educational, scientific and technological needs. This calls for corpus development as explained in Chapter Five. Meanwhile, other already qualified media practitioners need to specifically receive in-service training to broadcast in Ndaub to augment the efforts of the current sole presenter. According to Turner (2016, p. 183) a language's prestige and value in society is quickly realised if it is used by news readers, radio and television personalities, rock stars, fashion models and disc jockeys. In line with Turner's point, properly trained media practitioners can help turn around negative attitudes for Ndaub.

In the same vein, print media practitioners such as state and private media journalists also deserve training to write and publish stories and newspaper articles in Ndaub. Meanwhile, enthusiastic administrators for Ndaub online social media platforms such as in *Rekete ChiNdaub – Leave a Legacy* deserve to be appraised with an updated and standard orthography, vocabulary and terminology to help other speakers to use the standardised version of Ndaub on social media platforms. This is because local events transpiring in Ndaub-speaking areas can be best communicated if they are written in the people's mother language. On that note, media practitioners need encouragement to develop technical language skills in Ndaub to assist in its acquisition in society. Like teaching, journalism is a profession in high demand and if Ndaub speakers are trained as media practitioners they would help popularize its acquisition and use in society.

6.2.2.3 Translators and interpreters

Translation has been identified as a key strategy in terminology and materials development as shown in sections 5.3 and 5.5 respectively. Ndaub translators and interpreters deserve to know the principles, methods and steps to follow in translation to achieve an exact rendition between source language texts and target language texts. They require skills and knowledge to deal with cases of

untranslatability mainly as a result of cultural, linguistic and environmental differences between English and Ndaue texts, for example, as well as strategies to handle and compensate meaning loss in translation to attain maximum equivalence between texts.

It is emphasised that the development of materials in Ndaue can greatly improve if translation and interpretation activities are executed by well-trained or professional translators as opposed to contemporary practice where lay people are taking up translation tasks in most African countries (Hadebe, 2006; Nkomo & Kadenge, 2011). For instance, interpreters in Parliament should be taught skills to translate parliamentary debates, motions and bills into the different languages used in Parliament whereas Hansard writers equally need to acquire the knowledge of translation to be able to represent English parliamentary documents into all the indigenous languages. Not just Shona and Ndebele. Similarly, court interpreters and translators also require an orientation and training in translation. Hadebe (2006) and Nkomo and Kadenge (2011) observe that mistranslation or misinterpretation results in wrong court judgments. Similarly, Maseko and Kaschula (2009, p. 133) provide empirical evidence of miscarriage of justice due to the mistranslation of the *ukondla* (traditional adoption) practice among the Xhosa people which was misinterpreted as “to feed” in an insurance case. The defendant lost the case. It is therefore reiterated that to avoid such unfortunate scenarios, professional translators and interpreters across all domains should receive extra language skills, knowledge and training in orthography, specialized vocabulary and terminology to be effective in translating information from other languages into Ndaue and vice versa.

The presence of trained translators and interpreters provides a foundation upon which the intellectualisation can be premised by ensuring that materials from developed local, regional and international cultures are transferred into the Ndaue. For instance, political, constitutional, governance, scientific and technological information in the world can be translated. This does not only improve speakers’ attitudes towards Ndaue but also defeats the point of disregarding their own language in favour of other people’s as it can unlock and express knowledge and ideas from other cultures easily. Put differently, there will not be any motivation for Ndaue speakers to shift to Shona for prestige or need as Ndaue translators and interpreters can provide them with information from developed cultures into their language.

6.2.2.4 Human language technologists

According to Finlayson and Madiba (2002, p. 56) “the fundamental quest to promote multilinguality” can be achieved through utilizing technology to create the necessary mechanisms and infrastructures where African languages are used to the highest technological level. This statement suggests that marginalised languages such as Ndaub can develop faster if human language technologists are trained to expose the language to a digital global information environment. Human language technologists possess skills to build automatic dictation systems, text-to-speech, machine translation, spellcheckers as well as create multilingual text and speech resources like online dictionaries and terminologies. In this modern technology age, training of human language technologists is imperative as they can manipulate technology to “revolutionize” African languages (de Schryver, 2003, p. 143) such as Ndaub. Both corpus and acquisition planning activities can be easily expedited as further explained in section 6.2.10.

6.2.2.5 Lexicographers and terminologists

Negative public attitudes can be result from lack of specific materials to use in specific domains. The absence of general purpose dictionaries and terminological works in Ndaub entrenches them. To handle such a problem, the training of lexicographers and terminology developers becomes important in society. Lexicographers can be trained to compile both general and specialized dictionaries; for example, a learners’ monolingual dictionary and/or a bilingual Ndaub-English primary education dictionary, and train mother-tongue speakers such as pupils, teachers and the community to improve dictionary skills and culture in the community. Meanwhile, terminologists can be trained to collect, harvest, verify and authenticate developed terms (Alberts, 2011; 2014) and to develop, standardise and disseminate Ndaub terminology as well as create a Ndaub terms’ database to deal with current communicative problems that speakers are facing in Parliament, the media and the judiciary.

The availability of lexicographic and terminological works to facilitate the use of Ndaub in education, media, information, science and technology can successfully turnaround both speakers’ and trainees’ attitudes towards the use of Ndaub in society. Such works are also used by a wide spectrum of target users such as learners, students, educators, academics, the economic sector, scientists and language practitioners (Alberts, 2011, p. 36; Nkomo, 2014, p. 417, Chebanne, 2010a, p. 199; Tarp, 2007, p. 170). It is therefore important to invest in them through training

lexicographers and terminologists to promote both the standardisation and acquisition of Ndaau in Zimbabwe.

6.2.2.6 Artists

Creativity has been identified in section 5.2.2.3 as one of the essential strategies for developing literature in Ndaau. The word ‘artist’ is used in the broadest sense possible in this study as it includes literary practitioners such as fiction and non-fictional writers like novelists, poets, playwrights and cartoonists, visual artists such as dramatists, film and video makers and soap-opera producers and performing artists such as reciting poets, musicians, dancers and actors. These artists play an invaluable role in the acquisition and promotion of Ndaau. They deserve training to positively appreciate and influence the development of the language by producing responsible, informative, educative and entertaining literature. High quality literature should be agenda-driven to mirror people’s struggles, aspirations and quest for development. While these qualities should clearly be imparted in Ndaau artists, it is also imperative that they acquire language skills and knowledge to be able to fully represent their creativity either in speech or writing or both. The crucial point to underscore is that artists should master Ndaau vocabulary, terminology, grammar and orthography to perform their duties to the best of their abilities. For example, one cannot write a song or recite poetry without the knowledge of the orthography, vocabulary and terminology used in Ndaau. This justifies the importance of schooling artists in technical linguistic aspects of Ndaau, particularly bearing in mind its marginalised background.

To demonstrate the symbiosis between art (literature) and language or culture acquisition, lessons from Nigeria’s successful arts industry can be learnt. It is incontestable that Nollywood (Nigeria’s film industry) has significantly contributed towards the dissemination of Nigeria’s culture, for example, dress and language as mentioned in section 5.2.1.4 above. The African attire is mainly a cultural dress code in Nigeria which has been a phenomenal success as seen through its adoption into many African countries. A lot of women and men from other countries find such clothing fashionably attractive. For example, in Zimbabwe a televised competition on African attire female dress was held called *The Key Monera Contest* in 2007. With such potential from art, Ndaau music, drama, poetry can popularize the language among its speakers while also creating a platform for its acquisition by speakers of other languages nationally, regionally and internationally.

Establishing a thriving Ndaub arts industry will therefore be a case of opportunity planning that will provide further incentives for the young and future generation of Ndaub speakers to acquire the language. It will even motivate other additional language learners to acquire it. In the same vein, Chebanne (2010, p. 99) explains that the holding of annual exhibitions of artefacts and dance festivals among the Khoisan language speakers in Botswana is an important practice towards raising awareness for these endangered languages. This researcher adds socio-cultural and economic aspects to Chebanne's argument. In the case of Ndaub, such festivals can help in transforming negative speaker attitudes while also raising the necessary funding for developing the language. As in the Nigerian situation, having Ndaub festivals and exhibitions can help in popularizing and marketing its material culture such as dress, pottery and weaponry and non-material cultural elements such as song and dance. However, this should start by equipping artists with the necessary linguistic and practical skills as explained in the previous paragraph.

6.2.2.7 Publishers

Publishers play a significant role in language development (Ndhlovu, 2009). Publishing houses assist in the spread of language through publishing literature for public consumption. Because publishing is not a philanthropic undertaking most publishing houses in Zimbabwe prefer publishing in English, Shona and Ndebele which apparently benefited from skewed colonial and post-independent language policies. It is not surprising that while the second ever novel in an indigenous language in Zimbabwe titled *Umvukela wamaNdebele* (1956) was written in Ndebele by a Ndaub mother-tongue speaker as indicated in section 4.3.5 above. The decision to write in Ndebele and not Ndaub demonstrates the author's conscious attitude towards minority languages and the general language politics in the then Southern Rhodesia. It was impossible to publish in Ndaub as it was a dialect of Shona. It was also chimerical to publish in other languages apart from Shona and Ndebele as the Southern Rhodesia Literature Bureau followed Doke's policy which had decreed only Shona and Ndebele as the official languages.

In contemporary times, while a pluralist approach adopted through a constitutional intervention has democratically opened up the linguistic space, it is evident that the odds are still highly stacked against marginalised languages spoken by comparatively fewer people. Many Ndaub mother-tongue speakers produce literature in Shona (Zezuru) rather than Ndaub due to pressure from publishers or producers. For example, a popular Sungura musician, Taruvinga Manjokota known

as “Sugar Sugar” in the music industry, is a mother-tongue speaker of Ndau hailing from Buhera, but sings in Shona. Publishers are generally unwilling to support publications or productions in minority languages citing economic feasibility challenges. However, the current language-in-education policy in the curriculum where Ndau and other indigenous languages are poised to function in infant education is an opportunity for publishers to acquire multiple language skills and knowledge and publish in Ndau. It should also effectively transform attitudes of publishers and allay their phobia of loss, since a ready market has been created and guaranteed. For example, some publishing houses such as Bhabhu Books are now beginning to publish elementary materials or primers such as *Nyoka ngeyaGwinyai* (2015), *Meri negwada rekutsvuka* (2015) and others in Ndau. Among its most important publications is an orthography document *A unified spelling guide for Ndau* (2016) which was edited by the present researcher as discussed in section 5.3.

While negative attitudes of publishers towards Ndau and other minority languages is a disincentive towards its use in high status sectors, it must be noted that the publishing industry in Zimbabwe and elsewhere is reeling under pressure. Despite de Schryver’s (2003, p. 152) argument that the print or paper materials like some dictionaries possess some “unbeatable” aspects, the advancement of technology, the internet and self-publishing facilities have stymied the growth of the industry as more and more people are resorting to online materials such as books, dictionaries, terminology lists and so on. However, Doll (1996 p. 453) submits that the printed hard copy materials are still very necessary as they are physically handled, easy to browse and use and also durable. Printed materials are particularly useful in education where most rural areas such as the Ndau speaking communities in Zimbabwe have neither access to the internet nor to computers and lack the relevant skills to use such advanced electronic resources. This means that the government must subsidize publishing such that production and distribution costs are kept at a minimum. Government intervention can also put in place policies that lead towards the extensive use of published materials in education. For example, government can, through the curriculum, recommend that each Ndau pupil must have a school dictionary. Such a policy can make it imperative for parents and teachers to buy dictionaries thereby ensuring that publishers are cushioned from making losses related to publishing in minority languages.

However, this raises the importance of imparting publishers with necessary skills and knowledge such as orthography, grammar, vocabulary and terminology of Ndau to induce them to appreciate

its aesthetical and practical utility in society. Trained publishers can also erase their misconceptions about indigenous African languages in general and help sensitize and motivate Nda languages speakers to compose and perform literature in their language. This is because publishers are influential and powerful actors who can effectively champion and market the idea of promoting marginalised languages. For illustration, the development and use of Tonga in Zimbabwe was tremendously aided by the important role that publishers played. The Government of Zimbabwe, UNICEF and Silveira House played a key role in sourcing funds that subsidized and incentivised the development and publication of materials in Tonga. As a result, Tonga in Zimbabwe is now being taught as a subject at Advanced Level ahead of all other minority languages (Ndlovu, 2013).

The foregoing sections clarify that different vocation-specific forms of training are essential to spearhead the acquisition and promotion of Nda languages in society. It is therefore paramount that the above participants are equipped with appropriate professional and other ancillary skills such as Nda language, computer and internet using skills to function meaningfully in their various portfolios. Basic computer literacy and internet using skills are also a top priority especially in the modern age of globalization and digitalization. In addition, all role players should imbibe basic corpus development knowledge such as orthography and grammar development skills to fully participate in Nda languages' development activities regardless of their linguistic background or professional orientation. Imparting participants with diverse skills and knowledge in language planning and implementation is referred to as multiskilling. The LANGTAG Report (1996, p. 114) remarks that multiskilling is meritorious as people are capacitated to work in diverse linguistic, political, economic, educational, administrative and technological environments.

6.2.3 Jobs

As indicated in section 6.2.2 the training of Nda languages teachers, terminologists and lexicographers, translators and interpreters, publishers and artists would not succeed in turning around negative speaker attitudes if no jobs are available. According to Bamgbose (1991), the most attractive way of incentivizing language acquisition is to create jobs for trained people with functional proficiency in a language. For instance, if knowledge of Nda languages is demanded as a prerequisite to access job opportunities in both private and public sectors, stakeholders from different walks of life can be attracted to learn it. If public service jobs as in teaching, health, administration, police, media and military are offered on the basis of Nda languages proficiency, all native and non-native Nda languages speakers in

Zimbabwe will demand to learn and use it in public domains. Creating job vacancies to be filled on the basis of language knowledge inevitably creates demand for language acquisition and thus assists in the turning around of negative attitudes. Availing Ndaau translation and interpretation jobs in Parliament, media, the judiciary, tourism, industry and economy can assist toward the acquisition of the language by both mother-tongue and other language speakers. Opportunities for promotion at work can also influence people to seriously consider acquiring a marginalised language such as Ndaau in Zimbabwe (Kamanda, 2002; Cooper, 1989; Strubell, 2001).

6.2.4 Awards

Awards in form of fluency and proficiency prizes in a particular language can greatly influence the acquisition of a language in a society. For example, offering awards for Shona or Ndebele speakers who can speak and write fluently can boost its appeal among Zimbabweans. Lessons may be drawn from PanSALB's multilingualism awards in South Africa where individuals and organizations who pursue a cause for developing and entrenching a culture of multilingualism are honoured. Equally, individuals who demonstrate competency and proficiency not only in their tongues but also in other people's languages are rewarded further demonstrating that multilingualism is a virtue and resource to be promoted and celebrated.

These awards can be categorized differently, for example, music, drama, creative writing and poetry. Publicly rewarding best writers or performers in competitions such as short story writing, poems and drama can induce people to acquire a language. Radio Zimbabwe in 2005 had several competitions such as Silver Jubilee writing competitions on a range of topics including *25 years of independence, democracy and sovereignty*. Competitors wrote essays, short stories and poems on such topics in either Shona or Ndebele out of which best writers were offered prizes. Now that Ndaau has the same official status with Shona and other languages, such competitions could be written in Ndaau. Similarly, National Arts Merit Awards (NAMA) annually awards outstanding artists such as musicians, dramatists and actors or actresses, poets and novelists in Zimbabwe. While the awards are not necessarily language specific, the majority of winners are either Shona or Ndebele-speaking, further demonstrating the language politics in the country. However, if such opportunities are created for Ndaau commendable strides can be made as far as transforming attitudes are concerned.

Offering material or monetary rewards can help to reverse both speaker and domain loss in Ndaue by raising its sociolinguistic profile among speakers in Zimbabwe. Cooper (1989, p. 106) summarizes it by arguing that a marginalised language spreads when potential adopters see a personal advantage in using it. This means that without guaranteeing masses of personal or collective opportunities such as jobs, the hope of developing and spreading Ndaue's use might not be realised. For underdeveloped languages, awarding best monograph writers in Ndaue using the new orthography, vocabulary or terminology will actively encourage other speakers to learn and acquire it in anticipation of material or monetary rewards (Bamgbose, 1991; Kaplan & Baldauf, 1997; LANGTAG Report, 1996; Tollefson, 2004; Kamanda, 2002). In its Africa-wide harmonisation program, CASAS has been offering some rewards for writing monographs on selected topics such as AIDS, domestic violence or cancer in African languages (Mazuruse, 2015). If such awards are offered in Ndaue, this would assist immensely in turning around prevailing negative speaker attitudes.

6.2.5 Prestige

Prestige is an immaterial incentive socially gained from one's competence in a powerful language in society. The knowledge of a popular language functioning in authoritative higher domains such as sophisticated films, civilized games, urban music and global social platforms is bound to bring with it high prestige, character and an aura of modernity to the one who masters it. In contrast, those that cannot use it attract a label of inferiority, backwardness and rurality. This suggests that prescribing Ndaue as a vehicular language in higher social circles would silently confer it with a higher status that would attract many people to acquire it. For example, if Ndaue were to be adopted as a language for communication in SADC, the AU and the UN, more people across the world will be forced or motivated to learn it so that they can function in such domains.

For illustration, English's prestige and popularity can arguably be attributed to its global appeal (Crystal, 2000) as a language used in international authoritative bodies. Its prestige endears it to most people in the world, for example, even Lusophone countries such as Angola and Mozambique and Francophone countries like Belgium, Congo and Togo in Africa are acquiring it despite French and Portuguese being equally powerful languages in the world. In this context, prestige planning on Ndaue can effectively turnaround negative attitudes. If the elite in the Ndaue speaking society such as powerful political leaders, national and regional celebrities, media personalities, rock stars,

disc jockeys, outstanding sport persons such as soccer stars and contemporary music heroes were to adopt and use Nda in social situations, that would promote immensely towards its acquisition in society (Kamwangamalu, 2004; Turner, 2016; Batibo, 2005; Jones & Martin-Jones, 2004).

6.2.6 Special salaries

According to Kaplan and Baldauf (1997) offering special salaries to employees with special language skills is a key incentive to change negative attitudes towards a language. Rewarding public and private sector employees on the basis of language knowledge can also meaningfully attract other employees and speakers to learn the language. For example, the current Nda presenter at National FM was neither trained nor employed to broadcast in Nda but rather in Shona. The task of presenting in Nda was just added onto her job description due to her mother-tongue competence skills in Nda. Such special knowledge and skills deserve an extra remuneration package to motivate her and others to acquire not only Nda but also other languages in Zimbabwe. It is therefore argued that adding just a 5% or 10% special salary incentive for teachers, administrators, experts and practitioners who went for extra training and mastered Nda can be a stimulant for other people to acquire the language in society.

While the provision of incentives such as special salaries, jobs, and scholarships is highly unlikely particularly considering the prolonged economic and political crises plaguing Zimbabwe, it is evidently possible in stable and organized socio-economic environments. Bull (2002) explains how jobs and special salaries were used to incentivise the intellectualisation of the Sami languages in Norway, Finland and Sweden. Similarly, artists particularly poets were motivated to produce quality literature through incentives during the vernacularization period in France (Cooper, 1989). In South Africa, awards sometimes offered by PanSALB to encourage and entrench a spirit of multilingualism. The awards are given to ordinary people, artists, media personnel, private and public institutions who would have made strides towards promoting multilingualism in the country. Such opportunities encourage people to learn other languages and cultures and promote national cohesion. In the case of Nda in Zimbabwe, incentives can assist immensely to turnaround speakers' negative attitudes if the government, the private sector, mother-tongue speakers and the donor community coalesce their efforts to develop the language to function in official domains.

6.2.7 Advocacy

Advocacy is an optimal development-oriented strategy for language management (Mwaniki, 2004) that is pursued to secure political will. It is one of the several strategies to confront a problem bedevilling society with a view to solve it. It is normally an organized community initiative agitating to achieve a particular goal. It is a way of getting responsible authorities such as governments, companies, schools and individuals in positions of power to act on, respond to or redress an unfair or dangerous situation affecting people. Advocacy can include litigation, lobbying, research, community mobilization, media coverage and even confrontation (Martel, 1999, p. 47). Coaxing or persuasion, litigation and dialogue results in outstanding issues being resolved amicably through compromise or capitulation. Confrontation through language demonstrations, language hunger strikes, language rioting, petitions, sit-ins and stay-aways is normally adopted as a last resort after undue resistance from indifferent officials. Violence, harassment, arrest and even death are normally the effects of confrontation in some repressive states (Crystal, 2000, p. 3).

It is important to note that the constitutional recognition of Ndaue was mainly as a result of advocacy and lobby activities. Ndaue speakers were opposed to their language's description as a dialect of Shona in 1931. Hachipola (1998, p. 2) notes that,

Pressure is mounting in Ndaue areas to have Shona replaced with Ndaue since pupils in schools cannot cope with standard Shona, which some claim is nothing more than Zezuru and Karanga. Parents in the area have been calling upon the Government to give Ndaue the minority language status just like Kalanga.

In endorsement of Hachipola's assertion, the struggle for linguistic emancipation from Shona started in the 1960's when a Ndaue language committee was formed (Mlambo, personal communication 2015). The committee involved some leading Ndaue politicians, business people and academics at the time who grumbled about the educational problems they encountered when they learnt Shona at school. Perhaps due to lack of proper planning, organizing, coordination and clear terms of reference, the committee made no recognizable headway. It eventually became defunct following the deaths of its key members save for a few individuals whose young ages precluded them from participating constructively in such a committee during such a period (Mlambo, personal communication 2015). While the committee offered no tangible deliverables due to its top-down and elite composition, nonetheless it laid a foundation upon which future

uncoordinated and unplanned individual language activism among Ndaue people was premised. For example, most Ndaue students studying linguistics and African languages at the University of Zimbabwe choose to conduct research on Ndaue (Mutonga, personal communication 2015). Similarly, most speakers demanded that the official recognition of Ndaue during the Constitution making process in Zimbabwe was seen in Article 6 of the Constitution.

Such a feat was achieved without a formal and registered language or culture association. In view of this, this researcher believes that the Ndaue-speaking community is linguistically conscious as a result of the extent of its cultural, political and linguistic marginalization despite that the government and linguists often described it (as some still do) as part of the larger Shona group in Zimbabwe. The extent of its linguistic marginalization is plainly expressed in education where pupils are forced to unlearn what their culture and society teaches them daily if they are to entertain hopes of passing Shona examinations in school as shown by examples in section 4.3 above. Due to the nature of the community's linguistic challenges, the importance of a properly constituted language association cannot be downplayed as individuals carry a societal obligation to advocate for the recognition and upliftment of the language. Now that Ndaue is officially recognised in Zimbabwe, a properly constituted language and culture association is even more imperative to drive its intellectualisation agenda forward and ensure that its recent status does not become merely symbolic.

The tasks of the Ndaue language and culture association as a body for advocacy and lobby activities would be to execute the following:

- create awareness programs through public lectures in schools, seminars and discussions in communities, roadshows, career guidance workshops, radio and television talk shows.
- devise a strategy for publicity campaigns in Ndaue.
- mobilize speaker attitudes while also raising strong Ndaue identity issues (Sithole & Mutonga, 2016, p. 77).
- participate in petitioning its use in education and other domains.
- take part in corpus planning such as materials, terminology, and dictionary compilation.

According to Webb (2002, p. 42) advocacy is a necessary strategy for language development as it is instrumental in changing negative attitudes. In that case, mother-tongue speakers, language and

cultural groups should be organized to push forward the cause for using Ndaue in education and other domains. Awareness campaigns are important in that some parents and school pupils are ignorant of the fact that Ndaue is now an officially recognised language in Zimbabwe. Considering that even the Constitution itself has not been translated into all official languages and widely distributed, some mother-tongue speakers of Ndaue still regard it as a dialect of Shona while some parents are not even aware of the importance of using the language in important domains, as was observed during the data collection period. Such ignorance is not helpful towards Ndaue's intellectualisation in Zimbabwe. In that regard, Maseko (2007:82) conceives language awareness as important in explaining 'the cognitive and other benefits' of using a mother-tongue to speakers.

Petitioning officials to use Ndaue in important domains is important given that some officials prefer the old triangular Ndebele-Shona-English system to continue. For example, one education official's public remarks that all minority languages will be used after a long time (Reuters, 5 February 2016) need to be met with real action if Ndaue's status is to be transformed. While such remarks can be dismissed as mere public utterances, the lack of implementation of the Constitution in education demonstrates that the official's remarks represent the *de facto* language-in-education policy. Petitioning the MoPSE to implement the Constitution will open a critical dialogue between the ministry and Ndaue speakers to create, raise and popularize an awareness of the language's status as well as the educational implications of that status.

By and large, advocacy activities are essential in turning around Ndaue speaker attitudes while also creating opportunities for speakers to interact and participate constructively in the development and popularization of their language. However, for a concerted and effective effort, it is important to secure and meet Mwaniki's management-oriented methodologies and variables such as planning, leading, organizing and coordinating among others. This therefore implies that a Ndaue language and culture association is form to spearhead the process. In that case, even online groups such as the *Rekete ChiNdaue – Leave a Legacy* can adopt a more proactive approach to embody and envision the nature and scope for advocacy and lobby activities for Ndaue. Having indicated the above, it is important to specify and explain the roles that parents and language activists can play in advocacy activities.

6.2.8 Use in education

Table 1.18 shows that the majority of Ndaou speakers have a widespread antipathy towards the use of their language in education as in other controlling domains of society. If it is to be believed that education is a significant tool for accelerating Ndaou speakers' socio-economic, political and technological opportunities, then such negative attitudes can be transformed by using their language either as a subject or medium of instruction in schools. Despite that, McGroarty (2002, p. 21) interrogates the role of education in society asking questions such as: What is the purpose of education? Is it principally to get a job? Is it to develop information or knowledge? Is it to address (socio-economic) inequalities? As scholars unanimously agree, these are relative and contentious questions on which objective responses are difficult to obtain. They become further complicated when considering the role of education in turning around negative attitudes towards language, Ndaou for example.

The generally accepted view is that education is considered a tool for "creating social equality and economic opportunities" (Cooper and Randall, 1999, p. 84) and a means for "vertical socio-economic mobility" (Cooper, 1989, p. 111). Without totally dismissing the role of education in knowledge creation and information dissemination, these explanations indicate that education's main goal is to create employment and level socio-economic gaps and inequalities. It is a means through which underprivileged societies like the Ndaou can be empowered and transformed economically, politically, scientifically and technologically (Bamgbose, 1991; Kaplan & Baldauf, 1997). From a more critical perspective, the indicated purpose of education interlinks with language intellectualisation in society which also seeks to empower a marginalised Ndaou community to participate comfortably in important national activities through using their language as explained in section 1.5.1. This interface is successfully demonstrated by the fact that education is the only centrally organized and strategically positioned sector where formal language planning can effectively and efficiently transpire. Cooper (1989, p. 161) submits that the school system is strategically positioned to plan the acquisition of a language. Bamgbose (2000, p. 25) opines that establishing a language as an entry requirement to the different levels of education is one way of promoting and improving its acquisition inside the educational domain. Equally, Bull (2002, p. 35) reports that the use of Sami (a minority and previously despised language) in education in Norway, Finland and Sweden influenced "it's now greater use among children than 15 years ago."

This, by inference, suggests that introducing Ndaun in education can therefore succeed in turning around pupils' attitudes if education executes such societal and linguistic functions.

For purposes of further interrogation, it is, perhaps, important to argue that imposing Ndaun as a language of education or a language in education does not easily improve negative attitudes. For example, the imposition of Afrikaans as a compulsory and co-medium of instruction in 1976 was a disastrous failure politically in South Africa. While the violent resistance to the policy can be attributed to the heightened extent of political and racial polarization during that historic period, it also proves that language attitudes are difficult to turn around and not even the education sector always succeeds. This is especially so if there are deep-seated socio-cultural, racial and economic problems. If anything, the Afrikaans policy solidified racial and political hostilities between Afrikaners and blacks. It strengthened Black Nationalism and militancy against apartheid system. Such acrimony has not dissipated completely in the present day despite reconciliation programs spearheaded by the post-independence government in 1994. Despite the foregoing, Turner (2016, p. 184) explains that due to Afrikaans's roles and level of development in the post-independence state, the majority of Zulu pupils and their parents in KwaZulu Natal now choose the language as a first additional language ahead of other indigenous languages such as isiXhosa, Sesotho and others. While this may not necessarily imply a change of political or racial attitudes towards Afrikaners, it still highlights how educational, scientific, technological and economic opportunities associated with mastering Afrikaans in South Africa can either motivate or coerce people to acquire and use a certain language in a society. In the same vein, it is therefore arguable that carefully planning the intellectualisation of Ndaun in education and other domains can make great strides in influencing its acquisition and use in Zimbabwe.

In view of the foregoing, using Ndaun as either a language of, or in, education can be an opportunity planning strategy that assists in changing attitudes. However, this should start with reforming and reviewing the curriculum to create space for it in education as shown in section 6.2.8.1 below. It also should involve the recrafting of the whole language-in-education policy for Zimbabwe to show how different languages relate and interact in the Constitution as illustrated in section 6.5.

6.2.8.1 Curriculum review in primary and secondary education

Since the post-independence era, Zimbabwe has reviewed and reformed its educational curricula three times. Curricula adopted embrace the Zimbabwe Education Act of 1987, the Presidential

Commission of Inquiry into Education and Training (CIET) popularly known as the Nziramasanga Commission of 1999 and the Curriculum Reform and Review of 2015. In this study, the first two curricula are not important since they made no particular reference to Ndau as it was then regarded as a dialect of Shona. However, it would suffice to underscore the point that the first two curricula were never fully implemented owing to a variety of economic and political reasons including “internal system inertia” in the education sector (Dokora, 2015). This logically means that the curriculum adopted during the colonial era remained intact and in force despite sporadic modifications, reforms and improvements in the post-colonial era. This might be interpreted to mean that the post-independence black government was not averse to the colonial education system despite empty political rhetoric about overhauling and replacing the whole colonial system during elections. This is understandable considering that the present leaders in government are products and direct beneficiaries from that same education system. However, this educational situation has now changed as a new curriculum was introduced in 2015 as part of the realignment process with the new Constitution. The new curriculum is important to further critically examine it since it is the only one that recognises Ndau as a medium of instruction in infant education.

It is essential to mention from the outset that, while the new educational curriculum recognises Ndau’s role as LoI in infant education (Grade 0-2), it is primarily an English curriculum. An English curriculum is one in which English is the medium of instruction in all subjects, save for indigenous language subjects. This was and still is the case with previous curricula as explained by experts (Chabata, 2008; Chimhundu, 2005). The disadvantages of such a curriculum are that it breeds mediocrity, passivity, and high failure, high dropout and high repeater rates in the country as explained in the sections above. Consistent with local and international scholarship, using an ex-colonial language is the major problem besetting high quality education in Africa (Prah, 2005; 2009; Brock-Utne, 2009; Kamwendo, 2016; Chebanne, 2006). This means that using English (in which learners are incompetent) as recommended in the new curriculum is a recipe for failure in the implementation of the proposed curriculum.

Secondly, the curriculum reform and review of 2015 is essentially teacher-centered as the teacher chooses the program content and the method(s) of delivery while students merely adapt it passively. It fails to balance the different roles played by both teachers and pupils and hence treats pupils as passive recipients of educational content (James et al., 2015; Doll, 1996, p. 428; Orlate,

2000, p. 35). To address this anomaly and improve educational outcomes, teacher and learner roles must be balanced. In that case, a Nda language learning curriculum should maximize learner-involvement. However, learner involvement cannot be enhanced if pupils learn in a language that they barely understand. To undo this anomaly, a communicative language teaching approach should be adopted where communicative competence (Cosburn & Vale, 2016) in Nda is pursued rather than concentrating all the teaching and learning roles on the teacher. This appears to be the best way of leading towards the acquisition of Nda in primary and secondary schools.

Thirdly, it is evident that the current curriculum downplays the role of indigenous languages in education by restricting them to the infant school. It treats Nda and other indigenous African languages as objects of instruction. However, research has indicated that a language is a medium of expressing thoughts in the construction and dissemination of knowledge not only in education but also in society. This is because “knowledge is socially acquired and transmitted” (Cosburn & Vale, 2016, pp. 197-198). This therefore means that Nda pupils should be taught in a language they understand if education’s goal of creating knowledge is to be realised. Also, while the current curriculum purports to promote the acquisition of human values such as “discipline, integrity and respect (Ubuntu)” (Ministry of Primary and Secondary Education, 2015, p. 3), such ethos cannot be expressed in English as they are ingrained in the pupils’ mother languages. In that light, the use of Nda in primary and secondary schools may promote quick literacy and numeracy development in pupils. In addition, the recommendation to introduce Nda and other indigenous languages in infant education (Grade 0-2) does not promote participatory and inclusive learning. It is a short term and transitional model which does not add “any intrinsic value to the process of knowledge acquisition nor promote a well-rounded additive proficiency” in language learning (Francis & Reyhner, 2002, p. 10).

Commenting on the role of indigenous African languages in the curriculum, Kembo-Sure (2002, p. 29) remarks that:

Indigenous African languages bring special attributes to the African classroom. They, like any other language, are unique in themselves in their semantic, syntactic, discursual or literary terms. Their linguistic arrangements are hidden intellectual and spiritual treasures of the community to the learners’ intellectual development that goes beyond the ability of any foreign language.

This further underscores that indigenous languages play a critical role in the curriculum and hence “there is need for the recognition of their overall importance for education, national development and democracy” (Wolff, 2002, p. 130). The current researcher also submits that adopting indigenous African languages like Ndaue as the language of the curriculum throughout the educational sector is a learner-centered approach that promotes problem solving and critical thinking (Orlate, 2000). To that end, Adams (2011, p. 7) argues that language should be at the center of the curriculum since without it no curriculum can be implemented.

Fourthly, space in the new curriculum is a critical issue. According to Dzatsunga (2015) the old curriculum was already “bloated” leaving no space for the introduction of new technical and language subject areas recommended. This means that the curriculum policy decision to add new content subjects without subtracting or removing those already in existence was short-sighted. Similarly, a proposal to introduce new subject areas such as heritage studies, technology and sciences as compulsory primary education subjects whose content cannot be handled by the current crop of teachers who did not encounter it even in their own professional development (James et al., 2015, p. 148) results in implementation failure. It is evident that there is currently no sustainable plan for syllabi preparation, funding, corpus planning and materials development. Despite government’s agreement with GZU on teacher-training, it is still maintained that the program includes eight indigenous languages only while excluding Ndaue and others. This will further complicate the introduction of Ndaue as a medium of instruction in infant education as guided by the curriculum. However, delaying the use of English as a medium of instruction and the acquisition of either Shona or any other preferred indigenous African languages to be taught at a later level, for example Grade Five, in Ndaue-speaking communities can create space for the language to be learnt as both a LoI and subject in education. This proposal is in sync with the Multilingual Language-in-Education Model proposed in section 6.5 which offers priority to mother-tongue education across all educational levels.

6.2.8.2 Curriculum review in tertiary education

The discussion above suggests strategies to improve the curriculum for primary and secondary education to offer space for the intellectualisation of Ndaue in Zimbabwe. However, such improvements should be guided by the constitutional language provision and resonate with the curricular for tertiary institutions such as colleges and universities. This helps in avoiding the

problem that indigenous language intellectualisation in South Africa is currently facing. There is disharmony between the language curricula of tertiary institutions and primary and secondary education (Mkhize, 2016). Such misalignment has negatively impacted on efforts to intellectualise indigenous African languages in the whole country as other sectors such as the judiciary, parliament among others are firmly in English and Afrikaans. In this context, this researcher submits that Ndaus use in lower educational levels need to be bolstered by its learning and teaching at tertiary levels and vice versa.

In line with the recent Constitution, institutions of higher and tertiary education's curricula and language policies should be reviewed to allow the training of participants who can take part in the intellectualisation of Ndaus and other languages. Their curricula should be remodelled to train personnel in corpus planning, status planning and acquisition planning. Tertiary institutions are centers of implementing multilingualism in the country (Maseko, 2007; Kaschula et al.; 2009; Obanya, 2004) as personnel in academia are enlightened critical opinion leaders in society. While this is arguably a top-down approach to language implementation (Khumalo, 2016, p. 25), participants from tertiary institutions are critical towards Ndaus development as they have knowledge on status, corpus, acquisition and opportunity planning. As shown in section 1.6.1 scholars such as Neville Alexander were at a certain point university lecturers and PRAESA was associated with the University of Cape Town. Similarly, the Centre for Language Studies and ALRI are linked with the University of Malawi and University of Zimbabwe respectively (Chimhundu, 2005; Kamwendo, 2016; Hendricks & Hendricks, 2016). However, they should work with local people for successful implementation and use of Ndaus.

For successful implementation of Article 6 of the Constitution, some universities, for example, the University of Zimbabwe which has five language teaching departments including Linguistics, African Languages, English and Classics, Modern Languages and Confucius Learning Centre and ALRI can actively promote towards the development of indigenous African languages. Counting on the experience that they have amassed over the years, the university's departments such as ALRI, which developed monolingual and bilingual dictionaries in Shona and Ndebele, as well as building and maintaining corpora in minority languages such as Kalanga, Tonga, and Nambya can be tasked to develop Ndaus for use in education. ALRI has the potential and experience to develop corpus materials such as dictionaries, terminologies and orthographies while the Department of

African Languages can provide Nda language literature such as dramas, novels, poetry and textbooks as well as training teachers as they are doing for Shona and Ndebele. Quite recently, the mentioned university departments successfully partnered with Tonga mother-tongue speakers to develop materials for Tonga and use it in education secondary education (Ndlovu, 2013). This means that all they need is to expand their spaces and accommodate Nda, which for long was excluded as it was regarded as a dialect of Shona.

Similarly, universities such as the GZU which specializes in minority language teacher education programmes among other degree programmes and has already signed a MoU with the Government to train teachers, can equally take part in Nda's intellectualisation as indicated above. In this regard, teacher capacitation and training programmes at GZU should be supported to include the training of Nda teachers. The university also participates in corpus development such as materials development and terminology development. According to Gudhlanga and Makaudze (2012, p. 51) GZU is currently the only university that offers mother-tongue instruction in indigenous languages due to the widespread materials development techniques it uses such as translation to provide literature for indigenous languages. While the success of such initiatives is yet to be objectively examined and calculated, they can also be channelled towards corpus development in Nda for use not only in tertiary institutions but also in lower primary and secondary levels.

In summation, while reforming the curriculum of tertiary institutions is significant and can also turn around existing negative speaker attitudes, creating opportunities to study Nda at tertiary institutions can lure speakers to acquire it in society. To that end, Francis and Reyhner (2002), Alexander (2007), Maseko and Kaschula (2009) and Maseko and Nkomo (2016) explain the importance of universities and other tertiary institutions in supporting language development. Professional and academic courses in teacher education, translation and interpretation, curriculum reform and design, lexicography and terminology, information communications and technology (ICT), language planning and policy and language pedagogy among others should be taught in tertiary institutions to respond to the shortage in human and material resources in Nda and other indigenous languages in Zimbabwe.

6.2.9 Use in the media

Quite tellingly, Table 1.18 above shows that Nda speakers have positive attitudes towards the use of their language in the media sector in contrast with other indicated sectors. While the positive

appreciation of the media alone as an important domain can be partially surprising, it however highlights a critical point that language habits and behaviours are mainly inspired by the impending and objective conditions on the ground. In this case, Ndaue speakers see practical opportunities and advantages derived from using Ndaue in the media. Some of their essential information and knowledge needs are fulfilled through its use in the media which hence justifies their favourable attitudes. It is therefore logical that the reason why its use is shunned in other sectors is quite simply because they do not see similar opportunities in them. This strikingly resembles the Cofimvaba mother-tongue education in primary school experiment where parents were at first averse to the idea but after observing its educational benefits on pupils, they refused to let the program end at its scheduled Grade 6 level (Kaschula, 2013). This goes on to prove that some attitudes develop from misconceptions and ignorance.

However, the positive speaker attitudes towards Ndaue in the media are helpful as the media is strategically positioned to spearhead the acquisition in Zimbabwe. The media plays a pertinent role in creating and shaping public opinion in society among other purposes as it reaches out to “both the literate and the illiterate, the rural and urban dwellers” quickly in society (Miti, 2014, p. 36). In the quest to promote the acquisition of Ndaue, the media can play a critical role in educating, sensitizing, informing and entertaining speakers in their mother-tongue. For a judicious examination of the role that media can play in turning around negative attitudes, this section is divided into two subsections namely: use in the broadcast media; and use in the print media.

6.2.9.1 Use in the broadcast media

After the constitutional reform of 2013, Ndaue has been used in broadcast media. It is important to note that despite its use, it is still patently marginalised in that sector. The national broadcaster, Zimbabwe Broadcasting Holdings (ZBH) holds a monopoly of the airwaves in the country. It has two television channels ZBC TV and ZBC Channel 2 and four radio stations namely Power FM, Radio Zimbabwe, Spot FM and National FM. There are only two private radio stations, Star FM and ZiFM. Out of all these stations, only Radio Zimbabwe and National FM broadcast exclusively in indigenous languages. It is interesting to note the correlation between the name Radio Zimbabwe and the languages in which it broadcasts. As a station that broadcasts only in Shona and Ndebele, the naming was strategically designed and intended to express the national and political conceptualization of Zimbabwe as a country whose foundation, survival and stability rests on those

two languages. The thrust for national unity is believed to come only through the harmony between the two major linguistic groups as given further credence by the language-in-education policies, Parliament, tourism and judiciary among others. From the media and information dissemination perspective, Radio Zimbabwe's language policy does not reflect the multilingual reality of the country as it denies other languages a chance to be broadcasted and listened to nationally. However, such a situation appears to be handled by National FM which was created to cater for all other indigenous languages but still featuring Shona and Ndebele during main news bulletins.

The situation described above highlights that English dominates the media industry in Zimbabwe despite Shona and Ndebele's use on Radio Zimbabwe. In the interest of modernizing Nda, English's monopoly needs to be broken. However, Shona and Ndebele are also a major impediment which further marginalises Nda's successful use in the media. As shown in section 4.2, Nda is only used for eight hours/week on the National FM radio station while Shona and Ndebele enjoy hegemonic use on Radio Zimbabwe. Limiting Nda to a paltry eight hours per week airtime without any meaningful programs save music playing and phone-ins does not suffice. It is certainly below the expectations of the people who advocated for its recognition in the media as in other sectors. Real and constructive programs and programming in the broadcast media should recognize that Nda has the same constitutional status as Shona and English. This suggests that key content programs such as main news bulletins, business news and international news should be broadcast in Nda on an equal time basis with other languages officially recognised in the Constitution. Also, airplay and programs on all radio and both television stations should be evenly distributed to allow for linguistic rotation behind the microphone to affirm multilingualism.

This might require serious restructuring and reallocation of language roles to different media outlets. Different criteria or models can be tried and tested. The proposal in this study is that all national (state) broadcasters should use Nda and all other official languages in Zimbabwe. What is needed is an implementation organogram to guide scheduling. For example, top stories (main news) on television could be in Shona and Ndebele while Nda, Shangani, Venda broadcast sports and weather news; and Xhosa, Kalanga and Nambya convey business news or vice versa in the same bulletin. English and Sign Languages could be used as accompanying languages to each bulletin or category. Such an approach can be described as the specialization model where a group of languages concentrates on issues or categories that they are best at. For example, with the

already established precedent and demographic politics, Shona and Ndebele are arguably and clearly the favourites for presenting main news while other news segments are handled in other languages. This can create functional multilingualism in Zimbabwe where some languages function in certain contexts while others operate elsewhere (LANGTAG Report, 1996, p. 111; Chebanne, 2010b, p. 98).

Another approach might be to allocate different hours where a particular language is used as a medium of communication; for example, English at 7, Ndebele at 8, Tswana at 9 on a rotational basis. This approach resembles the South African situation where for example, South Africa Broadcasting Corporation 2 (SABC 2) offers news in Afrikaans, Sesotho, Setswana and Venda while SABC 1 offers news in Xhosa, Zulu, Ndebele, SiSwati, English and Afrikaans but in different hours. The rotation approach, as mentioned above allows all languages to be used in Zimbabwe in different time slots and different programs. It reinforces linguistic diversity at the broadcasting station thereby promoting multilingualism in society easily since non-mother-tongue speakers who are interested in acquiring a particular language can listen to or watch its programs and gradually learn the language.

Democratizing airwaves by issuing out more TV and radio and community radio licenses to private consortia can successfully contribute towards creating opportunities for Ndebele speakers to express themselves. Private national and community broadcasting stations boast of numerous advantages. For example, establishing a Ndebele community radio station in Zimbabwe can create opportunities for participatory democracy and development as it involves community people to make decisions as well as access to information, education and entertainment. A community radio can therefore become a community's mouthpiece in expressing the struggles, aspirations and ideas of people through music, drama and poetry among other genres. Such an empowerment strategy can also effectively translate and articulate local, national and international issues without marginalizing speakers. As community radios are managed by local people and broadcast in the language of the community, this does not empower speakers by giving them a genuine opportunity to participate actively and meaningfully in issues affecting them but also assist in turning around their negative attitudes towards the language. Furthermore, community radio stations preserve language, culture and identity especially in face of satellite communication and globalization (AMARC, 1998, p. 10; Bamgbose, 2000; 2005) and contribute immensely in spreading Ndebele's acquisition in society.

This should not be difficult to set up as there are already Radio Chipungumbira, Radio Buzi and others in Mozambique which broadcast in Shanga, Danda and Ndau.

6.2.9.2 Use in print media

While the broadcast media is critical towards the acquisition and turning around of negative attitudes on Ndau, the print media is equally important. There is need for newspapers to be written and distributed in Ndau. The major advantage of the print media is that it leads towards a fast dissemination of a standard version of the Ndau language. Newspapers, magazines written in standard Ndau can impact positively on speakers' learning of the correct orthography, vocabulary and terminology. Regrettably, there are currently no newspapers written in Ndau. The Zimpapers runs all state-controlled newspapers such as *The Herald*, *The Sunday Mail*, *The Chronicle*, *The Sunday News*, *The Manica Post*, *H-Metro* and *Kwayedza/Umthunywa*. The private press includes newspapers such as *The Zimbabwe Independent*, *The Financial Gazette*, *The Daily News*, *The Daily News on Sunday* and *The Newday*. All these are published in English with only *Kwayedza* being in Shona and *Umthunywa* being largely in Ndebele but with some stories in Kalanga. *The Zimbabwean* is a weekly English newspaper which however translates some top stories into Shona and Ndebele only. Ndau and other indigenous languages are ignored in the print media. This creates a justification for the production of newspapers in Ndau considering its new role as an official language in Zimbabwe.

Lastly, broadcast and print media policies on language can also be streamlined to create growth and development opportunities for marginalised languages and cultures like Ndau. For instance, the existing 75% local content policy which offers more airplay to local artists by limiting outside and foreign music, film and drama can be reinforced but also improved. The current programming where political propaganda in form of ruling party jingles and coverage of political rallies coupled with popular local music dominate state-controlled media should not be taken as an end in itself. The policy's major intention is to promote local artists and local talent in alignment with government's current policy on indigenization, and the media should execute other fundamentally significant roles. For real and broad-based indigenization to ensue, the media needs to play a utilitarian and instrumental role in society. In Zimbabwe's case, radio and television can present platforms where public policy debates, exchange of ideas and reaction to economic, social, political and technological developments in the country and the world are made for purposes of

aiding national development. In the case of Nda, the media can be used as a platform for lobby and advocacy activities to raise awareness about its new status in Zimbabwe, mobilize funding for its development and implementation as well as turnaround negative speaker attitudes. To this end, AMARC (2006) correctly submits that the media plays a key role in empowering speakers of African languages to participate in important domains. Television, radio and newspapers are therefore very useful to promote the growth of a Nda arts industry but also to meaningfully transform people's lives. They can provide the basis for the promotion of public debates, exhibitions, blitzes and awareness campaigns to entrench the use, acquisition and overall intellectualisation of Nda in Zimbabwe.

6.2.10 Use in technology

Mwaniki's (2004) variables and sociolinguistic-oriented strategies for language management present clearly that technology plays a pivotal role in language implementation. Advanced technology has greatly expedited the development of languages through the use of smart phones, computers, tablets, faxes, emails, internet and social media platforms in the contemporary world. In this study, the effect of technological customization exists in two ways: (1) corpus development and (2) opportunity planning. Both contribute immensely towards creating opportunities for Nda speakers to turn around their negative attitudes towards the language.

As an effect of globalization, technological advancement can be harnessed to accelerate the modernisation of Nda. Scholars note that there is need to appropriate Information and Communication Technologies (ICT) for the language needs of Africa. In light of the foregoing, it is important to distinguish between the 'development of technology' and 'technological localization or customization'. From the way Tarp (2007, p. 177), Nkomo and Madiba (2011, p. 163) and Prinsloo (2011, p. 185) write, technological customization is the adaption of new technologies from highly technologized cultures to pursue language development functions. This naturally imply that technological localization is a process where software interfaces, for example, Google Search Engines from English or any other language are adapted into Nda through translation. It is possible, for example, to localize automatic translation technologies, such as Google translate used in other languages into Nda.

On the other hand, De Schryver (2003) and Alberts (2014) bring in a different but related concept of 'technology development' which basically is the utilization of ICT to create and develop novel

Human Language Technologies (HLTs). Such technologies include databases like terminology and vocabulary banks, spellcheckers and mobile or cell phone applications for easy and convenient access of language development innovations (Khumalo, 2016). Chebanne (2010), Tarp (2011) and Prinsloo (2005) highlight that the development of technology, particularly the internet, can ably assist in the development of electronic lexicography and terminology that can be easily accessible and utilizable by target users. In de Schryver's (2003, p. 143) opinion, both new technology development and localization "in the electronic age" is the surest way of revolutionizing African languages because online facilities are comparatively easy to generate, cheap to retrieve and correct, easy to use, and quick to access. The current researcher agrees that technology can be used to develop and entrench the use of Ndaou and other indigenous languages in Zimbabwe.

6.2.10.1 Technological customization and corpus planning

Corpus planning in Ndaou can be aided by technological customization as electronic materials are easy to produce, store, manage and evaluate. The materials' compilation process can judiciously involve participants from different academic, political and socio-cultural backgrounds. It can result in an online participatory corpus building and maintenance approach where activities or intervention strategies are developed, examined, debated, verified, authenticated and stored online (Alberts, 2014; Maseko, 2012; Tanda & Chia, 2006; Antia, 2000; Sager, 1990). Intranet and internet-backed activities such as web conferencing can be used as platforms for simultaneously examining and discussing vocabulary, terminology and literature databases by different participants in different environments. Language development and networking sites can also provide space for the user and other interested stakeholders to give feedback on the quality and relevance of corpus intervention strategies. In that light, it is important to create an online software program where Ndaou speakers from different areas deliberate and agree on standard phonemic symbols particularly in view of different orthographic reforms in Ndaou in existence as shown in section 5.2.1. In the same fashion, software for the development of terminological and lexicographical works where both producers and users of created terms in Ndaou can be created to facilitate the process.

To illustrate how technology can expedite corpus planning activities, a few examples can be drawn from across Africa. For instance, monolingual dictionaries in Shona and Ndebele were computer-aided in Zimbabwe (Chimhundu, 2005). Similarly, the development of the Chichewa dictionary

was computer-assisted with Malawian lexicographers sending a delegation to Zimbabwe to learn from the success stories of Shona and Ndebele (Kamwendo, 2015). In South Africa, the Xhosa corpus played a cardinal role in the compilation of concept literacy glossaries at UCT (Madiba & Nkomo, 2011). In Uganda, Lusoga's first dictionary was compiled with the help of a corpus (Nabirye & de Schryver, 2011) and the list goes on infinitely. These examples demonstrate that available and advanced technology can be localized to develop and expedite the corpus planning activities such as dictionaries, orthographies, terminologies and other materials as mentioned in Chapter Five.

This largely resonates with the idea behind the compilation of a “talking dictionary” in Ndaue and more than 100 other languages in Africa, India and Asia, the project being initiated and coordinated by the Living Tongues Institute for Endangered Languages based in America which aims to document and revalorize endangered languages through dictionary making. In theory, a talking dictionary would be very helpful towards both the development and acquisition of Ndaue as audible pronunciations and sound files would be made available. Mother-tongue speakers would be actively involved in uploading entries for their language. In line with that, Nkomo (2017, p. 20) acknowledges the role of the internet in producing “inexpensive, interactive and organic dictionaries” that assist towards the documentation of Ndaue and other marginalised languages. However, while such a far-sighted vision is celebrated, meaningful planning and resource mobilization and allocation is needed as some communities such as the Ndaue-speaking community experience serious socio-economic and technical challenges. Firstly, most Ndaue mother-tongue speakers lack proper skills and training in lexicography. Very few have benefited from using even paper dictionaries confirming Nkomo's (2012) findings about dictionary use and culture in Zimbabwe. Such people cannot be expected to upload terms for a Ndaue talking dictionary. Secondly, the Ndaue-speaking community, as in most rural areas in Zimbabwe and Africa, experiences problems of economic marginalization and hence cannot afford computers and the internet. This means that even when such a dictionary is successfully completed, it will be of use to a very limited number of people only and hence defeat the original purpose of language intellectualisation.

6.2.10.2 Technological customization and acquisition planning

Nkomo and Madiba (2011) indicate the cardinal role that technology can play in not only the development but also the acquisition of a language. For the acquisition of Nda, online learning environments can be created to offer students, speakers and others with easy access online materials such as dictionaries, terminologies, written books, glossaries and audio and visual materials. Digital software can be designed to store instructional materials that can be downloaded for group and personal use by mother-tongue speakers and other language speakers. Digital books and built in dictionaries with audio support that can be tuned on and off, online terminology and vocabulary lists can assist Nda students across all educational domains.

In that case, HLTs can be used to address users' communicative and cognitive needs through online materials and help them function in all fields of human endeavour (Alberts, 2014, p. 21). An online digital library can be built to support materials in print and other forms. For example, an online Nda learning site can be created to store all electronic materials such as books, dictionaries, glossaries, videos, translations, manuscripts and pictures which can be freely downloaded by all who are interested in developing or deepening their competency in Nda for different reasons. Many search route options can be provided to result in electronic materials being "poly accessible" (Nkomo and Madiba, 2011, p. 164). This empowers the user to access materials using whatever acceptable search function, whatever time, and wherever s/he is based. This closely resembles Khumalo's (2016) *AnyTime access* innovation where dictionaries and terminologies are uploaded online for access by all interested users to help develop the language.

From the foregoing, it is quite clear that in 21st century technology invigorates language development by opening up and widening the materials resource base from which pupils, students and other speakers like parents, professional and officials can gain access to learn and advance their skills, knowledge and proficiency in Nda online. In conforming with Tanda and Chia's (2006, p. 43) ICT argument, the internet offers new opportunities for language development and acquisition as it has become a reliable means of generating, processing, storing, transporting and presenting information. Put in different terms, Nda can be effectively and quickly standardised, revitalized and promoted to function in higher domains through customizing technology.

6.3 Funding

Lack of sustainable funding is a stumbling block stalling the implementation of language policies. Despite the presence of enabling policies, positive speaker appreciation, political commitment and support among others, the implementation of many noble language policy pronouncements fail due to lack of funding in most developing countries. For example, the use of Ndaau in Mozambique's elementary education as a recommendation of the PEBIMO policy (Matsinhe, 2005; Henriksen, 2010) failed due to the absence of funding to provide materials, train teachers and other infrastructural facilities (Ngunga & Bavo, 2011, p. 27). The same problem was also reported in Malawi (Kamwendo, 2015; Kretzer & Kumwenda, 2012). While scholars like Kaschula and Wolff (2016, p. 5) and Chimhundu (2005, p. 66) decry lack of political will from most African governments, the non-implementation of curricular and language-in-education policies in Zimbabwe's education system can be equally blamed on lean financial resources (Dokora, 2015, p. 1). For example, Zimbabwe has been confronting serious economic challenges for almost two decades now and this has adversely affected the government's capability to fund all productive sectors including education, the civil service, manufacturing industry and the judiciary among others. With such a restricted fiscal space, it is patently clear that sustainable government funding for Ndaau's development might not be practically forthcoming regardless of political will or lack of it. This is because funding for language development requires an enormous amount of financial resources. For instance, the intellectualisation of Afrikaans in South Africa was a very costly enterprise with the apartheid government spending over a million Rand each year to modernise the language across major domains (Finlayson & Madiba, 2002, p. 52).

Despite that, funding is key to support corpus, human, material and infrastructural development in Ndaau. According to Chabata, Muwati and Mashiri (2014, p. 337) measures must be put in place to secure funding for a long time. Maseko (2007, p. 131) echoes similar sentiments by positing that the viability and longevity of language implementation projects can only be guaranteed if there is sustainable funding. It is doubtless therefore that funding should be considered a serious budgetary issue for the success of language development and promotion in education and other domains of society.

For Ndaau's development, sustainable financial investment is needed to meet the following expenses:

- **Corpus Planning** – Without structural development activities such as orthography reform, vocabulary and terminological modernisation and materials production discussed in Chapter Five, the modernisation of Ndaue is virtually impossible. These activities are undoubtedly labour and capital intensive as both field and desk research must be conducted, piloting of orthographies, vocabularies, terminologies and materials; translation, printing and publishing; conducting workshops and seminars to establish the relevance and user-friendliness of the interventions must be held. Legally, the Government of Zimbabwe is bound to provide funding for corpus development in Ndaue. It has a constitutional obligation to equitably develop and entrench the use of all 16 languages. To this end, Article 6 of the Constitution emphasises that “the government and all its agencies and all its institutions at all levels must ensure that all officially recognised languages are treated equitably.” On that basis, the government must assume financial responsibility to support language development activities such as corpus development in Ndaue (Chabata et al., 2014, p. 339).
- **Acquisition planning** activities such as community mobilization and engagement; grassroots involvement; lobby and advocacy activities; awareness campaigns; and litigation to popularize the use of Ndaue. It is also needed to change attitudes, demand serious and sustainable funding to cover transport, accommodation and food allowances of the advocates as well as paying for the writing and printing of the materials. The *de facto* practice in most African countries is that language development, management and implementation is left to NGOs. For example, NGOs operating in Zimbabwe such as Silveira House, Basilwizi Trust and OSISA tremendously assisted in the development and use of Tonga in education. UNICEF provided funding for reading materials (textbooks) in schools including marginalised languages like Tonga and others in 2011 while Silveira House helped in training, sensitizing and mobilizing language activists and community members to fight for mother-tongue instruction in education and resist linguistic dominance by powerful languages (Mumpane, 2006; Ndlovu, 2013; 2014; Chabata et al., 2014). Similarly, Plan International, World Vision and Malilangwe Trust are actively funding the teaching and learning of Shangani in schools through funding the production of materials as well as conducting meetings to

raise awareness campaigns about Shangani's status in Zimbabwe. Such efforts can be extended to Ndaou considering its new linguistic status.

- Staff development – Without a trained, tested, qualified and certified workforce such as teachers, language intellectualisation is guaranteed to fail (Chebanne, 2010; Kamwendo, 2016; Bamgbose, 1991). This naturally calls for the training of preservice and in-service teachers, translators and interpreters to acquire special skills in Ndaou; equipping in-service curriculum developers, media practitioners, mother-tongue speakers and language activists with technical knowledge of Ndaou to function in high status domains; hiring of technical experts as resource persons, instructors, administrators and advisors pertaining to language instruction, domain policy reform and implementation. This evidently requires a strong financial backup. The government and some international organizations can assist in the training of suitably qualified staff for Ndaou. For example, the teachers currently being trained at GZU are being co-sponsored by UNICEF and the government's MoPSE. As mentioned above, such funding can be also made to include the training of personnel in Ndaou.
- Opportunity planning activities as discussed above can be used to whet stakeholders' interest in learning and acquiring Ndaou. It is succinctly expressed that the motivation to learn a language can be entrenched when stakeholders recognize direct and personal advantages in mastering it (Cooper, 1989). This obviously requires much funding to build an alluring economic and socio-political profile of Ndaou to appeal to Zimbabweans. Private sector companies such as Green Fuel, Mbada Diamonds and parastatals such as Zimbabwe Electricity Supply Authority (ZESA) scholarships' have benefited Ndaou-speaking pupils among those speaking other languages. For example, ZESA provides scholarships to some successful A' level students to study electrical engineering degrees and diplomas at tertiary levels. If such opportunities are offered to study and use Ndaou in education and other domains, this would greatly aid the intellectualisation of the language.
- Language management – Research reveals that without proper language management and coordination of all language development activities, intellectualisation is billed to fail. This suggests that the establishment of language development and coordination units such as National Language Board (NLB), Ndaou Management Board (NMB)

among others, which have to be manned by suitably qualified and credentialed personnel also require proper funding. In Zimbabwe, institutions such as ALRI, which has compiled monolingual and bilingual dictionaries in Shona and Ndebele has been externally funded (Chimhundu, 2005). The University of Oslo (Norway) and The University of Gothenburg entered into partnership with the University of Zimbabwe to plan and fund the compilation of monolingual dictionaries through the African languages lexical project (the ALLEX project). Other projects such as Cross Border Languages Project (CROBOL) were also funded by the University of Oslo. It is important to emphasise that, apart from paying lexicographers, there was not much contribution from the Government of Zimbabwe. It is therefore important to clarify that the government can play an important role towards the funding and institutionalization of a Ndaau standardisation center which does corpus development activities such as orthography, lexicography, terminology and materials development planning through providing the necessary funding.

- Infrastructure development – Language acquisition and promotion is impossible without a conducive learning infrastructure. This means that, for example, an enabling language learning infrastructure such as Ndaau textbooks, internet, computers, language laboratories, classrooms and language learning and research centers and libraries are a structural foundation to Ndaau's intellectualisation. While the government, private sector and NGOs can assist towards making funding available, language associations and individual mother-tongue speakers can also play their small but significant part. Mumpane (2006) and Ndlovu (2013) explain that Tonga people have been actively involved in raising funds to put in place a conducive infrastructure for Ndaau's development in society. With hindsight, it is a fact that Ndaau people, like other Zimbabweans, built themselves clinics, schools and hospitals with little financial support from the government shortly after independence. It is also a truism that local people in Ndaau-speaking areas are, even to this day, still participating in the building of local schools' infrastructure through moulding bricks, fetching water and carrying stones even when donor or government funds are available. Through their personal savings, community projects and culture tourism, Ndaau parents can succeed in funding some activities such as building of community resource center for language learning,

buying school textbooks and computers among others to support language instruction in education.

Considering the above, it is clear that without funding the intellectualisation of Ndaue in Zimbabwe is impossible. This therefore means that while the government must take a leading role towards availing funding, other players such as private sector companies, parastatals, language associations, individuals and NGOs should play a key role in mobilizing funding for Ndaue's development, acquisition and use in society.

6.4 A language implementation structure

The availability of enabling conditions for the implementation of language policies does not necessarily imply a successful language implementation. The absence of a clear implementation program can impede the intellectualisation of formerly unrecognised languages such as Ndaue. An implementation structure helps in ensuring that Ndaue's official status does not remain decorative and symbolic but is transformed into a functional language in official domains as expressed in the Constitution. Unlike in South Africa, Zimbabwe does not have a language implementation structure, even for Shona and Ndebele. Although ALRI has done tremendous work on the two languages, its function as a research institute has limited the potential of their linguistic resources and research when it comes to the functions of the language. Thus, corpus planning activities have not translated into implementation tools in a real sense. This makes it imperative for this study to propose one which would not only help towards Ndaue's implementation but also that of other languages in Zimbabwe.

Few countries in Africa such as Malawi, Tanzania and South Africa have language development centers established as statutory boards. In Malawi, there was the Chichewa Board (1964–1995) which transformed into the Centre for Language Studies (Kamwendo, 2015; 2013; 1999) while in Tanzania there is the National KiSwahili Council (BAKITA) (Batibo, 1992; 2009). In South Africa, PanSALB is similarly a statutory board mandated by the Constitution to design and put in place sound language implementation structures and plans to intellectualise its 11 official languages. PanSALB has already attempted to create ennobling conditions for the growth and entrenchment of functional multilingualism (LANGTAG Report, 1996) and has made reasonable progress in terms of implementing the country's historically disadvantaged indigenous African languages. Medium-sized monolingual and bilingual dictionaries, terminologies and materials

have been produced in all the official languages while some advocacy activities have also been done to turnaround negative attitudes. However, besides the inspiring mechanism coupled with the appreciable levels of legislative, financial and infrastructural commitment from the government, there has been considerable failure in implementing the constitutional policy on language. PanSALB (the language planning agency) has been criticized as being a “docile body” (Heugh, 2003) and a “toothless watch dog” (Webb, 2002; Perry, 2004). Its effectiveness has also been questioned in light of the continued hegemony of English (Gouws, 2007). Similarly, Alberts (2011) opines that there has been a misdirection of efforts by engaging in smaller projects instead of focusing on PanSALB structures such as National Lexicographic Units’ (NLUs) main function and this has negatively impacted on the intellectualisation of indigenous languages.

Regardless of that above criticisms, the notion of a language implementation agency as in South Africa’s case is commendable and worthy emulating for indigenous African languages to stand a genuine chance of functioning high status domains. In that light, Fig 1.3 shows a Ndaun implementation structure.

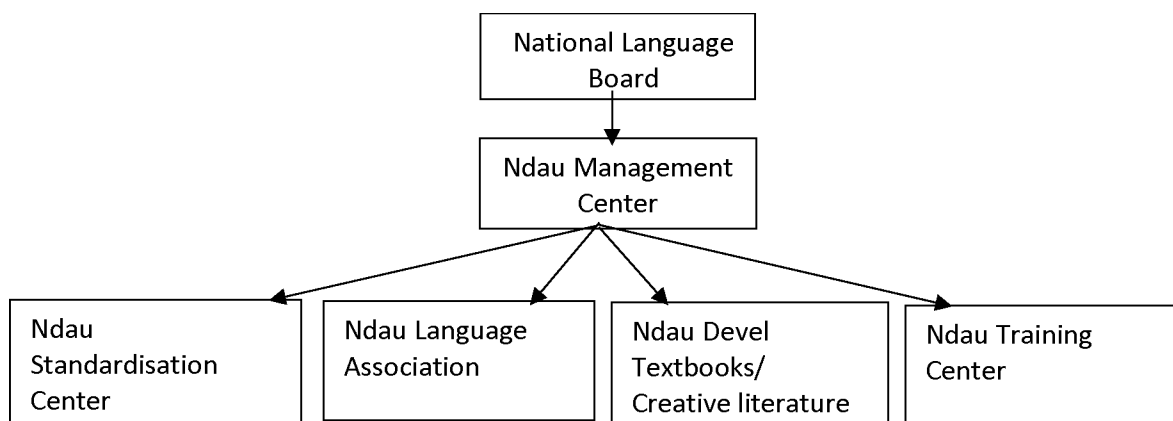


Figure 1.3 Ndaun implementation structure

Figure 1.3 is a proposed diagrammatic sketch showing the Ndaun implementation structure. The national language body is the highest level that directs activities of the Ndaun management center which also oversees operations of its sub-units as will be explained below.

6.4.1 National Language Board (NLB)

Unlike in South Africa where there is PanSALB, there is yet to be a national language body in Zimbabwe. Chimhundu (2005) vents his frustration over the failure to implement the recommendations of the NLPAP and put in place a national language body to craft and monitor the implementation of multilingualism in the country. To that end, he laments that, “there is not even a linguistic normative body in Zimbabwe. Therefore, officially no one has the responsibility to oversee the development and standardisation of Shona or any other language in the country.” (Chimhundu, 2005, p. 66). The absence of such a body has led to a scenario which Chimhundu (1997, p. 137) describes as standardisation without official policy or planning with special reference to Shona. In the same vein, the absence of a national language body in Zimbabwe will delay the intellectualisation process of Ndaue and other languages or result in unplanned and uncoordinated intellectualisation of Ndaue as already seen in the media, Parliament and the judiciary. This adversely affects the standardisation of the language.

However, that void is in a *de facto* way being filled by ALRI (a permanent, non-faculty research unit at the University of Zimbabwe) whose mandate is to “research, document and develop Zimbabwean languages in order to promote and expand their use in all spheres of life.” (Chimhundu, 2005, p. 67). From this, it is discernible that ALRI’s core function is to intellectualise indigenous African languages spoken in Zimbabwe but has rather been legally and functionally incapacitated as it is not statutorily recognised. In that case, the development and use of Ndaue can be easily planned and implemented if an officially *de jure* national language is constituted. Such a body can be easily represented if ALRI were to be constitutionally and financially supported in the Zimbabwe. It would execute oversight roles towards training, resourcing, coordinating, monitoring and implementing the use of Ndaue and other languages in high status domains to express and resonate with the constitutional policy on language.

6.4.2 Ndaue Management Board (NMB)

In this study, the Ndaue management center should be established to secure all variables, optimal strategies and methodologies in line with Mwaniki’s LMA through working with its different branches as shown in Fig 1.3 Its main roles would be to perform oversight, coordinative and guiding functions in devising plans and implementation strategies. This means that it would be tasked with a responsibility to provide leadership and guidance during the formulation,

implementation, monitoring and evaluation of a Nda language management plan. Its other mandates would be to establish, uphold and enforce professional, quality and ethical standards through providing strategic planning, leading, coordination, organizing and staffing. As explained in Mwaniki's management-oriented strategies and methodologies, NMC's responsibilities would be largely administrative, supervisory, advisory, technical and management roles, just like the National Language Bodies in South Africa (Alberts, 2011; 2014; LANGTAG Report, 1996).

6.4.2.1 Nda Standardisation Center (NSC)

As shown in Fig 1.1 in Chapter Five, Nda's intellectualisation is impossible without corpus planning activities and an appropriate corpus development planning model. Considering the geographical and regional variation as shown in section 6.1 above and the influence of contact languages such as Shona, English and Portuguese, a Nda standardisation center's responsibility would be to internally develop and standardise Nda. In the same way, the French Academy dealt with orthographic, lexicographical and terminological standardisation in France (Cooper 1989, pp. 3-10), the NSC can also plan, develop, monitor, evaluate, coordinate, harmonise, standardise and popularize Nda corpus development activities. It can also make standardisation decisions based on whether to be "a language purifier" (Cooper, 1989, p. 9) by purging borrowed words and terms from contact languages or accommodate words from other languages to "enlarge the literary and scientific vocabulary" of Nda (Cooper, 1989, p. 8). The advantage of standardisation is that it eschews material duplication or the proliferation of substandard materials. This was a task which was successfully attained by Chichewa Board in Malawi (Kretzer & Kumwenda, 2012, p. 25). This is especially important in light of self-publishing facilities now in place and hence "there should be a regulatory body to monitor minimum requirements" (LANGTAG Report, 1996, p. 151).

6.4.2.2 Nda Language Association (NLA)

Besides native speakers' linguistic consciousness as countenanced in the social network platform titled the *Rekete ChiNda – Leave a Legacy Facebook*, there is no language and culture association for Nda. Just like TOLACO in Zimbabwe, a language and culture association can assist to preserve, develop and promote Nda in society. As the Hebrew language council in Palestine which revived the dead Hebrew language into "a vernacular spoken language in everyday life" (Cooper, 1989, p. 12), the NLA can mobilize positive community attitudes taking note of Nda's

speaker and domain loss; lobby for its teaching in schools; lobby for more airtime on national radio and television; lobby teacher training colleges and universities to enrol speakers of Ndaau as envisaged in the Constitution. The functions of the NLA resemble those of the RETENG (Multicultural Coalition of Botswana) which mobilizes marginalised ethnolinguistic communities and coordinate grassroots activities to develop and promote their languages and cultures (Chebanne, 2010a, p. 97). In that case, it can also encourage its members and other speakers to take part in corpus development activities such as orthography, lexicography, terminology and materials development planning as explained in sections above.

6.4.2.3 Ndaau Training Centers (NTCs)

Despite the constitutional policy on language, there are no institutions to plan and execute human capital development in Ndaau. The MoU signed between MoPSE and GZU covers only eight indigenous African languages excluding Ndaau. In that sense, it is essential to have training institutions where teachers, administrators, terminologists, translators, lexicographers, material writers, language and other participants in language development receive relevant skills and knowledge as explained in section 6.2.2. In light of the MoPSE–GZU agreement it would be simple to add Ndaau to the minority mother-tongue program to train and develop the requisite personnel for intellectualisation. This is because as a previously unrecognised language, Ndaau's intellectualisation requires much investment in human capital development to ensure that a judicious mix of status, corpus, acquisition and promotion planning variables as explained by Mwaniki are secured.

6.4.2.4 Ndaau Development Fund (NDF)

Language development experiments and initiatives in Malawi, Botswana, Mozambique and mostly in Zimbabwe show that funding is the major stumbling block that stifles language intellectualisation. It is therefore critical to establish a Ndaau Development Fund (NDF) to mobilize for funding. Its main purpose would be to develop a research plan that sets out guidelines on the aims of mobilizing, allocating and managing the financial resources. The NDF would embark on linguistic auditing measures to facilitate a clear mapping of cost in terms of time, human resources, training, material procurement and finance management. In the context of the scarcity of financial resources, the NDF would explore innovative financial mechanisms and projects, for example, to encourage speakers to start viable community projects such as drama, music, arts festivals;

mobilize and lobby for funding from the government; write funding proposals from local and international funding organizations such as UNICEF, OSISA, CASAS and ACALAN (Chabata, Muwati & Mashiri, 2014) and design its own fundraising activities. For all these roles, and more, the NDF would, arguably, be the central finance office which controls and manages budgetary issues for Nda's modernisation. Its activities would holistically impact on the provision of essential technical, logistical, administrative and human intervention activities.

The foregoing sections have demonstrated the importance of an implementation structure for Nda in Zimbabwe. In its entirety, the Nda implementation structure can be arguably described as a skeletal rendition which summarizes the whole process of implementing language policies in society. Illustrations have been drawn, where appropriate, from countries and specific institutions like CASAS, ACALAN and BAKITA which deal with language management activities. In sync with Mwaniki's LMA, the significance of an implementation structure is to identify and address implementation challenges (Bamgbose, 1991; Kamwendo, 2016, Mwaniki, 2004). Such challenges can be linguistic in nature for which corpus development planning activities are recommended as encapsulated by the NSC. Some of the challenges are socio-political in nature, for example, negative speaker attitudes, elite closure and cultural beliefs and habits which are largely acquisition planning activities which are represented by the NLA. Other challenges relate to expertise and funding which can also be dealt with by the NTCs and NDF to put in place a mechanism that can facilitate successful implementations as exhaustively explained in Chapters Five and Six. With such a structure and branches, the Nda implementation structure can establish links and cooperate with organizations and institutions such as OSISA, ZILPA, ACALAN and CASAS which possess practical experience in the intellectualisation of indigenous African languages. It is also critical to highlight that while the above implementation mechanism is meant for Nda it can be applicable (although with some modifications where necessary) to other languages in Zimbabwe that face similar or related marginalised backgrounds. However, for it to be fully implementable, there is need for a clear acquisition plan, a supportive educational policy and a conducive language development environment in Zimbabwe.

6.5 Language acquisition planning in Zimbabwe

Sections 4.1; 4.2; 4.3; and 4.4 of Chapter Four have examined the historical, linguistic and constitutional status of Nda in Zimbabwe. Their baseline conclusion is that despite its newly

acquired legal status to function in high status domains, Ndaou is still being overshadowed mainly by Shona. Sections 5.2 through to 5.8 of Chapter Five addressed corpus planning deficits in Ndaou and the main argument is that corpus development activities are necessary for preparing and modernizing Ndaou to function in key high status sectors in society. Meanwhile, sections 6.2 to 6.4 in the present chapter also examined opportunity planning hence establishing the overall language development and management platform to support and entrench the use of Ndaou in Zimbabwe.

However, one missing but important aspect in Ndaou's development is acquisition planning. Without a clear language acquisition policy, language intellectualisation would be rendered impossible. The only way of dealing with such an acquisition problem would be through proposing a language-in-education policy in light of the strategic centrality of education in promoting the acquisition of language in schools and other domains of society (Bamgbose, 1991). In doing so, the study is responding to the fourth research question:

How should the Language-in-Education Policy be crafted to align it with the country's language policy espoused in the Constitution of Zimbabwe to encourage the learning and use of Ndaou in schools and communities where Shona has long been used as either the mother-tongue or the dominant language?

As indicated above, the foundation for teaching and learning Ndaou in education is established through a language-in-education policy. However, bearing in mind the 16 official languages, such a policy has to be carefully crafted as it will inevitably involve the reallocation of language roles and functions in education. For example, Shona's educational functions and societal position in Ndaou-speaking areas will be affected overall by Ndaou's newly acquired status and role in education. This section therefore proposes some guidelines for language status planning which inform debates surrounding the recrafting of an appropriate and inclusive LiEP in Zimbabwe. This is in keeping with a scholarly observation by Kadenge and Mugari (2015, p. 26) that:

Without a clearly articulated language-in-education policy in which these newly recognised languages have an adequately characterized point of engagement and model of support coupled with a sound implementation agenda, the implementation of the policy becomes unfeasible.

To motivate the acquisition and use of Ndaou in education, it is important to explore the history of formulating and implementing educational policies by critically evaluating and drawing from several LiEPs that were adopted in post-independent Zimbabwe. For instance, even when the old LiEPs were ill-conceived and not implemented, it was obvious that some of their stipulations on

minority languages, save Ndaou and other previously unrecognised languages in Zimbabwe, were inspired by local and global debates on language planning and use in education. Kamwendo (2016), Miti (2015; 2014), Chebanne (2015; 2006) emphasised that the use of indigenous African languages was not only because of the need to develop them but to conform to international best practices across the globe. From Kembo-Sure (2002) and Prah's (2005) perspective, the intellectualisation of indigenous African languages is therefore one of the solutions to curb problems illiteracy, poverty and socio-economic problems afflicting African societies. Consistent with local, regional and international scholarship, the current study proposes a LiEP that resonates with Ruiz's and Mwaniki's views that a language (Ndaou) is both a right and resource to be protected, developed and harnessed to accelerate people's potentials in society as already explained in Chapter Two.

6.5.1 Past and contemporary LiEPs in Zimbabwe

According to Kembo-Sure (2000) Language-in-Education Policy in Africa is in disarray. This is resoundingly true especially in Zimbabwe where policies appear to be driven by a propensity to entrench the hegemony of English and support the dominance of Shona and Ndebele to the detriment of marginalised languages which were referred to as 'minority languages.' Documentary sources show that the following LiEPs have been adopted in Zimbabwe since independence:

- Doke's 1931 policy.
- The Zimbabwe Education Act of 1987.
- The Zimbabwe Education Act of 1990 as amended.
- The Zimbabwe Education of 2006 as amended.
- CIET Report (1999).
- Secretary's Circulars number 1 of 2002.
- Secretary's Circular number 3 of 2002.
- Director's Circular number 26 of 2007.
- Ministry of Education, Sport, Arts and Culture's Response to Binga Chiefs' on the Teaching of Languages of 2011.
- ZIMSEC Circular Number 2 of 2011.

This area is awash with critical literature from scholars in Zimbabwe (cf. Nyika, 2004; Chimhundu, 2005; Nkomo & Kadenge, 2011a; Kadenge & Mugari, 2015; Hadebe, 1996; 2006; Hachipola, 1998; Chabata, 2008). All previous LiEPs ignored the use of Ndau in education as it was still considered a dialect of Shona. It is therefore clear that Ndau's marginalization in education and the larger society was a result of deliberate pieces of legislation which began with the 1931 policy when it was labelled a dialect of Shona by Doke. Successive policies such as those shown above followed suit pretending to introduce some selected minority languages in education but also emphatically entrenching Doke's trilingual English-Shona-Ndebele policy to express a broader political agenda in the country. The main vision was that "Zimbabwe shall emerge as united, strong, democratic, prosperous, egalitarian nation with a high quality of life for all Zimbabweans by the year 2020" (Ministry of Education, Sports, Arts and Culture, 2011, p. 4). The three languages promoted through LiEPs were intentionally designed to be the custodians of that 'unity, democracy and egalitarianism' in society. The national psyche was bent on securing the "much needed socio-political unity" through the three main languages meant to be taught throughout the whole country (Nziramanga, 1999, pp. 168-169) and hence effectively ignoring Ndau and other indigenous African languages to the margins of Zimbabwe's educational system. In that sense, Msindo (2005) critically reflects on Ndebele as the main indigenous language in the education of Kalanga mother-tongue speakers, while Ndhlovu (2009) presents both Shona and Ndebele as "killer languages" in relation to other indigenous languages.

Expectedly, civic groups and language scholars roundly condemned Zimbabwe's language-in-education policies. They alleged that such indifferent policies were driven by the State's penchant to fulfil political goals at the expense of ethnolinguistic pluralism, ethnolinguistic justice, linguistic equality and equity and democratic participation of all people in the country. The selective recognition of three languages only as the backbone of the educational system in a multilingual country is interpreted as the official neglect of the minority indigenous African languages. The prescription that Tonga, Kalanga, Nambya, Sotho, Venda and Shangani as mediums of instruction in infant education was an affront to mother-tongue education especially considering that the policy was declared in unimplementable situations (Bamgbose, 1991, p. 112). The lack of an educational policy on other marginalised languages like Chewa, Ndau, Tshwa, Hwesa and Chikunda among others was lamentable as it contributed to their endangerment. In that case,

scholars justifiably decry Zimbabwe's lack of comprehensive national language and language-in-education policies up to today.

However, the constitutional language provision introduces linguistic pluralism by recognizing 15 spoken languages and Sign Language in Zimbabwe. What is regrettable though is that the curriculum reform and review document which was ushered in as part of the realignment process with the current Constitution recognises the use of all indigenous languages in infant education (Grade 0–2) only. Instruction from grade three going forward is executed in line with the old triangular system (English, Shona and Ndebele). This is a retrogressive move as pupils would not even have fully grasped adequate communicative fluency in their mother-tongue for cognitive and pedagogical proficiency (Cummins, 2001a). It is backward-looking in the sense that it reverses and invalidates previous policy pronouncements which allowed selected languages to be taught at a grade-by-grade basis until grade seven. Observantly, the introduction of foreign languages as compulsory languages in the curriculum will inevitably spell doom for small indigenous African languages (Kaschula & Docrat, 2015b) such as Ndaou which still need to be technically developed.

In view of the history of deficient LiEPs, it is apparent that Zimbabwe needs a comprehensive and inclusive language policy for pupils to meet personal, societal, national, regional and international expectations. The LiEP should capacitate and empower Ndaou pupils to function flexibly across all controlling domains of language but also particularly in education where they face a cocktail of problems including high failure, high dropout and high repetition rates. Mindful of research backed, ample empirical evidence that mother-tongue instruction leads to educational and societal success, it is therefore critical to craft a LiEP that is inclusive of all languages as media of instruction. Section 6.5.2 below discusses the guiding principles for the formulation of an inclusive LiEP for Zimbabwe.

6.5.2 General guiding principles

The crafting of a LiEP is often fraught with controversies since many factors are to be considered. However, the following general principles should be considered in the crafting of an Inclusive Multilingual Language-in-Education Model (IMEM) to guarantee the active participation of all people in education and other sectors in society. The principles include but are not limited to the following:

- Recognizing Ndaou and other indigenous African languages as educational linguistic human rights which must be enjoyed by all speakers regardless of race, tribe, origin or ethnic background (Constitution of Zimbabwe, 2013:4, pp. 44-84).
- Declaring multilingualism in education as a resource, raw material and tool to access and success.
- Guaranteeing that Zimbabwean pupils fully participate in education through using languages that are most socially and culturally acceptable to them.
- Empowering pupils with sufficient cognitive skills to develop psychologically, politically, economically and educationally to meet local, regional and international standards through using indigenous African languages as a foundation (Cummins, 2001b).
- Enhancing fairness, equality and justice for all pupils by giving them equal access to educational opportunities without segregating and excluding others on grounds of language (Maseko, 2012).
- Emphasizing the link between indigenous African languages use in education and democracy in society (Chimhundu, 1997; Kaschula, 2004).
- Preserving and promoting Zimbabwe's multilingual character in education and other domains thereby upholding societal and national integration.
- Preparing pupils for national, regional and international duties and responsibilities through promoting the acquisition of international lingua franca such as English at an appropriate stage in education.

The guiding principles underpinning IMEM's formulation offer multilingualism pride of place in Zimbabwe's education system and in society by extension. This is congruent with the local and international scholarship that advocates mother-tongue education. The significance of mother-tongue instruction in education finds universal acceptance in education (cf. Wolff, 2000; Batibo, 2011; Skutnabb-Kangas, 1988; 2000; 2008; Prah, 1995; 2005; 2009; Ricento; 2006; Tollefson; 2006; Sibayan, 1999; Finlayson & Madiba, 2002). However, an issue that remains debatable on LiEP policy formulation and implementation is when to start and end mother-tongue instruction in education as alluded to in section 1.6.1.1. In that regard, section 6.5.3 provides responses to such issues as seen below.

6.5.3 The proposed Inclusive Multilingual Language-in-Education Model (IMEM)

The LiEP proposed in this study is called an Inclusive Multilingual Language-in-Education Model (IMEM). It attempts to satisfy the guiding principles stipulated above and therefore aims to provide responses to the following seven questions: What should be the language of instruction? At what level? In which subjects? For how long? Which languages are taught as subjects? Where and when?

In response to the above questions, IMEM advances that:

- In areas that are linguistically homogeneous, like most regions in rural areas, and where the choice of a common language is unproblematic, local languages must be used as the sole mediums of instruction to pupils from Grade Zero to Grade Four and as co-mediums of instruction in selected subjects from grade five to O' level.
- The local language must also be taught as a subject from pre-school to Ordinary level.
- In areas that are linguistically heterogeneous, for example cities like Bulawayo, Harare and Gweru and most of the provincial capitals such as Gwanda and Beitbridge, where people have diverse ethno-linguistic, cultural and social backgrounds, and where the choice of a common language other than English is rather difficult, the dominant (most spoken) language per class or stream must be identified and be made the LoI. Other less dominant languages in those areas should be taught either as: electives or optional language subjects, for those who wish to develop literacy skills in them; and as a LoI upon request by pupils/parents. In the latter case, it would call for careful collection of language variation statistics in classes and careful class organization to respond to the pupils' linguistic needs in education.
- English must be introduced as a compulsory subject in primary schools from Grade Zero up to O' level and must also be used as co-medium of instruction in selected subjects from Grade Five to O' level. It must be taught by specially trained teachers as a subject.
- Another indigenous language which is not the pupils' mother-tongue must also be introduced as a compulsory subject from Grade Five and also be taught by specially trained teachers. This is also inclusive of first language speakers of English who must acquire an additional indigenous language.

- Other additional languages like French, Portuguese, KiSwahili and Chinese may be offered as optional subjects upon request by pupils at any level in schools after Grade Five in the primary level on an equal time allocation with English and other subjects.
- Sign Language must be the medium of instruction for deaf pupils across the country.

The IMEM restructures and rebalances the roles of language in education. It shows that there are at least four types or forms of language instruction which should however function in complementarity in Zimbabwe's educational system. Section 6.5.3.1 below explains the IMEM policy.

6.5.3.1 Reflections on IMEM

The proposed policy (IMEM) is described as 'inclusive' because it embraces the adoption of all languages enshrined in the constitutional language provision as mediums of instruction. This officially entrenches multilingualism in Zimbabwe. This also has immense educational advantages among others as highlighted in section 1.6.1.1. Indeed, individual or societal multilingualism is a resource as shown through LMA explained in Chapter Two. The use of all indigenous languages as LoIs challenges the hegemony of English across major functional domains (Batibo, 2005; Phillipson, 1999; Charamba, 2012; LANGTAG Report, 1996) while also neutralizing the dominance of Shona and Ndebele in the educational curriculum. It departs paradigmatically from the traditional and contemporary 'de facto' LiEP practices which recognises English only as the official language of instruction while Shona and Ndebele are the only language subjects taught throughout the entire education system in the country. The current researcher agrees with Batibo (2005, p. 114) who correctly submits that the revitalization of marginalised languages can only succeed by limiting the "social pressure exerted by the dominant language."

The IMEM also divorces itself from the invidious and skewed labelling of languages as 'minority' and 'majority' languages in education. As maintained by language scholars and civic society officials, this contributed to the political, economic, social and cultural marginalization of minority populations in the country. It also fuelled the endangerment and death of besieged languages and cultures such as Tshwa, Tonga, Chikunda and others. In contrast, the proposed LiEP leads to the maintenance, revitalization and resuscitation of all marginalised languages in Zimbabwe. The model stipulates that any language that is spoken as mother-tongue by any pupils must be taught and learnt as the sole LoI from Grade Zero to Grade Four regardless of the total number of its

speakers in education and society. This would inevitably lead towards its revalorization in society and preclude it from endangerment and death (Batibo, 2005).

The proposed policy provides a platform for societal and national integration through licensing the acquisition of more than one indigenous language in education. Pupils and/or parents are empowered to demand to be taught any indigenous language as an optional language from Grade Five to add on to their linguistic repertoire. In sync with Cummins (2001), children acquire Basic Interpersonal Communication Skills (BICS) from zero to two years and Cognitive Academic Language Proficiency (CALP) from five to seven years in their language. However, as Brock-Utne (2009, p. 31) correctly opines, the ability to learn another language rests in fully mastering the mother-tongue and in that case Ndaupupils would not have developed full communicative and academic competency at Grade 1, 2 or 3 level. In tandem with the Yoruba/Igbo six year projects in Nigeria (Bamgbose, 2005) or Cofimvaba project in South Africa (Kaschula, 2013) the introduction of other languages must be delayed so as not to disturb Ndaupupils' full acquisition of their mother-tongue. To consolidate submissions on the IMEM policy it is necessary to provide further explanations on identified language categories as in the sections that follow below.

6.5.3.2 Sole mediums of instruction

In line with best international practices, IMEM proposes that the mother-tongue be the sole medium of instruction in all school subjects and across all disciplines in education from Grade Zero to Grade Four. This means that Ndaupupils and 14 other officially recognised languages must be used as mediums of instruction in communities where they are spoken as mother-tongues. In cases where pupils simultaneously acquire bi/multilingualism at birth (Wolff, 2000), the dominant community mother-tongue must be used as LoI. However, if some pupils or their parents request the use of non-dominant languages as LoI or LoIs, their demands should be met when reasonably practicable. Sign Language is to be used as LoI to all deaf pupils in schools. No language that is not mother-tongue to pupils should be imposed as LoI from grade Zero to Grade Four. The importance of using mother-tongues as LoIs in Grades Zero to Grade Four is to facilitate maximum cognitive and communication skills development, numeracy and literacy skills through using young pupils' mother-tongues. It is also meant to boost their educational confidence to achieve educational success, as there would not be a mismatch between the home or community language

and the school language (Alexander, 1999; 2005a; Prah, 2005; 2009; Brock-Utne, 2005; 2009; Wolff, 2000; 2002).

6.5.3.3 Co-mediums of instruction

From Grade Five to O' level, English and the mother-tongue must be used as co-mediums of instruction. This helps to strengthen the pupils' fluency and versatility in their mother tongue as develop adequate proficiency in English. It is clear that the mother-tongue is indispensable for local communication in Zimbabwe but is handicapped to effectively function in national (Zimbabwe) and international (the world) domains. This implies that the use of both languages as co-mediums of learning must carefully begin at a fairly lower but appropriate level to allow pupils develop full confidence and competency in both of them. Research amply provides that Grade Five level is suitable to introduce another language as either medium of instruction or a co-medium of instruction as pupils would have developed the requisite literacy and numeracy skills to cognitively function in the mother-tongue.

The notion of co-mediums of instruction can somewhat be tricky as it involves a number of competing variables such as the availability of teaching personnel, availability of appropriate materials, the use of relevant methodologies as well as suitable curricula. However, co-instruction can be made possible by selecting English to specialise in teaching some subjects taught whereas the mother-tongue can also concentrate on teaching others at the same level. For instance, at Grade Five to Grade Seven natural, biological and chemical science subjects can be taught through English only while humanities such as history and literature subjects are taught exclusively in Ndaou or vice versa. This would enable pupils to gain adequate exposure in both the mother-tongue and English.

Another option might be through translanguaging where teachers judiciously shift between the mother-tongue and English in teaching all school subjects. Translanguaging as a term was first coined by Cen Williams (1994) to refer to multilingual speakers' ability 'to shuttle between languages using the diverse languages that form their repertoire as an integrating system.' Translanguaging is increasingly becoming a more viable option in multilingual settings as it is sufficiently maximises the child's bilingual or multilingual ability in education (Williams, 1994). The Nziramasanga commission of 1999 reveals that teachers in education often employ code-switching to make themselves better understood by pupils in situations where they fail to

understand concepts (Nziramasanga, 1999). While code-switching is slightly different from translanguaging, the latter implies a deliberate and organized mixing of two or more languages to satisfy specific needs in particular situations. It is not adopted as a desperate stop gap measure in cases of unintelligibility in class but as a strategy designed to ensure that all educational concepts can be compared, contrasted and understood using different linguistic tools. For instance, history teachers can use English to teach some topics on European history while some on African history are taught in Nda. Alternately, teachers can use both languages interchangeably for example, introducing concepts in English and explain them in Nda or vice versa. This effectively helps in bridging the gap between the home and school language. Obviously, both options have significant implications on the educational curriculum and teaching methodologies which would have to be reformed accordingly to capture the bilingualised nature of classrooms caused by the notion co-instruction using the mother-tongue and English.

6.5.3.4 Compulsory language subjects

All LoIs are to be learnt/taught as compulsory subjects from Grade Zero. This means that in addition to being LoIs in education, all the 14 languages officially recognised by the Constitution have also to be taught as subjects in education. Due to its strategic historical, socio-political, cultural and economic importance, English must be introduced as a compulsory subject taught from Grade Zero to Ordinary Level. It must be taught by well-trained and specialist teachers throughout the whole country (Brock-Utne, 2009, p. 19; Kamwendo, 2016, p. 226). Also, from Grade Five going upwards another indigenous language that is not mother-tongue to pupils must also be taught as a compulsory language subject. For instance, Nda speakers have to learn Nda (mother language) as a LoI and subject from the infant school to O' level; English as subject from Grade Zero to O' level and as a co-medium of instruction from Grade Five to O' level and any other Zimbabwean language of their choice, for example, Ndebele, Tonga, Shona from Grade Five to O' level. However, in view of crucial historical, sociolinguistic and demographic factors, the most likely candidates are either Shona or Ndebele for minority language pupils to function with ease nationally. Similarly, speakers of Shona might also choose Ndebele as a compulsory language and vice versa to be able to function well in Zimbabwe.

The acquisition of the three compulsory languages will enhance the development of adequate linguistic skills in pupils as well as promoting additive bi-multilingualism in education. The

teaching of English as a compulsory language subjects from Grade Zero and as a co-medium of instruction from Grade Five onwards is a strategy to neutralize its hegemonic tendencies in Zimbabwe and the world (Phillipson, 1999; Batibo, 2005). However, its teaching is also a recognition that it is still practically necessary for national, regional or global communication (Crystal, 1997). To that end, African experiments with Tanzania's KiSwahili use in primary and secondary education (Prah, 2008, p. 10) and Nigeria's Igbo and Yoruba's successful four and six year teaching projects (Bamgbose, 2005) bear enough testimony to the viability and practicality of implementing language-in-education policies that involve both the mother-tongues and English.

6.5.3.5 Optional language subjects

Indigenous Zimbabwean languages which are not mother-tongue to pupils may be taught upon request by pupils as optional in any part of the country from Form One to Form Four. The teaching of such languages as subjects when requested should be encouraged to promote individual and societal bi-multilingualism. Other regional and international languages such as French, Portuguese, Chinese and KiSwahili as indicated in the current curriculum may be offered upon request to prepare pupils for greater flexibility in trade, commerce, business and politics when interacting with different participants across local, regional and international platforms. However, the teaching of such optional languages should not be at the expense of indigenous tongues as implied in the new curriculum (2015) which justifies why they may be introduced, upon request, at a later level in secondary education going onwards. Rather, their function should be to add on to the linguistic repertoire of pupils and not to marginalise indigenous tongues by restricting them to the infant school.

From this model, it is clear that to guarantee linguistic and social equity, additional indigenous languages must be chosen on the basis of their popularity to speakers and not of official prescription. Even when selected, their development, acquisition and use should not be at the expense of the mother-tongue (Phillipson, 1999; Batibo, 2005). This would also give marginalised mother-tongues like Ndaue greater flexibility to function at a national level. Also, the proposed model prepares pupils for regional and international participation by making provision for the additive acquisition of KiSwahili, Portuguese, French and Chinese as optional subjects upon request from Form One onwards. Lastly, the obligatory learning of English as a subject from Grade

Zero upwards and as a co-medium of instruction from Grade Five offers each pupil an ability to function well at national, regional and global fora.

Taken together, IMEM recommends the compulsory acquisition of at least three languages in education, namely: the mother-tongue; English; and another indigenous language. These language subjects should be examinable at both Grade Seven and O' level. It also allows for the acquisition of other optional (regional and international) languages which should also be examined at O' level. Although the mother-tongue and English are both acquired from Grade Zero to O' level as language subjects, it is the mother-tongue that enjoys much space and time in education. This is because it is used as the sole medium of instruction from Grade Zero to Grade Four. English only joins as a co-medium of instruction from Grade Five to O' level. Also, the learning of another indigenous language as a compulsory subject from Grade Five onwards helps in strengthening and cushioning a pupil's linguistic repertoire to empower them to be more linguistically comfortable in Zimbabwe. It is indisputable that if a pupil masters two indigenous languages (preferably, a major and minority language) in Zimbabwe, they can competently function in major socio-political, economic and ethnic settings in the country. By inference, IMEM recommends that an O' level candidate must pass the mother-tongue, another indigenous Zimbabwean language and English including other prescribed subjects to attain a complete Ordinary level certificate. Accordingly, this should also be an entrance precondition for Advanced level and University/College and subsequent employment thereafter. This would promote and/or incentivise the emergence of individual and societal multilingualism in the country.

6.6 Chapter summary

In summary, Chapter Six proposes and recommends the establishment of appropriate intervention strategies such as awareness campaigns, lobby and advocacy activities, technological customization, training of personnel, policy reform in the media and education to support the acquisition of Nda. It also examines strategies of funding and advocates for the establishment of an implementation structure to plan, organize, coordinate, monitor and evaluate the standardisation and valorisation process of Nda in society. It ends by recommending that it is critical to design an all-embracing language-in-education policy that introduces Nda and other languages in Zimbabwe's education policy. As a policy that does not have ramifications on the development, acquisition and use of Nda only in education, IMEM can be described as a policy that supports

the intellectualisation of all indigenous languages of Zimbabwe and hence resonates with the constitutional stipulation on language development and use in society.

CHAPTER SEVEN: SUMMARY, RECOMMENDATIONS AND CONCLUSION

7.0 Introduction

The main purpose of this chapter is to present a conclusion in light of findings, discussions and arguments from the entire study. By way of appropriate summaries, it shows how status, corpus, acquisition and opportunity planning interventions examined in the study can provide a foundation for the practical intellectualisation of Nda in Zimbabwe. It therefore judiciously combines the findings and conclusions made in the study demonstrating how the research questions have been addressed and the extent to which the study accomplished its specific objectives. To guide the implementation and further research in Nda, the Chapter ends by offering some recommendations for further studies.

7.1 Summary of the study

The current study sought to examine practical linguistic (corpus planning) and sociolinguistic (opportunity and acquisition planning) steps necessary to spur the intellectualisation of Nda in Zimbabwe. It also considered some important linguistic and sociolinguistic factors that are critical for the intellectualisation of the language. The study was inspired by the listing of Nda as one of the sixteen officially recognised languages in the Constitution of Zimbabwe (2013). This became a momentous status planning milestone in the history of the language which had hitherto been attached to Shona as a dialect for 82 years. Its previous relationship as a subordinate and heteronomous variety of Shona had the following adverse effects: (1) Nda was technically underdescribed, underdocumented and underdeveloped as explained in Chapter Five; (2) Nda lost all functional domains to Shona including even its modest primary domains as shown in section 4.4; (3) Nda is already in a language shift process (Batibo, 2005; Fishman, 2006) as it is assimilating with Shona as shown in section 5.4.1; and (4) there is a widespread mother-tongue speaker antipathy against Nda's use in secondary domains as shown in section 6.1. These and other problems highlight and demonstrate that the intellectualisation of Nda in Zimbabwe is already littered with formidable linguistic, legal, sociolinguistic and political obstacles.

The nature and range of problems indicated above required a proper framework for planning and managing the transition of Nda from a marginalised dialect into an official language as ensconced in the Constitution. This culminated in the adoption and application of Mwaniki's LMA which provided a stable and concrete platform upon which all the necessary status, corpus, acquisition

and opportunity planning strategies and methodologies were put in place. The LMA inspired the interpretation of the constitutional provision on language (Article 6) with a view to establish a legal basis upon which Ndaus intellectualisation can be premised. It was therefore duly argued that despite its former dialect status and the use of unfamiliar language terminology (officially recognised language) in the Constitution, Ndaus is an official language in Zimbabwe with the same status as English (former official language), Shona and Ndebele (previous national official languages), at least on paper. Its recognition as an official language has bestowed on it responsibilities to fulfil in all high order sectors as with other official languages. However, in light of the challenges stated in the previous paragraph, strategic interventions to intellectualise Ndaus were made a priority as expressed in the objectives and research questions of the study.

More specifically, the study intended to deal with the following issues as raised by the research questions listed once again below:

- In light of the constitutional provision on language, what is meant by the phrase “officially recognised language”, with specific reference to Ndaus status and value in Zimbabwe’s recent constitutional dispensation?
- How should corpus development activities be undertaken in Ndaus to address the functional needs of the language following its constitutional recognition as an officially recognised language that is independent from Shona?
- Beyond mere constitutional recognition, what practical opportunity planning steps are necessary to expand the utility value of Ndaus in official and powerful societal domains in Zimbabwe?
- How should the Language-in-Education Policy be crafted to align it with the country’s language policy espoused in the Constitution of Zimbabwe to encourage the learning and use of Ndaus in schools and communities where Shona has long been used as either the mother-tongue or the dominant language?

Broadly speaking, the four research questions indicated in the foregoing are intertwined. It is clear that the study was mainly inspired by the constitutional language provision (Article 6) as also captured in the title of the study “*From dialect to official language: Towards the Intellectualisation of Ndaus in Zimbabwe.*” In that light, a critical discussion of Ndaus ever-evolving and disputatious relationship with Shona was carried out in section 4.2 to demonstrate that the language is

linguistically, socio-politically and constitutionally a separate language in Zimbabwe. Such a discussion was a precursor to the interpretation of the constitutional provision on language which declares Ndaou as an officially recognised language in section 4.3. It was unpacked and highlighted that as an officially recognised language in the Zimbabwean context, Ndaou is an official language expected to function in all high status domains as other languages.

The second research question alluded to the necessary corpus planning activities to intellectualise Ndaou as a separate and autonomous language in Zimbabwe. Such activities embraced orthography, lexicography, translation, terminology, textbooks, creative literature, newspaper production work in Ndaou as examined in Chapter Five. These activities were summarized through the proposed corpus planning model for Ndaou which emphasised their centrality towards the intellectualisation of Ndaou. It was clearly underscored that without corpus planning interventions, prospects for intellectualising the language are significantly doomed as they are the materials to be used in several high status domains. The third research question looked into practical opportunity planning steps which could be deployed to develop Ndaou into a functional language. Intervention measures such as staff development training, provision of incentives and funding were examined in Chapter Six. It was explained that without providing incentives to turn around negative attitudes, equip participants with adequate skills and knowledge to participate in various activities, the intellectualisation of Ndaou was impossible. In that case, a Ndaou Language Management Board to respond to challenges, plan and oversee the implementation of Ndaou by in education and other domains was proposed.

A proposal for remodelling Zimbabwe's language-in-education policy was put forward in Chapter Six to encourage the acquisition of Ndaou in education as well as other domains to satisfy the demands of research question four. The Inclusive Multilingual Language-in-Education Model was therefore proposed not only to entrench the use of Ndaou in education but also to equitably support and balance the use of all Zimbabwean languages recognised by the Constitution. In this regard, the sections below are a consolidation of the study's summaries and findings.

7.1.1 Ndaou's status in Zimbabwe

Following Ndaou's constitutional recognition, it was imperative to embark on a fact-finding mission to establish whether or not Ndaou was partially or fully equipped to respond to its new obligations as an officially recognised language in Zimbabwe. As shown in Chapter Four, a survey conducted

revealed interesting findings relating to Ndaue's historical, linguistic, functional and legal status in Zimbabwe. Sociolinguistically, it was found that the language is only used in private and community domains such as interpersonal communication, traditional religion and culture. All functional domains were hogged by Shona and English in Ndaue-speaking regions. Shona is even encroaching and usurping Ndaue primary domains such as religion as seen in section 4.4. However, there are historical, political and legal reasons as to why Ndaue is marginalised in society. It was found that its long-contested historical and linguistic association with Shona appeared to be a major obstacle obstructing its development and subsequent use in powerful domains. Owing to such a sociolinguistic reality, the researcher provided evidence that Ndaue is actually exposed to a real displacement risk and subsequent endangerment as it is currently assimilating to Shona. As shown on the lexicostatistics wordlist it accommodates vocabulary elements mainly from Shona. The same also applies to Ndaue (Shanga) in Mozambique which borrows vocabulary items from Portuguese. According to Batibo (2005) and Fishman (2006) this represents a language shift scenario as a result of the pressure exerted by dominant languages in both countries.

However, the current Constitution recognised Ndaue as a separate language in Zimbabwe. This created a chance for its resuscitation and revalorization into an independent powerful official language capable of reclaiming lost domains. As a point of departure, it was therefore imperative to understand the real meaning of the term *officially recognised language* and its possible ramifications on Ndaue's linguistic and functional status in Zimbabwe. While considerable debate was noted on interpreting the term, it was found that theoretically and legally, Ndaue ought to be an official language in the country with the same rights and privileges as other dominant languages such as English, Shona and Ndebele as shown in section 4.3. Such an interpretation was validated by the fact that efforts and initiatives are being made to use it in the media, Parliament and judiciary. While this shows that Ndaue is on course to be used in powerful domains, it is still largely marginalised. Linguistically, it was also proven that Ndaue is considered a separate language from Shona through comparing the lexical differences between them as shown on the lexicostatistics wordlist. It was found that while the two varieties are mutually intelligible with 74% agreement on basic vocabulary, the 26% percentage lexical difference was still quite high to warrant Ndaue a separate language status as done in the Constitution. Such a linguistic position gets further credence from CASAS's standard measuring instrument of 85% mutual intelligibility in the Africa-wide Harmonisation and Standardisation of African Languages Project. Such statistics

confirmed and validated earlier findings from scholars such as Hachipola (1998), Sithole (2010) and NLPAP (1998) that Ndaou is a separate language while also disputing views of Mutonga (2017), Kadenge and Mugari (2015) and Mazuruse (2015) that it is linguistically a dialect of Shona. This means that as a separate language Ndaou's utility value can and should be practically expanded in official and high order domains through proposing a number of practical intervention mechanisms.

7.1.2 Corpus planning initiatives

As shown in the second research question, the study sought to establish how corpus planning activities can help in addressing Ndaou's long misconceived relationship with Shona and develop it as a fully functional language in Zimbabwe. The survey conducted showed that despite Ndaou's long literary history which dates back to the early 1900s, there is a huge gap between its constitutional status and its current internal linguistic status. Linguistically, Ndaou is structurally and internally underdescribed and underdocumented to fully respond to its official duties as mandated by the Constitution. Without corpus planning interventions, it is clear that intellectualisation of the language is impossible. This provided a palpable justification to develop a Ndaou corpus development model. The proposed model serves to guide the successful planning and institution of intervention activities such as orthography update and harmonisation, lexicography, terminology, translation, novels, poems, magazines and newspaper development work in Ndaou. Apart from further showing the linguistic differences between Shona and Ndaou, corpus development activities assist in proving that geographical variation among Ndaou varieties can be circumvented and coalesced through processes of harmonisation and standardisation. To this end, it was found that processes such as orthography reform and harmonisation are essential in designing a writing system that can develop Ndaou as a separate variety from Shona. Outstanding elements such as aspiration, laterality, peculiar phonotactics and clicks among others can be incorporated into the current orthography of Ndaou.

Similarly, the production of dictionaries, terminologies, translation work, creative literature and newspapers are identified and explained as necessary strategies towards the maintenance, revalorization and empowerment of Ndaou in society. Such interventions are also examined as useful in developing Ndaou as an autonomous and functional language in Zimbabwe to benefit its speakers. Most importantly, they were emphasised in particular consideration of the functional needs that should be performed by Ndaou in secondary domains. For instance, the constitutional

policy on language places obligations on Ndaue to function in all high status sectors such as parliament, media, science and technology and economy among others while the new educational curriculum stipulates that Ndaue has to be used in infant education. Perhaps it is important to emphasise the point that while the corpus development interventions proposed in Chapter Five are specifically meant for Ndaue, they can be equally applicable to other marginalised languages with similar backgrounds albeit with certain modifications where necessary. Such languages include Tshwa, Chibarwe, Chikunda and Chewa among others in Zimbabwe.

7.1.3 Opportunity planning interventions

The survey conducted revealed that while Ndaue is marginalised in language domains as shown in section 4.4, a larger percentage of its speakers' harbour negative attitudes towards its use in secondary domains. This was confirmed in section 6.1 above where an examination of pupils', parents' and teachers' attitudes on Ndaue's use in education and other domains was attempted. Negative responses were consistently high against Ndaue's intellectualisation save in the media domain only where attitudes were convincingly favourable. An attempt to interpret them revealed that such attitudes evolve from a combination of several factors which include but are not limited to the following: misconceptions about indigenous languages (Miti, 2014, p. 45; Simango, 2015, p. 50); preference for dominant and powerful languages like English and Shona; the current underdeveloped and underdocumented status of Ndaue; and official and unofficial practices in key domains among others. However, as Cooper (1989, p. 106) indicates that a language is only acquired when potential adopters and users identify personal advantages in developing and deepening their competencies in a particular language, it was therefore imperative to examine opportunity planning strategies necessary to turnaround negative speaker attitudes. Such strategies include incentives, staff training and provision for funding language development as further illustrated in the sections below.

7.1.3.1 Incentives

From a pragmatic point of view, the intellectualisation of indigenous languages can be hampered by political and socio-psychological constraints as shown in Chapter Six. Following a survey that revealed Ndaue speakers' negative attitudes for their language to be used in education and other sectors, a number of opportunity planning measures were examined. Incentives in the form of jobs, scholarships, awards, promotion, and special salaries could be instrumental in improving attitudes

regarding the language. It was therefore proposed that the government could provide teaching, nursing, engineering, translation and interpretation jobs *inter alia* to speakers who demonstrated a sufficient mastery of the language in Zimbabwe. Similarly, individuals, private companies and government could also offer local, regional and international scholarships to speakers to study Ndaue as a way of turning around negative attitudes. Moreover, with the new curriculum recommending the teaching and learning of Ndaue in infant education, teachers and administrators with certificates, diplomas and degrees in Ndaue could either be promoted or given special salaries as rewards for language mastery. Both measures are incentives meant to improve the negative attitude currently engulfing Ndaue's acquisition in Zimbabwe. It was also proposed that awareness campaigns and advocacy activities such as exhibitions, blitzes and road shows could be instantiated where participants are given inexpensive gifts and rewards such as T-shirts, food items, books and pens to raise awareness and transform grassroots attitudes. This was proposed as it was observed that some stakeholders' attitudes were motivated by complete ignorance or inadequate information and knowledge about the importance of using Ndaue in secondary domains.

7.1.3.2 Staff development

The Constitution and new curriculum task Ndaue to function in education and other domains. However, this is clearly and practically impossible as there are no trained personnel to implement the otherwise noble policy stipulations. For example, there are no trained teachers to implement the new curriculum policy. There are equally no lexicographers, translators, interpreters, and terminologists. There are no Ndaue interpreters in Parliament whereas there is only one untrained Ndaue broadcaster on radio. This implies that the implementation of Ndaue in various intellectual domains confronts a serious setback. In light of its constitutionally imposed functions in society, it was found that the training of professionals for developing and using the language was imperative. It was found that fully equipping teachers, administrators, lexicographers, terminologists, translators and interpreters *inter alia* with relevant skills and knowledge was necessary for Ndaue to function in high status domains. For optimal results it was found that imparting multiple skills could produce well-balanced, well-rounded and competent actors with the relevant versatility and proficiency to adopt and adapt new state of the art technologies; new methods; and new approaches to expeditiously revitalize and revalorize Ndaue in the 21st century. It was therefore proposed that universities and other tertiary institutions should introduce a Ndaue language teaching and learning program in Zimbabwe. This is evidently an easy task as universities

such as UZ and GZU have already begun implementing the Constitution by introducing marginalised languages such as Tonga, Sotho, Shangani, and Kalanga among others. Such an initiative would ensure that requisite personnel like translators, lexicographers, terminologists, materials writers and teachers are trained to assume corpus, opportunity and acquisition planning job opportunities in Nda.

7.1.3.3 Language implementation structure

For successful implementation of Nda, a language management and implementation structure is imperative. As explained by Mwaniki (2004), the successful formulation and implementation of language policies is dependent on a properly constituted language body. However, the survey conducted revealed that there is not even a national language body (Chimhundu, 2005, p. 66) in Zimbabwe let alone a management structure for a marginalised language such as Nda. The implications associated with such a finding is that multilingualism in Zimbabwe will most likely be suppressed for a long time as there is no central agency to plan, monitor and evaluate the entire implementation process. Put in a different way, the standardisation of even majority indigenous languages like Shona and Ndebele could proceed without any policy or planning (Chimhundu, 1997) while the intellectualisation of newly recognised languages such as Nda could not even take off. Instead, it would continue to assimilate into Shona and get even further endangered despite the presence of a policy licensing its separate development.

To respond to the above concern, it was found that establishing a language implementation structure for Nda is very important. In line with Mwaniki's management oriented methodologies and strategies, the Nda implementation structure would plan and set objectives, targets and time frames for the implementation process. Its other functions would include monitoring and evaluating the implementation process to assess the feasibility and sustainability of the intellectualisation programme. In this perspective, the proposed Nda Management Board would execute supervisory, coordinative and leadership roles in managing and harnessing all corpus, acquisition and opportunity planning activities to enhance the implementation of Nda. This would be achieved through its subsidiary branches such as the Nda Standardisation Center, the Nda Language Association and the Nda Training Centers. Most importantly, the management center would oversee and review the functions of the Nda Development Fund whose task is to raise, keep and allocate funding for the various development and intellectualisation programmes for

Ndau. This is particularly important considering that funding is a major obstacle afflicting the implementation of indigenous languages not only in Zimbabwe but also Africa as a whole.

7.1.4 Acquisition planning initiatives

As seen by the fourth research question, the study sought to identify strategies on how the language-in-education policy could be remodelled to accommodate constitutional provision on language in Zimbabwe as a way of encouraging the learning and teaching of Ndau in Zimbabwe. However, the survey carried out revealed that language in education policy in Zimbabwe is in disarray as there is a huge disharmony between policies and actual practice in education as a result of poor implementation. For example, Chabata (2008) and Ndlovu (2013) remarked that regardless of different policy pronouncements to effect the teaching and learning of minority indigenous languages in post-independent Zimbabwe, such efforts have dismally failed due to a number of implementation problems. The only language in which reasonable progress was made despite some delays was Tonga (Ndlovu, 2013). Within that background, the current study identified that the lack of comprehensive language-in-education policy is one aspect which contributes to implementation failure. It appeared that most of the policies were declared in unimplementable situations resulting in implementation failure (Bamgbose, 1991).

Against such a backdrop, a proposal that resonates with Article 6 of the Constitution and the new curriculum in education which license Ndau to function in infant education as well as other domains must be made. The study underscored that for full intellectualisation of Ndau to be possible, the language has to be taught and learnt as a medium of instruction from kindergarten to the university and beyond as explained in Chapter Six. However, in cognizance of domestic, regional and international linguistic realities, it is conceded that English must be a compulsory subject from Grade Zero while another indigenous language of Zimbabwe must be also a compulsory subject learnt as subjects from Grade Five to O' level and beyond. The thrust of such a policy is to strengthen pupils' linguistic repertoire by at least two or more languages in addition to the mother-tongue. This promotes tri/multilingualism in an additive way. From the foregoing, it is seen that the language-in-education policy designed promotes multilingualism in education and society and was therefore described as the Inclusive Multilingual Language in Education Model (IMEM). The IMEM can also be implemented albeit with necessary modifications in the media, tourism and other key domains to entrench the use of all languages in Zimbabwe.

7.2 Recommendations for further research

In view of the foregoing summary of findings, the current section presents recommendations for further studies by either the present researcher or others in light of the current study's limitations. As this study was time-framed and hence sought to intellectualise Ndaue in society from a very general perspective, other relevant aspects were not exhaustively addressed and in that light, some recommendations for further research will directly complement the study as shown below:

- The current research built on existing studies to embark on a linguistic and sociolinguistic examination of aspects such as orthography, lexicography, terminology and translation work in Ndaue. However, that is evidently inadequate considering the extent of Ndaue's technical underdevelopment as demonstrated in Chapter Five. There are no publications on Ndaue grammar, tonology, semantics, or syntax, while there is very little on phonology, phonetics and morphology (Doke, 1931; Mkanganwi, 1973; Mutonga, 2017). This demands that future linguistic research could be undertaken to inform decisions on corpus development planning based on factual data (Chebanne, 2002, p. 217). For example, scholarly theses which descriptively study the grammar, phonology, morphology and sociolinguistic aspects of Ndaue could offer invaluable insights to contribute towards the intellectualisation of Ndaue. Such studies could also contribute towards the building of the much needed Ndaue corpus.
- The current study addressed the notion of variation between Shona and Ndaue and also among Ndaue varieties through using the lexicostatistics wordlist as shown in Appendix 1. In light of the fact that variation between Ndaue in Zimbabwe and Ndaue in Mozambique is mostly influenced by obtaining sociolinguistic and political realities in both countries, it is perhaps imperative for future studies to investigate the extent of mutual intelligibility between their different varieties more rigorously. This is necessary because Ndaue in Mozambique is influenced by Portuguese whereas Ndaue in Zimbabwe is influenced by Shona and English. It would therefore be interesting to study the extent to which the different varieties of the same language are changing as a result of contact and inevitable borrowing from different languages in different geo-political environments.
- The current research made some proposals to build a Ndaue language management board. The proposed board included among others a Ndaue Language Association. It is conceded that there are already some studies such as Nyika (2008), Mumpane (2006) and Ndlovu

(2013) that have already reflected on the value of language association and civil society in developing indigenous languages. However, further research into the prospects of setting up a Nda Language Association is critical considering Nda's peculiar circumstantial rise in Zimbabwe. Without a properly constituted *de jure* language and culture association to actively lobby for its recognition, Nda's recognition as an official language in Zimbabwe was somehow surprising as seen through the high and negative reactions from linguists as shown in section 4.2 above. In that sense, future research can investigate whether popular social media platforms such as *Rekete ChiNda – leave a legacy Facebook* can function as the *de facto* language association for Nda or be used as a launch pad for a Nda Language Association in light of its popularity among speakers. It can also seek to understand the roles that such an association can play in view of the linguistically conscious but uncoordinated Nda-speaking community in Zimbabwe.

- This study validated findings from previous studies that in Zimbabwe as in most parts of Africa, language development, funding and implementation is normally relegated to local or bottom-up planners. There is no collaboration between the government and other stakeholders. Using this as a background, future scholarship can therefore concentrate on how collaboration of efforts between the government and other stakeholders can result in a mixed approach to language planning and policy implementation. Most importantly, collaboration is key in Nda which is a cross-border language where cordial relations have to be built at both inter-governmental and inter-ethnic levels. Such collaborations can guarantee the active involvement of all role players across the board in supporting Nda's development. It could also secure a judicious mixture of key success variables, methodologies and strategies such as funding, policy reforms, expertise and enabling attitudes which are all necessary for Nda's development as Mwaniki underscored.
- Apart from the KiSwahili Board (BAKITA) in Tanzania (Batibo, 1992); Chichewa Board now christened as the Center for Language Studies in Malawi (Kamwendo, 2015; Kretzer & Kumwenda, 2012); and South Africa's PanSALB (LANGTAG Report, 1996), there are few properly constituted national language boards in Africa. Apparently there is no such a board in Zimbabwe (Chimhundu, 1997; 2005) despite the recognition of 16 official languages. The absence of such a board naturally translates into a clear scholarship gap in that area in Zimbabwe as well as in other African countries. However, in the context of this

study's proposal to have a Nda Language Management Board, it becomes a valid recommendation that future research should critically explore. This is done for purposes of theorizing, philosophizing and critically engaging with its possible tasks, challenges and problems in performing its functions. This is imperative considering Nda's recent linguistic, historical, sociolinguistic and legal background in Zimbabwe. Research in the area would therefore foreground corpus, acquisition and opportunity planning attempts to develop Nda as an autonomous language from Shona which is able to transact official tasks and transactions across Zimbabwe's high status domains like education, media, parliament, judiciary, science and technology, politics and economy.

7.3 Conclusion

In view of foregoing discussions, arguments, insights, findings and recommendations made in the chapters and sections above, this section provides a conclusion regarding Nda's intellectualisation. As seen in the research questions, objectives of the study, justification, type of data collected and the nature of intervention mechanisms recommended, the study's purpose was to establish key intervention measures for the successful implementation and intellectualisation of Nda. Emerging from the thesis are critical strategies for: status planning; corpus planning; acquisition planning; opportunity planning; funding; and language management structure. It is therefore concluded that the study attempted to provide a corpus planning model on which orthography, lexicography, terminology, translation, creative literature and newspaper production work could be premised. The model provided an opportunity upon which corpus planning challenges currently facing Nda could be addressed through intervention activities and strategies suggested in Chapter Five. It also laid a foundation upon which Nda can be realistically and practically assisted to develop and metamorphose from a dialect into an official language in Zimbabwe as enshrined in the Constitution of Zimbabwe (2013). In that sense, proposed corpus intervention activities did not only address the long misconstrued language/dialect conundrum between Nda and Shona but also provided an opportunity for the language to develop independently and execute essential functions in education and other domains. Moreover, the examination of several intervention activities such as translation, textbooks, creative literature and newspaper production work could culminate in the emergence of a Nda corpus upon which future academic and linguistic description of Nda such as lexicography and terminology development can be based.

The study also managed to address opportunity planning challenges in Ndau. It sought to examine the causes of negative speaker attitudes towards the use of Ndau in intellectual domains and proffered strategies such as incentives to speakers to turn them around. Proposed incentives such as jobs, promotion at work, special salaries and scholarships among others were found to be instrumental in turning around attitudes as users and potential adopters of Ndau would see personal advantages in acquiring the language in society. Hence, it can also be concluded that training mother-tongue speakers of Ndau as translators, lexicographers and terminologists, for example, and awarding them certificates, diplomas and degrees can also improve speakers' attitudes towards the language as it not only builds their social prestige, self-esteem, self-actualization and secures jobs but is also a means to expedite corpus planning. This highlighted that there is a symbiotic connection between corpus and opportunity planning interventions which was made even more visible by the proposal to establish a Ndau language management board. The management board was proposed as an implementation structure which would need well-trained personnel to function smoothly. This suggested that some of the trained personnel would be assured of getting employment within its structures such as the Ndau Management Board, Ndau Standardisation Center, Ndau Language Association, Ndau Training Centers and Ndau Development Fund. By offering such opportunity planning activities, the study succeeded in demonstrating how speakers' negative attitudes could be turned around to intellectualise Ndau in education and other domains.

The study also contributed towards the language planning and implementation debate in Zimbabwe. It was clearly noted that the language-in-education policy in Zimbabwe is in disarray as seen through several unimplemented LiEPs. However, the study concludes by proposing an inclusive policy called the Inclusive Multilingual Language-in-Education Model (IMEM). Unlike other policies adopted up to this day, IMEM serves as currently the only proposal which intends to promote and entrench multilingualism in Zimbabwe in the true sense of the term as implied in the Constitution. It makes a radical departure from existing LiEPs and even in the new curriculum which are bent on entrenching subtractive multilingualism to the detriment of minority language speakers in Zimbabwe. To address the hegemony of English, Shona and Ndebele in education, IMEM encourages the use of the mother-tongue as a medium of instruction across all levels, the compulsory acquisition of English as both a subject from Grade One and a co-medium of instruction from Grade Four to O' level for regional and international communication and the compulsory acquisition of any Zimbabwean language as a compulsory language subject from

Grade Five for enhanced national communication. It also includes the optional acquisition of any regional or international language such as KiSwahili, French, Chinese and Portuguese as an optional subject from Form One to Form Four. Such a proposal is in sync with local, regional and international policies and practices on language use in education. For instance, all countries in Europe, Asia and Australia use their mother-tongues in education but still acquire other local or international languages as second, third or even fourth additional languages. Within such a context, it is clear that IMEM advocates for a scenario where the mother-tongue is promoted in education and society while also considering the acquisition of other languages which are critical for national, regional and international communication.

In the context of the above, the current study represents a visionary and futuristic approach where proposed strategies are meant to develop Ndaue for future use in key domains. It is hence a preparatory exercise which provides a foundational basis upon which the future intellectualisation of the language can be premised. It also requires emphasis that while proposed corpus, opportunity and acquisition planning strategies examined and illustrated in Chapters Five and Six fall under the fold of elaborating Ndaue to serve in high status domains, they can nevertheless still be applicable towards the intellectualisation of other marginalised languages in Zimbabwe and Africa. For example, fellow marginalised languages such as Chewa, Tshwa and Barwe in Zimbabwe without any literary and functional histories in Zimbabwe can also benefit from the intellectualisation framework advanced in this study albeit with necessary modifications and adjustments. More so, while IMEM centers on Ndaue, it is evident that its national scope and intent is to remodel a LiEP for Zimbabwe to encourage mother-tongue education throughout primary and secondary education as guided by the Constitution. This implies that IMEM recognises the right of each language in the constitutional provision on language (Article 6) to function as a medium of instruction in its respective community while other languages are to be acquired to promote additive bi-multilingualism in and through education in Zimbabwe.

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APPENDIX 1: NDAU/SHONA LEXICOSTATISTICS WORDLIST

LEXEMES/TERMS	SHONA (Zezuru, Karanga)	CHINDAU-NDAU Chipinge	CHISHANGA Buzi, Muanza	CHIDANDA Mossurize & Machaze	CHITONGA Matsai & Mashoko	CHIGARWE Chimanimani Mutambara
KINSHIPS	TERMS					
1. boy	mukomana	murumbwana	chimufana	murumbwane	murumbwana	murumbwana
2. brother	bhudhi	mukoma/neanji	nevanji	mukoma	nevanji	mukoma
3. child	mwana	mwana	mwana	mwana	mwana	mwana
4. daughter	mwanasikana	mwanakadzi	mwanaokaji	mwanaokaji	mwanakadzi	mwanakadzi
5. family	mhuri	mphuri	mphuri	mphuri	mhuri	mphuri
6. father	baba	baba	baba	aba	baba	baba
7. girl	musikana	ntombi	ntombazana	ntombazana	musikana	musikana
8. man	murume	muisa/mwanaru	mwanarume	mwanarume	murume	mwanarume
9. mother	mai	mai	mai	amai	mai	mai
10. parents	vabereki	vabereki	vabereki	vabereki	vabereki	vabereki
11. person	munhu	munthu	munthu	munthu	munhu	munhu
12. sister	sisi	taita/mukunda	yaya	tataya	taita	yaya
13. son	mwanakomana	mukorori	mukorori	mukorore	mukorori	nevanji
14. woman	mukadzi	mwanakadzi	mwanakaji	mwanakaji	mwanakadzi	mukadzi
15. chief	mambo	mambo	mambo	amambo	mambo	mambo
BODY	PARTS					
16. blood	ropa	ngazi	sangu	ngazi	ngazi	ngazi
17. brain	pfungwa	ngqondo/fungwa	hwiru	nqgondo	pfungwa	pfungwa
18. breast	zamu	zamo	zamu	zamo	zamo	zamu
19. chest	chipfuva	diti	diti/chifuva	chifuva	chipfuva	chifuva
20. eye	ziso	dziso	jiso	jiso	dziso	ziso
21. liver	chiropa	chibindi	chibindi	chibindi	chibindi	chibindi/chiropa
22. hair	vhudzi	bvudzi	vhuji	vhuji	bvudzi	vhudzi
23. hand	ruoko	nyara	nyala	nyara/nyala	nyara	nyara
24. head	musoro	musoro	musoro	musolo	musoro	musoro
25. heart	moyo	mwoyo	moyo	mweyo	moyo	mwoyo
26. knee	ibvi	dhoyo	gokovhi	dhoyo	ibvi	dhoyo
27. leg	gumbo	murenje	murenje	murenje	murenje	murenje
28. shoulder	pfudzi	khadza	khaja	khaja	khadza	pfudzi

29. stomach	dumbu	ndani	ndani	ndani	ndani	ndani/dumbu
30. tongue	rurumi	rurumi	rurimi	rurumi	rurimi	rurumi
ANIMAL	NAMES					
31. baboon	gudo	dede	zinthede	zinthede	dede	mtede
32. goat	mbudzi	mbudzi	mbudzi	mbudzi	mbudzi	mbudzi
33. cat	katsi	chimangowe	chimanguve	chimangove	kitsi	katsi
34. leopard	ingwe	khamba	khamba	khamba	khamba	khamba
35. cow	mombehadzi	mwombehadzi	n'ombehaji	n'ombekaji	n'ombehadzi	n'ombehadzi
36. calf	mhuru	gonyana	gonyana	gonyana	gonyana	gonyana
37. elephant	nzou	nzou	njou	njou	nzou	nzou
38. fish	hove	hove	hove	hove	hove	howe
39. lion	shumba	shumba	shumba	shumba	shumba	shumba
40. snake	nyoka	nyoka	nyoka	nyoka	nyoka	nyoka
NATURE	OBJECTS					
41. air	mhupo	mphepo	mwiha	mweha	mhupo	mhupo
42. cloud	gore	gore	gore	gore	gore	gore
43. cold	tonhora	tonthora	tonthola	tonthora	tonhora	tonhora
44. dead	kufa	kutamika	kutamika	kutamika	kutamika	kufa
45. evening	manheru	muntheu	hwausiku	lovila	muntheu	manheru
46. firewood	huni	huni	huni	huni	huni	huni
47. hill	churu	chituka	chituka	chituka	chituka	churu
48. night	manheru	madeekoni/usuku	madeko	usuku	madeekoni	usiku
49. rain	mvura	naya	na	kuna mvula	naya	naya
50. sand	jecha	masepe	masepe	masepe	masepe	jecha
51. stone	dombo	buwe	buwe	buwe	buwe	buwe
52. sun	zuva	zuwa	njiku	zuva	zuwa	zuwa
53. water	mvura	mvura	kumwa	kumwa	mvura	mvura
54. river	rukova	mufuya/mukowa	mulambo	mufuya/mukova	rwizi	rwizi
55. tree	muti	mumbuti	mumbuti	mumbuti	mumbuti	muti
FOOD	ITEMS					
56. beer	doro	doro	dolo	dolo	doro	doro
57. food	chekudya	chekurya	kumidha	chekurya	chekurya	chekundya
58. fruit	muchero	muchero	muchelo	muchero	muchero	muchero
59. honey	huchi	uchi	uchi	uchi	vuchi	uchi
60. maheu	maheu	duburwa/maheu	maheu	duburwa	maheu	maheu
61. maize-cob	chibage	bonore/gwere	bonore	bomore	gwere	gwere
62. mealie-meal	-hupfu	uswa	uswa	uswa	uswa/ufu	Ufu
63. meat	nyama	nyama	nyama	nyama	nyama	nyama
64. okra	derere	gusha	gusha	gusha	derere	derere

65. porridge	bota	bota	bota	bota	bota	bota
66. relish	muriwo	muriwo	muriwo	muriwo	muriwo	muriwo
67. salt	munyu	munyu	munyu	munyu	munyu	munyu
68. flesh	mushuna	mushuna	mushuna	mushuna	mushuna	mushuna
69. sadza	sadza	sadza	saja	saja	sadza	sadza
70. tomatoes	madomasi	matimati	mapuno	matimati	matimati	matomasi
QUALIFIERS						
71. above	pamusoro	padera	panyezeru	padzari	padera	pamusoro
72. many	zhinji	zhinji	zinji	zinji	zhinji	zhinji
73. alone	-oga	ndega	ndega	ndega	ndega	ndoga
74. black	nhema	svipu	svipu	svipu	svipu	svipu
75. far	kure	nthambo/kure	nthambo	nthambo	kure	kure
76. fat	futa	femu	femu	femu	femu	femu
77. yours	dzako	dzako	jako	jako	dzako	dzako
78. long	refu	rebu	rebu	rebu	rebu	rebu
79. red	tsvuku	tsvuku	tsvhuku	tsvhuku	tsvuku	tsvuku
80. short	pfupi	fupi	fupi	fupi	fupi	pfupi
81. tall	reba	reba	reba	reba	reba	reba
82. together	pamwe	pamwepo	pamweni	pamwepo	pamwepo	pamwe
83. what?	chii?	chiinyi?	chiini?	chinyini?	chiinyi?	chiini?
84. when?	riini?	riinyi?	liinyi	liinyi	riini?	riini?
85. white	chena	chena	chena	chena	chena	chena
VERBS						
86. count	-verenga	-erenga/-funda	-verenga	-verenga	-verenga	-verenga
87. find	-tsvaga	-tsvaka/-penya	-tsvanga	-penya	-tsvaga	-tsvaga
88. examine	-ongorora	-hloya	-hloya	-hloya	-hloya	-hloya
89. happy	-fara	-jabula/-dakara	-jabula/-dakara	-dakala/-jabula	-jabula/-dakara	-jabula/-dakara
90. help	-batsira	detsera	-besa	-desela/-besa	-detsera	-batsira
91. drink	-mwa	-natira	-natira	-natira	-natira	-natira
92. kill	-uraya	-uraya	-wulaya	-ulaya	-vuraya	-uraya
93. laugh	-seka	-sheka	-seka	-seka	-seka	-seka
94. learn	-dzidza	-funda/dzidza	-jija	-jija	-dzidza	-dzidza
95. look	-tarisa	-ningira	-ningira/-sota	-ningira	-ningira/-tarisa	-ningira
96. run	-mhanya	-rumba	-gogoma	-gogoma	-rumba	-rumba/-mhanya
97. speak	-taura	-reketa/-bhuya	-leketa/-bhuya	-vereketa	-reketa/-bhuya	-hwereketa/-bhuya
98. steal	-ba	-ba	-ba	-ba	-ba	-ba
99. write	-nyora	-nyora/-bhara	-tara	-bhala/nyola	-nyora/-bhara	Nyora
100. cry	-teerera	-yayeya	-yayeya	-yayeya	-yayeya	-yayeya/-teera

APPENDIX 2: PUPILS' QUESTIONNAIRE

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is "*From Dialect to 'Official' Language: Towards the Intellectualisation of Ndaau in Zimbabwe*". As a pupil, you are directly affected by the language/s adopted in your education, I am humbly requesting you to take part in this study as an informant. Your contribution in this research will prove quite worthy to this study. What you are going to say during the interview session will be treated in confidence for it will be used only for this particular academic endeavour.

Name: _____ Age: _____

Grade/Form _____ Name of School _____

District _____ Country _____

Place of interview: _____ Date of interview: _____

USE A TICK TO INDICATE YOUR RESPONSE

1. What is your mother tongue? English _____ Portuguese _____ Shona _____ Ndaau _____
2. What is your home language? English _____ Portuguese _____ Shona _____ Ndaau _____
3. Is your home variety the community language? Strongly Agree _____ Agree _____ Average _____ Disagree _____ Strongly Disagree _____
4. Which language/s do/does your teacher/s use when teaching? Home language _____ Community language _____ National indigenous language _____ Official foreign language _____
5. Do you understand the language/s that the teacher/s use when teaching? Strongly Agree _____ Agree _____ Average _____ Disagree _____ Strongly Disagree _____
6. Are you fluent in the language/s that the teacher/s uses in teaching? Very Fluent _____ Partially Fluent _____ Average _____ Not Fluent _____ Illiterate _____
7. When you do not understand this/ese languages very well, what does the teacher/s do? Continues teaching in that language _____ Changes into your Home Language _____ Changes the Subject _____ Stops Teaching _____ Laughs at you _____ Punishes you _____
8. Do/does your teacher/s allow you to ask or answer the questions in your language in the classroom? Yes _____ No _____
9. How often do you ask questions in your mother/home tongue? Everyday _____ Twice per Week _____ Once per Month _____ Once per Year _____ Never at all _____
10. Do you think you can perform better in class if you learn in mother/home tongue? Strongly Agree _____ Agree _____ I don't know _____ Disagree _____ Strongly Disagree _____
11. Do you think it fair to learn in other peoples' languages? Yes _____ No _____ Average _____
12. If your Ndaau were to be introduced in school, would you want to learn it? Strongly Agree _____ Agree _____ Average _____ Disagree _____ Strongly disagree _____
13. Do you think your parents or guardians would want you to learn in your mother tongue?

Strongly Agree _____ Agree _____ I don't know _____ Disagree _____ Strongly Disagree _____

Thank you very much for your co-operation.

MIBVUNZO YEVAFUNDI (NDAU TRANSLATION OF PUPILS' QUESTIONNAIRE)

Zita rangu ndinozwi Emmanuel Sithole mufundi wekuRhodes University (RU). Ndiri kuita tsvakiridzo yemitauro inoshandiswa mukufunda kwevana muchikora ndakanyanya kuningirana neChiNdau. Ndinokumbirawo mundidetse ngekupingura mibvunzo yendinayo. Zveshe zvemuchabhuya zvichashandiswa mutsvakiridzo ineyi zvega ngokudaro ndinoda kumugondesa kuti apana vandhu vamweni kusiya kwevane chekuita netsvakiridzo iyi vendichazohina mhinduro dzenyu.

Zita _____ Makore ekubarwa _____

Giredhi/Fomu _____ Zita rechikora _____

Muganga _____ Nyika _____

Ndau yaitirwa indavhiyu: _____ Zuwa raitwa indavhiyu: _____

MAKAI PANE MHINDURO YEMUNENGE MAKHETA

1. Zita rerurumi rwenyu ngeriri? English _____ Portuguese _____ Shona _____ Ndau _____
2. Mutauro wemunoshandisa kanyi ngeuri? English _____ Portuguese _____ Shona _____ Ndau _____
3. Mutauro wepamuzi penyu ndiwo ere unoshandiswa mundawu mwemunogara? Eya maningi _____ Eya _____ Pakati nepakati _____ Haiwa _____ Haiwa maningi _____
4. Munofunda ngemitauro iri muchikora? Mutauro wekanyi _____ Mutauro wentharaunda _____ Mutauro wenyika yeshe _____ Mitauro yedzimweni nyika _____
5. Unouzwisisa ere mutauro unofundiswa ndiwo? Eya maningi _____ Eya _____ Pakati nepakati _____ Haiwa _____ Haiwa maningi _____
6. Unokona kunyora nekureketa zvakadini ngemutauro uwu? Ndinokonesesa _____ Ndinokonawo _____ Pakati nepakati _____ Andinasi kukona _____ Anditozwi nechiro _____
7. Kana ukakorera kuzwisisa mutauro uwu muchikora, ticha ako anodini? Vanoramba veifundisa _____ Vanochinja vofundisa ngeweunozwa _____ Vanochinja chifundo vofundisa chimweni _____ Vanorekera kufundisa _____ Vanosheka _____ Vanokuchhaya _____
8. Ticha vanokutendera ere kubvunza mubvunzo weishandisa mutauro wekanyi? Eya _____ Haiwa _____
9. Kanganai keunobvunza mubvunzo mukilasi ngemutauro wekanyi? Zuwa rega rega _____ Kairi pavhiki _____ Kamwe pamwedzi _____ Kamwe pagore _____ Anditombobvunzi _____
10. Unofunga kuti ungaphasa ere mukilasi kana ukafundiswa ngemutauro wako? Eya maningi _____ Eya _____ Pakati nepakati _____ Haiwa _____ Haiwa maningi _____
11. Unoona zvakanaka ere kufunda ngemitauro isiri yako? Eya _____ Haiwa _____ Pakati nepakati _____
12. Ungada ere kufunda ChiNdau muchikora kana zvikatenderwa? Eya maningi _____ Eya _____ Pakati nepakati _____ Haiwa _____ Haiwa maningi _____

13. Unofunga kuti vabereki kana vachengeti vako vangada ere kuti ufunde ngemutauro wako wekanyi? Eya maningi _____ Eya _____ Andiziiwo _____ Haiwa _____ Haiwa maningi _____

Ndinobonga maningi.

APPENDIX 3: PARENTS' QUESTIONNAIRE

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is "*From Dialect to 'Official' Language: Towards the Intellectualisation of Ndaue in Zimbabwe*". As a Village Head/ Parent/ Language Activist, you are indirectly involved in the teaching and learning of languages in schools, I am humbly requesting you to take part in this study as an informant. Your contribution in this interview schedule will prove quite worthy to this study. Your responses in this questionnaire will be treated in confidence for they will be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

Name: _____ Age: _____

Place of Birth _____ Nationality _____

Gender: _____ Occupation: _____

Religion _____ Language of interview: _____

Place of interview: _____ Date of interview: _____

FILL IN THE GAPS BELOW

1. a) What is your mother tongue? _____ Is it also your home language? _____ Is it the language you speak with your spouse? _____; your parents? _____; your siblings? _____; your children? _____; strangers? _____

b) Where do you live? _____ Are there other districts, provinces or countries where your mother tongue is being spoken? _____ List the sub-varieties that are in your variety? _____ Which one of these do you consider your own variety? _____ Are there any differences between your home variety and varieties spoken in other areas? _____ Do you easily understand varieties from other areas? _____

c) What language/s did/do your parents speak? _____ Is your variety now different from your parents'? _____ If yes, what do you think are the reasons for the change _____

d) Have you ever stayed in communities which do not speak your mother tongue? _____ For how long? _____ Which language/s did you use when you lived there? _____ Are you fully articulate in that/those languages? _____

e) Did you attend school? _____ What level did you finish? _____ Which languages did you use as medium of instruction? _____ Are you still fully proficient in that/those languages? _____

2. What language/s do/es your children use in education? _____ Do learners fully understand it/them? _____ Is your home variety different or similar with the variety used in education? _____ What language would you want your children to learn before any other language? _____ If there were schools that used your home language as a language of

instruction, would you like your children to attend? ____ What do you think are advantages of using mother tongues in education? _____

3a. Would you want your local home variety to be used in the following domains?
Education _____

Media _____

Politics _____

Economy _____

Technology _____

3b. In your opinion, what are the advantages, if any, of using it in all or any of the above mentioned domains? _____

4. In your opinion, what could be done by the following groups below to improve the use of indigenous languages in important domains?

a) mother tongue speakers _____

b) government _____

c) traditional leaders _____

d) language activists _____

Thank you very much for your co-operation.

**MIBVUNZO YEVABEREKI (NDAU TRANSLATION OF PARENTS'
QUESTIONNAIRE)**

Zita rangu ndinozwi *Emmanuel Sithole* mufundi weku*Rhodes University (RU)*. Ndiri kuita tsvakiridzo yemitauro inoshandiswa mukufunda kwevana muchikora ndakanyanya kuningirana neChiNda. SaMutape/ Mubereki/ Muemeri wemitauro mune chekureketa maererano nemitauro inofundiswa ndiyo vana muzvikora. Hino ndinokumbirawo muidetsere ngekupingura mibvunzo yendinayo. Zveshe zvemuchabhuya zvichashandiswa mutsvakiridzo ineyi zvega. Ngokudaro ndinoda kumugondesa kuti apana vandhu vamweni kusiya kwevane chekuita netsvakiridzo ineyi vendichazohina mhinduro dzenyu.

Zita _____ Makore ekubarwa _____

Mushando _____ Chitendero _____

Muganga _____ Nyika _____

Nda yaitirwa indavhiyu: _____ Zuwa raitwa indavhiyu: _____

DZADZISAI NDAU DZAKASARA

1. a) Rurumi rwamai ako chiinyi? _____ ndirwo ere rwaunoshandisa pamuzi pako? _____ ndirwo ere rweunoreketa narwo nemudikani wako? _____; vabereki vako? _____; vakoma nevakunda vako? _____; vana vako? _____; nevaeni? _____

b) Unogara kuri? _____ kune dzimweni ndau kana nyika ere dzinoreketwa rurumi rwako? _____ mutauro wako weChiNda une matai madoko ere? _____ mabhuye mazita awo _____ Pane aya, ngeriri reunoreketa ndiro? _____ dai remitauro wako rakasiyana pari neamweni? _____ unozwa ere zvinoreketwa mumatai amweni emitauro wako? _____

c) Vabereki vako vanobhuya ngemitauro uri? _____ mutauro wako uchakafanana ere newevabereki vako kana wachinja? _____ kana zvakasiyana, unofunga kuti zvakanzerwa ngeyi? _____

d) Wakambogara kundau kusingareketwi ChiNda ere? _____ kwenguwa yakareba zvakadini? _____ Waireketa ngemitauro uri uriyo? _____ Unonasa kuukona ere mutauro uwo? _____

e) Wakafunda ere? _____ Wakasvikira dantho riri? _____ kuchikora mwaifunda ngemitauro iri? _____ unonasa kuikona ere mitauro iyi? _____ Nanyamashi uchakona kunyora nekureketa ngemitauro yawakafunda ndiyo ere? _____

2. Vana vanofunda ngemitauro iri? _____ unofunga kuti vanoizwisisa ere? _____ Mitauro wekanyi kwako wakafanana ere neunoshandiswa muchikora? _____ ngeuri mitauro weungada kuti vana vako vatange kufunda

ndiwo? _____ kudai kune zvikora zvinofundisa ngemutauro wako ungada ere kuti vana vako vafundeyo? _____ unofunga kuti kushandisa mitauro yekanyi mukufunda kwevana kwakanaka ere? _____ kwakanakirei? _____

3. Ungada ere kuti mutauro wemunthauranda mwako ushandiswe mune izvi?

Mukufunda kwevana _____

Mukupakurwa kwemashoko enthau _____

Mune zvevatongerwe enyika _____

Mune zveupfumi hwenyika _____

Mune zvethekinoroji _____

3b. Unofunga kuti zvakakoshera pari kushandisa mitauro yentharaunda mune mapazi anobhuyiwa padera apo? _____

4. Unofunga kuti kundhla dziri pasi apa dzingadetsera zvakadini mukufundwa kwemitauro yentharaunda muchikora?

a) vareketi vemutauro _____

b) hurumende _____

c) vatungamiriri ventharaunda _____

d) vaameri vemitauro _____

Ndinobonga maningi.

APPENDIX 4: TEACHERS' QUESTIONNAIRE

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is "*From Dialect to 'Official' Language: Towards the Intellectualisation of Ndaue in Zimbabwe*". As a teacher in the sector of education, you are directly involved in the teaching and learning of languages, I am humbly requesting you to take part in this study as an informant. Your contribution in this interview schedule will prove quite worthy to this study. What you are going to say during the interview session will be treated in confidence for it will be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

Name: _____ Gender: _____

Grade/Form _____ Name of School _____

District _____ Country _____

Place of interview: _____ Date of interview: _____

PLEASE TICK THE APPLICABLE

1. What is your mother tongue? English _____ Ndaue _____ Shona _____ Portuguese _____ Other _____

2. Are you a mother tongue speaker of the local language used in this community? Yes _____
No _____

3. How fluent are you in the local community language? Very fluent _____ Partially Fluent _____
Average _____ Not Fluent _____ Doesn't Understand it _____

4. Do you think the majority of your pupils speak the same mother language? Yes _____
No _____

5. Is it possible for the local community language to be used as a medium of instruction for its speakers? Yes _____ Yes but after it has been developed _____ No _____

6. Would you like to teach Ndaue here if it were to be introduced as a medium of instruction in education? Yes _____ No _____ Not yet decided _____

7. Which languages do you use when teaching? English _____ Ndaue _____ Shona _____
Portuguese _____

8. Which language/s do you use when informally talking to pupils? Ndaue _____ English _____
Portuguese _____ Shona _____ Other (specify) _____

9. Are they similar to the language you use when teaching? Yes _____ No _____ Related _____

10. Are these languages officially recommended for use by government? Yes _____ No _____

11. What fraction of your pupils fully understands the language/s you use when teaching?
2/5 _____ 2/3 _____ 1/4 _____ 1/2 _____ 3/4 _____ 1 whole _____

12. When your pupils do not understand the languages you use in teaching a particular subject well, what do you do? Continue teaching using that language _____ Change into their Home Language _____ Change the Subject _____ Stop Teaching _____ Laugh at them _____ Punish them _____

13. What would you do if your pupils/students write assignments or tests in their mother tongue?
Don't mark them____Punish them____Report them to the school head____Mark but deduct
scores____

14. Do you think the language/s of instruction impede your pupils from fully understanding what
you teach? Strongly agree____Agree____Strongly disagree____Disagree____

15a. Do you think using their mother tongue as a medium of instruction can assist them perform
better in education? Yes____No____

b. If yes, to what extent? Higher____Lesser____Not Sure____

Thank you very much for your co-operation.

MIBVUNZO YEMATICA (NDAU TRANSLATION OF TEACHERS' QUESTIONNAIRE)

Zita rangu ndinozwi *Emmanuel Sithole* mufundi weku *Rhodes University (RU)*. Ndiri kuita tsvakiridzo yemitauro inoshandiswa mukufunda kwevana muchikora ndakanyanya kuningirana neChiNdau. SaTicha mune chekureketa maererano nemitauro inofundiswa ndiyo vana muzvikora. Hino ndinokumbirawo mundidetsere ngekupingura mibvunzo yendinayo. Zveshe zvemuchabhuya zvichashandiswa mutsvakiridzo ineyi zvega. Ngokudaro ndinoda kumugondesa kuti apana vandhu vamweni kusiya kwevane chekuita netsvakiridzo ineyi vendichazohina mhinduro dzenyu.

DZADZISAI NDAWU DZAKASARA

1. Mutauro wamakabarwa meibhuya ngeuri? English ____ Ndau ____ Shona ____ Portuguese ____
Dzimweni ____
2. Makabarwa meibhuya mutauro wemundawu muno ere? Eya ____ Haiwa ____
3. Munaita makonerei kureketa mutauro wemuno? Maningi ____ Ndinokonawo ____
Pakati nepakati ____ Andikoni ____ Andina chendinotombozwa ____
4. Vana vemunofundisa vanoreketa mutauro umwewo ere? Eya ____ Haiwa ____
5. Munotaura wemundawu munomu ungafundisika ere? Eya ____ Eya asi
wakagadzirwa ____ Haiwa ____
6. Ungada ere kufundisa mutauro wemundawu? Eya ____ Haiwa ____ Andisati
ndaqabanga ____
7. Unofundisa ngemutauro uri muchikora? English ____ Ndau ____ Shona ____ Portuguese ____
8. Ngeuri mutauro weunoreketa ndiwo nevana musiri muchikora? Ndau ____ English ____
Portuguese ____ Shona ____ Dzimweni ____
9. Wakafanana ere neweunofundisa ndiwo muchikora? Eya ____
Haiwa ____ Dzakaenderana ____
10. Ndidzo ere dziri pamutemo wehurumende? Eya ____ Haiwa ____
11. Vanganai vana vangazwisisa mutauro wekufundisa ndiwo muchikora? $\frac{2}{5}$ ____ $\frac{2}{3}$ ____ $\frac{1}{4}$
____ $\frac{1}{2}$ ____ $\frac{3}{4}$ ____ Veshe ____
12. Vana vahlupheka kuzwisisa zvawafundisa mukilasi unodini? Unoramba
weifundisa ____ Ndinoshandisa wekanyi ____ Ndinochinja chifundiso ____ Ndinoema
kufundisa ____ Ndinoshaka ____ Ndinovapanicha ____
13. Unodini vana vemukilasi mako vakabhara bvunzo yavapa mumutauro wechiyungu
vakabhara mumutauro wavo wekanyi? Andimaki ____ Ndinovapanicha ____ ndinobhuyira mukuru
wechikora ____ Ndinomaka asi ndinodusa mamaki manthani ____
14. Unofunga kuti vana vangakorera kuphasa ere ngendaa yemutauro unofundiswa ndiwo? Eya
maningi ____ Eya ____ Haiwa maningi ____ Haiwa ____
- 15a. Kufundisa ngemutauro wavo kungaita kuti vahlamburuke ere? Eya ____ Haiwa ____
- b. Kwemewero wakadini? Wakakura maningi ____ Padoko ____ Andinasi kuziwa ____

Ndibonga maningi.

APPENDIX 5: INTERVIEW GUIDE FOR GOVERNMENT OFFICIALS

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is “*From Dialect to ‘Official’ Language: Towards the Intellectualisation of Ndaue in Zimbabwe*”. As an official in the Education sector who is directly involved in the issuing out of instructions regarding the teaching and learning of languages, I would like to humbly ask you to take part in the study as an informant. Your contribution will prove quite worthy to the study. Your responses during the interview session will be treated in confidence for they would be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

Name _____ Institution _____

Occupation _____ Gender _____

Place of Interview _____ Date _____

THE QUESTIONS

1. The New Constitution of Zimbabwe has ‘officially recognised’ sixteen languages, including the erstwhile ‘minority’ languages, what does this mean?
2. What is your Ministry’s current policy on indigenous language teaching and learning? How does this policy support or thwart the use of indigenous languages in education?
3. Following the official recognition of sixteen languages by the Constitution, what are the steps and/or measures which should be taken to fully implement it (the language provision- Chapter 1:6:i-iv).
4. How has the constitutional provision on language (Chapter 1:6:i-iv) affected your Ministry’s policy on language teaching/learning in Zimbabwe’s education system?
5. As a government education official responsible for language and curriculum development, what are the important factors to consider in fashioning out a comprehensive language-in-education policy?
6. Do you think that some newly promoted languages like Ndaue, Tshawo, Kalanga etc could stand a chance to be taught/learned in school in light of competition with other languages in Zimbabwe? Please, support your answer.
- 6a. In your considered opinion, how should government (through your Ministry and others) spearhead and consolidate their teaching/learning if they were to be used in educating their speakers?
7. How could institutions like the National Assembly and the Senate assist towards the teaching and learning of former ‘minority’ languages of Zimbabwe? Please explain your answer.
8. Are there other groups, individuals, organisations or institutions that can assist in the intellectualisation of Ndaue and other indigenous languages of Zimbabwe? If there is, please mention how.

T Thank you very much for your co-operation.

APPENDIX 6: INTERVIEW GUIDE FOR LECTURERS

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is “*From Dialect to ‘Official’ Language: Towards the Intellectualisation of Ndaue in Zimbabwe*”. Since as a lecturer you are directly involved in the teaching of languages, I would like to humbly ask you to take part in the study as an informant. Your contribution will prove quite worthy to the study. Your responses during the interview session will be treated in confidence for they would be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

Name _____ Institution _____

Occupation _____ Gender _____

Language of Interview _____ Date _____

THE QUESTIONS:

1. The New Constitution of Zimbabwe has officially recognised sixteen languages, including erstwhile minority languages, what does this mean?
2. Do you think adopting a multilingual approach in Zimbabwe’s education system is possible and necessary? Please, give reasons to support your answer.
3. How could language teaching/learning departments in tertiary institutions assist in entrenching multilingualism in Zimbabwe?
4. What is your department’s policy on language teaching and learning? How does it support the use of indigenous languages in education?
5. Do you think newly promoted languages like Ndaue can stand a chance to be taught/learnt in school in light of competition with other well established languages in Zimbabwe? Please, support your answer.
6. What is the role of tertiary institutions particularly departments of languages play in support of their intellectualisation (their use in education)?
7. Apart from training students, how could tertiary level educators like yourself participate in the minority language intellectualisation agenda? Please explain your answer.
8. Are there public or private institutions that could help in the intellectualisation process of minority languages such as Ndaue? Please support your answer.

Thank you very much for your time Sir/Madam.

APPENDIX 7: INTERVIEW GUIDE FOR LANGUAGE PRACTITIONERS

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is “*From Dialect to ‘Official’ Language: Towards the Intellectualisation of Ndaau in Zimbabwe*”. Since you participate in indigenous language development and empowerment issues in one way or another, I would like to humbly ask you to take part in this study. Your contribution in this interview schedule will prove quite worthy to this study. Your responses during the interview session will be treated in confidence for they would be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

Name _____ Institution _____

Occupation _____ Gender _____

Place of Interview _____ Date _____

THE QUESTIONS

1. The New Constitution of Zimbabwe has officially recognised sixteen languages, including erstwhile minority languages, what does this imply?
2. What do you think are the steps that should be undertaken to implement multilingualism as enshrined in the constitution?
3. What do you understand by the terms ‘language development’ and ‘language intellectualisation’?
4. What do you consider to be the best approach to formulating a comprehensive multilingual language-in-education policy for Zimbabwe?
5. Do you think it is important for Ndaau, a newly promoted language to be used as language of education considering its relationship with Shona? Please, support your answer.
6. If it were to be used in education, what should language practitioners like yourself do to support the process?
7. What role/s could mother tongue speakers of Ndaau play in the development and subsequent intellectualisation of Ndaau? Please explain your answer.
8. What should the government of Zimbabwe do to assist in the intellectualisation process of Ndaau? Please support your answer.
9. Ndaau is an inter-territorial language which varies internally, how should dialects unification efforts be spearheaded and coordinated to develop a common writing system for Zimbabwe and Mozambique?
10. Do you think there are other people, groups, organisations or institutions that can assist in the intellectualisation of Ndaau? If there is, please mention how.

Thank you very much for your co-operation.

APPENDIX 8: INTERVIEW GUIDE FOR PUBLISHERS AND NGOs.

I am *Emmanuel Sithole*, a PhD student at *Rhodes University (RU)*. The title of my thesis is “*From Dialect to ‘Official’ Language: Towards the Intellectualisation of Ndaau in Zimbabwe*”. Since you participate in indigenous language development and empowerment issues in several ways, I would like to humbly ask you to take part in this study as an informant. Your contribution will prove quite worthy to the study. Your responses during the interview session will be treated in confidence for they would be used only for this particular academic endeavour. You are free to advise me on whether or not you are comfortable if your name is revealed in the thesis.

Name _____ Institution _____

Occupation _____ Gender _____

Language of Interview _____ Date _____

THE QUESTIONS:

1. The New Constitution of Zimbabwe has officially recognised sixteen languages, including separating Ndaau from Shona, what does this mean to you?
2. What role should the media and publishing industry play in language policy issues?
3. In what ways do you think your work and/or activities support the development of indigenous languages?
4. Do you think Ndaau, a newly promoted language can stand a chance to be taught/learnt in school in light of competition with other languages in Zimbabwe? Please, support your answer.
5. If it were to be used in education, how should teaching and reading literature be provided? Do you think publishers could agree to publish in Ndaau considering the diminishing demand for hard copy books?
6. How could mother tongue speakers of Ndaau benefit from the development and intellectualisation of their language? Please explain your answer.
7. How could Non-Governmental Organisations help in the intellectualisation process of Ndaau? Please support your answer.
8. What do you think should be done by the media and publishing industry to promote the role of minority languages such as Ndaau in the public life of Zimbabwe?

Thank you very much for your co-operation.

APPENDIX 9: DECLARATION OF CONSENT FORM

Below is a declaration of consent form that explains what the research is about as well as the assurances of confidentiality that I make as the researcher. I would like to ask you to complete and sign in the relevant sections as an indication that you agree to participate in this research.

I, ----- **(First name)** ----- **(Surname)**, do agree to participate in the following research project: *From Dialect to Official Language: Towards the Intellectualisation of Ndebele in Zimbabwe* (a PhD research project for the Faculty of Humanities, School of African Languages at Rhodes University, 2014-16).

- I am prepared to spend at least one hour of my time being interviewed by the researcher Mr Emmanuel Sithole.
- I have been adequately informed that the interview will be recorded on audiotape, and transcribed, and hereby grant permission for this to occur.
- I am fully consenting that my responses to will constitute data for present and future research.
- I unreservedly grant my permission to be cited and quoted for current and future academic purposes.

I have been assured that:

- My right to privacy will be respected – personal information obtained during research proceedings will not be shared with persons other than those with professional interest in the project.
- Should I wish to, I am entitled gain access to the document.
- For the purposes of the research report pseudonyms may be adopted.
- I acknowledge the researcher's right to report research findings, provided that the accounts are fair, relevant and accurate.

Name:.....

Signature.....

Date.....

Place.....

Signature (researcher).....

APPENDIX 10: RESEARCH CONFIRMATION



RHODES UNIVERSITY

Grahamstown • 6140 • South Africa

SCHOOL OF LANGUAGES African Language Studies o P.O BOX 94 GRAHAMSTOWN o Tel: + 27 466038304 o Fax: + 27 466038957 o email: d.nkomo@ru.ac.za

10 January 2015

TO WHOM IT MAY CONCERN

RESEARCH – MR EMMANUEL SITHOLE – STUDENT NUMBER: 614S0005

This letter serves to confirm that Mr Emmanuel Sithole is pursuing his Doctoral studies with the African Language Studies Section of the School of Languages at Rhodes University. His studies will be based on research that looks at language policy developments in Zimbabwe in relation to CiNdau, one of the officially-recognised languages in the Zimbabwean Constitution. The proposed research has been endorsed by the Humanities Higher Degrees Committee of Rhodes University and I was endorsed as Sithole's supervisor.

For Mr Sithole's study to be successful, he would need the assistance and support of the Ministry of Education, Sports and Culture, government ministers and officials, universities, teachers' training colleges, schools and teachers and other stakeholders interested in language and other policy matters in the country. He intends to do this during the course of 2014. The information that will be supplied to him will be used solely for academic purposes. Privacy and confidentiality of all the research subjects and other stakeholders within the Ministry of Education, Sports and Culture will be respected at all the times. It is hoped that this research will throw some significant insights on language matters, especially in terms of how they impact on education, culture and development in Zimbabwe.

I therefore kindly request that you offer Mr Sithole the assistance that he needs to complete his research. Please do not hesitate to contact me if you need any information regarding this study.

Thanking you in anticipation.

Kind regards

DION NKOMO (B.A. Hons., University of Zimbabwe; MPhil, PhD Stellenbosch University; PGDHE, Rhodes)
Senior Lecturer (African Language Studies)

APPENDIX 11: RESEARCH PERMIT

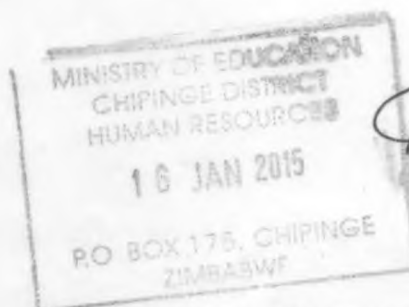
All communications should be addressed to
"The Secretary for Primary and Secondary
Education"
Telephone: 734051/59 and 734071
Telegraphic address : "EDUCATION"
Fax: 734075



Reference: C/426/3
Ministry of Primary and
Secondary Education
P.O Box CY 121
Causeway
HARARE

13 January 2015

Mr Emmanuel Sithole
Rhodes University
P. O. Box 94
Grahamstown, 6140
SOUTH AFRICA



**RE: PERMISSION TO CARRY OUT RESEARCH IN MANICALAND PROVINCE:
CHIPINGE DISTRICT SCHOOLS AND MASVINGO PROVINCE: BIKITA
DISTRICT SCHOOLS**

Reference is made to your application to carry out a research in the above mentioned districts in Manicaland and Masvingo Provinces on the research title:

**"FROM DIALECT TO OFFICIAL LANGUAGE: TOWARDS THE
INTELLECTUALISATION OF NDAU IN ZIMBABWE"**

Permission is hereby granted. However, you are required to liaise with the Provincial Education Directors, Manicaland and Masvingo Province, who are responsible for the district schools which you want to involve in your research.

You are required to provide a copy of your final report to the Secretary for Primary and Secondary Education by November 2015.

A handwritten signature in dark ink, appearing to read 'M. T. Madzinga'.

M. T. Madzinga (Mrs)

Acting Director: Policy Planning, Research and Development

For: **SECRETARY FOR PRIMARY AND SECONDARY EDUCATION**

cc: PED – Manicaland Province

cc: PED – Masvingo Province