Undine S. Weber, Rhodes University,
TAU Fellowships Programme, May 2016 Progress Report on project:
"*Cultures and Languages in Africa* and the Culture of Teaching
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1. **Abstract:**

The increasing need to make Higher Education Institutions (HEIs) profitable in South Africa and around the world has often lead to a demand of a higher student numbers in classes as well as designing and implementing interdisciplinary courses that will attract more students. (Hall 2012; Ntshoe 2004: 137; Styger *et al.* 2015)

This case study conducted within the School of Languages and Literatures at Rhodes University will take a closer look at the practice and attitudes of lecturers involved in designing and delivering a new interdisciplinary course which was commissioned by the institution's management. As the individual sections of the School involved (African Languages, Classics, French, German) have an already high teaching load, it has been suggested by the university's management to integrate blended learning into the new course "Cultures and Languages in Africa" (CLIA).

The study is to be completed by the end of 2016. Preliminary findings indicate that teaching methods have not changed substantially within the lecturing body. This calls for further change-inducing incentives.

2. **Introduction**

This project is two-fold: a) to create new course with colleagues from all sections (bar Chinese Studies who are running their own cultural studies course in the Faculty of Commerce) in the School of Languages and Literatures at Rhodes University by designing a curriculum that reflects our current situation in Higher Education in South Africa (specifically regarding issues of social justice and transformation), and b) to engage with various online and digital resources and thus to transform our sometimes rather staid teaching methods.

After a review, the School had been commissioned by the University to create and implement a new course attracting undergraduates, and we decided to offer an interdisciplinary course called "Cultures and Languages in Africa" (CLIA), i.e. a course in which we deal with some African languages and cultures, but also with non-indigenous languages cultures that were mostly those of colonisers. We felt that we could thus all contribute to this course and address, at least to some extent, issues surrounding the so-called 'deficit model' in education/ "cultural" and "social capital" (cf. Bourdieu 1986: 81-94), and thus of diversity, turning away from a Western-centred curriculum.

The following sections will report briefly on the process of establishing, administering and teaching the new course.

3. **Addressing issues of transformation at our HEI through curriculum design (2015)**

By November 2015, CLIA 101 and 102 had been approved by all relevant university bodies (Senate, Faculty, Institutional Planning Committee), accepted into the RU calendar and was scheduled to run from the academic year 2016 onwards. See attached course outline.

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At the time, I was particularly proud of the rather democratic nature of how this course was supposed to function at an administrative level. CLIA should have been coordinated by a group of lecturers from various sections of the School, with various "portfolios". Every year, one person was to be replaced by somebody else, preferably from another section, so that there would be continuation in the administration through some people who assist with the coordination for a few years and who pass on their knowledge to other people who come in. This also would have meant that no one individual or section would have had to bear the burden of solely administering the course and that a few people are in the know as to what needs to be done if one of the coordinators is sick or on leave. In practice this turned out to be rather different. As neither Prof. Maseko nor I were available in January and February, Mr. Lambert from Classics kindly took the administration upon himself, and throughout the year, he posted updates, administrative information and exam preparation for the students on the electronic noticeboard. It seems that everybody's busy-ness just took over, and the switch in teaching methods to more online content and even using prepared podcasts/ video clips etc. in lieu of contact session has been predictably difficult and time-consuming for a body of staff burdened with a high teaching load and, to some extent, a certain apprehensiveness vis-à-vis the usage of (new) technology.

Furthermore, we were hoping to attract interested undergraduate students especially from the social sciences (particularly Anthropology and Sociology) and our own language and culture students who wished to meaningfully supplement their degree. While we managed to attract a large number taking Sociology (12, or 46%), Psychology (12, or 46%) and/ or Anthropology (5, 19%) as one of their subjects, the only language that some of the students were registered for was isiXhosa (mother-tongue and non-mother-tongue: 9, or almost 35%). 46% (12) students in this course were in their final year of their undergraduate studies (3rd, 4th or even 5th year) and academically not very strong[1], and, as their academic records show, equally often in need of a credit or half-credit for the completion of their degree.[2]

Most students had not read the course outline and were aghast after week 4 when the African Languages section finished their part (the first part of the year) and they were told that the French Studies, German Studies and Classics sections were going to take on the next segments of the course. Not necessarily because of this, but the number of attending students in the first CLIA 101 class ever went from 30 to +/- 15.

Rhodes University, during the first semester of 2016, experienced a number of protests, most prominently the protests against rape culture, triggered off by the publication of what came to be known the RU Reference List (see: https://www.enca.com/south-africa/fed-rhodes-university-students-name-and-shame-rapists), but also a much less publicised "food protest", during which students entered dining halls, took food from dining students or helped themselves from the serving bars to create awareness that many students have to go

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[1] 14 students or almost 54% had received a June warning with advice to withdraw, had a Duly Performed Certificate (DP) refused and/ or were on academic probation at some stage during their studies.
[2] At RU, it takes 10 credits to obtain a Bachelor's degree; each passed year-course is worth 1 credit, a passed semester-long course 0.5 credits.

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hungry at RU (see: http://activateonline.co.za/hungry-oppidans-demand-food-from-management/ and http://oppidanpress.com/oppidan-students-stage-occupation/). Many of the CLIA students were actively involved in those protests and often part of the Black Students Movement (according to self-reporting). The ongoing student protests against the ways of how matters like rape, student poverty and transformation had been handled at RU seemed to infect the atmosphere of the CLIA and other classes as well. While we lecturers did attempt to integrate issues of poverty and the position of women in societies through the histories of various countries, many lecturers (not just of the CLIA course) felt that there was a lot of resentment and hostility directed towards them (as being seen, in a diffuse way, as being part of "management" as well (self-reporting)). It is rather ironic that a course designed to raise consciousness about and an understanding of the roots of many social inequalities would be attended sometimes by only 5 students during a time of protest against those inequalities.

4. **Addressing issues of transformation at the School of Languages and Literatures at RU through using modern teaching methods (Feb. 2016 to Nov. 2016)**

This has always been the trickier part of the entire endeavour. As reported in Jan. 2016, I repeatedly encouraged the sections of the School involved in this course to obtain a licence for Camtasia, a software with which one can produce screen casts, as we had aimed to have at least one lecture per week as a screencast/ podcast. I had also organised a workshop in 2015 for all staff of the School with our CHERTL (Centre for Higher Education Research, Teaching and Learning) technical officers, demonstrating Camtasia and showcasing our intranet learning facility RUconnected to those staff members who were not familiar with the tool (posting resources, setting quizzes, posting podcasts, etc.). This was certainly a learning curve for me as well. In the meantime, my colleague in my section and I have discovered programmes that are easier to operate than Camtasia and are experimenting with them.

We all battled to some extent with technology, but seemed determined to persist. To date, however, German Studies has been the only section which has posted lectures online, and the log of hits (attached) tells a sad tale of disinterest amongst students. All sections have posted their PowerPoint presentations, MS Word documents, images, etc. and some links.

We have taken each other's tutorials, more or less as planned (i.e. my colleague in German Studies took the tutorials for my lectures in CLIA 101, as I will take the tutorials for her lectures next semester, for CLIA 102; similar for the other sections involved) as we have no postgrads who have taken this course. I had hoped that this would go a bit further, i.e. that maybe German Studies could tutor for Classics, African Languages for French Studies or similar, etc., and that we would thus all learn from each other, but as it is simply impossible to sit in on the CLIA lectures given by colleagues, research for the tutorial, give the tutorial

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and prepare one's own CLIA lectures, this will remain a dream of mine for a world where my colleagues and I do not teach an average of 10 contact periods per week already.

With regard to assessment, we tried to find a solution that caters for various learner types. Assessment: 50% course mark, 50% exams. We have given students two bigger assignments per semester, and weekly shorter assignments. These assignments can be a traditional essay, but should also reflect that our course is not the usual traditional kind of course: there is room for assignments like having students to write a creative piece (esp. when discussing something like folklore) or praise poetry, or contributing to an ongoing blog/ forum. However, every section must, at the beginning of their segment, have these shorter assignment topics, which will prepare students for the exams, ready and online, together with their assessment criteria/ guidelines. From our initial stipulations this year, a handbook will grow. The bigger assignment: students should be given possible topics from each segment so that they can choose.

5. **Assessment of how teaching methods have changed through and in the *Cultures and Languages in Africa* course – preliminary findings.**

I had proposed to involve postgraduate students in this project. However, my MA student has redirected her research on transformational issues in German Studies at RU; the PhD student could not return as she did not receive any funding for 2016. While my MA will still assist with data gathering, those developments were obviously a hindrance in the progress of the research project. Furthermore, unlike my two colleagues at Rhodes whose departments have internal ethics committees, I had to submit an application for ethical clearance to interview 8-12 colleagues via the rather confusing and complex university ethics clearance online system. I have been trying to complete the necessary documentation and upload it as requested in spurts since February 2016, but I still have to undergo one more re-submission.

The project can obviously only be completed at the end of the academic year 2016, when CLIA 101 and CLIA 102 will have been taught for the first time. As I have not interviewed colleagues formally yet, I can only draw conclusions from informal conversations and formal course planning meetings as well as from the analysis of our online platform (see above). On the whole, we feel that we have not done too bad a job all things considered, but many colleagues did not enjoy teaching the course as they felt the students were disrespectful and academically weak, and as they felt that this course was just one more burden they had to bear. The atmosphere on campus during the protests against rape culture and poverty may be responsible for some of these impressions, as is the fact that the School was commissioned to implement this course to attract more students.

Another reason for the very slow change of our teaching methods, besides the 'usual' overwork and resentment by staff for having to teach one more course, i.e. insufficient 'buy-

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in', may have to do with the fact that the learning is not sufficiently student-centered (Weimer 2002/2013) – to implement this, however, would necessitate more buy-in. One possible way forward would be organising more regular feedback meetings for staff, and to involve more (younger) staff who, thanks to our colleagues in CHERTL, have been exposed to alternative teaching methods.

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APPENDIX

Course Outlines CLIA 101 and 102 – please note: during the weeks of protests and the shutdown at RU, the programme was suspended and then it resumed with contents different to that suggested in this first outline in order to engage with the events. Please also note that I am aware that not everybody used "objectives" and "outcomes" in the same sense as others did…

CULTURES AND LANGUAGES IN AFRICA 101 (CLIA101) [THIRTEEN WEEKS][3]

1. PRE-COLONIAL [FOUR WEEKS – African Language Studies]

*Oral tradition in Africa: oral traditions and folklore in African languages; how these have been used over generations to pass down the histories and indigenous knowledge systems of African societies. [African Language Studies: ONE WEEK]

WEEK 1

Lecturers: Prof Russell Kaschula & Dr Mhlobo Jadezweni

Lecture 1: Introducing African Oral Literature (past and contemporary forms)

Objective: By the end of this lecture you would have a broad knowledge of African oral literary genres such as oral poetry (iziduko/izibongo; oriki; dipoko), folktales (inganekwane; iintsomi) wisdom lore (amaqhalo) and dilemma tales

Outcome: To see how African history and traditions as well as socio-cultural practices are reflected in oral practices

Lecture 2: Practical Illustration

Objective: By the end of this lecture you would have experienced African oral performance

Outcome: An interactive performance based exercise where students are immersed in the production and performance of oral genres

Lecture 3: The Functions of African Oral Literature

Objective: By the end of this lecture you will have an understanding of how orality acts as a reservoir of linguistic and cultural knowledge, in the past, in contemporary society and in the future

Outcome: To make a link between orality, literacy and contemporary society

Tutorial:

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[3] Based on 3 lectures and 1 tutorial per week; 1 online activity per week.

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You will be provided with an exercise based around an audio-visual clip available online which you will complete together with a facilitator. This clip or on-line material is called Technauriture (see your readings for definition)

Questions to be answered in relation to the tutorial:

Are you able to identify the genre in the exercise?

What is being preserved in the exercise that you are presented with?

Of what value to society is any message contained in the exercise?

Is the message restricted to a particular period of time?

Can you propose a different genre in which the message in the present exercise can be conveyed?

Recommended Reading:

Finnegan, R. 1971. Introduction to *Oral Literature in Africa.* Ibadan: Oxford University Press.

Kaschula, RH. 2001. Introduction to *African Oral Literature. Functions in Contemporary Contexts.* Cape Town: New Africa Books.

Kaschula, RH. & Mostert, A. 2011. From Oral Literature to Technauriture: What's in a name? *Occasional Paper 4.* World Oral Literature Project. Cambridge: Cambridge University Press.

This material is uploaded onto RU-Connected

You can link to: www.orallliterature.org

WEEK 2

Folktales and Oral Poetry in African Folklore: African tales; oral poetry and the critical voice [African Language Studies: ONE WEEK]

Lecturer: Professor Russell Kaschula & Dr Mhlobo Jadezweni

Lecture 1: Introducing the Trickster and the Power of Orality: Folktale and oral poem

Objective: By the end of this lecture you will have an understanding of the trickster and the critical voice in oral poetry both within Hausa and Xhosa societies

Outcome: You will be able to read and understand folktales as well as understand the role of the trickster and the critical voice in oral poetry and folktales

Lecture 2: Illustrating Folktales and Oral Poetry: The Riddle of the River Monster

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Objective: By the end of this lecture you will have encountered actual examples of the trickster in action, specifically within the Folktale

Outcome: You will be able to read and understand folktales as well as understand the role of the trickster as a powerful character

Lecture 3: The work of Gcina Mhlophe

Objective: By the end of this lecture you will have an understanding of the work of well-known performance artist Gcina Mhlophe as well as other spoken word artists

Outcome: To understand the role of orality and folklore in contemporary African society

Tutorial:

Complete the following folktale in your own words PRIOR TO COMING TO THE TUTORIAL. You are only allowed one page in order to do this. Your folktale needs to contain a contemporary socio-cultural or political message:

"Villagers lived in fear of a creature with the head of a horse and the body of a fish…"

Recommended Readings:

Chapter 4: "Power and the Poet" as well as the *Introduction* in Kaschula, R.H. 2002. *The Bones of the Ancestors are Shaking. Xhosa Oral Poetry in Context.* Cape Town: Juta Press.

McCall Smith, A. 1989. *Children of Wax. African folktales.* Edinburgh: Canongate.

Savory, P. 1990. *The little wise one. African tales of the Hare.* Cape Town: Tafelberg.

Johnston, H.A.S. 1966. *A selection of Hausa Stories.* Oxford: Oxford University Press.

WEEK 3

*African languages from the 18th century: historical contextualization of the use of African languages, the uniqueness of multilingualism on the continent with a focus on isiXhosa in the South African context; pre-colonial social contexts, where African languages functioned successfully; the influence of missionaries on the growth as well as the marginalization of African languages.

Lecturer: Prof Pam Maseko

Lecture 1: The role of missionaries in the development of African Languages as written languages

Objective: By the end of this lecture you will have an understanding of the influence of the missionaries on the standardization and written forms of African languages

Outcome: To understand how African languages have developed over time from oral to written languages

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Lecture 2: Practical Illustration

Objective: By the end of this lecture you will have an understanding of early isiXhosa texts, orthography and writing systems

Outcome: To have a practical understanding of how standardized texts develop over time

Lecture 3: Is Africa upside down?

Objective: By the end of this lecture you will have an understanding of the interrelationship between language, power and politics on the African continent

Outcome: To understand that the role and value of language in society is shaped by power relations.

Tutorial:

Your facilitator will provide you with relevant material.

In your tutorial you will be presented with a critique of Eastern Cape geographical names. These will be put on RU-Connected.

Do you recognise any of these names?

Do you know any of the meanings of the names?

Do you think these names are correctly spelt?

Recommended Readings:

Readings will be provided.

WEEK 4

*Languages in contact: the reciprocal influence of African languages, since the 18th century, on linguistic structures; focus on isiXhosa lexical items which have their etymologies in German and English, as well as English lexical items which have their etymology in isiXhosa.

Lecturers: Dr Dion Nkomo and Mrs Bulelwa Nosilela

Lecture 1: Introducing language contact across the continent

Objective: By the end of this lecture you will have an understanding of how languages change and expand through contact

Outcome: To understand how Bantu languages are structured and how your languages have changed over time

Lecture 2: Practical Illustration

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Objective: You will be provided with names and you will need to source the respective languages

Outcome: To understand how language contact and change influences language development

Lecture 3: Creating terminology across languages

Objective: By the end of this lecture you will have an understanding of the manner in which languages accept words through technologised and contemporary forms of language usage and fluidity

Outcome: To understand how terminology is created in respective African languages

Tutorial:

You facilitator will provide you with the necessary tasks.

You will collect terms and use your knowledge to explain where each term derives from.

Recommended Readings:

Readings will be provided.

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TERM ASSIGNMENT

DUE ON MONDAY 14 MARCH 2016

CHOOSE ONE OF THE FOLLOWING TOPICS:

Critically engage with the term "Technauriture". In your essay provide examples of contemporary forms of orality that may fall under the banner of Technauriture.

Or

Discuss the relationship between language and power with particular reference to the arrival of the missionaries and the development of the early orthographies, particularly isiXhosa.

Or

Language contact is an everyday reality in Africa. Discuss language change in relation to your own language or in relation to an African language of choice.

COLONIAL: AFRICA/SOUTH AFRICA [SEVEN WEEKS; AFRIK=1; FRENCH=2; GERMAN=2; CLASSICS=2]

WEEK 5

+Colonization: French in Africa [TWO WEEKS]; the arrival of the French language in Africa with the accompanying cultural norms; who brought the language, who established it and what happened to the existing languages in the region and how they influence each other today; the rise and role of creole, the struggle between creole and French, between French and other imported languages (English, Portuguese, Flemish) on the African continent, between French and indigenous languages; focus on West Africa, the Indian Ocean Islands (Reunion, Mauritius, Madagascar); the Huguenots in South Africa.

Lecturers: Dr Arthur Mukenge & Dr Claire Cordell

Lecture 1: French colonization in Africa.

Objective: By the end of this lecture, students will have a better understanding of French
colonization in Africa.

Outcome: To see how the colonizers divided the continent and what impact this territorial division had, focusing particularly on West Africa.

Lecture 2: The impact of French language and culture on West Africa.

Objective: By the end of this lecture, students will have an understanding of the ways

in which the French language impacts on indigenous populations in West Africa.

Outcome: To engage with the concept of the struggle between the French language and other (indigenous) languages in West Africa.

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Lecture 3: The role of the French language in Africa.

Objective: To consider the role of the French language in West Africa.

Outcome: To see how the French language shapes social and political power in

West Africa.

Tutorial: Your facilitator will provide you with the necessary tasks.

Reading(s): will be uploaded on to RUconnected.

WEEK 6

Lecture 1: The definition and explanation of linguistic terms such as *créole*,

**   *patois*, *langue*, *dialecte*.**

Objective: By the end of this lecture, students will understand about different types of language and
     discuss the rise of creole in West Africa.

Outcome: To define and explain different linguistic terms and comment on the

     rise of creole in West Africa.

Lecture 2: The interaction between creole and other languages types in West

**   Africa plus Indian Ocean Islands.**

Objective: By the end of this lecture, students will understand the interaction between creole and
other languages, not only in West Africa, but also in the Indian Ocean Islands.

Outcome: To consider the interaction between creole and other languages.

Lecture 3: The Huguenots in South Africa

Objective: By the end of this lecture, students will know more about the

     Huguenots and their legacy.

Outcome: To understand the impact of the Huguenot community on the South African culture and
     economy.

Tutorial: Discuss a film (uploaded on RUconnected and viewed before the tutorial)

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Reading(s): will be uploaded on to RUconnected.

WEEK 7

Lecturer: Dr. Undine Weber

Lecture 1: Background to the German settlers in Africa – social, political and historical contexts.

Objective: To foster an understanding of the different motives for Germans to leave their home country and try to settle in Africa; to make a clear distinction between different kinds of settlers and colonisers.

Outcome: By the end of this lecture, you should be able to identify the factors that determined the migration to and colonisation of parts of Africa by German Settlers, missionaries and military in the 19th century.

Lecture 2: Culture Clashes – social, economic and existential conflicts between German settlers and military and the peoples they encountered.

Objective: To show where the various kinds of German colonisers settled, to foster an understanding that background (see lecture 1) and geography influenced the kind of violent conflict that ensued.

Outcome: By the end of this lecture, you should be able to identify factors that led to violent conflict between German settlers and military and their new "neighbours". You should be able to discern between different kinds of conflict and attribute different background factors to the erupting conflicts.

Lecture 3: Different kinds of colonisation and settling – different effects

Objective: To foster an understanding of the reasons why the German colonisers and settlers very often were unsuccessful in their endeavours; to foster an understanding of the missionaries' activities.

Outcome: By the end of this lecture, you should be able to understand the factors that determined the settlers' and colonisers' success and how previous (particularly the British and Dutch) settlers and colonisers influenced the German colonisers and settlers; you should understand the influence German missionaries played in Africa.

Tutorial: Preparation: Before the tutorial

In preparation for the tutorial on Friday, you will have to **research and find (academic) sources** that will help you answer the following questions:
1. What "type" of Germans came to Southern Africa/ Africa? (10)
2. What were their different motivations for doing so? (10)
3. Looking forward to next week's lectures (where are the Germans now?), which events and conditions (from what you have mentioned in the previous answers) influenced the presence and position of German in Southern Africa/ Africa today? (5)

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During the Tutorial

The tutorial will consist of two parts:
<u>First 20 minutes</u> > In groups you will discuss your findings, share the sources you have found and work on your answers to the questions
<u>Next 20 minutes</u> > Your groups will present your answers and arguments to the questions.
Resources: see RUconnected, CLIA 101

WEEK 8

Lecture 1: Where are they now? The German heritage in Southern Africa

Objective: To foster an understanding of German heritage in Southern Africa (particularly in South Africa and Namibia) – what is heritage, and how has it been "handled"?

Outcome: By the end of this lecture, you should be able to define (cultural and linguistic) "heritage", particularly with regard to German heritage, and be able to compare how heritage is dealt with in various cultural and language communities in Southern Africa, particularly in South Africa and Namibia.

Wallace, M. 2011. *A History of Namibia*. New York: Columbia.

Henderson, W.O. 1993. *The German Colonial Empire 1884-1919.* Portland: Frank Cass.

Lemarchand, R. (ed.) 2011. *Forgotten Genocides. Oblivion, Denial, and Memory.* Philadelphia: University of Pennsylvania Press.

Lecture 2: Germans in the Eastern Cape – conflict and learning from one another

Objective: To create an awareness of German heritage in the Eastern Cape in South Africa, resulting from the presence of German settlers, missionaries and military; for Rhodes University students to recognise that the history of German colonisation and settlement is surrounding them.

Outcome: By the end of this lecture, you should be able to demonstrate an understanding of the various kinds of German settling/colonising that took place in the Eastern Cape and to contextualise these endeavours within the outcomes of previous lectures.

Lecture 3: The German Democratic Republic (GDR) and how it supported the ANC, FRELIMO and SWAPO

Tutorial:
Preparation: Before the tutorial

In preparation for the tutorial on Friday, you will have to **research and find (academic) sources** that will help you answer the following questions:
1. Discuss 3 examples of German heritage in Southern Africa/ Africa. (10)
2. In which ways did the GDR support the ANC, FRELIMO and SWAPO? (10)

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3. Following on the previous question, why did the GDR support these groups and why did they not receive any support from West-Germany (the FRG)? (5)

During the Tutorial

The tutorial will consist of two parts:

First 20 minutes > In groups you will discuss your findings, share the sources you have found and work on your answers to the questions

Next 15 minutes > Your groups will present your answers and arguments to the questions.

Resources: see RUconnected, CLIA 101

WEEK 9

+Colonization: Classics in Africa [TWO WEEKS]; Africa is Latin and Azania is Greek, or are they?; the role of the Classics (Greek, Latin, the cultures of ancient Greece and Rome) within the British Imperial Project in Africa; the case of Nigeria and the Classics as both an agent of modernism and African nationalism; British colonialism, the Classics and the Cape (the case of Rhodes); the Classics in the British colony of Natal (Father Bryant and the Zulus).

Lecturer: Michael Lambert

Lecture 1: Africa is Latin and Azania is Greek

Objective: By the end of this lecture you will have explored various possible etymologies (both Greek and Latin) for the name of this continent and for a possible alternative name for South Africa.

Outcome: To illustrate the link between colonization, naming and the appropriation of names by the colonised.

Lecture 2: The Black Athene project: language and the Afro-Asiatic roots of classical civilization

Objective: By the end of this lecture, you will have a broad understanding of Martin Bernal's hypothesis that the first major European civilization (the Greeks) was deeply influenced by African civilizations (especially by Egypt), and of the critical response to this hypothesis.

Outcome: To demonstrate how the historiography of origins can be manipulated by racism (both overt and covert) and what role language plays in this process.

Lecture 3: Teaching the Greek and Latin classics in colonial Nigeria

Objective: By the end of this lecture, you will understand how the British colonizers used education in the Classics as a tool of imperialism and class division in colonial Nigeria, and how the first generation of Nigerian nationalists used their classical education as a feature of their struggle against the British.

Outcome: To demonstrate the subtle links between British colonialism, imperialism and education in the classical languages, and how these languages were then deployed by Nigerian nationalists in their struggle for their own identities and voices.

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Tutorial: Ancient Greek and Latin names for the continent, countries and peoples of Africa

Readings: Article and questions to be posted on RUconnected.

WEEK 10

Lecture 1: Rhodes's classical library at Groote Schuur

Objective: By the end of this lecture, you will appreciate (in the light of your Nigerian study) why a British imperialist like Rhodes hired an 'army' of translators to supply his library at his stately home in Cape Town with translations of Greek and Latin classics and why he kept the 'Meditations' of the Roman emperor, Marcus Aurelius, under his pillow!

Outcome: To demonstrate further the links between imperialism, education in the classical languages and translations of selected Greek and Roman texts into English.

Lecture 2: Comparative studies by classically-trained missionaries: the case of Father Bryant and the amaZulu

Objective: By the end of this lecture you will be acquainted with the ethnographic work of a Roman Catholic missionary at Marianhill Monastery in the British colony of Natal, and the influence of his education in the classical languages on his comparative studies of the Greeks, Romans and amaZulu.

Outcome: To illustrate the link between education in the classical languages and missionary ethnography, underpinned by comparative methodology, as a feature of British imperialism.

Lecture 3: Nomkhubulwane: the Zulu Demeter or Demeter: the Greek Nomkhubulwane?

Objective: By the end of this lecture, you will understand, from studies of comparative ancient Greek and traditional Zulu myths and rituals, how comparative methodology works and how language can be used in studies of this kind to validate one culture and denigrate the other.

Outcome: To demonstrate how language, cultural studies, power and knowledge are inextricably intertwined.

Tutorial: Language in comparative cultural studies

Readings: Article and questions to be posted on RuConnected.

Goff, B. 2013. '*Your secret language*': *Classics in the British colonies of West Africa.* Bloomsbury.

Lambert, M. 2011. *The Classics and South African Identities*. Bloomsbury/Bristol Classical Press.

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POST-COLONIAL [THREE WEEKS] [LOOKS FORWARD TO CLIA102]

*Afrikaans (2 lectures): Contending and interpreted heritages: an introduction to Russell Kaschula's 'Displaced'.

*French (2 lectures): Francophone African protest in cartoons and novels.

*German (2 lectures): East Germany's support of the liberation movements in Southern Africa (ANC, FRELIMO, SWAPO)

*Classics (2 lectures): The Classics in Africa today: migration and identity in the 'Suppliants' of Aeschylus.

*African Language Studies (2 lectures): the power of language versus the language of power: contemporary language practices in South Africa.

*Resume/Exam preparation (1-2 lectures)

_____

CULTURES AND LANGUAGES IN AFRICA 102 (CLIA102) (THIRTEEN WEEKS)

1. LANGUAGE, IDEOLOGIES AND IDENTITIES [TEN WEEKS; ALS=2 WEEKS; FRENCH=2 WEEKS; GERMAN=2 WEEKS, CLASSICS=2 WEEKS; AFRIK=2 WEEKS]

*<u>From oracy to print: fighting with the pen</u> the works of SEK Mqhayi, N Mgqwetho, WW Gqoba; how these scholars used uncensored and unrestricted platforms, e.g. newspapers and oral genres such as folktales, *izibongo*, riddles, to express their contestations of socio-political issues prevalent for a hundred years----from the middle of the 19th century; though the focus will be on the works of these isiXhosa scholars, there will be a survey of how some scholars in selected parts of the African continent used newly acquired literacy in their own contexts.

*<u>African intellectuals on language and society</u>: the views of African intellectuals like Jacob Mfaniselwa Nlapho, Julius Nyerere, Steve Bantu Biko, Ali Mazrui and Neville Alexander on languages in Africa, and the issues of language, power and diversity.

[ALS]

+<u>Identity, power and language in Francophone Africa:</u> 'Négritude'---what it achieved, what has replaced it, the ongoing quest for a black African identity. Focus on identities in North Africa (Franco-Arab Africa) and Southern Africa (the Huguenots at the Cape).

[FRENCH]

+<u>Identity, language and culture: German in South Africa:</u> focus on the South African communities and individuals of German descent.   [GERMAN]

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+<u>The Classics and South African identities:</u> Afrikaner nationalism and the appropriation of the Classics for the construction of cultural identity; the Classics at Lovedale and Fort Hare, and South African black nationalism and identity; the Classics and the liberation struggle (Mandela and Sophocles' 'Antigone'); the Classics and South African protest theatre.

[CLASSICS]

+ <u>Identities in selected South African texts:</u> further analysis of short stories from Kaschula's 'Displaced'; as a cross-cultural author, Kaschula writes about his colonial descent and interprets and problematizes, from African culture, concepts such as 'ulwaluko' (initiation), 'ukuthwasa' (intuiting divination) and 'ukuthwala' (sanctioned abduction); the cross-cultural tensions of pre-and post-1994 are also explored.

[suggested by AFRIK]

2. LANGUAGE IN CONTEMPORARY MEDIA [THREE WEEKS]

*Afrikaans (2 lectures): Afrikaans TV soap operas and multi-cultural communication

*French (2 lectures): Francophone African film

*German (2 lectures): Language, communication and responsible global citizenship

*Classics (2 lectures): Gender and language in 'Agora'

*African Languages (2 lectures): Multilingualism and communication in South Africa

Resume and exam preparation (1-2 lectures): all

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Snapshots of the activity log for CLIA 101: short lecture on Germans in the Eastern Cape. Please note that only 26 students are active students of this course.

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Activity module

Short lecture: Germans in the Eastern Cape ▼   Look

back Choose... ▼   Show only Student ▼   Show actions All actions ▼ (Go)

Groups: All participants

URL Views: view, view all
URL Posts: update, add

37 Student

First name : All ABCDEFGHIJKLMNOPQRSTUVWXYZ
Surname : All ABCDEFGHIJKLMNOPQRSTUVWXYZ
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First name / Surname ▼	All actions	Select
Noxolo MFOCWA	Yes (1)	☐
Melisa MCIMBI	No	☐
esihle matshaya	No	☐
refiloe mashala	Yes (2)	☐
pamela tabitha mangcotywa	No	☐
Sandile MANGANYELA	Yes (1)	☐
unathi mabukane	No	☐
qaqambile luthuli	No	☐
sicelo khuzwayo	Yes (1)	☐
lauren cathy kasper	No	☐
pumla kalipa	No	☐
abongile gabha	No	☐
nheo fumba	Yes (2)	☐
teianna chenkovich	No	☐
thembelihle buthelezi	Yes (1)	☐
leroy bruintjies	No	☐
Emma ATKINSON	No	☐

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Snapshots of the activity log for CLIA 101: short lecture on Germans in Namibia. Please note that only 26 students are active students of this course.

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Short lecture on Germans in Namibia ▼ Look

back Choose... ▼   Show only Student ▼   Show actions All actions ▼ Go

Groups: All participants

URL Views: view, view all
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37 Student

First name : All A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
Surname : All A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

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First name / Surname ⌄	All actions	Select
Noxolo MFOCWA	No	☐
Mellesa MCIMBI	No	☐
esihle matshaya	No	☐
refiloe mashaba	Yes (2)	☐
pamela tabitha mangcotywa	No	☐
Sandile MANGANYELA	No	☐
unathi mabukane	No	☐
qaqambile luthuli	No	☐
sicelo khuzwayo	No	☐
lauren cathy kasper	No	☐
pumla kalipa	Yes (1)	☐
abongile gabha	No	☐
nheo fumba	Yes (1)	☐
telanna chenkovich	No	☐
thembelihle buthelezi	No	☐
leroy bruintjies	No	☐
Emma ATKINSON	No	☐

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Surname : All A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
Page: 1 2 (Next)

First name / Surname ▼	All actions	Select
Jiba XULU	Yes (1)	☐
xolani xaba	No	☐
marina van der merwe	No	☐
lane tao	No	☐
danny sucks	No	☐
anelisa somdaka	No	☐
sasha-lee schafli	Yes (3)	☐
sine qubenge	No	☐
Thembani ONCEYA	No	☐
nhlanhla mthobisi nyalunga	No	☐
Dion Nkomo	No	☐
zondelela njaba	No	☐
nompilo ngubane	No	☐
bathande ngetyi	No	☐
sbu ndemka	No	☐
nolutho ncipa	No	☐
zizipho mqingwana	No	☐
zenoyisa mpike	No	☐
Centia MNDAWO	No	☐
Bhongo MKO	No	☐

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