PORTFOLIO IN SUPPORT OF AN APPLICATION FOR THE 2017 HELTASA TEAM TEACHING AWARD SUBMITTED BY PROFESSORS BASSEY E. ANTIA AND CHARLYN DYERS, DEPARTMENT OF LINGUISTICS, UNIVERSITY OF THE WESTERN CAPE

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0. Introduction

At the University of the Western Cape, we (Bassey E. Antia and Charlyn Dyers) jointly teach a module called 'Multilingualism in Society and Education' or LCS 311, a third year course on multilingualism in the Department of Linguistics. A majority of students in the Faculties of Arts and Education at the university pass through this particular module, and it therefore has quite a significant impact on how these students become apprenticed to academia as well as the knowledge and attitudes they will take with them into the world. In part, the module aims to challenge some of the very same values/ideologies that the decolonization movement is currently interrogating. Through our journey of reflection, we realised that how we had been teaching the module was precisely re-inscribing and reinforcing the very values and ideology we sought to deconstruct.

The following submission for the 2017 National Excellence in Teaching and Learning Award for Team Teaching of the Higher Education Learning and Teaching Association of South Africa (HELTASA), is in respect of action research we have conducted on this module. Our quest has been to make the module more accessible to our students at a variety of levels (linguistic, cognitive and pragmatic) and, in turn, to make change agents of our students.

This portfolio documents two journeys:

- our journey as lecturers – reflecting on our aspirations of teaching for social justice in socially just ways, realising we were inadvertently re-inscribing the very inequalities and values we hoped to use the module to challenge, trying out a different approach, evaluating it, encountering several difficulties regarding the new approach from which we learned new things, improving our teaching and also developing academically; and

- the journey of our students, as we led them on a path where they had to reflect on their learning, while at the same time discovering things about themselves, committing to certain actions, becoming better learners, and taking what they have learnt into their future academic and professional lives.

The core of this portfolio is made up of the following sections:

1. The students doing LCS 311
2. The knowledge context of LCS 311
3. Action contexts
4. Developmental trajectories

The portfolio consists of 19 pages of a reflective narrative and 8 pages of appendices.

1. The students doing LCS 311

Generally, who are the UWC students? The answer to this question can be found in a tiny historical excursus into the founding of the institution and its development. Originally a university created by the apartheid regime in 1959 for the Coloured population of South Africa, the university adopted a defiant "open-admissions policy" in 1982, which led to students of other races joining the general student body. The institution has also traditionally been an important destination of choice for the poorest of the poor in the national pool of applicants for university admission in South Africa (Letseka, Cosser, Breier, & Visser, 2010; Stroud & Kerfoot, 2013; Antia, 2015). Now, given the legacy of Bantu education under apartheid (Heugh, 2003), it is not surprising that one of the challenges the institution had to grapple with after its doors had been flung open was how to respond to the perceived academic literacy development needs of its new student demographics. It is no surprise that UWC was the first university to establish a Writing Centre as part of a broader set of initiatives around students' academic literacy development (Antia, 2015).

There have therefore been periods of major shift in the ethnic composition of the student body at UWC. Until the late 1980s, Coloured students were a clear majority, accounting for 82% of the student population in 1988. However, in the 1990s, the Coloured student population dropped two-fold while the Black student population rose four-fold to 58% (Tamminga 2006, p. 36). In 2015, of the 20 097 registered students, about 6 818 or 34% ethnically identify with indigenous Black African groups in South Africa (Xhosa, Zulu, etc.), while 9317 or 42% are identified as Coloured. South African students classified as White and Indian constitute 1112 (6%) and 957 (5%) respectively of the demographics. International students from countries in the southern African region and from further afield in East, Central and West Africa as well as from Asia, Europe and the Americas make up an estimated 10% of the student population at the institution (UWC Office for Quality Assurance and Management Information Systems – personal communication).

In terms of their socioeconomic backgrounds, our LCS 311 students are (as may be gleaned from the overall profile of UWC students) from underprivileged backgrounds. Many would have attended quintile 1 or 2 schools in which exposure to school English may have been minimal, and in which teaching therefore was largely done by code-switching between the majority home language of the learners and English. Many of our students are the first in their families to be at university, and many hold down jobs while struggling to complete their degrees (leading to problems with lecture and tutorial attendance). As only about 20% of UWC's students are accommodated on campus, a majority of LCS 311 students live off-campus, often in poor neighbourhoods, and have to travel long distances to campus. The students are also a blend of those coming from rural areas where particular languages/language varieties are dominant, and those who were born in or grew up in Cape Town and environs. In Table 1 we present reported home languages for LCS 311 students in 2012 and 2013 according to categories provided in UWC's information systems. Data are in respect of South African citizens only.

Year	home language	Number of students (%)
2012	Afrikaans	11%
	Bilingual	6%
	English	46%
	IsiXhosa	32%
	Other	5%
2013	Afrikaans	10%
	Bilingual	10%
	English	45%
	IsiXhosa	29%
	Other	6%

Table 1: Reported home languages of LCS 311 students in 2012 and 2013

We are aware that it is not always possible to tell whether language self-reports captured in students' records reflect more of an aspiration than reality, or are underpinned more by concerns of ethnic identification than by domain proficiency. There is also the erasure of the Afrikaans variety known as *Kaaps*, the language in which many students from the coloured community are most proficient (whose absence has meant these students have to identify with less appropriate options).

Indeed, the linguistic diversity associated with these student profiles is reflected in language biographies which students have to produce as part of the requirements of the LCS 311 module. For each year over several years now, language portraits (**see Appendix 1**) created by students on the LCS 311 module graphically capture the multiplicity of languages and varieties which UWC students are able to use with differing proficiencies. These could, for example, be reading or writing in contexts such as texting and other social media interactions, learning, soap opera subtitles, work, religious worship, and so on. Apart from English, standard and non-standard varieties of Afrikaans and isiXhosa typically are the most dominant codes mentioned by South African students in descriptions of their language portraits. Other codes mentioned include isiZulu, siSwati, Setswana, Sesotho, and Venda. Adding codes mentioned by non-South African students drives up the figure to over 100 languages and varieties reported to be used each year by students taking the module.

2. The knowledge context of LCS 311

LCS 311 (Multilingualism in Education and Society) examines the challenges that multilingualism presents in the late-modern, post-colonial era, particularly in Africa. It seeks to raise awareness around issues relating to language and social justice in the process of democratic development and to provide analytical skills for analysing language policies in multilingual states. The module also examines multilingualism in communities, families and individuals, the essential features of multilingual communities and ways of using language in bi/multilingual education programmes. The module has traditionally been taught in English. As lecture/learning resources, students receive a course reader and the Powerpoint slides of the taught lectures. This is besides prescribed and

recommended reading lists. Each year, about two hundred and fifty students register for this module. Table 2 presents the learning outcomes for the module as we have paired them with UWC's graduate attributes.

UWC Graduate Attributes	Learning Outcomes
Inquiry-focused and knowledgeable	1. Students should be able to identify, define and explain concepts/terms relevant to a discussion of late-modern multilingualism 2. Students should be able to demonstrate knowledge of typologies of multilingualism in the family and in society 3. Students should be able to apply concepts and typologies encountered to an analysis of their language biographies and language use data they will collect
Critical Attitudes towards Knowledge	4. Students should be able to use new theoretical constructs to critique traditional approaches to multilingualism in contemporary society
Critical Citizenship and Social Good	5. Students should be able to evaluate language policies in terms of participatory democracy and their implementation in education

Table 2: Intended learning outcomes for LCS 311 and the corresponding UWC Graduate Attributes

Two important threshold concepts in contemporary sociolinguistics to which the module draws attention are: (1) the social construction of languages and language hierarchies – a criticism of the idea that languages are handed down as named and clearly circumscribed objects, some of which are inherently superior to others; (2) multilingualism as a strategic and transformative resource that generates new possibilities for individuals and society – a substitute for the view of multilingualism as a problem. In a sense, the module is supportive of the quest to produce graduates who are agents of social transformation.

What, then, did we see as the key problem in the manner in which we were teaching this important core module? As reflective practitioners, we have always been keenly aware of the need to constantly inquire into our teaching practices, to learn about how we are teaching and how our students are learning, and to plough insights back into addressing observed disarticulations between disciplinary/own expectations and the practices of our students. Late in 2013, we engaged in a process of reflecting on our reflections. We stepped outside of our practice and asked in what manner both our practice and the results of successive reflections were contributing to a socially just pedagogy (i.e. enhancing conditions for epistemological access) and to a pedagogy for social justice (i.e. fostering a mind-set of critique from which transformative learning/transformed learners, transformed knowledges and transformed societies, proceed) (Moje 2007). Essentially, we posed the question: were we teaching for social justice in socially just ways?

We identified the following problems relating to our students. While, in general, the module was well-attended with some good student participation, we could not help but note a high rate of absenteeism among certain students (probably the result of many of them working), as well as the high volume of assignments that were submitted late. And while the module had consistently showed a pass-rate of between 77-84%, we noted that there were some repeated failures every year, with some students referring to the module as a "killer course" with particular reference to the dense academic texts in the course reader and supplementary readings. Another concern for us was that in the Honours level module that builds on LCS 311 the message of the latter around the

transformative potential of multilingualism in society and education seemed not to have been adequately taken up.

We came to the following set of conclusions. Our previous reflections on the module had largely been focused on updating the content of the module. In teaching solely through English, we had made our medium of instruction the message, thereby contradicting the message of the importance of multilingualism in society and education. Our medium, we believed, had contributed to a sense of detachment, even estrangement from the module among some of our students, effectively preventing them from more enthusiastic participation in class, as well as some of the other problems identified. We had not made the kinds of arrangements that would enable our students to attain learning outcomes 3 and 4 especially, that is:

Outcome 4: Students should be able to use new theoretical constructs to critique traditional approaches to multilingualism in contemporary society; and

Outcome 5: Students should be able to evaluate language policies in terms of participatory democracy and their implementation in education

Both of these outcomes have a critical slant and have implications for a socially just pedagogy (outcome 5) and pedagogy for social justice (outcomes 4 and 5). We realised that we needed a form of reflection that was critical in the sense of addressing potential teaching arrangements that were pedagogically disabling. The cultural heterogeneity of our students, when viewed against the complex backdrop of historical and contemporary politics in South African society, accentuated for us the need for a form of reflection that would not only attend to curricular nuts and bolts, but also to the socio-political ramifications of curriculum content and delivery.

This take on reflection has of course now assumed greater significance with recent South African calls, particularly from the Fees Must Fall movement, for a decolonization of the higher education curriculum. Although decolonization of the curriculum has different interpretations, in the context of a critical reflection on our practice, we see it as a discussion of how the curriculum may be perceived as formally and substantively alienating and socially disabling; we see it as foregrounding a discussion of the power play inherent in "what counts as knowledge, who is allowed to author it, whose interests does it serve, how and by whom is it contested?" (Baynham & Prinsloo 2001: 84-5); we also see it as requiring that initiatives be evolved to address any observed invisibilisation of certain epistemes/paradigms, datasets, literacies, languages, ways of speaking and ways of knowing in the curriculum, in sum any forms of erasure perceived to be disabling. The foregoing implies that decolonization of the curriculum may be directed at curricular content, its delivery or in fact both. Ultimately, one upshot of decolonization should be the reconfiguring of demographic patterns of access and relations to knowledge, its production and consumption.

In charting a response path, we elected to focus on the language for delivering the curricular content and to actively challenge the monolingual *habitus* (Gogolin 1997) of academia – the ideology that English should be the main, if not the only, medium of instruction in higher education. We clearly subscribed to Bernier's (1994) plea, originating in the context of history teaching, but applicable to other fields as well:

while historians and other teaching faculty routinely revise course content to incorporate new scholarship, they should revise their pedagogical approaches to reflect changes in the *linguistic* and *social class diversity* of their students as well (quoted by Fletcher 2002: 7).

3. The action contexts for our new approach

3.1 Drawing on relevant theory

To be able to name and make sense of our intuitions, it was essential to look for appropriate theoretical frames. We therefore researched some of the literature in the scholarship of teaching and learning, and also re-read a number of works in our own discipline of sociolinguistics, especially in the field of literacy.

We have already referred to Moje's (2007) notions of a socially just pedagogy and a pedagogy for social justice. The former describes some of our learning outcomes as reflected in Table 2, while the latter describes the disabling nature of the medium – English – we had chosen to mediate the content. Another major influence was aspects of the model of biliteracy developed by Hornberger (2004), which we found particularly useful because of its attention to social and pedagogical dimensions of learning and teaching. **See Appendix 2**. We saw how this model of biliteracy could easily be repurposed /re-appropriated to suit not just the development of literacy in a language but also content instruction in multilingual and multicultural environments such as ours.

On our reading, Hornberger's model takes issue with the manner in which teaching has traditionally adopted a compartmentalized, non-context-sensitive and non-ecological view of variables relevant to the attainment of language and literacy objectives in education. On the context axis, the model reflects that the effects and resources of the culture of orality which is dominant in the communities from which many students hail are often not acknowledged and leveraged in the educational process of fostering a culture of literacy; nor is thought given to how students' language repertoires may impact on their approach to knowledge acquisition. On its development axis, the model criticizes the emphasis on and conceptualisation of written language as though it operated in complete isolation from spoken language; it questions that production skills are removed from reception skills and that instruction around the acquisition or the use of a second language proceeds as though a first language were non-existent, irrelevant or a liability.

On its content axis, the model interrogates what may sometimes qualify as a pedagogical war on local knowledge or epistemicide, which is what happens when teaching implies that the knowledge worth acquiring is that which emanates from "foreign" sources with their typically abstract discourse structures, while local understandings are seen as impediments. On its media axis, the model is interpretable as questioning the ideology of language hierarchies, privileging certain speech forms as appropriate in academic contexts and devaluing others.

Hornberger argues that such dichotomization and valorization are actually counterproductive, and that what is needed for success is to attend to both the less powerful and the more powerful ends of relevant contexts, goals and methods. In her words, "the more students' contexts of language and literacy allow them to draw from across the whole of each and every continuum, the greater are the chances for their full language and literacy development and expression" (Hornberger & Link, 2012, p. 243).

The biliteracy model suggested to us that in material provisioning for LCS 311 it would be important to: (1) acknowledge the different cultural backgrounds of our students (e.g. in respect of exposure to languages; dominant orate vs. literate practices of acquiring knowledge); (2) provide materials in such a way as to make processing possible especially in home languages but also across home/non-home languages and across modes – visual (as in reading) and aural (as in listening); (3) ensure that perspectives or meanings communicated critically draw on cosmopolitan and local sources and are

encoded in a mix of abstract and non-abstract formulations; (4) expose students to learning not only in standardised varieties but in informal varieties as well.

As a result of these theoretical reflections, we began to see that there was something problematic about how the content of LCS 311 was being mediated, and to see the need to shift from our traditional exclusive focus on revising content only for the latest developments in sociolinguistics, to (also) attending to a range of other issues:

- We realised that we had failed to link information on reported English language competence levels and sites of exposure to English from the language biography assignments, to students' failing to understand test/exam questions adequately, or to the quality of their essays.

- We began to see how the medium of instruction was not quite socially just, considering the backgrounds of our students and how this medium may have affected the participation and enthusiasm of the students.

A re-reading of Martin-Jones & Jones (2000) made it obvious just how complex the multilingual literacies of our students are, and this challenges widely held assumptions about students' language and literacy levels, making Hornberger's work very relevant to our research into our teaching. UWC students are truly multilingual and *differently* literate in each of the languages/language varieties in their repertoire. This multilingualism is at variance with the continued hegemony of English in the University. In addition, the communicative repertoire which these students bring to academia and which should be acknowledged is complex in terms of the multiplicity of purposes assigned to different spoken and written varieties of specific languages. Lastly, the languages or varieties in the students' communicative repertoire are underpinned by multiple competence or proficiency levels, shaped by issues of access and opportunity. As suggested earlier, skills of writing, reading and listening may differ according to language/variety, and they depend on levels or quality of previous academic exposure.

Taking these perspectives into account, we began to see why an arrangement that allowed students to access resources not only in one language or variety, but across languages/varieties and across both written and spoken modes, was essential. In sum, we began to understand why our pedagogy for a module which we considered very socially relevant was not spawning the kinds of attitudes relevant to the pursuit of social justice – as demonstrated (prior to our intervention) by the scepticism of Honours students in our department regarding the role of language in addressing imparity of access to knowledge and to other social goods.

We now felt we had a (conceptual) handle on some of what was disabling for our students in our pedagogy for LCS 311. While it was clear that language was core to what we had to do, in order to make our module more accessible and for it to generate an advocacy mind set, the question was around what precisely our institutional operating framework at UWC allowed for.

3.2 Finding support in UWC Policy Documents

A second action context for us was to find support for our new approach in the institutional context of UWC. We therefore examined three key documents with direct relevance to our research: The Institutional Operating Plan (2010 – 2014) or IOP which was in force at the time, UWC's Language

Policy, and finally the UWC Teaching and Learning Plan. Goal 2 of the IOP focused on teaching and learning, and it commits UWC to "provide opportunities for an excellent teaching and learning experience that is contextually responsive to the challenges of globalisation and of a society in transition, and which enhances the students' capacities as change agents." Strategy 4 for that Goal requires concerted efforts being made to "improve opportunities for all students to succeed in their studies through a responsive teaching and learning process that is able to address the learning needs of all students." These words aptly summed up our recognition, post-reflection, that the message of LCS 311 had to be mediated through a pedagogy that was socially just (cf. the IOP's many references to responsiveness) in order for pedagogy to support social justice causes (cf. references to change agents). In a multilingual environment, we reasoned that the language medium of curriculum delivery certainly had to be a part of evolving a responsive teaching and learning process that would accommodate a variety of student demographics.

UWC's Language Policy (2003) confirmed the above interpretation. This policy recognizes English, Afrikaans and isiXhosa as the institution's official languages and makes different provisions for them in teaching, learning, assessment and study material provisioning. In teaching (lectures, practicals, tutorials), instructors are encouraged to use other languages in addition to English to facilitate communication and discussion. In assessments, the policy says as follows: "Regarding the languages used in the setting of tasks, assignments, tests and examinations, English, Afrikaans and Xhosa should be used wherever it is practicable to do so" (UWC Language Policy, page 1). This provision refers to the language of the questions. For answering questions, English is seen as the default language. Afrikaans and isiXhosa can only be used on negotiation between the instructor and the class or groups of students. Regarding material provisioning, the need to have support in isiXhosa and/or Afrikaans is recognized.

Finally, the UWC Teaching and Learning Policy (2006) affirms the institution's "understanding that certain historically derived problems, such as those associated with language in education, multiculturalism and unevenness in academic achievement, are deep-seated and require long term strategies, as well as interim measures. All the principles and practices of teaching and learning ...should be read in the context of these realities". In the same document, the policy suggests that lecturers "should consider very carefully how they assess a student's understanding, that they need to be creative in such assessments, and that they should make it as clear as possible to students as to what the assessment task is designed to achieve". But if understanding is mediated through only one language which is beset with the socio-economic problems of access and quality of teaching, like English, then it remains dubious whether such understanding of assessments (and all other content) will be achieved by all students.

In sum, a scan of the relevant policy environment at UWC provided justification for our post-reflection conclusion that intervening to diversify the languages for mediating LCS 311 was important for the attainment of the learning outcomes. The next step was to develop an operationalization strategy.

3.3 Implementation

Towards the end of 2013, we engaged a number of students who were proficient in Kaaps, Afrikaans, deep isiXhosa and urban isiXhosa to work with us in producing a range of lecture resources for teaching the module the following year. Some of the students were postgraduate students (honours, PhD) who had themselves taken the module years back. Others were staff

members in the Xhosa and Linguistics Departments who were familiar with the content of the module. The brief was to work from the English lecture slides to produce other language versions of the course material. The outcomes were not always translations as the term is sometimes narrowly understood. The brief allowed the language brokers to build in local examples and to expatiate on any points they felt needed elaboration. Slides produced in these other languages were vetted by the more experienced members of the team. Besides the multilingual lecture slides, we also got some of the students to read or speak to the written texts in other languages, so we could record them and produce podcasts as well.

Beginning in 2014, we able thus able to trial the provision of new lecture materials (Powerpoint slides and podcasts) for two topics of LCS 311, viz.: globalisation and multilingualism and typology of multilingualism. Table 3 presents the first set of resources produced. **Appendix 3** contains excerpts from the Powerpoint slides in Kaaps and isiXhosa (and the corresponding English source material). Sample sound files are attached as **sound clips 1 and 2**.

Topic of English source materials	Formal Afrikaans		Informal Afrikaans		Formal isiXhosa		Informal isiXhosa	
	Written	Spoken	Written	Spoken	Written	Spoken	Written	Spoken
Globalisation and multilingualism	+	+			+	+		
Typology of multilingualism			+	+			+	+

Table 3: Overview of translated lecture resources

In subsequent years since that initial 2014 trial, more topics have been translated and more podcasts produced in order to make any impact more noticeable. Also in the following years, partly multilingual term tests and examinations have been provided. See **appendix 5**. The lecture materials, including the podcasts, are all placed on UWC's electronic learning platform, iKamva, and are available for downloading as part of students' routine study materials.

3.4 Data collection for evaluation

Between 2014 and 2016, in order for us to obtain data for gauging the impact of these resources on our students' views of the language of instruction and their uptake of learning outcomes related to the two critical graduate attributes in Table 2, we built in a reflective essay into tasks for the module and also had the students complete a pre-tested questionnaire. Both essay and questionnaire were on the students' experiences of working with multi-lingual/modal learning resources. A different task is typically designed for students who do not know Afrikaans, Kaaps or isiXhosa, or chose not to write this particular reflective essay.

The reflective essay written by the students with proficiency in Afrikaans or isiXhosa in addition to English required them to reflect on their experience of learning about the two topics by using the multi-lingual/-dialectal and -modal resources provided, drawing on the relevant literature on multilingual education. Suggestions on organizing their assignment, an evaluation rubric on a provided cover page as well as a questionnaire were provided to ensure that the data required were

generated. The students were required to write the assignment in formal English, but their divergent educational backgrounds and literacy practices were clearly reflected in these essays.

The students were required to reflect on the following questions in their essays:

1. Upon encountering the lecture materials, which students who self-identify with/know isiXhosa found the following options for epistemological access most useful: the formal vs. informal variety of isiXhosa; listening to vs. reading isiXhosa course materials; English alone vs. the joint use of English and isiXhosa?

2. Upon encountering the lecture materials, which students who self-identify with/know Afrikaans found the following options for epistemological access most useful: the formal vs. informal variety of Afrikaans; listening to vs. reading Afrikaans course materials; English alone vs. the joint use of English and Afrikaans?

3. Upon encountering the lecture materials, which students who self-identify with English and know either isiXhosa/Afrikaans found the following options for epistemological access most useful: the formal/informal varieties of isiXhosa/Afrikaans, listening to/reading course materials in either language, English only, English and Afrikaans?

4. How do ideologies and literacy practices explain and influence these students' articulated preferences?

3.5 Evaluating the impact of the intervention

Apart from the questionnaire and reflective essay, our data sets used to analyse the impact of this intervention also included completed course evaluations, external examiner reports and students' performance scores. In evaluating the impact of the intervention, we sought to determine if the new language arrangements for the module

1. could qualify as a corrective to what we had taken to be our socially unjust English-only pedagogy;
2. is able to ignite enthusiasm for the module, and address previously identified issues of class participation, assignment submission dates, and so on;
3. is able to enhance understanding of concepts in the module; and
4. help in the attainment of threshold concepts, lead to advocacy and show our pedagogy to be one for social justice.

- ***Question 1: Does the new language arrangement for LCS 311 qualify as a corrective to a putatively unjust English-only pedagogy?***

The questionnaire responses were quite revealing. 57% of students self-identifying as Xhosa said they found it helpful to have material in isiXhosa (irrespective of variety), and therefore indicated a preference for lecture resources in their 'own' language as well, rather than only in English. A lower figure (38% of students) that self-identified with Afrikaans indicated that having material in Afrikaans aided their understanding of the content; these students also indicated a preference for lecture materials in Afrikaans as well as English. Of the number reacting to the question related to the use of formal/informal varieties, 53% of the Xhosa group and 65% of the Afrikaans group preferred the informal variety as a means of epistemic access, in contrast to the 40% (Xhosa) and 27% (Afrikaans) preferring the formal variety.

Taken together with Table 1 showing that 54% of the students reported languages other than English as home language, what these figures clearly suggest is that our practice hitherto of using only English did not into account the preferred languages of epistemic access of between one-third to over half of the class. Not surprisingly, the figures for students who wanted lecture resources only in English were low: 30% for Xhosa students, 21% for Afrikaans students, and, paradoxically, only 40% for students who self-identify with English as home language. The latter group, while appreciating the advantages of facility in English which they enjoy, may also have found that their own learning was aided by materials in dual languages and varieties.

- ***Question 2: Is the new language arrangement for LCS 311 able to ignite enthusiasm for the module, and to address previously identified concerns of possible alienation and estrangement, with all the attendant consequences?***

Let us consider some of the students' affective responses to the multilingual materials. The positive attitudes spawned by using languages/varieties to which students are accustomed can be seen in (unedited) excerpts (1) and (2) below:

- (1) Having materials in Xhosa had really made me feel very positive towards completing this assignment … since there was not only a written Xhosa but also an audio or podcast of Xhosa. So the experience of doing this assignment had much been easier and enjoyable more than others I ever done because they were never like this one: that is, they had not my mother tongue involved.
- (2) Having this joy of having an Afrikaans lecture boosted me and motivated me to have this assignment completed long before due time.
- (3) Having lecture slides in my language [isiXhosa] made me not feel helpless.

It is not often the case that students express, or lecturers hear, such positive sentiments around assignments! Both students speak of joy/enjoyment, of feeling positive/motivated and 'boosted', and of completing the task (in record time); this illustrates in part the point made by Baker (2006) that where "multilingual classes exist, then learning, motivation and self-esteem may be raised by celebrating multiliteracies" (p. 334). In excerpt (3), the Xhosa student's characterization of the experience is profound, as it conveys release or liberation from a feeling of disempowerment that has a long history. This student takes up the isiXhosa resources, not as luxury, but as necessity, a learning tool with a deeply political and transformative agenda that disturbs a prevailing, oppressive orthodoxy.

Besides the claim of joy, motivation to complete assignments ahead of due dates, another aspect of this new found enthusiasm is evident in students' involvement in lecture discussions. Students were far less hesitant to attack whatever shortcomings they found in both the English source texts and the translations, which they expected to provide far more explanations and examples to help them to decode the English texts. These criticisms forced us as lecturers to make several modifications to the English course materials as well.

In a sense, what the foregoing suggests is that for the years we did not have multilingual lecture materials our pedagogical practice was psychologically disabling for some of our student constituencies who in fact needed to be psychologically enabled to access knowledge. The sentiments expressed by many of the students (from which feelings of past alienation can be inferred) show why curriculum delivery is an area that affords the decolonization movement rich grist for criticism. The sentiments suggest how socially unjust aspects of our past pedagogy were,

and we can therefore conclude that the new language arrangement for delivering the module can be seen as a corrective to the English-only pedagogy.

- ***Question 3: Does the new language arrangement for LCS 311 enhance understanding of concepts in the module?***

We have observed a definite improvement in the overall pass-rate for this module – from 84.4 % in 2012 to 92.1 % in 2015. Let us consider some qualitative data that could well illuminate why this improvement has taken place. Excerpts (4) and (5) from, respectively, a Xhosa and Coloured student describe and justify a preference for the informal varieties which had been used for the topic in question (typology of multilingualism):

- (4) The typology translation was much easier to understand in Afrikaans than in English. I thought this to be odd as I always felt I understood academic work better in English than in Afrikaans, [...] I had difficulty with understanding what "truncated" meant [as in 'truncated multilingualism']. The Afrikaans translation called it 'afgekapte'. In my knowledge, "iets wat afgekap is, gewoonlik iets wat in stukkies is" [to my knowledge, something that is 'afgekapte' means that it is in pieces]. This makes sense as truncated [multilingualism] means the different levels of competency one might have in different languages. In other words, bits and pieces of a language.
- (5) If I had to choose one of the materials as the most helpful, it would have to be the translated Powerpoint slides on the Typology of Multilingualism. The reason why I chose this form of material is because it is in a variety of isiXhosa which I speak and understand ... reading the lecture slides gave me a clearer sense of what is going on in Typology. It also gave me a means of being able to come up with my own examples without having to use examples directly from the slides or the course reader.

The Coloured student in excerpt (4) illustrates how terminology encountered in the informal variety made it easier to understand a concept in the English and formal Afrikaans materials. This is an important aspect of epistemic access. No less important, however, are ownership and re-creation of knowledge, which we find in the Xhosa student's view in excerpt (5). The informal variety has enabled the student to appropriate the material to the extent that the student is confident of being able to come up with original examples. A statement such as this must be every teacher's delight.

In excerpt (6) a different Xhosa student, apparently brought up in a different part of the country, in the heartland of the Xhosa, reports a preference for the formal variety as a means of epistemic access. This is the variety to which this student is accustomed:

- (6) [These materials] were in my home language, the language that I acquired from birth and the language that I grew up speaking which made it very easy for me to understand the concepts and terms. The most important thing with regards to my understanding of these isiXhosa podcasts and powerpoint slides is that they use the standardised Xhosa variety which is the variety that is used in my region in the Eastern Cape. I understand this variety of isiXhosa much better than any other varieties.

Besides these more general comments, there were specific remarks regarding how other languages were believed to procure cognitive benefits. Consider excerpts (7) – (9) below:

- (7) Reading in isiXhosa also helped me in a sense that it is the language I 'think' in (I generate my thoughts in), hence I did not have to translate the English texts to isiXhosa in order for

me to make a better and clearer meaning out of them (like I always do) ... I remember these topics clearer now because I have read them in isiXhosa. I have isiXhosa words that can help me remember meanings of concepts when writing a test, these words could also act as form of clues should I be presented with them in a test.

- (8) What also made me happy was the fact that I had more time to interpret things carefully because the fact that I naturally think in isiXhosa was accompanied by isiXhosa notes. This made me understand concepts clearer without the hassle of translating my isiXhosa thoughts to English [...].
- (9) If I was given a test on typology and globalization I believe that I would definitely pass it and my performance would be better than the performance on other topics which have not been translated [...]. I believe so because now I understand both these concepts in my language and it would be impossible for me to forget their meanings and definitions and it would be easier for me to recall and remember them as I would first recall them in isiXhosa and translate them to English when I write the test.

All three excerpts present (home language) isiXhosa as a central cognitive processor, the base on which understanding, interpreting and recall take place. When in any given literacy event another language is involved (receptively or productively), there is translation into and out of isiXhosa. As excerpts (7) and (8) show, translation of input or output is dispensed with when no other language is involved; the time and cognitive effort thus saved, according to the student in excerpt 8, goes into 'interpret[ing] things carefully'. What the foregoing qualitative data show is how the intervention may have led to a socially just pedagogy, helping (in whatever small measure) traditionally disadvantaged groups to improve their marks and preparing them to be able to author knowledge.

Question 4: Does the new language arrangement help in the attainment of threshold concepts, lead to advocacy and show our pedagogy to be one for social justice?

Meyer and Land (2005) describe threshold concepts as transformative and troublesome knowledge. However, once these bottle-neck concepts are grasped, they open up radically new ways of thinking, viewing and being. The lecture resources would appear to have unsettled or disturbed previously held assumptions around the pre-eminence of monolingual English language instruction. This was precisely an intended message of the module. Consider the following selection of views from several respondents:

- (10) Having lecture notes [in isiXhosa] made me acknowledge firstly how languages are not different at all, just the colonialism has installed the idea that there are better languages than others.
- (11) having materials in Afrikaans made me feel very strange and nostalgic because I was not used to having lectures in my home language ... It was something quite different and quite refreshing ... It was rather satisfying to get lectures in my home language.
- (12) The Afrikaans materials had a great effect on me as it had made me realize how important the concept of multilingualism is. Being able to read in another language, other than English has allowed me to understand the concepts easily in Afrikaans.
- (13). When the lecturer said that they were going to translate the lectures into Kaaps, I felt my head lift up and my shoulders straighten.... I was ignorant to think that if you speak Kaaps you will be seen as an uneducated coloured with no standard. Today, I am no longer ignorant and I embrace Kaaps. I am Kaaps and Kaaps is in me.

In their different ways, excerpts 10 - 13 all suggest the attainment of relevant threshold concepts. Excerpt (10) underscores the transformative dimension ("made me acknowledge firstly how languages are not different at all") and the disruptive aspect ("colonialism has installed the idea that...") of troublesome knowledge. In excerpt (11) the disruptive perspective is highlighted ("strange", "quite different"); and in excerpt 12 the transformative dimension ("made me realize how important..."). In excerpt 13, the student's "ignorance" is disrupted even as s/he acknowledges the transformation that has taken place ("I embrace Kaaps. I am Kaaps and Kaaps is in me").

These are powerful testimonials of how simultaneously language can colonize and decolonize the mind even of university students. In sum, these excerpts reflect how a set of multilingual learning resources appear to have contributed to students' achievement of key learning outcomes in the module. The Xhosa student's view about colonialism and essentialized language hierarchies in excerpt (10) resonates with the point made by Hornberger and Skilton-Sylvester (2003) that critical reflection around language and power "can allow new speakers, readers, and writers of a language to see that the values placed on particular languages and varieties are not fixed, but socially and culturally constructed" (p. 40).

These interpretations suggest that the resources may be disrupting hegemonic practices: not for the sake of disruption, but because in such disrupted spaces interesting and important forms of learning can take place. As lecturers on the module, it has been very fulfilling to see the medium become the message, opening up reflections on "what counts as knowledge, who is allowed to author it, whose interests does it serve, how and by whom is it contested?" (Baynham & Prinsloo 2001: 84-5). It is not unreasonable to expect that the cause of multilingualism in society, intended to evolve more inclusive social arrangements, is likely to be promoted by students with these sorts of transformative, personal experiences.

We precisely see, in the course evaluations, students taking on this role of social agents, seeking more inclusive arrangements. In their end-of-course evaluations, students engage in advocacy, thus already displaying UWC's graduate attribute of critical citizenship for the social good. In one 2016 evaluation form (see **Appendix 4**), a student makes the following plea: "Encourage the university to implement the language policy like LCS 311 does in most, if not all modules at the university as it would be very helpful and ensure better success." Another student, in response to the question "How do you think this course could be improved?" writes: "In this course there must be more translated materials for both tests and assignments, translated material for all topic & also we need tutorials." Other students request that the English course reader be translated into Afrikaans and isiXhosa; that the multilingual initiative be started in the first year (presumably when the effect of the so-called disarticulation gap is most greatly felt by students); that options for using other languages during lectures be explored; and so on.

4. Developmental trajectories: journeys of self-discovery and personal growth

At some points in their essays, students' accounts of their experiences with the multilingual resources read like voyages of self-discovery. Sometimes these voyages culminate in a feeling of despondency over the loss of a part of self, at other times in a readiness to act to reclaim what is perceived to have been lost. At yet other times, the journey culminates in an attitude that could pass for defiance, and unapologetically seeks to fashion a different sense of self. Consider the following comments:

- (14) I read through standard Afrikaans lecture slides and was shocked to find that it was overwhelming and a bit confusing. [...] I was naïve in thinking that because Afrikaans is my primary language I would understand academic Afrikaans as well as I do English.

- (15) Having had access to the materials made me feel appreciative and motivated to learn more isiXhosa even though it did not improve my understanding.
- (16) Having the material in Xhosa and having to understand it was challenging, as much as isiXhosa is my mother tongue. [...] I have to argue against what Baker (2010) [says. What Baker] forgets to acknowledge is the fact that you have to be competent both in reading and writing your mother tongue in order to be comfortable.

The student in Excerpt (14) discovers (or finds the multilingual lecture materials reiterating) the difference between Cummins' basic interpersonal communication skills and cognitive/academic language proficiency, a theme that can be read into the comments in Excerpts (15) and (16). The student in the latter Excerpt is presumably referring to a Baker (2006: 334) quote: 'Where multilingual classes exist, then learning, motivation and self-esteem may be raised by celebrating multiliteracies'. While the student in Excerpt (15) acknowledges that having isiXhosa as home language does not necessarily equate to being able to use it for academic purposes, s/he is willing to take up the challenge of improving her/his knowledge of the language, in order to be able to leverage the potential benefits of it being used in Higher Education. In contrast, the feeling of the student in Excerpt (16) may well be described as despondency, as s/he appears to accept the situation and is unwilling to act to change it.

Some of the students who worked on producing isiXhosa, Kaaps and Afrikaans versions of the lecture resources are working on, or have completed postgraduate research on, related topics: an isiXhosa lecture on video, supported by graphics, on aspects of human anatomy for nursing students; implementing a technological support for reading academic text bilingually in English and isiXhosa, and in English and Kaaps/Afrikaans; making multilingual assessment possible in schools; etc.

As lecturers, we have also learned and developed a lot on this journey. It was interesting to note that a minority of our students still insist that English should be the only medium of instruction and that the language diversification project is a waste of time. We saw a link between such responses and the attacks on Afrikaans during the Fees Must Fall protests, which appeared to be more about strengthening the role of English than the incorporation of other languages for teaching and learning (which seemed to have only muted support). We realized that there needed to be more awareness-raising on language hierarchies, as well as more academic development programmes in isiXhosa, Afrikaans and Kaaps, as there seemed to be a misunderstanding among some of our students that little or no effort was required to process academic content merely because it was in a home language.

The action research carried out in connection with LCS 311 has seen us contributing to reflective pedagogy from fairly unique perspectives as attested by the critical reception our work has received. This research has given rise to the following publications:

1. Antia, B.E. & Dyers, C. (2016). Epistemological access through lecture materials in multiple modes and language varieties: the role of ideologies and multilingual literacy practices in student evaluations of such materials at a South African university. *Language Policy,* 15(4), 525-545. DOI 10.1007/s10993-015-9389-4.

2. Antia, B.E. & Dyers, C. (2017). Affirming the biliteracy of university students: current research on the provision of multilingual lecture resources at the University of the Western Cape. In: D.M. Palfreyman & C. van der Walt (eds.) *Academic Biliteracies - Translanguaging and Multilingual Repertoires in Higher Education Settings,* 113-141. Bristol: Multilingual Matters.

Several book chapters are in preparation in response to requests.

Both of us have made a number of presentations within UWC, nationally and internationally, on this work. A sample:

3   UWC Linguistics Department research seminar, 2nd June 2014. Title: Problematizing language diversification at South African universities.

4   Joint LSSA/SAALA/SAALT Conference, University of Witwatersrand, 24-27 June 2014. Title: Problematizing language diversification at South African universities.

5   Colloquium, Centre for Innovative Educational and Communication Technologies, UWC, 4 September 2014. Available on Youtube: https://www.youtube.com/watch?v=uutZhWti9M4

6   Joint LSSA/SAALA/SAALT Conference at the University of the North-West, Potchefstroom, 24-26 June 2015. Title: Affirming the biliteracy of university students: current research on the provision of multilingual lecture resources at the University of the Western Cape.

7   CMDR Workshop on the Politics of Multilingualism. UWC, 20th August 2015. Title: Multilingual lecture materials for deep and transformative learning.

8   Centre for Research on Bilingualism, Stockholm University, Sweden. Linnaeus-Palme Meeting. September, 2105. Title: Multilingual lecture materials for transformative learning: Evidence and Pathways.

9   International Partnership (InterPart) Seminar (involving UWC, Witts, Oslo), 8 March 2016, STIAS, Stellenbosch. Title: Affirming the biliteracy of university students: current research on the provision of multilingual lecture resources at the University of the Western Cape.

10 Joint Seminar of UWC's Teaching & Learning Directorate and Arts Faculty, 24 April 2017. Title: Affirming the multilingual literacies of students: Results and implications of a UWC initiative

This line of work has also led to greater student involvement in the processes of producing as well as researching the issues surrounding the use of multilingual course materials.

5. Conclusion

The set of reflections with which we began late in 2013 have led to an elaborate research programme today that has in fact been able to attract funding from both the NRF and UWC's Senate Research Committee. This research has made us feel more like the well-rounded scholars Boyer (1990) had in mind in emphasizing the need for members of the professoriate to attend to the four forms of scholarship he proposed: discovery, integration, application and teaching.

We have been humbled by the critical reception which has been accorded this action research at a number of fora and by the number of invitations we have received to contribute manuscripts on our work. The enthusiasm with which the manuscript for Antia & Dyers (2016) was received reassured us of the interest in this line of work and of our particular perspective. One reviewer commented as follows: "I really enjoyed reading the article and hope that it will be published soon so that I can

refer to it in my own work." Another wrote: "This is a very interesting and important paper and without any doubt should be published. It goes beyond the generic ideologically-motivated writings about 'empowerment', 'multilingualism', etc. which were fine 50 years ago but don't address the needs of today's world where we have to have actual implementation and a realistic model for it." Senior Professor Felix Banda, a leading authority on multilingualism in Africa, provided the following review of our intervention to a panel:

> "By going beyond the 'standardised' versions of isiXhosa and Afrikaans, they have tapped into the real 'mother tongues' of these languages as spoken in homes and townships, especially by the younger and urbanizing generation. Of course, the 'standard' versions are also available in various modes. The major advantage of the teaching and learning model is that it draws from language practices in multilingual and heteroglossic practices as found in Africa, which contrasts with some of models such as the simultaneous interpretation methods used in some universities, which apart from being expensive to implement, are still framed in colonial and Western monoglot/monolingual ideology and models of education, framed to keep languages 'pure' and separate. Second, the availability of material in standard and non-standard varieties not only acknowledges the different and multiple (ethno-) linguistic backgrounds of the learners, but also their cultural, social and economic backgrounds. It is common knowledge that in South Africa, the apartheid legacy has ensured that (ethno-) linguistic, social and economic backgrounds have a differential effect on learners' academic success. This affirmation of 'home' language practices in school contexts in Professor Antia and Professor Dyer's innovative model of teaching and learning, eases the burden of processing and accessing concepts and content information."

Earlier this year we were honoured to be awarded the 2017 "Team Teaching Award" from the Faculty of Arts at UWC.

There is no doubt that this work, alongside others it has spawned, has contributed to both of our stature in the South African research landscape on multilingualism in higher education. For instance, our views are regularly sought by the local press. Interestingly, a number of other research pieces have arisen out of the sensitivities we developed or the opportunities we identified in the initial stages of conducting the LCS 311 action research.

Our future aspiration for this line of action research is four-fold. The first is to develop multilingual resources for the entire curriculum of LCS 311 within a few years. The second is to explore aspects either in the underlying Hornberger model or in the overall student experience we have as yet not been able to attend to. The third is to be able to respond to numerous requests within UWC to extend this initiative to other faculties. The fourth is to be able to develop a book-length manuscript on aspects of the experience.

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APPENDICES

Appendix 1: Language Body of a 2016 LCS 311 student

	STANDARD ENGLISH
	ENGLISH - KAAPS
	SOUTH AFRICAN ENGLISH - FORMAL
	SOUTH AFRICAN ENGLISH - INFORMAL
	AFRIKAANS - KAAPS
	AFRIKAANS - FORMAL
	AFRIKAANS - INFORMAL
	XHOSA (TATTOO)
	JAPANESE - FORMAL
	JAPANESE - DOJO
	JAPANESE - INFORMAL/POP CULTURE
	MANDARIN
	KOREAN
	HUNGARIAN
	FRENCH
	ARABIC
	NETSPEAK

Appendix 2: Hornberger's continua of biliteracy model (Hornberger, 2004, p. 158).

The continua of biliteracy

Traditionally less powerful ⟷ traditionally more powerful

Contexts of biliteracy

Micro ⟷ macro

Oral ⟷ literate

Bi(multi)lingual ⟷ monolingual

Development of biliteracy

Reception ⟷ production

Oral ⟷ written

L1 ⟷ L2

Content of biliteracy

Minority ⟷ majority

Vernacular ⟷ literary

Contextualized ⟷ decontextualized

Media of biliteracy

Simultaneous exposure ⟷ successive exposure

Dissimilar structures ⟷ similar structures

Divergent scripts ⟷ convergent scripts

Appendix 3: Excerpts from lecture slides in isiXhosa and Kaaps

Ukutshintsha iindawo kunye nokusetyenziswa kweelwimi ezinizni	Migration and multilingualism.
- Ukufuduka nokusetyenziswa kweelwimi ezininzi. Ubugcisa bale mihla bonxibelelwano kunye nothutho "buye **benza ukuba kubekho ingxinano nobuninzi beendlela zonxulumano ebezingazange zabonwa** ngaphambili" (nguChinchilla ngo-2005: iphepha 175, ecatshulwa nguAronin noSingleton ngo-2012: iphepha 37). - Abafuduki abangena kwamanye amazwe ngoku bagcina unxibelelwano ngokululula kunye nemimandla yamakhaya abo, nto leyo ithi ikhokhelele ekugcinakaleni kweelwimi zaloo mimandla jikelele; ukufuduka kudala amathuba okuhlangana kweelwimi. - Olu fuduko luthi lukhokhelele ekumanyaneni kweelwimi ezixubeneyo, ezintsha okanye ebezifudula zingananzwa, ingakumbi kwiimeko zasezidolophini, nezithe zaba ziilwimi zasekhaya kulutsha oluninzi olufudukele ezidolophini.	- Today's technologies of communication and transportation "have **made possible a density and intensity of links not seen before**" (Chinchilla 2005:175, cited by Aronin & Singleton 2012:37). - Migrants to other countries now easily maintain contact with home regions, leading to the maintenance of the languages of the home region even in the diaspora; migration creates opportunities for languages to come into contact. - These migrations are leading to the emergence of new or previously unrecognized mixed languages, especially in urban settings, which have become the home language of many of the urban migrant youth.

Textbox 1: Translation into formal isiXhosa (from the lecture on Globalisation and Multilingualism)

Truncated (afgekapte) Multilingualism	Truncated Multilingualism
Truncated multilingualism word ge-link aan "dialogic places" of domains (Blommaert, Collins & Slembrouck, 2005). Dialogic places kan bestaan uit die familie, werksplek en die hof. Al hierdie voorbeelde kan bestaan uit meer as een "interactional regime" met sy eie reëls oor hoe om te communicate. 'n Voorbeeld hiervan is die familie. In die familie set-up is daar verskeie "interactional regimes". As kind in die familie praat jy verskillend met jou broers en susters as wat jy met jou ouers en grootouers praat. Met jou broers en susters sal jy 'n meer informal variety gebruik, maar as jy met jou ouma praat, sal jy 'n bietjie meer formal wees en miskien nog die standard variety ook gebruik. Jy sal nooit vir jou ouma groet "Awe masekin, what's up" nie, maar jy sal dit met jou tjommies of met jou siblings gebruik. Truncated multilingualism word gedefinieër as "linguistic competencies which are organized topically, on the basis of domains	Linked to 'dialogic places' (Blommaert, Collins and Slembrouck 2005). Dialogic places, e.g. the family, places of work and law courts, can consist of various interactional regimes with their own rules for communication. Definition: 'linguistic competencies which are organized topically, on the basis of domains or specific activities'. People have extremely different competencies in the various languages at their disposal – full competence as well as more truncated versions (knowing a few words, some songs and other examples from popular culture and local signage)

| or specific activities". | |
| Om hierdie definisie beter te verstaan kan men sê dat truncated multilingualism die mense se linguistic competencies is om oor verskillende topics te kan praat en in verskillende domains te kan communicate. | |

Textbox 2: Translation into Informal Afrikaans (from the lecture on a typology of multilingualisms).

Appendix 4: Sample student evaluation

END OF SEMESTER EVALUATION

Name of Course & Year of Study: __LCS 311   — 2016__

Name of Lecturers: __B ANTIA   & C DYERS.__

Please complete the following questions. Your comments are appreciated!

1. What did you find useful and/or interesting about this course? What did you gain from this course?

The translated learning material I found interesting
because I was not exposed to it in different modes.
before and
It was quite helpful I gained a wider feeling of
(for extra, learning material in different modes)
diversity, appreciation and understanding.

2. Briefly comment about the following:

   i) Lecturers / Lecture:

Both lecturers were friendly, intelligent, well-informed
and enthusiastic. Lectures was helpful, detailed,
informative and as it felt like a proper learning/lecture
environment - how lectures and lecturers should be.

   ii) Tutor / Tutorials:

There was no tutorials for this course even
though I am not sure why.

   iii) Assignments / Assessment: What skills did you gain from the assignments and exercises?

The first assignment made me see how of
multilingual I am. As The major assignment gave
me a better of understanding of content covered in the
course as I had to go through lecture slides to see if I
Understand concepts, points, slides et
and I could consult the various
3. How do you think this course could be improved?   translated learning material to better
understand it.
∘ Provide podcasts, translated
slides in all three languages /
varieties for all course content, not only in certain topics.
∘ Encourage

Thank you and good luck with the exams!

∗Thank you for the effort put in this course. It is appreciated.
NB ∗ Encourage the university to implement the language
policy like LCS 311 does in most, if not all modules at
the university as it would be very helpful and ensure better success

LCS 311 (MULTILINGUALISM)

SEMESTER TEST: 22 APRIL 2016

VENUE:

TIME: TWO HOURS (14h00-16h00)

TOTAL MARKS: 40 (20 per answer)

A. ANSWER ANY **TWO** OF THE FOLLOWING FOUR ESSAY QUESTIONS. EACH ESSAY SHOULD BE NO LESS THAN 2 PAGES LONG. READ EACH QUESTION CAREFULLY, AND REMEMBER TO NUMBER YOUR ANSWERS CORRECTLY.

B. NOTE THAT TRANSLATIONS INTO AFRIKAANS AND ISIXHOSA ACCOMPANY TWO OF THE QUESTIONS, BUT YOU MAY ANSWER ANY TWO. ANSWERS SHOULD BE WRITTEN IN ENGLISH.

>>

1. Write an essay entitled 'The Inadequacies of a Monolingual Policy in a Multilingual Country'. Your essay should discuss the three major disadvantages of such a policy: exclusion, marginalization and ignorance.

Afrikaans translation of question 1:

Skryf 'n opstel met die titel 'Die Tekortkominge van 'n Eentalige Beleid in 'n Veeltalige Land'. Jou opstel moet die drie hoof-nadele van so 'n beleid bespreek: uitsluiting, marginalisering en onkunde.

isiXhosa translation of question 1:

Bhala isincoko esinesihloko esithi "Ukunganeli koMgaqo-Nkqubo woLwimi oluNye kwiLizwe elineelwimi eziNinzi'. Isincoko sakho masixoxe ngezinto ezintathu ezizezona zingeloncedo kuMgaqo-Nkqubo ololo hlobo: ukukhuphela ngaphandle, ukubekela bucala kunye nokungazi.

2. Write an essay in which you critically discuss any two of the three issues that make it difficult to define multilingualism: (i) knowing what a language is; (ii) the implication of language being a situated, event-linked practice; (iii) the contestation around the names and numbers of languages.

3. Write an essay entitled 'My multilingual self: reflections on my languaging practices'. Your essay should be organized as follows:
   I.   An introduction in which you explain why you consider yourself to be multilingual, and in which you define the concepts that apply to you as a multilingual individual (choose any 2 of the following): languaging, truncated multilingualism, trans-idiomatic practices, repertoire.
   II. A body in which you discuss the different domains or dialogic places in which you use different languages and varieties as well as aspects which influence your use of these languages like e.g. language attitudes or ideologies, globalisation, migration, workplace arrangements, technology etc.
   III. A brief conclusion in which you say how you feel about yourself as a multilingual person.

4. Write an essay entitled Vertical and Truncated Multilingualism within the space of the University of the Western Cape. Your essay should reveal:
   a. An understanding of both concepts through clear definitions of each one.
   b. An ability to relate them to the space of UWC – what are the majority and minority languages here? What national and international languages can be found here? How do students move between languages? How do they pick up bits of one another's languages? Draw in particular on your own experience of multilingualism at UWC.

Afrikaans translation of question 4:

Skryf 'n opstel met die titel **Vertikale en Vertakte Veeltaligheid in die ruimte van die Universiteit van Wes-Kaapland.** Your opstel moet die volgende aspekte uitbeeld:

a. 'n Begrip van beide konsepte deur duidelike definisies van elkeen.

b. Die vaardigheid om hierdie konsepte te verbind aan die ruimte van die UWK, deur die volgende vrae te beantwoord – wat is die meerderheids- en minderheidstale hier? Watter nasionale en internasionale tale word hier gepraat? Hoe beweeg studente tussen tale? Hoe slaag hulle daarin om woorde en uitdrukkings uit mekaar se tale op te tel? Verwys in die besonder na jou **eie** ervaring van veeltaligheid by UWK.

isiXhosa translation of question 4:

Bhala isincoko esinesihloko esithi: **Iilwimi ngeelwimi ezishiyana ngokunyuka kunye nolwazi olungagqibelelanga lwelwimi ngeelwimi kanye apha kwiDyunivesithi yeleNtshona Koloni.** Isincoko sakho masibonakalise:

a. Ulwazi lwakho ngawo omabini la magama ngokuthi ube neenkcazelo ezicacileyo zawo ngegama ngalinye kuwo.

b. Ukukwazi ukuwanxulumanisa kunye nale Dyunivesithi – ziziphi iilwimi zesininzi, iiziphi iilwimi zegcuntswana apha? Ziziphi iilwimi zamazwe ngamazwe ezinokufunyanwa apha? Abafundi batshintsha-tshintsha njani phakathi kwelwimi ezo? Babamba njani phaya naphaya kwiilwimi zabanye? Sebenzisa ulwazi lwakho lweelwimi ezininzi apha e-UWC.

(Any 2 answers = 20 marks each: total out of 40).