

STUDENT TEACHERS SPEAK ON IMPLEMENTATION OF LANGUAGE POLICIES IN ESWATINI

CHAPTER 1

OUR INDIGENOUS LANGUAGE BECAME FOREIGN AT COLLEGE

DOCUMENT NAME: INT-P1- f-r (Interview Participant 1 Female Rural)

THE STUDENT TEACHERS' INTERVIEW PROTOCOL

TIME: 1310 hours - 1345 hours DURATION: 30 Minutes to 1 hour

DATE: 11th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 1

MALE/ FEMALE: F

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 1: (Smiles and exclaims) Mhh nh! Do I know? (She laughs) I know part of the language policy on the use of language in the schools. (She chuckles) What I know is that children pass in the schools because of SiSwati. SiSwati is one of the languages that make children pass in the schools. They learn it (SiSwati) as a second language. (Repeats with some sluggish emphasis) They learn SiSwati as a second language....in.... the schools.

(ADDED 14.05.21) Eh ... my mind has rusted. (She laughs) I think in that they learn it as a second language, it makes even the language not to be valuable to them. (The interviewer interrupts, asking the interviewee what makes them conclude that SiSwati is learned as a second language.) It means SiSwati is not a passing subject. English is a passing subject rather than SiSwati whereas we are Swati. We are Swati which means we must put our language first and then maybe treat English as a

second language. Not what is happening, that we are Swati and our native language is a second language to us. And it is not a passing subject to us. That is what I mean that we are Swati. (The interviewer requests the interviewee to proceed.) That makes even the children to feel like the language, the SiSwati is no longer that much important. There is even nothing they can do with the SiSwati. So, the thing that the children must do is to learn more English because English is a language called a corporate language. So, then SiSwati they feel like is useless than the English which is elevated in everything. (The interviewer asks the interviewee to explain what they mean that English is a corporate language.) English is a corporate language really because it is the truth. English is a corporate language even to the business world. In the corporate world English is used more than any other language. And even if you interact with whom wherever, English also ... also becomes ... What will I say? English also becomes a lingua franca. It unites us really in different natives. So then English is put first more than the other languages. That makes us even not take SiSwati that seriously.

2. Explain what you think about the Eswatini language in education policy.

Student teacher 1: I think the SiSwati language is not instilled much in us. SiSwati is not emphasized in us. Currently it is English that is always placed ahead. That makes us not value SiSwati although we are Swati nationals. Emphasis on English makes us regard SiSwati as less important.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

Student teacher 1: Even there, I do not know the policy but then it's like in this policy as is the case in the schools, even in teacher training English is placed ahead of SiSwati. English is given pre-eminence because we learn SiSwati in English. Whereas at college it's where we should be obtaining deeper knowledge of the SiSwati language and other things about the SiSwati language. English is pushed higher. Then SiSwati becomes weak in our proficiency. Pushing English higher than SiSwati makes us not know SiSwati whereas we are Swati citizens. Even in the

schools we end up not teaching learners the right information because we are not sufficiently proficient ourselves in the SiSwati language.

(ADDED 14.05.21) I feel like the languages should not be treated as if one has to replace the other. These are totally different languages. And both must be paid respect. It must not be as if one of the two languages has to be suppressed for the other to appear great. So, the best thing is to learn SiSwati in SiSwati and English in English. There should be a difference that now we are learning SiSwati. We should be allowed to speak SiSwati so that we can be proficient in the SiSwati we claim to be learning rather than learning SiSwati and becoming proficient in English in the name of learning SiSwati. It does not make sense really ... we are doing things in English, yet we claim to be learning SiSwati. I feel like that is totally wrong because English has its own studies that are like those of SiSwati. So, it becomes redundancy to come to the SiSwati Department to learn a thing and then go to the English Department to learn the same thing. To learn SiSwati in English yet it must be learnt in SiSwati. It's the same yet not the same because really it must be different. SiSwati is totally different from English though some other words are borrowed from English. SiSwati is SiSwati really. It's a language on its own and English is too. So, these two languages must be treated differently. (The interviewer asks the interviewee to elaborate on language use in teacher training colleges beyond learning English and SiSwati but to using English and SiSwati in other literacy development areas of the teacher training programme.) What I noted is that okay as I was saying that SiSwati, it's like, is just put aside when you get to the college. There is nowhere where I feel like SiSwati applies. Every subject or course we learnt at the college would be delivered in English. So, when you go to the Maths Department, you will learn in English which is good then. You go to wherever; you will learn really in English.

In some things, I feel like it can be okay for us to mix. Like, we mix the English and SiSwati so that we can be able to understand as student teachers because we are Swati. In some things we should be provided the explanation that 'this will happen in this way' in the SiSwati. Although we know that in the end of it all we must express it in English, but if we mix the languages, I feel like the content will be more familiar to us. Because it gets too foreign when a lecturer comes and stands in front of us and speaks English to the end of the two hours speaking English. Even if the lecturer

may say, 'Any questions?' you will not be able to ask. Because some things you feel like you will not be able to communicate well in the English. A good thing to do is to say, 'By the way, here what can I do?' speaking in the SiSwati. Even when it gets to ... let me use the Bible as an example, the Bible we know very much but you find that we fail it when we get to the colleges. Because you are unable to speak the things well in the English, to express them as you want to in the English than in the SiSwati. I feel like we are channelling or what can I say? Especially in the verbal ... in the presentations, I feel like we should be allowed to express ourselves the way we feel like rather than to be channelled. You cannot be yourself you are just channelled. (The interviewer asks what happens in presentations or what they are?) You find that you are given a topic to present. For instance, they may say describe the life of Paul. (The interviewer verifies if those are assessments.) Yes, in assessments. In the presentation, the instruction is stated in English. You, whereas you understand and know the thing it is also your life. Even you, Paul is one of the people you may feel like I can also follow him, and I can do things he did. But when it comes to talking and talking in English, you feel like, 'Eish! This, what will I say in English?' (The interviewee laughs) The things you end up unable to express them well. Some of these things you know you grew up with them, which you can find yourself getting even big marks for them. You will then be deprived marks by language, that you in English, you could not express some things. You will find yourself having limited yourself.

(The interviewer asks the interviewee to elaborate further on language use in teacher training colleges especially in teaching and learning.) Us, student teachers at college, it is not most of the time where we are going to think because we feel like thinking will not get us anywhere. So, the only thing we rely on is the internet and the language we obtain from internet because we feel like we are not that strong. We do not have much strength in language especially in English because, really, we learn in English. I will not delve much on SiSwati because we do not use it really. I will say most of the time we do not use SiSwati. There is nowhere where a question then says in SiSwati. I have not heard of such yet. So, I just note that its only rarely that you will express yourself and be genuine that this is mine, this is what I learned. Except in stories where you must express what you think you understand at that time because you will be told to summarise.

When you must analyse in what you have been tasked to do especially in tests. I feel like your mind comes out of the test if they are even then going to channel you on the question, especially in literature. In literature really, the view must be yours. It must be you. In tests being yourself is removed slightly when you write analysing, bringing out your thoughts like in your learning of the content. But in assignments really, the thing of saying, "Hey, let me come out and express myself." The time you express yourself, the instance at which you express yourself, you are forced to express yourself. You do not just express yourself. You just take documents from the internet and tell yourself, "Oh, so they said this and that. Then you will add to that, words such as 'is' and add the small words really because you feel like your English gets to an end at some point or it is below the standard expected of it. You will just add those bits and the lecturer will be impressed. The lecturer will think 'This student knows,' whereas you did this, changing things here and there a bit. When a test comes you will not perform like you did in the assignment because that work in the assignment was not yours. And it is only a little time you give to yourself in the case of an assignment. You take, place it here and edit it slightly. You then add your words a bit so that you get to maybe the three required pages but most of the content is not yours. The exam will come and find you not clearly knowledgeable. In fact, if you are not a reading person you will find yourself not that much strong. If you have no confidence in yourself that you can do something. I can make an example of something in ACS (Academic Communication Skills) a lot of people were failing ACS just because the person has this attitude that they are doing Maths and not ACS or languages. That individual will not be able to speak or write anything sensible there in the ACS course. This Maths individual will then come and sit next to me because I am majoring in languages. When I write a point the Maths student will take my script and exchange it with theirs and take my points. I will be left again, and I will have to think of more points because I am doing languages. Really on language use I do not know what I can say. It becomes very bad, it's terrible. (The interviewer asks if there is anything else and asks if the interviewee had finished making her submission or the interviewer was then disrupting her. The interviewee breathes a deep sigh and then says) Please ask me mam. (The interviewer requests the interviewee to add on how language was used for instance, in practical subjects from

the time of her arrival and stay at the institution of teacher training how language was used all the way to third year and encouraged the interviewee to refer to using language in various specific subject disciplines if necessary.)

In practical subjects I feel like the issue of language was better more than all other subjects because in some instances even if you had not understood when explanations were made you could then observe that, 'Oh, okay so the thing we are doing is almost like this. But then in practical subjects it would be better because you would find that other things are then explicated maybe practically more than the theory. (The interviewee asks how specifically English, and SiSwati would be used in that case of practical subjects: in theory and practical.) It is English most of the time. In fact, it is not usually SiSwati especially in our case because in our case most of our teachers in the practical subjects were not Swati. So, there wasn't that much SiSwati really. SiSwati would be there when calling someone's name. When pronouncing someone's name the lecturer would speak SiSwati. Everything else is in English. But then we cannot say we did not understand many things. The fact is English is understandable. It is just that we wish that sometimes we should get an experience of the use of a language that will make our minds relaxed. So that you are also more creative and be able to do even some other things which you were not aware you could perform. Meanwhile, if the environment has been well set into a conducive one, then I feel like it can break even limits and feeling very limited. (The interviewee asks if that is how far they can go in talking about language use in teacher training colleges.) Yes. (The interviewer says it's just that she feels like the interviewee was privy on naming subjects on which language was used as they learnt in teacher training.) Even then, I had a concern on the subject, SiSwati. It's like SiSwati we were not learning it as SiSwati. We were enjoying SiSwati at high school. But when we got to college, we did not enjoy SiSwati because at college SiSwati became foreign. (Laughing) We were good in telling folk tales, in knowledge of proverbs and idioms. You see we used to be good. We used to know, for instance, that 'Oh, this means this and that.' But then when it gets to you having to express an idiom or proverb in English, even one which you knew, you ask yourself, 'How am I going to express it in English?' Then you say, 'Ah, let me leave it. Let me look for another one.' Really, it then became sad because you could perform even better. You will then memorise expressions that you find easier. You memorise them and

then go and write. There is nothing I get, there is no motivation. Especially, in SiSwati I was more concerned about SiSwati. I did not know I would ever learn SiSwati in English really.

With Maths, it is better on the part of Mathematics. It is just not much where you must speak in SiSwati. In fact, in Maths, I think there is channelling because we are conditioned to learning Maths in English. In fact, there is not much that you will find SiSwati. There is nothing. (The interviewer asks what the interviewee means about "channelling") We learnt in the schools when it was said that "There is no way you can understand Maths in another language except English." So, learning Maths in English at the college makes that Mathematics identical to the one we used to do in the schools. Unlike the SiSwati. There is no way you can teach the SiSwati you learnt at college in the schools.

Then there is History. History ... because we are Swati, I feel like history it is nice that you can narrate it and say 'Sobhuza this and that happened...' in SiSwati. It feels good and it gets internalised in one's memory. You know what happened and what next. What followed and then what. But just because even the English we use it as a language, then it gets to where they say, 'Write what happened to Sobhuza'. You can write the History of Sobhuza because you know it in your language. It feels good to take a thing and keep it in your language then you, from your comfort zone just bring out what you feel like it is in English. I do not know what to say. Most of the time History is in English even though you feel like it could be good or at least to use both languages so that we can understand other things and be comfortable as student teachers and express ourselves the way we want to or even ask questions. Even if we can use both languages. I personally believe that for a person to learn, they should be comfortable. Even the environment should be hospitable to the learner not just the teacher. (On the issue of a need for a comfortable environment for learning to be successful, the interviewer asks if since the interviewee raised much concern on learning SiSwati in English could it be because the environment is not conducive to learning? When an environment is comfortable what do learners do?) They interact in class. When you ask a question, they answer you. In addition, others answer you even in English whereas you used mixed language as a teacher because the learners are even motivated to talk about things that are not even in

their minds but the more you talk as a teacher they are also motivated. They then think about other things and think out of the box. They do not have the feeling that 'Eish, if I try you will find that I give the wrong answer.' (The interviewer seeks for an affirmation if that is what happens when learners are free.) Yes, that is when they are free. (The interviewer then asks what happens if learners are not free.) It becomes tense in the classroom. Even answering a question really, they are not eager. Because sometimes as they feel tense, even their minds feel hard pressed. It is not just an environment that ... One just does not feel free. (The interviewer asks if for now there is pressure and lack of freedom. The interviewee answers) Slightly. (The interviewer asks where the interviewee suggests there should be some flexibility.) I do not know how. But not necessarily that children may be allowed to play at the college but let there be smooth communication and good relations between a student and their teacher instead of the big wall. (The interviewer asks what constructs that wall?) A wall that is constructed by language because we are talking about language. The wall between a lecturer and the student is constructed by language in fact. (The interviewer asks how the wall may be removed.). We can remove it; I feel like by mixing the languages.

4. Clarify what you think are the strengths of the language policy in Eswatini.

Student teacher 1: I do not know whether I can say it is a good policy, but my wish is that Swati people should be proud of their language. So much like the English people who are proud of theirs. What I can say is a strength, is that even the little children are able to master the SiSwati because this is our first language. It is a strength of the language policy in Eswatini that learners in the schools are able to learn the SiSwati subject in their SiSwati language and also know it. Then it's just that there is this part that in the schools if it were according to my wish, I would say all the subjects should first be taught in SiSwati in the early years or the lower grades. Learners should be proficient in other languages, but they should be more knowledgeable in their native language. Then as time goes by English is introduced. So that a child starts well, and everything is conceptualised well, conceptualised in that child's language. However, I wish a good foundation of SiSwati would be laid by teaching all subjects in SiSwati.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 1: The language policy of Eswatini has weaknesses in the sense that if it is true that we really learn SiSwati as a second language whereas it is our mother language, then learning SiSwati as a second language is a weakness. We should be prioritising our own language, SiSwati. In that way we can also be sufficiently wealthy in our language. We should be learning SiSwati as a first language to be more rooted and knowledgeable in our language.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

Student teacher 1: Both languages, SiSwati and English would do in training teachers for primary school in Eswatini or even pushing SiSwati ahead. It should not be (she stammers) eh like eh as eh if it is regarded as inferior. SiSwati should not be prejudiced or undermined just because it is SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 1: There is. It is that the languages should be treated equally. Alternatively, SiSwati should be made to rise and be afforded pre-eminence. Even in the corporate world they will treat our language the way we treat it. They will treat it as important if we regard as important.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 1: It may be both fine and not. It's two-fold. Especially because you cannot say you are preparing a teacher who will produce a future minister who will go to represent the country in international meetings while you have only taught that minister only in SiSwati. The learner has to be developed in a way that makes them proficient in both languages. That begins with the teacher because it is the teacher that will instil knowledge into the child efficiently. That is why I said the languages should go hand in hand. If a minister only trained in SiSwati would go to represent

the country, there is nothing that minister would contribute and there is nothing he would understand from such meetings if we could do that. We need the English. The product of a teacher should be proficient in both languages. That begins with the teacher, who must attain proficiency in both SiSwati and English. But SiSwati is still important.

9. Is SiSwati as important as English? Please explain.

ST 1: It's as important as English in my view because we are Swati. Because for you to be called Swati, you ought to know SiSwati. Being Swati is not merely living in this country. It has another meaning. You ought to know SiSwati because we are Swati. For one to be called Swati, it's paramount to know SiSwati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 1: Me, in my view (she stammers) eh ... I don't see that it helps student teachers to learn SiSwati in English. I don't think it helps them because they should know the SiSwati. So, the... the point of teaching SiSwati, (repeats) teaching of SiSwati in English is no longer SiSwati. When SiSwati is taught in English, it becomes English and not SiSwati. It goes back to English. It means we are translating from SiSwati. It is no longer SiSwati. There is this saying, "Garbage in, garbage out". When the teacher has been loaded with English content that is assumed to be SiSwati, inevitably this teacher will produce English or if SiSwati comes out of this teacher, it will be weak SiSwati.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 1: There are challenges we encounter, us. It's that some things, there are those things you feel like you can explain some things better in SiSwati. When you translate it to English it sounds weaker than it would have been in SiSwati. Because you do not know the English well. You can never be all-knowing.

(ADDED 14.05.21) There are SiSwati words you cannot take into English because we with us it is said that SiSwati, we learn it in English. So, we are challenged in ... Let me make an example of this book. This book of Chatsumunyu, I have forgotten the title. It was enjoyable but, in some things, you could not express yourself the way you can express yourself in SiSwati. Because this book we were reading it in SiSwati. It is SiSwati. But it is even the archaic form of SiSwati not the modern SiSwati. So, it becomes very difficult that you will get there and write the examination when already given a question in English while you read the story in SiSwati. Then you must analyse it in English. In fact, it would be better if we were taught the novels in English so that when we come in, we just flow. As it is, you must try and recall that this and that happened. Now then, I must shift my mind into thinking in English so that I can be able to write, analyse and be understood. When it comes to proverbs and idioms, it's the same story. The things which used to happen long ago, they happened. You see 'ludziwo' a small clay pot and many other things, 'imbata' a large clay pot, when they say 'Ludziwo lufute imbata' A small clay pot resembles a large clay pot. Then you must translate it into English. Whereas the thing you should have just written it, analysed and analysed it if it can be analysed. Similarly, also, when it gets to the words then you analyse them. Then you bring the word out. It feels good to analyse the word in SiSwati and bring it out in SiSwati. You also feel what you are doing. So, as it is, we are then very much challenged when it comes to the examinations. Because you must sit and think. In fact, really, SiSwati when we write its examination, we should be allocated four hours a paper. So that we can organise ourselves, such that you take this, you think, and think again. Because this is now the examination, and it is now your life really. You are thinking, 'What will I say about this word, this, how will I do it?' You need to have enough time to exert all your energy trying to translate SiSwati into English. We really have a huge challenge. In fact, it is good that SiSwati be SiSwati and English be English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 1: There are such areas of the teacher education SiSwati curriculum content that may need to be taught in English. For instance, things that you will also find in the English curriculum. Composition for example, I feel like it becomes easier when

explained in English. Because some SiSwati words, they again...eh... become...eh...somehow slightly difficult like those of English. For it to be easier, you could even take it and combine it. Composition needs to be taught in English because it is also found in English. Because all the words we end up translating into English. These words become slightly difficult when translated into SiSwati; words such as introduction, body, conclusion. We feel like they become clearer and easier to understand in the (she stammers) ... in the ... eh ... English.

(ADDED 14 May 2021) I feel like composition really should be learned in English. There won't be a problem because we are used in it in English. The rest of the components of the SiSwati curriculum, I feel like should be learned in SiSwati because we are learning SiSwati. It does not make sense to claim you are learning SiSwati when you know very well that you are learning English. Which means there is no ... Which means everything should just clearly be English. Personally, I feel like especially, what will I say Sichasiso, Libito, all that is SiSwati. When we are talking about something else, for instance, that borders on calculations, there is no problem even if we can do it in SiSwati. That we will understand that Maths is Maths. But in SiSwati you won't ... In Maths you will not find SiSwati. Here let us not mix them because these are two different languages. Let us learn them differently as I stated earlier on that let us treat SiSwati like SiSwati that is independent as a language. And treat English as an independent language too. We should respect the languages in their difference. What we learn, every topic we learn in SiSwati, there could be something else such as summary writing and composition, even analysing a story, getting questions from a story, and your views, you are allowed too as Swatis to be asked in SiSwati, 'Ucabangani ngalomuntfu lo?' What do you think about this person? Or about a certain character you found in the story.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 1: There are challenges. They include ... (She stammers and begins the sentence anew) ... There are very many challenges because some words, they are easily forgotten in English. For instance, this of SiSwati “kuhlahlela” linguistic segmentation or linguistic analysis in syntactic tree diagrams. Kuhlalela, I feel like

should just be taught plainly in SiSwati. Learning linguistic analysis of SiSwati in SiSwati can be a good thing to do because from long ago at primary school we were learning it in SiSwati. Even in high school. When you get here at college then it changes. Then you meet such words as “concord”. (Laughing out loud) Then you change it and it gets oh so confusing! When SiSwati is in English it appears difficult and makes students have a negative attitude towards it. We would be more interested in SiSwati if it were taught in SiSwati.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 1: There are problems because at school you must again teach in the SiSwati which ended up not used much when you were training. That again requires you to think as a teacher, “What is a concord in SiSwati?” What is it? Then you ... you bring it back. You translate it back into SiSwati. Whereas you learnt it in English. In fact, this thing (of training SiSwati teachers in English) does not work in the early grades. There are problems because in the primary school the English is not used for SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 1: Only a few student teachers speak SiSwati that is not mixed with English when they teach SiSwati. Because a lot of this is now on the tongue. Words such as “answer”, “good”, “correct,” are readily on the tongue because a lot of English is instilled. A lot of English is emphasized because SiSwati at college is taught in English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 1: The problem can be that the children will end up not knowing the right way to speak the language. Mixing languages can be a problem. Because some words even the children end up not knowing in the SiSwati. Because you mix, they do not know that that is still this. Whereas we should be doing just one thing. When

speaking SiSwati, we should speak SiSwati. Because even they (she stammers) that is the reason that makes them ... not ... proficient in the SiSwati language. Mixing languages is the thing that makes the children not strong in their mother tongue and weak even in the second language, English.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 1: It becomes a real problem because they teach SiSwati. The aim is to instil SiSwati in the child not English, but they end up instilling English indirectly.

CHAPTER 2

A LOT OF WORDS FROM KING GEORGE'S LANGUAGE

DOCUMENT NAME: INT-P2-f-r (Interview Participant 2 Female Rural)

TIME: 1350 hours to 1440 hours DURATION: 30 Minutes to 1 hour

DATE: 11 July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 2

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 2: It emphasises that children should know their language, which is SiSwati.

2. Explain what you think about the Eswatini language in education policy.

ST 2: I think that the fact that children know their language helps in that (pauses) the language ... (silence) they become able to speak it. Besides that, this language what can I say, should not run out of (silence) this language should not get to a stage where it ends nowhere or in vanity such that they become able to... (stammers) find themselves speaking another language which is not theirs. Knowing their language assists learners to be able to speak their language so that they do not run out of words when they communicate and end up speaking a language which is not theirs.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 2: Teachers in Eswatini are trained in the SiSwati language and the English language. That ... (very long silence) ... helps student teachers at college to be able to understand well and be able to tell when content is insufficiently explained to them, in a language they are familiar with. When another language comes, maybe that is when they will then understand what is being spoken about in the content they are being taught. I mean, in short, they get clear explanation in ... how to speak and teach the (she stammers) what can I say? ... in different languages. So much that the second language English is used to clarify so that the student teachers understand their mother tongue, SiSwati better.

(ADDED IN MAY 2021) Colleges encourage students to use English language. The college encourages students to use English language even when learning SiSwati. Yes. You find that when we are learning SiSwati grammar, we were asked to use the SiSwati lang... the English language. We use the English very much to explain everything that requires to be explained including what you are asked. You are asked some things in SiSwati, other things in English but what is asked is something that is in the SiSwati. When you write and explain, you explain in the English language. After you have explained, that is where you will use SiSwati when you then give examples. That is when you bring in SiSwati, examples which are SiSwati meaning that in fact we have not forgotten that we are learning SiSwati. But then when you explain what you have been asked, you write in English. You give examples in SiSwati, SiSwati examples.

(The interviewer asks the interviewee to elaborate on how language is used in teacher training colleges.) Something else is that when you have written in the English, okay I said you then give SiSwati examples. That is so that we do not forget that really, here we are writing SiSwati. We are writing a SiSwati test or examination. But then when you explain the question you have been asked, as you give the answer to the question you have been given you write in English. That is so that the one who will be reviewing your work even when that individual marks it, they should be able to see that this person understands what we are talking about. It is also done so that if ever somebody else who may not be Swati looks at the work asking

themselves what was written about here. If they arrive, they will also learn the SiSwati to be able to... so that there in the test or examination questions are asked in English, the individual should answer the questions in English. That is where they will be able to conclude, 'I can be able to write this.' You must write and explain it in the English language. But then I should know that not to forget I am learning SiSwati; I must add examples in SiSwati.

(The interviewer requests the interviewee to elaborate on how language was used to train a teacher in other curriculum areas at the college.) In other things we were using the English language if for example we learn for instance, history. There in fact we will ... because the subject history requires that if you write it you will write it in the English. You will not be able to write it in SiSwati because it is in fact English in nature. When one says history even in the books it is written in the English. Then if you write down there you will write in the English language.

Then you come, when we learn Mathematics, a teacher for instance who comes from Zambia teaching Mathematics, will in fact not be able to explain Mathematics subject content in SiSwati. If the teacher comes from Zambia the person, they will be able to explain content to in their mother tongue, is someone from Zambia. If with us here at college is someone from South Africa, for example, someone else is from Zimbabwe, someone else from Eswatini then that teacher who is teaching us should be able to teach us in the English language so that all the people who are here may not be left out. They should understand the teacher what he is teaching.

Also, when we are given work to do, in that language, the teacher would give us the work written in the SiSwati language, I mean "Ngelulwimi lwesilungu" in the European language. There is nowhere the teacher will give you work in Geography presenting the work there having written it in SiSwati. The college teacher is compelled to write their test or examination questions in English. (The interviewer asks who compels the teacher to present their assessment in English.) They are compelled by the fact that it is said we ought to have a universal language in the world which we shall all understand. (The interviewer asks who it is that the interviewee says that. Who makes the teacher compelled to ensure that all student teachers understand?) The college in fact, says for our child to be able to learn and

understand and even comprehend the question with regards to what it requires and write it in the English language, so that this one and the other understands what they have to write about here.

Because if a teacher will use their own local language in asking assessment questions in the Science subject. No there is ... the one who will understand is only the one who comes from that teacher's country. Somebody else who comes from another country will then get lost and not know what is talked about. Whereas when it is written in the English, everyone ... what can I say? Becomes involved in the question that has been asked or in that subject.

When it comes to Mathematics, even in Mathematics the teacher will not say, for instance, if it is a Swati teacher, here in the college as I have said that there are many of us coming from various countries the teacher will not then write there in Maths and say ... In fact, you will not be able to write it in the SiSwati. For example, solve for x . I am making an example of that question. Solve for x . A teacher will not be able to write it well in the SiSwati for the student teachers to understand. Then the teacher is compelled to write it in the English as it is written in the book. So that even when a qualified teacher gets to the school to teach explains it in that way. The teacher can then explain to the learners maybe adding a little bit of SiSwati to explain that 'In fact, when you are instructed to solve for x you have to do this and that and this as well as the other.' But then we write in what? In the English language.

Let me get to when for instance, it is Biology or Science. Okay Pure Sciences. When practical is done in Science, the apparatus, for instance materials such as what can I say? The materials used in Science practical. For example, there is a eureka can, measuring cylinder. A teacher from Zambia or Zimbabwe will not be able to explain well explaining to the child of a Swati. Explaining to them in SiSwati what a measuring cylinder is. A measuring cylinder is the English, a measuring cylinder. The only thing the teacher would do would be to explain to the learner that a measuring cylinder is calibrated or marked to be able to measure. When having written it don in fact, this teacher will not write it in English, I mean SiSwati. Even as the teacher expressed it saying, "Let's do this and that. The teacher will say, 'Take a eureka can

and do this and this and this'. The teacher will not say 'please take me that tin'. They must pronounce the apparatus with its word which is found. On another note, right in the practical, in the practical when a teacher gives you, for you to understand what it is we are doing now because if the teacher comes and speak SiSwati easily. Teachers are over. English is international you see. It is so that all people this one and that one comprehends whether you come from which ever speech community I will not say I do not understand, because the language that was spoken is the international language. So, then the college for students to pass and comprehend instruction. When the lecturer is teaching / lecturer the teacher uses English so that our instruction is clear to understand, so that they can all understand. Even them in the schools, a teacher trained to teach SiSwati can get to the school in which they are posted and be told 'Teach Mathematics'. I am making an example of primary school. Even if the teacher was trained to teach SiSwati, then when they get to the schools, they are told to teach Maths. Then the teacher is forced that that Maths or that English which the teacher should teach should be taught in English. The teacher can then use SiSwati the teacher's language to explain.

(The interviewer asks if in the Primary Teachers' Diploma, it happens that a teacher is trained only for SiSwati.) That programme because it is the Primary Teachers Diploma, the subject choice is when you are completing. You decide that 'I will be a teacher of SiSwati'. But then ... (The interviewer asks when specifically, the choosing is.) In the final year of your studies, which is the third year. You then choose that I in fact want to be a teacher of what. But then when you get to the college at the beginning of the first year, you learn all the subjects so that when you get to the schools, even if it could be that you are trained for the SiSwati, when they say, 'Hey, madam let's give you this Social Studies', you should be able to teach it in the English you have to speak when teaching that subject.

Also, when learning is going on at college, when learning, presentations are often done. When you make a presentation, say maybe you do a Physical Education presentation, in that case really, you shall write your presentation in English or rather you will express it in English to the audience so that everyone in attendance should hear what you are talking about. Even your lecturer whom you are presenting for, whom you expect a mark from, should hear and understand when you are speaking

in English. Because you will find that ... I make an example of ours. We once had a lecturer from Zambia. To him, SiSwati is not a thing he knows. Unlike some of us student teachers, we know SiSwati. Therefore, we would not, when making a presentation, even when explaining, answer him in SiSwati or explain in SiSwati. We would not answer him in SiSwati while he had asked us questions in English so that he understands what we say. In that way he can tell if we are answering what he is asking us. Additionally, when we are asked a question by a lecturer, the lecturer asks us students in English really. Then when we answer him in SiSwati, that is not proper because he asked us in the English it is imperative for us to answer the lecturer in English. Something else including English really, there is no way you can explain it or learn English except to learn it in the English itself at college. English will be used to explain things in English there. In an English class when the lecturer asks you a question, you answer in English. You write whether it is a composition. When you write a composition in the English Department you will write it in the English. It will not happen that SiSwati words emerge from there, yet you claim to be learning English.

(The interviewer asks what language was used for the practical for example in subjects such as Physical Education.) We would do Physical Education practical in English. When they say, "Run!" "Kick the ball!" "Jog!" That is the way they spoke in the English. A teacher from Zambia would not say, "Asigijimeni"/"Let us run" because he does not know the SiSwati. When he says asigijimeni, for instance, maybe he heard the word somewhere, then it means he is only talking to Swatis. The student from Zimbabwe no longer understands what they should do. Then they feel like they are left out in that subject. That student may remain standing. Whereas if a lecturer has spoken in the language they should use for all people, the international language, we can all understand when they speak in the English. In that way we do all that we do together.

On another note, when we learnt Home Economics, in Food and Nutrition or Consumer Science, you would find that even there we are unable really to find ourselves speaking in the SiSwati although we know the SiSwati that, 'Oh I am a child of a Swati'. But when a teacher teaches me there, say maybe we are sewing in the side of Laundry/ Linen and Fabric, I could use SiSwati while operating the sewing

machine but there are those things there in the Home Economics Department that is how a needle is fitted in and even how the needle is then threaded, how you wrap it in. This thing ... the bobbin, what can you call it in SiSwati? The teacher or lecturer must speak in English and pronounce it in its actual name. Because when the lecturer ... may be the lecturer knows the SiSwati word for it, when the lecturer calls a SiSwati name for it I may not know the word and then wonder what it is they are referring to in the machine. And then I will look for what the lecturer is talking about and not identify it because I do not know the SiSwati word the lecturer used for it. Whereas if the lecturer used an English word because even in the books there is the English, because in the books it is written in the English, I will see that 'Okay, actually the bobbin in fact is this one.' Here, in our case, if it happens when we are sewing, we knew that a thread, you take a thread and put it in the bobbin, that which is used for rolling the thread on. We would take the thread and put it in the bobbin which we do not know in SiSwati. The bobbin is what the lecturer would tell us in the English. Everyone then knows when our lecturer is talking about a bobbin, they are referring to this which is in the sewing machine. How the machine is opened, the lecturer tells you take out this from where unless it is ... Okay in fact the lecturer speaks in English really. When the lecturer tells you to take this out, you take it out because by virtue of the fact that you were told the name of the object, because it has been pointed, you remove it as instructed. It is written in what? In English. All the parts of the machine there are written in the English. Even in measuring the material we are going to sew, in teaching us how to cut in fact the lecture will tell us in SiSwati because ... Oh, the lecturer will tell us in the English language, I'm sorry. The lecturer will tell you in the English language because when the lecturer asks you in assessment in an assignment test or even classwork, if the lecturer writes there asking you about that which they were teaching you, you will have to also write it in the English writing what the lecturer had taught you. You will not then write in SiSwati. Even if here, in Home Economics, when we cook, for instance when baking. When you bake even there, I make an example, you add ... when baking you add raisins, you there when the lecturer gives you an instruction that you should do this, when you write do this. Even when baking ingredients are required, these and those and the others, in those things again, the lecturer has to explain them in the SiSwati, oh in the English and tell you in the English. Because if the lecturer can tell you in SiSwati, you may find that you now do not know what that now is in the recipe. You

wonder what in the recipe is that which the lecturer is pronouncing in SiSwati now which you then do not know. You end up not understanding that really in SiSwati it is called this. Because something else which is fruit, which is added when you bake, those are fruit from very far with which we are not familiar. You see. We do not even know them in a SiSwati name. They use a name which is ... English. So, a lecturer should not change that word but must call it and use it in the English as it is because it is English.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 2: I think that the language policy of Eswatini helps that the...the language ... we do not forget it as Swati people. Know ourselves that here we are Swati. Our language is this one. There should not then be another language which you find that it ... eh... when we speak SiSwati we drop in another language. Because that is happening for now sometimes. But then, that I think will get us to that level of speaking our SiSwati as it is. The language policy helps us not to forget our mother tongue as the people of Eswatini. It helps us know that here we are Swati and our language is this one, SiSwati. There should be no other language which we should find ourselves mixing when we speak SiSwati because that is what is happening currently. We should speak pure SiSwati. Sometimes I think we shall eventually get to a point at which we speak pure SiSwati.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 2: Yes, it has weaknesses on language. Because here sometimes a Swati citizen while speaking SiSwati you find that while s/he speaks then appears a lot of words of another language which include George's language. That is the language that makes our SiSwati no longer ... what can I say? ... I can say ... as rich as it should. When a Swati is speaking you find that many words tend to appear from other languages especially from English. English is the one that makes our SiSwati poor quality.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 2: I can say it would suffice to use both SiSwati and English because nowadays in the schools we ... have various nationals. We no longer just have only Swatis. Another child understands better when you explain concepts to her/him using the English medium. You find that English is the language the child understands better than SiSwati. Similarly, you find that a Swati child understands his/her language, SiSwati better than when you explain to them in English speaking the English. You find that a Swati child understands the SiSwati language better than when you explain in English (*repeats*) than when you speak English.

(ADDED MAY 2021) I think it is okay that if a teacher is trained use maybe both languages: SiSwati and English. This can be so that even the student teacher can be able to understand that really in SiSwati when they talk about this for instance, when they talk about umtsimba. When they talk about umtsimba, in SiSwati I know umtsimba but then me if I am Swati when I have as a teacher to explain to that person who does not know SiSwati and explain to them about umtsimba, the person does not know SiSwati. Then I am somehow obliged to explain to this person in English. You see, so that they will be able to conceptualise and have a mental picture of, 'what really is umtsimba?' and 'What happens during umtsimba?' For example, when you speak about the traditional adornment for umtsimba (imvunulo yemtsimba) it is required as though you may need to use the other English words which will make it such that when you tell the person about sidvwaba, the person does not know sidvwaba they are not Swati but if you will tell them in the English, what sidvwaba is in the English, or what lijobo is in the English. The person will know if you tell them 'loin skin' and explain to them what it is made of. You explain speaking in what? In the English that 'Oh it is made of this skin.' Others are made of leopard skin, others of other skin types so that the person may know that 'Oh the lijobo it then means it is skin. It is some skin adornment'. Even when you talk about other traditional items give the person an idea. I think even if there are no words to explain that which is SiSwati in the English, I wish words would be there. We should be furnished with the words so that we can know that 'Oh when I explain to

somebody about umtsimba relating about things that make it up, I have to explain to the person in English.' I should have the words that I feel like I can use. When I talk about traditional attire in SiSwati, for instance, I will find it difficult man to explain to someone in English that when I talk about "umdada" which is traditional adornment, that I will tell this person and say what is umdada in English? I know umdada in SiSwati but the one that is not Swati, how will they hear? How will they get a good picture of umdada? It then appears like there should be a word there that can explain and name umdada in English and then the person conceptualises it when you explain to them what it is made of. You must explain to them in English. When we come again to English, when we learn English, for instance, learning English maybe we are learning Grammar, oh let me talk about manner of articulation. It happens that we learn about manner of articulation that there is ... What do they usually talk about? Bilabials. You see that the thing when you talk about it, in Grammar when you speak a word such as liphayiphi, let me say. That means in the English there are bilabials. Bilabials what happens what comes together? Lips. So, when you explain to someone, we learn it in the English. It is as if a Swati child, you can then explain to them in SiSwati what a bilabial is. We are lucky that we know. If we want to explain it that, 'Oh when the lips meet, when you speak the SiSwati, there are speech sounds which when we articulate, the lips come together.' Those are bilabials. Oh no, then this person notes what it is 'bondzebembili' [bilabials] in the SiSwati. Then we come again and get to when we write compositions, in English. When you write a story in English it becomes better because you write taking from the English. For instance, there is a topic or when you write a letter. There is an address there is the salutation and introduction. All those things, you know in the SiSwati. As they learn in English you could also make them aware of what it is in SiSwati like you can say, 'Oh my children here we have the introduction. The introduction in SiSwati is Singenisiso. This side in the English when we introduce a composition, we do this and that.' And then they explain it in the English. Then it is like when they elaborate, they explain it in the SiSwati when they learn they get to know it in the SiSwati. So that we can be able to know that in English when talking about this then I am able to refer to SiSwati that 'Oh, they are talking about this.'

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 2: I think there is in the language policy of Eswatini what needs to be modified. Because here in the schools, the children who ... what can I say? ...they no longer... They have sunk deeper into the English language. (*repeats*) They like to delve deeper into the English language. (*stammers*) They... they...it's like they forget their own language. Whereas, if it were that we speak ... we use the language, SiSwati which is our language, maybe the children would know that at school only this language, SiSwati is functional which means we ought to be sufficiently fluent in it. It would be okay at school if only SiSwati is the language used which means we have to know it better.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 2: I can say it is both good and bad. It has both pros and cons. It can be good in that the teachers, if, let me make an example that they are learning SiSwati. They will learn it in SiSwati and not use another language. Because they are still in the track of being trained. They are being trained. That would be good about training teachers in SiSwati. Because problems arise if a student teacher is trained in English to be a teacher and teaches SiSwati. Because there are problems if a student teacher is trained in English to teach SiSwati. There are SiSwati words which we find it difficult to interpret or translate into English which may make us have a problem in explaining to learners. One of the good things is that the teacher for instance, when learning SiSwati will learn it in SiSwati and not use any other language while they are being trained. Sometimes it may be problematic to use SiSwati to train a teacher because there in the schools where we are going, we find children of other nations. You find that they speak different languages. Then there if you are going to speak the SiSwati and continually teach them in SiSwati, others will remain blank having not heard or understood anything. Because the language we say we can use to explicate content to all learners who come even from other nations is "lolwaGeorge" King George's language, English.

9. Is SiSwati as important as English? Please explain.

ST 2: No, SiSwati is not important like English. I say that because as we learn, we do not only get education from our country Eswatini. We go to learn in other countries as well. There, there is no person you will find and find them speaking your SiSwati in other countries. You will find that there are many people from various countries there. People from countries such as from Mozambique, Nigeria, and so on. English should be spoken as a language of international communication so that you all understand. English becomes a language which you all use to communicate. King George's language then unites us all.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 2: I think learning SiSwati in English helps student teachers in that some SiSwati words we do not understand clearly. You find that some words used we do not have their meanings. You find that a certain word ever-since you were born, you first got to hear it at college. The English language will name the word and make you understand the English better. Such that when the explanation is in English you understand and say "Oh! So, this is that." Even with the SiSwati, you find that its only one word, but it is packed with multiple meanings which you do not know. Whereas sometimes SiSwati may just be direct or clear.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 2: One challenge that I know is that some English words you may be meeting them for the first time and be required to write in the English. Another word you know you once heard but when you have to write it down, you have never seen it written down. You will ask yourself how it is written, you won't be able to tell. That makes you not perform well in your work. That may contribute to your loss of marks.

(ADDED MAY 21) There are many challenges. If I am learning SiSwati, then I write, it is true that when I write that SiSwati or that SiSwati test, at college really, I have to write as we are taught in English I have to write. When answering the questions

really, I must answer them in the English. There we would ... like myself, I would often encounter problems when still writing. Other things I understand. I can be able to explain it clearly and see that it has been adequately explained. In some instances, I will come across another question and think, you know this question, if only as I am writing SiSwati, I would express this in SiSwati. If only I was writing this my test in SiSwati down here, it would be very easy because now I have come across a challenge of explaining this word. I must explain the word in English whereas I know how to define the word in SiSwati. For instance, when we write proverbs and idioms. In SiSwati it was such that when you write an idiom, you write it in SiSwati then you open brackets and write your translation of the idiom in English. You explain your idiom like you wrote it in SiSwati, but it is just that in the brackets we write in English. Then you are told to give the meaning of your proverb/ idiom. I make an example that 'Ingwe idla ngemabala.' Then I find myself struggling on how I can translate this into English. Ingwe idla ngemabala, because even there in the test this has got its own mark. I encounter a problem that eish you see now, the English language I must use to write now kills me because if I had continued writing in the SiSwati this would not be happening to me. Maybe there are marks I would have got. There again we are told to explain in detail about the proverb or idiom and tell what it means, ingwe idla ngemabala. For instance, we just knew that ingwe idla ngemabala means a person makes themselves liked through their actions which are good. There this in the test you must explain but now in the SiSwati. You are compelled to explain it in English. So, you will think, a person who through their actions make themselves liked? Then you shall think and search in your mind the word kugceba I know in SiSwati, but then which word can I use which means kutigcebela ngemisebenti yakho lemhle? Also, what really is kutigcebela in the English. Then you find that you lose a lot of marks because there was this one mark which you were unable to translate which you do not know what it is in English. Which word can you use there? Kati ulala etiko. It is like when you explain that there is famine, when you write it in the English, it is like it does not make sense. It feels like it has not been explained well whereas when you explain it in the SiSwati, when you write it in the SiSwati it sounds sensible and clear. It means there is hunger/ famine. When you write in English kati ulala etiko, in the brackets you write the cat sleeps in the fireplace. You feel like it sounds like it is no longer good English. You see. Then you explain kusho kutsi kunendlala, then you translate it into, it means there is hunger.

Somebody else who teaches the English now when that person sees it written down there, they will say this child's English does not ... is not good. Although there is no way they can use to say it in a good way. It is okay down there but when they can say it, you feel like it does not sound good if you are a teacher say of English. You look at it then you pronounce it in the mouth, "There is hunger." Then you wonder what that means if you are a teacher of English because you were trained in English. Meanwhile the teacher of SiSwati knows that it has meaning to the SiSwati teacher as I had said that indeed there are difficulties of explaining some words and writing them in English when you know them clearly in SiSwati what they mean.

On another note, when we write SiSwati, there are words we cannot really ... Some words when we write them in the SiSwati, we write really. Let me make an example of this word in SiSwati it is a sound word and it is deep SiSwati, 'Nitjele bonyoko benu emakhaya.' You see that? This word nyoko means mother in SiSwati because in deep SiSwati mothers are called bonyoko. You see. Then how will I write nyoko in the ... when you write in the English? It is no longer clear because in English nyoko is mother. But it is like, 'Tell your mothers at home' I make an example. When I come and say in SiSwati, 'Nifike nitjele bonyoko benu emakhaya.' That looks deeper whereas when you write in the English, it no longer deepens like you expressed it in the SiSwati.

Also, there are other words which are ... what can I say? They are derogatory. You are unable when you write them in the English to ... They cannot be translated into English. There is this thing that 'I know this word is SiSwati' but when you translate it to English maybe it becomes an insult that is worse.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 2: There are areas of the SiSwati curriculum that may need to be taught in English which includes when we are learning, what do we call it? Linguistics. I feel like it's appropriate that Linguistics should be explained in SiSwati. (question is re-read and clarified for the interviewee.) I think when we learn stories (the interviewer requests for clarity on what the interviewee is referring to by "stories"). Stories in the

sense of literature. There in my view I perceive literature as right for teaching in English. Because some SiSwati words are difficult. For instance, in literature when you are instructed to write and support your stance, some SiSwati words, you will find yourself losing marks because you did not use rich SiSwati words. Whereas, simple English may explain, and you find that a word you used may be quite impressive in meaning.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 2: There are challenges. It's that, you find that when teaching the SiSwati, you are so determined that you are teaching your SiSwati after that you will drop in some English here in your SiSwati. As you teach English drops in.

They are unable to explain clearly in English. Some English words cannot be clearly SiSwati.

ADDED MAY, 21) It is true that a teacher trained to teach in the lower grades, you find that as you teach in the lower grades you find that the children some of them do not know the English so much that we were told when doing teaching practice, they would tell us, 'From Grade One to may be Grade 3 when you teach them a subject that is English, which you should teach in English, you then have to explain to the children in SiSwati. 'Now if I at the college am trained for the language, SiSwati, but I am trained in English, it then becomes a challenge. It becomes a problem to me teacher because I know that I will teach in the primary school. In fact, when I teach them, I must explain to them in SiSwati. Then what is the English for? How will it help me to be taught SiSwati in English? When I am taught SiSwati I am taught in English. That I feel like it will be a slight problem to me because some words there will be written in the English despite that I learn SiSwati. I make an example of conjunctives; they will not say there ... Oh let me make an example of compounds. Compound words, I know them to be nouns that are how by the way? That are put together. They say they are nouns that are how ...? Oh, let me get to what I know. A noun is a word that is English. When I learn SiSwati, I know that we talk about libito. When you arrive and find talking SiSwati because that is what we talk about, then

you say, 'What is a noun' to me who is being trained to teach in the primary school. I will not get to a primary school child and say what is a noun because the child will not know a noun. I must speak the SiSwati, libito. Here we are talking about libito. When we are talking about libito, a child will hear that I am talking about libito. I then did not get it clear what really the libito is because I was spoken to in the English. It will be like I should also speak in the English when I define the noun there to the children whereas they are still young. I must speak to them in the SiSwati really.

Coming to, what am I talking about? Adjectives. In SiSwati there are things of ... eh ... There is the noun, libito. There is also sabito the pronoun. Sabito in SiSwati, I know is a word which stands in the place of a noun in a sentence, when a lecturer comes training me as a teacher of the primary school, the lecturer will not speak to me about sabito but the lecturer will talk to me in the English and say what sabito is in English and explain it in the English. Whereas, I feel like they should be explaining to me in the SiSwati because when I get there to the children to teach them really, I have to teach them in SiSwati. I feel like while I am being trained I would be clearly explained to in SiSwati so that I understand what sabito is so that I will be able to explain it so that even the child I will be explaining to whom I will be teaching there should know well that sabito is this really.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 2: The student teachers find themselves dropping in English into their teaching of SiSwati. Dropping English when teaching SiSwati will give the learners a problem when they get to the higher grades. You may find that when dropping in the English while teaching SiSwati, a learner who understands SiSwati better may get lost, he/she may not know the word and miss out on understanding the content the teacher is teaching and the child may later have a problem with what the SiSwati word is for what you used an English word for.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 2: It is common to throw some English into the SiSwati you are teaching. Such that, while you are listening when a person speaks SiSwati, English pops in.

(ADDED MAY, 21) Student teachers following from the fact that in the colleges they use the English language so much that even when they learn the SiSwati language they use the English language, they then when they speak their SiSwati, they drop in English words. If it happens, it is rarely that they do not drop in some English words when teaching SiSwati. But then the sun will not go down with a Swati student teacher talking at college and speak SiSwati without dropping in some English. The sun will not go down the student teacher having not used some English words in their SiSwati. The reason is that the student teacher is used to being spoken to in English when learning SiSwati in the college. When learning SiSwati, what language does the student teacher learn SiSwati in, English. Then clearly, you will then find them dropping in English words such as but, because. Those are then words that are English which often come into the communication of SiSwati content by the student teacher. For instance, a student teacher talks, 'You know man I am hurrying to catch a bus, but I think I won't get it.' It has already come in; an English word is there but. You could just say 'Ngijake kugibel' ibhasi kodvwa ngatsi ngeke ngisayikhandza'. The kodvwa has already been shifted to the side and it has been replaced by English. Because the English became a thing spoken in the classroom, because when the lecturer asks you really, you must answer them in English. When you write down for a lecturer you write in the English. But now the English ends up running in your blood stream. On another note, the English appears like it suppresses your mother tongue such that you feel like you should be speaking the English. Whereas even the English you will in turn mix it with the SiSwati. It gets mixed up really. (The interviewer asks what the interviewee said she feels causes mixing SiSwati with English when teaching SiSwati.) It is caused by the fact that at college we learn SiSwati in English. Even when we learn learning our language SiSwati, we are taught using what? English. Even when writing down our SiSwati assessments we must write in what? In the English. So much that the English gets so much into us such that even when we speak our language it ends up not palatable because we do what? We drop in the English words. Words such as because, but ... otherwise. A

Swati child is talking in their speech, but they will not finish a paragraph having not put in words such as otherwise. Also, whatever. In fact, it is the English it has got into a Swati child such that in all they do they want to have English and write in English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 2: I do not think it can be a problem. Children are different. A child who is non-Swati may understand clearly what the teacher is talking about.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 2: It becomes a problem because the SiSwati “escapes” and then English comes in.

CHAPTER 3

ENGLISH IS AN INTERNATIONAL LANGUAGE

DOCUMENT NAME: INT-P3-m-r (Interview Participant 3 Male Rural)

TIME: 1445 hours to 1523 hours DURATION: 30 Minutes to 1 hour

DATE: 11 July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 3

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 3: Using languages? (The interviewer affirms.) In my knowledge, I knew that we now have to use SiSwati even when teaching, I mean we have to use SiSwati even when teaching English.

The English it means will then assist to clarify if there is where children do not understand.

2. Explain what you think about the Eswatini language in education policy.

ST 3: I think it's a good policy. But the problem, I suppose will be in explaining a lot of English things such as subjects like Science, Social Studies. In fact, they require that the children learn in English and not use much SiSwati. Of course, SiSwati

promotes our culture, we cannot run away from that fact. Because when the children know too much English, they will end up not knowing SiSwati.

SiSwati promotes our culture. Because when learners know a lot of English, they will end up not knowing, their language and identity. Knowing more English will make them know less of their culture.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 3: When training teachers? (The interviewee rereads and clarifies the question) As in how the teachers are taught/ trained or how the teachers use language in the schools when they teach? (Interviewee clarifies that the question enquires about how the policy says language should work in the colleges when training a teacher, issues of medium of instruction) English is at work even when teaching SiSwati in the colleges. Even when learning SiSwati English is operational.

(ADDED 07.07.21) When a teacher is trained in the teachers' colleges in Eswatini, SiSwati is taught in English. All components of the SiSwati Curriculum no matter how cultural they are, were taught in English. However, when these teachers get to the field of teaching, they should use SiSwati to teach SiSwati. In most subjects at the college English was mostly used. Even for teaching French. There is nowhere where we were using SiSwati. Only the two languages English and French were used to train a teacher in the college. (The interviewer requested the interviewee to sometimes be subject specific in the issue of language use in teacher training colleges by being specific on which subjects they did.) At college subjects were divided such that there were Sciences, Languages the three of them and Applied Sciences in which there was Agriculture. In the languages, there are three languages we had but for teaching and learning English and French were used. (The interviewer requested the interviewee to relate things in a way that may not assume that what he is talking about is known.) There were three languages we were

learning at college: English, French and SiSwati. You would find that when we learnt SiSwati we were taught in English.

We were taught French in French, but the lecturers also used English because there were a few people who knew French. It was very difficult to translate so a lot of English was used. However, when we were writing assessments in the French subject, we were no longer expected to use English, but we used French.

Then in the other subjects Maths, Science, Consumer Science, Agriculture; there English was used all the time. There was no mixing of languages. English was used all the time; in teaching even in writing, even in doing assignments and research. So, almost all the time English was used. When writing assignments, doing presentations and during teaching practice. Communication was in English in almost all the subjects. Yes, mam. In all these activities you were required to speak in English most of the time. Science, French and SiSwati, even there it would be emphasized that some things ... more especially the SiSwati difficult words required to be defined and explained. Not to just use a difficult word and move on without defining it when it is not simple. To give an example I fall short of a word I can use which is pure SiSwati. So, you find that you must give an explanation when speaking about that word. Then as a student you then must write it in the English. So, some SiSwati explanations would sometimes be provided to give student teachers a clear picture of what was being spoken about. But almost all presentations were in English. Almost all subject content presentations even in the SiSwati subject were in English. Then in the French Department you were expected to speak French.

(The interviewer requested the interviewee to explain what he meant that everything was almost English including teaching practice. The interviewer asked what student teachers did in English specifically during teaching practice and what in SiSwati). In the schools, in the primary schools we have in this country, Eswatini, the languages we have most of the time are SiSwati and English. The children in the other subjects except SiSwati learn in English all the time. Then it was said that during the SiSwati

period the learners are free to communicate in their SiSwati. In the school in which I did teaching practice, there was no French so I may not know whether some other primary schools allowed French. I am not sure but when we were still attending school there were English medium schools in the public schools, but it is like that has changed. It would be said a child should not speak SiSwati but only speak the English. Lately, SiSwati is functional in explaining instruction to children because they grew up speaking the SiSwati. They may not be able when you come with the English especially in the Sciences when you come with scientific names, very big scary words, you need to explain in the child's SiSwati so that the child perceives what you are talking about. So, the relationship between the languages was there in that for the child to understand English instruction, you will surely use the SiSwati. When you teach in English, for clear understanding you must use SiSwati to elaborate. (The interviewer asks if SiSwati was only used when explaining English medium content in the schools.) Except when teaching SiSwati, we were also using SiSwati when teaching SiSwati. Whereas when you learn it the SiSwati in the colleges, you learn it in English. But then when you teach SiSwati in the schools you just use pure SiSwati. Yes.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 3: (Requests for clarity) Does this question pertain to all teaching language and training teachers? (The interviewee clarifies by re-wording the question) It is good because the SiSwati language is our nature, we Swatis. SiSwati is our indigenous language/ a language of our heritage/ a language of our identity.

But the English language, it is now fine because it is used all over the world. What can I say? I will say it is an international language. There is nowhere in the world where you can arrive and not use English. English is fine because it is used internationally whether you speak to whosoever from whichever country.

English is used globally, whereas SiSwati is just fine for communication here at home for internal communication. But we should still know and cherish SiSwati, our language and culture to be able to pass it to the next generation.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 3: It has weaknesses? (the interviewee clarifies and rewords the question) I see nothing bad about it. It's just that English seems to be promoted more than SiSwati. Many subjects in Eswatini schools are English medium. We spend most of every school day learning English because English is in every subject.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 3: I think it works well to use both English and SiSwati. When learning SiSwati, you just use SiSwati. When teaching English use English. Because it then becomes difficult to have learnt it in SiSwati, I mean in English but when you get to the classroom you are expected to use or teach it in SiSwati through-out whereas you are used that you use the..... English. Use SiSwati to teach SiSwati, English for English subjects at the college. (The interviewee requests for some clarity in the response. The interviewee adds) That is, when teaching SiSwati teach it in SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 3: M ...hh... Eish, no there is nothing. (Member checking addition): But in terms of the distribution of periods you find that currently about eight periods are for English but only one is for SiSwati. Distribute periods equally for SiSwati and English in the timetable. Also, the nature of the SiSwati taught in the schools is often formal grammar often removed from the context of the learners' everyday interaction realities. There should be additional contextualised teaching of SiSwati language usage taught to learners in a way that socialises them to the realities of the Swati

society. The traditional Swati set up and its context in the SiSwati language is fading because we are urbanising.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 3: It won't do in the other subjects. Because it won't be easy to explain things such as in the English-related subjects such as Science or Social Studies. It will be a challenge to explain those things in English. Because you will remember that many SiSwati words there is now a lot of most SiSwati words currently are the borrowed words. So, for many other English things we do not even have their names. We do not have SiSwati words for some English things.

9. Is SiSwati as important as English? Please explain.

ST 3: The fact is no, because English is used by all the other countries. Even after leaving Eswatini, English continues to function. In other words, English is more important than SiSwati. English is more important than SiSwati because English serves even in many other countries outside the borders of Eswatini.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 3: M hh... m hh... m hh. (He seeks clarity) How does it help student teachers to learn SiSwati in English? (The interviewee affirms) Mhh (As if saying, 'Okay now I am clear about what the question is asking'). Can I be able to dispute that position? (The interviewee rewords the question emphasising its openness to any opinion of the student teacher.) No. To me, as I see it, I think it does not help them (student teachers to be taught SiSwati in English).

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 3: Em ... It becomes that maybe they do not understand that question being written there/ the question used to assess them.

(ADDED 07.07.21) There are challenges in that it becomes a bit difficult to translate the SiSwati words into English. Translating SiSwati words into English requires that you have a strong English muscle. Whereas while they are learning in the schools before they go to college, they knew that they learn SiSwati in SiSwati. Let me make an example in syntactic analysis [kuhlahlela] of a SiSwati word, you knew that there is sicalo [prefix] and sicu [suffix] but when you get to college there is a prefix and a suffix. You find that it gets difficult to remember very well that hey, which is a prefix and which a suffix by the way. It is because all the way from grade one I have been learning about this thing but now on my arrival here at college I am told I now must change sicalo and sicu and present it in another way. So, really that became a huge problem because you had to be good in English.

There's just this that some things in SiSwati you often have it that this thing mostly in the culture component. You have it that this thing I once saw it, I know it. For instance, let's say you are talking about emalobolo "paying dowry". You feel like I once saw this thing at home I know that what is done is this and that but when you are instructed to explain it in the English it becomes a problem. You fail to explain. I just get stuck which way to explain it in English because all the people who were involved talking were talking in SiSwati. So, now it is a problem how I am going to explain. The English then strikes me not necessarily that I do not know. In fact, I just fail to translate. Yes. (The interviewer asks the interviewee to comment about the questions in SiSwati assessments whether they are completely English or do have some SiSwati.)

The questions vary because it depends which aspect of the SiSwati curriculum is being assessed because SiSwati has many components at the college. But then I

think it is a bit difficult for a lecturer as the examiner to see whether a student teacher knows real SiSwati or not. That is because you find that one student may have failed to translate but knows what they should have written down. This individual only failed to translate not that they do not know. Yes. If this student teacher would be given an opportunity that if they can write in SiSwati they should do so, you might find that they may have come out with a mark. Yes. The main problem was translating. You would find that you understand a question and you can tell what is required in this question but then when you remember you recall it in the way you understood the knowledge. Because it is said that when learning an individual learner constructs their own knowledge in the way that is uniquely theirs. So, you find when they must bring it back it then becomes a problem how to state it as the lecturer had said it when they were teaching.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 3: No there is none. It's okay for SiSwati to be taught in SiSwati. Teach SiSwati in SiSwati at teacher training college.

(ADDED 07 JULY 21) It means I will concur and give a contrary view. (The interviewer reminds the interviewee that in the response he gave above he alluded to SiSwati having many components at the college. The interviewer says it is time to discuss those components now.) Can I agree and disagree in my response here? (The interviewer says she sees no problem because what is just required is the interviewee's view.) Okay. I get it like in things such as the culture component of the SiSwati curriculum, that, I feel like should be in the SiSwati. We should not be going to the English in that we are used to cultural content in the SiSwati in which we see it in our homesteads and communities. So, when you take it to the English, it then has confusion and frustrations because it complicates things for me whereas in the way I know it and the way I grew up seeing the thing, it was just the SiSwati. So, if I am required to explain it in the English, and speak it in the English, you find that it gets steep. It gets slightly steep for me.

Let me come to this other component SiSwati Grammar. Grammar, I feel like you can even learn it in the English. It is not much of a problem because from the time the person started formal schooling when they were learning, their Grammar it is like it is now the same. You just change a bit saying to yourself, because this one in English says ... it means when you analyse it, it becomes ... I do not know whether I am clear. (The interviewer affirms and asks the interviewee to proceed.) It is simple on the part of SiSwati Grammar because it becomes like the things that happen in the English what happens on the side of SiSwati. You can relate the things or even compare them. It is quickly understandable. Whereas the other things that require the SiSwati become a problem because you have learnt it in the SiSwati you are used to the thing in SiSwati. There is no other thing you can compare it to. It is just SiSwati. Yes. Which other component did we also have in the SiSwati curriculum at college? Here I am now asking you. I request to go back to the two I still remember. So, I said in culture it is okay to continue learning in culture because, I mean that we learn culture in the SiSwati and not go to the English. I say this because we will end up losing the aim of learning culture. In fact, we have made many things English lately. You find that we then lose that which is SiSwati, that which is Sintfu. It evades us because we then call it in another way.

Let me make an example, although I am now digressing from the topic. I went to the dip tank one day in the countryside, at home. They asked me the colour of a certain cow. It turned out that I said the cow is brown. So, I found that it is then a problem. The elderly people got concerned that there could be a boy who can come to the dip tank and tell them a cow is brown. We expect a cow to be nsundvu [brown] or whatsoever.

So, the culture is okay for us to learn it in the SiSwati so that we do not lose why we learn the culture. We learn culture so that it is transmitted to coming generations and not get lost. (The interviewer asks if among the components of the SiSwati subject at college there is a pedagogical component.) Yes, it is there. (The interviewer asks which language the interviewee feels should be used for that component.) I think SiSwati Methodology or Curriculum Studies can be in between. It can be alright to

use both languages in it for clear understanding. I do not see a problem of using both languages. I feel like it can be fine in it. Whereas, even if the other components can be strict such that in culture, we speak SiSwati, in Grammar we use English, then in Curriculum we mix the languages. I suggest that if that thing would not be impossible. Yes.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 3: Those who teach SiSwati, problems they have? (The interviewee clarifies and rewords the question for a couple of instances) Ah, from what I've seen for now, there is no problem I've noted (of those who teach SiSwati in English at college).

(ADDED 07.07.21) Eh, the first thing to note is that as people, you find that most of the lecturers who teach SiSwati in English at college are Swati. So, you find that as they are teaching, they mix the languages when talking. Words such as "kepha", [but] "mhlayimbe" [maybe] come in there. You see. It then gets mixed up whereas as a person of the role of lecturer, I expect that their knowledge is a lot. It's like to me the lecturer is now perfect in their teaching as if there is nothing they can do, which is somehow untoward. Let me make an example, even I when I teach SiSwati in the school, I am not expected to say "but". It must be the SiSwati throughout the lesson because it is SiSwati. I think the lecture also has an obligation to speak the English all the time because the lecturer teaches SiSwati in English. Yes. But you find that the lecturer also mixes languages and then that becomes a problem of whether I also should mix.

Also, that some of the SiSwati words spoken in the English, you find that it is difficult to pronounce them. You find that you then prick a word in the SiSwati concept you are used to. Then me as a student teacher, when I write a test the following day, I will remember the SiSwati word the lecturer used. You find that I forget the actual translation of the word. You find that I only remember the meaning I no longer remember the what the lecturer was saying. The lecturer ended up saying it is like

this and like that but what they were actually saying, I no longer remember because you find that it is easier to remember what is SiSwati... (The interviewer asks, in the teaching of SiSwati the lecturer is expected to speak English and not mix it and wants to know if there is a time when it is expected to have some SiSwati coming in or used deliberately.) In fact, it is expected because some of the SiSwati things you find that they are not comprehensible when someone articulates them.

Why? Because English is not like SiSwati in that SiSwati does not necessarily have that much of synonyms. Words that are synonymous, a word for a thing in SiSwati is one. You find that you can call it in five words and still mean one thing. When the lecturer talks, you know the other word and it is as if you do not get what they are talking about. Then the lecturer explains, in fact what I mean is this when I say that.

(The interviewer asks the interviewee to relate if there is a part of a lecturer's English teaching of SiSwati which must be in SiSwati. In that instance, it must be SiSwati. Whether a student teacher writes.) We were reading SiSwati novels, but you find that when you must analyse what is happening in the novel you are expected to use English. But you have read the book we are talking about in SiSwati. We have learnt about Inkanankana. So, you find that when you explain when writing the work, it is required that that work be English all the time. You read reading SiSwati from the novel until you finished reading it. So, the literature books were SiSwati. You find that the book is read with some poems "tinkondlo". All that is SiSwati. You also have clan praises all in SiSwati. But when you discuss what is happening there it's as if you should write it in the English down in paper and in presentations. Because we also did presentations about the poem as in what can you say about what happens in this poem. You find that you group yourselves and present that in this poem we see this and that... or in this novel Inkanankana we note this and this and the other. What is the moral? But all this we do in the English. (The interviewer asks if there is nowhere in their English analysis where some SiSwati was officially allowed to chip in as part of the analysis.) In fact, no. All you address in the SiSwati. It can be that maybe you are quoting, that maybe in this and that stanza, the persona or poet said ... writing a quotation of their SiSwati words. And then you comment on those words in English

as part of your analysis. What does what you quoted mean? How does it relate to the question at hand? So, it is allowed for a student teacher to quote in SiSwati.

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14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 3: It's a challenge because the learners the student teacher is going to teach, ... the language they are still at a level that ... that is... What will I say really? They are still beginning to grasp the language. So, they still do not know the language well. So, if you also come to them not a person with the SiSwati well but still full of the English, really then it will not be good for them knowing the SiSwati language well but full of English, that won't be good for them. It becomes a problem. (The interviewer probes the interviewee on how being full of English when teaching primary school learners at their level when they are still learning language) There are SiSwati words which when you read, you are not sure yourself how to pronounce them. You just cannot pronounce the word well. Then if you come (to teach the (come to primary school learners) still full of the English, you will end up.... like you are... You will end up mispronouncing the SiSwati word.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 3: (*Exclaims in the affirmative*) Hhawu! They mix.

(ADDED 07.07.21) Eh, most of the time student teachers mix English and SiSwati when teaching SiSwati. They mix. It is not that they just speak the SiSwati throughout. During the SiSwati period there is the adding of some English. Even if it is not that the student teacher is elaborating. It is usually that you are used to speaking a lot of English. If you can note that mostly in the schools when we teach, in all the other classes we speak the English. Then it is only SiSwati in which we speak the SiSwati throughout. It is common for the English to drop in most of the time. So, it means in fact we teach the SiSwati where we ought not to be speaking the English you find that we add it.

(The interviewer requests the interviewee to elaborate on the adding of English in a SiSwati lesson who it benefits if it is beneficial and even state how it can present problems if any.) In my view it is beneficial in any way because when you go to teach in the schools you have come to assist a child so when you speak the English in a SiSwati lesson you find that another child gets lost and does not understand clearly. You as a student teacher spoke English during a SiSwati lesson out of comfort not that you were explaining. It's just that we are used to mixing. You find that in that way there is somewhere where the child is getting abused.

(The interviewer asks how it can abuse a child if a student teacher speaks English while teaching SiSwati.) Why? Because when the child answers or writes they are not the least expected to drop in any English in their SiSwati. Meanwhile, you as the student teacher have the freedom to talk and you find that you spoke and did not take notice that it is the SiSwati period, I should be speaking SiSwati all the time. As I said earlier that you find that sometimes a person, we recall things differently. Sometimes another person can remember very well what they saw written or a drawing but another one will remember very well what they heard what they were listening to when they were taught. So, when they recall while they are writing, they will remember what was said by their teacher exactly. You find that the teacher had added their English there. Then it now gives the child a problem because the child remembers when teacher said. So, it is now a problem how the child puts it down in writing in their book or in the test or examination paper.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 3: It cannot be a problem. It is good if you use the other language to emphasize a point, in a way, falling back to another language to explain when you feel like you are not successful in explaining in this language. Then you explain in the other language

Student teachers speak on implementation of language policies in Eswatini

for the learners to understand better. If you feel they do not understand it in this language, code mixing and code switching could be used to clarify a point.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 3: Yes. It becomes a problem because the people they are teaching end up not knowing SiSwati well. Whereas we are teaching them the SiSwati so that they should know it.

CHAPTER 4

MIX THE LANGUAGES WHEN YOU TEACH

DOCUMENT NAME: INT-P4-m-pu (Interview Participant 4 Male Peri Urban)

TIME: 1528 – 1559 hours DURATION: 30 Minutes to 1 hour

DATE: 11 July 2019 & 11 June, 21

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 4

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 4: On using the language SiSwati or language in general? (the interviewer clarified) On language in the schools, M...h... Oh, I think that it includes that maybe if you are a teacher when you teach, it is important that you mix/ combine the languages because in the present time we are in, the way the children learn, they learn by seeing things and most of the time they do not see things relating to culture and traditional information alone but other borrowed things and concepts. They learn even about those things. It's that language that ... There is no one language we can say works or functions precisely. But I think by mixing languages. For instance, English you find that it also uses words that belong to SiSwati. That is the way they learn better in. Especially mixing SiSwati with English is the way in which children in Eswatini learn better.

2. Explain what you think about the Eswatini language in education policy.

ST 4: I think it.... (*stammers*) as I have said, is fine because the way in which we learn, it requires that you should possess knowledge in various ways you can obtain it. That is how I can express it. Even by mixing of the languages.

(ADDED 11 JUNE, 21) Okay, I think I can explain it like this, what I think about the use of language in Eswatini schools is that language in the schools is recognised. It considers what will affect the values of the children and therefore ensures they know the language.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 4: The language policy of Eswatini? Which means it is expecting that even if it is which-ever subject really it is that the child should be taught in a way in which he or she will understand. That individual child. Or maybe in the language he or she is going to understand. Here in Eswatini, that is SiSwati. (The interviewer clarifies the question. States it in both SiSwati and English.) Here in the colleges? The way I see it almost ... (*stammers* and requests for more clarity) I think I'm not aware. It includes that every subject be taught in a language that you as an individual learner will understand. A language in which you will better understand the subject. That is in the schools. The language policy about language use in the colleges, I am not aware of it.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 4: Eh, I think it helps in raising maybe children in a way maybe that we as Swati people expect that children should grow. In terms of our language, our culture and traditions. They will be aware of our culture and tradition.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 4: Mh... I think the language policy of Eswatini has weaknesses in my thinking. Because if it were effective, I think that here in the schools, it would not maybe children find themselves being victims of that they have spoken the language SiSwati. Yes. ... (repeats) that they become victims for having spoken SiSwati here in the schools. They recognise maybe English as if that is the language that is appropriate. As a result, even in schools there are now English medium schools. Apparently, SiSwati seems not to be recognized that much, the SiSwati language. SiSwati is not that much recognised in other schools.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 4: I think it is best that both languages: SiSwati and English be used. Is the reason required? Or? (The interviewer answers that it would be much better if there is a reason provided.) Mh... when both languages are used, okay I think it can help in many ways. Because first let me state one reason the first. First, when you get to the field of work (in Eswatini), when you get there, it is stated that our diploma certificate requires that you teach maybe all subjects. You need to know even the other language. You will not only teach SiSwati. I think that is first. Secondly, even the children maybe where you are going to teach where the government feels you can teach you do not know what nationalities the children where you will be posted are all over Eswatini. You can be deployed to serve in a town school. There are children maybe who only speak English but do not understand SiSwati. So, you need to know English to be able to interact with and communicate with them better.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 4: I just think that there should be programmes maybe for example in the television (TV). We have Swazi Television (Swazi TV). And, in the radio, that will assist maybe children in the lower grades or primary school grades not to feel like when they speak SiSwati they are not maybe "in style" or maybe they should not feel

inferior when speaking their language, SiSwati. Because most of the time in the primary schools those who speak English, those are the ones regarded as children who are well-off/ are regarded highly. SiSwati is regarded as inferior. Children learn better if they visualise concepts or hear them, so when they see the programme or thing displaying SiSwati concepts on television, the children will try to imitate it the way it happened on TV. In that way education finds its way into the child / the child is learning. His or her mind is mastering whatever is displayed or spoken. This is important because children learn better when they see a thing.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 4: Ey, it can be quite good. It can be quite a good thing to use SiSwati to train teachers. The problem can be - I think - there might be a clash somehow, I suppose because on completing high schools, we get used to the systemic use of English almost, we have got used to communicating in English or learning all subjects in English. Then when we get to teacher training college, we would need to make a transition into learning subjects in SiSwati. I think there might be a clash there. However, I think it would be fine to learn subjects in SiSwati because there is a beginning to all things. That's just how I think.

9. Is SiSwati as important as English? Please explain.

ST 4: (He laughs and sighs) To me SiSwati is as important as English. However, here ... in the societies in which we live SiSwati is not that important because indeed in the schools, ... in the schools ... really ... English is made to dominate. Even in the country, they say when you have failed English you are not able to proceed to another class or another level of learning. Whereas if only SiSwati was made the subject maybe which when you fail you are not allowed to proceed to the next level, Swatis would see the importance of loving their language which is SiSwati. But now really, the English language, we do not know it almost all of us. In fact, we are not even so sure about it. But they say once you fail that language, you will not proceed to the next level. I think because SiSwati really does not seem that important at all.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 4: In the schools or in the college? (On being told that the question enquires about in the college, he first laughs) Actually, (*laughs*) there is no way in which we benefit. (*continues laughing*) There is no where we benefit because ... (pauses) because we write in the English. We write in English those essays. But when we must give examples (*chuckles*) we then must bring back the SiSwati. So, if there was a way of (*laughs*) just writing everything in SiSwati maybe we could be able to express ourselves clearly and be able to elaborate when we try to explain some things in SiSwati. Because it happens that when you write, it happens that you perceive what you want to say that "Here is the thing I am trying to say". But when you write it in English, the message gets twisted in a way and not become what you want to say exactly. In SiSwati, we could be more elaborate, and clear in what we are explaining. In English there are not enough words to use in communication unlike in our mother tongue, our language of birth.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 4: Challenges they encounter when they write? When they write? (Interviewer clarifies) It can be just what I've said whereby you find yourself running short of English words whereas maybe the question, ... you understand the question.

(ADDED 11 JUNE 2021) I feel like it is a real challenge that we find ourselves explaining our language using another language which makes you not easily understood. It also makes you not explain things well. We do not know some words very well in the English. I do not know whether I am clear. (The interviewer thanks the interviewee and reminds him of what he is adding to which he had submitted earlier on running out of English words although understanding the question. The interviewer then asks the interviewee if he can add more to that.) Yes, I can add. It is just that now I must explain. (The interviewer says "Yes"). Eh, it happens the words ... that you understand the thing. It happens that you understand the concept clearly

or get the question, what it requires. You find that if you had been asked in the SiSwati you would be able to explain very well and elaborate in the SiSwati because you have been asked in a language you understand. When you find words, what can I say? In short, the gloss or new words from SiSwati you can ... In fact, in your SiSwati vocabulary, you have many words in your gloss.

Whereas in English we do not have words that much in our gloss. English is not our language. It is not a language we are so used to using. So, what makes us understand a question but not be able to explain well is because we do not have so many words in our vocabulary for explaining in the English. That is why others say English at some point just runs out /gets finished. What eventually gets finished are the words in fact.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 4: Eish I think ... I can say Linguistics would be fine in teaching to be taught maybe in English because linguistics is more on speech sounds. (The interviewer requests for further explication) I do not know what I can say Linguistics is more inclined towards sound articulation when we speak. Eish, what can I say? (The interviewer requests for a reason why certain aspects of the teacher education SiSwati curriculum in the interviewee's view are better taught in English.) Eish, (laughs) there is a reason but I'm still looking for the reason why I can say they are better off taught in English. Linguistics is about speech sounds. For example, SiSwati and English linguistics. The English linguistics have a certain way of articulating the sounds here in, ... in the body parts. If they have a way in which they are articulated that... those sounds Eish, I don't know how I can clarify. I do not know how to explain but I feel like linguistics can be taught better in English.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 4: I think in grammar there is a problem that is there because even a lecturer teaching the subject, you find that he or she knows the words taught in English in SiSwati. When translating them into English, I think he or she has a problem because having to translate them to English may be a great challenge which requires a lot of studying.

(ADDED 11 JUNE 21) This question is almost like the one I answered in question 11 and I suppose the answer is there that the changing of words ... (The interviewer clarifies that now it is the lecturer who is spoken about.) Yes. Almost on the part of lecturers in as much as we are in the teaching and learning scenario, lecturers are supposed to be our educators, a challenge that is there when they teach us SiSwati: first is translating the words from ... from ... from SiSwati to English because what I know is that it is required that because ... Most of the time we ... For example, in grammar, you would find that our lecturer gives us ... Before she starts talking about a ... Okay when she has come to deliver a certain topic, she first tries to take us from what we know in SiSwati before she says, 'Okay "libito" in English is a noun.' Which means from then on, we are no longer going to say libito, but we are going to refer to it as a noun. Which means it is about translating the words.

In fact, the challenge we have is the students know the thing in SiSwati. So, before a lecturer can be able to start going into teaching, they should have to start back at translating or changing the words. That is, now we shall call "sinciphiso" the diminutive. I am making an example. She must begin at that step which I feel like is a step back in fact. The lecturer's content seems to place them as if they should start teaching slightly ahead. It is as though we should come already in cognisance of the fact that sinciphiso is the diminutive, for example. So, you find that the lecturer must start from there and translate the words first for us to be able to tell what this is. It's about that madam.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 4: Eish, I think there are problems. You are not able to speak properly. When you teach SiSwati content in English, you are not able to ... Even if you can be passionate about your subject, but you are not able to ... to unpack some concepts ... in English. (The interviewer seeks clarity on what the interviewee means about being passionate about one's subject) I mean even if you can have a way of about understanding the subject clearly.) Even if you are sufficiently knowledgeable with about what the subject is about/the subject matter, English limits you. English limits you(laughs) in some way. That is how I feel it.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 4: Aw! They mix.

(ADDED 11 JUNE 2021) Yes. When teaching ... They mix SiSwati with English. I still insist that student teachers mix SiSwati with English when teaching SiSwati. We mix madam. The reason why we mix is that the learners we now have, for instance at primary school level, because we were trained to teach at primary school. At primary school level, in my view, speaking from my own point of view now, I feel like the children we now have in primary school are another generation. That means, they are a different upcoming generation. They are exposed to ... to ... to ... to things we were not exposed to back then.

When we grew up, we knew that when we were settled at home knowledge of some kind would be acquired by having an adult family member especially the grandmother narrating folktales to you. The children now get the folktales from television. In the television it is rarely that SiSwati is spoken. So, the words the children are exposed to most of the time are English. That is because those are the things, they see most of the time.

So, it will be difficult then for me as a student teacher to come with a word that is new maybe. I come up with a new word that is not known. I do not know what example I can make. I do not know what example to make. But then for me to come with a new word, that word they do not know or even do not understand. To be able to explain clearly to them, you should ... A principle in teaching says when introducing new content begin from the known and link to the unknown. This means to be able to ... Yes, for example, “emawele”. Yes. You find yourself saying emawele when you teach learners. You say emawele, emawele. It’s a new word to them. But when on getting to teach them, you just say “twins” straight away, they think fast, “Oh twins!” because they know what twins are.

Then you move them from their English, ‘twin’ and say, “Oh my children, twins are emawele. Another name for them is emaphahla. In that way you have tried to introduce the knowledge. You have moved the children from there where you used the English word ‘twins’ to new knowledge, ‘emaphahla/emawele’. That is one way in which you can teach mixing because the children are exposed to many things. So then mixing the languages is what ends up working so that what you are teaching gets clear in many things you teach about. That is why last time I said there is no way in which you can find yourself not mixing when teaching. Mix the languages if you want your children to end up having passed or succeeded or even understood what you are attempting to communicate to them.

(The interviewer asks if she gets clearly that mixing languages is done for the children to understand instruction.) We do it so that the children can understand. (The interviewer asks if there is no other reason for mixing when teaching SiSwati). What can be the other reason really? Yes, the most important reason is for introducing that concept of whichever kind to them. That is important because education nowadays is expected to be child-centred or even learner-centred. That means the most important people when delivering content are the learners that they should understand whatever is being taught.

(The interviewer asks if the mixing of languages would not have any disadvantages to the learners/the children.) It's there. It can be there in that ... depending on how clear you are as you explain. How far do you go in making your instruction clear to the learners? You can try to understand and say, "Hey, twins are emawele" and find that you are unable to explain to the child clearly as a teacher. You may find that when you get to test them on this content on synonymous SiSwati words, you find that the child returns "twin" to you because you have not been able to explain clearly to the learner that in SiSwati this is like this and like that. What can I say, even in your testing, in your class work, it's like you should try to ... what can I say? You should show some things you spoke in class with the learners there in your tests so that the child can be able to shift the focus in trying to change the language. Yes. Things you have changed in class, I will make an example of the twins that if you have spoken about the twins, have a way of including mainly what you discussed in class even in your tests. So that the child can try to twist their understanding that, "No, man the teacher said twins are emawele. The teacher said they are emawele." In that way language gets internalised because the child knows that when there is a test the teacher will ask us what we learnt in class. The learner will keep studying that most of the time.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 4: No, it won't be a problem. It will not be a problem maybe because ... because other things... children and student teachers they ... they do not understand them well. Including words which are deep SiSwati. They do not know them. For example, today I was teaching a SiSwati lesson on "emawele" "twins". When I asked learners what "emawele" are, one learner said "matwins". It was only then that the others said, "wo!" to show that they know twins, but they do not know what twins are in SiSwati. So, mixing ... can bring the concepts together.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 4: Ah... I think ... those who teach... (appears hesitant on the question) (the interviewer clarifies the question) Oh! Yes, it is a real problem. (The interviewer asks how it can be a problem.) It is a problem because you are teaching the language, SiSwati. You can't ... I think it does not make sense to ... that the language SiSwati, a language which the children use at home /at school even to communicate among themselves, then you teach it... you, in English. I think what you'd rather do is to use a few English words while teaching to bring learners to the picture/ to give clarity on what you are talking about. But not to teach SiSwati using English.

CHAPTER 5

CHILDREN MAY USE SISWATI TO UNDERSTAND ENGLISH

DOCUMENT NAME: INT-P5-m-pu (Interview Participant 5 Male Peri-Urban)

TIME: 1605 hours - 1645 hours DURATION: 30 Minutes to 1 hour

DATE: 11 July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 5

MALE/ FEMALE: M

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 5: Language? Eh...I think that ... the language policy could be that for communicating we use English in the school premises except when learning SiSwati in class. It is then that we are required to use SiSwati.

ADDED 05.05.2021: Eh, it begins with ... I can make an example that even in the morning when I am in morning assembly, most of the time, that teacher who is usually there conducting the morning assembly, it is on many instances that that teacher will use English. But there will be another one who will use SiSwati. Also, one who ... I have noted that where I was doing TP (teaching practice) there is one who was preaching. Most of the time the preaching was in English. Then another teacher was interpreting for the one who was delivering a sermon. I think that even there the intention is to emphasise that the child should be able to understand

English when it is spoken. But in the SiSwati, the child should understand what is being said by the one who is speaking English.

Then we get into the classroom. Eh, I think when you are teaching English really, as a teacher, on asking a question, but if when the child answers, they drop in some SiSwati, it is not common for teachers to be excited about that. That the child answered in SiSwati. They want it like ... when the child responds they should also present their answer in English. But then on the side of SiSwati, it ends up being acceptable that a child's answer be SiSwati when learning SiSwati in class. It is like when a teacher asks a question then a child drops in "and" into the SiSwati answer or "but" then the teacher corrects the child and says, "No, remember we are in a SiSwati class. We do not say that." When for instance, the teacher asks what the date is, they are not expecting a learner to say, "Namuhla tingu one September" (Today it is the first of September). But the teacher expects the month to be SiSwati.

If I may return to the point on English. When I was still at school, if you came across or met the head teacher/ school principal, greeting you or if anything required you to go to the head teacher's office, it is not on many instances that you would speak SiSwati in the office. Even if you happened to have spoken SiSwati, the head teacher had a way of making you to end up speaking English. I think that is how far I can go with my explanation.

2. Explain what you think about the Eswatini language in education policy.

ST 5: Mhh ... in education? Ah... eish! ... I can criticise it at times because coming to SiSwati, there is a problem. The children are unable to learn SiSwati appropriately especially speaking/ pronouncing SiSwati words correctly. They are un-able because they are so used to speaking a lot of English.

The children have a problem even in writing stories/ compositions and letters. They are un-able because they have got used to English very much. Because they usually

say English is a passing subject for you to progress to the next level, SiSwati is not taken seriously. There is not much consideration for SiSwati by policy makers on issues of language in school operations. The policy makers are the people who it starts from.

(ADDED 05.05.2021) Asked to add and elaborate on this question especially on what the interviewee thinks about the language policy of Eswatini, asked to elaborate even on their earlier contribution that with SiSwati, there is a problem because the children are unable to speak or pronounce SiSwati because they speak a lot of English.) Okay, I can say there, I saw it when I was on teaching practice. Eh, I think things like eh, what we say are spices of conversation in SiSwati: proverbs and idioms. You find that those are not things the children know really. Even when you teach them you see that they are not knowledgeable about them and appear to be hearing them for the first time from you as the teacher. I think that is where we have an oversight also. Also, that when I say they do not know words well, eish I run out of an example to use. You usually find that the word is a SiSwati one but the child does not ... speak it the way the word is pronounced. It is not the way the word is pronounced in the SiSwati.

Also, that, I criticise the language policy of Eswatini in that yes, we hear that the English is said to be a passing subject most of the time, but then we will not for that reason turn our backs against our language as Swati people. Because if you hear about countries such as France, we grew up told that speaking English there is a crime but we on this side say, no our children should hold fast to the English. (The interviewer asked what it is that was expected to be done/acceptable practice in the example of France if using English was criminalised.) They just require French, their language.

Even here, I was listening to the news, in South Africa when they set papers, they are often required to write in all languages that are there. It is done for the child so that if they do not understand in the English, they read in their language if say they

are Zulu. The child reads in a language they understand what the question really wants. So that this person can understand clearly what is required of them. I think if that can happen, even here in KaNgwane (another traditional name for Swaziland), I think things can be better. Let me take for instance, when asking the question, English be used to ask the question then it has brackets in which it is the SiSwati. Then I think the language of the Swati people can end up internalised and mastered by the child. That's all I can say.

(The interviewer asks the interviewee to elaborate on what he was saying when he mentioned that SiSwati is not considered much in school operations and the fact that the issue lies mostly with policy makers because that is where it all begins.) If I had understood well that it is the language policy of Eswatini I was commenting on the fact that when failed, the SiSwati language does not stop a child from progressing to the next education level. (The interviewer affirms that that is what the interviewee alluded to earlier in his response.) Oh, okay then our language policy is still not one that has been very well-developed because the last time I heard it was said it becomes in Grade One where the SiSwati ... It ... It ... It usually determines whether the child progresses to Grade 2 if I remember very well. But when you progress with the other Grades then it becomes the English that bars or allows a child to proceed to the next grade. I think if it can happen that the SiSwati be extended to other levels as a subject that makes a child progress to the next level, it can be better.

Because really, it happened to one of my brothers here at home, he did French at high school. He did not do SiSwati. Then when he was in Form Five, while from Form One to Form Five he was doing the French. (The interviewer asks how the interviewee's brother found himself doing French in school and asked if it is by choice.) Yes, they let you choose. One had to choose which language they wanted to learn in this school from Form One. The school had two language options which all had English. It would either be English with French or English with SiSwati. You would start learning the language subjects according to the choice you made, from Form One to Form Five. Then when my brother was in Form Five about to write his examination, it was only then that ... I will say it is the policy makers. They said the

government says there is no Swati child who will complete school not knowing SiSwati. It was only at the final year, in his Form Five that he had to start ... what's this? ... the syllabus from Form One, Sihlatiya SiSwati in this one year, Form Five, pack all the content. It was quite a difficult thing as he came back with a symbol G result because he was doing something he did not know but he only knew French. In French he came back with a B result if I remember very well. It became difficult for colleges to ... to admit him because as they looked at the SiSwati, they wanted to know what happened. Even as he tried to explain they understood but because actually, it was the policy that was passed afterward. They just had nothing they could do. My brother ended up learning SiSwati alone, upgrading it. I think, if it is ... Yes, because it is like it was a new policy. I think they are now holding it alright. But then at primary school to me it looks like there are still things relating to language that need to be addressed.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 5: On language use in training teachers? (The interviewer affirms and further simplifies the question) In teacher training colleges. Oh! Ok. Even then SiSwati is trampled upon because ... the subjects... like SiSwati, we end up learning SiSwati in English. We explain in English when writing assessments. We write in English. When we give examples, then we use SiSwati. But we do a lot of things in the English. Most things are done in English. When you comment on your example, you do so in English. You use English to elaborate on the example you gave.

(ADDED 05.05.2021) (Asked to add on how the language policy says language should be used when training teachers, ... to include in other subjects which the interviewee hinted on and did not elaborate in the earlier interview.) Oh, okay ... I think that here, there in higher education eh, the ... the teachers before we get to the SiSwati, the teachers who taught us in all the subjects, when they explained the things ... For instance, I remember in ... when we were learning Biology, Science the teacher would not speak in the ... only in the English when explaining the things but they would add SiSwati for us to understand clearly. But the notes the teacher gave

us were English. (The interviewer asked what level of their programme they were in when their teacher taught them using SiSwati and English.) It was ... In fact, I learned Biology for two years. It was in Year One and Year Two. I think teaching us by mixing language to make sure we understand is a good practice. It was not only Biology even in other subjects as well.

I remember in Maths and in the English. We would learn what we are learning in English but the one who was teaching us would occasionally use SiSwati to clarify. We would then understand better. Yes.

But it then gets shocking that in SiSwati we will learn the SiSwati, learn the Sihlatiya (a SiSwati book) with which we come from high school which we were learning in SiSwati, answering in SiSwati, but when we get to the teachers' college, we then learn it in English. Even down we write and answer it in English. Yes, it ... it then got difficult but then became easy in that when you look at the things, ... for example Grammar was almost like the Grammar which is on that side, in the English Department. When you come and compare with the Grammar which is this side but then when we learn something else such as ... what can I use as an example? Proverbs and idioms, you find that when we explain them, we explain them in the English language when we write them down. But when we learn, yes there is this thing of us using both languages but then when you want to give someone clarification about the proverb and idiom you just have to use the SiSwati. Even in the examples, the tibonelo (examples) when you use them, I feel like it was a bit tough. I feel like that should be reviewed, the SiSwati when we learn it, it should be a subject we learn in SiSwati. Even written assessments in SiSwati should be the SiSwati.

(The interviewer reiterates that the interviewee said most subjects were English but SiSwati was used to clarify.) Yes, SiSwati would be used to clarify. I can make an example of ... I was just looking at Maths ever since I joined school, ... It is not easy that the teacher speaks the English until he goes out of the class at the end of the

lesson. Because really, there is what can be left out; but in the SiSwati if the teacher fits it into the lesson, it then gets clearer.

(The interviewer requests the interviewee to name all subjects they were doing at college and clarify what the language policy says about their medium of instruction and state what he noted in practice as they were being trained.) We did Maths. We learnt Science. We learnt Music. We were learning this... eh ... Professional Studies, the subject that trains or prepares a teacher. Yes. We were doing subjects including... that which has to do with tilling the land, Agriculture. We were also learning Arts and Crafts. Nearly all ... all those subjects, when I arrived in the first year, in Arts there was a lecturer who was Swati then when this lecturer left, we remained with others who were not Swati and with them it became difficult to use SiSwati to explain content to us. Yes, it then became English throughout. But then before the Swati lecturer left that lecturer would sometimes use SiSwati to explain how this is done. (The interviewer asks if where there are teachers/lecturers who are Swati they used SiSwati to clarify.) Yes, most Swati lecturers would use SiSwati to clarify when teaching us. (The interviewer asks the interviewee to add to the list of subjects they did at college if there are more.) We did even the SiSwati. Did I add English? (The interviewer says she does not remember.) There is the English then ... Agriculture I mentioned. Then there is Home Economics which would often be a combined with the Agriculture. Then it becomes, the sewing side is part of Home Economics. Then it would be Library Skills and the technology subject, ICT. Yes. Even there, oh no! The language SiSwati was used because to explain where you should press and the one who is teaching would not say, "Press wherever". Instead, they would emphasise in the SiSwati that this operates in this way, this the other way. But then when you write it down submitting work, then it has to be in English.

(The interviewer asks the interviewee to elaborate on the use of language in the assessments.) I can then make an example for you. When we learn SiSwati the part of it called Grammar, eh ... when you have written an example there, let me make an example, we are talking about ... If you give an example and say, Make upheka kudla. (Mother is cooking food.) Then when you analyse because Grammar involves

the analysis of a whole sentence, eh ... Let's look at the word upheka. When we were at high school, we would ... when taking the vowel /u-/ from upheka, you would just say it is sivumelwano senhloko, sigaba bani? (Subjectival concord and specify the noun class). But when you are at the college when you analyse your example, you would then say it is subject concord. Even when you are here at the /phek-/ which in SiSwati I may say is umsuka (wesento), in the English used at college it is a verb stem. The SiSwati is no longer functional when it gets to work you submit for your lecturer to mark. In fact, much English is used when you write down. SiSwati is only in the examples we give. Yes. (The interviewer requests the interviewee to elaborate on language use even in assessments done in the other subjects to answer the question on language use in teacher training colleges. The interviewer asks the interviewee to elaborate on what he meant when he said, "we do a lot of things in English".) Eh, okay in other subjects, I can make an example, when we were in the final year there in Arts and Crafts, we were expected to do Swati cultural ceremonies and what can I say? We had to dramatize them or act them out. We had to teach others. We were in groups. Some did umhlanga (reed dance ceremony). Others did butimba (hunting expedition). Others did kuteka (traditional marriage) and so on and so forth. There, there was ... You can just tell that what we were doing when we were doing it, even when we talked, we spoke in the SiSwati. But on writing it down, say we have now explained the thing it is now going to the lecturer to check; it was such that in the script you explain to a person who was not there as if that person was watching but we were writing it in the English when we had written it. But when we were still there, we were dramatizing, acting it out. You were allowed to speak in the SiSwati.

I can also get to Music. In that, even the songs would be mixed not just that we only did an English or SiSwati song, others were IsiZulu. You would also find that when the one who was teaching it taught the song there was a need for them to explain in SiSwati that the composer of the song here wrote like this, why like this, what mood was the composer of the song in. But then if the song was English really, the lecturer ended up explaining even in the SiSwati. Okay here the song is in a mood of anger. Even when you sing the song or when you ... this thing ... you analyse it down as you write it, you must demonstrate clearly what mood the composer portrays in the

song. In fact, everything we wrote down you would find that it is English even if the song was a SiSwati one. You find that you had to explicate it in English that in line so and so I see this, in line this and that I note this. You would then write it in English even though the song could be SiSwati.

(The interviewer requests the interviewee to add more on language use in assessments of other practical subjects other than those that have already been mentioned.) I can then go to Agriculture. Hey, there when we are already in the garden, it was rare to hear the lecturer scolding in English or even giving an instruction in English. But the lecturer used the SiSwati. For instance, a lecturer would call a hoe likhuba when we were in the field. But then when you explain the processes, let me say the lecturer will ask you how you go about or what you do when preparing a seed bed. The lecturer will not expect you to write in SiSwati but when the lecturer explains something, they will explain it in the SiSwati. When the lecturer gives you notes you will find those notes written in English. Even when you have to give the lecturer what you read from theory and what you were doing practically in the garden; for instance, when you were writing a report of your garden you would not write in SiSwati. But when the lecturer explains that I want a report, and my report should have this and the other the lecturer explained in SiSwati. But when you brought it to the lecturer as written work that is formal it had to be written in English.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 5: Mh ... It is good in that ... it helps to ensure that the English language is correctly spoken because it is now clear that even when seeking jobs even without training in colleges or university, employers, especially foreign non-Swati, require that you should be able to speak English. Knowledge of English is promoted. They give it pre-eminence. It helps in that if you have English, it opens good employment opportunities for you. Even if you have no college education, the thing is, will you be able to communicate with a European, your employer, when he/ she calls you to his/ her office?

(the interviewer probes the interviewee further for more reasons why he feels the language policy of Eswatini is good)

Mh... I think ... the fact that the speaking of English is encouraged in school premises, emphasises English and trains the child to speak English. This is profitable because English lately is regarded as a language of international communication. English is a universal language.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 5: Yes, I think there is a problem because when you teach SiSwati, even you as a teacher, you end up having a problem. It is your language, but sometimes it is even difficult to pronounce the words. It is also difficult to explain to children about Some SiSwati things. You end up having a problem with – pronouncing SiSwati words and defining them. It is your language so you should be knowing it but you end up having difficulties even in explaining SiSwati concepts to learners.

Also, SiSwati is not allocated enough time in the school timetable. Yes, there are culture days, but they are not that significant and are not so recognised. The presence of culture days does not make up for the little time allotted SiSwati in the school timetables.

(Probed further on how in his view SiSwati can be afforded sufficient time)

I think it could be by using the language even when teaching other subjects like it is think it could be when SiSwati is used even in teaching other subjects like it is happening with English. Then there should be a way in which you distinguish that when you write here is what you have to write, you write this in English and the English teacher should emphasize how work is presented in English.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST.5: I think it can be appropriate to use both languages: SiSwati and English to train primary school teachers. (Asked why) Because here, in SiSwati, I would wish that in the SiSwati there would be no writing in the English when you explain examples in what I said earlier. I wish even when you write a SiSwati examination paper there be not a single English word in there. When writing SiSwati examination papers, I wish there would not be a single English word but SiSwati through-out. Maybe, then by the time we graduate we would leave college with a good attitude about our language. In that way, I think we would graduate and leave to the schools with sufficient knowledge of our language, SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 5: Yes, I think there is something that requires to be modified especially in the issue of English being the language of passing for progression to the next class or the next level. I think that would need to be reviewed because some children pass all subjects but lag behind and fail, made to fail by failing English whereas they performed impressively in all the other subjects. (*Added during member checking*) It would give SiSwati sufficient time to use it even in teaching other subjects. Teachers should emphasize how learners can later use English in their writing although SiSwati was used in teaching.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 5: Mh ... I can say, it can be both a good thing and also bad. It can be both good and bad. It can be good in the sense that there is ... When learning the English, the SiSwati will then disturb by using it. Almost all the other subjects except the SiSwati may end up not able to be taught well in the SiSwati. Because sometimes when you explain in English, a European's thing is quickly understood. SiSwati may disturb the learning of all subjects other than SiSwati.

SiSwati can be fine as medium of teaching only when teaching SiSwati. In the other subjects English can do well as medium of instruction. Only SiSwati would be fine taught in SiSwati in the colleges.

9. Is SiSwati as important as English? Please explain.

ST 5: SiSwati is not important because the passing and failing of a child depends on English. He or she fails SiSwati and it does not hurt in any way. But failing English brings many problems: she or he gets delayed from progressing in life, the issue being that the child did not pass English. Then it leaves a great divide between the two languages: SiSwati and English. Failing SiSwati is not at all a problem.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 5: Learning SiSwati in English? (The interviewer affirms) Ok. Oh! Sometimes it happens that the things that we learn in English are almost similar to those we learn in SiSwati. During study time, when you reflect on what you learnt, you easily remember that I met even this that side explained like this. Then you do not need to learn it or read it anew. For instance, on the concept of “the adverbial” (sandziso). The explanation and everything become similar in both SiSwati and English. It is just a matter of fitting in relevant examples. When student teachers revise their work during their study time they benefit because it becomes easy because the information is the same. So, the similarity helps student teachers.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 5: I see no problem.

ADDED 05.05.21. (Asked what he remembers to have said in response to this question, the interviewee said) I guess I said there are many problems. (The interviewer reads the interviewee the response and asks them to elaborate on the answer or discuss the challenges if they have a change of mind.) Oh! I can say there are usually some challenges because it is being familiar with the thing from way back in high school and primary school doing everything in the language, SiSwati. But then when you get here you find that that which you usually do in the language SiSwati, you then write it in the English language. I think that is where it became a challenge. Also, that even when the one who teaches is teaching, yes, they will use both languages but then you find that the SiSwati language dominates the lesson. Whereas then when we have to write, eh ... then the lecturer will emphasise that we should not write their work in SiSwati. I think we met a challenge there as student teachers. (The interviewer asks the interviewee to elaborate on challenges relating to language use in assignments tests and examinations) Here on the examination structure, maybe I can say there is usually no, what do they say? ... writing the Subject SiSwati but you are going to find that the instructions and questions are in English. You find that maybe, if there is anything SiSwati in the question, it is usually a few sounds that make up a word which maybe you are told to explain. If I can make an example, like the example I made earlier where they would say, make upheka kudla (Mother is cooking food). It would only be that sentence that is SiSwati, but the question would be English. It could be eh, define the processes, maybe, define the processes that were ... or that make-up the underlined word. You find that the underlined word is the SiSwati word. The question is not usually SiSwati but then they give a SiSwati example. When you also get there, you then get to serious business in the English. Yet, you claim you are writing the SiSwati language. I think the problem is there. We used to encounter it there. Even the assignments maybe. You are now away in your group assignments. The things, you will know. Yes, because there is someone, there is what you are exposed to in the language, SiSwati, but then when you have to write down, you have to end up consulting each other on the English on 'how do we write it down in English?' But in the SiSwati when you talk, you feel like, no, if it were that we write we would be done within ten minutes. But when we write it down, it will take us a while trying to shape it in a way that will be appealing to madam. We then write in the language English which will be acceptable. Yes. We fear to "break the English" (present work that breaches

grammatical rules of the English language) while we are actually writing SiSwati. While we are learning SiSwati.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 5: Mh ... in the SiSwati? It can relate back to the example I gave of an adverb because it is easier understood when in the English side. Because in the English it becomes a question of using it in a sentence and it becomes easier than in the SiSwati department. That is how I saw or experienced it. It is better if we learn SiSwati Grammar in English. The adverb is easily understood in English in my experience. SiSwati grammar is better when taught in English. SiSwati words are easily understood when grammar is taught in English. It feels easier than when you explain SiSwati in SiSwati.

SiSwati gets thick and confusing in its depth whereas English seems easier to understand. English makes the grammar content appear easier. Linguistics is similar in both English and SiSwati. What we learn in the SiSwati department is similar to what is in English. Because of the English since we learn in English in all the sides then it is okay for Linguistics to be taught in English. I felt it was easier to learn linguistics in English. The SiSwati was not used much.

The stories in the Literature part of SiSwati are okay in the SiSwati language because the reading of the story, the style the writer uses in writing, you also learn ways of using SiSwati words. Learning the writer's style teaches you SiSwati words and how to spice your conversation and all that.

(ADDED 05-05-21) I think the first reason which can make it acceptable that eh, SiSwati be learnt in English, you can note that in the Swati country you find that (The interviewer reads the question to the interviewee and asks them to also provide

reasons why they feel a component of the SiSwati curriculum should be taught in English or SiSwati.)

I can begin by considering SiSwati as a whole on that it can be alright to learn in the English because when you look at the Swati country, it is no longer us Swati people alone but there are other nationals such as in a certain school in the main town Nhlanguano, in the Shiselweni region, there is a school of some other nationals from this country ... eh ... from India. They learn there. Say for example, that child performs well there, in their high school subjects then they need to go to college. Truly speaking, if we can say we are sticking to the SiSwati ... Let me make an example, we are learning proverbs and idioms, there is a lot that this student would miss if it were that English does not come into the content being delivered when learning SiSwati at college. There are many things the student teacher who is not Swati may end up not understanding. But then if it is there that we learn the SiSwati in English the proverbs and idioms eh ... I feel like the non-Swati student would understand better and not be left out much to an extent of requiring extra time with the lecturer or even require extra time with other student teachers after class to seek clarity. Also, the ... participation in the SiSwati is not that which the student knows much. Eh, the non-Swati student will be able to write and answer when writing in the English language.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 5: (seeks clarity on the SiSwati word used for challenges) These by the way are challenges? (The interviewer affirms) Challenges encountered by lecturers when they teach? (interviewer affirms) Eh ... it becomes that ... there is a challenge because we have had challenges especially in writing the notes, writing them in English. We had an experience when you bring the thing back when studying using “Luhlelo lweSiSwati”, a SiSwati grammar book and the SiSwati grammar book, “Sihlatiya SiSwati”, it appears contradictory. Even after we had written, it returned and appeared like what we wrote as notes was no longer appropriate. I think it then causes problems because the way the language is used is diverse sometimes. It is

not the same. It then appears contradictory whereas in class you obtained English notes.

When you seek extensive knowledge, you use a SiSwati book that was written in SiSwati, but you feel like there is a clash in the English explanation in your notes and the SiSwati in the book. Yes, the examples will be the same but the way you will explain it, you feel like there is then a contradiction in what is in the SiSwati book and the English notes. They seem to yield different meaning. (The interviewer asks if they can continue to the next question) I don't know if I can make an example? (The interviewer gives a go-ahead) I noted for instance, the grammar rules on the augmentative and the diminutive. The English notes were stating that you add vowel so and so. The English notes instruct you, "Add this to the verb or to the noun". But when you get to the SiSwati grammar book, Sihlatiya SiSwati, Sihlatiya reveals even other things you had not learnt. You no-longer only add to the noun or verb but there is more detail. You delete something else and in the process; there is vowel coalescence. You find that it is more detailed and broader in Sihlatiya SiSwati.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 5: Challenges of what nature? (the interviewer explains) Oh! Ok. I think there it could be that (Interviewer interjects and requests to clarify) I think it gets to ... it's when the one who teaches student teachers does not appreciate the SiSwati language. When you also get to the children you will do the way you were taught. You will sometimes drop in English when teaching them SiSwati. Whereas the primary school children still need pure SiSwati. One challenge that arises in the presentation of SiSwati content to pre-service primary school teachers is lack of appreciation of the language, SiSwati. As a result, you find yourself mixing when teaching the language whereas the children still need to know SiSwati.

The children need to know SiSwati. Just to know it. It's important because even when we grew up, we needed to get SiSwati clearly otherwise it can be a problem.

I got to where I noted it in class that mixing language while teaching SiSwati is a problem when we were doing microteaching in SiSwati. I realised that it was a problem when we student teachers were mixing SiSwati with English when teaching SiSwati and it was a real problem in our teaching of SiSwati. It is a problem indeed because the primary school children are still learning SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 5: So, you asked if those who are training to be teachers speak SiSwati (the interviewer briefly rewords and clarifies the question) Eish... It's in a few instances that they do not mix SiSwati with English. Because you find that even when pronouncing the numbers, instead of saying "Vulani likhasi bani...?" (open page...) you find it difficult to pronounce the number in SiSwati. You usually drop in some English actually. Whereas, the children still need to learn the numbers, colours and other such concepts in SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 5: Mh ... It can be a problem. There, I am thinking of an example I can use again. It is still the issue of numbers in SiSwati. In pronouncing numbers in SiSwati. You find that a teacher, ... Hhawu! When he/she gets to class tells the teacher to use a chart when teaching learners what this number is in SiSwati but he/she during the SiSwati period pronounces a number in English.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 5: Owo! There it's just that when you have spoken the English while teaching SiSwati, your conscience does not give you peace. After using an English word in a SiSwati lesson, you become guilty, and say, "Eish now I've used English". You then wish to express it in SiSwati, but it gets distant to use SiSwati. You try to work out

asking yourself how you can explain or what you would say in SiSwati, but it evades you. After uttering the English word, it becomes a challenge that you have to then say it in SiSwati. Whereas, in English it just slips out easily and it becomes simple to say it. You may wish to express everything in SiSwati, but the SiSwati may “escape” and become out of reach.

CHAPTER 6

SISWATI AND ENGLISH ARE THE OFFICIAL LANGUAGES OF ESWATINI

DOCUMENT NAME: INT-P6-m-r (Interview Participant 6 Male Rural)

TIME: 10.30 am – 11.00 am DURATION: 30 Minutes to 1 hour

DATE: 13th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 6

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 6: I don't know it well, madam.

(ADDED on 04 JULY 21) Is it about SiSwati? (The interviewer says no it is about language use in general.) I request that you repeat the question for me. What I know is that it still stands that in the schools, to the children the English is a requirement for passing. So, children have no choice. Like it or not they have to pass the English language so that they have academic progress. (The interviewer requests the interviewee to continue unless he feels he has said enough under this question.) Yes, because in this way in my view I feel like they will be unable to value the children with the ... this thing, with their language. The children know their language. So, it is better that they ... you know, them with the English language. (The interviewer asks: When you say they "you know" them what do you mean?) I mean

they ... they ... they assess them in the English language in that it should be it that they must pass. Because this side in their own language, they are capable.

2. Explain what you think about the Eswatini language in education policy.

ST 6: Teachers are expected to teach children the right or proper language which will make them grow well because it is a heritage to them.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 6: I don't know very well.

(ADDED 4 JULY 2021) What I can say there is that in the colleges it is still one thing like in the schools as in primary, secondary and high schools. Even at college the children still require English. What I mean here is that so that they move forward in ... in ... a semester and another semester or an academic year, at ... at ... the college, the children have to do well in the English to proceed, as in, they qualify for the next year. (The interviewer says it is English that makes them pass.) Yes, English makes them pass. (The interviewer asks what the language policy of Eswatini says about language use in the teachers' colleges. She requests the interviewee to also base the discussion on how language was used in training them.) In Eswatini there are two official languages. It is English and SiSwati. Okay, what we found at college, we found that even though we are Swati citizens, we would be forced at the college to learn even the SiSwati in English so that it becomes easier when we do the English. Yes.

(The interviewer asks the interviewee to continue the narrative of how language was used in various areas of the curriculum to train them.) I can almost say in all the subjects we did at college; English was used mostly even in the SiSwati. (The interviewer requests the interviewee to name the subjects while relating how language is used in teacher education.) Eh ... it can be the SiSwati. It can be

Science, Agriculture, and Maths. All that we were learning in the English language. Art and Crafts, ICT in all of them it is just that English went ahead. Let me start afresh and list them again. (The interviewer says no problem.) Let me start with our SiSwati, followed by English, then Maths, followed by Science, then Agriculture, followed by Biology, Arts, ICT, all that we were doing. (The interviewer requests the interviewee to relate how language was used as they were learning the listed subjects.) We were taught the subjects I have listed, in English. But then you would find that for a student teacher to master the content easily, they sometimes added even the SiSwati because the SiSwati explains better because it is our mother tongue. It depended here and there because some English content, our lecturers had to also explain in the SiSwati for it to be clear.

(On the use of language when training a teacher, the interviewer asks if there were practical subjects.) We had practical subjects at college including Agriculture, ICT, Art, I think those are the ones I can list. Yes, they are English. (The interviewee asked if it happened that the student teacher would do part of their college training out there.) Please repeat the question for me mam, I am lost. (The interviewer repeats) For a student teacher to do something as part of their training outside the college premises? (The interviewer says yes.) Eh, sometimes it called for it to happen because you find that some things we must go and investigate as in we research it. Yes, research takes the teacher trainee outside as part of their training. (The interviewer asks which language was used for research.) There it depended on which language that student teacher preferred. Most of the time however, because we had also got used to the college language, you would find that we mixed the languages.

(The interviewee asks: besides research what other things required the teacher to come out as part of their college training?) It was only research. (The interviewer asks if there was no teaching practice?) Okay! Eish, I almost forgot it. Okay even teaching practice. I can add it. I had slightly forgotten it. When we got to the second and third year, we did teaching practice. (The interviewer asks how language is used during teaching practice?) Okay in the language we were told that ... Our lecturers

told us that it is good that we use the English, as it is the requirement for passing in our country, Eswatini. However, they also said if you note that the learner still does not understand the subject matter, come to their mother tongue and clarify using the learner's language, SiSwati. Then the child may understand better. If ever that child does not understand what the teacher is trying to explain.

(The interviewer asks how the student teachers would use language to teach SiSwati when out on teaching practice.) Eish, there we did not have a way of using English because the children are still young. Most of the time, as teacher trainees we delved much on using SiSwati to teach SiSwati. (The interviewer asked: Is it the age of the children that made you teach SiSwati in SiSwati? What does the language policy say?) Okay, the language policy in fact says when the learner goes to learn SiSwati, the teacher should teach the child SiSwati. The teacher should not keep dropping in some English in the SiSwati. The child learns the SiSwati.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 6: I think it is good in that as we are talking about policies, it means policies are a thing to be followed. Therefore, I think that policies are important in that they are the ones that watch over the children in this country. (The interviewee was asked what he was referring to by "children") By children I mean every person who goes to obtain education from an education institution at any level. (The interviewee was probed further how the policies were shepherded the students.) They guide and direct how the learners in this country should grow as they are Swatis, how should they live with other people, what is expected and what is not expected. The language policy promotes the values and principles of Swati society.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 6: M ...nh... I don't get the question clearly. Weaknesses, how? (the interviewer explains) Should we review them from SiSwati and English? (The interviewer agrees) Yes, madam. There is a weakness. It manifests. Yes. Because, the

children, when we teach them the SiSwati and then teach them the English, there is often a culture clash between the two languages which happens. You find that the child will lose his / her identity of SiSwati and love English. Whereas SiSwati to the child is their heritage language. The clash emanates from the fact that a child loses his identity and loves English whereas SiSwati is their heritage language, a language of their identity. Whereas back home there are adults who know the SiSwati. Then you find that when the child speaks English at home the adults do not usually understand the old men and women.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 6: I think madam here we ought to use both languages. Because if we can use one language, maybe SiSwati, it means that student would be barred from opportunities for further education in universities outside the borders of Eswatini. E-eh. Whereas if the languages are both used to train the country's primary school teacher, English will help the student to be able to communicate with other learners from outside the country.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 6: No, there isn't madam. I think the language policy of Eswatini is fine because as people we need English as students. Because all books madam is written in English.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 6: I think it can be a good thing to use SiSwati as medium of instruction. Because SiSwati among the Swati people is the one that is easily understood. For instance, a child quickly answers you when asked a question in SiSwati in the schools.

9. Is SiSwati as important as English? Please explain.

ST 6: Mh... SiSwati is important and equally important to English. Because in my view every language is important to its nation or to its speech community.

(ADDED 04 JULY 21) What I can say is that SiSwati is important. However, SiSwati at the same time limits a student. Meanwhile why is the English good? English has broader usage. For instance, it happens that you attain your education in Eswatini. You then must advance your studies maybe outside this country. Then you will find that it depends where you went to further your studies. You may find that in that education institution and country much English is used. So, I can say that the SiSwati is relatively not as important as English. I say so because SiSwati limits you. SiSwati goes as far as within the borders of Eswatini. English then helps you so that you can go out to the world and be able to communicate with other students because English is used internationally. Yes, madam.

(The interviewer says the submission seems to have highlighted the importance of English as an international language. She asks if SiSwati has some importance although it is not an international language.) SiSwati is very important madam because it also helps the country's children. Let's say this child does not have the eagerness to further their studies even outside the borders of Eswatini, let me say SiSwati is important to that child. It is important for that child to know and know extensively about SiSwati. Because even teachers of SiSwati are there in Eswatini. I can therefore say SiSwati is important in that way.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 6: I... think, there madam more especially if the child must learn the English, a teacher often explains in the English. Then when the teacher repeats what s/he explained s/he repeats it in SiSwati then a child is able to learn the English using SiSwati. (The question is reworded for the student teacher and then read in English) Indeed, we benefit madam because at this level we are in, of education, tertiary

level, a lot of English is used. In learning SiSwati in English, it helps us get used to the English the required way. We get used to SiSwati accordingly.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 6: There are challenges madam which we encounter because you find that sometimes when the question is written in English, we do not understand what it requires.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 6: I think it can help us as student teachers that when learning the SiSwati grammar, we would learn the Grammar in English because it is the one that has many difficulties. So that even when we get to the English side (of Grammar) it may be easier. (The interviewer asks if there's more the interviewee can say) I think even the stories those of Modern and traditional literature can be taught in English. Because madam really ... the way I see it, it's as if lately we should know a lot of the English. Why? Because nowadays English is the one that plays a major role. (The interviewer probes further on what role the interviewee refers to when he says English plays a major role these days.) What do I mean there, madam? I mean that English is the one that is now an international requirement. So, it is imperative that we know English and draw ourselves closer to it. So, we ought to master it. Therefore, if subjects such as Traditional Literature will be learnt in English, that is quite right.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 6: No, I haven't seen any problems madam. I would be lying if I would claim there are any. I only noted that it helps us to learn SiSwati in English. It makes the work easier. Many subjects are written in English. Learning SiSwati in English plays a major role.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 6: We said there are no problems madam.

(ADDED 04 JULY, 21) No, what I can say here is that there are no problems that are there. At the college for them to teach SiSwati in English, they do it to advantage the teacher trainee. So, the teacher does not then affect the learners. There is nowhere that being trained in English to teach SiSwati becomes a problem to primary school teacher trainees. When we get to the field of work, we will on arrival teach children SiSwati the expected way. Learning SiSwati in English was helping us because we may not know maybe we will find ourselves furthering our studies. Yes. (The interviewer asks the interviewee to elaborate on what he means that “learning SiSwati was assisting student teachers” and on that in the schools they will teach SiSwati “the expected way”.) What I can explain elaborately there is that I can say that when we are taught at the college, the reason for us having to learn SiSwati in English is so that because all the subjects at the college stick to the English language, so, it then becomes easy for us to adapt to the English language. Yes. Then when I go out there to work this time, yes, I will then teach the SiSwati. There is no where it will affect a child. Yes. Maybe as time goes by it can get to affect the child if the child will continue with their studies until they get to tertiary level. This child will then be put to the tertiary level advantage of getting used to English because English is the language used mostly across the subjects. Yes.

(The interviewer asks the interviewee if he says learning SiSwati in English helps the student teachers.) Yes. In fact, it helps those who are already at college. Yes. Also, what we should note very well, when teachers are trained in the colleges, here in our country, Eswatini, we know that a college teacher should teach all subjects. So, if the teacher must teach all the subjects, the teacher should have English and have it flowing in their veins. (The interviewer asks if it was a slip of the tongue that a college teacher should teach all subjects or was it intentional.) Oh! Oh, oh. No, it was a tongue slip. I was saying a teacher trained in the college who must go and teach in

the primary school should teach all subjects. So, it helps for the teacher to know English. That is why we learn SiSwati in English at the college so that on arrival in the field of work the teacher should be able to teach all the subjects because most of them are in the English. Yes. Then it helps the teacher and becomes an advantage, and it becomes easier. (The interviewer reiterates for an affirmation, "Then on arrival in the school this teacher is already knowledgeable in the English.") Yes. The teacher arrives already familiar with English. Then this teacher can teach all the subjects in the English. But then that does not change the teacher such that the teacher may have a problem when they must teach SiSwati. During SiSwati time we were teaching children in the SiSwati. It would be SiSwati throughout the period. Yes.

(The interviewer asks what the interviewee can say about language use for communication in classrooms and in the school premises.) What I can say, is that the policies of the languages are just alright. So, when we are in the school, the child should know that they must use English. Because English is priority in this country to be successful in their education. At the same time the child should stick to their language, SiSwati and know it accordingly. But then the child should know that for the sake of their education, they should know the English and speak it in the school premises. It will help them as little children who are still in school who want to succeed and have goals. But the child should not lose their mother tongue, SiSwati. (The interviewer asks what all that says.) In the school, English should be the child's thing. That will help the child. It will benefit the child as they attend school because we are mostly focusing on the child's education. The child's education says the child should have English. Then the SiSwati should also be known to this child because they may be staying with grans in their families. It is likely that community members may have not obtained the opportunity to attain education. They know the SiSwati. The SiSwati will then assist the child in that regard.

(The interviewer asks what that says about the language the learner should use in the school premises?) In the school premises the child should try to speak the English even if it may be difficult. (The interviewer asks what if the child is often

found speaking SiSwati.) If I find a child as a teacher in the school premises speaking SiSwati, their mother tongue, I will speak to the child as a teacher. I will tell the child, "Because you are one of the students in this school, you are expected to adapt yourself to the English language. You are not doing it for me as a teacher, but you are doing it for your education. You have come here to obtain education, and you want to attain success, is it? So, for you to be successful in the subjects because they are all English, adapt to the English language." Yes. That is what I am saying.

(The interviewer requests the interviewee to comment on the fact that children end up beaten for speaking SiSwati in some instances.) Eish, there I can say it is no longer right because the child is deprived of his language of birth. A child should not be beaten. In fact, it is a mistake that the child be beaten. What I can say is that the child should know that they are called upon to speak English so that it benefits them. But then the child should not be beaten when they speak SiSwati because it is their language and a language of their parents. However, the child should be enlightened that English will take him across from point A to point B. Knowledge of English will make it easier in the learning of other subjects.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 6: M...h, yes, we speak SiSwati when we are teaching SiSwati. We teach SiSwati in SiSwati.

(ADDED 04 JULY, 21) When we learn and when we teach in the schools, in our school when we learn as teacher trainees, we mix SiSwati with English. Even in the schools it becomes that we mix the English and the SiSwati. But then when we are there teaching, we then have the time now for the SiSwati. We then give the SiSwati attention. In the whole SiSwati period, there is no mixing. Whereas when we were training at college, we were mixing the SiSwati and the English. When we teach when it is time for SiSwati, we teach the children in SiSwati the whole period. The

child is also encouraged to speak SiSwati during the SiSwati time. Even the learners would speak SiSwati during SiSwati time.

(The interviewer asks the interviewee what he noted about participation when instruction was in SiSwati and when it was in English in both the college and school contexts.) I will first state that when we were still being trained, in the college, you would find that when we learnt the English as we were learning you would note that we have some difficulties. Even participation would be there, but it was not so significant because even us, you would find that we have challenges here and there with the English. (The interviewer asks what the difficulties were.) It can be maybe the language usage. Yes. You find that we were unable to understand some of the terms in English. Therefore, we would lose the question posed by the lecturer. The question would get challenging because there are English terms that have been used by the lecturer there. You find that the English terms get challenging to us such that we end up not sure whether to answer in whatever way. We may be placed in a fix by just one term. You find that even the quality of our participation gets poor.

When it gets to the SiSwati you would find that everything is clear. (The interviewer asks why it became clear in SiSwati.) I think that was because the SiSwati we flow in it. In the SiSwati I think it becomes clear that SiSwati is our language. We are used to SiSwati we came with it from home. Yes. It is easy for us to understand each other in the SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 6: Yes, it can be a huge problem madam. Because ... when you are teaching the children SiSwati, we assume that you are training them to speak SiSwati. Then when you also touch some English in the SiSwati you will cause the children to get lost. Thus, when you drop some English while teaching SiSwati, you cause confusion, and the learners lose track. This happens because they are in the lower grades.

Being in lower grades, the English then becomes a bit difficult to them. Understanding the words then becomes difficult to the children.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 6: It becomes a problem madam as we have explained that the learners in lower grades, you find that mastering the English to them becomes really difficult. They have a difficulty understanding when English is used while teaching SiSwati. It is right to speak SiSwati when it is a SiSwati period in the timetable. Because madam here, the children need the SiSwati. The learners need SiSwati because it is their identity. Therefore, during SiSwati time let us give them the SiSwati we expect them to possess. The SiSwati they should possess. Teachers should have it in themselves that it is SiSwati time during SiSwati time and therefore speak SiSwati for the children to know SiSwati.

I can add that I consider it a good thing that ...the SiSwati especially here in the colleges should continue to be taught in English because at the level in which we are at, then it is in fact required of us to know the English in the right way.

CHAPTER 7

CHILDREN TEND TO KNOW MORE ENGLISH THAN SISWATI

DOCUMENT NAME: INT-P7-f-pu (Interview Participant 7 Female Peri Urban)

TIME: 12.02 pm to 12.33 pm

DURATION: 30 Minutes to 1 hour

DATE: 13.07.2019 and 19 July 2021

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 7

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 7: I think it says when you teach SiSwati, ask them in English first, then explain in SiSwati so that the children can understand well. In the schools they say we should use English as a medium of communication. Because you find that children do not understand well especially in the lower grades. (The interviewer requests to get clarity on what exactly the interviewee said) The language policy says when you teach in the schools use English. Then I say the SiSwati is also necessary for you to understand an instruction clearly.

2. Explain what you think about the Eswatini language in education policy.

ST 7: In my view I think SiSwati should be used especially when you clarify points or elaborate or explain instructions to the children because you find that they do not get the instructions clearly. When you explain to them in SiSwati oh, in English, you can

tell from their faces that they are confused. Then you feel like explaining in SiSwati for them to understand. I approve of the use of English as medium of instruction, but I also suggest that teachers should use SiSwati to explain so that children understand well. Because even when we use too much SiSwati, when it gets to learning other subjects such as Maths, Science the children will be even more confused.

For instance, where I was teaching, I would ... when I was teaching them in English begin teaching them in English then ask them something. Ow, they would get amazed at what I was saying. Whether it was because it is a rural school. I was at This n That (not real name) Primary school. Children would stare at me blankly such that the tutor even asked me why the children behaved/ responded like that. I said I think it was because I spoke English.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 7: Language use? (the interviewer affirms) In teacher training the language policy of Eswatini says that we should use English as our medium of communication. And our tutors strongly approve that we use English.

(ADDED 19 JULY 21) When they teach us at the college, they use SiSwati sometimes but most of the time we then answer in the English. I do not know whether I am answering the question? (The interviewer encourages the interviewee to proceed because what is required is her view.) The problem is that I do not understand “umtsetfomgomo” is whether it talks about rules. (The interviewer says it's the language policy. Should I speak in the SiSwati? (The interviewer informs the interviewee to use any language between SiSwati and English.) When they teach us SiSwati, the SiSwati is used but also the English. Both SiSwati and English are used. We use the English when we write but SiSwati is used to explain content for us to understand especially some words which we fail to understand in the English. In my understanding, I think both languages are used. It depends on which you understand

better. I feel like it's a must to use the English language when you write, to express yourself at college. Yes. I think the English is mostly used when you express yourself, but SiSwati is used when there are words you fail to understand. You explain content to each other with your peers so that you can understand in the SiSwati than the English. I do not know whether I am explaining as required. (The interviewer assures the interviewee that she is on the right track if she is expressing her views about how language is used in the training colleges in Eswatini.) SiSwati is used very much when we communicate than in writing. We use a lot of SiSwati to communicate because we are Swati, that is something we can do nothing about. SiSwati is used much when we speak explaining. Even lecturers, you find them speaking the SiSwati. I wish to emphasize that we use SiSwati when we are by ourselves. But then when we must write formal work, we use the English. So much that we learn literature content in SiSwati. In English literature when we are asked questions in tests, we express ourselves in English. Yes, I think I am explaining in that way. (The interviewer asks the interviewee to allude to how language is used in the various areas of content when training a teacher.) In the French subject, you can't use SiSwati. We use English as a medium of communication so that we can understand each other well. Then English is functional. We can't use SiSwati with the lecturer because in French we have expatriate lecturers. Then us as students if there is what ... because there are those who did French before, they understand it better because they then assist you that this word is *bonjour*. You will say "bonjour" and SiSwati will help you in that way. I was then explaining from lecturer to student that there was no way in which you could SiSwati when teaching French. We used English for the French but within ourselves still we use the SiSwati when we explain content to each other.

In Maths we use English. In SiSwati we can use SiSwati when we clarify content. Even the lecturers can use SiSwati because they are also Swati. If we can no longer work out a Mathematics problem, they explain that here you will regroup and rename this, add this on that side. They can use SiSwati.

In English and SiSwati, we use both SiSwati and English because we are learning about the languages. Eh ... in English do we use SiSwati? Sometimes. Sometimes, but then in English I feel like it is compulsory to maintain the English path so that what we are learning is instilled.

For SiSwati we use SiSwati. We learn SiSwati in other words, but lecturers explain to us in English. Then when we write we then write in the English. The SiSwati emphasizes what we learn, we had it explained in the SiSwati. So, I feel like SiSwati is a language that assists us to communicate and understand each other well as students. (The interviewer asks if that is how far the interviewee goes.) Do I have to talk about all our subjects? We did Computer Science or Information Communication Technology. Even there, lecturers and us student teachers used SiSwati. In almost all the subjects. Yes.

We also did Art and Crafts. In Art and Crafts, it is just that we have lecturers who are not Swati but then when we learn, we speak the SiSwati. We explain to each other and understand in the SiSwati, but they give us instructions in the English.

(The interviewer asks if there are subjects the student teachers learn at college which are not done in school but are specialised for training a teacher.) Yes, they are there, Psycho-social Support (PSS) and Professional Studies (PS). Even there we are taught in a way that makes a teacher. They mould a teacher such that the teacher can be able to apply themselves in the field of work. Even here in PSS and PS it is the same on the use of language. The difference, here in PSS and PS is that they talk to us while making us into teachers. Then they will use SiSwati a lot to tell us and explain to us clearly. Even if you do not hear the SiSwati, you can visualise what we are taught when they use English. If you do not understand the English, SiSwati will be used.

(The interviewer asks how the lecturers can tell that instruction used to train the teacher for the field of work has been successful.) Mh ... we do “teaching practice”, “micro teaching”. We first do micro teaching where we choose that subject in which you think you can be able to teach. (The interviewer asks what microteaching is.) I am defining it that microteaching is whereby you teach your peers. You choose one subject which you think you can teach well. You make your own choice as a student. You then prepare by making a lesson plan and a scheme of work. Then you take the scheme of work to your tutor who will assess you for them to see if it is all well. Then you go for the microteaching whereby you teach your peers. So, your colleagues must pretend they are the primary school pupils. The student teachers should not behave like they are college students. You then teach in front of your tutor. Then your tutor assesses your teaching performance.

Another way for the lecturers to see that we are ready to teach, they involve us in ... Of late teaching practice was no longer in the schools. Okay, they involve us in groups or team teaching. We teach in the groups and a tutor watches. We work in the groups of A, B, C, D while a lecturer watches. Group teaching is almost like group teaching practice. (The interviewer asks what happens during teaching practice). Teaching practice is whereby you go to the schools to teach. Even there the student teacher should prepare a lesson plan and scheme of work. Even on teaching practice you demonstrate to teachers that you can teach those subjects. There you no longer choose. Unlike in microteaching where you will choose one subject you prefer. There you teach all the subjects in the schools. You prepare schemes of work for all the subjects. You also do lesson preparation / lesson planning for all lessons in the subjects you teach. Then during teaching practice, you are assessed by your college teaching practice tutor and the class teacher at the school. You should be able to get a class in which you will do your teaching practice in the school where you are going to teach. Then you must teach in the presence of the tutor observing you while you teach. Sometimes you teach while watched by the class teacher. What is important for us to do teaching practice is so that they observe if what we do is what they taught us in the college.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 7: Mh...maybe if you can explain better to me in SiSwati. (The interviewer reads the SiSwati version of the question and explains further.) The language policy of Eswatini is good because it helps on both languages. It helps in that when you fail to use the one language, you can use the other one. It is good that there are two official languages, SiSwati, and English. When you fail to use one of the two languages, you can use the other language.

(ADDED 19.07,21) What was my earlier response? (The interviewer reminds the interviewee what she had said earlier and asks her to elaborate.) May I ask. I am sorry. Why was English made a passing subject? (The interviewer says she takes that as a rhetoric question asked by the interviewer to which as an interviewer, she may not have an answer to now. She says otherwise those are the policy issues being discussed.) I am unable to answer the question 4. (The interviewer repeats the question. She further explains what the question requires.) I think I will repeat just that. The language policy helps in communication with other people. You said when we are talking about language, we mean both SiSwati and English? (The interviewer affirms.) Yes. You can be able to use which ever language you feel like you are able to use at a given time especially in the colleges, there you should ... Maybe not necessarily that you should. But we sometimes feel like you should be able to speak in English with your friends. When you fail to speak English, it appears like you are not necessarily in the expected esteemed social class. But if you know both languages, you will be able to speak in the English and in the SiSwati. Yes. (The interviewer requests to know what esteemed social class the interviewer refers to when she says if you cannot speak English, you are perceived as one who is not in the esteemed social class.) It's about us. Us! That we cannot change. (The interviewer requests her to freely elaborate on what she means. The interviewer assures the interviewee that there is nothing wrong with her view.) Yes, mam. As students in our stay in the hostels there is someone able to express themselves fluently in the English. So, we perceive that person as one in possession of style. Then when you are unable to express yourself, whereas it is not necessarily that ... It can be that your background where you attended school, your English maybe from "Bundus". But it also happens that you are not so gifted in English in your nature.

Then we also try and force ourselves to speak English, yet SiSwati is still a language too. Speak SiSwati you will be clearly understood. When you hear someone speaking English, you say 'Wow! The accent!' Hey, this person is talking. You see. (Then the interviewer asks, how about when a student teacher speaks SiSwati?) There is no way we judge you when you speak SiSwati. Even if you can speak SiSwati until you use SiSwati terms, we do not know there is nothing sinister in that. Instead, we perceive you as someone from the rural area if you know the big and traditional SiSwati words. The SiSwati words that are not commonly used.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 7: Weakness now? (The interviewer affirms.) One weakness is that as teachers in the schools we tend to use more SiSwati, yet we should use both languages. Or others, you find that they ... it depends which language the teacher likes. If the teacher likes English, he/she tends to use a lot of English whereas it affects the children. Some teachers love English and use a lot of it than the SiSwati whereas this may affect the learners. If s/he likes, ... Okay let me make an example with the English. Some teachers are from ... For example, some teachers went to English medium schools such as St. Michael's. They tend to love English. Such teachers may even twang their pronunciation of English in a way that may make learners not understand. Yet they should use both languages, SiSwati and English so that the instruction becomes clearer to the children. Even on the part of SiSwati, when we teach them using a lot of SiSwati children end up not knowing English. They grow up with no knowledge of English yet that does not help much. I think the right thing is to use both languages. But begin with English. Then you use SiSwati if it's not clear.

In fact, I feel like we can use twanging of our accent of English when talking to old people like you. But when we are in the schools trying to teach, we should use simple language.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 7: I think we ought to use both languages. I think because one language cannot function on its own. Why do I say that? It is not easy even if it would be said I explain to you in SiSwati, it happens that I pronounce one SiSwati word and say "tingcinamba" (obstacles). You are not able to understand it especially children. Then I try an English word that will explain the SiSwati. One language cannot successfully work on itself. It is not easy to explain in one language. Using two languages will allow the languages to complement each other. If it is a SiSwati word that you are explaining, you may need English to help you explain the SiSwati. There is an instance when I was teaching SiSwati and then I really got stuck but tried working out what the concept is. I just failed. Then I ended up using an English word. It helps to have these two languages. Both languages must be together when you explain a point.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 7: Yes. There is a lot that needs to be modified in the national Eswatini language policy. I will use the school I come from. As I have said that I think the... the... the English should be used, it helps that as the children grow and go to Grade 7, they should be able to understand the English while they are still young because then they come out with good results because many subjects use English. SiSwati should be used when the child does not understand to help the child understand the instruction. Start teaching English subjects in English. Use SiSwati when the learner does not understand. Do not just begin with the SiSwati. You are teaching Maths then you just begin with the SiSwati? First use English.

Again, English I request that, ... Okay, if it were as I wish ... It's just that in some schools especially in the rural areas you find that they do not use English as medium of communication outside. You find the children feasting on the SiSwati. The English, once you go to class and require English, they no longer have the English. They get

very shocked as if you have put them in jail by making them speak English. The English should be spoken even outside. A child would rather “break” it. Speaking English will help when we learn so that the child can understand it quickly. (The interviewer probed further on where exactly she means by “outside” when she says learners should speak English even outside.) I first said English should be used as a medium of instruction. In schools, learners should speak English to each other outside the classrooms.

I am now also saying English should be the medium of communication. (The interviewer probed further requesting the interviewee to elaborate on the point on medium of communication (MOC); while also being mindful of the fact that the question asked if there are any modifications, she felt could be made to the language policy of Eswatini on the use of English and SiSwati.) I mean children should use English when talking among themselves in the schools so that they are able to understand English when they get back to class. Then it becomes easier that this is the language we have been speaking outside.

But I am saying a teacher should not speak English throughout. The teacher should speak English but then use SiSwati to explain. Why do I say this madam? I am saying this because when you get to Form Five English will stop you from admission into tertiary education. Because English is a passing subject, it can bare you from further education. If you do not get a good English foundation, English will stop you from progressing. I am an example. I am here at the college because English “caught” me. I passed Form five but failed English. I had to rewrite English for three years before I was admitted to the college. I could not go to university. It’s as if you should grab English from the beginning. The base should be good in English. (The interviewer asks for more things that need to be modified with regards to SiSwati and English in the language policy of Eswatini) It’s as if it is now getting lost. Otherwise, when I am alone thinking I usually have a lot.

Something else could be, ... Okay, now let me change and think about SiSwati. Okay SiSwati, SiSwati ... I think the children should know the traditional SiSwati words. Learners should be taught traditional SiSwati vocabulary, including very old SiSwati words not just to concentrate on English just because at the back of their minds they know English is a passing subject. They should know the SiSwati words because we are in Eswatini SiSwati is our pride. In fact, during SiSwati time, I think that is when a teacher ought to use a lot of SiSwati because it is time for... The teacher should use real SiSwati words and explain that when I say this ... and explain clearly what a SiSwati word means so that the children can understand.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 7: Eh... I think it's a bad idea. As a medium of instruction? No. As I have said that I think it should not be used that much. Use SiSwati when you realise that a child is confused. (The interviewer clarifies that the question refers to the teacher education context.) Oh! in teacher education. With us? (The interviewer clarifies even rewording the question) No, I think it's a bad idea. It's a bad idea because as teachers we will tend to be obsessed with the use of SiSwati to use it in the schools yet in the schools, they say we should use English. English will be expected in teaching most subjects in the schools. It's therefore okay that at college you teach us SiSwati in English. But it gets scary on our arrival at college that SiSwati is in English. It gets scary when we have just joined college to learn SiSwati in English, but I find it right.

9. Is SiSwati as important as English? Please explain.

ST 7: (She exclaims loudly) Yih! No. Then I should explain, why. Here in Eswatini ... eh...Eng... SiSwati is more important than English. Mh! Do I say it well really? That SiSwati is more important than English? Here in Eswatini as Swazis, SiSwati is more important than English because SiSwati is a subject in the country. Okay, why do I say that? I say it because SiSwati as a language ... as a language or just SiSwati? (The interviewer clarifies.) SiSwati as a subject is more important than English.

Because there is a special subject, SiSwati where we learn SiSwati. That means SiSwati is recognised as special in Eswatini. SiSwati is therefore regarded as a special subject in Eswatini. We respect it. Even though the English is there, its own subject, but the SiSwati I think we delve deeper in the SiSwati.

Also, when I talk in respect of SiSwati as medium of communication, there it is even more important; because there are many things we do, using SiSwati in Eswatini. We go to the reed dance festival to do SiSwati. Women go where? to marula festival. Even there it is still SiSwati. The English we do not pay much attention to it when we are in Eswatini. SiSwati is used in communication and in national ceremonies and festivals. English only becomes important when we speak about ...of it as a passing subject. Which means we can say that is where English is most important when we communicate in class. But it is not more important than SiSwati because when we use English, we also use SiSwati at some point. You find yourself having used SiSwati. So, the SiSwati really, I ... as people of Eswatini we say it is very important.

There is a lot of SiSwati spoken all over the country. That should be maintained because we are in Eswatini. Yes, English is necessary because it traps us in the end as we try to get to other levels in our education but here, we are in Eswatini. We should be proud of SiSwati. SiSwati is a primary medium of communication in Eswatini. Various annual traditional ceremonies are communicated in SiSwati. English gets important as a passing subject. Even in class English is not more important than SiSwati because in our use of English in class, we also use SiSwati to clarify what we communicated in English. We have a lot of SiSwati around the country.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 7: If we were learning in SiSwati, we would have become confused from having to use many words to explain. SiSwati uses and requires too many words to provide sufficient detail. English is accurate in descriptions. Also, we are able when we get to

the schools to remember what we learned in SiSwati. When we get to the schools, we remember what we were learning in English in the SiSwati subject.

(The interviewer asked if the interviewee had more to say about benefits of being taught SiSwati in English in teacher training)

There is more I can say. We are not all Swati. So, the English can explain with clarity so that even those who are non-Swati nationals are able to understand and get to know the SiSwati language using English.

(ADDED 19.07.21) Does it benefit us really? (The interviewer requests the interviewee not to worry about taking whichever stance but requests that the stance should be supported.) Okay. I will use myself as an example to demonstrate if it helped me. I will answer from my standpoint. Okay, at first, I got confused, "Hey! How now? Why are we suddenly using English to write SiSwati? How are we writing now?" But later I felt like it helped us to learn SiSwati in English because the content we learn in SiSwati resembles that which we learn when doing English. So, you must master the English part to be able to understand the English. When they teach us English, you should be able to understand the identical SiSwati content using the content of the English subject. It helped me in that way because I was struggling to speak the truth. English is not an easy thing for me, I am not good at it. But I would then use English notes and read from them. Because there are some words that I cannot be able to explain in the English. On my own I could not work out the meanings of those words. So, there was a need for me to have something on which to refer. So, that is why I say I was assisted by the notes. (The interviewer asks which subject the notes were from.) English and SiSwati are languages so, a lot of content learnt in the SiSwati subject is like that of English. The difference is in English Literature. But in Grammar the content is identical. You find that on that side they explained. Okay fine the examples are in SiSwati. When you look at the notes it is almost one thing. Yes. Eh, ... (The interviewer asks if by this discussion the interviewee means she benefitted from learning SiSwati in English.) Yes. I do not want to lie. I benefitted. It helps us really. Because in some things you find that it is not clear to you that this means that. Especially when they say dissect or analyse a

word. You discover late that the words which are in SiSwati, words such as umsuka. When you come to the English side you discover, 'Oh, so these are the words.' Yes. It helps to improve one's English. Additionally, it helps you get to know how other words are defined in English.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 7: Yes, you may understand what is said but English is limiting. You may have a lot of information but fail to express it in English. This is because some SiSwati words have no English equivalents (translations). You find that you understand what you would answer to the question but fail to give sufficient explanation in English. This happens a lot if you are Swazi and you know a lot of SiSwati. You ask yourself, "What will I say in English?" because you do not know how to translate that from SiSwati to English. You end up speaking a lie saying a very different thing from what you intend to say.

(ADDED 19.07.21) I think I may not elaborate but add in this question. What is the question again? You have given a lot of explanation. (The interviewer re-reads the question.) Yes. We do have challenges. As I said that English limits us that you will use these words. But SiSwati explicates them further such that you speak in a way that never ends. If you can conduct an interview only in SiSwati, that is where you can discover how much talking people can do. Whereas when you write translating from SiSwati to English, it then gets difficult, and you fail to translate. You end up writing something senseless. You may find yourself writing good to mean that it was the right thing or to mean that the thing was most appropriate. You then end up saying 'good'. Another challenge is that a question written in SiSwati it could be easy for you to understand what that question requires. However, even in SiSwati there are big words which some people may not understand in a question. For example, the word "tinsayeya" (challenges) may be difficult for some people to understand. So, when one is instructed to write tinsayeya in a question they may find it difficult to work out what tinsayeya are. So, if the question is written challenges, I understand easily that they are referring to challenging things. (The interviewer asks if the

interviewee is aware that now she is presenting the two languages as though they complement one another.) Yes. I also feel like that is what I finally conclude. The challenges are there but still the two languages complement one another. Yes. The languages work hand in hand. It is just that they made the English a requirement for passing a thing I do not understand why. (The interviewer what being a passing requirement means to English?) Making English a passing requirement delayed some of us. I am really complaining. It is because I think it was not supposed to be a passing requirement because a passing requirement you pass when you have passed it. Otherwise, if you have not passed it you have failed. If only they would say there is an average mark that you get. Maybe we could say 40% not to say if you get 40% you have failed. (The interviewer asks if the interviewee meant 40% in every subject.) No, if only in the English the passing mark would be 40%. As it is the English must be passed with a very high mark. Because a person is smart in their specialty. It is therefore not fair to use English to judge us all. Some of us are good in Maths. Why is Maths not made a requirement for passing? Because if someone else has failed it they proceed to another class. Why are we suffering now? I am now making it personal. I perceive it that way that others are good at something else and we are good at something else. Others are not good at Maths. So, then I am grieving. I am impressed at least that our country, Eswatini has seen this thing of us being enslaved using English. I think we should know at least the basics in English. You should be able to know English just to be able to communicate in it as a language. Not that even when you write or learn other subjects you must be enslaved by English ill-treating you in this way. (The interviewer informs the interviewee that what she is doing is what is required, speaking her mind and reacting.)

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 7: (She sighs) From the part of SiSwati? Traditional SiSwati Literature should be taught in English. Why do I say so? Traditional SiSwati Literature and SiSwati Curriculum or Methodology should be taught in English. Traditional SiSwati Literature ... is... requires that you use literature and in literature most of the time we use English to express our feelings or thoughts. Curriculum studies where we learn

methodology and lesson planning among other things should be taught in English. Why do I say so? To clearly get the aims and the methods on how we are going to teach, making it clear on how. We get the teaching aims and methods clearer in English. English enables us to also refer to the methods taught in the English curriculum. It also helps in that when you have explained to us in English, we refer to the English. I would refer to my English Methodology notes to check how English corresponds with SiSwati. When I have forgotten I would take what is for English. I sometimes used English methodology notes to apply in my teaching of SiSwati because English and SiSwati are both languages.

Even with Modern Literature, Modern Literature is almost similar to English Literature. In many things there you find that we also use the literature things. Modern Literature should be in SiSwati. In fact, I feel like these things are all the same and I now have a change of mind, everything should be taught in English at college.

It is okay to teach SiSwati Grammar and all the components of SiSwati in teacher training in English. I used to enjoy Grammar in English. I do not know where I got it because I used to use SiSwati books but do well in the SiSwati Grammar when explaining the things in English. In the college SiSwati Grammar, it is interesting that we learn English words for some of the SiSwati Grammar words we learnt earlier in school. For instance, we did not know what “libitomuntfu” (A personal noun) is in English. It’s interesting because we did not know the English words for most of the SiSwati we learnt before. We did not know what “sichasiso” (The adjectival/ qualifier) is in English. When we got to college we knew. It is therefore okay to be taught SiSwati in English in teacher training.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 7: Hm... I must think of them. Because madam when we look at lecturers, we assume everything they say is correct. We do not look for challenges. M... h ...

challenges ...? (Appearing reluctant.) What, are you talking about? (The interviewer explains and rewords the question.) Our SiSwati lecturers may be overpowered when asked questions by student teachers who may have deeper traditional knowledge of SiSwati. Lecturers may also not be sufficiently competent in certain content topics. But when I go to class, I expect everything a lecturer says to be correct unless I also know the thing. Okay, sometimes it happens that a lecturer is not so fit in the subject he or she teaches but you see that he/she knows the Maths, but he/she is not as fit as Miss So and so. So, you find that even us student teachers tend to ask this lecturer unnecessary questions until the lecturer ends up confused. We even get naughty and take advantage of this lecturer because in our minds we know he/she does not know this thing.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 7: Mhh... Please repeat the question to me in SiSwati. (The interviewer repeats the question in SiSwati.) Okay. Mh... I think challenges that are here... (Seemingly thoughtful.) You say when you learn or are being trained to teach the lower grades is it? (The interviewer affirms.) There we are supposed to ... the English if we use it to use simple English. We should use simple English. We should not use terms. Even those you teach, the student teachers, also tell them, "Please use simple English" when teaching the children. So here difficulties they encounter is that you find that in their minds they forget that they are teaching lower grades. They use even big English.

(The interviewer rewords the question to ensure the interviewee addresses it.) I see no challenges of teaching SiSwati to a prospective primary school teacher in English.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 7: We do try not to mix SiSwati and English when teaching SiSwati. (She laughs. Then she shyly, as if reflecting or having an introspection admits.) The English is

easily stolen. I don't know what happens, but the English gets stolen into our teaching of SiSwati. We try to teach SiSwati but words such as "but" also "coz" find their way in. We find ourselves stealing the English into our SiSwati teaching. What did they say, "to teachers"? (The interviewer reads the question in SiSwati and further re-words it to explain what it requires. The interviewee then responds.) Even when the tutor is here you hear "because" dropping into your teaching of SiSwati and you get shocked.

(ADDED 19.07.21) No. When speaking a SiSwati lesson not an English lesson? (The interviewee clarifies that the question is about when teaching SiSwati.) Ninety percent (90%) mix SiSwati with English. It's just that ... Ah, let me say no. It depends on familiarity. Even me here if you had said I should speak SiSwati you would find me adding the "but's". Yes. Like this "Yes". You find that it is rare for one to speak pure SiSwati. Except when you have determined yourself well that you will speak SiSwati. When scared of your teaching practice tutor who is sitting at the corner of your classroom. Otherwise, if it would be said that it is a normal lesson, it will not happen for one to speak pure SiSwati. No. There you will keep dropping in the English even if it may not be a big word. Even a big word may come in. You find that you then explain to the child as I said. Also, children nowadays know more English than SiSwati. For instance, if you can tell a learner "Write tinsayeya." The child could just stare at you until you say "challenges". Then this learner would say, "Oh, you mean challenges!". It could only be then that the child understands. So then there are instances where English will come in. (The interviewer says she remembers that even in the interviewee's previous response she said, 'We try but English just drops in when we are teaching SiSwati.' When I checked your response, I could not find what you felt was the cause of mixing English with SiSwati.) (The interviewee laughed.) You want to know what causes mixing SiSwati with English. Let me think. I think the way English is used. English is used in many subjects. So, we feel like, I do not know whether I am saying the right thing. We feel like we ought to drop in some English even if you are in an ordinary conversation at home. You feel like the word should just drop in. You find that the SiSwati word fails you. Not that the SiSwati word fails you seriously. You then just pull out the English word and use it. Yes, I think it is as a result of the way we use the English nowadays. (The interviewer

concludes that she notes two different reasons for using English in a SiSwati lesson in what the interviewee has just said. The interviewer confirms.) Yes. Even that. We feel like we have not spoken if we have not dropped an English word. I am one such person. It is common in the way I speak. You find that there is no need. I may say “uneluck(y)” instead of “unenhlanhla.” You just note that there is no need for the word “luck” in that SiSwati. It even makes the language distasteful. (The interviewer asks if what the interviewee says about the common practice of mixing SiSwati with English does not get back to what the student teacher said earlier that if one in their clique as borders at the college uses English they are regarded as ahead or stylish.) It’s it. It is that mam. Especially ... Okay when you are in the rural households it is not common. But then when you are at the college with your colleagues, when you speak, after you have dropped in the English word, you feel like you are a bit higher. It is because the student teachers who speak English fluently, we regard them highly. We feel like they are in style. Then those of us who cannot speak English so well, you find us trying. They influence us. We also succumb to their influence that I should also try English a bit. Even if I may speak bad English. Yet even the SiSwati is also a language. I do not know how we can be assisted to also recognise SiSwati as a language. It is this thing which they did where they just pronounced, “English is a passing subject!” It started there that SiSwati is then undermined.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 7: Mh ... no. It is not a problem there because the children are still growing these. They are still young. They still require understanding an instruction clearly. If you will come with the English and bang only English, you will really confuse them. You have to use even SiSwati. Even if you can start by using the English because as I said then you explain in SiSwati but use both. (The interviewer clarifies that the question is about teaching SiSwati in the primary school.) Wo, teaching SiSwati, teaching SiSwati. Okay SiSwati? (Sensing that the interviewee seems hesitant on what the question requires; the interviewer reads the whole question in SiSwati.) Oh, I just thought of English.

Yes, code switching is a problem. I think during SiSwati, the teacher should teach SiSwati and only SiSwati and not mix. (The interviewer then clarifies and requests for problems that can arise from teaching SiSwati by mixing it with English in the primary school.) Mh... for lower grades I think the children will be ... will not be able to understand what it is we are learning now. Because we sometimes speak English. (She says what she thinks children would have in their minds or speak out when a teacher presumably a female such as herself is using English and SiSwati while teaching SiSwati.) “Madam drops in some English whereas we thought it was SiSwati time.”

I often tell them it is now SiSwati time. Let us now speak SiSwati. There is no-one I would like to hear speaking English. So that they will know for the SiSwati subject, we use only SiSwati. That is when we are allowed to speak SiSwati. Mixing may be confusing to the children. Even non-Swatis among the children may benefit from vocabulary used by other learners and their teacher during the SiSwati lesson. They may end up knowing what I know when I say, “Letsa” (Bring). There’s no English now. We speak SiSwati now. SiSwati should be SiSwati so that we do not confuse learners.

We should use English in other subjects. When it is time for English, we should be strict on English then. It should be clearly known that we are learning English now, real English.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 7: Mh... h... (The interviewer asks if she can also read the question in SiSwati?) You may but I think I understand the question. Mh... It’s a problem indeed. Because the words that are English, it’s as if you should think of them. Whereas just leave English and teach SiSwati by speaking SiSwati throughout. I feel like the English words are not that easy that you can just... unless you... except words such as “because” and “okay”. Otherwise, it is not easy that you can just ... (The interviewer

clarifies that the question requires challenges that student teachers experience when they speak English while teaching SiSwati.) Challenges when we are teaching English? (The interviewer clarifies in SiSwati. She then reads the question in SiSwati.) If it is a problem generally? Oh! Speaking English while teaching SiSwati is not a problem.

Mixing SiSwati with English becomes a problem only when you are being assessed in your teaching practice because you get nervous on having done it. Otherwise, it may not be a problem because the English word that drops into your teaching of SiSwati, you also do not anticipate. It just drops in. Sometimes you don't even see that you are wrong and continue. You see yourself only when the tutor is sitting there and say, "Eish! Eh! sonny ...! Now I have used this word!". Otherwise, we do not even notice that "I have said because". It's as if even the children do not realise and cannot tell that you have now used English.

(Asked if she can comment further generally on the topic, the interviewee asked the interviewer what she thought caused the mixing of English and SiSwati when teaching SiSwati. The interviewer said she thinks the study may reveal the causes and suggested it could be being equally socialised on the two official languages.)

Even the social networks kill us linguistically because you find that a person has written and mixed SiSwati and English. He/she is no longer able to write pure SiSwati.

CHAPTER 8

CULTURAL SISWATI CONTENT IS FULL OF SISWATI WORDS

DOCUMENT NAME: INT-P8-f-r (Interview Participant 8 Female Rural)

TIME: 12.35 to 1.10 pm **DURATION:** 30 Minutes to 1 hour

DATE: 13 July 2019 and 10 December 21

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 8

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 8: Language ...? SiSwati language, English language or just language? (The interviewer says the question is asking about what the language policy of Eswatini says about the use of language in Eswatini schools. Language ordinarily not specifically but in Eswatini.) It says that there should be use of the English language.

(The interviewer probes the interviewee what the English language should be used for?) When we com ... When people are communicating in the schools just use the English language. The language policy of Eswatini says that we use English for communication in schools.

Or if ... When one is teaching, if the subject is English-related English language ought to be used throughout, to the end of that subject. When teaching, if the subject relates to or is taught in English, use English. Because they believe in that you do not have to drop in SiSwati when you are teaching an English medium subject. In the policy they believe that you should not use SiSwati when the subject is English.

(The interviewer asks if there is anything else. Is there anything else you know which the language policy of Eswatini says about language use in Eswatini schools?) About English? (The interviewer clarifies that the question refers to what the language policy says about language use. Just language.) Oh! What the language policy further states about English is that English is ... is ... it is the one that opens ways for you. English is regarded as a subject that opens the way for you. English opens doors. English opens doors for you.

(The interviewer probes the interviewee further on what the policy says about English if it opens doors.) The policy says English therefore has to be passed. English should be passed impressively. It has to be passed very well, the English.

(The interviewer probes the interviewee further asking: Is there more you can add which is stated by the language policy? Can you also elaborate on the fact that English should be passed exceptionally well? What are you really saying when you say the policy requires that English should be passed exceptionally well?) It is supposed to ... be that the English, when I say it should be passed exceptionally well, it must be that for you to be admitted to colleges, universities, the English has to move far ahead. English should be passed exceptionally well so that we are admitted to the colleges and universities. It should not be that you obtain a symbol which is a D and then you expect that you will have those doors opened for you for entering the colleges. In fact, they require that really, it, the English should be way ahead. Let's say you get C upward ... C, B, A. Yes.

(On discovering when already in question 2, that the interviewee said nothing about SiSwati in the prescription of the language policy of Eswatini on language use, the researcher requested the interviewee to comment on what the language policy of Eswatini says about SiSwati.) The SiSwati, it is imperative that children should know it. (The interviewer asks if the interviewee is alluding to what the policy says.) Yes, it is imperative that the children know the SiSwati language because we live in a country of the Swati people. It should not happen that children find themselves not knowing their language. (The interviewer asks if it is the interviewee's view or the prescription of the language policy as in question 1 not 2 that the interviewee is contributing. Demonstrating that it is a response to Question 1 the interviewee comments.) Even the language policy states that children should kn ... learn their language, the SiSwati.

2. Explain what you think about the Eswatini language in education policy.

ST 8: About the English? (About the language policy. The language policy says those things you have stated above.) I will begin on the side of SiSwati. I would say that we request that how about if the SiSwati would be the one that opens the doors. Because the children, if they passed the SiSwati exceptionally well because they are the children of the Swati people, if they passed the SiSwati very well, they should be afforded entry into the universities. SiSwati should be the one that opens doors for us. I request that SiSwati should be made a passing subject and an entry requirement. That is all I can say on the SiSwati.

Then on the part of English, I would request that the hand should not be too firm on English. I request that we should not be too strict when marking English.

The hand should not come hard on the side of the English language because English really is usually a second language to the children of the Swati people. The Swati children only learn English from being taught it in school. Whereas the SiSwati a child learns it at home and grows with it, the SiSwati. The hand should not be firm because English is a second language, a language the children learn when they are already in school. (The interviewer probes, "What does the fact that the children

learn this language, English in school mean”) That is why most of the time the children do not excel in their academic performance. Even the English just because they speak it in school, yes, we agree but at home the parents know SiSwati. They speak SiSwati to the child then in the child there’s the knowledge that the English I only find it in school. Even when a child requests a parent, “Please assist me to write this,” even a parent encounters hardship most of the time.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 8: (She repeats a part of the question) When training teachers? (The interviewer affirms what she says.) English ought to be spoken. It ought to happen that if you are a teacher being trained, you ought to speak English and know it. You ought to know the English because really when you go to the schools, it will be expected of you to speak to the child in English. Because in some instances you find that many schools, now speak the English. Most schools now speak English so a student teacher should know English. It cannot be that you on arrival will then spoil the school procedure. It is imperative that you speak to the child in English. A teacher should know English because in school they will be expected to speak it well with the learner. Teachers, the English, they ought to be trained using it. For children to know English, most of the time they learn it in school. If you drop in SiSwati, it should not be too much. If SiSwati is added it should not be a lot of it, the SiSwati, if in ... if the subject is English - medium.

(The interviewer reminds the interviewee of the fact that, “Now we are stating what the policy says. Are teachers trained in the English?”) Yes, they should be trained in English. Teachers should be trained in English. (The interviewer reminds the interviewee that the question requests the interviewee to state what the language policy says about language use when training teachers not suggestions of how they should be trained.) The policy says teachers should be trained in English. (The interviewee clarifies what the question requires. Then the interviewee continues.) The language policy of Eswatini says teachers should be trained in English. They should be trained in English. (Noting silence, the interviewer asks the interviewee if

she still has more to say on what the language policy of Eswatini says about language use in teacher training colleges. She coughs and then she requests to stop there.) May we stop here.

(ADDED 10.12.21) Please repeat the question for me. (The interviewer repeats the question.) Oh! When training teachers it is imperative that children should know the SiSwati language. The SiSwati language should be taught. Even when teaching the child in the English, you must ensure that even in the SiSwati you explain to them so that they can be able to understand.

(The interviewer repeats the question and clarifies that it is about the use of language in teacher training colleges not just in the schools.) When training a teacher, you use English even for teaching them SiSwati. As a student teacher, you should be able to write in the English even if the SiSwati is taught in the English. It is only an example that you should write in SiSwati. Otherwise, all the subject content even in the subject SiSwati should be taught in English. I wonder if I am answering the question. (The interviewer asks her to proceed.) The English language at college was the one that was often given pre-eminence when training teachers. Emphasis on English was because in the schools in Eswatini the children who attend school are not only those of the Swati people. So, that is why they trained the teacher in English so that the teacher would be able to explicate content clearly even to that other child who is not Swati for the child to understand. Even your communication at college must be English because some of the teachers, the lecturers are not Swati. These non-Swati lecturers should also understand what you say so that they do not feel discriminated against. So, for that reason I feel like that is why English is the language that had to be used at college when training teachers. (The interviewer requests the interviewee to be more specific on the use of language in the administrative and academic processes at college.)

When the administration is addressing students, the language that must be used should be English. Because as I have said there are other non-Swati students who

attend school with us. So, the non-Swati students should not be made to feel like they are not part of us, but English should be used to explain content and to communicate. Then it depends. In some instances, when we are doing sports, the SiSwati comes in there because some words are not flexible to being translated to English. (The interviewer seeks for clarity on when that happens.) Let's say we are in sports we have gone out. The SiSwati then goes in there. (The interviewer requests the interviewee to also talk about their practice from how they are equipped for it to when they are in the field.)

When preparing for teaching, the English language is necessary, and it is important that it is internalised in the teacher. As I have explained that this is so that the teacher is able to explain content to other children. When we are out on teaching practice, the English should be functional just because of the non-Swati learners in the schools. They should not feel like they are discriminated against. They should not feel like they are unacceptable in the school just because it is the school of Swati children. We must speak English. Okay and then, there is this subject, SiSwati. We understand that SiSwati should be taught in SiSwati so that the children can be able to know it. However, we cannot cast out this other child who is non-Swati when teaching SiSwati, which means also this child should be explained to. That is why when you are at college when taught SiSwati you are taught in English so that you can explain to the child, the one who is not Swati. So that you can explain as a teacher that, 'Oh when we talk of Siphawulo we are referring to the adjective.' You should be able to explain to the child so that the child can be able to understand clearly. (The interviewer asks things that are emphasized and taught to student teachers in preparation for teaching practice)

Oh, madam, before leaving the college for teaching practice, you should know how the dress code of a teacher is. The teacher's way of speaking should also distinguish them from that of a lay person. The teacher's language should be humble and be that of a teacher. That is important because out there the child reads the teacher and then does what the teacher is teaching them. As a teacher it is important to note that when you do things. When you do things, you do them knowing that there is a

person watching you. The way you walk it means you are saying even the child you are teaching should imitate you. (The interviewer asks the interviewee to be specific on some of the skills the student teacher is equipped with before going out to teaching practice.)

Oh. When we are preparing to go out to teaching practice it is required that when we write the scheme book, we should write such that we make the scheme of work clear. We should draft a clear scheme of work because if it is not clear there is nothing we will do well because when you do lesson planning you take from the scheme of work. If the scheme of work is not clear, there is no clear teaching you can do. There is also this which we call teaching aids. Your teaching aid as a teacher must be visible even if you have placed it far from the learner that learner should be able to see the teaching aid. Also, when you teach, you should use concrete objects. Let's say you are teaching a lesson on fruit; you can draw the fruit on a chart and bring a real fruit for the child to touch. Making the child touch the real object is important because we believe that once you touch a thing, it is not easy to forget it because you touched the thing. But when you look at a thing you may not remember it the way you would when you have touched the thing. When you go out for teaching practice you should know those things that as a teacher, all your things should be clear. When all your things are clear, you will also not be confused instead you will teach a thing you know. (The interviewer asks why student teachers do teaching practice.)

When doing teaching practice, the intention is to develop the teacher's competence in teaching. Because you have been taught prior how a teacher should walk, then during teaching practice we want to find out if you understood what you were taught for all the years. So, when you go for teaching practice, it is when you go to take out what has been loaded in you to be able to see that you are ready. Teaching practice checks if you can be able to take out what you have been taught in training such that even a child understands as you understood when you were trained at college. Then during teaching practice, it is so that if there are still some weak points in the teacher's practice they can be shaped into strengths. So, during teaching practice it

is a time for checking what as a student teacher you can do well and what you still need to improve on not necessarily that you do it poorly. It is just that you need to be assisted to work at improving that. (The interviewer asks who keeps the student teacher's practice in check to identify the strengths and other such things to support the student.)

There are tutors. Those are the people watching us as student teachers. You are allocated a tutor to be responsible for supporting and perfecting your practice. There are those who look after us as student teachers. As a student teacher, you go and consult that person, your tutor, so that if there is anything you did not perform well in then the tutor corrects you. The tutor comes from the college. The tutor is one of the college lecturers. The teaching practice tutor perfects you. For instance, in doing the scheme of work, you consult each subject tutor in the college to check the scheme you have prepared to assist you if there is anything you need to improve in it. The college lecturers also become our teaching practice tutors perfecting our practice out there in the schools. (The interviewer asks if the teaching practice tutors only come from the college?) There are also teaching practice tutors that come from the University of Eswatini (UNESWA) where the PTD programme is affiliated. They come to assess teaching practice to be able to observe that at this college they produce this type of teachers. They come to moderate and check if what is taught by the teachers or lecturers at the college is what is expected.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 8: Eh, ... Please read me the question. (The interviewer reads the question again.) Oh, ... the language policy of Eswatini is good because the children ... Oh, ... may I ask a bit. By the way are we talking about children or the college? (The interviewer clarifies that the question is about the use of language in general in Eswatini. That is, the question requires what is good about it, the language policy of Eswatini.) The language policy of Eswatini is good in that when we speak the English, you find that like here in Eswatini, there are those who visit us. They come from other countries. It is expected of us to speak to them in English. When we speak English, those who visit us from other countries can speak to us. You should

not then find yourself speaking to them in SiSwati because sometimes some of them do not understand what you say. You just have to speak to them in English. That is good it brings forward relations with other people who are not so able to speak the SiSwati very well.

The English I can just say the English, it, because English is almost known the world over. Yes, they are able to understand in actual fact when you speak in SiSwa ... in the English.

English creates those international relations between Eswatini and other countries which come to Eswatini. (The interviewer asks for more good things about the language policy of Eswatini.) I can say Swati schools we now know that they admit even children from other countries lately. Schools in Eswatini have students from other countries. English enables us to communicate with children who cannot speak SiSwati in Eswatini schools. Like the Indians we now have them in the schools of the people of Eswatini. That is why it is expected that the English should be there so that they do not find themselves as if they do not feel comfortable. Yes. We should not find ourselves speaking a lot of SiSwati. The English, it is important that it be spoken so that they are able to also understand.

(The interviewer also enquires if there is anything more that is beneficial about the language policy of Eswatini.) Even that (speaking English) helps us... It is usually helping us. In turn, even you, a person from Eswatini when you go to another country so that you will on getting there understand what they are saying. We are able to speak English when visiting other countries. When you have visited an outside country, you find yourself able to speak and communicate.

Something else is that jobs now you find that writing interviews is done in English. Then you are forced to know and speak English. For instance, job interviews are conducted in English. Therefore, Swati people should know English.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 8: I can say there are weaknesses of the language policy of Eswatini. Yes, I can say there are weaknesses because in some instances you find that like the jobs, when looking for a job, you find the interview in English. Sometimes you find that the interview is in English. Ay! So, it becomes easy not to pass the interview just because it is English. It then becomes slightly difficult to pass it because some of the words you are not able to understand clearly. English interviews have words that may not be easy to understand. Then it becomes difficult to understand what they really want. It may not be easy to tell what exactly is required.

Coming to the part of SiSwati, weaknesses of SiSwati, these days the children who are growing have no knowledge of.... no longer know the actual SiSwati. In fact, nowadays the children no longer know SiSwati. Deep SiSwati confuses the children. Like, ... for instance, let me say you are going for an interview of the scholarship. They may ask where you drink. A certain child may not know what you mean when you ask where he drinks when you say, "Where do you drink." Another may ask, "Where do you collect firewood?" whereas there he may be looking for a mountain. A certain child might say, "I collect firewood from the forest". While with the question asking where you collect firewood, they may be looking for a mountain. Really, the SiSwati then it becomes difficult to know what is required. Children these days would fail scholarship selection interviews just because these interviews have usually been conducted in deep SiSwati.

(ADDED 10.12.21) What are the weaknesses? (The interviewer clarifies.) I can say the language policy of Eswatini has weaknesses in that it is no longer the one we can say belongs to Eswatini. I just wonder if what I am explaining is the thing. (The interviewer calls upon the interviewee to continue talking.) The language policy of Eswatini is no longer the one that is deep. A child no longer gets clarity in that while we speak the SiSwati, we also keep dropping in English. Then there is a confusion that results from that. It means the SiSwati language ends up not being a language

that is respected because we tend to pick words from other languages. We borrow some words from English such that the SiSwati language loses its value. It ends up looking like we just put the SiSwati language. For instance, there are these schools the private schools. The private schools are schools of Swati children but the Swati children in private schools no longer learn the SiSwati. They speak the English. In that way a Swati child ends up not knowing the policy on what they should learn as Swati children.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 8: It can be alright to use ... I think that both languages of the language policy of Eswatini: SiSwati and English should be used because as we have said earlier that English is the one that opens doors for you. Use both official languages of the Eswatini language policy. Yes. Which means if the child ... if the teacher no longer ... on arrival at the school does not use the English, the future of the child is already doomed there. Because the child will actually not have the English. Yes. That is why the English language has to be there in the schools.

Then the SiSwati, even it has to ... should be there in the schools. As we have also said that schools of the people of Eswatini, if they are schools of the Swati people, in these school children of the Swati people learn in these schools. When Swati children go to these schools, it is therefore important that they learn and know SiSwati. They should not just keep speaking only the English. Even the SiSwati should be spoken. So that ... because in some of the books of SiSwati you find that they ask things of long ago about kings. Let's say they ask about kings. The children, in actual fact, should know about the kings because in the homes they no longer speak about these things. Yes. Really, they will learn in the schools. At home they can then just go to ask, I learnt this. Is it right really? Then at home, even there, if there is an old person who knows will explain what they know about that subject in the SiSwati.

And the SiSwati again some children end up not becoming free when the English is spoken through and through. You find that a child is unable even when they wake them up at home to go to school, the child has it that eish! At school they only speak English in this school really.

(In a very low, but emphatic and confident tone.) This (the speaking of English through and through) may then cause a child to consider dropping out of school.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 8: That needs to be modified? (The interviewer affirms and ensures it is clear by clarifying what this question requires.) What would need to be modified is in the English. Eh, ... modified ... because we had said earlier that if it is a passing subject the hand should drop really. It should drop. While / when they are marking there, marking the English for the children it should be taken into consideration that it is a child of a Swati. It should be considered. They should not find themselves magnifying even a small (becomes emphatic by dragging the word small as in “sma...ll”) mistake. A small mistake gets magnified sometimes such that a child finds themselves having obtained a D symbol when it could have been better. Even that you find that the child is “injured” by just one mark. There (in the issue of a child failing English just because of one mark) I would request that the hand should not be too hard/ firm/ strict. It should not be too hard/ firm or strict.

On the part of SiSwati what would require modification even there, it is there. In our cultures, sometimes the cultures, it is as if they are no longer followed well. Yes. If they are not followed then the children really, the Swati nation it's as if the cultures they no longer, ... They are no longer ... They are no more taking their culture seriously.

Whereas, as it is a country of the Swati people culture has to be observed to be evident which nation this is. Then that is where things should be corrected.

The hand on that part requires to be very strict on that. So, when they say it is the reed dance/ “umhlanga” cultural ceremony, girls should be sent out to go and cut the reed. And then the one who does not attend umhlanga, there should be “a stick with which they are whipped” (should be penalised). Then ... ah ... things can be alright. (The interviewer follows up and provokes more comments from the interviewee on the issue of a stick or penalty for not attending umhlanga. /The interviewer requests clarity on the nature of the penalty.) Yes, it means they must pay a penalty. For instance, if it would be said every homestead that has not sent a girl out for the reed dance whereas there is a girl in that homestead should maybe pay a cow. Cultural festivities can be well-controlled then. The culture can return and go the right way.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 8: Oh ... the SiSwati, I can say should be used but not very much. It can be used but not much because we mentioned that in the schools of Eswatini other children now also attend school, children who are not Swati. Therefore, teachers ought to know the English language. So, SiSwati should also be used not the way English has to be used.

(The interviewer requests for clarity on the point that “teachers should know English because in Eswatini schools there are also children who are not Swati.”) Yes. Teachers should know English so that the children who are not Swati should have content explained to them for them to get clarity. So that in class, instruction is also explained to them when they are learning. Mnhh... nhh.... Because sometimes you find that if you speak in the English, a child of a Swati, you also explain to them again in SiSwati. Yes. Whereas let’s say you have used the Eng... SiSwati, whereas there is this child who does not know the SiSwati, that child if you do not

have the English, you will just ignore them. That is why the SiSwati, it is important that you ... the English it is important that teachers should know it.

(The interviewer requests to return to the part to confirm the interviewee's words on the fact that SiSwati can be used but not much of it. The interviewer asks the interviewee to explain what she means by saying not much SiSwati. That is how the "not much SiSwati" means SiSwati should be used.) The SiSwati? (The interviewee affirms.) I can say if it is the SiSwati language, if ... when we learn the SiSwati language, we should really use the SiSwati. When learning the SiSwati language, working should be done in the SiSwati. That is why I say not much because really the English ... I can say the subjects that are in the schools, them, they are ... all of them I can say almost 90 percent (90%) of them are in the English. (Noting silence, the interviewer asks if they can go to the next question. The interviewee concurs.)

9. Is SiSwati as important as English? Please explain.

ST 8: (The interviewee coughs.) Ay! ... In my observation, I can say ... SiSwati is as important as the English. The importance of SiSwati is one, because in everything there is an outcome of some sort which it works towards which should be there which we anticipate. Like here in the SiSwati, we said that children should know their culture so that they can grow up knowing about their country. Which means there is an importance in the SiSwati.

Yes. Even in the English, it is also important because English is the one that opens the doors. Which means that SiSwati and English, in my view, are all important equally. There is none which I can say is under the other because all end up bringing good results. Yes. SiSwati and English both bring the country good outcomes eventually. Yes.

(ADDED 10.11.21) In my view English is not as important as SiSwati. To me it looks like SiSwati is important in the life of a Swati child in that when taught the SiSwati,

the Swati child knows the policies on SiSwati. The Swati child knows how he should walk or do things in his country Eswatini when taught the SiSwati rather than the English. Because in the English they just highlight. When you learn in SiSwati, it goes deep. Because there are these cultural ceremonies which are there, ceremonies such as incwala and umhlanga. When attending umhlanga, there you know what you do from day one. Yet if they can say they are explaining it in English, they will highlight that the girls register but they may not be specific on what the girls are registering for. Yet in the SiSwati, SiSwati draws out the gist so that you know what a thing is about, why we are learning SiSwati and so that the thing assists your mind to know. If you are a child of a Swati, you must know Swati things and there are some words which you cannot explain in English. So, you ought to know the SiSwati. In my view, SiSwati should be valued than the English.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 8: Learning SiSwati, helps the student teachers in that... (The interviewee interjects and clarifies that the question is about learning SiSwati in English.) Oh! When they learn the SiSwati in English? (The interviewer concurs.) Oh! It helps them then in that there are some words, nouns which you have to explain in English which are in SiSwati. That (learning SiSwati in English) makes you able to know those words. Another thing when you are learning the SiSwati in English, in the colleges, they admit even children from the international community/ from other countries if it is the SiSwati language, they will feel comfortable when they find that wow, even the SiSwati in the colleges is taught in English. Then they are able to also find themselves participating in class. They will also be able that when they say, for instance, say it is culture day, they may know what everything is about because most of the time, the SiSwati they learnt it in the English. They will know that when it is culture day, okay. When we say umhlanga ceremony they visualise it as we act it there. Yes. Just because they learnt about it (the umhlanga) in English, then they, ... When it comes to practical, they are able to understand better. Yes. (The interviewer asks the interviewee if there is any other point on how student teachers benefit from learning SiSwati in English.)

Eh ... when we come to this side, ... Let's say we are writing a story. We write a composition. If you are able ... If you ... are writing it in the English when it is SiSwati, sometimes you understand it better. A composition. Because sometimes you find that in the English, the words, there are those deep SiSwati words which when you seek the word for it, you do not find it but find it in the English. It falls short of finding such a word because the English also becomes better when you move from English into SiSwati from the English. Some SiSwati words get lost / evaporate when you write such that it is better when you translate from SiSwati to the English. (The interviewer verifies what the interviewee says about some of the SiSwati words getting lost when you are thinking and need them to write maybe a composition.) Yes. The SiSwati words get lost while you are in the process of writing a composition. You find that the English word comes first. Which then means, it is important to learn the SiSwati in the English. Because even there you also benefit, yourself.

(The interviewer then asks if it does not happen that the English words gets lost when you need them to write.) The English word is often not far. English words are always close-by. (The interviewer asks if there is more the interviewee wants to say on how student teachers benefit from learning SiSwati in English or continue to the next question.) We can continue.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 8: There are ... I can say there are challenges student teachers encounter when writing assignments, tests, and examinations in English. The challenges are there. (The interviewer requests the interviewee to explain or elaborate on the challenges.) (The interviewee bursts out laughing.) Mh ... What can I say really? Okay, I request that we go back to the question. (The interviewer reads the question again in SiSwati.) Oh!... That we write in the English. (The interviewer affirms giving an English version of the question.) Can I change and say there are no challenges? (The interviewer says there is no problem the interviewee can change.) I now see

that there are no challenges. There are no challenges of writing SiSwati assignments, tests, and examinations in English because the ... the ... subjects you have earlier learnt them in English (before doing the assessment work). In fact, you are being assessed on subjects you learnt in English. So, you ought to and are in fact expected to apply what you learnt in English in the language you were taught in, the English.

(ADDED 10.12.21) There are challenges that student teachers come across when writing SiSwati assignments tests and examinations in English. You find that like the assessments such as tests, they are asked in English. Then when asked in English whereas you know a thing in SiSwati, you find that you are unable to understand what the question requires. You may have the answer and fall short of how to express it in English. Even if you want to explain the answer you may not explain the answer so well as you would in SiSwati. There is what I feel students encounter. Another thing, as students are writing examinations in the English, hey there are slight problems. I do not know where to begin to explain them. There are challenges they encounter as they write in that you find that you know a word in SiSwati, but you then fail to write it in English. You ask yourself, 'But what will I say this word is?' in the English. Then you find that you lose marks just because of a word you were not able to write in the English which you in fact knew. Sometimes you even put the word in brackets so that the lecturer may see that I know it is just that I do not know how to write it in the English. So, those are the problems we encounter while being trained at college.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 8: Other areas of the teacher education SiSwati curriculum? (The interviewer clarifies what the question requires.) No, me, I see it appropriate ... We are talking about the college is it? (The interviewer affirms and adds that it is about when training a teacher.) Ay! ... I can say it is alright if SiSwati can be learnt in SiSwati so that we are able to obtain clarification. (The interviewer requests to repeat the question in English stating that it may not necessarily be that the interviewee is not

addressing the question.) (In a low voice.) Oh! ... Okay the areas? (The interviewer affirms.) Okay. (The interviewer provides additional clarity in SiSwati.) Okay, I can say here in Grammar; I am of the view that it can be appropriate that it should be learnt in English. Because there is usually some difficulty when you have to bring “siphawulo”, the adjective taking it to the other language. There is the challenge of asking yourself, “What is “siphawulo?” Eh, eh. There’s that difficulty. Not that you do not know but the words just evaporate. (The interviewer gets if the interviewee is saying she prefers that grammar be taught in English at teacher training.) Yes. (Then the interviewer requests for a reason why the interviewee feels Grammar should be taught in English.) Because when you translate into English even there in the English there is the grammar. Yes. There is the grammar. It will be easy to master it quickly, this.

Whereas, here in Traditional Literature, I do not see the need of teaching in English because there we say it is traditional. If it is a tradition, then it ought to be the language of that country. (The interviewee chuckles. Then says, ...) I request that we go to the next question.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 8: They do have problems caused by teaching SiSwati in English. Mh. They do have challenges. You find that other things are not easy to explain well to the student teachers. Yes. Because when they speak in the English, there are things they do not go into sufficient detail in. Whereas if they were teaching in the SiSwati, they would even ... their examples are the ones that would ... that would then shed light here as you teach. Whereas if you present it in the English, sometimes you find that English is just two words. Then it is like a student teacher has understood whereas in SiSwati when you speak, in fact, a sentence, the sentence you understand better even when you add the example.

(The interviewer asks if that is all the interviewee finds challenging when lecturers present a SiSwati lesson in English.) What else can it be? ... Mh ... Okay, if ... Something else, ... Let's just say we are talking about culture. Yes. There is some difficulty of explaining the cultural content in English. There is that slight difficulty. Because then, we are making an example, talking about incwala. It will be difficult to explain what incwala is. Also, when we talk about bemanti what we are talking about in the English. In the English it will not be clearly explained. Whereas in the SiSwati you will state without a problem that it is those who do what. Then it gets understood. Yes. (The interviewer then asks the interviewer if they can continue to the next question?) Yes, we can.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 8: What are we actually saying? (The interviewee repeats the question in English. She further rewords the question in SiSwati to clarify.) Oh! You find that in some instances when you are in the school, on arrival you also feel like you should also speak the English whereas there you are spoiling the subject, whereas the subject is SiSwati.

It feels like you should also be teaching the children in English. Whereas it is just that you are also imitating that which you encountered that, "Hey, I also learnt it in English". It is as though the child should have it in their minds that they should know that they will get to college and find SiSwati learned in English.

Whereas it is no longer good to the child. Yes.

Actually, it is alright to discover it when you get to the college (that SiSwati is learnt in English).

Just load a child with the SiSwati. With the SiSwati language when it is time for SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 8: (She laughs, gets choked and coughs) Oh! They mix it with the English. They mix whereas that will give a learner a problem. It will give a child a problem really. Let me say, for example, you have set a test, because the child once heard you dropping in the word “but”, yes, the child will also wish to drop in the word “but”. (Both interviewer and interviewee laugh.)

Even you, it is because then the word has got lost and you run out of what “but” is in SiSwati. You ask yourself, “By the way what is “but” in SiSwati?” You don’t remember. “What can I say?” You wonder. Then you drop in the “but”.

Really, teachers do encounter challenges in that they do put in a bit of the English.

(ADDED 10.12.21) Ey, student teachers do not speak SiSwati when they teach SiSwati. They use a bit of SiSwati. You find that as you are teaching the English language just pops in. You then wonder, ‘Oh, then how do I think the learner should understand when I drop in an English word?’ That confuses a learner which means teachers, the student teachers, do not delve on the SiSwati language when teaching SiSwati. Mixing the languages when teaching SiSwati is not a good practice because we confuse the learners in the schools. The child gets confused and unable to grasp what is being taught in the SiSwati lesson. Because a child heard mixing of languages from their teacher, the child then feels like ‘It means mixing the languages is a good thing because our teacher does it when talking.’ This means student teachers do not usually concentrate on SiSwati. Student teachers mix languages, a thing that is not good and it creates confusion to the learners. (The interviewer asks the interviewee what she thinks causes the mixing of languages.)

I think the fact that at college the subjects we do all have English as the medium of instruction may be one reason why our teaching of SiSwati mixes SiSwati with English. Because we learn in English, the English is then instilled in one such that sometimes when you speak the SiSwati you feel like you are pronouncing an insult. Because SiSwati sounds derogatory then you translate into English whereas it is no longer good. It is caused by the fact that you have become used to using English in every subject you learn. Even in the college you may find that when you converse among fellow student teachers you often communicate in English. That is why even when you get to the schools you will find yourself using some English in a SiSwati lesson only to remember late that you are teaching SiSwati, then you come back to speaking SiSwati whereas you have already used the English. Then things in that way get messed up. It gets messed up because when you are teaching SiSwati, it is SiSwati that you are teaching so you should not add the English in your teaching of SiSwati. It is not good when you mix SiSwati with English while teaching SiSwati. Ey, then the child gets confused 'what nature of a language are we learning?' Because now we are learning SiSwati we must learn for instance, when learning about 'sidvudvu' (pumpkin porridge) it should just be clear this is 'sidvudvu'. We should not then use other words in the SiSwati. We should just make our SiSwati clear that here is SiSwati, it goes as far as here. Our SiSwati culture goes this far. We should not then add English. It should not be like because the children in this generation grow up knowing English but we as teachers have a task to help the children to know their SiSwati. We should teach them the SiSwati. (The interviewer asks which language the national language policy prescribes for teaching SiSwati.)

We must teach SiSwati in SiSwati. We teach SiSwati in SiSwati because we are in the country of Swati people. The Swati child should not depart from the SiSwati. The Swati child should know SiSwati. Even if they can be knowledgeable in English but they should know their culture. The Swati child should know his language that I am Swati my language is this one. English is a borrowed language. So, SiSwati should be taught in SiSwati.

(The interviewer asks if it is very difficult for student teachers to speak clear SiSwati without dropping English even when they try very much.)

It happens that you determinedly try very much to teach SiSwati in SiSwati but still you will find that this one English word just drops into your teaching of SiSwati. You will find yourself having said the English word. Then you come back to speaking SiSwati. In fact, it is not easy to speak SiSwati throughout the SiSwati lesson when teaching SiSwati. In fact, it is not so possible. You may determine, 'I want to teach SiSwati and therefore speak SiSwati. I do not want to use even a single English word,' but you find it having happened. It just happens. I may not know but it is not common to speak pure SiSwati when teaching SiSwati. In fact, 95% drops in some English when teaching SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 8: It can be a problem because the child is being confused. The child gets confused when you mix because like in the lower levels, let's say it is a test. The child when you are going to read for them, for example in Grade 3. When you read for the child in English then you add ... and then you ... you say the ... the question in SiSwati, it hurts that child because it will be like you do not trust the child to master whereas it is important that the child learns to read for themselves and also understand what a thing means.

You would rather, ... Okay I can say that read the question. While reading the question in Grade 3, you again if you want to explain to the child what it is about you read it in English and explain it to the child in the English. Yes. It confuses a child and makes them feel like they do not master or understand content. (The interviewee asks if she can proceed to the next question. The interviewee says yes.)

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 8: (The interviewee reflectively repeats a part of the SiSwati version of the question.) How, does it become a problem to them? (The interviewer clarifies.) Okay. I teach English and then I drop SiSwati. (The interviewer explains that it is vice versa, you teach SiSwati but then drop in SiSwati.) Okay, we say we are teaching SiSwati. Then I drop English in there. I can say there is a problem there. The problem is it that it has to be with me? (The interviewer affirms.) Yes. I will also confuse myself when I mix SiSwati with English when teaching SiSwati. I will really be confused. What can I say really? I understand the thing. (She laughs.) I sense that the thing is a problem. It is a problem in that I, myself will then ... I will be self-contradicting really. Yes. That is what I can say that there will be a confusion of some sort to oneself. Because when ... Let me say here is a SiSwati word I have spoken. Some SiSwati words when you translate them to English, look like they are different then you will give yourself a problem and find yourself debating inwardly on whether it is right really. Then you are no longer able to state it clearly.

Something else could be that because I am a teacher trainee, I will say let's say there is a question that is there. You will find that the question because I am used to mixing, I will fail to answer it in the English, I mean in the SiSwati because I am used to mixing English. I will then completely fail to answer it. It will be like I should be getting help from the English to answer this question whereas this is the SiSwati language.

There are problems in mixing with English when teaching SiSwati. Let me say there is this child really, who you have to explain to. When a child asks me a question, as a training student, I may fail to answer in pure SiSwati but be tempted to mix. You will then want to explain to the child in English whereas the child requires you to explain to them in the SiSwati. Then it can be a problem to you because you will not be able to explain well. This happens even when we teach English.

CHAPTER 9

TEACH SCIENTIFIC CONCEPTS AS THEY ARE BUT EXPLAIN IN SISWATI

DOCUMENT NAME: INT-P9-f-pu

TIME: 1312 to 1345 pm DURATION: 30 Minutes to 1 hour

DATE: 13th July 2020 & 29.08.21

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 9

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 9: The language policy? (The interviewer confirms that the question is about the language policy.) Eh ... (Appears to be thinking.) I think the language policy of Eswatini says in the schools they ... they should... teach using ... Let me make an example of teaching SiSw... English. The child ... first ask him or her using the English question.

Then you ... you ... this thing (With a lot of stammering) ... him or her. You ... you explain to him/her even in SiSwati because many children are ... are ... in the ... In the lower grades, children do not ... do not understand English quickly.

The language policy says use English to teach English but explain a question in SiSwati after asking it especially in the lower grades because many learners in the

lower grades are not quick and therefore do not understand English quickly. So, they say ask the question in English then also ask it in SiSwati for the child to understand what the question requires. So, they usually say ask the child using the English. Then you also ask him or her using SiSwati so that the child can understand what you really want.

(The interviewer asks the interviewee if there is anything more, she remembers that the language policy says about language use in Eswatini schools.) The language policy of Eswatini also says here in KaNgwane (another traditional name for Swaziland/Eswatini) the ... (She stammers as if reluctant to state the point) English is the one you need so that you proceed to another class ... you ought to pass English.

Whereas English is not ... we are not born ... we are not born knowing it. At birth you do not just know English. Us we know the SiSwati. To proceed ... to the next class you ought to pass English.

In many subjects, the curriculum materials are written in English and the subjects are taught in English. To proceed to another class, you should pass English. (The interviewer asks the interviewee if there is more, she can say about what the language policy of Eswatini says on language use in Eswatini schools. The interviewer re-words and simplifies the question for the interviewee to decide if there is more to say in response to the question.) I think it's just these two points which I can say.

2. Explain what you think about the Eswatini language in education policy.

ST 9: Eh ... I think ... that ... it has to be that ...eh ... SiSwati be the one that ... that makes us proceed to other/ next education levels or other classes because really... in this country we are in Eswatini. Eh ... there are many of us who know the SiSwati. When you are born, you are born to the SiSwati. Most of us know SiSwati. It is the

language we learn from birth. You know the SiSwati in actual fact. And many things if you explain them in SiSwati, you understand them better than ... than having to explain English to a person. Most things are better understood when explained to us in SiSwati than English. So, I think it can be well that SiSwati be the one that makes you proceed to another class. It should not be the English. Even when ... eh ... many subjects almost all of them except the SiSwati we ... they are written in English and they are also taught in the English, but let it be the SiSwati that will make you progress to the next level. Most subjects except SiSwati are written and taught in the English. SiSwati should be passing subject because in other subjects you end up explaining in SiSwati for them to understand. Because even them these other subjects you end up explain... having to explain to children in the SiSwati so that they are able to understand what you really want. SiSwati should be the one that is a passing subject because this country is Eswatini. (The interviewee then becomes quiet. The interviewer asks the interviewee if they can proceed to the next question, or she still has more to say.) Mh ... I think that ... I think of ending there.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 9: Eh ... (seemingly in deep thought) It says, a child ..., teach the child with the ...with the... with the English but after teaching him or her, then you ... you... explain to him or her even in SiSwati to make sure the child ends up understanding. It says teach a child English but also explain in SiSwati thereafter for the child to understand what you mean. (Noting a silence thereafter, the interviewer asks if she can proceed to the next question. The interviewee says okays proceeding.)

(ADDED 29.08.21) Eh ... It says when you teach a child, let me make an example of when you are teaching the child English, it says you can teach the child in the English, but you should first teach the child in English because SiSwati is the language the child knew at birth. That will enable the child to understand what they are learning for them to understand easily. (The interviewer encourages the interviewee to elaborate and to talk about what the language policy of Eswatini says about the use of language when training teachers.) I feel like when you teach the

child SiSwati, you should teach them SiSwati and not add ..., like you should not pollute the SiSwati. Teach it in its purest form. Try. Even when you teach you do not have to drop in English words. (The interviewer asks to interject. She rewords the question emphasizing that the question is about what the policy says about language use in teacher training colleges.) Oh! Okay let me start with the SiSwati. We learnt SiSwati in English at the college. It is something we were not used to. Even when writing down, you had to write in the English. Even examinations, we wrote them in English. We would use what can I say really? Okay as I summarise it all, we learn SiSwati in English something we were not used to. And ... what else will I talk about? In fact, we learn all subjects in English. (The interviewer encourages the interviewee to be elaborate on the use of language in various subjects and the processes they underwent in being trained as teachers.) Okay, I will use myself for an example. Where I was specialising, I was learning SiSwati in English. English was taught in English obviously. Then also Mathe... what's this? Numerical Skills, we did it in English. Almost all the subjects I was doing, I learnt them in English. (The interviewer asks how long the programme the interviewee was doing is.) The programme was three years. (The interviewer asks what the programme is called.) It's the Primary Teachers' Diploma. We specialize in the third year. I specialised in the Languages. (The interviewer asks about subject combinations for specialisation in the languages.) Are you asking which subjects I was doing? (The interviewer asks which subject combinations were options when the interviewer made a choice in their specialisation.) There was SiSwati and English or SiSwati and French. There was also Maths where you did Maths and Science. There is also in the Social Studies department: R.E – Religious Education with Social Studies I suppose. (The interviewer asks what the subject options in the languages major are.) There was SiSwati and English then French and English.

We did all subjects in English including SiSwati. Which is that the French major did French in French. (The interviewer enquires what other subjects a student teacher majoring in the languages does other than the languages.) As language specialists we also did Numerical Skills. I can also say it is Maths but a simpler form of Maths one that is different from the Maths done by student teachers specialising in Maths. We also did Professional Studies (PS). We also did Physical Education. We also did

PSS. (The interviewer asks what PSS stands for.) Psychosocial Support. (The interviewer asks if there was no instance when SiSwati would be used in the subjects the student teacher listed.) It would just be when a student teacher asks a lecturer what he or she does not understand. Then the lecturer would answer and add some English words and use some SiSwati to clarify. But I cannot say the lecturer spoke SiSwati throughout.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 9: I think the language policy of Eswatini is good because ... eh ... the children are able to ... eh ... what can I say? (She gets a bit stuck. Then she proceeds.) They are able to be able to ... then understand when the teachers teach. If you fail to use one language you can use the other. It is good because children are able to understand what is required while learning. They understand what you want them to understand. Let me say you are teaching language which is English. Then you ... the child ...you... you explain to the child in SiSwati. When you are teaching English language, you can explain to the child in SiSwati. They are able to understand.

They are able even to improve and have good class performance because SiSwati is used to make them understand. So, I think it helps to explain to them in SiSwati after the English. Even their marks become impressive because by the time the child gets to write in English, they have already got clarity in SiSwati. I request th ... Therefore, I think that it helps that you explain in English and also explain in the SiSwati.

(Then the interviewer, while alluding to the fact that this question was discussing strengths of the language policy of Eswatini asks if the interviewee would like to add or proceed to the next question.) I don't have more. We can proceed.

(ADDED 29.08.21) The language policy of Eswatini has two official languages, SiSwati, and English. That is good because, it is not always that as a student teacher I will teach about the thing I am teaching just because I understand the English.

Then I also must shift from understanding it in English to digest and comprehend it in SiSwati so that even when I write my assignments, I will be able to write something I understand. (The interviewer asks if the interviewee is saying things are better understood if internalised or stored in SiSwati in a Swati learner's mind.) Yes. I feel like information in a Swati child's mind is stored in SiSwati. That's how I feel. (The interviewer asks how the language policy of Eswatini is good to an ordinary Swati.) Okay. It is good in that let me say I go to other countries, I can communicate with other people because English, it is like is the language that is used which many people know. In a place English is the language you will speak to check if you are able to communicate successfully with people. I cannot speak SiSwati to a European I meet on arrival in South Africa. You use English. So, that is how good it is. Also, that you can write. In many things, you must write in English most of the time. Forms here in Eswatini are written in English some of them, so you ought to know the English.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 9: Eh ... Weaknesses then could be that there are other children who ... (She pauses and then continues.) There are some learners who are ... (seemingly editing what to say) who are not Swati. Which means that (She stammers) be ... because of that specific reason you will not be able to explain clearly to them content in SiSwati because they do not know SiSwati. I think it is just that.

Something else could be that eh ... SiSwati is a language that is known. I can say SiSwati is known only here in Eswatini. SiSwati is not like the English which is international. So really in the long-run learning SiSwati ends up not interesting or challenging to some people from other countries because they do not know SiSwati.

You cannot explain to them in SiSwati because they do not know SiSwati. SiSwati I can say is a language that is only known in Swaziland and not in any other country. So, SiSwati may not be like English an international language or subject. Therefore, SiSwati may end up not being challenging or interesting to non-Swati learners. Use

both languages because English is an international language that can help the child even in international participation. Because SiSwati is a language of our birth, we understand it better.

(ADDED 29.08.21) Yoh! What can I say? Let's say I go to other countries where they speak a different language from English, you then have difficulty. You find that the person you are speaking to also does not know the English. You then have a challenge even when writing. Let me make an example, say I must go and study in a country in which a different language from English is spoken. Then I must first learn their language. Otherwise there, I will have a problem. I must first learn the language so that I can be able to communicate with the people and be able to write the language. To be able to do whatever, I should master their language which is not English. In other words, knowing only SiSwati and English can restrict you from understanding people from other languages that do not speak SiSwati and English. Those who are unable to speak the English.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 9: Eh ... I think that we can use both languages: SiSwati and English to train primary school teachers in Eswatini.

I say this because as we know that ... eh... the subjects taught in lower primary schools almost all of them except the SiSwati are written in SiSwati and they are expected to be taught in SiSwati. Teach them in SiSwati. Something else that helps is that both languages: SiSwati and English continue.

It's just that English is a language that is international that can assist the child to... It becomes ... What can I say? That the child should know the English helps them even when they have gone out of the country, they can be able. (The interviewer

reminds the interviewee of the question.) Train student teachers in both SiSwati and English languages. Because SiSwati, ... I had not heard the question.

First of all, SiSwati as I said we are born to it. SiSwati is our language. SiSwati is the language we understand better. As I stated in the introduction it is important that SiSwati is also used to train teachers... in training us because the subjects we are going to teach there (in the schools), are also written in English. As in the introduction a ... both languages should be used in training the country's primary school teachers because in lower primary school materials are all written in SiSwati and should be taught in SiSwati.

In the other levels almost all the subjects are in English. English is an international language that can help the child even in international participation such as when he or she furthers studies, or in business and international meetings. So, they ask about using language in training teachers. SiSwati is the language we understand better. It is the language of our birth.

English should be used in our training because English is a language used in teaching most of the subjects we are going to teach. Only SiSwati is ... is ... written in SiSwati. So, you are supposed to be ... that training teachers be in both languages. (Noting a silence, the interviewer asks if the interviewee has more to say on whether to use one or both languages when training a teacher for primary school.) I think that is where I can end.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 9: Mh ... What could it be really? (Appearing to be thinking) It could just be ... (as if still thinking) that SiSwati be the one ... because, in fact ... SiSwati should be the passing subject because it is there because you find that ... because ...eh ... let me make an example really of rural schools. The children are ... some of them, ... most

of them ... the English really is not a ... you know ... language they know. SiSwati should be a passing subject because in rural schools, children do not know English, which makes the children to ... to ...be delayed. You find that the children fail and fail. They keep failing and repeating without realising academic progress to the next level.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 9: I think that it can be ... it can be a good thing. I say this because eh ... (seems to be thoughtfully reorganising her contribution) the English, it is not us all ... it is ... It is not us all that understand easily when a thing is explained to us. Few are the people who are ... who ... who have no ... who do not have ... a ... a problem or difficulty if it is ... when they are taught in ... in the English language. Only a few people encounter no difficulties or problems when taught in English. I think the SiSwati can be alright. People can ...eh ... can understand clearly what is being said. SiSwati is okay because it is not all of us who understand when concepts are explained in English.

(The interviewer asked what the interviewee can say about technical English language used in subjects such as Science, Maths, ICT, Agriculture, Home Economics in relation to SiSwati as medium of instruction when training teachers. The interviewee was requested to suggest what she thinks could be done.) We would rather ... Rather say there, if there is such terminology reveal it in SiSwati. For any scientific concepts, you can use them as they are but explain in SiSwati what they mean. But then the whole essence/ point and message should be in SiSwati for student teachers to understand what is being said because most of us are hurt/suffer by not being able to hear what is being said in the English. Because most of us fail because we do not understand the meaning of what is taught in English.

You find that we answer a question out of context. At times we answer a question but out of what the question requires, outside the specifications of the question we answer, because we did not understand.

Sometimes you fail because of misunderstanding just one English word. That is, in some instances, you are “hurt” by one English word and just like that you are then down and out.

9. Is SiSwati as important as English? Please explain.

ST 9: No, I do not think SiSwati is as important as English. I say this because they... they ... (She finds her voice after stammering.) First, they made it to be a passing subject. English was made a passing subject.

Secondly, eh ... they ... eh ... English has been regarded as an international language. English is considered as an international language. Eh ...

The third thing is ... I think that it is only it (English) that is ... that ... that ... is ... that is ... English is now the language used most of the time. Many people now use it the English. Even if you can go to the big towns / cities they use it the English. English is used most of the time in large cities. Also, all the subjects we learn are in the English. All the subjects we learn are written in English.

So, in my observation it is like the SiSwati is regarded as inferior when I think. That is why ... you find that we ...we ... have lost even our culture because we... we ... no longer follow the SiSwati. To me it looks like SiSwati is regarded as inferior. For this reason, we have lost our culture because we are no longer following SiSwati. (The interviewee was then asked if there was more, she could add on whether SiSwati is as important as English or proceed.) Mh ... I request that we continue.

(The interviewee probes further on what the interviewee meant when she said, “we no longer follow even our culture.”) Oh! Above I have already stated that most of us no longer know things of the SiSwati culture. We no longer know what should happen in the Swati way. The reason is that we are ruled by English in essence. We are obsessed with English at the expense of our language and culture. Most of us no longer know things pertaining to our culture. We no longer know how things are done in SiSwati because we have got carried away with English which makes English ahead of SiSwati. That makes English dominant over SiSwati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 9: (Repeats the main part of the question in a whisper) Eh, how does it help them? (After that there is a long silence until the interviewee intervenes by rewording the question.) I do not think it helps them. In my view SiSwati has to be taught ... should be taught ... They should learn it in SiSwati for them to understand it well. I think SiSwati should be learnt in SiSwati for the student teachers to benefit.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 9: Please repeat the question. (The interviewer reads an English version of the question to the interviewee. Then she seems to understand) Oh! Eh ...! Yes, there are challenges. Let me make this example, that I ... I request to make an example of the books we are reading ... eh ... for literature. You find that there you have to write in English. (The interviewee ascertains if the interviewee is referring to literature books) Yes. You find that there you have to write in English ... in ... in ... in English. You have it in mind that you want to say this but then it becomes difficult how you are going to translate it from SiSwati to English yet you have the information. You find that you have to write in English and have a clear idea in mind of what you want to say but have a problem on how to translate from SiSwati to English. That makes it difficult then. Then it's a problem.

(Then there is some silence. The interviewer asks the interviewee if there's more she has about challenges student teachers face when they write assignments, tests and examinations in English) Mh ... I think it is just that which I can have.

(ADDED 29.08.21) Writing SiSwati? (The interviewer confirms that it is about writing SiSwati assignments, tests, and examinations.) I think you do have challenges when writing here and there because there are some words which are SiSwati words which you can then have a problem on how to express them in English when writing down. Something else is what? How can I explain it? It is that you will not be able to explain, let me say you are called upon to describe the umhlanga ceremony. You explain easily when writing in the SiSwati. Then when you should translate it to English you will probably have a problem explaining the cultural festival. If I remember very well it is like we were told that everything you write would have to be in English. The questions are in English. You also answer in English. Sometimes it would happen that you digress from the question because you misread the question. You find that you answer what is not required of you. Whereas also, some SiSwati words are difficult. You sometimes fail to translate them into English. You therefore find yourself in trouble. (The interviewer requests the interviewee to describe the types of assessments especially tests they would write.) We would have quizzes, and class works. (The interviewer asks the interviewee to explain what she means about class works.) You find that that lecturer asks questions right in class which you must answer at that time. The quizzes would sometimes not be announced. You would find that a quiz would just emerge, and you would be told 'We are writing a quiz now.' In that way. Then there would be tests. Also, there are examinations. All of them are written in English. (The interviewer asks if there is nowhere that SiSwati is used when writing SiSwati assessments.) Okay maybe there is somewhere where we write in SiSwati. Oh! Like, let me make an example of proverbs. There are proverbs we would learn in SiSwati. Okay the lecturer would teach us in English but when writing the proverb on the chalkboard she would write the proverb in SiSwati. Then she would try in some way explaining the expression. Okay in SiSwati it was okay in that madam would also explain even in the SiSwati. More especially in poetry and other such things. But in Grammar and Linguistics, is it Linguistics? We would learn that in English. (The interviewer asks if there is a type of assessment in which

they were made to present and practise presentation skills as teachers because these were student teachers.) Yes. It was there. (The interviewer asks the interviewee to describe such an assessment.) Eh, let me begin with presentations. It would happen that a lecturer gives us work maybe as a group. It would be required that one of you goes to present. The individual would go and present before the whole class.

It would also be microteaching where you would go and teach. You would be given a topic to teach before children. No, before the student teachers. (The interviewer asks what microteaching is.) Microteaching is when ... what shall I say? Microteaching is when you teach you colleagues with whom you are being trained. It is not like teaching practice which is away there. Ah, I do not know whether they are the same. But in microteaching you teach those with whom you were learning. It is different from teaching real children in the schools. (The interviewer asks, 'Why are you teaching them?') Whom? Those with whom we are being trained? I think the intention is to assess you even then because they award marks to you for having done microteaching. (The interviewer asks what is being assessed from a student teacher during microteaching) They are checking if you can do several things well. First, they check if you can write a lesson plan well. Then they also check if you can follow the stipulated objectives of your lesson. Another thing is, are you able to maintain class control during the lesson? Yes. (The interviewer asks the interviewee to add the practical presentation types of assessments. She asks the interviewee what she meant when she said, 'Micro teaching is not like teaching practice,' What is teaching practice?)

Teaching practice is when you go to the actual school and teach children. A tutor usually comes to assess you when you teach children in the schools. Even after having written a lesson plan, the tutor checks if you are following the lesson plan. The tutor also checks if you teach all the objectives you stated. The tutor also checks if you can manage your class. Some college teaching practice tutors also check if the tests we give to the children are generally made of the objectives you taught the children. The tutors also check if because when you teach you must bring and use

teaching aids for children to understand better. You should bring something concreted which the children will be able to manipulate or see with their eyes. Teaching aids help the children to easily remember what you are teaching them. The tutors check if you include that when you are teaching. Even when you do micro teaching you need teaching aids. You must bring the teaching aids. (The interviewer asks about language use if it remains English even when teaching SiSwati during microteaching and teaching practice.) Like in the schools when teaching the children? (The interviewer asks which language would be used for microteaching and teaching practice to teach SiSwati.) During microteaching we use SiSwati to teach SiSwati. When teaching SiSwati during microteaching I used SiSwati. When teaching English, I used English. Also, in the schools during teaching practice, I was using the SiSwati. When it is time for SiSwati, we were doing it in SiSwati doing everything in Eswatini.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 9: What can I say? Eh, ... I think ... that it is Linguistics. I think that Linguistics cannot be ... cannot be like eh ... or let me put it like this the Linguistics cannot be like cultural content. Linguistics can be taught in English because it is not like the cultural aspects of the SiSwati curriculum at college. Let me say it cannot be like learning about customary things because cultural content is full of many SiSwati words which makes it difficult to teach with the ... with the English. The cultural aspects of those subject components of the SiSwati curriculum which are cultural make it difficult to use English. I think that Linguistics eh ... is the one that is right to be taught in English. I do not know whether I am clear.

The Traditional ... Traditional Literature and all the other components of the PTD SiSwati curriculum should be taught in SiSwati. I think SiSwati Grammar, Traditional Literature, Modern Literature and SiSwati Methodology have a cultural element to their content. Therefore, I think using English for African cultural content is not always appropriate and comprehensible.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 9: Challenges? (The interviewer rephrases the question and explains it in SiSwati that it requires challenges or problems which the student teacher notes that lecturers face as a result of teaching SiSwati in English.) I think there are challenges. There are problems. It could be that ... Eh ... What can I say? ... (There is silence. The she breaks the silence.) Eh, you find that ... Let me say a lecturer is teaching cultural content. Let me say, the lecturer is teaching culture, you find that there are (*repeats*) the lecturer is teaching Swati culture in English. There are words ... The lecturer is teaching cultural content in English. There are some SiSwati words which the lecturer will not be able to speak ... in ... in ... the English. There are some words they will not be able to articulate clearly in English. We ought to teach SiSwati for the student teachers to understand. Concepts should be explained clearly.

There are inaccurate descriptions when teaching SiSwati in English.

Culture just has to be taught in the SiSwati so that student teachers understand so that they are given an explanation that is clear. What else could it be? (Then there is a long silence. The interviewer breaks the silence by asking if there is more.)

Additionally, it could be ... (The interviewer has a sudden change of mind.) I request to stop here.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 9: Please repeat the question for me. (The interviewer gives the interviewee an English version of the question. The interviewer explains that the teachers are being trained for primary school and their training is in English, then asks how that can be a problem if it is.) It causes problems such as that they do not get clearly that ... eh ... they do not understand. I think they fail to understand as I said that the English

language, there is where it beats us because we do not understand some English words. As student teachers we may not understand what we are taught.

Also, that when we get to the schools, the SiSwati, ... we will not teach it in the English. We usually teach it in SiSwati. In the schools we will not teach SiSwati in English. We teach SiSwati in SiSwati.

(The interviewer asks the interviewee how it is a problem that in the schools the student teachers will not teach SiSwati in English.) It is a challenge because you do not possess sufficient knowledge because here you have a problem because we learn SiSwati in English.

There is some content you will not get clearly which you have to deliver to the schools. There are things we will not have understood clearly as student teachers whereas we will be expected to teach them in the schools. Whereas if we were learning SiSwati in SiSwati here at college, I think we could be at ... we could be lucky to be able to clearly understand the SiSwati to then be able to teach the children in the schools. (The interviewer asks the interviewee if there are more challenges of presenting SiSwati in English to prospective primary school teachers. The student teacher asks to continue to the next question)

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 9: (She just laughs. Then speaks in some of the laughter.) Eh ... they speak SiSwati (She laughs again) but they mix it with English. (The interviewer asks for clarity on whether she said they mix because she spoke within her laughter.) Yes. (The interviewer asks again if the interviewee said they mix.) Yes. (Then the interviewer asks the interviewee if she can explain that further.) They mix. They speak SiSwati but mix it with English. I say this because eh ... we are now dominated by these ... social media. We are strongly influenced by social media.

Some SiSwati words, we do not know very well. We do not know some SiSwati words well. We find ourselves ... we then mix the English words into our teaching of SiSwati. You find that you have forgotten that SiSwati word, but you remember the English word. You remember the word in English. That makes you then use the English.

(ADDED 29.08.21) No, it does not happen. It is impossible. (The interviewer asks what is impossible.) It is not possible for student teachers to teach SiSwati without adding some English in there. Like when you say, when you speak the SiSwati throughout there is somewhere where you will add English words. You will occasionally have English words dropping in there. Let's say you have forgotten what the word says, or you could even drop in small English words. Yes. I do not know which word to make an example of or add. An English word may drop in. I would also do it. Whereas you must be self-disciplined and determined to use only SiSwati to teach SiSwati. So that the children do not reproduce the SiSwati that is mixed with English. You would find them writing the English words in their SiSwati assessments. (The interviewer asks the interviewee what she thinks may cause mixing SiSwati with English when teaching SiSwati.) I think it is because most of the time, many people, I won't make an example of myself, there are people used to speaking English nowadays. So, it then becomes difficult for a person to adjust to SiSwati. Let me say this person is teaching SiSwati, there are SiSwati words this person will forget while teaching. Also, something else I suspect is that all the other subjects are learnt in English. So, then most of the time it is English that is functionally active. SiSwati is only used for SiSwati. Whereas when you teach Maths, you will not teach Maths in SiSwati. (The interviewer asks, 'Where do you refer to when you say all the other subjects are in English. It is only SiSwati that is in SiSwati.'? Where is SiSwati taught in SiSwati while all other subjects are English? Is it at the college or in the schools?) It is in the schools. (The interviewer asks the interviewee to explain what she means.) When I say all subjects are in English? Okay, I mean all the other subjects except SiSwati; whether it is Mathematics, Social Studies or R.E. are taught in English unless you are trying to explain to a student or you are explaining to them what they do not understand. Then you can clarify in SiSwati. But you must go back to English and continue with your subject. But then in

SiSwati, you will not explain a SiSwati word to children and take it to English. SiSwati is taught in SiSwati. (The interviewer asks if in the primary school the teacher for SiSwati is separate from one who teaches Science, Mathematics, and so on.) It's as if you teach all subjects. Okay, I was teaching all subjects during my teaching policy. You teach everything that is taught at primary school. You teach whatever it is. It is the same teacher who teaches all the subjects. When I say all the subjects the teacher teaches, I mean the teacher will teach all the subjects taught in English except SiSwati. Then SiSwati will be taught in SiSwati. I think that is what influences a teacher to find themselves dropping in English words into their teaching of SiSwati. It is because all the subjects are taught in the English what makes a teacher sometimes to have a problem or even not to have a problem but add an English word while teaching SiSwati. (The interviewer asks if there are benefits of dropping English into the teaching of SiSwati.) I feel like it is not a good thing. It contaminates the language. (The interviewer asks what the interviewee means by 'contaminating the language.')

The ... what can I say? How can I explain? Dropping in the SiSwati makes the SiSwati not to be the actual SiSwati which you must teach a child. You find that maybe eh, a child ends up not sure which SiSwati word is appropriate for use when writing. I can make that example. I think that is how language gets corrupted. (The interviewer asks when you say language gets contaminated do you mean one language or both?) I think SiSwati is corrupted because you drop a word into SiSwati. (The interviewer asks if the interviewee does not think English is also corrupted.) Maybe but English. I do not know how I can explain. But I see the SiSwati getting contaminated. (The interviewer thanks the interviewee and asks what she can say in conclusion on the issue of language.) It is just that when you teach SiSwati you should try when teaching children, teach them in the SiSwati. Also, it is expected for a teacher when teaching let me say you are teaching Social Studies and R.E. there are children who will not understand instruction in English. When children do not understand something, go back to SiSwati, and explain because the language a child learns is the SiSwati. Then you explain to the child in SiSwati for the child to understand what is being learning and then return to the English medium. Also, when I get to the issue of language in the colleges, I feel like we should write and learn SiSwati in SiSwati. We should not then be told to write or even in assignments. SiSwati in English because sometimes we end up unable to explain some things which we are asked in tests, examinations. That is what I can say.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 9: Mh ... Yes, it can be a problem. I say this because the children ... you kill them. I feel like you can kill the children. Because what should happen, is that ... When it is time for SiSwati, teaching should be in SiSwati so that they should also know words they did not know.

Teaching SiSwati in primary school using code switching and code mixing can be a problem because you are killing the children. I think when it is SiSwati time everything should be SiSwati so that they know words. The children should be able to learn from the teacher when the teacher pronounces how the words are pronounced. In other words, the mixing SiSwati with English kills the SiSwati language. They learn new SiSwati words from the teacher and accumulate SiSwati vocabulary. Mixing kills, the SiSwati language.

If the teacher drops in an English word while children are still picking the language the teacher is speaking, the children will pick the English and then end up confused. They pick words from the teacher as he or she speaks. If she or he speaks English, they pick the English. Learners end up not knowing a SiSwati word for where you use English. You find that this is a word they had to know then you just happen to remember it in English. Learners have to know the word, but you remember in English. It then becomes like that.

(The interviewer then asks if they can move on to the next question?) Yes, we can.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 9: I think the problem student teachers can have, is meeting ... They can meet English when they have given learners assessment / work. Speaking English when

teaching a SiSwati lesson can be a problem. They can get English words when they have given the children work to do. Learners can also use English responses for your assessments. This could be SiSwati work but it English would be found in it. Student teachers can get English responses from learners when they have given them SiSwati school work such as class work, assignments, tests and examinations.

Something else could be that the children eh ... will not have knowledge that is ... appropriate because the SiSwati they do not have it well really. Learners will not possess sufficient knowledge for SiSwati concepts because they lack SiSwati. They do not have good SiSwati. It will make that when they have to do work, they fail to do that work. They may thus fail to do SiSwati work. They may answer the teacher in English whereas it is SiSwati time. Even when it is time for it the SiSwati, they ... even when they also answer the teacher's oral question in class, they answer using English words whereas it is time for SiSwati.

(When the student teacher was asked if she had a comment on the subject that was discussed in the interview, she gave the following comment:) A comment I may have could be that when we teach in the schools teaching SiSwati, we should try to use SiSwati. We should not ... even if it is difficult ... in the days we are living in but we should try to use the SiSwati so that the children know about the SiSwati, real SiSwati, not mixing words that are English so that the SiSwati language is not endangered.

Even if it is difficult let us try to use SiSwati when teaching SiSwati. Otherwise, English responses will bounce back from learners and haunt you as a teacher.

CHAPTER 10

INTERNET SEARCHES DO NOT PROVIDE INFORMATION ON SISWATI CONCEPTS

DOCUMENT NAME: INT-P10-f-u

TIME: 1345 to 1440 hours DURATION: 30 Minutes to 1 hour

DATE: 13th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 10

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 10: It says children should be taught in English mostly. Yes. (The interviewer asks if there is more the interviewee would say that the language policy of Eswatini says about language use in Eswatini schools.) Something else is that the language policy says it is better that a child you first teach them in the language they know, SiSwati. Then it is time you teach them in the English language. (The interviewer asks if there is more the interviewee can say to answer this question.) Mh ... I can say it is just that.

2. Explain what you think about the Eswatini language in education policy.

ST 10: I think that ... It is good that a learner learns in a familiar language, SiSwati in fact before English because SiSwati is their mother tongue, and they are used to it

than English. Because it (SiSwati), they are born with it, grow with it and they are used to it more than the English. Yes. The language policy of Eswatini is good. (The interviewer asks if there is more, or we can continue to the next question.) We can continue.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 10: What does the English (version of the question) say? (The interviewer reads the English version of the question.) It says ... we should teach using SiSwati and then you repeat that which you taught, using English to teach what was earlier taught in SiSwati. (The interviewer clarifies that the question asks about what the language policy says about training teachers.) I don't understand the question. (The interviewer re-words the question and further explains what the question requires.) How, should language be used? (The interviewee adds that in training teachers at the college.) Okay. I thin...k that even us we are trained in English really. (Is there anything else you can say?) No, let me stop here before I mess up. (The interviewer assures the interviewee that there is no correct and wrong answer, but an individual's views are all welcome. The interviewee continues.)

Something else I can say is that even though we are taught SiSwati in English, even the SiSwati is itself important. Because it makes us understand better some things.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 10: (The interviewee repeats a part of the SiSwati version of the question.) What, is good about ...? (The interviewer then reads the question in English.) Okay. It's that ... Let me make an example in SiSwati a person is able to express himself well in the language they hear/understand better compared to English. (The interviewer verifies if the interviewee says the language policy is good to have SiSwati and English ...) Yes. A person is able to choose that I can be able to speak well when for instance, I express this in SiSwati, or I can be able to express this well in the English.

Some things you are unable to explain in the SiSwati but in the English, you are able to explain. (Asked if she had more to say, the interviewee said,) We can continue.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 10: That you see what? (The interviewer then reads the question in English.) Okay. Let me give my view. Here at college, there is some difficulty caused by learning SiSwati in English. Whereas we are at that time learning... we want to hear more about the SiSwati.

(The interviewer probes: okay in your view what is another problem of the language policy?) It's that it is not all of us here in Eswatini who are good for example in the SiSwati, whereas the language policy now states that you have to learn SiSwati whether you like it or not. Because many other people are not Swati. So, they are good in English. English is an inter language, so it is better. So, some people are Swati, but they are not good in SiSwati. Others are not even Swati. So, they may have a problem with SiSwati.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 10: I think it would be appropriate to use one language to train teachers for primary school. (The interviewer enquires which one language the interviewee refers to.) It is SiSwati. Because when they are still very young, a child of a Swati just knows it, the SiSwati. (The interviewer enquires what should be done with regards to teaching upper grades.) In the second grade, you can start adding small amounts of the English when teaching. You can start adding the English, but you have already formed the base. (The interviewer asks if Grade one in the interviewee's view should be taught in pure SiSwati?) Yes. In the second grade you can then explain in SiSwati for instance, that when we talk about photosynthesis, this is what we mean in SiSwati. Then it becomes a thing which they know, in their language. It is just that

you have added some English. English is introduced at second grade. Maybe you also give instructions in the English and then also bring it in the SiSwati so that the children know so we are talking about this when talking about that. As time goes by the children will get to know that when talking about English this is what is spoken about because really, they are used to the thing. (Do you still have more to say, or can we proceed to the next question?) Let us proceed.

Use one language SiSwati because when young, a Swati child knows the SiSwati. In Grade One teach purely SiSwati. When in Grade Two you can start introducing some English because you have now constructed the base. Instructions can be given in English then explained in SiSwati. Later, when speaking English, they will know what it is about because they are used to it.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 10: I think there could be something that requires modification in the national language policy of Eswatini. Can I say with regards to the college beginning from the college? (The interviewer okays that but adds that the question refers to the overall language policy of Eswatini in which there is language use everywhere in the country including in schools and colleges.) Okay. I think then let me use this example, of this college. There are things you just don't understand when spoken in the English even here at the college. At college there are things you do not understand because they are spoken in English whereas you need them as you are undergoing training. It then gets difficult that you can go and teach a child in the schools a thing you also did not understand, yourself here. It gets difficult to go out to the schools to teach learners something you did not understand while you were at college. You do not understand that really what is it they are referring to when they talk of this thing? So, I think it has to begin with us here to learn our SiSwati in SiSwati so that we really learn and understand SiSwati.

We should begin by learning in SiSwati and understand first before things are taught in English so that we are able to explain to learners. Teach SiSwati in SiSwati at college. Then they can maybe explain to us in the English when we have already understood what it is, we are learning about. So that you will yourself also be able to explain to the children.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 10: In that, I can say when you learn the SiSwati, it is okay to use SiSwati as medium of instruction. But when you learn English, I feel like you should also learn in the English. SiSwati is okay for teaching SiSwati. But English should be taught in English. Yes. Maybe for clarity you can then ask in your language that by the way when they say this what is it, they are often referring to? For clarity you may digress to another language and quickly get back on track. Then you explain to them but stick to English when teaching English and stick to SiSwati when teaching SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 10: Yes, SiSwati is as important as English because it is also a language that is important which we have to know as Swatis most importantly. But it is here in Eswatini ... in Eswatini. Internationally, ... SiSwati then becomes ... it is no longer very ... because they do not hear you the others. It means SiSwati is important to Swatis really.

Then when you travel to other countries then you have to know the English because it is an international language.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 10: It benefits student teachers ... how ... to do what? (The interviewer repeats the question.) Oh! Eh ... Grammatically, there usually is ... you see a relationship between the subjects.

Yes. Also, ... on another note (The interviewer intervenes, asking which subjects are being referred to whether its English and SiSwati.) Yes. I request that you repeat the question for me. (The interviewer reads the interviewee the question in English.) On another note, you then also understand the English even better because you then when learning the English also see the thing on the side of SiSwati. So, you get detailed knowledge even in the English. You have a deeper understanding. This happens in both language subjects really. (The interviewer asks if there is more the interviewee can say which student teachers benefit from learning SiSwati in English?) Mh ... Please repeat the two points I have just said mam. (After her two points were read to her the student teacher said she does not have any more to contribute to the question but requested to move forward.)

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 10: Yes, they are there. Please repeat the question. (The interviewee repeats the question by reading it in English.) Yes, there are challenges because we then having learnt many things in the English. Whereas, then in the assignments they require examples especially SiSwati examples whereas the thing was learnt in English. You find that we have English examples really.

Additionally, we are unable to access internet in the SiSwati. You find that the thing, you want to ask it in the SiSwati actually and it requires the SiSwati. Then you are unable to ask about the SiSwati thing from the internet because the internet is in English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 10: Yes. It is Curriculum Studies in SiSwati that should be in English. Because it teaches us about ways in which to teach. It becomes better because actually it's a thing, ... just ... teaching you state how, and how. It becomes better by learning in the English. There is nowhere where it requires many examples from SiSwati. (The interviewer requests for clarity with regards to other components of the SiSwati curriculum in teacher education.)

In Grammar, for instance, when they say give examples of formatives “takhi”, they will require nothing but SiSwati formatives to be brought to the fore really. Whereas, on this side (in Curriculum Studies), you write your essay and it has your English while you also learnt in the English. There is nothing that requires the SiSwati much. (The interviewer asks if the interviewee is saying the rest should be in SiSwati except Curriculum Studies.) Yes. Everything but SiSwati Curriculum Studies should be in SiSwati because SiSwati examples are required from those subject components.

Linguistics is alright in SiSwati.

Literature should be in SiSwati because the stories are in SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 10: Please read me the question in English mam. Oh! In some instances, some words really require that ... those in English become difficult to the lecturers when they explain them to us in SiSwati. They find themselves able to explain to us only in the English. Yes. Some English words are usually not easy to explain in SiSwati. They are better explained in the English in fact. Like some SiSwati fruit. It is difficult to explain them in English. (The interviewer asks if what the interviewee says is not the other way round? Is it not that some SiSwati words are not easy to translate into English?) Yes. SiSwati words that have no English to explain them. There are those SiSwati words which it is difficult to explain in English. In fact, it is from both sides. Some English words are not easy to explain in SiSwati whereas there are also SiSwati words that are not easy to explain in English.

Some words which are English it is not easy to explain in SiSwati. They are better explained in the English rather. (The interviewee says please explain how the words which are English come into this discussion of challenges lecturers face when teaching SiSwati in English. How does the point of English words not being easy to explain in SiSwati answer this question?) Because the lecturer is teaching in the English. Let me make an example of when we learn ... what? ... Culture. By the way we learn it in ... which language is used to teach us culture? In SiSwati. Yes. We learn it in SiSwati mam. I had the impression that we learnt it in English.

(The interviewer asks if there are more challenges lecturers encounter while teaching SiSwati in English which can be added?) Please read me the question again mam. (The interviewer reads the question again.) Mh ... what else can it be? I request that we return to this question later.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 10: Please repeat the question for me from this side (the side that has a SiSwati translation.) (The interviewee reads the SiSwati translation of the question to the interviewee.) Delivering subject content in English at primary school? (The interviewer clarifies that the question is asking if it can be a problem to teach SiSwati to primary school teachers in English?) There are problems. It is that some of the things you have been taught you find that you did not understand well in the English from class. And then when you meet it there in the schools a child then asking you, you also find yourself in trouble because even you as a teacher the thing you did not understand when you were taught. When you teach the child, the child will be asking you because they also have a challenge and require your explanation whereas you also as the teacher do not know.

Then you may have a challenge explaining to the child because it is difficult to explain a thing you also did not understand.

(The interviewer says, I wish to obtain clarity on the fact that we say some of the things "...You did not understand well." Can we explain clearly how it could happen that you are being taught but you do not understand well while being trained as a teacher.) You did not understand clearly because of the English. Yes. You do not know clearly what we can say it is we were talking about when we state it, that English content, in the SiSwati really. You did not really understand the subject matter that was taught to you. English was a barrier to your understanding of the content at college whereas you would have to teach it in the schools.

If this content would be explained to you in the SiSwati, you would probably say, "Oh, so this is what it is that we were talking about." This would be better explained to you in SiSwati because even in the schools you will teach SiSwati in SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 10: They break it. What do they say again? ... (The interviewer reads the English translation of the question.) No! It (English) then finds its way in, actually. Student teachers mix. English just makes its way into their teaching of SiSwati. Mixing English with SiSwati, when teaching, happens unexpectedly. Then, it happens to be mixed. In fact, they may say “Vula likhasi” (open page). English slips into the SiSwati such that you find yourself saying “page” instead of “likhasi”. You find yourself saying, “Page” unaware. You find yourself having already spoken English. Then the English just comes in. Yes. The English just flows in. We find ourselves using words such as “but”.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 10: It is a problem because ... Let me say really, when you teach the SiSwati, then you drop in words such as “page” as I have stated. Code mixing and code switching when teaching SiSwati is a problem because say you drop in the word such as “page”, the learners get confused what that is if they do not know a SiSwati word for it.

The children wonder what it is really, that “page”. They then have a problem whereas you on the other hand are continuing with your lesson. You continue teaching whereas the children missed. You continue explaining and teaching whereas the children were left there wondering, “What really does this word madam used mean?” You continue teaching but the children no longer understand even what you are teaching.

Mh ... What can something else be? Okay it's that even when they learn English, the children will also drop in the SiSwati where it is not necessary actually. Or the children will end up unable to express themselves in English but be able to express themselves in SiSwati mainly. When they learn English, they will drop in some

SiSwati. In fact, the children end up with mixed language. When they speak SiSwati, English drops in. They speak English, SiSwati drops in. The children taught using code mixing and code-switching may end up unable to speak English say for 30 (thirty) minutes without dropping in SiSwati. Also, these children taught using code mixing and code switching may end up unable to speak pure SiSwati for 30 (thirty) minutes without mixing with English. Learners end up unable to express themselves in pure SiSwati or English without mixing.

(The interviewer asks: Is that a problem, being unable to speak one language but getting used to mixed language always?) I think it is bad because when the English is being learned really, we require to actually concentrate on just English. When we learn SiSwati, we just stick to SiSwati. So mixing languages is not good because English should be English, SiSwati should be SiSwati.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 10: When they teach English? (The interviewer reads the question again in SiSwati.) Okay. It becomes a problem because the child you are teaching, actually, ends up not knowing the SiSwati you teach because you spend a lot of time on English than the SiSwati. Whereas in actual fact we want to teach the SiSwati. We want that the children to know SiSwati. (Asked if there is more, they wished to add to the response, the interviewee answered,) No.

CHAPTER 11

TEACHERS SHOULD ADAPT LANGUAGE OF INSTRUCTION TO THE LEVEL OF LEARNERS

DOCUMENT NAME: INT-P11-m-r

TIME: 1105 to 1135 DURATION: 30 Minutes to 1 hour

DATE: 15th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 11

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 11: Mh ... I think that it says children should use the English language when communicating and use the SiSwati in moments when they are learning SiSwati. They should use SiSwati when they are learning SiSwati in the schools. (The interviewer asks if there is more the language policy of Eswatini says on language use in Eswatini schools in the view of the interviewee.) I think that the language policy of Eswatini says learners should use English for their communication in the school premises. It says that they should use the English when they are in the school premises but when they leave school going home, they can return to their SiSwati language and use it. When they go back home, they can go back to their mother tongue SiSwati and continue to use it. When going back home they return to using SiSwati, their language of birth. (The interviewer asks if they can proceed to the next interview question.) We can proceed madam.

2. Explain what you think about the Eswatini language in education policy.

ST 11: Mh ... I think that ... it is a good policy because if children can use the English language, they will be able to ... to be able to obtain ... even ... even scholarships in countries abroad. (The interviewer asks if there's anything else.) It is that if ... you allow both the languages: SiSwati and English children will be able to use all of them at once. So that they can communicate with old people at home even with people that are from other countries. The Eswatini language policy is good because when learners can use English, they can get scholarships to study abroad. When you allow both languages, SiSwati and English, the children will be able to use both languages, SiSwati at home when talking to the elderly and use English when speaking to tourists.

(ADDED 14.12.21) I think it is a good policy because it accommodates all the languages, we have in Eswatini, the two official languages that they can be taught in schools. That helps in that if you have completed school, when seeking for a job you find that you apply for a job in non-governmental organisations or independent companies in which you find that the bosses there are Westerners. It therefore helps you to use English to communicate with them. You are also able to use SiSwati to communicate with Swati people who are working for the organisation. That makes you able to distinguish and have discernment between SiSwati and English. That is what I can say.

What I can add is that as we learn SiSwati in the schools, it helps us to learn about customs and traditions because you find that in the households in which we grow, the elderly people are no longer there to teach us. The cultural lessons we have include umhlanga and incwala. You find that the adults at home including grandfathers or even fathers we no longer have them because of diseases that quickly take them. Then you find that we cannot learn about our descent as Swati people. You find that it helps us somehow to learn SiSwati in school because it furnishes us with information that we as Swati people our history goes as far as here

and there. Our cultural practices are these, those, and the others. We also learn how SiSwati is formed especially some words in SiSwati such as proverbs and idioms and then we can learn them well and understand them.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 11: It says the language that should be used to teach in the colleges is only English. (The interviewer asks if there is anything else the language policy of Eswatini says about language use in Eswatini schools.) It can then just be to substantiate what I am saying, it's because even the SiSwati, we learn it in English. (The interviewer asks if they can move to the next question.) Yes, let's continue.

(ADDED 14.12.21) Please repeat the question for me. (The interviewer repeats the question.) What I can say about the language policy of Eswatini on training teachers is that it says the student teacher should learn every subject in English which includes the SiSwati. SiSwati is taught in English at college. Using English to teach SiSwati at college creates a relationship between SiSwati and English. When a teacher teaches, let me make an example of a language teacher. The language teacher in the schools must teach the learner English and SiSwati in a certain classroom. Therefore, if the teacher understands how language is developed, I can say it helps that in the college even the SiSwati is learned in the English. That helps us to see how a language or rather English is. Let me take for example, for a child to be able to learn English, you will not begin teaching them the English as English with no SiSwati. You explicate content to the child in the child's mother tongue first while teaching the child a second language. The child requires their mother tongue to be able to understand better. At the college it is good to teach every subject in English. That will make the teacher as he progresses to end up knowing how SiSwati and English are interlinked, what I can say is that it helps to use English to teach SiSwati because it will assist the teacher to teach the school children good English. The teacher will be able to teach them comparing the English with SiSwati, the children's language of birth in Eswatini. So, that is what I can say. (The interviewer requests

the interviewee to add to the discussion how language is used when the student teachers apply theory in the field.)

We call it intern or teaching practice. What I can say about the language policy when training a teacher if I can make an example of when the teacher goes out for practice, it is expected that on arrival in the school when teaching the child other subjects including Maths and Science, the teacher should use English. But the teacher should use the English at the children's level of understanding. The teacher should use English that is at the level of the children he is teaching. Which means, even the terminology the teacher uses may not be like that of children who are at high school or secondary while the teacher teaches primary school. So, what I can say is that while the teacher teaches other subjects it calls for him to always use English. But then when the teacher teaches SiSwati, he should teach SiSwati teaching it in SiSwati not just using SiSwati because it is time for SiSwati but use SiSwati because it is SiSwati. Then the teacher may explain to the other children because in Eswatini it is no longer only Swati children who go to Eswatini schools and who learn SiSwati. When explaining to the non-Swati children the teacher may use English with some SiSwati. In fact, so that the European children we have in Eswatini can understand our language as Swati people, the teacher should take time explaining to the children using the English. So, if at college the student teacher is well trained in English when learning SiSwati, he or she will be able to teach SiSwati even to those children to whom SiSwati is not the mother tongue. (The interviewer asks the student teacher to spell out what is expected of them as part of teaching practice. That is what they are assessed on during practice.)

The one assessing the student checks that if we can say the teacher performed well (The interviewer interjects requesting the interviewee to be specific to teaching SiSwati.) What we can say is that it is checked whether when the teacher talks it is checked if their SiSwati is rich. Is the teacher able to speak SiSwati fluently for children to understand him? Secondly, when explaining is the teacher able to use the SiSwati well to explain, elaborately and not get to a level where the teacher runs out of words while explaining. If it calls for the teacher's language to be deep when

teaching, the teacher should not be shallow and get stuck. It calls for the teacher to be fluent when talking speaking SiSwati without stammering and stuttering. The teacher should also be able to use rich SiSwati that includes using proverbs and idioms when teaching. I can also say it is also checked if the teacher is able to interact with the learners he is teaching. Does the teacher engage the children in his teaching? When the teacher is talking, because we talk about language development in children it calls for the teacher to use gestures when talking, using his hands. So, it is part of language. It is checked if the teacher can explain to a child.

The second thing that is checked is whether the teacher can make a child part of the class he is teaching. That is how far I can go. (The interviewer asks how a teacher makes their teaching effective.)

Oh, to teach well, it is considered that a teacher must prepare himself to teach. If the teacher will go and teach, they will not just wake up and go. Like when you go for a football match you do not just wake up and go into the play field. You must prepare yourself to be able to do well in everything you do. A teacher must prepare himself. If the teacher will go to teach there are things, he must check his dress code if it is right for the teacher to stand in front of school children. Does the teacher's dress code reflect a teacher in him? Another thing, it calls for checking if the teacher has brought along the requirements of the lesson he is going to teach, which we can call teaching aids in English. This checks if the teacher has prepared teaching aids and whether they are appropriate for the lesson the teacher is going to teach. The teacher must prepare teaching aids. Another thing I can say includes the teacher's neatness when he goes to appear in front of the learners has to enter the classroom.

Then when the teacher enters the classroom, he should look around checking if the environment in which he will teach is appropriate for children to learn in it. If the environment is not one fitting for the teacher to teach in, the teacher should begin by preparing the teaching environment before teaching. The appropriate environment

includes the cleanliness of the classroom. The teacher checks if the class in which he will teach is clean.

When the teacher enters, and the children greet him, and he greets them, the teacher should be caring and alert to see if all the children greeting him are doing well. The way the children will respond to the greeting will show if they are alright. So, the teacher in language should keep alert of whether his children are well. The way the children talk, the way they behave should make the teacher tell if they are not alright. The teacher should be able to make a difference and be able to tell if something is amiss with a child in the classroom. I can therefore say all that includes that a teacher should be prepared and not go to class without having planned.

The teacher should write things including a lesson plan to prepare himself that as he is going to teach the lesson, how will he teach it? How? The teacher should be able to prepare his work such that it is in chronological order madam. That is, the teacher should arrange the lesson in his planning such that he knows we will start from here to there and so on. Like when a child is growing, he starts by feeding on milk then soft porridge. After that we can say he can eat hard food. So, teaching should go from simple to complex. The teacher should have the lesson planned so that he can be able to do that and involve the learners to be part of the teacher's class. (The interviewer asks what makes up a lesson plan.) A lesson plan madam as you sit preparing your lesson writing the lesson plan, you use the pupils' book, teachers guide.

Then the teacher also uses his scheme book where he prepared a scheme of work for that term. (The interviewer asks what a scheme book is.) The scheme book is a book in which the teacher prepares or writes his work for a term or for a year when teaching the subject, the SiSwati. The content the teacher will teach is organised such that he tells himself, 'This lesson topic will begin, followed by that one and the scheme of work may include sketching how the teacher will teach the lesson topic. That is how I can describe a scheme of work madam.

A lesson plan is when you plan specific that now on this day in this period, I will teach this, this lesson. I will teach the lesson like this and that and the other. So, when preparing a lesson plan, to be able to see even the teaching aids he will use in class the teacher should have with him a pupil's book, the teachers' guide, and his scheme book. The teacher should be able to prepare himself by writing a lesson plan to be able to make teaching aids that are required for the teacher to go and teach well in class.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 11: Things that are good about the language policy? (The interviewer affirms.) It is that at primary school level it allows education that every child should be able to go to school. (The interviewer asks if it is about the policy on language.) Oh! Language policy? Oh! ... (He stammers.) What can I say? ... Oh! What is good about it is that it allows us that we can choose a language we want to use more. The language policy of Eswatini allows one to choose which language they want to use more. Otherwise, there is no inequality in the use of the two official languages that are at work in Eswatini. (The interviewer asks if they can proceed to the next question.) Let's proceed.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 11: O the policy? The weakness that is there I think is that ... is that ... the ... the ... English ... is now ... What can I say? It is that the English is now too dominant over the SiSwati. (The interviewer asks how.) In the way that ... even in the preschools they now use it the English, whereas a child must learn their own language well while still young before they begin to learn another language. In the pre-schools there is too much use of English lately. A child should first learn his or her home language before starting to learn any other language.

(Added during member checking) For instance, there are other languages such as French. French is made to dominate over SiSwati because you are supposed to choose between French and SiSwati which is not right. Choosing should be between the foreign languages French and English not for us to choose whether to learn our mother tongue.

(ADDED 14.12.21) (He first clears his throat.) Eh, what I can say is that the weakness the language policy, we can begin from the fact when the teacher is in the college being trained to be a teacher as they prepare the teacher, if the subject SiSwati he will also teach in English. You usually find that when the teacher gets to the school, most of the time you find that even if it is time for SiSwati, he uses the English because most of the time even at college the teacher is used to the fact that all things are done in English. Whereas we usually say in the language of each country there is a way of that country or rather the lifestyle and natural laws of that country and its people. So, you find that I can say the teacher trained in English ends up unable to clearly portray the Swati lifestyle in a manner that becomes clear to children when teaching them in school. You find that the teacher ends up just teaching the children in a way that makes them only understand what he is teaching but not taking it to be able to use it. The teacher ends up teaching the SiSwati for assessment so that he tests the learners and gets them to write or spit out what he taught them so that they pass an examination. The teacher teaches the content so that the learners pass and move to the next class not for them to obtain knowledge that can assist them in life. Let me make that example. Like idioms and proverbs, if a teacher teaches, you find that he uses a lot of English and he fails to elaborate that, 'Oh, if they say Kubona kanye kubona kabili, (literally translated to 'to see once is to see twice' an equivalent of 'once beaten twice shy') in fact, this proverb originated from this and that, its origin is from this field of traditional knowledge. For instance, some proverbs originate from animals, from the lifestyle of animals. So, you then find that the teacher must unpack the proverb that if we call someone, 'chakijane,' what do we mean. The teacher should explain, 'Chakijane in fact, is a thing that is like this and like that.' However, when the teacher is using the English, he will not be able to elaborate in SiSwati, but he will be shallow and brief. You find that the children will not have the holistic understanding that 'This proverb for us to use it today, it says

this, it originated there in this and the other way.’ (The interviewer says she notes that the interviewee has provided one weakness yet in the beginning it was like they may be more than one.)

Okay the language policy has weaknesses in that in the schools, most schools promote that when children are in school, the language they should use has to be English. We agree anyway that if we go out to other countries it calls for us to be fluent in English. But then when a child grows, the language that is foreign or let us say the second language, for the child to understand that language well, it is imperative that the child first learns his own language. Eh, the ... what can I say? What example can I make? The child must know SiSwati very well to be able to know English. The two languages, English and SiSwati are languages we learn when we are in Eswatini. You find that when the children get home, they fail to speak the SiSwati. What they now know is English which causes that even the way they talk at home they cannot talk to the elderly people. The elderly people we live within our homes are Swati. Some of them did not go to school. Some of them dropped out of school. Then if a child knows the English you find that when we write SiSwati you find that it was reported at some point in the newspapers that SiSwati at a certain stage was failed in an appalling manner. But this could be because, the children now learn a lot of English. The policy emphasises that the child should know English over and above his mother tongue. The child’s mother tongue is the one that is the child’s way of life. That is what I can say on what causes children not to know themselves well, who they are, their identity.

6. In your view please explain if one or both of Eswatini’s official languages, SiSwati and English would best serve the purpose of training the country’s primary school teachers.

ST 11: Mh ... I think both languages: SiSwati and English should be used when training Eswatini’s primary school teachers. Because where the student teacher is going to work, there are children who are still very young who still do not understand English well. So, it is necessary that the teacher uses both English and SiSwati. When trained to use both SiSwati and English, the teacher will be able to teach

children well using a lot of SiSwati before they learn the English. When trained to use both languages, for teaching in primary school, the teachers may teach children the right way.

(Added during member checking) Traditionally it has been found that it is best to learn a foreign language through your mother tongue because you easily learn the grammatical structure of the foreign language.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 11: I think that what may need to be made stronger is that they ensure that both languages are used the right way. (The interviewer asks how.) Mh ... How can I put it? That there should be no language that dominates over the other language. Eswatini's language policy can be modified is to ensure equitable use of the two languages with none of the languages dominating. Another thing, I think is that ... it can be that in the language policy they should ascertain that the S ... the language of birth in Eswatini, SiSwati everyone should learn it the SiSwati. People in the country, Eswatini should know SiSwati. Because in some schools really, it happens that you find that the SiSwati they do not learn it that much. They ... Maybe they have replaced SiSwati with French. Some schools have French instead of SiSwati. In the language policy they should ascertain that everyone learns and knows SiSwati, the language of birth in Eswatini. I say this because it happens that you find that in some schools not much SiSwati is done. Instead, SiSwati has been replaced by French. (The interviewer asks if they can proceed.) Yes.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 11: I think that it would not be good. Teachers ought to go and teach. In the schools there are children who it is necessary to ... that if they are going to be trained, it may not be in English. A teacher trained in SiSwati will not be able to teach the children well. So, if the teacher will be trained in SiSwati, the teacher will

encounter problems. Because at school most things are in the English. Books and most subjects are written in English, and they are learned in it. or It won't be good because where the student teachers will be posted to do their teaching there are children who need to know English. Therefore, the teacher requires knowledge of English. When teacher training is devoid of English, the teacher will not be able to teach other subjects well because most subjects in Eswatini schools use curriculum materials written in English. These subjects are further taught in English. So if the teacher will be trained in SiSwati he or she will encounter challenges. In some schools in Eswatini there are foreign children who do not know SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 11: We often say learn your nationality or your identity from the language you speak. In your language there is your culture. We also say learn your culture through the language you speak. So, as the people of Eswatini if we can say SiSwati is not as important as English, we might find ourselves losing our identity. Most of the time children learn in English. You find that they cannot speak SiSwati. This is so much that the children now fail to speak with adults such as their grandparents in SiSwati. This is because the children now use a lot of English in their communication.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 11: Ah ... I can say SiSwati is as important as the English because through language we are able to tell your identity, which country you come from. They also say in your language there is your culture. SiSwati as a language. So, your nationality or identity we say learn it from the language you speak. So, if as the Swati people if we can treat SiSwati as important as English we will benefit because some aspects of content which it is not easy to understand in English, get clearer when they learn them with understanding and comparison in SiSwati. (The interviewer says the interviewee is talking but does not come out clearly on whether SiSwati is as important as English but just says SiSwati as a language must bear the culture of the people.) I say this because most of the time the children now learn English. You

find that other subjects of SiSwati they fail to speak. The elderly people such as the grand parents are no longer able to communicate with the children because there is a communication gap in between them. The young people use a lot of English and do not seem to love their language.

What I can say is that they benefit from being taught SiSwati in English. It is that some things which are difficult to understand in the English now when they are able to compare that in SiSwati this is what we mean. When we translate it into English, this is what we call it. They will be able. They say it is easy to learn a foreign language when you compare it with your own language. So, it benefits them that even in the English side they can develop when they remove English taking it from SiSwati.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 11: What I can say is that if there are those that meet a challenge of writing SiSwati assignments, tests, and examinations in English they are very few. (The interviewer asks the interviewee: What could be the challenges met by those few who may encounter challenges?) It could be that maybe it is difficult to ... what can I say? When they write SiSwati in English, the English is the one that is difficult for them to understand. So, really it will give them a challenge. So, if understanding English becomes a problem to those students, then writing their assessments becomes a real challenge.

(ADDED 14.12.21) What I can say is that student teachers are challenged because you find that all along when we were in school, we were learning SiSwati in SiSwati. It would not happen that we learn SiSwati in English. Let me make an example of when we learn grammar in SiSwati, we would just use the SiSwati. Now when you get to college and you are compelled to write SiSwati in English, you find that you are not used to calling some words and pronounce them with your mouth. You cannot pronounce them well. So, you find that even when you study, some of them

even their spellings are not familiar that we would say they have occurrence in the mind, that it is easy for you to remember them. You find that you will find the exam challenging whereas it is not that challenging. It is just that you are not used to learning SiSwati in English. So, when you write the examination, you find that some words have spelling mistakes because it is not spelling you are used to. Let me say. Something else, like in the SiSwati Department, it is required that you give meanings of some proverbs and idioms. You find that some (student teachers) are not so well versed in the English. English, they usually say is dynamic because English does not end, it is not like SiSwati. You find that when a teacher writes the English, he ends up shallow or brief because he fails to express himself in the English. Yet, when he writes in the SiSwati if it is his mother tongue, he will be able to explicate himself in a sufficiently elaborate way. But when he uses English, the student teacher gets limited.

Something else that I can say which is a challenge when we write English in SiSwati, you find that the way we will punctuate, okay punctuation in English and SiSwati is the same but you find that when student teachers write their tests and examinations, you find that they then fail to use punctuation marks correctly as they use them in SiSwati. They use English when they write SiSwati. That is what I can say.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 11: Please repeat the question for me madam. (The interviewer repeats the question in SiSwati.) I think there are areas of the SiSwati curriculum that need to be taught in English. They include Methodology. Then we can come to Linguistics and Grammar. I think it is just those that can be taught in English. Those components of the SiSwati curriculum in teacher training can be taught in English. (The interviewer asks the interviewee why he feels these subjects should be taught in English.) That is, when we get to the Linguistics when they are English, we will be able to be able to ... In Linguistics that is where we usually explain how a language is constructed. So, in the English it is easier to explain than in the SiSwati. It also demonstrates that ... it

also explains clearly how the SiSwati and the English are related. Learning SiSwati in English demonstrates commonness of things between the two languages.

It also shows a structural difference between SiSwati and English.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 11: What I can say is that sometimes there is a direct translation. (The interviewer asks what the interviewee thinks becomes a problem with a direct translation.) What can I say? ... That translation often, we can say the English is no longer what it should be. (The interviewer probes the interviewee further: Please elaborate on where that can then cause problems.) Oh, what I can say on direct translation madam is that it can then result in that if ... directly from SiSwati to English to the teachers it will give them wrong English content. Which means with the things they may end up getting the meaning of the thing wrongly. It would no longer be what it ought to be. The English is no longer correctly structured. It may communicate the wrong English content to student teachers. Some SiSwati cultural words have no direct English translations and that gives the lecturers a problem.

(ADDED 14.12.21) What I can say is that the teacher as he is being trained sometimes if let me say what happens coz teachers just come from the schools and do not learn SiSwati in English, then when they get to college they must learn SiSwati in English, it calls for ... you find that lecturers have to be repetitive doing a lot of repetition so that a teacher ends up understanding. You find that it ends up not being like they are lecturing but like in the college they usually say a lecturer will give you the skeleton and then you go to fill it up as a teacher. You find that it costs the lecturers instead of lecturing, what can I say they teach. Let me make an example that they must explain more and more and go deeper like they are in the primary school teaching a school child whereas this is a teacher. So, they must explain many a times repeating one and the same thing so that the student teacher understands what it is that is being spoken about.

Another thing I can say miss is that as lecturers teach, challenges they face as I had said that you find that they must repeat such that it ends up causing that time be wasted while they are still concentrating on one thing. You find that the syllabus they must cover within a specific period; they fail to complete it by then. They teach under pressure because it is difficult for student teachers to understand the SiSwati in English quickly.

Sometimes, another challenge I can say they face is that if they have to mark, then the student teachers they taught, the primary school teachers they are training, it then calls for lecturers when they mark their work to be lenient. The student teachers may demand leniency from lecturers because of spelling mistakes they committed. The lecturers face a challenge of that teacher trainees end up needing leniency even where it may not be necessary because of spelling and grammatical errors in their work. So, this whole thing ends up compromising the effectiveness of a lecturer in teaching SiSwati in English. That is how I can state it. (The interviewer asks the interviewee to add any other thing he can say on the subject of the interviews.) What I can say is that in primary school, it is okay that they learn SiSwati in SiSwati. But then when the children get to a higher level of education such as in high school or secondary, it should be considered that when teachers teach the learners SiSwati, the English should be something they also use. Even if they can use both languages. The English should be used even more to prepare the learners for when they get to college so that they know that at college they will use English when learning SiSwati.

Eh, something else I can say is that eh, lecturers as they teach training the teachers, they should encourage the student teachers that after a student teacher has been taught SiSwati in English, he should go and go deeper in learning the English to be able to accumulate more English to improve their communication so that they can be able to elaborate points in English when writing SiSwati tests in the English. Student teachers must develop their English language to be able to express themselves clearly when writing SiSwati in English.

I can also say it is alright that English remains a passing language because when you have passed and must go and further your studies in other countries, your English should be good. So, when English remains a passing language children will be encouraged to develop their fluency in English. Yet teachers should continue to encourage the children that SiSwati is their language they should know SiSwati so that they know themselves and to be able to understand themselves. Because if someone does not understand themselves, they will not be able to understand even the English. If they do not understand themselves, they will not be able to use the English well because SiSwati is a language that shapes the character of a child as he grows. Because let me make an example, at home when they teach you SiSwati, they say you do not stare at an adult right in the eyes. Whereas English in school allows that when a teacher is talking to you in school or even when you are at work, English allows you that to understand a person look at him right in the eyes to be able to hear what the person is saying. So, I can say it is important that they learn the SiSwati and also learn the English so that they have the understanding once they are able to shape their character for future use. That is what I can say.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 11: It's that in primary schools they learn the SiSwati in SiSwati. Sometimes the student teacher will have to explain the SiSwati whereas it is deep SiSwati, and you find that the teacher then resorts to English. So, when this teacher is required to explain deeper in SiSwati, they may fall back to English, and this may cause learners taught by such a teacher not to know SiSwati well.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 11: Ah! It is not like that. (The interviewer asks the interviewee: What happens?) Most of the time, they mix. You find that if they must praise a child for giving a good response. For example, when praising a learner for a good response, the student teacher may find her or himself saying, "good" instead of "Kuhle".

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 11: Problems that can be there, I think that ... Okay. I won't say I say what. I won't say there are problems. The children as the student teacher teaches them using mixed English and SiSwati language, they end up noting that from the English there is something they gain from the English. For instance, knowing that eh, if the teacher says this in SiSwati, in English this is what they mean. The children can learn both languages SiSwati and English at once. So, learners end up gaining from both English and SiSwati at once and they can establish what it is they are learning. Yes, I do not see any problems that can be there.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 11: I think the challenges they meet include that those who teach SiSwati in English, would find themselves using deeper English than the level of the learners. The children are no longer understanding clearly instead of understanding what you explain to them. I can make an example of proverbs and idioms. For example, the SiSwati idiom, "Kubona kanye kubona kabili." (To see once, is to see twice). When you bring it to English it sounds difficult whereas if it remains in the SiSwati, the children will understand it. They may have a challenge getting what it means exactly in the English. It may become difficult for primary school children when you translate it to English, "Once beaten twice shy".

CHAPTER 12

NOTHING SISWATI SHOULD BE TAUGHT IN ENGLISH

DOCUMENT NAME: INT-P12-f-u

TIME: 1225 to 1300 hours DURATION: 30 Minutes to 1 hour

DATE: 15th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 12

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 12: Mh ... I do not know what to say. I do not know the language policy well. Okay, I think that it says children we have to teach them their language while they are still young so that they can be able to know it well and grow with it. We should teach children their language while they are still young so that they develop sufficient competence in their language which they will grow up with. (The interviewer asks if they can move to the next question.) Yes.

2. Explain what you think about the Eswatini language in education policy.

ST 12: The language policy? Oh! ... I think that it's a good policy. It is very good especially because it is considerate of children. I think that if it were that this policy was not there, children would ... would have lost their language. Then these children would grow up as people ... people not knowing that exactly they are of what identity – not knowing what nationality they are. Because many are the ... there are many things that children can ... can learn besides their language. There is a lot that

children learn. You may find that they end up knowing English more than their mother tongue, SiSwati. They may end up knowing more English than SiSwati.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 12: (Noting a long silence instead of a response, made the interviewer read the question in English for clarity.) Mh. Eh! I think even it (the language policy on training teachers) lays emphasis on the fact that teachers it is very important that that they use the language of the ... their language so that the children can be able to copy language from them. Because some children are ... do not get the opportunity to learn the language at their homes. Even in the schools they meet and mix up with children of various other nationalities. So, it is very important that a teacher be the one who teaches the children. It is important for teachers to use language so that children learn from them. Because some children do not get the opportunity to learn the language at home and meet various nationalities in school. So, it's important that the teacher teaches them their language.

(The interviewer verifies by asking: Teaching them their language?) Their language. (The interviewer asks: How does the language policy in the teachers' colleges say that?) Mh ... it says teachers should use their language so that they can teach it to learners. (The interviewer clarifies that the question is asking how the language policy says language should be used in teacher training colleges. The interviewee then prefers that they move to the next question.)

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 12: The national language policy of Eswatini is a good policy in that children are able to learn about their countr ... about their language. As I have explained that

some parents do not ... are not people who are that eager about the SiSwati language. Therefore, the language policy, it emphasises the importance of their local language, SiSwati to the child while still young.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 12: Yes, there are weaknesses in that the children we now have really now attend preschool. The children we now have in the schools went to pre-school. Preschools teach them in English. When they get here, to the lower grades, you find that, when you communicate with them in SiSwati, the children do not understand what you are saying. Then you are supposed to consider changing and speaking the English. When you teach these children in SiSwati, they have a problem understanding what you are saying. You have to change into English, whereas when you speak English, the children no longer know SiSwati. They focus more on English.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 12: I think it can be right to use one language, the language SiSwati alone, because really, we are trying to teach a child. Swatis say, "lugotjwa lusemanti" (A withy is bent while still young, flexible, and tender.) The primary school teacher should be trained in the SiSwati to be able to be knowledgeable on the many SiSwati things. Because when using the English to train a teacher, they will also use the English in the schools when teaching.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 12: I think the language policy has to state that in the lower grades the SiSwati should be used when teaching. Then the levels after Grade 4 should then be taught in English in the country of the Swati people. (The interviewer informs the interviewee that the country has a policy with that prescription.) The challenge is that the policy is not used/ implemented because we are still expected to use English

when teaching the children. This suggestion alludes to the current language in education policy. The problem is that the current language policy of Eswatini is not implemented. As teachers, we are just expected to use English to teach in the primary school whereas the children do not understand except in town schools. Whereas the children do not understand except the schools which are here in the towns. In Grade 4 teachers may use both English and SiSwati. Speaking English and SiSwati in Grade 4 helps learners understand what you say. They require you to use their SiSwati to explain subject content. When using only the English, the children do not hear/understand what you say. Because we should not forget or run away from the fact that the children are Swati really. They require that when you explain instruction to them you should use their SiSwati so that they understand clearly.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 12: I can be very excited about it because the latest crop of teachers, us, we were raised very much with the English. The SiSwati, we now do not know.

When we are trained in the English then really, the SiSwati escapes us even more.

The child who is there in the school, then we will on arrival teach them in the English. Whereas it is much needed that the child should know SiSwati to know their identity.

9. Is SiSwati as important as English? Please explain.

ST 12: SiSwati is more important because I am speaking with regards to the fact that we are Swati children. As we are Swati children, that you are Swati can be observable from your SiSwati. That you are Swati is seen in your SiSwati.

If you use more English, you are therefore English and not Swati. So SiSwati is very important. In fact, you won't be able to know English before you know SiSwati.

(The interviewer then asks for the interviewee to say something/ comment on English.) English is also important because when it comes to ... with regards to when one has an intention to communicate with people ... in other nations, then you use it this language for international communication. English is important when you communicate with other nations or speakers of other languages.

(The interviewer says, so we say SiSwati is important, English is also important. Checking if it was all the interviewee was saying, the interviewer said, so, what else do we say?) Yes, but SiSwati is more important than English. (The interviewer asks if they can continue.) Yes.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 12: (She breathes deeply). It helps them in that actually the children the learners who are there now really know the English more. They have learnt it more. When you ... then teach them in the English it is a way in which you will help them to quickly understand it. (The interviewer probes the interviewee further on how the fact that children nowadays know a lot of English links with the question of benefits student teachers draw from being trained in English to teach SiSwati in primary school.) Eh ... when they know a lot of English, then when you teach them in English the SiSwati, that is a way in which they will understand quickly about whatever subject is being discussed or which you are teaching them.

(The interviewer rewords the question in SiSwati.) (The interviewee has a shy soft laughter when asked to explain if she thinks there is a way in which it benefits a student teacher who is at the college to be taught SiSwati in English.) Ah ... Ay! ... Me, I think a student teacher does not benefit from being taught SiSwati in English. It

does not benefit the student teacher to learn SiSwati in English because as I have stated that we, teachers of the contemporary age know a lot of English. The SiSwati has really got lost from us. Then when again you come here at college and find them teaching SiSwati in English, the children then when you teach them you will find yourself having dropped an English word in there when you teach. You no longer know the word in SiSwati no matter how much you scratch your head trying to establish what the word should be really. You just don't know it. Some words the children will ask you to explain to them. But there is nothing you will explain to them because you also do not know. We are so full of English in us.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 12: There are in fact, many challenges. There are many. Because when you go to ask for assistance on that assignment of SiSwati, a person is going to communicate with you in SiSwati. Let me make an example of going to seek for assistance ... assistance with regards to umhlanga. A knowledgeable elderly resource person who will provide you information on umhlanga will explain to you in SiSwati that what happens, what happens and what happens. You then have to change the language into English and usually when you translate there are things which you may not write well.

There are also very deep SiSwati words which mostly often do not require to be translated into English. When you translate them into English, they no longer bear the meaning you intended to communicate.

And also, that when you think when asked a question in English you have to think of the information in SiSwati first before translating it into the English. You then have a problem of the English asking yourself, 'what will I say?'. Others then say we now translate and write SiSwati-English because you translate it as it is here /you make a direct translation when you write.

(The interviewer says to the interviewee: You said there are many problems of writing SiSwati assignments tests and examinations in English. Is there anything else you would like to add?) I now forget whereas I had thought of many. I request that we continue to the next question.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 12: If there are areas that require to be taught in English in the teacher education SiSwati curriculum content? (The interviewer says yes.) (Breathes deeply first then says) I think there is no aspect that requires to be taught in English in what is SiSwati because the reality is that the children, we have to teach them SiSwati. Then when you add the English, the children get confused.

(The interviewer explains that the question refers to when training a teacher.) When training a teacher ...? (The interviewer adds more clarity to check if the interviewee misunderstood or was deliberately answering the question.) There is nothing. There is just nothing that should be taught in English that is SiSwati. There are topics I am just thinking of but there is nothing that should be taught in English which is SiSwati because we actually want to train a teacher, a teacher who will come out knowing the SiSwati. When you train the teacher in English, they will master the English. A teacher ought to know even those words which we feel like he should be knowing them in English; they should know these words in SiSwati. (The interviewer then asks if they can move on.) Yes.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 12: I think challenges are there especially with the SiSwati traditional ceremonies and dances. The SiSwati traditional ceremonies and dances require that you pronounce the words in the SiSwati. For instance, when you say incwala, ... you just have to pronounce it in SiSwati. Even more “kushisa lukhuni” (burning the log) and all the things that are in the traditional SiSwati ceremonies including some of the

processes involved in traditional Swati ceremonies befit a SiSwati description not English. They have their SiSwati names. When you pronounce them in English, the essence of the communication evades you and may get distorted.

(The interviewer asks how the need to pronounce cultural jargon in the local language is a challenge to lecturers.) This is a challenge to lecturers because they tend to seek for an English word they can find, from English which can explain clearly what they want to say and use it whereas it may not squarely serve the purpose.

On another note, also, when explaining SiSwati in English there is also some deprivation which is there. A person who clearly does not know what you are explaining to them does not leave with sufficient knowledge The SiSwati information leaves some kind of a gap when explained in English. (The interviewer asks if they can proceed?) Yes, we can continue.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 12: It is a problem because if the student teacher is taught SiSwati in English, really on arrival in the school, he also will ... then ... sometimes run out of the SiSwati.

You find that the teacher ends up teaching children after being taught SiSwati in English, using some English words. On arrival in the schools of practice, teachers may also occasionally run out of SiSwati and find themselves short of SiSwati words, dropping English words instead.

You find that children in that way are deprived of SiSwati because they may never know the English word in SiSwati. They may end up mastering the English version. They may keep holding on to the English word that was used in their SiSwati lesson.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 12: (Laughing shyly.) No, we do not use SiSwati. The English words constantly come in as we teach SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 12: Yes, dropping in English words while teaching SiSwati causes problems. First, in fact, is that it means the words you use English for, then the children will not get to know them in SiSwati. So, the words you use in English may end up not known by the learners in SiSwati.

Secondly, when one keeps dropping English into a SiSwati lesson, the children then end up thinking or concluding that it means English is more important than SiSwati because madam keeps dropping it in and dropping it in even when it is time for SiSwati.

One last thing is that a conversation that mixes two languages at once ends up confusing. You speak English, and sometimes mix with SiSwati, speak English mix with some SiSwati. It ends up confusing even you. How much more little children?

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 12: Eh ... I think that to the children it will give them the impression that so it could be madam does not know SiSwati. The children think it means our teacher does not know SiSwati that is why they speak in English.

Secondly, the children tend to have mixed feelings of not just sympathising with, but they also envy their teacher and copy his or her use of English in a SiSwati lesson. When learners copy the teacher by using English in a SiSwati lesson things have gone out of hand.

The children will also not love the SiSwati because they will think so it means this is a beautiful thing. Because children like everything done by their teacher, they copy and also like it. (The interviewer asks what it then means when the children copy from their teacher?) They will also use mixed language in their speech. (The interviewer asks what that will lead to?) The language in that way has gone out of hand.

CHAPTER 13

WHY ARE CHILDREN PUNISHED FOR SPEAKING THEIR INDIGENOUS LANGUAGE IN SCHOOL?

DOCUMENT NAME: INT-P13-f-pu

TIME: 1305 to 1340 hours DURATION: 30 Minutes to 1 hour

DATE: 15th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 13

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 13: The language policy says children should speak their language, SiSwati. The policy says children should not be beaten when they speak their language.

It allows children to speak their language, SiSwati because it helps them to quickly understand when learning a second language.

It says children should be allowed to speak their language and not be beaten for speaking their language. Their language assists learners to learn the second language quickly.

2. Explain what you think about the Eswatini language in education policy.

ST 13: I think that this policy is good because the children really when you teach them in the SiSwati or when they speak the SiSwati before they transition into English, they quickly understand what is being taught. If you have taught learners the SiSwati before they transition to English, they easily understand the instruction.

That helps them to easily express themselves. You first say it ... the instruction ... say it in SiSwati then you translate it into English. You say it in SiSwati then translate it to English. They will end up knowing the English.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 13: (The interviewee laughs in a restrained manner.) The language policy says the teachers should be trained such that they learn the SiSwati language in English in these schools of higher education.

The language policy on language use in teacher training colleges says teach SiSwati in English.

It says student teachers should learn SiSwati in English.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 13: Advantages of the language policy ...? (The interviewer says yes and adds some clarity.) It is that the children ... their language these children should not forget it. Mh ... They should not forget their identity because sometimes children end up not knowing where they come from because they end up speaking too much English.

(The interviewee whispers asking if she can give an example? The interviewer asks if they can continue to the next question, or she has something to add.) I can just say an example. It is that there are people I once heard of. In that family the children grew up made to speak English from when they were very young. So, when they visited their actual home, where the extended family and the elderly people such as grandparents are found, they had to speak the SiSwati. They just did not know the SiSwati at all such that they ended up mocked by other children.

So, then that is why there are usually difficulties if children do not know their identity. They have to be taught SiSwati. At the same time, they can then be taught also the English.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 13: Mh ... ah ... The language policy of Eswatini has weaknesses because these days it is not working. It is not being implemented. Children are being beaten ...e ... when they have spoken the ... their actual language, the indigenous language. So, I don't understand why they are being beaten; because even them, it is their language.

I don't know whether the language policy really, was meant to be implemented, I end up not sure as it is.

Why are children beaten when they speak their mother tongue? What should be done? I don't know.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 13: Mh ... I think it is okay that the teachers be taught both languages so that they are able to ... like we were learning here that a child, ... you have to give them instructions in SiSwati when you teach them the other language. You begin with his language of birth then you translate it as you give the child the instruction. You repeat the instruction in these languages several times so that the child can hear.

It is important to use both languages because in the end of it all the English is the one that moves ahead when you have to go to the colleges. English is an entry requirement for admission into the colleges. (The interviewer asks: You say you learnt that you first have to explain in their mother tongue then English follows. At what level is that?) It's for those in the lower grades especially Grade One and Two. Explain instruction first in their local language then English.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 13: What can have to be modified ...? It is just that the children be provided with opportunities to speak which ever language they choose.

I make an example, with for instance, the English. There are instances where you find that they are competing, they are going for debates and doing this and that. Even in SiSwati it has to balance. Balance the activities. They should have writing competitions and debates. No one language should be made to dominate. They should be equal when they go together, it should be clear that the languages go together.

Activities used to promote English should also be done to promote SiSwati. It should be clear that the languages are treated equally without any dominating. Children

should be made to compete in the SiSwati and in the English. The activities done, even in the other language, they should be done.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 13: That SiSwati be used to train teachers? (The interviewer affirms.) Trained in SiSwati? (The interviewer says yes.) No. No, it is not alright. (The interviewer asks: why?) Because in the schools ... You find that you will be trained in the SiSwati.

When you arrive in the schools you find that you do not teach the SiSwati. You may be trained in SiSwati but in the school be called upon to teach something else. You may teach something else. You will then have ... encounter difficulties in speaking the English. (She then softly says) Learners may end up failing.

(The interviewer asks: How are these other things you may be made to teach which may not be fine for you to teach when only trained in SiSwati? What makes it not easy to teach them when trained in SiSwati? The interviewee whispers) "How?" (The interviewer asks how the other "things" a teacher trained in SiSwati can have a problem teaching are.) That requires knowledge of English. Only SiSwati is taught in SiSwati. The other subjects are not taught SiSwati. All the other subjects are in English. Then you will encounter challenges speaking English.

And the children may end up failing. Training in SiSwati may disadvantage you because only one subject is SiSwati in the primary school. All the other subjects are English.

9. Is SiSwati as important as English? Please explain.

ST 13: The two (She says this while laughing and continues to speak while laughing.) Both languages are important.

English is important because sometimes you find that you learn in your country. It's Eswatini really and SiSwati is spoken.

Then you obtain scholarship to go and train in the other countries where they do not even know the SiSwati. You have to know the English because in those countries you will not perform well if you know nothing really. Otherwise, you won't do very well if you do not know English.

So, it's better to balance them. It's important to treat SiSwati and English as equal.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 13: It benefits student teachers really. Me, for instance, I remember that I had difficulty with English on my arrival here at college. I had a problem with English. But because we were learning SiSwati in English, when I got to the English side, I noted that the thing is not difficult because in the SiSwati side they would sometimes explain in the SiSwati and also make us write in the ... English. Learning SiSwati in English is such that student teachers only sometimes give examples in SiSwati. When we got to the English side, I found it easier where the content is related to that covered in SiSwati. I have since learnt not to fear English.

Learning SiSwati in English improved my performance in the English language. So, you easily understand instruction which is in the other language (when you learn SiSwati in English.)

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 13: A problem is usually there really because English is used to write our SiSwati assignments, tests, and examinations. The English actually they do use but sometimes you happen to remember the answer in SiSwati and have a lengthy struggle in your mind as you try to find what the word is in English. You do not know what to write in English yet the question you know. You know the answer that is required but the challenge is with translating the SiSwati into the English you have to use to write the work. You remember the answer in SiSwati you try to seek for the word in English in vain. In such a case, you just have to forget really.

Then you lose marks for that. Marks drop because you end up having written nothing.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 13: What is better could be the ... It is the Methodology. I can say it is better that we learn it in English... because it is a thing you have to do and you have to know it when you get to the schools.

Whereas the others such as Grammar, ay, (she says it with a smile as if imagining the reality involved in what she is explaining) there are difficulties when you learn it in English. There is that element of being slightly difficult even when you are assisted. I feel like Grammar can be better when we learn it just in the SiSwati.

Literature can also be done in English because it's a matter of expressing your thoughts and views. Literature does not seem very taxing. (The interviewer asks which aspect of literature, whether it is both Modern and Traditional Literature referred to here.) Modern SiSwati Literature is alright in English.

Traditional SiSwati Literature should be in SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 13: Yes. (The interviewee whispers) What does the question say? (Then aloud she appeals) Please repeat the question for me. (The interviewer repeats the question in English and further clarifies it in SiSwati.) There is usually a problem. Let me use grammar for an example. In Grammar there are times in which when we are learning we have to do “kuhlahlela emagama” (linguistic segmentation or linguistic analysis). The word would be difficult whereas in SiSwati you just know how you can write the answer. Just because we use English now you have to add a word that is new and difficult. You just see that we could have long completed the syllabus or whatever, had we been learning in SiSwati.

(The interviewer alerts the interviewee that she somehow evaded the question and avoided tackling it directly whereas the question is about challenges she may have noted which their lecturers face when teaching them SiSwati content in English.) Mnh! ... Sometimes they ... okay they can have problems of explaining sufficiently in the English. Whereas if in some instances they would just explain clearly in SiSwati; explain and explain. Lecturers may have problems of elaborating in English, something one can easily do in SiSwati.

Now the problem is in the fact that they also have to translate and tell us in English. That is the problem. Translating is also time-wasting.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 13: Challenges? (The interviewer reads the question again this time in English and further explains it in SiSwati.) It can create problems because the teacher is going to teach in the primary school. This teacher, let me exemplify, in the first few

years of their teaching after completing at college, (the interviewee laughs in a controlled way as she explains) they will find themselves teaching the SiSwati in English because they learnt SiSwati in English. They may find themselves distorting things when they get to the schools and drop English into their teaching of SiSwati whereas that is not acceptable. They just have to speak the SiSwati. In the early years of teaching SiSwati after graduating from college, the teacher will constantly mix SiSwati with English. (The interviewer asks what that will do to a learner.)

Learning SiSwati through mixed language may just confuse the child.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 13: Sometimes, you find yourselves mixing in fact. I don't know what causes it.

Whether it is the way we now speak the SiSwati. It is no longer the SiSwati of earlier days. We now speak a different SiSwati. The SiSwati we now speak is one in which we find ourselves constantly dropping English words in here inside our SiSwati.

I remember one day, for example, when we were doing microteaching. So, the student teacher who was the “teacher”, asked us in our role as “primary school children”, the colour of a pumpkin. While the “teacher” was explaining to the student teacher, the teacher then also mentioned, “yellow” when describing the colour. We were just amazed. We just stood and stared at the teacher, confused. This happens and it may be confusing because it takes time for the mind to register that we are now learning SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 13: It can be a problem to teach SiSwati and drop in some English words. I think the teacher here has to do proper research when going to teach and make sure that all they will say they will say in SiSwati. Because there are words ... SiSwati words. You find that you know the English word the SiSwati word you do not know. Even the children you will get to them and tell them the English word whereas they need to learn SiSwati.

(Appreciating that the interviewee has provided well considered suggestions to control code mixing and code switching, the interviewer asks the interviewee to also address the question by stating what problems may arise from code mixing and code switching.) The mixing, the children when they answer the questions, I suppose, when they answer questions (the interviewee laughing) they will also mix. Actually, they copy. We know that these children are little. They copy everything the teacher says. They may then find that the teacher had a problem and marked them right. You find that they added the English. Whereas really, they do like their teacher.

When learners answer SiSwati questions, they may end up using some English words like their teacher who speaks English words when teaching SiSwati.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 13: What type of teachers...? Please repeat the question for me. (The interviewer explains what the question requires.) It can be a problem because some other SiSwati requires real explaining and explaining in SiSwati ...Eh, yes, in the SiSwati without dropping in some English.

Also, I feel like there is a need for a lot of time to teach Si ... SiSwati in English. Whereas the time in the schools is not usually enough. You may find yourself not finishing the syllabus on time, while still trying to translate.

CHAPTER 14

SISWATI IS FOR PRIDE IN YOUR CULTURE, ENGLISH IS FOR EVERYTHING

DOCUMENT NAME: INT-P14-f-pu

TIME: 1345 to 1425 DURATION: 30 Minutes to 1 hour

DATE: 15th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 14

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 14: I think that ... it (the language policy of Eswatini) says we should teach SiSwati in SiSwati then teach English in English because SiSwati is our language. I think that if it is our mother tongue, SiSwati, children ought to know their language. Therefore, it means you have to teach them in the SiSwati, SiSwati.

Then when they are learning English, you teach them in English. (The interviewer asks if they can proceed.) Yes, we can continue. (Then the interviewer asked if that is all she can say about what the language policy of Eswatini says about language use in Eswatini schools, the interviewee then added.) Something else could be ... I don't know whether it is right but (The interviewer states that the interviewee's view on the subject is required not necessarily rightness.) They say we should teach

SiSwati in SiSwati, but SiSwati is the mother tongue ... but it is not the one regarded as subject of progressing.

Rather it is English that will stop you from progressing. Also, again, I feel like ... which means ... it means the SiSwati has to be taught in the English because in the end of it all, it is required ... what is required is the English.

When you go for interviews maybe you need a job, to seek for a job, ... they do not interview you in SiSwati, but they interview you in English.

Also, that English really, is the one ... others are in fact not there in universities because of English. That can also be a problem. It is the policy. Some people are not in universities because the English has to be learnt whereas I leave home, ... I leave home a home of SiSwati, I speak SiSwati. If only they would say it is the SiSwati that would usher me into the university because I have passed it well there could be many Swatis who go into higher education and training. English is required in universities.

Even the papers that are written are English. (The interviewer asks what the interviewee means by papers that are written.) I mean when you write a paper in all the papers written. (The interviewer asks: "Newspapers?" to provoke the interviewee to be more specific on what papers she is referring to.) In the examinations. When you write in all the examination papers that are written, there is only one thing you need to know, it is English. But us ... we claim we are Swati. Whereas in everything such as Social Studies, Maths, English is required. Then that becomes a problem because then the SiSwati is trampled upon and appears not important. (The interviewer then asks if they can move to the next question.) Yes.

2. Explain what you think about the Eswatini language in education policy.

ST 14: Eish, ... me, when I think, the ... the ... Swaziland policy that really SiSwati is our mother tongue, it is a thing we learn. We grew up with it, SiSwati, in all. But then the SiSwati then gets trampled upon because ... it ... it becomes the English that becomes very high.

That then makes this that even the ...the people, the Umliba loya embili, they also, SiSwati, they regard it as inferior. They regard it as if it is not important. When you ask them, and it is said that 'Today we shall learn SiSwati' they just ... you can tell from their facial gestures that the SiSwati irritates them. Because there are ... French now there is English. They ... them ... they feel like the English is better than the SiSwati whereas they should be showing them that the SiSwati is the one where ... it is the one that they sucked from their parents' breasts.

SiSwati has to be the one that helps them. Me, I think that SiSwati as ... really, I think that in other countries they make the English to be the one that makes you progress **because** (with emphasis) you ... this thing ... because you passed their English. I feel like it is necessary, ... that also them, ... the SiSwati there, should be considered by those who do it (the policy). It may happen that they monitor you if you are a Swati that has integrity.

Like we go to do scholarship, they check very well if you are a Swati with integrity. Which means, it means then, ... I think that it is required that ... There should be that if you have failed the SiSwati, it will not happen that you will successfully go to the colleges, or you get in the colleges of other countries.

So that the children will be able to then be serious and work hard in the SiSwati.

Because really others in fact, ... Me, I have a cousin of mine who when you say, "Study SiSwati" they do not study SiSwati but put it aside and study English. English,

this cousin of mine knows it as it is, the English. But when you ask my cousin SiSwati, they tell you, “SiSwati, I do not know that thing, me.”

It means then that SiSwati is being stepped upon because it is now as if the English is more important than the SiSwati.

Whereas, if we can make the SiSwati that it also becomes that they say you will not succeed ... You will not get scholarship or go to university just because you do not have SiSwati. I think it can then be better that the SiSwati also regains its weight. It should be such that you do not get scholarship if you do not know SiSwati because you have come to seek scholarship from the Swati people, yet you do not know SiSwati. It can be better that you pass both of them that you passed then you credited both. (The interviewer asks the interviewee: when you say “both” do you mean SiSwati and English?) Yes.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 14: Eh ... at college? (The interviewer says yes.) Hee ...e (with a slight chuckle.) the policy here at college says Eng ... SiSwati should be taught in English. Then, ... that has... brings a question as to ... really, the SiSwati it ... it... it ...

(The interviewee finds herself stammering in wonder until she regains her voice) like ... it is not ... What is SiSwati in fact? Is it not important? In our country SiSwati is not important in that we teach SiSwati such that when a lecturer enters, ... while entering, ... a lecturer ...entering and reading us, ... let me say for example, we are reading the book, Itawuphuma Ehlatsini (It shall come out of the forest). We read it we read it but instead of ...of ...of ... of ...that we then... write it and write it, ... well, in English. Us here ... here at college as student teachers we have it that, “Oh my ...but I could have said it better, I could be able to say it better in SiSwati”. But I have read the book in English ... in SiSwati. Then I write that maybe I write work in English how because I have been reading in SiSwati?

(The interviewer tries to get the interviewee's contribution clearly and emphasises that the question requires what the language policy of Eswatini says about language use in teacher training colleges.) On language use in teacher training colleges the language policy says SiSwati should be learnt in English. We are taught SiSwati in English.

Everything, ... like ... everything, we do it in English. The policy says everything we should do everything in English. Even if it is not SiSwati the language policy says we should do everything in English including even the SiSwati.

We learn everything in English. (The interviewer asks the interviewee if there is more that the language policy says about language use in teacher training colleges) I do not think there is more.

But I think that, the fact that you will also not be able to try ... or ... make other means ... that you submit your assessment work in SiSwati. That becomes a big offence. Then it means, really that the English is the one that is required in everything.

(ADDED 18.01.22) Do we use SiSwati? (The interviewer says both SiSwati and English are acceptable.) The language policy in schools here in Eswatini, okay I think that it ... Okay the first thing really, I think it promotes English very much because every time in the schools, children are expected to speak English not SiSwati. (The interviewer reminds the interviewee of the question.) Okay, the policy, I am not sure but there is nowhere it says much about teacher education and tertiary level SiSwati as a language, what SiSwati as a language means. But mostly I think they engage English because when you tender in an application for tertiary education you use English. There is no where you can write an application in SiSwati or maybe where you can be expected to fill in SiSwati in the applications. Also, when

you write questionnaires, you write them in English. You do not use SiSwati to write questionnaires. Whether it is Maths or Geography, you must write it in English. It never happens that you write it in SiSwati. (The interviewer seeks for clarity on what the questionnaires the student teacher says they write are for.) It is when we seek information from people.

(The interviewer asks what it is specifically that involves questionnaires in the training of the teachers.) It is when you do research for example. So, you must go and interview people maybe from the countryside. Some people are not educated they just know SiSwati. Then it becomes difficult to then change again and speak in SiSwati whereas if maybe there were questionnaires in SiSwati it would be easy. You could give the SiSwati questionnaires to a person, read to them, or even let them read for themselves because some people know SiSwati. They grew up with it. Okay and then I have spoken on the questionnaires.

Even the speaking really. We are expected that when we go to the offices of institutions of higher learning one ought to speak English. When you go to the office of the principal, you should speak in English. It is as though it is mandatory to speak the English. You see when you enter the office, let us say you are going to the Teaching Service Commission (TSC) you are also scared to begin the communication in SiSwati and say, “Sanibonani boNkhosi. Bengicela kubuta” /Greetings to you all. May I ask. / It is difficult. In fact, it is like you should just stick to the English hoping they will then get what you want to say clearly. Then you get a job.

Okay something else I think is that the language policy of Eswatini does not say much about the teaching of SiSwati and the speaking of SiSwati in training because at the college when we are learning SiSwati we must speak and write the SiSwati in English. Yet you should demonstrate that the thing is SiSwati. For example, you write about kuhlalela (linguistic/syntactic analysis). We used to know that when you were doing linguistic analysis you would ‘add a vowel’ and all such but you must then

write all that in English that this type of a vowel, a vowel of this nature, whereas maybe that makes the SiSwati boring. You will not be able to express it clearly in English because there are those SiSwati words which when you write you are able to explain what you were doing when writing or reading. The use of English in linguistic analysis makes it difficult. The SiSwati ends up being difficult because you must write it in English. So, I do not think that the language policy of Eswatini may be about training includes SiSwati. I do not think SiSwati is involved. (The interviewer asks if there is anything more on the use of language in teacher training colleges in Eswatini) Okay I mentioned that English is used in the classroom.

Okay, something else could be that we are taught that English should be promoted to a large extent. Then when we get to the schools, we ought to, if say maybe we are teaching Maths, we must elaborate. The SiSwati in some schools, even in town schools you will teach in the English and speak in English, but you should then elaborate. Yet at college they do not tell us that 'when you get to the schools you will be required to elaborate or explain that in SiSwati, clarifying to the learners in SiSwati'. You just discover in the classroom and note that the children do not understand or see some children fiddling or busy with other things. Then you note that these children do not understand what is being said. We know that English should come first in everything. I do not think that English should come first in everything. So, I do not think the policy of teaching supports SiSwati. I think SiSwati is just regarded as a thing which is in fact like French. They do not regard SiSwati as maybe it is a second language. Yes, because SiSwati is not a first language.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 14: This ... this language policy is good because ... in actual fact, when we speak the truth really the English is required. It is required the English because we will go in fact, to study in other countries. English then ... is ... it... even if they can speak French, they can speak all, you are able to communicate in English with other people who are there in the countries. Now I think here at college, they help us that really, we have to learn the English. They also help us in that it becomes it the English that we have to pass and learn all the subjects in the English because in the

end of it all you will need the English when you depart going to work with Europeans. Because actually when you work with Europeans you will not speak SiSwati, you will have to speak the English so that you are able to understand each other with those people. Now I think that the English really is alright that it be lear... the ... the ...policy this one is okay. They considered the Eswatini language policy that when we are no longer here in Eswatini we are then going to communicate ... we ... we... how we will communicate with other people. For instance, when we are in the other countries to pursue our studies or when we go to work in other countries, it is required the English because it is where you will be able to communicate with your bosses and understand each other not that you will speak SiSwati whereas them SiSwati they do not understand.

It is a good policy because it also has SiSwati and that is important because it shows the children that ... it is the language of their country. The children have to know SiSwati. Then English also becomes important because they are able to communicate with people who are not in Eswatini or people of other countries who no longer understand the SiSwati. (The interviewer asks the interviewee: is it all on the strengths of the language policy in Eswatini?) Yes.

(ADDED 18.01.22) What I think are the strengths of the language policy of Eswatini? (The interviewer affirms) Ah ... Okay. I think that the language policy of Eswatini is good because even if in the schools we do not do that SiSwati be spoken such that every child in the school speaks SiSwati because children are not beaten or punished when they speak English; I think the language policy of Eswatini is okay because they uphold their SiSwati: their traditional dress they adorn it, they sing traditional songs. When culture day is commemorated, you also enjoy yourself and get excited that, 'Okay I am Swati'. You go to the Lutsango regiment, for example in the colleges you go some of you to the Lutsango regiment. They get excited with their SiSwati. So, I think the language policy of here in Eswatini is okay in that way that they hear, they are taught in SiSwati. There are also radio channels that speak in SiSwati. Still, I also think they are not doing enough because if you are going to teach children in a thing, you will not do it that they do the thing occasionally such as

culture day or learning SiSwati. I say this because SiSwati comes once a week in the timetable whereas maybe there is a lot of Maths, this and that and other things. So then if there could be liguma or if we can have a centre or place where children can be taught in SiSwati because the generation we now have, does not know anything about SiSwati. They do not know about norms of their country in SiSwati. I then also think they are not doing enough. Yes. For example, in China, I realised that they speak... In fact, English is not a thing they know how to speak but mostly they uphold their Chinese. Brilliant, educated people some of them with PhDs among the Chinese just promote their Chinese language. However, here in Eswatini when a person is educated or is high up there, you will not find this person speaking English, I mean SiSwati to say 'I am Swati. I descend from this or that place.' You will not hear the educated Swati person saying 'Ngidzabuka eNhlanguano' /my roots are in Nhlanguano/ or saying that 'Ngisitukulwane sa...' /I am so and so's descendant/. It is no longer like that whereas may be if it were like that that SiSwati be strong or powerful so that the next generation may be able to learn and know about SiSwati words and everything. I feel like they are not doing enough because long ago even the channels would transmit information on traditional Swati food that we are eating umngcushu, sintjangabomu. Lately there are no channels transmitting that information. I think SiSwati is no longer taken ... SiSwati is now undermined because there are no people... The upcoming generation does not know much SiSwati. It is just that they know SiSwati and English, but they do not know how SiSwati functions and how they should behave themselves in SiSwati. SiSwati is not all about language, but it is about behaviour etiquette and how to converse with other people especially the elderly. SiSwati is about respect. But now it is no longer taught that a child ought to greet the elderly saying, 'Sanibonani boNkhosi.' /Greetings to you boNkhosi. / Even if those people are not Dlamini. You say, 'Sanibonani boNkhosi' or even use their clan praise, 'Sanibonani Babe so and so' using their surname. Nowadays children just say, 'Sawubona' or 'Hello.' I do not think that the policy does it that the children be provided with Swati cultural information on traditionally acceptable behaviour. They are not doing enough to teach the children that SiSwati is something like this, like this and like that. Also, that SiSwati is a language that is like this. Because with English there is no one necessarily teaching that English originates from England or it is spoken differently by those in the United States of America. It is not like that, but I think we must do something about our language,

SiSwati. We should dig deeper about our language. Like they were doing long ago because, they would say, 'Dzadzewetfu.' 'Mfowethu' or even speak the SiSwati that there is 'bhuti' /brother/ and 'sisi' /sister/. Things which when our children grow, when you say, 'You know I remember dzadzewetfu.' They will say, 'Who is dzadzewetfu now?'. The children may not have an idea of what you are talking about.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 14: I think that ... it is that ... they ... they become... they ...What can I say? They then ... they ...They dwell too much on English. For instance, such as that they then forget about the culture of SiSwati.

Children really are no longer taught about customs and traditions. (The interviewer interjects and seeks clarity on who the interviewee refers to when she keeps saying, "they." For instance, when she says **they** dwell too much on English; who are they?) It can be the teachers or let me just say the teachers. They ... (The interviewer clarifies that the question asks what weaknesses of the language policy are.) Weaknesses of the language policy of Eswatini are that I think me, it is that ... the ... the ... the English as I had said the English becomes the one that is high. Then the SiSwati then becomes ... the English becomes ... dominant. English is lifted very, very, high.

Because even debates, when they say there will be debates those are English. (The interviewer asks if it is the policy that lifts English high.) It has been done by the policy. I think it is the policies because the policies work hand in hand with others. That maybe you now go you go to these things... There are for instance these things of young people of Success Summits. It cannot be said one is going to the Success Summit for passing SiSwati very well. It is required that you pass well the English. (The interviewer asks: How does the language policy lift the English higher than SiSwati? You said English is lifted very high.) English then becomes very high because ... (The interviewer asks: What does the policy say that makes you feel like it raises English and lowers SiSwati.)

As I had said that children here will not leave and go to universities if they have failed the English. When they have failed the English children no longer go to universities they have to go and stay at home. Then you go and stay at home whereas you passed all subjects.

You came out with an A symbol in SiSwati, but you will then go and stay home because you have a D or E in English. Whereas if only the policy could consider that, “Oh how well this one passed their SiSwati! It is better they go into higher education.” They concentrate too much on the English and they end up not seeing the SiSwati that it is better that a person tries or enters or goes for training. Because others you find that the English gives them a problem, but when they have been able to go to the university, they can write a good SiSwati book. Yes.

(The interviewer notes that the interviewee says the language policy of Eswatini elevates English. She then asks the interviewee what happens to SiSwati then in this language policy.) SiSwati, I think then the weight of the SiSwati drops. It then appears like the SiSwati is not important. Like sometimes children really who are very young, you find them speaking the English. You find that you ask a person in SiSwati for instance, “Yini lijoti?” (What is a watermelon?) They may ask ... they do not know. You ask them about traditional Swati dress, they do not know because they feel like the English is important.

Even us parents in this policy, we note that, “Really, so there’s no consideration for SiSwati.” So, we note as parents that SiSwati is not considered in admissions or in anything then really, we are going to end up teaching our children English and speaking it with them so that they begin with it while still young until they grow speaking English. That child no longer knows this thing ...the ... thing ... the language of his country. So, I think that the ... the language policy is also ... there is also where it become bad about the SiSwati because SiSwati ends up regarded as

inferior. Whereas they should be balancing it, making it into one thing which is the same. (The interviewer asks if they can continue to the next question.) Yes.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 14: (The interviewer also reads and clarifies the question in SiSwati whereas she had earlier read it in English.) Me, I think that it is alright that we use both subjects because let me say I go to teach in the rural areas.

In the rural areas, most children learn better in SiSwati. A child in the rural areas grows up knowing SiSwati really. When you try to explain ... when you have explained in the English children will not ... if you see that they do not understand clearly, then try to explain to them clearly in SiSwati. The thing they then ...are able to understand and they are also able to pass it. That ... Not that you are going to teach English only through out. By adding the SiSwati, it makes the children to also see that oh, so this is like this. They see that also the SiSwati they learn at home is important. The language they speak at home is also important here in school. Not that they then ... then ... not speak the SiSwati.

It helps a teacher to know both ... the ... the ...the... the SiSwati language and again know that of English. When they teach SiSwati ... English, SiSwati will help them explain better for children to understand. (The interviewer asks if they can proceed. The interviewee says yes. Somehow the interviewer senses that the interviewee seems to have something more to say and tells the interviewee that she looks like there is something else she wishes to say.)

I was just thinking that there could sometimes be what is called English Day and what is called SiSwati Day. That shows the children that ... Me, I think it demonstrates clearly to the children that these subjects they have to be serious in

them a great deal in both of them the subjects and not choose that English is better than SiSwati but just do both of them. They should be serious in them all.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 14: I think they can modify that the Si ... the SiSwati and English be the same. If really like ... Let me make an example, that in class they learn it like they are trying or mixing it.

Also, that the policy should also allow that teachers should teach ... the ... in the colleges we learn really the SiSwati. SiSwati should be learned in SiSwati. Then the other subjects really, can just be learned in the English but the SiSwati be just learned in SiSwati. When you read a literature book you read it in SiSwati then also write it in SiSwati. You should not then put in some English. Do not mix. That language, SiSwati should be by itself and the other language, English should also be separate. The other subjects can be in English, but it should not be then said that SiSwati be learned in English. Learning the SiSwati including the literature texts will solve the problems that come with having to change the good SiSwati sentences in the SiSwati books into English and the way you express them in the English becomes less interesting then.

Something else then there are also some competitions like people have debates. (The interviewer asks if it is still on modifications to the language policy.) Yes. There I suggest they mix so that there are ... competitions in SiSwati such that there should be a person who will be champion in SiSwati and then there should also be a champion in English. Because really, us, what we have noted is that people who win English competitions you find that they go to other countries such as Russia. But there is no person who has been said to have won SiSwati competitions and travelled to display pride in and teach on or even went to assist people in the language SiSwati. That I think me that it ... it ... it ... it, thing ... it needs to be considered that they assist that they be able to make SiSwati equal to English. If

they say there is a competition in English, there should also be a competition in SiSwati. Even the competition it should not be said that the English competition is better. The competition should be the same. The children when they get rewards or awards, these things should be similar in both SiSwati and English competitions.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 14: That teaching ...? (The interviewer clarifies.) Eh ... Okay. I can say that it is good to teach SiSwati. What is good about teaching SiSwati is that SiSwati makes you able to ... to ... understand better. You are able to understand when you are taught SiSwati because you are taught in your own language.

You are able to also, after teaching in the SiSwati they will be able the children to ... When you go to teach the children, you will then be able because it is not necessarily that we do not know English. You will then be able to take the English, for instance, let me say you are teaching social studies. You have read it in the SiSwati and really understood it. Then you go to teach the learners you tell them well about something you clearly understood in SiSwati. It is better there because you are able because in English you find that you do not even explain well because you noticed that there was a difficult English word which you do not even know how to explain. Whereas in the SiSwati you will be able that if you have learnt it in the SiSwati, you will be able to ... to explain well and simplify it beautifully in the English because you have learned the SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 14: Okay, to speak the truth really, SiSwati is important, but it is not as important as English. As I have said that if you learn SiSwati, SiSwati entails that you have pride in your culture and all, but English is a thing that is too broad which you just need to know because all things are English.

You go to read, you go to the library, to read a novel, a novel is in English. You read a paper, there is not ... I have never seen a paper written in SiSwati. You find a paper written in English. Everything ... many things that are written, I think that even the policy, most of them are in English. It then means the English then becomes the one that is important even if you travel to other countries, you require an airplane ticket. The airplane ticket you will not find it written in SiSwati you will find it written in English. Now then I think the English is important for a person to know.

Also, that you are able also to be able to communicate with other people in English even if you would be said to be communicating with a person from China. Because they say if you speak the SiSwati and they speak their Chinese language, you will not understand each other whereas when you have come together communicating in the English you understand each other.

(ADDED 18.01.22) I do not think SiSwati is as important as English because as I said that first, all subjects even... Okay let me begin at school. All subjects speak English. Then there is one day in a week where SiSwati is spoken. So, I feel like English is important than SiSwati. Because I think maybe two periods of SiSwati in your timetable will make children master SiSwati. Okay we say, fine 'They speak SiSwati at home'. But there are those who on entering the house communication is English all the way. So, English is the one that has value than SiSwati.

Then I talk in the college setting as I had said that they even learn SiSwati in English. They read a SiSwati story in SiSwati, then when they write, for example, Itawuphuma ehlatini or maybe you are writing, yes, let us use Itawuphuma ehlatini. In the languages you also write proverbs. Maybe they wrote a certain proverb. When writing the proverbial expression how are you going to write in English? Because you cannot say 'Wacela empunzini Madzela' You will not then write in English that 'wacela empunzini Madzela.' But you then change and change that. You try it and write it in English which makes it difficult.

Something else I can say is that I think English is the one that is important because they tell us that you can have all your good results with everything excellent, but English may delay you. You may find yourself trying the English until you spend four or five years not enrolling in a college or university because you are still not passing English. Even when you apply, they will say, 'Go and work on English.' You find that you are failing the English, yet you have an A star (A*) in SiSwati. But they will just consider that, 'Eish, your results shame, are good. Everything is perfect but there is this one problem, the English, which you should go and upgrade.' So, I can say in that way, SiSwati is not that important. Because there are many people who are grounded at home and those who have not been able to pursue the career of their choice, just because they were not able to perform well in the English subject. I feel like they should not consider, because your language as a Swati, let me say you passed SiSwati. SiSwati is a lot of work because there is paper One, Paper Two and Paper Three. There is also a lot of content you learn in SiSwati. You learn this lot of content in a short period of time compared to the other subjects you learn in English. But we try that the SiSwati, in fact, SiSwati is not easy. Even though I am Swati SiSwati is difficult. There are many things you write when you get to the SiSwati paper. Also, that you have not been taught in SiSwati. You do not know proverbs and idioms. It becomes difficult because I remember that there was an examination paper that had proverbs and idioms and I do not remember my teacher having taught me about them and I did not know the expressions. But if it were that I just knew generally the proverbs and idioms maybe because at home proverbs and idioms are spoken, it would have been easy for me to be able to write it. So, I think in that way, it is like they should make the SiSwati such that even if you have passed SiSwati, it should be like you did something great. Not for them to say, 'Ah, you passed SiSwati. For you to pass SiSwati this much! If only the A star was in this English but then it is in the SiSwati. Ey! Sorry shame! Then you lost like that.' I feel like that makes the SiSwati to be regarded as inferior not as if this language is worth it.

And then this issue of going into offices. For instance, you are going to register certificates in the home affairs department, or you require to go to the TSC offices. Even then I do not think they make it that SiSwati be more important than English. I

think they (she stammers.) when you get there you say, 'Hello. Or Good morning. May I ask.' I think you just need to say, 'Sanibonani boNkhosi. Ninjani? Maye mine Bengicela kubuta boNkhosi kutsi ngabe ngingakutfolaphi ini'. /Greetings to you all ladies and gentlemen. I just wish to find out where I can be assisted with this. / Even if there could be a person who does not speak English (seemed to mean SiSwati here) there, but it would be much better to start by conversing in the SiSwati. Then when you discover that there is no one who knows the English (appeared to have meant SiSwati here), you can then speak in English what you wanted to say. Not that you just speak in English what you want to say. Or even when you meet a person who does not know SiSwati, but that you speak to them in English (seemed to mean SiSwati) that 'Sawubona yedzadzewetfu. Bengicela kubuta kutsi ...' Even if the person may not understand the SiSwati but when you speak thereafter in English, they will then know what, 'Sawubona yedzadzewetfu' means.

This is important because I realised that in school among the people in Eswatini, are our non-native teachers. The children end up mocking these teachers because in some instances a child just speaks an insult which the non-Swati teacher may not know. The teacher may then ask what that is or what it means. They may say, 'We are just greeting you.' Then you may find that this teacher is eager to learn the SiSwati. The non- native Swati teacher may then go and speak the insult all over the school because they are trying and excited that 'Wow, I have learnt how you greet a person in SiSwati.' Then people get amazed, 'But what is this elderly person doing?'

I think we miss the point as Swati people because we could be the ones that use the SiSwati so that I state, 'Ncesi Nkhosi Bengicela kutsi kwenteke naku nanaku.' /Sorry dear I was just requesting that this and this be done. / You then also express it in English. The person will note that, 'Okay, this person was saying this.' Then one day when this person meets another person who does not know the English, because one who does not know the English well who will come and speak SiSwati and speak maybe in a combi and say, 'You know what, good people, I do not see, or I lost my child.' Even this person who does not know much SiSwati may know maybe s/he saw the child but be able to help the person go and get the child because the

person is familiar with the language that is being spoken. S/He gets that this one even if I do not understand clearly what they are saying but this person wants their child. For example, if you may go to where French is spoken, we now learn French here in Eswatini. We now know French. When there is someone who speaks in French and says 'Bonjour' you can hear that 'Okay this person...' Then you would combine the words no matter how small. You would be able to bring the words together and understand them.

And I feel like it is like even the other non-Swati children ought to also learn SiSwati because they are here in the country Eswatini. Here where SiSwati is learnt so that we can help each other. We also learn English and they should also learn SiSwati and know it so that we can be able to help each other. May be there will be a situation where there will be a person who will not know SiSwati and not know English. Speak to a person who does not know SiSwati through communication. Then you should be able to communicate, saying 'Sawubona' 'Yebo.' Then you say, 'I do not understand you.' Like in China you can write what you want to communicate then it translates for you into English. The person should be able to write down that okay this person says she is asking for directions, but she is asking in SiSwati Then you ask yourself, what should I say? You read for the person if s/he is unable to read well.

But then if maybe we can travel a lot here in Eswatini the SiSwati can be enjoyable. The SiSwati can be enjoyable to the next generation which speaks English. You see they speak English and maybe if it can be said that there is Swati food because when you eat food such as rice, beef that is English for every day. Because we know pizzas now. We know pizza. We know that there is Kentucky Fried Chicken (KFC) meat. And the important meat ever is the country reared chicken. That chicken is more important especially when you say those things that in school, they permit the people to say the person loves traditional food. So that I do not think they may not buy it. I think they can buy it because they can have interest in that 'Tindlubu! Ngabe Tindlubu tinjani?' /Tindlubu! How does Tindlubu taste?'/ Then they go to taste them even in the shops. I do not know a shop in which it is said there is traditional Swati

food and to make matters worse we are feeding on unhealthy food because I feel like traditional Swati food is healthier than the other English food we eat. Because chicken portions our grandmothers would tell us they have never seen portions and they do not know them and fail to eat portions. They know that a chicken should be caught from the family yard boiled without even adding salt just boil it. Boil it then add shaladi /the onion like leaves/ picked from the garden. Boil it, then eat. They take porridge from maize the staple food of Eswatini and then eat. They then go and pick inkhakha /a variant of bitter leaf herbs/ mix it and eat. But now it is no longer like that.

I feel like the English is becoming more important even the speaking of the language, the way we do things, the way we eat. It is like we are doing English in everything we do. Even the way we dress. We dress as if we are European. We no longer know. Children in this generation wear torn jean pair of trousers. Even the elderly wonder what will become of these children because we know that a girl child respects. She wears a skirt but does not come home in pants. Or if not wearing a skirt she adorns her traditional clothes. All those things are the ones that make that the SiSwati be undermined. It then becomes like 'wow!' the English is forward. And it is not the country, Eswatini that does that. It is not the government. We, do like that. It is us the people of Eswatini. It is done by us Swati people.

We look down upon our language. We undermine our culture. We do not regard it as one that carries weight. Because something else I can use as an example is that we were told that if they say you shall be traditionally wedded (uyotekwa), that is a bad thing. It will not be understood how you get to be traditionally wedded. SiSwati has been regarded as something nasty or even as trash. A traditional wedding, umtsimba, what is umtsimba for? 'Umtsimba is ungodly. Umtsimba is not something you should be doing. It is bad.' When you say you had a traditional wedding, umtsimba, it is like you committed a huge unimaginable sin because you did a SiSwati thing. But then it appears like you made a big mistake for which you will regret, or you will get punishment for it. Now, I therefore think SiSwati is not that important because when a white wedding enters it is just known, 'Hey! The person

entered in a white gown. Did you people see her/him?' But with SiSwati, people tend to have this attitude of criticising everything whereas SiSwati is our language.

And those people who come from other countries end up being the ones that will not take us seriously. They will not respect us because we do not respect our culture. If we disrespect our language, SiSwati, how do we expect people from other countries to respect us if we do not respect ourselves first? Because everything (she stammers) begins at home. Like I went one day, my grandmother went to give a certain woman who helped her with something. When we got to the lady, my gran said, 'Tandla tiyagezana' /Hands wash each other. / I struggled and wanted to know what that meant. 'Now gran what is this thing of Tandla tiyagezana? Are you now washing each other's hands with this other grandmother?' Grandmother exclaimed in wonder about our generation 'Oh Lord Jesus! What are these things we have given birth to which do not even know that Tandla tiyagezana?' If you can ask a little child what Tandla tiyagezana means, the child can just tell you 'If a baby is young, you just take their hands and wash them because they cannot wash their hands.'

So, I feel like if we can at some point teach that English is important because there is nowhere you can get, without English. If it is said you got an opportunity to travel to maybe America or Canada to stay there, English will help you to speak it for mutual understanding with the people there. Even then, I feel like you should begin with your language. Speak the SiSwati first. Then maybe you speak your English because some countries do that thing. You find a person who speaks French speaking French very well. You find a Chinese speaking Chinese speaking it to the end without you understanding what they say. Maybe the person may only have an interpreter because really, they esteem their languages highly. I think even us if we can uphold our language, such that it has value and be also important. I am not saying English should not be important and be useless, but I feel like even the SiSwati should be important so that a person may know themselves that I am purely Swati. Or just that I am Swati.

And it should not be such that if we want to access the history of the Swati people, we should go to the national archives in search of Mr Simelane to explain that 'Oh your surname originates and comes from this and the other place.' I feel like even our homes should be the ones that teach us our history. In SiSwati, in the SiSwati way as we grew up it would be expected that teachers should go and do all the work. Even the teachers, you find that they teach everything in SiSwati.

And the teachers should also not show that 'Eish mxfm! I teach SiSwati. Ay SiSwati!' and criticize the SiSwati. I think it is totally wrong for teachers to speak ill of SiSwati whereas they are Swati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 14: There is what student teachers benefit from learning SiSwati in English. There could be what they benefit. Let me say, you read a story in SiSwati, and you wonder what a certain word is in English. You obtain what the word is or what it means in English. So, I think there is what they gain because they are able to then look at things differently because they are able to know that okay this means this in SiSwati but then in English it is like this.

It makes you obtain sufficient knowledge to obtain the knowledge when you learn in the SiSwati then you also learn in the English. The student teachers are able to tell that in SiSwati this is what it is and in English it is this because they will go and teach children. When they go to teach the children, they should know both things and languages that if I say this in SiSwati, I will also know that it means in English what is it that I say. That makes the student teacher able to explain clearly and possess knowledge and know very well what they are talking about.

Because even the ..., I give an example as I say that even the book. The book even it gets analysed in the English then you identify some words and say oh, you know,

this word can be for ... (The interviewer asks what the interviewee means by 'incwadzi'.) I mean a book that is read, a story book, a literature book such as. "Itawuphuma ehlatsini" (It shall come out of the forest) and "inkanankana" (literally a padlock whereas in the story it implies a complexity of events). Then you note, oh! But what does this word mean? Hey! A word such as inkanankana.

You are also able to analyse these SiSwati texts in English. That will also help you in that even English literature you read it and then try to pretend like you analyse it in the SiSwati so that you are able to be able to ... to easily grasp it because you first learned it in the SiSwati then you analysed it like you do in the SiSwati. Then I am able to obtain that aha here really what is happening is this. Then you are able even if they would say you write in the English. Then you have an idea in SiSwati what is actually happening.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 14: It is a big challenge. For instance, when I do what we call "kuhlahlela" (linguistic analysis as in using syntactic tree diagrams), when I analyse, they say we remove a vowel and do this. It is a lot. Now when you write in the English it then ... Me for instance, in Year One really, I do not want to lie, I first had it but I used to be confused that ... I did it ... I know linguistic analysis. I used to do linguistic analysis in school and even get everything correct. But now I cannot be able to say when I do the linguistic analysis that I am "modifying". But this word is for SiSwati this word which is written here that I now have to say "imphambosi" (the configuration of the verb) is the imphambosi of what. Then I have to then write the imphambosi in English whereas if it were that I wrote it in SiSwati and be able to analyse it well. Now then I think that tests and assignments have to be done in SiSwati because ... you are able to ... be able to express yourself and be able to write well the thing because ... even everything is written in the SiSwati, but they do write it in English what you should do. But the words are all SiSwati.

Assignments should be done in SiSwati because you are able to express yourself. For example, in literature they write the instructions of what the question requires of you in English, but everything is SiSwati, you should translate it to English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 14: Mh ...I think what is alright that can be taught in English is SiSwati Linguistics because that is ... thing ... okay teaching is done in the SiSwati, but I think that students are able to understand it well when it is talking about the SiSw ... in the English. Because I make an example, that you are able to whether you explain even if it can be said they are explaining to you in the SiSwati but when you write in the English it makes it to be easy and short, to be okay. It makes you to be able to also to be able to write it well and to elaborate on it the right way. Because you realise that there on the part of Linguistics it is that they are concerned with that the language, how is it formed. So, I think that when you ... learn about it in English you can be able, and it can be easy when you learn even the English that English has to be formed in what way.

(ADDED 18.01.22) I think it is the SiSwati Curriculum Studies/Methodology that can be taught in English among the components of the SiSwati Subject at teacher training. Even the SiSwati Curriculum Studies/Methodology should first be taught in SiSwati especially where you elaborate. Or maybe you (she stammers) speak the English there. Such as maybe, 'According to so and so, of this or the other place, who said this and the other' saying this in SiSwati.

I now feel like there is nowhere that there is a need to present this in English when you teach SiSwati. I feel like there is not a need because even if you could be writing in the SiSwati, you read and it shall be understood that you wrote in the SiSwati and stated this and that and said, 'The teacher to the learners, has to do this and this and that. The teacher ought to behave themselves in this or the other way. When you teach SiSwati, you have to teach children like this and that. Because I think there is

a language, they... I do not know what a lesson plan is in SiSwati. But I think I learnt it. But then I feel like we just write lesson plan right here in SiSwati. We write and write and write and write all this thing. I feel like if we would be said to teach in the SiSwati and know about the SiSwati and not teach SiSwati in English but teach SiSwati using everything that is SiSwati. (The interviewee seeks clarity but asks the interviewer to repeat what she was just saying.) I was saying all that is SiSwati we should learn in SiSwati. Everything. (The interviewer asks if the interviewee was finally saying all components of the SiSwati curriculum should be taught in SiSwati including SiSwati Curriculum Studies.) I do not think anything SiSwati should be learnt in English. I thought we could learn SiSwati Curriculum Studies in English because it is like even the English things find their way into the content when teaching SiSwati Curriculum Studies, a bit. But still, I feel like you can translate even that into SiSwati because it is not like SiSwati is a language that is difficult which can result in you saying, 'Eish I won't be able to say this in SiSwati.'

I feel like everything must be spoken in SiSwati when learning SiSwati not to also use English especially in colleges and universities. I feel like it is imperative that you speak the SiSwati. Because it is the use of English that causes them when they go to the schools to teach the children, to mix. They speak all these things. They mix SiSwati with English. Children are then confused whether they are learning SiSwati or English because you also end up speaking English as a teacher, speaking English for instance you talk about an apple. 'Do you see this my apple?' Yet I feel like teaching them in SiSwati may not give the children an excuse that, 'After all the lecturer also speaks English. Well at college we learn SiSwati in English.' It will not give the teachers that excuse because they will be required to speak the SiSwati really. Also, that, when they get assessed in the schools, you will not expect a person you teach in English when they get to class, to use English. Yet you teach them in English at college, lecturing to the student teacher in English when teaching them SiSwati but when you go to assess them teaching SiSwati in the schools, you expect that person to teach in the SiSwati and not mix it with any English. But in the college where the student teacher is learning, the student does everything in English. They learn in the English. When doing linguistic analysis (ahlahlela) 'Yini libito?' /What is a noun? / Libito ligama lentfo lebonakalako nalengabonakali. /A noun is the

name of a thing that can or cannot be seen. / But at college, 'Yini libito?' /What is a noun? / You say libito then say everything in English. I feel like it becomes wrong in that way.

Yet if maybe we can say in SiSwati, we speak SiSwati in everything. During SiSwati time, there is no one who says, 'Teacher, may I go to the toilet.' 'Medemu noma thishela, bengicela kutsi mane ngihambe ngiye endlini lencane.' I feel like that can make SiSwati to carry weight, in that way. Not to have English and have SiSwati. Mixing them I think, is what makes things bad.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 14: First actually, we student teachers of this college we answer in SiSwati because ... when you ask really that ... let me make an example as I did of literature, or let us make an example of a poem, Let's say it is kings' praise poetry. I am able, the poem, to analyse it in the SiSwati. It won't be a problem really because I will then raise my hand and say that, so the theme of this poem is this one whereas I was required to state it in English. (The interviewer asks: how is that a problem?). It is a problem because it means we ... do not ... We have difficulty in being able to understand the changing of the words. I do know that I have to raise up my hand and say what the theme is, but the challenge is how do I change it and say it in the English.

(The interviewer asks: then what do you then prefer to do when faced with the problem of failing to change an answer you know into English?) Some of us prefer to keep quiet. We keep quiet because they will say speak in English whereas the thing you have, and it is there.

You will then wait for the teacher to say his own theme and you will write it down. That theme the teacher will get in the test and also get it in the exam because it is

the one that is in English. I will not voice my view because I have to say it in English. Like lessons that you get from a story. It is likely that there is something you know when asked what it is you learn from this story or literature that was read. But you will wait for the teacher/ lecturer to dictate then you just write notes. The lecturer will also find what they said as they spoke it in class in your written assessments. So, when lecturers ask us for examples, they end up having to provide the answers because we have difficulty with English.

Also, lecturers end up being the only ones doing the most talking while we are quiet because of English. They talk almost throughout the lesson when we are quiet. When they ask questions, nobody answers. After that the lecturer becomes the only one talking. We just take what the lecturer is saying because we know that in a test that is what they will require. So, lecturers end up being the only people talking in a lecture.

The fact that the lecturer keeps talking when we students are quiet ends up boring to us students and to the lecturer. We are bored when the lecturer asks us a question because we cannot answer because English is our problem. Whereas, if the lecturer would let us answer in SiSwati, they would see all hands raised but once they say tell me the answer in English, there can be no hand going up.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 14: I think that when you get there to teach the children there will be a need to teach them in SiSwati.

There will be SiSwati words you will not know because you were writing many things in English compared to SiSwati. SiSwati words really for instance, umbhenso (a big waist belt meant for men in traditional Swati attire) when they ask you what it is you will explain and mix your explanation with English.

In your attempts to explain you may mix SiSwati and English. For instance, when teaching traditional Swati food, you may find yourself explaining some ingredients and the cooking method in English because you learned it in English at college. That is how you learnt to do it in English.

(Added 18.01.22) Oh! Yes, I had said that being trained or taught in English and then be expected to deliver content in SiSwati, I make an example of teaching aids. Among teaching aids what I knew for instance, in the SiSwati department which I would also bring along to my lessons was a chart. 'Niyalibona nje lishadi lami? Nankha emafleshikhadi ami.' /You see my chart. Here are my flash cards. / Because that is what I know which will make me pass teaching practice. I will not go and get visible materials or visible teaching aids because when I take this maybe I take an English thing, this thing I know in English what it is about. But then I am going to teach SiSwati. While I think, 'Oh, no! I have to bring along a laptop. But what will I say a laptop is in SiSwati?' But then even with much trying I will conclude, 'I do not know a laptop in SiSwati. I am leaving this thing.' Then I go take a chart, write, and write and write. Which means the children are no longer getting the knowledge they should be getting because I also do not know what to say. But then if I have been taught well that this is that and that is this in SiSwati (She leaves this hanging.)

And to make things worse there is nowhere I research that 'Okay, if I do not know what this is in SiSwati I will enquire from the internet and say, 'What is this in SiSwati?'" Then you get words and words like in English you get words like being 'fat' then they give you all synonyms of being 'fat'. I feel like if that thing would also happen even in the SiSwati. 'Wo utfukutsele.' /Oh, the person is angry. / But if you are sad and bereaved, you are not necessarily angry. You are just, I do not know, hurt in your spirit or such things. I feel like if they could teach like that even here in SiSwati that okay, 'Here, here and here it is. Taught in the college that it is this which I have to (left hanging) Teaching aids they should not state that in English but teach in SiSwati that you take this and this. But we get to the schools and just speak in the SiSwati that,' 'Okay, here is SiSwati.'

We talk and talk and talk because even myself there is an instance in which when I marked, I saw that the learner had written English in a SiSwati lesson. He just wrote a sentence but then added English. I wondered, 'But good people how did this child add English?' Yes. And my mother said, 'You can also speak the English. In the midst of SiSwati teaching SiSwati, you then add English. The children will also add the English.' Then I realised what I was saying really. We are destroying the next generation. They will not know SiSwati. Us too, we are at college. I feel like actually the way it happens we learn the SiSwati in English really. We have already destroyed the language such that the children should know nothing in relation to SiSwati. Yes, okay I have said most things.

I can add that there are lessons or words that should not at any point be English. English really, I think that maybe among those who are born with it, they are able to learn respect in English. But as far as I know children who speak SiSwati and then become English, they end up unable to show respect. They then become unable. Even their 'please' you note that this 'please' comes with mischief. It does not show respect. It happens that you feel like 'But how dare this child?' Even the parents should note this 'Please!'. A child in Grade One just says, 'Plea...se!' You note that, 'Oh no, this 'Please'?' Whereas 'cela' you cannot misuse that word. Cela is low tone. 'Ngicela kuhamba ngiyekuphikuphi.' /I request to go somewhere. / You do not shout and say, 'Ngiyacela!' /I ask! / In fact, you just know a parent can whip you for that. You get beaten for having shouted 'Ngiyacela!' The word 'cela' is just low tone in itself. There is no one I ever heard saying, 'Ngiyacela!' /I request! / You just ask politely 'Ngiyacela kwenta kutsi.'

I just think some languages such as the SiSwati were teaching respect. They were teaching that even a little child can show respect and be able to say, 'Yebo make.' /Yes mom. / It is now that they say, 'Yes mom.' But when you agree you just say 'Yes.' Even to an elderly person, 'Hawu, sawubona sisi.' /Oh, hi my child. / Because 'Sawubona!' /Hello! / is followed by 'How are you?' Yet we know that when a person says 'Sawubona.' /Hi. /You respond, 'Yebo make. Yebo Nkhosi.' /Hi or hello mom. /

'How are you?' 'We are fine.' 'Oh, we are also fine.' That is respect in itself. Even in the way I talk right now, I am showing polite. If an elderly person can pass by they can conclude, 'This child is respectful. The way she talks to you.' Because the (Stammering) language there is what you say which shows respect demonstrating that this child was brought up well.

But the English then comes with being naughty and rude. You find that a child speaks anyhow. The child speaks in English, 'No no no no no! I just can't do that.' You find yourself wondering, 'But here is a child talking to me like that?' 'No, I can't!' This could mean when the child says 'No, I can't!' that the child says, 'I do not want.' You do not say to an adult that you do not want. You'd rather say, 'Sorry mom. I won't be able.' I think in that way the children end up unable to learn respect. It is required that they speak a lot of English. Yet there is a way of teaching in English. We do not teach the way we should be teaching. Because even they teach their children respect in the English. Because we do not know English, we were not raised in it, we then just end up being rude in the English.

Yet SiSwati, when a child is young, they are taught SiSwati. Everything even if they go for break maybe, you speak SiSwati to them. Communicate with them in SiSwati. 'Sisi awufiki nje bese utsi, 'Please!' Utsi ngiyacela thishela ngimane ngihambe ngiye ekhaya. Ngikhohlwe ipenseli.' /My girl you do not just say, 'Please!' But you say, 'Teacher I am asking to go home. I forgot my pencil.' /

I think if maybe we can have such communication, it can also make SiSwati easier and not difficult because every person in Eswatini all of them are complaining, 'Ey, SiSwati is difficult.' Yet you are Swati, and you find SiSwati also difficult. I remember kuhlalela /linguistic analysis/ would give me a problem because they would say, 'Kuyachumana bonkhamisa.' /The vowels are linked. / There are other SiSwati words, whereas if only it was said we know these concepts when we grow up. You get to Form Four knowing them that really this one, you could have A stars (A***) in SiSwati because it could be using words you grew up with which are not unfamiliar.

The English, when we go out for break, there should not be this thing that SiSwati speakers are being written. This thing of saying, 'No, we want English to be spoken in this school.' I feel like because we speak English most of the time, it comes first. Maybe we speak English four times in a week. Speaking English all that long. Speaking English when learning Geography, learning Science. All is English. Maybe SiSwati comes twice or once. It could be just three periods speaking SiSwati.

For example, there is this programme which used to teach over the radio. They said, 'Sitsini SiSwati.' /What does SiSwati say? / My grandmother liked to wake us up. But I looked down upon this radio programme. She would say, 'Hey you people, listen to this.' That 'What does SiSwati say?' I think if it were that this teaching was also found there in the schools such that it would be said there is a person trained to teach what SiSwati says. Teaching in SiSwati to children in Grade One until they get to university still going through the lesson on 'Sitsini SiSwati' because then you learn about language, you learn about respect. The child learns everything in SiSwati. I think in that way it can be able to help the little children. Even at college they should be taught, 'Sitsini SiSwati.' Language, culture, everything of SiSwati be taught there. When you go down to teach the children maybe in Grade One be able to have things you then know in SiSwati. It shall then be easy.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 14: That we speak SiSwati throughout? (The interviewer affirms and further reads the question in SiSwati.) To speak the truth, we mix. We speak ... We speak SiSwati and then we also speak English. When learners raise their hands, we do not say "kuhle", we say "good" whereas it is SiSwati time. When teaching them Let me make an example that I ask them what the date is today, I may forget to do so in SiSwati but ask them in English. They may also tell me in English. But on the board, I may write SiSwati.

Also, when I ... when I ... whether I do as if ... whether I explain. I explain, I explain, I explain but if when I explain, I may explain, but as I do so I may chip in some English words such as “maybe”, “and”. I mix this English in my teaching of SiSwati. All that I add whereas we are doing SiSwati. So, SiSwati you do not teach it throughout. You do not often succeed in teaching SiSwati without dropping in some English. I feel like it all gets mixed up.

(The interviewer asks what the interviewee thinks causes the constant dropping in of English when teaching SiSwati.) I think it is caused by the fact that even at college all we were dropping the things. We were learning SiSwati and then also learning it in English. I think that also makes us get used to it even when we get to the children. We get used that really, we are going to teach them in the SiSwati and then again, the English drops in. Because really even when we write we mix the two.

So, mixing the languages may be caused by having learned SiSwati in English in teacher training college. “Besivele sikubhica letintfo ekolishi.” We were mixing these things even at college. So, we continue to mix these things.

When I get to the schools to teach even my children, I will make them mix these things such that you will find that some are writing some English words in their SiSwati. They then mix. If they cannot explain what this is, they explain in English. Children then write the SiSwati. For instance, say you give them English classwork, the child sees that this word I can be able to write it in SiSwati, madam said it during English time. The child will then write the SiSwati word in the English work.

If I just mark that child wrong, then the child will not understand really why I marked them wrong because I was speaking SiSwati. During SiSwati time, I was speaking English. Even in English the child will just answer in the SiSwati there because I mix the things as the teacher.

Also, that the SiSwati language ends up not spoken well because when I speak SiSwati, I am no longer able to sit and speak a whole sentence or speak a whole SiSwati sentence without mixing English. When I speak SiSwati really there will be accidental dropping in of the word “maybe” “or” “and”. The SiSwati then is no longer spoken the right way. It is spoken together with the English. Children end up unable to understand well because you will say when you say they should write a story, a composition, you will find that they wrote the words “or” “maybe” which are here, they mix what they write. Because even when they talk, they speak SiSwati and then speak English using mixed language.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 14: Okay, us problems that occur to us are that the children themselves then wr... One child, I remember I was ... it was SiSwati and then I was dropping in English. They then get confused. “Teacher, it’s time for English not SiSwati.” or “It’s time for SiSwati not English.” You then feel like the thing you are doing does not add value. You then get demotivated on what it is you are really doing. Whereas if it were that we try really to teach in the SiSwati it would be good but then it is not possible.

The SiSwati language ends up not spoken well I end up unable to speak five words in succession or a complete sentence in SiSwati without dropping in English. Learners in their SiSwati compositions may mix SiSwati with English writing in words such as “or”, “maybe” as you, their teacher was doing. Learners end up writing SiSwati mixed with English and in an English lesson mix with some SiSwati because their teacher mixes. We tend to drop in such English words in our SiSwati as, “maybe” “or”. We end up unable to speak proper SiSwati. The children fail to understand our SiSwati- English explanations.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 14: So, it is important that when you teach SiSwati you do not mix it with English, also when you teach English you do not mix it with SiSwati. So, those are the challenges.

Also, that when you ask children because you teach the children you teach them SiSwati and then mix with the English, when they talk the children whether they talk outside the classrooms they will mix. You will scold them for mixing because you know that this thing they should not mix even in writing, you know. But then the thing started with you.

You started and you got there and spoke the English and spoke really everything. It started with you this thing, but you do not want the children to do it. It then becomes a challenge to you that ... because the children really, everything, a lot of things, they learn from the teacher. The teacher then ought to see to it not to use English when it is time for SiSwati because the children learn a lot from the teacher than from other people. Yes.

CHAPTER 15

TRANSLATING TO AND FROM ENGLISH: THE COMMON CHALLENGE OF STUDENT TEACHERS IN SIswATI ASSESSMENTS

DOCUMENT NAME: INT-P15-m-r

TIME: 1430 to 1505 hours DURATION: 30 Minutes to 1 hour

DATE: 15th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 15

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 15: Mh ... I think that ... I am not sure, but I think that it is that English is the one that must be used to teach other subjects except SiSwati. For SiSwati, SiSwati is used to teach SiSwati. (The interviewee requests for clarity on the fact that English is used to teach some subjects except SiSwati asking if the interviewee is saying English is used to teach **some** subjects or what except SiSwati.) English is in fact used to teach all subjects except SiSwati. (The interviewer asks if there is more that the language policy of Eswatini says about language use in Eswatini schools which the interviewee would like to add.) No.

2. Explain what you think about the Eswatini language in education policy.

ST 15: Mh, ... I think that it's okay that the subjects that are taught in English remain English because really, they are written in it, the English. They use the English. In

the SiSwati really, it should be the one used to teach SiSwati because this country is Eswatini and Swati culture because we are Swati includes that we ought to know SiSwati and preserve it, not allowing it to get lost from us. So, it is important then that we use it during SiSwati time and know the SiSwati. So, SiSwati should be learned in SiSwati. SiSwati is SiSwati so we should preserve it so not to lose it. We should use SiSwati during SiSwati time and know SiSwati.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 15: (With a little smile seemingly at this question the interviewee answers first asking...) When training teachers ...? (The interviewee affirms and further clarifies if it may be that the interviewee has not understood the question.) So, I will note more especially in our college. Eh ... the SiSwati we learn it in English. But the SiSwati seemed to differ. It's like that which includes content on Traditional SiSwati meals was in SiSwati. On the side of... the verb we were learning in English. Also, on the adjectival we were learning in English. The other subjects we also learned them in English too. We learn SiSwati in English. All other subjects are in English. We learn Culture in SiSwati.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 15: I think the language policy of Eswatini is good because as it is, SiSwati and English are the official languages.

English really, is an international language. So, then we should learn it, we ought to know it so that we can go to do our studies abroad using the English, knowing it.

On the part of SiSwati, I think it is also alright that SiSwati is learned in the SiSwati. Because it is Eswatini here and SiSwati is our national language. We should know it and not find ourselves ... to have ... having adapted to another language which is not ours forgetting about the SiSwati language.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 15: Eh, ... The weaknesses, they are there especially in learning ... I see here in these lower grades. In the lower grades such as Grade Three, especially if you have not used any SiSwati when teaching them. Let me make an example of Maths, Maths you learn it in English. If you spoke only the English, really it becomes very difficult. It usually results in them being very few who understood what you were teaching. Even when you make them write, you must when reading them instructions, explain to them in SiSwati. If you just speak in only the English many of them really end up ... You find that they did not hear you. It may even happen that you find they know the answer, but they just do not get the question, they do not understand it in the English.

Even in the writing also, there are usually difficulties in writing the English. (The interviewer asks: you say they need to have things explained to them in English. Is it because they understand the SiSwati?) They understand the SiSwati. It is as if one should teach them in the English and emphasize using the SiSwati.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 15: Ay, I think, that it is better to use both languages, SiSwati and English. As, it ... books really, they are written in English: books of Maths, and others such as those for R.E. (Religious Education). They are written in English so, it is better to use both languages such that while reading the English, they also explain to learners in SiSwati.

(The interviewer explains that the question is about which of the languages to use when training a teacher for primary school.) I think that even if the teacher can be trained in only the English because English being a language we were not born with,

is usually difficult most of the time: to speak and to explain in detail in it. Whereas SiSwati you were born with it, grew with it, you know it and you know how to speak it.

Whereas in the English it becomes better, being trained in it makes the English stick in you. You can explain in SiSwati because SiSwati really, you have it. You then become able to know that when you explain in the English what do you say.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 15: Mh ...ay ...I ...I was...seeing the national language policy of Eswatini as alright in my view. If ever, as you say that there in levels such as Grade One it is allowed to drop in the SiSwati because me, what I was concerned with was here (at these levels) teaching in only English would be really difficult. So, then it is better that we continue and speak in English in those that use English, but SiSwati be also allowed to be used to explain well where they do not understand.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 15: It cannot be a good thing at all to use SiSwati as medium of instruction in teacher education colleges. Yes, it really is not good because all the other subjects are English. Which means that the English we are now leaving behind whereas it is the one we really need which we were not even born with it; the English we do not know much! English is much required to teach in it because SiSwati we have, and we grew up with it. English is necessary.

9. Is SiSwati as important as English? Please explain.

ST 15: Ah, ... I think English is very important even more than SiSwati. SiSwati, it is important not to lose it. It is important that we should not lose SiSwati but the English really, is an international language. So, English is more important in everything. In everything we do English should be there. Even when we learn the other subjects

and in every book there is English. A child when they meet a book; there are newspapers, English is used. So, then I think English is a bit more important than the SiSwati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 15: Mh, ...ay, I do not find it helping them. I do not find learning SiSwati in English assisting student teachers in any way. (The interviewer asks the interviewer to explain. Eh, what will I say really? I will say ... What will I say? There is nothing in fact, ... in which I note a benefit that I obtained just because I learned SiSwati in English because SiSwati, I think, should in fact be instilled such that we continue to know it and get to know it even better. Because they say language is dynamic. There is something you do not know. So, when you learn the SiSwati in English, there are SiSwati words which you cannot change into English. Especially, the traditional SiSwati words such as, “umgcwembe” (the wooden meat dish), “kukhobola” (pounding with a pestle in a mortar), “kubutseka” (regimental initiation). Those things. Which means you will not know those words when you are going to learn SiSwati in English because there are no names for such things in the English.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 15: Writing ...? (The interviewer asks the question again this time in English.) Hey! ... (The interviewee speaks after sighing as if from relief.) In fact, there usually are some challenges in the SiSwati because ... What will I say? That ... Are you speaking about difficulties of (The interviewer clarifies again now, in SiSwati, what the question requires) It is usually difficult to translate the SiSwati words into English because there are some SiSwati words that are difficult as I stated really. So, the word you know in SiSwati but then you now want to write it down in English. You do not know what it is in English. There's even nowhere you can obtain the word from that this word in English says. You just know it, in the SiSwati. There are some difficulties. It is difficult to translate the SiSwati words into English. You find that you

know the word in SiSwati and there is nowhere you can learn what that word is in English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 15: In my view, it can be the content that relates to language structure/classification and all that English can be used for because then I will make an example of high school. In high school we know the parts of speech: “sento” (verb), “sichasiso” (qualificative/adjective), “buniyo” (possessive) that is known to you. When you arrive here at college and learn it in English it means you then know this content two-fold. You know that sento in English is what, buniyo in English is now what than to continue knowing it in the SiSwati, while in English you do not know. You end up knowing the grammatical categories in two ways: you know what they are in SiSwati, as well as in English. Grammar is okay in English. But on the part of customs and traditions, that I think should continue to be taught in SiSwati. Even in writing a story, I think it should be done in SiSwati because we require people who will write SiSwati stories and we also need poets who can apply stylistic literary devices. But then if it is English, it means the SiSwati is getting lost.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 15: Ay, there is no challenge I have ever noted which a lecturer faced as a result of teaching SiSwati in English. I do not know whether I am not observant but for now I have not seen any challenges.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 15: Mh ... challenges I have noted really, are those I listed the earlier in the content that is cultural that sometimes there are words you can never change in the SiSwati, translating them into English. They are just SiSwati with no English word for

them which you can find. Those are SiSwati words that relate to SiSwati culture: customs and traditions.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 15: Ay! They mix SiSwati with English. They, they mix it a great deal. Like me really, there are words which you maybe you ask a learner, when the learner raises their hand, you say, “Yes Siphho!” and add the English in that way. Also, on answering correctly we do not usually say, “kuhle kakhulu” but we find ourselves using “good boy” to praise the child.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 15: Eh, ... I think it is not a problem in my observation because sometimes you do it to bring clarity. Because some children now know too much English they grew up through television. Some deep words in SiSwati, they do not know. When you have explained well in Eng ... when you occasionally use the English to some, they then learn that okay it is this, so this thing is this thing. Others learn and understand better when you drop in some English before they see the thing.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 15: The teacher may find that some learners have not understood what was being taught. Otherwise, I do not see much of a problem in using some English even when teaching SiSwati because the teacher gets to drop in some English because that teacher sees that it's as if English was better than the SiSwati. For instance, using the word, “but” instead of kodvwa saves time. Some English words summarise so you find yourself having saved time and the SiSwati having been mastered.

Something else, I think the problem can be with the learners because you find that it gets to where they have to write, you find the learner having used in their SiSwati, the English word the teacher used. The teacher may find them having dropped in some English. The children might feel like, "The teacher is the one who said because" and then they use because. So, the teacher might also find that learners also find themselves mixing language in their assessments.

CHAPTER 16

LECTURERS MUST SIMPLIFY CONTENT FOR STUDENT TEACHERS TO UNDERSTAND

DOCUMENT NAME: INT-P16-f-r

TIME: 0945 to 1020 hours DURATION: 30 Minutes to 1 hour

DATE: 16th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 16

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 16: (The interviewer coughs) The language policy of Eswatini says that learners in the first grade to the fourth Grade are allowed to learn in SiSwati. Then it be ... Depending on that ... they ...they ... have this thing ... a foundation of some sort in the English language such that you can be able to teach them in it. There's this ... that really the SiSwati should be the one with which they are taught.

Then from Grade Five to Grade Seven there it says learners should use the European language or English. But then even there if they have challenges of some kind in understanding that language you can be able to help them as their teacher to teach them and explain clearly to them in SiSwati.

2. Explain what you think about the Eswatini language in education policy.

ST 16: Eh, I think that it is ... in the way that it is stated or intended to function, it can help ... It helps really to all the learners, all of them because I feel like this language policy covers and accommodates all the learners from those in the rural areas to those in areas that are in places that are in the towns. Why? Because it is not every learner who you find that grows in the ... in a place in which you find that the English language or the European language is the one usually used. In fact, you find that they have learnt it they only learnt it by finding it in the schools. In me I just have it that this is a good policy because it accommodates learners in their various levels and backgrounds.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 16: Uh ... The language policy of Eswatini ensures that a teacher ... each teacher should know all languages functioning in Eswatini. It can be SiSwati or English and know all things pertaining to each language to be able to use it where and when necessary. Knowing both languages will help a teacher use language well because SiSwati and English are the two official languages that are operational in Eswatini. Both SiSwati and English are used and both languages are in Eswatini's official policy.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 16: I think it is the ... it makes that ... the way we ... It makes the way of communication between persons in this country to be easy. This policy ensures that no one feels suppressed for instance, some come being those who know the English. So, when they come to our country and find us speaking the SiSwati language, they will find themselves ... as a cow that grazes alone whereas if they come and find that SiSwati, we use it yes. English we also know and are able to use it, they also find themselves able to raise their own views about whatever subject. The language policy of Eswatini makes us all, our work to be easy.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST16: When I consider that the languages that are in official use in this country are two, and the language policy we have covers both languages now, the language policy treats the two official languages of Eswatini as languages that are almost equal; I feel like there are no weaknesses in this language policy. Because everyone was accommodated, everyone is able to ... to feel accepted in the way the language policy is. (The interviewee coughs first and then states this.) English language is now the language respected internationally. It is the functioning language. Therefore, even if someone may come with the language of his nationality, but they also have it that English I also know. The language policy of Eswatini made it easy to ... to work with other nations.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 16: I think there is a need to use both languages that are in the language policy of Eswatini. The reason: the child, when they progress from the First Grade to Grade Four, knowing one language, let me say maybe the child only knows SiSwati, when the child gets to Grade Five, they will have a problem of speaking using English or speaking using the SiSwati depending on which language they used first. Sometimes you find that in the schools there is this challenge or problem of that a child who has not done SiSwati from Grade One even if they can get to Grade Five, they are able to speak the SiSwati when you speak to them but then when you say write the SiSwati down there is usually a big problem. In the schools I feel like both languages should be operational so that the child is not only able to speak the language but also able to write it down.

So, both languages should function and be used to complement each other such that a child is able to when they get to the higher grades, Grade Five up, when you speak to them in any of the languages, they should not have any problem even when you

make them write, they should have no problem. (The interviewer enquires if the interviewee did hint on teacher training in relation to the use of the two official languages of Eswatini because the question asks if it should be one or both languages used to train the country's primary school teachers.) Oh ... okay. I think both languages are needed in training primary school teachers in Eswatini especially because even the teacher that can ... can help them be able to help a child and be able to help the child solve certain problems that are in the other language. Whereas, if the teacher has done one language, they will not be able to assist the child to be able to understand. Then it looks like there will be a need to help the teacher use both languages as a teacher. The teacher should be trained in both languages. The teacher should be given all the tools they require to function well to be able to help the child.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 16: I feel like there is nothing especially when it comes to the two languages because both languages are treated as languages that are equal. A child has to know the two languages and besides knowing them they should further pass these languages. The language policy presents these languages well in an accommodating manner such that I feel like for now there is nothing that requires modification.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 16: Mh ... I think that it can be two-fold. It cannot be a problem to train teachers in SiSwati if that teacher has decided to and is mainly intent on going to teach only that SiSwati.

It can also not be good to train teachers only in SiSwati because language also changes as time continues changing. Therefore, a teacher requires to be a person

equipped in various ways /prepared for diversity. So, I feel like using SiSwati as medium of instruction in teacher training is in two ways.

9. Is SiSwati as important as English? Please explain.

ST 16: As in, ... in the way SiSwati is treated? (The interviewer says just conclude after considering various aspects) SiSwati is not as important as English. There is ... a language which is as if greater than the other. Mostly, English ... between English and SiSwati, SiSwati is not ... is not regarded as a language that is important even if it can be said that children ought to pass SiSwati like a language that is ... But when the two languages are used, they say we should know more English.

English is considered mostly to be able to communicate with many people, even when looking for jobs. Many people now use the English. Now we then find the SiSwati operational in the schools because you have to use it in the schools because it is a language that is there. However, if it were according to how things are, SiSwati would have been completely pushed out so that the English is the only language used because it is the one that is... that has taken a larger space or even acquired a very high status in the country. Therefore, the two official languages of Eswatini are not equal.

SiSwati is not regarded as an important language. They say we should know more of English. When the two languages are used, English is often preferred. They are not equal. (Is it good that the two languages of Eswatini are not equal?) It is not good. We are told to regard the two languages; English and SiSwati as equal but it is like one of them is promoted. It's like they wish that the other language ends up dead. Whereas we are Swati in the end of it all. Our identity we cannot know it in English. We have to hear it in SiSwati, be able to receive an explanation of our cultural heritage in SiSwati and learn that this is SiSwati, that which is our culture to be able to be proud of it. We should not be looking for that of outside because it will overwhelm us.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 16: Hey! Mh ... (She coughs) I think it helps them in that many things we knew them in SiSwati such that when we have to translate it to English, we did not know what another person was talking about. But now because SiSwati is learned in English, in many things which you do not note that they are there you can even meet them. You find yourself able to get an explanation about them especially parts of speech. There usually is the enlightenment which is found there. One person for instance, is able to pass the SiSwati well because it is taught in English. Another one because of the place in which they grew up which was full of the English therefore you find that if you are going to fill them with only the SiSwati a child will say I wonder what they are talking about here. But if you explain to this child in English, they then see what that should be because they grew up in a place with English. There is that enlightenment. (The interviewer repeats the question and it is like only then does the interviewee realise that the question is about student teachers.) Student teachers. I think they end up able to explain to students better about ... depending on what it is they are teaching. A teacher who is still being taught to be a teacher i...s ... has better understanding and is therefore able to create better ways of that ... that lesson when they deliver it to learners, they can deliver it in whatever way and not find themselves in one way just because they learnt in SiSwati. The teacher should be able to explain to the learners in English that here my children if it is like this my children, it is like this and it is usually this in the English language.

Before coming to teachers' college, we've known SiSwati. In English we would not know what the lecturers are talking about. The use of both SiSwati and English has made us understand some concepts better. We are further equipped about how to translate them and how to explain as we teach.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 16: Mh ... Problems of ... (The interviewer explains. Then she reads the whole question again to the interviewee.) Yes, it is like that... It ... it ...is ... There are challenges in fact. First, you find that in the English the person is unable to explicate in the way the SiSwati explains. For instance, when one uses English, one is unable to explain content well. SiSwati is richer. For instance, idioms and proverbs when explicated in English the student teacher does not have the essence of the expression coming out. You find that it is a direct translation if I can explain it that way. Whereas, in the SiSwati it gets better. So, when you say they should give the meaning of the proverb / idiom they do it better on their language because they understand it better in SiSwati. When you say they should explain a proverb / idiom in English, there are many ... things that are not well explained. In fact, the essence of the expression does not clearly come out in the English explanation. It remains along the way such that the student teacher is not able to explain it better. You find that really, they will find themselves getting less marks whereas, they are unable to bring it out of the SiSwati into the English. Yes. Whereas if they had written in the SiSwati, they could have got better marks. (The interviewer reminds the interviewee that she had said there are many challenges.)

The second could be that... but then it's just that the whole thing is about the English. The second thing could be that ... the person ... when they have to explain in the English, they lose even that really ... the ... You see the mind says, ... "What was the concept in SiSwati really?" They find themselves having lost the content when they have to write in English. They find themselves having lost the content that the SiSwati says but trying to write in the English. They try very hard to put it in the English, but it just escapes and it gets left out. There is usually no ... it even loses the value of the idiom/ proverb. (The interviewer asks if the interview emphasises that the main problem is translating it into English?) Yes, the problem is translating it into English. Then there usually is no ... A lot of work is left on the way. It gets difficult to translate from SiSwati to English when writing.

(The interviewer notes that the interviewee's contribution is mainly focused on writing the assignments, tests and examinations. She therefore asks if there are challenges of writing tests and examinations based on reading the assignment, test or examination script.) I do not know what to call it, but there is an attitude towards writing SiSwati in English. The attitude towards English tests or examinations that are for SiSwati makes you shut down. So, the moment I get to the examination and find the paper written in English, the mind then shuts down immediately. I immediately have it that, "Ay, there it is again... What will I say?" Even when they read the question and whatever it says, it has no meaning because the mind does not want to think about this because you just told it there is nothing you can write just because it is English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 16: Mh ... In wh ... in what I have seen, I felt like, ... I do not know whether I will take two sides. Let's say I am two sided. First there are no areas of the teacher education SiSwati curriculum that require to be taught in SiSwati. In my experience, I feel like the SiSwati in the way it was, really, it was just right for me to be taught in SiSwati.

I feel like it would just be right to use SiSwati because really, I was learning SiSwati to be able to explain a lot of things in it. But on the other side as I said I can take two sides on this issue, Then the problem is you can learn it in SiSwati because there you are you have been taught, then they say go and write, then how are you going to write? You now have to write in English. So, then I feel like it is two-fold. It is good to learn SiSwati in the English. Then you go and ...this thing ... to be able to ...the in turn be able to write it in the English.

I think what would require to be taught in SiSwati would be SiSwati Grammar, Proverbs and Idioms ... What is it called really? It's ... Traditional Literature. Then

the ... eh... what's the other literature? There is Traditional Literature and Modern Literature.

Then the Modern Literature can go into the English, be taught in English and it, most of the time you find that what it wants, you are able to explain in the ...in the English. You do not have so many problems explaining in the English. Whereas, there in the Traditional Literature, we speak in SiSwati really; we speak about traditional things. I have to explain those things clearly for you to hear and not keep searching for the things even when I explain them this way. I feel like Traditional Literature ... SiSwati Grammar can be taught in SiSwati. Then components such as Modern Literature and the others should be taught in English.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 16 (She breathes in deeply) Another thing I have seen, is that it then becomes a problem for peers to explain to me that what the lecturer has just been saying in the English really is... is ... which; not that they do not know the SiSwati but to bring me to the sense they are making currently in the English. So that I can get in it. Then there is some difficulty in some not all the components. In some there is the thing that you are able to understand it but really, there is the challenge that I did not get the lecturer clearly on what we should do here. What is it they want me to do? When they try to explain to me in the English, sometimes they are not able to accommodate me by trying to come to the level I am in of being blank and knowing nothing about what they are explaining. I need to hear and understand the thing the way he/she understands it.

(The interviewee asks how the English used by lecturers is, whether it is too deep, such that the interviewee says the English results in them not clearly understanding what lecturers try to explain.) It is not necessarily the depth of the English. It is what we said earlier that a thing which is SiSwati is difficult to take into English. It is that difficulty otherwise the English is usually alright.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 16: (After a sigh.) What I note which I have seen is usually that the one being taught in the English, when they have to present the thing in SiSwati to the student teachers, even to the lecturer it becomes difficult. It takes the time it ... it usually ... it usually ... there is the challenge that they usually have an attempt of some sort that this child I want them to understand this thing in SiSwati but me in my mind I am full of what? The English. Then they are not able to explain the SiSwati clearly to the student teacher. The student teacher ends up unable to explain clearly when teaching SiSwati to primary school children because this teacher is full of English. The student teacher may end up using English too. The student teacher may also feel like if I were to explain this SiSwati content to the learner in English they would understand. This thinking is based on the fact that the student teacher was taught SiSwati in English. The student teacher ends up using English even unnecessarily and the children then get confused, especially when the teacher is not sure what a thing really is in the SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 16: It does not happen. You find that as we have just stated, as soon as you open the mouth to talk to the children, English rushes out of your mouth first without you intending. Without planning to speak it, the English is there in the mind. (The interviewer and interviewee found themselves laughing.) When you try to open and deliver your lesson to the child, English rushes out first without you intending. If there was what would take the inside of your mind and heart, there is this fighting which is there that you are trying to change many things into SiSwati not that you have them but the influence of English is overwhelming in you. Therefore, English finds its way into your teaching of SiSwati frequently such that you constantly find yourself apologising to the learners that, "Oh! My children here I was saying..." English emerges as soon as a student teacher opens their mouth. There is too much English

influence in student teachers. English just drops in without even requesting to come into your SiSwati. You just find it having happened.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 16: If the English just drops in that is a big problem because really you do not usually want it to drop in because your actual intention is teaching SiSwati. The child will come out really not know... even in their mind there is a fighting of some kind that really what was madam saying? Was she saying this? She spoke in the English and then she said ... What was madam saying really? So, the child in short, comes out uneducated. I usually hear it like that that the child comes out having not learned anything. So, it becomes important, that all the time, try to take your time when you teach SiSwati and not hurry against time because then you will speak the English. You will find yourself having taught the child in English. Whereas the younger child is still ... the problem, ... once this child masters something, it is difficult to unteach it. But when you taught the child well and tried, English should come where you try to explain. However, when you teach SiSwati use SiSwati and keep to that SiSwati. At this level the SiSwati is what the child knows better; the child knows it better than the English you are now using. Yes.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 16: I feel like, one thing they face there first, if the person is able to evaluate themselves, they have a challenge because they conclude that in the end, there is nothing I have taught. The problem is that one may conclude that in the end of it all there is nothing I taught because I just spoke in English if they will be able to evaluate themselves honestly about themselves on whether they were really teaching.

Because even them, this teacher, it in fact means the content is not there and this teacher does not know content if they will deliver it in English when they have to

present it in SiSwati because it should be that when you have it, it would rather be that you know it in English and you know it in SiSwati. Then when you deliver it here, present it in the language that is supposed to be used to deliver that content. When you fail to deliver it in that language, it is like you have content but there is nothing learners benefit from it.

That hurts you because when you test the learners, there is nothing they are going to write. They will write what you said. In fact, they reproduce it as it is. They, ... they make it a point that the examples you gave them, they will write them down. Therefore, you will find yourself concluding that your children do not know SiSwati whereas it is not that it is that you were unable to deliver their SiSwati lesson the way you should which is SiSwati in which they are going to understand. So, it becomes a problem in that way. So, in your evaluation it means time just flew by without you having taught anything because even the children come out even then, if you can ask them, what was I saying my children? They will tell you the English you were speaking. If you say. What was SiSwati saying my children? There is nothing they will tell you, in the SiSwati. They also cannot. It is just that.

(The interviewer asks the interviewee if there are other problems of teaching SiSwati in English which the student teachers encounter?) Mh... it can be that even the student teacher in the long run ends up not knowing SiSwati. The student teacher feels like ... really the SiSwati ... You see even they will end up having an attitude in teaching the SiSwati because their mind says you know all the time when I feel like I am teaching, I teach well when I teach in English whereas it no longer helps. So, every time this student teacher has to teach SiSwati, they switch off. Learners then shall not benefit much if their teacher is not someone who likes the subject or if it is a subject the teacher is not enthusiastic about. For children to learn well it is expected that you also come enthusiastic about that subject so that you also get their attention to be able to deliver their subject well. Therefore, if you just come with English, having switched off there is nothing you are going to do in the classroom. So, I think there ends up being that attitude towards that subject.

CHAPTER 17

PURPOSE SHOULD INFORM THE DECISION TO USE ENGLISH OR SIWATI MEDIUM OF INSTRUCTION

DOCUMENT NAME: INT-P17-m-u

TIME: 1035 to 1110 DURATION: 30 Minutes to 1 hour

DATE: 16th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 17

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 17: Eh, ... it says eh, ... the first grade to Grade four children should be taught in SiSwati.

Then from Grade 5 up, they can be taught in English.

2. Explain what you think about the Eswatini language in education policy.

ST 17: The language policy of Eswatini is not completely good because it says from Grade One to Fourth Grade when teaching learners only in SiSwati, you find that when they get to Grade Five, it is only then that they start being taught in English. That gives them a challenge because the background in the early grades is not in

the English and then they have to learn in English in the higher grades. So, I feel like this delays them. Yes.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 17: It says student teachers should learn in English. They should be taught in English. Even SiSwati we learn it in English. That then results in that on our arrival in the schools it then gives us a challenge because we were taught in English. Then you find that some words really, arrive in the English first, and that gives us a challenge of not ending up having taught the SiSwati well. Yes.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 17: In my view it's a good policy because it allows a person to use any of the official languages whether SiSwati or English. It depends on the individual that at a given time they feel like which language better suits their purpose.

Because it happens sometimes that some words arrive first in English because we are now educated, so you will find that it becomes easier there.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 17: Eh, ... in my observation, I find that the language policy of Eswatini has weaknesses because it allows only the English and SiSwati to be used whereas there are other people from other countries in Eswatini. Eh, ... if it can be said maybe the language policy of Eswatini is reviewed, that there are those who speak a certain language, let us then also add that language so that we shall be able to use that language, it can make us in Eswatini to know languages that are many. Because you find that a person does not live just in Eswatini. As a person continues with their studies, they will go to other eh ... countries. So, you will find that they then have it in

other languages. For instance, some Swati people visit China and may need Chinese.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 17: In my view I think it is necessary to use both languages: SiSwati and English because you find that some children grow up wise, so the English is there in them. So, even the one whom you find grows up really knowing only the SiSwati will be able to learn the English language from the others.

(The interviewer asks if the interviewee is aware that the question is about which language to best use in training the country's primary school teachers?) Okay, I think it can help to use both languages. That (training the primary school teacher in both SiSwati and English) can have a good outcome because a primary school teacher needs to know words in both SiSwati and in English which you find that a child is in school, a word, he knows in English. So, if you will find that a teacher is trained even in English, it will be easy to know that now what is this. Us, for instance, I can use us as an example when we got to the schools, we had a challenge really with some words because actually they only use English to train us. You find that (the interviewee laughs) you do not know a certain word in SiSwati. In fact, that becomes a real challenge.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 17: Mh ... Please repeat the question for me. Mh ... as I mentioned earlier, I feel like in this language policy there is a need to add the languages especially now that we are no longer just Swatis, but we now have children from other languages or nations who are in Eswatini. I think there is a need to consider adding languages to be allowed to function in Eswatini because we live with children of other nations in Eswatini. (The interviewer asks which languages the interviewee can add.)

For instance, there is this language we were learning here in the college which is French. So, if French can be added because there are those who use it in Eswatini and us we are also learning that language. I feel like that can need to be reviewed because this language is already there and is already taught in the schools. (The interviewer asks which to her nations he felt their languages can be added because he said we live with many nations now in Eswatini.) Eh, ... there are those from China who are here, there are also Indians.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 17: Ah, ... I do not see it giving us a good result. Me, I can recommend that both languages be used. There cannot be good out-put to train a teacher only in SiSwati whereas, that teacher will teach even subjects that are English -medium including English. Using only SiSwati, will not have good results for us.

9. Is SiSwati as important as English? Please explain.

ST 17: Ay! ... I can say it is also as important as English. SiSwati, like English, is also important. It just depends on where you use it and how. Let me make an example that we are Swatis so there are places where you find like in the royal family you just have to use the SiSwati. So, it depends where you are and what you are doing. I do not know whether it is clear but really SiSwati is also important just like the English in fact.

Eh, there are words which you find that in English you do not know. You know them in the SiSwati only. That gives a challenge that you will find yourself unable to pass because you are unable to write. You will find that it is written in the SiSwati and fail it in that way.

Something else I can add maybe is that you find that you cannot explain well and elaborate in the English. So, it causes the mark to get lost whereas, if they were just saying speak in SiSwati you could elaborate much. (The interviewer asks if they can proceed.) Yes, mom.

(The interviewer asks before moving to the next question if there is no challenge with reading the SiSwati assignment, test or examination script that is English.) There is a problem here in understanding the questions and getting clearly what it is they really want. This challenge is usually there which leads you to find that you no longer answer what you are supposed to answer because you did not understand the question. You then explain in your own way. (The interviewer asks if the failure to understand the question is because the question is not clear.) It is the English that makes a question not clear because as we say some words you are unable to just translate them from SiSwati into English. So, you find that this side in the English, the word you know in SiSwati is not stated in another way. It is just that I do not have a word I can use as an example.

It is important to know your identity and be able to explain about SiSwati things to visiting nationals. Currently, we cannot explain to other people on SiSwati things because we are ignorant and lack knowledge of Swati items. We may find ourselves unable to explain Swati things when visitors ask us for information. In fact, we may also not even be able to speak to the visiting national in pure SiSwati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 17: Learning SiSwati in English? (The interviewer affirms.) Mh, ... I can say it helps them in that even the SiSwati things including SiSwati words it helps them to also know them in English. All the things you find we are also able to translate into English but many things we are able to tell that oh, in English this is called... So, it helps in that way.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 17: Yes, there are challenges which you find that we encounter by learning SiSwati eh, ... in English because you find that most of the things you understand them better in the SiSwati. You find that it gets challenging when you translate them into English.

Student teachers are challenged when writing SiSwati assignments, tests and examinations in English. You master some things well in SiSwati. Even if you know a thing in SiSwati, you find that you fail to write and explain in English. You are unable to explain and elaborate in English. Understanding what the English question is about may be a challenge.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 17: Mh, ...Eish, ... areas of...? Please repeat for me. (The interviewer repeats the question reading it in English this time.) Eh, ... m ... I can say there are, mom, which you feel like you understand them better in the English. More especially, this side when we do the SiSwati Methodology or SiSwati Curriculum studies. So, there it is better taught in English.

Some topics in SiSwati Grammar are better understood when you learn them in English. It depends on what we are talking about. There are topics which you feel like you understand better in the English but in the SiSwati, you find that you have a challenge in it. So, it just depends. That is what I can say.

(The interviewer asks what the interviewee can say about SiSwati literature and about Linguistics.) Yes. When it gets to that, SiSwati Linguistics was just clear when taught in English because for instance, we did Linguistics in SiSwati and Linguistics in English. Me, really even in the SiSwati side I was able to understand Linguistics

but when we got to Linguistics in the English Department, I found myself understanding it better and I felt like oh! so this is what it is because we had done it in SiSwati.

Literature, also, I can say it depends. Sometimes it depends on what you are dealing with. So, half of literature is okay in English and also in SiSwati you feel like I master the thing. You cannot just squarely claim that ah, no it is fine to learn this in SiSwati or it is alright in SiSwati. It is like that.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 17: Mh ... Please repeat the question for me. Lecturers also have the challenge of not knowing some words or some things in English and you find that us, like teachers being trained we also want to know those things in English (the interviewee laughing) but you find that even the lecturer really ay ... It gets difficult here, and you see that really! Oh no! It is really difficult. So, I will end up also as a teacher who is being trained not knowing that word or that thing, and that leads where? When I get to the schools to the children really, I do not know that in SiSwati. So, things are not going right in that way.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 17: Mh ... Yes. There are challenges as we said earlier. One main challenge is that the teacher also ends up knowing a lot of English and you find that they are not able on getting to learners, to deliver the content in SiSwati. The pre-service teacher ends up knowing English more. When he or she gets to the learners in his or her mind she is full of English.

Then you find that when many words come to the children and the teacher's mind, really, words that arrive first actually in the teacher's mind are the English words. The

teacher will come back and say eish by the way this is SiSwati. It will be difficult for that teacher to teach the learners well in the SiSwati. That was happening a lot to us (student teachers) when we were out on teaching practice because we learnt SiSwati in the English. It takes time that the mind returns and tries to think clearly in the SiSwati. Because if you are going to speak a thing in SiSwati, you have to think of it in the SiSwati. But with us, you find that the thinking, you think of it in the English first then it is only then that you translate into SiSwati. So, that becomes a challenge.

In other instances, you just teach and move on with the English and tell yourself that anyway they also know English in this. You just tell yourself, "They know." You just conclude they understand really what I am talking about here.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 17: No, ah! Me, what I saw with me is that consistently speaking SiSwati when teaching SiSwati does not happen. Actually, you mix, you put the languages together. As we say that the cause of that is that I had learnt SiSwati in English really. So many words really, or many aspects I know them in the English. Yes. That is what causes even my description and explanation to be (the interviewee laughing) not much in SiSwati but more in the English. Yes.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 17: Yes, it can be a problem because you find that the Swati child I am usually teaching, has a lot of important SiSwati things which they have to grow up knowing. For instance, that this in SiSwati is that. But you find that the child will now grow up not knowing it. So much that if a child from another country can ask the Swati child a thing that is SiSwati, you may find that the child also ends up not knowing. They only know the English as if they have also not grown up here in Eswatini. Yes.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 17: The student teacher ends up unable to deliver the content she intends to teach and do so the right way. It gives the student teacher a challenge there. It ends up presenting the student teacher as if they do not know what they have to teach. When this thing happens, you feel like you are the one that does not know. It feels like you know nothing SiSwati but English.

The student teacher delivers the subject matter mixing SiSwati and English but he or she feels like it is not clear. It is a serious challenge to be trained in English to teach SiSwati!

You find that you master content in English but the little ones in school require you to explain in clear SiSwati, but you cannot. That is why Swati children nowadays no longer have knowledge of SiSwati, our generation included. Training teachers in SiSwati is among things that have killed SiSwati.

CHAPTER 18

SISWATI IS NOT AN EASY LANGUAGE

DOCUMENT NAME: INT-P18-f-pu

TIME: 11.20 am to 11.50 am **DURATION:** 30 Minutes to 1 hour

DATE: 16th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 18

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 18: It says the SiSwati language now ought to be the subject that makes you progress to the next level. (The interviewer asks the interviewee to repeat.) The SiSwati language is now the language you have to pass to move on to the next level.

Something else is that children should not grow up not knowing the SiSwati language because in that way they then lose their identity. Another thing I think that the SiSwati language has difficulties. The children if you say they should learn only in English, they usually do not hear. It becomes like they do not understand what you are talking about. Whereas if you say they should use SiSwati and be able that the medium of instruction, be SiSwati, the children understand. Another thing is that for a child to be able to understand English, they should begin with SiSwati.

2. Explain what you think about the Eswatini language in education policy.

ST 18: I think the policy has a good point that SiSwati should be a passing language because losing SiSwati means children eh ... they then do not exert themselves fully in the SiSwati subject, the children end up not serious with SiSwati.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 18: The language policy says we should use English when teaching children. (The interviewer reads the question again this time in English.) Eh, I do not get the question clearly. (The interviewer re-words the question.) Language, I can talk about the English and SiSwati. They complement each other. Because for a child to be able to speak English, they should begin from the SiSwati. (The interviewer re-words the question again. The interviewee mumbles an answer to the issue of language use in teacher training colleges in Eswatini.) They should use English. (The interviewer encourages the interviewee to come out and say if she does not know.) I do not know.

(The interviewer then asks the interviewee to explain how languages: English and SiSwati are used in training her as a teacher and asks her to consider language as a subject and language as medium of instruction.) On language as medium of instruction, we learn all subjects in English. We also learn SiSwati in English.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 18: It is a good language policy because every child is able to access English because both SiSwati and English complement each other. Another good thing is that, more especially when you speak English, you do not have a problem of communicating with anyone from anywhere.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 18: I think it does not have weaknesses.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 18: Use both languages: SiSwati and English. It is important to use both languages because if the child is still in the lower grades, it is easy for them to master language so that when the child gets to upper grades by then they are able to read, write English and also read and write SiSwati because when the child is still young, they have an ability to master content especially language easily.

(The interviewee reads the question again in English and then explains in SiSwati.) It is both languages that can be used to train primary school teachers in Eswatini. This is important because in the schools there are many different children. Some are ... There are those you find that they know the English but if you do not know it, for instance, you will not be able to teach that child. Yes.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 18: Mh ...I think the national language policy of Eswatini is alright because it stipulates that children should learn both the official languages used in Eswatini like the SiSwati and the English. That is why I say it is fine.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 18: Just only SiSwati! It will not ... I think it will not be alright because SiSwati is not an easy language. Even in our growing up there are still words we are unable to use. Some SiSwati words are better explained and understood in English.

9. Is SiSwati as important as English? Please explain.

ST 18: SiSwati is not as important as English. Yes. The reason I say so is because SiSwati is only limited to Eswatini. You cannot go to another country and speak SiSwati because they won't hear you.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 18: I think it helps them in that English looks simpler than SiSwati because SiSwati is deep. English has simple words which you are able to quickly hear and understand when they are being spoken. So, student teachers benefit in that English is simpler than SiSwati whereas SiSwati is deeper. You are able to explain content in English better than SiSwati. A SiSwati word looks very long whereas English has shorter words.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 18: There are problems because I can say really in SiSwati there is sometimes a word you know in English which you do not know in SiSwati. Please repeat the question for me (The interviewer reads the question again in both SiSwati and English.) Mh ... even the problems are there, such as that it happens that there is a word which you know in SiSwati but you are unable to present it in the English because we learn the SiSwati in the English. (When the interviewer asks if there are more challenges of learning SiSwati in English) There are not so many problems because I feel like it is fine that we learn the SiSwati in English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 18: There are. There are as I say that SiSwati is deep. For clarity when you explain, the English becomes easier than when using the SiSwati. It's okay to teach everything in English because English we learnt we started with it from the time we began school. Even SiSwati words are flexible for us to say them in English. Such

that when you think of the SiSwati word in SiSwati, you are able to remember it in the English. The English is fine.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 18: Eh ... there are challenges. Sometimes there is a confusion of concepts. When you say timphambosi and tichasiso there sometimes is confusion of the concepts. When you study then you wonder what madam was saying because last time she said sichasiso is this but today she says another word. For instance, it happens that she gives us one English word today for impambosi in English but next time she will use another word for the impambosi in English. When you go to the notes you find there are now two words whereas we were learning one concept impambosi. We then do not know which word it is. These are words that are almost the same.

I may not be sure if this is a problem or what; Examples are in SiSwati. They do not give us examples in English.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 18: I think that is not a problem in my view because the SiSwati you already know. Even in the school when you get there and teach it does not fail you to explain in the siSwati. There are no challenges of being taught SiSwati content in English because the student teachers already know SiSwati by the time they get to college.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 18: Mh ... They mix. (The interviewee laughs.) We have got used. I think the mixing is caused by the fact that some words we end up forgetting in SiSwati and remember the English word. It's because we are used to learning SiSwati in English.

(The interviewer asks the interviewee what she meant when she said, “we have got used”). I meant we have got used to mixing SiSwati with English when teaching SiSwati. (The interviewer asks how they got used to it.) In that, a word escapes in the mind in SiSwati, but an English word comes. (The interviewer says she is actually trying to get to know what causes it.) It is caused by the fact that really by then we are used to learning /writing the SiSwati in English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 18: It can be ... Eish I am not sure. In the primary school. In the lower grades up to grade 4 or primary school it will not be a problem because really the children most of them know the English more than the SiSwati. It won't be a problem because most of the learners know English. These learners end up not telling even when you have spoken English. To make an example, even when you have used an English word the learners can tell the meaning because they are used to English.

Another word when you try to express it in SiSwati, they do not understand what you say; then when you express the word in English, it is then that they know what you are talking about. You hear them say, “Oh, so this is what madam is talking about.”

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 18: I think it can be a problem in that children, when you write that the subject is SiSwati, then expect you to speak SiSwati. There are those who are careful when you speak English, they remind you that it is SiSwati.

CHAPTER 19

ENGLISH IS THE LANGUAGE MOSTLY USED IN SCHOOLS

DOCUMENT NAME: INT-P19-f-u

TIME: 11.55 am to 12.35 pm DURATION: 30 Minutes to 1 hour

DATE: 16th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 19

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 19: The language policy of Eswatini states that in the schools we should use SiSwati to teach SiSwati but use English to teach all the other subjects. It also has that if you have passed SiSwati, you are able to get scholarship which means SiSwati is the one that is but it becomes difficult to get scholarship from the Eswatini government if you have failed SiSwati. Mh ... the language policy also says, if SiSwati is the language we come with from home, which means that we arrive with knowledge of SiSwati in the schools. Mostly, English is used in the schools. SiSwati is our heritage language, but in the schools, we change and use English.

2. Explain what you think about the Eswatini language in education policy.

ST 19: In my view, I think it is okay for us to return to our SiSwati so that we can be able to develop our own language.

Another thing is that it is good that we use SiSwati because it becomes a language we have known from birth and come to school with it. Using a familiar language is good for everyone to easily understand what is being taught.

A good thing is for us to go back to SiSwati to develop our language. We have to use SiSwati in the lower grades and use it to build a foundation for the children to be able to understand. Because it is okay in the lower grades to develop a foundation of the mother tongue, so that all children will ... will ...be ... will hear and follow instruction.

(The interviewer asks if they can proceed.) Yes.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 19: The language policy of Eswatini about language use in teacher training colleges says we use ... when we learn SiSwati, we use the English language and write in the English language. When it comes to learning other subjects, we use English and not SiSwati. English is in fact used in learning all subjects including SiSwati in the teachers' colleges.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 19: It is a good policy because in it even those who do not know SiSwati feel accepted in learning because they use SiSwati and English in the schools. In our schools, for example, we now learn with European children, they feel welcome and proceed smoothly with their subjects. Because the language policy of Eswatini has two official languages: schools in Eswatini are hospitable even to non-Swati learners.

It also helps us who come from high school because you find that the English may have got lost but when you get to higher education, you take it in SiSwati and take the English during SiSwati and other English-medium subjects. The language policy of Eswatini assists those of us who are in higher education in that it promotes English such that if I passed high school with a weaker command of the English language, the tertiary level experience improves it. When you put things together you conclude okay the English, I am now improving in it whereas my SiSwati I am still strong in it. Something else could be that there are English words which we are used to speaking every day when you take that word and translate it into SiSwati you get shocked that, "Oh! This word means this."

The language policy of Eswatini is good in that as you travel in the regions of the country, you are able to communicate with people because all of us in the country know the two languages. It then makes it easy to share ideas.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 19: (The interviewee coughs first.) I can say the language policy of Eswatini is weak in that we find ourselves in problems sometimes when we learn the SiSwati, learning it in English. There are difficulties we sometimes encounter when learning SiSwati in English which include when you write down. Our language policy has weaknesses in that it makes us focus more on the English whereas we are Swati we have to promote our own language. (The interviewer asks how this language policy makes us concentrate more on English.) As such, at tertiary level SiSwati in Eswatini is learned in English whereas we should be having SiSwati in the SiSwati subject. We often find ourselves in trouble having to learn SiSwati in English.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 19: It's alright to use both official languages of Eswatini, SiSwati and English in training the country's primary school teachers. It helps a student teacher to be able to teach both languages when posted to the schools to be flexible with teaching English medium subjects and even if subjects are SiSwati medium the teacher should be able to teach.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 19: With regards to learning or what? I feel like it is a good policy.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 19: Teaching in SiSwati? (The interviewer affirms and further explains what the question is.) It can be a lesson ... It can be good because it encourages a teacher in his culture to be strong.

(The interviewer asks the interviewee to comment with regards to learning the subjects that are English medium in SiSwati in teacher education.) Hey! ... It won't be a good thing. It won't be alright. (The interviewer then asks what the interviewee was saying in the beginning of her response.) I thought the question was asking about in life in general. (The interviewer requests the interviewee to explain why they think it cannot be a good thing to train a teacher in SiSwati. Because ... I say it will not be a good idea to train a teacher in SiSwati because when the teacher has graduated and joined the field of work, out there the teacher will require to speak English which they obtained from where if in their teaching it was not there? The teacher will need English in the field of teaching.

9. Is SiSwati as important as English? Please explain.

ST 19: Yes, SiSwati is as important as English because it also is a means of making people communicate. All things that happen this side is what happens in SiSwati. Also, it, the SiSwati is a ... is ... is a people's culture which they should live under. So, if they lose their culture, it will not be alright. SiSwati is important because we also talk using it the SiSwati as is done using English. SiSwati also connects people. SiSwati is a people's culture.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 19: It benefits student teachers to be taught SiSwati in English because they find themselves possessing knowledge they previously did not have, especially in defining words and describing certain things.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 19: Yes, there are problems in writing SiSwati assignments, tests and examinations in English. First, could be that if you are not so strong in the English you find that it is difficult to take it and translate it into English. Because words for use in SiSwati are not the same as words used in English.

Also, that most of the time we are not so confident in the English. I do not know how to put it. Whereas, in the SiSwati when you write you do feel that you are writing.

Whereas also when you translate from SiSwati into English, you feel like it is no longer accurate but has shifted in meaning.

It can also be that when you get to the SiSwati and translate it into English, it takes you some time as you write down trying to move it from SiSwati into English on

“What will I say by the way for my thing to be alright?” Translation from SiSwati to English is time-consuming.

Also, English spelling is very difficult such that in an examination you may spend some time thinking of how to spell the English word, whereas SiSwati we grow in it ideally.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 19: Yes, its ok... It is there. Like this part of ... what is it. Where we learn bilabials? I feel like it is fine. Linguistics is okay in English. You quickly and easily understand the content being taught. You easily master what is being spoken about because it is then translated ... when it is translated into SiSwati you then see that, “Oh! So, this is what it means.”

Methodology is okay in English because most of the time we are usually addressing things that happened long ago which were written in the English really. We then connect in that English without adding the SiSwati. I feel like it can take a long time to be translated into our SiSwati.

(The interviewer asks what the interviewee can say about Grammar and literature components.) Eish! In Grammar I feel like we should use SiSwati because we usually have come with Grammar in SiSwati from the other levels of the school system. It ... it can do a good job if it can continue in the SiSwati. Whereas when we take SiSwati Grammar and put in into English, it then becomes a real problem. You find that you no longer hear what is being spoken or you forget maybe.

Literature is enjoyable in SiSwati. Literature is purely pleasurable in SiSwati. (The interviewer asks if that refers to both Modern and Traditional SiSwati Literature.) Because there you are able to express yourself and state in your way, your opinion.

In the way that pleases you, you state your opinion. Whereas when you take it into English you will run out of words to explain your thing as you feel it. Both Modern and Traditional Literature are fine in SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 19: The first really is that we then ... You do not perform very well in your work in that the English is ... You find that you have not mastered it well. (The interviewer repeats the question.) Oh! Our lecturers. Eh, ... I can say that lecturers encounter challenges in that they find themselves speaking two languages at once. You find that sometimes the lecturer is willing that we can get clarity on the subject they are talking about, but it becomes a challenge just because the law has prescribed that it has to be communicated in the English. You find that because the lecturer communicates it in English, we also do not accept the meaning or message of the content the way we have to accept it or as the lecturer wants us. Something else could be that we find that a lecturer is standing in front of us and concentrating mostly in SiSwati when we are expecting them to go into the English medium whereas that becomes a problem when we have to write it down in English.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 19: Mh ... The first, could be that learning it in the ... (The interviewee asks for the question to be repeated.) Oh! ... It is a challenge in that you will find that a certain student teacher does not understand well, the English which will make them do a thing they should not do just because they did not understand clearly. A student teacher may not clearly understand English. This student may end up doing what they should not be doing just because they do not understand English. A teacher may lose his or her proficiency in the SiSwati language because concentration seems to be more on English.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 19: Yes. It happens that they do not mix SiSwati with English when teaching SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 19: It is a problem. It's a problem because the children end up not given sufficient clarity on which language is appropriate for them to use.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 19: It's not good to mix SiSwati with English when teaching SiSwati to primary school learners because you will end up speaking words beyond those you could have spoken in SiSwati, using language beyond the learner's level of understanding. Because English somehow gets very difficult for children who have not mastered it well.

(The interviewer asks how it can be challenging to the teacher) It can make me end up not getting myself clearly in what I am saying because it is not all of us who are strong in both languages.

(The interviewer asked what the interviewee can add) It could be that, as you teach mixing the languages, you will end up ... adding content that is difficult to the learners. Using content that is above the learners' level of understanding will make learners end up not understanding what you are saying.

CHAPTER 20

CODE MIXING AND CODE-SWITCHING CAN BE A PROBLEM

DOCUMENT NAME: INT-P20-f-r

TIME: 1240 hours to 1315 hours DURATION: 30 Minutes to 1 hour

DATE: 16th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 20

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 20: The SiSwati language? Eh, ...the ... the language, English, has to be used in almost all subjects. English is also the language of ...of... Children when they talk to each other are expected to use English in and even outside the classrooms.

The SiSwati language is used when learning the subject, SiSwati most of the time.

2. Explain what you think about the Eswatini language in education policy.

ST 20: I think that the language, SiSwati be allowed to be used when teaching in the other subjects because the children end up not understanding English. For instance, I was teaching Grade 3. When I used the English, sometimes they were unable to

understand so I would try to also use SiSwati for them to get clarity on what I was talking about.

The language, English is okay because it is a language used almost in many countries so that we are able to understand each other.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 20: The language, English, they say we ought to use it when we teach. (The interviewer clarifies on what the question requires, which is how language should be used when training teachers in the colleges.)

Oh, ... the language, SiSwati? The language SiSwati when they train us, they teach us that we should use it mainly in the lower grades. (The interviewer clarifies once again what the question requires. The interviewer simplifies the question informing the interviewee that the question requires how the language policy says SiSwati and how it says English should be used in training teachers in the colleges.) They say English ... the English language should be used when we ... write assignments. We use it the language of English, we have to learn in it.

Even the SiSwati we learn, we learn it in the English. The SiSwati we ...we ... We do not usually learn using SiSwati. We only started using SiSwati in this final year in a certain component done in third year because I am specialising in SiSwati. I am doing a major in Languages.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 20: On the language SiSwati it is good because it ... The language SiSwati is good because it tells us about where we came from so that we know the SiSwati and be proud. (The interviewer clarifies what the question requires; that is, what the

strengths of the language policy are.) The language policy of Eswatini is good because we will be able to ... on the English, it is good because we will be able to communicate with other people in other countries and with other people who do not know SiSwati but know English.

Also, because of the English we are able to, ... if you want to go and study abroad, you will be able to use the English. The SiSwati is not used if you want to learn abroad.

SiSwati also becomes good in that we are also able to communicate really within ourselves. The language policy makes you learn and know some other SiSwati words.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 20: Weaknesses? (The interviewer affirms.) There are weaknesses in the language policy of Eswatini. Because as I was saying that when you teach in the schools the English, some children are unable to understand it well especially when teaching in the rural areas. There are even no TVs. They are not encouraged in learning English. So, the language policy has a weakness in that children from rural households do not clearly understand English. These rural children require you to also explain in their own language so that they clearly understand what you are talking about than to just use the English all the time.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 20: I think SiSwati is just fine in the lower grades. (The interviewer clarifies that the question is asking which language can best train a teacher for primary school, in your view; whether SiSwati, English or both.) It is alright to train a primary school teacher in Eswatini on both languages: SiSwati and English. Training a teacher in

both languages; SiSwati and English, is important because the teacher will use both languages in the schools. The prospective primary school teacher in Eswatini will use SiSwati and also use English in the schools. (The interviewer asks how the two languages are used or will be used by the student teacher in the schools.) The language? When you teach, in fact, many subjects require the English: Science, Social Studies, and others. English was used in writing in the books of the English-medium subjects. So, English is required. Even the SiSwati is required because it ends up used to teach the SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 20: I do not think there is anything that requires modification in the language policy of Eswatini. There is a policy which has just been issued out, that in the schools, teachers ought to teach in SiSwati in the lower grades. I do not think anything should be modified. Eh, ... maybe ... it could be that SiSwati should be used when teaching even the other subjects in the other levels beyond the lower grades. Because those who were assessing us on teaching practice, ... For instance, there is an inspector who often came to assess us, who had a problem when I tried to explain to the children. For instance, I was teaching R.E (Religious Education) on noting that the children do not understand what I am talking about, when I used the SiSwati, the inspector ... tol ... d ... told me that it is not a good thing that I translate, I have to stick to the English. Whereas the children do not understand what I am talking about when I use only English. (The interviewer asked where the school was located) It is a rural school.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 20: Teaching in SiSwati when ... It can be ... alright. (The interviewer hearing the lots of stammering repeats the question, but the interviewee indicates that she got it.) I think it's okay because I think that other things really, we are also unable to understand them when we teach. We are only able to understand them when we are

told them in our language that there is this thing. Then you understand that, “Oh, so this is what is spoken about.” Teaching in SiSwati can be alright because there are things which we only understand when taught in our language.

9. Is SiSwati as important as English? Please explain.

ST 20: Mh ... SiSwati is important because it also ... like ... it has culture ... Okay, it helps us as Swati people to know our identity where we come from. So that you can also be ... for you to also be proud of ... your national heritage and culture. You cannot be proud that you know English than SiSwati because we have that thing of laughing at someone who speaks grammatically incorrect English whereas we do not do the same when someone speaks SiSwati poorly. So, it is important that someone be proud of their nationality so that they also use the SiSwati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 20: Mnh ... it helps them that ... In fact, I do not think it helps student teachers to learn SiSwati in English because in the schools they ... they were not teaching us in English. Personally, really, I did not know that when we learn, especially the grammar because you clearly understood that what is maybe Sabito “a pronoun”. Because that is what they were teaching us at high school that sabito ligama lelimelele ...leli... (A pronoun is a word that takes the place of a ...) Okay yes. But when I arrived here at college, I ended up unable to tell what we are talking about until I got a person to translate to me that, “Oh, this ... means that which we were learning.” And only then do I end up clear what we were talking about.

Yes. Learning SiSwati in English does not help student teachers because in the schools we did not learn SiSwati in English. So, it then becomes difficult to learn SiSwati in English at college. The English presents the SiSwati Grammar at first, as if it is very difficult whereas in SiSwati, Grammar was not difficult.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 20: Yes, there are challenges of writing SiSwati assignments, tests and examinations in English because when we write in the English, whereas, you also have to again, when we go to teach, teach in the SiSwati, it gets confusing that you will also get the words that are needed in the English because you do not know what it is you are for. It is better that you write the thing in the SiSwati. Those are things you will be able to explain what you are talking about. The SiSwati, then... Oh, the English then limits you. (The interviewer requests the interviewee to elaborate on what she means when she says the English limits you.) You end up unable to explain well, what it is you are saying, whereas there is a lot you can say in the SiSwati. For instance, the point you want to use in writing your SiSwati assignment, because you know the thing really which you want to talk about. Whereas in the English you will not be able to state it appropriately the way you wanted to express it in SiSwati. (Asked if there could be more challenges of writing SiSwati assignments, tests and examinations in English, the interviewee said) I think it is just that challenge which I have just mentioned.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 20: Those that are SiSwati from the English Department? (The interviewer clarifies that the question is asking for components of the SiSwati curriculum which are better when taught in English.) Modern SiSwati Literature is okay when we learn it in English because there you just need to know because they teach us really in the English because you ought to know what drama is, what denouement is, what climax is, such things. So, it is alright to learn them in English.

The SiSwati Grammar can be alright in SiSwati because really in high school we were learning it in SiSwati. On arrival here there has usually been a challenge that of transitioning from learning Grammar in SiSwati to learning it in English.

Traditional SiSwati Literature is okay in SiSwati because it is okay to learn them in SiSwati “Tisho neTaga” (Proverbs and idioms). There would often be a challenge when we do proverbs and idioms in English.

Linguistics is okay in English because really English was mostly functional here requiring that ... because even in the English Curriculum we do Linguistics in English. So, when done in English, SiSwati Linguistics complements the Linguistics done in the English curriculum.

The SiSwati Curriculum Studies or Methodology, I can say was okay in English because it becomes similar to what we learn in English because they teach us on poetry whereas even this side we learn about poetry, drama – how you can teach them. So, it makes it easier that if you study this side, even there it is similar.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 20: The SiSwati they teach it in English? (The interviewer reads the question again, this time in English.) I think they ... they end up failing to explain clearly in the English especially in SiSwati Grammar. There ends up being a need to ... Mostly ... we need to learn the Grammar in the SiSwati and then when we have mastered what is being taught in the SiSwati, then we present it in English. I think it becomes a challenge of not being able to explain clearly what is being discussed. Even the idioms and proverbs as I stated that the expression ought to be in SiSwati but you have to explain in English whereas it would be easier to explain it in SiSwati and then also give the meaning in SiSwati. Something else, ...mnh ... ah ... what can I say really? I think that is all.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 20: The SiSwati? (The interviewer affirms and then reads the question a second time, this time in English.) Mh ... in the lower grades? Mh ... eh, ... I don't think it can be a problem because English is the language that dominates in the schools. But it also becomes a challenge to teach in the English at primary school especially in the lower grades.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 20: Student teachers mix SiSwati with English. Eh, they mix SiSwati with English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 20: Mh ... Code mixing and code switching can be a problem. Me, for instance, ... especially for teaching in rural schools it can be a problem to mix languages because the children actually ... just know nothing about the language, English. It then becomes a problem and they do not understand what you are talking about. Rural learners mostly, I, for instance, had a challenge because I grew up in town. When we learn ... especially when I teach ... The children I was teaching know SiSwati. Especially on Swati traditional food they were telling me that they really know it. Therefore, it would be a problem when you mix because they know the traditional Swati food. (The interviewer asks how mixing languages while teaching SiSwati can be a problem.) It can be a challenge in that the children end up not understanding what you are talking about. As I was talking about traditional Swati dishes, the rural children know the actual food and when you use English, Swati food such as sidvudvu "pumpkin porridge" what else, ... There's that other food which they told me about ... I was hearing about it for the first time. What ... Is it emanyamane? "edible worms". So, I felt a need to explain it in the English for them to know what it is. So English spoils the content and makes it less clear.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 20: When speaking English? (The interviewer then reads question the second time, this time in SiSwati because it was earlier read in English.) It causes a problem that ... When I teach, ... like in the schools ... the children ... do not learn but they then ... As I said that they end up not understanding what is taught. The children end up not clear what we are talking about. (The interviewer asks what problems the student teacher may cause by mixing languages when teaching.) The children end up not clear what the teacher is talking about. (The interviewer asks what other problems the student teacher may find herself in.)

Then ... the student teacher, ... the children feel like ... the teacher does not know the SiSwati. The children also laugh at the teacher for using mixed language while teaching SiSwati because they expect that the teacher should know the SiSwati. Also, you end up unable to know other SiSwati words. You know them in the English and it also becomes a problem to know SiSwati words in English. So, it can be alright that the SiSwati should be added especially in the lower grades when you teach for them to be able to understand what the teacher is saying.

(The interviewer told the interviewee that that was the last question and asked them to comment) What I can say is that the use of SiSwati should be encouraged, especially with the children who are still young because really when you teach in the English, in some subjects when you add the SiSwati it is then that most learners get to understand.

CHAPTER 21

LANGUAGE CONTENT LEARNT AT PRIMARY SCHOOL, HIGH SCHOOL AND TERTIARY LEVEL IS RELATED

DOCUMENT NAME: INT-P21-m-u

TIME: 0900 hours to 0945 hours **DURATION:** 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 21

MALE/ FEMALE: M

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 21: On the use of SiSwati and English? (The interviewer affirms and then reads the question again, this time in English.) Eh, ... the use of SiSwati and English (the interviewee coughs), the two official languages that are in Eswatini, which are used to teach all subjects...

The language policy of Eswatini says English is a passing subject in Eswatini. Even the subjects, almost all that are done in primary school, all of them except SiSwati are taught in English. Being the main medium of instruction makes English to be a passing subject here in Eswatini.

SiSwati is a language of Eswatini but one that is used to teach only SiSwati. Something else, (the interviewee coughs) could be that ... eh ... Something else I

can say is that eh, ... SiSwati the way I see it ... I feel like should ... SiSwati should be added ... maybe in teaching other subjects.

2. Explain what you think about the Eswatini language in education policy.

ST 21: I think, the language policy here in Eswatini, has placed the use of English much ahead instead of noting which language, students would understand better, between the two official languages used in this country. Because almost all subjects as they are done in English, except the SiSwati, we do not know whether if it would be said they are done in the SiSwati maybe students can understand better than when using the English. That presents things as if English is richer than SiSwati. Eh ... even if you are able when used in other subjects, it can be easy for learners to develop their vocabulary especially in English. "New words" in SiSwati, that becomes the main thing they are learning throughout the year. Even those who completed are still learning that which makes it that some words in English it gets difficult for them to learn in SiSwati. I think it is just that.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 21: (The interviewee coughs first) About the use of Eh ... when training teachers, when we learn SiSwati in English, ... Eh, ... both subjects, SiSwati and English, are done in the English language. Which means, to learn SiSwati in English, ... everything is done in English. Which in my view, I think, eh ... maybe with time it can help that SiSwati should end up learnt in the SiSwati language in training or in teachers' college. And that I think maybe can help in developing the SiSwati language, and not make it static.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 21: Mh, ... I think a good thing about the language policy of Eswatini ... eh, is that ... it ... it makes it easy to have a link from what a person was learning from primary school to high school and tertiary education. Because almost the things being learnt

in the languages are related things that makes it easy for a person to be able to master the two languages. Also, it helps in that the languages are able to complement each other maybe in communicating with other people from another country.

Also, by using English or maybe even SiSwati here in Eswatini, maybe let's say there are visitors from other countries who would like to learn about SiSwati things, you are ... you are able to explain things to them in SiSwati or be able to inform them about things in SiSwati. Because some people may come interested in learning in detail about our language, SiSwati. So, learning the two official languages of Eswatini, SiSwati and English, I think helps us know a lot.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 21: Eh, ... I think weaknesses can be there. It could be that as I see it, English is given pre-eminence over SiSwati in many things. I can use for example that many things we get them in the English language. Whereas SiSwati is our language which was bestowed upon us other than the English. For example, newspapers really, the most common newspaper in the country is English which makes it appear like when you know the language, English, it is sufficient whereas the language SiSwati, is even more important to us Swatis.

Eh, ... something else, which is a weakness of the language policy, I think, it can be that ... eh, ... the language, English, is the one which apparently, many things are done in it. Even if it is said there are big meetings/conferences most of the time speeches are delivered in the language of English which makes it appear like it is a policy procedure to have English dominating.

Listing SiSwati speakers as offenders in the schools is not a good thing.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 21: In my thinking, I think that if it can happen maybe that a teacher feels comfortable in using whichever language to teach, ... because others feel like it is better to teach using the language, SiSwati. Others prefer using the English language. So, then I think it can be better that people choose which language to use in learning if that can be possible. (The interviewer asks the interviewee what he means when saying that depending on which language the teacher finds easy to use, considering that this question is on which language to use to train the country's primary school teachers, whether SiSwati or English or both. She asks if the teachers who should choose which language to use could be lecturer.) I think it could be the student teachers who should choose depending on which language they find themselves comfortable in learning in. As we were also learning, some felt like, it would be better if it was said maybe we are taught in SiSwati. Others felt like, it would be alright to continue learning in the English. (The interviewer asks the interviewee: on the issue of choosing a language to learn in what is your suggestion considering classes and lecturers. The interviewer asks the interviewee to suggest how it can be arranged to accommodate student teachers' choices of a language of learning and teaching.) I think maybe the policy would have to change and introduce lecturers who can teach in SiSwati and also avail those who can teach in English the same content but be in both languages, SiSwati and English.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 21: Mh, ...What I think should be modified mh, ... could be that English should no longer be a passing subject. Eh, ... also that ...eh, ... it is a must that all subjects be learnt in the English language (The interviewer asks if the submission is that it should be a must or modify it from being a must that other subjects should be taught in English.) Maybe, modify it from being a must that all subjects be taught in English. (The interviewer asks whether this submission refers to colleges or the schools) in the schools. (The interviewer asks what levels in the schools this submission is directed to.) the lower primary school level. (The interviewer asks what it means to

modify English being the language with which all subjects are learned in the lower primary school.) Start them learning in SiSwati from a tender age and discourage the attitude that if you learn in SiSwati, it is like there is something you do not do well. It can then depend on the teachers which language they conclude a child is comfortable learning in. I can make an example from when we were doing our teaching practice, some children you could tell they had the answers in the subjects that are learned in English but were not able to express it well which makes it such that even the child tries to express their answer in English, the answer ends up drifting from what the learner intended to say.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 21: Eh, ... me, ... In my view, training teachers using SiSwati as medium of instruction would be quite a good thing. Eh, ... because when they train teachers, they use English whereas when the teachers get to the schools, they use SiSwati. So, I think it can be alright to use the SiSwati when the teachers are being trained so that they are able to continue using SiSwati well even when they teach because others end up encountering difficulties because they were learning in English. On arrival in the schools, the teachers have to change some things which they were learning in English and translate that content into SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 21: Me, in my view, SiSwati is not as important as English. I can use as an example, the fact that schools which we can say are recognised in Eswatini, which are also highly regarded and performing well, are called English medium schools which means those are schools that use the English. Eh, ... which makes it appear like those schools which are using SiSwati are regarded as inferior. So, in that way, it also appears like English is more important than SiSwati.

Also, what makes English to be a passing subject makes it appear like as official languages of Eswatini, English is superior to SiSwati. Also, in some schools, you find

that there are SiSwati-speakers, and you find children punished for speaking SiSwati, which I think all that makes SiSwati appear as inferior to English.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 21: Mh, ... I think ... the way in which it helps student teachers to learn SiSwati in English is that maybe they are able to make a link between the languages which causes that maybe, eh, ... to be able ... to develop vocabulary in both languages. Eh, maybe which helps in that ...eh, when you have to change from SiSwati into English or from English into SiSwati it becomes easy even if you learnt it in the English.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 21: Challenges which can be there ... what I noticed is that ... Eh, ... most of the time, student teachers often have a challenge with some words or that student teachers usually misunderstand some words in the English assessments which may result in them answering what is not required even if they knew what they were supposed to write. Most of the time, there is a misunderstanding of some words really, English words depending on how the word has been used. (The interviewer asks the interviewee if he has any more to say on challenges student teachers face when writing SiSwati assignments, tests and examinations in English.)

Another challenge could be that when you write SiSwati in English, some SiSwati words, although they say SiSwati is a wealthy language really, it happens that we find ourselves having a problem finding the most appropriate word to use which is English which will correspond with that which could be used to write the SiSwati. I can make an example of proverbs and idioms mainly, in many proverbs and idioms you find that we end up having a problem expressing ourselves in English, whereas in the SiSwati we know what they say and what the message they send is.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 21: Mh, ... aspects of the SiSwati curriculum which I can think are alright ...Eh, it can be those of content relating to composition writing ... Eh, maybe also speech writing or dialogue because there it is easy to use the English language or SiSwati. It also helps in ... say maybe ... you then want to write to a person who uses only English, you can be able to change SiSwati into English or from English into SiSwati. So, composition writing should be taught in English along with speech writing or dialogue.

(The interviewer asks what the interviewee thinks about teaching in English any of the aspects of the teacher education SiSwati curriculum: Grammar, Linguistics, Methodology/ Curriculum studies, Literature both Traditional and Modern.) I think all the aspects of the teacher education SiSwati curriculum should be taught in SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 21: Eh, challenges which I can say maybe I note, in teaching SiSwati in English, could just be those ... eh, ... which are common. You find that, there ... are SiSwati words which are not found in English... Eh, which then brings about a challenge on how the lecturers can explain those words.

Also, sometimes, it happens, when presenting speech in SiSwati, when you translate it into English, you find that the essence is no longer the original one exactly, which you intended to communicate. So, which results in ... that, if maybe a lecturer is teaching SiSwati in English, it is clear in the Eng ... maybe, it can be clear in the English. But when you translate it into SiSwati, you find that the essence is no longer directly related.

(The interviewer asks the interviewee what challenges he notes which lecturers encounter while presenting SiSwati content in English from the students who are receiving the content.) Maybe, another challenge, which I think is there, ... then ... I think that it requires a lot of time to prepare these lessons from lecturers because in their preparation they have to use both languages. That consumes a lot of time because the lecturer has to first consider it from SiSwati, then move it from SiSwati into English before delivering that content. So, I think it requires a lot of effort and time.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 21: I think one challenge as the student teachers are trained to go and teach in primary school, is that primary school is the base of education. Eh, ... which makes a challenge that is there is that learning in English may make the prospective teachers not to get clearly all the things they should be obtaining on SiSwati. This makes the student teachers unable to present the SiSwati language well in the way it should be taught at the foundation phase so that learners are able to master SiSwati and grow up with it. When you graduate here having learnt SiSwati in the English, when you get to the schools then you have to change and teach in SiSwati which makes you also have a challenge in delivering subjects well in SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 21: Eh, ... (The interviewee coughs) Most of the time, ... it is common that a person who teaches SiSwati finds themselves having dropped in some English in there. Which, I think the cause of that is that they are by then from the college where they were learning the SiSwati using the English a lot, which makes it not easy to just change. Even if you have been learning in English here, when you get to teach you have to then use SiSwati and not use even a little of the English that was used in your training. That makes it a challenge to the student teachers.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 21: Eh, ... a problem I think can be there is that maybe, ... there are... words, the children end up not knowing well or you find that most of the time the teacher uses them by dropping in English which makes learners unable to know the word clearly in SiSwati. As the language, SiSwati has deep words, you find that a certain teacher ends up not knowing well the SiSwati word and rushes to use the English word. That makes learners unable to know the real word in SiSwati and also rush to use the English word.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 21: Student teachers? (The interviewer also presents the question in English with some clarity.) A challenge, I think is there, could be that, changing some words into SiSwati. (The interviewer asks where those words translated by student teachers into SiSwati are coming from.) From English. (The interviewer asks again from where the English student teachers are translating from comes.) It is the English student teachers learnt their SiSwati content in at teacher training college. (At the mention of this, both the interviewer and the interviewee laugh.) (Then the interviewer asks for more problems student teachers encounter when speaking English while teaching a SiSwati lesson.) I think that it ... eh ... is familiarity. When you are used to learning SiSwati in English... then many things ... even in your speech you get used to using the English. Yes. You find yourself having used the English even when it is unnecessary just because you are then used to English.

(Asked to comment if there's more they can say on the use of English and SiSwati the interviewee added.) I think that maybe to conclude, ... me in my opinion, I think ... eh, ... there should be attempts to use SiSwati even more with the teachers who are training to go and teach ... especially in the SiSwati language. Not necessarily that they are going to be trained in English and then go and teach in SiSwati. I can

make an example as we are here at college, some of us, it is not everyone who obtained their education maybe from Eswatini. We have those who come from South Africa who come and learn the SiSwati and learn it in English whereas they have not learnt it in high school, which makes even them not to be able to develop well in the language, SiSwati when they come and learn it in English.

CHAPTER 22

SISWATI HAS BEEN APPROVED AS MEDIUM OF INSTRUCTION IN LOWER PRIMARY SCHOOL GRADES

DOCUMENT NAME: INT-P22-f-pu

TIME: 10.05 am to 10.45 am DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 22

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 22: Here in KaNgwane (another name for Eswatini) really, almost SiSwati has been approved such that even subjects that are taught in English they are also translated into SiSwati for a child to understand what they are learning.

Also, that, in actual fact, the children in their homes grow up speaking the SiSwati, for them to enter into the English language, you have to explain a bit in the SiSwati then you explain in the English for them to be able to link that oh! When you say this in SiSwati, in English, this is what you say. Then they master in that way.

2. Explain what you think about the Eswatini language in education policy.

ST 22: I can say it is alright that really, in whichever subject, as many are written in the English language. Even if you can start with the English and teach in it but it is also necessary that you also add the SiSwati for a learner to understand. Sometimes, for instance, when you will say you are teaching, ... maybe there is a story, the story is in the English, some children will not hear. But when you explain in the SiSwati, they will say "Oh! So, this is it." Even when you ask questions it then becomes easy. They are able to answer.

It's a good policy because it allows that in which ever subject a teacher can use some SiSwati. Most subjects have textbooks in English but teachers can explain in SiSwati.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 22: Here in Eswatini, it's just that really, a lot has been spoken. Before, with us, when we were learning English teachers would be ordered to encourage us to speak the English. When it is time for English or other subjects that are English, English would be used. When it is SiSwati, SiSwati is allowed. (The interviewer reads the question again, this time in English.) Language use ...? (The interviewer adds in teacher training colleges and further explains in SiSwati what the question requires.) When training a teacher in our country, SiSwati, we learn it in English. I do not know then why. We do learn the SiSwati, but in English like we learn other subjects. Which means here at college in my thinking, the English language is emphasized in teachers. I may not know. Because really, SiSwati, we know it. It is not like the English most of the time.

So, then I can then continue, as we learn SiSwati in the English, I think they want us to be able to master the English language well so that when we arrive in the schools, we speak the right thing to children. We practise it (the English) and it gets instilled.

When learning English use English. SiSwati is learnt in English. There is English emphasis in training student teachers to implement primary teaching with ease.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 22: The language policy of Eswatini is good because if really, other subjects which are in the English language, you ... teach them in the SiSwati, learners are able to understand and pass. That includes subjects such as R.E (Religious Education), Social Studies, maybe and Maths. When you explain in the SiSwati, the child is able to understand.

Also, something else is that the language SiSwati, when you are going to teach in the English, and then explain in the SiSwati too, SiSwati is able to make children able to participate in class. Because one really if you can just keep speaking in the English language, to the end and then ask questions, that child can just be quiet having not understood anything actually. Whereas if you also explain in the SiSwati, the child then understands.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 22: The language policy of Eswatini has weaknesses really. Because I then make an example that it is an examination or it is a test before we even get to the examination, actually it is only the SiSwati that shall be tested in SiSwati. The other subjects will then be tested in the English. If the child will require that you keep explaining to them in SiSwati if it is English, that child will have a problem when writing alone because the child will then not understand what the question requires in the English and then require to be provided with a SiSwati translation. When it is an examination or when it is a test, you just write on your own as a learner.

Also, that when you keep translating in the SiSwati when the question is written in English, the child is not able to read the English language by themselves. It always calls for that if this child has to master an English thing, they should hear it in SiSwati, it takes them back whereas, the child ought to just read and discover the meaning by themselves. That is why some teachers encourage that the children build their own vocabulary books and write their new words and meanings there to boost the English language. Translating English medium subjects in the schools makes learners dependant for understanding.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 22: Hm ... both languages, it, the SiSwati and the English because the children are in the lower grades, but they will also grow. They need the SiSwati they also need the English. Which means if you are a teacher in the lower grades, you can use simple English which the children will understand without a problem. Because in the early grades their retention is still quite active. Their mind is still soft at their age. Actually, the children have to learn English at that lower grades. When they have learnt English appropriately in the lower grades, the children do not become a problem. Yes.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 22: In the way I see it, I feel like, it has to be SiSwati that is taught in SiSwati only. Other languages be taught in the English language. Why, because when you go out of the college, even if you have not gone out, the language you use when you talk to other people, many people, really, it is the English language. The language, SiSwati only functions within our country most of the time.

Again, also, when the functioning language is that of English, the children will not have a problem in answering questions; even in learning really, in the other subjects which are written in the English language.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 22: (The interviewee breathes deeply) When using SiSwati to teach and train teachers, ... it would then mean even out there, teachers will teach SiSwati and use SiSwati even in all the other subjects. (The interviewer asks the interviewee if using SiSwati to train teachers would it be right or not.) I feel like it would not be a good idea. (The interviewer asks the interviewee to add to the deliberation she had started on why it would not be right to train teachers in SiSwati.) It is not good because most subjects are not written in SiSwati in the schools, they are in English most of them. Whereas SiSwati is just one only. Also, here in KaNgwane, we speak SiSwati most of the time, therefore, we know SiSwati really, even the children know it.

Also, when we use SiSwati as medium of instruction when training teachers, then there's really nothing, it means English, the children will not learn it because even the teachers, they equip themselves so much in English in that even they continue to learn it even here at college. English is required because nowadays English is used in most communication. In fact, when you speak English, you appear educated.

9. Is SiSwati as important as English? Please explain.

ST 22: SiSwati is important because it is our indigenous language. SiSwati is also important because, I do not know whether this is now functioning here in KaNgwane, that SiSwati will become a passing subject and it will no longer be English, because really, we are Swatis here. Which also means even SiSwati is important. Whereas the English is also important because when you write let me say you have completed school, you apply for a job, you will not write in SiSwati, you will write in English. Even if you read whatever, it is written in English, you go to the shop it is English and

not SiSwati. The two languages, SiSwati and English are equally important in my thinking.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 22: Other SiSwati words are better in explanatory terms. SiSwati sometimes has deep words whereas there is no dictionary from which you can check what it means. English words are easier and are understandable because English has dictionaries.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 22: There are problems. In the schools SiSwati is learned in SiSwati. When you learn SiSwati in English you should have both translations. English and SiSwati for a word missing that would lead to misunderstanding a question. SiSwati books such as “Sihlatiya SiSwati” (We are analysing SiSwati) are in SiSwati. You have a translation problem after reading them.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 22: Linguistics should be taught in English. It is simpler in English. Grammar can remain taught in English because when you know the translated words you can give the SiSwati examples. SiSwati Literature should be in SiSwati because the books are in SiSwati. Both Modern and Traditional SiSwati Literature should be in SiSwati because the books are in SiSwati. SiSwati Curriculum Studies should be taught in SiSwati because it teaches teaching methods that can be applied in SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 22: There are. Especially in first year it is unusual and amazing to learn SiSwati in English. Only a few student teachers understand what the lecturer is teaching

when teaching SiSwati in English. When the lecturer asks questions only the few that understands English will respond. Some of us do not understand at all. With time some begin to understand.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 22: Some student teachers end up hating SiSwati because it is taught in English. They in turn use English to teach SiSwati because they hate SiSwati. The teacher ends up not seeing much significance of SiSwati and then emphasises a lot of English in the learners whereas learners also need SiSwati. In that way SiSwati gets lost.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 22: It's only a few. Otherwise, student teachers usually mix SiSwati with English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 22: There can be a problem. Words such as numbers are usually expressed in English when teaching SiSwati. It is a problem because you are not instilling SiSwati into the learner whereas that is what you should be doing.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 22: When speaking English while teaching SiSwati, the student teacher understands him or herself whereas the learners are left behind. When the student teacher gets the learners to write, they fail to write because learning did not successfully take place. A good thing to do is to use SiSwati to teach SiSwati.

CHAPTER 23

GIVE EQUAL OPPORTUNITIES TO SWSWATI AND ENGLISH

DOCUMENT NAME: INT-P23-m-pu

TIME: 1050 to 1130 hours DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 23

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 23: About using SiSwati or both languages? (The interviewee clarifies that the question is about use of language, and repeats for emphasis, language in Eswatini schools.) Okay. They lay much emphasis on that we should use the language, mostly the language ... that is, the language that is a second language, English. English is then made to be ... a ... passing subject in the schools which causes that children be compelled to use this language every day.

Then, really, the SiSwati is also used. Yes, then I do not know why the SiSwati is not made a sec ... a passing subject. But even it, its owners especially the teachers of SiSwati, are encouraged very much to instil the SiSwati in children so that the language does not 'get lost'. Preventing the language from getting lost is important because actually the SiSwati language is a people's nationality, really. Teaching this language instils their Swati nationality and identity to the children. As times change that gets more important because if we are not careful, we may find that the children

end up losing their identity. So, through the learning of SiSwati in the schools, that makes the children to be reminded of their culture and nationality.

2. Explain what you think about the Eswatini language in education policy.

ST 23: Okay, I feel like, me, eh ... For now I feel like it is not going smoothly when you compare the two languages: English and SiSwati. I feel like we were ... supposed to ... treat them equally such that they both have equal importance in the schools. Because for now really, you find that the English is placed much ahead of the SiSwati whereas we are the Swati people. If, at least, the importance and the functioning of the two languages is equal in the schools. Eh, I do not know whether I can talk about what happens at college? (The interviewer says we shall get there.) I feel like the functioning of language in the schools, in the schools, at primary what I saw is that the language, SiSwati, functions once: only when learning SiSwati. All the other subjects are in English! Even the policy emphasises that the English should be spoken in the classrooms. You find that SiSwati, the children will only get it in a single forty-five minutes or two forty-five minutes a week. All the other periods are for the English. So, I feel like they are not equal, the opportunities accorded the two subjects.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 23: Yes. There is where I was hurrying to, I was running really. What I have seen me, as I was there for some time there in the languages, as I was learning the English and SiSwati, I discovered that in the ... the SiSwati is taught in the English. Which means it still goes to the priority I was talking about that English is prioritised. A question I was asking myself all along has been, "Why learn SiSwati that I will teach in SiSwati in English?" This makes a great confusion really, because English is there. We would just be learning our English in English then SiSwati be learnt in SiSwati. That then makes that the ... the ... the value, I do not know whether I am stating it clearly... The value of the SiSwati appears to be low than the English. And it really amazes me because it is done even by the Swati people in fact. We would

maybe say it is done by neighbouring countries where the SiSwati is not much. There I would understand. This, I feel like contributes a great deal to the loss of a language. The language then really gets lost from us, especially us, in our generation in fact, the language has started to get lost. There are many words which you find that we have lost in that even when we are taught to go out and teach SiSwati we are taught in English.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 23: Okay. Eh, ... what the two languages: English and SiSwati do is very good. I can say it is good that they emphasize that we should learn English, give it the importance they have given it because really, English is an international language. Even if you can go wherever, really, it will eventually be required the SiSw ... oh, the English because life says so. It says we should know the English.

Then really, on the SiSwati, even there I found it a good thing that happened a great deal lately, that SiSwati they begin to tighten it because they noted that SiSwati is now getting lost from us. Then they began, such that there came up culture days, and this and that also arose which is also done to emphasize the language SiSwati. I feel like it is good that which has happened these days on SiSwati. Because initially really, they began when they introduced, ... I think, I was not there. When they introduced the English to be a passing subject, to be this and the other, I think that the SiSwati really, was just placed aside very much at that time. In the schools, no they are restoring now. They learn in SiSwati.

(The interviewer asks if there's anything more the interviewee can say on the advantages of the language policy in Eswatini.) What is good? It's as if I'm just losing it.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 23: The weakness could just be that which we have discussed that one language be emphasized over another. The two languages really should be provided equal opportunities so that we can really see that they are two official languages in Eswatini. So, when one language is over emphasized than the other, the other one appears not to be official. I do not know whether I can continue or talk about only the English and SiSwati? (The interviewer informs the interviewee that he can talk about language in general because this question is about the language policy in Eswatini.) Eh, ... Another weakness I note is this very one that the languages be two which are official. I feel like a third language should be introduced such as the French. Eh, maybe others as well which appear like the world is excited about. Eh, ... because when you ... You find that French, for instance, it, is at par with the English internationally. So, I feel like French should also be introduced hundred percent in Grade One. Yes. So, that we do not find ourselves, finding ourselves then learning French in higher education. If only French would be introduced and be made official as early as primary school level because it too is an international language.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 23: I feel like the languages should both work when training a primary school teacher. But then, as they both work it should be allowed that ... because me, really, when I was doing teaching practice, I obtained that it is said that we should speak the English in the classroom throughout when teaching English whereas we are still introducing the child to the language. I feel like while the official languages of Eswatini both work it should ... Use the mother tongue even more to explain new things which are the second language to the child. Because if you are going to come and speak English throughout in Grade Three, I feel like the child still has many words he does not know which he needs to be explained even in SiSwati that when I say do this, I mean this in English. When an English word says do this, it means this in the SiSwati. But what I found both head teachers and teaching practice tutors, although it is not all of them, emphasize that English should be spoken throughout, which is wrong in my opinion.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 23: Mh, ... ah ... What I think should be modified, it should be modified the issue of, eish, although I feel like I am speaking one and the same thing, the issue of English, ... English should not be a passing subject because here we are in Eswatini. I feel like ... (The interviewee suddenly raises his voice) Because that thing affects you even when you try to get to higher education. They tell you without English you do not enter in institutions yet English is a second language mind you. Why do we say it is a second language when it will be a hindrance to my admission to higher education? So, I feel like that is where things should be modified. At least it should be said that hey, the SiSwati at least because almost 90 percent of us are Swati that find ourselves blocked by English. Blocked by English in Eswatini! So, I feel like what should be modified is that. I feel like there should be a shift, one thing coming this side the other thing going to that side. You cannot tell me that I have ... seven credits, when I fail English dismally then you tell me not to further my studies. Whereas in actual fact my mother tongue is the SiSwati.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 23: On using SiSwati? (The interviewer affirms.) I can support that very much that we use the SiSwati. Afterall, really, they shall be speaking it even when they get to work where they shall be working on the children. It is said they should teach in the SiSwati; the SiSwati be instilled as it is getting lost really. SiSwati be instilled in the teachers. I saw as we were learning there in the languages in the SiSwati Department, there is a lot they were correcting us in. We have lost all the SiSwati words. What is the reason? In actual fact, we are speaking English! So, teachers should be packed with the SiSwati and then they go and teach in SiSwati.

(The interviewer asks if there is nowhere it can be a challenge that a teacher be trained in SiSwati.) Ah, ... If there is where it can be a problem, it is a very small one than where it is not a problem.

9. Is SiSwati as important as English? Please explain.

ST 23: No, English appears more important. That is why we learn SiSwati in English. And there is no other subject that is written in SiSwati except SiSwati. When you learn, ten subjects you will learn them in English and then it is only SiSwati. Really, English is important.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 23: Ah, ...It helps them, it. Eh, ... at the point that now they can relate between the second language and the first language. They are able to see that when we talk about the interjective in English, in SiSwati it is this. When we learn about siphawulo “adjectival” in SiSwati in English this is what we mean. Really, there it helps them a great deal. Some of these things I also obtained them when I got here, at college that oh, so this in English is this. It helps them relate. They are able to ...They will ... even on arrival to the children, they will find them able to relate these two subjects grammatically.

their second language. The vocabulary interlinks such that the student teachers discover at college level English names for some of the language forms. For instance, they learn English words for libito, the noun; sento, the verb; sibanjalo, the copulative and others parts of speech in grammar.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 23: Ah, absolutely not. They do not themselves personally meet big problems. But this is negative influence towards the SiSwati. But really me ... in my personal

capacity writing tests in English, ah, of SiSwati in English, it does not affect me in any way. But the language itself is affected because it gets drained the SiSwati and English occupies more space. Otherwise, I am perfect.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 23: Okay, I feel like what we can teach in English is the Linguistics because it you find that it does not involve only SiSwati. It picks from here, there and everywhere. It is just that I run out of an example to use but Linguistics relates between many languages. It and the curriculum you even find them saying African languages, African languages. Most parts of them relate to many other languages not just SiSwati.

When it comes to grammar and Literature, it just does not make sense to learn “Itawuphuma ehlatsini”, read the whole book in SiSwati but when it comes to assignments and tests on it, English then comes. Just look at the thing even though it will sound like what. But really it does not have any logic to ask me a question in English and then ask me to make SiSwati examples. It becomes evident that the confusion is there even with the old people really. I feel like, me, when we write SiSwati, we should write SiSwati and give SiSwati examples. I cannot answer a whole paragraph then when it comes to an example, I add SiSwati. Which means it is a confusion in itself in that way. So, what can be taught in English would rather be the Linguistics and... eh, ... Curriculum Studies. Methodology and Grammar and Literature should come to the SiSwati. (The interviewer verifies checking if the interviewee is aware that the list has Methodology among subjects, he suggests should be taught in SiSwati whereas he earlier said Curriculum Studies, another name for Methodology should be in English.) The interviewee says yes.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 23: Yes, I think even them really, lecturers are inconvenienced because some things just require that you explain them speaking SiSwati. Let me make an example, a culture clash. What can I use? For instance, polygamy, having many wives, “sitsembu”. When you talk about polygamy you just have to come to SiSwati and explain here. Because the way you will explain sitsembu in English, it is better done in the SiSwati. Yes, the concept is the same, but the details are not the same. It inconveniences the lecturers when they have to go into details that in SiSwati the concept sitsembu is used to refer to this. Maybe kwendzisa “betrothal” in SiSwati is this. When you say I should express a SiSwati thing in English, the two cultures then clash. Then it does not become easy to explain.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 23: Those who are going to teach in primary school. Okay the first thing I see is the obvious fact that where you are going, you will find books written in SiSwati. You will find everything is in SiSwati. The two languages English and SiSwati Then you have to change into SiSwati. The second thing is that Books are in SiSwati. Treatment of English and SiSwati is not the same. In English, SiSwati content is detailed and has difficulties. It may be even beyond primary school level. “Kuhlahlela kwesiNgisi”, linguistic analysis using syntactic tree diagrams is English and it is difficult and not at primary school level. But kuhlahlela in SiSwati is just simple. You will not find the linguistic analysis at primary school level and all the English used in teaching SiSwati. You find that the English has things which are at a level that is higher than the mind of the children. But when you get to their primary school SiSwati book, you will find topics such as, “Asidlale” “Let’s play”, let’s do this other thing, “Asicocisane” “Let’s talk”, those little topics which are the age of the children. But when you teach in English here teaching SiSwati, we do linguistic analysis that really fills a page. It will not happen there at primary school where you are going. So, you feel like, the way of teaching a teacher to go and teach in primary school, even us if it we are supposed to play here, to demonstrate that that is what we will have to

do with the children there, let us just do it from here at college. We should not just learn English things which are too deep whereas we will not find them there.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 23: Most of us make the mistake of dropping in words such as “but”. We add words such as “maybe” We use mostly in the ...in ...the ... the joining words we use. (With a rising voice) You find that even if I try not to speak English, it just happens by mistake. It happens accidentally and I find myself speaking really ... the E...nglish. You find that sometimes the thing I know in English, but I do not know what to about it in SiSwati. Then I hear myself thump! There I go, speaking English in a SiSwati class. We saw it from the time we were doing microteaching doing all those things. Really hey, speaking English while teaching SiSwati is a common error.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 23: It is a problem in the sense that the word you have just said in English, the when will the children know what it says in SiSwati. Because really there are those SiSwati words which are deep which you find that the children require to know them. Now, when you speak dropping English through out, you are training them because children learn better from action. You are training them that they should also mix languages. Similarly, when you are teaching English then you speak SiSwati. Even there you find that it hurts the children because everything done by the teacher, children also do. For instance, you will find that one day when you order them to speak English, they spice it with SiSwati for you. When you ask for SiSwati, they sprinkle some English in it. When you teach SiSwati in class, when you ask them, “Do you understand?” They say, “Yes, teacher.” Then this is already a problem because we are in a SiSwati class. If you the teacher, do it, it means the children should also do it. Yes.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 23: Okay sometimes you find that it is a problem you will not notice you the teacher because actually you know what you are saying. The problem in the ... in the reception of the child. It means you say the child should master what is wrong because you want them to master English while you are teaching SiSwati. You yourself are fine. You hear yourself what you are saying prudently maybe you may not realise the error until you have to be told maybe by the child that you made this mistake. In your mind really, you were actually doing very well. But it is really a problem. Your teaching of SiSwati is no longer effective now to the child. You may be confident while speaking your English in a SiSwati classroom. You did not see your mistake, but you are no longer effective now in being a teacher of that language if while you teach that language you will drop in another language. What ... The concept you are teaching is no longer effective. Which means you doubt yourself. (The interviewer asks what the interviewee means when he says but you also doubt yourself when earlier he said you speak confidently.) But then when I say it means you also doubt yourself, in your confidence, you find that the word you spoke in English, you do not know what it is in SiSwati. When they say for example, ... what can I use as an example here.? It's just that when you need it to use as an example, it then gets lost. Whereas you find that you say a certain word in English because your mind is used to saying it in English. The word is very far in the SiSwati.

(The interviewer tells the interviewee that that was the last question and asks him to comment on the subject if he has something more to say.)

No. It's just that of teaching a language using another language. Ah, ... that really, does not make sense to me. I do not know to others. I found it not making sense because there is a class for English. So, English should function in the English subject, SiSwati in that of SiSwati. That is what seems to be key in the questions you have been asking me. Yes.

CHAPTER 24

WE LEARN A LANGUAGE BY SPEAKING IT

DOCUMENT NAME: INT-P24-f-u

TIME: 1050 to 1130 hours DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 24

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 24: Children have to ... should not be scolded that for instance, they speak SiSwati in the schools. Children should use a language they feel like they are able to use. It says the language, learners ought to speak it for a long time without being stopped so that they get it instilled in them. They should be able to use good words and be able to pronounce correctly in English and in SiSwati.

Oh, something else could be ... Eh, ... what can I say? The children have to ... I can emphasize that they should not be ill-treated for speaking because a language, you learn it by speaking it. If you do not speak the language in fact, you will not know. Like, when the children speak the SiSwati, teachers are able to correct the children on words they are not able to pronounce correctly. Another day the child will not repeat the mistake of mispronouncing that word. Also, that SiSwati things, the children end up knowing cultural procedure and many other things in SiSwati.

2. Explain what you think about the Eswatini language in education policy.

ST 24: I think the policy should be implemented ... that...that is, so that the children grow up knowing their language and other things. They should not be scolded for having spoken English or SiSwati in school. They can speak really any language or even mix them depending on what they are speaking. In so doing, the language is being internalised especially the SiSwati. SiSwati will not depart easily even from their minds. (The interviewer comments to the interviewee that she is emphatic on not scolding children for speaking SiSwati.) Yes. Children should not ... be punished accused of having been found speaking SiSwati in school because really, they are Swati, that does not change.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 24: When training teachers? (The interviewer affirms and reads the question again, this time in English.) (The interviewee takes a deep breath) Here at school (referring to the college), ... if I can make an example ... the ... SiSwati on our arrival, we found it taught in English. Which means you should be able to translate the SiSwati to English.

Yes, another thing is that as the teachers are being trained, they should also be given the skills, they should be taught the skills of how to teach a child SiSwati when they get to the field of practice. How do you teach the child English? That it should also be in the teachers that a child should not be mistreated if there are words they cannot pronounce correctly in English and those of SiSwati.

Also, that a child, do not allow them when it is time for English ... like when it is time for SiSwati to speak English. They should speak SiSwati throughout so that they see that SiSwati is important. Because if they prioritise the English, it ends up like the children's language is regarded as inferior or even backward.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 24: I think the language policy of Eswatini is good because the children if they will be able to be supported that okay, SiSwati can be spoken, then SiSwati can be able to develop. The children can be able to learn many things. I think if the language policies can be emphasized such that they get internalised by the teachers that every language requires to be learnt and there should be no language that you undermine just because you love this one, the other you then push it to the back. Every language, children should know it, because even the English, they need to know it because if I can make an example, when you have to fill forms, English is required. We do not fill forms in SiSwati. Even if the child should have SiSwati in mind but it should be at one level such that there is no language that is more important than the other.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 24: Yes. In my view, the language policy of Eswatini has weaknesses. Because if I can make an example of the SiSwati, in many schools, the SiSwati is failed. English is passed impressively. Which means really, strong policies should be put in place in the schools. Teachers should teach SiSwati much to children. SiSwati should not be deprived because in some schools you find that the SiSwati is given ... You find in a week that SiSwati comes twice in the timetable, but English has several periods. That also, makes their language, SiSwati to be undermined such that the children fail to learn it. Also, that they should be allowed to speak it so that they are able to write it down to be able to pass.

Another weakness of the language policy could be that the children I think, are no longer taught what used to be done in traditional Swati society long ago. They now know the modern things that came with Europeans. When you talk about the things that were done long ago really, they feel like ... I do not know whether ... it bores them. Or is it archaic, is it ancient really, it does not fit in contemporary society? Which ends up with them not knowing some SiSwati things.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 24: In the primary school? (The interviewer affirms and reads the question again, this time in English and further explained in SiSwati what the question requires.) I think a primary school teacher should be trained in both languages so that the child ... as I said before that even it, the English, we do not say we are undermining it, it is also required as the child grows. Because when fully grown there are things the child should be able to learn in the English and be able to translate them into SiSwati. Even it, the SiSwati should function. If I can make an example really, a teacher if a child they are teaching in class, is not ... maybe the teacher teaches English, the child does not understand what you are saying, the teacher should then shift and shift into SiSwati explaining to the child so that the child should be able to understand. It should not be like you are killing the child when you take them into SiSwati because that can make another child to be able to understand easily then. Because it is not all children who are good in the English. Some do well in the SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 24: Oh, yes. I think there is what requires to be modified in the language policy of Eswatini. Especially here in SiSwati. What happens in the schools really, I hate it that children you find them in a queue being beaten for why they speak SiSwati. If only beating children for having spoken SiSwati can change, and a child should speak a language they wish at a given time, because the children, the SiSwati ends up having come out of them and they end up with no SiSwati. So much that whatever you are teaching, when you ask the child in SiSwati, they will answer you with an English word because it's like the English has got so much into their veins. The SiSwati they have shifted behind them. It's as if the children regard English as the language that is real whereas by so doing the SiSwati language dies gradually.

Also, that a child, ... the teachers in the schools really, ... time for SiSwati should be plenty. Children should learn SiSwati well and understand it and not be deprived being told it has one period or in this week SiSwati is not done. Whereas you find English featuring every day to the end of the week.

Children should be taken out on trips in which they go to learn about SiSwati things. It should not be said when they say it is a SiSwati trip and then they say no that one is not important. It is right when they go to learn English. They should go and be shown things, SiSwati materials and know about SiSwati customs and traditions.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 24: I can say it is okay so that the teacher is able to understand that when they have gone out to the field what is expected of them. I can also say even the other language is required too. Because if the teacher will get to the schools, while here they have been taught in SiSwati throughout, even it, the English ends up coming out. You will be required to teach English in the schools. You are no longer able to speak English, good English words. You end up giving learners wrong spelling because really, you are used to the SiSwati very much.

9. Is SiSwati as important as English? Please explain.

ST 24: In my view, SiSwati is very important especially to the Swati people. In that SiSwati teaches children many things such as respect, and how to behave themselves and how to dress. That makes the children grow up the right way because they are taught in the SiSwati how to behave themselves. I can say it is important in raising children and that they should know the customs and traditions of their country. They should also know what is regarded as unacceptable behaviour in their society and that which is acceptable.

(The interviewer requests the interviewee to also consider the comparative element in the question.) I can say SiSwati is very important especially to the Swati people. Even the English is important as I have said that it is required that you know it because thing of ... modern technology requires that you use English even more. Even when you write something whether you fill forms, it is rarely that you find them written in SiSwati. They write in English really. So, even it, there is where it gets very important.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 24: Please repeat the question for me. (The interviewer reads the question again in SiSwati in a moderate pace.) I think it helps them in that ... Learning SiSwati in English benefits them in what way? (The interviewer affirms that that is what the question asks if the interviewee believes it benefits student teachers.) It benefits in that you were able ... then ... You were able ... other things ... some SiSwati words that you did not know in English. You were able that if it has appeared you are then able to research about it what it means. Also, something else, I think it is not ... In fact, teaching SiSwati in English I do not find it a good thing because when you write there is a thing you are unable to translate into the English which you feel like if I can write it in the SiSwati, I can do it well.

I think it also helps student teachers in that they learn SiSwati in English, It helps them accumulate a lot of vocabulary in SiSwati which they are usually required to translate into English. Even when they have gone out to teach they are able to teach in the SiSwati and even use the English so that a certain child is then able to tell the difference when the explanation comes in both languages.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 24: I think they encounter challenges when writing SiSwati assignments, tests and examinations in English. In that some words, it becomes difficult to ... in the

SiSwati, ... to translate them into English. As a result, you may find yourself writing a thing that is not it without intending to say what you end up saying. Also, really, we find ourselves losing interest in the SiSwati. It ends up like we are learning English all the time because the SiSwati is no longer there. Whereas if it were that they say learn in SiSwati and write in the SiSwati, I think that we would be enjoying when the English returns. It ends up like you are learning English, actually, it is no longer SiSwati.

Something else I can say by writing SiSwati in English you are not able to express yourself and bring forward your opinion. Whereas if it were that you write in the SiSwati you would find yourself having written even up to three pages but when told to write in the English you are limited because the English, we were not born with it. You then have limited vocabulary and find yourself unable to express yourself well so that you can write a lot. Some things you have them in mind but fail to express yourself in the English. That is why you find student teachers having written fewer pages and then fail. Not that the person does not know. If they would be told to write in SiSwati maybe, they would write a lot of sensible work.

Yes, I think when they write the tests there is usually the forgetfulness. For instance, the word, I know it in SiSwati but then I have to take it into English. You find that it becomes difficult. That is why you find a student teacher failing a test. Not because they did not know but because they failed to translate some words into English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 24: I think if everything can be taught in the SiSwati. (The interviewer checks from the interviewee what the “everything” stands for.) Every aspect of the SiSwati. Should I not explain why? (The interviewer says it can be a good thing to explain.) Oh! I think everything has to be in the SiSwati because if I can make an example, here in Grammar, some words which they have said ... For instance, if they say identify the sicalo (prefix) nesicu (and the suffix), you find that when it is English the

word differs slightly. It ends up not clear where the prefix begins and where the suffix is and everything has then changed in the English. While it is okay in the SiSwati side but there on the English side, you find it has added another vowel. Even really, the passing rate, I think can be high if we can write in the SiSwati because in English others fail to explain clearly.

I think everything must be taught in the SiSwati so that student teachers can be able to understand. There should be no mixing of two languages, putting English together with SiSwati; I think that hinders student teachers from writing their views. For instance, let's say I am instructed to write about imvunulo "traditional regalia" in English where will I get the words to use? If we use the English to learn about imvunulo I will end up not knowing the SiSwati words for the imvunulo.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 24: Please repeat the question for me. (The interviewer repeats the question.) Lecturers? (The interviewer affirms.) Eh, ...difficulties they face? (The interviewee explains the question again.) Oh, ... I think some student teachers do not understand and their not understanding, you see it when you give them work as a lecturer that , oh, really in this topic, they did not understand in the English. You then find that many student teachers fail.

Also, that when the lecturer asks questions, a few student teachers raise their hands because you have it that I do not know how to express the thing in English, otherwise I know the thing in SiSwati because I was told to answer in English because we are learning SiSwati in English.

Another thing, I think as the lecturer marks spelling mistakes are likely to be many in some words which the student teacher takes from SiSwati and translates into

English. You find that the student teacher does not know the word well. You find that then they write wrong spelling.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 24: I think the teachers have a problem when they get there in the schools on how to explain to the children because the thing maybe they know it in English. You find that someone does not know it at all in the SiSwati. They are able to communicate the content in the English. By the way what was the question? (The interviewer repeats the question.) There are challenges. The teachers' vocabulary will be very shallow because some words they will end up not knowing in the SiSwati. Also, that some words require that they are not able to be translated into English. They require that you just say them in the SiSwati for the children to understand. Something else, I think that another teacher can end up used to the fact that SiSwati is taught in English. When this teacher gets to the schools, they may fail to introduce the children to SiSwati but find themselves emphatic on the English whereas, in so doing the SiSwati then comes out of the children. Then the children find themselves prioritising English. When it is SiSwati, I feel like everything should be written in SiSwati and be taught in SiSwati and there should not be much English added.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 24: Student teachers? (The interviewer reads the question in English.) No, there is unintentional mixing which I do not know what causes it. But I think it is because there is too much English that went into the teachers because really, even if you get serious teaching the SiSwati, you find yourself expressing a certain word in English. Actually, the English, it is now common that when you speak the SiSwati, you mix it with English and it just happens on the tongue. It has become a habit. You are unable to speak SiSwati through out, you mix really. Even if you can try, some words you end up unable to pronounce them in the SiSwati, then you prefer English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 24: Yes, it can be a challenge. Because children in primary school are still mastering everything from a teacher. If a SiSwati word, you are going to say it in English, they will grow up really, the children having the English words when speaking SiSwati and even it will not be in them that when it is time for SiSwati, they speak SiSwati because even their teacher they hear them speaking English during SiSwati time.

Some children end up not knowing SiSwati words and they also end up unable to pronounce SiSwati words. They end up falling back to the English.

Even when they write, when you have given the children written assessment, some will write you the English because you used it during SiSwati time, so they show you that they listen when you are teaching. You will find the child in your SiSwati test having written the English. You may then get upset as a teacher whereas you were doing it in class. A child in fact, thinks what is done by their teacher is right. They take it and use it even where it is not necessary.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 24: Challenges of ... of the student teachers or...? (The interviewer clarifies.) I think that as a student teacher, you are not able to express yourself well to the student teachers. You are also not able to give them actual SiSwati words because you also do not know them in the SiSwati, but you know them in the English. And the children you do that to do not learn the SiSwati well. They do not get used to the language and be able to pronounce words correctly.

Some student teachers feel “small” after using an English word while teaching SiSwati because you are not able to control yourself. You find yourself having

spoken the word and correct yourself later. Whereas this thing hurts even the children. As I stated earlier you will find that even when they write, they will mix the SiSwati and English, whereas that is unacceptable from them.

I think even you as a teacher, I think it lowers your dignity. It means you also do not have SiSwati in you, then how do you expect it to be transferred into the children? Even you there is no SiSwati because you mmix SiSwati with English.

(Asked for a concluding comment on the subject, the interviewee had this to say)

What I can say can be that really, the language policies in relation to SiSwati should be made firm with regards to SiSwati because children of the modern day do not know SiSwati. What attests to that is the passing rate for the subject SiSwati in the schools. It comes out in the newspapers that SiSwati is failed. It is not good that you will fail your language and pass other people's language, it's the English because they mainly pass English in the schools. In the schools the policy should allow that children should use a lot of the SiSwati and no child should be punished for that. Because when punishing children for speaking their language, you are saying they should hate their language and love the English. Whereas, in doing so the SiSwati comes out and the children grow up not knowing it.

CHAPTER 25

WE ARE NGWANE SO OUR CHILDREN OUGHT TO KNOW SISWATI

DOCUMENT NAME: INT-P25-m-r

TIME: 1250 to 1335 hours DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 25

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 25: It says, what is supposed to happen is that when the SiSwati is spoken it should not then be ... be mixed with something else. It means when it is SiSwati really, it should be SiSwati. Even the teacher when they teach it, they should teach it in SiSwati so that the learners will know the SiSwati because they are also learning in their home country, the country of Eswatini. They should know the SiSwati as it is.

There's also usually that there is the English too but mainly, the SiSwati they usually say during the SiSwati time, you do not speak any other language even if you know that in your home, you speak English. When it is time for SiSwati, do as other learners are doing, speak the SiSwati. Which means that it is not good to speak the English during SiSwati time. You have the SiSwati to speak it as it is so that you get

used to the SiSwati. Even writing it down because what you speak, is what you write. If you are not going to get used to speaking, you will then write what is incorrect.

(The interviewer reminds the interviewer that the language policy of Eswatini mainly focuses on two languages: SiSwati and English. She adds that she heard the interviewee say when using SiSwati, the policy says it should not be mixed with English. The interviewer then asks what the language policy of Eswatini says about use of English in Eswatini schools.) Eh, it is the same the English and the SiSwati, it's just that when it is English time, if you are the teacher teach the children that you do not mix with SiSwati it is English though-out. Because others are only deterred from speaking SiSwati during English time when there is a punishment of some sort. Or if it is said that you are given words to go and study and you will have spelling the following day so that you get used to the English. The English it is important that learners get used to it because things ... here in Eswatini really, they use the English and use the SiSwati. You cannot stop at one language and say I am a Swati and end up learning only the SiSwati. You ought to also learn the English as even in papers or wherever you go you find that many things are written in the English. If you only know the SiSwati it will end up being a problem and result in you not knowing many things.

2. Explain what you think about the Eswatini language in education policy.

ST 25: Please repeat the question for me. (The interviewer repeats the question and also clarifies what it requires.) I think the prescriptions of the language policy are okay they should not be changed because most of the time there is this influence that you find parents angry saying our children are taught English whereas they are Swati. We are Ngwane (another word for Swati) so our children ought to know SiSwati. Whereas it is important that a learner knows all the ...this thing ... the language ... All the languages should be known. The SiSwati and the English should be known so that they will be able to balance really. Such that when people, if you find that they are speaking English, you will be able to listen even when you find others speaking SiSwati. You will be able to hear the SiSwati. You should not change you just have to continue just there that during SiSwati time, we speak

SiSwati, even if you get it that you are not so ... because the truth is that we learn with people some of whom are those that are not clearly Swati. You find that it is required that they also learn the SiSwati because they stay in Eswatini. It is important that they learn SiSwati even if they are not Swati. It is required that they learn SiSwati because really, it is the language of here at home where they are. Yes.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 25: About the SiSwati or in the English? (The interviewer clarifies that the study is about implementation of the language policy in Eswatini which has only two official languages, SiSwati and English. So, the study is not about subjects but about these languages and their use in Eswatini schools. The interviewer clarifies that language as a subject then comes in when we discuss the issue of these languages in Eswatini schools, colleges included. The interviewer then reads the question again but this time in English.) Oh! In the college when we learn the SiSwati, we usually use the English mainly. But those who teach us usually explain that the English says, but in the SiSwati, it is called... so that we are able to follow it up. Yes. Which means when we learn SiSwati, many words we use are English. Even if the story is SiSwati, we use English mostly so that we are able ... the ...so that we do not lose the two official languages. (The interviewer says the interviewee has spoken about how language is used in learning SiSwati and then asks how what is not SiSwati is learned.) Something else. Oh, English is mostly used and also the English is learned well which includes the SiSwati. Because when you learn SiSwati, we translate into English. When you learn the English, it then becomes easy because you find that you may already have a clue because in the SiSwati Department, they told you this was this. So, you are able to ... the English, when you learn it ... it is ...You then become fluent because you now have familiarity with changing the word from SiSwati into English. This happens mostly in Grammar.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 25: I think that ... the language policy of Eswatini is good in that as Swati people we need to know that we are Swati. We should not be found to ... to have changed and to have been attracted to other people's languages. You find that for instance,

we get attracted to the language isiZulu. Because if the language policy of the SiSwati and English, here in our home country, Eswatini, is not strong, we will end up carried away really, and end up speaking languages that are not ours. Yes. The language policy of Eswatini has to continue to be strong and continue like that so that we will be able as Swati people to remain Swati. Even when we go to ... and find that we meet with Europeans, we should be able to ... because the English is an international language. We are able to also get used to the English and not say, ... We become able to go to other countries, but you may find that we get lost just because at home we were not taught the language English, as a second language. Yes.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 25: No, I do not see it as having weaknesses. As I have said earlier that it is a good policy. I do not see that it has weaknesses because that the strength of the language means our growth. It means that even the next generation will not change from our language. It will also continue where we found the generations ahead of us speaking SiSwati, speaking English. Even the next generation will continue and take from there where those ahead of them left. As the policy is strong saying speak the SiSwati and speak the English. They will also continue like that and inform those succeeding them. Whereas, if it is not strong, the language will end up getting lost and you will find that that will then not be good because it will end up not known whether this is Eswatini or where it is. Yes.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 25: It is important to use both languages. It is important to use the two languages, SiSwati and English because if you are a teacher, you have to meet every situation. You will find ... Here in Eswatini we now have people ... We now learn with Europeans. You will find that if you are trained only in the SiSwati, you are no longer able to teach that child who is born of Europeans or one who is any other nationality. You will find that you are not able to teach him. Whereas, if as a teacher you are

taught both languages you will be able to ... even if you get whichever nation, be able to speak SiSwati so that the learner will be able to ... What is important is translating most of the time. That this is SiSwati, it says... In English then it is said ... You are able even with the little children who are at primary school, if they do not know the English, you tell them that if I say “hamba,” I mean go. Even to those who do not know SiSwati you are able to say go is hamba in SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 25: Ay, eish, ... I do not think there is anything that requires modification. The national language policy of Eswatini is okay. I do not think anything has to be modified.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 25: That SiSwati should be used in all the subjects or SiSwati during the SiSwati time? (The interviewer says all the subjects.) No. No, it is not at all good. It is not at all good because if you are a teacher, in ... In the colleges they train a teacher. When training a teacher, a teacher should know that ... a teacher has to be familiar with different languages. So that ... because most of the time in the schools you find that some learners are often ahead of the teacher. So, the teacher, when you find that at college they were trained in the SiSwati, this teacher will, on getting to the schools then teach in the SiSwati. When a child speaks an English word, you find that the teacher is embarrassed because the teacher finds themselves as if they know nothing. Which means it is a good thing that at college teaching uses English so that the teacher is able to be familiar with different words. I mean the teacher should be, ... in the Grammar they should be able to be strong in the grammar. For instance, in the schools, subjects such as Science, Maths; many words are English. In SiSwati there is one language, SiSwati and it has its own period which means in the other subjects teaching will be in English. So, the teacher should be familiar with the two languages. Yes.

9. Is SiSwati as important as English? Please explain.

ST 25: I can say it is as important as English. SiSwati is as important as English ... to the Swati people only but to others ... Eish! Let me say it is as important as English because as we grow up in our homes, we are raised using SiSwati. You find that when we get to the schools, the English is then instilled in us. Which means the two languages are ... They are likened or should I say they operate together. Which means, you have to know the SiSwati and Know the English. Which means both languages are important because they both work here in the country of Eswatini. You meet a paper that is written in SiSwati, you also meet a paper written in English. Which means there is nothing like, oh, the board or on the boards along the way there is no law that boards here in Eswatini shall be written in SiSwati. Which means ... or that they say oh, boards shall be written only in English. The English and the SiSwati move together. They are both important. Yes.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 25: To learn SiSwati in English, it ... helps student teachers as I have stated above it then becomes easier when you learn the English. Because in the SiSwati, ... SiSwati we know we grew up with it. We know that indishi (dish) is indishi. When you find that SiSwati is being learnt in English, you are able to then explain that no, I know the word indishi, I know that here they are now saying dish. You are able that the English then gets easy to read. Because even the individual who is learning is able to be developed mentally, developed in that they then obtain many things including language and grammar. In fact, the student is able to learn a lot from their experience of learning SiSwati in English. Yes.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 25: Student teachers usually have this thing of having challenges really, as we have learnt in different places. In some schools you usually find that in fact the teachers at that school, the English, they do not use it much. You find that even the learner grows up not knowing English much but is used to SiSwati. they grow and

grow and grow and continue to high school level the SiSwati used a lot. Then this student on arriving here at college, will not be able to write well in the English. You find that this student's grammar I may say, gets lost. You find that the sentence is no longer the same, the student adds words such as "was" where they are not needed. They use words such as "is" even where they should not. The lecturer will then when marking, ... In fact, the essence when they mark... they will feel like what they are marking is stress. And conclude that a teacher will not be unable to write English, whereas this person was hurt way back. Whereas, if it were that they write in the SiSwati, maybe they would explain better, write and bring out all their ability. Yes, and apply themselves fully. Because the English requires that you trouble yourself for it in order to know its rules that past tense does not follow another past tense. This does not follow this.

So, when you write the examination, then you write it in the English, ay! It then gets expensive! It becomes expensive you find that you write combinations such as "did took". It is not like that. Because the person when they learn, they do not even notice that they "broke" the English. They usually say, "I did it well." Whereas, it is not English, it is because this student is not familiar with it. Yes.

(The interviewee asks for more challenges student teachers face when writing SiSwati in English.) Yes, it really is a problem. I will use myself as an example. One day, when I was explaining, explaining a ... We were writing and explaining poems. You see that the poem I remember that I once read it in high school. But then when I explain it here, I see the poem that the poem says, the poem says but now because I will have to use the English words, you find that I will use brave and others. The words now become expensive for me. I try and try, asking myself what does the English word say? You sometimes find that the English word really, I do not find then you write the SiSwati there. In fact, the lecturer will just mark you wrong because you have now written SiSwati whereas, you knew the thing but forgot the English word. Yes. Whereas if it were said that the SiSwati you write it in ... in ... the this thing ... You write it in the SiSwati really, you would find that maybe a person gets everything correct because the SiSwati ... really, they have a lot of it in mind.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 25: Please repeat the question for me. (The interviewer repeats and clarifies the question) I think Grammar is better when learnt in English than the poems. Grammar is good for learning in English in teacher training because I can say it is easy really. That is what I can say. It is easy to take SiSwati and present it as English. The rules are similar in Grammar because they are the same. They do not then change remarkably like in the poems. (The interviewer asks for clarity, “rules of where are like rules of where?”) The SiSwati Grammar rules do not change that it would be said ... The rules of grammar in SiSwati do not change even when you use the English. It remains the same like you read the SiSwati. It does not change like in the poetry where a poem even when you read it you read it with enthusiasm ...”Mantenga sewuntengantenga” you do it like that you feel like even when you write it you should write it and explain with the energy that you used in reading it in the SiSwati. Whereas the Grammar is just fine in the English and it becomes very easy. It is a matter of changing a SiSwati word knowing that if a SiSwati word is like this, it means this. The rules of SiSwati say this is like this. Even in the English, you take it and only write it in English. It is very easy that one. Yes, it has to be SiSwati for literature, the SiSwati should be learnt in SiSwati. Then in Grammar the medium of instruction should not change because it is just fine in the English. It should not be changed. It is just alright in English. It is just right. (Asked what he can say about Linguistics) Linguistics we learn in English. It is just okay in the English. (The interviewer asks why?) Eish! Okay mostly in Linguistics as it is usually about a person’s speech production, about a person’s articulation of language, it is best explained in the English. When you explain a person’s production of speech because even when you give examples, English is shorter than SiSwati. SiSwati usually ... gets very elaborate whereas the English is easy. When teaching the teacher, teaching you linguistics, in English, you understand quickly. You are quick to understand, and the things of linguistics are usually short and easy to understand. Whereas, if it would be said we learn if in the SiSwati, it would take time. The Linguistics is ... as I said that you speak in the person’s language, the ... the English is a language that is well spoken, clearly and easily, when you are used to it. So,

even those that learn it, the teacher when he explains in English, they quickly understand the thing that is said in Linguistics. (The interviewer asks the interviewee what language they can you say is good for teaching methods of teaching SiSwati) Hay, Methods are alright taught in the SiSwati. Teaching methods are alright when taught in the SiSwati because they are methods of what, of SiSwati. Yes. Even the teacher that is being taught, it is required that okay me in SiSwati really, we emphasize a certain thing that is like this. One that is like this. A teacher in SiSwati does this. The student teacher should just learn it in SiSwati that a teacher does this. They should not learn methodology content in SiSwati because it will get lost.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 25: Mh, ... Here in... I think the challenge is usually with the student teachers. Because it is sad to think you are teaching a person, but you see that the person is not following well what you are saying. In that lecturers when they speak the English, they are very much used to it, you find that the lecturer is fast when speaking the English. Yes. Whereas the subject they are teaching is SiSwati. You find that the student teacher gets lost even more in what is taught, as you teach in English. The SiSwati that is read is quite good because as I said that's the lecture, but student teachers may not follow. Student teachers make noise when they do not follow what you are teaching. They make noise. Then you get irritated that student teachers are making noise whereas, no. There is something they do not understand there. Because you find that some lectures do not explain to you in the SiSwati that exactly this is what I am saying. You find that you lose concentration. Because the person, you see, it's like they are deliberately making their communication jump over you. What they are teaching jumps over you whereas, you are not used to learning SiSwati in English. The thing is just like that. For instance, when I started when I was starting to learn the SiSwati in English, it ... it happened to me because the first tests I did not pass them well. With time, we then sat with my friends. They told me that no. This in SiSwati is this. As they said this is that it was only then that I said oh, so this thing is so easy. On mastering that, I then enjoyed learning SiSwati in English.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 25: Oh! The ... the ... the teacher who is being trained who is going to primary school, I think will end up losing the actual SiSwati. They will end up losing the real SiSwati because they have learned in the English. This teacher is used to learning in English. This teacher will even in class teaching SiSwati there in the primary, you will find that they will end up using the English they used to learn SiSwati at college. Whereas, if it were that the teacher learnt SiSwati in the ... this thing ... they had learnt it in the SiSwati, they would know that the thing is still like that. It does not change. So, learning in the English, I think is a challenge, the teacher has challenges because they then have changes in the language they are going to teach. Whereas the children at primary school are still young especially they know the SiSwati. They know the SiSwati. When you teach them, you should be able to categorise that in the SiSwati, I know, this is that. This is called this. Whereas, if you are used to the English, you will say this is called, then you speak an English word whereas, you have to teach the SiSwati as it is the SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 25: They mix. Others mix. In fact, they should not mix. They mix but others mix. Also, it depends on the presentation what it is for. It depends on what the presentation is for. If really, they speak as if speaking folktales, when you present you have to speak that content in SiSwati because it is a folktale of ... Of SiSwati. Even when it is about praises, a clan praise is a SiSwati clan praise. There is no need to keep adding to the language something else or other words. But some in that we stay in various locations. You may find that they have forgotten the real SiSwati word in their community. You find that when they run out of the word, they drop in English whereas it is a SiSwati lesson.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 25: Mixing languages in primary school while teaching SiSwati may be a serious problem. A child, when still young, let me say, is still being made to grow. So, if you raise the child such that even you as a teacher keep mixing SiSwati with English when teaching SiSwati. When you mix the English and the SiSwati, the child will grow up knowing that. Whereas, if you know that when teaching SiSwati, me, I just teach SiSwati in SiSwati, I do not use English in a SiSwati lesson. The child is able to grow up knowing that the procedure is this. They copy, copy from those ahead of them. They copy from the teacher. The teacher does it so that he can teach. So, when you teach what you do is that you put the thing you are teaching in the mind of the child. So, when you mix, you are saying the mixed language should stay in the mind of the child. Yes, it is like that. That also, ends up hurting in subsequent grades. Because if you are back there as a teacher in early grades, having taught a child through mixed language, the teachers in the next levels as the child develops will have a problem teaching the child in whom you instilled mixed language. Because back there the child was familiarised with mixing languages teachers now have to start afresh and teach the child that no, you do not mix. With the English and SiSwati, speak English and SiSwati, children are smart, they master. A thing, when you do it, they also do it.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 25: Eh, ... Please repeat the question for me madam. (The interviewer reads the question again in SiSwati.) Okay it is a challenge to the student teacher in that they too will end up losing subject content. The student teacher ends up losing that words really, that are used here are these. English words are not used here. So, the SiSwati the teacher ends up unable to teach well because mostly actually the student teacher uses the English whereas they are teaching the SiSwati. So, it becomes a challenge to this teacher because the mixing makes them not sure that by mixing what is it I am actually teaching? What is it I am teaching?

(Asked to comment in conclusion:) What I can say is that the teaching of English and SiSwati should be more aggressive. Here, in Eswatini, people who are learning should know that rules of the SiSwati language extend to this level, rules of English come this far so that there is no SiSwati-English. Because when you speak SiSwati-English it is like you are “breaking” the English. You will go to another country and they will say what is this person saying? I once spoke English with some Chinese there. I heard that the Chinese do not know the English. They do not know English, but they know the “take” means “tsatsa” but the grammatical rules in ordering the words in a sentence, they do not know which means the language policies should not change. The children should continue in Eswatini, SiSwati should also be strong and the English grammatical rules, even there it should be firm so that we can continue all the languages we get to know them as they are. Yes.

CHAPTER 26

SYMPATHISE WITH THOSE WHO FAIL ENGLISH

DOCUMENT NAME: INT-P26-f-u

TIME: 0850 to 930 hours DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 26

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 26: Okay. The language policy of Eswatini says in the schools if we want to communicate, we should use English.

But the SiSwati is also used in the lower grades such as Grade One and Grade 2.

Then in Grade Three upwards they ought to use English all the time. But even those in the lower grades are also expected to speak the English. But if they cannot really, you keep teaching them and teaching them until they are also able to communicate in English.

(The interviewer asks if there is more the interviewee can say about what the language policy of Eswatini says on language use in Eswatini schools.) Okay. What I can add is that as we know many books are written in English so, when you teach, you use the English language except when teaching SiSwati. You are expected to ... Let me take Mathematics as an example. You are not expected to explain to the children in SiSwati, you have to teach them in English so that they can master the English because when you teach in another language, the SiSwati, you will find that when you ask them a question, they then answer you in the SiSwati.

(The interviewer asks if what the interviewee has just said applies to all the levels even lower grades.) It includes all the levels including lower grades.

2. Explain what you think about the Eswatini language in education policy.

ST 26: I think the language policy is alright because I feel like the children ought to know both languages especially the English. Even their own language they should know it.

The English is important because they will be able to connect with even tourists in this country because the English is an international language. So, every person who comes to the country the child can be able to connect with them. So, it is a good thing that Swati children know English, not just writing it but they should be able to speak it fluently.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 26: When training teachers? (The interviewer affirms and reads the question the second time but this time in English.) Okay, what I've seen here at school (meaning the college), the language policy says everything we learn, we should learn it in the English language. There is nothing we learn in SiSwati. Which means we should be able to interpret for ourselves to be able to tell in the SiSwati what they are saying. But all the languages that are learnt and subjects learnt here at school we learn it in

English. Even the subject SiSwati is done in English. There is nothing we learn in SiSwati.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 26: It's a good policy because here in Eswatini they have said we should place our language ahead but even the other languages we are allowed to learn them. So that because here in Eswatini there are usually traditional celebrations actually, such as cultural events, you find that different people come from various countries, then because the country Eswatini allows us to learn and know other languages, we are able to be able to communicate with those people. Whereas, if we are not allowed ... If we were just allowed to know only SiSwati really, there is nothing, ... we would not be able to communicate with tourists. Each person would communicate with their own people accompanying them and we would also talk within ourselves. Levels of communication in that way would be very low.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 26: It has weaknesses when we get to the fact that as we are student teachers, we are learning here at school then you find that you ... Because it is not all of us who are able to master the language that is not ours. So, you find that they say when you have failed the language that is not yours you are unable to proceed, maybe you cannot be allowed entry into tertiary institutions just because you have not passed maybe English. I feel like it is not good in that way because we would be promoting our language SiSwati, then the English language follows not for the English to move ahead of SiSwati. I feel like English is now much ahead of SiSwati.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 26: I think it can be okay to use both official languages. Because when we use one language you will find that the teacher becomes strong in that one language. When the teacher gets to the schools you find that it happens that the teacher

explains to the children in English, but they happen not to understand, the teacher is in that case allowed to explain content to them in SiSwati. Although they are not using the SiSwati to learn that lesson but if the children find difficulty in what they are learning, the teacher can use SiSwati to explain it better. Also, if a teacher is then using the English, you find that they are unable to use even the SiSwati. You find that even when teaching SiSwati, this teacher can no longer teach the SiSwati well because they are used to using one language, they no longer use the other. This means the other language is then trampled upon.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 26: Ehm, ... What can have to be modified really? I think it is there. They should modify what I have said that actually, they should look at the way we pass and correct there that the subject that is prioritised in passing is English. Then our language, while we are Swati people, the SiSwati is then lowly regarded. I mean that there they need to modify that those who fail the English should be sympathised with because it is not all of us ... In fact, we were raised in different homes in SiSwati. Then the English, it is very difficult that we will easily learn it in school. The language that would be placed much ahead such that you get accused of failing it in school is the SiSwati because we were all raised by the Swati people. We would, therefore, know the SiSwati very well.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 26: I do not think that using SiSwati as medium of instruction in teacher education would be a good idea because ... if teachers are teaching using SiSwati, they will get used to the SiSwati and be unable to teach when they get to the schools because most books are written in the English language. If they are taught in the SiSwati, they will not be able to explain to learners, explaining in English whereas the learners are expected to write in English. It will be difficult for teachers to do if they are learning in SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 26: SiSwati is not important when I look at the way things are happening now. English is more important because you only speak SiSwati when you are in Eswatini.

When you get to other countries you have to change and not speak SiSwati. But English, even if you can go to whichever place, you speak it, wherever you are. I therefore feel like English is more important than SiSwati. SiSwati is important in Eswatini, whereas English, all countries use it. Also, that, as I stated that here in Eswatini, English is the one that comes first in passing for you to realise progress in your life. You should have the English. If you do not have English, it is difficult to move forward.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 26: It helps ... (The interviewee coughs.) It benefits student teachers in that in fact, let me exemplify. The SiSwati subject when you learn it in English, a lot of things in the SiSwati subject are similar to what is in English. If you find that that student teacher did not understand on the other side when an explanation was made in the English, they pick and pick even from the SiSwati. The student teacher is therefore able to develop their knowledge.

(The interviewer asks if there is anything else on benefits student teachers obtain from learning SiSwati in English.) Something else, could be that it helps in that when learning the SiSwati in English the thing if the student teacher knows in SiSwati and English, they will be able to master other words which are SiSwati and be able to use them and to take them into English. Whereas if the student teacher is learning in SiSwati, you will find that some words they do not know what is done to them when they are being taken into English.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 26: There are challenges and there are many of them. You find that a certain student teacher knows the SiSwati very much whereas they have a problem with the English side. When this student teacher arrives at the college, they find that here is SiSwati. It is learnt in English, the English that is a problem to the student teacher. Then really, this student teacher will not be able to pass the SiSwati well because they do not know the English. There is ...no way the student teacher can do well in the SiSwati because of the English. Then it appears like the student teacher also has a challenge with SiSwati whereas they know SiSwati, the problem is English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 26: There is what is okay when we learn it in English. For instance, Curriculum studies. It is good for us to learn that in English. It is understandable even if you just learnt it in the English.

I think what we should be learning in SiSwati is the Grammar because when you do kuhlalela (linguistic analysis), you just have to use the SiSwati and then understand it so that you can be able to explain it to another person in the SiSwati.

Literature is also alright to learn in English because it is clearly understood. Then you do not have those aspects in it that may require explaining in SiSwati for someone to understand. (The interviewer asks if the interviewee said it is only grammar that should be in SiSwati.) Grammar and Linguistics. (The interviewer asks why the interviewee feels like Linguistics should be in SiSwati.)

Linguistics mainly deals with speech sounds. So, these speech sounds we have to articulate them well in the SiSwati because you find that when it is in the English when you write /p/ you write it in another way not in the manner we write our SiSwati.

(The interviewer asks why the interviewee said Literature is okay in English.) Literature is fine in English because sometimes, literature requires extensive writing whereas if you write in SiSwati you appear to have written too much whereas Literature is clear even if you have written it in the English. Because you find that extended writing in the English is a thing you do which you grew up doing.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 26: I think challenges lecturers face are that you find that they ask themselves about the way SiSwati is failed at a high rate when you get to the schools. You will find that they have it that is it not taught well or what and what not.

Also, they may have that when they explain in the English, you find that some lecturers notice that student teachers do not understand. If there was a means really in which they would explain the SiSwati in SiSwati and explain it in English. It's just that it would be difficult because we are used to the fact that we learn SiSwati in English so that we can be able to write.

Some other challenges are that you find that student teachers most of the time even when they ask them questions in the English, they want to answer in the SiSwati, but they cannot. Sometimes you find that they have a question on what is being taught but they are unable to explain in the English. You find that they then do not participate in that subject.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 26: (The interviewee coughs first.) I think that it is a problem in that when I am also used to ... In fact, little children, it is important that the SiSwati you instil in them because they are still young and they still need it. Many of the children you find that they grew up in modern families, the SiSwati, they do not know.

If the teacher was also taught and trained in the English, when this teacher gets to the schools, they may also speak the English whereas the child needs the SiSwati because you might find that the child does not have the SiSwati. So, the teacher should be able to explain to the child well. Because if the student teacher was also provided with clear explanation at college, they will be able to use their knowledge where they go.

Whereas, if the student teacher has learnt in English, you will find that the student teacher also has to think and decide what they have to say to children. You find that it will be difficult to another one. You will find that a child then gets cheated.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 26: (The interviewee clears her throat.) The truth is that it is not easy. In fact, student teachers mix SiSwati and English. In that, you will find that ... a person is used to using the English language, when they get to teaching SiSwati, you find that they fail to deliver a complete lesson the whole journey without adding English. They add the English really and a great deal whereas it is not a good thing because even the children when you ask them some things you find that they also answer you in the English. It becomes difficult even to correct the learners because even you their teacher, you use SiSwati. (The interviewer asks what the interviewee means when she says the student teachers are used to using English and wishes to know where they are used to speaking English.) They are used to using English when teaching the other subjects. You find that even at college they were used to writing using English. Also, that the language we now speak as people is mixed. There are now very few if any people who speak purely one language. You find people mixing and mixing and mixing. It ends up affecting there in their teaching.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 26: The problem is that you will find that even the learners also copy from the teacher because a young child copies everything the teacher does. You will find that the child also mixes because they took from their teacher who uses mixed language. The child may think that it is a good thing to do because here is their teacher also doing the thing.

You may find that the thing spills over to writing. You will find a child having written work for you in SiSwati and written English in here. Whereas a child should get used to the fact that when writing SiSwati, it should be in SiSwati and English should be just English.

Also, that children will end up not knowing what it is they have to do. The children may not know whether it is acceptable that when you speak SiSwati you have to mix languages because they do not know very well.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 26: Please repeat the question for me. (The interviewer reads the question again this time in English.) A challenge student teachers encounter is that on using mixed the languages ... (The interviewer further clarifies the question.) What makes student teachers mix languages ... because student teachers most of the time, you usually are beginning teaching and are not used to teaching. You really maybe, do not even know the policies. You have been told that you should not use mixed languages when you teach. But then because you are a beginner teacher, actually, you still have problems. It can happen that something else that makes you end up having mixed languages is nervousness. That you are just beginning teaching, you are still afraid of the children. You are not yet free when you teach. You find that then you mix the languages.

Other challenges student teachers can meet are that an inspector can come and find them using mixed language. In that way they will find themselves failing unable to pass because it is not good to mix languages. Also, that in the schools you may have found the children doing well and then you introduce the bad habit of mixing languages and leave them with it after your teaching practice. You find that the children also find themselves having to mix languages when they talk. Then in that school they get shocked, Oh, the children! Whereas they have learned from you as student teacher to mix languages.

CHAPTER 27

ENGLISH OPENS OUR SCHOOLS TO NON-NATIVE LEARNERS

DOCUMENT NAME: INT-P27-m-r

TIME: 9.45 TO 10.18 am DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 27

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 27: It says the SiSwati language in my thinking should work and not be mixed with the English language. If it is the SiSwati subject even for it, we use SiSwati. The language policy of Eswatini also says English is also allowed to work but English should also not be mixed with SiSwati. When you speak English, you speak English. (The interviewer asks what the interviewee refers to when he talks about the work of the languages.) The languages work when talking. There are schools that use English when children communicate. They use English, they speak in English. But when it comes to SiSwati, they learn in SiSwati in class. You will teach them in the SiSwati not in the English they communicate in. During SiSwati class, they communicate in SiSwati.

(The interviewer asks what else the interviewee can say about what the language policy of Eswatini says in relation to SiSwati and English as used in the school other

than in the communication the interviewee has just mentioned.) They speak in the English, isn't it? Then even in the SiSwati they communicate. But many schools no longer use SiSwati in communication in the school premises. Where I was doing teaching practice for instance, they were speaking English. In learning or instruction then when it gets to a SiSwati lesson, they use SiSwati at that moment. It could be an hour or 30 minutes in SiSwati. After that you go back to speaking English. (The interviewer asks what the SiSwati that the interviewee says during it we use SiSwati is.) As in a subject. (The interviewer says so you are referring to SiSwati as a subject?) Yes, it is a subject. It is SiSwati as a subject. English is also used in communication and as a subject.

2. Explain what you think about the Eswatini language in education policy.

ST 27: I think the language policy of Eswatini is alright. Considering that in life you are not static, you do just stay in Eswatini. You will go to other countries. This language policy says you should know SiSwati because really it is in ... What can I say? SiSwati is the language you were born in, which you use to communicate with your family and people around you.

Even the English you are supposed to learn it. Because when you have gone out of Eswatini into countries such as South Africa, Mozambique, you will not hear what they say whereas, in the SiSwa... In the English you understand them, and they also hear what you want.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 27: The use of language in ... (The interviewer reads the question again but this time in English.) Okay, my understanding would be like, SiSwati in the colleges when you learn does not work. We use English even in SiSwati. It is not just one college but most of the colleges are using English. In fact, they use English and SiSwati when learning SiSwati.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 27: The language policy opens opportunities like in communication with other people like Americans, the Sotho, those people whose languages we do not understand. They too that helps you such that you are able to communicate and understand each other. And many jobs now use that the languages you have to know both of them. Something else that is good about the language policy of Eswatini could be that when you learn, it helps you to understand what you are learning because sometimes you find that some things are written in English while you are Swati. That there are two languages helps you in that you are able to learn. Now children watch television in English and they are able to understand what is said. Yes.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 27: I can say yes, I can also say no. The yes, I can say it is alright in that it helps us when you read English you speak English. (The interviewer says the yes means the language policy has a weakness.) The language policy of Eswatini has a weakness in that in many schools they now use English. But you expect the child to write good SiSwati like when writing a composition. While the child will not be able to understand some words. Even in our speech we end up mixing SiSwati with English. (The interviewer asks if it is the language policy that makes many schools use English) Yes, I accuse the language policy for so much use of English in the schools. So, because they speak English, when it gets to that the children have to write for instance, dza- the child does not know how to because the child uses English most of the time. You find some children writing for you in the English those things they do not understand.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 27: It would be alright to use both languages: The SiSwati and the English so that the teacher can provide learners with accurate information in SiSwati and not provide children things that the teacher them self also does not know which they only hear spoken about. Whereas, if the teacher has used both languages, they will know that in SiSwati this is this, in English it is that.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 27: In my view nothing requires modification in the language policy of Eswatini because if we can say they should leave the English, some of the children you might find that they are left with no way of communicating in the schools. They use English. For instance, some of the children who go to our schools are Indian. English is important because maybe the children who are not Swati in the schools do not know SiSwati. I do not see really what can be modified. Yes. It is okay to use both languages.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 27: Okay. What can I say really? I can say we are now old we now understand English if you change from SiSwati into English. We understand unlike the children. We with us, the medium of using SiSwati is alright. Oh, that we use English in fact. Because it helps upgrade us in English. SiSwati actually, we have learnt it from primary to high school. (The interviewer asks if the interviewee is saying it may not be alright to use only SiSwati.) Yes. Imagine coming and saying "Sanibonani bothishela" (Greetings dear teachers) and then we learn in SiSwati. Okay we understand really, I do not want to lie, that we learn SiSwati in English although some are affected somewhere somehow. But we have grown a bit unlike the children in the primary school. (The interviewer asks what referring to primary school children

while talking about the medium of instruction in teacher education means and seeks for clarity on how primary school children are linked to the student teachers here.) Okay, I think if it were said that I have learnt through SiSwati as medium of instruction in teacher education, then I go to the schools, I will come being the teacher of SiSwati. I will be the teacher of SiSwati straight. In the English I will be “small”. Whereas it can help me to assist the learners even when they encounter problems in the English. Being trained in SiSwati can make the student teacher into a teacher of SiSwati on completing training. Whereas now after being trained in English the teacher is a teacher of the languages not just SiSwati. The children this helps them because you will then be able to teach both subjects. Unlike just being a teacher of SiSwati. In a school then it means there shall be thirty teachers.

9. Is SiSwati as important as English? Please explain.

ST 27: Like in talking or action? (The interviewer says she leaves all that to the interviewee’s discretion.) SiSwati is not as important as English. Why? Because SiSwati you use it when you are in Eswatini. When you go across to teach in other countries, then you have to change and speak English. Not only that. Also, that when you teach all other subjects, you use English in the schools. That is why it seems SiSwati is not important because you only use it when you teach SiSwati only. SiSwati is important in its own ways but not more than English.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 27: It helps us in that we are able to understand some things which we did not understand in English. When you take it from the SiSwati into English, I am able to note that oh, here is the thing I was failing in English. Then I see that in the SiSwati, so it is like this. You may find that in the SiSwati I understood it more but when you learn it even in the English in the SiSwati subject, it helps you and it adds your knowledge of some sort to you as a student teacher.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 27: For now, there are no challenges. What I can say is that really because I learnt in the English, when I write then I will write in the English because I learnt in the English. It can be very difficult if you can teach me in SiSwati and then you say I should write in English. If I will learn in English, and write in English, it is easy. Everything is going well.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 27: I can say everything is alright when taught in English. Grammar “ekuhlahleleni” in linguistic analysis I find it just fine. I can then ... Yes, it is okay. When I get to the part of literature and poetry, it too is understood that poetry when you explain it you explain it like this. With things such as simile. It is easy to understand. I can say all really is alright to be taught in English because I understand it, I may not know about others. I can say it is okay to learn everything of the SiSwati subject: Grammar, Poetry, Linguistics in English because it is understood. You are able to understand it.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 27: Challenges? (The interviewer reads the question the second time but this time in English. There are no challenges. I have not seen them with me so far. Everything is coming alright. There is no one I have seen who has challenges.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 27: I can say it brings the problems such as that when I get to the school, I will mix the English and the SiSwati because I am used to the fact that I learn SiSwati in English. Whereas the children, I am hurting them because when I teach them SiSwati, it should be SiSwati and not be mixed so that they also understand. So that

they do not get confused and not know what bongwaca (consonants) are, that is what and what is this.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 27: Chances are very slim of not mixing SiSwati with English when we teach SiSwati. There is that you just find yourself mixing the English and the SiSwati and then you quickly exercise self-control because you have to teach in the SiSwati. The mixing just happens unintentionally. I do not want to lie, I sometimes did it. You find that you will talk then add an English word in the SiSwati. Whereas you are supposed to give the children SiSwati purely without mixing. (The interviewer asks what causes the unintentional mixing of SiSwati with English.) I can say ... What I can say is that English because it is now more dominant than the SiSwati ... English is now too much. Most of the time English is spoken in the schools. You leave school to college you also find English used most of the time. Then really when you talk, you mix, you end up mixing. That is what I can say in fact. (The interviewer repeats the interviewee's words that English is more dominant than SiSwati and then asks what the interviewee means that English is more dominant. How do you tell it is having dominance?) Most of the time we now speak English in the schools. As I say that where I was doing teaching practice, children were speaking English. Should a child speak SiSwati, there would be some form of a punishment. Being punished for speaking SiSwati, makes the child end up thinking of English. As a teacher, I come from a school that laid emphasis on speaking English, when I get here at college, I learn SiSwati in English. That also adds that I end up speaking the English mixed with SiSwati when I give a child information on SiSwati. Having to learn SiSwati in English can also make me end up mixing SiSwati with English when teaching SiSwati. I learn SiSwati in English in my college SiSwati classes, when I get to the schools, I mix SiSwati with English when teaching SiSwati. A lot of English is now spoken in the schools. The children are taught "write those who are speaking SiSwati or SiSwati speakers." Most of the time we now speak English. So, in some schools speaking SiSwati comes with punishment such that children are forced to speak English.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 27: Code switching and code-mixing can be a problem because the children will not be able to tell whether this word is a SiSwati or English word. You are teaching them you constantly drop in because such that the child ends up not knowing what because is because in SiSwati you have to say ngoba, I am making an example. You are not supposed to add because because the children will not understand whether it is still SiSwati. Because their minds are still young, they do not understand. Yes. That causes a problem to the children. It happens even when they have to write they will ask themselves, what is the “because”? And how is this because written?

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 27: Most of the time what can I say challenges student teachers to find themselves using English while teaching a SiSwati lesson? Their challenge is that they speak English most of the time. What then becomes a problem is to mix the English with the SiSwati when teaching. Because it is okay to talk when you are alone there and mix. But when you are in class you should know that when I teach SiSwati, it is SiSwati. I do not mix languages because it is time for SiSwati. (The interviewer follows up with the question: what challenges do student teachers find themselves in by dropping English when teaching SiSwati?). They are in the challenge that their children will not be able to understa ... to ... I will say to understand really. Let me say so. To clearly understand the thing their teacher intends to say at that given time because the teacher mixed English and SiSwati whereas the children are learning SiSwati. Another challenge is that the children, you will find them writing you the English in the SiSwati, the English you often speak when teaching them SiSwati.

Student teachers speak on implementation of language policies in Eswatini

(The interviewer asked the interviewee to comment and conclude on the subject they were discussing.)

What I can say is that it is okay in Eswatini that two languages are used: SiSwati and English but SiSwati should also be given its dignity such that when we speak, we speak in SiSwati, if in that English lesson, it should be English. Nothing more.

CHAPTER 28

STUDENT TEACHERS LEARN SIWATI IN ENGLISH AT COLLEGE BUT HAVE TO TEACH SIWATI IN SIWATI IN THE SCHOOLS

DOCUMENT NAME: INT-P28-f-pu

TIME: 1035 to 1113 hours DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 28

MALE/ FEMALE: F.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

ST 28: In the lower grades it is common that they say we should use SiSwati. Then in the upper grades we can use English and SiSwati depending on whether those children understand what you are teaching. If the children do not understand, then change into SiSwati. They have difficulty in English more especially in the rural schools. Where I was doing teaching practice, there was a problem in English. They could not understand. Even pronouncing words was a challenge to children in my school of practice. They would even laugh at you when you pronounced some English words. (The interviewer asked what could have caused the children to laugh when the student teacher was pronouncing some English words.) They feel like you are pronouncing the word wrongly. Like those words that have the sound r spelt as in wr-, the children laughed even if you repeatedly articulated the pronunciation, they continued to laugh.

I think now we need to use SiSwati. (The interviewer says you now say your view not what the language policy says.) I do not even know the policy. I do not know it. I am not sure about the policy.

2. Explain what you think about the Eswatini language in education policy.

ST 28: I think mainly the language of that country should be used. Like here in Eswatini it's like we should use mainly the SiSwati so that the children can be able to master a language that is theirs. Not to use the English mostly. The children end up not knowing the SiSwati and end up losing that they are Swati. It's just that I forget how we can use the SiSwati mostly because most of the subjects are English. Having most subjects taught in the English medium is a good thing if the SiSwati will be emphasized and taught in SiSwati. There should be an improved speaking of the SiSwati.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 28: They say we should use English to teach the children. But during the time for SiSwati, they emphasize that we should teach children SiSwati. For communication, they want us to use English when we communicate with the children, (The interviewer clarifies that the question asks how language is used when training teachers.) In speaking and writing, it is English. In colleges we are trained in English really let me say. Everything is done in English. Even the SiSwati language, we change into English to learn the SiSwati. Learning the SiSwati in English gets difficult for us. Then it becomes a problem. English is the problem. Like in the folk stories you find yourself having a problem what an animal is in English whereas you knew the SiSwati.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 28: Eh... m ...We are able to communicate and to write through the language. The language gives us self confidence in knowing our identity, setting us apart from others.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 28: I feel like it is okay. (The interviewer asks for reasons.) I do not know whether to base it on SiSwati or English. (The interviewer says base it on both languages because they are the official languages in Eswatini.) The policy is okay because we are able to use both languages. It happens that as a child grows, they speak SiSwati then when grown they speak English. You find that this individual is then able to communicate in both languages. A person who arrives in the country from another country, you are able to communicate with them in English if they know English.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 28: Oh, in that I think you would need to use both languages. Because a child you do not know the type of home they come from. It could happen this one in his home they speak the English. This one they speak the SiSwati. So, for them to be able even in school to feel free, it is right to use both languages so that the child would also feel acceptable. Because if they speak English in the child's home, then you come and speak SiSwati through out in the classroom, the child will not feel comfortable in that environment.

Also, for understanding, really. The child will understand what is happening.

The child will also love school/ learning if both languages are used.

Because some children, if at home they are used to speaking SiSwati, then you come at school and speak English to them, it may happen that the child gets excited about that. That teacher speaks to us in English and then the child may also be eager to learn the English.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 28: I think at college, pertaining the way we teachers are trained, it can be a good thing that if you learn the SiSwati, you learn it in SiSwati. The English, you learn it in English. Then also in the schools, I think it can depend on the children what they understand, which language they understand. If really, they understand SiSwati, you maintain SiSwati. Then teaching be conducted in the SiSwati. I do not know about the subjects what can happen.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 28: I feel like it is okay to use SiSwati in teacher education (the interviewer asks if the interviewee is saying it is okay for all the subjects or how okay is it) not for all the subjects. It depends on where you major. Maybe there is where you will specialise in SiSwati. Then when you specialise in SiSwati you will balance SiSwati with another language. There should be that language be independent and SiSwati in the languages be an independent subject major. Then when SiSwati is independent it can be taught in SiSwati and not be taught in English. But the English should be taught in English. Then I think teacher training can be quite interesting. In that way the teacher of SiSwati may not also be the teacher of English. But the teacher of SiSwati may teach it in SiSwati. Even the writing, writing be in SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 28: I think SiSwati is more important even than the English for the Swati people. Because we do not have to end up losing our identity. It is more important, though in the schools it is like SiSwati is disappearing because children you find that they are

beaten for speaking SiSwati in the schools. Whereas, SiSwati has to be treated like the English. I feel like the SiSwati is regarded as inferior whereas it is important really.

Even English has its importance. But if the subjects can change and be taken into SiSwati there may not be much importance of English. We are now just regarding English as important because most subjects really are in English. If that were to change, there would be not much importance to English. English is also important for ease of communication with other people.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 28: I do not see learning SiSwati in English benefitting student teachers that much because there is that English which they learn in English. So, I feel like that then undermines the SiSwati, that student teachers learn SiSwati in English. Because even in the schools on their arrival they do not have the SiSwati. By the time student teachers get to the schools, they no longer have much SiSwati whereas they will find the subject SiSwati which they will have to teach in SiSwati. Then the student teachers feel like they do not know SiSwati whereas they learnt it at college but learnt it in English. Maybe they could change SiSwati be restored to SiSwati medium of instruction.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 28: Yes, it is very much there. Because it gets difficult the things you know in SiSwati when you have to translate them into English. Then it becomes difficult. You find that you know the things in the SiSwati but because you have to change and write in the English then it becomes a problem. You find yourself adding English which you even feel like this is not proper English. But because the SiSwati, the ... subject forces you to write in the English, you find yourself writing.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 28: I think Linguistics is alright taught in English. I feel like it becomes easy to understand in the English. I feel like if it can be taken into SiSwati, it can be difficult now. Like the morphological processes, I feel like it is easy in the English. You even enjoy that. Even here at college, I noticed that it was passed overwhelmingly in the English.

Whereas in Grammar, there is often a challenge in the English. So, Grammar should be SiSwati so that we can be able to form words in the SiSwati really. Because there we learn about tincenye telibito (parts of a noun). Whereas, in English there are slight challenges.

Then Methodology, I think also requires to be taught in SiSwati not in the English.

Also, Modern Literature. There, you read stories and read them in SiSwati. Then you wonder because the questions will turn and be in English. Yet the novel you were reading was SiSwati. I think also that requires to be taken back to SiSwati. The questions should be SiSwati, and you answer in SiSwati also.

In Traditional Literature I think even there you are learning in the SiSwati. Its like it should also go back to SiSwati because Traditional Literature is where we have to do a lot of translating.

On other nationals who come and learn SiSwati in the college, it is okay that they learn what is SiSwati in SiSwati because we also did not know English initially but we had to learn it. They need to learn SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 28: Challenges? (The interviewer reads the question this time in English.) I feel like it suits lecturers. I feel like they feel alright teaching in English. Because they are able, they do not fail to teach it. It happens at times that you note some challenges caused by the fact that they are teaching the SiSwati in English. You find that the lecturer gets to a stage where they should be providing us student teachers with examples of some things then the lecturer fails to give those examples. You find that you note that if the thing were in SiSwati, maybe it would have been easy. Because really, they want the examples, for example in Grammar, it is necessary that a lecturer gives SiSwati examples. Then you find that the lecturer then has a challenge in that they have been teaching in English. Then when it comes to examples, the lecturer has to give SiSwati examples.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 28: There are challenges in that the teacher trainee ends up unable to teach the SiSwati appropriately when they get to the schools. Whereas in the SiSwati, they would be able some of them. Whereas if we can get back to SiSwati, it would be fine. Because not that that person will not learn the English, they will have learnt it but the SiSwati ... but if they can learn it in the SiSwati, they can be able when they get ahead to be people who know SiSwati.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 28: It is so much terrible, really. It is common to mix the languages, SiSwati and English. I do not think it happens that a student teacher does not drop in English when teaching SiSwati. In that the student teacher usually has learnt so much English. The English by then has got into the student teacher because things at college really, are English. So, the SiSwati will be used lesser than the English. Then even in the classroom they teach, then English will come out. I just do not think it happens that a student teacher teaches only SiSwati and no English comes out

while teaching SiSwati. You find words such as “but” having dropped in while teaching SiSwati.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 28: I think it will not be a problem provided the children understand the thing in that way. Like when you say, ... When you will say, “iglass” (glass) I feel like they will just know what you mean when saying so. Whereas when you then say ingilazi (glass) you find that they end up not knowing what you mean. When you give maybe the examples if it is suitable for their understanding to use English, you can give them. But tell them that in SiSwati, this is the word. If you do not tell them the SiSwati for the word, you will find that they master the English word whereas you were teaching SiSwati.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 28: It's just that really, by the time they go to the schools to teach, student teachers have learnt a lot of English. Then you find that it is difficult to tell the children in SiSwati. And when the student teacher has spoken the English word, say there is a tutor, in fact they just get disturbed. You then get intimidated and no longer sure how to proceed. It's like you have messed up the whole thing. So, it ... In fact, the SiSwati requires that you maintain it. I do not know how because really, we have been taught so much in English. Yes. Maybe if ... Children have to grow in it and know that SiSwati is fine and show no negative attitude towards it. For instance, you may know a word but feel like it is not appropriate, SiSwati words especially. You know it that it says, ... Then you feel like eish, oh no, this word is embarrassing. You are afraid even to utter it from your mouth. Whereas that word is the right one. For instance, colours. You just feel like it will embarrass you to say “mtfubi” (yellow). You find yourself having said yellow. And I feel like if you are a student teacher it can make you fail to drop in English words while teaching SiSwati. Like me, it was common in my comments from teaching practice supervisors it was common that I would be told I use English words in a SiSwati lesson. In fact, I would just mess it up

from the beginning for instance when asking them what the date is today. Already it is messed up because it is time for SiSwati.

(Asked by the interviewer if she has a comment on a concluding note) I wish things would change more especially at college such that SiSwati is taught in SiSwati. English also be in English. I think it can be alright if it can change even in the schools, if possible, they should change some subjects that can allow it, and teach them in SiSwati not just to have SiSwati as the only subject taught in SiSwati. Even many books have to change and be written in SiSwati.

CHAPTER 29

COMMUNICATION IS POSSIBLE FOR MOST SWATI PEOPLE USING SISWATI AND ENGLISH

DOCUMENT NAME: INT-P29-m-r

TIME: 11.35 to 12.10 pm DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 29

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 29: Eh, ... It is said that we should use English. Then to explain to the little children, for them to be able to understand, we use the language, SiSwati. Which means English is the language we are expected to teach them in, because most subjects use the language of English. So, explaining to them in SiSwati helps them because many of the learners do not understand the language of English in full. Yes. Which means the language clarifies analytically and places the answer in the open while making children understand clearly what you want to say. The examples you give even in the language SiSwati.

But the instruction you give them in the language of English. I can also say the language of English helps them because when they move out of the country to other countries, they are able to use the language English. (The interviewer reminds the interviewee of the question) The language policy of Eswatini says we should use a

lot of English and add some SiSwati in the English medium subjects. Which means if it is the subject SiSwati you use SiSwati to the end.

2. Explain what you think about the Eswatini language in education policy.

ST 29: I think the language policy of Eswatini helps. Let's look at the side of English, as the subjects are all written in English except SiSwati, it makes them that their mind quickly grabs what is being spoken about at a given time. For instance, in Mathematics, it is written in English except for the numbers. Which means learning in the English helps the children to tell what is required or what they are learning about.

Let's come to when they have to meet with people from outside. They are able to speak in the English language because they learnt it in school. Which means the language policy of Eswatini is a good thing.

When we come to the language, SiSwati, I think it helps a great deal because the children should not lose their culture which is their language. They should know the SiSwati in full. Which means the policy which says we should learn SiSwati and English, is a good thing.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 29: It says they should be trained in the English language because in Eswatini schools some of the children who attend school are not Swati. So, the teachers will require English to teach them. So, the language policy on language use in teacher training colleges says they should use the English a lot such that everything is English. Even the language, SiSwati is learnt in English and its assessments are answered in English. Which means the English and the SiSwati are related when training teachers, but the English is made priority.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 29: I see the language policy of Eswatini as a good policy because we are able to understand each other using the two official languages. Even if one is up in the Hhohho region and another one is in the Shiselweni region, we are still able to understand each other.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 29: I observe that the language policy of Eswatini lags behind slightly in relation to other languages such as Portuguese and French because other languages are not related to the English. For instance, the Portuguese, do not understand English. Portuguese is a language actively used by our neighbours which means we encounter challenges in communicating with them. The language policy is behind in relation to these languages because they are not related to English which we say is an international language. Which means still English is not international in this context, but we still require international languages to use to communicate with our neighbours who use the languages French and Portuguese.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 29: I think it is good that we use both languages. The first reason is that ... is it ... We usually say "lugotshwa lusemanti" which means the children when we teach them the English language while they are still young, they will be able to grow up with the language and practice it. Because in the homesteads they do not come from the same homestead. Some speak the SiSwati because maybe they are traditional. Which means if we are going to be able to teach them the language while they are still young, they will grow up with it in their heads. It shall fail us to teach them when they are old the language because we failed to do so when they were still young. They should begin with the little and grow with it.

Another thing the SiSwati language shall assist them in that we shall teach in the English and be able to then explain in the SiSwati and be able to compare that they are related really and have some similarity.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 29: I think it would be necessary to find us an international language in which we are all going to understand each other in all the countries on the globe. I made an example of the Portuguese and French. We said they do not use English. If they can use English, it can be better because we can be able to communicate without a problem with many people.

I think something else could be that the SiSwati in the schools, for instance, in the high school, with those who are able, should be learned and answered in English. (The interviewer asked why.) I note that so that when they get to for instance, like in the college, they get shocked that SiSwati is answered in English. How? Whereas if they had done SiSwati in English earlier, they would not be shocked or run out of words to use. They would know that it is a thing that is there. They would be able to see that ah; we are still speaking the same language.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 29: I would not agree with it because, as the constitution speaks about two languages, including English, which means they would not be those trained completely because they will then tend to lean more on the SiSwati whereas the country has two official languages.

9. Is SiSwati as important as English? Please explain.

ST 29: I think both languages are equally important. Mh ... we shall look at the language, SiSwati because the language SiSwati is the language of our parents or

an indigenous language. Which means it is more important because we will not lose it we should continue with it and use it. Also, the language, SiSwati is the language in which we understand each other as the Swati people when we use it as we come from Swati homesteads. I think SiSwati would be a problem when we come out to other countries. Let me make an example of the European country from which we got independence, when they visit us, we are unable to communicate with them in the language SiSwati. Which means, our language has slight problems there. First, I said the languages are equal. My submissions are now contradictory.

In the English, it helps us to be able to speak with the other people who are visitors in our country because we have the tourism relations as countries. So, we are able to communicate with them so that they tell us what they want so that we are able to assist them. I think the SiSwati and English really; we need them very much.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 29: It assists them because it first shows that the languages are related. The languages do not get lost from each other, but they are one thing. That helps them in that even if the student teachers answer learning in English, they should be able to take it back to their SiSwati and be able to answer or read SiSwati easily. I think it also allows that the English be medium of instruction that is mainly used in teaching. Learning SiSwati in English helps demonstrate a link with the policy stipulation that English shall be medium of instruction.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 29: I think there are challenges. Yes. Because sometimes the student teachers, ... You find the answer we have it in SiSwati, it's just that we are unable to translate it into English. You find that my mark then gets lost in that way.

Something else could be that maybe, spelling. You find that spelling, ... I know that sibanjalo (copulative) is sibanjalo. But then when it comes to copulative, I then write wrong spelling there. Whereas sibanjalo I would write it correctly.

Another thing, we are not identical in the way we are able to express ourselves. So, when I say I am able to express myself fluently in the SiSwati language, so my answers I will not be able to apply all of them the right way there in English than when I will answer in SiSwati. In English some words will get lost as I write.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 29: I think we can add ... what does the question say? Do I think it is right ... what? (The interviewer explains.) I think it can be Linguistics. Linguistics should be taught in English because even when it is explained, it is on how the language we are able to learn it, the SiSwati.

Whereas I note when you have to answer to Modern Literature and Traditional Literature assessments, the song or praises you hear it there. But when they ask you in the English, ay, it gets slightly difficult. Which means Linguistics is just alright to learn in the English.

Traditional Literature is okay in the English. (Asked several times to ascertain if it was not Traditional Literature she was referring to after an earlier concern on literature, the interviewee insisted she was referring to Traditional literature.) Traditional Literature should be taught in English.

I think the Grammar aspect would be fine in SiSwati. Let's just say the whole of SiSwati Grammar should be taught in English. In Grammar I think the words we use there such as sabito when it is called with a different name, we then have difficulty in

answering. So, it is just fit for us to learn it in the language, SiSwati. Like timphambosi (the configuration of the verb) really. Timphambosi we know them in SiSwati from grade ... down there. But now they have changed into English and it is now difficult to do them. So, I mean it eventually has some problems. Grammar is therefore okay in the SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 29: I note no challenges when lecturers are presenting SiSwati content to us in English. It may just be when we answer questions. Student teachers then encounter problems when they answer. We are unable to express ourselves with English and SiSwati. It is just those problems which they come across otherwise the lecturers explain clearly. They explain quite well and it is like they do not encounter problems. Then the problem becomes when we have to answer the questions about what they told us in English. Which means, ... their presentation is very good. The problem is when we have to ... have to bring back what they taught us in their presentations.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 29: I think it can be just that the teacher there, it happens that when they are teaching, they end up adding English when teaching the children. The teacher may even forget to write the date in SiSwati and write it in English.

Also, that language to this student teacher, ends up getting lost. Because even during SiSwati time the teacher is no longer able to use some SiSwati words. In fact, because of using English when teaching SiSwati to primary school learners, we end up losing language.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 29: They ... It is not easy. They mix. (The interviewer asks what makes it not easy?) The problem can be when they learn in English the language SiSwati. Which means they will encounter problems and add the English even ... For example, using “but”. You find someone adding “but” while teaching SiSwati. They have forgotten what to say because they are from learning it in English. (The interviewer asks, you say they are from learning it in English where?) At college. They were learning SiSwati in English at college.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 29: I think it can be a problem. (The interviewer asks how.) Some words the children will end up unable to use appropriately in SiSwati because you usually put in English words while teaching SiSwati. For example, words such as “because” and “and”. The conjunctions more especially. They are the ones which usually drop in when you teach the SiSwati.

So, the children will grow up and go unable to use some SiSwati words well; not knowing when they have to use these words and how to use them.

It can also be that when the children answer questions, they will answer but keep adding some English as you were doing when teaching them.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 29: It is a problem because the way the student teacher gives the children information is not good because it means they are giving learners wrong information. When the student teacher uses English while teaching children SiSwati, it is wrong for the children.

Also, children know that everything that comes from the teacher is true. Which means the children will have that when we use language like this, we will be doing the right thing. Yes.

Also, that some children will be left behind when they end up not hearing what the teacher is saying now. The children will be left behind with gaps of missing information where the English words are dropped into the SiSwati content.

I think another problem can be when they have given the children work to do when the children are writing the work. As there are words the teacher was speaking in English, when they were teaching, the children did not learn a SiSwati word to put where the teacher dropped in the English. Then the children will also write the English word or use the wrong word instead of the English one because they have not been taught about it well.

CHAPTER 30

LANGUAGES SHOULD BE TREATED EQUALLY WITHOUT ANY LANGUAGE DOMINATING

DOCUMENT NAME: INT-P30-m-r

TIME: 1215 to 1300hours DURATION: 30 Minutes to 1 hour

DATE: 25th July 2019

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 30

MALE/ FEMALE: M.

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 30: The language policy of Eswatini reveals that the languages SiSwati and English should be used equitably without any of them dominating. It should not be like one of the languages is regarded as inferior. The language policy of Eswatini says we should use the languages equitably.

2. Explain what you think about the Eswatini language in education policy.

ST 30: About what? (The interviewer explains.) Okay in my view, I think the language policy is good. Yes, because the world we are living in now wants to become a ... in English, it wants to be a rainbow nation. Yes. Which includes that we now have people from other nations here in this country. These people do not know our language, SiSwati. Although we are trying to include it, but it is difficult even where we have used English so that they know that even if it is difficult here in SiSwati maybe in English it is better. It is not the same. That appears to press these

people hard to a corner whereas we have permitted them to be part of the Swati nation.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 30: Eh, ... On the part of teachers, the language policy, I think makes it clear that they should teach children about the importance of their language. (The interviewer reads the question again, this time in English.) I think it made it clear even there when training a teacher that eh, ... the ... Language is important. And language has to be the same. There should be no language that appears dominant over the other.

Because the teacher will have to work with children teaching them language in the schools. (The interviewer asks the interviewee how language is used in the college?) Eh, what happens here at college is that there has been change of the ... language. In fact, now the English language works mostly at the college even in an aspect in which the SiSwati language should be working, especially when we learn SiSwati. When we learn SiSwati, SiSwati is then taught in English. Eh, ... whereas it then shows that the things are no longer balanced. SiSwati is now deprived of an opportunity of also being included in the minds of teachers so that it also, they should be able to know better. Now the English is more active. Yes.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 30: The goodness of this language policy, I think it is good because we are able to raise our children in the ways of our language, the way our language is. Especially because it is the language they are born to. It is the language they learn quickly also. It is important that at least it should be the one they know better. It can then come the ... They can then come the other languages but them, they should have a better base in the SiSwati.

Something else I can reveal I can say that it is able to show children a picture of what really, ... It shows children a picture of where the language comes from. (The interviewer asks which language that is.) The SiSwati language.

The English language is also good based on the fact that it makes children able to communicate with their friends who use the English language which is the language the friends know better. Which means they are able to make good friendship through the use of English with other children who are not Swati even those children who are in the country as visitors.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 30: Yes. It has weaknesses. The weaknesses are those of ... It the language policy prescribes as if there is equity, whereas in practice, there is a language that gets more popular than others. More especially when we talk about in the schools. In the schools, children are forced to speak the English language. Children are forced to speak a lot of English over the language, SiSwati. Over and above that there is also a problem that even when the children write, it gets difficult to write in the SiSwati. Yes, a lot of it is as though it is easy to write in the English. Because the English is now the one that is on their tongues mostly.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST 30: It can be alright to use both languages. Yes, because there, in the schools it is not only Swati children who attend school there. We now have ... children of other nations, to whom it is difficult to speak better the language, SiSwati. Yes.

Something else could be that we can end up having a problem as a country about children if we can end up using one language, a problem of that ... our children for

instance, if they use SiSwati, they may not be able to go out into other countries where another language may be required as they go to further their studies. Yes.

Whereas even if it is only the English, children stay with grandparents in their homes, but they may fail to communicate with their grandparents. Whereas, the grandparents, there is a role they should play in raising a child. The role of grandparents in raising children includes telling them the history of the country they are living in and folk tales to stay happy in the home.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 30: What I think should be modified is there. I can request that those who are in charge of language issues in Eswatini, should check for us that the languages should try ... that they work or are used equally. Yes.

There should be no language that is given better time than the other. (The interviewer asks what time the interviewee is referring to here.) Let me make an example of in the schools. The children should not be forced to speak the English language until the sun goes down. Because even the SiSwati should get its own share.

Because most of the time you find that in the schools it is said the period for SiSwati is the only time SiSwati is spoken. The other periods, it is only English. I wish to say that even in the subjects that are English, teachers should try to sometimes give SiSwati examples. (The interviewer asks why.) So that the children may know that when you talk about for instance, you are teaching Science, you are talking about a kettle “ligedlela”, sometimes you have to present the words like that so that because in their homes, the children have the kettle, they can get a clear picture. Yes.

(The interviewer asks the interviewee to elaborate on what they mean when saying there should be no language getting better time than the other.) Let me make an example of in churches. In churches you find that English is the language that is mostly used. Sometimes, you find that there is not even a single person who does not understand SiSwati in the church, but they deliver the sermon in English. Whereas all those who are in the church understand the SiSwati. It means SiSwati is regarded as inferior. The English should sometimes be there because ... some things it is able to simplify so that some things can be made clearer. (The interviewer asks what should be modified in the language policy in relation to this point of English dominated churches.) I suggest that those in charge of language in the country should organise workshops mainly for bishops and pastors to encourage the use of SiSwati even in the churches.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 30: Okay, eh ... I think it may not be a good thing to use only the SiSwati in training teachers in Eswatini because the teachers, it is required that they master almost all the languages, because they will not end by living only in this country. If they only speak SiSwati, it will require that one day they go outside the country where it will demand that they use another language. A teacher should be trained in both languages: SiSwati including English so that they are able to communicate with those who do not know the SiSwati.

Even in the schools where the teachers will go and teach, even there we have students who cannot ... who do not easily understand the SiSwati. So, they also require that even if they do not understand SiSwati, as the teacher, you constantly use the language which they will understand better including the English. When you make examples, you can also make English examples so that these children will also understand what you are saying.

9. Is SiSwati as important as English? Please explain.

ST 30: Eh, ... In my view SiSwati is as important as English. As I said in the beginning that all languages are equal. What can only differ could just be that many nations, do not use the SiSwati but use the English. It can then be just that that can make English seem more predominant in many countries.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 30: Yes, student teachers ... benefit. Yes, a lot, in that as I said earlier on that in the schools, we now live in a world that wants to be a rainbow nation. Sometimes, trying to explain will require the teacher to use the English language. For example, when the teacher is explaining to a child who does not know the SiSwati. The teacher can say sento (verb) is a verb so that even that child may master quickly what is being spoken about.

11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?

ST 30: There can be a problem. Yes, challenges can be there especially because we are children of the Swati people. What we know b... What is easy to us is the SiSwati. Yes, the English one we just try. It is not that we know it better. (The interviewer probes the interviewee on what challenges are caused by the fact that we are just trying the English because we do not know it.) It causes the challenges of ...You may find yourself having committed many mistakes which you could see if you were writing in SiSwati. Because the language, SiSwati you know. You can be able to make a live sentence which you will find that if you make it in the English, you find that if they can explain to you those who understand, what you want to write, you can be amazed what you have said. You may find yourself having spoken even an insult.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 30: Yes, there is what I feel should be taught in English. For example, Grammar more especially. Grammar is okay that you can teach it in the English language. It is Grammar because we talk about sentence construction, which most of the time has a lot of influence especially on children. Because as a teacher, you cannot teach children who know only SiSwati better. Even those who know English you also have to teach. So, the Grammar if you internalised it well and were able to master it even in the English language how it is, you are able to balance the children and go with them equally, leaving no one behind.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 30: Challenges which are ... can be ... They are there. Yes, there are challenges. Sometimes it calls for lecturers to in fact, give us the examples in the SiSwati language so that they have an assurance that what they teach us, we really understand it.

Another challenge could be that eh, because they teach in the English, you find it appearing like their time is wearing away slightly. In fact, they need to be extra cautious, tactful, and caring because the English is not our language as the Swati people. So, in order for us to know it and understand what you are saying, you need to take time. A lot of time is required for explaining in detail.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 30: Please repeat the question for me. (The interviewer repeats the question and further explains. It is a problem. Okay, ... I request to ... the question, does it require me to take the position that it is challenging to learn SiSwati in English? (The interviewer says you can take the positive or negative stance, but it should just reflect your view. The interviewer explains what the question requires.) Oh, ... Me, in

my opinion, it is not challenging when SiSwati content is presented to prospective primary school teachers in English because that makes for the teachers, an easy burden. In that when they go to teach there in the primary school, they are able to explain to the children in both languages and children master it quickly. Mainly, children in primary school, need to master the things while they are still young. If the teacher has learnt the SiSwati in the English language, they know a word in SiSwati and also in English. That makes them to be able to explain to children easily in the schools.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 30: Student teachers ... (The interviewee said this as if repeating the question to himself to internalise it. Then he answered.) They mix it. (The interviewer asks what the cause of student teachers could be using mixed language when teaching SiSwati.) It is caused by the fact that these two languages work hand in hand. And especially, they are official languages in this country. In fact, when we see the way the population is the languages are nearly balanced, those who speak SiSwati and those who speak English. Almost, the percentage is getting close to being balanced. So, really, the languages are working together. There are many who speak English. There are many who speak SiSwati. Therefore, even in our communication you will find that we use it a lot to mix the languages. May I say that as I said in the beginning that the English language, is almost better understood in some platforms to make you speech clearly understood. Yes.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 30: It cannot be a problem. Importantly, because the children really now have to master both languages. Because really, they are working languages. If you drop in SiSwati and also drop in English, it is like hitting two birds with one stone. Which means there you are able to save time.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 30: Okay there are problems. You find that you are presenting that speech or that lesson you are presenting. But you note that the people when I try to explain to them in the SiSwati, they get lost. They really do not understand what I am saying. Yes. So, you then try to reveal in the English language what you are really saying. Then they catch up easily.

CHAPTER 31

LEARNING SISWATI IN ENGLISH ASSISTS STUDENT TEACHERS IN FURTHERING THEIR STUDIES

DOCUMENT NAME: INT-P31-f-r

TIME: 1700 hours - 1806 hours

DURATION: 30 Minutes to 1 hour

DATE: 05. 04.2022

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 31

MALE/ FEMALE: F

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 31: In my thinking, the language policy of Eswatini stipulates that children in Eswatini schools must be taught SiSwati because it is part of their language. So, it is such that SiSwati is one of the subjects learnt in Eswatini schools. (The interviewer requests the interviewee to speak louder. The interviewee asks if she should start afresh, and the interviewer affirms.) The language policy states that SiSwati should be learnt in Eswatini schools because SiSwati is a part of the subjects in the curriculum of the schools. SiSwati is one of the subjects that children learn. SiSwati is also the language of the children. It is the language the children speak. Mainly in the homesteads in their upbringing the children are taught how to speak the SiSwati. Even in the school SiSwati becomes one of the subjects which makes it an important subject as the children learn in the school. (The interviewer encourages the interviewee to continue talking.) Which makes the policy to be an engraved one for SiSwati to be significant as the children learn. They learn SiSwati from the lower grades up to the completion of their school education. Even in high

school SiSwati is still compulsory. It does not happen that a child is made to choose whether to learn SiSwati or not. One does not choose to learn SiSwati. They just learn SiSwati as a subject that must be studied in school. SiSwati is not optional. (The interviewer asks what the interviewee can say about the prescription of the language policy of Eswatini on the use of English in Eswatini schools.)

English in the past has all along been a subject that is a requirement for passing. Which means when a student had failed English they would not be allowed to progress to the next level because they had not passed the English. But then now things have changed. I have just been looking at the results of a learner from a certain school, who was writing Standard Five (Grade 7), it is written that English is no longer a passing subject. That means English has been laid aside as a requirement for passing in Grade 7. Then the SiSwati, I can say has been promoted. Or else, I can say SiSwati was undermined in the past. But then now, the way SiSwati is regarded in the schools shows that it is getting recognised and regarded as a subject that is important in the education of the children. (The interviewer asks what it is that makes the interviewee feel SiSwati is being recognised lately.) I can almost say that SiSwati now appears to be and is perceived as an important subject. However, I am not sure that if a learner has failed SiSwati they can fail. But then SiSwati is lately a subject that is valued. It now has value. (The interviewer enquires which levels are covered in the policy review laying English aside as a requirement for passing.) At all the levels but at tertiary you are not admitted without passing English. If you fail English, you are not accepted into tertiary education. It means at high school English is still required. You have to pass the English there.

2. Explain what you think about the Eswatini language in education policy.

ST 31: Please repeat the question for me. (The interviewer repeats the question and further clarifies what it is asking.) I think the language policy of Eswatini is important because it instils the importance of the SiSwati language to the learners as they learn. Because the language policy instils SiSwati to the learners, it makes the learners know how important their language is. This helps the learners not to rush to choose other languages.

Because in the schools as the children learn there are other language subjects such as French. Schools teach French which is another language. Then there is the English - SiSwati. This is such that a certain learner may feel like SiSwati will not help them in any way; then let me drop SiSwati because it is like those who did SiSwati do not have opportunities. The learner may feel like opportunities for employment on completion of their studies are very limited for those who take SiSwati. Yet maybe if I have done French, I will quickly get opportunities to do things.

So, the language policy of Eswatini made the learners realise that they should not regard SiSwati as inferior. When they learn they should regard SiSwati as an important subject like others. A subject which when they learn, they apply themselves to it fully, learning it with all their might. So that when they take SiSwati seriously, they can realise progress in their studies. Even by using the SiSwati language, this language can help them in their development. It is not just that other languages are important, but even the SiSwati is also important. Thank-you mom. (The interviewer asks if the "Thank-you" means they can proceed.) Yes, madam. Unless there is what you can say. (The interviewer expresses her appreciation and further requests the interviewee to keep tackling the use of English and SiSwati in answering the questions.)

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 31: Okay madam. The language policy of Eswatini stipulates that when training teachers in the colleges, especially when teaching the language, SiSwati to the teachers, the language policy for now was stating that they should learn SiSwati in English. Then the very SiSwati language is learnt in English there in the colleges. That I think is the language policy that was prescribed and so far, it has not changed.

English is also learnt in the teacher training institutions. However, English is learnt in English. English is not translated into SiSwati when taught in the colleges.

Yet the SiSwati when it is taught is taught in the English language. Except when writing when you give an example. You then take the example back to SiSwati. Meanwhile, it remains an English assessment say maybe a test or even an examination. SiSwati is then spoken or taught largely in the English. (The interviewer encourages the interviewee not to exercise restriction but freely express their opinion exploring every aspect of the matter at hand including the pros and cons. Then the interviewer asks if they can proceed to the next question or there is something the interviewee wants to add.) Maybe I can add madam in what I was talking about.

What I noted is that It is okay that the SiSwati be taught in English in the colleges. This makes the student teacher to be able to tell that this we call it this in English. SiSwati and English for this refers to one thing in English and SiSwati. What am I saying? I am saying we should be able to tell that; can I make an example? I am saying so that we are able to tell/ know that when we talk about sandziso (adverb) a thing such as that. Sandziso in English we will say is an adverb, in SiSwati we say it is sandziso. A person is able to use the two words because while learning at the college they will end up having gone out to the actual field of teaching.

This teacher should be able to teach the children because some children you will find that even their minds are gifted. There is a lot they observe and watch. So, while you are teaching them SiSwati, because the language SiSwati in the schools is taught in SiSwati whereas the child has learnt and seen even on TV that this in SiSwati, we call it this, in English we call it that, that the learner then reveals it. Whereas if the teacher did not know it, it would then get to where it becomes a problem in future. A child revealing it to the teacher while the teacher does not know it whereas a child is not talking about what the teacher is talking about.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 31: The language policy of Eswatini is good in that the teacher education students have been able to adapt to the way in which they are taught. Learning SiSwati in English assisted student teachers to further their studies. Learning SiSwati in English has not given student teachers problems, which could make it impossible to advance in their studies. They continue and learn in the language policy which is intended for them. (The interviewer asks if the interviewee refers to the language policy stipulation for colleges.) It is the language policy of the colleges. It is not so difficult to warrant a change of the policy. Student teachers have been able to continue to learn successfully in that language policy stipulated for teacher training. (The interviewer clarifies that to the aspect of the advantages of the language policy of Eswatini, the interviewee should address other aspects of the language policy in Eswatini. The interviewer reveals that the question is asking for advantages of the national language policy. That means more aspects of language use in Eswatini should be addressed with regards to advantages of language policy in Eswatini.) Okay, the language policy is good in that even in other places such as places of work, SiSwati can also be used. In fact, SiSwati is now used at work. People are not stopped from using their language, SiSwati. They go ahead and speak in SiSwati so that they can be able to work and work very well. Their language at work makes them coordinate their activities and work amicably and in cooperation: at work and in hospitals and in many places where there is business, even where we can say there are non-natives who do not understand SiSwati. They do not say because they are at the work, 'Here because we have other nationals, let us not speak SiSwati but speak English.' SiSwati is spoken without a problem. The only thing then is that interpreting is done for those who do not understand SiSwati so that they also become part of what is spoken about. Interpreting accommodates those who do not understand SiSwati.

We are not prohibited in Eswatini from using SiSwati. In Eswatini there is nowhere you can go where you can be told, 'Strictly English here' when we talk. We talk freely. We use SiSwati as we please. Here in the country Eswatini, we are free. We have no laid down restrictions that when you get here you no longer speak SiSwati.

Except for private schools, maybe the stipulations are there that English is spoken. But then even there in the private schools I believe the SiSwati is there. (Noting silence, the interviewer requests the interviewee to touch on other aspects of language use other than at work and in schools at national level that reflect the advantages of the language policy in Eswatini.)

Okay madam let me talk about traditional ceremonies and festivals celebrated in Eswatini pertaining to the language, SiSwati. Even in the celebrations we use SiSwati while still performing those functions. These days we are from the Marula festival (from Friday 1 to Sunday 3 April 2022). What was prioritised there was teaching in/on the language SiSwati.

There is also that place in Lobamba called the National Archives where they teach mostly about SiSwati. All things that are SiSwati are stored there. If you want to hear the history of almost everything that is there or is happening in Eswatini that is cultural, it is advisable to visit that place because they have archived many things there. Things that are about SiSwati and about language are stored there. They call it *libhange lemlandvo weSiSwati* (a SiSwati history bank).

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 31: In my observation, SiSwati has no weaknesses. SiSwati functions well. It does not have problems because as I had explained earlier, even in places that have white people it is not then said 'SiSwati should not be spoken because there are Europeans'. SiSwati continues to be spoken then someone interprets for those who do not understand the SiSwati. This means in the language policy of Eswatini, SiSwati has not been lowly regarded. SiSwati is okay in the language policy of Eswatini, and it is respected. SiSwati in the language policy has been placed in its own standard also as a language of Eswatini.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST.31: In my view I think it is alright to use both languages to train a primary school teacher. In this way, on arrival in the field of teaching, the teacher will be able to explain everything clearly while teaching the children. If there is a need to use both languages as the teacher teaches, s/he should use them. Even if the teacher was explaining one thing, if it calls for them to use both languages, so be it. For instance, when the teacher has to point to the door and say '*sivalo*' and then also say, 'This is a door.' The teacher should not be rigid and find it difficult to do that just because English has been found to be somehow. All the languages are important as the teacher is being developed. The teacher should use both the languages. In the schools when the teacher is teaching, I feel like s/he should continue to use both languages. That is, a teacher should engage both languages if s/he feels like the children will understand better when given examples in this language and clarity in the other language. Using both languages makes the teacher to possess a lot of knowledge when s/he learnt in all the languages. The teacher gets a lot of information when trained in both languages than when concentrated on one language. When trained in both the languages, English and SiSwati, the teacher possesses a lot of information. The teacher becomes able to explain even to the learners in SiSwati and English so that learners understand clearly and feel like, 'Oh yes, the teacher is explaining to us.'

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 31: In my opinion, the language policy of Eswatini is alright. The language policy is okay. But I do not know what the policy will be like going forward because we are different madam. Some people, we are not the same. I, actually, as I am expressing my opinion, to me it is okay that in the colleges, the teachers who are going to teach the SiSwati should learn it in both the English and the SiSwati. But another student or another person would say, 'Why are we learning SiSwati in English in the college, yet we shall go out to teach it in SiSwati when we get to the children'. This person would then say, 'Ey, that has to be changed.' SiSwati has to be taught in English in

the colleges. In my observation, speaking my opinion, I think the language policy is okay for now. I may not know with time. (The interviewer asks the interviewee what she said was the reason for saying the language policy is okay for now.)

The reason I feel the language policy for learning SiSwati in English should be maintained for now is that learning is possible. There in the colleges you are able to learn. You go in and learn until your time for graduating comes. You then leave the college after having completed your studies. There are no problems which would be such that one would say, 'Ah but it is difficult and impossible. Learning is not possible when they say you should learn SiSwati in English. It is unattainable.' It is not an impossible thing. Learning happens. (The interviewer requests the student teacher to use her experience to illustrate that learning is possible when learning SiSwati in English.) I madam, learnt the SiSwati well in English. There is no problem I can say I encountered in learning SiSwati in English which is so difficult that I can say learning is impossible. Learning takes place really and does so very well, such that you even pass as a student teacher. A student teacher passes, and graduates having learnt SiSwati in English at the college.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 31: In my view, using SiSwati to train teachers can be a good idea. When teachers are trained using their language, SiSwati, there would not be a problem. Why? Because this is a language the teacher grew up speaking. Then when they got to learn in the lower and higher levels of school, they are still learning that language (SiSwati). SiSwati is a language teachers are familiar with. In training, if they can continue to train in it, I do not think there could be a problem there. I think it can be quite a good idea to use the language SiSwati even when teachers are being trained. It can be a good idea. (The interviewer verifies if that is how the student teacher perceives training teachers in SiSwati.) Yes, that is how I see it.

It can work if the student teachers can learn and be serious because they may be tempted to think they are playing when learning in SiSwati. (The interviewer asks why the interviewee feels others would think they are playing and not learning when being trained in SiSwati.) For a while in the past, we have associated serious learning with English. It has been known that a person who knows English is a person indeed. Now then I have it that if they can say, 'Oh, we are now being trained in SiSwati? It now means we are playing. The seriousness is no longer there.'

Because where we attended primary school, we would be beaten for not speaking English while outside the school grounds. That has made it appear like the English is that subject in which you should be serious; study it and then study other subjects and again return to studying the English. Studying English so seriously would be because you are scared that English is an important subject. Failing English would make you appear like someone who knows nothing. So, when you have taken the SiSwati it relaxed a bit, and it is now better. When student teachers miss the chance of learning in English, they would grow weak in their knees, and they would feel like even the learning they are going through is no longer important. Mainly it is English, English, English. (The interviewer asks for clarity on the interviewee saying "sekuncono" "It is now better" with regards to being forced to speak English in the schools asking whether that means the practice has stopped. "Sekuncono.")

It is now better madam I can repeat that it is now better. Because now learners, I invigilated in one of the schools in my neighbourhood. The learners were speaking English because they were preparing for an oral examination. They were speaking the English to practise because they were about to enter the examination room. It was only then that you started hearing them beginning to be serious on speaking English. When they are outside, they speak SiSwati. Which means there is no longer punishment that if you do not speak the English, you will be marked and sent to the office to be disciplined that you have not spoken English. School children are now free.

9. Is SiSwati as important as English? Please explain.

ST 31: Okay madam, thank-you. As I see it, SiSwati is important but not as much as the English. Why do I say so? When you have studied and passed high school to go into tertiary level, it is required that English should be one of the credited subjects. Yet in the SiSwati, that is not considered, which makes the English, let me say, still have power over SiSwati. Because there even if it is in a college that teaches what, they say the English should be a credit. Which means that SiSwati is regarded less even among the police, teaching and nursing; I can count. In fact, the English is still wanted as a C credit upward to B and A, not less.

But then SiSwati does not have a problem. If SiSwati is there, it adds the credits. If maybe you credited it, even if you have passed the SiSwati, they do not even bother to look at it.

But then the English is checked to establish what credit you obtained. If it is a pass in some colleges, they then say go and, come in and learn but while learning here, you should be upgrading your English such that by the time you graduate, make sure it has become a credit. In that way English may not be a problem if you have not credited it. English is on top of SiSwati; they have not been placed on level ground. English is above SiSwati in this country mainly in the colleges, in the schools. English is required for your progress, and education.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 31: In my opinion, it assists learners to learn SiSwati in English a lot. As I made an example that a learner is able to speak about one thing expressing it in two different words while talking about one thing. This is such that even if there is someone who does not understand SiSwati, that person should understand what the talking person was saying even if he did not speak the SiSwati but used English. It is important and it helps the learners to learn the SiSwati language. Learning it in the SiSwati in the training centres. (There seems to be a tongue twist here. It seems to

be vice versa in the two sentences above.) It was helping me to learn SiSwati in English at the college. Many words were things I was ignorant of. Those were just things I did not take seriously what it means when I was still in school. That is what adverbs, adjectives are in the SiSwati. Nouns, I did not know what it means until the words were placed side by side. As such I could tell what it means. What is in the SiSwati is also found in English. There is nothing found in SiSwati which is not found in English. SiSwati and English run side by side.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 31: While learning SiSwati in English, there are challenges. There are challenges because English is not the language we grew up with. SiSwati belongs to the people. When the SiSwati test is written in the English language there are many grammatical errors. We are not usually good at writing accurately in English. While you write you sometimes find that you have used past tense when maybe you should have used present tense. This means the mistakes are there. Why? Because the English is a foreign language to us. English is not the language with which we grew.

As such, if it would be said 'write in your own language' we would write so well because we would have used our language than when we used English. (She repeats) Than when we used English. SiSwati would make you write work so beautifully than using the English.

Although we are allowed when writing SiSwati assessments in English, allowed to use examples in SiSwati, a lot of the writing in the assessments at college is in the English. SiSwati only appears slightly only in the examples. When there is no example in the work you are writing, then it is English throughout. The fact that our writing of assessments is mostly English, makes our work to be full of the grammatical mistakes I alluded to earlier.

The fact that we write our assessments mostly in English may also result in a student teacher being unable to clearly express the story they intend to communicate. The reason could be because the student teacher can get disturbed by writing a language that is not theirs. If the student teacher were to write in SiSwati, they would write very well and clearly express what they want to communicate. It would be as bright as the day. It would not be a problem in the SiSwati. The thing is, a person may know what they want to say but then in this way, just because they have been called upon to express themselves in English, which is not a language they are very much used to, this makes them write while being constantly choked. In what they were saying they may end up not being understood.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 31: I can say madam; to me it is the same whether a person learnt in SiSwati or in English. It is the same. But then there are games in training teachers for primary school which are played in the language especially the SiSwati language. The games have to be played and be played using the said language, SiSwati. Using SiSwati to teach the language game will assist the teacher to be able to understand and later communicate the game well while using it in teaching the language. Because in the primary school SiSwati books the games are also there. The primary school SiSwati books and the games are written in the SiSwati language. In my opinion, it is alright to train a primary school SiSwati teacher using the SiSwati. The SiSwati language should be used to train a teacher for primary school more especially for teaching SiSwati. However, even the English may not be left out. English can also be used. (The interviewer seeks clarity on what the interviewee is actually saying, recommending using both languages?)

The teacher can be trained madam in both English and SiSwati. In aspects of the curriculum that can make the teacher better understood as he teaches, the SiSwati should be used, emphasized and it should be the one used even more in that case. Yes, madam. Right from their training they should start learning in and using SiSwati and not wait until they start on their arrival in the schools. It should not be that they

learnt in English right through. They should start using SiSwati from the college while the teacher is still being taught / trained.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 31: Okay madam. I am going to speak about what I saw, what happened to me. I did not have challenges in my learning of the SiSwati learning it in the English language. I found that I was able to learn without a problem. But then, on my arrival at the college, it shocked me to find that SiSwati in this place is learned in English. I was from high school where I had learnt everything in SiSwati, writing SiSwati and even stating examples in SiSwati. But then on arrival at the college, I discovered that here things have changed. College is not like high school. Even the SiSwati at the college is now learnt in English. The only place you will use SiSwati is when you give that example. However, it was not something extremely challenging that I would say, 'Ey, here I am coming across a big problem.'

Learning SiSwati in English gets scary on your arrival at college but as the days go by you finally adapt and conclude that no it is possible to learn, and you realise progress. It is not very difficult. There are no extreme challenges and actual difficulties of learning the SiSwati in English. (The interviewer clarifies that the question is asking if there are any challenges encountered by those lecturers who train language teachers in English to teach SiSwati).

Oh, okay madam. What I noted, the students, while the lecturers teach, some of the students would question their having to learn SiSwati in English whereas on graduating from college they would go and teach in SiSwati. Student teachers would not feel comfortable with being taught SiSwati in English. The Student teachers always wondered why those who teach them SiSwati at the college teach them in English. Yet they would be told they are being taught SiSwati that they would go out and teach in SiSwati. This is a challenge which I may say I noted, addressed to those who teach the teachers.

Another thing, the lecturers who teach SiSwati in English would have instances in which they would wish to explicate clearly and elaborately in SiSwati. Sometimes they would even wish to say to the student teacher, 'Write and explain this in SiSwati' but because the policy prescribes that SiSwati at the college is taught in English, it would not be done because it is not allowed. As such, if you as a student teacher would write your test in SiSwati, the one marking would not mark your work. Your work would not be marked because you used SiSwati where it is not allowed. Yet, this would be a SiSwati test or examination. Then I noted that it is a challenge to the lecturer because s/he is teaching SiSwati, but the language policy stipulates that even if you may have written SiSwati very well, but because you were not supposed to write the assessment in SiSwati, you were supposed to use English, then the lecturer has to mark you wrong. You used the SiSwati language in the wrong place. Even if you used your SiSwati correctly but you were not asked in SiSwati. Therefore, you were not supposed to answer in SiSwati.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 31: Please repeat the question. Okay madam. There, what I noted is that while learning the SiSwati learning it in English, the student teachers have it that we are learning here. We are learning SiSwati, but we are learning it in a language that is not it, another language whereas we are learning SiSwati. Then they have to be very attentive because with time the use of examples shall emerge.

Sometimes a student teacher may end up having the impression that here I am learning in English and then give an English example or end up using English for the example. Yet the policy allows writing in English, and then for examples you switch back to SiSwati. Which means as we are learning forgetfulness that this is SiSwati also comes. But then although it is SiSwati, we learn it in English. You find a person imagining himself in an English language class, yet they are not there, they are in a SiSwati classroom. (The interviewer asks the student teacher what she notes about

activities and responsibilities of the student and those of the lecturer in the English medium SiSwati classes of the college.)

There, madam, I can almost say there is a balance. The teacher/ lecturer is able to deliver on their part what s/he should direct to the student teacher. The student teacher is also able to respond and answer what s/he should when the lecturer requires that of them to show that the lecturer and the students are together and well-coordinated in their subject. No one is left behind and no one is too far ahead of the other. The English language has been used if it is in the college that learning is taking place. The teacher and student work together in the SiSwati class in which English is the medium of instruction. They work in cooperation. They meet each other halfway. The teacher shows what s/he has brought the student. The student is also able to meet the teacher. In this way teaching and learning continues. The student teacher who is the learner learns and the teacher/lecturer teaches. The cooperation in teaching and learning is realised while the English language has been instrumental in teaching SiSwati. It does not happen that the student teacher may go out saying, 'Ey, I did not understand anything man because they used English, a language I am not familiar with.' A student goes out of the classroom having understood SiSwati that was taught in English. The student teacher goes out having understood what the teacher was teaching in the English medium SiSwati class.

As a result, even when a test or examination comes, a student teacher is able to write the test of what s/he learnt which the teacher taught them. (The interviewer asked the interviewee what she would note when student teachers in the English medium SiSwati class were asked a question.) We would be expected to answer the question and answer it in the English. Then it would just be when you are asked to give an example that you would use SiSwati. Otherwise, the question would come in English, and you would also be expected to return the response in the English. (The interviewer asks if returning the answer to the SiSwati question would be done well.) I noted that responding to questions was well-done. I found it not a problem.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 31: Oh yes madam. Those people speak SiSwati and mix it with English in their learning. They mix. They speak SiSwati while speaking the SiSwati, the English then appears. The English just appears. You find yourself having spoken the English word.

Let me make an example, in my training we were doing peer teaching. I had chosen to teach SiSwati. My class was Grade six SiSwati. I remember very well that I produced 'but' in my SiSwati presentation before completing the fifteen minutes allotted to my teaching. That illustrates clearly that the English likes to show itself and to keep showing itself. In fact, it may not even be one word only. We are so used to adding the English. We hear ourselves to have been heard when we have dropped English into our SiSwati. In my cited experience however, dropping English in was a mistake not that I had intended. For me to end up having spoken an English word in a SiSwati class, there was this that in the tongue it is now common that when you speak you add the English even where it is no longer needed. I do not think there is someone who can say even in a SiSwati class s/he can speak the SiSwati throughout. I do not think so.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 31: I think the challenge is that the teacher can end up not using the right words when the teacher explains to a learner in a SiSwati class, while teaching SiSwati. I will make an example of a student teacher who has graduated from college. This teacher is now in the schools. The teacher is teaching children. The teacher constantly adds some English. Then there will be mistakes of using words maybe explaining something else while not meaning what s/he is talking about. May I make an example, while teaching SiSwati one may get to a point where s/he adds words such as 'but' yet it is in a siSwati class. You find a teacher talking about 'but' and 'and' whereas it is not time for an English class.

The teacher there should be emphasising and using SiSwati because it is a SiSwati class. But then the English likes to drop in. The little English words find their way into the SiSwati. The little English words then drop in and drop in and drop in. (The interviewer asks the interviewee what causes the English to keep dropping in.) The English? (The interviewer affirms.)

It is like in most communication in our country without making other examples, not just among teachers, among the Swati people or among people in general here in Eswatini, it is common that a person does not finish three sentences without adding English in there or even just one English word. That will make English peep in even when the teacher is in a SiSwati classroom. The English can then peep in, peep in and peep in.

In fact, the English is used more often. We like to use it. After using English, we feel like our communication was very effective and understood. When I have dropped in some English or thrown in some English words, I feel like the people I am speaking to will clearly understand me.

Ah, it is difficult to dwell on SiSwati, speaking SiSwati such that I may speak two pages speaking or even writing down purely in SiSwati. It is not common. It cannot happen that I speak pure SiSwati until sunset. It can be very difficult. (The interviewer affirms if the interviewee says it is common to mix SiSwati with English because it is also hoped people will understand better.)

Yes, madam. We are so used to mixing SiSwati with English. Maybe I can say I am now used to it. (The interviewer asks about where our habit of getting used to speaking SiSwati mixed with English emanates from.) It comes from the fact that we grew up knowing that a real person is one who knows English. One who does not know English is regarded as inferior.

This is so much that now there are preschools. You find preschools written English-medium. Indeed, English is prioritised. In those preschools you find that the (she erroneously says English but corrects it later) SiSwati is not learnt at all. Whereas when the child goes out of preschool they will go to primary school where they will start learning the SiSwati. In preschool SiSwati is not learnt at all such that it is not even spoken. When a child comes out of preschool, s/he only knows English and will only meet SiSwati at home. In some homesteads you find that they are so modernised that (The connection gets cut because of a phone battery that suddenly indicated being flat when the interview had just started. After the silence when the connection problem was fixed the participant continues. The interviewer apologises.) We were discussing what causes us to use SiSwati mixed with English. It is because we grew up knowing that the English is important. If you do not know English, you will not be a person of any worth in life. So much that in preschools there are English-medium preschools where they just teach English throughout.

Then you find that at home where the child grows up if the parents are educated, they just speak to the child in English. Such that you may meet a Swati child who grew up here in Eswatini but does not know SiSwati well because it is not used. Even at home SiSwati is not used. At school also SiSwati is not used. That becomes a problem to a child especially when the child is still young to get to the level of preschool speech. Because when the child gets to school if s/he will be enrolled in a public school, the child then finds that SiSwati there is learned. The child then ends up with big problems of the SiSwati language because this child does not know SiSwati. Even at home SiSwati is not spoken. Even at the preschool where the child comes from, SiSwati is not used. That is why, we grew up knowing that English is the one. Knowing that English is *the* language did not grow out of our minds. So much that even today although we have grown this old, we still have it that for you to communicate your speech and be content that they heard you, you ought to drop in some English. The English should keep appearing. Dropping in, being noticed here and there. Then and only then do you feel like, 'No, I made my point. I was heard.'

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 31: Thank-you, mom. There in the classroom, in a SiSwati class, which is English medium, it is not expected that when you are called upon to present your response in English then you are found mixing in some SiSwati. But then when we learn (The interviewer clarifies that the question is about teaching in the schools using SiSwati mixed with English not learning in the college.) Thank-you mom I had not understood you well. There, challenges that can be there can be that the teacher will teach, teaching his or her SiSwati. The teacher is teaching it in SiSwati there.

But then the English will drop in. Why? Because the teacher comes from teacher training where s/he was learning the SiSwati in English. The teacher still has it in themselves that this is SiSwati which s/he learnt in English. The teacher is now at work and is now required to teach SiSwati in SiSwati. SiSwati will at some point emerge (seems like she wanted to say English will emerge).

As a result, a learner who is watchful and alert to the teacher's practice of mixing SiSwati with English will also drop in English when writing SiSwati for this teacher. English will show in the children's writing of SiSwati.

Even if it is not in writing, the mixing of SiSwati and English may show in as they speak in the classroom. In the learner the English will keep showing because even in the teacher it also shows.

It will be difficult for a teacher to say because I am in a SiSwati class then let me speak the SiSwati for all the 60 minutes. We assume a period is 30 minutes. Maybe the teacher has two periods. The English will appear there in the SiSwati classroom.

When the SiSwati appears while the teacher is teaching, even from a learner while answering a question English will appear. Even if it can be during a listening

exercise, a speaking or discussion session whether a dialogue, if it takes longer there will finally be English emerging from there in two or three words. There will be English there. That will result in this subject turning into a subject of two languages which is SiSwati and English whereas SiSwati was expected. (Goat kids are heard on the student teacher's background.) (The interviewer asks what the student teacher said is the cause for teaching SiSwati using both SiSwati and English).

Among the teachers even when they are no longer at the college but outside, speaking the English words among themselves and their friends is very common. So much that even when the teacher is then in class, a SiSwati class in which English should not be spoken but SiSwati is required, the English then finds its way in. Whereas the teacher is then in a SiSwati class. Because in speaking no matter where the teacher is even when not in class, having spoken, ten minutes does not elapse with the teacher having not spoken an English word, even if it could be just one English word. Among the teachers this happens even when they are no longer at the college but outside. That is why even when the teacher is then in a SiSwati class, the English keeps peeping through.

Even the fact that, in my thinking, the teacher was trained in English to teach SiSwati. It can cause the teacher to have a lot of English that does not get finished on their lips in the teacher's talking when inside the classroom. (When the interviewee states that she has finished contributing, the interviewer expresses her appreciation and asks the interviewee if she can say something to conclude.)

What I can say is that the teachers, in my view, can continue to be trained in English in the subject SiSwati. I saw it as not having problems. It would make the teacher understand well when you explain with consistency on one thing. For instance, I have a book which is written, this SiSwati book called, Sihlatiya SiSwati. On the contents of this book appears a list of grammar aspects; libito, sichasiso, and so on. In all these SiSwati things, I wrote the English names for them on the side. This is so

that I know that when they talk about libito they mean this, about the other they mean what.

What I saw is that it helps the teacher to learn SiSwati in English. It does not take the teacher out of the learning line. The teacher is instead able to further their studies. It makes the teacher acquire a lot of information that may duly support advancement of studies and long-life learning. That gives the teacher a clear state of mind knowing that if they ask me this in English, then I will be able to recall. Yet when you are in the examination room, in training, you say, 'Oh they are talking about this.' In the English because here I am writing a SiSwati test in English, it means they are asking me this. I feel like learning SiSwati in English should continue. It is not a problem. Instead, it is a thing that is just fine. Even in the schools the SiSwati should continue to be taught in the way it is taught in the lower grades up to maybe high school before you get to college. Even there it is alright. It is okay madam that is how I see it.

CHAPTER 32

THERE IS A LOT OF ENGLISH OUT THERE EVEN IN PRESCHOOL

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DATE: Friday 08. 04.2022

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 32

MALE/ FEMALE: F

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 32: I don't understand the question. (The interviewer uses both English and SiSwati to clarify what the question requires.) What I can say, in the schools, the language SiSwati, is not used much. Most of the subjects which we are taught in Eswatini are written in the English. It then becomes only the subject, SiSwati that uses the SiSwati. In that way the SiSwati language is suppressed (cindzeteleka) because the children most of the time use the English language whereas they are Swati children.

2. Explain what you think about the Eswatini language in education policy.

ST 32: I think that in fact, we need even the English as Swati people. But then SiSwati should not then be suppressed. Yes, it is good that we learn English so that

even if the children have got an opportunity to travel to other countries, they should be able to use the English language.

But then the SiSwati should be learned by every child. They should not do this thing of (she stammers) that the SiSwati subject be chosen. Because these are Swati children. They ought to know the SiSwati. They should know their language. (The interviewer follows up on what the interviewee meant on SiSwati being chosen.) I mean in the schools a child is told to choose between French and SiSwati. Yet the SiSwati should be learnt by everybody. (The interviewer asks the interviewee if that is all she could say in this question, she says yes. The interviewer encourages the interviewee to be free and advises her that in relation to this question she can explore the side of using English and the side of using SiSwati. The interviewer asks if they can proceed to the next question or there is something the interviewee would like to add.)

What I can add is in relation to the subject SiSwati. If the children do not learn it. I can add that on learning SiSwati, the children who do not learn SiSwati end up with many things they end up not knowing as Swati children because you find that those who learn SiSwati learn about the cultural ceremonies of Eswatini such as umhlanga, or even kuhlehla. Some of the things no longer happen. But then because these things are learnt in school, the children can continue to find the information from the books. In this way the child would know what used to happen in Eswatini so that they can also pass this information to future generations. Also, so that the child can be able to explain to other nationals about (she stammers) the country in which the child lives/thrives to show that s/he knows it and is proud of it.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 32: In the colleges, the SiSwati is learnt in the English language. Which means everything you learn or everything that is learnt in SiSwati is explained in the English. That means even if the thing that is spoken about such as learning about folktales,

folktales are narrated in the SiSwati. But then when you analyse the folktale, you analyse it in the English. Which is a thing you find that it is difficult to the student teachers because the student teacher has to translate the SiSwati into English. Yet when explaining the thing in the SiSwati, it becomes easy when learning it in the SiSwati. (The interviewer asks the interviewee to add other aspects of language use in the teacher training college exhaustively from the beginning of the process to graduation.) I think I do not understand this question. (The interviewer continues to clarify the question.) This question confuses me. (The interviewer asks the interviewee to speak a bit louder.) I am saying this question is not clear to me. (The interviewee asks how one applies to the college for example.) You apply in English. (The interviewer asks if there is nothing the interviewee can say about language use when learning other subjects except the SiSwati she mentioned.) In the colleges, the language that is used mostly is English.

All subjects except this – (as if having an afterthought.) Oh all subjects use the English language. Subjects such as Maths, Science, all use the English language along with the SiSwati to teach. (The interviewer asks what the SiSwati language is used for when learning subjects such as Maths and maybe Science.) In the subjects that are taught in English are you asking me when and what SiSwati is then used for? (The interviewer affirms.) The SiSwati language usually functions in instances when emphasis is placed on content aspects because Swati children understand better when you speak in SiSwati. (The interviewer asks the interviewer to hint on other aspects of teacher training and language use in them.)

The subjects at the college are different there are subjects that require you to go out to for body exercises in the sports field. Some subjects at the college require you to go to the garden to till the land. Some teachers' college subjects require you to go to the kitchen to learn about cooking. Even then the English language is used the most. For instance, in the Consumer Science subject, the subject in which you have to cook, you find that the food recipe which is the outline of what to use and how, to prepare a meal, is written in English not in SiSwati. Even there in the subject in which you till the land, even there English is spoken. (The interviewer asks what the

English language is used for in the Agriculture.) For the produce to grow maximally you have to use manure and plant in a specific way. All those things they say in English. (The interviewer encourages the interviewee to speak on.) When I get to the point where we go out to play in the sports fields. Even then English is used mostly. You find that everything that has to happen is written in English. For example, when you are playing ball. How can we play a ball? All the subjects mostly require English. (The interviewee gets silent. Then the interviewer comments that she will hear from the interviewee when they have to move to another question.) There you find that there you merge (The interviewee asks if she can use English to answer the questions.) Most of the time when we are in the subject Science, we use English.

4. Clarify what you think are the strengths of the language policy in Eswatini.

ST 32: The language policy of Eswatini is good in that some of the Swati children get the opportunity to go out of Eswatini and go to other countries to attain education there. Just because the Swati children were able to learn English, they do not have challenges when they get to countries outside Eswatini in furthering their studies. Even there they are able even when they explain about things that happen in Eswatini, it is not difficult because they know English. They are able to explain to the people they are with. It should not happen for Swati children attending school across the borders to fail to explain about their country just because what they know they know it in SiSwati. They cannot take it to English.

Also, that in Eswatini we usually have our own visitors/ tourists. You find that the visitors have come. They are in places such as the museum. You find that the person working inside is able to explain to them while they understand in the English. This is important because they do not understand the SiSwati. They will go having the knowledge because they have come to visit in Eswatini and learn things that happen.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 32: One weakness the language policy of Eswatini has is that learners are deprived of a lot of information in the SiSwati language about things that are out there. I can use as an example the fact that I stated that a lot of subjects are done in the English medium. All words are spoken, called, or pronounced in the English. Let me take for example that we have situlo (chair). The learners are often able to remember the word in English because most of the time the English is used not the SiSwati. This is such that even when they are writing, they remember the thing well in the English but when they have to use SiSwati, they fail.

The children are also deprived of the way of writing in SiSwati, that is spelling. You find that the way the children pronounce the words is not the way they should write. Because they no longer speak the SiSwati the way they should speak it. They do not pronounce the words well. Then it becomes difficult to write those words down. Whereas to be able to write SiSwati, one must pronounce the word correctly to be able to master that this is how the word is written.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST32: In training a teacher for primary school in Eswatini, I can say using both languages, is appropriate. I can say both SiSwati and English are okay because in a child in the first grade the mind is still able to conceptualise all things well. So for the child to know a thing very well, they must be taught when they are still young. If the child learns SiSwati in their childhood, they will not forget it. Even if they learn the English in childhood, they will not forget it. It is a fact that we need English. We cannot then say English should not be learnt in the lower grades. The child will then have a problem as s/he progresses because you find that when s/he has to write the English, s/he is no longer able whereas the English is also necessary in the school. What I can say is that it is important to use both SiSwati and English. (The interviewer notes that the interviewee said both languages are required to train a teacher for emabanga laphasi. She then explains that when we talk about emabanga

laphasi we mean primary school not just lower grades. That being the case the interviewer asks what reason the interviewee gave on why she prefers the use of both languages to train a primary school teacher.)

I said it is okay because a child easily masters a thing when learnt in childhood. That can make the child not have problems when grown up on reading and writing the SiSwati. Children who grew up speaking English not knowing SiSwati develop problems when they are in higher levels. Because you find that the child does not know the SiSwati. You find a child in upper grades but still reading Lifa. (Lifa is a SiSwati book that teaches the basics of the language SiSwati. Lifa is intended for learners of SiSwati who are at the level of first graders.) Whereas, at the upper grade level the child should be able to tell how SiSwati is spoken. Also, the child at the upper grade level should tell how SiSwati is written. In most schools you find that before a child starts school which means before grade one, the children learn in English. There is nothing the child knows in the SiSwati. Whereas, if on arrival in the first grade the child will find no SiSwati the child will not be able to learn SiSwati when old. (The interviewer asks where the interviewee refers to that before the child starts school they learn in English.) I mean at the crèche before the child starts the first grade. (You mean preschool.) Yes. In the preschools they use the English. (The interviewer asks if the interviewee is saying using English on the children at preschool is a problem.) Yes, that gives the children a problem in that everything to them tends to be known in English not in the SiSwati.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 32: I think that there is what can be modified. It could be that the SiSwati as I said earlier should be a subject that is learned by everybody without having to be chosen. In that way every child will be able to learn the SiSwati. It should not be as if SiSwati is learned by one who feels like they need SiSwati. Yet the honest truth is that every Swati child needs their language because s/he does not know what the future holds for them. Maybe the child will grow up to be required to interpret. If s/he does not understand the SiSwati, this individual will not be able to perform the job of an interpreter because she does not know the SiSwati. Also, because if you are a child

of a Swati, it is important to know your language. You should be able to speak to other people using your language. It should not be such that when you talk to a person, when the person speaks SiSwati, you understand nothing. (Noting silence from the interviewee the interviewer asks if there is something more that may require to be modified in the language policy of Eswatini.) Something else could be that the SiSwati subject should be stipulated that even if the child is learning the SiSwati, the child should not just learn it but learn it as a very important subject which it is important that children learn. Because most of the time in the schools they usually state that it is English that is a requirement for passing whereas even the SiSwati is the one that is important in the children. They should state in the policy that if you have not passed the SiSwati, it shall not be easy for you to move to the next level. Because as a learner you should know the SiSwati.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 32: I can say it is not a good idea because truly speaking our country, Eswatini is not sufficiently strong to provide jobs to all of us as Swati people. We may find that some learners end up having to go to other countries. In that way if the learner knows only the SiSwati, it will take them back when they get where they are going. They could even not be able to explain things in the English, whereas the English is the one that is used by a lot of countries.

When you know the English, you are able to be in mutual understanding with a person from another country. In that way the English is alright while learned, used in the schools in nearly all the subjects. This is important in that our SiSwati is not wide.

You find that some words are lacking in the SiSwati. In that way it will be difficult for the children to call everything with a SiSwati name. We have borrowed words. We borrow them from English. Borrowing from English takes us back to the English. I feel like the English should continue to be used. But then the SiSwati should also be learned in the schools. (The interviewer asks the interviewee to elaborate further on

the fact that some words are lacking in SiSwati.) As I had said that there are borrowed words, like the word cabbage which in SiSwati is likhabishi. That means the SiSwati word likhabishi is very close to the English. We borrow it from English. It is not like saying itelelevision – ngcondvomshini (Television in SiSwati is mabonakudze. Ngcondvomshini is used to mean a computer. The interviewee suddenly remembers.) Oh, what is it called? We call it mabonakudze. That is a complete SiSwati words not even slightly close to the English word. Then we take the other words from English and bring them to SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 32: Even the SiSwati is as important as the English. Just because we are Swati people, we live in Eswatini, it is important to know your language as you know yourself as an individual. To demonstrate that you are a human who is Swati. SiSwati is in fact wide. It is not just the language. There are customs and traditions including even the traditional dances such as umhlanga. That also, is important to know. (To encourage the interviewee to continue with her submission the interviewer reminds her of the question. The interviewer also adds that with the nature of the question there may be a response relating to the side of SiSwati and that on English in relation to the issue of language importance.)

SiSwati is as important as the English in that by knowing SiSwati, you are able even to speak to other people within Eswatini. Let me make an example that in many families the mother and father may be living in the cities and then the extended family such as grandparents are in the rural areas. As a Swati child it is a good thing for you to know the SiSwati so that even if you have travelled to visit the rural folk, on getting there you speak to them in the SiSwati. You should not then speak English to them on your arrival to the countryside.

Similarly, the English is also important in that it also helps you when searching for jobs. You find that the bosses of that place are not Swati. Also, that when you ask for that job you write in the English. So, when you know the English are able to speak

and to write it, it then helps you because you tend to have many chances of doing many things such as the jobs.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 32: In my view learning SiSwati in English at college does not help them because in high school SiSwati is learned in SiSwati then when you get to college, the SiSwati is then learned in English. The student learned the thing in high school. For example, kuhlehla. Not that the student teacher does not know it, s/he knows it but because here at college the student teacher has to then use English, it then becomes slightly difficult. You find that the student teacher ends up unable to pass very well because s/he knows the thing in SiSwati but is now expected to explain it in English. You find that even if the student teacher is writing s/he remembers the thing in SiSwati, but it gets difficult what the thing is called in English. You then find that the student teachers do not perform very well in their academic work. Whereas a thing you once learned in the past, when it gets repeated there is usually not much difficulty as when you were learning it for the first time. Learning SiSwati in English at the college then takes the student teachers back. Whereas if they were still learning SiSwati in the SiSwati, which is the way they were learning it earlier, that would give them many chances of not encountering difficulties but find it easy in their college learning. (The interviewer requests the interviewee to elaborate on the comment that a thing that you once learned should not be giving you difficulty and that it takes student teachers back to learn SiSwati content in English at the college, yet they had learned it in SiSwati in school.) I am speaking in relation to the fact that a thing that you once learned, it is easy for you to just remind yourself. It gets easily restored to your memory. Whereas if you are learning it for the first time, it takes you time to master it well. That is why even when you are writing, the content often returns to you in SiSwati. In fact, to be able to translate content to English as someone Swati, you have to start it from the SiSwati. You find that I already know the thing in SiSwati. Really, the SiSwati will arrive first because it is also my language. It will then be difficult for me to establish what this is in the English. Yet if I was writing the SiSwati, I would not have a problem. I would just remember that this is called with this word.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 32: (The interviewee asks if the word tinsayeya in the question means bulukhuni (difficulties.) The interviewer affirms.) There are many challenges student teachers come across. As I had explained above that the SiSwati language, if you, no, not the SiSwati language. If you learned a thing earlier, it is easy to remember it quickly. When I start learning the thing, it shall give me challenges that I have to first learn it before I can master it well. Whereas, if I learned the thing before, it shall be easy when you ask me what this is. I will answer you quickly. Even if I have forgotten it, but then I can remember better when I take it to SiSwati the way I know it (mnemonic devices) than to seek in English, a thing that I have just learnt. That is what makes even the children when they write work, it takes them time to be able to write it well. This thing they are just meeting it for the first time here at the college. Then they learn it in another way. Whereas before joining college they were learning it in the SiSwati. In another instance, you find that let me use an assignment as an example. You find that in this assignment, you have to conduct research. You find that it is difficult to do the research because you know the thing in the SiSwati. Even if you enquire from student teachers who are ahead of you, you find that even they may have probably forgotten the thing because they only met it at the college. Let me make an example that a teacher of SiSwati is teaching at school. It is easy that the teacher knows the SiSwati thing in SiSwati than in the English because there at school the teacher teaches it in SiSwati. So, the teacher does not continue with the English language. So, you find that even if you are researching, you want to ask the graduated teachers, they also have the challenge to remember that by the way this is actually this in the English language. In that way the student teachers have a lot of challenges in doing their academic work. (The interviewer requests the interviewee not to be scared to also give their own experience of what is asked in the questions. The researcher then asks if there is nothing the interviewee would like to add from their own experience on whether student teachers face challenges as they write their assessments in English.)

Eh, challenges I was facing, I can make an example of kuhlalela (linguistic analysis). When you do linguistic analysis of the SiSwati language, you find that they give you the word in SiSwati. When you analyse the word bringing out the syntactic unit bits, it is easy to tell that this is a sicalo (prefix). But then when I have to take it to English, it is then difficult. I have forgotten what sicalo (prefix) is in English. In fact, I have to write in the English.

In that way it makes it not easy for me to pass. Whereas if I was writing in the SiSwati, even if I may have forgotten what to call a word in the middle as I analyse the language, but I would get this one mark for instance, of saying it is sicalo (prefix). But then if I have even forgotten what the sicalo is, there is little or no hope of me remembering what that middle thing is.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 32: For primary school? (The interviewer explains what the question is asking.) In all honesty, there is no part of the SiSwati curriculum at college that was supposed to be taught in English. Because in the schools, as a teacher I will teach in the SiSwati whereas at the college I learnt in the English. Which means even then I face challenges because I am learning in English at the college. I am now pushing out the SiSwati I learnt from school. I internalise the English with which I now learn SiSwati. But then just when I am about to complete my college training, to go to teach in schools, I also have to start afresh to remind myself in SiSwati. By the way what is this? Which means as a teacher, you can end up having a problem yet as I had indicated earlier, you began learning the thing at high school. If I was continuing with it at college, it would give me many chances of knowing it very well in one way. But then it is a problem because it will take me time to get back to what I learned in SiSwati. Because the mind takes what I learn at that time. (The interviewer encourages the interviewee not to be scared to give an extended response. She then reminded the researcher that the question wanted to know if there is an aspect of the SiSwati curriculum at college that she feels should be taught in English.) Teach everything SiSwati in SiSwati.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 32: Eh, our teachers also had challenges in explaining clearly to us in the English. Let me make an example of when you've just arrived as student teachers in first year. You are also new and are just learning SiSwati in English for the first time. The lecturers had to explain several times so that we would also end up understanding the content clearly. In that it is a new thing to us. We first have to delete the SiSwati from our minds so that we are able to analyse it in the English. So, you find that even the lecturer is trying to make us understand very well because she is just starting the thing. It takes a lot of time for you to be able to master the thing in the English. Let me make an example of analysing, let me make an example of explaining a proverb. You find that I know it in the SiSwati. But then when I take it into the English, you find that I lose even the content. Just because I now have to explain in the English whereas in the SiSwati, I know the thing. Another thing, you find that you have to, when the teacher is teaching in the college, just because s/he is still trying to initiate us to learn in the English, the lecturer also, finds herself using the SiSwati with the English to be able to explain clearly. That makes even the teaching time to stretch a bit. Whereas, if we were learning in the SiSwati language, you would find that the thing she is teaching is something that most of the learners know it is just for one to remind themselves to be able to quickly finish the subjects.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 32: (this question was left out by mistake)

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain.

ST 32: In actual fact, it does not happen that when you speak SiSwati, you do not mix it with English. Even when you do not teach, you just talk, English happens to show here and there. Most words have become easy in English. You find that even

teachers teaching the SiSwati, even that teacher finds him or herself explaining in English so that the child understands well. Because the English is so much, in the children, the SiSwati is not so well known. The time you explain the thing in the English, you find that it is then that your mind opens that this is the thing that is spoken about. I can just say that it does not happen that you teach SiSwati and do not add English. (The interviewer asks the interviewee to elaborate on two utterances she made: 'Kuba lula ngalesiNgisi' (It becomes easier in the English.) and 'lesiNgisi sesinengi' (There is a lot of English). There is much English out there because a lot of English is used lately than the SiSwati. As I had said that a learner starts English at preschool. The SiSwati is not learned in many preschools. You find that the pre-school is written English-medium preschool. Then everything is taught in the English. The English is spoken. As the child continues with their education and get to the lower grades, in primary school, they tell you that if you speak SiSwati, you will be marked. SiSwati is not spoken in the school, Which means the learner speaks English every day. In that way then there will be plenty English than SiSwati. Even at home many children watch cartoons. They speak English. Then the English is the language they now know better than the SiSwati. Such that when a child speaks to a parent, the child speaks in English, even the parent answers in English. In that way the English will spread more than the SiSwati. The learner is at school; s/he speaks English. Even at home s/he speaks English. (The interviewer thanks the interviewee for clarifying the utterance, 'Ngoba lesiNgisi sesinengi.' 'Because there is a lot of English.' The interviewer then asks for elaboration on, 'Kulula ngalesiNgisi.' 'It is easier in English.') What makes things easier in the English is that English is used mostly. The English proceeds easily from the mouth. This is an abundant thing than the SiSwati. Let me make an example of eh, I make an example of when you teach, when you teach colours in SiSwati. There are colours that are just very easy to master such as red (bovu). But then there are those colours which when you talk about green. Oh no let me make an example of mtfubi (yellow). The child when told that something is mtfubi, does not know what it is. Then you will find yourself having explained to the child in the English. The child will then note that this is what we are talking about. It is easy to speak about. It is easy because English was used most of the time. (The interviewer thanks the interviewee for the way she clarified her utterances.)

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 32: It causes problems of the fact that even the SiSwati, the children also regard the SiSwati as inferior because even you as their teacher, you find yourself whereas they are learning the SiSwati. In that way the learners will feel like there is nothing we can do without the English language. Because we now take everything back to English, yet we teach SiSwati. The children are not wrong that they do not understand SiSwati. For the teacher to speak such that the learners understand what s/he teaches, the teacher may find himself taking the things to the English language. You find that the children end up aware that their teacher when teaching them, will teach in SiSwati and then come and explain in English. In that way it is difficult to explain for children to master the content well because all the time the content is translated into English. Even when they write the children will, you find that the children will know the thing in English. The learner has to write content in SiSwati because they are learning SiSwati, but he fails in that of course as the teacher you will translate the content to the English. It makes the content easy for learners making them also to feel like they know what is spoken about. In that it has been spoken in English. (The interviewer says the interviewer alluded to the fact that a teacher may translate what s/he teaches to English if the learners do not understand. Because the interviewee indicated how that can be a problem, what can a teacher do if children seem not to understand. What can a teacher do to assist learners without using English.) I think what can help could be for the teacher to use pictures. For instance, if it is a thing, you can be able to bring a picture of or bring the real object. I make an example of litje (a stone). You can bring litje when you teach. Like a teacher prepares himself before he goes to class that is when s/he can be able to note that this thing is likely to give learners a problem to understand. Then the teacher can try to bring along to class something that can make the learners conceptualise it faster. That will assist the teacher to avoid using English to explain a concept. (The interviewer asks if there are more ways even when already in class to avoid using English to explicate the SiSwati content.) Something else could be that if the thing is easy to dramatize or role play for the children to understand it clearly, the teacher can call upon learners to act it out in class so that they understand it quickly

what is being talked about. For example, when the teacher says, Bafundzi bayahhwilitisana (The learners are having a heated argument, a confrontation.) May be the learners do not understand the word kuhhwilitisana, the teacher can call any three students to stand in front of the class and tell them what to do. In that way the learners will be able to tell what the word means.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 32: Problems that arise from teaching SiSwati in English include that it happens that while teaching the content in English, yet it is SiSwati, you find yourself having lost the word in English. You find that when you bring the content into English while trying to explain then you lose the right content. Because a word or a thing can be explained in many ways while it is one thing. You find that you picture the thing in the SiSwati, let me say an English word has multiple meanings. In that way you find that when you take the word to English as a teacher you use a different meaning altogether. Yet another meaning was required. Let me use as an example, the fact that. What can I use as my example? What will I say? Words ... Okay. I am losing the example. Please read me the question again. (The interviewer reads the question again.) Challenges become that the teacher is teaching the SiSwati but finds himself adding the English. It is that because the children understand the English more than they do the SiSwati, they will take the English and not take it in the SiSwati, yet the SiSwati is the one that is important. They will then forget it in the SiSwati yet what is important is the SiSwati not the English. The teacher there will feel like the children understood yet they did not understand they just took the English not the SiSwati that is important. In that way you find that the children are still left ignorant because even then they understood the thing in another way which is English, yet it is needed in SiSwati. You find that even if the child may be required to answer a question, s/he may still be holding onto the English. Yet, the child, say s/he is writing an assessment is required to answer in the SiSwati. (The interviewer states that the interviewee alluded somewhere to the fact that the teacher will think they have understood yet the children understood in the English. The interviewer asks what a teacher wants when he teaches SiSwati in class.) What is required is that they understand but understand the thing in SiSwati as they are learning the

SiSwati. For instance, let me get back to the example of colours. I can say that 'Lemphahla iluhlata ngembala' (The garment is green in colour). A learner may not hear until I say igreen. Then this learner may say, 'Wo!' to indicate s/he now understands. Yet when this learner has to then write, the word green will come to memory first yet the word luhlata is required. If you are a teacher when a learner says I have understood you always hope, they have understood. Yet when they have to write you find they have forgotten. (The interviewer states that from what the interviewee says, a learner may say s/he has understood yet s/he has not. Then how does a teacher discover that this child did not understand?) It can be that the teacher asks the child a question and find that the child has forgotten or even ask in a way of giving them written work to see if what they write is it. Sometimes you find that the child heard the word, but it is difficult for the learner to write it. (The interviewer thanks the interviewee and tells the interviewee that this was the last question and requests her to comment in conclusion.)

What I can say could be that the policy can be reviewed anew because even me as a college student, I feel like I am being oppressed to be made to learn SiSwati in English yet in the schools I will then teach in the SiSwati.

CHAPTER 33

CLASS PARTICIPATION IS AMAZINGLY LOW WHEN STUDENT TEACHERS LEARN SWSWATI IN ENGLISH.

DOCUMENT NAME: INT-P33-m-r

TIME: 1905 hours 2045 hours DURATION: 30 Minutes to 1 hour

DATE: 14.04.2022

PLACE: Ahlomengelwati Teachers College

INTERVIEWER: Sellinah N. Phiri

INTERVIEWEE PSEUDONYM: ST 33

MALE/ FEMALE: M

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST) 33: The policy of the language SiSwati in Eswatini, I think the policy that is there is one that says there is change such that it is now compulsory to pass SiSwati because it is your language, the breast language in the schools. You are compelled to pass SiSwati to progress to other levels. It is no longer like yesterday whereby we were saying even if you passed English, English was a compulsory passing requirement. Now you proceed to another class even if you passed maybe, even if you did not pass English, but you must pass SiSwati. (The interviewer reminds the interviewee that they are talking about the language policy of Eswatini. Then the interviewer asks the interviewee to clarify when the language policy he is referring to in the above submission was made public and what it is called.) Eh, (The interviewee stammers.) Even though I may not remember clearly about the year, but it should be 2018 or 19 because I think it followed the change of the country's name from Swaziland to Eswatini. Although I may not have a very

straight forward answer, but it should be around that time. (The interviewer asks whether the interviewee was told by someone, or he saw the language policy himself.) The policy? (The interviewer affirms.) Eh, (The interviewee stammers.) The policy, I... I ... I will say I heard it from someone because I heard it at the college as we were learning. Also, that there is someone who was so involved in culture, even that the country has changed I got it well from class. I can say I did not see it written down, but I heard it said. (The interviewer encourages the interviewee to elaborate on the use of language in Eswatini schools as prescribed in the language policy in relation to learning English and SiSwati the use of the languages, English and SiSwati.)

I can say maybe it begins with SiSwati. SiSwati as we call it the language of the breast, eh, the fact is that at the time of our arrival, when we start school, the little children do not know the English language. They know SiSwati. The language policy in relation to SiSwati states that the children have to even if the English, mind you at that time the English is still being introduced. But then the teacher should have it in mind that these are little children. It then gets to the rising of the class levels in the school. At the foundation phase we use some SiSwati, in fact, we use a lot of SiSwati.

But then when we get there in the middle phase Grade 4 to Grade 5, we begin then because it is recommended that we begin to use more English in the children. It then increases and increases.

But then when we are at the upper phase English is used mostly because we want our children to be competent in language in the schools.

But mainly in the lower grades when we talk about SiSwati, it is the language that is used most. Then maybe it depends on the type of school. It could be a government school or a private school. Private schools are usually English medium. You find that

even if the children are still young, they are fed much of the language eh, (he stammers) the English than the SiSwati. (The interviewer asks which other languages the language policy of Eswatini allows to be learned in Eswatini schools?) Eh, another language that is allowed in this country is French. Eh, French is a language that comes from France which is one of the languages that can be taught in the schools of Eswatini because the government allowed it.

2. Explain what you think about the Eswatini language in education policy.

ST 33: Eh, what I think about this language policy, eh, okay I can begin by saying, it can be to express gratitude maybe to government especially in the instance whereby English is ruled out as a subject one should pass to progress to the next level. In fact, even if English is required because other subjects are learned in English but then the fact is, this is Eswatini. We are Swati. Then you find that it makes others uncomfortable because you find that those who end up passing English better are those maybe whose parents went to school. The parents are able to assist these learners at home. So, my own view about the language policy is that the government is doing it right. Government has caught the right side of the stick if she is loosening some of the screws such that we should learn SiSwati more so that we are able not to depart. Our language should not get lost. For instance, because it is clear that I am also speaking a language which seems to evade me just because of that. Mainly it may be because while you master the language of Europeans, you also master your own language. From that of Europeans, you also have to master the one which is you own. Yet if the SiSwati language may be reinforced in the schools, I feel like we would not lose our language because if that would happen, we may end up getting hold of this and the other.

3. What does the language policy of Eswatini say about language use in teacher training colleges?

ST 33: Eh the language policy on training teachers, I will speak from my experience of where I was trained. My experience says the language that should be used in the colleges is the English language. This is so much that even the SiSwati is learnt in

English. Eh, that when you delve deeper on because we enquired into it. They then explained and told us that learning SiSwati in English assists even those who come from other countries to assist in our education. This is so that you find that even them because you find that as we learn we are told about inclusive education. Inclusivity states that all people can come to attain an education. It does not say this one because he is Indian will not be able to teach Swati people. Now then on the policy, I will say in the college English is the language used mostly than SiSwati. I can say that is what the language policy says. (The interviewer asks whether when the interviewee says 'than SiSwati' he means even SiSwati is used at the college.) Yes, I mean even the SiSwati language is operational. I can make an example that you find that even if the SiSwati is learned in English, but you find that examples you give should be in SiSwati so that your story is understood better and clearer. You have to translate into SiSwati when necessary and express some SiSwati things in English. All these languages work together assisting each other, both of them. But then mainly you find that it ends up being English that shines mostly. But then all the way in the other levels of your education before college, you have been using the SiSwati language. SiSwati is the language you know better. Then now 'let the oxen plough towards a rock' in the English. (The interviewer thanks the interviewee reads the question again and then asks the interviewee if he can add to his contribution by alluding to specific processes and the use of language in them in teacher training. The interviewer asks the interviewee to tell whether there are instances that are practical but happen outside the college as part of the training of a teacher). Yes. It happens that a teacher is trained but not inside the college as part of their education.

I will make an example. But then there I will say it is usually the SiSwati language that is used. Because I make an example that as we learned in our case, as I was in the languages major. We learned SiSwati. SiSwati in Eswatini says our language SiSwati should not get lost from us as Swati people. There are things or even traditional festivals that are celebrated in the country. You find that there is a ceremony I will say. You find that we go to the marula festival for women's regiment (lutsango). You find that there are competitions for male team drum dancers (Sibhaca), the girls' regiment (imbali) and all forms that can be there. They also compete and so on according to the various dances. Eh, even there it is often part of

learning because you find that we obtain new knowledge. What we may have spoken about at college, but we then experience. What we had learned in theory in the college premises, but we then go outside to experience it depending on where the king or the competitions will be held. (The interviewer asks about another aspect of teacher training which happens outside the college and how language is used there.)

Any other way where the SiSwati language is used or just language eh outside the college, is whereby the teacher is being trained then he is told to do research. There the teacher goes out. S/he goes to the people depending on who the teacher's subject directs him to. Research usually directs us mainly to the schools because a teacher has to follow the education stream. Even there, language is used because it depends on where your subject is based. But most of the time you find that it is recommended that when you write the research, write your subject in English. The teacher is researching outside about his subject using language. The SiSwati or English language is used which is part of learning. Even if it could be said but then this is what does not happen inside the college premises, which you find that it will be completed in the college. In the college the student teacher will be graded /rated, and they will check whether he conducted the research the right way. (The interviewer asks if there is any other practical aspect of teacher training which a student teacher undergoes outside the college premises.)

There is another part of the teacher eh whereby language is used while training the teacher. That is when the teacher goes out of the college premises and goes to the schools. When he gets there, he does what we call teaching practice. That is part of training whereby eh, those who are training the teacher come to observe and check if what they taught the teacher was mastered. But then they are out there in the actual field in the schools. They are then checking if the student teacher is doing the right thing. Has the student teacher been trained? They assist the student teacher where he may still have weaknesses. They guide him. That is what I can spell out. May be that is another thing that is part of learning that does not take place within the college premises. Even if it may have somehow happened within the college but

now out there the student teacher goes to do it practically to the learners. (The interviewer requests the interviewee to detail his discussion of teaching practice. The interviewer asks the interviewee by repeating some words he said. "You said, 'Those who train the teacher check him to see if --' ") What they taught him has been internalised. Because it happens, I will make an example that a teacher, they usually say there is a teacher by calling. That is, the thing is within this teacher. Then it also happens that a person becomes a teacher by name that maybe he did not have anything to do. So, the exercise of going to the schools, is whereby the teachers of the teacher on arrival realise that the type of a teacher and how prepared the teacher already is for the field of work. They strengthen the teacher where they can and advise him. They sharpen and make him into a teacher. But the main purpose is to observe if what they taught the teacher was internalised. How much has that teacher been trained. (The interviewer follows up on how language is used between the student teacher and the teachers of the teacher and even as the student teacher goes about his duties.)

Eh, in that, I will begin maybe when the teacher is still teaching because they come to check how he is teaching. When the teacher is still teaching, I will say it depends on the subjects. It depends on which subject the college tutors found this teacher teaching at that time as stipulated in the school timetable. It may even depend on which subject the teacher of the teacher has come to observe the student teacher on. But most of the time, the teacher of the teacher comes following the school timetable. S/he finds the student teacher teaching what? Let me go past that. Then when the teacher has finished doing this then there is time when the tutor meets the student teacher and converses with him. There it depends on who has come to check the teacher which language they want to use. But then what I have noted with us in the language major is that they speak to us in English eh if they found you teaching English. They speak to you in SiSwati if they found you teaching SiSwati so that the thing sinks to you, and you easily see it when he explains to you. (The interviewer asks how as a student teacher one uses language in the subjects as they teach.)

Eh, when you teach, the question says how is language used? Okay, I do not know whether I get the question well. But you shall correct me. I feel like when you teach, language has its own rules. That is, the rules state that this language has these guiding principles. Eh which means when the teacher is teaching, he should position himself very carefully that now I am teaching English. It should be such that everything I speak here; the dictates of the English language should be followed as is. In this way, the one whom I think I am promoting and teaching the English language to is not hurt. So much that even if it is not the English you are teaching that day but when let's say you are teaching Science. Just because Science is English. In fact, the fact is that you as the teacher when using the language even the English, must not use it ungrammatically. So that even this one, because this one usually benefits, the learner. As you teach in English the learner benefits in the sense that: 1) he gets the content that the teacher is delivering. 2) The learner also gets rules of using the English language. That means the learner at that time benefits in two ways. He gets content grasps it and gets it into the head. He also gets the language from the teacher who is teaching him. Language is used and it works in that way. It depends which subject that is which is being taught. Unless I do not get the question. (The interviewer states that I feel like that is the question you are answering as to how a teacher uses language as he teaches. The interviewer says she noted that the interviewee said the use of language is guided by rules. The interviewer appreciates that already the interviewee has said a lot that is eye-opening about language use in the classroom. The interviewer asks about language use in relation to teaching SiSwati.) Even with SiSwati I won't differ much because it is still about rules governing the language. Let me make an example, let me say English has its own rules. For example, in English eh the vowels, I wonder if I am saying the right thing. The vowels in the rules of the English language follow each other anyhow. In SiSwati you find that vowels do not follow each other. This is just another rule I am using as an example. In SiSwati they say if a word will have a vowel in final position, and then the next word also has a vowel in first position, there is a phonological process that should be operational there. It has been a while that I last went to school but there is a phonological process that should apply there. There may have to be deletion of a vowel which is then replaced by an apostrophe. Whether what happens is vowel coalescence or whatsoever, but there is a process to avoid having vowels occurring in succession. What I mean is that in SiSwati or

English it depends on what you are doing and what you are teaching. Even in SiSwati there are rules you should apply because language is guided by rules. (The interviewer applauds the interviewee for his contribution this far. She explains that with the bits of follow up questions, she is trying to extend the contribution on the question on the use of language when training teachers. “That is why I keep asking those follow-up questions. When you said language teaching has rules, I thought you meant the language policy. What language does the policy say should be used for teaching which subject? That is why I then asked about SiSwati. When the teacher is out on teaching practice what language does he use to teach SiSwati? Why?”)

Oh ay, thank-you. When a teacher gets to the field, that is what I will say, during teaching practice, teaching, eh because there we are raising little children, the current policy says teach the child in SiSwati. Purely and only in SiSwati. Teach using SiSwati that is not mixed with anything so that the child's mind is not damaged trying to master this and then that comes. The child should grow up with the language developing well in his head. That is what I can say just that, that the policy says SiSwati in the schools should be learnt in SiSwati. But then other subjects should be taught in the English because most of them are English.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST 33: The language policy of Eswatini is very good. It is good because it assists us to rescue us although some of us are mostly influenced by our upbringing. But the language policy of the country helps because it is able to channel a child as he grows that the SiSwati language goes this far. The SiSwati language in essence not mixed with anything. The English language, on the other hand, which we call a second and international language also goes this far because we are Swati. So, then language is good because it helps us from speaking maybe Shangaan, mixed with Tshivenda and Setswana in our SiSwati while calling it SiSwati. So, then the language policy is good in that regard. (The interviewer reminds the interviewee of the question and asks him some questions to provoke him to add to his contribution. The interviewer asks the interviewee to consider how the national language policy says language should be used nationally and then consider if that is an advantage or

disadvantage of the language policy. The interviewer requests the interviewee to allude to both languages: SiSwati and English).

Let me state it this way, language, be it SiSwati or English, maybe nationally, eh is used such that it depends where you are. Let me make an example and start may be high up in parliament and come down maybe. Okay let me just say in the parliament we have here in Eswatini. Here in Eswatini the English language works in the national policy on language. The English language is used the most. That works to our advantage because as we say we, when I talk about parliament and all the high places, using English helps us in that it boosts the English language. Because the fact is that even if we are an independent Eswatini, but the fact is that because English is this great it unites us with the whole world. You see. So, if English is the “mediator”, I will say, it unites us. Other people and people of other countries are able to hear and understand that in the parliamentary debates oh in Eswatini, this is what they mean. The news was about this. Yet, using the SiSwati may cripple us. You find that SiSwati limits us at some point such that only a section of the people will understand yet we are a country we are moving forward and developing. We want everything we do to move forward. Exactly, with that the principle on language says that no language should be inferior while another is superior. We actually want the languages to be equal. But then it then, that is why I make an example that it depends on the levels that where is it that we are talking. Eh. I do not know whether I am answering you or I am lost. (The interviewer assures the interviewee that he answered the question and gave how many advantages of the language policy) I said 1) the language policy guides us so that we do not lose our language, SiSwati like residents or the Swati nation. We should not end up having many languages dropping into our SiSwati. 2) Then I said with English, I gave the advantage of English. I said English assists in that everything we speak does not end up with us only. Even our neighbours or the whole wide world language helps us to be able to be heard what we say as Swati people.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST 33: Eh, in my opinion the language policy has weaknesses. Eh as I make an example that in the previous question to give advantages of the English eh there are other people maybe outside and beyond us and our neighbours, but you find that the English even to them is a second language. It is difficult. They do not afford using English. You find that they have a challenge of how they can understand us. You see. You find that those people then get lost in that way. That is a weakness in my opinion that other people can wish to hear what you say because in language there is everything. If you do not understand a person talking, it then means there is nothing you can respond by doing. (The interviewer makes a follow-up question to the interviewee on why the people referred to above do not understand the English.) Eh, some people do not understand the English because in their countries when I talk in the English, I mean there are countries where you find they speak Spanish. Maybe the English in fact, let me make an example. I make an example of something close. Even here in South Africa, in our neighbouring country as you walk, speaking English, some of the people in fact feel like when you come speaking English, they will not help you. Not at all. You speak to this person in English, they just keep quiet and look at you. The reason is that the person feels like you are saying their language is inferior. Then you are saying forward ever with English. So, some of them do not understand the English because they just do not want it. They feel like English is oppressing them in a way. They feel like every individual has their language which they should speak freely without intimidation. So, I feel like that is a weakness because I do not know what may have to be done so that we speak all the languages anywhere and still understand them all. (The interviewer says the interviewee implies what he has just discussed is a weakness of the language policy. The interviewer asks if there are other weaknesses of the language policy which the interviewee can add.)

I am still thinking. Something else that can be a weakness okay what I think can also be a weakness of the language policy eh, there are people in fact besides those who do not learn the English language because they do not like it. But there are people whom you find that they visit the country, they want to learn a lot about SiSwati but then SiSwati is difficult. It is difficult because the people are all over in

the country, yet the country approves much of SiSwati and English. But then if you come from, when the person comes from outside and arrives here the language policy says SiSwati and English should be used mostly. In fact, we are full here we who speak like that. Then a person from outside finds that he is maybe excluded and does not feel like they are part of Swaziland. That is what I will say. It is a weakness that a country may prioritise two or maybe three languages including French maybe. That hurts because the truth is that maybe those are not the only languages that exist. It is a weakness because you find that they focus much on English and SiSwati in Eswatini.

6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.

ST.33: In training a teacher for the lower grades an appropriate thing to do would be to use both languages to teach SiSwati. The reason I say this is because the country I am talking about obtained independence. If I say Eswatini is an independent country, the fact is that we have dark-skinned persons, and those who have lighter skin. If a person in training for teaching our children in the lower grades, if we would say it should be only SiSwati that is used, you will find that a person of Western descent maybe a person born English has difficulty learning because everything to him will be hard as stone and will all be new. Even if we can say only English should be used even to a Swati that can be much of a problem to him. So then having both languages operating it would help that one language assists you to be able to learn another language.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST 33: What can require to be modified. Yah, it's there. I think what may have to be modified, modified, yah it's there. (Then the interviewee remains quiet. The interviewer then asks that if there is something that requires to be modified, what is it?) I think that what may have to be modified here, it may require that because in my view there are people who leave their countries and come to Eswatini. They come

here knowing that in Eswatini the language spoken is SiSwati. We have Indians here. We have Europeans. We have Chinese. These people come from afar and they arrive here. You find that some of them in their lives end up living by following the laws of Eswatini to obtain citizenship and they end up obtaining the citizenship of this country. Then it becomes much of a challenge to them that they are forced that their children should learn in the two languages. Yet in fact, even if the children can stay here in Eswatini the fact is that their navel is back in their country. It may happen that at some point they have to return to their country. To lose their language completely because as they go back you will find when the children go back, they find that they no longer know the Indian language or what. So, in my opinion I feel like, it has to be checked and maybe added that, no, maybe by considering the statistics maybe they then conduct another study. After noting this, a study which will suggest that here is a thing that will tell maybe such that we would then be told that the largest number of people are the Chinese and Indians maybe. I am just making an example. There is a need that even the Chinese language be learned somehow so that every person, because we are advocating that every person, people are equal, good people. So, it is required that in their education all things be level and the same. A person may feel like 'Ah in this earth when I get to this place, I am then inferior.' You should be proud of the language you speak.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST 33: In my view I can say, eh if it were according to me, maybe if I would place myself in power, I would differentiate very much when training the teachers. For instance, I would get a way of training teachers in SiSwati and have it that okay, those who feel like they want to teach that SiSwati in Eswatini only. Making a person limit themselves that 'No I am alright with SiSwati. Actually, in my teaching I feel like I should only teach only in Eswatini.' Those people would then have to be channelled to that stream for them to learn just that which is SiSwati. Then again, it would be that whoever wants to learn English should just join that stream. Even one who wants to take French. We should not learn French and English just because we have to learn them. But it should be optional because there is a teacher who will feel like you know if I can study in SiSwati. I want to preserve the SiSwati language so that it

does not become extinct. I want to teach SiSwati out of love. But then the one who feels like he wants to learn in English and not limit himself maybe but learn and be able to move further to wherever in the country and be able to move even further. It must not be a must that learn in SiSwati. In that I can suggest that let us not teach people everything in SiSwati. But it should just be those people who will say no it is alright for me to learn in SiSwati. (The interviewer asks the interviewee to clarify if by saying a person choosing SiSwati may not move beyond here, he means SiSwati is limited.) That is what I am saying. I emphasize that. I am saying that with reasons. Because a country and another country has its own laws and languages in their language policy as we are speaking about it here that in this place, we speak this language. In this country we speak this language. So, when I state it in this way, I mean it will limit you if you have learnt only SiSwati to be able to go and teach maybe in America. Because there they no longer speak SiSwati. There when you speak SiSwati, they just look at you because they do not know SiSwati.

9. Is SiSwati as important as English? Please explain.

ST 33: Maybe in my observation and experience, SiSwati is not as important as English. Yah, I will say that. I mean because eh when you need a service in whichever government office these days, let me say in most of them as soon as you arrive there, they say to you English. They speak in English. If you explain that you do not know English, they say find someone to interpret to you. I am therefore saying SiSwati is not as important as English because this country is able to employ people from other countries. The country employs other nationals because it trusts that they know English. They do not consider that just because the people come from outside the country, they may not know SiSwati. They do not consider SiSwati. They consider whether you know English because they say English is a lingua franca. So, SiSwati and English are important. But I feel like English is regarded as more important. Even if it can be wherever, besides the government offices. As I have stated before that in the colleges you find that most of the time they teach in English. All subjects you will find in the schools are taught in English except SiSwati and that French if in those places it has been adopted and accepted. But then English gets special treatment, I can say. (The interviewer asks what a lingua franca is.) A lingua

franca is a language that connects other languages. It is a lingua franca that makes a Xhosa or maybe I can say an American to be in mutual understanding with a Zulu and a Swati in their speech. They are then connected by one language, English. Then we say it is a lingua franca. A lingua franca is a language that makes other languages connect.

(When the interviewer had asked the interviewee if they can continue to the next question, when he agreed she asked him to always include the use of English and the use of SiSwati in his responses. The interviewee then added this before they moved on.)

SiSwati maybe from the context of this discussion appears powerless without any significant importance because as I have explained you even hear people if you do not know English saying go and find someone to write for you. In the police stations when you need assistance even in immigration offices, you may be told on your arrival in these public service offices, 'Hey, go and write an affidavit. Write it in English.' If you tell them, you do not know English, they say find someone to type it for you. You see that as they say someone should translate an affidavit and write it for you in English then SiSwati appears inferior in a way. Whereas we, I personally, do not wish it should be so.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST 33: Let me speak from my college experience. It benefits student teachers to learn SiSwati in English in that eh if you are Swati, and you grew up as Swati, of course, you did English at primary and high school. But on arriving at the college, you find that the others, maybe someone lacked skills in the English. A thing that caused them to lack and not give themselves time to read the English is that the person knew that a period would come in which I will speak freely in school speaking SiSwati. But when on arrival at the college you learn SiSwati in English, to you it tells you, it gives you a full picture that the issue of SiSwati will stop. Then now I am

compelled that everything I do should be English. It helps, as you are asking how it benefits one. It assists a training teacher or a student. It helps the student teacher to get fluency in English and be able to speak in English at length such that the language gets into his system and be in the teacher's head. So, it helps a teacher to improve his English.

Whereas SiSwati, on the other hand, when the student teacher is no longer learning it, SiSwati is also a language, and they say a language should be used. When you no longer use the SiSwati, it gets lost. It gets lost. It gets lost bit by bit. (Provoking more comments from the interviewee on the subject, the interviewer quotes the words the interviewee has just said, the SiSwati language 'gets lost bit by bit' while you are at college.)

Because at college, it is just that I became too general when I spoke about the fact that language gets lost bit by bit. I mean when the English is used mostly, very much, you find that the SiSwati, when I say it gets lost bit by bit, I mean you will find that we are in a meeting, for example, let me use a community meeting. I am from the college, is it? (The interviewee affirms.) I was learning SiSwati in English. We are gathered in a meeting. We are speaking. I lift up my hand and they point at me. Because of the influence of the English, I was learning in SiSwati, when I speak, I will also add words such as 'but'. I will also drop in the word 'because'. Why? Because the language, I do not mean it completely gets lost. But in the language now, a lot of English is lying in there. It is not necessarily that the SiSwati language completely gets lost. As such, when you get to the school, you will find that as the teacher you end up careful when you teach SiSwati because you note that now I am in a SiSwati class. Let me try by all possible means when I teach. You see. But then when we speak the honest truth, yes there is in fact what gets lost gradually in your SiSwati because the thing changes you to feel like you should always speak English. You speak in the English so much that people would complain and say, "Ey, this one with his English!" That is the college influence. (The interviewer asks if that is not the death of the language.) Not that the language is dying. (The interviewer asks how we can tell a living language.) When a language is alive, I will say, time and again you

will find that that language is used. Now and again, every single time, that language is used. In fact, a living language is a language that is used the most. But then if you will pick from there and every other moment drop what you pick from elsewhere and use it here you find that that is what makes it look like the language is dying whereas it is not necessarily dying. The language is there it is just that (he stammers) you do not use it. (The interviewer interjects and teases that, 'so the language is not necessarily dead but breathing its last.' The interviewer reminds the interviewee of the question and what was said on the use of SiSwati vs that of English.) English gets stronger and powerful such that when a student teacher speaks it, they do so fluently. The student teacher may also be able to speak English like a native speaker as if English is their breast language. Whereas, this language is the language we call a second language, a language we import from afar. The SiSwati language on the other hand, you find that oh! It is losing power. I will say SiSwati gets weak because it is no longer spoken much than the English.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST 33: When they write the SiSwati tests and assignments in English. (The interviewer asks if that presents any challenges for the student teachers.) Yes, yes there are challenges because when you are given work and you are told it is SiSwati, but then be expected to write it in English that is a big challenge. The problem in this is that you will find that some things you are unable to express them as required in the grammatical rules of the English language. But then those who are learned say there is mother tongue interference. That you express a thing in direct SiSwati whereas it is English. You only translate the words telling yourself this I know in English, that I know in English, but you maintain the word order. Sometimes you find that maybe at that time English grammar does not allow that. That is a problem because it causes the student to find that he has written here, as we say if the student writes the SiSwati work in English, you find that there is a problem in how he should translate the thing into English. He may think, 'How do I write this in English?' That is a challenge I feel is usually there. I can also say that challenge because if a thing is challenge it also gives you a chance to launch into the deep to obtain knowledge about it. In the previous question we alluded to the fact that English ends

up actively on the tongue. Then when the student teacher is given SiSwati assessments to write in English, that propels him to read and obtain extensive knowledge. At that time the English develops even more in the student teacher than the SiSwati. (The interviewer asked if the interviewee regarded the development of English in a student teacher as a challenge.) I regard it as a challenge because had it been SiSwati the whole thing would have just been easy. It is a challenge because it is also time consuming. You have to go into what do they call it, Google, and find out. Let me make an example of when we learn on proverbs and idioms. You find that you ask yourself, *Intsandzane lenhle ngumakhotfwa ngunina*, what will I say? Beautiful what what licked by the mother, something like that. Then you come one day and may be take it directly, sometimes it is requiring direct/verbatim translation. That becomes a problem if at some point I will transfer the mentality of required direct translation from SiSwati when I get to the English side. You see. 'A beautiful orphan is the one that is licked by the mother.' They get shocked in the English Department. Where did that ever happen? They may ask. That is why we appeal that it is a challenge to learn SiSwati in English. Even in your SiSwati which is learned in English there are also some rules. Yes.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST 33: Hey! When I talk in relation to the lower grades in this question, (The interviewer reminds the interviewee that the question talks about SiSwati content when training teachers for primary school.) We were learning Traditional Literature, Modern Literature. I remember ... (The interviewer asks the interviewee to add the SiSwati content components list) We did Curriculum Studies. What is another one? It is SiSwati but then in it we deal with rules of the language. It is SiSwati Grammar; I will say that. Yah, I think I remember very well when I remember them like that. Then let us get to the question. Okay in this question, I can say yes there is content that I think should be learnt in the English. Yes, I say so because as I said you find that for a teacher not to be because you find that the elderly would say a person has locust blood, the blood of a rabbit. When they speak of rabbit blood, you find that maybe I have so and so teaching me but there is bad blood between me and this person teaching me. You find that if this person would mark my work when it gets to the final

rating maybe I can feel like so and so hates me. So, then the people who mark our work there, in fact as I explained earlier as we proceeded with the study, they come from other countries maybe. So, if I feel like the English if I feel like some of it is in the SiSwati as the teacher is being trained, must be done in English so that in case where the work is moderated, whoever marks grading the student maybe should be able to mark for him and understand what the student teacher wants to say. But besides that, if it were according to me, the oxen would have to plough towards a stone because we are learning SiSwati in Eswatini learning it in SiSwati. (The interviewer then asks who this person who the interviewee says is rating the teacher is. She asks if he is referring to the moderator of the course.) Yes, it is the moderator of the course. It's the moderator of the course because a person who has been marking my work since is usually the lecturer in front of me who has been teaching me. But then for it to be fair, because in the end the student teacher's results should be authentically his, the moderator should approve that it is alright, you have been fairly judged. (The interviewer then seeks clarity on whether the interviewee's submission is saying it happens that moderators are sometimes not Swati.) Yes. That is what it is saying.

13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST 33: Yes. Please repeat the question. (The interviewer repeats the question.) Yes. There are challenges which are caused by that such that you see that ey, this is because SiSwati is learnt in English. You see. You will find that a teacher (lecturer) teaches you the SiSwati. But then you find that eh the way he speaks the English even the pronunciation you feel like ey, this teacher. This lecturer teaches the SiSwati in English, but it is also abuses him. Eh let me make an example. When I speak about pronunciation because they say there is no master, but it is true because the world is transforming. There is no master of pronunciation, but you hear when the person pronounces the words. The lecturer pronounces the word but when you press your phone for a dictionary you just hear that this word the lecturer is hurt by the fact that he is compelled. If it were SiSwati, he would have pronounced it well. But because it is English, she speaks one word as if saying something else. For example, eh, a teacher will come and, like the word eh, in English 'gerund' /dʒerənd/.

The teacher will say maybe, in fact I once heard one saying, 'This is a gerund /gerund/' instead of saying it's a /dzeränd/. So, you see those challenges of pronunciation which as the lecturer teaches it beats him. You find that another thing when he wants to translate it to English you see that eish, you know there is a difficulty. Maybe even the way he pronounces, sometimes you feel like eish here it's like English is rigid really. You see. One taught us some day such that he even said, you will pardon me my children we are from a vacation. We had had time-off and were about to begin another course for that semester. So, the lecturer said, 'Hey if you have not been using English for some time, it beats you until your tongue gets used with time'. You see that challenges are sometimes there. Although it is not so remarkable. But it is there. (The interviewer asks if besides pronunciation, there is any other problem may be with content.)

Eh, content at the college is not a problem at all. They thrash content. They beat it and it is received in its tasty form. Especially because they deliver it to people who have also attained high school education. It becomes easy. They are able to explain to the student teachers that this is where the subject goes. The student teachers also grab it. The testimony to that is that you see it even as we are wearing our graduation gowns on graduation day that it fared very well. That is why I say they are able to deliver content appropriately. Because if content is the one which comes with a high mark, that causes you to pass then it means a lecturer may only be beaten by those things I listed. But those are small things such as pronunciation of English. Otherwise, they deal with other things relating to content the right way. (The interviewer thanks the interviewee. She then asks him if in the actual classroom scenario when the lesson is being presented are there no challenges bearing in mind that a lesson has a learner's activities and a teacher's activities.)

Let me clarify this which was almost left out here. Because the two are teaching each other, the lecturer, the teacher of the teacher, and the student teacher who is learning what I often note is that just because it is SiSwati that we are learning, it is learnt in English, it then affects participation of the students. You see. Which I, being myself, would be able to speak. For the class to have a connection because

learners, when teaching them you would feel that 'I am moving along with my class. We are together. I am pulling through with them. It feels good.' You see. But you find that when the lecturer is teaching the student teachers, he is the one talking. "He or she is preaching." You see. He preaches. The lecturer even says, 'Hey you so and so what are we saying?' You find that that even affects the student teacher. Not that the student teacher does not know the answer sometimes. The student teacher knows the answer. But now the language used here. The fact that this subject is now being communicated in English. Ey! That then gives the student teacher a problem. I do not know whether the question is answered. There is a challenge, in fact, there. (The interviewer asks the interviewee to be more specific on his description of the participation when a lecturer teaches SiSwati in English to demonstrate that the problem is language.) Class participation becomes amazingly low. You find that the lecturer is the one dominating in assisting the student. You see. The lecturer gets too dominant. Whereas they say when they teach us that teaching must be learner centred. Which we believe that those who teach us there at the college, the way they teach us should then apply in the schools. Teaching and learning should be more learner centred. Is it? (The interviewer affirms.) So, then you find that there is this challenge that in the lecturer's class, the lecturer is the one doing much talking. Yet, we are supposed to talk, you see because we are the ones being taught. So, that it is quite enjoyable.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST 33: Being trained in English to teach SiSwati in primary school gives the teachers a challenge in that when the teacher has arrived in the classroom, teaching, eh while the teacher is teaching the SiSwati, eh he occasionally picks a bit of this and that from English. That ends up having hurt even the learner in the school. This happens while the teacher thinks he is still moulding the learner. This is because a child takes the shape of the teacher, what the teacher is like. You see. If the teacher speaks mixing English while teaching SiSwati, in a SiSwati class, that then hurts the learner. It is a challenge to the teacher that eish I teach, yes, I teach, but then I mix my SiSwati with English things. You see. That causes the children to end up being like that too.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?

ST 33: Eish, I will say, in fact there are limited chances of teaching SiSwati without mixing it with English especially if you are from a college in which you were learning SiSwati in English. Which means briefly ey it will not happen that a student teacher teaches SiSwati in SiSwati without dropping in some English in the schools. Speaking SiSwati from the beginning of your SiSwati lesson to the end without dropping in some English cannot happen. Even if it is just one English word, it will definitely come in. What makes this happen is that you have this thing with which you come from your training background. Whereby, I have stated that if it were according to my view, a person who has come to teach SiSwati and be fully and truly Swati would have to lean towards SiSwati and not have to come to contact with English so that the person delivers a straight thing to the learner. So, I am saying from my experience there are very little chances of teaching SiSwati to little children without dropping in an English word. If you are from college maybe it can take time. Depending on how long you have been in the field. As you get used then it may get better. You will then have it that by the way I am now here. Also, because you will no longer be learning SiSwati as in the classroom, but you will just be teaching. May be the tongue will gradually get used until you end up doing well. (The interviewer asks the interviewer to clarify further on leaning on the SiSwati at college.) It's what I said. I mean the teachers who teach in the primary school on arrival at the college are taught all subjects. If the teacher would just be taught SiSwati at the college, it would help him not to have English dropping in as he teaches SiSwati. I am therefore saying, if it were possible, the teacher would on arrival in his first year the one who says I have come to learn SiSwati, should just learn SiSwati. If we say we are resolving the problem of English dropping into the teaching of SiSwati. Training a teacher purely in SiSwati may make them not add English to their teaching of SiSwati. Are we together now? (The interviewer says yes and then asks if she gets the interviewee right that he suggests a teacher should learn just SiSwati to teach SiSwati well. The interviewer then asks what can then become of the other content areas, the other things a primary school teacher is taught.) I mean if it were possible. It does not happen as I say, however. If it were possible, a student teacher would

just start on their area of specialisation in first year. (The interviewee says, 'We need your view. Just make it clear. Even if it does not happen for now, we need your view because you may find that there is a problem it may resolve.')

I am saying, if a teacher specialises straight on arrival at the college, if he will be a teacher of Science, good in Science. Because another thing I note, a teacher, you find that because we did the subjects in high school you can see that no, I love Science and I perform very well in Science. But then SiSwati I have a problem. Eh, in English I also have a problem. You see. I am saying if on arrival at the college one would not be made to learn all the subjects that are taught in primary school so that the teacher can teach the learner the right way. A student teacher who knows SiSwati better or one who passes it well on arrival may have to just lean on SiSwati and learn it in the first year, learning SiSwati in SiSwati. Because as the teacher is going to teach SiSwati, he is going to teach it in SiSwati. That would help so that if a teacher teaches at school, he teaches a thing he is confident in, a thing he knows is in my blood, I live it. Not that it happens in the primary school you find that you will teach a whole lot of subjects. You find that the teacher has a phobia in Maths. Mathematics is this teacher's weakness. But then now he is forced. Another one may even supplement. Another one may repeat for years on end. We are in fact not the same. If he had leaned on what he can teach, this teacher would move forward.

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST 33: Ey, eh, they are challenges like that. I will speak the truth. Eh, because I think this relates directly to me too. It speaks even about me now. Eh, challenges are there when a teacher teaches SiSwati caused by teaching SiSwati using code mixing and code switching. Eh problems are there. I note that it happens that a teacher leaves claiming to go and teach. In fact, a teacher plans. He sits down and prepares what is called a lesson plan. He writes his things very well. But then because the teacher mixes SiSwati and English, that then causes the teacher to lose the language. He loses the language. You find him then talking, having written there a thing that is not even English. It is not even SiSwati. But then it is between SiSwati

and IsiZulu. In between there but you cannot get it right. You will find that the principal because schemes or rather lesson plans have to go via the principal's office. You find that the principal has underlined this and that here and there. You see. That is caused by the fact that the teacher mixes. He was learning mixing the languages. You see. That is one big problem which I feel like the teacher comes across. I would often encounter this problem. Maybe another thing I can highlight, yes, we are talking about SiSwati and English. Another thing is that you find that the teacher did not only attend school in Eswatini. The teacher went out to learn primary school and maybe high school in another country. Maybe the teacher was learning IsiZulu. That is another challenge which I can attach to the SiSwati that when a teacher returns to train and then comes here to train to be a teacher and teach the children. This teacher's SiSwati language yes in his birth he was an indigenous Swati. But then just because he has got to a point where he picked this language, and carried the IsiZulu language, it could maybe be IsiXhosa or Setswana or any African languages. This teacher comes with the language. Then now let the teacher talk. You find that that now hurts the teacher in his writing, in his teaching. You see. Which you can find that another lecturer even says that "Ey, you see, you are a good teacher if only this language pronunciation would be corrected. Correct that otherwise you have got what it takes to be a teacher. It's it. A teacher is just ready in you. That is what I find to be a challenge on learning this and the other language, taking this one and that one. It is better to just come out clearly that I am taking SiSwati. I am taking English. It could be so good. Also, that again even in the SiSwati, SiSwati is different. Some of us in SiSwati we like, SiSwati differs. There is Grammar which is pure language. We then come to speak of practical SiSwati. We dance in SiSwati. We teach the traditional dances. Some are good in that, in such things. If it were possible, that is another idea I can contribute even if it may be irrelevant. But if it were that a teacher is observed, and a decision is taken on where he is competent. You may find that even the unnecessary extended talking such that he delves even deeper in grammar when maybe the teacher would be good in that other aspect if we say maybe let's go for sports. Let's go for sibhaca dance. Let's go to sing. You find that the teacher would excel in that other aspect which would also be under language. But then you find that a teacher is expected to just teach SiSwati. You find that other aspects are lacking from the teacher. Whereas if the teacher would only treat that part. You may remind me the question so that I lean

more on it if it has not been answered. (The interviewer states that 'we encourage you to follow your views through. There is nothing wrong about expressing your views especially because this has also been about language teaching. She then repeats the question.)

Something else I can spell out except that the teacher is speaking is in writing. Even if because I mentioned even that because a teacher in fact even when writing ends up being done in class, okay, I do not want to deny it that it happens that the teacher may sometimes mark a child wrong because that is true. It may be caused by the fact that the teacher mixes languages. A child writes. Just because the teacher's mind says eh yes, I am teaching SiSwati. But then you find that when he marks it gets active in him that he is Zulu. His mind on one hand has IsiZulu in the head or IsiXhosa or even Setswana. You see. You find that he penalises a child the wrong way. You may even find that the teacher marks the child right when the child got the answer wrong. The teacher mixed many languages while he was still learning. That comes and affects the learner he teaches.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST 33: Alright. For a teacher to speak English while teaching SiSwati, it gives him a problem which I feel like is very big here. That eh, as we speak about it being primary school, but it is true that when they teach us, they say you are also a teacher (seems to have meant to say you are also a learner). A teacher is a life-long learner. You also learn as you are teaching the learners. You see. So, when the learner, the problem you usually come across is that while you teach here, Please, repeat the question there is something disturbing me here. (The interviewer repeats the question.) When I say you are also learning, let's say there is a learner here he is now in the upper phase of primary school, at Grade 7. Some children are gifted; their minds are just open. Then you do your thing that you learnt SiSwati in English. You learn here while you think you are teaching. The child ends up seeing that 'eish this teacher. It appears like I am just outside here. You see. It is like this teacher does not know what he is teaching.' That is a big problem as soon as it gets to a point

where the learners will say 'Ey, it's like our teacher does not know. Because they say cheat one teach one. Then the other child tells another one that what the teacher did here is not it. You see. Then the whole class is out of your hand. The children will then play with that. When that passes on it gets to their homes. Eh you taught a child the wrong thing because you have your problem of being obsessed with the fact that you are educated. You were teaching SiSwati mixing it with English for example. Then the whole thing gets to the children's families. The fact is children nowadays in the primary schools, I can say maybe 90% of them or 80% are children of educated people. Unlike yesterday when it was not a problem with our parents if a teacher has marked your wrong thing right or what is right wrong. A child these days if you mark them wrong, the parent comes, 'Let me see your exercise books my boy.' On opening the child's exercise book the parent finds a teacher who knows nothing. Not that he does not know but another one just has the problem we are talking about here. The parent finds that a wrong thing has been marked correct. The parent goes to the school angry. On getting there, 'Hey Miss Mavundla' or 'Mr so and so'. The teacher comes out. The parent asks, 'What is this thing I see?' This looks the same even if the teacher may have marked what is wrong correct or what is right wrong. Even if he may have marked the child wrong for what is right or right for what is wrong. That is a challenge. The teacher will never be able to teach the children again. He teaches but the children just play saying 'Ey that thing knows nothing.' It is a challenge because the teacher is the one who monitors the classroom. Eh that is a problem. That is what I can say is a real problem for a teacher to learn many languages. You find that that is the challenge he ends up having in his class. (The interviewer thanks the student teacher for his contribution. She then asks the interviewee if there is anything he can say on the subject of the use of English and SiSwati in Eswatini in conclusion.)

It would maybe be to express gratitude to the government because they are the ones who pass laws and approve policies or even fail others, that maybe they should pass a policy that SiSwati and English be the languages we use. But then I feel like the government still has to modify many things. Eh not everything can be right at the beginning. But you find that some things will be alright along the way. I note that some things I spoke about and said while considering the languages, government

should be able to arrange so that when we train teachers in the higher levels of our education, teachers should just specialise in the subjects they performed well in at high school. That may contribute to an improved output in education whereby learners may excel in the subjects because the one who teaches them is not taking chances or even searching for a goat on the treetops. He knows what he is talking about practically. It is what he was learning. He knows himself. He knows that this thing I do better. That is what I can single out that if in fact that part can be corrected that teachers should be taught in SiSwati those who are going to teach SiSwati. Those who want English, who do not want to limit themselves in their education and move to other countries and other avenues that require English and also learn in English depending on what you want. Even that we can request our government to limit and (He stammers lengthily) the primary education we are grateful government has been able to make it free. Even in the other levels upward it must also be free. Eh if we are trying to protect our language as Swati people, because if education becomes free there are many reasons that take people out of their country to go to other countries to seek knowledge which we may think, it is because their education is free and so on. That will make us teach Swatis who learnt SiSwati here, that English here but then they will get to high school. No one will come from outside with influence who will be able maybe to come into the country and end up infusing what is not it in the young Swati people, who are still growing. This is important because we say a child is a pumpkin stem shoot that charges forward (Umliba loya embili). When we say the pumpkin stem shoot charges forward, we mean the child should while facing that direction, move with the whole truth, move with the whole knowledge. He should not be packed with too many things maybe which are not even in the SiSwati. It can be that which I can say. Thank-you.