

Munene Mwaniki

11 Chasing a phantom: Afrikaans in higher education in the globalisation era

The chapter explores an under-researched aspect of South African higher education (HE), namely its language dynamics, from a relatively new perspective of effects of globalisation on language dynamics in South African HE. With a specific focus on Afrikaans, and using three data sets derived from an on-going research on sociolinguistics of South Africa's higher education at the University of the Free State (UFS) in South Africa, the chapter brings to the fore the complexities attendant to policy and programme initiatives aimed at maintaining Afrikaans as a language of HE in the face of globalisation forces. The first data set—referred to as “sociolinguistics of social justice”—first presented in Mwaniki (2012a) points to Afrikaans in South Africa's HE being perceived as inimical to social justice; an idea that is largely associated with the spread of democracy, a spread which in turn is a consequence of globalisation. The second data set—referred to as “sociolinguistics of knowledge production and dissemination”—first presented in Mwaniki (2014) demonstrates how globalisation pressures emanating from the now widely accepted international benchmark in HE of publishing research in internationally accredited journals has led to a publishing shift at this South African university. The third data set—referred to as “sociolinguistics of learning resources”—presented for the first time in this chapter shows how, despite UFS's overt language policy that advocates for use of Afrikaans in teaching and learning, non-availability of up-to-date learning resources in Afrikaans largely due to global book market dynamics beyond institutional or country control is gradually eroding the status of Afrikaans as a language of teaching and learning in South African HE. According to Terreblanche (2002: 3-4):

With the election of 1994, and the introduction of a proper democratic system, the misguided attempts by some white South Africans – both English and Afrikaans-speaking – to maintain a ‘white’ political system were finally and thoroughly defeated. Consequently, all whites (irrespective of their political orientation) have been at liberty to take stock – hopefully with as open a mind as possible – of all the false trails on which they travelled for so long, and the phantoms they pursued with such conviction and enthusiasm. Of course, it has not been easy for white South Africans (or most of them at least) to acknowledge the evils of colonialism, segregation, and apartheid, and the fallaciousness of the arguments used to legitimise those forms of oppression. However, if whites do not critically re-evaluate their past, they cannot expect the victims of colonialism to accept them as trustworthy companions in building a common future.

The inability “to acknowledge the evils of colonialism, segregation, and apartheid and the fallaciousness of the arguments used to legitimise these forms of oppression”

Munene Mwaniki, University of the Free State/University of the Witwatersrand – Johannesburg, South Africa

(Terreblanche, 2002:4), aside, an enduring difficulty for white Afrikaans-speaking South Africans – at home and in the diaspora – has been to acknowledge the gradual and almost inevitable displacement of Afrikaans as a high-status language in domains such as higher education; and legitimately so.

First, the difficulty can be attributed to an existential reality. Afrikaans, a language developed on the back of the now proven tenuous Eurocentric notion of the analogous relationship between ethno linguistic identity, the nation state and a rigorous racial colonial ethic, has been integral to the discursive construction and sustenance of Afrikaner identity; an identity constructed as an apex identity atop of the socio-cultural, political and economic arrangements in South Africa. A change in these arrangements that accompanied the democratic transition of 1994 has created a deep existential crisis on the part of the Afrikaner. This is because the Afrikaner is adrift in unfamiliar territory of not controlling the levers of State that were critically instrumental in developing the language in the larger part of the 20th century. Second, the difficulty is explainable by the contemporary reality that in a country where in the words of Bargaño, “in order to escape apartheid racial categories, tensions between ‘Whites’ and ‘Africans’ have been described as politics between Afrikaans-speakers and speakers of other languages” (Bargaño, 2012: 2). Almost invariably, Afrikaans is made to bear the burden of its history with concomitant negative language attitudes towards the language on the part of speakers of other languages in South Africa. Without a nationalist government to prop the language in high function domains and with an overwhelming majority of South African population with either ambivalent or negative attitudes towards the language due to its burden of history, there is an inevitability of the language ceding ground in high function domains. Third, the difficulty is explainable by the near helplessness in mitigating the effects of globalisation on the language especially in high function domains, such as higher education and science.

A core idea in the ensuing discussion is that in the face of globalisation and compelling data i.e., the three cases presented in this chapter, the Afrikaners do not need to engage in another pursuit of a phantom in the name of propping the language in high function domains such as higher education. Rather, what may be appropriate is to explore how the synergies unleashed by globalisation can be used to address the underlying factors that have led to the diminishing status of Afrikaans in high function domains such as high education. The discussion is presented in four parts. The first part frames the entire discussion by addressing some of myths around Afrikaans in relation to higher education. The second part addresses itself to the intersections between globalisation and higher education in emerging economies and the place of language in these intersections. The third presents three data sets from an on-going research project on *Sociolinguistics of South Africa's higher education* by the author and an appraisal of the myths around Afrikaans in relation to higher education in light of insights from the data sets. The final part presents the conclusions.

11.1 Addressing some myths around Afrikaans in relation to higher education

The discourse on Afrikaans' place and maintenance in higher education which oscillates between 'language rights' and 'language rights in education' discourses, often masks a deep-seated but enduring metanarrative on the contestations between the Afrikaners and the English at the turn of the last century, and with almost every other ethno linguistic grouping within what is the territory currently referred to as Republic of South Africa for the better part the last century. According to Alexander (2003 :8), Lord Milner:

Introduced a punitive Anglicisation policy, directed in the first instance at the white Afrikaans-speaking community throughout the territory that became the Union of South Africa in 1910... the policy gave rise to what eventually became among white Afrikaans-speaking people a rabid, racist, and narrow ethnic chauvinism, based essentially on shared language, religious orientation and alleged descent... in a word, Milnerism... helped to entrench the racist version of Afrikaner nationalism that eventually gave birth to the political policy of apartheid. Language became the issue around which the ethnic consciousness of what in effect came to be "the Afrikaner community", i.e. white Afrikaans-speaking South Africans, crystallised. The fact that the struggle for the recognition of their language as an official language equal in status to English in the new dominion of the Union of South Africa was closely related to the struggle for "their" land and the independence of the republics they had lost and in which, among other things, gold and diamond deposits had been found, gave rise to a habitus in which certain "white" varieties of the Afrikaans language featured as one of the criteria for being Afrikaner. This passion for the language has had extremely destructive effects, as manifested, for example, in the Soweto uprising of the black youth in 1976 against the unjust imposition on black schoolchildren of Afrikaans-medium (next to English-medium) instruction in the racially segregated classrooms of that time.

The 'rabid, racist, and narrow ethnic chauvinism, based essentially on shared language, religious orientation and alleged descent' metanarrative has however found trans-generational currency, especially with regard to the "ethno-nationalism so apparent in the contestation about Afrikaans in higher education in South Africa today" (van der Waal, 2012: 446), largely because of some enduring myths. This should not be surprising because the entire enterprise of construction of Afrikaner identity, without an essential primordial base, was a deeply mythologised discursive practice. It is important however, to note that the use of the phraseology "myths around Afrikaans" is not this author's invention. Quoting Nienaber (1959), Beukes (2007:245) refers to the deliberative crafting of these myths "through a process of myth-making, [and] Afrikaner ideologues have viewed the genesis of Afrikaans from a vulgar patois and its rapid development into a modern public language through rose-tinted glasses." Nevertheless, with the debate on language in South Africa's higher education and Afrikaans in South Africa's higher education having been specifically high on national and international consciousness, these enduring myths around Afrikaans

need to either be disabused or put into perspective. The discussion of these myths frames the rest of the discussion.

11.1.1 Myth 1: “The Miracle of Afrikaans”

There are references to “the miracle of Afrikaans” in the literature such as Alexander (2009). A most erudite rendition of this myth however, is Beukes (2007). According to Beukes (2007: 246):

The construction of the mythical representation of the miracle of Afrikaans and Afrikaner language heroes’ achievements climaxed during ‘die Wonder van Afrikaans’ festival, a series of nationwide language festivities held from 6 April to 31 May 1959 in honour of the Afrikaans language. The festivities were part of the golden jubilee celebration of the Suid-Afrikaanse Akademie vir Wetenskap en Kuns, a body established in 1909 to promote the Afrikaans language and culture. Looking back on half a century’s labour in aid of Afrikaner nationalism’s most prized possession, the Afrikaans language, its vernacularisation and standardisation process was communicated by Afrikaner ideologues as miraculous in a variety of publications and public presentations.

To underscore the trans-generational currency of this myth, it recently surfaced in a presentation⁶³ by famed anthropological linguist Kwesi Kwaa Prah. Professor Prah termed the development of Afrikaans a “miracle” and proceeded to compare it to the development of Hebrew and Bahasa Indonesia. The argument was that there are lessons to be learnt from how these languages have developed in the modern era in bids aimed at developing African indigenous languages to codes befitting higher functions like higher education. However, this kind of analysis misses a fundamental historical material fact in the development of Afrikaans, and by extension the other two languages i.e., Hebrew and Bahasa Indonesia, a fact that I pointed out to Professor Prah in the August 2015 Symposium.

Starting with Afrikaans, there was nothing ‘miraculous’ in the development of the language. History bears it out that the language was developed by a minority government—a euphemism for a dictatorship—that presided over one of the most brutal regimes in the modern era and one that committed gross human rights violations and other crimes against man. In short, Afrikaans developed on the might of the brute force of institutionalised racial capitalism before 1948, and on the back of indigenous Afrikaner-led colonialism after 1948. With regard to Hebrew, there has been nothing miraculous with its development in the modern era, which has been supported by the state machinery of a succession of nationalist governments of the State of Israel. Inasmuch as these governments may not be characterised as being

⁶³ Prah, K. K. (2015). Language, literacy and the African development challenge. A Keynote Address delivered at the Second Wits International Language and Literacy Symposium, hosted by the Division of Languages, Literacies and Literatures of Wits School of Education, 8–10 August 2015.

outright dictatorial, the State of Israel has been variously described as a ‘pretending democracy’ and an ‘ethnocratic state’ (cf. Jeenah, 2012) and a ‘democracy for a minority’ (cf. Kasrils, 2012). Similarly, Bahasa Indonesia developed as a high status language under the regimes of Surkano and Suharto. The democratic credentials of these regimes were not particularly deep. It would be a mistake to assume that this historically situated analysis is selective or isolated. Examples of how non-democratic governments have been efficient in developing languages extend beyond the three examples from Professor Prah. The development of Amharic in Ethiopia (cf. Cooper 1989) happened under a succession of regimes that were everything but democratic. The development of Swahili in Tanzania (cf. Legère, 2006; Blommaert, 1996; 2006) also did not happen under democratic conditions.

A consistent motif in all these “language miracles” is that they have happened on the back of a deficit in democracy. The spread and entrenchment of democracy is an idea intimately and inextricably related to modern conceptualisations of and trends in globalisation. At a cursory level, the “miracle of Afrikaans” can be posited as the phantasmagorical framing of the arduous work that went into making Afrikaans a language befitting high status functions like being a language of higher education. At a deeper level however, it is difficult to contemplate replication of the “miracle of Afrikaans” in relation to its maintenance in high function domains. For example, while the state may be obliged to develop all South African official languages in higher education within a democratic dispensation, the same democratic dispensation guarantees citizens the right to exercise their right not to receive language related goods and services such as higher education in their mother tongue. Effectively, the real “language miracle” would be a two-pronged endeavour: (a) the development of a language for a high function domain such as higher education in the context of democratic contestations, and (b) the sustenance of a language such as Afrikaans that was developed in an insular environment sheltered from the contestations of modern democracy and globalisation in high function domains such as higher education.

11.1.2 Myth 2: Afrikaans “is a well developed language of academia and science”

Another myth that surrounds persistent arguments for the continued use of Afrikaans in higher education is the assertion that it *is* a well-developed language of academia and science. This argument would only hold true if the position of Afrikaans in academia and science is contrasted with the position in academia and science of the previously marginalised South African languages. The latter’s position in academia and science is a consequence of Afrikaans ascendancy in academia and science or, to paraphrase Thiong’o (1993), Afrikaans developed as a language of academia and science on the graveyard of South Africa’s previously marginalised languages’ development as languages of academia and science. What is increasingly apparent is that Afrikaans no longer holds its own as a language of academia and science in the globalisation era

with its concomitant insistence on an international bibliometric assessment system of a country's research outputs in relation to international standards. Gevers (2006: 1) succinctly captures the quandary that Afrikaans finds itself in this changed global knowledge production terrain by documenting:

Assessment of a country's (South Africa's) research productivity by the proxy of international bibliometric and other forms of survey analysis based on peer-reviewed publications in research journals may not be adequate from a number of different points of view, but there appear to be few alternatives. Amongst the accepted confounding issues are language, coverage of a particular field of knowledge, and national/regional focus. While the Journal Citation Reports (JCR) (of the Institute for Scientific Information, ISI) contains journals published in 36 languages, all of which meet the system's requirements for English-language translated indexing components, none of South Africa's Afrikaans journals are included. Afrikaans has been developed to a full-vocabulary scientific reporting language and there is no prima facie reason why an Afrikaans journal should not be indexed if it meets the general selection criteria.

Mwaniki points out that the assertion that “there is no prima facie reason why an Afrikaans journal should not be indexed if it meets the general selection criteria” is one that is open to contestation and proceeds to posit that:

A fundamental consideration in advancing a contestation to this line of thinking would be the fact that Afrikaans as a language of scientific reporting is largely confined to sections of South Africa's research community; and to a lesser extent to sections of the research community in the Republic of Namibia – only. Effectively, Afrikaans scientific reporting is largely an insular exercise that does not advance intellectual debate and dialogue at a regional, let alone global, level. (Mwaniki, 2014: 202)

Without the language being used in top-rated national and international journals essentially because of a globalised knowledge economy primarily riding on English as a global scientific language, it is a matter of time before Afrikaans cedes ground as a language of academia and, that is if it has not already done so.

11.1.3 Myth 3: Not having Afrikaans in higher education “violates the Constitution”

There is an enduring myth in some sections of South Africa's higher education especially in the so-called Historically Afrikaans Medium Universities (HAUs) that not having Afrikaans in higher education “violates the Constitution”. Existential reality does not back the myth. Basically, there is no constitutional textual support for the myth, and there is no case law support for the myth. From an existential perspective, all public universities in South Africa that are English medium would exist in violation of the Constitution. From a constitutional text perspective, there is no *text* in South Africa's 1996 Constitution (Act 108 of 1996) that supports the myth. The applicable clause in the Constitution is Section 29, which inter alia states:

1. Everyone has the right –
 - a. to a basic education, including adult basic education; and
 - b. to further education, which the state, through reasonable measures, must make progressively available and accessible.
2. Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable. In order to ensure the effective access to, and implementation of, this right, the state must consider all reasonable educational alternatives, including single medium institutions, taking into account –
 - a. equity;
 - b. racticality; and
 - c. the need to redress the results of past racially discriminatory laws and practices.

To cast a spotlight on the myth under consideration in light of the above constitutional text, it is important to document the overarching ideology of the 1996 South African Constitution, namely *Transformative Constitutionalism*, pursuant to which an appraisal will ensue. According to Klare (1998: 150) transformative constitutionalism entails:

A long-term project of constitutional enactment, interpretation, and enforcement committed (not in isolation, of course, but in a historical context of conducive political developments) to transforming a country's political and social institutions and power relationships in a democratic, participatory, and egalitarian direction. Transformative constitutionalism connotes an enterprise of inducing large-scale social change through nonviolent political processes grounded in law. I have in mind a transformation vast enough to be inadequately captured by the phrase 'reform', but something short of or different from 'revolution' in any traditional sense of the word. In the background is an idea of a highly egalitarian, caring, multicultural community, governed through participatory, democratic processes in both the polity and large portions of what we now call the 'private sphere'.

A critical reading of Section 29 against the background of the overarching ideology of the Constitution as outlined above, contrary to the myth under consideration, could be interpreted as an injunction against language being used to make higher education progressively unavailable and inaccessible to sections of South African population. In light of the foregoing analysis, what the purveyors of this myth have difficulty appreciating is that South Africa's higher education terrain cannot remain beholden to language politics of an erstwhile era, especially when such a language politics in general and Afrikaans language politics in particular was and is used to racially discriminate against people of colour accessing higher education.⁶⁴ Having been

⁶⁴ Cf. (a) Case No.: CCT 40/09 [2009] ZACC 32 in the Constitutional Court of South Africa in the matter between Head of Department: Mpumalanga Department of Education, Minister for Education and

tested up to the Constitutional Court, it can be postulated that purveyors of this myth could be aware of the slim chances of success of any legal/constitutional challenge to maintain Afrikaans in higher education in view of the overarching ideology of the Constitution and in light of South Africa's peculiar history. This explains an enduring reluctance to test this myth at the highest court in South Africa, i.e. the Constitutional Court, because failure at the Constitutional Court would completely vanquish the Afrikaner 'civil society' juggernaut that relies on this myth to fundraise.

11.1.4 Myth 4: It was an act of benevolence on the part of Historically Afrikaans Medium Universities (HAUs) to grant access to non-Afrikaans speakers through parallel medium instruction

The assertion that it was an act of benevolence on the part of HAUs to grant access to non-Afrikaans speakers through parallel medium of instruction flies in the face of historical and material facts. In fact, the prevalence of this discourse in South African higher education bodes well with the revisionist streak that is integral to the myth making that has accompanied the development of Afrikaans for the better part of the last 100 years. To better understand this argument, it is important to get a snapshot of how HAUs evolved. Du Plessis (2006: 97-98) documents:

The bilingual universities (where bilingual Afrikaans-speaking students were the majority) slowly evolved into monolingual Afrikaans-speaking universities. Steyn (1993a: 254 ff) describes this process at the Universities of Stellenbosch, Pretoria, Free State and Potchefstroom since 1918. He identifies at least three crucial factors in this development, viz. the demand for Afrikaans higher education (among students and the public in general), the language competency of students (especially bilingual Afrikaans-speaking students as opposed to monolingual English-speaking students) and language loyalty among Afrikaans speakers (Steyn, 1994: 44-46). The

Hoërskool Ermelo, heard on 20 August 2009, decided on 14 October 2009. (b) Case No.: 219/08 [2009] ZASCA 22 in the Supreme Court of Appeal of the Republic of South Africa in the matter between Hoërskool Ermelo v The Head of Department of Education: Mpumalanga heard on 12 March 2009, decided on 27 March 2009. (c) Case No.: 3062/2007 in the High Court of South Africa (Transvaal Provincial Division) in the matter between Hoërskool Ermelo and The Head of Department: Mpumalanga Department of Education heard on 4 September 2007, decided 17 October 2007. (d) Case No.: 140/05 in the Supreme Court of Appeal of South Africa in the matter between the Western Cape Minister of Education and the Governing Body of Mikro Primary School heard on 23 May 2005, decided 27 June 2005. (e) Case No.: 332/2005 in the High Court of South Africa (Cape of Good Hope Provincial Division) in the matter between the Governing Body of Mikro Primary School and the Western Cape Minister of Education judgment delivered on 18 February 2005. (f) Case No.: 1177/2004 in the High Court of South Africa (Northern Cape Division) in the matter between MEC of Education, Northern Cape and Seodin Primary School heard on 7 February 2006, judgement delivered on 24 February 2006. (g) Case No.: 1177/2004 in the High Court of South Africa (Northern Cape Division) in the matter between Seodin Primary School and MEC of Education, Northern Cape heard on 11 – 13 May 2005, delivered on 24 October 2005.

development of Afrikaans as a medium of higher education in South Africa unfolded against the background of the growth of Afrikaner nationalism, especially in the mid-1930s, the period when the Afrikaans movement gained ground and the language was established as a viable option for medium of instruction...Ironically, monolingual Afrikaans-speaking universities thus evolved 'via bilingualism' as Steyn (1994: 42) phrases it. Steyn (1993a: 246) describes this evolution as a cyclic process. Significant numbers of bilingual Afrikaans-speaking students made it possible for a university to adopt two languages as media of instruction. This contributed to an increased concentration of Afrikaans-speaking students at these universities, which eventually led to a growing demand to drop the English-medium option, thus paving the way for the establishment of monolingual Afrikaans-speaking universities.

The understated subtext of the above history of HAUs is the alignment of their evolution to the apartheid ideology of segregation. Therefore, it was inevitable that with the collapse of the apartheid state, the (strategic) move by HAUs to grant access to non-Afrikaans speakers through parallel medium instruction was not an act of benevolence. Rather, it was and remains a ploy and proxy in pursuit of sectional non-educational goals, namely Afrikaner Calvinism at an ideological level and preservation of Afrikaans at a cultural level on the back of taxpayers' money. In relation to the subject of this chapter, it was an act at insulating these institutions against a key force of globalisation—democratisation of higher education access.

11.1.5 Myth 5: English is still a colonial language

A consistent narrative amongst the conservative Afrikaner right that continues to prop Afrikaans in higher education irrespective of material facts that show that the language is in a decline in academia and science is that replacing the language with English will be pandering to colonial whims. At a rudimentary level, and as observed elsewhere, if English is a colonial language, so is Afrikaans! At a more nuanced level however, as Afrikaans clings on to its colonial baggage by persistently failing to decouple itself from the racial identity that is the Afrikaner identity, English continues to shed its colonial baggage by reinventing itself as a global and international language mainly through the development of non-native Englishes. A leading scholar in non-native Englishes Braj Kachru has characterised this phenomenon as "the alchemy of English". In Kachru's own words:

What is the appropriateness of the term "alchemy" to the functions of the English language today? In a metaphorical sense, this term captures the attitudinal reactions to the status and functions of English across cultures during our times. Competence in English and the use of this language signify a transmutation: an added potential for material and social gain and advantage. One sees this attitude in what the symbol stands for; English is considered a symbol of modernisation, a key to expanded functional roles and an extra arm for success and mobility in culturally and linguistically complex and pluralistic societies. As if all this were not enough, it is also believed that English contributes to yet another type of transmutation: it internationalises one's outlook. In comparison with other languages of wider communication, knowing English is

like possessing the fabled Aladdin's lamp, which permits one to open, as it were, the linguistic gates to international business, technology, science, and travel. In short, English provides linguistic power. (Lachru, 1986: 1)

Can the same be said of Afrikaans inasmuch as both languages bear a coloniser's tag? Hardly! A core premise as to why this is so is because of the international nature of English in modern times. To a larger extent actually, the spread of English and its positioning as an international language is intimately linked with globalisation. It is therefore intellectual denialism and/or special proclivity to myths to insist that English **is still** a colonial language in much of the developing world in the face of material facts that point to English as increasingly becoming an international language with an increasing repertoire of standardised local varieties. The same cannot be said of Afrikaans.

A question that arises at this point in the discussion is: what does disabusing and/or putting into perspective the myths in this section have to do with the role and place of Afrikaans in higher education in the globalisation era? The straightforward answer is: everything. This is because these myths have held the language and Afrikaans first language speaking ideologues within the faculty especially in HAUs captive to ethnic and (sub) nationalistic proclivities. Consequently, this has kept them away from any initiatives that can prime the language to continue developing as a language of academia and science and by implication as a language of higher education in the globalisation era.

11.2 Globalisation and higher education in emerging economies

There is an extensive corpus of literature on globalisation. It is not the place of the current discussion to provide a synthesis and/or synopsis of this literature. Rather, the focus is narrower and specific: to briefly outline the intersections between globalisation and higher education in emerging economies manifest in the literature. Before this however, and by way of context, it is proper to clarify what, in the current discussion, is meant by 'globalisation' and 'emerging economies'. An encompassing definition of globalisation would be one that factors in the notion of 'internationalisation' because the terms are, in the words of Scott (2000) used interchangeably inasmuch as there are marked differences between the two. To this end, Scott opines that "not only are internationalisation and globalisation different; they are actually opposed" (Scott, 2000: 4). In his own words:

There are three main reasons for arguing that globalisation cannot be regarded simply as a higher form of internationalisation. The first is that internationalisation presupposes the existence of established nation states – globalisation is either agnostic about, or positively hostile to, nation states. The second is that internationalisation is most strongly expressed through the "high" and historical worlds of diplomacy and culture; while globalisation is expressed in "low" and contemporary worlds of mass consumerism and global capitalism. The third reason is that

internationalisation, because of its dependence on the existing unequal pattern of nation states, tends to reproduce – even legitimise – hierarchy and hegemony. Globalisation, in contrast, can address new agendas – of global climate change, worldwide pollution, sustainable technologies and, most important of all, the inequalities between North and South and those within nations – because it is not tied to the past, because it is restless, even subversive, force. (Scott, 2000: 4-5)

The current discussion embraces the above conceptualisation of ‘globalisation’ and agrees further with Scott (2000: 5-6) that,

... the university is fundamentally challenged by globalisation in three main ways: first, because of the University’s close identification with the promulgation of national cultures; second, because of the standardisation of teaching through the impact of communication and information technology, and the emergence of global research cultures and networks; and third, because global markets have undermined high public expenditure welfare states on which universities depended for the bulk of their income.

These three challenges represent part of the key intersections between globalisation and higher education in emerging economies. The discussion returns to expound on these intersections in a short while after defining ‘emerging economies’. Hoskisson, Eden, Lau and Wright, define an emerging economy as a “country that satisfies two criteria: a rapid pace of economic development, and government policies favouring economic liberalisation and the adoption of a free-market system” (Hoskisson et al., 2000: 249). The authors proceed to identify 64 emerging economies “divided into two groups: 51 high growth developing countries in Asia, Latin America, and Africa/Middle East, and 13 transition economies in the former Soviet Union” (Hoskisson et al., 2000: 252). In Africa, emerging economies include Botswana, Egypt, Ghana, Kenya, Mauritius, Nigeria, South Africa, Tunisia and Zimbabwe.

An integral part of the dyad of rapid pace of economic growth and economic liberation that define emerging economies is a marked shift in these economies toward knowledge based economies in which, in the perspective of *The Organisation for Economic Cooperation and Development* (OECD, 1999: 7) quoted by St. George (2006: 590), “the production, diffusion and use of technology and information are key to economic activity and sustainable growth.” Baseline institutions in knowledge based economies are higher education institutions which in the perspective of the World Bank,

... support knowledge-driven economic growth strategies and poverty reduction by (a) training a qualified and adaptable labour force; (b) generating new knowledge; and (c) building the capacity to access existing stores of global knowledge and to adapt that knowledge to local use. Tertiary education institutions are unique in their ability to integrate and create synergy among these three dimensions”. (World Bank, 2002; cited by St. George, 2006: 592)

These three imperatives as well as three challenges listed earlier represent a hexagon whose edges and vertices represent the intersections between globalisation and higher education in emerging economies.

In view of this, the intersections between globalisation and higher education in emerging economies could be listed as being:

- a. A decoupling of higher education from being an exclusive pursuit in promulgation of national cultures and ushering in an era whereby higher education is at the vortex of transgressive mass culture;
- b. Continuous adaption of curriculum, policies and practices, and management structures (Jowi, 2012) through creative deployment of communication and information technology aimed at strategic positioning of higher education within global research cultures and networks;
- c. Reconfiguration of higher education resourcing away from dependency on state funding to mixed-model funding hinging on university-industry links (Yusuf, 2007) of a global nature;
- d. Focusing on training a critical mass of highly qualified and adaptable cross-border actors capable of initiating, operating and sustaining complex communities;
- e. Shifting toward research-intensive universities where teaching proceeds almost exclusively on the basis of new validated knowledge; and
- f. Engendering reflexivity as a core tenet in university endeavours aimed at accessing existing repertoires of knowledge with a view of adapting it to local use.

These six intersections are/will be the sites for a reconfigured higher education in emerging economies in the era of globalisation. This list easily finds corroboration in a characterisation of higher education in a global knowledge economy by Marginson (2010: 6964) that posits that:

Education and research are key elements in the formation of the global environment, being foundational to knowledge, to the take-up of technologies, to cross-border association and to sustaining complex communities. Though higher education institutions often see themselves as objects of globalisation they are also its agents. Major research universities are among the key sites and drivers of globalisation all over the world and often primary agents in opening up their nations to global engagement.

However, a discussion on globalisation and higher education in emerging economies will be incomplete without mention of cross-boarder higher education (Li & Bray, 2007; Martin & Peim, 2011; Njuguna & Itegi, 2013), which is also known transnational higher education (Huang, 2007). According to Njuguna and Itegi, “cross border higher education is seen as one of the ways a country responds to the impact of globalisation yet at the same time respects the individuality of the nation” (Njuguna & Itegi, 2013: 75), and it “provides opportunities for knowledge and technology acceleration including the promise to penetrate new markets, but also increases competition for scarce resources such as human capital, research infrastructure and foreign investment” (Njuguna & Itegi, 2013: 757). To Huang (2007: 422) cross-boarder/transnational education describes “both real and virtual movement of students, teachers, knowledge, and educational programs from one country to another.” The

intersections between globalisation and higher education in emerging economies as well as cross-border/transnational higher education have the potential, if managed well, to unleash unprecedented social, educational and economic benefits which will extend beyond the confines of higher education institutions.

11.3 Language question in higher education in emerging economies in the globalisation era

The six intersections listed above as well as dynamics attendant to cross-border/transnational higher education largely define the language question in higher education in emerging economies in the globalisation era. A valid point of departure in discussing language in higher education in the globalisation era would be an observation by Watson (2007: 252) that “the forces of globalisation are leading towards uniformity in the languages used, in culture and even in education.” The language under reference is English. The current discussion does not agree with the view that English, riding an unprecedented wave of globalisation, will necessarily lead to a uniformity of cultures primarily because of the notion of ‘alchemy of English’ generally and the emergence of culture-specific non-native Englishes specifically. However, it is difficult not to agree with Watson (2007) on the issue of uniformity of languages used in education generally, and higher education specifically in the globalisation era and the disquiet that accompanies the global spread of English. Watson captures the magnitude of the spread as well as the disquiet by observing:

Many must feel that they are fighting a losing battle. The tide of history is against them. This is most noticeable in the growth and spread of the English language since it is here that the impact of globalisation is most keenly felt. Already 430 million speak English as a first language and 1.6 billion speak it as a second or third language. According to a recent report for the British Council...half of the world’s population will be speaking or learning English by 2015. Within the next decade, 2 billion will start to learn the language! 75% of the world’s ordinary mail and 80% of the electronic mail sent via the Internet is in English. The world stock markets, international banks, most TNCs, the multilateral organisations, and most international organisations, whether in Asia and the Pacific or in the Middle East conduct their affairs either solely in English or in English as a joint language. Most international academic journals, especially in science, medicine, computer science, linguistics and education are written in English. (Watson, 2007: 259-260)

The “next decade” referred to by Watson is the current decade. When the above analysis is applied to the dynamics attendant to language in higher education in emerging economies, the net effect of globalisation in which English is ubiquitous is continuous pressure on higher education systems to align their language practices so as to produce a critical mass of knowledge workers who can operate in a globalised world. This alignment is increasingly being viewed as an imperative at individual, institutional, national and regional levels. It is important to note that this pressure

is being exerted by human resource needs of both private sector entities and public sector entities because,

... globalised companies, TNCs, are seeking employees who can work for them regardless of which country they come from. The more highly educated and qualified individuals should expect to be globally transferable to anywhere that the company wishes to send them. The middle ranking members of society who will service government and the economy within their own countries will be expected to be computer literate as well as being conversant with English. (Watson, 2007: 260)

With specific reference to Africa, Teferra and Altbach corroborate this view by first observing,

... at a time when globalisation has become such a powerful force, the dominant position of European language has become even more accentuated and evident. English has become particularly powerful, even dominating over other European languages. The predominance of English is fuelled by, among other things, the Internet and globalisation. (Teferra & Altbach, 2004: 45)

After noting that “African universities rely on the knowledge system that has been conceived, developed, and organised based on Western languages” (Teferra & Altbach, 2004: 45), the authors further point out that,

... in the age of the Internet, globalisation, and expanding knowledge systems, which are all driven by a few Western languages, no country can afford to remain shielded in a cocoon of isolation brought about by language limitations. Such isolation would prove both disastrous and, likely, impossible to achieve. (Teferra & Altbach, 2004: 46)

Afrikaans is such a language that would impose a cocoon of isolation on South Africa's higher education. It is the homogenising tendencies of globalisation that are rendering Afrikaans untenable in higher education because of the exclusive nature of the language. It is only coincidental that the language most associated with globalisation is English. This is not a matter of Afrikaans versus English, as many conservative commentators on South African language politics would wish to frame it. Rather, it is a matter of the ubiquitous entanglement of English with globalisation dynamics, often at the “detriment” of other languages including other European languages. To validate this observation however, a question worth posing at this point in the discussion is whether Afrikaans can service all the emergent intersections between globalisation and higher education as listed in the previous section. The discussion attempts to answer this question in the conclusion.

11.4 A note on research design and methodology used to derive the data sets

The Sociolinguistics of South Africa's Higher Education Project, by design and execution, is a language management project. The project uses language management research design and methodologies. Mwaniki provides an insight into these by documenting:

Language management method is a complex of methods derived from the constitutive theories of language management theory. An important aspect of language management method, like language management theory to which it is inextricably linked to, is its open-ended nature, i.e., as the repertoire of the constitutive theories of language management theory keeps on expanding so as to meet new and emerging epistemological demands, so does the repertoire of methods. The picture that emerges from this characterisation of language management method is that language management method is at once a 'multidisciplinary method'; an 'interdisciplinary method'; and a 'transdisciplinary method' – in sum it is a 'cross disciplinary method'. A multidisciplinary method, it draws appropriately from multiple disciplines in an attempt to define and interrogate language-related problems outside the boundaries of linguistic science in an attempt to reach solutions based on a novel and broad-based interactive understanding of complex language-related situations and phenomena. As an interdisciplinary method, it crosses the traditional boundaries between linguistic disciplines or schools of thought in linguistics in an attempt to provide plausible explanations to language related phenomena. As a transdisciplinary method, it seeks, using shared conceptual frameworks drawing together disciplinary-specific theories, concepts and approaches, to address common language-related challenges, situations and phenomena especially as they relate to the optimisation of language resources for the most possible good for individuals and society. (Mwaniki, 2012b: 7-8)

Effectively, language management research design straddles the entire scope of research design types these being: empirical and non-empirical; primary, secondary and hybrid; numeric, textual, and combination of numeric and textual; and high control, medium control and low control (Mouton, 2001). The onus therefore lies with the researcher to carefully determine which design type most appropriately addresses a particular language management research problem and attendant research question(s).

Conversely, at the heart of language management methodology is the notion of triangulation in the sense explained by Wisker (2008), which is the use of at least two and preferably three methods to gather data so that the analysis of results and findings can be drawn from several sources. Adopting several methods ensures increased validity and development of patterns in data. As explained by Babbie and Mouton (2009), this is achieved through the collection of information of different events and relationships from different points of view by asking different questions, seeking different sources, and using different methods. However, it is not uncommon that inasmuch as different studies within a language management project would generally share a commitment to the overarching language management design and methodology, each would have a particular design and a specific corpus of research methodologies. This was the case with the studies from which the data sets reported in this chapter were derived. Specific research designs used in each of the studies from which the data sets were derived from and their attendant research methodologies are discussed under each of

the data sets. However, a golden thread running through the three studies is that all of them were “case studies”, for good reasons. In the words of Yin (2014: 4),

... the case study is used in many situations, to contribute to our knowledge of individual, group, organisational, social, political, and related phenomena. Whatever the field of interest, the distinctive need for case study research arises out of the desire to understand complex social phenomena. In brief, a case study allows investigators to focus on a ‘case’ and retain a holistic and real-world perspective.

11.5 The three data sets

The three data sets emanate from the on-going research project on *sociolinguistics of South Africa’s higher education* by the author. The project interrogates the way language is discursively constructed within South Africa’s higher education space and how resultant language practices discursively construct South Africa’s higher education spaces. The three data sets are: sociolinguistics of social justice in South Africa’s higher education; sociolinguistics of knowledge production and dissemination; and sociolinguistics of learning resources. With a specific focus on Afrikaans, the data sets bring to the fore the complexities attendant to policy and programme interventions aimed at sustaining the language as a language of higher education in the face of globalisation forces. A discussion follows each data set after which a brief synthesis of results from the three data sets in relation to the issue of language in higher education in the globalisation era is presented.

11.5.1 Sociolinguistics of social justice in South Africa’s higher education

This was an evaluative case study that used quantitative and qualitative data collected at UFS. The case study sought to establish students’ perceptions of the intersections of language and social justice at the UFS. Data were collected using questionnaires. Through purposive sampling based on South African and UFS demographics, 120 questionnaires were administered to UFS students (20 Black females, 20 White females, five Coloured females, five Indian females, 20 Black males, 20 White males, five Coloured males, five Indian males, five Black foreign females, five Black foreign males, five non-Black foreign females and five non-Black foreign males). Descriptive and inferential statistics were used to analyse the data (Mwaniki, 2012a, pp. 214-215).

The meaning of social justice “may vary according to different definitions, perspectives and social theories” (Mwaniki, 2012a: 216). This notwithstanding however, the study acknowledged that “most conceptions of social justice refer to an egalitarian society that is based on the principles of equality and solidarity, that understands and values human rights and that recognises the dignity of every human being”

Tab. 11.1: Sociolinguistics of social justice.

Demographic Group	Black		Indian		Coloured		White		Others			Totals /% where applicable	
	F	M	F	M	F	M	F	M	Black Foreign	White Foreign	M		
Gender	F	M	F	M	F	M	F	M	F	M	F	M	
Sample size	20	20	5	5	5	5	20	20	5	5	5	120	
Home	1(A) 1(B)	1(B) 2(C)	5(B)	5(B)	1(B) 2(B)	2(B)	16(A)	16(A)	1(B)	1(B)	2(B)	1(B)	40 (A) – 33.3% 27(B) – 22.5%
Language	5(D) 8(E)	11(D) 3(E)	4(A)	3(A)	4(A)	3(A)	4(B)	1(L) 3(B)	4(L)	4(L)	3(L)	4(L)	2(C) – 1.7% 16(D) – 13.3% 11(E) – 9.2% 3(H) – 2.5%
	3(H) 1(I)	1(I) 2(L)											1(I) – 0.8% 3(I) – 2.5% 1(K) – 0.8% 16(L) – 13.3%
1(K)													
Second Language	2(A) 18(B)	19(B) 1(L)	5(A)	4(A)	1(A) 4(B)	2(A) 3(B)	4(A) 15(B)	3(A) 17(B)	4(B) 1(L)	4(B) 1(L)	3(B) 2(L)	5(B)	21(A) – 17.6% 92(B) – 76.6% 7(L) – 5.8%
Question 1: Was UFS your 1 st choice of university?	YES (12) NO (8)	YES (9) NO (11)	YES (3) NO (2)	YES (3) NO (2)	YES (3) NO (2)	YES (3) NO (2)	YES (14) NO (6)	YES (16) NO (4)	YES (2) NO (3)	YES (4) NO (1)	YES (4) NO (1)	YES (3) NO (2)	YES (7/6) – 63% NO (4/4) – 37%
Question 2: Preferred medium of receiving instruction?	19(B) 1(D)	20(B)	5(B)	5(B)	3(B) 2(A)	4(B) 1(A)	12(B) 8(A)	10(B) 10(A)	4(B) 1(D)	5(B)	5(B)	5(B)	97(B) – 80.83% 21(A) – 17.5% 2(D) – 1.67%
Question 3: Preferred language for reading materials?	19(B) 1(D)	20(B)	5(B)	5(B)	3(B) 2(A)	4(B) 1(A)	12(B) 8(A)	10(B) 10(A)	5(B)	5(B)	5(B)	5(B)	98(B) – 81.66% 21(A) – 17.5% 1(D) – 0.84%

Continued **Tab. 11.1:** Sociolinguistics of social justice.

Demographic Group	Black		Indian		Coloured		White		Others		Totals / % where applicable	
	Black	Indian	Coloured	White	Black Foreign	White Foreign	Black Foreign	White Foreign	Black Foreign	White Foreign	Black Foreign	White Foreign
Question 4:	YES(17)	YES(19)	YES(3)	YES(17)	YES(5)	YES(17)	YES(17)	YES(5)	YES(5)	YES(5)	YES(5)	YES(108) – 90%
Is language important in entrenching fairness in UFS	NO(3)	NO(1)	NO(2)	NO(3)	NO(2)	NO(3)	NO(3)	NO(3)	NO(3)	NO(3)	NO(3)	NO(12) – 10%
Question 5:	YES(15)	YES(16)	YES(3)	YES(6)	YES(4)	YES(6)	YES(6)	YES(4)	YES(4)	YES(4)	YES(4)	YES(72) – 60% NO(48) – 40%
Does the Parallel Medium Policy (PMP) give some students unfair advantage?	NO(5)	NO(4)	NO(2)	NO(14)	NO(1)	NO(14)	NO(14)	NO(1)	NO(1)	NO(1)	NO(1)	
Question 6:	NO(17)	NO(15)	NO(0)	NO(5)	NO(2)	NO(5)	NO(7)	NO(4)	NO(4)	NO(3)	NO(3)	NO(68) – 56.8% YES(52) – 43.4%
PMP socially just?	YES(3)	YES(5)	YES(1)	YES(13)	YES(3)	YES(13)	YES(13)	YES(1)	YES(1)	YES(1)	YES(2)	
KEY:												
Gender:	F – Female; M – Male											
Language Codes:	Afrikaans (A); English (B); Sepedi (C); Sesotho (D); Setswana (E), IsiNdebele (F); IsiSwati (G); IsiXhosa (H); IsiZulu (I); Tshivenda (J); Xitsonga (K); Others (L)											

Source: (Mwaniki 2012: 226 – 227)

(Mwaniki, 2012a: 216). In sum, social justice concerns are mostly expressed through perceptions of fairness or lack thereof. Mwaniki (2012a: 220) goes on to document that “the fundamental premise that links language to social justice in higher education is access. Language to a greater extent determines who has access to higher education.”

From the data, 90% of respondents perceived language to be an important factor in entrenching fairness while 10% did not perceive language as being important in entrenching fairness. Within the parallel medium environment of the UFS, the data showed that 60% of respondents perceived the parallel medium policy as granting some students an unfair advantage with 40% of respondents indicating they do not perceive the parallel policy as granting unfair advantage to some students. 56.8% of respondents perceived the parallel medium policy as not being socially just while 43.4% perceived the policy as being socially just. The language that was perceived as granting some students some unfair advantage within the parallel medium environment and thus being inimical to principles of social justice is Afrikaans.

Qualitative data from the research was captured through narrative accounts at the end of the questionnaire. Three thematic threads emerged from a content analysis of the narrative accounts namely, disenfranchisement, entitlement and opportunity. First, “across all language groups, there is a deeply entrenched feeling of language-based disenfranchisement at the UFS. For non-Afrikaans speaking students, the [parallel medium policy] PMP is a policy and programme mechanism designed to deny them a level intellectual competing ground with Afrikaans speaking students” whereas “Afrikaans-speaking students perceive any attempt at tinkering with the PMP as an affront to their language rights” (Mwaniki, 2012a: 230). Second, there is “a deep-seated sense of entitlement across all language groups, the only difference being how various language groups conceptualise entitlement” (Mwaniki, 2012a: 230). In an interpretation that captures the complexities inherent in policy and programme discourses in South Africa’s higher education Mwaniki (2012a: 230) documents that non-Afrikaans-speaking students feel that “they are entitled to a ‘good’ education and to them good education is axiomatically an English-medium education. For Afrikaans-speaking students, they feel entitled to use their language at [the] university level”. Third, and with regard to opportunity, all language groups represented in the sample perceive an English-medium education as according them a relevance in a modern work place that is defined by globalisation and internationalisation forces. The same cannot be said of an Afrikaans-medium education.

Within the South African context, the democratic transition of 1994 was watershed moment for social justice discourses in society and higher education. From the 1980s to the early 1990s, the movement that pushed for transition to democratic rule was global in nature, founded and organised around the idea of universality of democracy and its regime of rights and social justice. It is therefore not far-fetched to assert that the democratic transition in South Africa is to an extent a consequence of globalisation. The clamour for social justice in higher education is a global trend (cf. Furlong & Cartmel, 2009) that is accentuated by globalisation forces.

11.5.2 Sociolinguistics of knowledge production and dissemination

This study was also an evaluative case study that sought to establish the extent of publishing shift amongst UFS researchers as occasioned by policies adopted by the university in an attempt to realign itself with a changing international knowledge production and dissemination terrain. Mwaniki (2014: 215) documents that,

... apart from academic literature and UFS policy documents, the corpus for the study consisted of raw data on research outputs over a nine-year period (2000-2008). The data was accessed from the university's Directorate for Research Development where it is archived as part of the university's Management Information System (MIS). The data is reliable because it is archived only after it has been verified and audited by the [Department of Higher Education and Training] DHET. The years 2000 – 2008 were selected for two reasons: firstly, data on research outputs for these years was readily available from the Directorate for Research Development. Secondly, it was important to include data from before 2002 (when the UFS Research Turnaround Strategy was implemented and consequently setting in motion an irreversible shift in the university's linguistic culture and the concomitant shift in the language of research output) and after 2002 so as to trace the shift over time.

The study was premised on the linguistic culture that is increasingly being influenced by internationalisation forces and is facilitating a shift in the language of publication of research outputs at the UFS from Afrikaans to English (Mwaniki, 2014; UFS, 2002; UFS, 2010a; UFS, 2010b). The number of research outputs in each of the languages for every year under review was captured first as a frequency and secondly as a percentage of the gross research output for that particular year. The results of the years under review were tabulated in Table 11.2 and plotted in a bar graph (Figure 11.1) and a line graph (Figure 11.2) (*ibid*).

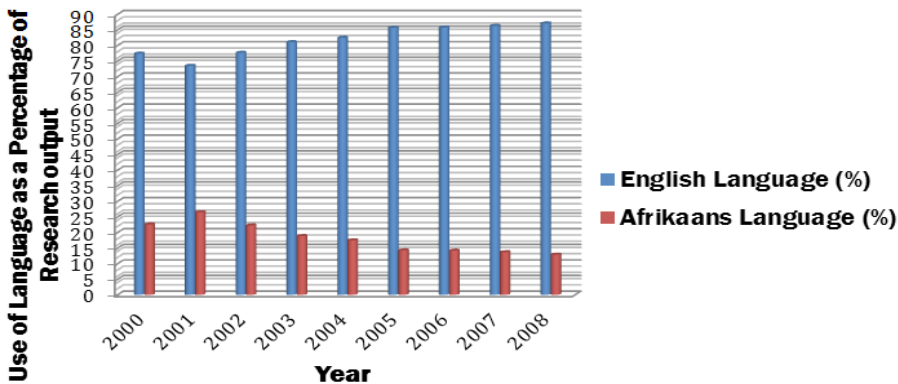
Tab. 11.2: Overall descriptive statistics of the frequency and percentage of Afrikaans/English as languages of accredited publications (2000-2008).

Year	English Language		Afrikaans Language	
	Frequency	Percentage	Frequency	Percentage
2000	278	77.4	81	22.6
2001	255	73.5	92	26.5
2002	306	77.7	88	22.3
2003	305	81.1	71	18.9
2004	329	82.5	70	17.5
2005	395	85.7	66	14.3
2006	453	85.8	75	14.2
2007	453	86.3	72	13.7
2008	420	87.1	62	12.9
Totals	3194		677	

In recent decades, and in the case of the UFS since 2002, universities have implemented strategies aimed at increasing accredited and international research outputs. At the UFS, policies implemented to achieve this goal include the UFS Research Turnaround Strategy (2002), the Revision of Research Awards at the UFS (2010a) and the UFS Academic Appointment and Promotions policy. These policies, through a raft of monetary and non-monetary incentives, are designed to encourage UFS researchers to publish in international journals that prefer English. From the data set, for the period under consideration (2002-2008), the mean annual shift to English as the language of accredited publication was 1.34 per cent. At this rate it can be projected that there will be a near complete shift to English as the language of accredited publications at the UFS by 2018. As Mwaniki (2014: 197) observes,

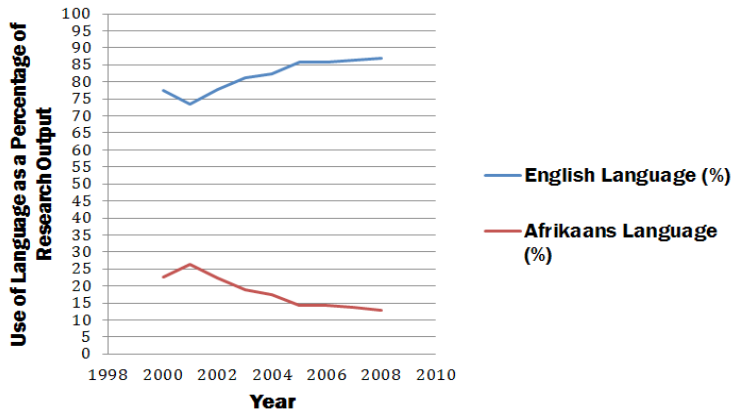
... the results indicate[d] that despite the university's articulated overt trilingual language policy, the pressures of internationalisation have led the university to adopt other policies which constitute a covert language policy, which is leading to a significant shift in the language of publication by UFS researchers. This development indicates that in an era of internationalisation, university language policies are but a small component of the macro dynamic that determines language choice(s) within universities.

In sum, it can be posited that globalisation pressures emanating from the now widely accepted international benchmark in higher education of publishing research in internationally accredited journals have been occasioning this shift in favour of English at the UFS.



Source: Mwaniki (2014, p.217)

Fig. 11.1: Bar graph representing the percentage shift in the use of English and Afrikaans in accredited research outputs at the UFS (2000-2008).



Source: Mwaniki (2014, p.218)

Fig. 11.2: Line graph representing the percentage shift in the use of English and Afrikaans in accredited research outputs at the UFS (2000-2008).

11.5.3 Sociolinguistics of learning resources

The research sought to establish the availability and use of Afrikaans as well as English learning materials within the parallel medium policy context at the UFS. The ideal availability of a full corpus of learning materials in both languages and their ultimate utilisation in teaching and learning was a key assumption underlying the research. The research sought to establish the extent to which the parallel medium of instruction at the UFS measures to this ideal using a purposive sample which was triangulated for demographic and discipline i.e., faculties and representativeness. A peculiar aspect of the research was that it was carried out as part of a class project for 2014 freshmen pursuing LIN 114 (Introduction to Linguistics). The motivation for the project was two-fold, with each motivation having inherent permutations. The first motivation was purely scholarly with two inherent permutations, namely: (i) a paucity of research literature that interrogates this rather sensitive issue in South Africa's higher education, a sector that bears marked cleavages that are a microcosm of language and identity politics of the larger South African society; and (ii) a paucity of empirical data on aspects of parallel medium policy and implementation.

With regard to the latter permutation, debates on the merits and/or demerits of parallel medium instruction—which can legitimately be construed as a relic of apartheid—are heavily skewed toward normative and ideological polemics rather than empirically verifiable arguments or justifications. The second motivation was practical and pragmatic, and again, with two inherent permutations, namely: (i) a desire and objective to introduce freshmen to the intricacies of sociolinguistics research through an investigation of an issue they encounter daily; and (ii) as part of a larger university-wide drive to re-imagine the curriculum through a re-curriculation

process; which in turn is part of a country-wide higher education transformation process. Essentially, the integration of a research component into LIN 114 was done within a greater epistemological context involving a critical questioning of university endeavour, not only within the South African context, but also within a global context. What has largely been documented about these processes are the macro and micro forces at play, the actors, and the policy outcomes – achieved and expected. What have received scant attention in the research however are the realities occasioned by these processes on lecture-room practices and discourses; in a word, the realities of pedagogy in universities that use parallel medium instruction. The research in part sought to address this hiatus in the literature.

The study combined three methods, namely: the Delphi technique, literature review and questionnaires. The Delphi technique was selected because it creates opportunities to involve all members of a research team in all stages of the research endeavour (from conceptualisation to reporting of the research findings) while linking each successive stage to underlying (socio) linguistic theory and method. There is consensus in the literature such as Dalkey and Helmer (1963); Linstone and Turoff (1975); Clayton (1997); Critcher and Gladstone (1998); Okoli and Pawlowski (2004); Scholl et al. (2004); Landeta (2006); Hsu and Sandford (2007); and Geist (2010) that the technique was first used by the Rand Corporation in the 1950s. According to Linstone and Turoff Delphi technique is “a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex problem” (Linstone & Turoff 1975: 3). From a pedagogical perspective, the technique allowed for an interdisciplinary approach in teaching/learning sociolinguistics while encouraging the development of independence of thought, principled persuasion on the basis of (compelling) data, reflexivity and critical thinking skills in students. In a series of Delphi meetings from February to April 2014 the research topic was determined, the research questions were formulated, and appropriate research methods (questionnaires and literature review) were identified and questionnaires designed. The sample was also determined and triangulated for UFS demographic and discipline i.e., faculties and representativeness. Members divided responsibility for data collection amongst themselves. After the questionnaires were successfully administered, a series of meetings were dedicated to figuring out how to proceed with data analysis and synthesis using a sample of the questionnaires. These meetings doubled up as reading/reflection sessions on literature. With the lecturer playing the role of a moderator, the discussions on data analysis and synthesis centred on content analysis, descriptive and inferential statistics.

The review of literature—with emerging themes shared and discussed in successive Delphi meetings—sought, in part, to place the entire research in the context of the general body of knowledge on language politics, curriculum and institutional culture and institutional race politics. In sum, the literature review sought to satisfy the parameters of ‘why conduct a literature review’ eloquently outlined by Zorn and Campbell (2006: 173):

First, literature reviews are indeed important for scholarly research within the university setting. They can be a source of ideas, research questions, and hunches to explore. That is, through finding exemplars of well-executed research, interesting ideas that are not particularly well executed, or gaps in the body of knowledge in a discipline, we can identify possibilities for future research. Literature review also helps scholars avoid 'reinventing the wheel' by enabling them to build on what others have done. Finally, literature review helps researchers develop an argument for their study by demonstrating that they are extending existing knowledge – building on what is already out there are filling the gaps that exist.

Hence, the questionnaire was constructed in one of the Delphi meetings and its biographical data battery, questions and structure followed the general questionnaire format outlined by Babbie and Mouton (2009). In opting for questionnaires, a key consideration was efficiency in the sense outlined by Wagner (2010: 26), which means that “they can be administered to a large number of participants easily, they can be objectively scored, and the data can be analysed quantitatively.” The data was coded and analysed quantitatively using descriptive and inferential statistics.

The sample was purposively drawn from all the seven UFS faculties with an average weighting of 11 respondents from each faculty. 78 questionnaires were successfully administered. 43 respondents were female (55%) and 35 respondents were male (45%). In terms of ethnicity, 24 were Black (30.8%), nine were Coloured (11.5%), five were Indian (6.4%), and 40 were White (51.3%). In terms of home language, 47 were Afrikaans home language speakers (60.3%), four were English home language speakers (5%), 10 were Sesotho home language speakers (12.8%), four were Setswana home language speakers (5%), one was an SiSwati home language speaker (1.4%), six were IsiXhosa home language speakers (7.7%), one was Tshivenda home language speaker (1.4%), and five had other languages as home languages (6.4%). The above demographic spread in the sample reflects overall UFS demographics. However, it is important to account for the sizeable representation of “Whites” and “Afrikaans home language speakers” in the sample: this skew in the sample is explainable by the fact that the LIN 114 class that carried out this research was the “Afrikaans Class”. This skew may at first appear like a problem in regard to the validity and reliability of the data but when the skew is juxtaposed against the preferred language of instruction, an interesting dynamic that is afoot at UFS becomes apparent and thus validating the reliability of the data.

There was an even split in the preferred language of instruction. As indicated above, when this even split is contrasted with home language data however, 10.3% Afrikaans home language speakers would prefer English as the language of instruction. This shift in preference is a microcosm of larger language shifts at the university (cf. Mwaniki, 2014). There are further (interesting) dynamics attendant to this shift generally and the implications of this shift on parallel medium instruction that become apparent when data on frequency of learning materials availability and use is brought to bear on the analysis of preferred language of instruction at the UFS. The discussion of results below illuminates some of these dynamics.

Tab. 11.3: Sociolinguistics of learning resources.

Faculty	Economic & Mgt Sciences		Education		Health Sciences		Humanities		Law		Natural & Agric Theology Sciences			Totals /% where applicable											
	F	M	F	M	F	M	F	M	F	M	F	M	F	M											
Gender	5	9	8	2	5	7	14	1	7	3	2	7	2	6	N = 78										
Sample size															F = 43 (55%) M = 35 (45%)										
Ethnicity	BL(4) CL(1) IN(2) WH(7)	BL(3) CL(2) WH(5)	BL(2) WH(10)	BL(6) CL(4) IN(1) WH(4)	BL(4) CL(1) WH(5)	BL(3) IN(2) WH(4)	BL(2) CL(1) WH(5)								BL = 24 (30.8%) CL = 9 (11.5%) IN = 5 (6.4%) WH = 40 (51.3%)										
Home Language	A(8) D(1) E(1) H(1) J(1) L(2)	A(7) D(1) G(1) H(1)	A(10) D(1) E(1)	A(5) B(3) D(2) E(2) H(2) L(1)	A(7) H(1) D(2)	A(4) B(1) D(1) H(1) L(2)	A(6) D(2)								A = 47 (60.3%) B = 4 (5%) D = 10 (12.8%) E = 4 (5%) G = 1 (1.4%) H = 6 (7.7%) J = 1 (1.4%) L = 5 (6.4%)										
Preferred Language of instruction	A(8) B(6)	A(7) B(3)	A(10) B(2)	A(5) B(10)	A(3) B(7)	A(3) B(6)	A(5) B(3)								A = 39 (50%) B = 39 (50%)										
Frequency of Learning Materials Availability and Use	7	45	29	19	46	16	15	21	23	3	52	17	4	31	24	14	10	27	3	63	246	126	14.5%	56.6%	28.9%
Totals	81	81	59	59	72	59	43	40	435																

KEY:
 Gender: F – Female; M – Male
 Ethnicity: BL – Black; CL – Coloured; IN – Indian; WH – White
 Frequency of Learning Materials Availability: AF – Afrikaans; EN – English; AE – Afrikaans and English
 Language Codes: Afrikaans (A); English (B); Sepedi (C); Sesotho (D); Setswana (E); IsiSwati (G); IsiXhosa (H); Isizulu (I); Tshivenda (J); Xitsonga (K); Others (L)

435 modules were covered in the study, averaging 62 modules per faculty. Of these, 63 were in Afrikaans only (14.5%); 246 were in English only (56.6%); and 126 are available in Afrikaans and English (28.9%). Were the latter split proportionately, the weighting for Afrikaans would be 29% and English would be 71%. This imbalance indicates that parallel medium instruction is not operating at an optimal ideal at the UFS. The results indicate therefore that despite the UFS's overt language policy that advocates for use of Afrikaans and English in teaching and learning, non-availability of up-to-date learning resources in Afrikaans largely due to global market dynamics beyond institutional or country control is gradually eroding the status of Afrikaans as a language of teaching and learning in South Africa's higher education.

In sum, a synthesis of findings from the three data sets indicates that inasmuch as there may be pedagogical, policy, and socio-political grounds for the maintenance and development of Afrikaans in South Africa's higher education, data points to an inevitability of the language ceding ground in South Africa's higher education terrain, a development that is largely attributable to globalisation pressures.

11.6 Revisiting the myths around Afrikaans in relation to higher education in light of data from *Sociolinguistics of South Africa's Higher Education Project*

At a general level, the data sets indicate a marked shift for Afrikaans as a language of higher education in South Africa's democratic era. It is indicative that the advent of democracy in South Africa coincides with a time when the transgressive forces of globalisation have become increasingly manifest. As observed earlier the spread and entrenchment of democracy is an idea intimately and inextricably related to modern conceptualisations of and trends in globalisation. However, individual data sets are an empirical means of not only challenging the myths around Afrikaans in higher education but a means of disabusing these myths too.

The data set on "sociolinguistics of social justice" challenges and disabuses the myths of the miracle of Afrikaans. This data set indicates the exact opposite as being true. With data conclusively pointing to parallel medium instruction (whose centrepiece is Afrikaans) being contrary to the principles of social justice, the retention of the language in higher education serves to defeat the objects of the Education Clause (Section 29 of the Constitution), and as such, the retention of Afrikaans in higher education is in all likelihood a violation of the Constitution (cf. detailed discussion of this argument under the exposition of the myth earlier in the chapter). The perceptions that Afrikaans continues to disenfranchise a majority of students who do not use the language to access higher education puts to bed the myth that it was an act of benevolence on the part of HAUs to grant access to non-Afrikaans speakers through parallel medium instruction. Stated another way, parallel medium instruction is still perceived as one of the major policy and practice manifestations of systemic exclusion in HAUs and the lengths to which policy actors in these institutions would

go to retain systemic privilege for Afrikaans speaking students. Basically, parallel medium instruction in these institutions is by intent, design and execution an act at preservation of Afrikaner privilege. It should come as no surprise therefore that there are positive perceptions toward the default language in parallel medium instruction environments, namely English. Although there are critics who want to pejoratively ascribe interpretations of data that highlight such positive perceptions to “celebratory postcolonial theorising”, overly entertaining these critics will be an act of denying that English is a language that is being extensively used in the former colonial world to redress the residual exclusionary effects of colonialism and to redress the residual discriminatory effects of apartheid by millions of South Africans.

The data sets on “sociolinguistics of knowledge production and dissemination” and “sociolinguistics of learning resources” also challenge and disabuse the myth that Afrikaans is still a well-developed language of academia and science. Although Afrikaans may be better developed than most other African languages as a language of academia and science, it may not be primed to meet the demands of academia and science in the globalisation era that concomitantly insists on an international bibliometric assessment system of a country’s research outputs in relation to international standards on the one hand and an higher education learning resources market that is largely driven by global forces; forces which in turn ride on the pervasiveness of English as an international language. In line with what is observed earlier, without the language being used in top rated international journals and in the production of learning resources by global learning resources actors, the status of the language as a “well developed language of academia and science” may not hold for much longer.

11.7 Conclusion

Generally, Afrikaans in higher education in the globalisation era would have to contend with a reality graphically outlined by Altbach (2004: 24) that,

... globalisation in higher education and science is inevitable. Historically, academe has always been international in scope, and it has always been characterised by inequalities. Modern technology, the Internet, the increasing ease of communication and the flow of students and highly educated personnel across borders enhance globalisation. No academic system can exist by itself in the world of the 21st century.

Specifically however, the real test of whether Afrikaans will survive in higher education in the globalisation era depends on whether Afrikaans can service all the emergent intersections between globalisation and higher education in South Africa as an emergent economy. As at present, it does not look likely that Afrikaans can service these intersections because of the following reasons:

- a) Afrikaans is deeply beholden to the Afrikaner sub-national culture, a culture that is manifestly historically hostile to transgressive mass culture;

- b) Afrikaans inextricable relationship with Calvinist Afrikaner culture expressed in both institutional and documented curricula in Historically Afrikaans-Medium Universities (HAUs) curtails continuous adaptation of curriculum, policies and practices, and management, which are all prerequisites for higher education in the globalisation era;
- c) Because of its provincial nature (prevalence only in South Africa and Namibia, and dwindling research outputs in the language many of which are only in South African journals) Afrikaans does not come close to positioning South Africa's higher education within global research cultures and networks.
- d) Without targeted state funding for Afrikaans to prop the language in domains such as higher education like was case during the Apartheid period and with an ever-shrinking Afrikaans driven national industry in the post-apartheid period, the resultant reconfigured higher education resourcing terrain is not favourable to prop Afrikaans in higher education;
- e) Dwindling international research outputs in Afrikaans do not fit into the shift toward research-intensive universities where teaching proceeds almost exclusively on the basis of newly validated knowledge through cutting edge research; and
- f) The duality of institutional culture that Afrikaans entrenches in higher education is inimical to engendering reflexivity as a core tenet in university endeavour especially when such endeavours are aimed at accessing repertoires of knowledge encoded in other indigenous languages. Effectively, Afrikaans undermines a key tenet of higher education in the globalisation era by curtailing the adoption of knowledge encoded in these languages for local use.

In light of the above, for now, it seems the continued use of Afrikaans in higher education is akin to chasing a phantom.

References

- Alexander, N. 2003. *Language education policy, national and sub-national identities in South Africa – Guide for the development of language in education policies in Europe: From linguistic diversity to plurilingual education*. Strasbourg: Council of Europe.
- Alexander, N. 2009. Afrikaans as a language of reconciliation, restitution and nation building. A panel input at the conference: *Spreek, Thetha, Talk: 'n Suid-Afrikaans-Nederlandse dialog oor die dinamika van taal, kultuur en erfenis*, 22 – 23 September 2009, University of the Western Cape.
- Altbach, P. G. 2004. Globalisation and the university: Myths and realities in an unequal world. *Tertiary Education and Management*, 10(1), 3-25.
- Babbie, E., & Mouton, J. 2009. *The practice of social research*. Cape Town: Oxford University Press Southern Africa (Pty) Ltd.
- Beukes, A-M. 2007. On language heroes and the modernising movement of Afrikaner nationalism. *Southern African Linguistics and Applied Language Studies*, 25(3), 245-258.
- Blommaert, J. 1996. Language and nationalism: Comparing Flanders and Tanzania. *Nations and Nationalism*, 2(2), 235-256.

- Blommaert, J. 2006. Language policy and national identity. In T. Ricento (Ed), *An introduction to language policy: Theory and method*. Malden, MA: Blackwell Publishing. 238-254.
- Bargueño, D. P. 2012. The politics of language in education: The Mikro Case in South Africa. *Journal of Language, Identity & Education*, 11(1): 1- 15.
- Clayton, M. J. 1997. Delphi: A technique to harness expert opinion for critical decision-making tasks in education. *Educational Psychology: An International Journal of Experimental Educational Psychology*, 17(4), 373-386.
- Cooper, R. L. 1989. *Language planning and social change*. Cambridge: Cambridge University Press.
- Critcher, C., & Gladstone, B. 1998. Utilising the Delphi technique in policy discussion: A case study of a privatised utility in Britain. *Public Administration*, 76(3), 431-449.
- Dalkey, N., & Helmer, O. 1963. An experimental application of the Delphi method to the use of experts. *Management Science*, 9(3), 458-467.
- Du Plessis, T. 2006. From monolingual to bilingual higher education: The repositioning of historically Afrikaans-medium universities in South Africa. *Language Policy*, 5(1), 87-113.
- Furlong, A., & Cartmel, F. 2009. *Higher education and social justice*. Berkshire, England: Open University Press/McGraw-Hill Education.
- Geist, M. R. 2010. Using the Delphi method to engage stakeholders: A comparison of two studies. *Evaluation and Program Planning*, 33(1), 147-154.
- Gevers, W. 2006. Introduction and background. In *Academy of Science of South Africa, Report on a Strategic Approach to Research Publishing in South Africa*. Pretoria: ASSAF. 1-8.
- Hoskisson, R. E., Eden, L., Lau, C. M., & Wright, M. 2000. Strategy in emerging economies. *Academy of Management Journal*, 43(3), 249-267.
- Hsu, C-C., & Sandford, B. A. 2007. The Delphi Technique: Making sense of consensus. *Practical Assessment, Research & Evaluation*, 12(10), 1-8.
- Huang, F. 2007. Internationalisation of higher education in the developing and emerging countries: A focus on transnational higher education in Asia. *Journal of Studies in International Education*, 11(3/4), 421-432.
- Jeenah, N. (Ed.). 2012. *Pretending democracy: Israel, an ethnocratic state*. Craighall, Johannesburg: Afro-Middle East Centre.
- Jowi, J. O. 2012. African universities in the global knowledge economy: The good and ugly of internationalisation. *Journal of Marketing for Higher Education*, 22(1), 153-165.
- Kachru, B. B. 1986. *The alchemy of English: The spread, functions, and models of non-native Englishes*. Urbana and Chicago: University of Illinois Press.
- Kasrils, R. 2012. Israel and apartheid: When democracy for a minority becomes a special form of colonialism. In N. Jeenah (Ed.), *Pretending democracy: Israel, an ethnocratic state*. Craighall, Johannesburg: Afro-Middle East Centre. 285-294.
- Klare, K. E. 1998. Legal culture and transformative constitutionalism. *South African Journal on Human Rights*, 14, 146-188.
- Landeta, J. 2006. Current validity of the Delphi method in social sciences. *Technological Forecasting & Social Change*, 73(5), 467-482.
- Legère, K. 2006. JK Nyerere of Tanzania and the empowerment of Swahili. In M. Pütz, J. A. Fishman & J. Neff-van Aertselaer (Eds.), *'Along the routes to power': Explorations of empowerment through language*. Berlin: Walter de Gruyter GmbH & Co. KG. 373-403.
- Li, M., & Bray, M. 2007. Cross-boarder flows of students for higher education: Push-pull factors and motivations of Mainland Chinese students in Hong Kong and Macau. *Higher Education*, 53(6), 791-818.
- Linstone, H.A., & Turoff, M. 1975. *The Delphi method: Techniques and applications*. London: Addison Wesley.
- Marginson, S. 2010. Higher education in the global knowledge economy. *Procedia Social and Behavioural Sciences*, 2, 6962- 6980.

- Martin, G., & Peim, N. 2011. Cross-boarder higher education, who profits? *Journal for Critical Education Policy Studies*, 9(1), 127-148.
- Mouton, J. 2001. *How to succeed in your master's and doctoral studies: A South African guide and resource book*. Pretoria: Van Schaik.
- Mwaniki, M. 2012a. Language and social justice in South Africa's higher education: insights from a South African university. *Language and Education*, 26(3), 213-232.
- Mwaniki, M. 2012b. *Multilingualism and the public sector in South Africa*. Bloemfontein: SUN MeDIA.
- Mwaniki, M. 2014. University language policies in an era of internationalisation: An analysis of language of publishing shift at a South African university. *South African Journal of Higher Education*. 28(1), 197-220.
- Nienaber, P. J. 1959. *Die Wonder van Afrikaans*. Johannesburg: SABC.
- Njuguna, F. W., & Itegi, F. M. 2013. Cross-boarder higher education in Africa: The Kenyan experience. *Journal of Emerging Trends in Educational Research and Policy Studies*, 4(5), 752-759.
- OECD. 1999. *The Knowledge-Based economy: A set of facts and figures*. Paris: OECD.
- Okoli, C., & Pawlowski, S. D. 2004. The Delphi method as a research tool: An example, design considerations and applications. *Information and Management*, 42(1), 15-29.
- Prah, K. K. 2015. Language, literacy and the African development challenge. A Keynote Address delivered at the Second Wits International Language and Literacy Symposium, hosted by the Division of Languages, Literacies and Literatures of Wits School of Education, 8 – 10 August 2015.
- Scholl, W., König, C., Meyer, B., & Heisig, P. 2004. The future of knowledge management: An international Delphi study. *Journal of Knowledge Management*, 8(2), 19-35.
- Scott, P. 2000. Globalisation and higher education: Challenges for the 21st century. *Journal of Studies in International Education*, 4(3), 3-10.
- St. George, E. 2006. Positioning higher education for the knowledge based economy. *Higher Education*, 52(4), 589-610.
- Steyn, J. C. 1993a. Die voertaalvraagstuk aan die Suid-Afrikaanse universiteite tot 1930. [The medium of instruction question at the South African universities until approximately 1930.]. *Suid-Afrikaanse Tydskrif vir Taalkunde Supplement [South African Journal of Linguistics Supplement]* 18, 223-275.
- Steyn, J. C. 1994. Afrikaans as Universiteitstaal: onlangse ontwikkelinge in historiese en internasionale perspektief. [Afrikaans as University language: recent developments in historical and international perspective]. *Literator [Literarian]* 15,(1), 33-58.
- Teferra, D., & Altbach, P. G. 2004. African higher education: Challenges for the 21st century. *Higher Education*, 47(1), 21-50.
- Terreblanche, S. 2002. *A history of inequality in South Africa: 1652 – 2002*. Scottsville and Sandton: University of Natal Press and KMM Review Publishing Company Pty Ltd.
- Thiong'o, N. G. 1993. *Moving the centre: The struggle for cultural freedoms*. London: James Currey.
- University of the Free State (UFS). 2002. *University of the Free State research turnaround strategy*. Bloemfontein: UFS.
- University of the Free State (UFS). 2010a. *Revision of research awards at the University of the Free State*. (Prepared by the Directorate Research Development – July 2010). Bloemfontein: UFS.
- University of the Free State (UFS). 2010b. *University of the Free State academic appointment and promotions policy*. (Version 4 as approved by Executive Committee of UFS Council on 6 December 2010). Bloemfontein: UFS.
- van der Waal, C. S. 2012. Creolisation and purity: Afrikaans language politics in post-apartheid times. *African Studies*, 71(3), 446-463.
- Wagner, E. 2010. Survey research. In B. Paltridge & A. Phakiti (Eds.), *Continuum companion to research methods in applied linguistics* (pp. 22–38). London and New York: Continuum International Publishing Group.

- Watson, K. 2007. Language, education and ethnicity: whose rights will prevail in an age of globalisation?. *International Journal of Educational Development*, 2(2), 252-265.
- Wisker, G. 2008. *The postgraduate research handbook* (2nd ed). Houndsmills, Basingstoke, Hampshire: Palgrave Macmillan.
- World Bank. 2002. *Constructing knowledge societies: New challenges for tertiary education*. Washington D.C.: World Bank.
- Yin, R. K. 2014. *Case study research: Design and methods*. Thousand Oaks, Los Angeles: Sage Publications Inc.
- Yusuf, S. 2007. University- industry links: policy dimensions. In S. Yusuf & K. Nabeshima (Eds.), *How universities promote economic growth* (pp. 1– 25). Washington DC: The International Bank for Reconstruction and Development/The World Bank.
- Zorn, T., & Campbell, N. 2006. Improving the writing of literature reviews through a literature integration exercise. *Business Communication Quarterly*, 69(2): 172-183.