

South Africa should transform through encouraging bilingualism in all levels and spheres of society. We have had several policies and yet language and the way it is exercised in institutions remains a problem.

endorsement of a monolingual English domination

In 2016, the University of Pretoria made English its primary medium of instruction and Stellenbosch introduced a multilingual language policy, giving equal status to English and Afrikaans as mediums of instruction. The president of the convocation of Stellenbosch University, six others and the organisation Gelyke Kanse, took the university to court to demand that the new policy be reviewed and for Afrikaans to be used as a primary language of instruction. They argued that the policy infringed the rights of Afrikaans-speaking students, but the Western Cape high court dismissed the application in October.

Higher education has three features in South Africa: functionally multilingual, bilingual and monolingual.

There are alternatives to functionally multilingual practices in institutions such as Rhodes University and the University of KwaZulu-Natal, where some provision exists for the promotion of additive bilingualism (in which indigenous languages are compulsory and specific requirements for some professions).

The historical privileging of Afrikaans and English requires that other languages be developed, too, and that universities commit to developing indigenous languages because it is there that academic expertise can be grown – but, more than this, so as also to recognise, through multilingualism, the need to engage with a South African multiculturalism.

The well-known phenomenon of dwindling student numbers in African languages in South Africa was cited as evidence that the exercise was both wasteful and futile.

The UKZN, and others such as Rhodes and the University of Cape Town (UCT), which were serious about the development of indigenous languages, lobbied for funding from Dutch and Norwegian donor agencies to pursue pilot projects in the institutions devoted to “corpora development” (that is, the creation of new words to describe scientific or theoretical phenomena in education), communication development (conversational isiXhosa or isiZulu), multilingual academic -dictionaries for science and mathematics, -textbook and learning material development and, finally, creative writing and other media that would provide a fertile and supportive context for indigenous languages to grow, be valued and become relevant in higher education. Universities worked together with donor funding, visiting projects at participating campuses to learn from the initiatives. From that collaborative work, the UKZN became one of the first to introduce isiZulu as a language for learning in particular programmes in health sciences and education and, in 2013, was recognised as achieving among the highest number of research outputs. Rhodes has made isiXhosa -compulsory for students in some programmes (for example, journalism), and so too has UCT.

the experiences of students are fundamental in deciding on a way forward.

Here repetition suggests progress and creates ritual

changes of identity ritualistically because of external influences. Rejected by her community, Nainai returns in multiple forms, undergoing physical and emotional transformations

Something is achieved through the ritual of performance

The rite is an act, it is a doing, and what it does is observe movement through time, body and emotion

Language policies in South African higher education were formalized between 2000 and 2002, just prior to a major restructuring of the higher education system. During this period institutions of higher learning were expected to formulate both a language policy and a detailed language plan. National policies on language in education are intended to substantiate the constitutional commitment to using and developing the 11 official languages. Gaps between official commitments to 'multilingualism' and actual language practices are nevertheless evident at national and institutional levels.

The use of translanguaging should not be relegated to language lectures, rather all members of the faculty should be sensitised to this matter and they need to participate in using translanguaging for the benefit of students.

South Africa has excellent legislation aimed at safeguarding the official languages and developing them into fully functional languages.

Terminology development and intellectualisation of isiZulu across disciplines seems to be ahead of other indigenous languages

Swahili as a lingua franca

Our hope for creating a space for this symposium is to people across universities and other institutions share best practices, experience and evaluation/empirical findings. For universities to share the innovative processes and activations that they have used to foster more supportive learning environments through language. And how what we share over the next 2 days might catalyse and inform changes at other institutions and relevant public systems.

The article points out that language policy failure stems from the interplay of various ideologies, among them the ideology of development vs. the ideology of decolonisation; the ideology of globalisation vs. the ideology of localisation; and the legacy of inherited colonial language policies. The article deconstructs these ideologies and calls for a more pragmatic, decentralised, market-oriented approach to status planning for African languages, if the masses who speak these languages are to participate actively in the social, political and economic development of the African continent.

Language is in many ways, a central force for human society, as we depend on language to organize, express, create and interact. Language is a vehicle of knowledge, thus a central piece to academia.

There are three orientations: language as a problem, language as a right and language as a resource. *Part of South Africa's challenge is that language, and in particular multilingualism, is generally seen as a problem rather than as a rich resource.*

South African educationist Neville Alexander called the disadvantages language creates for black students, a kind of "neo-apartheid"

People who speak an African language at home prefer that their children learn in English – with its long colonial history – than in their own mother tongues. There are two reasons for this. 1) Political will. There's been insufficient buy-in from the government about the importance of developing, promoting and using African languages, particularly in education. 2) Ordinary South Africans are ill-informed about the advantages of mother tongue being used as the medium of instruction. Research has made it explicitly clear: if efficiency of learning and cognitive development is the target, the mother tongue should be the medium of instruction from primary school, through

secondary and into universities. Other languages, like English, can be introduced as subjects from lower primary level.

The country does not need a single central language policy, as is currently the case. Policies should be drafted and enacted at provincial level instead. South Africa has nine provinces, and their majority languages differ. That's why a "one size fits all" central language policy isn't working.

Another argument is that multilingualism is somehow difficult to achieve. Yet many African children learn two or more languages before they ever reach school, and often use such languages interchangeably. Sociolinguists are intrigued by the ways in which Africans communicate mainly in urban contexts – in what appears to be talking in two or more languages at the same time. The new academic terminology for this is translanguaging or polylinguaging.

The Sociology of Education: how social institutions and individuals' experiences within these institutions affect educational processes and social development.

The Spencer Foundation has been a leading funder of education research since 1971 and is the only national foundation focused exclusively on supporting education research.

They believe education research is integral to improving education, making education systems more equitable, and increasing opportunities to learn across the lifespan.

11 languages: Sepedi (also known as Sesotho sa Leboa), Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu. The only widespread Khoisan language is Khoekhoegowab.

Parents' desires for English and perceptions that English proficiency can only be developed through English as the language of instruction.

The fact that no language education experts have to date been included in the development and revisions of the post-apartheid curriculum

Lack of government and thus publisher support for the production of textbooks in local languages other than English and Afrikaans

McKinney's provocation: How is it possible that the most valuable resource a child brings to formal schooling, language, can be consistently recast as a problem?

Linguistic deracination or what Meenakshi Mukerjee calls 'exile of the mind' – a form of exile experienced by people who 'without being physically away from home remain outsiders in their own country due to certain circumstances in their history, language or education'.

Whether you are a kid with an immigrant background like I was, a student struggling to find your place in university or a working adult who feels suffocated by the placelessness in offices who work to disregard all that you come with including your language