

**EFFECTIVE MOTHER TONGUE EDUCATION IMPLEMENTATION:
TEACHER EXPERIENCES IN TEACHING LIFE SKILLS IN SELECTED
ZOMBA CITY GOVERNMENT PRIMARY SCHOOLS.**

M.A. (APPLIED LINGUISTICS) THESIS

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**UNIVERSITY OF MALAWI
CHANCELLOR COLLEGE**

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BY

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**Submitted to the department of English, Faculty of Humanities, in partial fulfilment
of the requirements for the degree of Master of Arts (Applied Linguistics)**

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DECLARATION

I, the undersigned, hereby declare that this thesis is my own original work which has not been submitted at any other institution for similar purposes. Where other people's work has been used acknowledgements have been made.

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CERTIFICATE OF APPROVAL

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DEDICATION

To my dear wife Maria Goretti, my sons Happy Simeon and Tamandani Martin, my daughters Charity Ruth and Prosperine Patience.

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ABSTRACT

Linguists and educational psychologists agree that the best medium of instruction for initial primary school education is the mother tongue. In Malawi, the medium of instruction for initial primary school education i.e. standards 1 to 4, is Chichewa which is not necessarily the mother tongue of every Malawian. Despite the fact that Chichewa is the medium of instruction, teachers' guides, except those of Chichewa, are written in English. This means that teachers have to render the content developed in English through Chichewa. Adaptation of the materials is thus involved.

This study sought to answer the question whether Life Skills instructional materials developed in English for teaching in Chichewa cause translation or other language related problems to teachers and whether this affects the rendering of teaching content in the early years of primary school education.

Data was collected mainly using a quantitative approach supplemented by a qualitative approach. Questionnaires were administered to teachers of Life Skills in standards 2, 3 and 4 in selected government primary schools in the City of Zomba. The questionnaire data was supplemented by classroom observation, whose data was collected through a lesson observation checklist and tape recorder.

The findings generally indicate that many teachers face problems when using Life Skills teachers' guides that are developed in English for teaching through Chichewa medium and that the major problem has to do with translation of Life Skills concepts into Chichewa.

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ABBREVIATIONS AND ACRONYMS

ADJP: Adjective phrase
AIDS: Acquired immunity deficiency syndrome
CCAP: Church of Central Africa Presbyterian
CLS: Centre for Language Studies
CV: Consonant and Vowel
DEM: District Education Manager
DRCM: Dutch Reformed Church Mission
HIV: Human immune-deficiency virus
JCE: Junior Certificate Examination
LEA: Local Education Authority
MSCE: Malawi School Certificate of Education
NP: Noun phrase
PEA: Primary Education Adviser
PP: Prepositional phrase
SL: Source language
SPSS: Statistical package for social sciences
TL: Target language
UMCA: Universities' Mission to Central Africa
VP: Verb phrase

CHAPTER 1

INTRODUCTION

1.0 Chapter overview

This introductory chapter has six major sub-sections. First is the background to the study. This sub-section looks at the issue of language policy in education in Malawi from the colonial era to the present. This has been done because language policy in education can be studied and appreciated by going back to the various political periods: the colonial era, the post independence era during which Malawi was a one party state and the current multiparty era. In each of these eras, issues of language policy in education have been controversial (Vail and White 1989, Kishindo 1994, Malawi National Archives file S1/449/32). The chapter also looks at the problem statement and this is subsequently followed by the objectives of the study, significance of the study, theoretical approach, scope of the study, thesis statement and organization of the dissertation

1.1 Background to the study

The concept of mother tongue education is not a new phenomenon in Malawi. During the colonial period, four vernaculars, Chinyanja, Chiyao, Chitumbuka and Chinkhonde were offered in the education system although Chinyanja (now Chichewa) was by far the most important. At independence in 1964, Malawi inherited a language policy in education in which Chichewa, Chitumbuka and English were recognized as media of instruction (Kishindo 1994: 131). Vail and White (1989:164) observe that throughout the 1920s, the Mission's presses confirmed the status of Tumbuka by publishing and supplying school texts in the Tumbuka language editions. The government's language policy, however, shifted in the late 1920s when the Advisory Committee on Education adopted Governor Sir Shenton Thomas's proposal that Nyanja be introduced as the medium of instruction not later than Class 4 in all Government and Assisted schools. A letter from Mr. A.T Lacey, Director of Education (Ref.No. 79/1/7) dated 11th October 1932 addressed to the Honourable Chief Secretary; Zomba entitled 'Chinyanja as a subject and as a medium of instruction for Africans in the Protectorate' in the introductory part reads:

In June 1930, the Advisory Committee adopted the recommendation of its Language and Textbook Sub-committee to the effect that Chinyanja be introduced as medium of instruction not later than class 4 in all government and assisted schools...

This proposal was received with mixed reactions. A letter from Loudon Station of Livingstonia Mission (n.d) (Malawi National Archives file S1/449/32) addressed to the Director of Education entitled ‘Nyanja in Tumbuka Schools’, rejected the proposal on grounds that it was educationally unsound as experience had shown that it would retard the progress and mental development of the pupil and that Nyanja did not possess any superiority over Tumbuka both culturally and linguistically. Similarly, a letter from the Universities’ Mission (n.d) (Malawi National Archives file S1/449/32) addressed to the Director of Education, Zomba, entitled ‘Memorandum on Chinyanja as medium of instruction,’ also rejected the proposal. The letter in part reads:

The work of the Universities’ Mission in the Nyasaland Protectorate lies almost entirely in districts where the vernacular is either Lake (or Eastern Chinyanja) or Chiyao. The Southern dialect of Chinyanja which is now that proposed to be the medium of instruction in all the assisted schools in the Protectorate, is not the language which the children who attend our Mission schools have inherited, nor is it the language which they use in their homes. It is to them a strange language.

Some churches, however, were in agreement with the proposal. One such church was the Dutch Reformed Church Mission (DRCM). In a letter dated 18th August, 1932, to the Director of Education, Zomba, signed by W.H. Murray of the DRCM, the church welcomed the proposal by among things saying:

As far as the Southern Province of the Protectorate and Northern Province as far as north as Kasungu are concerned, Chinyanja is the accepted medium of instruction, even for the Yao. There is therefore no language problem for this large part of the Protectorate.

The White Fathers Mission also supported the proposal. In a letter dated 10th August, 1932, to the Director of Education, Zomba, M.Guilleme, the signatory of the letter concluded as follows:

...I submit that it would be a mistake to hesitate to introduce Chinyanja at once as a subject of study in the schools and later as medium of instruction, in order to popularize its status as lingua franca with all the benefits that can derive from such a tongue.

To put pressure on those who opposed the policy, Government further announced that to obtain state aid, missions would be obliged to follow the Advisory Committee’s recommendation. In

1933, the Livingstonia Mission decided to forgo government aid rather than introduce Nyanja in the North. In a letter to the Honourable Chief Secretary, Zomba, dated 29th July 1933, Rev. Dr. W.M.Y Turner of Livingstonia Mission wrote:

...the Livingstonia Mission cannot accept this decision of Government, and regrets the attempt has been made to enforce it by the threat of the withdrawal of grants. They will prefer to lose the grants rather than agree to interference with educational policy, but as they do not believe that this is the considered policy of the colonial Advisory Committee on Education as evidenced in its white paper on the principles determining the allocation of grants, they make this statement and appeal.

Government was, however, stubborn and with the support of the Roman Catholic and Dutch Reformed Churches, both of which used Nyanja as their medium of instruction in the Central Region, ordered the immediate implementation of the new language policy in 1935 through Sir Harold Kittermaster, the Governor at that time (Vail and White 1989: 164-165). The Livingstonia Mission did not give up and through discussions with the British Government in London, it was victorious. The British Government instructed Sir Kittermaster to impose no policy against the Mission's wishes. A letter from the Colonial Office in London dated 4th October 1935 addressed to the Governor of Nyasaland, Sir Harold Kittermaster read in part:

It seems that a deadlock has been reached, as a result apparently of a genuine misunderstanding as to what exactly was agreed to in the Young-Turner compromise. In these circumstances we would suggest that the status quo should be preserved for the time being, and that a meeting of all interested parties should be called as soon as possible...

A round table conference took place in mid 1936 (Vail and White 1989: 165). At this conference, the Mission's representative asserted that the mother tongue was the soul of the people and to impose Nyanja language as a lingua franca would be tantamount to suppression of Nyasaland's other languages. In a letter dated 1st August 1936 to Sir Cecil Bottomley of the Colonial Office in London, in which the Governor of Nyasaland Sir Harold Kittermaster informed the Colonial Office of the resolutions of the round table conference, Sir Kittermaster concluded by saying:

I hold very strong personal views that in all primary schools, the medium of instruction

should be the mother tongue and that any foreign language or dialect should be taught as a subject...the Round Table Conference recognized that even in areas where Chinyanja is not the mother tongue, opportunities should be given in schools for pupils to acquire a working knowledge of it. The Livingstonia Mission is prepared to teach in standard 2 (the sixth year in the school course) and the Universities' Mission in class 4 (, i.e., the fourth year)...

After the Second World War, Tumbuka gained additional victory, when in 1947, it, together with Nyanja, was made one of the two official languages of the country, a position it held until 1968 (Vail and White 1989:165).

However, the Malawi Congress Party (MCP) annual convention resolutions, (1965-1983:6) reveal that this policy was changed in 1968 when the MCP, which was the only political party in Malawi, declared at its annual convention that English and Chichewa be the official languages of Malawi and that in addition Chichewa should also be the national language. This resolution translated into a language policy in education that saw the reintroduction of Chichewa as the sole medium of instruction in standards 1 to 4 and as a subject of study throughout Malawi's entire education system. At the same time English became the medium of instruction from standard 5 but also as a subject of study throughout the entire education system in Malawi.

Kishindo (1994:138) points out that once Chichewa was made a national language, it became clear to the language authority that there was need to strengthen the efforts to disseminate it. There was need therefore, to establish or encourage a number of institutions with the power to implement the process. The Ministry of Education, for example stipulated that as from the 1969-70 academic year, Chichewa was to be taught in primary and secondary schools as well as in teacher training colleges.

In 1972 Chichewa was introduced in the University of Malawi. Kishindo¹ (Personal Communication, September 30, 2009) observes that Chichewa was first taught at the University

¹ Professor Pascal Kishindo is Director of Centre for Language Studies (CLS) and former Head of African Languages and Linguistics Department at Chancellor College, University of Malawi.

of Malawi by Sam Mchombo² in 1972. He further observes that Sam Mchombo was already a student at the University of Malawi (Chancellor College) majoring in Mathematics, English and Philosophy when Dr. Banda asked the Vice Chancellor of the University of Malawi what the university was doing to promote the study of Chichewa. The Vice Chancellor replied that the college would identify a good language student to be trained in Linguistics who would later introduce studies in Chichewa. To this end, the college authorities identified Sam Mchombo as a suitable candidate to pursue studies in Linguistics so that he would later introduce Chichewa studies at the University and this materialized in 1972. The University of Malawi Calendar (1977-79:100), for instance, shows Chichewa as one of the subjects offered by the university and gives the following information about the course in Chichewa:

A student can take the subject as part of his diploma studies if he has taken the subject in the Malawi Certificate of Education or, if he has not, can at least demonstrate that he has reached a comparable study of the language. The course aims to:

- a. Provide the students with material they have to teach in schools, and the techniques of teaching it.
- b. Deepen their ability to analyze language.
- c. Appreciate the oral and written literature in Chichewa.

The University of Malawi Calendar (1977-79: 74) also shows that within this period, there were two lecturers in Chichewa, i.e., S.A Mchombo and E.S. Timpunza- Mvula.

As part of his efforts to make Chichewa prominent, Dr. Hastings Kamuzu Banda used to give public lectures at the University of Malawi. In a 1975 article in *The Daily Times* reproduced in *The Daily Times* of Tuesday, October 13, 2009 entitled ‘Chichewa is a language, declares Ngwazi,’ the author writes:

His Excellency the Life President, Ngwazi Dr. Kamuzu Banda has again emphasized the importance of the African people of this country to speak good Chichewa and not imitate the mispronunciation of the Chichewa language by Europeans.

Giving a lecture on the correct speaking and pronunciation of Chichewa words at Chancellor College in Zomba yesterday, the Ngwazi reiterated that Chichewa was not a

² Professor Sam Mchombo is now professor of linguistics at the University of California, Berkeley.

dialect but a language which had concordial grammatical guide or foundation. He told the packed audience, including members of the Central Executive Committee of the Malawi Congress Party, Cabinet Ministers, Members of Parliament, Members of the Diplomatic Corps, Party and Civic leaders that as such, no one could claim to speak correct Chichewa or any other language without first knowing its grammar.

To further the cause, also in 1972, Dr. Hastings Kamuzu Banda, who was by then the life president of Malawi, gave directions for the formation of the Chichewa Board whose main task was to provide a new Chichewa dictionary and to provide guidance to language users in education, media and publishing (Kishindo 1994). The Board was to encourage as well as carry out research with the view to standardizing Chichewa. The Board, among other things, managed to publish *New Chichewa Orthography Rules* (1973), *Chichewa Orthography Rules* (1980 edition), *Chichewa Orthography Rules* (revised edition 1990) and *Chichewa Grammatical Terms* (1990). Despite these efforts, and in spite of the fact that Chichewa has been the medium of instruction in the first four years of primary education since 1968, teachers' guides have continued to be produced in English and it has been the task of the teachers to render the content in Chichewa when teaching.

In March 1996, a new language policy directive in education, similar to that preferred by the Livingstonia Mission in the mid-1930s, was instituted by the new government that assumed power in 1994 in the new democratic Malawi (Ministry of Education Circular number IN/2/14 dated 28th March 1996). The policy directive stipulated that from then onwards, pupils in the first four years of primary education would be taught in their mother tongue. This meant that familiar local languages would be used as media of instruction in schools located in areas where particular languages are spoken. At the same time, the policy stated that Chichewa would continue to be studied as a subject and that English would be a medium of instruction from standard 5 onwards. The policy directive triggered a heated debate among parents, teachers, scholars, policy makers and other interested groups. Some of the arguments made against the new policy can be summarized as follows:

- Given that urban areas have children from various linguistic origins, which language(s) would be used as media of instruction?

- Mother tongue instruction will force teachers to work in their areas of origin, hence creating regionalism and tribalism.
- The implementation of mother tongue would seriously retard the learning of English.
- Teaching and learning in the mother tongue would be expensive because Malawi has an ailing economy. The production of teaching and learning materials would require a lot of money.
- Mother tongue instruction would further divide the already tribally fragmented country (Centre for Language Studies 1998:5)

Generally, it was felt that the policy statement had been issued before research and relevant consultations with stakeholders had been done.

Realizing the crucial role that sociolinguistic surveys play in language planning/policy formulation, Government commissioned the Centre for Language Studies to conduct language surveys to determine the acceptability, relevance and practicalities of using mother tongues as media of instruction in standards 1 to 4 and whether there are adequate teaching and learning materials in the local languages. The surveys, which were carried out between 1996 and 1998, among other things found out that generally, there is acceptance of mother tongue education but that before it is implemented, a number of things needed to be put in place such as training of teachers and development of teaching and learning materials in the languages that are to be used as media of instruction (Centre for Language Studies 1998).

The mother tongue policy directive has not been implemented up to this date. However, results of the Primary School Language Survey final report (Ministry of Education, Science and Technology 2003:25-26) indicate that districts with high percentages of non-Chichewa first language speakers also use other local languages as media of instruction in addition to Chichewa. This means that the 1996 language policy in education directive is used informally although it has not been implemented.

A lot of work on the implementation of mother tongue education has now been conducted. For example, the Centre for Language Studies, with the financial assistance from GTZ has since 1999 been hosting national language symposia where language policy issues and other language related matters are discussed. The Centre for Language Studies has also conducted sensitization

meetings on the merits of mother tongue education with several stakeholders such as the Northern Education Division, The South East Education Division; Faith based organizations, Media practitioners and the Parliamentary Committee on Education. In addition to this, the draft language policy in education has also been submitted to the Ministry of Education. These are indications that Malawi is now attempting to move towards the implementation of the mother tongue education policy.

The question of finding appropriate terminology immediately arises when African languages are used as media of instruction. In some countries there are special institutes, boards, or committees charged with the responsibility of finding appropriate terms and putting a stamp of authority on their use after ascertaining their acceptability. In most countries, however, there is no such central authority and vocabulary expansion takes place through the efforts of teachers. Such is the situation in Malawi where teachers in the lower primary school classes teach the content in the teachers' guides in Chichewa and yet the teachers' guides are in English. Using these teachers' guides, teachers prepare their schemes of work in English. Then, lesson plans are also prepared in English (except those of Chichewa as a subject) but, using this lesson plan prepared in English, the actual teaching is done in Chichewa. The use of these two different languages simultaneously may affect the teaching and learning process unlike where the content is taught in Chichewa and the materials are also developed in Chichewa.

1.2 Statement of the problem

Against the background provided above, this study seeks to answer the question whether Life Skills instructional materials developed in English for teaching in Chichewa cause translation or other language related problems to teachers and whether this affects the delivery of content in the early years of primary school education. Life Skills was chosen because it is one of the subjects with specialized terminology, which is a good testing ground for translation/devising of terminology. The study will also assess the likely impact of such instructional materials in general on mother tongue education that Malawi would like to implement.

1.3 Objectives of the study

1.3.1 *General Objective:* This study aims at examining the impact of using Life Skills teachers' guides written in English for teaching through Chichewa medium and how teachers cope with issues of terminology in the process.

1.3.2 *Specific Objectives:*

- i. To find out the problems that teachers face when using instructional materials developed in English for teaching in Chichewa in relation to Life Skills.
- ii. To identify specific topics in Life Skills with which teachers face problems when rendering the content of the teachers' guides from English into Chichewa.
- iii. To analyze the approaches and strategies that teachers use when delivering the content of the teachers' guides from English into Chichewa as they teach Life Skills.
- iv. To discuss the implications of these approaches/strategies on teaching and learning.

1.4 Scope of the study

Due to time and financial constraints, this study is confined to translation practices that teachers of Life Skills in standards 2 to 4 in government primary schools in the City of Zomba follow when they use teachers' guides developed in English to render content through Chichewa, which is the medium of instruction in lower primary school classes. Such practices are analyzed and their implications in the general context of teaching and learning are discussed.

1.5 Significance of the study

Malawi would like to implement mother tongue education and for this purpose, it is necessary to have textbooks, especially teachers' guides that are written in the local languages. Describing some principles for educational language provisions in multilingual settings, Stroud (2002:64-65) observes that trainers and manuals should be written in the vernacular in order to familiarize the teacher with the appropriate terminology and register of the disciplines. Teacher trainers would benefit from teacher training texts in national languages of instruction, and one priority

should be to provide adequate lexica for teachers, and more generally, teachers' guides in local languages. Findings of this study may therefore be useful to those who are working on the language policy in education in Malawi to make proper planning before the implementation of mother tongue education.

The findings also provide some food for thought to both academics and educational planners. For a sound language in education policy to be implemented, such as the proposed mother tongue education policy, there is need to conduct thorough sociolinguistic surveys to back the identification, use and merits of any local language in the programme.

1.6 Theoretical approach

This study is informed by a sub-species of translation theory by Georges Bastin (2001) known as Adaptation Theory. Adaptation theory implies that a translator intervenes or interferes with a text so as to reconstruct the purpose, function or impact of the original text to ensure that the ideal is achieved. The guiding principle in the theory used is that when the teachers render content to pupils developed in English through Chichewa medium, they are basically using this sub-species of translation theory called adaptation.

1.7 Thesis statement

The main argument in this thesis is that instructional materials that are developed in English for teaching through Chichewa or other local languages undergo a process of adaptation by the teachers, which in turn makes them not effective for mother tongue education compared to instructional materials that are already developed in the local languages. For mother tongue education to be successfully implemented, instructional materials should be developed in the appropriate local languages which are to be used as media of instruction so that teachers do not have the task of having to translate from English into the local languages as this has its own implications especially if teachers do not have basic skills in translation.

1.8 Organization of the dissertation

This thesis has five chapters. The present chapter has given a brief background to government's language policy in education in the country from the colonial era to the present time. It has also presented the problem statement, general and specific objectives, the significance of the study, the theoretical approach to the study and hypothesis, the scope of the study and the thesis statement.

The second chapter presents the literature review. This chapter sets the context within which the study was undertaken by looking at the medium of instruction in lower primary schools in Malawi relative to the language in which the teachers' guides, schemes of work and lesson plans are written as well as what other scholars and researchers say on the same.

Chapter three presents the methodology and outlines how the data was collected. Specifically, the chapter looks at the methodological approaches, sampling techniques, research techniques, data collection tools and data analysis. The same chapter also looks at the limitations of the study.

Chapter four presents and discusses the findings of the study. Chapter five concludes the thesis by stating the major findings and their implications in the development of instructional materials for mother tongue education.

CHAPTER 2

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.0 Chapter overview

This chapter provides the theoretical framework and a review of the literature. Georges Bastin's (2001) adaptation theory, a sub-species of translation theory, is explained as a base for accounting for the study data and discussion. The review provides the framework that is applied to examine the effectiveness of using teachers' guides developed in English for teaching in Chichewa or other local languages.

2.1 Theoretical framework

2.1.1 Adaptation theory

Bastin (2001:5) defines adaptation as a set of translative operations, which result in a text that is not accepted as a translation but is nevertheless recognized as representing a source text of about the same length. As such, the term may embrace numerous vague notions such as imitation, re-writing or recreation. Vinay and Darbelnet (2004: 134) describe adaptation as an extreme limit of translation which is used in those cases where the type of situation being referred to by the source language message is unknown in the target language culture. In such cases translators have to create a new situation that can be considered as being equivalent, i.e., creation of a situational equivalence.

Bastin (2001:6-7) further observes that by comparing adaptations with the texts on which they are based, it is possible to elaborate a provisional list of ways or modes in which adaptations are carried out, the motivations or conditions for the decision to adapt and the limitations or restrictions on the work of the adapter. In terms of mode of adaptation, the procedures used by the adapter can be classified as follows:

- *transcription of the original*: word for word reproduction of part of the text in the original

language, usually accompanied by a literal translation

- *omission*: the elimination or reduction of part of the text
- *expansion*: making explicit information that is implicit in the original
- *updating*: the replacement of outdated or obscure information by modern equivalents
- *situational equivalence*: the insertion of a more familiar context than the one used in the original
- *creation*: a more global replacement of the original text with a text that preserves only the essential message/ideas/functions of the original

On factors or conditions which cause translators to resort to adaptation, Bastin (2001:7) cites the following as the most common:

- *cross-code breakdown*: where there are simply no lexical equivalents in the target language.
- *situational inadequacy*: where the context referred to in the original text does not exist in the target culture.
- *genre switching*: a change from one discourse type to another (e.g. from adult to children's literature) often entails a global recreation of the original text.
- *disruption of the communication process*: the emergence of a new approach or the need to address a different type of readership often requires modifications in style, content or presentation.

Bastin (2001:7) further observes that these conditions, which in practice may exist simultaneously, can lead to two major types of adaptation: *local adaptation* caused by problems arising from the original text itself and limited to certain parts of it and *global adaptation*, which is determined by factors outside the original text and which involves a more wide-ranging revision.

As a local procedure, adaptation may be applied to isolated parts of the text in order to deal with specific differences between the language or culture of the source text and that of the target text. In this case, the use of adaptation as a technique will have limited effect on the text as a whole, provided the overall coherence of the source text is preserved. This type of adaptation is

temporary and localized; it does not represent an all-embracing approach to the translation task. Local adaptation is essentially a translation procedure which is guided by principles of effectiveness and efficiency and seeks to achieve a balance between what is to be transformed and highlighted and what is to be left unchanged.

As a global procedure, adaptation may be applied to the text as a whole. The decision to carry out a global adaptation may be taken by the translator him/herself or may be imposed by external forces (for example, a publisher's editorial policy). In either case, global adaptation constitutes a general strategy which aims to reconstruct the purpose, function or impact of the original text. The intervention of the translator is systematic and may sacrifice formal elements and even semantic meaning in order to reproduce the function of the original.

As in any translation, adaptation is carried out under certain restrictions, the most obvious of which are:

- *the knowledge and expectations of the target reader*: the adapter has to evaluate the extent to which the content of the original text constitutes new or shared information for the potential audience.
- *the target language*: the adapter must find an appropriate match in the target language for the discourse style of the original text and look for coherence of adapting modes.
- *the meaning and purpose(s)* of the original and target texts.

Finally Bastin (2001:8) points out that the study of adaptation encourages the theorist to look beyond purely linguistic issues and helps shed light on the role of the translator as mediator and as a creative participant in a process of verbal communication. In this case, the translator actively intervenes or interferes with the text, i.e., the text does not only undergo interlingual translation, but it is willingly and explicitly manipulated to ensure that the ideal is achieved. Relevance rather than accuracy becomes the key word and this entails a careful analysis of three major concepts in translation theory: meaning, purpose/function and intention.

The various translation and word coining strategies that have been described in the literature review below are all part of the adaptation process.

2.2 Literature review

2.2.1 Current practices

In Malawi, the current practices concerning the medium of instruction in lower primary school classes have been studied by a number of scholars (Mchazime 1996, Chiziwa 2000 and Bwanali 2004). Mchazime (1996:5) observes that in 1989, the Malawi Government approved that Chichewa should be the medium of instruction from standards 1 to 4. Consequently, the Malawi Institute of Education embarked on the development and production of pupils' books in Chichewa except for the English language. Although the pupils' books were written in Chichewa, all accompanying teachers' guides were written in English-an action, which seems to imply an overt acceptance of bilingualism in the classroom. The argument for such a decision was that despite the fact that Chichewa has been a compulsory school subject for many years, there might be teachers whose grasp of the language may not be as strong. For such teachers, getting further information in English would be a useful backup. Mchazime (1996:6) further observes that at the moment all subjects are taught in Chichewa except English, although even during the English lessons there is a great deal of code switching and that the general practice is for the teachers to translate what is contained in the teachers' guides and then present it to the pupils. Where pupils' books are available, the teacher has to provide more details using the knowledge he/she gets from the guides.

The observation by Mchazime (1996) that the availability of pupils' books written in Chichewa in some subjects helps the teacher to provide more details is an indication that since the pupils' books are in Chichewa, the teacher easily understands the content and uses this to beef up the little that he/she gets from the teachers' guides that are written in English. If the pupils' books are not available, the teacher lacks support materials and is only able to teach the little that he/she gets from the teachers' guides after translating them, in which case pupils would not grasp much of what is supposed to be learnt. The fact that teachers would use materials written in Chichewa to provide more details of what they read in the instructional materials developed in English is enough indication that materials for mother tongue education should be developed in the appropriate local languages for the benefit of both teachers and pupils. However, a comparison

of some teachers' guides and their corresponding pupils' books written in Chichewa indicates that the teachers' guides have more content than the pupils' books. In this case, the claim by Mchazime (1996) that teachers use pupils' books to provide more details is questionable because it is the teachers' guides that contain more details. Perhaps what Mchazime (1996) should have suggested is that since the pupils' books are in Chichewa, some terms which are in the teachers' guides are readily available for use during teaching and this makes the teachers' task a bit easier. However, even in this case, the problem of appropriateness of the terminology still remains because of the fact that the terminology is not standardized.

Chiziwa (2000) points out that the basic issue is how the development of instructional materials in local languages can be carried out. Chiziwa (2000:167) further points out that the principal task of educators is simply that of translating the teachers' guides into the local languages but that the new books should convey the same meaning as the original English textbooks. Simango (2009:207) shares similar views. He points out for instance, that to address the problem of shortage of teaching materials for mother tongue education, a starting point would be to translate the existing textbooks and teaching/learning materials into African languages. Simango, however, is quick to point out that translation poses its own problems due to lack of lexical equivalents between languages.

Just like Chiziwa (2000), Bwanali (2004) examines the process of developing teaching and learning materials for multilingual education and particularly the role of translation in this exercise. Bwanali (2004:274) notes that where a teacher uses a teacher's guide written in English when the medium of instruction is Chichewa or another local language, he or she has an extra task of translating the content from English into Chichewa or any other local language being used as a medium of instruction. Depending on the individual teacher's qualification and background knowledge, different teachers would translate the same concept differently and this would create disparities in the transferring of knowledge and skills to pupils. A standard translation version of all teachers' guides must therefore be made to ensure that all teachers are teaching the same content. However, Bwanali (2004:276) points out that in translating teaching and learning materials, translators must ensure that the materials are relevant to our educational goals. In cases where the source texts have a different cultural and contextual background, there

is need to substitute elements of the source text by elements judged more appropriate to the function that the target text is supposed to serve. Such a process is called adaptation. The difference here between the approach of Chiziwa (2000) and Bwanali (2004) seems to be that Chiziwa focuses on the equivalence between the materials in the source language and those reproduced in the target language (equivalence theory in translation) while Bwanali's focus is on the adaptation of materials (adaptation theory in translation).

However, solutions provided by both Chiziwa (2000) and Bwanali (2004) that there should be standard translation versions of teachers' guides or that educators should translate the teachers' guides into the local languages are both short term and do not seem to be addressing the root of the problem. In the first place, the process by which the standard translation versions of the teachers' guides are to be done is not specified. Secondly, if educators are to translate the teachers' guides into the local languages, the assumption is that the educators are being regarded as translation experts but this may not necessarily be the case because in the absence of standard terminology, the translation of terms from the teachers' guides is bound to differ. Again, Chiziwa (2000) and Bwanali (2004) seem to suggest that teachers' guides may continue to be developed in English as long as there are people who can translate them into standard translations but how are the translations going to be 'standard' when standard terminology has not been devised? Perhaps the issue is that terminology in Chichewa and the other local languages which are to be used as media of instruction should be devised first. Prah (2009:99, 102) observes that if we want to use African languages as languages of instruction, some amount of work towards the development of these languages would need to be undertaken. The first step to the process which Prah (2009) refers to as 'the intellectualization of African languages', is the harmonization of orthographies for languages which have high degrees of mutual intelligibility. Having harmonized the orthographies, Prah (2009:102) notes that the development of terminology, concepts and the general expansion of lexical items to incorporate modern scientific ideas should follow. What Prah is suggesting is that the developed terminology would help authors of the teachers' guides to write their books in the local languages or to translate existing teachers' guides into the local languages and subsequently, teachers would not be bothered with translation as in the case with Malawi. This in turn would improve their effectiveness in teaching and pupils would not have many problems in grasping the concepts.

A study conducted by Mjaya, Mkandawire, Kishindo, Kalikokha and Lora-Kayambazinthu (2006) was aimed at evaluating Malawi's language policy in education from 1968 to the present. In this study, Mjaya et al (2006:18) among other things, sought to find out if teachers find problems in translating the content in the teachers' guides from English into Chichewa. All the 32 teachers that were interviewed in the study indicated that they faced problems in translating the content in the teachers' guides because some of the English terms did not have equivalents in Chichewa. These findings are in line with Nida (1959:13) who points out that no translation in a receptor language can be the exact equivalent of the model in the target language. This implies that the use of teachers' guides produced in English whose content is translated into Chichewa by teachers when teaching may cause problems to some teachers because of the aspect of translation that is involved. While it is indeed the case that some English terms do not have equivalents in Chichewa, it should be clear that terms can be devised using various strategies. Kishindo and Kazima (2000:114) observe that it is possible to devise terms in Chichewa as this has previously happened with the publication of *Chichewa Grammatical Terms* in 1990. Yet, primary school teachers and many authors of school textbooks have not been exposed to such strategies. But even if they were to be inducted into the strategies for devising terms, it should be realised that the best solution would be to develop terminology in Chichewa and other local languages and use that terminology to develop instructional materials.

2.2.2 Teacher training

Successful implementation of mother tongue education requires training of teachers through the mother tongues as well. Describing the medium used in the training of teachers in Botswana and Zambia, Miti and Monaka (2009:219) observe that one of the challenges faced in the training of teachers has to do with the language of delivery and the medium used in the texts. English is the major language of delivery in both countries and most of the texts are written in English. Since trainee teachers are taught predominantly in English, it is not easy for them to teach in an African language at primary level upon their graduation from college. To this end, Alidou (2009: 126) points out that qualification and the role of the teacher are central elements that must be addressed in Africa. Alidou stresses the fact that teachers should be trained to adequately teach in national languages as languages of instruction and also as subjects in the curriculum content.

The situation in both Botswana and Zambia is not different to the one followed in primary teacher training colleges in Malawi. Although the medium of instruction is Chichewa in standards 1 to 4 and English in standards 5 to 8, the trainee teachers are only taught in English and their texts are also in English. This kind of training, from the author's point of view, only benefits those who teach in senior primary school upon graduating from the teacher training colleges because the training is in English, teachers' guides are in English and the medium of instruction is also English. The teachers may of course code switch to Chichewa or other local languages to make certain concepts clear.

2.2.3 Assisting teachers to work effectively

Taking these problems into consideration, one way to assist teachers to work effectively would be to develop teachers' guides in the local languages so that teachers should not have problems of translation. However, examination of some pupils' books written in Chichewa shows that even the authors have problems in the area of terminology. Kishindo and Kazima (2000), for instance have examined the use of African languages in the teaching of Mathematics. Kishindo and Kazima (2000:106) observe that Chichewa lacks suitable terminology for expressing scientific concepts and ideas. Kishindo and Kazima (2000:113) examine some terms used in Mathematics pupils' book for standard 4 to see whether the authors have succeeded in what they set out to do. Some terms used include *mafakitala a manambala* (factors of numbers), *thirayango* (triangle), *seko* (circle), *kwadilatero* (quadrilateral), *perimita* (perimeter) etc. Kishindo and Kazima (2000:113) note that although these words phonologically have a semblance in Chichewa, as Chichewa words, they are in fact meaningless. The assumption that the authors have made is that pupils understand the concepts behind the borrowed terms because they are Chichewa spelt English forms. Just as the teacher has problems in translation, authors may also have problems in translation especially in the area of terminology.

For mother tongue instruction to be effectively implemented, one of the priorities should therefore be the development of instructional materials in the local languages and not to translate materials developed in English into the local languages. Komarek (1997:39) notes that in developing countries, teaching and learning aids do not interpret the curriculum, but they take its

place so much so that composition of teaching and learning aids in mother tongues is always the composition of a curriculum for mother tongue education. In addition, Komarek points out that when teaching manuals are composed with the necessary attention to technical aspects, they can perform a double function. Carefully conceived to suit teaching and learning in developing countries, they are the user's directions with which even unqualified teachers can grope their way along lesson by lesson, step by step with demonstrable success. However, the development of teaching and learning materials should be preceded by the development of terminology especially in the science subjects, which the authors should use in their books so that teachers should be effective in their teaching. Bamgbose (2000:81-82) points out that using a language as a medium implies being conversant with terminology for teaching other subjects in that language but that not much attention is paid to this in the case of teachers using African media of instruction. Issues of terminology development should therefore be taken seriously because it is only then that consistency of the terms used in the instructional materials can be maintained. Indeed, Kishindo and Kazima (2000:112-113) observe that:

In Malawi and perhaps most African countries, there does not seem to be any awareness of the necessity of tackling problems of terminology in any systematic way. Thus writers, broadcasters, etc are left to their own devices in coping with a plethora of new and foreign scientific terminology. This has resulted in indiscriminate borrowing of terms that do not have a formal conceptual motivation in Chichewa.

Also, Kishindo (1987: 105-106) wonders whether the monolingual speaker who does not understand English would not be bewildered by his lack of understanding of the information as a result of the Chichewa spelt English forms to signify the same concepts found in English. The writer, the broadcaster and the teacher may excuse himself by claiming that there are simply no equivalents or that the terms are imprecise, inadequate and perhaps completely misleading. However, this should not be an excuse for not devising a viable scientific terminology in Chichewa.

Since translation of the teaching materials by the teachers cannot be avoided if the present state of affairs is taken into consideration, a short term solution would be to train teachers in basic translation skills in order to minimise the translation problems that they encounter. Secondly,

since the authors also face some problems in the area of terminology development, a long term solution would be to devise terminology before the actual teachers' guides and pupils' books are written in the various local languages.

2.2.4 Principles for development of terminology

Scholars like Bamgbose (1986) and Kishindo (1987) have presented various strategies on how terminology for African language education can be developed. Kishindo (1987:106) observes that the creation of terminology differs from general vocabulary in one important respect. For general vocabulary, practically every native speaker of language has a fair idea of the concept for which the term is acquired but that this is not true of scientific terminology because one has to be exposed to a particular discipline to understand a concept. Nevertheless, scientific information can be communicated to the ordinary man after necessary processing and adaptation.

Following Ayo Bamgbose (1986), Kishindo (1987:107) believes that work on scientific terminology must be a collaborative effort between subject specialists, linguists and competent language users. Thus any proposed term must pass the test for correctness in terms of the concept, viability in terms of the structure of the language and acceptability from the point of view of the users.

Bamgbose (1986:5-6) explains that apart from recognising terminology that exists in African languages, there are two stages in the process of selection of terminology. First, a glossary of required terminology in the foreign official languages must be prepared and then second, an appropriate term in the African language must be devised. On glossary of technical terms, Bamgbose notes that the task of preparing these is that of subject specialists but that the specialists must be guided by factors such as level of instruction, nature of subject and level of learners.

Bamgbose (1986:7-8) then discusses four major principles which should be observed in devising new terminology. These include transfer of concept, priority of internal resources, brevity and consistency.

On transfer of concept, Bamgbose (1986) notes that whenever an equivalent is to be found for a term, it should be clear that what is involved is not merely a translation, but a faithful transfer into the target language of the concept conveyed by the term. Since literal translation often does not convey the intended meaning, it should be discouraged. Bamgbose (1986) then points out that literal translation may often not only be inappropriate but it can also be misleading. Thus for instance to describe a holder of a bachelor's degree as "someone who has been conferred with the title of an unmarried man" or a featherweight boxer as "someone having the weight of a feather" is to distort the original concept.

Apart from transfer of concept, Bamgbose (1986:8) describes the importance of giving priority to internal resources when devising scientific terminology. The terminologist should start from the position that every language is richly endowed with vocabulary resources waiting to be developed through various word coining strategies. In the case of basic vocabulary, it should be fairly easy to draw on equivalents which already exist in the language. Hence, an important principle is to exhaust the internal resources of a language before going outside it to borrow terms. However, Bamgbose (1986) is quick to point out that this principle is not an endorsement of purism in African languages which is basically opposed to outside influences on a language through borrowing. Complete purism in languages is impossible.

The third principle to be considered on the devising of terminology according to Bamgbose (1986:8) is brevity. Terms should not be unduly long. For example, it is clumsy to coin a term to convey the concept of "Ministry of Trade" as "The Department that looks after the arrangements for trade". This is because terms are supposed to be memorable. However, while Bamgbose's concept of brevity is appreciated, it should be noted that this may not always be possible because languages differ in terms of structural typology.

The last principle to be considered on the development of terminology is consistency. Bamgbose (1986:8) observes that once a term has been coined for a given concept, the same term should be used in all instances of its occurrence provided the meaning remains unaltered in the context. On this point, Kishindo (1987:109) cites examples from Chichewa booklets in the Malawi Family Health series. In these booklets the 'condom' is variously referred to as *mpira wa abambo*,

chipewa, chisoti, jombo or *sokosi*. Giving different terms for the same object can be misleading to the public. What is needed is to decide on one term which should be used in all the literature. This then implies that once terminology for various concepts in the mother tongue have been devised, the same terms should continue to be used in all instances from materials used in one class to the next.

2.2.5 Strategies for coining words

Some scholars (Bamgbose 1986, Kishindo 1987, Baker 1992 and Njogu 1992) have described translation and word coining strategies. Some of these strategies include simple equivalence, compounding, cultural substitution, acronymy, semantic extension, derivation, and borrowing.

Explaining simple equivalence, Bamgbose (1986:9) points out that for a lot of vocabulary items for which translation equivalence is required, there exist in most languages words used in the same or equivalent sense. This is generally true of basic vocabulary items such as numerals, body parts, simple implements, animals and some common plants. All that the terminologist has to do is to select the appropriate term in the language. Kishindo (1987:109) gives the following example in Chichewa: *chifuwa* (thorax), *muzu* (root), *thunthu* (stem), and *tsamba* (leaf).

Compounding has been cited as another strategy for word coinage. Njogu (1992:75) observes that in compounding, two or more words are joined to produce a new lexical item. The resultant term takes on a new meaning which may not necessarily be predictable from the meanings of the combined words. Njogu (1992) further points out in Swahili, the most productive combinations are NP +NP, NP +VP, NP+ADJP and VP +NP. Some examples have been provided in each case as follows: NP +NP: *mwana* (child) + *sheria* (law) >*mwanasheria*-lawyer. NP +VP: *nukta* (point) + *tulia* (be silent) >*nuktatulia*-fixed point (e.g. in Maths). NP +ADJP: *pembe* (horn) + *tatu* (three) >*pembetatu*-triangle. VP +NP: *Pima* (measure) + *mvua* (rain) >*kipimamvua*-raingauge. Again, Kishindo (1987:110) gives examples of compounded words in Chichewa such as *mwanabele* ‘lymph node’ (*mwana* ‘baby’ *bele* ‘breast’), *nyamakazi* ‘rheumatism’ (*nyama* ‘meat’ -*kazi* ‘female’). The examples provided by Kishindo (1987) fall under NP +NP and NP+ADJP combinations respectively. It should be noted that Chichewa is capable of other

combinations such as NP+PP+NP as in *utawaleza* ‘rainbow’ (*uta* ‘bow’ *wa* ‘of’ *leza* ‘God’).

Another word coining strategy is cultural substitution. Baker (1992:31) observes that this strategy involves replacing a culture-specific item or expression with a target-language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader. Akambadi (2001:29) gives an example of ‘pregnancy’ which can be translated as *pakati* in Chichewa as an example of cultural substitution and is also used in a euphemistic way. According to Baker (1992), the main advantage of cultural substitution is that it gives the reader a concept with which s/he can identify something familiar and appealing. However, the author’s observation is that cultural substitutions are mostly idiomatic and those that are not familiar with idioms may not understand such terms.

Acronymy has been cited by Bamgbose (1986) as another word coining strategy. Bamgbose (1986: 10) explains that in acronymy, a term derived through composition may be shortened by forming an acronym from its components. Njogu (1992:76) refers to this strategy as ‘abbreviation’ and notes that this is usually through the contraction of a phrase. For example, in Kiswahili, *fupaja* (*fupa la paja*) > femur and *ukimwi* (*ukosefu wa kinga mwilini*) > AIDS, but literally, ‘deficiency of protection of the body.’

Bamgbose (1986:10) also cites semantic extension as another word coining strategy. This involves the expansion of the meaning of an existing word to embrace a new meaning. Explaining this further, Kishindo (1987:110) observes that some terms may extend the range of their application or meaning when they come to be used in contexts in which they were previously not used, or with reference to the elements of the contexts with which they were not previously associated. In Chichewa, for example, *chishango* is a shield with which warriors protect themselves in war. However, the advent of the AIDS pandemic has extended the meaning of *chishango* to ‘condom’.

Derivation is another strategy for word coinage. Njogu (1992: 75) points out that at the level of derivation, an affix or affixes are added to stems to form new terms. For example, the suffix –ation converts the verb ‘nationalize’ into the derived noun ‘nationalization’. The suffix –ize

converts the noun ‘plural’ into the verb ‘pluralize’. Robins (1989:242-243) points out that English prefixes are all derivational and examples are found of their use both as class maintaining and class changing derivations. For example, the prefix *re-* can be combined to the word ‘form’ which is both a noun and verb to form a new word ‘reform’ which is also both a noun and verb while the prefix *pre-* can be combined to the verb ‘determine’ to form the word ‘predetermine’ which is also a verb. These are examples of class maintaining derivations. Robins (1989: 243) also gives examples of class changing derivations. The prefix *re-* for example can be combined with the word ‘new’ which is an adjective to form the verb ‘renew’ while the prefix *im-* can be combined with the noun ‘prison’ to form the verb ‘imprison’. Describing derivation as a word coining strategy, Njogu (1992:75) points out that this is a common phenomenon in Swahili morphology. For example, from the stem *tawala* (rule), the following nominal forms are derived: *mtawala* (administrator), *utawala* (administration) and *kiutawala* (administratively). Njogu’s example is an example of class changing derivation. Derivation is also a common word coinage strategy in Chichewa. For example, from the stem *tsogolera* (lead), the following words are derived: *mtsogoleri* (leader) and *utsogoleri* (leadership). These are also examples of class changing derivations. However, class maintaining derivations are also possible in Chichewa. For example, from the word *mfumu* (chief) which is a noun, a new noun *ufumu* (chieftainship) is formed by combining the prefix *u-* to the noun stem *-fumu*.

Several scholars (Kishindo 1987, Njogu 1992, Akambadi 2001, Kishindo and Kunkeyani 2006) have cited borrowing as another word coinage strategy. Swilla (2000:298) cited in Kishindo and Kunkeyani (2006:28) defines borrowing as the importation of linguistic elements from one language/dialect. The importing language is called the target language while the language from which the items are borrowed is the source language. Kishindo and Kunkeyani (2006:30) then point out that the borrowed item is known as a borrowed word or loanword and that when lexical items are borrowed into a language, they become part of the vocabulary of the target language and are spelt and pronounced just like the indigenous words. In the case of Chichewa, besides the phonemic adjustments, syllable adjustments are also implemented so that they conform to the CVCV syllable structure. Kishindo (1987:110) gives the following example: *manyutilishoni* (malnutrition), *bagi* (bug), *feteleza* (fertilizer), *okusijini* (oxygen) and *jekiseni* (injection). Njogu (1992:75) points out that the policy with regards to standard Swahili is to first borrow from

Swahili dialects and if a term does not exist in any of the dialects, borrowing should be done from the other Bantu languages before moving over to the rest of the East African communities, Arabic, English and other languages. If a word exists in Swahili lexical inventory, it should be used. If it is to be borrowed, then the borrowed item is adjusted in order to conform to the phonological and morphological structure of standard Swahili. Kishindo (1987:110) further points out that although borrowing appears to be the favoured practice in Chichewa and other African languages, it should really be a last resort when it has been discovered that the new terms cannot be readily coined through the processes already discussed. Commenting on Kishindo's observations, Akambadi (2001: 28) points out that the strategy of borrowing in developing terminology should not be a priority. In education the borrowing strategy assumes that educators and learners understand the source language in the first place. The reality is that, in general, both learners and also some teachers have less proficiency in the Western language of instruction. Referring to the goal of maximally and effectively communicating knowledge to the learners, Western languages of instruction have empirically proven to create communication barriers. Borrowing too, has similar impact to some extent.

In sub-section 2.1.3, it was noted that some terms used in Mathematics pupils' book for standard 4 include *mafakitala a manambala* (factors of numbers), *thirayango* (triangle), *kwadilatero* (quadrilateral), *perimita* (perimeter) etc. (Kishindo and Kazima 2000). It was further noted that although these words have a semblance in Chichewa, as Chichewa words, they are meaningless. Mesthrie (2009:141) observes that adding a new term to a language is possible but it is seldom a simple process of insertion. Mesthrie further observes that because meaning is relative to the linguistic system, a new word borrowed from another language system may not carry the same meaning. He gives an example of the word *ifiva* in Xhosa, which is an adaptation of the English word 'fever,' with a noun class prefix '-i' added. The meaning of *ifiva*, Mesthrie notes, is different from that of English *fever*. Levin (2005:245-249) cited by Mesthrie (2009:141) notes that the meaning of *ifiva* is closer to English 'flu' rather than 'fever.' Mesthrie (2009) points out that from a situation like this, educationists should realise that even though a new concept can be evoked by borrowing, the signifier or word itself will only be grounded in the conceptual system emanating from the borrowing language. No concept can be meaningful in itself, with an absolute value that will transcend translation or borrowing.

The various translation and word coining strategies that have been described in the literature review are all part of the adaptation process.

2.2.6 Summary of literature review

Several things have emerged from this literature review. The first is that the current language policy in education in Malawi stipulates that the medium of instruction in standards 1 to 4 is Chichewa but that in spite of this requirement, teachers' guides are developed in English. Using these guides, teachers prepare their schemes of work and lesson plans also in English and yet the teaching content is delivered in Chichewa or other local languages when teaching. Secondly, it has been noted that some authors who have written some pupils' textbooks in Chichewa have not really succeeded with regard to the terminology used in the books and because of this; teachers may not succeed in teaching the various concepts. The review has thus clearly indicated that there is no standard terminology of Chichewa, which is the current medium of instruction and in the other local languages that are to be used as media of instruction for mother tongue education. These critical issues need to be addressed before the implementation of mother tongue education in Malawi.

CHAPTER 3

STUDY DESIGN AND METHODOLOGY

3.0 Chapter overview

This chapter discusses the research design and the different methods and principles that have been used in the study. These include the study area, sampling, selection of study sites, methodological approaches, techniques and tools, data collection, data analysis, ethical issues as well as limitations of the study.

3.1 Study area

3.1.1 Brief profile of Zomba City

The City of Zomba is located in the Southern Region of Malawi. Zomba became the capital of Malawi (then Nyasaland) in 1891 following the establishment of a British Protectorate. At independence in 1964, Nyasaland was renamed Malawi and the capital was moved to Lilongwe in 1975.

Zomba was declared a municipality soon after the capital was moved to Lilongwe. In a 2008 article in *The Nation*, entitled *Bingu elevates ZA to city status*, Akossa Mphepo states that on 9th March 2008, the president of Malawi, Dr. Bingu wa Mutharika, declared that Zomba should become a city at a rally he addressed at the Zomba Gymkhana Club.

The 2008 Population and Housing Census preliminary report released by the Malawi National Statistical Office indicates that Zomba City covers an area of 39 square kilometers and has a total population of 87, 366. According to the 2008 education statistics released by the Ministry of Education, Science and Technology, there are 32 primary schools in the city of Zomba. This number covers both government and private primary schools.

3.2 Sampling

The study took place in Government primary schools in the City of Zomba. These schools were purposively chosen because of limitations in terms of resources such as time and finances and also because this is where the researcher lives.

3.2.1 Sampling frame

According to the Desk Officer for Zomba City District Education Office, there are 16 Government primary schools in the City of Zomba. These schools are divided into two zones, namely Mponda zone and Likangala. Each zone has eight schools.

The sampling frame consisted of all government primary schools in the City of Zomba. Government schools were chosen because they are the ones that are using the current language policy in education and at the same time, they are the ones to be affected by the mother tongue education policy that government is considering to implement. The following is a list of all government primary schools in the City of Zomba from which the study sample was drawn:

Mponda zone:

1. Chikamveka LEA School
2. Chipiloni LEA School
3. Matiya LEA School
4. Mponda LEA School
5. Ndangopuma LEA School
6. Police Camp Primary School
7. Thundu LEA School
8. Zomba CCAP Primary School

Likangala zone:

1. Bwaila LEA School
2. Chalomwe LEA School
3. Chikowi LEA School
4. Cobbe Barracks Primary School

5. Mpotola LEA School
6. Sacred Heart Boys Catholic Primary School
7. Satema LEA School
8. St. Joseph Girls Catholic School

3.2.2 Sampling procedure

The schools for the study were selected through simple random sampling method. For each of the two zones, names of the schools were written down on strips of paper, which were folded and thrown in a carton. They were mixed up and later four strips were randomly picked for each zone. Simple random sampling design was followed because according to Salant and Dillman (1994:61), this design gives each member of the target population an equal chance of being selected. Salant and Dillman (1994: 69) also observe that it is practical to consider using simple random samples for face-to-face interviews if working in a small area such as a single neighbourhood or community, which is the case with this study. Before the strips of paper were unfolded to reveal the selected schools, one strip was also randomly picked from each of the two zones. These two were used for pre-testing while the remaining eight (four in each zone) schools were used for the main survey. This number was thought to be adequate because it covered more than half of the schools.

In the selected schools, standards 2 to 4 were purposely sampled. As Maree and Pietersen (2007:10) observe, purposive sampling is used in special situations where the sampling is done with a specific purpose in mind. In this study, standards 2 to 4 were purposely sampled because these are the classes in lower primary school in which Life Skills is taught. At the same time, these are the classes in which the medium of instruction is Chichewa and they have also been targeted for mother tongue education. Hence, Life Skills teachers in these classes automatically qualified as key informants for both interviews and classroom observations. Life Skills was chosen because it is one of the subjects with specialized terminology, which is a good testing ground for translation/devising of terminology. The sampling procedure yielded the results in sub-section 3.3 below.

3.3 Study sites

The schools that were sampled for the study were as follows:

a. *Pretest*: Zomba CCAP Primary School (Mponda zone) and St. Joseph Girls' Catholic School (Likangala zone)

b. *Main survey*:

Mponda Zone: Mponda LEA School, Police Camp Primary School and Chipiloni LEA School

Likangala Zone: Cobbe Barracks Primary School, Chikowi LEA School, Chalomwe LEA School and Sacred Heart Boys Catholic Primary School.

3.4 Methodological approaches

This study employed a mixture of both quantitative and qualitative approaches in order to get data and results that adequately address all the objectives. Quantitative approach was used to analyze results obtained through the questionnaire. This was done following the views of Blaxter, Hughes and Tight (2001:215) who point out that questionnaires lend themselves more to quantitative forms of analysis because they are designed to collect mainly discrete items of information, either numbers or words which can be coded and represented as numbers. The qualitative approach, however, was used to analyze results obtained through classroom observation, which was captured using observation checklists because specific behaviours (see section 3.6) were being sought. Qualitative data captured through observation was meant to supplement the quantitative data collected through the questionnaire. This, too, is in line with the views of Blaxter, Hughes and Tight (2001:213-214), who point out that observation is very often used in conjunction with other methods, both to contextualize and to extend the analysis being carried out.

3.5 Research techniques

The research was conducted using the survey technique supplemented by the observation technique to yield both quantitative and qualitative data of the teacher experiences in the teaching of Life Skills in Zomba City Government primary schools among 28 key informants. The survey technique was followed because the results obtained from the sample were meant to represent the defined population. Blaxter, Hughes and Tight (2001:77) allude to this observation in their definition of survey research. They point out that survey research is the method of collecting information by asking a set of preformulated questions in a determined sequence in a structured questionnaire to a sample of individuals drawn so as to be representative of a defined population.

The observation technique was used in order to capture the actual classroom experiences of the teachers in the teaching of Life Skills. Blaxter, Hughes and Tight (2001:176) point out that structured observation, as used to monitor classroom events requires an observer to assign such events simultaneously while present in the classroom.

3.6 Tools for data collection

The questionnaire was used for data collection obtained through the survey technique and among other things; it sought demographic information of the key informants such as educational qualification, class taught and teaching experience because it was envisaged that these, being independent variables would influence the key informants' teaching experiences especially their ability to translate some terms in the teachers' guides. The questionnaire also contained questions about the key informants' teaching experiences in Life Skills, their translations on some terms in the Life Skills teachers' guides and their knowledge of mother tongue education.

Data collected through classroom observation was recorded using a lesson observation checklist, tape recorder and note pad. The lesson observation checklist was used to examine how the various concepts in the lesson were delivered in Chichewa in the course of the lesson. The observed lessons were recorded on tapes for cross- checking what was recorded on the checklist

and to take down points that were missed during the observation sessions. Classroom observation focused on taking note of the teacher performing some of the following word coining strategies in the course of the lesson:

- simple equivalence.
- borrowing.
- expansion or elaboration of terms.
- use of idiomatic/euphemistic terms to describe technical terms.
- acronymy or use of abbreviations
- semantic extension
- compounding
- derivation

Examples in each case will be specified.

3.7 Data collection

Questionnaire administration

Prior to the main data collection exercise, the research instruments were pre-tested in two schools, i.e., at Zomba CCAP Primary School and St. Joseph Girls Primary School. This was done to gauge their reliability and suitability and to make the necessary adjustments.

After the pre-testing, the data was analyzed and the questionnaire was revised by removing questions that were unsuitable, adding some questions that were deemed important and re ordering some questions for good flow of information to be collected from the respondents. This was done to make the questionnaire suit the objectives of the study.

The main data collection exercise took place from 19th May 2008 to 30th June 2008. Data was collected through questionnaires, which were administered by the researcher to teachers of Life Skills in standards 2, 3 and 4 in selected government primary schools in the City of Zomba (see section 3.3). The researcher asked questions from the questionnaire and recorded the answers given by the key informants on the questionnaire. Data collected through questionnaires was

supplemented by classroom observation, whose data was collected through a lesson observation checklist and tape recorder.

3.8 Data analysis

Questionnaire data was later edited, coded and analyzed using the Statistical Package for Social Sciences (SPSS version 12.0 for windows) to obtain frequencies and cross-tabulations. For qualitative data, descriptive approaches such as pattern matching were used. This was done to establish patterns of what is in the literature about teaching materials for mother tongue education to the current practice in Malawi whereby teachers' guides are developed in English but the teaching content is rendered in Chichewa.

3.9 Ethical issues

According to Blaxter, Hughes and Tight (2001:158), research ethics are about being clear about the nature of the agreement you have entered with your research subjects and contacts. It involves getting the informed consent of those that are going to be interviewed, question, observe or take materials from. It involves reaching agreements about the uses of these data, and how the analysis will be reported and disseminated. More important, it is about keeping to such agreement when they have been reached. In the present study, ethical issues were dealt with in the following ways:

- names of key informants were not written down on the questionnaires to ensure anonymity. In addition to this, names of the key informants interviewed and those whose lessons were observed including the names of schools where data were collected were kept anonymous when presenting the results. Salant and Dillman (1994:167), for instance, recommend that if questionnaire cover pages that contain identifying information such as name and address, they should be destroyed as soon as it is practical as one step to ensure confidentiality.
- the key informants were informed that the study was simply for academic purposes and that its dissemination would only be through a presentation to a group of academics/examiners at the end of the study.

- the lessons that were observed and recorded were not for the public to listen to but rather for the researcher to replay in order to get any points that were missed during the observation. Permission was sought and consent obtained from the key informants to have their lesson recorded. The purpose for recording was also explained.

3.10 Limitations of the study

During the course of conducting the study, there were several problems that were encountered. Most of these problems needed to be addressed promptly otherwise they would have affected the results of the study.

Firstly, on two occasions, visits to the schools coincided with the inspection visits by the Primary Education Advisers (PEAs). These education officials came to observe lessons so the researcher could not proceed to interview the key informants. Cancelling the visits permanently would have affected the study in terms of the sample size, i.e., there would be fewer key informants than planned and the results would not be representative of the sampling frame. To overcome the problem, the researcher had to reschedule the visits. This means that some schools were visited more times compared to others.

Secondly, primary schools have what are known as ‘casual holidays’ in addition to the public holidays. At one school, an arrangement was made with the Head teacher to come for lesson observation on a specified date. The researcher went to the school on the agreed date but to his surprise, there was nobody at the school except for some children who were playing on the football ground. It was those children who explained that all LEA schools were on casual holiday that day. Again, this could have affected the sample size if the visit were to be permanently cancelled because the number of key informants and lessons observed would be less. To overcome this problem, the researcher had to come back to make another appointment for lesson observation on yet another day.

Thirdly, it was assumed that all schools would be easily accessed as the study took place in government primary schools in the City of Zomba. However, it was later discovered that some

of the sampled schools were in villages far away from the City. An immediate solution was to leave these schools and choose those that were nearer. The problem with this solution was that it could have led to bias because the schools were randomly sampled. In the end, the sampled schools were still visited but this proved costly in terms of transport.

Lastly, the researcher did not visit all the sampled schools because the research coincided with the administration of end of term tests. As a result of this, in some schools although questionnaires were administered to the teachers, lessons could not be observed because teaching had stopped and in the end fewer lessons were observed. However, the fact that lessons in some schools were not observed did not affect results of the study because much of the data was obtained through the questionnaires and classroom observation data was only supplementary. Blaxter, Hughes and Tight (2001:213-214) point out that observation is very often used in conjunction with other methods, to contextualize and to extend the analysis being carried out. In this case, the lessons that were observed were enough to triangulate data obtained through the questionnaires.

CHAPTER 4

RESULTS AND DISCUSSION

4.0 Chapter overview

This chapter presents results of the study on the basis of the objectives given in section 1.3.2, which are:

- i. To find out the problems that teachers face when using instructional materials developed in English for teaching in Chichewa in relation to Life Skills.
- ii. To identify specific topics in Life Skills with which teachers face problems when rendering the content of the teachers' guides from English into Chichewa as they teach Life Skills.
- iii. To analyze the approaches and strategies that teachers use when delivering the content of the teachers' guides from English into Chichewa as they teach Life Skills.
- iv. To discuss the implications of these approaches/strategies on teaching and learning.

In some sections, results of more than one objective have been presented together under one general sub-title because such objectives are related in one way or another. In other areas, the results have been linked to the literature review as well as the theoretical framework within which the study was conducted.

First to be presented are the demographic characteristics of the key informants.

4.1 Demographic characteristics of the key informants

Main areas of interest here are educational qualification and teaching experience in years. These elements are considered crucial because the key informants' ability to translate and explain terms that are in the teachers' guides may be affected by their level of education as well as teaching experience.

Twenty-eight key informants (teachers) were interviewed. Of these, 85.7% (24) were female

while 14.3% (4) were male. The large number of female key informants is expected considering that most of them follow their spouses who come to work in the city.

In terms of educational qualifications, 85.7 % (24) of the key informants stated they had Malawi School Certificate of Education (MSCE) while 14.3% (4) had Junior Certificate of Education (JCE). In addition, all of them had a primary school teaching qualification.

As regards teaching experience, 21.4% (6) of the key informants indicated that they had taught for less than 5 years, 71.4% (20) had taught between 5 and 20 years and 7.1% (2) for more than 20 years. The largest number of key informants, i.e., 78.5% (22), therefore, had taught more than 5 years, which implies that most of them had enough teaching experience. This, together with the fact that most of the key informants had relatively higher academic qualifications, i.e., (85.7% with MSCE compared to 14.3 % with JCE), it was expected that in terms of the objectives of the study, most of the key informants would have less problems when using instructional materials developed in English for teaching in Chichewa as regards translation of terms and other language related problems.

4.2 Teaching experiences

The key informants were at first asked to state the language they use when teaching Life Skills and the main sources of information they use to get the information needed for teaching. The responses are provided in section 4.2.1 below.

4.2.1 Language used when teaching Life Skills

Data revealed that all the 28 key informants (100%) use Chichewa to teach Life Skills in standards 2 to 4. The key informants were further asked to explain why they teach in this language. The most commonly cited reason for teaching Life Skills in Chichewa was that Government's policy requires that lower primary school classes, i.e., standards 1 to 4 be taught in Chichewa. This response was given by 50% (14) of the key informants. 28.6% (8) of the key informants said they teach in Chichewa for easy communication with the pupils while 14.3% (4)

said because pupils do not understand English and 7.1% (2) because it is a requirement that all lessons except English should be taught in Chichewa. The response provided by the majority, that teaching is in Chichewa because it is Government policy could be an indication that most of the teachers are aware of the current language policy directive in education in Malawi regarding lower primary schools where it is required that pupils should be taught in Chichewa for all subjects except English.

On the main source(s) of information teachers use when they teach Life Skills, all the 28 key informants, i.e., 100% stated that they use teachers' guides and learners' books. A related question sought to find out the language(s) used in the sources of information used for teaching. Again, all the key informants, 100%, said that teachers' guides for Life Skills are written in English while the learners' books are written in Chichewa.

4.3 Problems which teachers face with Life Skills materials

The first objective of this study was to find out the problems which teachers face when using Life Skills instructional materials developed in English for teaching in Chichewa. Out of the 28 key informants, 14.3 % (4) did not respond to this question while 28.6% (8) said they did not face any language related problems with the materials. 57.1% (16) stated the problems that they face and these have been summarized in Table 1.

Table 1: Problems faced when teachers use materials developed in English (N=16)

Problems faced	Frequency	Percentage
Terms difficult to translate into Chichewa	7	43.7
Some Chichewa translated terms in the pupils' books do not match with the English terms in the teachers' guides book	4	25.0
Clarification of technical words difficult	2	12.5
Language difference between teachers' and pupils' books	1	6.3
Some topics not adequately explained in teachers' book	1	6.3
Content too advanced for level of pupils	1	6.3
Total	16	100

Table 1 indicates that the main problem that teachers face when they use materials developed in English for teaching in Chichewa is that terms are difficult to translate from English into Chichewa. This problem, which was cited by 43.7% (7) of the key informants, is in line with the findings of a study by Mjaya, Mkandawire, Kishindo, Kalikokha and Lora-Kayambazinthu (2006) who found out that teachers who used teachers' guides developed in English for teaching in Chichewa faced problems in translating the content in the teachers' guides because some of the English terms did not have equivalents in Chichewa. Table 1 also shows that 25.0% of the key informants observe that Chichewa translated terms in the pupils' books do not correspond with their English equivalents in the teachers' book. This is in contrast to the observation by Chiziwa (2000:167) who points out that teachers' guides translated into the local languages should convey the same meaning as the original English textbooks. This problem, which is also related to translation, shows that the pupils' books, which some teachers rely on for translation of English terms into Chichewa, are also misleading and thus unreliable as sources of information for teaching. 12.5% (2) of the key informants said because materials are developed in English, they have problems in clarifying technical terms. This, too, is related to translation. 6.3% (1) said the main problem concerns the language difference between the teachers' book and the pupils' book. The implication is that it would have been better if both books were in Chichewa to avoid the problem of translation. Another problem, also given by 6.3% (1) of the key informants is that topics in the teachers' guide are not adequately explained. This may have to do with the amount of content provided rather than the problem of language. Another 6.3% (1) of the key informants said some content is too advanced in relation to the pupils' level. This means that the pupils are taught content that is not appropriate to their level and, therefore, do not grasp the content.

A follow up question required the key informants (the 16 key informants in Table 1) to explain how such problems affect teaching and learning. The results are given in sub-section 4.3.1 below.

4.3.1 How teaching and learning is affected

62.5% (10) of the 16 key informants indicated that because of the problem of translation, it becomes difficult to explain some concepts to the pupils. 31.3 % (5) stated that because of the

same problem of translation some terms or parts of the text in the teachers' guides are skipped so learners do not get the required content. 6.3% (1) said in many cases, it is difficult to relate the teachers' guide to the learners' book because they do not correspond in some areas. The emerging pattern from this discussion is that teaching and learning is mostly affected because of the problem of translation. The implications of these results on teaching and learning are that the teacher becomes ineffective because concepts cannot be well explained. As a result, some lessons or their parts are skipped and, consequently, pupils do not learn enough content or learn wrong concepts.

4.4 Topics teachers find difficult to teach

The second objective of this study was to identify specific topics in Life Skills that teachers find difficult to teach. Out of the 28 key informants, 7.1 % (2) said all topics are easy while another 7.1 % (2) did not respond. Responses from the 24 key informants who replied to this question are provided in Table 2 below.

Table 2: Topics difficult to teach

Topic difficult to teach	Frequency	Percentage of key informants
HIV and AIDS	5	20.8
Relationships	5	20.8
Self esteem	4	16.7
Assertiveness	3	12.5
Caring for flush toilets and pit latrines	3	12.5
Morals	2	8.3
Values	2	8.3
Total	24	100

Table 2 shows that 20.8% (5) of the key informants cited HIV and AIDS as the most difficult topic to teach, followed by relationships 20.8% (5). These are followed by self-esteem 16.7% (4), assertiveness 12.5% (3), caring for flush toilets and pit latrines 12.5% (3), morals 8.3% (2), and values 8.3% (2). The margin of difference between the values is minimal giving the impression that all these topics are difficult to teach.

A follow up question required the key informants to explain why the cited topics are difficult to teach. The responses are given sub-section 4.4.1.

4.4.1 Reasons why topics are difficult to teach

- **HIV and AIDS:** all the 5 key informants (100%), who cited HIV and AIDS as a difficult topic to teach stated that the main reason for the difficulty is that the content is not suitable to the age of pupils at this stage. So the main reason in this case is not really a linguistic one but that the pupils are not mature for such content at this age.
- **Relationships:** The 5 key informants who cited relationships as a difficult topic to teach gave various reasons: One problem, according to 40% (2) of the key informants arises from the fact that the term *relationship* has been translated as *ubwenzi*, i.e., ‘friendship’ in the learners’ book, a term which is misunderstood for ‘courtship’. One standard 2 teacher reported that it took time to convince the pupils that *ubwenzi* simply means ‘friendship’. So when the teacher said, *ana inu lero tiphunzira za ubwenzi, ndikufuna wina andiwuze za abwenzi omwe ali nawo* (class, today we are going to learn about friendship, I want someone to mention his/her friends), the pupils were reluctant to answer until when one of them said, *madamu, uyu ali ndi chibwenzi* (madam, this one has a lover). This was confirmed at another school where a Life Skills lesson on the topic *Ubwenzi* was observed in standard 2. The teacher asked the pupils the following question, *Kodi tingadziwe bwanji kuti uyuyu ndi bwenzi lathu?* (How can we know that this one is a friend?). One pupil answered, *kukondana naye* (loving each other). The teacher, perhaps sensing that another kind of ‘love’ was implied, rejected this answer by saying: *Aaa, kodi wayankha bwino ameneyu?* (has this one responded well?), to which the other pupils replied, ‘*ayi*’ (no). The teacher then accepted the following response from another pupil:

bwenzi lathu ndi munthu amene amatithandiza pamavuto (a friend is a person who helps us in times of difficulty). The teacher then, perhaps in trying to clarify that *ubwenzi* is mere friendship said, *bwenzi lathu atha kukhala munthu wamwamuna kapena wamkazi* (our friend can be male or female).

Here we see that the main problem is stemming from the translation of the word ‘relationships’ in the teachers’ guide as *ubwenzi* which in some communities in Malawi is taken as ‘courtship.’ On the same term, another 40% stated that the difficulty with the term ‘relationship’ arises from inaccuracy in which the term is translated. Sometimes it is translated as *ubwenzi*, *ubale* and *unasi* which causes some confusion to both teachers and pupils. 20% (1) said the main problem is that the term ‘relationship’ is not adequately explained in the teachers’ book. As a result, pupils are inadequately taught. To avoid such problems, a better term could be *chimnzake* which could mean ‘friendship’.

- **Self-esteem:** several reasons were given why some key informants find the term ‘self-esteem’ difficult to teach. 25% (1) of those who cited this as a difficult topic said some terms used in the teachers’ book do not match the translated terms in the pupils’ book. An example that was cited is the translation of ‘self-awareness’ as *ndine yani?* (Who am I) in the pupils’ book. 25% of the key informants said there is less information given in the pupils’ book. Another 25% explained that there are less lesson activities for pupils in the teachers’ book so the teachers ‘dry up’ while a further 25% said the topic is an emerging issue which is not well understood.
- **Assertiveness:** The key informants cited several reasons as to why they find assertiveness difficult to teach. 33.3% (1) of the key informants said less information is given in the teachers’ book while another 33.3% said assertiveness is an abstract concept difficult to explain and a further 33.3% said in the process of teaching; it becomes difficult to link from known to unknown.
- **Caring for pit latrines and flush toilets:** All the 3 key informants who indicated this as a difficult topic, i.e., 100% said the difficulty arises due to the fact that some of the terms used in this topic are not culturally appropriate in Chichewa and so they resort to euphemism. A standard 2 lesson that was observed on this topic confirmed this. In the course of the lesson the teacher said, *timapita ku chimbudzi chokumba pa zifukwa ziwiri*,

timakakodza eti, mikodzo idzigwera pa bowo, ngati sitikufuna kukodza timakadzithandiza (we go to the pit latrine for two reasons: to urinate, the urine should fall into the hole. If we don't want to urinate, we go there to help ourselves). The teacher here used *kudzithandiza*, 'help oneself' as a term for 'disposal of human waste'. The teacher then asked the following question: *kodi kudzithandiza enafe timati chiyani?* (What term do some of us use for *kudzithandiza*?) One pupil responded: *kunyera* (to defecate). To this response, the teacher said: *chimenecho ndi cholemera mkamwa eti? Amatero koma ndi cholemera kwabasi. Ndichifukwa chake anzako akuseka. Tatchulani chopepuka m'kamwa* (that term is heavy in the mouth, isn't it? It's said like that but it is really heavy. That's why your friends are laughing. Mention a term which is lighter in the mouth). The teacher then accepted other words that were mentioned such as *kubiba* and *kubusha* as being 'lighter' words while *kunyera* was described as a 'heavy' term though it is more direct and well understood but perhaps culturally inappropriate. The discussion here is in line with what Baker (1992:31) describes as cultural substitution. Baker observes that the translator replaces a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have similar impact on the target reader and that the reader finds the concepts familiar and more appealing.

- **Morals:** 100% (2) of the key informants indicated that they find 'morals' a topic difficult to teach mainly because the information that is given in the teachers' book is not sufficient and so they cannot explain much to the pupils.
- **Values:** 100% (2) of the key informants said 'values' is a topic difficult to teach. The reason given is that 'values' is an abstract concept which cannot easily be explained.

4.5 Strategies used to cope with difficult terminology

The third objective of the study was to analyze the approaches and strategies that teachers use when delivering the content of the teachers' guides from English into Chichewa as they teach Life Skills. The key informants (section 4.3) were, therefore, asked to explain how they cope with the problems of teaching and learning materials (as cited in Table 1). Responses to this question are provided in this sub-section.

50.0% (8) of the key informants said whenever they have a problem relating to language

concerning instructional materials, they consult fellow teachers. 12.5% (2) stated that they consult the dictionary and then re-explain the content through situations that are familiar to the pupils. This in part relates to Georges Bastin's (2001) adaptation theory. Bastin (2001) explains that situational equivalence is one procedure used by an adapter as an adaptation mode. In situational equivalence, the adapter inserts a more familiar context than the one used in the original much like what the teachers do here by explaining content through situations that are familiar to the pupils. Another 12.5% indicated that they try to cope with the problems by simplifying language for the pupils to suit their level. A further 12.5% said they cope with the problems by skipping the information. This relates to an adaptation procedure that Georges Bastin (2001) refers to as 'omission', which simply refers to elimination or reduction of part of a text. In terms of learning, skipping or omission of information denies pupils information that they would have been taught. In addition, 6.3% (1) of the key informants said sometimes they deal with language related problems by using real objects for teaching. Baker (1992:42) refers to this strategy as 'translation by illustration'. Baker (1992) says translation by illustration is a useful option if the word which lacks an equivalent in the target language refers to a physical entity which can be illustrated. Another 6.3% (1) said they simply neglect the teachers' guide altogether because it is in English and concentrate on the learners' book which is in Chichewa. This contradicts the observation by Mchazime (1996) that teachers' books that are developed in English serve as a useful back-up for teachers whose grasp of Chichewa may not be strong. What is seen here is that teachers actually shun the teachers' books because they are in English and opt for the pupils' books because they are in Chichewa. However, this may only be true to those who are very conversant with Chichewa. The researcher's view is that because knowledge of English is generally low among teachers at this level, performance of teachers who are not conversant with Chichewa may be worse because of the fact that they are not conversant with both languages, compared to the teachers who are proficient in Chichewa.

Commenting on these strategies for coping with problems, it is normal for teachers to consult each other when there is something one does not understand in the teachers' book. Such a strategy is very useful because teachers are able to share experiences and through this, what one eventually teaches is more improved than in a situation where one does not consult. The problem, however, is that sometimes the other teachers also do not understand the concepts so

we have a situation where a blind person is leading another blind person. Such a scenario leads to passing on of wrong information to each other and eventually wrong information is also passed on to the pupils. Use of dictionaries is also useful because through the definitions given, one can find suitable explanations to some of the difficult terms. The problem though is that one still has to translate the dictionary definition into Chichewa so one has to understand the definition very well in order to give a good translation. Another useful strategy is clarification through visuals because pupils are able to relate what is abstract with reality. However, skipping of information as a strategy is not ideal because it implies that some information is not taught and this is a disadvantage to the pupils. Leaving the teachers' book aside to concentrate on the pupils' book is also just as good as skipping information because it is the teachers' books which have the content while the pupils' books mostly contain pictures.

This sub-section shows that the main strategies which teachers use to cope with problems that they face with instructional materials are as follows:

- **Consultation:** some teachers consult each other when they face translation problems.
- **Use of dictionaries:** some teachers check meanings of difficult terms in the dictionary.
- **Use of real objects and other illustrations:** real objects and other teaching materials are often used to explain terms that are difficult.
- **Paraphrasing:** this involves using lengthy explanations to describe some terms.
- **Skipping information:** content which has difficult terms to translate is sometimes skipped.
- **Neglecting the teachers' guide:** teachers sometimes neglect the teachers' guide and opt for the pupils' book which is in Chichewa.

4.6 Translation of terms

In order to further analyze the approaches and strategies that teachers use when rendering the content of the teachers' guides from English into Chichewa, the key informants were asked to translate into Chichewa some terms from teachers' guides in standards 2 and 4. This exercise was important because it was a way of gauging teachers' abilities to translate terms in the teachers' guides as this would eventually help the researcher to judge whether materials

developed in English are suitable for mother tongue education or whether it would be appropriate for such materials to be developed in various local languages to be used as media of instruction.

Most of the key informants, including those who had earlier on indicated that they found no language related problems, said it was difficult for them to translate the terms without making reference to the learners' book where some of the terms had been explained in Chichewa. They even demanded that they be allowed to use the learners' book. However, the key informants were asked to provide their own translations because not all the terms had their equivalent terms explained in Chichewa in the teachers' guide. None of the key informants managed to attempt translating all the terms.

This sub-section shows how each term was translated by the key informants that attempted to translate them.

The first term that the key informants were asked to translate was 'norms'. Out of the 28 key informants, 60.7 % (17) attempted to translate the term while 39.3% (11) did not translate because they claimed the term was difficult to translate. The responses of those who attempted to translate the term are given in sub-section 4.6.1.

4.6.1 Translation of 'Norms'

29.4% (5) of the key informants defined norms as *malamulo* (rules), while 17.6% (3) translated the term as *malamulo a Chichewa* (rules of Chichewa). 11.8% (2) of the key informants defined 'norms' as *malamulo a chikhalidwe chovomerezeka* (rules of acceptable behaviour). The following translation equivalents were each provided by 5.9% (1) of the key informants respectively: *makhalidwe* (behaviour), *malamulo a chiyankhulo chovomerezeka* (rules of acceptable language), *miyambo* (culture), *mfundo zazikulu* (main points), *zikhulupiliro* (beliefs), *zizolowezi* (habits) and *zoyenera kukhazikitsa pochita zinthu* (things to be agreed upon when doing things).

Chisi, Chiziwa, Kafuna, Kalinde, Kasambara, Mhlanga and Phiri (2007: 51) define norms as

‘the accepted set of rules or regulations of acceptable conduct which guide the way people should behave amongst themselves Comparing this definition with the translations provided in sub-section 4.3.1, the translation which is correct is *malamulo a chikhalidwe chovomerezeka* (rules of acceptable behaviour/ culture) which was only provided by 11.8% (2) of the key informants. This implies that 88.2 % of the key informants either teach the concept ‘norms’ wrongly or they do not teach it all because they themselves do not understand it.

The key informants were also asked to translate the term ‘morals’. Out of the 28 key informants, 50.0% (14) found it difficult and, therefore, did not attempt to translate the term while another 50.0% attempted to translate the term. The responses of those who attempted to translate the term are shown in Table 3.

Table 3: Translation of ‘Morals’ (N=14)

Translation provided	Frequency	Percentage
Chikhalidwe (culture)	5	35.7
Makhalidwe abwino (good behaviour)	4	28.6
Makhalidwe (behaviour)	2	14.3
Kukhululukirana (forgiving one another)	1	7.1
Zikhulupiliro (beliefs)	1	7.1
Malamulo abwino (good rules)	1	7.1
Total	14	100

Table 3 shows that 35.7% (5) of the key informants define ‘morals’ as *chikhalidwe* (culture), 28.6% (4) as *makhalidwe abwino* (good behaviour), 14.3% (2) as *makhalidwe* (behaviour), 7.1% (1) as *kukhululukirana* (forgiving one another), 7.1% as *zikhulupiliro* (beliefs) and another 7.1% as *malamulo abwino* (good rules). Chisi, Chiziwa, Kafuna, Kalinde, Kasambara, Mhlanga and Phiri (2007: 56) define morals as ‘standards of behaviour based on the principle of right or wrong’. Basically, this can be translated as *mfundo zokhudza makhalidwe abwino*. Looking at the above translations, the one which comes closer to this is *makhalidwe abwino* (good behavior)

which has been given by 28.6% (4) of the key informants. The fact that 50.0% of the key informants did not respond could be an indication of the difficulty of the term in terms of translation and that perhaps many teachers do not explain the term.

The next term to be translated was ‘values’. 60.7% (17) of the 28 key informants did not respond because they found the term difficult and only 39.3% (11) attempted to translate. The responses of those who attempted to translate the term are summarized in sub-section 4.6.2.

4.6.2: Translation of ‘Values’

45.5% (5) defined values as *zimene timakonda* (what we like), 18.2% (2) as *makhaliidwe* (behaviour), 9.1% (1) as *chikhalidwe* (culture), 9.1% (1) as *zikhulupiliro* (beliefs), 9.1% (1) as *mmene zinthu zilili* (the way things are), and also 9.1% (1) as *zokhala ngati zofunika* (things which seem important). Chisi, Chiziwa, Kafuna, Kalinde, Kasambara, Mhlanga and Phiri (2007: 60) define values as ‘beliefs, principles and standards that one regards as important in one’s life.’ From this definition, the Chichewa equivalent of values could be *zomwe timakhulupilila kuti ndi zabwino kapena zofunika*. From the translations given in this sub-section, the one which comes closer is *zokhala ngati zofunika* (things which seem important) but it is not accurate because of its tentative nature. *Zomwe timakhulupilila kuti ndi zofunika* (what we believe to be important) would have been a better translation.

The key informants were required to translate the term ‘self-awareness.’ 53.6% (15) of the 28 key informants did not respond because they found the term difficult. 46.4% (13) responded and their responses are summarized in Table 4:

Table 4: Translation of ‘Self-awareness’

Translation provided	Frequency	Percentage
ndine yani? (Who am I?)	5	38.5
Kudzidziwa (knowing oneself)	3	23.1
Kudzidalira (relying on oneself)	1	7.7
Kudzikonda (selfishness)	1	7.7
Kumvetsetsa (understanding well)	1	7.7
Kudzikhulupilira (believing in oneself)	1	7.7
Kukhala ndi ambishoni (being ambitious)	1	7.7
Total	13	100

Table 4 shows that ‘self-awareness’ is also variously translated. 38.5% (5) translate it as *ndine yani?* (who am I?), 23.1% (3) as *kudzidziwa* (knowing oneself) while the following translation equivalents were each given by 7.7% (1) of the key informants: *kudzidalira* (relying on oneself), *kudzikonda* (selfishness), *kumvetsetsa* (understanding well), *kudzikhulupilira* (believing in oneself) and *kukhala ndi ambishoni* (being ambitious). Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000:82) self-awareness as ‘knowledge of oneself.’ Working on this definition, the Chichewa equivalent of self-awareness could be *kuzindikira za iwe mwini* (knowing about oneself). The equivalent *ndine yani?* (who am I?) provided by 38.5% of the key informants very much reflects the translation of ‘self-awareness’ as an adaptation than as a direct translation and if well explained, it can be well understood by the pupils. This is an indication that teachers, instead of relying only on direct equivalents, sometimes adapt the terms to suit the situation. A more direct translation of self-awareness provided in Table 4 is *Kudzidziwa* (knowing oneself). Though this is more direct, it is also more of a literal translation and again needs proper explanation for the concept to be well understood by the pupils.

Another term which the key informants were asked to translate was ‘self-esteem’. Out of the 28 key informants, 39.3 % (11) did not respond while 60.7 % (17) attempted to give responses. For those who responded, a summary of their responses is provided in Table 5 below:

Table 5: Translation of ‘Self-esteem’

Translation provided	Frequency	Percentage
Kusadzidelera (not having a low opinion of oneself)	10	58.9
Kudzidalira (relying on oneself)	3	17.6
Kudzidalira wekha (relying on oneself)	1	5.9
Kuchitira wina zabwino (doing good things to someone)	1	5.9
Kudzikonda (selfishness)	1	5.9
Mmene umadziwonera (how you see yourself)	1	5.9
Total	17	100

In Table 5 above, various translations of ‘self-esteem’ are given. 58.9% (10) of the key informants have translated self-esteem as *kusadzidelera* (not having a low opinion of oneself), 17.6% (3) as *kudzidalira* (self-reliance), while the following translations have each been provided by 5.9% (1) of the key informants: *kudzidalira wekha* (relying on yourself), *kuchitira wina zabwino* (doing good things to another person), *kudzikonda* (selfishness), *mmene umadziwonera* (how you view yourself). Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000:82) define self esteem as ‘good opinion of one self.’ Looking at the translations in Table 5, *kusadzidelera* (not having a low opinion of oneself), which was given by 58.9% of the key informants, is the Chichewa equivalent of ‘self-esteem’. Another translation, which is rather close, is *mmene umadziwonera* (how you see yourself) which was only given by 5.9% of the key informants. The other translations such as *kudzidalira* (self-reliance), *kuchitira wina zabwino* (doing good things to someone), *kudzidalira wekha* (relying on oneself), *kudzikonda* (selfishness) are very far from the correct equivalent implying that some teachers teach information which is very far from being accurate.

The key informants were further asked to translate the term ‘growth of pubic hair’. Out of the 28 key informants, 64.3% (18) did not respond while 35.7% (10) responded. Table 6 summarizes the responses.

Table 6: Translation of ‘Growth of pubic hair’ (N=10)

Translation provided	Frequency	Percentage
Kukula msinkhu (growing up)	3	30.0
Kukula kwa ziwalo za thupi (growth of body organs)	1	10.0
Kumera tsitsi malo obisika (growth of hair on hidden place)	1	10.0
Kumera bweya malo obisika (growth of hair on hidden place)	1	10.0
Kumera tsitsi kukhwapa (growth of hair under the arm pit)	1	10.0
Tsitsi la kukhwapa (hair of the arm pit)	1	10.0
Kumera bweya pa chinena (growth of hair on the pubic area)	1	10.0
Kumera tsitsi kumaso (growth of hair on the pubic area)	1	10.0
Total	10	100

Table 6 gives the various Chichewa translations of ‘growth of pubic hair’ as given by the key informants. 30.0% (3) of the key informants defined the term as *kukula msinkhu* (growing up). Apart from this, the following translations were each provided by 10.0% (1) of the key informants: *kukula kwa ziwalo zathupi* (growth of body organs), *kumera tsitsi malo obisika* (growth of hair on hidden place), *kumera bweya malo obisika* (growth of hair on hidden place), *kumera tsitsi kukhwapa* (growth of hair under the arm pit), *tsitsi la kukhwapa* (hair of the arm pit), *kumera bweya pachinena* (growth of hair on the pubic area), *kumera tsitsi kumaso* (growth of hair on the pubic area). Hornby (2000:942) defines ‘pubic’ as ‘connected with the part of a person’s body near the sexual organs’. Pubic hair is, therefore, hair growing near the sexual organs. In Chichewa ‘pubic hair’ may therefore be translated as *tsitsi la pachinena* (hair of the pubic area). ‘Growth of pubic hair’ may therefore be translated as *kumera tsitsi pachinena* (growing of hair on the pubic area). From Table 6, the closest and most direct equivalent of ‘growth of pubic hair’ is *kumera bweya pachinena* (growth of hair on the pubic area) which has been given by only 10% (1) of the key informants. Although this translation is more direct, the problem could be that some of the pupils may not have known the term *chinena* (pubic area) at this stage considering the fact that they are only in standard 2 with an average age of just 7 years old and, therefore, quite young and considering the fact that terms pertaining to sex or sexual organs are

not openly discussed in Malawian culture. In addition to this, the term *bweya* really refers to animal fur as opposed to hair so such a translation may not be very accurate. There are also three other translations each provided by 10% of the key informants which are correct equivalents but are euphemistic. These are *kumera tsitsi **malo obisika*** (growth of hair on hidden place), *kumera bweya **malo obisika*** (growth of hair on hidden place) and *kumera tsitsi **kumaso*** (growth of hair on the pubic area).

In these translations, the words in bold have been used as euphemisms referring to ‘private parts’ in English. So *kumera tsitsi/bweya **malo obisika/kumaso*** really means ‘growth of hair around the sexual organs’. Just like the excretory euphemisms discussed under the topic ‘caring for pit latrines and flush toilets’ use of euphemisms for sexual terms is also related to the issue of cultural substitution (Baker 1992) where a culture-specific item or expression is replaced with a target language item which does not have the same propositional meaning but has a similar impact on the target reader. While the use of euphemisms for sexual terms is culturally appropriate, the problem is that euphemisms are more appropriate for adults because they are in a position to understand them. Pupils in lower primary school; standard 2 in this case may not have learnt these euphemisms at their age and may simply be confused. Another issue could be that standard 2 children are at the age where the terms under discussion are outside their experience and, therefore, cannot make sense of them. The other translations, *kumera tsitsi kukhwapa* (growth of hair under the arm pit) and *tsitsi la kukhwapa* (hair of the arm pit) are non-equivalents.

The next item to be translated was ‘enlargement of sexual organs’. Out of the 28 key informants, an overwhelming majority, 82.1% (23), did not respond. Only 17.9% (5) attempted to translate this item and their responses are shown in sub-section 4.6.3.

4.6.3 Translation of ‘Enlargement of sexual organs’

40.0% (2) translated this as *kukula kwa ziwalo zobisika* (growth of hidden organs), another 40.0% translated this as *kukula kwa ziwalo* (growth of organs) while 20.0% (1) translated this as *kusinthika kwa ziwalo* (changing of organs). Sex organs are organs involved in sexual

reproduction. In Chichewa the equivalent could be *ziwalo zoberekera* and therefore ‘enlargement of sexual organs’ could be translated as *kukula kwa ziwalo zoberekera*. The closest of the equivalents from the translations provided is *kukula kwa ziwalo zobisika* (growth of hidden organs) which is given by 40.0% of the 5 key informants. However, use of euphemistic term *ziwalo zobisika* ‘hidden organs’ , i.e., private parts continues to appear for the same reason that sexual anatomy is a taboo and, therefore, not openly discussed in Malawian culture. In addition, the fact that (82.1%) did not respond seems to emphasize the point that teachers apart from being unable to translate some terms find some content not suitable for pupils at this age.

Another term that key informants were required to translate was ‘making rational decisions.’ Again, out of the 28 key informants, an overwhelming majority, 82.1% (23) did not respond while only 17.9% (5) attempted to translate the term. The responses of those who attempted to translate this item are given in sub-section 4.6.4.

4.6.4 Translation of ‘Making rational decisions’

40.0% (2) translated ‘making rational decisions’ as *kusankha moyenera* (making a good choice), 40.0% (2) as *kupanga chiganizo molondola* (making a correct decision) and 20.0% (1) as *kupereka maganizo* (making a suggestion). Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000:82) define rational decision as ‘a decision reached after careful thinking.’ In Chichewa this definition can be translated as *kusankha moyenera* (making a good decision) as translated by 40.0% of the key informants. *Kupanga chiganizo molondola* as translated by 40.0% of the key informants is rather ambiguous because although *chiganizo* might refer to ‘decision’, it is also a Chichewa grammar term for ‘sentence’. Probably, the translators confuse the term *ganizo* (decision or thought) with *chiganizo* (sentence) so they end up teaching the wrong term. Again, the fact that an overwhelming majority of the key informants (82.1%) did not respond is an indication that most of them do not understand the term and do not teach the topic or if they do, then wrong information is taught.

The key informants were then asked to translate the term ‘conflict resolution.’ More than half of the 28 key informants, 60.7% (17) did not respond. Only 39.3% (11) provided responses to this

question and a summary of their responses is shown in sub-section 4.6.5 below.

4.6.5 Translation of ‘Conflict resolution’

Several translations for ‘conflict resolution’ have been provided in this sub-section. 63.6% (7) translated this as *kuthetsa mikangano* (bringing quarrels to an end), 18.2% (2) as *mikangano* (quarrels), 9.1% (1) as *kusova mikangano* (solving quarrels) and 9.1% (1) as *kuweruza milandu* (trying/judging cases). According to Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000:82), conflict resolution means solving disagreements. The Chichewa equivalent of this is *kuthetsa kusiyana maganizo* (resolving differences). Most of the translations as provided by the key informants have the word *mikangano* (quarrels), which gives the impression that most of the Life Skills teachers regard conflict as quarreling and not necessarily having different or opposing views. This again shows that most of the teachers do not understand this concept and therefore impart wrong information to the learners. *Kusova mikangano* (solving quarrels) provided by 9.1% of the key informants, apart from having the word *mikangano*, which has already been shown to be inappropriate, has another problem regarding the borrowed word *kusova* (to solve), which may not be familiar to pupils at this stage. Borrowing becomes necessary when equivalents in the target language cannot readily be coined (Kishindo 1987:110). In this case, *kusova* cannot be claimed to be the last resort. *Kuweruza milandu* (trying/judging cases) though quite sensible, gives the impression of a formal court setting where cases are heard and then judgment passed with appropriate penalties imposed. None of the key informants (0%), therefore, managed to translate the term ‘conflict resolution’. The large number of non-respondents (60.7%) of the total, again, could be a sign of not being able to give the translation equivalent and, therefore, that the term is skipped or wrongly taught.

The key informants were also asked to translate the term ‘neighbourliness.’ Out of the 28 key informants, 71.4% (20) did not respond to this question. 28.6% (8) attempted to give responses and these have been summarized in sub-section 4. 6.6.

4.6.6 Translation of ‘Neighbourliness’

37.5% (3) translated neighbourliness as *ubale* (relationship), 25.0% (2) as *anthu oyandikana nawo* (people staying near you), 12.5% (1) as *umodzi pamalo* (unity at a place), 12.5% (1) as *khalidwe ndi maneba* (how one interacts with neighbours) and 12.5% (1) as *chinasi* (acquaintanceship). Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000:82) define neighbourliness as the ‘state of being kind and friendly to people you live with.’ In Chichewa, the equivalent could be *khalidwe la nsangala ndi lothandiza anzathu*. Looking at the translations provided, *ubale* (relationship) is ambiguous because it can refer to kinship, friendship or acquaintance. *Anthu oyandikana nawo* (people staying nearby/neighbours) is an incomplete equivalent because the element of being friendly and helpful towards neighbours is absent. *Umodzi pamalo* (unity at a place) is a component of neighbourliness but not its translation equivalent. *Kakhalidwe ndi maneba* (how to stay with neighbours) is rather close but not specific as it does not specify how to stay with the neighbours while *chinasi* (acquaintanceship) refers to someone who is known slightly rather than intimately. All the translation equivalents provided in this sub-section are, therefore, not accurate. This observation coupled with the fact that a majority of the key informants (71.4%) did not respond is an indication that the concept ‘neighbourliness’ is either wrongly taught or skipped.

Another concept which very few key informants attempted to translate was ‘assertiveness.’ Out of the 28 key informants, an overwhelming majority, 89.3% (25) did not respond while only 10.7% (3) attempted to translate the concept. Sub-section 4.6.7 summarizes the responses of those who attempted to translate the term.

4. 6.7 Translation of ‘Assertiveness’

33.3% (1) translated assertiveness as *kukhala ndi cholinga* (having a purpose), 33.3% (1) as *kudzidalira* (relying on oneself) and 33.3% (1) as *kudziletsa* (restraining oneself). Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000:82) define assertiveness as ‘an act of showing strength and confidence in oneself,’ which can be translated as *kusonyeza mphamvu kapena kudzikhulupilira*. In the above translations, *kukhala ndi cholinga* (having a purpose) is close to

the latter definition. However, translations such as *kudzidalira* (relying on oneself) and *kudziletsa* (restraining oneself) are not close equivalents. The fact that only 3 key informants attempted to translate the term ‘assertiveness’ is an indication that the majority of teachers skip this topic or they teach it wrongly.

Entrepreneurship was the next term which the key informants were required to translate. Out of the 28 key informants, the majority, 78.6% (22) did not respond. Only 21.4% (6) attempted to give responses and these have been summarized in sub-section 4.6.8.

4.6.8 Translation of ‘Entrepreneurship’

33.3% (2) have translated the term as *malonda* (trade) while the following translations were each provided by 16.7% (1) of the key informants: *zokhudza bizinesi* (concerning business), *nzeru zogwiritsa ntchito pa bizinesi* (intelligence used in business), *kapezedwe ka chuma* (how to get wealth), *zomwe ana angathe kuchita pamoyo wa tsiku ndi tsiku* (what children can do in their everyday life). Banda, Bwanali, Chiziwa, Gulule and Kabwila (2000: 82) define entrepreneurship as ‘the running and controlling of a personal business.’ The Chichewa equivalent of entrepreneurship could therefore be *kayendetsedwe ka malonda* (the skill of running business ventures). From the equivalents given in this sub-section, the one which seems closer is *nzeru zogwiritsa ntchito pa bizinesi* (intelligence used in business) which was given by only 16.7% (1) of the key informants. Again, the fact that 78.6% of the key informants provided no response could be an indication that the concept is not familiar to the teachers and, therefore, the majority skips the topic or contexts in which the term is used to the effect that pupils do not learn the required content.

The next concept to be translated by the key informants was ‘stress and anxiety.’ Out of the 28 key informants, 67.9% (19) did not respond while 32.1% (9) responded. Sub-section 4.6.9 shows a summary of the responses.

4.6.9 Translation of ‘Stress and Anxiety’

55.6% (5) of the key informants translated the term ‘stress and anxiety’ as *nkhawa* (depression), 11.1% (1) as *kuthetsa nkhawa* (depression or stress management), 3.6% (1) as *kukhumudwa* (to be disappointed), 11.1% (1) as *kukhumudwitsidwa* (caused to be disappointed), 11.1% (1) as *kusadzidelera* (not having a low opinion of oneself). *Med Help* (2008) defines stress as ‘any situation or thought that makes you feel frustrated, angry or anxious’ and anxiety as ‘a feeling of apprehension or fear’. In Chichewa, the translation equivalent could be *kukhala ndi nkhawa/mantha* (feeling depressed or afraid). The equivalent *nkhawa* (depression) given by 55.6% of the key informants is very close while *kuthetsa nkhawa* (depression or stress management) is about how one can cope with stress and anxiety. *Kukhumudwa* (to be disappointed) and *kukhumudwitsidwa* (cause to be disappointed) both contain the idea of being disappointed’. However, it is not always the case that disappointment may result in stress and anxiety and therefore these equivalents are not very accurate. The translation *kusadzidelera* (not having a low opinion of oneself or self-esteem) is in no way related to stress and anxiety such that if this were taught in class, then the pupils are completely misinformed. Again, the large number of non-respondents, 67.9 %, reaffirms that some terms are difficult to translate and as a result they may be skipped or are wrongly taught.

The last term which the key informants were required to translate was ‘living positively with HIV and AIDS.’ Out of the 28 key informants, 85.7% (24) did not respond while only 14.3 % (4) did. A summary of the responses from those who attempted to translate this term is shown in sub-section 4.6.10.

4.6.10 Translation of ‘Living positively with HIV and AIDS’

Of the 4 key informants who attempted to translate the term ‘living positively with HIV and AIDS, 25.0% (1) translated the term as *kupezeka ndi kachirombo ka Edzi* (being found with the AIDS virus), 25.0% (1) as *kudzisamala pamene tili ndi HIV ndi Edzi* (taking care of oneself when we have HIV and AIDS), 25.0% (1) as *kukhala olimba pamene tili ndi HIV ndi Edzi* (being strong when we have HIV and AIDS), and 25.0% (1) as *kukhala mu chiyembekezo pamene tili*

ndi HIV ndi Edzi (having hope when we have HIV and AIDS). UNAIDS (2004) points out that by sharing our experiences with other people living with HIV and AIDS, we can reduce our anxieties, learn new strategies for coping with HIV infection, and build new friendships with people who are facing similar challenges. From the observation of UNAIDS (2004), the Chichewa equivalent of ‘living positively with HIV and AIDS’ could be *kukhala moyo wa masiku onse pamene tili ndi HIV ndi Edzi* (living normal everyday life when HIV and AIDS positive). This translation implies that one lives with hope and acceptance in spite of being HIV and AIDS positive. From the equivalents given in this sub-section, the one which is very close and meaningful is *kukhala mu chiyembekezo pamene tili ndi HIV ndi Edzi* (having hope when we have HIV and AIDS). At the same time, the one which is very far from the suggested equivalent is *kupezeka ndi kachiroambo ka Edzi* (being found with the AIDS virus). The large number of non-respondents, 85.7%, continues to be an indication that some content is either skipped or wrongly taught due to inability of teachers to translate some terms.

4.7 Summary of terms which are most difficult to translate

The data in sections 4.6.1 to 4.6.10 shows that some terms are more difficult to translate than others. The following terms were very difficult for the key informants to translate:

1. **Norms:** Section 4.6.1 shows that out of the 17 key informants who attempted to translate this term, only 11.8% (2) gave a close translation equivalent.
2. **Values:** Section 4.6.2 shows that out of the 11 key informants who attempted to translate this term, only 9.1% (1) gave a close translation equivalent of the term
3. **Growth of pubic hair:** Table 6 shows that 10 key informants attempted to translate this term but only 10% (1) came up with a close translation equivalent.
4. **Conflict resolution:** The data in section 4.6.5 indicates that none of the key informants (0%) managed to translate this term correctly.
5. **Neighbourliness:** The data in section 4.6.6 shows that all the translations equivalents provided are not accurate.
6. **Assertiveness:** The data in section 4.6.7 indicates that out of the 28 key informants, only 10.7% (3) attempted to translate this term and out of these 33.3% (1) gave a close translation equivalent of the term.

7. **Living positively with HIV and AIDS:** The data in section 4.6.10 shows that out of the 28 key informants, only 4 attempted to translate this term and out of these 4, 25% (1) gave the correct equivalent.

4.8 Analysis of translation strategies

The translations provided above provide some insights into translation strategies that teachers use. Some of these are discussed below:

1. **Simple equivalence:** Under simple equivalence there appears to be direct translation equivalents of the words in the source language. For instance, ‘entrepreneurship’ has been translated by some key informants as *malonda* (trade), ‘neighbourliness’ as *ubale* (relationship), ‘stress and anxiety’ as *nkhawa* (depression) ‘conflict resolution’ as *kuthetsa mikangano* (bringing an end to quarrels) and ‘self-awareness’ as *kudzidziwa* (knowing oneself)
2. **Literal translation:** for example, one of the translation versions provided for ‘norms’ is *zizolowezi* ‘habits’ or ‘what is usual’. The translators might have mistaken ‘norm’ for ‘normal’ or else they failed to differentiate the two. Literal translation is also found in the attempts to translate ‘living positively with HIV and AIDS’. Some key informants understood this as ‘living while you have been found to be positive with HIV and AIDS’ hence the translation *kupezeka ndi kachiroombo ka Edzi* ‘being found with the AIDS virus’. Such translations fail to transfer the actual concepts into the target language and the pupils internalize the wrong concepts. This relates to Bamgbose (1986) that whenever an equivalent is to be found for a term, it should be clear that what is involved is not merely a translation, but a faithful transfer into the target language of the concept conveyed by the term. Bamgbose (1986) also points out that literal translation is often not only inappropriate but also misleading.
3. **Creation:** The best example of this is the translation of ‘self-awareness’ as *ndine yani?* ‘Who am I?’ Bastin (2001) points out that creation is a procedure used in adaptation and it involves replacement of the original text or word with one that preserves only the essential message/ideas/functions of the original.

4. **Euphemism:** This is exemplified in words concerning sexual organs. For instance , ‘growth of pubic hair’ has been translated as *kumera tsitsi malo obisika* ‘growth of hair in hidden place’ as well as *kumera tsitsi kumaso* ‘growth of hair on the pubic area’ both meaning growth of hair around the sexual organs while one translation given for ‘enlargement of sexual organs’ is *kukula kwa ziwalo zobisika* ‘growth of hidden organs. *Malo obisika* (hidden place) and *kumaso* (literally ‘on the face’) in this case refer to private parts.
5. **Borrowing:** For example, on ‘neighbourliness’, one of the translations provided is *momwe munthu angakhalire ndi maneba* (how one interacts with neighbours). Then ‘entrepreneurship’ has variously been translated as *zokhudza bizinesi* (concerning business) or *nzeru zogwiritsa ntchito pa bizinesi* (intelligence used in business), while ‘conflict resolution’ has been translated *kusova mikangano* (solving quarrels). On borrowing Bamgbose (1986:8) notes that in the case of basic vocabulary, it should be fairly easy to draw on equivalents which already exist in the language and hence, an important principle is to exhaust the internal resources of a language before going outside to borrow. Thus in this case, the teachers could have exhausted all the possibilities before coming up with words such as *maneba*, *bizinesi* and *kusova*. In relation to this, Akambadi (2001:28) observes that in education, the borrowing strategy assumes that educators and learners understand the source language in the first place but the reality is that, in general, both learners and also some teachers have less proficiency in the Western languages of instruction and eventually this creates communication barriers.

After the translations, the key informants were asked to state if the terms they were asked to translate from the teachers’ guides were easy or difficult. Out of the 28 key informants, an overwhelming majority, 96.4% (27), indicated that the terms were difficult while 3.6% (1) said the terms were easy to translate. This relates to the findings of Mjaya et al (2006) who found out that teachers had problems in translating the content in the teachers’ guides from English into Chichewa because some of the English terms did not have equivalents in Chichewa.

However, sub-section 4.3 revealed that (8) 28.6% of the key informants indicated that they did not face any language related problems with the materials.

4.9 Cross- tabulation: No language related problem by Terms easy or difficult to translate

Out of the 8 key informants who indicated that they do not face any language related problem with materials developed in English (sub-section 4.3), only 12.5% (1) indicated maintained that the terms that they were given to translate were easy while 87.5% (7) changed and indicated that that the terms were difficult to translate. This implies that generally, many teachers find problems with materials developed in English for teaching in Chichewa and as a result teaching and learning is negatively affected.

A cross-tabulation of the key informants' educational qualification and whether they found the terms easy or difficult to translate is shown in 4.10.

4.10 Cross-tabulation: Educational qualification by Terms easy or difficult to translate

Out of 4 key informants who had JCE, 25.0% (1) indicated that the terms they were given to translate were easy while 75.0% (3) indicated they were difficult. As for those with MSCE, all of them 100% (24) indicated that the terms were difficult to translate. In total, only 3.6% (1) respondent said the terms were easy to translate while 96.4% (27) indicated that the terms were difficult to translate. This implies that teachers generally find it difficult to translate Life Skills terms from English into Chichewa regardless of their educational qualifications. Consequently, their teaching may not be very effective.

Another cross-tabulation sought to find the relationship between the key informants' teaching experience and whether they indicated that the terms were easy or difficult to translate. The results are shown in 4.11.

4.11 Cross-tabulation: Teaching experience by Terms easy or difficult to translate

100% (6 key informants) who had taught for less than 5 years said the terms were difficult to translate, while 100 % (20 key informants) who had taught between 5 to 20 years also indicated that the terms were difficult to translate. For the two key informants who had taught for over 20

years, 50 % (1) indicated that the terms were easy and 50% (1) that the terms were difficult. The number of key informants finding the terms difficult to translate is low in the category of key informants of those who had taught for less than 5 years. This implies that generally, teachers with less teaching experience find the terms easier to translate compared to teachers with more teaching experience. This is probably due to the fact that teachers with less experience are newly qualified and, therefore, they might have been exposed to the current Life Skills curriculum in college and as a result, they might have an advantage over the teachers who qualified a long time ago. In addition to this, Life Skills is a newly introduced subject so much so that the younger teachers would understand it better than the older ones. A large number of key informants finding the terms difficult to translate is in the category of those who had taught from 5 to 20 years probably because of curriculum changes over the years that they have taught and, therefore, they may not be conversant with current materials.

It is also worthy noting that when Life Skills was being introduced for the first time as a subject for standard 2, a number of teachers underwent some orientation on how to teach the subject. The assumption was that these teachers would hold briefing sessions at their schools to orient their colleagues. In many schools, the briefing sessions never took place. When Life Skills was introduced in standards 3 and 4, there was no further orientation so most of the teachers who are teaching Life Skills now were not oriented. The implication of this is that most of the teachers are teaching material that they are not conversant with. As a result, most of the information they teach may not be correct.

4.12 Language used when preparing schemes of work and lesson plans

The next question required the key informants to state whether the language they use for teaching Life Skills is the same as that which they use when preparing schemes of work and lesson plans for the same subject. All the key informants, 100% (28), stated that the language is not the same. They were further asked to state the language they use when preparing schemes of work and lesson plans. All the key informants, 100% (28), stated that schemes of work and lesson plans are written in English.

A follow up question required key informants to explain why schemes of work and lesson plans

are prepared in a different language instead of writing them in the language of instruction. Out of the 28 key informants, 10.7% (3) did not respond to this question while 89.3% (25) responded. The reasons given are summarized in Table 7.

Table 7: Reasons for preparing schemes of work and lesson plans in different languages (N=25)

Reason	Frequency	Percentage
Government policy	19	76.0
Planning easy-Syllabuses and teachers' books in English	2	8.0
Trained to plan in English	2	8.0
English is for teachers and Government officials not pupils	2	8.0
Total	25	100

Table 7 shows that 76.0 % (19) of the key informants stated that they prepare schemes of work and lesson plans in English because it is Governments' policy that schemes of work and lesson plans should be written in English but that teaching should be in Chichewa. 8.0 % (2) said they do this because syllabuses and teachers' guides are in English so planning of work is easy if it is done in English as well. 8.0 % (2) also stated that in college, they were trained to plan in English for all subjects (except Chichewa) regardless of the medium of instruction. Another 8.0% (2) indicated that this is done because English is meant to be used by teachers and Government officials because they understand English. The response given by the majority of the key informants (76.0%) that schemes of work and lesson plans are written in different languages from the language of instruction because it is Government's policy could be true only as far as the medium of instruction in standards 1 to 4 is concerned. Government indeed requires that standards 1 to 4 be taught in Chichewa in all subjects except Chichewa. What is not clear, however, is whether it is also Government policy that schemes of work and lesson plans should be prepared in English when teaching is done in Chichewa. The researcher, being a former primary school teacher, subscribes to the view that teaching is in Chichewa because it is Government's policy while schemes of work and lesson plans are written in English because that how teachers are trained in college and nobody bothers to ask why two languages are used for the same work.

A related question sought to find out the challenges the key informants would face if schemes of work and lesson plans were to be written in Chichewa. Out of the 28 key informants, 21.4 % (6) did not respond while 78.6% (22) responded. Their responses are summarized in Table 8.

Table 8: Challenges if schemes of work and lesson plans were to be prepared in Chichewa (N=22)

Challenges to be faced	Frequency	Percentage
Translation problem	15	68.2
Translation into Chichewa longer	5	22.7
Teachers used to plan in English	2	9.1
Total	22	100

Table 8 shows that the main challenge which teachers would meet if schemes of work and lesson plans were to be written in Chichewa would concern translation of terms from English into Chichewa because teachers' guides are currently in English. This response is given by 68.2% (15) of the key informants. 22.7% (5) of the key informants said translations into Chichewa are longer. As a result, there would be too much to write. This observation is also taking into consideration the fact that teachers' guides are in English. Taken together, these two reasons suggest that translation is the major problem that teachers would face if lesson plans were to be written in Chichewa using the current teachers' guides which are in English. 9.1% (2) of the key informants said they are used to planning in English so it would be difficult to switch to Chichewa.

4.13 Mother tongue education

In this sub-section, the key informants were asked some questions about mother tongue education. First, they were asked to state what they knew about mother tongue education. Out of the 28 key informants, 10.7% (3) did not respond while 89.3% (25) responded. The responses given are summarized in 4.13.1 below.

4.13.1 Definition of ‘Mother tongue education’

44% (11) defined mother tongue education as teaching pupils in local languages, 24% (6) as teaching pupils in home language, 20.0% (5) as teaching pupils in their familiar language, 12 % (3) as teaching pupils in their mother tongue. The responses given indicate that basically the key informants have a good understanding about mother tongue education.

Key informants were asked to give recommendations they would make to the Ministry of Education on the development of instructional materials for mother tongue education should Malawi implement the mother tongue education policy. Out of the 28 key informants, 10.7% (3) did not respond while 89.3% (25) gave their recommendation. The recommendations are given in Table 9 below:

Table 9: Recommendations on development of materials for mother tongue education (N=25)

Recommendations	Frequency	Percentage
Teachers’ books and pupils’ books should be in local languages	21	84.0
Teachers’ books be in English, pupils’ books be in local languages	4	16.0
Total	25	100

Table 9 clearly shows that the major recommendation that key informants would make on the development of materials for mother tongue education is that both teachers’ books and pupils’ books should be in local languages. This response was given by 84.0 % (21) of the key informants. 16% (4) indicated that teachers’ books should be in English while pupils’ books should be in local languages. A majority of the key informants (84.0%), therefore, find it appropriate for both teachers’ guides and pupils’ books to be in local languages.

A follow up question sought to elicit from key informants reasons why they would make such recommendations on the development of materials for mother tongue education implementation. A cross-tabulation of recommendations given and reasons given for the recommendations gives the picture in Table 10.

Table 10: Cross-tabulation: Recommendations of instructional materials by Reasons

	Why these recommendations				Total
	To avoid translation problems	For easy understanding	For easy learning of concepts by non-native speakers	English is for teachers, Chichewa for pupils	
Recommendations					
Teachers' and pupils' books to be in local languages	44 % (11)	32% (8)	8% (2)	0% (0)	84% (21)
Teachers' books in English, pupils books in Chichewa	0% (0)	0% (0)	0	16% (4)	16% (4)
Total	44 % (11)	32% (8)	8% (2)	16% (4)	100 % (25)

Table 10 shows that from the key informants who recommended that both teachers' and pupils' books should be in local languages, 44% (11) said this would be necessary to avoid translation problems, 32% (8) for easy understanding of the content and 8% (2) for easy learning of concepts by non-native speakers of the local languages being used as media of instruction. All the three reasons imply that instructional materials in local languages would ease understanding of content and subsequently, this would facilitate the teaching and learning process. 16% (4) of the key informants indicated that teachers' books should be in English and pupils' books should be in Chichewa. Asked why they said so, all of them said English is meant to be used by the teachers while Chichewa is meant to be used by pupils. This is not a satisfactory explanation because much as English is meant to be used by teachers; most of them are not competent in translation.

4.14 Results from lesson observation

A total of eight lessons were observed with a view of triangulating and enriching the data. These were distributed as follows: four lessons in standard 2, two lessons in standard three and two lessons in standard 4. More lessons were observed in standard 2 because this is the class where Life Skills is first introduced and many topics which are introduced in standard 2 continue in the other classes. The following topics were observed:

Standard 2:

- i. Caring of pit latrines and flush toilets
- ii. The spread and prevention of HIV and AIDS
- iii. Relationships
- iv. Self-awareness

Standard 3:

- i. Income generating activities
- ii. The spread and prevention of HIV and AIDS

Standard 4:

- i. Factors that affect relationships
- ii. Channels of communication

An observation checklist was used to take note of some translation or word coining strategies by the teacher. Some of the common strategies used were the following:

1. Simple Equivalence:

- i. Pit latrine- *chimbudzi chokumba*
- ii. Flush toilet-*chimbudzi chamadzi/chimbudzi chogejemula*
- iii. To flush-*kugejemula*
- iv. Entrepreneurship-*malonda*
- v. Income generating activities-*njira zopezera ndalama*

- vi. Gossip-*miseche*
 - vii. Toothbrush-*mswachi*
 - viii. Strengthening relationships-*kulimbikitsa ubale*
 - ix. Channels of communication-*njira zotumizira mauthenga*
2. Borrowing:
- i. Germs-*majeremusi*
 - ii. Tissue-*tishu*
 - iii. To flush-*kufulasha*
 - iv. Flush toilet-*chimbudzi chofulasha/toileti yofulasha*
 - v. Sewage-*suweji*
 - vi. Chlorine-*kololini*
 - vii. Harpic-*hapiki*
 - viii. Tank-*thanki*
 - ix. Prize-*pulayizi*
 - x. Customer-*kasitomala*
 - xi. Quality products-*malonda a kolite*
 - xii. Condom-*kondomu*
 - xiii. Pin-*pini*
 - xiv. Poster-*posita*
3. Expansion/elaboration:
- i. Germs-*majeremusi*, *kapena kuti tizirombo toyambitsa matenda* ‘germs or disease-causing organisms’.
 - ii. Harpic-*mankhwala ophera majeremusi a hapiki* ‘medicine for killing germs called harpic’
 - iii. Tank-*chimbudzi chamadzi chimakhala ndi thanki momwe mumakhala madzi* ‘a flush toilet has a tank which contains water’.
 - iv. Customer- *kasitomala*, *kapena kuti wogula* ‘customer or the buyer’
4. Euphemism:
- i. human waste- *chimbudzi* ‘toilet’

- ii. disposal of human waste-*kudzithandiza* ‘help oneself’
 - iii. sexual intercourse-*kugonana* ‘sleeping each other’
 - iv. pregnant mother-*mayi wapakati* ‘
5. Situational equivalence:
- Toilet seat-*mtondo wa chimbudzi*- ‘toilet mortar’
6. Derivation:
- Sewage pump-*chimpopa* (prefix *chi-*+*m* + verb stem *popa-* pump-‘a thing that pumps’)
7. Use of real objects
- i. Tissue-*tishu*, *ndi iyi* ‘this is a tissue’
 - ii. Pin -*pini ngati iyi, osabwerekana pobowola makutu* (do not share a pin like this one when making holes on ears)
8. Translation through illustration
- i. Toilet seat-*chithunzi ichi chikusonyeza mtondo wa chimbudzi* (this picture shows a toilet ‘mortar’)
 - ii. Tank- *thanki ya chimbudzi cha madzi ndi imene mukuyiona patsambapo* (a flush toilet has a water tank as you can see on the page)

A closer look at sub-sections 4.6 and 4.14 shows that teachers use a number of translation strategies but that among them, others appear in both sections and these can be taken to be those that are mostly used. The common strategies in this case are *simple equivalence* or *literal translation*, *borrowing* and *euphemism*.

Vinay and Darbelnet (2004:130) point out that literal or word for word translation is the direct transfer of an SL text into a grammatically and idiomatically appropriate TL text in which the translator’s task is limited to observing the adherence to linguistic servitudes of the TL.

On borrowing, Vinay and Darbelnet (2004:129) observe that to overcome a lacuna, usually a

metalinguistic one, such as a new technical process or an unknown concept, borrowing is the simplest of all translation methods. They further point out that some well-established, mainly older borrowings are so widely used that they are no longer considered as such and have become part of the respective TL lexicon.

According to Wardhaugh (2006:240), euphemism is the dressing up in language of certain areas in life to make them more presentable, more polite and more palatable to public taste. Euphemistic words and expressions allow us to talk about unpleasant things and disguise or neutralize the unpleasantness. Stockwell (2002:30) observes that euphemisms are usually for taboo areas such as sex, death, war, defecation and all manner of social unpleasantness. This survey has revealed that teachers also use euphemisms depending on the topic. For example, there are excretory euphemisms such as *chimbudzi* ‘feaces’, *kudzithandiza* ‘defecate’ which appear under the topic of ‘Caring of flush toilets and pit latrines’. There are also examples of sexual euphemisms such as *kugonana* for sexual intercourse.

Another translation strategy that needs to be mentioned, although it has not featured prominently in the results but is nonetheless common in Chichewa is *derivation*. The best example of derivation from the lessons observed is the term *chimpopa* (something that pumps) referring to the sewage pump or the sewage truck itself. Thus the verb *popa* (pump) is changed into a noun by adding the prefix *chi-+m*. This is an example of class changing derivation (Robins 1989:243). Derivational morphology is, therefore, one aspect that is used adaptation process of Life Skills teaching materials that are developed in English for teaching in Chichewa. Derivational morphology thus helps to adapt terms either into another word of the same class or into another word of a different class, i.e., class maintaining or class changing derivations (Robins 1989: 242-243).

A notable feature in some of the translations is inconsistency. For example, on simple equivalence as a translation strategy, flush toilet is inconsistently translated as *chimbudzi chamadzi* and *chimbudzi chogejemula* while on borrowing as a translation strategy; the same term is also inconsistently translated as *chimbudzi chofulasha* and *toileti yofulasha*. The term to flush is translated as *kufulasha* or *kugejemula*. Bamgbose (1986:8) however, observes that once a term has been coined for a given concept, the same term should be used in all instances of its

occurrence provided the meaning remains unaltered in the context. Use of different terms for the same concept as it is in this case may, therefore, be misleading to the pupils, hence the need for standardization of concepts.

4.15 Implications of the translation approaches on teaching and learning

Several things can be learnt from the data in section 4.8. Firstly, some of the translation strategies are quite useful in that they can help the learners to understand easily the concepts being taught. For example, translation through *expansion* or *elaboration* and *illustration* helps to clarify the meaning of loan words and so they become meaningful to the pupils. Baker (1992:34) explains that following a loan word with an explanation is useful when the word in question is repeated several times in the text and that once explained, the loan word can be used on its own without further lengthy explanations which may otherwise distract the reader. Other translation strategies which the key informants have used and are useful for purposes of making learners understand the content are translation through the use of teaching materials such *real objects* and *illustrations*. This, too, makes pupils easily understand the content because the concepts are made more concrete through use of such materials. Baker (1992:42) has commented on the use of translation by illustration. She points out that this is a useful option if the word which lacks an equivalent refers to a physical entity which can be illustrated.

Secondly, a notable feature of the data is that the key informants have translated the same terms in the Life Skills teachers' guides in different ways. This obviously implies that pupils in different schools are exposed to a wide range of meanings to the same concepts. Some of these concepts may be closer to the original meaning, others quite remote and others still not in any way related to the original meaning. For example, the terms 'self-esteem' and 'self-awareness', have both been translated as *kudzidalira* 'relying on oneself' by different key informants. The same terms have also been translated as *kudzikonda* 'selfishness'. In addition, the term 'self-esteem' has also been translated as *kusadzidelera* 'not having a low opinion of one-self'. The translations provided are in no way quite close to each other. Such differences in translation agree with the observations by Bwanali (2004:274) who says that when a teacher uses a teachers' guide written in English for teaching in Chichewa or another local language, he or she has an

extra task of translating the content from English into Chichewa or any other local language being used as a medium of instruction. Depending on the individual teacher's qualification and background knowledge, different teachers would translate the same concept differently and this would create disparities in transferring of knowledge and skills to pupils.

The data above also give some indication regarding the competence of the teachers in English and their subsequent ability to translate from English into Chichewa. Some of the translations given above are not related to the meaning of the English terms being translated. The following are examples of such translations:

- Norms-*malamulo a Chichewa* (rules of Chichewa) instead of *malamulo a chikhalidwe chovomerezeka* (rules of acceptable behavior/culture)
- Self-esteem-*kudzikonda* (selfishness), *kuchita zabwino kwa wina* (doing good things to another person) instead of *kusadzidelera* (not having a low opinion of oneself)
- Self-awareness-*kudzikonda* (selfishness) instead of *kuzindikira za iwe mwini* (knowing about oneself)
- Growth of pubic hair-*kukula msinkhu* (growing in height) instead of *kumera bweya/tsitsi pachinena* (growth of pubic hair)
- Living positively with HIV and AIDS-*kupezeka ndi kachirombo ka Edzi* (being found with the AIDS virus) instead of *kukhala moyo wa masiku onse pamene tili ndi HIV ndi Edzi* (living normal everyday life when HIV and AIDS positive)

Translations of such standard indicate lack of competence in English on the part of the teachers. Discussing conditions for bilingual education, Kishindo (2003:88-89) subscribes to the above view by pointing out that a truly bilingual education system requires competent bilingual teachers but that statistics on teacher qualification show that many teachers lack necessary competence in English. Such teacher incompetence, as exemplified in the quality of the translations above is enough indication that sometimes pupils are exposed to inappropriate content and consequently they do not learn the required information. These observations are similar to those of Bwanali (2004) who points out that teachers sometimes translate the same concept differently depending on their background knowledge and that this creates disparities in the transferring of knowledge and skills to the pupils.

4.16 Standardization of Life Skills concepts

From the data obtained in sections 4.6 (translation of terms) and 4.14 (results from lesson observation), it is clear that there are variations in translation of various Life Skills concepts. If translation is left to chance, then pupils will continue learning different meanings of the same term. The best way forward would, therefore, be to standardize the concepts so that all teachers should be using the same terms in Chichewa. This will help the teachers to teach the correct and similar information to pupils.

CHAPTER 5

CONCLUSIONS

5.0 Chapter Overview

This chapter contains a summary of the major findings of the study. It begins by stating both the general and specific objectives of the study. Then, the major conclusions, based on the objectives of the study, are briefly outlined. Finally, implications of the study are also outlined.

5.1 Conclusions of the study

This study set out to examine the impact of using Life Skills teachers' guides written in English for teaching through Chichewa medium and how teachers cope with issues of terminology in the process. Specifically, the study wanted to achieve the following objectives: To find out the problems that teachers face when using instructional materials developed in English for teaching in Chichewa in relation to Life Skills, to identify specific topics in Life Skills with which teachers face problems when rendering the content of teachers' guides from English into Chichewa, to analyze the approaches and strategies that teachers use when rendering the content of the teachers' guides from English into Chichewa as they teach Life Skills and to discuss the implications of the approaches/strategies on teaching and learning.

The study has found out that the main problem teachers face when they use materials developed in English for teaching in Chichewa is that terms are difficult to translate from English into Chichewa. Another problem is that Chichewa translated terms in the pupils' books do not correspond with their English equivalents in the teachers' book. This problem, which is also related to translation, shows that the pupils' books, which some teachers rely on for translation of English terms into Chichewa, are also misleading and thus unreliable as sources of information for teaching. Another problem, which is also related to translation, is that because materials are developed in English, teachers have problems in clarifying technical terms. Thus, translation is the main problem that teachers face when using materials developed in English for teaching in Chichewa.

The key informants mentioned that several topics are difficult to teach. These topics include HIV and AIDS, relationships, self-esteem, assertiveness, caring for pit latrines and flush toilets, morals and values.

The study also analyzed approaches and strategies teachers use when rendering the content of the teachers' guides from English into Chichewa. Results obtained through the questionnaire and lesson observation revealed that the main translation approaches or strategies include: simple equivalence, literal translation, term creation, euphemism, borrowing, expansion or elaboration, situational equivalence, derivation, use of real objects, translation through illustration and derivation. A wide range of reasons were given for such topics being difficult. For instance, most of the key informants cited the fact that most of these topics have technical terms and such terms are difficult to translate. Apart from these linguistic problems in the translation of terms, others cited cultural challenge, i.e., the fact that some translations would not be culturally appropriate in Chichewa and as a result, teachers resort to the use of euphemisms which may or may not be understood by the pupils.

Following the results of this study, the researcher has established that Life Skills instructional materials developed in English for teaching in Chichewa cause translation difficulties to teachers and that this consequently affects the rendering of teaching content in the early years of primary school education. The study has also established that teachers use various translation strategies in order to adapt the materials developed in English to render the content through Chichewa, which is the medium of instruction in lower primary school classes. This means that the materials undergo a process of adaptation by the teachers, which in turn make them not suitable for mother tongue education compared to instructional materials that are already developed in local languages.

5.2 Implications of the study

The translation approaches mentioned above have implications on teaching and learning. For example, some of the translation strategies are quite useful in that they can help the learners to understand easily the concepts being taught. Translation through *expansion* or *elaboration*, for

example, helps to clarify the meaning of loan words and so they become meaningful to the pupils. Other translation strategies that the key informants have used and are useful for purposes of making learners understand the content are translation through the use of teaching materials such *real objects* and *illustrations*. This, too, makes pupils understand easily the content because the concepts are made more concrete through use of such materials.

A notable feature of the data is that the key informants have translated the same terms in Life Skills teachers' guides differently. This implies that pupils in different schools are exposed to a wide range of concepts. Some of these concepts may be closer to the original meaning, others quite remote and others still not in any way related to the original meaning.

The data has revealed that even though some terms have been translated into Chichewa in the Life Skills teachers' guides, some of the translations do not match the content in the learners' books due to the technical nature of the terms. In this case, it would be proper to devise a glossary of the technical terms in all the local languages that are to be used as media of instruction.

In addition, those working on this policy may also consider developing standardized terminology for African language education as this will help authors to write teachers' guides in various subjects than is the case now where every author is a language authority on his/her own right. Since both the development of standard terminology and teachers' guides in the local languages may take a long time, teachers may in the interim be considered for courses in basic translation skills so that they should be able to render the content in the teachers' guides from English into Chichewa without so many problems.

A major implication of the study, therefore, is that if mother tongue education is to be implemented, then, both teachers' guides and learners' books should be developed in the various local languages that are going to be used as media of instruction. This will standardize the terms and at the same time the content will be well understood by the teachers who will subsequently teach their lessons effectively.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR TEACHERS

SECTION A: BIODATA

1. Sex of respondent.....
2. School.....
3. Educational Qualification.....
4. Class taught.....
5. Teaching experience.....

SECTION B: TEACHING EXPERIENCES

6. In what language do you teach Life Skills?.....
7. Why do you teach in this language?.....
.....
.....
8. When teaching Life Skills what are your main sources of information?.....
.....
.....
9. In what language is each source of information mentioned?.....
.....
.....
10. What language related problems, if any do you face when using materials that are in English?.....
.....
.....
11. How do these problems affect teaching and learning?.....
.....
12. How do you cope with these problems?.....
.....

.....
13. Which topics do you find difficult to teach?.....

.....
.....
.....
.....
.....
.....

14. Why do you find these topics difficult to teach?.....

.....
.....
.....
.....

15. a. The following have been taken from Life Skills Teachers' Guide for Standard 2. What are their Chichewa equivalents? (most of the terms are also found in the other Life Skills Teachers' Guides for standards 3 and 4)

- i. norms.....
- ii. morals.....
- iii. values.....
- iv. self-awareness.....
- v. self-esteem.....
- vi. growth of pubic hair.....
- vii. enlargement of sexual organs.....

b. The following have been taken from Life Skills Teacher's Guide for Standard 4. What are their equivalents in Chichewa? (most of these terms are also found in other Life Skills Teachers' Guides for standards 2 and 3)

- i. making rational decisions.....
- ii. conflict resolution.....

- iii. neighbourliness.....
- iv. assertiveness.....
- v. entrepreneurship.....
- vi. stress and anxiety.....
- vii. living positively with HIV and AIDS.....

16. On average, are the above these terms easy or difficult to translate?

17. If they are difficult, how does this affect *teaching* and *learning*?.....

.....

18. How do you cope with this problem of terminology?.....

.....

19. Is the language that you use when teaching the same as that you use when preparing schemes of work and lesson plans? Yes..... No.....

20. If no, what language do you use to prepare schemes of work and lesson plans?

.....

21. Why don't you prepare schemes and lesson plans in the language of instruction?.....

.....

22. In the present situation, if you were given the opportunity to write schemes of work and lesson plans in the language of instruction, what challenges if any would you face?.....

.....

.....

.....

.....

23. What do you know about mother tongue education?.....

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24. If Malawi were to adopt mother tongue education, what recommendations would you make to the Ministry of Education in terms of teaching and learning materials for its successful implementation?.....

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.....

25. Why would you make these recommendations?.....

.....

.....

.....

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.....

APPENDIX 2: LESSON OBSERVATION CHECKLIST

School.....

Topic.....

Class.....

Sex.....

Educational Qualification.....

Experience.....

Activity observed	Examples
Simple equivalence	
Borrowing	
Expansions in describing terms	
Reductions/omissions in describing terms	
Derivation	
Code switching	
Idiomatic/euphemistic terms	
Consistency/inconsistency	
Acronymy/abbreviations	

Compounding	
Semantic extension	

