SEALLF-4: Presentation abstracts

Yoruba Riddles in Cotemporary Context
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Enigmatic modes like riddles and puzzles are important aspects of oral literary production. Although these genres are often collected, translated, classified, and paraphrased, they are hardly analyzed. This paper intends to fill that gap. Therefore, the purpose of this study is primarily to evaluate new riddles being created today, and secondly to examine the impact of this popular folk tradition on pedagogy. In discussing the appropriation of this Yoruba cultural matrix into language teaching, I intend to argue that writers borrow from, and preserve, different forms of enigmatic modes in their works.

Yoruba personal names and Paradigm shift: Blessing or Otherwise?
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Before the advent of Islam and Christianity, each family within the Yorùbá society worships at least a deity. Members of such family bear the marks of such deity with their names having prefixation, infixation and or suffixation of the deity or god they worshiped. The deities in Yorùbá land are numerous with highly varied identities. The various roles of these deities are reflective of the dynamic nature of Yoruba religion itself and the ways in which it has evolved from time immemorial (Barber, 1990: 313). This is why it is not uncommon to have names like Sàngót là, Èsùbìyì, Ògúngbadé, Òyánìyì, Ìfàgadé and so on. The first and the last name of a person may carry with it the mark of deity that are being worshiped. For instance, a person may bear Òrìṣàṣ ọ̀ṣ Èṣùeun. Even place names that is, Toponmy, have the bear of deities in them. For instance, several villages of the Yorùbá society bear names like Ògúngbade, lit, ‘Ògùn takes the crown’, Sàngóyínkà, lit, ‘Sàngó surrounds me’. This points to the fact that people evolves through their culture and they live and grow through it.

The aim of this paper is to examine the shifts that have characterized Yoruba personal names in the recent times and the reasons for the shift. Hence, the look at those theophoric names and the orthographic perversion of the Yoruba personal names as noticed among the name bearers in the recent times. The data used in this paper is collected from social network media called facebook. Some Yoruba names are difficult to understand with the ways they are written. For example, Şeyí is written as Sheyee, Fúnmi Phunmy. This is what I call Yoruba orthographic perversion in this paper. The crux of this paper would be to lay bare the cultural endangerment that would result from the paradigm shift in Yoruba personal names.
Culture Prints in African Languages: The World we Share
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The paper discusses the wealth of knowledge, beliefs, attitudes, and values embedded in African languages and cultures, with special reference to Idaacha and Dendi. It also calls for the revival of African languages and dialects. Most importantly, the paper demonstrates that different languages may express similar worldviews, beliefs, and attitudes via similar or identical symbols. Finally, examples from Igbo proverbs in Achebe’s works are presented to further prove the wealth of symbolic meanings in African languages.

Dynamics of linguistic cultural landscape in Tanzania as reflected in the feature film industry
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It is indisputable that film industry constitutes a cultural product that does not only enhance the culture which produces it but also promotes it beyond its local parameters. One of the key components of such cultural package is language. Because of its ‘Swahilization’ project of the 1970s whose impact is undeniably still felt strongly to this day, Tanzania presents a perfect case for exploring relationship between dynamics pertaining to linguistic culture and cultural products that are produced therein. This study explores Tanzanian film industry which has recently reinvented itself into one of the fastest growing film industries in Africa and is colloquially known as Bongo Movies. Some enthusiasts have also proposed different names including Swahili movies and Bongowood along the same word play as Nollywood (Nigeria) and Bollywood (India) based on Hollywood (US). What distinguishes Bongo Movies from other African film industries is that it uses a national lingua franca, Swahili, as the main medium of production but, interestingly and paradoxically, the vast majority of its films are named in English. In order to make sense out of this paradox, this study traces the evolution of Tanzanian film industry from Muhogo Mchungu in colonial Tanganyika in the 1950s through Fimbo ya Mnyonge in socialist Tanzania in the 1970s, Maangamizi and Arusi ya Mariam in liberal Tanzania of the 1990s to Foolish Age in globalizing Tanzania of today. The track is contextualized in political ideological periods that also informed national language policies and consequently societal linguistic culture. Finally, the study attempts to observe any relevant implications for using Bongo Movies’ feature films in learning and teaching Swahili as a foreign language.

Doing Action Research in Foreign Language Teaching
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This paper reports on an action research project which was carried out in a Swahili foreign language classroom. The study sought the intervention of songs in improving Swahili teaching and learning. The methods of data collection used in this study included classroom participant observations, personal reflections, student surveys, and outside observer (i.e. a colleague's) reflections. The study found out that, the use of songs in a foreign language classroom is a crucial teaching aid, a learning tool, and an entertaining tool.
Inter-connectedness in Teaching Swahili language
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Connectedness often references cohesion, intelligibility or sticking together of something. Connectedness has been largely associated with the cohesion of sentence to sentence or paragraph to paragraph, with special emphasis on how ideas and meaning flow either in an essay or a narrative. In this presentation, I want to explore and share how I integrate connectedness within and through the four language skills, namely speaking, listening, reading, writing, and comprehension to foster effective language learning. I intend on exploring how a deliberate connection of teaching activities can be orchestrated to ease language acquisition for students learning a foreign language. My reference will be my experience teaching Beginning Swahili course which I have taught at University of Florida for 9 years now since 2004. My argument is that the interconnectedness of activities pertaining to attaining the five skills of learning a language fosters effective language acquisition.

Poverty of Books Written in African Languages in America: A Wake up Call
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Language scholars agree on the positive relationship between language learning and availability of varied levels of literature in the target language (Hall, 2005, Parkinson & Thomas, 2000). While much attention has been given to the importance of teaching foreign languages, especially in higher institutions of education in the USA, limited research exist regarding the availability of literature written in African Languages. In this paper, I explore the amount of literature available in foreign languages for pre-k through young adult in 7 public libraries in the city of Athens, 3 high schools, 4 middle schools, and more than 6 elementary school libraries. Preliminary findings indicate all 7 libraries had literature in Spanish, only one had books in French, Korean, and Vietnamese. None of the libraries had Swahili, Yoruba, Zulu, and Akan, Amharic or other African languages. A discussion on the implication of these findings for teaching and research is presented. A sample of student-created bilingual books (Swahili/English) from university students is shared to illustrate how universities could begin to address this need by having students create and donate books to public schools. If African languages are to grow and have a commanding voice in developed countries today, we must make them visible through literature. Poverty should not continue to be part of the African identity, especially our literature.

Data Management and Analysis of Students’ Texts: the case od isiXhosa
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The purpose of the study is to describe in detail how isiXhosa foreign language students engaged in language-in-use (Gee, 2005, 2011b), so as to develop a rich understanding (cf. Willis, 2007) of how the writings the students produced reflect the level of their acquisition of the language. The current paper demonstrates the details of procedures followed from the stage of data management to analysis (by Gee’s discourse analysis), findings and conclusions.
Spreading our African Languages through Technology
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Currently, there is a push towards online offerings that will reduce educational costs and tap into a student population that has to juggle between educational needs and personal lives. In an attempt to tap into these markets, software companies and publishers are heavily investing in products that can be used by online students. However, there is another version of distance learning that utilizes video conferencing with additional interactive tools. In this presentation I share what I have been doing in Swahili classes through video conferencing to reach students at satellite sites within the UNC system. Although this type of teaching is synchronous, student tasks allow them to use mobile devices in extending and enhancing foreign language learning beyond the classroom. The presentation further shows how creativity amongst students can enhance speaking, writing, listening, and reading skills in foreign language teaching.

Variation of KiSwahili Medical Terms and the Challenges of Planning a Realistically Inclusive Lesson
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At times, Swahili speakers use different terms to identify the same disease or illness depending on their own geographic region or area. In the process of Kiswahili acquisition, students mostly learn terms or expressions available in their Kiswahili textbooks or dictionaries. Such a verbal knowledge may prove limiting and even hinder communication when students use it in the larger society. I wish to look at Swahili medical terms available in written documents and compare them with those used in the larger Swahili-speaking communities. My argument is that the KiSwahili medical terms most frequently used in the larger Kiswahili-speaking communities to identify the same disease or illness should take precedence in lesson planning and teaching activities in the classroom.

Critical Discourse Analysis of the use of intemperate language in political discourse in Ghana.
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In recent years, politics in Ghana has become politics of personal attack, vilification and insults. There have been calls from civil societies, leaders of political parties, Chiefs, opinion leaders, and the Clergy to bring a stop to this alien practice, which is infiltrating into Ghanaian political discourse. Various attempts have been made to stop the politics of insults in Ghana, and this is spearheaded by Media Foundation for West Africa that releases a weekly report to the general public on shaming politicians who are involved in politics of insults. If a country could go to the extent of shaming politicians involved in politics of insults then it shows how the issue of intemperate language has taken an entrenched position in Ghanaian political discourse. Thus, there is a need to conduct a thorough analysis of the realization of insults in Ghanaian political discussion and its social implications. This paper therefore looks at how
critical discourse analysis handles and exposes social inequalities of insults in public political discourse in Ghana, specifically on inter party insults.

The data for this paper was gathered from recordings of political discussions on radio, television, Newspapers, and political campaigns. Fairclough (1989, 1992a, 1995a,b, 2000, 2003) three-dimensional model; (1) Discourse-as-text; (2) Discourse-as-discursive-practice; and (3) discourse-as-social-practice, will serve as the theoretical framework for the analysis of the data.

Opinions of Language Learners on Effective African Language Pedagogy
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As the field of African language pedagogy grows, efforts and resources are being invested in the development of methodologies for achieving and measuring successful language instruction. A productive undertaking to compliment these efforts would be the consideration of the opinions of some of the students in the African language programs. This presentation provides a report of such students’ opinions on African language instruction collected via an informal opinion survey. Conducted through the administration of a short questionnaire, this exercise is an initial attempt to identify what learners would consider successful and effective African language teaching, particularly in terms of the characteristics of an effective African language teacher and what exactly is a successful and effective African language teaching.

Teaching fieldwork in African oral literature(s): the Nigerian example
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The inadequacy of an exclusive theoretical approach to the teaching of African oral literatures is apparent in the challenges of many students with field strategies. This is because the role and methodologies of fieldwork in the literary sphere is both elastic and complex as its processes and operations are less clearly defined than in many other disciplines. This paper identifies the challenges of teaching fieldwork in Nigerian oral literatures. It highlights the significance of fieldwork, examines the strategies for carrying out fieldwork, including pre-fieldwork preparations, on the field experiences and post fieldwork activities. The paper further explores techniques of fieldwork analysis. The paper posits that there is the need to develop the curriculum and teaching of fieldwork in African oral literatures, to complement the existing theoretical courses in many Nigerian Universities in order to enhance the teaching and study of African oral literatures. Insights from the study will be useful for oral literature studies in other parts of Africa and the diaspora.
In the Mande, tales are considered the compass of human beings. Once you are lost, you can find your way thanks to tails that will guide you back on track. Such a conception seems diametrically opposed to the common view that tales are on conservative stories at the service of a controlling (masculine) leadership; moreover, it challenges the dominating gerontocratic principle ascribed to many African cultures. This paper will analyze a tale, The Three Sons, and argue that the narrative structure clearly conveys the following recommendation: “If you live in a deficient social system, it is your duty to leave it and...”