AVAILABILITY OF TEACHING/LEARNING MATERIALS IN CHIYAO

A RESEARCH REPORT

SUBMITTED TO:

GTZ/MIITEP

BY:

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We wish to acknowledge, with gratitude, assistance and cooperation the research team received from the many institutions and individuals we visited. We also wish to thank all the principal researchers, research assistants, drivers and other support staff for a job well done. Last but not least, we wish to recognize the secretarial services which were ably rendered by Elizabeth Magwira.

Dr AI D Mtenje
Director – Centre for Language Studies
1.0 INTRODUCTION

For any teaching/learning to be effective, there is need to have adequate, accurate and up-to-date teaching/learning materials which are used during the teaching/learning process. Soon after the introduction of free primary education in Malawi in 1994, the government, through the ministry of Education directed that mother tongue instruction be introduced in the lower classes (Standard 1 – 4). This directive, however, was made before any research was conducted to determine the availability of teaching/learning materials. It was only later when the Centre for Language Studies (CLS) was commissioned to carry out sociolinguistic surveys which, among other things, sought to investigate the availability of learning materials in the various local languages. The surveys noted that there is a paucity of such materials. The present investigation, therefore, sought to determine the extent of the problem with regard to Chiyao. To this end, a study which involved a physical inspection of Chiyao learning/teaching materials and interviews with persons who once used Chiyao in teaching was conducted by CLS from 12th to 27th November, 1999. The pilot phase of the study was conducted in Zomba on 12th November, 1999 and the following institutions were surveyed: the National Archives, Zomba CCAP Church, and the Malawiana Section of the Chancellor College Library. After the pilot study, the data collection instrument was revised accordingly in readiness for the main study – refer to Appendix II for the revised questionnaire.

The main study was conducted from 14th to 27th November, 1999 in institutions located in Blantyre, Zomba, Balaka, Machinga, Salima, Lilongwe and Nkhotakota – refer to Appendix I for the institutions visited. Likoma district was initially targeted for a visit, but due to travel difficulties, the visit was cancelled. The study under review is the first one in a series of studies aimed at determining the availability of teaching/learning materials in local languages in Malawi. Similar studies are scheduled for Chitumbuka, Chilomwe and Chisena; but the execution of these studies is subject to the availability of funds. Given that the above cited languages cut across Malawi’s boarders with Tanzania, Zambia and Mozambique, future studies are likely to involve the recording of local language teaching/learning materials available in the neighboring countries as well. The exercise is meant to develop collaborative efforts between these countries in the production of teaching/learning materials.

2.0 GENERAL OBJECTIVE
The main objective of the survey was to find out whether or not there are any teaching/learning materials in Chiyao to be used in the lower classes i.e. standards 1-4.

2.1 SPECIFIC OBJECTIVES

Specifically, the objectives of the survey were as follows:

1. To find out how many titles of Chiyao materials are available and their educational value.
2. To identify the physical location, dates and authors of the materials.
3. To find out the origins of the materials and the levels at which they were or can be used.
4. To make appropriate recommendations to the Ministry of Education (MOE) and GTZ/MIITEP about the position regarding the availability of Chiyao materials.

3.0 LITERATURE REVIEW

Chiyao is a Bantu Language spoken in areas of Central and Southern regions of Malawi. Specifically, Chiyao which is classified by Guthrie (1967/71) belonging to P21 is spoken as in parts of Mangochi, Machinga, Zomba, Chiradzulu, Blantyre, Salima and Dedza (see Whiteley 1996 and Sanderson 1922). Across the border, Chiyao is also spoken in some parts of southern Tanzania and northern Mozambique (Whiteley 1996).

There are no valid up-to-date statistics on the number of Chiyao speakers. According to the population census of 1966, 13.8 percent of Malawi’s population (4 million at that time) was made up of Chiyao speakers. Chiyao was then the third biggest language spoken in the country, coming after Chinyanja and Chilomwe, in that order.

The use of mother tongues/vernacular languages as media of instruction in schools dates back to the missionary era. The primary concern of the missionaries was, however, to convert the heathens to Christianity (Kishindo 1994) by making them literate. Unlike Chichewa (then Chinyanja) and Chitumbuka which before 1968 were used as media of instruction in the first four classes (Sub A to standard 2), most of the available literature in Chiyao was for the propagation of Christian teachings. These include hymn books, bibles, catechisms and other Christian literature. Other works include Handbook of the Yao Language (1889), a history of the Yao Chikala cha Wayao (Abdallah 1919), Yao Grammar (Sanderson 1922) and a dictionary (the only comprehensive dictionary of Chiyao by Sanderson 1956).

The introduction of Chiyao in the school curriculum as one of the languages for teaching will have several implications. Most important for our present purpose would be the
need to have adequate teaching/learning materials in the language such as grammar books, dictionaries, teacher’s guides and other equally important works. Any meaningful teaching/learning in the mother tongue has to be supported by these resources.

Manchichi Publishing Company has started publishing books in Chiyao namely, Kuwalanga Chiyao 1 and 2, Chilu a teacher’s guide and Wachiweni Wani a play but these were not designed for teaching purposes in schools but assist individuals wishing to learn the language on their own. According to Manchichi Publishers, in the absence of any original creative writing in Chiyao so far, they have started with translations from published sources. These translations are of two kinds: original writing from Chichewa or English and written folkstories in either of the two languages (Kamwendo 1998).

4.0 METHODOLOGY AND DATA COLLECTION

Specific institutions were visited to find out the availability and non-availability of printed and audio/visual materials in Chiyao. Among the institutions that were visited are mission institutions, libraries, and publishing houses. These institutions were drawn from Mangochi, Machinga, Balaka, Nkhotakota, Salima, Zomba, Chiradzulu, Dedza and Blantyre districts.

The researchers identified the type of printed, audio or visual material. If the materials were in printed form, the researchers then recorded the title, author, date of publication, publishers, the type of publication (e.g. novel, hymn, the Bible, dictionary etc), where the material could be accessed, annotation, number of pages, and the name and address of the contact person(s).

Data were collected through interviews with retired teachers and any person(s) who in their days of service used Chiyao as a medium of instruction or used the language for other purposes. Data were also collected through recordings of oral literature, as well as by conducting a literature survey.

Data was coded and entered into a computer to create a database for titles of works, authors, places of storage of the works, summaries of the works, etc.

The research team comprised eleven persons, classified as follows: four principal researchers, and seven research assistants. The principal researchers supervised data collection, data entry and analysis, before producing the current report. As for the research assistants, their duties were:

i) to collect data as supervised by the principal researchers.
ii) to enter the data into the computer
iii) to perform any other duties that were assigned to them by the principal researchers or the survey coordinator or assistant coordinator.

5.0 PROBLEMS ENCOUNTERED DURING THE SURVEY

The major problem faced by the survey was that it was conducted at a time when schools were closed for long vacation. It was difficult, therefore, to access school libraries and make contact with the holders of Chiyao materials. However, considering that most were established well after Chiyao was a language of instruction in elementary school, i.e. after 1930, it is doubtful whether the results would have been affected significantly. The results of the survey are, therefore, consistent with the expectation.

6.0 QUESTIONNAIRE RESULTS

6.1 PRELIMINARY INFORMATION

In all, the research team visited 35 institutions to garner information on the availability of materials in Chiyao. 15 of the institutions/persons had Chiyao materials and 20 did not have any Chiyao materials (see Appendix V for institutions which did not have Chiyao materials). Of the institutions/persons visited, it was discovered that 58.2% of the materials were held by institutions and the remaining 41.2% were held by individuals.

Of the individuals who held Chiyao materials, 22.2% had tertiary education, 11.1% had Malawi Schools Certificate of Education, 5.6 had Junior Certificate of Education and 2.8% had Primary Schools Leaving Certificate of Education, and 58.3% were not applicable. The individuals who held these materials were all male. No female was recorded to have Chiyao materials in her custody.

The highest concentration of Chiyao materials was Mponda’s Village in Mangochi once the location of the headquarters of the Anglican Church, 16.7%; followed by Malemia in Zomba, 11.1% Chamba in Machinga, 5.6% and Chimwala in Mangochi, 5.6%. The rest, 58.3% were held by institutions.

6.2 TYPE OF MATERIALS

Different types of materials were uncovered. Of all the Chiyao materials extant, 77.8% were printed materials, 8.3% were visual, 2.8% were human resources and 11.1% were memorial plaques.
Of the printed materials, the most commonly available were religious ones as shown in the table.

**TYPES OF MATERIALS**

<table>
<thead>
<tr>
<th>GENRE</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>55.5</td>
</tr>
<tr>
<td>Poems</td>
<td>22.2</td>
</tr>
<tr>
<td>Academic</td>
<td>11.1</td>
</tr>
<tr>
<td>Other</td>
<td>11.1</td>
</tr>
</tbody>
</table>

These categories are broken down into specific titles as follows:

**FREQUENCY OF AVAILABILITY**

<table>
<thead>
<tr>
<th>TITLE</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malangano ga Sambano</td>
<td>11.1</td>
</tr>
<tr>
<td>Nyimbo sya m’Chiyao</td>
<td>11.1</td>
</tr>
<tr>
<td>Ndano</td>
<td>8.3</td>
</tr>
<tr>
<td>Memorial Plaque</td>
<td>5.6</td>
</tr>
<tr>
<td>Kusyasajila</td>
<td>2.8</td>
</tr>
<tr>
<td>Kusyeto Wawechete</td>
<td>2.8</td>
</tr>
<tr>
<td>Kanangwa ka pa Njuli</td>
<td>2.8</td>
</tr>
<tr>
<td>Abiti Makati</td>
<td>2.8</td>
</tr>
</tbody>
</table>
A regards author/composer of the material, 58.2% of the materials show individual authorship and the remaining 41.8% indicate institutional authorship. The breakdown of availability of materials according to authorship is as follows:

**FREQUENCY OF AVAILABILITY ACCORDING TO AUTHORSHIP**

<table>
<thead>
<tr>
<th>AUTHOR</th>
<th>FREQUENCY (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Society of Malawi</td>
<td>16.7</td>
</tr>
</tbody>
</table>

- Malindi
- Wakuwalanga Wosope A
- Kalonga Primary School (Salima)
Thus according to the table above the more readily available Chiyao materials are the ones produced by the Bible Society of Malawi, followed by the Blantyre Synod and UMCA – Likoma respectively.

The Chiyao materials were mostly short in length. The majority of them, 47.2% were of less than 50 pages. Only 36.1% were longer. 5.6% were not applicable.

6.3 LANGUAGE ORIGIN OF THE MATERIALS
It was also necessary to find out whether the extant materials were originally written in Chiyao or they were translations. 41.7% of the materials were indeed written in Chiyao, 50% were not. In 5.6% of the cases the original language could not be determined, 2.8% were recorded as other.

The main source languages of Chiyao translations were English 33.3%, Chichewa 13.9%, Greek 2.8%, Chichewa/English 2.8%, 2.8% could not be determined and 44.4% were not applicable.

6.4 PHYSICAL CONDITION OF MATERIALS

The materials were also examined to determine the physical condition they were in. 88.9% were found to be in good physical condition and 8.3% were not, 2.8% of the materials were not examined.

6.5 EDUCATIONAL VALUE OF MATERIALS

Researchers were also asked to determine the educational value of the materials by browsing through the texts. 63.9% were deemed to be of educational value and 36.1% were deemed not to be of any educational value. The breakdown of the levels at which the materials could be used was as follows:

<table>
<thead>
<tr>
<th>LEVEL OF MATERIAL</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>8.3</td>
</tr>
<tr>
<td>Intermediate</td>
<td>11.1</td>
</tr>
<tr>
<td>All levels</td>
<td>38.9</td>
</tr>
<tr>
<td>Don’t know</td>
<td>5.6</td>
</tr>
<tr>
<td>Not applicable</td>
<td>36.1</td>
</tr>
</tbody>
</table>

From the table it is very clear that there is no adequate material that can be used by the intended target group, i.e. standards 1 – 4. This is not at all surprising since most of the materials were not intended for educational but religious purposes.
6.6 SPECIFIC QUESTIONS TO RETIRED TEACHERS

A section of the questionnaire sought to elicit responses from retired teachers. This was deemed necessary because it was believed that some of the retired teachers may have used the materials during their service.

On whether the materials have been used for teaching, only 5.6% claimed to have used the material, 2.8% claimed not to have used the materials and 91.7% were not applicable.

A follow up question sought to elicit responses from the teachers on whether they encountered any problems in using the materials. 5.6% answered in the negative and an overwhelming 94.4% were not applicable. The high percentages of the non-applicable responses are not surprising when the history of Chiyao as a language of instruction in the school is considered. Chiyao was only briefly a language of instruction in the schools run by UMCA in Nkhotakota and Mangochi. But, unlike Chichewa, it was never vigorously promoted. Hence, when the colonial government decided in 1930s that Chichewa/Chinyanja should be the language of instruction, the UMCA did not contest the issue. In other words, not many teachers ever used Chiyao materials for teaching purposes.

7.0 CONCLUSION/RECOMMENDATIONS

From the data above, the inescapable conclusions are as follows:

i) there are no adequate materials for educational purposes in Chiyao

ii) there are no relevant materials to be effectively used at the elementary level, and

iii) there are no sufficient numbers of retired teachers who can be hired for purposes of facilitating teaching in Chiyao.

7.1 RECOMMENDATION TO MINISTRY OF EDUCATION

If indeed the mother tongue education policy is to be implemented, the following factors have to be taken into consideration:

i) The Ministry of Education should develop teacher training programmes to cater for the use of Chiyao as a medium of instruction.

ii) The Ministry of Education should urgently request publishers to develop teaching and learning materials in Chiyao since these are, strictly speaking non-existent. The required books are readers, teachers guides, elementary grammars and dictionaries.
iii) In relation to (ii), efforts should be made to harmonize Chiyao spelling with the aim of producing a standard orthography.

APPENDIX I
COVERAGE OF THE STUDY

The study was carried out in two phases i.e. the pilot phase and the main study as follows:

a) PILOT STUDY was conducted as follows:

Location: Zomba (National Archives, Zomba CCAP and Chancellor College Library)
Dates: 12th November, 1999

b) MAIN STUDY was conducted as follows:

Dates: 14th – 27th November, 1999
Selected areas:

i) Blantyre - HHI/St Michaels; the Bible Society; Montfort Press; Museum of Malawi; Assemblies of God Press;

ii) Zomba - Domasi CCAP Mission; MIE; Islamic High School; RC Bishop; St Peters Seminary; Nankhunda Seminary; Chancellor College, National Archives

iii) Balaka - Islamic Centre; Catholic Missionaries – ICS/Andiamo; Utale Parishes, St Louis Montfort Parish/Bookshop

iv) Machinga - Namandanje and Nsanama Parishes

v) Mangochi - Mangochi Diocese (Bishop’s House); St Paul’s Seminary; Mponda’s; Malindi; St John the Baptist Seminary; St Augustine Cathedral; the Museum.

vi) Salima - Kalonga Primary School

vii) Nkhotakota - All Saints Anglican Church/Mission

viii) Dedza - Mua Mission, Bembeke Mission, St John’s TTC

APPENDIX II
# QUESTIONNAIRE

## RECORD SHEET FOR PRINT, AUDIO AND VISUAL MATERIALS IN CHIYAO

1. Name of Researchers  
   ________________________________

2. Name of Institution/Person  
   ________________________________

3. Address of Institution/Person  
   ________________________________
   a) District  
   ________________________________
   b) T/A  
   ________________________________
   c) Village  
   ________________________________

4. Sex  
   Male [ ] Female [ ]

5. Age  
   Below 50 [ ] Above 50 [ ]

6. Highest Qualification  
   ________________________________

7. Date  
   ________________________________

8. Types of Materials  
   a) printed [ ]
   b) audio [ ]
   c) visual [ ]
   d) audio visual [ ]
   e) human resource [ ]
   f) other (specify)  
   ________________________________

9. For every material, record the following:  
   a) Title  
   ________________________________
   b) Author/Composer  
   ________________________________
   c) Date of Publication/Recording  
   ________________________________
   d) Publishers/Recorders  
   ________________________________
   e) Place of publication  
   ________________________________
10. Is the material of some educational value:  Yes ☐  No ☐

11. If yes, state the level at which the materials were/can be used?
   a) elementary ☐
   b) intermediate ☐
   c) advanced ☐
   d) all levels ☐
   e) don’t know ☐

12. Was the material originally written or composed in Chiyao?  Yes ☐  No ☐  Other (specify) ☐

If No, state the language from which the material originated ☐

14. State the physical condition in which the material is ☐

SPECIFIC QUESTIONS FOR RETIRED TEACHERS

15. Have you ever used some of these materials to teach before  Yes ☐  No ☐

16. Did you face any problems in using the materials for teaching?
   Yes ☐  No ☐

17. If yes, state the problems.
   a) ☐
   b) ☐
   c) ☐
APPENDIX III

RESEARCH PERSONNEL

PRINCIPAL RESEARCHERS

a) AI Mtenje, PhD – Director of Centre for Language Studies and Associate Professor of African Languages and Linguistics

b) Gregory Kamwendo, MA - Senior Research Fellow at Centre for the Language Studies

c) Francis Moto, PhD - Associate Professor of African Languages and Linguistics

d) Pascal Kishindo, MA - Associate Professor of African Languages and Linguistics.

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i) Shem Nyirenda (BA)

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iii) Experiencia Jalasi (B.Ed)

iv) Stella Kachiwanda (BA)

v) Mario Thodi (Dip.Ed)

vi) Linda Bwanali (MSCE)

vii) Frank Nantongwe (MSCE)

DRIVERS

i) E Alli

ii) T B Makaika
BIBLIOGRAPHY


**APPENDIX V**

**PLACES VISITED BUT MATERIALS NOT AVAILABLE**

- Mua Catholic Parish
- Nkhotakota (All Saints Anglican Church)
- St Louis Montfort Parish/Bookshop
- Bishop’s house (Mangochi)
- St Peter’s Seminary (Zomba)

Balaka Islamic Centre

- Nankhunda Seminary

Namandanje Parish

Nsanama Parish

St Augustine Cathedral

Museum (Mangochi)

Bembeke (Mission + St John’s TTC)

Montfort Press (Limbe)

Museum (Blantyre)

Malawi Institute of Education (Domasi)

Islamic Centre (Zomba)

ICS, Andiamo (Balaka)

Malindi
Kalonga Primary School (Salima)