



CHAPTER 7

Dangers lurking in and around schools: Discourses of intrusion and narratives of entitlement

M L Hove

School for Languages Education

Faculty of Education

North-West University

Mafikeng, South Africa

Abstract

In contributing to *Stumbling blocks on the way to effective education in the Global South*, this chapter foregrounds the languaging practices (the ways of naming and othering; the fashioning of labels and identifying markers) embedded in the perception of the émigré and the asylum seeker as an ‘extravagant and wheeling stranger of here and everywhere’ in both the global north and global south. The chapter reports on the problematic and disquieting questions about how identities are expressed, constructed, and navigated in multilingual and culturally diverse settings. I assess the functions of language and culture in this process of navigating meanings and identities. To accomplish this, I focus on the sociological, media and literary study of narratives of migrants and investigate in what ways they present new understandings of cultural diversity, including issues of language education, integration, exclusion and Othering. Revisiting the waves of xenophobia witnessed in South Africa in

recent years from 2008, including the highly charged July unrest in 2020, I reflexively assess the embedded nuances and the dangers lurking in and out of school through multicultural literature, media dissemination and representations of ‘otherness’, multilingual classrooms and cultural histories that refract migrant experiences of integration, identity formation and reconfiguration.

Keywords: *Dangers at Schools; Identity Formation; Narratives of Entitlement; Discourses of Intrusion; Multilingual Classrooms; Identity Formation; b/order, Knowledge Construction.*

7.1 Prologue and Problem Statement

I strive to assess and extend debates relating to the dangers lurking in and around schools within a complex ecosystem of educational and social practices animated by literary and media platforms that have changed perceptions of classroom spaces and entanglements of languaging. If education in the global south has to address conditions for public debate and for democracy, the assemblage of texts, discourses, infrastructures, locations, and regulations must be contemplated together as they enhance or impinge upon the constructions of identities within the flux of migration, displacement and relocation. The researcher reviews literature and delves into the lived experiences connected to conversations on movement, intrusion and narratives of entitlement, leading to the formulation of a concept that considers the public sphere of contact and education as both an assemblage and an interface. We begin by assessing the opening of one of Shakespeare’s mature tragedies, *Othello*, as a theatrical play that offers a model for the analysis of representations, structures, textures, and connections. Iago, the vindictive and racist schemer

CHAPTER 7

in the tragedy, prods the plastic Roderigo to rouse Desdemona's father:

*Sir, I will answer anything. But, I beseech you,
If 't be your pleasure and most wise consent,
As partly I find it is, that your fair daughter,
At this odd-even and dull watch o' the night,
Transported, with no worse nor better guard
But with a knave of common hire, a gondolier,
To the gross clasps of a lascivious Moor-
If this be known to you and your allowance,
We then have done you bold and saucy wrongs;
But if you know not this, my manners tell me
We have your wrong rebuke. Do not believe
That, from the sense of all civility,
I thus would play and trifle with your reverence:
Your daughter, if you have not given her leave,
I say again, hath made a gross revolt;
Tying her duty, beauty, wit and fortunes
In an extravagant and wheeling stranger
Of here and everywhere. Straight satisfy yourself:
If she be in her chamber or your house,
Let loose on me the justice of the state
For thus deluding you*

Roderigo, in ***Othello***, 1,i. William Shakespeare (my italics).⁴

⁴ In this passage taken from William Shakespeare's 1603 play *Othello*, Act 1, Scene 1, Roderigo is speaking to Brabantio, the father of

Othello in this excerpt is perceived as the émigré and the asylum seeker par excellence: he is cast as an ‘extravagant and wheeling stranger of here and everywhere.’ The wording around Othello’s hue and ‘thick lips’ mark his racial Otherness. In the lines above, the resentment embodied in Iago conveys a contaminated awareness of outsiders and foreigners (Othello) as disruptive presences. In Venice (Italy), as in other states where b/orders redefine vulnerabilities, there has always been another vision of the nation state, one that considers newcomers a threat that must be excluded. A politicisation of space and migration generates fear of the stranger, sometimes bordering on panic, says Nobel Prize Laureate Abdulrazak Gurnah, in 2022). On this view, migrants threaten “us” i.e. Europe and the ultra-nationalists in global south states that receive refugee-asylum seekers. Refugees and immigrants take “our” jobs, claim “our” money, and threaten “our” communities with crime. In *Othello*, the protagonist is depicted as

Desdemona, who has secretly married Othello, a Moor and military general in the Venetian army. Here, Roderigo informs Brabantio about the marriage and accuses Desdemona of being transported by a ‘common gondolier’ to the arms of Othello. Roderigo tries to persuade Brabantio to take action against Othello and Desdemona, essentially saying that if Brabantio knew about the marriage and allowed it to happen, then Roderigo and his accomplices have done him wrong. However, if Brabantio is unaware of the marriage, then Roderigo is merely informing him of the situation and is not at fault. This passage highlights the themes of deception and betrayal, and challenges various societal norms and values, including racism, gender roles, social class and hierarchy, honour and reputation.

CHAPTER 7

one who exhibits dangerous habits, incoherent language/s and should be charged for “tupping [our] white ewes.” This view of “others” has appeared throughout human history, in almost all times and places, although it waxes and wanes in terms of intensity, texture and context. The adverb ‘here’ carves spaces and privileges entitlement while its antithesis ‘everywhere’ effectively disowns the ‘stranger.’ In the meta-theatrical instructions to Roderigo, Iago uses rabble-rousing and imperative verbs: “**Rouse** him...**poison** his delight, **proclaim** him in the streets. **Incense** her kinsmen...**Plague** him with flies.” This inflammatory ethnicisation of Othello complicates societal relationships and the very fabric of belonging otherwise: Roderigo and Iago fan crucial conversations about diversity and exclusion because they fear the outsider; their default reasoning is that they are right to incense Venice against the wrong presence of the Moor.

The problem that this chapter tackles is anchored on narratives of and about migrants. It investigates in what ways narratives of exclusion, in tandem with those of entitlement, present and complicate new understandings of cultural diversity, including issues of language education, integration, exclusion and discrimination. The trans in migration entails border crossings and peripatetic linguistic repertoires that have become ubiquitous features of the 21st Century in many parts of the world. Hybridity has earned significant attention in sociolinguistic research in the past 10 years under notions such as sociolinguistics of mobility (e.g., Blommaert, 2010) and studying African diasporas (Zezeza, 2008). However, transnational movements in Southern African states have not received the same attention for robust theory

development in this same literature (e.g. Hornberger and Link, 2012). The main objectives of the investigation reported in this chapter are designed to:

- Generate new knowledges about how identities are expressed, constructed, and negotiated in multilingual and culturally diverse settings; and
- Integrate and refine methodological and theoretical perspectives on the dangers lurking in and around schools.

Classroom and social spaces have become suffused with what we perceive as the politics of identity among migrants and local residents in the global south and the diaspora. We aim to accomplish these goals through a keen focus on the curriculum, sociological, media dissemination and literary study of narratives of migrants. If we understand the school as part of an assemblage, then it becomes useful to investigate the dangers lurking in and around schools as these components present new understandings of cultural diversity, including issues of language education, integration, exclusion and discrimination. To attain its main objectives, we answer the following research questions:

- How are group and individual identities shaped and influenced by language (e.g. through naming and labelling practices, metaphors, linguistic repertoires, language slurs and use) and culture?
- How do multicultural literature, multilingual classrooms and cultural histories represent and interpret migrant experiences with regard to integration and identity formation, identity construction and identity reconfiguration?

CHAPTER 7

- How do individual and group identities shape and influence language and cultural expressions within the spaces of migration and relocation?

In answering these research questions, the chapter fulfils the following objectives:

- Analyse the role of language and culture in the negotiation of identity in life stories, classroom experiences, fiction, metaphors and incitive labels
- Investigate how contested identities become stumbling blocks to effective education in contact settings as students negotiate and enact new knowledges and ways of belonging differently (multilanguage literature and classroom interactions)
- Estimate how identities in contact settings are expressed through language and specifically in cultural histories.

7.2 Theoretical framework

This chapter contains the upshot of an effort to historicise b/order movements, the sociolinguistics of contact, diaspora and the stumbling blocks to effective education generated by migration, dislocation, relocation, and emplacement. Zeleza (2008:6) argues that “African diasporas are global and multi-layered, composed of multiple communities, different waves of migration and diasporisation.” This observation resonates with the racialisation and dramatisation in *Othello*: the Other is refracted in Iago’s language: “*Even now, now, very now, an old black ram is tupping your white ewe.*” This seditious epithet conflates lust and sexual deviance in the character of *Othello*. *Othello* is irreverently

compounded as a Moor and a palpable incarnation of the devil. Iago manipulates the misogynistic Brabantio as the Senator to achieve his racialised aims. The phrase 'white ewe' further 'whitens' Desdemona while at the same time 'black ram' darkens Othello who is projected here as the harbinger of social chaos and natural disorder. Misogynistic undertones also project Desdemona as a mere extension of the patriarchal body – she (as a gendered white woman) does not belong to herself; the men around her (Brabantio, Othello, Cassio) own her body as father, lover and admirer wrongly framed into a lecherous impostor.

The argument here is that the translocation of people from one geography to another implies the re-routing of cultural practices and ways of seeing and belonging to places of destination and those of origin. Othello's translocation from Morocco to Italy generates unique and contingent realities that are then manipulated and storied. In spite of his military expertise that Rome exploits to its own ends, Othello is perceived as a 'Moor...thick lipped and a [libidinous] black ram.' This interpretation of exclusion is useful as an analytic framework to interrogate the complex histories and dynamics of engagements and participations between the global south and its migrant and diasporic populations. Such a critique allows us to appreciate some of the stumbling blocks to effective education through systematic analysis of perceptions of intrusion and narratives of entitlement.

The term *diaspora* is a value-laden one. The diasporic is an intersection of the experiential, the sociolinguistic and the political. The ontological consciousness and agenda-setting experience of migrancy; therefore the sense of the diasporic, destabilises the

CHAPTER 7

common sense encounters of dis/location and generates anxieties about entitlement to receiving states and their resources. Zeleza (2008:7) defines diaspora adequately:

Diaspora simultaneously refers to a process, a condition, a space, and a discourse; the continuous process by which a diaspora is made, unmade and remade, the changing conditions in which it lives and expresses itself...It entails a culture and a consciousness, a “here” and a “there” that relates to migration and place...

In this sense, diaspora is saturated with a rhetoric of self-affirmation and therefore the appropriation of “belonging differently” to “here.” The locative “here” in diaspora makes “here” different from the familiar “there.” In negotiating spaces for education, safety, and work, for integrations and “*performing differently in the here of migration*,” migrants and asylum seekers’ experiences deeply reflect the ambiguity, anxiety and diversity suggested above. Systems of oppression and exclusion are pernicious, curtailing freedom and agency. Communities in contact – Nigerian, Zambian, Malawian, Mozambican, Congolese, Rwandan and Zimbabwean – demonstrate anxieties related to education, citizenship, ownership and negotiated identities of ‘belonging differently’ to South African spaces and communities (Crush, Williams & Pederby, 2005:7).

In the segment dealing with classroom spaces and multilingual competencies, we ask whether texts – spoken, written, and interpretive – can be deconstructed in the myriad of languages in contact. We further question whether a transparent and unmitigated meaning could emerge from texts constructed in and

through multilingual resources. Most significantly, we debate whether a continued reliance on the notion that communication can only be successful if a singular language, often inherited from coloniality, with shared (read native) norms is used. There is, indeed, an ineluctable ‘two-ness’ that characterises diaspora, migration, language learning and language use in spaces of contact, presenting therefore significant impediments to social justice, agency and equity in classroom encounters and education. This ‘two-ness’ (a ‘la Du Bois) prompts the adoption of creative strategies in all engagements with others: in speaking, writing, interpreting and re-presenting one’s voice. Migrants, as much as local South African students, shuttle between varieties of English and heritage languages. Their home languages are in a state of flux in the contact spaces generated by the diaspora. In such bricolage, new vocabularies are minted related to participation, entitlement, exclusion and cultural hybridisation, renewal, ethnicisation and the ‘two-ness’ of languaging identities as much as appropriating belongingness.

The line of reasoning in this chapter is framed by a hermeneutics borrowed from critical discourse analysis (e.g., Fairclough 1995; van Dijk 2008; Del Teso-Craviotto 2009), media dissemination theories (Althusser 1997), and postcolonial assemblages relating to ‘the invention of traditions’ (Mudimbe 1999; Mamdani 2000), the ‘location of culture’ (Gilroy 2004) and ‘nation and narration.’ These constructs allow us to reconceptualize hybridity and multilingual practices (Renan 1990; Gasfougel, 2006; Garcia, 2016). In approximating that understanding of “*performing differently in the here of migration*” we anticipate a more fulfilling appreciation of the stumbling blocks to effective education in

CHAPTER 7

contact settings as students negotiate and enact new knowledges. This multidisciplinary framework seeks to understand the sociopolitical complexity of the events, the ways in which diasporic populations language their worlds as well as the economic and psychological ramifications of recent xenophobic incidents in South Africa. Terms such as centre, periphery, locality, flows, insider-outsider dialectics, networks, homelessness, un/homing and (dis)location have gained high currency in studies on globalization (Appadurai, 1996; Bhabha, 1996; Blommaert, 2010; Pennycook, 2010). This premium and currency on situatedness and movement critically foregrounds routes and the inevitable hybridity of cultures. This potential generates anxieties in migrants as well as possibilities related to claims on territory, space, temporariness and cultural conversations.

Joseph Conrad (*Heart of Darkness*, 1899) and David Ruark (*Something of Value*, 1955) demonstrate that the African continent itself has been discursively perceived as a monolithic space replete with challenges and markers of underdevelopment. African states have been isolated and pariah status often ascribed in instances such as the Rwandan genocide, the land repossession struggle in Zimbabwe, and the threat of Boko Haram in Kenya, Nigeria and Somalia. Similarly, incidents of violent xenophobia and the “Operation Dudula” chants have together garnered a new identity matrix for South Africa that challenge the romantic vision of a ‘rainbow nation’ envisaged by Desmond Tutu in 1994. Ramon Grosfoguel (2006:1) asks germane questions related to what we call here languaging, African diasporas and the multifaceted quests for ‘*intrusion*’ ‘*inclusion*’ and ‘*entitlement*’ to space and territory. The challenges of producing a radical anti-capitalist

politics beyond ethnic and identity politics becomes a specific danger lurking in and around schools. When migrants are seen as outsiders and are then perceived as different, classrooms encounters and sites of education cannot articulate a critical cosmopolitanism that avoids 'exclusion' and the attendant narrow nationalism. The Senior and Further Education Curriculum and Policy Statement in South Africa (CAPS, 2016) articulates its objectives as producing critical knowledges beyond the limited binarisms embedded in third-world (Southern) and Eurocentric (Northern) fundamentalisms. The underlying aims of the CAPS are designed to foster critical thinking that overcomes the traditional dichotomy between political-economy, languaging practices and cultural studies, thereby enabling students to progress beyond economic reductionism and enclosed culturalism.

Therefore in "genealogies of citizenship" (Sommers, 2021) the argument is that no story can be told, nor any theory proposed, that is not responding to prior (implicit or explicit) questions, and our questions are always products of our situated selves. In this analysis of discourses of entitlement and intrusion, we refer to events, irruptions, discourses and social practices that occur within particular time-spaces.

7.3 Barriers, shifts and flows

Civil unrest and protests have characterised South Africa's struggle for liberation. This culture of resistance has not abated *after* the inauguration of the democratic government. Protests, indeed, are a solid example of the redefinition of public participation in governance and the public sphere because they

CHAPTER 7

destabilise the colonial spatial order, subverting the patterns of exclusion encrypted in imagined b/orders. As symbolic struggles, protests make significant statements relating to identities, belonging and becoming. Ndhlovu (2016:1) is justifiably polemic relative to identity politics in arguing that *superdiversity* is among the latest of theories of diaspora cultural identities from the Global North inspired by the failures and limitations of multiculturalist social policies within the same global north. His main view is that the pluriversal mantra repeatedly privileges certain values and principles that are venerated in the global north as opposed to the unique configurations and territoriality of the global south (Ramadan, 2011). The mantra of the pluriversal places a premium value on 'globalisation and universalization' while at the same time it marginalizes other alternative ways of looking at identities emerging from the Global South. Most frameworks from the Global South, such as Southern theory (Connell, 2007; Comaroff and Comaroff, 2011) and decoloniality (Mignolo, 2012; Quijano, 2000; Grosfoguel, 2006; Dussel, 1998), are currently under-represented from the constellation of ideological and philosophical discursive practices that inform past and present understandings of the diasporic African world and humanity in general. For this reason, we understand decoloniality as an epistemic anchor that offers some new and progressive insights into contesting issues around languaging diaspora cultures and identities.

Appadurai (1996) identifies evidence of a discourse on national, transnational and global competition and in the process connects two theses surrounding the politics of globalisation: convergent and divergent. The convergent thesis of globalisation emphasises homogenisation and is top-down; it emanates from the west and

is directed at the global south. The divergent version emphasises different, pluralistic and localised responses to globalisation; the views are profoundly located in the global south and emphasise local contexts. Vernacular globalisation in this respect recognises and implies that contextual and local realities contest and resist the convergent thesis of homogeneity. In anchoring heterogeneity and polyphony, Appadurai's concept of vernacular globalisation offers a dynamic interpretation of diasporic reality that is multifaceted and mediated through interpretation and resistance. Vaira (2004) and Huyssen (2001) therefore consider globalisation as a *meta-myth* affixed to an imperial gaze. At the heart of their query on barriers, shifts and flows is the question as to who gets globalized into what (Hove, 2020:8).

This wave of multiculturalism that was the mantra of engaging with the diasporic populations, especially in Western Europe and the American territories in the 1980s and 1990s, was seen at the time as part of a larger human-rights revolution. Multiculturalism was then motivated by the desire to overturn a range of undemocratic 'relationships of hierarchy,' which had been justified by racist and apartheid ideologies that explicitly propounded the cultural superiority of white over black and 'other' (Kymlicka, 2012). Hence multiculturalism was 'invented' to challenge the legacies of ethnic, cultural and racial hierarchization and ideological positioning. Migration and multiculturalism sought to replace hierarchization with 'democratic' values of equality, diversity and respect and recognition of cultural difference. But it is a failed attempt now that has been displaced by the even more slippery efforts of globalisation and superdiversity. Again, there is the need to query the underlying efforts and implications of multilingualing and the

CHAPTER 7

development of new identities. In the new spaces of relocation, the ‘unhomed’ migrants negotiate identities and carve spaces where both covert and overt conversations and social dynamics suggest the simultaneity of intrusion and entitlement in the geographies of re-location and asylum.

The new terminologies generated in spaces of contact are replete with markers of othering and exclusion that ought to be unmasked. As aptly observed by Ndhlovu (2016:34), ‘superdiversity’ and ‘globalisation’ in particular, have been criticized by Makoni (2012) who finds the prefix ‘super-’ confusing, and as constituting an elitist veneer deployed by researchers and those in power to exclude certain groups out of their territories and areas of interaction. For Makoni (2012: 193) the term superdiversity contains a social and cultural romanticism; it creates the *illusion of equality* in a highly asymmetrical world. The search for homogenization is a counterpoise to the refusal to recognize plurality and difference; it is a dystopian process that stokes entitlement where the rhizomatic signifier is the migrant; the outsider who has been deterritorialised and therefore is perceived as an intruder, akin to the perceptions of Othello with which this chapter commenced. Such deterritorialisation has become the subject of intense studies in sociolinguistics of globalisation and translanguaging practices to the extent that findings confirm their ‘outsider-ness’ in terms of accent, vocabulary range, cultural traits, and their ‘allergies to integration’ in successful education.

7.4 Storying the insider and the outsider

If we understand migration and relocation as movements into ‘other spaces,’ then it should be fruitful to make the connection

that space is where politics and power are staged (Branter, Rodríguez-Amat & Belinskaya (2021:5). This segment of the chapter explores the intricacies involved in a key element of postcolonial and post-displacement languaging endeavours: the imperative to reclaim selfhood (injured, damaged, or expropriated) through story, that is, via the (re)mediating registers of language and culture in general, and of literary (oral and print) culture in particular. The tendency toward reclamation of self through narrativization (or “storying”) is a powerful urge in migration experiences, whether or not one believes that stories and the articulation of storying are a sufficient form of “recompense” for the *longue durée* of social, spatial and territorial injustice. *Storying and storing* the experiences of the diasporic, that is “self-voicing,” on its own is merely the beginning of the story and the complexities of the insider-outsider dialectic. The more complex part of the self-voicing marathon occurs when such narratives enter the politics of stories and account-rendering – a process by which the potency and valence of narratives of the (communal) self are affirmed but remain under negotiation. In essence, stories of self-validation – especially when such attempts at individual affirmation are socially and territorially oriented – enter circulation as a form of cultural capital, and as such become subject to contention, negotiation, and contingency. Leon de Cock (2016) cites Ndebele (2003), who argues that there is an enduring link between testimony, memory and narrative, a matrix that is laminated by the agony of reflection which is also a constellation of introspection and retrospection. In such stories of migration and alienation, the borderlines between testimony and invention, between fact and imaginative reconstruction become blurred. Let us offer a glimpse of the discursive academy and present keywords in articles on African

CHAPTER 7

and global diasporas so that we can appreciate fully the dangers lurking in and around schools in South Africa as a preferred destination for migrants in the global south.

Table 7-1: Keywords in articles on African and global diasporas

Keywords	Progenitors and Proponents
Diversification of diversity	Vertovec, 2007
Superdiversity	Blommaert, 2010
Scholars of migration (not migrants)	Billig, 2013
New migration; legitimizing discourses; hugely radical and complex changes in patterns; unprecedented increases in migrants	Blommaert, 2015
Translocality; liquid modernity; global complexity; semiotisation; immigrant profiling	Duarte and Gogolin, 2013
Truncated linguistic repertoires; polylinguaging	Flores and Lewis, 2016
Ethnolinguistic diversity; ethnic unmixing; translanguaging	Brubaker, 1998; Garcia, 2016
Supervernaculars; linguistic landscapes Supervernaculars are understood as linguistic codes used in communities that do not correspond to traditional speech communities but as deterritorialised and transidiomatic communities.	An assortment of scholars, including Blommaert, 2011 Canagarajah, 2014

Ethnologue	Website devoted to the study of linguistic diversity
------------	--

Table 7-1 presents a minting of vocabularies that approximates an apparent ‘sloganisation’ deployed to explicate and understand the disjunctures and aporia in migration and the experiences of migrants (Pavlenko, 2017). Makoni (2012:192) warns that ‘those of us from other parts of the world feel [that] the idea of diversity [and superdiversity] is a careful concealment of power,’ including the power to define superdiversity as a project of coloniality. Table 2 displays the tropes and nuances derived from the ‘global’ terms related to dis/location, temporality of spaces and the markers of ‘temporariness.’ They are all taken from how migrants have been described in South Africa, and they demonstrate that capacity to complicate trajectories in education. In many ways, these are ‘othering’ terms, repertoires through which the ‘ethnicisation of classrooms’ and politics and power are staged, constituting some of the dangers lurking in and around schools.

Table 7-2: The material and social reality of the migrant and diasporic

Origin	Re-naming in destination spaces
Southern Africa	<i>Amagoduka; Makwerekwere; Abokufika; izibuyi; sphukhuphukhu sase maplasini</i> (the ignoramus from the farms); refugees; asylum seekers; drug peddlers; criminals; women-snatchers; illegals; illegal aliens; illegal immigrants; economic migrants; undocumented migrants; foreigners; <i>izifikanamthwalo; matswantle; magirigamba</i> (bloated parasitic ticks); <i>amakalanga</i> ;

CHAPTER 7

	<i>abomafikizolo; umgodoyi; abantu bezizweni; abantu baka Mugabe</i> (Mugabe's people); foreign nationals; Dudula (a deliberate masking of the verb "Dubula", meaning 'shoot/bomb/decimate/clean out the foreigner)
Latin America	Latino/a; Chicana; Hispanic (ethnonym); Hispanos; border crossers; mestizos; mulattoes; Indians
Africa	Blacks, Africans, fake refugees
Africa	Slaves; negroes; niggers; darkies; Afro-American; African-American; blacks; bunch of migrants; swarm;
Asia and the Middle East	Fundamentalists; terrorists; Islamists; Other (Edward Said, 1985); insurgents; rebels; jihadists; Orientals; foreign terrorist organisations
What they have experienced	Usury, extortion, marginalization, humiliation, getting smoked out of shanty dwellings; interrogation, 'temporary and targeted' arrest/detention for purposes of extorting money and subsequently the officials 'release' the victims and wait for another opportune reconnaissance
	Menial jobs, vigilante attacks, burning, looting, physical and emotional scarring, stabbing, death, dislocation, disorientation, unutterable fear, Ku Klux Klan

In this catalogue of terms⁵ and referents, there is evidence of how different sets of people talk or do not talk about ethnicity and racism as reality and experience, and about anti-racism as an agenda and project for their campaign. This compels us to interrogate how people's understandings of racism are linked (or not) to explicit talk about or naming of exclusion, entitlement and racism. We argue that in classroom encounters where such terms as *izifikanarmthwalo*; *matswantle*; *magirigamba* (bloated parasitic ticks); *amakalanga*; *abomafikizolo*; *umgodoyi*; *abantu bezizweni* are used, then there are palpable dangers in and around schools that consequently complicate trajectories of justice and equity. In a study on the context of school violence that prefigured the July unrest in 2021 in South Africa, some of the conclusions suggest that pupils carry knives and guns and arrive in school under the influence of substances such as drugs and alcohol. This has become part of daily school life in South Africa. Such incidences underline the extent of violence and crime that occur in communities, which generally impacts negatively on education and on what happens in the school in particular (Mncube & Harbor, 2013:1).

In the panoply of factors contributing to 'othering presences' in the global South, specifically the July unrest, an expert review panel submitted that " a combination of complex, multi-dimensional, and

⁵ It is disturbing to note that the terms that re-name the foreigner and asylum seeker all have isiZulu/isiNdebele roots and inflections.

CHAPTER 7

obscure factors formed the background and led to the outbreak of violence never before seen in...post-apartheid democracy, leading to contestations in the public space... The fear is that not only will a repeat of such violence find ground in the all-too-familiar contexts of negative political contestation, where certain interests take advantage of the levels of poverty, inequality, lack of service delivery and social tensions (Africa, Sokupa & Gumbi, 2021:3). The panel makes a searing observation:

At the end of the orgy of destruction and looting, over 354 people were dead, some whose remains remained trapped in factories [schools and streets] in KZN...Thousands were injured; communities that used to live side by side in harmony were divided; citizens felt abandoned by the State; there was confusion as looters and the victims of their looting continued to live together in the same communities, not knowing how to continue to co-exist, how to deal with their sense of profound disappointment and hurt that members of their own community failed to be their protectors. The glue that held communities together was shaken, a matter that should not be ignored if we are to ensure that those communities become an important contributor to stability in future (Africa, Sokupa & Gumbi, 2021: 35; my emphasis).

There are a number of journal articles, conferences and special interviews and documentaries in which languaging diasporas is privileged. These are always after the arson, *after* the looting, *after* the senseless killing of the migrant and the unhomed. In South Africa, there has been a litany of these, including Alan Morris 'Our fellow Africans make our lives hell: The lives of Congolese and Nigerians living in Johannesburg' (2008); Aidan Mosselson 'There

is no difference between citizens and non-citizens anymore: Violent xenophobia, citizenship and the politics of belonging' (2010); David Everatt 'Xenophobia, state and society in South Africa, 2008-2010' (2011); Andrew Charman 'Xenophobia, criminality and violent entrepreneurship: Violence against Somali shopkeepers' (2012) and Judith Haysan 'From May 2008 to 2011: Xenophobic violence and national subjectivity in South Africa' (2013).



Trusted News. First

Pupil stabbed to death at Gauteng school had suffered history of bullying, says family

04 Feb
Ntwagao Soloka



Shawn Mphela
Copyright

- The family of a pupil stabbed to death believes his life could have been spared had teachers and Geluksdal residents intervened.
- The family claimed teachers or residents should have rushed their child to a clinic or local hospital.
- Shawn Mphela was certified dead outside his school after he was stabbed on Thursday.

The family of a Grade 10 pupil stabbed to death outside Geluksdal Secondary School on Thursday believe his death could have been prevented. The family said they had complained about how Shawn Mphela, 18, was bullied by pupils at the school. According to his aunt, Lerato Mohau, the family had complained about how Mphela suffered racial and physical abuse at the school. Mphela, who had been involved in an altercation during the day, was stabbed to death on his way home from school. "I was at home at around 17:00 when I was called [and told] that my child was injured. I summoned other relatives. We drove to the school. We saw a group of people gathering outside the gate. He was there, lying lifeless. He was bleeding," Mohau said. "I lifted him and saw a wound below his heart. That is where he was stabbed. He was stabbed once, not multiple times as many have claimed," Mohau said. Mphela's fellow pupils told them he was stabbed by a group of boys who were not pupils at the school. "Those children waited for an ambulance for more than two hours before it arrived. They claimed he died before the ambulance had arrived. Had people reacted on time, he would have been alive. We feel that the community of Geluksdal didn't care. Where were the residents [who live] near the school? They didn't bother to intervene," Mohau said. "This is sad and heartbreaking. We expected him to return from school, not go to a morgue. It was painful receiving a call to rush to the school. What were people doing while they were waiting for an ambulance? These fights have been happening since last year. He was always assaulted at school." According to Mohau, the school was aware that Mphela was being bullied. She continued: "He was a reliable child. He was killed for nothing, and we want answers." She added that they had received complaints of racial tension at the school, and Mphela spoke out against racism. Gauteng Education MEC Matome Chiloane said racism at the school would not be tolerated. "We are taken aback by his death. I am concerned about racial tensions in the school. I am disappointed because some racial tensions come from outside the school," Chiloane said. "Some community structures and some parents lead them. Pupils have also complained about some teachers. We will investigate and act. Racism is a crime. We will demonstrate that it will never be tolerated in our schools. We will send a message to those who want to do the same."

Figure 7-1: Media Dissemination 1: Evidence of the dangers lurking in and around schools - constellations of racism, violence, bullying, discrimination and ethnicization

On the second day of February 2023, Shawn Mphela, 18, a Grade 10 learner at Geluksdal Secondary School, was fatally stabbed. According to media reports (Media Dissemination 1), the school has a history of violence and poor discipline, and there are racial

tensions in the community. This is only one of many under-reported cases of serious tensions between black and coloured students in South Africa. The dangers lurking in and around schools in this instance are constellations of racism in school, violence, bullying, discrimination and ethnicization of the public sphere. In these and other commissioned research studies, the focus on the politics of belonging, narratives of entitlement and discourses of intrusion is replete with analysing how diasporic populations are 'living in parts and dreaming of wholeness' to borrow an apt phrase from Pavlenko (2017).

7.5 Stylizing and languaging African diasporas in narratives

The body of the asylum seeker, the refugee and the migrant are sites of articulation whose discursive formation is historically contingent. Essentially it is these bodies that constitute the range of African migrations and the transnational movements of ideas and images. Narrative practices also entail an articulation of assemblages that foreground the ways in which social and political processes are generated through relations between sites of origin and destination: the logic of living in parts and dreaming of wholeness. Local poverty, inequality and political instability (at home) are increasingly represented as national and international security concerns. These concerns have led to 'securitisation of porous borders,' the deployment of the army and reinforced police surveillance and of sensitive biometric technologies to sharply screen, purge and distinguish 'them' from 'us' in South African schools.

CHAPTER 7

Perhaps the most telling conversation about home is Homi Bhabha's submission that 'to be unhomed is not to be homeless.' This is what the émigré carries around across the borderlines between the claustrophobia of home and the illusory elixir of South Africa as host territory. Home is a charged term, loaded with an affective value (Ndlovu, 2010:118); home connotes an interaction between place and socio-political relationships, encompassing cultural norms and individual fantasies. Home speaks of kinship networks that define belonging to a place of security and refuge even though at times it is laden with the ambiguities stemming from disappointment, constriction, and endangerment. In a paper aptly entitled "Precarity, Permits and Prayer," Nyamjoh, Hall and Cirolia (2022: 35) point out that 'living in South Africa with an Asylum Seeker Permit produces a condition of constant uncertainty that further impedes the possibility of opening a bank account or securing a loan or lease.' Gender stigmatisation comes into the fray of challenges as women are doubly marginalised in this regard as they live with and work at the interstices of this multi-dimensional precarity that generates material and psychological burdens. Such precarity is complicated by the émigré's difficulties communicating in English and their lack of formal qualifications. For this segment, it is seminal to identify the moments in the dramaturgy of dislocation and re-location when the émigré begins to spurn home and all the accoutrements of belonging.

In *Harare North* by Brian Chikwava, asylum seekers, refugees and *makwerekwere* engage in corporeal choreographies as they move between insecure homes and insecure migration destinations. In this panoply of identities, nonentities and embodied activities, the agency of the émigré is often restricted to flight from persecution

and the claiming of asylum. Chikwava privileges this indeterminate period of *waiting* for a decision and makes this the focus of being unhomed, with all the meanings attached to living in and with the contested postcolonial factualities (Noxolo, 2016). The nameless narrator recuperates memories of home and the militia training he endured and goes beyond the preservation of those experiences by endlessly re-constructing them to mediate the temporalities of his invented identities within a global north enclave.

At the millennial juncture of Zimbabwe's socio-political and economic implosion post-2000, Chikwava's anti-hero protagonist becomes a charade of ethno-populist rhetoric and land redistribution. Home for this émigré is an albatross that hangs around his neck (Moyo, Gonye and Mdlongwa, 2012:1380). This nameless narrator stokes the embers for a hostile political environment yet ironically seeks asylum in the former colonial citadel that his political fathers decry for fomenting dissenting radical oppositional configurations in the Movement for Democratic Change (MDC) party in Zimbabwe. For the same narrator, to be nameless speaks volumes about identities in transition and identities in the making. He was part of a lethal state-sponsored militia, derogatorily called the Green Bombers, who unleashed untold terror on 'enemies of the state.' The nameless narrator's flight to London is an interstitial escape from the postcolonial 'home' whose iconography is unabashedly masculinist; his 'baggage' is stowed in a cardboard contraption that mimics the impermanence and transience of his new biography as an inhabitant of the liminal spaces between re-drawn and re-worked geographies. It is doubly ironic that this nameless narrator, an incarnation of the Third Chimurenga nationalist

CHAPTER 7

agenda, follows the ex-colonialist to their homeland to quarry a livelihood when home itself becomes irreparably scarred. The narrator is also doubly unreliable in voice and moral timbre: he generates insecurities back home and in the imagined elixir of England he is equally assailed by a host of insecurities when he manipulates Shingi's generosity in housing him. He appropriates and fabricates Shingi's identity papers, insurance number and mobile phone to establish some cleavage to this surrogate home.

In terms of language, the narrator suffuses the pages with a minted vocabulary that is a half-way house between the metropolitan and the rural. It is the capacity of this vocabulary and stylistic patterning to archive, recuperate and re-configure new accents, new marginalities and a crude ontology of the spaces 'in-between,' the interstitial location that is 'almost but not quite...neither inside nor outside' (Bhabha, 1999).

One of the most significant motifs in Athol Fugard's earlier plays, *The Coat*, is waiting. In this experimental theatre that sought to project the vicarious nature of black lives under apartheid, a coat comes back from a prison without its owner, and the family is advised to 'use the coat and wait.' It is a bizarre world in which *waiting* implies anxiety, loneliness and anticipation, a perplexing duality of loss and promise. Time and place play an important role in Fugard, in as much as they do in the politics of belonging and the performances, the stylisations of bodies as they negotiate identities. Muchemwa (2010) and Noxolo (2014: 297) submit that when people are torn from places of belonging, that is home with all its ambiguities, they are bereft of identity and forced to 'wait' in the interregnum characterised by crises of identity. In this regard, disconnection entails a separation of localities, geographies,

cultures and affiliations, while re-connection reflects an ethical demand for their entanglement.

Before closing this analysis of the dangers lurking in and around schools as crystallised in the discourses of intrusion and narratives of entitlement gleaned from multilanguaging practices above, we need to restate a number of observations from the preceding arguments. In the period of ‘waiting’ for their papers, for full documentation, the refugee and asylum-seeking student lives a liminal and precarious life, avoiding surveillance and the regulatory panopticon of the receiving or host nation. Migrants feign accents in their wording of the new world, each languaging act conveying ‘diverse, contingent realities’ (Wortham, Nicols, Clonan-Roy & Rhodes, 2021).

Nicolas Sarkozy says immigrants should 'speak French' and attacks 'medieval' burkini

Former French president says he wants to be 'the voice of the silent majority'

Samuel Osborne

• Tuesday 20 September 2016 10:07



Former French President Nicolas Sarkozy delivers his speech as he runs for the 2017 presidential election, in Franconville, north of Paris, Monday, 19 September, 2016 (AP)

Nicolas Sarkozy has demanded that all immigrants must "live like the French" - including speaking the language - in a tubthumping speech ahead of next year's presidential elections.

The former French president, 61, denounced the "tyranny of minorities" and said he wants to be "the voice of the silent majority".

Speaking at a public meeting in Franconville, Paris, on Monday, Mr Sarkozy said he would require immigrants to assimilate if he won the 2017 election.

"If you want to become French, you speak French, you live like the French," he said.

"We will no longer settle for integration that does not work, we will require assimilation."

Figure 7-2: Media Dissemination 2: Example of a Discourse of Intrusion and Narratives of Entitlement in a Media Report Published in the Newspaper Independent, 20 September 2016

On the 20th of September, 2016, the newspaper *Independent* reported in a telling headline: "*Nicholas Sarkozy says immigrants should speak French.*" In the same report (Media Dissemination 2), Sarkozy demanded that all immigrants "must live like the

French”, including speaking the language. He denounced ‘the tyranny of the minorities.’ If he won the elections, he promised he would require immigrants to assimilate:

If you want to become French, you speak French, you live like the French... We will no longer settle for integration that does not work; we will require assimilation... Once you become French, your ancestors are the Gauls.

For Sarkozy, integration ‘does not work...only assimilation does.’ If this is not sufficient evidence of the language of entitlement, David Cameron, then British Prime Minister’s language on refugees demonstrates how wording the world is fraught with exclusionary practices. First Cameron chided Jeremy Corbin, Labour Party Leader, for ‘meeting *a bunch of migrants* at Calais.’ Earlier he had described refugees and migrants as ‘*a swarm*.’ What Corbin had met and witnessed at Calais was ‘misery few of us will ever suffer.’ In his own words, Cameron said:

You have got a swarm of people coming across the Mediterranean, seeking a better life, wanting to come to Britain because Britain has got jobs, it has got a growing economy, it is an incredible place to live.
(<https://www.theguardian.com/uk-news/2015/jul/30/david-cameron-migrant-swarm-language-condemned>)

For the economic refugees he had this to say:

They are economic migrants and they want to enter Britain illegally and the British people and I want to make sure our borders are secure and you cannot break into Britain without permission.

*[[https://www.theguardian.com/uk-news/2015/jul/30/David-
cameron-migrant-swarm-language-condemned](https://www.theguardian.com/uk-news/2015/jul/30/David-
cameron-migrant-swarm-language-condemned)]*

Hearken again to the insularity in ‘our borders’ and the discourses of intrusion immanent in ‘break into... without permission.’ We are reconnected to the exclusionary epithets we encounter in *Othello*.

In the same interview Cameroon was to directly address the languaging issue relative to the diaspora, and his verbatim statement is provided below:

If you are not able to speak English, not able to integrate, you may find therefore you will have challenges understanding what identity is and therefore you could be more susceptible to the extremist message.⁶ The evidence is there that there are some 40 000 Muslim women in our country who really do not speak any English at all

*[[https://www.theguardian.com/uk-news/2015/jul/30/David-
cameron-migrant-swarm-language-condemned](https://www.theguardian.com/uk-news/2015/jul/30/David-
cameron-migrant-swarm-language-condemned)]*

We shall not cite Donald Trump for now, but the example above demonstrates how David Cameroon links language to radicalization, extremism and terrorism. The 40 000 women are outsiders, ‘wheeling strangers of here and everywhere’ as depicted in *Othello*. The extremist message is *not* worded in English and integration (read assimilation and superdiversity and

⁶ Italics is author’s emphasis

globalisation) implies denouncing one's home language and learning '*proper, fluent and articulate*' English.

In 2022, Britain entered a pact with Rwanda to relocate asylum seekers and refugees. This has remained a telling experiment beyond 'othering' the asylum seeker. The British Government vowed to organize more flights to deport asylum-seekers to Rwanda, after a last-minute court judgment grounded the first plane due to take off under the contentious policy of 'othering' the immigrants. Home Secretary Priti Patel said "preparation for the next flight begins now" despite legal rulings that none of the migrants earmarked for deportation could be sent to the East African country. Under a deal signed in April 2021 between Britain and Rwanda, the U.K. government planned to send some migrants who arrive in the U.K. as stowaways or in small boats to Rwanda, where their asylum claims would be processed. If successful, they would stay in the African country, rather than return to Britain. Former Prime Minister Boris Johnson's government said the plan was a legitimate way to protect lives and thwart the criminal gangs that send migrants on risky journeys across the English Channel. Human rights groups argue that the plan rides roughshod over the protections afforded to refugees under rules set up after World War II. They have called the idea unworkable, inhumane and a waste of money, as Britain paid Rwanda 120 million pounds (\$150 million) up front for the deal. In both the global north and the global south, we witness here the radical ethnicization of the émigré. Identities become obstacles to effective education in contact settings, as students negotiate and enact new knowledges and ways of belonging differently. We witnessed how identities in contact settings are expressed through

racialised language, material culture, and in cultural histories that antagonise insiders and outsiders.

7.6 Conclusion

This chapter commenced with one of the most scurrilous and xenophobic statements in *Othello*, with Roderigo ascribing to this *testament of inclusion and exclusion* the raw epithets of ‘a knave of common hire, a gondolier, a lascivious Moor, an extravagant and wheeling stranger of here and everywhere.’ Throughout, we demonstrated the ambiguities embedded in narratives on the biographical and fictional levels as they relate to semiotisation of ‘translocality’ and ‘liquid modernity.’ Storying the outsider and the insider in the polity of globalisation is apparently suffused with discourses of intrusion and narratives of entitlement. The material and social reality of the émigré as *izifikanamthwalo* (those marked by their heavy luggage), *magirigamba* (parasitic ticks) and *abantu bezizweni* (people from other lands) attests to the sentiment in which the émigré feels unhoused, precarious, homeless and as vulnerable as *umgodoyi* (the famished dog that relishes excrement). National historiography truncates inter-national experiences while the literary texts discussed in this chapter (i.e. Shakespeare, Gurnah, Fugard and Chikwava) dramatize and accentuate the polycentric and polyvocal composition of these same stored and storied experiences. We addressed the question of what difference it makes, in terms of anti-racist strategies, b/order movements, entitlement and dispossession, to think of racism and othering as key issues in any particular struggle and to explicitly and openly use the language of racism and antiracism to define and organise educational and economic activities and

struggles around equality, justice, fairness and rights. Through a vernacular globalisation that imagines globalisation as a process that simultaneously empowers and disempowers, this chapter projected a volatile history through the lives of the many displaced refugees, asylum seekers and economic migrants whose political geographies of dis/location convey disturbing meanings about activism, truth, reconciliation, the return to the source, justice and agency. We demonstrated that in instances of alienation, the ultra-nationalists' discontent manifest in one or more of the following ways: blockages of roads; attacks on foreign students and foreign truck drivers; and marches to places such as malls and schools. Agency, affiliation and essentialized categories are all profoundly interrogated through the grim histories of the émigré cast presented in this chapter, ranging from the academic scholars who theorise the diaspora to the bodies washed ashore in their precarious venture to insert themselves into the centre of the political economies of the diaspora.

REFERENCES

Chapter 1

Azcona, M.C. 2021. 'Education, a key to a harmonious world', *Academia Letters*, July, Article 2302. Available at: <https://doi.org/10.20935.AL>

AZ Quotes. 'Top 25 quotes by Carol Bellany'. Available at: <https://www.azquotes.com> (Accessed: 20 July 2023)

Babbie, E. & Mouton, J. 2007. *The Practice of Social Research*. Cape Town: Oxford University Press.

Baggini, J. 2023. *How to Think Like a Philosopher*. London: Granta Books.

Banda, M. 2023. 'Resilient class of 22 rises above Covid chaos', *Daily Maverick* 168, vol. 3, issue 14.

Barnard, M. 2023. 'Misdaad: SA se kinders is in gevaar', *Beeld*, 31 May 2023, Network 24.

Barrett, S.R. 2009. *Anthropology*. Toronto: Toronto University Press.

Beeld, 2022(b). 'Bly stil,' toe skiet 16-jarige glo onnie', 27 October 2022, Network 24.

Beeld, 2022. 'Leerling(21) in arres na mesdood by skool', 19 November 2022, Network 24.

Bellany, C. AZQuotes.com. Available at: https://www.azquotes.com/author/1176-Carol_Bellamy (Accessed: 26 January 2023)

Beukman, B. 2023(c). 'Swak leesvermoë beroof die land van sy toekoms', *Beeld*, 18 May 2023.

- Wilson, V., 2016. Research methods: Content analysis. *Evidence Based Library and Information Practice*, 11(1 (S)), pp. 41-43.
- Xaba, M., 2006. An investigation into the basic safety and security status of schools' physical environments. *South African Journal of Education*, 26(4), pp.565-580.
- Xaba, M.I., 2014. A holistic approach to safety and security at schools in South Africa. *Mediterranean Journal of Social Sciences*, 5(20), p.1580.

Chapter 7

- Africa, S., Sokupa, S., & Gumbi, M. 2021, Report of the expert panel into the July 2021 civil unrest, South Africa, [online] Available at: <https://www.thepresidency.gov.za/content/report-expert-panel-july-2021-civil-unrest> [Accessed 7th March 2023].
- Anderson, B. 1983/1991, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Verso, London.
- Appadurai, A. 1996, *Modernity at Large: Cultural Dimensions of Globalization*, University of Minnesota Press, Minneapolis, MN.
- Bakhtin, M. 1981, *The Dialogic Imagination*, University of Texas Press, Austin, TX.
- Bhabha, H. 1994, *The Location of Culture*, Routledge, London/New York.
- Blommaert, J. 2011, *Language and Superdiversity*, University of Tilburg, The Netherlands.
- Bourdieu, P. 1991, *Language and Symbolic Power*, Polity Press, Cambridge.
- Branter, C., Rodríguez-Amat, J.R. & Belinskaya, Y. 2021, 'Structures of the Public Sphere: Contested Spaces as Assembled Interfaces', *Media and Communication*, vol. 9, no. 3, pp. 16–27, DOI: 10.17645/mac.v9i3.3932.

REFERENCES

- Brinker-Gabler, G. and Smith, S. (eds.) 1997, *Writing New Identities. Gender, Nation, and Immigration in Contemporary Europe*, Univ. of Minnesota Press, Minneapolis and London.
- Brockmeier, J. & D. Carbaugh. 2001, *Narrative and Identity: Studies in Autobiography, Self and Culture*, John Benjamins, Amsterdam.
- Calhoun, C. 1995, *Critical Social Theory: Culture, History, and the Challenge of Difference*, Blackwell, Oxford.
- Cameron, D., E. Frazer, P. Harvey, M.B.H. Rampton, & K. Richardson. 1992, *Researching Language: Issues of Power and Method*, Routledge, London.
- Cameron, D. 2015, 'Calais crisis: Cameron condemned for 'dehumanising' description of migrants', *The Guardian*, [online] Available at: <https://www.theguardian.com/uk-news/2015/jul/30/david-cameron-migrant-swarm-language-condemned> [Accessed Date accessed].
- Canagarajah, S. 2014, 'In Search of a New Paradigm for Teaching English as an International Language', *TESOL Journal*, vol. 5, no. 4, DOI: 10.1002/tesj.166.
- Clifford, J. 1997, *Routes: Travel and Translation in the Late Twentieth Century*, Harvard University Press, Cambridge, Mass.
- Comaroff, J., and J.L. Comaroff. 2011, *Theory from the South: Or, How Euro-America is Evolving toward Africa (The Radical Imagination)*, Paradigm, New York.
- Connell, R. 2007, *Southern Theory: The Global Dynamics of Knowledge in Social Science*, Allen & Unwin, Crow's Nest.
- Coupland, N. 2001, 'Introduction: Sociolinguistic theory and social theory', in Coupland, N.S. Sarangi and C. Candlin (eds.) 2001, *Sociolinguistics and Social Theory*, Longman, London.
- Crush, J., Williams, V., & Pederby, S. 2005, *Migration in Southern Africa: A paper prepared for the Policy Analysis and Research*

- Programme of the Global Commission on International Migration*, Global Commission on International Migration, [online] Available at: <www.gcim.org> [Accessed Date accessed].
- De Fina, A. 2003, *Identity in Narrative: A Study of Immigrant Discourse*, John Benjamins, Amsterdam.
- Dussel, E. 1998, 'Beyond Eurocentrism: The World System and the Limits of Modernity', in F. Jameson and M. Miyoshi (eds.), *The Culture of Globalisation*, Duke University, Durham, NC, pp. 3–30.
- Fairclough, N. 1995, *Critical Discourse Analysis: The Critical Study of Language*, Longman, London.
- Gibbs, R. 1994, *The Poetics of Mind: Figurative Thought, Language and Understanding*, CUP, Cambridge.
- Grosfoguel, R. 2009, 'A Decolonial Approach to Political Economy: Transmodernity, Border Thinking and Global Coloniality', *Kult*, vol. 6, pp. 10–38.
- Gurnah, A. 2022, 'In the gulf between cultures and continents', [online] Available at: <https://youtu.be/2YIYqkeU3pw> [Accessed Date accessed].
- Harré, R. & Langenhove, L. 1999, *Positioning Theory*, Blackwell, Oxford.
- Hornberger, N.H. & Link, H. 2012, 'Translanguaging and transnational literacies in multilingual classrooms: A biliteracy lens', *International Journal of Bilingual Education and Bilingualism*, vol. 15, no. 3, pp. 261–278, DOI: 10.1080/13670050.2012.658016.
- Hove, M.L. 2012, 'Roots and routes – The state of theory: African writing of English expression', *Imbizo*, vol. 4, no. 1, pp. 3–13.
- Hove, M.L.. 2021, 'Spectacles of transition: Texts and counter- texts in the historiography of Zimbabwe in transition', in O. Nyambi, T. Mangena and G. Ncube (eds.), *Cultures of Change in Contemporary Zimbabwe Socio- Political Transition from Mugabe to Mnangagwa*, Routledge, Taylor & Francis, London.

REFERENCES

- Hutchby, I. and R. Wooffitt. 1998, *Conversation Analysis: Principles, Practice and Applications*, Polity Press, Cambridge.
- Huyssen, A. 2001, 'Present Pasts: Media, Politics, Amnesia', in Arjun Appadurai (ed.), *Globalization*, Duke University Press, [online] DOI: 10.1515/9780822383215-004.
- Hvenekilde, A. and E. Lanza. 2001, 'Applying social network analysis to the Filipino community in Oslo', in A. Hvenekilde and J. Nortier (eds.), *Meetings at the Crossroads. Studies of Multilingualism and Multiculturalism*, Novus, Oslo.
- Joseph, J. E. 2004, *Language and Identity. National, Ethnic, Religious*, Palgrave Macmillan, London.
- Kongslien, I. 2005, 'New narratives in Norwegian and Nordic multicultural literature, or "Rewriting what it means to be Norwegian."', *Scandinavica*, vol. 44, no. 2, pp. 143 – 162.
- Kongslien, I. 2007, 'New voices, new themes, new perspectives: Contemporary Scandinavian multicultural literature', *Scandinavian Studies*, vol. 2.
- Kymlicka, W. 2012, *Multiculturalism: Success, Failure, and the Future*, Migration Policy Institute, Washington, DC.
- Labov, W. 1972, 'The transformation of experience in narrative syntax', in *Language in the Inner City*, University of Pennsylvania Press, Philadelphia, pp. 354 – 396.
- Labov, W. 1997, 'Some further steps in narrative analysis', *Journal of Narrative and Life History*, vol. 7, pp. 395–415.
- Lakoff, G. and M. Johnson. 1980, *Metaphors We Live By*, University of Chicago Press, Chicago.
- Lakoff, G. and M. Johnson. 1999, *Philosophy in the Flesh*, Basic Books, New York.

- Lanza, E. and B. A. Svendsen. 2022, 'Tell me who your friends are and I might be able to tell you what language(s) you speak: Social network analysis, multilingualism and identity', *International Journal of Bilingualism*, [online].
- MacDonald, S. 2003, 'Museums, national, postnational and transcultural identities', *Museum and Society*, vol. 1, no. 1, pp. 1-16.
- Makoni, S. 2012, 'A Critique of Language, Linguaging and Supervernacular', *Ponta Grossa*, vol. 1, no. 2, pp. 189–199.
- Mendoza-Denton, N. 2002, 'Language and identity', in J.K. Chambers, P. Trudgill, and N. Schilling-Estes (eds.), *The Handbook of Language Variation and Change*, Blackwell, Oxford.
- Mignolo, W.D. 2011, 'Epistemic disobedience and the decolonial option: A manifesto', *Transmodernity*, vol. 1, no. 2, pp. 44-66.
- Mignolo, W.D. 2002, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges and Border Thinking*, Princeton University Press, Princeton, NJ.
- Mncube, V. & Harbor, C. 2013, *Dynamics of violence in South African schools: Report*, University of South Africa, Pretoria.
- Moyo, T., Gonye, J., & Mdlongwa, T. 2012, 'An Elixir to the Claustrophobia of home? Representations of the Diaspora in Harare North and Selected Short Stories in Hunting in Foreign Lands and Other Short Stories', *International Journal of Asian Social Science*, vol. 2, no. 8, pp. 1378–1391.
- Muchemwa, K.Z. 2010, 'Polarising cultures, politics and communities and fracturing economies in Zimbabwean literature', *Social Dynamics*, vol. 37, no. 3, pp. 394-408.
- Muller, G. 1999, *New Strangers in Paradise. The Immigrant Experience and Contemporary American Fiction*, The University of Kentucky Press, Lexington.

REFERENCES

- Naguib, S. 2004a, 'From temple to information centre. New perspectives on the role of museums in the 21st century', *Bulletin of the Egyptian Museum*, vol. 1, pp. 55 – 60.
- Naguib, S. 2004b, 'The aesthetics of Otherness in museums of cultural history', *Tidskrift for kulturforskning*, vol. 3/4, pp. 5-21.
- Ndhlovu, F. 2016, 'A decolonial critique of diaspora identity theories and the notion of superdiversity', *Diaspora Studies*, vol. 9, no. 1, pp. 28-40.
- Noxolo, P. 2014, 'Towards an embodied securityscape: Brian Chikwava's Harare North and the asylum-seeking body as site of articulation', *Social & Cultural Geography*, vol. 15, no. 3, pp. 291-312.
- Nyamnjoh, H., Hall, S. & Cirolia, L.R.. 2022, 'Precarity, Permits, and Prayers: "Working Practices" of Congolese Asylum-Seeking Women in Cape Town', *Africa Spectrum*, vol. 57, no. 1, pp. 30-49.
- Pavlenko, A. and A. Blackledge (eds.) 2004, *Negotiation of Identities in Multilingual Contexts*, Multilingual Matters Ltd, Clevedon.
- Ponzanesi, S. and D. Merola (eds.) 2005, *Migrant Cartographies: New Cultural and Literary Spaces in Post-Colonial Europe*, Rowan & Littlefield, New York.
- Quijano, A. 2000, 'Coloniality of Power, Ethnocentrism, and Latin America', *Nepantla*, vol. 1, pp. 533–580.
- Ramadan, T. 2011, *Western Muslims and the Future of Islam*, Oxford University Press, Oxford.
- Said, E. 1978, *Orientalism: Western Conceptions of the Orient*, Routledge, London.
- Schiffrin, D. 1996, 'Narrative as self-portrait: Sociolinguistic constructions of identity', *Language in Society*, vol. 25, pp. 167 – 203.
- Sebba, M. & Wootton, T. 1998, 'We, they and identity: Sequential versus identity-related explanation in code-switching', in A. Auer (ed.),

Code-switching in Conversation. Language, Interaction and Identity, Routledge, London.

Spivak, G.C. 1985, 'Three Women's Texts and a Critique of Imperialism', *Critical Inquiry*, vol. 12.

Turner, M. 1996, *The Literary Mind: The Origins of Thought and Language*, Oxford University Press, Oxford.

Vaira, M. 2004, 'Globalization and higher education organizational change: A framework for analysis', *Higher Education, Journal of Teacher Education*, vol. 48, pp. 483-510.

Wortham, S., Nichols, B., Clonan-Roy, K. and Rhodes, C. 2021, *Migration Narratives: Diverging Stories in Schools, Churches, and Civic Institutions*, Bloomsbury, New York.

Zezeza, P.T. 2008, *The Roots of African Conflicts: The Causes and Costs*, Ohio University Press.

Chapter 8

Alexiades, A.V., Haeffner, M.A., Reano, D., Janis, M., Black, J., Sonoda, K., Howard, M., Fiander, C. & Buck, M. 2021. 'Traditional Ecological Knowledge and Inclusive Pedagogy Increase Retention and Success Outcomes of STEM Students.' *The Bulletin of the Ecological Society of America*, 102(4), doi: 10.1002/bes2.1924.

Banda, F. & Banda, D. 2018. 'Framing Theoretical/Conceptual Frameworks and Research Processes in African Indigenous Knowledge Systems and Everyday Experiences.' *Excellence in Higher Education*, 8-9, pp.14–22, doi: 10.5195/ehe.2018.156.

Bang, M. & Medin, D. 2010. 'Cultural processes in science education: Supporting the navigation of multiple epistemologies.' *Science Education*, 94(6), pp.1008–1026, doi: 10.1002/sce.20392.