

What is the Role of Local Radio Stations in Minority Languages Revitalization and Maintenance? A Case of Venda Language on National Fm, Zimbabwe

Silinganiso Ngwenya, Honest Tshuma

Lupane State University

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.90300247>

Received: 06 March 2025; Accepted: 10 March 2025; Published: 12 April 2025

ABSTRACT

This study analyzed the role of radio on minority language revitalization and maintenance, thus Venda language on National FM was used as the case for the study. Language revitalization and maintenance is a subfield of language planning and policy, which looks at conserving endangered minority languages. This study explored how using minority languages on radio reverses minority language shifts. The foundation of this study was based on the fact that radio plays a role in revival and maintenance of minority languages. This research was qualitative in nature. Methodologically, the study used interviews as the main data collection tool, and semi-structured interviews were conducted. This study deployed the Reversing Language Shift (RLS) theory as the analytical lens that enabled the study to analyze and evaluate the role of National FM in reversing the Venda language shift. The data collected gave an insight into the fact that broadcasting in minority languages is of paramount importance as it plays a role in reviving and maintaining minority languages. The study explored that National FM adds value to the Venda language, builds confidence among speakers to be faithful to their language, and challenges speakers to adopt standard Venda. The researcher then concluded that broadcasting in minority languages on local radio revives and maintains endangered languages. The study therefore recommended National FM to give more airplay time to minority languages as they are given limited time compared to endoglossic languages.

Keyterms: Endangered Language, Endoglossic Language. Language Maintenance, Language Revitalization, Minority Language.

INTRODUCTION

The Venda people came to Zimbabwe from South Africa. Venda is one of Zimbabwe's official languages and its speakers are found in the Beitbridge district in Matabeleland South province. A few Venda people were displaced by the white settlers and were moved to Gwanda, Mberengwa, Zvishavane, Mwenezi, and Plumtree (Ndawana, 2019) [11]. The language had suffered dominance of Zimbabwe's endoglossic languages namely Shona and Ndebele until its recognition in Zimbabwe's 2013 constitution. The constitution stipulates that all sixteen languages must be used equitably in any sphere, thus giving value to minority languages that had suffered dominance for a long time. Therefore, Venda is a cross-border language spoken in Zimbabwe and South Africa.

Sociolinguistically, a minority language is defined not only by its relative demographic inferiority but also, and more so, by its restricted use in public domains. Thus, a minority language can be identified by looking at its weak or non-dominant position in other languages in the region or nation based on its low status and absence of use in public or official areas. Therefore, this definition postulates that minority languages are largely marginalized and sidelined as they are used limitedly in public domains. Therefore, minority languages are characterized as inferior compared to dominant hegemonic languages. To further understand minority languages, they are regarded as languages lacking strength and are used limitedly in important domains like education, politics, media, and other formal domains. Minority languages have a lower status compared to other dominant languages like the lingua franca and other endoglossic languages. Language revitalization involves the restoration of moribund languages that are vulnerable to extinction. Minority language

revitalization entails preserving a language that is endangered, hence the reversal of language shift. Moreover, language revitalization is an effort to increase a language's prestige that was not paid attention to, thus giving back life to the endangered language. Revitalizing a language is achieved by introducing the endangered language in domains like the media, education, and other government official domains.

Language maintenance denotes the continuing use of a language in the face of competition from a regionally and socially more powerful or numerically stronger language (Kavwaya, 2019) [13]. Therefore, language maintenance refers to sustained usage of a language, which is mostly an endangered language in the presence of stronger or dominant languages. Thus, language maintenance can be understood as the level or degree to which minority language speakers continue to use or sustain their language in a bilingual or multilingual society with other dominant languages.

According to the Constitution of Zimbabwe Amendment (No.20) Chapter 1 Section 6, sub-section (1) (2013: 17); the Venda language is recognized as one of Zimbabwean officially recognized languages. Venda is officially recognized, but languages like English and endoglossic languages such as Shona and Ndebele are ranked higher in terms of status compared to Venda. Most indigenous languages were grouped under the official minority languages cluster, except for Shona and Ndebele which were hitherto assigned the status of national languages (Maseko and Ndlovu, 2013: 153) [8]. Therefore, though the Venda language is officially recognized it has been given a lower status in the Zimbabwean media. Therefore, this lightens one remarkable discrepancy in the statuses of Zimbabwean languages.

The radio functions as a tool to revive and maintain endangered languages dominated by endoglossic languages like Ndebele and Shona, for example, the endangered Venda language. Venda is an endangered language which according to UNESCO can be classified in the first stage of language endangerment stages, which is the vulnerable stage. If the language is in a vulnerable stage, it is being spoken by its native speakers, but that language is restricted in other domains, hence Venda language is restricted or limited in domains like the media, education, parliament, and other formal domains. Languages are accorded their statuses by looking at their functions in the media because languages in Zimbabwe are not given equal time for broadcasting. This postulates that English as the official language is accorded a higher status in the media than Zimbabwean indigenous languages (Madlome, 2018) [7].

Over the years Venda language's status has improved, as it is recognized in the education system and also in the media though one may argue that the language is not given fair time in the media as compared to other languages like Shona and Ndebele. It must be noted that in the early 1980s after independence, the Tonga group formed a coalition with the Kalanga and Venda groups and established a Venda, Tonga and Kalanga Association (VETOKA) (Ndlovu, 2013) [12]. Ndlovu (2013) [11] states that the lobbying and advocacy activities of VETOKA instigated a new policy development in 1987 which stipulated that the minister may authorize teaching of these languages up to grade three in areas where they are spoken in addition to Ndebele or Shona. Therefore, VETOKA advocated for the recognition of these minority languages in the education sector. That advocacy was a step taken towards the improvement of those languages and to avoid the extinction of these languages in the country.

Objectives

The objectives of the study were to:

- To examine the role of National FM in reviving and maintaining Venda language in Zimbabwe.
- To analyze the impact of using Venda on National FM for maintaining Venda language.

METHOD

Population

The target population for this study were native Venda language speakers and National FM staff.

Sample and sampling techniques

A purposive sampling technique was used in selecting the participants. This enabled the researcher to identify Venda language native speakers who listen to National FM and the National FM staff. This was the best sample because they knew the impact of using the Venda minority language in the local radio station. A total of 20 participants were interviewed.

Data gathering instrument

Semi-structured interviews were used in data collection, semi-structured interviews were suitable for the researchers to understand how the National FM maintains and revitalizes the endangered minority languages. Through interactions with the native speakers of the Venda minority languages, in-depth outcomes of the study were acquired.

Procedure

The participants consented to be interviewed during the data collection process. The questionnaires were translated from English to Venda language so that participants understand the questions and respond appropriately.

Design

This study was guided by the Reversing Language Shift theory propounded by Fishman (1991) [5]. Fishman has studied many cases of minority languages suffering from the dominance of major languages; thus, he developed the Reversing Language Shift Theory (RLS). He further asserts that Reversing Language Shift is a process that should be tailored individually per case, and it requires careful planning. Fishman (1991:81) [5] states,

RLS is an attempt on the part of authorities recognized by the users and supporters of threatened languages, to adopt policies and to engage in efforts calculated to reverse the cumulative processes of attrition that would otherwise lead to the contextually weak language-in-culture becoming even weaker, its competitor, a strong language-in-culture, becomes even stronger.

Fishman suggests a typology of threatened languages, for which he uses the Graded Intergenerational Disruption Scale (GIDS). By intergenerational disruption, Fishman means the disruption of intergenerational transmission of the threatened language as a mother tongue, which has eight stages corresponding to the eight phases of language shift reversal. These stages are read in reverse or bottom-up order from stage eight to stage one. This scale is suggested as a means of 'diagnostics' of how threatened the threatened language is.

Fishman uses a notational convention whereby the threatened language is designated as X or Xish, and its speakers as Xmen. The threatening and stronger co-territorial competitor is referred to as Y or Yish and its speakers as Ymen. XSL designates the learning of the threatened language as a second language (Wolck, 2007) [13]. According to Fishman (1991) [5], the people involved in efforts to reverse language shift are referred to as reversing language shifters (pro-RLSers). Figure 1 below presents the GIDS as formulated in Fishman (1991:345) [5].

Table 1: Towards a theory of reversing language shift

Stage 8	Reconstructing Xish and adult acquisition of XSL.
Stage 7	Cultural interaction in Xish primarily involves the community-based older generation.
Stage 6	The intergenerational and demographically concentrated home-family-neighborhood: the basis of mother tongue transmission.
Stage 5	Schools for literacy acquisition, for the old and for the young, and not in lieu of compulsory education.
Stage 4	Public schools for Xish children, offering some instruction via Xish, but substantially under Yish curricular and staffing control.

Stage 3	The local or regional (i.e. non-neighborhood) work sphere, both among Xmen and Ymen.
Stage 2	Xish is used in local or regional mass media and governmental services.
Stage 1	Xish is used in education, work sphere, mass media, and governmental operations at higher and nationwide levels.

Adapted from Fishman (1991:345) [5]

This theory applied to this study as it focused on reversing language shift, which was the main core of this study. The study analyzed the role of radio in minority language revitalization and maintenance, specifically the Venda language. The GIDS served as a guideline through which the study revolves, paying particular attention to stages one and two. Stage one stresses using the Xish language in education, workplaces, mass media, and governmental operations at higher and national levels. Therefore, this stage was useful in this study as it called for evaluation of the use of Venda in education, and workplaces to mention a few. The researcher also paid attention to stage two which recommended the use of Xish in local or regional mass media and governmental services. This stage was useful as it demanded evaluation and deeper analysis of the incidence of the Venda language on National FM. The theory functioned as a guideline for the researcher to be well versed with steps to be followed to save the threatened language from the co-territorial competitors (Y).

LITERATURE REVIEW

Around the world, minority languages are at risk. Dominant national and international languages are taking over more and more domains of use, and many minority communities have started to value their languages less and use them less or not at all, even within the group. Once the process of language shift begins, it is difficult to reverse (Bradley, 2019) [1]. Minority language shift is an issue that is affecting the world at large, in the sense that minority language speakers tend to neglect their native languages and adopt dominant languages.

Studies have been done in language planning and policy and a lot has been said about how media use languages. Some scholars researched how policymakers marginalize minority languages in the media, how media content affects minority languages in terms of promoting endangered languages and some looked at how media can maintain minority languages. Chikaipa and Kishindo (2017) [3] note that in Malawi nationally, minority languages have received very little or no formal recognition in terms of institutional support from schools, churches, workplaces, and the media. They further asserted that the recent establishment of community radio stations, centered on local or community development, has created an opportunity for the promotion and survival of minority languages, as spoken by people in those local areas particular to the radio.

Chirimuuta (2017: 17) [4] states that newspapers are vital in reviving the indigenous languages dominated by the hegemonic English. They advance the qualities, standards, and general cultural features of indigenous individuals. Thus, Chirimuuta's study revealed the importance of print media in the promotion of indigenous languages, and it highlighted that media empowers Zimbabweans using indigenous languages in the print media (Kwayedza and uMthunywa). Mpofo and Silawu (2018) [10] did a critical review of existing literature on Zimbabwe's language policy and interviewed linguists on the handling of African languages in print and broadcasting media. Mpofo and Silawu (2018:50) [10] assert that:

Apart from the general uneasiness concerning the dominance of English and the peripheral position occupied by local languages in the media, linguists also decry the hegemony of Ndebele and Shona, the two major languages among the minority languages. Ndebele and Shona occupy more space than other Indigenous languages in print and broadcast media.

They argue that minority languages are marginalized in the print and broadcasting media, and minority languages are unfairly treated compared to English, Shona, and Ndebele in print and broadcasting media. Therefore, Mpofo and Silawu's study established that minority languages should be recognized and given more equitable functional space in media, hence giving those minority languages the same status in media as English, Shona, and Ndebele.

Procedure

The participants consented to being interviewed during the data collection process. The questionnaires were translated from English to Venda language so that participants understand the questions and respond appropriately.

Limitations

While this qualitative study provides valuable insights into the perceived role of National FM in Venda language revitalization, the findings are primarily based on interview data. Future research could benefit from incorporating quantitative measures, such as listenership statistics or language usage surveys, to provide a more comprehensive understanding of the radio station's impact.

The study's focus on the Venda language within the context of National FM offers a rich understanding of this specific case. However, further research exploring the experiences of other minority language communities and radio stations would enhance the generalizability of these findings.

As with any interview-based research, the study relies on participants' self-reported experiences. Future investigations might consider incorporating observational methods or language usage analysis to triangulate the findings and provide a more multifaceted perspective.

FINDINGS OF THE STUDY

The findings of the study explained how broadcasting in minority languages plays a role in reviving and maintaining minority languages. The study explored that National FM adds value to Venda language, they build confidence among speakers, hence them being faithful to their language, challenges speakers to adapt using the standard Venda.

National FM as an organization

National FM is one of ZBC's four radio stations. Like all other ZBC radio stations, National FM is presumed to be a public service broadcaster (PSB) and is supposed to disseminate information that satisfies the interests of the whole nation. The station's mission is to broadcast in all the national indigenous languages (Ndawana, 2019) [11]. National FM is a Zimbabwean broadcasting company that broadcasts in indigenous languages. It broadcasts in Shona, Ndebele, Kalanga, Venda, Chewa, Xhosa, Nambiya, Hwesa, Chikunda, Sotho, and Shangani. National FM aims to cater to endangered minority languages and allow them to be heard and appreciated in the broadcasting media. The minority languages are given 3 hours of airplay per week in the station.

Program content

The content of National FM programs plays an important role in reviving the Venda language because the content that is broadcast makes listeners value their language hence, avoiding shifting to other languages that are viewed to have statuses. This gives listeners value in using their languages, especially to youths who often shift from using their languages to adopting dominant languages hence, neglecting their native languages in the name of speaking a language that has a savvy outlook. The content broadcasted in Venda language is tailored in a manner that gives listeners interest to engage in those programs; hence radio is playing an integral role in maintaining the Venda language. Stage two of reversing language shift theory The GIDS model recommends the use of endangered languages in local or regional mass media as a way of reversing language shift. Therefore, National FM is broadcasting in minority languages as a way of reviving and maintaining, hence reversing the language shift.

Role of national FM in reviving and maintaining Venda language in Zimbabwe.

Recognition of marginalized languages in the media revives their status, Maseko and Ndlovu (2013) [8] argue that the use of African languages in the media contributes significantly to saving marginalized languages. The

researcher found that by broadcasting in Venda on National FM, speakers of Venda gain confidence in their language and that reverses its extinction because speakers cease from neglecting their native language.

Language revival

Continued use of languages on the radio has influenced the young and old to use the minority languages in some

of their interactions and/or discussions. Thus, radio has improved listeners' knowledge of the language and impacted positively on literacy levels (Chakaipa and Gunde, 2020) [2]. This point of view buttresses the fact that broadcasting in minority languages gives the speakers of that language the opportunity to know their standard language. The National FM Executive Producer stated that

“When broadcasting we are very formal, we don’t just use a language, but we use standard language to broadcast as our presenters are the native speakers of those minority languages and they are well informed on the standard language”

Therefore, this shows that National FM plays an important role in reviving minority languages they are broadcasting because they are using standard language and that maintains the originality of those minority languages.

The study revealed that language shift is reversed because speakers see the value of their language, especially young people in urban areas. Speakers gain confidence to use their language when their language is used in media. A respondent highlighted that.

“As a young person, it is easy to shift from my native language to English because it is regarded as classy and is a language of instruction, but when I hear my native language on the radio it makes me proud of my language as it is being recognized in the broadcasting media.”

Therefore, Venda language speakers get to feel the prestige of their language through its use on National FM. In support of the respondent's argument, Mabika (2014) [6] postulates that broadcasting in indigenous languages is important because it adds value to the dying languages, especially to youths of that language. From Mabika's argument broadcasting in indigenous minority languages is of paramount importance because it revives the language that is endangered. Languages that are at stage one of the GIDS model are relatively safe to be served. Therefore, from Mabika's argument, National FM is doing a great job of reviving and maintaining the Venda language, hence the respondent's view that National FM helps them to have more appreciation of their language.

National FM is giving minority language speakers a platform to interact with, and that revives their language competence, hence reviving and maintaining those languages. The respondent highlighted that.

“We engage the listeners in our programs, meaning there is interaction between presenters and language speakers, we also have a greetings program, and that program engages people who are native speakers of Venda.”

Therefore, when engaging listeners, they feel like their language is honored and then develop an interest in using their language, hence reversing the language shift. Also, by engaging listeners, they are encouraged to use standard language as presenters are using the standard language that builds confidence among speakers to use the language in public domains, hence reversing the language shift. Therefore, this helps to revive the Venda language as the owners of the languages are given the platform to interact in their language in a standard manner.

Maseko and Ndlovu (2013) [8] support this view by postulating that the use of endangered languages in the media might strengthen their position at a greater cost. Therefore, this confirms that using the Venda language on National FM is of paramount importance as it boosts the strength of Venda by recognizing the Venda

language in the mainstream media. As a result, the Venda language is being revived and maintained as per the mandate of the station.

Language maintenance

National FM ensures the continuity of endangered languages, the station is preventing the extinction of minority languages as it gives those languages space to be recognized and appreciated. By presenting a language in a public sphere, that language is given value and appreciation. The respondents who are Venda native speakers and listeners of Venda programs confirm that National FM is playing a huge part in maintaining the Venda language as most of the respondents interviewed by the researcher live in a society where there is so much language contact. Those speakers then resort to shifting from using their language to using dominant languages; hence that endangers their language viability. Uriarte (2016) [14] defines language contact as the most extreme form of language competition, whose pressure is particularly felt by the minority language community. Therefore, National FM comes to rescue those individuals who succumb to pressure and end up shifting from their language by creating a positive mentality among speakers and appreciate and use their language more often, hence maintaining the endangered Venda language.

Community radio stations have played a vital role in both language and cultural promotion through their ability to produce appropriate and interesting programs with the content on the indigenous cultures of the local population (Chakaipa and Gunde, 2020) [2]. One of the respondents said that:

“From my perspective, when National FM broadcasts in Venda it helps because it gives us full appreciation of our culture, and it reminds and educates us about our roots.”

The respondent highlights the relationship between language and culture, meaning when language is maintained, culture of that language is also maintained. Therefore, if a language is maintained, the culture of that group is also maintained. This makes speakers appreciate their identity which then leads to the maintenance of language as a way of maintaining culture. Therefore, this shows that National FM while maintaining the language is also maintaining the Venda culture. To cement the respondent's view Mpofu (2013) [9] asserts that radio and TV give the material out of which individuals build their identities and a feeling of nationality. Thus, radio and TV are cultural organizations that are instrumental in the formation of national identity. Therefore, from Mpofu's idea radio plays a role in maintaining a language and its culture. From the respondents' point of view, National FM provides them with content that makes them appreciate their language and culture. As a result, the Venda language is revived and maintained.

Impact of radio on Venda language revitalization and maintenance.

Broadcasting in the Venda language on National FM revives and maintains the language as it encourages speakers to reverse shifting from their language to adopt a language that they perceive as prestigious to their own. Minority language speakers view their languages as inferior to dominant languages, hence shifting to those hegemonic languages. As a result, National FM saw the need to revive and maintain Venda by reversing its shift by recognizing it in the mainstream media. The Executive Producer of National FM stated that;

“Our aim is to provide Venda speakers with a great image of how important it is to use their language. By doing so we believe that Venda people will develop more interest and appreciation of their native language.”

In support of this view, Chirimuuta (2017) [4] argues that it is pivotal to use indigenous languages in media as it develops them, Chirimuuta further states that it is essential to resuscitate indigenous languages that have been surpassed by the hegemonic languages. Therefore, this explains that National FM is reviving and maintaining the Venda language as it appreciates it in mainstream media.

Findings revealed that National FM is reversing the language shift because it gives speakers the need to use their language and to be proud of using their language. One of the respondents said that:

“Listening to those programs makes me appreciate my language and use it unapologetically, most of the time our language is taken for granted, but by broadcasting in it, it is being revived because National FM gives us assurance that our language is also important like Ndebele and Shona that are widely spoken.”

Therefore, National FM revives and maintains Venda because it builds a positive attitude among speakers. This also results in the reversal of language shift and maintenance of the Venda language because it revives the value of language within the native speakers. Chikaipa and Kishindo (2017) [3] assert that broadcasting media is maintaining minority languages, this shows that broadcasting media is important for the survival and maintenance of endangered minority languages. Broadcast in Venda delivers the language from being threatened by endoglossic languages to which speakers tend to seek refuge. A society where there is language contact endangers more minority languages because from the influence of dominant languages minority language speakers tend to borrow other words from dominant languages and apply them to their language. The respondent

said that:

“Sometimes when speaking to our fellow language speakers we use words that are borrowed from other languages and they have been accepted as normal, but it is not because we are shifting from our language. For example, now we see it normal and proper to say ‘ibhavu’ referring to a dish, but the proper or standard Venda word is ‘sambelo’. Then when listening to Mapfumo (news) your language is revived because standard language is used and shifting from our language is reversed as those programs trigger back the standard words.”

From the respondent’s argument, National FM is playing a significant role in reviving the Venda language and it also reverses language shift because it guides speakers to using undiluted standard Venda. Therefore, if speakers use standard language that language is maintained, and the standard language will be passed from generation to generation.

Role of national FM in reviving and maintaining Venda language in Zimbabwe.

Recognition of marginalized languages in the media revives their status, Maseko and Ndlovu (2013) [8] argue that the use of African languages in the media contributes significantly to saving marginalized languages. The researcher found that by broadcasting in Venda on National FM, speakers of Venda gain confidence in their language and that reverses its extinction because speakers cease from neglecting their native language.

RECOMMENDATIONS

- The National FM to give more airplay time to minority languages as they are given limited time compared to endoglossic languages.
- Minority language speakers maintain their languages by reversing language shifts.
- The government of Zimbabwe is to fully recognize minority languages as per the 2013 constitution of Zimbabwe states.
- Government to provide adequate funding and resources to support minority language broadcasting and language revitalization initiatives.
- Expand the range of Venda language programs to cater to diverse audiences, including youth, women, and various interest groups.
- Include more interactive programs, such as call-in shows, debates, and cultural discussions, to encourage active language use.

CONCLUSION

The research revealed that broadcasting in Venda boosts language prestige as it elevates the perceived status of Venda, and that contributes to language revitalization and continuity of the endangered Venda language. Broadcasting in the Venda language also restores language confidence, as it instills pride and confidence

among Venda speakers, encouraging them to use their native language in public domains. As a result, this reverses language shift since speakers of the minority language believe and take pride in their native language.

Using minority languages like Venda on the local radio promotes standard language use, by broadcasting in Venda, speakers adopt standard language and stop using borrowed words from the dominant languages and that plays a crucial part in reversing language shift. The study moreover revealed that broadcasting in minority languages facilitates cultural preservation since language carries culture. It assists in maintaining the Venda culture, due to the link between language and culture. The study also showed that radio plays a pivotal role in reversing language shift for endangered languages, it actively contributes to reversing language shift, particularly among younger generations prone to adopting dominant languages.

The collected data also showed that National FM's programming, despite limited airtime, provides a valuable platform for language interaction and cultural preservation. The findings strongly suggest that increased airplay and continued support for minority language broadcasting are crucial for ensuring the long-term survival and vitality of those languages. The study also highlights the importance of using standard Venda when broadcasting, to ensure the language is passed to future generations in its purest form.

REFERENCES

1. Bradley, D. 2019. Resilience for minority languages. *The Palgrave handbook of minority languages and communities*, 509-530.
2. Chikaipa, V and Gunde, A. M. 2020. The Role of Community Radio in Promotion of Indigenous Minority Languages and Cultures in Malawi, *Journal of Radio & Audio Media*
3. Chikaipa, V. and Kishindo, P. 2017. 'Role of Trade and the Media in Minority Language Maintenance: The case of ciNsenga in Central Western Malawi'. *Nordic Journal of African Studies* 26 (3): pp231-250
4. Chirimuuta, C. (2017). 'Empowering Zimbabweans through the use of Indigenous Languages in the Media. A Case of Selected Newspapers'. DPhil thesis. University of South Africa.
5. Fishman, J. A. 1991. 'Reversing language shift: Theoretical and Empirical Foundations of Assistance to Threatened Language's. Clevedon: Multilingual Matters.
6. Mabika, M. 2014. 'A tale of Failure: Indigenous Language Radio Broadcasting in Zimbabwe'. *Meaiterranean Journal of social sciences MCSEN Publishing*. Rome-Italy, 5 (20) pp 2391-2401
7. Madlome, S. K. 2018. 'Traversing the Sociolinguistics: The Status of Languages Spoken in South Africa and Southeast Zimbabwe'. Great Zimbabwe University. *Africology: The Journal of Pan African Studies*, 12(3). Pp 46-59
8. Maseko, B. and Ndlovu, K. 2013. 'Indigenous Languages and Linguistic Rights in the Zimbabwean Media: Zimbabwe'. *Online international journal of Arts and Humanities* 2(5): pp150-156
9. Mpofu, P. 2013. 'Multilingualism, Localism and the Nation: Identity Politics in the Zimbabwe Broadcasting Corporation'. PhD Thesis. University of South Africa.
10. Mpofu, P. and Salawu, A. 2018. 'Interdisciplinarity and Indigenous Language Media: Understanding Language Choices in Zimbabwe's Media', *Language Matters*, 49(1): pp45-64,
11. Ndawana, T. 2019. 'The whole nation on one station'? National FM as a case study of radio for indigenous small linguistic communities in Zimbabwe.
12. Ndlovu, E. 2013. 'Mother Tongue Education in Official Minority Languages of Zimbabwe: A Language Management Critique'. (Unpublished DPhil Thesis) University of Free State.
13. Kavwaya, S. 2019. 'Language Maintenance among Minority Languages with Special Reference to Leya Language of Chief Mukuni, Southern Province'. *International Journal of Language and Linguistics* 6(2): pp 70-75
14. Uriarte, J. R. (2016). 'A Game-Theoretic Analysis of Minority Language Use in Multilingual Societies.' In V Ginsburgh, S Weber, P Macmillan (eds), *The Palgrave Handbook of Economics and Language*. London: Palgrave Macmillan, pp. 689-711.
15. Wölck, W. 2007. Concepts, methods and contact linguistic universals: a personal review. *Plurilingua*, (30).