

# **The Comprehension by Factory Workers of English Technical Terms in Ministry of Employment and Labour Radio Broadcasts in Lesotho**

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## **Declaration**

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## **Abstract**

With the advent of the information age, government ministries in Lesotho, as well as non-governmental agencies, are trying to gain publicity in terms of services they offer to the general public. The Ministry of Employment and Labour (MEL), for example, resorted to using radio programmes in order to inform the public about the services it offers. These range from career guidance and counselling, pre- and post-employment advice, information about occupational health and safety and HIV/AIDS, providing facts about what type of vacancies are available locally and internationally, to instilling the spirit of dialogue among relevant stakeholders in matters related to labour, employers and employees. During various weekly radio presentations, presented in Sesotho, several departments are able to go on-air and present services that their departments offer to the general public and what the public can do in the event they are given a disservice by the concerned department. In the process of doing so, many technical terms are used. These often take the form of code switches into English, translations from English into Sesotho and borrowings from English. The purpose of this thesis is to examine whether the use of code switching, translation and borrowing makes it possible for factory workers in Lesotho to understand the message that is being delivered to them in a clear and unmistakable manner that will influence a change of behaviour on the part of factory workers. In order to ascertain the level of comprehension of technical terms, participants completed a questionnaire in which they gave their understanding of various technical terms selected from transcribed MEL radio broadcasts. The findings of this study show that the use of code switching, translation and borrowing from English limit the understanding of what is being communicated, making the radio broadcasts less effective in disseminating information on matters related to HIV/AIDS, the plight of factory workers according to the ratified conventions of the International Labour Organization (ILO), legal terms related to contracts of employment, their commencement and termination, conditions of work, the level of the unemployed versus the employed, skills needed to venture into the country's labour market and occupational health and safety guidelines as reflected in the Labour Code of Lesotho.

## Opsomming

Met die aanbreek van die inligtingsera probeer staatsministeries in Lesotho, asook nie-regeringsorganisasies, om publisiteit te verkry vir die openbare dienste wat hul lewer. Die Ministerie van Werksverskaffing en Arbeid (MWA) het byvoorbeeld besluit om gebruik te maak van radioprogramme om die publiek in te lig aangaande sy dienste. Hierdie dienste wissel van beroepsvoorligting en -berading, voor- en na-indiensnemingsadvies, inligting oor bedryfsgesondheid en -veiligheid en HIV/VIGS, die verskaffing van feite oor beskikbare plaaslike en internasionale vakaturetipes, tot die kweek van 'n dialoog-gees onder relevante belanghebbendes in arbeid-, werkgewer- en werknemersake. Tydens verskeie weeklikse radio-aanbiedings, aangebied in Sesotho, kan 'n aantal departemente hulle openbare dienste adverteer, asook die prosedure wat gevolg kan word deur lede van die publiek wat veronreg is deur die gegewe departement. Hierdie boodskappe bevat verskeie tegniese terme, dikwels aangebied in die vorm van kodewisselings na Engels, vertalings uit Engels na Sesotho, asook Engelse leenwoorde. Die doel van hierdie tesis is om vas te stel of die gebruik van kodewisseling, vertaling en woordleen fabriekswerkers in Lesotho daartoe in staat stel om die boodskap wat gekommunikeer word te verstaan in 'n duidelike, ondubbelsinnige wyse wat tot 'n gedragsverandering onder die fabriekswerkers sal lei. Ten einde die begripvlak vir tegniese terme vas te stel, het deelnemers 'n vraelys voltooi waarin hulle hul begrip van verskeie tegniese terme (geselekteer uit getranskribeerde MWA-radiouitsendings), weergegee het. Die bevindinge van hierdie studie dui daarop dat die gebruik van kodewisseling, vertaling en woordleen uit Engels die begrip van wat gekommunikeer word, beperk. Dit maak die radiouitsendings minder effektief in die verspreiding van inligting oor HIV/VIGS; die saak van fabriekswerkers (met inagnome van die gesanksioneerde konvensies van die Internasionale Arbeidsorganisasie); regsterme wat verband hou met arbeidskontrakte, spesifiek hul aanvang en terminasie, asook werksomstandighede; die vlak van werkloos teenoor werkendes; die vaardighede wat benodig word om die land se arbeidsmark te betree; en bedryfsgesondheid en -veiligheidsriglyne, soos gereflekteer in die Arbeidswet van Lesotho.

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## List of Acronyms

MEL	The Ministry of Employment and Labour
ILO	The International Labour Organization
LBO	The Labour Broadcasting Officer
LO	The Legal Officer
OSH	Occupational Health and Safety
NES	National Employment Services
DLO	District Labour Officer
CLS	Chief Labour Statistician

## **Chapter 1**

### **Introduction**

This study examines whether the use of technical terms in the Ministry of Employment and Labour's (MEL) weekly radio broadcasts, presented in Sesotho, which contain code switches, borrowed words or phrases from English, and translations from English to Sesotho, affect the understanding of life-threatening issues that are related to occupational health and safety and HIV/AIDS in the workplace, particularly by workers in textile factories. These technical terms are used whilst presenting information on safety, health and welfare in the workplace, which are essential according to the national legislation. In addition, other issues that necessitate the use of technical terms are the legalities pertaining to contracts of employment and their termination, acceptable forms of behaviour at work and how skilled or semi-skilled unemployed people can find jobs using the Directorate of National Employment Services.

The researcher questions whether the use of code switching, borrowing and translation assists the MELs objective of communicating information on occupational health and safety, HIV/AIDS, unemployment (Strategic Plan 2002-2004), etc. from being met. Specifically, the study questions whether the message being conveyed is clearly understood by factory workers with varying educational backgrounds. Some of the textile workers interviewed in this study have little or no formal education, while others have gone as far as Form E or senior secondary level. It is through understanding the terms that are used, whilst talking about occupational health and safety and HIV/AIDS, that the message will be understood by textile workers, without the need for an interpreter, and will persuade textile workers to refrain from engaging in certain types of risky behaviour. This risky behaviour can range from not wearing hand gloves whilst sewing or knitting, or ear muffs whilst operating in

areas that are likely to induce hearing loss, to engaging in sexual activities with more than one partner without condoms. The research question is therefore:

To what extent does the general labour force in Lesotho understand the technical terms used in the MEL radio broadcasts?

Surveys indicate that Lesotho is rated among the poorest countries in Southern Africa, with 55% of the population living below the poverty line, and that at least 31% of the population is infected by HIV, which causes AIDS (Kimaryo, Okpaku, Githuku-Shongwe and Feeny 2004:68). In other words, Lesotho is a troubled country in the sense that it has been hit by both poverty and the HIV/AIDS pandemic, which are threatening to cripple it economically and socially. Families are continuously losing their breadwinners and children grow up without one or both parents.

According to Kimaryo et al. (2004:69), women, infants, children and the youth are at a higher risk of contracting HIV/AIDS. This is based on UNAIDS estimates, made available at the end of 2004, which revealed that out of 330 000 men and women who were living with the HIV/AIDS virus, 180 000 were women. In other words, at least 55% of people living with AIDS were women. At least 80 percent of AIDS deaths by June 1999 came from people aged between 15 and 49. According to UNAIDS, about 27 000 Basotho children aged between 0 and 14 years old were living with AIDS in 2002 and almost 10 percent of all new AIDS cases in Lesotho were among children less than four years of age.

In response to this pandemic, the Government of Lesotho, through the MEL, embarked upon various information campaigns in which factory workers, construction workers and the nation at large would be educated on HIV and AIDS. The intention was to give the nation basic facts

of what the disease is, how it can be transmitted and how it can be prevented. Again, the nation as a whole would be given knowledge about the rights of people living with HIV and AIDS at the workplace so that if such employees or people are discriminated against, stigmatized or given any form of maltreatment, they would know where to seek help.

Apart from HIV and AIDS, other significant issues in the ministerial radio programmes relate to educating the public about how workers can benefit from services that are offered by the Ministry. Such matters include those relating to career guidance and counselling, occupational health and safety, conditions of work, contracts of employment and their termination, hours of work, as well as how disputes related to the workplace are resolved. Career guidance and counselling is usually given to high school-leavers in order to expose them to further skills that are requisite in making them fit into the existing jobs countrywide as well as internationally. As far as occupational health and safety are concerned, according to the Strategic Plan (2002:05) emphasis is placed upon such matters as thermal conditions within the workplace and ergonomics.

Despite such information campaigns, the rights of people infected by HIV are still largely ignored and infringed upon. People living with HIV/AIDS continue to experience stigmatization. The term "stigmatization" has been used to refer to the process wherein an individual is labelled as being unworthy of inclusion in human community, which results in discrimination and ostracization (UNAIDS 2005:11).

To collect data for this project, recorded tapes of some of the radio programmes that were aired in 2005-2006 were examined. These recorded tapes contained material in the form of past interviews conducted in Sesotho between the MEL reporter and participants from

various technical departments in the government ministry. For instance, an interview could be between the Labour Broadcasting Officer (LBO) and the Chief Labour Statistician (CLS), and in this case, issues discussed ranged from the unemployment statistics to Labour market information. Again, if a discussion involved a technocrat in occupational health and safety, then the interview involved the use of technical words related to occupational health and safety. The material obtained from the MEL recorded tapes was then transcribed and instances in which technical terms were used were identified. Following the identification process, a questionnaire in the form of a series of multiple choice questions was drawn up and the most frequently occurring technical terms were used as headwords and their roughly equivalent-in-meaning Sesotho words or phrases were given as answers, along with other possible (but incorrect) meanings. This questionnaire was administered to a group of textile factory workers to determine whether in fact they were able to understand such technical terms. This would then enable the researcher to answer the research question, namely, to what extent the general labour force in Lesotho understands the technical terms used in the MEL radio broadcasts.

In chapter 2, I present the literature review and the theoretical framework of the study. This chapter includes an examination of earlier studies that were made in order to ascertain whether radio programmes are an effective mean of disseminating vital information. I also present an overview of code switching, borrowing and translation, as well as how each of these phenomena impacts upon the understanding of issues relating to health and safety, HIV/AIDS and many other relevant issues.

Chapter 3 deals with the methodology of the study, i.e. the design of the study, the research question, the participants the questionnaire and the data collection process. Chapter 4 presents

the actual results of this study as well as some of the possible causes of the problems which have been identified. Finally, chapter 5 presents a discussion of the results and provides some conclusions on the basis of the study.

## Chapter 2

### Theoretical Framework

In this chapter, I examine previous research on the effect of radio broadcasts to disseminate information on HIV/AIDS and other health issues. Secondly, as radio broadcasts in Lesotho make extensive use of code switching, borrowing and translation, I examine these phenomena and how they are used in radio broadcasts in Lesotho.

#### 2.1 The use of radio broadcasts for information dissemination

In order to find out whether or not radio broadcasts are an efficient way of disseminating information, Minc, Butler and Gahan (2007) examined *Jailbreak*, a weekly half hour radio programme focusing on the control of blood-borne diseases such as Hepatitis B, Hepatitis C and HIV/AIDS among imprisoned Australian men and women, as well as ex-prisoners and their families. The main reason for using radio broadcasts to provide information on such issues is that radio is capable of reaching a wide range of audiences ranging from people in jail en masse, their families, and community supporters.

According to Minc et al. (2007), in the initial stages of the programme, presenters were ex-convicts and their families. As a result, stories that dominated the radio programme were about a particular jail at the exclusion of the very matters that necessitated the launch of the programme, namely disseminating information relating to the nature of the microorganism that causes Hepatitis B and C and HIV/AIDS, how the diseases spread and how the diseases can be controlled. The programme was therefore re-examined and re-developed. The

developments included interviews with specialists in mental health, nutrition, sexual health and the effects of alcohol and drugs in the human body, as well as clear health messages conveyed by personal stories.

Although Minc et al. (2007: 445) are unable to offer detailed conclusions on the impact of *Jailbreak* as a health promotion strategy, focus groups conducted with prisoners and key statements, used to evaluate the programme, concluded that such a strategy to disseminate information on HIV/AIDS and other health issues was relevant and useful in addition to already existing written material on such issues.

Another study on the significance of radio messages in disseminating information on HIV/AIDS was undertaken by Tanaka, Kunii, Hatano and Wakai (2008) in a refugee community in Tanzania. According to their findings, “Over 70% of those who had heard of HIV/AIDS responded that their perceived leading sources of influence regarding HIV prevention were radio broadcast messages” (Tanaka et al. 2008: 443).

According to Tanaka et al. (2008:443), most refugee families had radio sets, and therefore radio messages were found to greatly influence behavioural change, because as refugees listened to various radio programmes, including music from neighbouring countries, and the latest news about their country, they were also exposed to hourly short messages on HIV/AIDS. The study found that a large percentage of those who used condoms with non-regular partners claimed to have been sensitized by radio messages (Tanaka et al. 2008).

A study more relevant to this thesis was undertaken by Melkote (1989) in order to establish whether apart from the radio being important, and an effective way of disseminating

information to the uneducated, the language used in such radio programmes can be understood by lay, semi-literate and marginalized groups of society, hence whether the messages are biased in favour of the ones who are literate. This study focused mainly on the understanding which farmers have of technical terms that are used when diffusing innovation of new farming implements. These include improved seeds, new crop varieties, names of pesticides, fertilizers and improved methods of cultivation. The study revealed that radio programmes were less effective in disseminating information on these latest farming implements to the semi-literate since they lack a certain set of prior considerations.

Therefore, in order to communicate with illiterates or neo-literates, the important considerations would be the selection of a proper choice of topics to be communicated and appropriate terms, style and expression of the language used. As a general rule, the language would need to be colloquial, using simple, familiar words and expression.

(Melkote 1989:24)

The studies conducted by Minc et al. (2007) and Tanaka et al. (2008) are significant in that they indicate that disseminating information through radio messages is an efficient means of transferring information to specific groups, particularly information on health matters, because radio is easily accessible and the most suitable to the illiterate. The studies indicate that the MEL is on the right track in its approach to using radio as one of its means of imparting information on contracts of employment and their termination, occupational health and safety, career guidance and counselling as well as information on HIV/AIDS. Though the study by Melkote (1989) does not contest the importance of radio messages in development communication, it puts much emphasis on the fact that the effectiveness of radio messages

rests upon a variety of factors which include the language that is used itself, topics to talk about, the right style and avoidance of using unfamiliar words. It highlights the fact that without considering these factors, messages that are being conveyed favour the more educated.

## **2.2 Code switching, borrowing, and translation**

When talking about HIV/AIDS and employment during the MEL radio broadcasts, many terms which are highly technical in nature are used. These include terms from Health Sciences, Law, Statistics, Occupational Health and Safety, and Psychology. Because there are often no Sesotho equivalents for certain English technical terms, code switching, translation, borrowing and semantic transfer are prevalent, specifically among presenters from various ministerial directorates who are competent in the fields which they represent. For instance, a radio presenter on Occupational Health and Safety may be a technocrat within the field of Occupational Safety, while a presenter on the legalities surrounding the HIV/AIDS issue could be a person who holds a Bachelor of Laws/LLB degree. Because of the technicality of the terms and the subject matter being discussed during MEL radio broadcasts, presenters often resort to using such techniques as code switching, translation, and borrowing in order to present their message. In the following sections, I provide a characterization of each of these linguistic phenomena and how they are used in MEL radio broadcasts.

## **2.3 Code switching**

Code switching can be viewed as the process in which in a single utterance or conversation, a bilingual individual alternates between two languages or codes. Hoffmann (1991: 110) uses

the term to refer to the situation which involves the use of two languages in the same utterance, while Myers-Scotton (1993:1) uses the term to refer to the situation in which there are alternations of linguistic varieties within the same conversation. The important point is that code switching is the process in which a bilingual person can start a sentence, or conversation, in one language and then introduce words or sentences from another language in the same sentence or conversation. Van Dulm (2007:9), while attempting to explain the difference between code switching and borrowing, notes that Muysken (1995:190) identifies three stages through which a lexical item becomes a borrowed word. Borrowed words on the one hand are first inserted by individuals in conversations. Then the frequency of the use of such word increases the word's popularity in a certain speech community and lastly the word undergoes syntactic, morphological and phonological adaptation. On the other hand, though code switching still involves an insertion of a word from one language into another language in sentences or conversations, similar to borrowing, code switched items are not adapted syntactically, phonologically or otherwise into the receiving language and code switched items are also not understood by monolingual speakers but only bi- or multilinguals.

Code switching can be viewed from a grammatical perspective, as well as from a sociolinguistic perspective (Van Dulm 2007:12). Grammatically, there are three types of code switches. Code switches can occur within sentences, intrasentential code switching, or they can occur between sentences, intersentential code switching (Hoffmann 1991:112). For example, in the utterance by a Spanish-English bilingual: *I started going like this. Y luego decia look at the smoke coming out of my fingers*, the sentence begins in English but in the middle, some Spanish words which can be translated as “and then he said”, are inserted. Conversely, switching between sentences (intersententially) can be illustrated by the utterance by a Spanish-English bilingual: *tenia zapatos blancos un poco, they were off-white,*

*you know*. In the example which has been given above, the Spanish-English bilingual starts a sentence in Spanish and then at the end of the sentence adds another sentence in English, which can stand on its own and still be meaningful *they were off-white* since it comprises the noun phrase *they* and the verb phrase *were off-white*.

The third type of code switching, “extrasentential code switching”, refers to the situation in which a bilingual attaches a tag from one language to an utterance in another language (Van Dulm 2007: 15). For instance, consider the following utterance produced by an Afrikaans-English bilingual: *O nee hier’s `n paar goedjies, sorry*. The utterance in this example is expressed in Afrikaans and the tag *sorry* is an English word. The word *sorry* in the sentence which has been given above is used to show the speaker’s attitude towards what he is talking about.

Furthermore, code switching can also occur at the level of one word; hence, there are instances of one-word code switches which have been observed (Hoffman 1991: 112). Consider the conversation between Pascual and his mother. Pascual is presumably a footballer and a German-English bilingual. In response to his mother’s question, which was expressed in German, responded thus: *Wir haben gewonnen. Unsere Seite war ganz toll. Ich war der goalle*. (“We won our team was brilliant. I was ...”). *I stopped eight goals. They were real hard ones*. In this example, the word *goalle* is a one-word code switch. It is not always easy though to differentiate between one-word code switches and borrowings, a phenomenon I will discuss in section 2.4.

From a sociolinguistic perspective, there are two types of code switching, namely metaphorical and situational code switching (Van Dulm 2007:13). The term “metaphorical

code switching” has been used to refer to the process in which a bilingual speaker changes codes because of the change in what is being talked about. For instance, a HIV/AIDS topic warrants an alternation from Sesotho to English particularly because many foreign and technical words or scientific and subject-specific words are used. For instance, words such as *lymphocytes*, *immuno-depressants*, etc. are bound to feature prominently.

In contrast to metaphorical code switching, the term “situational code switching” has been used to refer to the process in which a bilingual person often switches from one code to another depending on whom that person is talking to. This is best illustrated by the situation in northern Norway in which one of the two standard Norwegian languages Bokmal and Ranamal are used. One variety is seen as a higher one and another necessarily a low one. In this situation, as it is claimed in Hudson (1980:56), clerical officers often find themselves in situations wherein they used either the high variety or the low variety. The high variety is employed when talking about matters relating to administration to co-workers but when talking to residents who visited to inquire about matters relating to their families and other personal matters the low variety is used.

Several types of code switching are employed by the Department of Labour in its weekly radio programmes, the first being single-word code switches. For instance, in an interview between the Broadcasting Officer (BO) and the International Labour Organisation (ILO) HIV/AIDS Project Coordinator in Lesotho, an extract of which is given below, both the BO and the ILO officer use single-word code switches. In this example, *trade unions* and *action plan* are both English words and they have been used as single-word code switches.

(1) BO: ke phutheho e fe eo le neng le tšoaretse ba *litrade union*?

(“Which meeting did you hold for trade unions?”)

ILO: ...re ne re kopane ho tla etsa leano, *action plan*

(“...we met in order to draw up a policy, action plan”)

In addition, intrasentential code switching is frequently used in the MEL radio broadcasts. This can best be illustrated by the following response from the ILO officer to the question on what resulted from the meeting with unionists.

(2) So ho ile hoa eba le *workplan* kapa *plan of action* e ileng ea etsua, e coverang kapa e nkang sebaka sa tšebetso kaofela

(“So there was a workplan or plan of action, which covers the entire workplace”).

In (2), the English phrase *plan of action* has been used within an utterance that is predominantly in Sesotho. In example (3) below we can observe a variety of intrasentential code switches and single-word switches.

(3) Ntlha ea pele ke *behavioural change*, e le taba ea ho fetola boitšoarō kapa eona tsela eo batho ba phelang ka eona. Ha re nke mohlala, batho ba lilemong tseno ba ntse ba le *sexually and emotionally strong*. Ha ba se na mokhoa ho *ikeepa busy*, ba iphumana ba idlela, ke mona moo re chong re reng boko bo idlelang ke *workshop* ea sebe.

(“the first point is behavioural change, which is a matter of changing how a person leads his/her life. Let us take an example, people within that age range are still sexually and emotionally strong. If they do not have a means of keeping themselves

busy, and find themselves idle, this is when we say that an idle mind is sin's workshop.”)

In the example which has been given above, the speaker starts a sentence in Sesotho and then introduces an English phrase, *behavioural change*. This phrase is then given an explanatory phrase in Sesotho, *e le taba ea ho fetola boitšoarō kapa tsela eo batho ba phelang ka eona*, (“which is a matter of changing how a person leads his/her life”). Other code switches which can be found in the above example include *sexually and emotionally strong*, *ikeepa busy*, and *workshop*. These English words are used either as complements of subjects as in *ntlha ea pele ke behavioural change*, in which the phrase *behavioural change* complements the subject *ntlha ea pele*, as adverbs as in the sentence, *hare nke mohlala, batho ba lilemong tseno ba ntse ba le sexually and emotionally strong*, the adverb phrase, *sexually and emotionally strong* is used to describe the manner in which people in question behave, or verbs as in *ho ikeepa busy*. In this example, the code switched phrase functions as the verb phrase in that it reflects the type of action to be taken by the people in discussion.

Code switching in the MEL's weekly radio broadcasts can be explained from a grammatical perspective as well as from a sociolinguistic perspective as it is usually the topic that necessitates the switch from Sesotho into English. In an interview with the ILO officer, code switching occurs at the level of a sentence as the topic actually necessitates the use of such terms as *workplan*, *HIV/AIDS at the workplace*, *working force*, *productive*, *absenteeism*, *ILO Codes of Good Practice*, *social security scheme* and others. If the topic was something other than HIV/AIDS at the workplace, there might have been no need for code switching and such terms as these would not have featured in the radio programme.

### 2.3.1 The effects of code switching on comprehension

Research has shown that code switching has both positive and negative effects on the comprehension of whatever subject matter is being discussed. Though most research indicates that code switching as a communicative strategy is appropriate in the classroom environment<sup>1</sup>, where it enhances competence in two or more languages, no traceable research has been carried out in order to establish the effects of code switching on the comprehension of subject-specific terms.

A study on the positive effects of code switching, undertaken by Mati (2004), aimed to uncover the functions of code switching in a multilingual classroom environment involving isiXhosa-English bilinguals. The study revealed that code switching performs at least two functions to an African languages speaker. These include (i) the fact that English provides the indigenous communities with a rich and varied experience both locally and internationally and (ii) foregrounds the penetration of English into local communities in South Africa. According to Mati (2004:17), the integration of English which occurs through code switching enriches both the colloquial and the standard varieties of the receiving local languages, for instance isiXhosa. isiXhosa now has words which enable it to be kept abreast in the contemporary world.

Another study, on the benefits of code switching in print media, was carried out by Mahootian (2005). The purpose of the study was to investigate the use of code switching in the Spanish-English bilingual magazine entitled *Latina*. The study revealed that one of the

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<sup>1</sup> Cf. Adendorff (1993), Kieswetter (1995), Ncoko, Osman and Cockcroft (2000), Setati, Adler, Reed and Bapoo (2002), Fennema-Bloom (2010).

main functions of code switching in this context is to consciously evoke a sense of cultural identity and unity, hence it is used as a direct and undeniable assertion of bilingual identity (Mahootian 2005:365). This means that the use of code switching mainly reinforces the cultural and linguistic backgrounds of the Spanish women whose identity is under a constant pressure of being lost to English. It also means that code switching, by reason of its being an identity marker, excludes those people who are not Spanish-English bilinguals.

Other studies have indicated that code switching is also used to express assertiveness or self-willedness on the part of the speaker, for example Rontu (2007). Rontu's study aimed at finding out the reasons why code switching was used in a triadic conversation or a conversation between a mother and her two daughters aged around 3 and 6 years who are bilingual in Finnish and Swedish. It was found that code switching was employed mainly during disagreements between siblings and one of the siblings would like to show emphasis or her will and determination to maintain her point of view, hence according to Rontu (2007:354) "code switching creates a contrast to the language of conversation and thus gives extra stress on the disagreement the child wishes to express". This means that the self assertiveness could not have been well interpreted by the hearer if the same message was expressed in the mother tongue of the two siblings.

Heredia and Altarriba (2001) claim that the differences in the phonological structure of English words adversely affect the processing of code switched words among Chinese-English bilinguals. For instance, it is easy for Chinese-English bilinguals to recognize and process words such as *towel*, *cow*, *car*, *boy*, and others because they follow the principle in which a consonant is followed by a vowel. Conversely, Chinese-English bilinguals find it difficult to process words which are formed by a series of two or more consonants before a

vowel. For instance, words such as *stripper*, *schmuck*, *strong* and others in which two or more consonants precede a vowel are processed with great complexity. This means that a communicative event with a Chinese-English bilingual is likely to be less successful if it involves code switched words formed through consonant clusters.

Furthermore, Macnamara and Kushnir (in Heredia & Altribba et al. 2001: 165) claim that one of the problems which arise out of code switching is that code switching is a time-consuming process which involves a bilingual switching from one mental grammar to another in a given amount of time. This means that depending on the language that is being used at the moment, it takes time for one person to switch from one language to another because the switching act is determined by the mental lexicon that will be active at the moment of switching between the codes. For instance, if a conversation starts in Sesotho, then it means that the Sesotho mental lexicon is activated for Sesotho-English bilinguals. Consequently, it will take time to switch their mental lexicon to English in the event an English word is used in a dialogue which is predominantly in Sesotho or vice versa. Translated into the MEL radio broadcasts, this means that at the time the listener is trying to work out the possible meaning of the code switched words, the presenter has moved on to another issue, leaving the listener with his/her misunderstanding.

In addition, other studies indicate that there are many effects which have been found in studies of word recognition in monolinguals and the effects that are specific to bilingual language processing. Low frequency words take more time to recognize than high frequency words (Grosjean 1995: 268). This means for instance that if the borrowed or code switched English words such as *CD-4 count*, *virus*, *billions*, *lymphocytes*, *biology*, *social partners*,

*labour market*, and *unemployment database* are less frequently used in day to day speech, there is a high likelihood that the words will be intelligible to monolinguals.

In Auer (2009), an almost identical perspective from the one above on word recognition is described with the contention that in every day speech words which are frequently heard are preferred to those which are seldom heard.

Words that occur frequently in the linguistic environment are afforded an advantage in the recognition process, such that high frequency words are predicted to be easier to recognize than low frequency words.

(Auer 2009: 420)

This means that in their interpretation of sentences or words people are often prone to be biased in favour of the words which they often come across against those that they come across infrequently. The implication is that conversations that contain less frequently used words are likely to be disfavoured because of their incomprehensibility.

Moreover, according to Grosjean (1995:268), “words are not always recognized from left to right, from onset to offset.” This means that regardless of whether guest words from English have found their way into Sesotho sentences through the processes of borrowing or code switching, it is not always easy even for bilinguals to have sense and reference of the words themselves immediately upon hearing them. A lot of processes have to be underway for such words to be understood.

Grosjean (1995: 268) further argues that various sources of knowledge – such as the listener’s knowledge of the world and the rules of language – also affect the recognition of code

switched utterances. This means that exposure to the world through learning, reading books, newspapers, watching television, surfing the internet, and knowing the grammar and social aspects of one's language help ease the understanding or recognition of "guest words." For example, if a person knows nothing about blood and its components and barely reads newspapers, then there is a smaller possibility that such a person can make sense of anything that is said about blood by reason of his/her exposure. Most of the audience of the radio broadcasts in Lesotho are exposed primarily to radio as a means of communication whereas others have access to the internet and access to more web-based programmes, daily and weekly newspapers.

Apart from linguistic factors that inhibit listening comprehension, other research has indicated that even genetic and environmental factors play a vital role in reading and listening comprehension. For instance, Keenan, Betjeman, Wadsworth, De Fries and Olson (2006) conducted a study using the Cholesky model to find out whether there are significant genetic and/or environmental relations between word recognition and reading and listening comprehension among identical and fraternal twins who have not been staying apart from each other. According to Keenan et al. (2006:77), the term "Cholesky model" has been used to refer to the system of explaining individual differences mainly in terms of a three-pronged approach which include genetic, shared and environmental and the unshared environmental influences. The three-pronged approach was modified to cater for a fourth element, namely the Intelligent Quotient. Keenan et al. (2006:80) claim that their addition of the IQ element in the model was necessitated by the fact that IQ includes such skills as vocabulary, memory and world knowledge which are deemed necessary for comprehension whether listening or reading.

Though the study referred to above does not shed light the effects that code switching has on the comprehension of technical terms, it is of great importance in demonstrating how genetic, shared environment, for example staying in the same house or vicinity, and unshared environmental factors play a pivotal role in the understanding of how comprehension occurs, whether it is of aural or written texts. The study also reveals that a person's ratings in the Intelligent Quotient scale also affect the understanding of the two media of comprehension since it is through vocabulary skills, memory and the knowledge of the world around us that comprehension arises.

Generally speaking though the studies indicated above do not provide an insight into how code switching affects the comprehension of technical terms, the studies point towards the fact that in some instances code switching promotes learning a second language (Li 2000), enabling speakers of African languages to better express themselves (Mati 2004), and can provide an effective tool for expressing one's emotions or identity (Mahootian 2005; Rontu 2007).

## **2.4 Borrowing**

Another strategy that is commonly used by presenters from various ministerial directorates is borrowing. The term "borrowing" has been used by Jacobson (2006: 60) to refer to the process in which one language adopts words, in some cases together with their phonology and morphology, from another language. For instance, some words in Sesotho are borrowed either from English or from Afrikaans, such as the word *ripoto* which comes from the English word *report*. The following are examples of words that have been borrowed from Afrikaans to Sesotho, *apolekoso*, ("appelkoos" which means "apricot"), *baki* ("baadjie" which means

“jacket”), *betere* (“beter” which means “better”) *bolousele* (“blousel” which means “blue colouring”) (Lekhotla la Sesotho 2007:23). These examples illustrate the fact that borrowing as a linguistic phenomenon is not endemic to a particular language but a widespread one which arises when two or more languages come into contact and in this case it is Sesotho and English as well as Sesotho and Afrikaans.

Borrowed words can be integrated into the borrowing language at the phonetic or morphological level or at both levels (Hoffman 1991: 101). For instance, whilst borrowing the English word *consultant* into Sesotho, the prefix *mo-* as is attached to the English root *consultant* resulting in a morphologically complex word, *moconsultant*. In another example, the Sesotho bound plural morpheme marker *li-* is attached to the word *social partners* to form *lisocial partners*. The integration of the English word *report* occurs at the phonological level since the /i/ sound functions as the short /ə/ sound. The /ə/ which in English has been expressed through the *e* in the word *report*, has been turned into the /i/ hence the word *ripoto*, since in Sesotho no variants of the phoneme /ə/ occur. The addition of the vowel at the end of the word *report* results from a situation in which vowels are attached to consonants particularly when such words end in consonants. The resulting word is *ripoto*, which in terms of its phonetic content and syllable structure represents a typical Sesotho word.

According to Van Dulm (2007:9), Poplack, Sankoff and Miller (1988) claim that there are two ways in which words can be borrowed from one language to another. These words can be loaned from the source language to the borrowing language either as nonce loans or established loans. Poplack et al. (1988) use the term “nonce loans” to refer to words from the source language which are known only by a particular person in a specific context and not necessarily recognized by monolingual speakers. Conversely, Poplack et al. (1988) use the

term “established loans” to refer to borrowed words which are not only restricted to bilinguals but are used by monolinguals as well. Lekhotla la Sesotho (2007:22) provides a description of some of the established loans in Sesotho, which have been borrowed from both English and Afrikaans. They include *boriki* from *brake*, *bereka* from *werk* (“work”), *botlolo* from *bottle*, *erekisi* from *ertjies* (“peas”), *ferefe* from *verf* (“paint”) and *feikha* from *vyg* (“fig”) to mention a few.

Borrowed words are adapted into the borrowing language at the phonetic or morphological level or at both levels (Hoffman 1999: 101). For instance, whilst borrowing the Afrikaans word, *werk*, changes that come upon the word take place at the phonetic level. The Afrikaans phoneme /v/, which is described by Roach (1983:48) as a labiodental fricative, is changed into the Sesotho phoneme /b/, which is a bilabial plosive. There is also an insertion of the vowel sound /ɛ/, as in the word *bed*, in the consonant cluster /rk/. The resultant word is *bereka*, which means “to work” or “to be employed”.

At the morphological level, on the other hand, changes in words take the form of words which have been formed through the process of affixation or what Matthews (1997:11) defines as the process of attaching a morpheme either at the beginning or at the end of the root word. For instance, the word *lisocial partners* has gone through such changes as having a Sesotho plural marker *li* attached to the English word *social partners* in order to derive a plural noun. The word is used in order to refer to tripartite stakeholders in matters relating to labour and employment which are the government, employer and employees.

In Romaine (1995:57), it is claimed that Haugen identifies a nonmorphemic form of borrowing which he refers to as “loanblending”. He uses the term to refer to a form of borrowing in which part of a word is from one language and the other part is from another

language. For instance, in the formation of the word *grüingrocer* (“greengrocer”), part of the word, *grün-*, is from German and *grocer* is in English. Again, the same pattern has been found in the German spoken in Austria in words such as *gumbaum* (“gumtree”). The *gum* part of the word is in English while the *baum* component of the word is in German.

In Romaine (1995: 56), it is claimed that Haugen identifies another form of borrowing which he identified is loanshifting. He uses the term “loanshifting” to refer to the process in which the meaning of a word which already exists in the borrowing language is extended to include the meaning of the borrowed word. This is best illustrated by the shift from the original meaning of the Spanish word *grosseria* which used to mean *rude remark* to the meaning in which *grosseria* now refers to *grocery store*.

Within the MEL’s radio broadcasts, established loans are frequently used by presenters from various ministerial directorates or departments, for instance, words such as *ripoto* in an interview between the broadcasting officer and the ILO programme coordinator:

- (4) ILO : Lekhetlong lena, re ne re kopane le mekhatlo ena ea basebetsi hore re tlo tla re etsa leano la hore na re tla tla re sebetša le bona joang Ke ka bokhutšoanyane kamoo e neng e le kateng. Che ntle le mono re ne sheba *ripoto* e ileng ea etsoa ke *moconsultant*
- (“...this time, we had met with trade unions to create a policy guiding how we will deal with them. . That is the summary. Apart from that we had met to look at the report which was made by the consultant”)

The word *report* has been borrowed from English and with gradual usage by bilinguals, it came to be known and used by even monolinguals to the point where it has become accepted. With its gradual use in both monolingual and bilingual settings, its original English spelling is lost to the Sesotho one. The English sound /ə/, in the word *report* /rəpɔt/ is changed into its Sesotho variant, /i/, as in *ripoto*. Again, the vowel /o/ is inserted at the end of the word to derive a Sesotho noun.

The other communication strategy that is used in the MEL radio broadcasts is what has been referred to above as loanshifting. This can be illustrated in the following example between the District Labour Officer (DLO) and the Labour Broadcasting Officer (LBO) on the workshop held for District labour officers on Peer Counselling:

- (5) LBO: Le ile la fumana thupelo holima lintlha li fe malebana le taba ea ho tšoaetsanoa  
hoa lefu la AIDS?  
(“what type of training did you receive on how AIDS can be transmitted?”)

DLO: Re ile ra rupelloa holima litaba tse kang tsa hore na lefu lena le kena joang  
mothong, mme ra rutoa hore ha motho a suna ea nang le tšoaetso, ha se ka  
mehla ea joalo a ka fumanang tšoaetso hobane, ho thoe kokoana-hloko ena e  
lokela ho kena maling pele hore tšoaetso e be teng hobane e hlasela *masole a  
mele*, e leng lilymphocytes.....

(“We were trained on some of the issues such as how a person can get infected  
by the virus which causes AIDS and we were exposed to the fact that kissing  
somebody who has contacted the virus since the virus has to be into a person’s

circulation system for the infection to take place since it attacks the body's defence system which is the lymphocytes...")

In the excerpt which has been given above, there has been a semantic transfer in the meaning of the word *masole* or *soldiers*. The meaning of the word has been shifted from the conventional one of referring to members of the armed forces, particularly the military forces as distinct to police force or members of the Lesotho Correctional Service in the Department of Justice, Human Rights and Rehabilitation. The transfer resulted into the word which is now commonly used to refer to part of what the body needs to defend itself against infections from micro organisms such as bacteria and some viruses.

#### **2.4.1 The effects of borrowing on comprehension**

Earlier studies have been done in word recognition that indicate that word recognition is a very complex activity that involves a lot of factors which can be influenced by genetics, the environment as well as the level of intelligence a person has (Keenan et al. 2006; Grosjean 1995). However, no study has specifically focused on how borrowing affects the comprehension of borrowed words in the contexts or utterances in which they occur.

According to Grosjean (1995:269), foreign words cannot simply be recognized from their inception. This means that for both monolinguals and bilinguals, it is not an easy task to recognize intuitively or without any prior information what the word means. For instance, the term "lymphocytes" cannot be understood by Sesotho-English bilinguals at first sight or even monolingual speakers of English, since it is part of a different English register or situational dialect of English. Such bilinguals need to recognize that the term is an English one and

thereafter recognize again that it is part of a register that is used by health professionals to refer to a certain part of the human body. Hence it might take time for the bilingual in question to understand the term “lymphocytes”. Therefore the lack of understanding of the term can directly imply that any communiqué that was made using the word can go without being fully understood, thereby resulting in lack of understanding of the message contained therein.

Again, Grosjean (1995:269) asserts that, in continuous speech, words are not always recognized in any particular fashion. This is best illustrated by the example that though sometimes in continuous speech words are understood one at a time, at other times two words can be recognized at the same time. Again, words which came later in sentences can be recognized before the ones preceding them, not in a normal subject-verb-object pattern in declarative sentences.

These studies reveal that one is less likely to make sense out of words which are produced in rapid speech due to the random processing of words during the understanding process.

## **2.5 Translation**

The third strategy that is commonly used in the presentation of the MEL radio broadcasts is translation. The term “translation” has been used to refer to the process in which a linguistic or verbal text is interpreted in a language that is different from the source language (SL) or original language (Al-Shabab 1990:08). This means that to translate a message is to express the message which was originally expressed in one language in another language. The term “translation” or “intercultural text transfer” has been used by Nord (2005:7) to refer to the

process in which a text is transferred from one language to another i.e. from a source text to a target text. Nord (2005:7) consequently sees a translation process as complete when it comprises the source text producer, source text sender, the source text itself, source text receiver, initiator, translator, target text and the recipients of the target text. In other words, when the source text has been produced it is then handed over to the initiator who will then define the purpose of the translation and the action of translating and then hand it over to the translator. Once the target text is complete it is then handed over to its recipients for consumption.

The two definitions of “translation” which have been given above, point towards the fact that ‘translation’ as a concept entails the transfer of a text of whatever form from one language to another. The difference between the definitions is that Al Shabab provides a general view of translation, while Nord sees translation as a purposeful form of human behaviour whose primary aim is to successfully transfer meaning from one language to another and which can best be done by professional translators out of a certain need.

In relation to the present study, a characterisation of translation is relevant as, for example, ILO publications such as ILO Codes of Good Practice on HIV/AIDS are in English, the source text, and as a result presenters from the ILO office have to translate the text into Sesotho, the target language, to make it understandable to the listeners of the radio broadcasts.

The study of translation is generally referred to as “translation studies” and is largely concerned with conducting systematic research on translation and developing coherent theories of translation (Baker 1998: 277). For example, a communicative/functional approach

to translation, such as that of Nida (1964), views the translator as a decoder and re-encoder of messages (Mason 1998: 30).

In Munday (2008) it is noted that several scholars, both structuralists and functionalists, attest to the fact that the central issue in translation is equivalence, which can be attained at different levels of language. Jakobson (Munday 2008:37) claims that translation as a process involves two equivalent messages in two different codes. This means that in Jakobson's view, the importance lies only in the fact that the information that is relayed has to be equal in meaning, neither doing addition nor omissions of any sort to the original text that is being translated. Contrary to Jakobson, Nida (Munday 2008:42) identifies at least two types of equivalence. These are formal equivalence and dynamic equivalence. Nida (1964) uses the term "formal equivalence" to refer to the process of correlation in which there is a one hundred percent match between form and content of the message in the source text (ST) and the target text (TT). On the other hand, Nida (Munday 2008:42) uses the term "dynamic equivalence" to refer to the equivalence which results when the message is adapted to meet the needs of the recipient and cultural expectations so that the message is as close as possible to the ST.

Of course the translations involved in the MEL broadcasts tend not to be translations of whole English STs into Sesotho TTs, but rather the translation of individual words and phrases. In this respect a model such as that of Vinay and Darbelnet (1995 in Munday 2008) is relevant, as it categorises one type of translation as "direct translation" which involves three strategies, (i) "borrowing" (as discussed in section 2.4 above), (ii) "calque", where the SL is transferred to the target language (TL) in a literal translation, also referred to as "loan

translation” and (iii) “literal translation”, which involves the word-for-word translation of something.

Gauton, Taljaard & De Shryver (2003: 81) point out that the biggest problem for translators working in African languages is the lack of terminology in the majority of specialist subject fields. This is particularly relevant to the present study, given the description in section 2.2 of the nature of the radio broadcasts. Gauton et al. (2003) examine the various translation strategies that African-language translators use when translating English terms. Firstly, they found that translators use loanwords, in which the word being loaned still retains its English spelling and does not become adapted to the phonological patterns of the borrowing language. For instance, the English word *census* is still spelt and pronounced the way it is in English even in Zulu where it is translated as *i-census*. Again, the word *standards* has been translated into Zulu as *i-standards* in which case it still retains its English spelling and phonological patterns.

Secondly, they found that terms are formed through what they call “transliteration”, where the borrowed word has been “nativised in the sense that their phonology has been adapted to reflect the phonological system of the borrowing language” (Gauton et al. 2003:82). For instance, the English word *documentation*, when being translated into Sepedi, is rendered as *ditokumente*. In this case, the translated English word *documentation* has been adapted to the phonological structure of Sepedi in that the English phoneme /d/ which according to Roach (1983:9) is produced by pressing the tip of the tongue against the hard palate is changed to /t/ which is also produced by pressing the tip of the tongue against the hard palate. A further change that can be seen is the *e* at the end of the word, which follows a pattern in which

Sotho languages do not consist of words which end in consonants. Hence the addition of the phoneme /ɛ/ at the end of the word *ditokumente*.

The difference between borrowing and transliteration rests on the fact that borrowed words are gradually made to conform to the grammar of the borrowing language either at the phonologic or the morphologic level of the borrowing language (Gleason 1961:397). For instance, the Sesotho word *boriki* has been borrowed from English where it exists as *brake*. In borrowing the word from English, the first part of the process is to split the consonant cluster *br-* with a vowel *o* like all Sesotho words hence the resultant *bor-*. In transliteration however, as in the word *i-census*, the only change that has been made to the transliterated word is the addition of the prefix *i-* to the English root *census*. No spelling changes are made to the word and the pronunciation pattern. From the two concepts, it can therefore be deduced that transliteration is a step towards the creation of borrowed terms, it is one of the milestones of having a word exist in a borrowing language as an established loan and it is gradual in nature.

A mixture of loanwords and transliterations are used frequently in the MEL's radio broadcasts. To illustrate the point, consider the following conversation between the LBO and the ILO officer:

(6) LBO: ekaba ha le sheba taba ea HIV libakeng tsa tšebetso, ke lintlha li fe tseo le li elang hloko?

(“whilst looking at HIV in the workplace, what are some of the issues that are taken into account?”)

ILO:.. Mohlala u tla fumana hore Lesotho leano ke hore batho ba tsamaee ba ilo testa, ba tsebe maemo a bona.

(“for instance you may find that in Lesotho, the policy is that people must go and test, know their status”)

In the example which has been given above, the word *testa* is a loan translation of the English word *test*. In the process of translating the word, no phonological or spelling disparities can be found except for the final vowel *a*, which occurs in the final position of the word to form a Sesotho verb.

The translation that is largely at issue in this study is what Sager (1998) refers to as “secondary term formation”, which occurs as a result of “a transfer of knowledge to another linguistic community, a process which requires the creation of new terms in the target language” (Sager 1998: 253). Sager notes, similarly to the authors discussed above, that such term formation can take place through the methods of borrowing, loan translation, paraphrase, adaptation and complete new creation.

### **2.5.1 The effects of translation on comprehension**

Of course there are debates as to whether translation from one language to another is even possible, or if it is possible, to what extent it is possible; debates about translatability (Hermans 2009: 300). Some studies, such as Nae (1999), Wiseman (2001), Muller (2006) and Green (2011) argue that translation can sometimes leave out information or distort the meaning of the text that is being translated, such that the message can be misunderstood. In her study, Nae (1999) examined the translation of some English words into Japanese. Those words include words which were new to Japanese, for example *society*, *individual*, *freedom*, *rights*, *God*, *nature* and *beauty*.

Nae (1999) points out that Akira Yanabu claims that one of the problems posed by translation is that in some cases, there are no translation equivalents between Meiji Japanese and English. For instance, the words *individual* and *society* came to be used in the latter part of the 19<sup>th</sup> century during the period towards the demise of the Japanese feudalistic system of government where an individual is answerable to his superiors and leaders. According to Nae (1999), the first Dutch-Japanese dictionary in 1796 translated the Dutch term “*genootschap*” (“society”) into two grammatically different words. It is firstly described as a verb *majiwaru*, which means “to associate, cross and intersect” and secondly described as a noun, *atsumaru*. The noun *atsumaru* was used to mean “gathering”, “meeting” and so on. A later Dutch-Japanese dictionary described *genootschap* (“society”) as *yoriai* which used to mean “meeting”, “association”, “party” or even “a get together”. The same struggle to translate English terms to Japanese is also observed where, in 1814, the term “society” was translated as *ryohan* (“companionship”) and also *souhan* (“participation”). Later English-Japanese dictionaries referred to society as *nakama icchi* which translates as “companion”, “colleague”, “comrade”, etc.

Contrary to the Japanese translations of the word *society*, according to Nae (1999:4) the Oxford English Dictionary defines the term “society” in two ways. It is firstly defined as an association with one’s fellow men, especially in a friendly manner, companionship or fellowship. Secondly, “society” is defined as the state or condition of living in association, company or intercourse with others of the same species. All the translations of the western view of the universe proved remote and incomprehensible to the Japanese to understand owing to the differences in culture between the professors of western worldviews and Meiji Japanese as submissivists.

In another study, Wiseman (2001:57) focused on the translation of Chinese medical terms and concluded that in the process of translating Chinese medical terms into English, a whole family of concepts gets hidden away or underrepresented. For instance, when the term *bi* is translated as *arthralgia* (“joint pain”), there is a disproportion in the translation such that the translated word does not represent the same concept and object. In Chinese, at the conceptual level *bi* denotes a condition of crippling and blockage which in Western medicine refers to a condition categorized as arthritis and tendonitis. Based on this insufficient translation, there is a high likelihood of miscommunication that can result between a western doctor who has been trained to believe that a person suffering from *bi* necessarily suffers from *arthralgia*.

In her study, Green (2011) argues that translation can be an idiosyncratic phenomenon which is determined by a wide range of factors including personal experiences, culture and others which have a direct bearing on how a text is interpreted or understood. For instance, while translating any term/word, a translator may be tempted to apply his own experiences in the translation process thereby making it difficult for the receiver to understand what is being said because of the differences in personal experiences. This means that translation as a phenomenon may, in some cases, be based upon personal influences and prejudices to the extent that it is not impartial or unbiased. It may take the form of the character of the person who is doing the translation, especially if the translator is untrained, and in the process can exclude those who do not have similar experiences which can be used in order to understand a certain novel situation.

However, despite these arguments, the “day-to-day practice of translators appears to show overwhelmingly that translation is possible” (Hermans 2009: 301). Rather, the problem of untranslatability seems to be relative, in that translation is always possible, but that there

might be aspects or degrees that are not translatable. For instance, there could be a problem of lack of equivalence when the meaning of a word is richer in a ST than it is in a TL (Muller 2006). This is illustrated by the fact that the Russian words such as *derzhava*, *vlast* and *sila* all translate into English as “power”. However, according to Muller (2007: 206), the Russian word *vlast* for example has a far greater variety of meanings than simply the English meaning of “power”.

As noted above, the lack of subject-specific terminology in African languages is a huge problem. There have been various studies which highlight this problem, such as Gauton et al. (2003), discussed above, Kruger (2008), Feinauer (2003) and Feinauer & Luttig (2005). Crawford (1999), for example, examined the problems of language use in two of the major Cape Town hospitals. Crawford ended up also looking at the patient disempowerment which resulted from the language barrier between doctors who speak English on the one hand and monolingual Xhosa patients on the other, noting how one nurse said “...there are words that are in English that are not in Xhosa...so you have to construct a whole explanation in Xhosa and then the doctors think you are making up things...” (Crawford 1999: 33).

The study by Crawford (1999) points towards the fact that the interpretation to Xhosa-speaking patients that is done by nurses who are competent in Xhosa is poorly done because nurses lack the required skills to do the interpretations, and they lack the drive to do the interpretation work because they claim that it is not part of their job profile to act as interpreters and nurses complain that they do not get paid for doing the interpreting work. As a result of this, poor communication ensues which results in poor health services to Xhosa patients since most of their ailments are not given the right diagnosis because of the

communication barrier and the stereotype of doctors who barely have a chance of trying to listen to what the patient has to say but assume that they know everything.

Levin (2006), in turn, in a study of communication between Xhosa-speaking parents of children at a children's hospital in Cape Town, notes that "medical terminology is a significant barrier to patients' understanding of doctors" (Levin 2006: 1079). Because of the lack of access to trained translators and interpreters or doctors who spoke their language, parents had difficulty communicating with the doctors, specially with regards to asking questions.

Feinauer (2003) conducted a study in which she investigated how information on primary diseases was relayed to Afrikaans speaking people of colour, who were economically deprived, largely illiterate and were suffering from tuberculosis. The information was transmitted through brochures which were translated into Afrikaans. Based on an analysis of the sentence structures used, i.e. whether the sentence is simple or complex, full or elliptical and whether jargon has been used or not, Feinauer (2003) concluded that the brochures used did not sufficiently convey the message to the targeted audience as a result of which the brochures needed to be redesigned and retranslated.

They should be designed in such a way that [the target audience] will be able to gather information on their own or with the help of an intermediary (volunteer or health worker) [...] In South Africa, this challenge can only be met if the clients, as well as the practicing translators, allow themselves to accept this conceptual shift of not translating only linguistically, but rather functionally.

(Feinauer 2003:222-223)

In a follow up study, Feinauer & Luttig (2005) retranslated the brochures using a functional approach (cf. Nord 2005), however their results showed that even that was not sufficient to improve the comprehension of the brochures significantly.

[...] the gap between source-text authors (and possibly source-text recipients) and the target-text recipients was too wide to be bridged by merely switching from a predominantly linguistic ('close') to a functionalist ('free') approach.

(Feinauer & Luttig 2005: 129)

These studies show that sometimes translation is not a communication strategy that is necessarily best suited for the purposes of imparting urgently needed information for disadvantaged people who are experiencing educational, economic and social deprivation. Feinauer & Luttig (2005: 129) point out that translated texts, in this case brochures, are perhaps not an adequate means for conveying information and instructions and that radio broadcasts might be more effective in getting important information across to target recipients. Of course this is the method examined in this thesis and the effectiveness of such radio broadcasts will be examined in chapter four. First, however, the methodology used in the present study will be discussed in the next chapter.

## **Chapter 3**

### **Methodology**

#### **3.1. The research question**

The research was undertaken to determine the following:

To what extent does the general labour force in Lesotho understand the technical terms used in the MEL radio broadcasts?

Based on the literature review in chapter 2 the hypothesis was that the use of strategies such as code switching, borrowing and translation of technical terms would hinder comprehension of technical terms by factory workers.

The goal was therefore to gather data to ascertain whether any of the strategies, viz. code switching, borrowing and translation, can be used effectively to impart information to all factory workers without any regard to educational status or background. This is the information that relates to the following; HIV/AIDS, International Labour Organization, Occupational health and safety, National Employment Services and the legalities surrounding contracts of employment.

#### **3.2. Design of the study**

The objective of the study was to determine whether factory workers were able to understand issues relating to HIV/AIDS, occupational health and safety, International Labour Organization, contracts of employment and national employment services as they are often

presented with a frequent use of code switching, borrowing and translation in radio programmes broadcast by the MEL. In order to obtain data for this project, factory workers were interviewed by means of a multiple-choice questionnaire in order to determine their understanding of the technical words which are used whilst talking about HIV/AIDS, safety in the workplace, types of contracts of employment and their termination and how to register as a jobseeker in the governmental department. The technical terms were all nouns which are used when talking about entities such as viruses, immune system and others. They are used to impart information to factory workers on issues related to labour, for example in the process of informing factory workers about information relating to their rights and responsibilities within the national labour legislation as well as the general functions of the MEL.

The terms used in the questionnaire were obtained from six past radio programmes in the form of recorded tapes. The tapes contained a series of programmes that were aired from 2004 to 2006 with themes that included HIV/AIDS, Occupational Health and Safety, Labour Code and many issues that relate to labour and employment. These programmes were aired over a longer period of time since the themes varied from one quarter to another; a theme on unfair dismissal was given an airtime of three months so that reasons and procedures for dismissal could be fully explained, as were other themes, such as occupational health and safety. The recorded tapes were obtained from the broadcaster in the form of copies that had been stored for archival purposes. The tapes were transcribed<sup>2</sup> and instances of usages of technical terms which occurred either as borrowed, code switched or translated items were identified. The identified terms were then examined and ones which were estimated to be the

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<sup>2</sup> See Appendix A for an example of a transcribed and translated radio program.

most problematic were used in the multiple-choice questionnaire exactly as they had been used in the radio programmes.

Once the questionnaire had been constructed, it was noted that, taking into account the characterisation of code switching, borrowing and translation given in chapter 2, the majority of technical terms used in the questionnaire could be characterised as code switched elements, as they had not been phonologically or morphologically integrated into Sesotho. However, given the frequency with which these terms are used in information broadcasts, it could also be argued that these terms represent borrowed items, despite their lack of morphological adaptation. One transliterated term was used in the questionnaire.

The interviews were conducted with the interviewer reading out loud the contents of the questionnaire, the interviewer would read the questions to the participants together with all the possible answers to the questions. The participants would then indicate which they thought was the correct answer to the specific question. The interviewer would then score the result for each participant. These results are presented in chapter 4.

### **3.3. The participants**

For the purpose of the study, 16 participants were selected randomly from two factories which are part of the 35 factories functioning in Maseru, Hnien Hsin International in the Thetsane industrial area and Precious Garments in the Maseru industrial area. These are Chinese-owned factories which specialize in the production of textile products. These products include jackets, T-shirts, dresses, jeans, curtains and others which are then exported

to the United States of America through the African Growth and Opportunity Act (AGOA) of which Lesotho is a beneficiary<sup>3</sup>.

In order to recruit the participants, the researcher randomly went to various factory workers during their 30 minutes to one hour lunch break, basing the selection of participants on whether the approached factory worker was willing to be interviewed or whether they would rather have their lunch and go back to the enclosures without speaking to the researcher. To elicit the factory workers cooperation, the purpose of the whole study was explained to them verbally and upon contemplation, permission was granted by the factory workers concerned and then each participant was interviewed individually. Note that explanations, permission granting and questionnaire completion took place verbally, as some participants were either illiterate or semi-literate. The majority of the participants were females; out of a total of 16 participants, 11 were females and 5 were males. This gender distribution is typical of factories in Lesotho where factory workers are mostly female.

The educational background of three of the participants ranged between Standard 1 and Standard 7; at primary level while three other participants' educational background ranged between Standard 7 and Form C or Junior Certificate. This is equivalent to the first ten years of formal schooling. The remaining ten participants' educational background ranged between Form C and Form E (Cambridge Overseas School Certificate), or twelve years of formal schooling. The participants were selected according to whether they volunteered to be interviewed or not since some of them were in a hurry to eat and return to work. To get their permission to be interviewed, I explained the purpose of the interviews and the improvements

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<sup>3</sup> <http://www.agoa.info/>

that can be made in relation to the way information is presented to them. The participants came from a low socio-economic class, and struggle to make ends meet because their monthly earnings are extremely low. The following extract, from an on-line article on Lesotho's garment industry, in which a pseudonym Lina representing a typical factory worker has been used, shall serve as an example.

Lina said that the wages she earns are not enough to cover needs. She said she works hard. She has to support two children, one husband, her parents, and her husband's father. Her children do not go to school, because she cannot afford it. She explained that she would need at least 1000 M to make ends meet - nearly double what she currently makes<sup>4</sup>.

The situation which is described in the extract is common of factory workers in Lesotho; the majority of them are from a low social class and therefore unable to provide for their families; their monthly wages are half way to meeting their demands, as a result of which most are debt ridden and often to walk miles to work despite the availability of cabs and minibuses and sometime in extreme thermal conditions.

### **3.4. The questionnaire**

The questionnaire (see Appendix B) comprised 34 multiple-choice questions which related to the meaning of technical terms used in Occupational Health and Safety, HIV/AIDS issues, National Employment Services, and the International Labour Organization. To obtain

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<sup>4</sup> <http://cleanclothes.org/newslist/278-producing-garments-in-lesotho>

answers from factory workers, the interviewer read each question out loud after which the participant was expected to match the technical term with its corresponding meaning in Sesotho. After reading a question, the possible answers were read out loud to enable the participant to choose the appropriate meaning. Having made their choice, a circle was drawn around the chosen option by the interviewer without indicating to the factory worker whether they responded correctly or incorrectly to the question. The following is an excerpt from the questionnaire in which the comprehension the word *confidentiality* is examined.

**“Confidentiality”**

- i. boloka lekunutu la mosebetsi ea totobalitseng maemo a hae a bophelo (“to refrain from exposing the status of an employee who disclosed his/her HIV status”)
- ii. ho pepesa maemo a mohiruo a tšoaetso (“to disclose the status of an employee who disclosed his/her status”)
- iii. ho jala-jala makunutu a mohiri (‘to spread rumours about the employer’)
- iv. ha ke tsebe (“ I do not know”)

The interviews were based on a multiple-choice questionnaire in which factory workers were expected to match the technical term with the appropriate Sesotho equivalents. For each word or phrase, such as the phrase *confidentiality*, there would be four Sesotho words or phrases, the choice of which would determine whether the subjects understood the words or phrases or not, as illustrated above, and the participants were expected to choose just one answer which they perceived as correct and then draw a circle around it. The options in the multiple choice question varied mainly in terms of content; to mean either the opposite of the word or phrase in question as in (ii) above, for example, *ho pepesa maemo a mohiruo a tsoaetso* or “to disclose a person’s HIV/AIDS status”. The same strategy has also been used in (iii) above

where *confidentiality* is also rendered as *ho jala-jala makunutu a mohiri* or “to spread rumours about the employer’s secrets”. Another option was *ha ke tsebe* or “I do not know”, in which the participants wholly denied any knowledge of the word. The other option that was used was to express two similar answers in different ways to see if recruits could choose any of the correct answers. The interviewer scored the participants response, noting whether the response was correct or incorrect. There were three ways in which recruits could respond incorrectly. This was through giving incorrect answers, indicating that s/he does not know or by simply not being able to answer the questions.

Apart from the technical terms, the second part of the questionnaire focused mainly on what the participants gained from the use of English in matters related to labour and employment. The questions in this section of the questionnaire were as follows:

1. Ke melemo e fe ka ho topa eo u e fumanang tsebelisong ea mantsoe a senyese mane litabeng tsa bosebetsi?  
(“What benefits specifically do you gain from the use of English in labour and employment matters?”)
2. Na melemo eo u e fumanang e ne e ka tsoana le ha ho sebelisoa Sesotho moo ho buuang ka basebetsi?  
(“Could the derived benefits be the same even when Sesotho was used in matters related to labour and employment?”)

3. Ke mathata a fe a tsoaloang ke tsebeliso ea sekhooba litabeng tsa basebetsi ba Basotho?  
("What are the problems which arise as a result of using English in labour matters involving Basotho?")

In question 1 above, the participants were expected to indicate by choosing a yes or a no whether there are some benefits which can be accrued from using English in labour matters so as to ascertain whether participants see any value in the use of English if there is any. In question 2 above, participants were expected to respond whether the benefits or non-benefits identified in 1 could exist even if their L1 or mother tongue was used. In question 3, participants were expected to state the problems which are caused by the use of English while talking to Basotho workers.

## **Chapter 4**

### **Results**

#### **4.1. Introduction**

In this chapter, the results from the questionnaires will be presented and discussed. Firstly the results for each subsection of the questionnaire will be presented, after which the results of the questionnaire as a whole will be discussed. Finally, the participants responses to the second part of the questionnaire, which dealt with the participants perceptions of the use of English in MEL radio broadcasts, will be presented.

This data will provide evidence on which basis I will be able to evaluate the hypothesis that code switching, borrowing and translation do little to make all factory workers to understand the various messages from the MEL which can bring change in factory workers' lives but rather makes the understanding of important issues much more difficult.

#### **4.2. Terms related to HIV/AIDS and safety**

The first subsection of the questionnaire dealt with terms related to HIV/AIDS and safety. Eight terms which represent words code switched or borrowed from English were presented to the participants and they had to indicate which Sesotho meaning corresponded to the English word. The figures related to the number of participants who correctly identified the appropriate meaning are presented in Table 1.

**Table 1 - The comprehension of terms related to HIV/AIDS and safety**

Word/phrase	Primary		Prim-sec		Secondary-High	
	No. n = 3	(%)	No. n = 3	(%)	No. n = 10	(%)
<b>Immuno depressants</b>	0	0	0	0	3	30
<b>Stigma</b>	0	0	0	0	5	50
<b>Femidom</b>	0	0	0	0	7	70
<b>Peer Counselling</b>	0	0	0	0	7	70
<b>Discrimination</b>	0	0	1	33.3	9	90
<b>CD4-Count</b>	1	33.3	0	0	9	90
<b>Insurance Premium</b>	1	33.3	0	0	10	100
<b>Immune system</b>	1	33.3	1	33.3	9	90
<b>TOTAL</b>	3	12.5	2	8.3	59	73.8

Table 1 shows us that the code switched term “CD4-Count” is barely understood by participants whose educational background ranges between primary and secondary. This is illustrated by the fact that only 1 out of 3 participants for the primary level of education responded correctly to the question on what the term refers to whereas none of the participants whose educational background ranges from primary to secondary responded correctly. On the contrary, table 1 shows us that the comprehension of the term “CD4-Count” by participants whose educational background ranges between secondary and high school was largely successful. This is evident in the fact that 9 of the 10 participants demonstrated some understanding of the term. Table 1 further reveals that recruits whose educational background ranges between primary and secondary also lack understanding of the term “immune system”. This is evident in the fact that only 1 out of 3 of both relevant groups of participants responded correctly to the question on the term “immune system”. By contrast,

recruits at the secondary to high school level of education showed a high level understanding of the term with only 1 participant who lacked the understanding thereof.

Furthermore, the terms “femidom”, “peer counselling”, “stigma” and “immuno depressants” are all terms that are not understood by the less educated participants; from primary level to secondary level. This can be seen in the fact that none of the participants from the two categories were able to give correct answers for any of these terms. Interestingly, fewer participants in the secondary to high school group were able to show as much understanding for these terms as for the first two terms. Only 7 of the 10 participants chose the correct answer for the terms “femidom” and “peer counselling”, while half of the participants lacked understanding of the term “stigma”, and only 3 of the 10 participants managed to give a correct answer for the term “immuno depressants”.

According to table 1, none of the recruits at the primary level of education demonstrated their understanding of the term “discrimination” and only 1 out of 3 at the level between primary and secondary were able to match this term with its equivalent meaning in Sesotho. Conversely, participants whose educational background ranges between secondary and high school demonstrated their understanding of the term with 90 percent being able to respond correctly. These participants were also able to understand the term “insurance premium”, with all of those with a higher educational background choosing the correct answer. However, this term was hardly understandable to participants whose educational background ranges between primary, and primary to secondary. This can be deduced from the fact that only 1 out of 3 from the primary education background responded correctly and none of those in the category of primary to secondary responded correctly.

Generally speaking, table 1 shows us that on overall, participants with a primary or a primary to secondary level of education do not understand the terms that are used when talking about HIV/AIDS. On the other hand, these results also show us that, at an average percentage of 76 percent, participants whose educational background ranges between secondary and high school seem to have more understanding of the technical terms related to HIV/AIDS used in MEL radio broadcasts.

#### 4.3. Terms related to the ILO

The second subsection of the questionnaire dealt with terms related to the ILO. In this case, seven terms which represent words or phrases code switched or borrowed from English were presented to the participants and they had to indicate which Sesotho meaning corresponded to the English word or phrase. The figures related to the number of participants who correctly identified the appropriate meaning are presented in Table 2.

**Table 2 - The comprehension of terms relating to the ILO**

Word/phrase	Primary		Prim-sec		Secondary-High	
	No. n = 3	(%)	No. n = 3	(%)	No. n = 10	(%)
Screening	0	0	0	0	5	50
Recognition of AIDS as a workplace issue	1	33.3	0	0	6	60
Non-discrimination	1	33.3	0	0	8	80
Gender Equality	2	66.7	1	33.3	8	80
Care & Support	1	33.3	2	66.7	8	80
Confidentiality	0	0	0	0	9	90
Continuation of employment	1	33.3	0	0	10	100
<b>TOTAL</b>	6	28.6	3	14.3	54	77.1

Table 2 reveals that the phrase, “recognition of AIDS as a workplace issue” is not well understood by respondents from the primary education level as well as those from the primary to secondary educational levels. This is evident in the fact that only 1 out of the 6 with a primary or primary to secondary level of education correctly identified the meaning of this phrase. On the other hand, more than half or 60 percent of the participants with secondary to high school level education demonstrated their understanding of the phrase by responding correctly to the posed question. Another term that even the secondary to high school level group found difficult was “screening”. This term does not appear to be well understood by all three groups of recruits. This is evident in the fact that no member of the first two groups, i.e. the primary education group and the primary to secondary group, was able to respond correctly to the question, and of the group whose educational background ranges between secondary and high school only 50 percent got this question right.

Of the remaining elements, table 2 shows that the terms “non-discrimination”, “confidentiality” and the phrase “continuation of employment” are not well understood by factory workers with the educational background ranging between primary and primary to secondary level. By contrast, these terms seem to be well understood by those recruits with a higher level of education. This can be illustrated by the fact that 80, 90 and 100 percent, respectively, of this group of participants correctly identified the meanings of these terms.

Finally, the term “gender equality” and the phrase “care and support” seem to be the most commonly understood by all three groups of participants. This can be seen from the fact that half of those with primary education and primary to secondary education responded correctly in these two cases. Of the participants with a higher level of education, 80 percent responded

correctly to the questions what “gender equality” could mean and what “care and support” could mean.

Overall, table 2 indicates that terms related to the ILO are understood by less than a third of participants with a primary level of education and by just over a quarter of participants whose educational background ranges between primary and secondary. In contrast, close to 80 percent of the participants with a secondary to high school level of education seem to understand terms that are related to the ILO.

#### **4.4. Terms related to labour law**

The third subsection of the questionnaire dealt with terms related to labour law. This subsection was the only one to contain a transliterated term, namely *ho amenta*. This phrase means “to amend the law”. The other seven terms are all words or phrases which have been code switched or borrowed from English. The figures related to the number of participants who correctly identified the appropriate meaning are presented in Table 3 below.

**Table 3 - The comprehension of terms relating to labour law**

Word/phrase	Primary		Prim-sec		Secondary-High	
	No. n = 3	(%)	No. n = 3	(%)	No. n = 10	(%)
<b>Labour code amendment</b>	0	0	0	0	3	30
<b>Collective bargaining</b>	0	0	0	0	5	50
<i>Ho amenta</i>	1	33.3	0	0	6	60
<b>Misconduct</b>	0	0	1	33.3	7	70
<b>International conventions</b>	1	33.3	0	0	8	80
<b>Domestic legislation</b>	0	0	0	0	9	90
<b>Freedom of association</b>	2	66.6	1	33.3	7	70
<b>Unfair dismissal</b>	1	33.3	2	66.6	9	90
<b>TOTAL</b>	5	20.8	4	16.7	54	67.5

Table 3 above shows that there is little or no understanding of the transliterated term or phrase *ho amenta* (“to amend the law”). Even though this term has been translated into Sesotho from English, only 1 out of 3 recruits at the primary level of education responded correctly while none in the primary to secondary level of education responded correctly. Of the group whose educational level ranges between secondary and high school, only two thirds demonstrated a certain amount of understanding. This means therefore that there is a likelihood of lack of understanding of the meaning of the phrase *ho amenta* which can affect the understanding of a text which formed part of the word’s context.

In table 3, we can see further that the legal terms “misconduct”, “international conventions”, “domestic legislation”, “collective bargaining” and the phrase “labour code amendment” are not well understood by participants from both the primary and primary to secondary levels of education. Only the term “unfair dismissal” and the phrase “freedom of association” appear

to be better understood by these participants, with half of the participants (3 out of 6) correctly identifying the meaning. The terms “unfair dismissal”, “international conventions” and “domestic legislation” were very well understood by the group with a higher educational level, with 90 percent correctly identifying the meanings of “unfair dismissal” and “domestic legislation” and 80 percent correctly identifying the meaning of “international conventions”. The terms “freedom of association” and “misconduct” also appeared to be understood by this group, with 7 out of 10 participants choosing the correct answer in both cases.

The term “collective bargaining” was only understood by half of those with a higher education level. Furthermore, the phrase “labour code amendment”, was not well understood even by the group with secondary to high school level education. In fact, only three participants overall correctly identified the meaning for “labour code amendment”.

In a nutshell, table 3 highlights the fact that the terms related to national labour legislation barely make sense to the less educated factory workers, although workers with secondary to high school level of education do appear to understand these terms better. This is emphasised by the average percentage of 18.75 percent correct answers from both participants from the primary and primary to secondary school range and an average understanding of 67.5 percent for the more educated group of participants.

#### **4.5. Terms related to National Employment Services**

The fourth subsection of the questionnaire dealt with terms related to the NLS. In this case, six terms which represent words or phrases code switched or borrowed from English were presented to the participants and they had to indicate which Sesotho meaning corresponded to

the English word or phrase. The figures related to the number of participants who correctly identified the appropriate meaning are presented in Table 4.

**Table 4 - The comprehension of terms relating to NES**

Word/phrase	Primary		Prim-sec		Secondary-High	
	No. n = 3	(%)	No. n = 3	(%)	No. n = 10	(%)
<b>Labour force</b>	0	0	0	0	0	0
<b>Child labour</b>	0	0	1	33.3	2	20
<b>Labour market information</b>	1	33.3	1	33.3	3	30
<b>Labour market</b>	0	0	1	33.3	5	50
<b>Unemployment Database</b>	0	0	0	0	6	60
<b>Job search</b>	0	0	1	33.3	7	70
<b>TOTAL</b>	1	5.6	4	22.2	23	38.3

Table 4 indicates that no participant with a primary level of education showed an understanding of the phrase “labour market”. It also highlights the fact that 1 out of 3 from the primary to secondary educational level responded correctly to the question on what a “labour market” is as well as indicating that 50 percent of the respondents with a higher education demonstrated their understanding of the term. Apart from this, table 4 also shows us that one of the less commonly understood terms relating to NES is “labour market information”. This is indicated by the fact that 1 out of 3 of respondents with a lower level of education, primary and primary to secondary, correctly responded to the question and again this is indicated by the fact that only 30 percent of the more educated ones were able to respond correctly.

Table 4 also shows us that the term “labour force” is one of the most uncommon terms to all the participants regardless of their educational background. This is illustrated by the fact that participants from the primary, primary to secondary and secondary to high school levels were not able to correctly match the meaning of the term “labour force” with the fact that it is people who are of working age or are employable. Table 4 also reveals that, unlike the term “labour force” which is not understood by all employees across all educational levels, the comprehension of the terms “unemployment database” and “job search” is not understood by all but the more educated participants, at 60 percent and 70 percent respectively.

According to table 4, the phrase “child labour” does not make sense to participants with a primary level of education. This can be seen in the fact that none of them showed any understanding of what child labour is; some even resorted to referring to it as way of teaching a child how to do some household chores. At the primary to secondary level, 1 out of 3 recruits gave a correct response and even at the secondary to high school level only 20 percent demonstrated some knowledge of the term.

To sum up, most of the terms that relate to NES barely make sense to all participants regardless of their educational background. At the primary level, this is illustrated by the fact that only 5.6 percent were able to respond correctly to the questions, 22.2 percent at the primary to secondary level and an average percentage of 38.3 for the secondary to high school level, which is less than half of the group of participants.

#### 4.6. Terms related to Occupational Safety and Health

The final subsection of the multiple choice part of the questionnaire dealt with terms related to occupational safety and health. Again, the five terms are all words or phrases which have been code switched or borrowed from English. The figures related to the number of participants who correctly identified the appropriate meaning are presented in Table 5 below.

**Table 5 - The comprehension of terms related to occupational safety and health**

Word/phrase	Primary		Prim-sec		Secondary-High	
	No. n = 3	(%)	No. n = 3	(%)	No. n = 10	(%)
<b>Musculo-skeletal disorder</b>	0	0	0	0	3	30
<b>Safety goggles</b>	1	33.3	1	33.3	5	50
<b>Respiratory disorders</b>	0	0	0	0	7	70
<b>Occupational disease</b>	1	33.3	1	33.3	8	80
<b>Occupational safety</b>	2	66.7	1	33.3	9	90
<b>TOTAL</b>	4	26.7	3	20	32	64

Table 5 shows that, in general, respondents whose educational level ranged between primary and secondary seemed to lack an overall understanding of the terms that are related to occupational safety and health. This is illustrated by the fact that although 3 out of 6 showed some understanding of the term “occupational safety” from both the primary and primary to secondary range, the same pattern has not been observed for the remaining terms. None of the primary and primary to secondary level participants were able to give a correct answer to the questions regarding “musculo-skeletal disorder” or “respiratory disorders”. Looking at the comprehension of the term “safety goggles”, there seems also to be a very low level of understanding in the educational groups under discussion. Only 1 out of 3 of each group gave the correct answer, namely that safety goggles are goggles meant to protect the eyes from

injury which may result from work related activities. Finally, only 1 out of 3 in each of the two groups of respondents gave correct answers for the meaning of the term “occupational disease”.

If we look at the respondents whose educational background ranges between secondary and high school, they seem to understand most of the terms that are used while talking about matters related to occupational safety and health. This can be seen from the fact that 90 percent of respondents from this group seemed to understand what it means to speak of “occupational safety”. The same pattern has been observed in relation to the technical terms “respiratory disorders” and “occupational diseases”, where 70 and 80 percent of the respondents, respectively, gave correct answers. Table 5 reveals that the comprehension of the term “safety goggles” is understood by only 50 percent of the respondents with secondary to high school level education. Furthermore, the same group did not seem to understand the meaning of the term “musculo-skeletal disorder” as 70 percent gave an incorrect answer, and only 30 percent were able to give correct answers.

#### **4.7. Benefits and problems with the use of English in MEL broadcasts**

The second (and final) section of the questionnaire asked the participants for responses to three questions. These question were focused on what the participants gained from the use of English in matters that related to labour and employment. Although all three of the questions were initially intended to elicit a longer response – listing the benefits and problems with the use of English in MEL broadcasts – during the data collection, it became clear that the only way to get a response from the participants was to ask for a yes/no answer to the first two questions.

Table 6 presents the responses that were obtained while seeking to gather the participants' opinions on the benefits of using English versus the benefits of using Sesotho which is the participants' mother tongue. Ten of the sixteen participants provided answers to the second part of the questionnaire.

**Table 6 – Benefits of using English versus Sesotho**

Question	Response Type	Educational Level		
		Primary	Prim-Sec	Sec-High
1. Are there specific benefits of using English in labour matters?	Yes	0	0	2
	No	2	2	4
2. Could the benefits have been the same if Sesotho is used in labour matters?	Yes	0	0	0
	No	2	0	6

Looking at table 6 above, it can be seen that out of two participants with a primary level of education, none saw any need to use English words when talking about matters that relate to employment and labour. The same pattern has been observed at the primary to secondary level of education where neither of the 2 participants saw any benefit in using English words in labour related matters. Conversely, 2 out of 6 recruits whose educational level ranges between secondary and high school were able to see the benefits of using English words in labour related matters. The other 4 out of 6 recruits in secondary to high school level of education did not see any benefit of using English in labour matters. This means therefore that the use of English in Sesotho radio broadcasts is not favoured among the interviewed participants.

Table 6 further shows that all the participants preferred the use of Sesotho in matters related to labour as opposed to English. This is illustrated by the fact that 2 who had a primary level of education pointed out that the benefits which they gain from the use of English would not be the same as they would be if Sesotho was used because if Sesotho was used then they would be able to understand the rules at the workplaces because they would be expressed in their mother tongue.

Table 7 presents the responses that were obtained while seeking to gather the participants' opinions on the problems which arise as a result of using English in labour matters involving Basotho.

**Table 7 - Problems that result from the use of English**

Problem Type	Educational Level		
	Primary	Prim-Sec	Sec-High
Poor education	0	0	2
Poor command of English	0	2	4
No response	3	1	4

Table 7 shows us that none of the respondents with a primary level of education were able to identify the problems which are likely to arise when English words are used in technical conversations that are predominantly in Sesotho. For the participants with primary to secondary level education, 2 out of 3 participants responded that poor command of English is likely to prevent understanding of the subject matter, while none of the respondents in this group saw poor education as one of the problems which results in misunderstanding of English words. 1 out of 3 respondents could not voice her opinion on the problems.

The participants with secondary to high school level of education identified a series of problems. Poor education was identified as one of the problems which inhibits the comprehension of English words by 2 out of the 10 participants. 4 out of the 10 participants blamed the lack of understanding thereof on poor command of English. The remaining 4 out of the 10 participants in the group with secondary to high school level of education did not respond to the question.

In this chapter, I have presented the data collected through the administration of the multiple choice questionnaire, and discussed these results. In the following, final, chapter, Chapter 5, I will examine the results looking at what they say in terms of the hypothesis that code switching, borrowing and translation do little to make factory workers understand the various messages from the MEL.

## Chapter 5

### Discussion and Conclusion

#### 5.1. Introduction

The results of this study do to some extent support the hypothesis that the MEL's radio broadcasts are not efficient in disseminating information related to HIV/AIDS in the workplace, national labour laws, national employment services, and occupational health and safety to all factory workers against the backdrop of code switching, borrowing and translation. The study revealed that code switched and borrowed terms related to HIV/AIDS at work are mostly understood by factory workers with a higher level of education than others. This may be because words which are used while discussing HIV/AIDS are often of a biological nature hence their comprehension warrants a background in biology where such words are in frequent use. As pointed out in Chapter 2, the comprehension of a word partly rests upon the frequency with which it is used in day to day speech (Grosjean 1995).

The study also highlights the fact that code switched terms related to ILO are also understood mostly by factory workers with a higher educational level and not by those with a lower educational level. This could be due to factory workers' knowledge of the world around them. Factory workers are less aware of what the International Labour Organization is about and necessarily what its role is in relation to the rights of people at work. Again, it could be due to the fact that code switched terms related to ILO are words which are not frequently used or used in day to day interactions between factory workers. Hence their failure to comprehend that the word *international* has something to do with *machaba* or "nations".

The study also reveals that factory workers generally do not understand codeswitched, or even translated, legal terms. This could be explained also in terms of the fact that legal terms are restricted to conciliation and arbitration, labour court and labour appeal court processes only and therefore are the infrequent words which are always disfavoured by factory workers in favour of more frequently used and heard words. It can also be due to the lack of education on the part of factory workers, some of whose level of education barely enables them to grasp technical terms which are likely to arise when talking about what is legal within the employment sector. The same pattern has been observed for terms related to Occupational Health and Safety which remained incomprehensible to factory workers at almost all levels of educations. The comprehension of such terms as these requires a knowledge of applied environmental conditions where, for instance, the wearing of masks reduces the dust being inhaled into the body and the results that are likely to emanate therefrom.

Factory workers also seemed unable to comprehend code switched and borrowed terms related to National Employment Services. This can be explained in terms of the fact that their level of education does not enable them to understand terms related to statistics concerning the status of the unemployed at national level; hence to them statistical terms are as incomprehensible as neologisms. By being new words to factory workers, their comprehension becomes a challenge since they cannot be linked to their referents or objects to which they refer.

As almost all the terms are code switches or borrowings from English, the level of language proficiency in English also plays a role. As Ehrman (1996) points out, the development of proficiency in a second language, in this case English, is clearly linked to socio-economic status. As noted in chapter 3 in the description of the participants, they come from a low

socio-economic background, and so their proficiency in English is not likely to be very good as they would have had little formal English training and limited opportunities to receive exposure to either spoken or written English. This lack of proficiency in English, which is identified by the majority of the participants as a problem, could also explain the lack of understanding of the various codes switched and borrowed terms.

## **5.2. Strengths and Limitations of the study**

The first strong point of the study is that it has been able to highlight some of the factors that could be barriers to successful intercultural communication between technocrats and semi-literate factory workers, specifically code switching into English and borrowing and translation from English. Implications are that once bilingual radio presenters have been made aware that code switched, borrowed and translated terms are stumbling blocks to effective communication, then they can be helped to avoid such behaviour.

The second strong point rests upon the fact that though it is not practically possible to generalize about the findings due to the size of the sample, it is worth noting that communication involving code switched English technical terms is likely to exclude the semi-literate factory workers who also deserve to hear about matters relating to their employment. The implication is that for government departments, companies, and any other entity which seeks to market its products and services to factory workers, technical terms, which can either enter the language as code switches, borrowed terms or even translations during such speech events, need to be introduced in a manner that pays attention not only to language but the socio-cultural background in which such a language is used – tailor-make

their messages in such a way that they will have a special recourse to socio-economic status, educational level, and cultural inclinations.

The study also has its own limitations which make significant generalizations impossible. The first is the fact that a sample of sixteen (16) factory workers in the textile industry sector which employs over 30 thousand employees is not representative enough. The second shortcoming is the time factor. Because factory workers are given high targets to meet at work, they spend only about 30 to 45 minutes on lunch and are thereafter in a hurry to go back to work. This means therefore that quality interviews with the participants full concentration could not be guaranteed as the interviews took place while participants were eating. The third shortcoming is the fact that personal information of the participants could not be authenticated. The implication here is that there is no guarantee that some or all of the participants were telling the truth about their educational background. The final shortcoming relates to the questionnaire itself. The questionnaire required precision that cannot be expected from semi-literate factory workers. For instance, in some cases there could be three or four correct answers in a question but these answers differ in terms of their precision, some more accurately describe the situation than others.

The implications of the present study are that practicing communications officers, public relations officers, outreach officers, social development coordinating officers, etc. need to be keenly aware that communication breakdown can arise out of the educational levels of the interactants. As a result, some technical terms may only be understood by a certain percentage of people with a particular level of education, while they may not be understood by others.

### **5.3. Conclusion**

To conclude, the study points towards the fact that against the backdrop of code switching, borrowing and translation, the MEL radio broadcasts are less effective in disseminating information on matters related to HIV/AIDS, the plight of factory workers according to the ratified conventions of the ILO, legal terms related to contracts of employment, their commencement and termination, conditions of work, the level of the employed versus the unemployed, skills needed to venture into the country's labour market and occupational health and safety guidelines as reflected in the Labour Code of Lesotho. They are only effective for some factory workers with a sufficiently high level of education or sufficient proficiency in English to understand the relevant code switched, borrowed and translated terms.

### **5.4. Recommendations**

One of the greatest communication challenges that the people of Lesotho are faced with, is the need to have information material, be it electronic or in print media, about companies, government departments, etc.; what services such companies offer; and where to go in the event that people experience some disservice at the hands of employers. It is worthwhile to look into some of the strategies that can be used in order to lessen the use of code switching, translation and even borrowing that take place in mass communication in Lesotho. To this end research into the expansion of the Sesotho lexicon to enable communicators to use Sesotho words in place of English code switches or borrowings would be very useful.

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## Appendix A

A radio interview held between the Labour Broadcasting Officer (LBO) and the International Labour Organization's National HIV/AIDS Project Coordinator (ILO). The interview was conducted following the meeting that was held between workers' representatives and the International Labour Organization in order to formulate the action plan for implementing HIV/AIDS guidelines in the workplace.

LBO: Ntate, ke hlokomela ha ke sheba liraporoto tsa ofisi ea lona hore ka la 17 le la18 Phato ka tatellano, ho ile hoa ba le phutheho e neng e tšoaretsoe batho bana ba *li trade union*. Phutheho ee ea lona e ne e bua ka eng?

ILO: Phutheho ena ea rona ka bokhutšoanyane ne e le moo re neng re kopane le mekhatlo ena ea basebetsi, re tlo tla re etsa leano kapa *action plan* malebana le taba tsa *HIV at the workplace*. Ka bokhutšoanyane re na le *project* ea lilemo tse tharo ea ILO, International Labour Organization, tseo sepheo sa eona e leng ho tla shebana le litaba tsa *HIV/AIDS at the workplace*. So ho ile hoa eba *le workplan* kapa *plan of action* e ileng ea etsuo e le *coverang* kapa e nkang sebaka sa tšebetso kaofela. 'Me joale ho ne ho hlokahala hore joale re bue le *lisocial partners* 'me *lisocial partnerseng* tsa rona re bua ka mekhatlo ea bahiri, mmuso, ekasitana le mekhatlo ea basebetsi. Lekhetlong lena, re ne re kopane le mekhatlo ena ea basebetsi hore re tlo tla re etsa leano la hore na re tla tla re sebetsa le bona joang. Ke ka bokhutšoanyane kamoo e neng e le kateng. Che ntle le mono re ne sheba *ripoto/* raporoto e ileng ea etsoa ke *moconsultant* ka *HIV/AIDS at the workplace* ho bona hore na boemo ke bo fe, 'me *ripoto* ena e tla re thusa hore e be re etsa meralo ea hore na re tlo tla re sebetsa joang le mekhatlo ea basebetsi ekasitana le litho tsa bona lilemong tse tse tharo tseo *project* e tlo tlang e sebetsa ka tsona.

LBO: Kea leboha ntate, ke kopa re khutlele ntlheng ena eo u ileng ua bua ka eona ea ho sheba mohlomong HIV/AIDS libakeng tsa tšebetso ntate. Ekaba ha le sheba taba ee ea HIV libakeng tsa tšebetso, ke lintlha li fe tseo le li elang hloko ?

ILO: E ntate, kea kholoa ripoto eno ntho eo ee bontšitseng ekasitana le lefatše ka kakaretso, ntho eo re e shebang ke hore batho ba bonahalang ba tšoaelitsoe kapa ba anngoe ke lefu lena la *HIV/AIDS*, ho bonahala e le batho ba lilemong tse tlase haholo. 'Me ka lilemo tse tlase re bua ka lilemo tsa ho tloha mohlomong 49 ho ea tlaase. Ke bona ba bonahalang ba amehile. Ha re bua ka 49 ho ea tlaase re bua ka *the working force*, e leng bona batho ba sebetsang e leng bona batho ba *productive*. 'Me ha e qala e le joalo, ke mona moo e re

bontšang hore na hana khahlamelo ea HIV/AIDS ke efeng sebakeng sa tšebetso. Re shebile basebetsi, re shebile mohiri ekasitana le khoebo ka kakaretso. Joale nthoe eo re shebang haeba re etsa mohlala, haeba motho a bonahala a ena le tšoaetso, ke ntho tse ngata tse ka etsahalang. Ea pele ke ho lofa kapa ho se be teng mosebetsing haholo ka maemo a bophelo a seng matle, absenteeism. Ea bobeli ke bona boemo bono bo seng bo se botle hoo motho a sitoang ho etsa mosebetsi oo a neng a hiretsoe hore a e etse. E nngoe hape ke moo ho bonahalang hore eena motho enoa, chelete ea hae eo a neng a tlameha ho phelisa lelapa ka eona, o e sebelisa ho tsamaea lingaka. Ka nako e nngoe ha se eena feela ekasitana le lelapa, molekane oa hae kapa emong feela oa lelapa, mosebetsi ea joalo o tlameha ho ba sieo mosebetsing a ilo oka oa habo. Taba ea HIV e boetse hape e ama khoebo ka hore litjeo tsa khoebo li batla li ba holimo haholo.. Nthong tse kang bolofa, mafu a bang mangata. Licompanying tse ling tse nang le lisocial security scheme/pension, mohiri o iphumana a tlameha ho patala haholo ka lebaka la mafu a bang teng. Ntle le mafu a bang teng le licost tseno/li premium li'a nyoloha. Ntle le mono, ke tahlehelo hape ho mohiri ha batho ba nang le tsebo ekasitana le ba se nang litsebo hobane u tla utloisisa ntate hore likhoebong tse ling ntate batho ba bang ba isoa koetlisong, me ha ba khutla koetlisong mono joale u tla fumana hore ba se ba kula. Me ho boela u koetlisa motho e mong hape ho turu haholo. Ntle le mono ka nako e nngoe bahiri/motho o utloisisa hore, motho ha a na le tšoaetso, a se a sa tle mosebetsing ka tsela e tloaelehileng, o mo behella ka thoko a batle ba bang, 'me kotsi e teng ke ea hore le bona bano u ka nna oa fumana hore tšoaetso ena e se e le holimo haholo. Ke kamoo re e shebang ka teng hore na ha boemo boo bo ntse bo tsoela pele the re etsa joang? Re le mahlakore a mararo, 'muso, bahiri le basebetsi. 'Me ke hona moo basebetsi ba neng ba bontša hore na litlhoko tsa bona na ke li fe e le hore ba tsebe ho loantša kholumo-lumo ena, 'me ba ile ba supa ntlha tse peli. Ea pele ke ea ho bontša hore ba fuoe lithupelo tse tla etsa hore ba be le boikemelo kapa boiphihlelo ba hore ba sebetsane le taba ena HIV/AIDS hobane ba ile ba bontša hore ha ba na letho leo ba ka le supang hore joale meralo eo ba e behileng sebakeng sa ho loantša kokoana ena ke ena. Ha setho sa bona se kula se hlokahala ha ho na letho leo e leng hore le teng. so ke eona ea pele eo ba ileng ba e bontša hore ba hloka lithupelo., 'me ekaba lithupelo ka mekhoha e mengata. Ekaba tsa hore ba ithute hore na ba ka qoba lefu lena joang, eka ba lithupelo tsa hore joale ha ba tsamaea ba ilo buisana le bahiri ke lintho li fe tseo ba ka li shebang e le hore ba bue ba le ntsoe- leng. Mohlala, ntho eo re neng re e bontša ke hore Lesotho mona meputso e eketsoa selemo le selemo, joale re bontsa hore mohlomong ba bone hore ha se taba ea ho sheba meputso, ke taba ea ho sheba hape hape hore na ke eng eo ba ka e buisanang le bahiri le mmuso, se ka tsoelang litho tsa bona molemo malebana le HIV, me ntho e nngoe eo ba ileng ba e bua ke hore na katamelo e ka ba e feng. Mohlala u tla fumana hore Lesotho leano ke hore batho ba tsamaee ba ilo testa, ba tsebe maemo a bona. Empa boemo boo basebetsi ba leng ho bona ke hore na joale

ha ba qeta ho testa ha motho a le Positive ho etsahala eng le ha a le negative ho tla etsahala eng. Ba bontša hape hore ba lakatsa hore ho be le clinic moo motho a tla fumana kalafo. E nngoe ea lintho te Project e tlo tla e li etsa ke taba ea ho etsa leano leo re le bitsang workplace policy, ‘me leano lona re ne re ipapisitse le se bitsoang ILO Code of Practice , e supang hore na ke lintho li fe tse lokelang ho eloa hloko. Eona e supa lintlha tse latelang: (ILO Code of Practice) khethollo, discrimination, sekhobo, stigmatization, care and support,

LBO: Kea leboha ntate, ke kopa re khutlele tabeng eane ea ripoto ea litsibi tsena tseo u ileng oa bua ka tsona. Ke ile ka utloa ha u ntso u hlalosa u bontsa hore lefu lena ke lefu le bonahalang le ama batho ba lilemo li mashome a mane a metso e robong ho ea tlaase ntate, ‘me tabeng ena oa supa hore ke bona batho ba bonahalang ba le matla haholo bano. Ha u sheba lilemo tsee u boela u sheba hore na ke lintlha li fe tse suptjoang ke litsibi tsee, lefu lee le ka thijoa joang lilemong tsee.?

ILO: Ntlha ea pele ke behavioural change, e le taba ea ho fetola boitšoaro kapa eona tsela eo batho ba phelang ka eona. Ha re nke mohlala, batho ba lilemong tseno ba ntse ba le sexually and emotionally strong. Ha ba se na mokhoa ho ikeepa busy, ba iphumana ba idlela, ke mona moo re chong re reng book bo idlelang ke workshop ea sebe

The English translation of the interview between the Labour Broadcasting Officer, (LBO) and the HIV/AIDS National Programme Coordinator for the International Labour Organization, (ILO) relating to the meeting between the ILO and Trade Unions on the formulation of workplace policies aimed at combating the pandemic.

LBO: Sir, looking at your office reports, I can see that on the 17<sup>th</sup> and 18<sup>th</sup> August there was a meeting between the International Labour Organization and trade unions. What was the purpose of that meeting?

ILO: We came together with Trade Unions or workers’ representatives in order to draw a plan of action concerning HIV/AIDS at the workplace. In short, as the ILO, we have a three-year project, which is geared towards dealing with HIV/AIDS in the world of work. Therefore, we drew up an all-encompassing plan of action which will take into account all workplaces regardless of what work is done at that workplace. There was a need for dialogue among social partners, the government, employers and employees to come together and address matters relating to the disease. As a result, this time we had a meeting with employee representatives to map the way forward. Apart from that, we met to discuss the report prepared by consultants who had been called in to provide technical expertise about the current HIV/AIDS situation the factories in

Lesotho. It is this report that will help us to see how we can map the way forward during the three years of the project's lifespan.

LBO: Thank you very much sir, let us go back to some of the issues you raised about HIV/AIDS in the workplace. What are the key issues that you take into account when talking about HIV/AIDS and employment?

ILO: The report brought to light that the majority of people who seem to be infected by HIV/AIDS are those aged below 49. These people are our country's workforce due to their age and are necessarily at the productive stages of their lives. That being the case, this is where we demonstrate how negatively the disease affects the workplace, particularly the workers, employers and business at large. What we focus on for instance, is that if an employee seems to be infected with HIV/AIDS there are many things, which can be seen to result from such a state of health. The first thing to be noticed in the workplace is absenteeism. This is the situation in which an employee absents himself or herself from work due to several reasons, which could directly or indirectly be linked to the disease. The second thing is the situation in which an employee is unable to carry out the work that s/he has been hired to do. The third resultant factor is the family loss of income. This normally happens when an employee spends most of his/her income on medical implements, medicines, pills, vaccines or any other means of keeping the body healthy. Sometimes it might not be the employee per se but even a member of his or her family perhaps his mother, father or a close relative. The fourth resultant factor is the cost to the employer. In cases where workers absent themselves from work, or die and the companies they work for have provision for social security scheme or pension, the employer is obliged to pay dearly because of these deaths, if quite too many employees die, then the monthly premiums paid by such employers are likely to heighten. Apart from that, it is a terrible loss to any company to lose skilled labour because of the costs incurred in trying to empower employees through education and training. This is what will assist the tripartite social partners in mapping out the way forward when fighting the pandemic by formulating policies on HIV/AIDS. It was at this stage that employees' representatives pointed out their needs and wants about the disease. They raised a number of issues with respect to the prevalence and the impact of HIV/AIDS in their work firms. The first issue they raised was that they needed to be empowered by being given training to help them to fight the disease since they indicated that they had virtually nothing with which to fight the disease. The workers pointed out that among the several forms of education and training needed, they needed the type of training which would address the way in which they could keep themselves from being infected by the virus, which causes HIV/AIDS. The other type of training which they considered requisite, is the one which would address the problem of how to communicate with their employers. For instance, here in Lesotho it is common knowledge that salaries are increased annually, so we are trying to show them that they cannot only talk to their employers about salary increments but they can also talk to the government and their employers about HIV/AIDS. The other thing that

employers mentioned is that of how the problem of HIV/AIDS can best be approached. To give an example, the policy of the government of Lesotho is that people must be tested for the presence of the virus in their blood so that they can know their status. Employees on the other hand, are in the dark regarding what would happen after testing if it turns out that they were positive or had contracted the virus. They also pointed out that they needed clinics to be available near the factories so that it would be easier for them to get treatment and reduce absenteeism. One of the key areas in which the project will be functional is where workplaces are going to be assisted in putting in place the workplace policy or the policy on how HIV/AIDS is to be dealt with at work. This will be done basing ourselves on the ten guidelines provided by the ILO in its Code of Practice. I will only talk about three of these since they are ones, which are relevant for our purpose for now. These are issues such as discrimination, stigmatization and care and support. With reference to discrimination, the ILO Codes of Practice shuns discrimination, or unfair treatment of the infected by their employers or colleagues since it has been discovered that infected employees are severely discriminated against. Regarding stigmatization, it is not uncommon for infected workers to be treated with scorn so ILO calls for a much more humane treatment for the patients. The third item in the Code of Practice is care and support. This means that the ILO stands for caring and supporting workers with HIV/AIDS. This is because when such workers are sick they often are faced with neglect and lack of support. People refrain from coming into contact with them for fear of infection.

LBO: Thank you very much sir, let us again look at the report that was presented by the consultants. I heard you explaining that HIV/AIDS is the disease, which is prevalent in people who are aged below forty-nine, and you indicated that these are people who are still in the productive stages of their lives. How can the prevalence of this pandemic be curbed in these years because of such hindrances to the control?

ILO: The first step is changing one's behavioural patterns or the way one conducts his or her lives. Let me give you an example, those are people who are emotionally and sexually active so when they do not have fruitful pastime activities, their minds are likely to be idle and to that, there is a saying in English that 'an idle mind is the devil's workshop. Hence, they are likely to engage in sexual intercourse as a pastime activity and conduct the virus in the process.

## Appendix B

### Questionnaire

#### Lilemo

- a. 16-24
- b. 24-32
- c. 32-40
- d. 40-48
- e. 48-56

#### Botona/Botšehali

- a. motona
- b. motsehali

#### Maemo a thuto

- a. Standard 1-7
- b. Standard 7- 10
- c. Std 10-12
- d. Grade 12-National Higher Diploma
- e. Higher Diploma – Degree

#### Sebaka sa bolulo

- a. motseng
- b. toropong

#### Sebaka sa tšebetso

- a. Feme
- b. Konteraka

**1. Fana ka kutloisiso ea hau ea mantsoe a latelang joalo ka ha a sebelisitsoe mananeong a Lekala la khiro le bosebetsi moo sehlooho e leng litaba tse latelang:**

#### **1. 1 HIV/AIDS**

- a. “CD-4 count”
  - i. ha ke tsebe
  - ii. ke masole a ‘mele
  - iii. ke tsela ea ho sheba hore na motho o se a na le tsoaetso kapa che
  - iv. karolo ea mali e sebetsanang le tšireletseho ‘mele

- b. “Immune system”**
  - i. sesole sa ‘mele
  - ii. mali
  - iii. ha ke tsebe
  - iv. boiphihlelo ba ‘mele ho itsireletsa
  
- c. “Immuno-depressants”**
  - i. lintho tse tsosolosang masole a ‘mele
  - ii. lintho tse teteletsang sesole sa ‘mele
  - iii. lijo tse matlafatsang
  - iv. ha ke tsebe
  
- d. “Femidom”**
  - i. khohlopho ea bontate
  - ii. ha ke tsebe
  - iii. khohlopo ea bomme
  - iv. mokhoa oa ho itsireletsa khahlanong le mafu a likobo
  
- e. “Peer counseling”**
  - i. ho hlabolloa maikutlo ke mosebetsi ‘moho
  - ii. ho hlabolloa maikutlo ke setsibi sepetlele
  - iii. ho hlabollana maikutlo le basebetsi ‘moho
  - iv. ha ke tsebe
  
- f. “Stigma”**
  - i. sekhobo
  - ii. tlikefetso
  - iii. ho khathala matla
  - iv. ha ke tsebe
  
- g. “Discrimination”**
  - i. ha ke tsebe
  - ii. khethollo
  - iii. ho kopana le batho khafetsa
  - iv. li nepahetse kaofela
  
- h. “Insurance premium”**
  - i. Seabo sa khoeli le khoeli sa inshoreense
  - ii. seabo sa khoeli sa mokhatlo oa basebetsi
  - iii. litsieane tsa mapomelo
  - iv. ha ho na e nepahetseng

## **1.2. International Labour Organization**

- a. “Recognition of Aids as a workplace issue”**
  - i. ho ananela hore AIDS e boetse ke taba e amang mesebetsi
  - ii. ho ikhakanyetsa bothata ba AIDS
  - iii. ho nena AIDS mesebetsing
  - iv. Li fosahetse kaofela

- b. “Non discrimination”**
- i. Ho nena khethollo ea batho ba nang le tsoaetso
  - ii. ho khothaletsa khethollo ea bakuli ba AIDS
  - iii. Ho qoba ho bua ka AIDS
  - iv. Ha ke tsebe
- c. “Screening”**
- i. ho hlahloba motho ho sheba na AIDS e teng pele a hiroa
  - ii. ho sheba hore motho o’ tseba mosebetsing kapa che
  - iii. ho nyelisa motho ea nang le AIDS
  - iv. Ha ke tsebe
- d. “Gender equality”**
- i. tekano ea banna le basali
  - ii. phapano ea banna le basali mesebetsing
  - iii. katamelo e ipapisitseng le botona kapa botsehali
  - iv. kaofela likarabo tsena li nepahetse
- e. “Continuation of employment”**
- i. ho lelekoa hang ha ho fumaneha hore mosebetsi o’ a kula
  - ii. ho tsoela pele ka mosebetsi leha mohiruo a tsoeroe ke Aids
  - iii. ho behelloa ka thoko ho mosebetsi hoa nakoana
  - iv. likarabo tsena li fosahetse kaofela
- f. “Confidentiality”**
- i. ho boloka lekunutu la mosebetsi a totobalitseng maemo a hae a bophelo
  - ii. ho pepesa maemo a mohiruo a tsoaetso
  - iii. ho jala-jala makunutu a mohiri
  - iv. ha ke tsebe
- g. “Care and support”**
- i. ho lahloa kherhloa hang ha ho tsebahala hore motho o na le lefu
  - ii. ho bontsa tsotello le tsetso bakuling ba lefu la AIDS
  - iii. ho loantša bakuli ba AIDS li nepahetse kaofela.

### **1.3. Molao**

- a. “Ho amenta”**
- i. ho fetola molao
  - ii. ho lahla molao oa khale
  - iii. ho hlakola molao
  - iv. ha ke tsebe
- b. “Misconduct”**
- i. ho ikobela melao ea mohiri
  - ii. ho hana litaelo
  - iii. ho fetoha phehla-marole mosebetsing
  - iv. ha ke tsebe

- c. **“Unfair dismissal”**
  - i. ho lelekoa ka lebaka la ho ba setho sa mekhatlo ea basebetsi
  - ii. ho lelekoa ho sa ipapisoe le mabaka le methati e suptjoang ke molao
  - iii. e ka sebelisoang ke mohiri le mosebetsi ka bobebe
  - iv. ha ke tsebe
  
- d. **“International conventions”**
  - i. melao ea Lesotho ea basebetsi
  - ii. melao ea machaba ea basebetsi
  - iii. litumellano tsa lefatse tsa basebetsi
  - iv. maemo a amohelehang a basebetsi
  
- e. **“Domestic legislation”**
  - i. melao ea machaba ea basebetsi
  - ii. melao ea Lesotho ea basebetsi
  - iii. litumellano tse lipakeng tsa mohiri le mosebetsi
  - iv. Kaofela li nepahetse
  
- f. **“Collective bargaining”**
  - i. tokelo ea ho kena lipuisanong le mohiri
  - ii. ho rera ho kena boipelahetsong khahlanong le meputso
  - iii. tokelo ea ho itokolla mosebetsing
  - iv. ha ke tsebe
  
- g. **“Freedom of association and the right to organize”**
  - i. bolokolohi ba ho ba setho sa mokhatlo oa basebetsi
  - ii. tokelo ea ho kena kapa ho tsoa neng kapa neng mosebetsing
  - iii. bolokolohi ba ho lelekoa ka lebaka la botho ba mekhatlo ea basebetsi
  - iv. li nepahetse kaofela
  
- h. **“Labour Code Amendment Act”**
  - molao oa basebetsi o fetotsoeng
  - molao oa paballeho mesebetsing
  - molao oa matseliso oa 1977
  - molao o mocha oa basebetsi o fetotsoeng

## **1.4 Occupational Safety and Health**

- a. **“Occupational Safety”**
  - i. paballeho mesebetsing
  - ii. ha ke tsebe
  - iii. ho se tsoetelle paballeho
  - iv. ho hanana le maano a mohiri a paballeho mesebetsing
  
- b. **“Musculo-skeletal disorders”**
  - i. mafu a mokokotlo
  - ii. mafu a hlooho
  - iii. mafu a likobo
  - iv. mafu a mesifa le methapo

- c. **“Respiratory disorders”**
  - i. mafu a mahlo le kelello
  - ii. mafu a matšoafo le linko
  - iii. ho kula hoa mali
  - iv. mafu a likobo
  
- d. **“Safety goggles”**
  - i. lieta tse tšireletsehileng
  - ii. likhalase tse tšireletsang mahlo
  - iii. likhalase tse thibelang khanya e ngata
  - iv. liphahlo tsa batho ba sebetsang moo ho batang
  
- e. **“Occupational disease”**
  - i. bokulo bo bakiloeng ke mosebetsi
  - ii. bokulo boo motho a ileng a ena le bona mosebetsing
  - iii. bokulo bo sa amaneng le mosebetsi
  - iv. bokulo bo hanetsoeng molaong

### **1.5. National Employment Services**

- a. **“Labour market”**

moo ho rekisoang litsebo ka ho fapana  
moo ho bokelletsoeng mabitso a batho ba sa sebetseng  
moo batho ba ingolisang  
ha ke tsebe
  
- b. **“Labour market information”**
  - i. litaba tsa hore na ke palo e kae ea batho ba sa sebetseng le mesebetsi e
  - ii. fumanehang
  - iii. litaba tsa khirano le khirano
  - iv. litaba tsa hore na ha mesebetsi e le sieo batho ba etse joang
  - v. pokello ea manane a likheo tsa tsebetso
  
- c. **“Labour force”**
  - i. matla a ho sebetsa
  - ii. palo ea batho ba lilemong tsa ho sebetsa kahare ho naha
  - iii. ho qobella batho ho sebetsa
  - iv. lenane la batho ba ntseng ba sebetsa
  
- d. **“Unemployment database”**
  - i. pokello ea lipalo-palo tsa batho ba se nang mesebetsi
  - ii. pokello ea batho ba nang le bokooa
  - iii. pokello ea mabitso a bahiri le basebetsi
  - iv. ha ke tsebe
  
- e. **“Job search”**
  - i. ho tsoma likheo tsa mesebetsi moo o ka bang teng
  - ii. ho shebana le batho ba sa sebetseng
  - iii. ho leleka batho ba tletlebang ka mesebetsi
  - iv. kaofela likarabo li nepahetse

**f. “Child labour”**

- i. ho ruta bana mosebetsi
- ii. ho sebelisa bana hampe ba sa fuoe nako ea ho bapala
- iii. ho etsa bana lihlooho tsa malapa a bo bona
- iv. ho hanela bana ho etsa mesebetsi ea malapeng

**2. Melemo ea ho sebelisa mantsoe a senyesemane**

1. Ke melemo e fe ka ho topa eo u e fumanang tšebelisong ea mantsoe a senyesemane litabeng tsa bosebetsi?

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2. Na melemo eo u e fumanang e ne e ka tsoana le ha ho sebelisoa Sesotho moo ho buuoang basebetsi?

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3. Ke mathata a fe a tsoaloang ke tšebeliso ea sekhoaa litabeng tsa basebetsi ba Basotho?

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## Appendix C

### Translated Questionnaire

#### Age

- a. 16-24
- b. 24-32
- c. 32-40
- d. 40-48
- e. 48-56

#### Sex

- a. Male
- b. Female

#### Educational Background

- a. Standard 1- 7
- b. Standard 7 – 10
- c. Standard 10-12
- d. Grade 12 –National Higher Diploma
- e. Higher Diploma – Degree

#### Residential Place

- a. Rural
- b. Urban

#### Workplace

- a. Factory
- b. Construction

**1. Give your own understanding of the following words as they have been used in Department of Employment and Labour’s radio broadcasts where the subject is as follows:**

#### **1. 1 HIV/AIDS**

##### **a. “CD-4 count”**

- (i) I do not know
- (ii) the body’s defense system
- (iii) the way of testing for HIV/AIDS
- (iv) blood component which deals with the body’s defense

- b. “Immune system”**
  - (i) soldiers of the body
  - (ii) blood
  - (iii) I do not know
  - (iv) the body’s ability to counter disease
  
- c. “Immuno-depressants”**
  - (i) things that revitalizes the body’s soldiers
  - (ii) things that depress the body’s soldiers
  - (iii) nutritious foods
  - (iv) I do not know
  
- d. “Femidom”**
  - (i) men’s condoms
  - (ii) I do not know
  - (iii) condoms for women
  - (iv) the way of prevention against sexually transmitted diseases
  
- e. “Peer counselling”**
  - (i) to be counseled by colleagues
  - (ii) to be counseled by a specialist at hospital
  - (iii) to counsel each other with a colleague
  - (iv) I do not know
  
- f. “Stigma”**
  - (i) scourge
  - (ii) harassment
  - (iii) to be distressed
  - (iv) I do not know
  
- g. “Discrimination”**
  - (i) I do not know
  - (ii) segregation
  - (iii) to meet people often
  - (iv) all of the above
  
- h. “Insurance premium”**
  - (i) a monthly contribution to the insurance
  - (ii) a monthly contribution to a workers’ union
  - (iii) terminal benefits
  - (iv) none of the above

## **1.2 International Labour Organization**

- a. “Recognition of AIDS as a workplace issue”**
  - (i) to recognize that AIDS is a workplace issue as well
  - (ii) to turn a blind eye to the problem of AIDS
  - (iii) to despise AIDS at work
  - (iv) none of the above

**b.” Non discrimination”**

- (i) to despise discrimination to people with the infection
- (ii) to encourage the discrimination of AIDS sufferers
- (iii) to avoid talking about AIDS
- (iv) I do not know

**c. “Screening”**

- (i) to test a person for AIDS before s/he is employed
- (ii) to test a person for work competence
- (iii) to despise a person with AIDS
- (iv) I do not know

**d. “Gender Equality”**

- (i) equality between men and women
- (ii) the difference between men and women at work
- (iii) the approach based on masculinity or femininity
- (iv) all of the above

**e. “Continuation of Employment”**

- (i) to be dismissed once an employee is found to be sick
- (ii) to continue to work even after one is found to be ailing from AIDS
- (iii) to be temporarily laid off
- (iv) none of the above

**f. “Confidentiality”**

- (i) to keep the secret of an employee who disclosed his/her status
- (ii) to disclose the employee’s HIV/AIDS status
- (iii) to spread rumours about the employer’s secrets
- (iv) I do not know

**g. Care and Support**

- (i) to be sidelined once it is known that one is infected
- (ii) to show care and support to people suffering from AIDS
- (iii) to fight against people suffering from AIDS
- (iv) all of the above

**1.3 Legal terms**

**a. “Amend”**

- (i) to change the law
- (ii) to throw away the old law
- (iii) to delete the law
- (iv) I do not know

**b. “Misconduct”**

- (i) to abide by the rules of the employer
- (ii) to disobey instructions
- (iii) to turn oneself into a troublemaker
- (iv) I do not know

**c. "Unfair Dismissal"**

- (i) to be dismissed on account of trade union membership
- (ii) to be dismissed without proper reasons and procedures
- (iii) which can be used by both the employer and employees
- (iv) I do not know

**d. "International conventions"**

- (i) Lesotho's labour laws
- (ii) international labour laws
- (iii) universal labour laws
- (iv) acceptable conditions of employment

**e. "Domestic Legislation"**

- (i) the right to dialogue with the employer
- (ii) to plan to protest against salaries
- (iii) the right to resign
- (iv) I do not know

**f. "Collective Bargaining"**

- (i) the right to negotiate with the employer
- (ii) to plan to protest against the employer
- (iii) the right to resign from work
- (iv) I do not know

**g. "Freedom of Association & the right to organize"**

- (i) the right to trade union membership
- (ii) the right to enter or leave work premises at will
- (iii) the right to dismiss people on account of trade union membership
- (iv) all of the above

**h. "Labour Code Amendment Act"**

- (i) the altered labour laws
- (ii) the law on safety & health at work
- (iii) workmen's Compensation Act of 1977
- (iv) the new law that has been changed

**1.4 Occupational Health and Safety**

**a. "Occupational Safety"**

- (i) safety at work
- (ii) I do not know
- (iii) to neglect safety
- (iv) to contest the employer's safety policies

**b. "Musculo-skeletal disorders"**

- (i) diseases of the spine
- (ii) diseases of the head
- (iii) sexually transmitted diseases
- (iv) disorders of the muscles and nerves

- c. **“Respiratory disorders”**
  - (i) disorders of the eyes and the mind
  - (ii) disorders of the lungs and nostrils
  - (iii) disorders of the blood
  - (iv) sexually transmitted diseases
  
- d. **“Safety goggles”**
  - (i) safety shoes
  - (ii) eye-protecting glasses
  - (iii) glasses which regulate the incoming light
  - (iv) clothing for people working in extreme cold conditions
  
- e. **“Occupational disease”**
  - (i) work-related injury
  - (ii) pre-employment illness
  - (iii) illness which is not wor-related
  - (iv) legally proscribed illness

### **1.5 National Employment Services**

- a. **“Labour Market”**
  - (i) where different skills are sold
  - (ii) where there is a database for the unemployment
  - (iii) where jobseekers register
  - (iv) I do not know
  
- b. **“Labour Market Information”**
  - (i) information on how many people are unemployed and available jobs
  - (ii) matters of employment
  - (iii) information on what people must do in times of unemployment
  - (iv) a collection of vacant positions
  
- c. **“Labour Force”**
  - (i) the strength to do the job
  - (ii) the number of people within the employable age
  - (iii) to force people to work
  - (iv) the total number of people who are still working
  
- d. **“Unemployment database”**
  - (i) a statistical collection of unemployed people
  - (ii) a collection of people with disabilities
  - (iii) a collection of the names of employers and employees
  - (iv) I do not know
  
- e. **“Job Search”**
  - (i) to search for vacancies where they could be available
  - (ii) to look for the unemployed
  - (iii) to dismiss employees who complain about work
  - (iv) all of the above

**f. “Child Labour”**

- (i) to teach children work
- (ii) to employ children denying them a chance to play
- (iii) to turn children into household heads
- (iv) to prohibit children from doing household chores

**2. The benefits of using English words**

1. Which benefits more specifically do you gain from the use of English words in issues related to labour?

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2. Can the benefits that you get be the same if Sesotho was used where employees are being discussed?

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3. What are the problems which arise out of the use of English in matters related to Basotho workers?

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