The Role of African Christian Discourse in Redefining Identity, Literature and Language Education in Southern Africa: The Case of the Founding Text of Paul Mwazha's African Apostolic Church

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Abstract
Being both a subject and a medium of learning, language is the vehicle through which society passes its worldview to youths. This raises questions of selection and grading of material to be incorporated into syllabi and textbooks. This paper argues that Southern African language syllabi need a paradigm shift in order to better reflect an African society seeking to reaffirm its identity after decades of oppression. There is need to open up the language curriculum to discourses widely consumed by Africans but hitherto ignored by formal educational systems still biased towards Western worldview. These include the discursive production of African Instituted Churches (AIC). The founding text of the African Apostolic Church (AAC) of Zimbabwean, Paul Mwazha, is examined from the perspective of intertextuality in order to illustrate its literary and educational value. A case is then made for the inclusion of such texts in secondary school curricula in Southern Africa.

Introduction
Despite the fact that the AIC movement has experienced unparalleled success and redefined the Southern African socio-cultural landscape [the term African Christianity (Amanze, 1998) derives from AIC discourse], few if any formal language courses in the region incorporate AIC discourse. AICs seem close to African traditional worldview, such as the perception of health problems as being due to supernatural causes. Indeed, AIC discourse is a response to white cultural dominance and power in the Church, thus reflecting indigenous strategies to reaffirm African worldview (Kalu, 2005). This makes AIC texts discursive events worthy of learners' attention. This paper examines a specific discourse event: Part Two of Paul Mwazha's founding text, *The Divine Commission of Paul Mwazha of Africa.* First, Paul Mwazha, his church and his founding text are characterised. Then key analytical tools proposed for the study of such texts in schools are presented and applied to the text in question.

Mwazha is a 90 year old former school teacher, headmaster, and Methodist evangelist of Shona descent. He launched the African Apostolic Church of Zimbabwe (AAC) in 1959 in at Guvambwa, where, nineteen years earlier, at the age of 22, God had "commissioned (him) to be an apostle of the African continent" (Chitando, 2004: 15). His followers call him *Mutumwa* (God's Messenger to Africa) or *Mudzidzisi* (the Teacher). In his founding text, Mwazha refers to himself as the "angel of Africa".

The Divine Commission of Paul Mwazha of Africa Part One was "compiled" by Timothy Muriritirwa while Part Two was ostensibly written by Mwazha. Both volumes are written in English, Shona and Ndebele. For the purposes of this discussion, the

English version is used. In it, Mwazha narrates miracles he performed, his experiences in the spiritual realm (encounters with angels, archangels, the Holy Spirit and Christ), his commissioning into a "heavenly priesthood" and, the growth and expansion of his ministry in Zimbabwe.

It is significant that an African religious leader chose to fix the intended meaning of his message in print form. It is also significant that Africans from all walks of life – many with little, if any, reading culture (Manyawu, 2005) – strive to read such texts as if their very lives depended on them. Over and above that, it is significant that believers' testimony and behaviour underline the importance of these texts to their faith. For instance, believers tend to read first Mwazha's founding text and then the Bible, which they read through hermeneutic tools incorporated into the founder's text.

Discourse, Text and Intertextuality

The concept of discourse defines language as occurring in specific social contexts reflecting specific codes, expectations, ideological pressures and presuppositions. Thus, a given society and culture "... can be seen as built up of recognizable 'discursive practices', such as those used in educational, legal, religious or political contexts" (Allen, 2000: 211-212). This paper contends that discourses should be viewed as the main focus of the language curriculum.

While text is ordinarily defined as a finite piece of discourse, this paper regards it as "… whatever meaning is generated by the intertextual relations between one text and another and the activation of those relations by a reader" (Allen, 2000: 220). Intertextuality, therefore, refers to the various connections between the text in question and others. Every text displays intertextual links with previous (similar or related) texts as well as synchronically with related texts (Blommaert, 2005). Intertextuality can be viewed as comprising explicit intertextuality or the incorporation of the actual words or explicit citation or quotation of other texts in Mwazha's text (Fairclough, 1992); implicit intertextuality (where no textual markers are used to locate the incorporated text); and interdiscursivity (incorporation of other discourses or voices into a given text).

This discussion will limit itself to interdiscursivity and explicit intertextuality. Subsumed in the concept of interdiscursivity are hybridity (mixing of genres) and or ambivalence (the ensuing ability to have more than one signified). Mwazha's text incorporates a significant number of voices (and languages). It will be interesting to see how and to what effect it does so. Suffice it to say that Mwazha's intertextual activity is reflective of his era: "It is indeed in times of cultural transformation and upheaval that intertextuality seems to be more prominent: Gigoux (2005:40) explains that intellectual avant-garde uses intertextuality because it wants to criticise an earlier text, subvert a genre that has been overtaken ideologically..." (Ferreira-Meyers, 2008: 205-206)

One must also note the role of the reader in the intertextual construction of a text in terms of its meaning or message. The intertextual links revealed depend on the reader: a reader can only detect those links to and echoes of other texts and discourses as s/he is aware of. A given text therefore necessarily draws on a two-fold intertextuality: that

of the writer and that of the reader.

Mwazha's Interdiscursive Strategies

A biographical voice: While *The Divine Commission of Paul Mwazha of Africa* explains the origin of the AAC, it is so focussed on the person of the church's founder that it could also be taken for his autobiography. This ambiguity is echoes the view of South African Zionist church founders such as Isaiah Shembe as Messiahs and kings, divine beings whose personality forms the core of the church teachings (Martin, 1964). Most of the book's chapters are written in the style of the diary, documenting events that occurred in Mwazha's life between 1960 and 1991.The most important strategy is the use of temporal location markers such as dates.

Vague temporal location: Mwazha uses vague temporal markers such as 'one day', 'tomorrow', and 'in the evening' (p. 2) to situate his voice. This vagueness is limited to recollections of the very first miracles he performed. While all three markers appear in Mwazha's voice, this voice is split into two: 'one day' and 'in the evening' are in the narrator's voice while 'tomorrow' appears in a quotation of Mwazha by the narrator. The significance of Mwazha's dual roles as narrator and character are further examined below in the section on the intertextual use of quotations.

Such vagueness is reminiscent of texts of the Gospels where all of Jesus' miraculous acts are vaguely situated in time as in this example: "One Sabbath Jesus was teaching in a synagogue. A woman there had an evil spirit that had made her ill for eighteen years…" (Luke 13: 10 – 11). It is also a favorite strategy of Jesus' parables, which are a form of fiction: "There was once a man who had land which bore good crops" (Luke 12: 16).

One can therefore discern a vocal hybridity comprising up to five voices: Mwazha, the Bible, the diary and fiction. Sections of the text using this strategy (reports of Mwazha's first miracles) thus have potential to be interpreted in four different ways. They can be seen as mere stories to encourage believers, factual reports of quasi-Biblical acts and/ or biographical details of Mwazha's exploits. Combining the four renders the strategy potent in that the audience is attracted by the storyteller's charisma, humbled by echoes of the Biblical miracles and awed by the location of all these things in Mwazha's life.

Verb tenses as temporal markers: The use of this strategy appears to be most significant in reports of miracles performed by the author. There is juxtaposition of past and present tenses as in this example: "Tsitsi got married, she now has her own child… these are the first believers whose problem of still-births was stopped by the name of Jesus, in the AAC" (p. 3).

The effect of the two tenses juxtaposed in the same utterance is to sharpen the contrast between a past undesirable state and the new one obtained through Mwazha's miraculous intervention. The strategy paints a quick but vivid picture of the subject's life, capturing it in two sharp strokes, one of gloomy despair and another of joyous triumph. It is the picture of complete and instantaneous salvation. Such is the goal and promise of Mwazha's ministry as evidenced by this statement: "Many who had the curse of still-born infants and barrenness turned to God and were all helped by the

Holy Spirit" (p. 4). This reflects the Zionist discourse of the prophet-healer, which in turn derives from African traditional discourse whereby existential problems are the work of evil spirits sent by enemies (Martin, 1964; Rakotsoane, 2000).

This strategy also reflects interdiscursive links with Biblical miracles. Jesus' miracles are based on the concept of complete and instantaneous reversal of adversity condition on connection with God. Once again, Mwazha resorts to a strategy that merges Biblical and African traditional worldviews.

Specific temporal location: The use of specific temporal markers (dates) best illustrates the discourse of the diary. Five dates occur in the first eight chapters (pp. 1-10) of Mwazha's text. Three of them refer to years ["in 1972" (p. 8)] while the other two specify the day, date, month and year ["On Tuesday, May 10, 1960" (p. 2)]. In this part of the text dates appear as clauses within sentences. These chapters, therefore, do not give prominence to the style of the diary. Chapters 9 to 13, constituting the bulk of Mwazha's story, make more peculiar use of dates. In these chapters, sections are systematically sub-headed and dated. The same dating format is used throughout the four chapters. It is digital and records the day, the month and the year, eg. "19.1.65" (p. 11). There are 143 such occurrences in the said four chapters of the book. While most dates denote a single day, some cover a range of days, eg. 25.5.89 – 28.5.89 (p. 57). The use of dates at the beginning of sections places a chronological mark on the text's contents.

Such marking of time through the discourse of the calendar is not ordinarily associated with traditional African discourse, neither is it Biblical. Salient in the strategy is the dominant culture of the coloniser adopted by prosperous African elites, which lends secular authority to Mwazha's voice. The African believer thus embraces Western technology while s/he remains rooted in a powerful spiritual realm that has a tangible impact on his/her existential needs, thus underscoring the ambivalence of Mwazha's text.

Biblical discourse: While the discourse of the diary marks arrangement into sections, the content of each section is further arranged in the style of the Bible (chapters, verses and sub-topics for sections). Biblical echoes tone down the voice of the diary resulting in a text that uses autobiographical strategies to convince the audience about one man's supernatural transformation into a divine being, the "angel of Africa, the only Ernest Paul Mwazha in Southern Rhodesia" (Mwazha, 1994: 12). The idea is to draw people not to an abstract religious institution but to a divinely appointed individual, a saviour who forms a church to use as a tool in accomplishing his mission. Thus a perception of Mwazha as a Black Messiah is likely to emerge from the text. The concept of Black Messiah is a strong discursive link with South African Zionism and underscores the African quest for self-determination (Martin, 1964).

Explicit Intertextuality in Mwazha's Text
Part Two of Mwazha's founding text makes copious use of explicit intertextuality. It uses quotation to incorporate numerous other texts and voices.

Quotations from the Bible: Mwazha virtually encapsulates his voice (and those of the other characters whose voices are incorporated into the text) between thick layers of direct quotations from the Bible. Raw Biblical text forms a robust buffer zone both at the beginning and at the end of the text. An unnumbered page precedes the text's first chapter. This page appears to be some sort of prelude. It reiterates the book's title followed by six quotations from the Bible, five of which are from the Old Testament. All verses contain a reference to people coming or turning to God. Some examples of nominal groups used to describe these people are "all nations"; "those who were walking in darkness"; and "sons of men". In every quoted verse, the people referred to have, in one way or the other, an unacceptable relationship with God. The nominal phrases used tend to be all-encompassing references to humanity in general. All verses quoted on this page are therefore concerned with mankind turning to God, by implication through Mwazha.

A prophetic voice features in all six verses. An example is: "Nations will come to your light, and kings to the dawning of your new day" (Isaiah 60:3). The use of the second person *(your light and your new day)* in four of the verses suggests a dialogue between God's voice (through the prophets) and an unidentified interlocutor, thus prompting the audience to assume that God is addressing Mwazha, as is the case further on in the text. The preponderance of Old Testament (OT) prophetic voices announcing a saviour is reminiscent of New Testament (NT) use of the OT to portray Jesus as the promised Messiah. It is a clue of the extent of Mwazha's commission (or ambition) – to be a Messiah.

The text's last chapter, entitled "The Bible is God's word", is about the Bible. Its 24 pages contain a whopping 308 quotations (13 per page on average) from the Bible. Every one of the verses quoted develops a point Mwazha wishes to make about the Bible and its place in believers' lives. Through extensive use of quotations, the Bible appears to reflect upon and define itself. It is the voice of God reaching out to the audience in direct speech to teach them about itself. This thematic interest in the Bible may seem odd in a text about Mwazha's commissioning. It could be a symbolic way of persuading the audience that Mwazha's commissioning is Biblical. It definitely underscores Mwazha's explicit claim that his teaching is Biblical (p. 21).

This dual layer of Biblical text is like armour protecting Mwazha's voice from doubt and criticism. While the preamble of Biblical verses prepares the audience for events they are to encounter through Mwazha's voice, the final layer persuades the audience to swallow wholesale the content delivered by that voice. The Bible thus gives Mwazha's voice an aura of infallibility leaving no room for alternative thinking. This might signal an intention to make Mwazha's voice appear to be an extension of the Bible perceived as God's Word.

Quotations of Biblical spiritual characters: In the body of the text, copious use is made of quotations of spiritual figures originating in the Bible. The Holy Spirit's voice is heard many times. He can give detailed instructions to Mwazha on how to handle believers' supplications. For instance, after praying on Chirasauta Mountain, the Holy Spirit intervenes: "The Holy Spirit said to me, 'Tell them that their supplication has been answered by God. The curse of stillbirths has been removed today. They will

have babies that live. The first one will be a girl whose name shall be Tsitsi (mercy) because God has felt mercy for them'. (p. 2)

The Holy Spirit talks to (not with) Mwazha. Mwazha perceives it as a person: he uses the third person subject pronoun 'he' which cannot normally be used to designate inanimate objects or animals.

The Holy Spirit gives Mwazha two instructions. The first is in the imperative mode (tell them) while the other (to name the child Tsitsi) is subsumed in an affirmation in the last sentence of the quotation. The overarching speech act is an order to inform, to "tell" believers something. This confirms Mwazha's role as mediator between God and mankind, that is to say God's messenger or, as he calls himself, the "angel of Africa" (1994:12). Whenever the Holy Spirit intervenes in this founding text, it is to tell Mwazha what to say to those seeking divine intervention in their affairs. In fact, Mwazha sees himself as no more than a medium. After conveying the Holy Spirit's message to the supplicating couple, he reports that they went on to have a baby girl and named her Tsitsi *"in accordance with what the Holy Spirit had told them"* (pp. 2 – 3). It must be emphasised that Mwazha does not dialogue with the Holy Spirit. He simply takes the Holy Spirit's orders and carries them out. Quotation is thus a powerful metaphor of Mwazha's status as a "messenger", an instrument of the will of God. This strategy also reveals to the audience the identity of Mwazha's master – the one who sends him – and confirms his status as a prophet or oracle, a key attribute of the Southern African AIC leader (Amanze, 1998).

The only quotation of Jesus in Part Two of the founding text (page 35) portrays him as the supreme teacher, the one who explains existential mysteries. It is incorporated in a short binary exchange in which Mwazha asks Jesus why temptations are growing in number in today's world. Jesus answers that all these things are happening so that God's true people who fear Him and obey all His commandments may be known and that they may enter His kingdom as holy people. Mwazha thus appears to use Christ's voice to announce his theological agenda, the end time message, which teaches that the end of the world is imminent (http://endtimemessage.org/PictureGallery.html).

It is significant that of the three persons of the Holy Trinity, Mwazha only quotes the Holy Spirit and Jesus in Part Two of his text. God's answers to prayers are conveyed to Mwazha by the Holy Spirit while Jesus appears to serve as a reference to understand God's will and ways. Even though Mwazha's conception of the Christian deity is not the subject of this discussion, it would be interesting to examine it from a discursive perspective in a separate study.

Mwazha also quotes angels: whereas he does not argue with the Holy Spirit, he negotiates with "the Archangel" (p. 7). The exchange – over the timing of Mwazha's heavenly anointing as a priest – is in direct speech. The incorporation of angelic voices casts Mwazha as the foundation of the African church, its patriarch, so to speak. His authority to negotiate with and his ability to persuade angels put him on an equal footing with them thus confirming his status as the "Angel of Africa" (p. 12).

Another spiritual authority quoted by Mwazha is called "the Word" (pp. 6; 15), "the voice of the Invisible One" (p. 16), "the voice of the King of the whole earth" (p.16), or "the Word of the Invisible One" (p. 16). This voice speaks in fragmented terms. For instance, (p. 6) *"Ndarikure"* (the name of the hill shrine at Guvambwa) or

"The Holy Sabbath of the Lord" (p. 16). It is not clear from whom the voice emanates since in Biblical discourse the noun "King" can refer either to God or Jesus. Biblical discourse does, however, denote Jesus as the Word (John 1). Verbal messages from "The Word" to Mwazha may thus mean that God communicates directly to Mwazha through God's Word (or voice), which is Jesus Christ. The fragmented nature of this character's discourse may be intended to distinguish it from all other voices quoted by making it appear to be enigmatic and having a meaning accessible only to Mwazha, God's chosen angel and intermediary to Africa. This echoes Zionist messianism where God is the King represented on earth by a human king, the Black Messiah, who takes instructions from Him. For instance, Shembe and Lekganyane founded colonies where they reign as chiefs and prophets (Martin, 1964).

Quotation of non-Biblical spiritual characters: As he is "flying" towards the east (p. 12), Mwazha meets an old white woman and her daughter. This woman asks him, "Who are you and what is your function?" He answers: "I am the angel of Africa, the only Ernest Paul Mwazha in Southern Rhodesia". This title is the ultimate revelation of his status, power, authority and licence to appear and operate in the spiritual and/ or heavenly realm on behalf of Africa and in the interest of Africa.

It is significant that Mwazha reveals his "divine" identity, the climax of the story of his commission, to white women. First, this encounter with two white women echoes the story of Jesus' resurrection when two women met "an angel of the Lord" dressed in white like Mwazha does throughout his text (Matthew 28: 1-5). The choice of women interlocutors also seems to underscore a thematic tendency of Mwazha's text: the existential needs he attends to (still births and sterility) are common concerns of African women. The white race of the women could be meant to reflect Mwazha's notion of the heavenly race given that all his angels, his Jesus and other heavenly beings have Caucasian racial traits. Martin (1964) reports that Zionists tended to accept claims of white racial superiority. Populating the heavens with women angels (the only male heavenly beings in the text are those above the rank of angel, from archangel upwards) could be a metaphorical attempt to impose himself as the sole legitimate Christian patriarch of Africa. Ultimately, revealing his divine identity to women evokes the image of Christ whose resurrection is also first witnessed by women.

Quotation of church leaders: The very first miracle reported by Mwazha in Part Two of his text happens because of Pastor J. Chikawa's belief in Mwazha's power. While the title "Pastor" is systematically used to refer to Mwazha's pastors, it is not used to refer to the founder himself. Chikawa, a member of Mwazha's church and a character often cited in the text, is quoted as saying, "I have brought this man and his wife... they have the curse of stillbirths" (p. 2). When Mwazha asks Chikawa what he wants him (Mwazha) to do, the latter answers, "Ah, man of God, I have brought them so that you may intercede for them to your God to let them have children who live" (p. 2). Chikawa's text underscores Mwazha's superiority to his subordinate pastors: only the Archbishop (Mwazha) can miraculously address existential needs and problems through prayer. A kind of spiritual hierarchy evocative of the relationship

between Jesus and his disciples thus emerges. Such a link to New Testament culture is significant in that it contributes to a characterisation of the AIC concept of a "Black Jesus" (Amanze, 1998).

The leader of a rival Christian movement is quoted as saying to Mwazha, "Why do you teach the word of God in a way that differs from ours?" (p. 21). Unlike Pastor Chikawa, neither this leader nor his church is named. Mwazha's intention may be to cast this leader's voice as being symbolic of the attitude of Mwazha's rivals, both AIC and non-AIC. The rival church leader's question connotes not just curious interest but also envy. It also contains insinuations of heresy. Mwazha senses this and replies that while other leaders teach in their own way, he tries to teach in accordance with the Word of God (p. 21). The tension in this exchange adds drama to the text.

Juxtaposition is thus used to show that while Mwazha's disciples, represented by Chikawa, come to seek 'life', rivals seek to attack and destroy the 'life-giving' ministry. This echoes Jesus' warning to know the difference between the shepherd who would lay down his life for his flock and the thief who comes only to steal, kill and destroy (John 10). In either case, the speech acts (request for assistance and questioning) of both Chikawa and the anonymous church leader connote their inferiority to Mwazha. Much as their attitudes to Mwazha are different (respect for on and open hostility for the other), the two men are to be perceived as being weak and not worth following. While Chikawa's case may be a metaphoric warning to Mwazha's believers and pastors alike to always seek the founder's intervention, the rival church leader is used intertextually to trash the reputations of rival movements.

Conclusion

It has attempted to characterise the message of Mwazha's text by examining its intertextuality. Quotation structures the text into a prologue comprising Biblical texts, a body dominated by Mwazha'a voice and an epilogue consisting of more Biblical texts. Quoted voices support Mwazha's voice by providing a vivid context for his extra-terrestrial experiences and supernatural powers. Voices of spirit beings firmly place Mwazha in the presence of God, in heaven or simply in a supernatural realm. Quotation brings to life both known and anonymous characters thus confounding boundaries between the natural and supernatural realms. It is significant that all voices quoted are, in one way or the other, religious: they are human church leaders and believers (witnesses of Mwazha's anointing) or key spiritual actors of the Christian faith. It is an astute vocal hybridity that exploits religious authority to the maximum (enablers of the anointing). Such use of Biblical text is typical of older Zionist movements like Isaiah Shembe's Nazarite Church (Martin, 1964). The text's persuasive force seems to reside in the fact that a properly conditioned Bantu audience is likely to be accustomed to and to need to be addressed directly by voices of spirits speaking through an "anointed" human "vessel".

From an interdiscursive perspective, Mwazha's text may be viewed as an onion. The outer layers consist of raw Biblical text while the inner layers incorporate human voices and the core contains heavenly ones, all witnesses of Mwazha's divine commission. While Mwazha's voice is present throughout, it is significant that its intensity grows progressively, building to a crescendo as one moves from the text's

edges to its centre. There it appears to nestle in the security of the onion's outer layers and there it subtly proclaims its fundamental message: Mwazha is God's Messiah (Amanze, 1998) to Africa.

Suggestions for Language Curricula in Southern Africa
Southern African curriculum developers as well as teachers need to look beyond the usual paradigms derived from Western civilisation in order to produce a more Afro-centric language and literature curriculum that captures the creative usage of discourse and texts by Africans within African settings to cater for African needs. At the moment, Southern African English syllabi's views of literature tend to be narrow and fail to reflect reality in terms of discourses existing in the various countries of the region. For instance, Lesotho's JC English syllabus defines literature as comprising four genres: the novel, drama, poetry and short stories ("Lesotho Secondary Schools English Syllabus: Forms A-C": 14). Despite the fact that many Basotho and indeed Southern African youths are likely to frequently and regularly read founding texts such as the one examined in this paper, such literature is ignored by the syllabus.

AIC literature such as founding texts reflects a new hybrid genre that language learners need to discover and explore in the context of Education for Sustainable Development (ESD) since they mediate between Western and African traditional worldviews (Raselimo, 2008). Incorporation of such texts into school curricula is warranted first by their status in and impact on African societies. Secondly, it is warranted by the fact that it will demystify literature and lead to a reaffirmation of traditional African literary genres in an era dominated by a quest for the reaffirmation of the African identity and African value systems.

The first strategy to adopt is to incorporate excerpts of texts such the one examined in this paper into language textbooks where they can serve as comprehension passages. They can also be used as contextualisation texts, thus diversifying and broadening the scope of communicative situations which form the basis of language teaching/ learning experiences in communicative approaches. Effective implementation of this idea will lead to a more complete attainment of the language class's ultimate goal of teaching discourse or language as it is used in Southern Africa. Full texts can then be studied in literature classes.

It may, however, be argued that texts such as Mwazha's are objectionable for at least two reasons: that studying them in formal education settings may be viewed as infringing upon learners' freedom of religion and that their purpose and foci are too narrow to be viewed as literature. Such arguments, however, have the propensity to ignore the very essence of African traditional worldview or knowledge systems, which in essence make no distinction between the spiritual and secular realms. Incorporating such texts into formal literature curricula would therefore serve as a strategy for affirming Bantu identity, thus offering the learner a more balanced view of African and global realities.

If democracy is to take root in the region, the content of education must first be democratised to reflect the true nature of society. Indeed, university researchers are already studying AIC texts as part of advanced literary studies at institutions such as the National University of Lesotho.

Intertextuality needs to be adopted as a major analytical tool in Southern African schools. Its liberating nature (the analyst needs no longer be ashamed of his subjectivity) is in sync with the region's quest for the democratic ideal. It is also more apt than other perspectives to reveal the hybridity that is the most fundamental feature of modern African society and literature. The greatest value of intertextuality for the language and literature student may, however, lie in the concept's dependence on the text analyst or student's general culture. By general culture is primarily meant the number of discourses, texts and works to which the student or analyst has been exposed prior to reading the text in question. The wider the student's reading culture, the more s/he is able to notice intertextual links embedded in the text under scrutiny. This is especially so in the case of implicit and interdiscursive intertextuality. An intertextual perspective, therefore, provides intrinsic motivation to read and research widely, thus providing a crucial solution to the key educational challenge to develop the reading culture or advanced literacy of learners (Manyawu, 2005).

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