

Amakhosi Athi ‘Umhlola Usekhaya’

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Iqoqa

Emhlabeni jikelele nasezwenikazi i-Afrika kubukeka kusazohlala isikhathi eside ukuqonelwa kwezilimi zendabuko ngezinye izilimi. NeNingizimu Afrika ibukeka ingasilele ngaphandle kulesi simo esingesihle. ENingizimu Afrika ukhona umshoshaphansi wokuqonelwa kwezilimi zendabuko owenziwa emazingeni ahlukene ezemfundo nasemphakathini nje jikelele. Lokhu kuqonelwa kwezilimi zendabuko (kubalwa nesiZulu) ezizithola zingenamandla okumelana nezikhondlakhondla zezilimi zabanamandla abazikhulumayo nangokomnotho. Ziyethusa izibalo zasemhlabeni jikelele eziveza ukufa unyaka nonyaka kwezilimi ezingenamandla okuzimela nokuzilawula, zibulawa yilezo ezingomahobozela. Osozilimi bathi lokhu kufa kwezilimi akwenzeki ngephutha, kepha kwenzeka ngokohlelo olusezingeni eliphezulu, kuthinta phakathi kokunye ukuncishwa isinyeela kwezilimi zendabuko amathuba okuzithuthukisa nokuzilawula. Umonakalo ubukeka uba mkhulu kakhulu uma ‘umhlola ususekhaya’, lapho phela izilimi zendabuko seziguqukelwa ngabanikazi bazo, bezidicilela phansi bona uqobo. Lolu cwaningo luhlose ukubheka ukuthi kunanhlosoni futhi kwenziwa kanjani nangobani ukuqonelwa kwezilimi zendabuko. Lubheka nokuthi kunamphumela muni lokhu kuqonelwa kwezilimi nokuthi-ke angakanani amathuba okuthuthukiswa kwezilimi zendabuko (ikakhulu isiZulu) eNingizimu Afrika. Ucwaningo lwekwenziwa kuqhathaniswa izikhungo zemfundo ephakeme ezimbili ezisesifundazweni iKwaZulu-Natal, kubhekwa ukuthuthukisa kwazo ukusetshenziswa kolimi lwesiZulu. Ucwaningo lubheka imiphumela yokuqonelwa namathuba okuthuthukiswa kokusetshenziswa kwezilimi zendabuko, lugxile ezikhungweni zemfundo ephakeme ezimbili Kwazulu-Natal, eNingizimu Afrika. Ucwaningo lusebenzisa injulalwazi yokuhlelwa kolimi (*language planning theory*).

Amagama asemqoka: Umhlola usekhaya, Izilimi zendabuko, Ukuqonelwa, Ukufa kwezilimi.

The Spirits Declare, ‘The Evil Comes from Within’

Sibusiso Ntuli

Abstract

In the whole world, including the African continent, it seems the subjugation of African indigenous languages by the other languages is here to stay. Therefore, South Africa cannot be excluded from this objectionable practice. The subtle subjugation of South African indigenous languages (including isiZulu) occurs at different levels of education and within communities in general. This subjugation of indigenous languages leads to their feeling powerless against languages that are spoken by financially powerful communities. The figures showing the annual death of languages worldwide that do not have the strength to survive independently in the face of hegemonic languages are shocking. Linguists maintain that the death of languages does not happen by default, but through a calculated scheme of a high order, including, amongst other things, a masked denial of opportunities for the self-development and autonomy of indigenous languages. The damage is worsened when the ‘enemy seems to come from within’, when the users of indigenous languages turn against them and destroy them themselves. This research explores who really subjugates indigenous languages and how. The study also explores the intention behind the subjugation of indigenous languages and the opportunities available for the development of indigenous languages (isiZulu) in South Africa. A comparison of the implementation of language policies in two public universities in the KwaZulu-Natal province is presented, paying attention in the universities’ development of the use of isiZulu. The consequences of the subjugation of indigenous languages in institutions of higher learning in KwaZulu-Natal, South Africa are explored using the language planning theory.

Keywords: The enemy is from within, Indigenous languages, Subjugation, Death of languages.

Isingeniso

Lolu cwaningo luhlose ukubheka ukusetshenziswa kwezilimi zendabuko ikakhulu isiZulu emanyuvesi amabili aqokwe esifundazweni iKwaZulu-Natal,

eNingizimu Afrika. Kulolu cwaningo; la manyuvesi yinyuvesi ethiwe ngokuthi ingeyokuqala neyethiwe ngokuthi ingeyesibili. Kuwumcabango ojulile walolu cwaningo ukuthi ukuphumelela nokungaphumeleli kokusetshenziswa kwezilimi zendabuko kwezemfundo ikakhulu eyamazinga aphezulu kungase kukhombwe ukusimama nokufa kwalezi zilimi. Ziyethusa izibalo zasemhlabeni jikelele eziveza ukufa isonto nesonto nenyanga nenyanga kwezilimi zendabuko ngenxa yokungabi namandla okuzimela nokuzithuthukisa (Madiba 2012). Ukufa kwezilimi kuyingxenywe yomshikashika ongumshoshaphansi wokudicilelwa phansi kwezilimi nemiphakathi yendabuko osuneminyakanyaka uliwa ngamasu amaningi, ahambisana nakho ukuqonelwa. Ngolimi oluqondile, ziyabulawa lezi zilimi ngokubekwa esimeni sokuthi zibukeke zizifela ngokwazo. UButhlezi noNhleko (2021) baveza isimo esitshutshumbayo ngenkulumo kaLord Macaulay owaphakamisa ukuthi kuhle kuhlakazwe umgogodla wokuzigqaja kwabantu base-Afrika ukuze umbuso wamaNgisi ukwazi ukunqoba leli zwekazi. Ngokubuka imibono enjengalo kaMacaulay yezingqonyela zendulo lombuso wamaNgisi, kuyakhanya-ke ukuthi ukucwaseka nokucindezeleka okwenzeka ezilimini zomdabu akwenzeki ngephutha, kepha kuyinhloso enohlelo. UWa Thiong'o (1981) uthi ukuqonelwa kwezilimi zabomdabu yizilimi zabaqhuba ubukoloni kwakumqoka ekunqotshweni kwendlelakucabanga yabacindezelwe ngokobukoloni. Umcabango wabacindezeli wawugxile ekuthini uma abantu bephucwe izilimi zabo zendabuko, konke ukucabanga kwabo kuyophundleka, qede bazithole benkawuza izilimi, amasiko nesimonhlalo sabacindezeli.

Isendlalelo

Ukuqonelwa kwezilimi zendabuko zase-Afrika kubukeka kusazohlala isikhathi eside. Emazingeni emfundo ephakeme kubukeka kusaphethe izilimi zokufika, ikakhulu sona isiNgisi, yize amandla okulawula izwe nazo izikhungo uqobo esezandleni zabantu abakhuluma izilimi zendabuko. UMthethosisekelo wezwe waseNingizimu Afrika (Republic of South Africa, 1996) uphakamisa ukuthi izilimi zendabuko kuhle zithuthukiswe ngendlela ezokwenza ukuthi zonke izilimi eziyi-12 ezisemthethweni zibe sezingeni elilinganayo. Kepha akudingi abantu abayiziqengqe ukuze kubonakale ukuthi kuningi ukucwaseka kwezilimi zomdabu emazingeni ezemfundo ephakeme nasemphakathini waseNingizimu Afrika nje jikelele. UPrah (2021) enkulumeni yewebhina, enyuvesi yesibili, ukubeka ngokungananazi ukuthi ukungathuthuki kwezilimi zendabuko kuvinjwa yizo uqobo izifundiswa ezikhuluma lezi zilimi,

ngokwakhe okufanele ukuba yizona ezisekhaleni lomshikashika wokuthuthukiswa kwalezi zilimi. UNkosi (2014:319) yena uthi:

Okuqaphelekayo ukuthi nakuba ikhona imbijana yabafundisi abawasebenzisayo amathuba avelayo okusebenzisa ulimi lwesiZulu emfundweni nasekucwaningweni, lokhu akukenzeki kahle njengoba abafundisi abaningi bengawasebenzisi amathuba kodwa inyuvesi ibe iwavula.

Lolu cwaningo luyakuqaphela lokhu, futhi luyavumelana nokuthi kuyadumaza ngempela ukubona abafundisi bolimi lwesiZulu bengawasebenzisi amathuba okusetshenziswa kolimi lwesiZulu avulwa yinyuvesi. Esimeni lapho kwakungacabangeki nhlobo phambilini ukuthi iyoke ithintwe nokuthintwa nje eyezilimi zendabuko, kuhlanganisa nesiZulu, ekufundiseni enyuvesi nasekwenzeni ucwaningo. NgokukaNkosi (2014) incabhayi yokungasetshenziswa kolimi lwesiZulu isezandleni zothisha balolu limi uqobo. UNdimande-Hlongwa (2014:97) uthi:

Ukufunda nokufundisa izilimi zomdabu ezikhungweni zemfundo ephakeme eNingizimu Afrika kukhombisa ukuthi muningi umsebenzi okusamele wenziwe ukuze siqinisekise ukuthi sikhululekile. Lapho okumele kuqalwe khona kukuyo inqubomgomo yolimi yezemfundo ephakeme.

Lolu cwaningo luvumelana ngokuphelele ukuthi libukeka liselide ibanga okusafanele lihanjwe emkhakheni wokufundisa izilimi zomdabu ezikhungweni zemfundo ephakeme zaseNingizimu Afrika. Kanti ukufundiswa kwazo kuleli zinga lemfundo ephakeme kuyoba yinkomba esobala yokukhululeka ngokuphelele kwazo izilimi uqobo kanye nabanikazi. Iyamangaza indaba yokukhosela kwezilimi zendabuko ngaphansi kwezilimi zangaphandle, ikakhulu isiNgisi, kepha lezi zilimi zibe zikwabo, nezwe seliphethwe ngabohlanga. Kungabe sisakhungethwe yinsila yokungazethembi thina uqobo singabomdabu? Kungabe sisaboshwe ngamaketango okungazithandi thina uqobo? Uma singazethembi futhi singazithandi thina, kungabe silindele ukuthi kuyosukuma bani asenzele lo msebenzi obaluleke kangaka, ngelinye ilanga? Asilibeke ngembaba nje ukuthi akekho nakwamadala eJuden oyoke asenzele lo msebenzi oyisisekelo sobuzwe, kuphela sohlale siyinhlelisa yezinye izizwe kuleli lengabadi nasemhlabeni

jikelele. NgokukaNdimande-Hlongwa (2014) ikhona inhlese yokungakhululeki kwezilimi zomdabu kulokhu kungasetshenziswa kwazo ngokufanele. Lolu cwaningo-ke lwengeza ngokuthi ukungakhululeki kwezilimi zendabuko kusho ukungakhululeki kwabantu bomdabu uqobo. UKhumalo (2021) uthi iyadingeka inguquko yokwenza ukuba izikhungo zemfundo ephakeme ziguquke ekufundiseni ngolimi olulodwa, okuvama ukuba yisiNgisi, kepha zamukele inqubo yobuliminingi, obuthuthukisa zona kanye izilimi zendabuko. Uqakula ukuthi lokhu kungavulela amathuba okufunda nokuzithuthukisa kulabo bafundi ababencishwe amathuba phambilini. Lolu cwaningo-ke lona luyibuka ngezinhlonze inqubo yokufundiswa kwabendabuko ngezilimi zabokufika ezweni labo. Lokhu lukubuka kungukubancisha amathuba, kungukubaxova mayelana nokuzazisa nokuhungula imiqondo, besezweni labo.

Izinhloso zocwaningo

Izinhloso zalolu cwaningo ngokubheka:

- Iqhaza labafundisi abakhuluma ulimi lwesiZulu emzameni wokuthuthukisa ukusetshenziswa kwesiZulu ezikhungweni zemfundo ephakeme ezimbili eziqokiwe.
- Ukusetshenziswa nokulandeleka kwenqubomgomo yolimi ezikhungweni zemfundo ephakeme ezimbili eziqokiwe.
- Ikusasa lesimo sezilimi zendabuko ezikhungweni zemfundo ephakeme ezimbili eziqokiwe.

Imibuzongqangi yocwaningo

Ekubhekeni izinhloso ezibalwe ngenhla, lolu cwaningo luzophendula le mibuzongqangi elandelayo:

- Babambe liphi iqhaza ekuthuthukisweni kolimi lwesiZulu abafundisi abakhuluma isiZulu bezikhungo zemfundo ephakeme eziqokiwe na?
- Iyasetshenziswa iphinde ilandelwe ngokufanele yini inqubomgomo yolimi ezikhungweni zemfundo ephakeme eziqokiwe na?
- Linjani ikusasa lesimo sezilimi zendabuko ezikhungweni zemfundo ephakeme ezimbili eziqokiwe na?

Ukuphenduleka kwale mibuzongqangi okuyiyo ethwele ucwaningo (okumumethe nemibuzo eqondene nemposamibuzo (*interview*) nenhlolovo), yikhona okuzokhanyisa kahle ngesimo sokuthuthukiswa nokusetshenziswa kwesiZulu ezikhungweni semfundo ephakeme eziqokiwe.

Uhlaka lwenjulalwazi nezindlela zokwenza ucwaningo

Lolu cwaningo luhlose ukusebenzisa injulalwazi yokuhlelwa kolimi. UNtuli (2021) uthi injulalwazi yokuhlelwa kwezilimi icubungula inguquko emayelana nesakhiwo nokusetshenziswa kolimi. Le njulalwazi siyibona ingena khaxa kulolu cwaningo olubuka inguquko yokusetshenziswa kwezilimi emanyuvesi aqokiwe. Inguquko egxile ikakhulu ekusetshenzisweni kwesiZulu ekufundiseni nasekufundeni. Injulalwazi yokuhlelwa kolimi ineminxa emine; (i) ukuhlelwa kwezinga, (ii) ukuhlelwa kwekhophasi, (iii) ukuhlelwa kolimi kwezemfundo, (iv) nokuhlelwa kolimi ngokweqophelo. Lolu cwaningo lubheka ikakhulu ukuhlelwa kolimi ngokwezinga ngoba isiZulu sibhekwa ngokwezinga laso lokuthi sisebenziseke ekufundiseni nasekufundeni emanyuvesi aqokiwe.

Ucwaningo luyikhwalithethivu, ngenxa yokugxila kwalo emaqinisweni esimo sokusetshenziswa kwezilimi nezinqubomgomo zezilimi emanyuvesi amabili aqokiwe. Kusetshenziswe izimposambuzo ezenziwenezisebenzi, othisha nabafundi basemanyuvesi aqokiwe.

Isimo ngokusetshenziswa kwezilimi zendabuko

Uhlelo lokucwaswa nokucindezelwa kwezilimi zendabuko nabanikazi bazo, kuhlanganisa nesiZulu, lukahulumeni wobukoloni nowobandlululo lwalubiza ukuthi lezi zilimi zingavunyelwa ukuthi zisetshenziswe zibe yizilimi zokufundisa nokufunda emazingeni emfundo ahlukene kusukela emabangeni aphansi kuye kufike kwaphakeme. UWolff (2017) bathi ubuliminingi osebubukeka buthanda ukwanda kulezi zinsuku, babungavumelekile ezinhlakeni zemfundo esemthethweni, eminyakeni eyedlule. Abafundi babenqatshelwa ngokusobala ukusebenzisa izilimi abazikhuluma emakhaya emagekeni esikole. Babejeziswa nokujeziswa uma betholwe bezikhuluma. Kwakwenziwa yonke imizamo yokuphazamisa ukusetshenziswa kwezilimi zendabuko. Lokhu kuhambisana nokushiwo nguKhumalo (2021) lapho ethi ukwesweleka kwezinsiza zokufundisa nokufunda kwakwenziwa ihawu lokuvika ukungasetshenziswa kwezilimi zendabuko, kuhlanganisa naso

isiZulu. UNdimande-Hlongwa (2014), phakathi kokunye, ubika ukuthi kunengqinamba yokungabi bikho kwezincwadi ezibhalwe ngezilimi zendabuko. Lokho okwenza kube lukhuni-ke ukuthi lezi zilimi zisebenziseke ekufundiseni nasekufundeni ngokwemfanelo. UNkolola-Wakumelo, kuNdimande-Hlongwa (2014), yena ukhala ngokungabi bikho kahle kwabashicileli abaqeqesheke ngokufanele ngezilimi zomdabu. Kuphinde kube nokungacaci kahle kwenqubomgomo yolimi ezinkampanini zabashicileli. Lokhu kusho ukuthi uma izinkampani zingenazo izinqubomgomo ezicacile mayelana nokushicilela ngezilimi zomdabu, akukho okutheni ezingalindeleka ukuthi zikwenze ngalezi zilimi. Lokho kube nomthelela omubi-ke ezilimini zomdabu. UNdebele (2014) ubika ukuthi eGhana abafundi abafundiswa ngesiNgesi bazithola benexhala futhi bengakwazi ukuzibandakanya ngokuphelele kokufundwayo.

UKembo kuHlongwa, uNgcobo, uMhlongo noNtuli (2014); uthi omunye umphumela wokungafundiswa kwezilimi zomdabu ngokufanele kuba ngukuthi ukukhula kwemicabango, ukuqonda kabanzi ngesimonhlalo nokukhonza okungokwakho kuyakhinyabezeke. UKaschula, kuHlongwa nabanye (2014), uphakamisa ukuthi udaba lokufundiswa kwezilimi zendabuko nokusetshenziswa kwazo kwezemfundo ephakeme, lusukunyelwe ngazo zombili. UPrah (2017) uthi kuningi esingakufunda ezwenikazi lase-Asia emuva kokukhululeka kwalo. Usekhona kakhulu umqondo phakathi kwama-Afrika othi uma izinto ezithinta izilimi nemfundo zingenziwanga ngendlela yaseYurophu, kusuke kusho ukuthi azenziwanga kahle (Prah 2017). UMadiba (2012) uthi ezwenikazi i-Afrika kubukeka lungekho ulimi lwendabuko lwase-Afrika olusetshenziswa lube ngulimi lokufundisa nokufunda ngaphezu kwezinga lamabanga aphansi. Emazingeni ezikole zamabanga aphezulu kuze kuyofinyelela emanyuvesi, izilimi zase-Afrika zigcina zifundwa njengezifundo nje kuphela. Ekuvumelaneni nombono kaMadiba, lolu cwaningo lwengeza nokuthi ezinye zalezi zilimi zendabuko emanyuvesi zisafundiswa ngezilimi zaseYurophu, zamazwe ayecindezele lezo zilimi zendabuko. Lokhu kungubufakazi obuqanda ikhanda bomonakalo owenziwe ezilimini zendabuko, wenziwa ngamakoloni nabacindezeli. Ayizwakali inhloso eyephusile ekufundiseni ulimi ngolunye ulimi. Uma kwenziwani nje ngempela? Kusho ukuthini lokho ngalolu limi olufundiswa ngolunye? Kusho ukuthi lukhubazekile? Abanikazi balo bona? Nabo bakhubazekile? UMadiba (2012:16) uqhubeka uthi ongoti bezilimi abaningi base-Afrika bakholwa ngukuthi ukungasetshenziswa kwezilimi zase-Afrika ekufundiseni nasekufundeni kuyimbangela enkulu eyenza ukuthi kube nesibalo esikhulu

sabafundi abayeka isikole kungakabi sikhathi, futhi kube nesibalo esikhulu sabafundi abangaphumeleli nje ezifundweni zabo.

Ngokwalolu cwaningo, lesi simo sisho ukuthi abafundi base-Afrika badunguza oswini lobumnyama oludalwa ngukuthi bafunda, hhayi kuphela ubunzima bemfundo eyencike emasikweni nokwenziwa kwamanye amazwekazi, kepha baphinde babhekane nengwadla ephindiwe yokufunda ngezilimi okungezona ezabo. Yingcidezelo ephindiwe lena. Yingcidezelo ngokuka-Alexander (2007:31) eyadabuka ngezikhathi zombuso wamaRoma lapho okwakubusa khona isiLathini ‘esasingulimi lokuxhumana nempucuzeko kubantu abakhanyiselwe’. U-Alexander (2007) uphinde aveze ukuthi kwathi nalapho kuba khona inguquko ezinhakeni zamanyuvesi eYurophu, yasala inhlese yomcabango owawuthi kwakungukukhanyiselwa ukufunda ngolimi lwamazwe ayizikhondlakhondla. Lo mcabango cishe wawusukela ethembeni eliyimbudane elithi lawo mazwe nezikhungo okwakuncela amathe ezikhondlakhondla nawo ayengase agcine esekhule aba yizikhondlakhondla ngokwawo. Kungenjalo, kube ngukuzincengela inhlalakahle kulezo zikhondlakhondla ezazinesihluku esasingayiwa, inhlese yazo esekhona nanamuhla lokhu.

U-Alexander (2007) uthi inguquko enkulu yavela lapho izifundiswa zamazwe sezembulekelwa yiqiniso lokuthi kwakufana nokuzama ukubamba utalagu ukuzama ukwemukela izilimi zamazwe angaphandle njenzezilimi zamazwe azo. Lezi zifundiswa zasusa umsindo wenkulumompikiswano enkulu emanyuvesi nasemazweni azo. Le nkulumompikiswano yaholela ekuthini amanyuvesi akuleya minyaka agcine eseyizigcawu zokuvuleka kwemiqondo ethi akukho okwedlula ukuzithuthukisela izilimi zamazwe azo. IsiNgisi singesinye sezilimi esahluma sakhula kakhulu ngenxa yalokhu kucabanga. Yiso kanye futhi isiNgisi esathi singadlondlobala saphinda sashaya ingwijikhwebu, kwayiso futhi esaba ngumaqhobozela wezilimi ngendlela eyedlula izilimi ezifana nesiLathini nezinye. UMkhize, kuWalker (2021), uthi ukuba izikhondlakhondla zezifundiswa ezingoSigmund Freud, Albert Einstein, Niels Bohr, Karl Marx nezinye eziningi, zazifundiswe ngesiZulu azangaluthola ulimi lwazo lwasekhaya, kungabe zafinyelela yini emazingeni esezaziwa ngawo umhlaba wonke kumanje? Ipendulo yalo mbuzo kulolu cwaningo ithi nje, cha. Lokhu sikusho ngoba ongoti bezolimi nabokukhula kwamandla engqondo njengoLee, Heimer, noCasey (2014); Knopf, Park noMulye (2008) sebekuzeve kaninginingi ukuthi ulimi lwasekhaya lwenza ingqondo ikhule ngokushesha nangokukhululeka. Umcabango oweseka lona, uMadiba (2012) uthi amalungelo olimi afana nelungelo lokufunda ngolimi

Iwasekhaya nelungelo lokuquliswa icala ngolimi umuntu aluqonda kahle, asethathwa njengamalungelo esintu uqobo, mayelana nezobulimi. UBamgbose (2003), Heugh (2011) noPrah (2009) bayavumelana nokusetshenziswa kwezilimi zomdabu wase-Afrika ekufundiseni, ikakhulu emabangeni aphansi. Kodwa uPrah (2009) uphuma athi qekelele, abeke ukuthi ngokwakhe izilimi zomdabu wase-Afrika kufanele zisetshenziswe kulo lonke uhlelo lwemfundo.

UFinlayson noMadiba (2002) baphawula ngokuthuthukiswa kwezilimi zomdabu zaseNingizimu Afrika bathi okufanele kuphendulwe ngokuthi izilimi zomdabu zithuthukiswa kanjani, akusadingi ukuthi kubhekwe ukuthi kufanele yini ukuthi zithuthukiswe ngoba lokho kusobala. Okusilele emuva ngokuthola indlela yokuzithuthukisa ngokushesha. UFinlayson noMadiba (2002) bathi okukhubaza ukusetshenziswa kwezilimi zomdabu ekusetshenziselweni ukufundisa nokufunda emazingeni aphezulu ngokusilela kwazo emuva ekwakhiweni kwezinhla zamagama, uma ezomdabu ziqhathaniswa nezilimi zamakoloni. Lolu cwaningo luqakula ukuthi uma lo mbono wonyaka wezi-2002 uyiqiniso, sekukuningi osekwenzekile noma okufanele ukuba sekwenzekile kokuvala leli gebe elalikhonjwa yilaba ongoti. Ngakho-ke, ukucasha ngokungabi bikho kwezinhla zamagama kungase kungabi nasisindo kule minyaka esikuyo manje.

Isimo Neqhaza Lezinqubomgomo Zolimi Samanyuvesi Amabili Aqokiwe

Womabili amanyuvesi aqokiwe asenazo izinqubomgomo zolimi ngokulandela imiyalelo yoMkhandlu WezeMfundo Ephakeme NgoHlaka LweNqubomgomo Yolimi Kwezemfundo Ephakeme ENingizimu Afrika yangowezi-2001 (Council on Higher Education). Lo mlayelo uyalela ukuba izikhungo zemfundo ephakeme zisungule izinqubomgomo zezilimi ezicacisa iqhaza lezilimi zendabuko ekufundiseni nasekufundeni emanyuvesi. Isimo neqhaza lezinqubomgomo zolimi emanyuvesi amabili aqokiwe sikhombise ukungahambisani nokungefani. Lokhu kuqala kugqame ikakhulu uma sibuka iminyaka yokuphasiswa kwezinqubomgomo zolimi kula manyuvesi omabili.

Ukuphasiswa Nokusetshenziswa Kwenqubomgomo Enyuvesi Yokuqala

Engxoxweni nabasebenza kule nyuvesi ehhovisi elibhekela ukuthuthukiswa kolimi kwavela ukuthi inqubomgomo yolimi enyuvesi yokuqala yaphasiswa

enyakeni yowezi-2006. Lezi zisebenzi zagqamisa ukuthi inhlosongqangi yenqubomgomo ibekwe yacaca ukuthi ingukukhulisa izinga lokusetshenziswa kwezilimi ezisemthethweni, ikakhulu isiZulu kanye naso isiNgisi. Ngokwale nqubomgomo ukuthuthukiswa kwesiZulu kumqoka kakhulu ekwakheni ubumbano lwezinhlaka ezahlukeneyo zenyuvesi nezesizwe. Kuphinde kusize ekwelekeleleni abafundi benyuvesi ekukwazini ukuxhumana neningi labantu besifundazwe iKwaZulu-Natal, iningi labo elikhuluma isiZulu. Ngokwehhovisi lokuthuthukiswa kolimi, ngamafuphi, inqubomgomo yolimi kule nyuvesi igqamisa ukukhulisa izinga lobulimimbili besiZulu nesiNgisi kubo bonke abafundi nomphakathi wale nyuvesi. Phakathi kokunye, izinhloso ezicaciswe kule nqubomgomo yolimi yilezi:

- Ukuthuthukisa izilimi ezisemthethweni ngokoMthethosisekelo wezwe.
- Ukuthuthukisa ubuliminingi obushayelelwe ngokoMthethosisekelo wezwe.
- Ukuthuthukisa isiZulu ukuze sifinyelele ezingeni lesiNgisi kwezemfundo.
- Ukuhlinzeka ngezinsiza zokwenza ukuthi isiZulu sibe wulimi lokufunda, lokufundisa, ukwenza ucwaningo nakwezokuphatha.
- Ukubamba iqhaza ekuthuthukisweni ezingeni likazwelonke kwemibhalo yesiZulu.

Ihhovisi lokuthuthukiswa kolimi liveza ukuthi kuyinhloso yenyuvesi enkulu ukuthuthukisa isiZulu ukuze sifinyelele ezingeni lokufunda nokufundisa, ngenkathi kube kusasetshenziswa isiNgisi. Ngokwazi kobuholi benyuvesi ukuthi izimo azizukuma ndawonye, kwahlelwa ukuba inqubomgomo ibuyekwezwe ngowezi-2014. Nebala kwenziwa ukubukezwa kwenqubomgomo yolimi njengoba kwakuhleliwe. Ngonyaka wezi-2021, inqubomgomo yolimi yangene kokunye futhi ukubuyekwezwa, ngakho njalo ukubuka ukuthi izimo zezilimi zakule nyuvesi, ezweni nasemhlabeni nje jikelele kazimile ndawonye, kepha ziyaguquka. Ngakho-ke, nayo inyuvesi kufanele ihlale ibeke indlebe kukho konke okwenzekayo futhi ihlale ivule amehlo ukuze ikwazi ukubona konke okwenzekayo, ikwazi ukuthatha amagxathu afanele. Ekuxoxeni nosebenza ehovisi lokuthuthukiswa nokuhlelwa kolimi, lolu cwaningo luphinde lwathola ukuthi inyuvesi yokuqala, yaphinde yahlahla indlela yokweseka ukusetshenziswa kwenqubomgomo yolimi ngokusungula ibhodi yolimi.

Ihhovisi lokuhlelwa nokuthuthukiswa kolimi lithi ibhodi yolimi inesibopho sokuthuthukisa, isebenzise iphinde ihole ukubuyekiswa kwenqubomgomo yolimi. Ibhodi yolimi inamalungu amele zonke izikole zenyuvesi. Leli bhodi liphinde libe nabamele izisebenzi ezelekelela abafundisi benyuvesi, njengomabhalane nje. Kanjalo, nabasebenzi abenza imisebenzi yasegcekeni njengokubhekwa kwezakhiwo bamelelekile ebhodini yolimi. Empeleni zonke izisebenzi zenyuvesi zimelelekile kuleli bhodi lezilimi. Abafundi benyuvesi kanjalo nabo bamelelekile kuleli bhodi. Kunesiqiniseko sokuthi konke okuxoxwa ezingeni lebhodi kuyedlulela kuleso naleso sikole, nazo zonke izinhlobo zenyuvesi.

Ngakolunye uhlangothi, ibhodi lezilimi lelekelelwa yiHhovisi lokuhlela nokuthuthukisa izilimi, I-University Language Planning and Development Office (ULPDO). Yileli hhovisi elenza imisebenzi yansukuzonke ebhekene nokuthuthukiswa kwezilimi, ikakhulu eqondene nesiZulu. Yizilimi ngoba ikhona eyesiNgisi, isingenile neyesiSwahili. Yileli hhovisi eliqondene nokwakhiwa kwamatemu asungulwa yimikhakha yenyuvesi eyahlukene, ukuhunyushwa kwamaqoqa eziqu zobudokotela, ukubala okumbalwa nje. Amatemu asehunyushiwe phakathi kweminye imikhakha yilawa:

- Ezomthetho
- Izakhiwo
- Ezemvelo
- Ezocwaningo
- Ezenhlalo yomphakathi
- Ezobuhlengikazi
- Isifundongqondo neminye imikhakha eminingi

Okukhanyayo kodwa uma kuxoxwa nababhekene nomsebenzi wenqubomgomo yolimi kule nyuvesi kuyacaca ukuthi kubhidlangiwe impela nje.

Ukuphasiswa Nokusetshenziswa Kwenqubomgomo Yolimi Enyuvesi Yesibili

Inyuvesi yesibili nayo seyayiphasisa inqubomgomo yolimi ngonyaka wezi-2017. Khona-ke, bakhona abasondelene nokuthuthukiswa kwenqubomgomo yokuthuthukiswa kolimi. Sithi-ke abasondelene ngoba asibatholanga

esingasho kugcwale umlomo ukuthi baqondene ngqo nenqubomgomo. Ngenkathi siqoqa imininingo yalolu cwaningo sixoxe nanothisha abafundisa lona ulimi lwesiZulu enyuvesi. Ezingxoxweni zethu, nokho kuvele ukuthi akukuningi kangako okuphathekayo osekwenziwe mayelana nokusetshenziswa kwenqubomgomo yolimi nasekuthuthukisweni kolimi uqobo lwalo. Nayo inqubomgomo enyuvesi yesibili iphethe eqhulwini ukusebenzisa isiNgisi ngenkathi kusathuthukiswa nesiZulu ukuba sifinyelele ezingeni lokufundisa nokufunda. Le nqubomgomo iphinde igqamise ubumqoka bezinye izilimi zendabuko. Engxoxweni esibe nayo nomunye wothisha balesi sikhungo kuqaphelekile nokho ukuthi inqubomgomo yolimi ayizidaluli lezi zilimi zendabuko okukhulunywa ngazo. Lo thisha uphawule nokuthi le nqubomgomo iphinde ithinte ubumqoka bezilimi zangaphandle kwezwakazi i-Afrika njengesifrentshi nesiJalimane. Inqubomgomo yolimi lezi zilimi izibona zinobumqoka ngokwamasu enhlalo e-Afrika eseNingizimu, kwezomnotho, ezokuvakasha nezobudlelwano bamazwe.

Ezingxoxweni esibe nazo kuvele ukuthi inqubomgomo yolimi enyuvesi yesibili, umphakathi wenyuvesi uqaphela ukuthi ukusetshenziswa kwayo ngeke kwenzeke ngokushesha. Iphinde ithi ukusetshenziswa kwayo kuyolawulwa ngumqulu wamalungelo esintu (South African Human Rights Act 40 of 2013). Lo umqulu oqhakambisa amalungelo okuzikhethela ukuzibandakanya ngokolimi, amasiko nemfundo ngokuvuma kwesimo. Inqubomgomo igcizelela:

- Ukukhulisa ikhono lesiNgisi kubafundi ukuze bakwazi ukusisebenzisa ezimeni ezahlukene.
- Ukuba yisizinda sokuthuthukiswa kolimi, isiko, amatemu, izichazamazwi njl. kwesiZulu,
- Ukweseka izisebenzi ekukwazini ukuxhumana ngesiNgisi nesiZulu.
- Ukuthuthukisa izilimi nemibhalo kwaseNingizimu Afrika ngokwethula izifundo ngalezi zilimi.
- Ukuphakamisa ukufundiswa nokufundwa kwezilimi zangaphandle.
- Ukusungula uhlaka oluzobhekelela usizo lwezilimi njengokuhumusha, ukuhlela nokutolika.

Inyuvesi ifisa ukuyisabalalisa le nqubomgomo, nokuthathisa njalo emphakathini wenyuvesi ngokwehlukana kwawo mayelana nezindaba nemibono ethinta izilimi nokubuyekeza le nqubomgomo ngezikhathi

nezikhathi. Azigaguliwe izikhathi nezikhawu zokubuyekiswa kwale nqubomgomo.

Isimomcabango Sabafundisi Bamanyuvesi Ngokusetshenziswa Kwenqubomgomo Yolimi Ekufundiseni Nasekufundeni

Abafundisi benyuvesi yokuqala, esixoxe nabo bakhombise ukwejoyayela ukuzisebenzisa izinhlelo ezihambisana nenqubomgomo yolimi yesikhungo sabo. Baveze la maphuzu alandelayo:

- Sebejwayele ukubamba iqhaza ezingxoxweni ezimayelana nenqubomgomo yolimi, ezilawulwa yibhodi lezilimi. Sikwazile nokuxoxa nabafundisi asebeke babamba iqhaza kuleli bhodi, nabagculisekile ngokuvuleleka kwenqubo yalo.
- Abafundisi esixoxe nabo bayibona ithuthuka inqubo yobulimimbili eyesekwe yinqubomgomo yolimi. Bakhona abancoma nokuvuleleka kwezingxoxo zasemakilasini, esezinokukwazi ukuxuba kalula izilimi uma kuba nesidingo, njengasekuchazeleni kalula abafundi.
- Basibona sinesasasa isifundo sesiZulu esiyimpoqo. Bathi lesi sifundo kwamanye amakilasi siveze ukuthi baningi abafundi abasaziyo nabasithandayo isiZulu, abebecindezekile ngenxa yendlela ebesibukwa ngayo emiphakathini abebefunda futhi behlala kuyo.
- Kwavela ukuthi izinhlelo ezisiza ibhodi yolimi zisebenza ngokuzimisela.
- Asemaningi amatemu emikhakha eyahlukene yokufundisa nokufunda asakhiwe. Okwenza kube lula nokuwasebenzisa lapho kufundiswa noma kufundwa.
- Uyaqhubeka umsebenzi wokuhunyushelwa esiZulwini kwemibhalo emqoka, kuhlenganiswa namaqoqa eziqo zobudokotela.
- Bazizwa beseqhulwini mayelana nezinhlelo zokuthuthukiswa kwesiZulu, futhi namanye amanyuvesi ayasondela enyuvesi ezocela usizo lokusungula nokuthuthukisa izinhlelo zokuthuthukiswa kwezilimi zendabuko.

Le mpumelelo yokusetshenziswa kwenqubomgomo yenyuvesi yokuqala, lolu cwaningo lubona ukuthi yenziwa ngokuthi le nyuvesi yashesha yawuqala umshikashika wokuhlela nokusetshenziswa kwenqubomgomo yolimi. Okwathi noma kukhona izinselelo mayelana nalo msebenzi, ubuhlo benyuvesi

nabo bonke ababethinteka, bakwazi ukubhekana nazo. Izinselelo ezivelile ekusebenzeni kwenqubomgomo yilezi:

- Umunxa onombono wokuthi inyuvesi yehlisa amazinga emfundo nokwehlisa isithunzi senyuvesi uqobo ngokuthuthukisa nokugqamisa isiZulu ezinhlelweni zenyuvesi. Lo munxa unombono wokuthi uma le nyuvesi ifuna ukulingana namanyuvesi omhlaba aphambili, kufanele ibambisise ulimi olulodwa oluzoyihambisa ngesivivini esizokwenza ifice amanye amanyuvesi asehambe ibanga elide kwezocwaningo, ukufundisa nezokuphathwa ngemfanelo.
- Umunxa obona sengathi kusetshenziswa izinsizakusebenza zenyuvesi ngendlela engafanele.
- Ukhona nomunxa othi izilimi zendabuko zilungele ukusetshenziswa emakhaya, zigcine lapho, ngoba azibambe qhaza elitheni kwezomnotho wezwe, nezokuxhumana komhlaba jikelele.

Abafundisi benyuvesi yesibili esixoxe nabo bakhombise ukuba nolwazi oluncane kakhulu ngenqubomgomo yale nyuvesi. Kwabanye kube khona nokungabaza ukuthi ikhona inqubomgomo yolimi kule nyuvesi. Ekuxoxeni nabo, abanye kwaba kuyilapho beveza ukuthi basazoke bayifune ukuze bayifunde ukuthi ithini ngokusetshenziswa kwezilimi enyuvesi yesibili. Bakhona nabanye abanalo ulwazi ngale nqubomgomo, futhi abalangazelayo ukuyibona isisetshenziswa ngokuphelele. Mayelana nesimomqondo sabafundisi ngenqubomgomo yolimi enyuvesi yesibili, lolu cwaningo luthole lokhu:

- Iseyintsha inqubomgomo yolimi kule nyuvesi njengoba kuvela ukuthi yethulwa ngokusemthethweni ngonyaka wezi-2017 nje.
- Iseyintsha nje, ayikabi sematheni azo zonke izisebenzi nomphakathi wenyuvesi jikelele. Iningi lezisebenzi kuhlenganisa bona kanye abafundisi basenyuvesi yesibili alazi nokuthi imayelana nani le nqubomgomo yolimi.
- Ekwethulweni kwenqubomgomo yolimi, ayisheshanga yahlinzekwa ngezinhlaka zokuyeseka nokuyithuthukisa ukuze ikhule idlondlobale.
- Kwabaningi kukhona imibuzo emayelana nokuthi inyuvesi inaso yini isabelomali sokubhekana nezindleko zokusetshenziswa kwenqubomgomo yolimi. Isabelomali esithinta ukuqashwa kwezisebenzi ezizolawula zisebenze nsukuzonke yonke imisebenzi

ebhekene nokusetshenziswa kwenqubomgomo.

- Kule nyuvesi bakhona abafundisi abangasiboni nhlobo isidingo sokuthuthukiswa kolimi lwesiZulu ukuze lufinyelele ezingeni lesiNgisi. Kulaba kukhona ikakhulu abakweminye imikhakha engafundisi sona isiZulu kodwa abakhuluma isiZulu esiwulimi lwabo lwasekhaya.

Lolu cwaningo lufisa ukukuphawula ukuthi kulukhuni futhi akunabo ubulungiswa ukuzama ukuqhathanisa izimo zokusetshenziswa kwezinqubomgomo zolimi kula manyuvesi omabili ngoba anomlando owehlukene kakhulu. Inyuvesi yokuqala, yayivele yakhiwa ngokuhlinzekwa ngezinsiza nemali okusezingeni eliphezulu. Kanti inyuvesi yesibili, yayivele ishiywe emuva (ngabomu), inesabelomali esingasondeli nakusondela kwesaseNatal. Nendawo eyakhiwe kuyo, cishe inomthelela owenza kube lukhuni satshe ukuheha izisebenzi ezisezingeni eliphezulu engase ifise ukuziheha.

Ukwakha umkhanya ngendlela ebheke phambili ngezinqubomgomo zolimi emanyuvesi aqokiwe

Ngokusobala, inyuvesi yokuqala isithathe amagxathu abanzi okusungula nokusebenzisa inqubomgomo yolimi. Kucaca ukuthi ubuholi benyuvesi yokuqala kwaba nombono obukhali, futhi kwashesha ukulusukumela udaba lwenqubomgomo yolimi. Kunegebe elikhulu ekusungulekeni kwezinqubomgomo zala manyuvesi omabili. Eyenyuvesi yokuqala yasungulwa ngonyaka wezi-2006 kanti eyenyuvesi yesibili yasungulwa ngonyaka wezi-2017. Leli yigebe leminyaka eyishumi nanye lonke. Kungabe lolu cwaningo luyaphonsisa-ke uma lungathi lulindele ukuba kulingane ukusetshenziswa kwezinqubomgomo zolimi kula manyuvesi omabili. Kuningi kakhulu osekwenziwe yinyuvesi yokuqala kokuthuthukisa ubulimimbili ikakhulu, nobuliminingi nje jikelele. Ikakhulu kubukeka isibe nethuba elibanzi lokuguqula indlelakubuka yezinhlobo eziningi zenyuvesi okungenzeka ukuthi phambilini zazingayizwa kahle indaba yenqubomgomo; inhlosongqangi yayo okwakungukusetshenziswa kwesiZulu cishe kuyo yonke imikhakha yenyuvesi.

Uma sithi kuyo yonke imikhakha yenyuvesi sibhekise ekufundiseni nasekufundeni, kwezokuphatha nakwezokuxhumana imbala. Izisebenzi esixoxe nazo zithi kuyinqubo ejwayelekile nje enyuvesi yokuqala ukuthi izimemezelo zenyuvesi zisakazwe ngesiNgisi nangesiZulu. Kuyinqubo yale

nyuvesi ukuthi abemukela izingcingo emahhovisi amakhulu ezokuphathwa kwenyuvesi, babingelele ngesiNgisi nangesiZulu. Ngisho nemibhalo eyizinkomba kule nyuvesi isibhalwe ngesiNgisi nangesiZulu. Lolu cwaningo luzibonele le mibhalozinkomba elandelayo:

- Office of the Registrar
IHhovisi likaRejistra
- Office of the Vice-Chancellor and Principal
IHhovisi LeSekelashansela NoMphathi
- Office of the Deputy Vice Chancellor: Research
IHhovisi LePhini LeSekelashansela: KwezoCwaningo
- Dean & Head of School of Engineering
IDini EyiNhloko Yesikole Sezobunjiniyela
- Dean & Head of School: Health Science
IDini EyiNhloko Yesikole: Sezifundo Zezempilo

Lulokhu luthuthukiswe njalo uhlelo lwesichazamazwi sesiNgisi nesiZulu esisebenza ngomakhalekhukhwini, nesamahlala. Lokhu kuyigalelo elikhulu kakhulu ekusetshenzisweni kobulumimbili kulesi sikhungo. Abantu abayi nganxanye bengemanzi, ikhona inkonondo enkulu ngalokhu okubukeka kuyimpumelelo enkulu engenasici esweni elibuka buqama. UCherry; kuKarodia, Shaikh noSoni (2015:333); uthi:

Academic freedom has been seriously compromised, and all this has had very serious repercussions for the merger at the university because of the dictatorial behaviour of the former vice-chancellor. The university has seen blatant interference and restructuring with staff losing their jobs at the whims and fancies of the university administrators which caused serious problems in the past...

(Inkululeko yezemfundo isilulazeke kakhulu, kanti konke lokhu sekube nomthelela omubi ngokuhlanganiswa enyuvesi ngenxa yokuziphatha ngobundlovukayiphikiswa kwalowo owayeyisekela likashansela. Inyuvesi ithola ukugxambukela udede nokuhlelwa kabusha lapho izisebenzi zilahlekelwa yimisebenzi yazo ngokuthanda kwabaphathi benyuvesi osekubangele izinkinga ezimbi esikhathini esedlule...)

Lokhu siqwethulela ukwenzela ukuthi labo abolandela isimo sale nyuvesi seboqhathanisa ubuhle nobubi bomsindo osuke waba khona, nokhona kule nyuvesi, ingxenywe yawo ebangelwa wukugququzelwa kokusetshenziswa kwesiZulu ekufundiseni nasekufundeni.

Enyuvesi yesibili, sibhale lo msebenzi sezikhona izinkomba ezinhle zokusukunyelwa kabusha komsebenzi wenqubomgomo yolimi. Sesikhona isikhungo, iCentre for African Languages, esizobhekana ngqo nomsebenzi wenqubomgomo. Bakhona nasebeqokelwe ukuwududula lo msebenzi. Siyethemba ukuthi abazobhekana ngqo nalo msebenzi bazoqala ukuwusebenza bekuqonda kahle ukuthi ungumsebenzi omkhulu odinga ukubambisana nezinhlobo eziningi zenyuvesi nezangaphandle kwenyuvesi. Kwezangaphandle sibala amanye amanyuvesi, amaphephandaba, abezindaba zemisakazo nezikamabonakude. Ngumsebenzi odinga kuguqulwe indlelakubuka yezisebenzi eziningi zenyuvesi yesibili ukuze ube yimpumelelo.

Njengoba inhlobo emfushane esiyenzele ukusukumisa lo msebenzi besibuza kuyo ukuthi abafundisi benyuvesi yesibili abaqokiwe bayasibona yini isidingo sokusetshenziswa kwesiZulu ekwelekeleleni ukufundisa emikhakheni eyahlukene, ikakhulu labo bafundi abangase babe nenkinga yokuqonda kahle isiNgisi. Lokhu sakubuza singakugagulanga ukuthi bathini ngenqubomgomo yolimi yenyuvesi esivele isikhona. Babe baningi abafundisi abakukhuthazile ukuthi lokhu kungasiza kakhulu ekuxazululeni inkinga yokungqubuzana nesiNgisi kubafundi. Obekusitshela ukuthi abanalo mbono bayahambisana nengxenywe emqoka yenqubomgomo, leyo ethinta ukusetshenziswa kokufundisa ngobulimimbili, isiNgisi nesiZulu.

Masikuphawule nokho ukuthi iningi labafundisi abakhombise ukukwemukela ukusetshenziswa kwesiZulu kube yilabo abangasikhulumi nakusikhuluma isiZulu. Sikhulwa ukuthi laba babona isidingo nje. Ngeshwa labo abasikhulumayo babe yingcosana abakhombise ukwamukela lo mcabango wokusetshenziswa kwesiZulu ekufundiseni nasekufundeni. Abanye babo babeke khona lokho okwaziwayo kokuthi kungase kube khona ubunzima bokuthola amatemu esiZulu afanele emikhakheni abayifundisayo. Sikubona kuwukuvimba inqubekelaphambili nje lokho. Abakhali nangokuthi bangadinga ukwelekelelwa ngokusungula amatemu esiZulu afanele kule mikhakha abayifundisayo, kepha bagqamisa ukuthi awekho la matemu. Kanti phela amatemu ayakhiwa, awazakhi. Cishe lokho bakusho nje bengenalo nolwazi lokuthi amanye amatemu asekhona enyuvesi yokuqala, engumakhelwane nakwezinye izikhungo njengoMnyango WezobuCiko NamaSiko, wesifundazwe i-KZN. Ubukhona bala matemu busho ukuthi

sekudingeka kube nezivumelwano ezenziwayo nje phakathi kwala manyuvesi nezinye izinhlaka ukuze asetshenziswe ngokuvulekile. Empeleni amanye ayatholakala kalula ngaphandle kwezimvume kwakhona manje.

Sadumala nokho lapho sithola ukuthi abanye othisha, ikakhulu labo abakhuluma isiZulu esiwulimi lwasekhaya nabalufundisayo nokwenza, abaphila ngalo lolu limi, abazange baphendule kule nhlolovo emfushane esiyenzile. Akunacala lokho ngoba kungase kube nezizathu zalokho. Kepha sikuphawulile nje ukuthi uma kungeyibo abasukumela phezulu udaba isizwe esilubona lumqoka kangaka, ngubani pho oyolusukumela, angene aphelele kulo uma abanikazi bolimi belushaya indiva? Kuze kwavuka umcabango othi ukuba bekuphume umndeni wothisha abakhuluma isiZulu, uxubene nalabo abangasikhulumi isiZulu, beyozwa ngokukhinyabeza ukusetshenziswa kwalolu limi, isangoma besiyobabhula ngeshoba lenkonkoni labo abakhuluma isiZulu. Sisho nokusho sithi ‘umhlola usekhaya, hambani niyobuyisana nibuyise uthando lolimi lwenu!’ Yebo, kungenzeka ukuthi le nhlolovo abanye othisha ibathole kabi bexinekile, kepha ngisho nokuphonsa umugqa owodwa nje pho?

Izincomo Nesiphetho

Kunegebe elikhulu eliphakathi kosekwenziwe ngezinqubomgomo zezilimi kula manyuvesi amabili aqokwe kulolu cwaningo. Ukusunguleka kwenqubomgomo yolimi yenyuvesi yokuqala, kubukeka sekuhambe ibanga elanele futhi sekuthale nezithelo eziphathekayo eziningi. Cishe osekudingeka yikho ukuthi le nyuvesi, ikakhulu, iqhubeke nomsebenzi ewenzayo. Lokhu sikusho ngokuqonda ukuthi yize kunjalo kodwa zikhona izinhlaka ezingagculisekile ngesimo sokusetshenziswa kwenqubomgomo yolimi, kusukela ezingxoxweni nesixoxe nabo. Zikhona izinhlaka ezibona kusadlalwa ngemali, kuhlaphazwa izinsizakusebenza, kuchithwa nanesikhathi senyuvesi ngale mizamo yokuthuthukiswa kwesiZulu. Iqiniso eliqopheke emabhukwini omlando nokho lithi lesi siNgisi okugiywa ngaso namuhla eminyakeni eminingi eyedlule sasiwulimi nje olungenasithunzi kangako ngenkathi kwezemfundo kusabusa isiLathini. Kepha ngenxa yokusukuma kwezigagayi zamaNgisi, ezabhukula kukubi, zigxekwa futhi zihlekwa, kepha zaphikelela, nebala zalusebenzela zalunqobela ulimi lwazo. Yebo bakhona abaqakula ukuthi isiNgisi savunwa nayizimo zezokubuswa kwamazwe nezomnotho emazweni amaningi omhlaba. Lolu cwaningo lubona nesiZulu sivunwa yizimo zokuphathwa kwesifundazwe nobuningi babantu abasikhulumayo ikakhulu

esifundazweni iKwaZulu-Natal. Sekophazamisa ukuzingabaza kwalabo abasophondweni lomshikashika osuhambe ibanga elide kule nyuvesi ukuze konakale lokhu osekwenziwe.

Ubuhle esibubone enqubomgomeni yolimi yenyuvesi yesibili, ngukuthi ivele isibhalwe ngezilimi ezintathu. YisiNgisi, isiZulu nesiBhunu. Kube khona ukuzibuza nokho ukuthi kungani kufakwe nesiBhunu, uma inqubomgomo yolimi iqhakambisa ubulimimbili. Nokho uma sesibhekisisa uqobo lwayo inqubomgomo sithole ukuthi esinye sezimiso zayo ngesokuthuthukisa izilimi ezisemthethweni ezisetshenziswayo endaweni. Ngaleyo ndlela-ke isiBhunu siyasebenza ezindaweni nasemibhizinisini okwakhele le ndawo. Ukufakwa kwesiBhunu kungase kuyimise kahle inyuvesi uma ifuna ukuxhumana nokwenza imisebenzi ethile nemiphakathi ekhuluma nethanda isiBhunu kulezi zindawo. Kepha ongoti bemisebenzi bancoma ukuthi uma usungula umsebenzi omusha kuba kuhle uqale ngomthamo olingene amandla akho, kuthi uma kubonakala ukuthi kuyathuthukeka, bese wengeza esinye isisindo. Sicabanga ukuthi ukufakwa kwesiBhunu kule nqubomgomo njengamanje kube kungaqondiwe kangako ukuqala ngaso ukusisebenzisa, kungase kube ngumthwalo obungakadingeki kahle hle okwamanje.

Kepha kuningi okusadinga ukwenziwa mayelana nenqubomgomo yolimi yenyuvesi yesibili. Abanye bothisha esixoxe nabo bazwakalise ukungayiqondi inqubomgomo yolimi yalesi sikhungo. Uma kukhona othisha abangenalwazi olugculisayo ngale nqubomgomo, kuyoba kangakanani ukungayiqondi ezisebenzini ezelekelelayo njengezasemahhovisi nezenza imisebenzi yasegcekeni neminye? Kube ngakanani ukungayiqondi inqubomgomo yolimi kubafundi benyuvesi kusukela emabangeni aphansi kuze kuyofika kwaphezulu? Sithini ngomphakathi wangaphandle kepha oxhumene ngokwenzela imisebenzi ethile le nyuvesi nangezinye izinhlelo-ke nje. Lokhu kusho ukuthi ubuholi benyuvesi okokuqala busahlalelwe ngumthwalo wokuyisabalalisa le nqubomgomo yolimi ukuze umphakathi wale nyuvesi nowangaphandle wazi ngayo. Okwesibili kuyiqala umshikashika wokuthi kuxoxwe kabanzi ngayo. Lolw cwaningo lusho ngoba enyuvesi iyodingeka inkulumompikiswano evulelekile ngezimiso ezigagulwe kule nqubomgomo nalezo ezingagaguliwe. Ikakhulu uma kubhekwa ukuthi le nqubomgomo ibukeka iwuhlaka lokusungula umsebenzi osazothatha ibanga elide. Khonamanjalo, le nyuvesi inethuba elihle nelikhulu lokusungula ngempumelelo yonke imisebenzi emayelana nokusetshenziswa kwenqubomgomo.

Kungakuhle inyuvesi yesibili ikubeke eqhulwini ezinhlelweni zayo

ukusetshenziswa kwenqubomgomo nokuthuthukiswa kwesiZulu. Kungakuhle futhi ukuthi inqubomgomo yolimi yenyuvesi yesibili izibophezele ekubhekaneni nezilimi ezimbalwa kuphela okwamanje, empeleni nje ezimbili, okuyisiZulu nesiNgisi. Empeleni yisiZulu ngoba isiNgisi sesivele sesithuthukisiwe. Sikusho lokho ngoba iveza isiFrentshi nesiJalimane (nezinye izilimi zendabuko ezingagagulwanga ngamagama) njengezilimi ezibona zimqoka ekusebenzeni kwenyuvesi. Siphakamisa ukuthi konke okuthinta inqubomgomo yolimi kule nyuvesi kuhle kwenziwe ngomdlandla nangesivini. Lokhu sikusho ngoba abukeka egabavula ngamandla namanye amanyuvesi kulo mkhakha wezinqubomgomo zolimi. Kungaqalwa ngokuhumusha imisebenzi elula kodwa ezoveza umehluko okhomba ukuthi kukhona okwenziwayo mayelana nenqubomgomo yolimi njengokuhunyushwa kwezinkombamagama (*signage*) zenyuvesi nje. Kukhethwe izindawo ezimqoka njengasesangweni elikhulu, ekungeneni komtapo wolwazi nangaphakathi kwawo umtapo wolwazi, emadeskini abasizi bomtapo. Kuqiniswe nangasekungeneni kwamabhilidi amakilasi, nasemabhilidini amahhovisi othisha. Lokhu kungelanyaniswa ngokuthi kungeniswe uhlelo lokukhipha izimemezelo zezokuphathwa kwenyuvesi nokuxhumana nje kwansuku zonke ezibhalwe ngesiNgisi nangesiZulu. Empeleni uhlelo lwezimemezelo zenyuvesi ezihambisana nezimo ezibucayi njengobhubhane lweCOVID-19 nezinye izimo eziphuthumayo ezefuze lezo, kufanele zisheshe zenziwe nangesiZulu ukuhlinzeka labo basebenzi benyuvesi yesibili abangasiqondi kahle isiNgisi. Sekungalandeliswa ngokuhunyushwa kwamatemu amqoka ezinhlaka ezahlukene zezifundo. Kuyokuthi kufikwa kulesi sigaba, uyobe usubonakala umnyakazo wokungenisa nokusetshenziswa kwenqubomgomo yolimi. Sekungangenelela nabezobuchwepheshe bezokuxhumana ngamakhompyutha, i-*Information and Communications Technology* (ICT) ngokwenza izinhlelo ezibhalwe, zahunyushwa, zahlelwa ngesiZulu esihlabahlosile.

Ukusika elijikayo nje, akukudala kumenyezelwe kwabezindaba ukuthi enye yamanyuvesi eNtshonalanga Kapa, i-University of Stellenbosch, isiyiphasisile inqubomgomo yolimi yayo ebuyekeziwe ngowezi-2021. Yonake ithi yisiNgisi, yisiXhosa nesiBhunu izilimi ehlose ukuthuthukisa ubuliminingi bayo ngazo. Nguwashiywa washiywa kulo mkhakha, esikuncomayo-ke nokuthi inyuvesi yesibili ingakuvumeli ukusilela emuva.

Elokuvala yilo leli elithi konke okusazokwenzeka nakwamanye amanyuvesi mayelana nezilimi zendabuko, kuhle sazi ukuthi konke kusemahlombe abanikazi balezi zilimi zendabuko ngokwehlukana kwazo.

Yibo okufanele balekelele ekusunguleni amatemu emikhakha eyahlukene, basungule imibhalo, bahumushele ezilimini zabo izincwadi nemibhalo nje emqoka, baphinde basabalalise uthando, nolwazi lwezilimi zendabuko empakathini wonkana. Bethi beshabasheka belwa impi yezilimi zendabuko bangayilibali inselelo yokuzibambisisa izilimi zangaphandle kanjalo nezinye izilimi zendabuko zelengabadi. Kuhle sikugcizelele kakhulu ukuthi umshikashika wezilimi zendabuko awuwuphunguli umthwalo wabengabadi wokuthuthukisa ulwazi lwezilimi zangaphandle ikakhulu sona isiNgisi nezinye izilimi. Bakwenze bengakulibele ukuthi usemkhulu umzabalazo osihlalele wokukhulula izilimi zendabuko emaketangweni engcindezelo. Lezi zilimi kukhona abangazifuni nakuzibona, abazibona zehlisa amazinga amanyuvesi ezwe, abazibona zisilele emuva ngokwentuthuko yolwazi. Uma abanikazi balezi zilimi behluleka ukwenza lokho, naso isangoma esishaya emhlohlweni neshoba laso, ngisibekile! Sona-ke angeke silokhu sishona le, nale. Siyothi nje, 'Shayani, shayani sizwe bo!' Thina bothina sisho ngengila sithi, 'Siyavuma!' Sisho isangoma sansondo sithi, 'Amakhosi athi umthakathi akekho emaNgisini, akekho emaBhunwini, akekho emaFrentshini, akekho emaJalimaneni, akekho ndawo, kepha umhlola usekhaya!' Thina sithi, 'Siyavuma!'

Imithombo esetshenzisiwe

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