

# **Ukusetshenziswa Kolimi Lwengabadi IsiZulu Ukufunda Nokufundisa Esikhungweni Semfundo Ephakeme Nomthelela Kubakhulumi Bolimi**

**Nomalungelo Ngubane**

**ORCID ID:** <https://orcid.org/0000-0002-7255-4673>

**Berrington Ntombela**

**ORCID ID:** <https://orcid.org/0000-0002-8099-402X>

## **Iqoqa**

Ukugqoza kokuthuthukiswa nokuqhakanjiswa kwezilimi zengabadi zase-Afrika njengezilimi ezingasetshenziselwa ukufunda nokufundisa kuyimbangela yokubekwa eceleni kweningi labafundi base-Afrika ngokolimi emfundweni ephakeme. Le athikili ibika ngemizamo eyenziwa ngesinye isikhungo semfundo ephakeme KwaZulu-Natal ukuqhubezela ukuqhakanjiswa kobuliminingi okufaka ulimi lwebele lusetshenziselwa ukufunda nokufundisa, okungulimi lwesiZulu. Le athikili incike emsebenzini wokuzibheka lapho umcwaningi ebukeza izenzo zesikhungo semfundo ngenqubomgomo yolimi. Ucwangingo luthole ukuthi nakuba isikhungo sithathe amagxathu abanzi, kuningi okusamele kwenziwe ngenxa yomthelela wobuqhwaya bolimi lwesiNgisi. Ucwangingo luphetha ngokuncoma ukuthi kuphuthunyiswe ukunakwa nokuqhakanjiswa kokuthuthukiswa kwezilimi zengabadi ukufunda nokufundisa, ikakhulu njengoba izinkomba zibonisa ukuthi isiZulu siyasebenziseka njengolimi lokufunda nokufundisa.

**Amagama asemqoka:** Ubuliminingi, Inqubomgomo yolimi, Ukufunda nokufundisa

## **The Use of IsiZulu in Learning and Teaching at Higher Education Institutions and Its Impact on Speakers of the Language**

**Nomalungelo Ngubane & Berrington Ntombela**

### **Abstract**

The snail's pace of the development and promotion of African indigenous languages as viable media of instruction is responsible for the linguistic marginalisation of the majority of African students in higher education. This article reports on the attempts made by one institution of higher learning in KwaZulu-Natal to address the promotion of multilingualism involving mother tongue instruction, particularly the use of isiZulu. The article is grounded on reflexive praxis where the researcher reflects on the institutional practices around the language policy. The findings indicate that whilst great strides have been made by the institution, there still remains more to be done due to the hegemony of the English language. The article recommends urgent attention to the promotion and advancement of indigenous African languages as viable media of instruction, given that isiZulu was found to be an existing example of this viability.

**Keywords:** Multilingualism, Language policy, Medium of instruction

### **Isingeniso**

Nakuba iNingizimu Afrika isineminyaka engamashumi amathathu yangena embusweni wentando yeningi, iningi labafundi lisashikashikeka ngokufunda ngolimi lwesiNgisi. Lokhu kwenzeka ngaphezu kokushicilelwa koMthethosisekelo ogunyaza ukuthi abafundi babe nelungelo lokufunda nganoma iluphi ulimi ezilimini eziyisishagalolunye zabomdabu: isiZulu, isiXhosa, isiNdebele, isiSuthu, iSitswana, isiVenda, isiPedi, isiSwazi, nesiTsonga. Ubuqhweba bezilimi zobukoloni emfundweni ephakeme buyaqhubeka bubhebhethekisa ukungalingani ngokwezilimi, futhi kubandlulula abafundi, kubahlukanisa nezilimi zabo zengabadi. Lokhu kubuye kubukele phansi imizamo yokuletha uguquko ngokwezilimi, kwenezele ezingeni eliphezulu lokwehluleka kwabafundi abaningi emfundweni ephakeme ngenxa yokusebenzisa ulimi okungelona olwebele (Alexander 1990; Bamgbose 2011; Prah 2017; Khumalo 2016).

Ukujika ukungalingani kwezilimi zobukoloni nezilimi zengabadi, ikakhulu uma kubukwa ulimi lokufunda nokufundisa okusalokhu kudlondlobele ulimi lwesiNgisi eNingizimu Afrika, kungabonakala kungumqansa kepha akusho ukuthi kungenzeke (Mkhize noHlongwa 2014). Empeleni, ngesikhathi iNingizimu Afrika imemezela izilimi ezisemthethweni ngonyaka we-1996, uhulumeni wayeqonde ukuqhakambisa futhi athuthukise izilimi zengabadi. Lokhu kuqhakambiswa kobuliminingi, kwaletsa izinqubomgomo nemibiko okwakuqonde ukuqalisa ubuliminingi kwezemfundo. Isibonelo salezi zinqubomgomo nemibiko singabalula Inqubomgomo Yolimi Nezemfundo (Language in Education Policy, DoE, 1997), Inqubomgomo Yolimi Emfundweni Ephakeme (Language Policy for Higher Education (LPHE) 2002), Umbiko Ngokuthuthukiswa Kwezilimi Zengabadi Njengezilimi Zokufunda Nokufundisa (Report on the Development of Indigenous Languages as Mediums of Instruction in Higher Education and Training 2003) njalo njalo. Kumele sikubalule ukuthi ucwaningo ngokuqaliswa kobuliminingi kanye nokushosha kwakho ezingxenyeni ezahlukene eNingizimu Afrika emkhakheni wezemfundo kuqashelwe abacwaningi abaningi (Alexander 2007; Banda 2010; Bamgbose 2011; Dei 2012; Kamwendo, Hlongwa noMkhize 2013; Khumalo 2016; Ndimande-Hlongwa noGumbi 2015; Ngubane 2022). Okusahlelwe kancane, ukuqonda ngokusebenza kolimi lwengabadi, njengesizulu, ekufundeni nasekufundiseni emfundweni ephakeme. Lolu cwaningo luthathe Kwimfundiso Ngokuphathwa Kolimi ukuze lubonakalise indlela esetshenziswe ngenye yezikhungo zemfundo ephakeme KwaZulu-Natal ukumelana nobuqhawaga bolimi lwesiNgisi ngokusheshisa ukuqalisa izifiso zobuliminingi eziqukethwe Kwinqubomgomo Yolimi Emfundweni Ephakeme (LPHE 2002). Lesi sikhungo sikwenza lokhu ngokuthuthukisa ulimi lwengabadi, isiZulu, ukuze nalo lusetshenziswe njengolimi lokufunda nokufundisa kanyekanye nesiNgisi.

Le athikili iqala ngokudingida Imfundiso Ngokuphathwa Kolimi okuyiyona engena kahle ekudingideni ukuphathwa kwezilimi nokusetshenziswa kolimi emfundweni ephakeme. Lokhu kulandelwa ukuhlola kafushane Inqubomgomo Yolimi Emfundweni Ephakeme (LPHE 2002). Ingxenye yesithathu kulesi sahluko ibheka isimo sezilimi zengabadi ngemuva kobukoloni emfundweni ephakeme. Le ngxenye yona ilandelwa ingxoxo ngenqubomgomo yobulimimbili esetshenziswa ngenye yezikhungo zemfundo ephakeme KwaZulu-Natal ukuze indlalele inkundla ingxenye elandelayo ebheka ukusebenza kolimi lwengabadi, isiZulu, njengolimi lokufunda nokufundisa esikhungweni semfundo ephakeme. Ekugcineni, i-athikili iletha

okuvelele ngokusetshenziswa kolimi lwebele ukufunda nokufundisa kulabo abakhuluma izilimi zase-Afrika emfundweni ephakeme njengesandulela sokuguqula ubunjalo besikhungo ngemuva kwesikhathi sobandlululo.

## **Uhlaka Lokulawula Ulimi**

Lolu cwaningo lusekelwe Isifundiso Sokulawula Ulimi esasungulwa nguNeustupny (1978), kwathi ngasemuva saqhutshezelwa nguMwaniki (2004) kanye noSpolsky (2009). Lesi sifundiso kasibhekile kakhulu ‘ukulawulwa’ kolimi ngokomkhakha wezilimi, kepha sibona inkulumo ngolimi ngaphakathi nakuyo yonkana imikhakha yamasiko njengomsuka wolimi nezingqinamba zolimi emphakathini. UNeustupny noNekvapil (2003), njengalokhu kubika uNekvapil (2009), bamemezela uhlelo lokuhlelwa kolimi ukuze kusonjululwe izingqinamba zolimi ezilethwa ukungalingani olimini, ukuxhumana, nokulawulwa kwenhlalomnotho ngenxa yokuthi akwenele ukulawulwa kolimi.

Ohlelweni lwabo lokuhlelwa kolimi, uNeustupny noNekvapil (2003) baqhamuke nezinqubo ezintathu zokuhlelwa kolimi emkhakheni wezemfundo ephakeme: ukuhlonza inkinga yolimi enkulumeni yomuntu ngamunye; ukwamukelwa kwezindlela ezithile zokuhlelwa kolimi emkhakheni wezemfundo; ukusetshenziswa kwalezi zindlela enkulumweni yomuntu ngamunye (Neustupny 1994). UNeustupny (1994: 50) uveza ukuthi uzokwamukela ukuthi noma isiphi isenzo sokuhlela ulimi kumele siqale ngokuvuma izingqinamba zolimi njengalokhu zivezwa enkulumweni, kanti nohlelo lokuhlela akufanele luthathwe njengoluphelele, kuze kususwe izingqinamba ezingeni lokusetshenziswa kwenkulumo.

Ngamanye amazwi, ukulawulwa kolimi emkhakheni wezemfundo kuqala ngokuqonda izingqinamba zolimi njengalokhu zenzeka ekuxhumaneni ezingeni lomuntu ngamunye, kanti futhi uhlelo lokuhlela ulimi aluphelele ngaphandle kokubhekana nemibono eqondene nodaba lolimi (Neustupny noNekvapil 2003). Umongo walolu cwaningo uthi udaba lolimi lusuka emibonweni yobukoloni ngolimi lapho izilimi ezimbili kuphela, okuyisiNgisi nesiBhunu, zazimiselwe ukuba izilimi zokufunda nokufundisa emazingeni emfundo ephakeme bese kuthi izilimi zengabadi zishaywe indiva. Ngakho, leli phepha liqhakambisa ukuthi izikhungo zemfundo ephakeme zingancela emigomweni yemfundiso yokulawulwa kolimi ngokuthi ziqonde udaba lwemibono ngolimi kanye nokubhekana nodaba lolimi kumuntu ngamunye nangokwesikhungo. Ezingeni lwalolu cwaningo kuqhakanjiswa ukuthi ukukhetha ukusebenzisa ulimi olulodwa, okuyisiNgisi, njengolimi lokufunda

nokufundisa kunezingqinamba kumuntu ngamunye nasezingeni lesikhungo. Ezingeni lomuntu ngamunye, liphuca abafundi ilungelo elikuMthethosisekelo lokufunda ngolimi lwebele.

## **Indlela Yocwaningo**

Lolu cwaningo lulandela indlela eyikhwalthethivu ukubheka esinye sezizinda zemfundo ephakekeme KwaZulu-Natal, eNingizimu Afrika, lapho umcwaningi asebenze khona iminyaka emine. Lolu cwaningo lwenziwe ngaphansi kwemigomo yokuhlaziya ukuphila okuqondene nomcwaningi. Ukucwaninga ngokuphila okuqondene nomcwaningi kuhlose ukubhekisisa izindlela zokuveza ucwaningo oluqondisisekayo, olufundekayo futhi olugxile ezehlakalweni zomuntu. Lolu cwaningo kumele luqwashise abafundi ngodaba lwezilimi, ipolitiki yokuthi ungubani, nezinto odlula kuzo okungakhulunywa ngazo, kanye nezindlela zokuziveza ezigxilisa amandla ethu okuzwelana nabantu abangafani nathi (Ellis noBocher 2000). Ukubhekisisa komuntu ongaphakathi kokusebenza kwesikhungo semfundo ephakeme nokuhlola okungatheni kwemiqingo yesikhathi esiphakathi kukaMasingana we-2020 noZibandlela we-2020 kusetshenziswe ukuqoqa imininingwane yalolu cwaningo. Ukuthola imiingo yezinqubomgomo zolimi zikahulumeni nezesikhungo semfundo ephakeme kwaba lula ngenxa yokusebenza komcwaningi Emnyangweni Wokufundisa Ngolimi kulesi sikhungo. Imininingwane eyaqoqwa yabe isihlaziywa ngokwezindikimba.

## **Inqubomgomo Yolimi Emfundweni Ephakeme**

Inqubomgomo Yolimi Emfundweni Ephakeme (LPHE 2002) ingenye yezinqubomgomo ezasungulwa ukulungisa umonakalo wemithetho yobandlululo (1940-1994) eyabe ibukela phansi izilimi zengabadi emkhakheni wokufunda emazingeni emfundo ephakeme. Lokhu kwenziwa ngokuphoqa ukusebenzisa ulimi lwesiNgisi nolwesiBhunu njengezilimi zokufunda nokufundisa ezikhungweni zemfundo ephakeme, eNingizimu Afrika (Alexander 2002). Inhlosongqangi Yenqubomgomo Yolimi Emfundweni Ephakeme (LPHE 2002) kungukuqondisa ukungalingani ngokwezilimi emfundweni ephakeme, kanye nokuqhakambisa ubuliminingi emfundweni ephakeme nokukhulisa ukulingana nokuthola imfundo ephakeme. Lokhu kususelwa kuMthethosisekelo waseNingizimu Afrika (RSA 1996). Ukufeza lezi zinhloso, inqubomgomo ithembise ukubeka phambili izinhlelo okufaka ukuthuthukisa izilimi zengabadi ukuze zisetshenziselwe ukufunda

*Ukusetshenziswa Kolimi Lwengabadi IsiZulu Ukufunda Nokufundisa  
Esikhungweni Semfundo Ephakeme Nomthelela Kubakhulumeni Bolimi*

nokufundisa, ikakhulu emkhakheni wezobuchwepheshe ezikhungweni zemfundo ephakeme eNingizimu Afrika (Ndebele noZulu 2017). Ingxenye yoguquko olulethwa Inqubomgomo Yolimi Emfundweni Ephakeme (LPHE 2002) ukuqinisekisa ukuphumelela ezifundweni kwabafundi abakhuluma izilimi zengabadi, okuyibo abayiningi emfundweni ephakeme, eNingizimu Afrika.

Uma ubheka okushiwo yile nqubomgomo, umuntu angacabanga ukuthi emuva kweminyaka engamashumi amathathu entando yeningi kukhulu osekuzuziwe maqondana nokulondolozwa, ukuthuthukiswa nokuphakanyiswa kwezilimi zengabadi ezikhungweni zemfundo ephakeme, eNingizimu Afrika. Ngaphezu kwamandla Enqubomgomo Yolimi Emfundweni Ephakeme (2002) nemizamo kahulumeni ngemiqulelo efana Nosomqulu Wemfundo Nokuqeqesha (1995), uMthethosisekelo (1996), Ushicilelo Ngolimi (2012) ukuqhakambisa ubuliminingi; okwamanje asikho isikhungo semfundo ephakeme eNingizimu Afrika esisebenzisa ulimi lwengabadi ukufunda nokufundisa (Alexander 2007; Ndebele noZulu 2017).

IsiNgisi sisalokhu simi siwulimi lokufunda nokufundisa ezikhungweni zemfundo ephakeme eziningi eNingizimu Afrika, eziyingcosana zisebenzisa isiBhunu njengolimi lokufunda nokufundisa. Lesi simo sisalokhu sinjalo ngaphezu kokuthi iningi labafundi abangena emfundweni ephakeme minyaka yonke kabanalo ikhono lokusebenzisa ulimi lwesiNgisi, nakuba benelungelo abalithola kuMthethosisekelo wezwe ukufunda ngolimi abaluthandayo. Uma abafundi besaqhubeka befunda ngolimi abangenalo ikhono kulo, bazoqhubeka nokuthola imiphumela engemihle (Webb, Lafon noPare 2010). Ngesikhathi izikhungo zemfundo ephakeme ziqhubeka nokubukela phansi izilimi abafundi abafika nazo bevela emakhaya bengazithathi njengezilimi zokufunda nokuphumelela, izinga lokuyeka phakathi ukufunda emfundweni ephakeme liyohlala liphezulu (Mkhize noHlongwa 2014).

Luningi ucwaningo oluqhubeka nokuthola ukuthi ulimi lungukhiye wokuqonda okufundwayo. Ukufunda okunenjongo nempumelelo kungenzeka kuphela uma abafundisayo nabafundi benokuzizwa nokuzethemba olimini lokufunda nokufundisa. Kuningi okuyinzuzo ngokufunda ngolimi lwebele okukhulunywe ngakho emazweni amaningi (Alexander 2007; Dascomb 2018; Khumalo 2017) naseNingizimu Afrika emfundweni yamazanga aphansi (Makalela 2014; Ngubane, Ntombela noGovender 2020). Izinselelo namathuba alethwa ukusebenzisa ulimi lwebele ukufunda nokufundisa akukacutshungulwa ngokwanele, ikakhulu ekuqeqesheni othisha eNingizimu

Afrika. Le athikili ibhalwe maqondana Nesikole Sezemfundo, ngakho-ke, sicubungula okungavimbela noma kuqhubezele ukusetshenziswa kolimi lwengabadi, isiZulu, ukufunda nokufundisa. Le athikili ibuye igcizelele umthelela wokusebenzisa ulimi lwengabadi ukufunda nokufundisa kulabo abakhuluma ulimi lwebele emfundweni ephakeme.

### **Isimo Ngezilimi Kwinqubomgomo Yemfundo Ephakeme**

Inqubomgomo Yolimi Emfundweni Ephakeme isineminyaka eminingi selokhu yamanyezelwa ngowe-2002. Le nqubomgomo yazisa ingcebo yezilimi nokwehlukahlukana ezweni nomthelela lokhu okunawo ekusetshenzisweni kwezilimi emfundweni ephakeme. Inqubomgomo yemukela ubukhona bezilimi eziyishumi nanye ezisemthethweni, eziyisishiyagalolunye zazo okuyizilimi zengabadi kanti ezimbili, isiNgisi nesiBhunu. ENingizimu Afrika kuyacaca ukuthi zonke lezi zilimi zibalulekile ekuqhakambiseni ubuliminingi ezweni, okuyindlela yokulungisa ukungalingani kwezilimi okwadlwa ubandlululo. Selokhu yaqala le nqubomgomo, ibhekene nezinselelo zokuyiqalisa emfundweni ephakeme. Okokuqala, ukuqhubezela phambili izilimi zengabadi zibe ngezokufunda nezilimi zobuchwepheshe ukuqinisekisa ubuliminingi emfundweni ephakeme kusalokhu kuyinselelo. Okuhambisana nale nselelo inkiyankiya yokusebenzisa izilimi zengabadi ukufunda nokufundisa emfundweni ephakeme. Kuze kube manje, izilimi zengabadi zimi njengezifundo ezikhungweni zemfundo ephakeme eNingizimu Afrika (Ndebele noZulu 2017; Ngubane 2022). Lesi simo sisalokhu sinjalo ngaphezu kwemizamo yezikhungo zemfundo ephakeme ezahlukeneyo ukusheshisa ukuqaliswa kobuliminingi ngokusebenzisa izilimi zengabadi ukufunda nokufundisa. Noma kunjalo, le mizamo ayivamile kodwa itholakala ezifundweni ezimbalwa futhi ngesizathu sokwenza ucwaningo kuphela.

Ukuswelakala kwezinsiza zokulandelela ukuqalisa Inqubomgomo Yolimi Emfundweni Ephakeme ezikhungweni zemfundo ephakeme kulokhu kunjalo. Inqubomgomo Yolimi Emfundweni Ephakeme ilindele ukuba izikhungo zemfundo ephakeme, ngokwehlukana kwazo, zizidwebele zona imihlahlandlela yolimi okulindeleke ukuthi izinqubomgomo zesikhungo ziyisekele. Lokhu kuhambisana nokulindelekile ukuthi izikhungo zemfundo ephakeme ngazinye ziyophumelela ukuletha amasu azohlangabezana nokulindwe Inqubomgomo Yolimi Emfundweni Ephakeme, ikakhulu ekuqaliseni ubuliminingi nokuqhakambisa ukusetshenziswa kwezilimi

## *Ukusetshenziswa Kolimi Lwengabadi IsiZulu Ukufunda Nokufundisa Esikhungweni Semfundo Ephakeme Nomthelela Kubakhulumeni Bolimi*

zengabadi ukufunda nokufundisa. Ngeshwa, bekungakabi njalo. UHibbert noVan der Walt (2014) babika ukugqoza koMnyango Wezemfundo ekulandeleni izikhungo zemfundo ukuthi ziqalise amasu obuliminingi nokuhlonza ukuphumelela kwazo, kuze kube manje, ekuqhakambiseni ukusetshenziswa kwezilimi zengabadi. Lesi sikhala ekulawuleni nasekubikeni ukuqalisa Inqubomgomo Yolimi Emfundweni kunikela izikhungo zemfundo ephakeme uhlu lwezaba ngokugqoza kokuqalisa ubuliminingi nokuqhakambisa izilimi zengabadi. Isibonelo ukuthi ngaphezu kobukhona kwamagama amaningi ezilimi zengabadi aqondene nezobuchwepheshe asakhiwe iminyaka, izikhungo zemfundo ephakeme zisalokhu zigcizelela zikhononda ngokushoda kokuqhutshwa kwezilimi zengabadi ukufunda nokufundisa. Izikhungo zemfundo ephakeme zibuye zikhononde ngokushoda koxhaso lokuthuthukisa iqoqo lamagama obuliminingi nesimo sengqondo ekhonjiswa ngabafundi base-Afrika ngezilimi zabo zengabadi, kanye nobuqhawaga bolimi lwesiNgisi emhlabeni jikelele, nezinye izaba ezibukela phansi ukuqalisa Inqubomgomo Yolimi Emfundweni (Kaschula 2016). Sesikushilo konke lokhu, ukunwetshwa kolwazi emizamweni yokuqalisa ubuliminingi emfundweni ephakeme nokuvumela izilimi zengabadi ukusetshenziselwa ukufunda nokufundisa angeke kuzitshwe ngenxa yokuthi le mizamo ilekelele labo abakhuluma izilimi zengabadi ukuba babe ingxenye ekufundeni emfundweni ephakeme. Lokhu kubuye kugcizelele ukuthi izilimi zase-Afrika ziyizilimi zokwandisa ulwazi futhi zikhuthaza ukulingana phakathi kwezilimi ezikhungweni zemfundo ephakeme (Khumalo 2016; Olivier 2014).

### **Ukulahlekelwa Ngubuwena Ngokudediswa Kwezilimi Zengabadi Zase-Afrika**

Umzabalazo wokuqhakanjiswa nokusetshenziswa kwezilimi zengabadi zaseNingizimu Afrika emfundweni ephakeme usuka kude. Nangaphambi Kwenqubomgomo Yolimi Emfundweni Ephakeme eyashicilelwa ngowe-2002, Umkhandlu Wezemfundo Ephakeme (1999) wawusuwulethile umbiko ngezilimi emfundweni ephakeme kuNgqongqoshe Wezemfundo. Umkhandlu Wezemfundo waletha izincomo kuNgqongqoshe ezaholela ekwakhiweni Kohlaka Lwenqubomgomo Yolimi Emfundweni Ephakeme eNingizimu Afrika (2001). Lolu hlaka, olususelwe kuMthethosisekelo, lwaluqhakambisa ilungelo labahlali, okufaka nabafundi emfundweni ephakeme, ukuba bakwazi



ukuzikhethela ulimi lokufunda abaluthandayo. Okwesibili, lolu hlaka lwaqinisekisa izikhungo zemfundo ephakeme njengezindawo ezihlonzelwe ukuthuthukisa izilimi zengabadi ngocwaningo. Okwesithathu, lo mqulu wabheka ubuliminingi njengenqola yokuqhakambisa ukulingana nokusetshenziswa kwezilimi ezisemthethweni emfundweni ephakeme nokukhuthaza ukufunda izilimi zabanye abantu okuholela ebunyeni ezweni (Alexander 2007). Ngaleso sikhathi lo mqulu wavuma ukuthi asikho isikhungo semfundo ephakeme esasiqhakambisa ukusetshenziswa kwezilimi zengabadi ukufunda nokufundisa. Mhlawumbe sasisinye noma zimbili izikhungo ezazisebenzisa izilimi zengabadi ngokungahleliwe ukusekela abafundi emfundweni. Kuzo zonke izikhungo zemfundo ephakeme, izilimi zengabadi bezilokhu zifundiswa njengezifundo ohlelweni lokufunda, kwesinye isikhathi zifundiswe ngesiNgisi. Ngaleso sikhathi, asikho nesisodwa isikhungo semfundo ephakeme esasinomhlahlandlela wokusetshenziswa kolimi lwengabadi ukufunda nokufundisa (Uhlaka Lwenqubomgomo Yolimi Emfundweni Ephakeme eNingizimu Afrika 2001). Umbiko owaletswa Uhlaka Lwenqubomgomo Yolimi Emfundweni Ephakeme eNingizimu Afrika waholela Kwinqubomgomo Yolimi Emfundweni Ephakeme ngowe-2002 okwakuyindlela yokuphoqa izikhungo zemfundo ephakeme ukuqhakambisa ubuliminingi nokwenza ngcono ukusetshenziswa kwezilimi zengabadi. Iminyaka engamashumi amabili nanye emuva kombiko Wohlaka Lwenqubomgomo Yolimi Emfundweni Ephakeme eNingizimu Afrika nangemuva kweminyaka eyishumi nesishiyagalombili kwasungulwa Inqubomgomo Yolimi Emfundweni Ephakeme, isimo ngezilimi zengabadi ezikhungweni zemfundo ephakeme eNingizimu Afrika asikaguquki; asikho nesisodwa isikhungo semfundo ephakeme esikushicilele emthethweni ukusetshenziswa kolimi lwengabadi ukufunda nokufundisa (Alexander 2006). Ngakho-ke, umzabalazo wokusetshenziswa kolimi lwengabadi ukufunda nokufundisa emfundweni ephakeme usaqhubeka.

## **Ukuthuthukisa Inqubomgomo Yolimi Esikhungweni Semfundo**

Ngaphambi kokuthatha impikiswano ngokusetshenziswa kwesiZulu ukufunda nokufundisa Esikoleni Sokufunda kwesinye sezikhungo zemfundo ephakeme, kubalulekile ukudingida ngenqubomgomo yolimi kulesi sikhungo, okulapho kulawulwa ukusetshenziswa kwezilimi ezingeni lesikhungo nalapho isimo sengqondo ngezilimi sivela khona. Kubalulekile futhi ukuhlinzeka ulwazi

*Ukusetshenziswa Kolimi Lwengabadi IsiZulu Ukufunda Nokufundisa  
Esikhungweni Semfundo Ephakeme Nomthelela Kubakhulumeni Bolimi*

mayelana nendawo lapho lesi sikhungo sikhona ukukhombisa isimo lapho inqubomgomo yolimi esebenza ngaphansi kwaso. Lesi sikhungo sisesifundazweni saKwaZulu-Natal (KZN), eNingizimu Afrika. Ngokwezibalo ezikhishwe ngowe-2018 ezitholakala kuwebhisayithi ethiwa i-South Africa Gateway, izingxenywe ezingamashumi ayisishiyagolombili ekhulwini zimele abantu abakhuluma isiZulu njengolimi lwebele e-KZN. IsiNgisi sona sikhulunywa izingxenywe eziyishumi nantathu ekhulwini njengolimi lwebele e-KZN. Manje, ake sibheke inqubomgomo yolimi kulesi sikhungo.

Inqubomgomo yolimi kulesi sikhungo, eyashicilelwa ngowe-2006, isekelwe imiqingo emibili: Umthetho Wemfundo Ephakeme (1997) neNqubomgomo Yemfundo Ephakeme (2002). Le nqubomgomo ibeka ukuthi zintathu izilimi ezisemthethweni esikhungweni semfundo ephakeme: isiNgisi, isiZulu nesiBhunu. Kepha, le nqubomgomo iyakwazisa ukuthi ngesizathu sendawo lapho isikhungo semfundo ephakeme sikhona, isiZulu sikhulunywa yiningi labafundi, ngaleso sizathu inqubomgomo yabona ukubaluleka kokuqhakambisa lolu limi lwengabadi kanyekanye nesiNgisi. Ngaleyo ndlela, inqubomgomo ikhombisa isifiso sokuqhakambisa ikhono labafundi olimini lwesiNgisi nesiZulu, okukhomba ukusebenzisa ubulimimbili.

Nakuba sesikushilo lokho, inqubomgomo iyavuma ukuthi isiZulu asilingani nesiNgisi ekusetshenzisweni nasekuthuthukisweni, ngenxa yalokho, inqubomgomo ihlela ukuthuthukisa nokuqhubezela phambili isiZulu ukuze sifinyelele ezingeni elingaqhathaniswa nelesiNgisi. Kubalulekile futhi ukwengezela ngokuthi isimo sezinga eliphakeme lesiNgisi, ngokubeka kwenqubomgomo, kwenziwa ukuthi isikhungo semfundo ephakeme sithatha isiNgisi njengolimi lomhlaba wonke jikelele olusetshenziselwa ukufunda, ukuhwebelana nokulawula ukuphathwa kwesikhungo. Ngalezi zizathu, isiNgisi siyosetshenziselwa ukufunda nokufundisa. Noma kunjalo, ukuqhakambisa ukusetshenziswa kwesiZulu, ngowe-2013, isikhungo semfundo ephakeme sahlala ukuthi bonke abafundi bonyaka wokuqala bayokwenza ngokuphoqeka isifundo sesiZulu. Ngale ndlela isiZulu sisalokhu siyisifundo nolimi lokufunda nokufundisa ekilasini elifunda isiZulu kuphela. Nakuba inqubomgomo ibalula izilimi ezintathu: isiNgisi, isiZulu nesiBhunu njengezilimi ezisesikhungweni, kugxilwe ezilimini ezimbili, isiNgisi nesiZulu. Lokhu kungabangelwa ukuthi isiBhunu noma sikhulunywa e-KZN, sikhulunywa yingxenywe yokukodwa ekhulwini. Kulindelekile futhi ukuthi isiBhunu sikhulunywa abafundi abancane kakhulu njengolimi lwebele

esikhungweni. Noma ngabe isiphi isizathu, kusobala ukuthi isiBhunu sisithwe ithunzi lesiNgisi nesiZulu futhi sisekugcineni ohlelweni lokuthuthukisa ulimi esikhungweni. Lokhu kugcizelela umgomo wobulimimbili kwinqubomgomo yolimi yalesi sikhungo.

Mayelana nezindlela eziphathekayo zokuqalisa inqubomgomo yolimi uma kubhekwa izilimi zokufunda nokufundisa, isikhungo semfundo ephakeme sihlukanise izinhlelo zokuqalisa izigaba samisa nezikhathi ukuqinisekisa impumelelo ezinhlelweni. Isigaba sokuqala (ngowe-2008 kuya kowe-2018) sanaka kakhulu ukuthuthukiswa kwesiZulu nakuba lokhu kwanikezelwa eminyangweni yezifundo ukuba zizibonele ukuthi ziyokhuthaza kanjani ukusetshenziswa kolimi ezimweni zabo – isiNgisi saqhubeka ukuba ulimi lokufunda nokufundisa. Esigabeni sokuqala, isikhungo semfundo ephakeme saqhubeka nokuqhakambisa ikhono labafundi esiZulwini ngokuphoqa ukuthi bafunde isiZulu. Abafundi banikezwa usizo ukuze baphumelele ekhonweni lokusebenzisa isiZulu kanyekanye nesiNgisi ngokuhlela izinhlelo zokubhala nokubacathulisa olimini lwesiZulu nesiNgisi. Ukusheshisa ukukhulisa ikhono lokusebenzisa ulimi lwesiZulu, isikhungo semfundo ephakeme saletha umsebenzi wokuhumusha kususelwa esiNgisini kuya esiZulwini nasesiZulwini kuya esiNgisini. Ngethemba lokukhulisa ukubamba iqhaza emfundweni kwabakhuluma isiZulu, isikhungo semfundo ephakeme saqhakambisa ukuthuthukiswa kwamagama esiZulu. Ngokombiko we-2019 okhishwe Ihhovisi Lesikhungo Semfundo Ephakeme Ukuhlela Nokuthuthukisa Ulimi, makhulu amagxathu asethathiwe ekuthuthukiseni isiZulu ngokukhulisa inqolobane yamagama futhi asabalaliswe ngendlela yobuchwepheshe besimanje. Namhlanje, isikhungo siyaziqhenya ngokuthuthukisa inqolobane yamagama esiZulu enkulukazi ezweni (Khumalo 2016).

## **Ukusetshenziswa KwesiZulu Ukufunda Nokufundisa Esikhungweni Semfundo Ephakeme ENingizimu Afrika**

Kuveziwe ngaphambilini ukuthi lesi sahluko sicwaninga ngesikhungo semfundo ephakeme esifundazweni saKwaZulu-Natal, eNingizimu Afrika. Okwamanje, lesi sikhungo semfundo ephakeme siyikhaya labafundi abangahlawumbiselwa ezingxenyeni ezingamashumi ayisikhombisa ekhulwini abakhuluma isiZulu njengolimi lwebele. Ngakho-ke, ukuqhubeka kokusetshenziswa kwesiNgisi ukufunda nokufundisa esikhungweni semfundo ephakeme esineningi labafundi abakhuluma isiZulu njengolimi lwebele

*Ukusetshenziswa Kolimi Lwengabadi IsiZulu Ukufunda Nokufundisa  
Esikhungweni Semfundo Ephakeme Nomthelela Kubakhulumi Bolimi*

kuyaphikisana noMthethosisekelo nelungelo lentando yeningi lokuthi abafundi bafunde ngolimi abanekhono kulo futhi abanesiqiniseko ngalo (Khumalo 2016). Lokhu kubuye kukhombise ukuthi iminyaka emuva kombuso wentando yeningi, uhulumeni uyaqhubeka ngokwehluleka ukuletha ubulungiswa ngezilimi, okwalethwa isikhathi sobukoloni. Ngasengxenyeni yesikhungo, ukuqhubeka kokusetshenziswa kwesiNgisi ukufunda nokufundisa kukhomba ukudembesela ukwamukela nokuphakamisa isiZulu sibe sezingeni elilingana nesiNgisi. Lokhu kwenzeka nakuba ucwaningo luveza ukuthi ukufundisa nokufunda ngolimi lwesibili kunomthelela ongemuhle ekuphumeleleni kwabafundi (Dascomb 2018). Empeleni, uCummins (2000) kade wakuthola ukuthi inkulumo emfundweni ephakeme iyabiza ngokomqondo bese iyancipha ngokwesimo okwenza kube nzima kubafundi ukufunda ngolimi lwesibili, baqondisise abakufundayo.

Noma kunjalo, eminyakeni emihlanu edlule, isikhungo senze imizamo emikhulu ukuqhakambisa isiZulu njengolimi lokufunda nokufundisa ezingxenyeni nasemikhakheni eyahlukene yesikhungo. Ngaphandle kokuphoqa abafundi bonyaka wokuqala ukufunda isifundo sesiZulu, Ihhovisi Lesikhungo Semfundo Ephakeme Ukuhlela Nokuthuthukisa Ulimi (2019) selikhqiize inani elikhulu lamagama ezobuchwepheshe esiZulu, likwenza lokhu lisebenzisa izindlela zesimanje zobuchwepheshe (Khumalo 2017). Ngaphezu kwalokho, eminyakeni emihlanu edlule, kube nokukhula kwenani lezifundo ezifundiswa ngesiNgisi nangesiZulu. Ukwenza isibonelo, singabalula lezi zifundo ezilandelayo ezifundiswa ngalezi zilimi zombili: *Philosophy* (PHIL101); *Psychology* (PSYC212); *History* (HIST302, H2); *Education* (EDLE702, EDLE705, EDLE701, EDLE 703); *Social Work* (SOWK211); *Biblical Studies* (BIST2101, BIST220) *African Music and Dance* (MUSC1AA, MUSC1AB, MUSC2AA, MUSC3AA, MUSC3AB). Onyakeni we-2020, Isikole Semfundo sahlela ukulinga ukufundisa isifundo: Ukuqondisisa Ukufunda Nokubhala Emfundweni (EDLE700) ngolimi lwesiZulu. La magxathu amakhulu esikhungo ekuqhakambiseni isiZulu njengolimi lokufunda nokufundisa kukhombisa ngokungangabazeki ukuthi lolu limi lwengabadi luyakwazi ukusetshenziselwa ukufunda nokufundisa. Ngaphezu kwakho konke, eminyakeni elishumi eyedlule kube nokukhula kocwaningo olugxile ekuthuthukisweni nasekusebenzisweni isiZulu njengolimi lokufunda nokufundisa, phakathi esikhungweni nangaphandle (Hlongwa noWidsmith 2010; Kamwendo, Hlongwa noMkhize 2014; Mkhize noNdimande-Hlongwa 2014; Mashiya 2010; 2014; Ndebele noZulu 2017).

Lonke lolu cwaningo lunikeza ubufakazi bokuthi isiZulu siyasebenziseka njengolimi lokufunda nokufundisa emfundweni ephakeme.

Uma senza isibonelo, uMashiya (2010) wenza ucwaningo olunohlonze olwalubheka amathuba nezingqinamba zolimi lwebele ekufundiseni esikhungweni semfundo. Lolu cwaningo lwahlola ukusetshenziswa kwesiZulu njengolimi lokufundisa nokufunda esifundweni seziqu zemfundo ezingeni eliphezulu. Kulolu cwaningo wathola ukuthi izinga lokubamba iqhaza kubafundi liyakhula uma befunda ngolimi lwebele. Okwesibili, wathola ukuthi izinga lokusebenza liba ngcono kubafundi uma kuqhathaniswa nalabo abakhetha ukufunda ngesiNgisi. Ngaphezu kwalokho, ucwaningo lwenezela ekuthuthukiseni amagama esiZulu nangasetshenziselwa ukufundisa. Ngaphandle kwezindlelo ezimbalwa phakathi kwazo esingabalula isimo sengqondo abafundi abanaso ekufundeni ngolimi lwengabadi kanye nokushoda kothisha besiZulu, ucwaningo selukhombisile ukuthi isiZulu singasebenziseka ukufunda nokufundisa emfundweni ephakeme, okunikeza labo abakhuluma ulimi lwebele amathuba okufinyelela olwazini ngolimi lwabo okukhulisa ukufunda kwabo (Alexander 2010). Izilimi zengabadi kudala zibekwe eceleni futhi zibukelwa phansi, ikakhulu emkhakheni wezemfundo, ngendlela yokuthi abakhuluma lezi zilimi kababoni ukubaluleka kokuzikhuluma.

UNdebele noZulu (2017) nabo bengeze izizathu zokusebenzisa isiZulu njengolimi lokufundisa nokufunda emfundweni ephakeme. Ngokusebenzisa indlela yokulawula ulimi, laba bacwaningi babheke ubumqoka bokuveza isikhundla solimi lwebele emfundweni ephakeme ukuze balungise 'ubuqhwaga bolimi' – okungumqondo oncike ekucabangeni ukuthi isiNgisi njengolimi lobukoloni singcono kunezilimi zengabadi zase-Afrika (Phillipson 2010). UNdebele noZulu (2017) bakhuluma ngokuthi emfundweni ephakeme ubuqhwaga bolimi bubuka isiNgisi njengalo lodwa ulimi okumele lusetshenziselwe ukufundisa nokufunda, kolunye uhlangothi izilimi zengabadi njengesiZulu zithathwa ngokuthi azikho ezingeni. Babuye baveze ukuthi isiZulu sesivele siyasetshenziswa Esikhungweni Semfundo Ephakeme KwaZulu-Natal nasemfundweni esemazingeni aphansi njengolimi lokufunda nokufundisa kanyekanye nesiNgisi; lokhu kuchitha ukungabaza ngokusetshenziswa kwesiZulu ukufundisa (Nkosi 2014). Impikiswano kaNdebele noZulu (2017) iyaqhubeka ichithe isimomqondo esiphikisana nezilimi zase-Afrika. Le miphumela evumelana nokusetshenziswa kwesiZulu ukufunda nokufundisa, noma kungaba kanyekanye nesiNgisi noma sizimele, ilungisa isimomqondo esiphikisana nesiZulu njengolimi lwengabadi. Le

miphumela ekhuthazayo ibuye iqinise isimo nesikhundla sesiZulu njengolimi lokufunda nokufundisa kulesi sikhungo.

## **Umthelela Kubakhulumi**

Okokuqala, ukufunda ngolimi lwakho kushicilelwe kuMthethosisekelo waseNingizimu Afrika (1996). Ngokwalolu cwaningo olwenziwe Esikhungweni Semfundo Ephakeme KwaZulu-Natal, ukwenqabela abafundi ithuba lokuthola imfundo ngolimi lwebele kwaphula ilungelo labo. La malungelo anyathelwa phansi kakhulu ngesikhathi isikhungo sinikeza amandla negunya ulimi lwangaphandle ukwedlula izilimi zengabadi. Ukugcizelela ubuqhawaga bolimi kukhombisa ukuthatha ulimi lwebele olukhulunywa ngabafundi njengoluphansi (Alexander 2010). Abafundi, kulesi simo sokufunda, lapho ulimi lwabo lwebele lwehliswa ngokwesikhundla kunomthelela wokuzizwa bebukeleka phansi ngokolimi. Lokhu kwenziwa ukuthi angeke uhlukanise ulimi namasiko namagugu. Abafundi besikhungo semfundo ephakeme, olimi lwabo lwebele lubukelwa phansi, bazizwa behlukaniswa nesiko kanye namagugu abo. Lokhu kunomthelela ongemuhle ekusebenzeni kwabafundi nasekuphumeleleni ngenxa yokulahlekelwa ufuqufuqu lokufunda nokuzizwa beyingxeny e yesikhungo semfundo ephakeme (Dei 2012).

Ngesikhathi abafundi abakhuluma isiZulu njengolimi lwebele befundiswa ngesiNgisi, bazizwa bephansi uma sebehlukeka ukuhlangabezana nokulindelekile emfundweni uma kuqhathaniswa nozakwabo abakhuluma isiNgisi njengolimi lwebele. Lokhu kuzizwa bephansi kuyagcizeleleka ngesikhathi laba bafundi sebegala ukuzingabaza ekufundeni kwabo. Ngaphezu kobufakazi obukhombisa ukusebenziseka kwesiZulu ukufunda nokufundisa kulesi sikhungo, uKhumalo (2017) ubalisa ngokuthi lesi sikhungo semfundo ephakeme siyaqhubeka sibeka eceleni isiZulu okungulimi lwebele lwabafundi. Futhi lokhu kugcizelela ukucindezelwa ngokolimi ukukhulisa ukuzibukela phansi kulabo abakhuluma lolo limi. Uma lezi zimo ezingalungile ziqhubeka, isikhungo semfundo ephakeme siba yindawo lapho abafundi befakwa ebhokisini eliqinisekisa ubuphansi babo ngesikhathi beqhubeka bengaphumeleli ngenxa yokufunda ngolimi abangaluqondisi (Dascomb 2018: 145).

Ucwaningo seluvezile ubudlelwano obungephikiswe phakathi kokusebenzisa ulimi lwebele kanye nokukhiqiza imicabango ephusile (Creese

noBlackledge 2010). Ngakolunye uhlangothi, ukunganakwa kolimi lwebele lwabafundi emfundweni ephakeme sekuhlonzwe njengembangela enkulu yokungaphumeleli kwabafundi, kanye nokuyeka kwabafundi bengaqedile ukufunda (Prinsloo 2009). Emfundweni ephakeme, abafundi balindeleke ukuqondisisa imiqondo eyinkimbinkimbi, ecashile. Uma ukufunda kwabo kusebenzisa ulimi lwesibili, ukuqondisisa imiqondo eyinkimbinkimbi kuba yinkinga futhi abaphumeleli kukho ngokugcwele. Ngakolunye uhlangothi, uma lo msebenzi onzima womqondo wenziwa ngolimi lwebele, bayakwazi ukusebenzisa ngokushesha ulwazi kwezinye izimo ezijulile (Dascomb 2018).

Uma izikhungo zemfundo ephakeme zingaphuthumisi ukusebenzisa ulimi lwebele ekufundiseni, ziyaqhubeka nokubeka engcupheni yokungaphumeleli kweningi labafundi abasebenzisa ulimi lwesibili, bese kuthi labo abasebenzisa ulimi lwebele baqhubeke bedlondlobala ezifundweni zabo. Lokhu kubukela phansi amazinga omqondo nokuhluzeka kwengqondo kubafundi bolimi lwesibili. Imfundo kumele inike amandla kubafundi, ibasize baphumelele ngamandla abo onke (Alexander 2018).

Kukho konke, ukwehluleka kwezikhungo zemfundo ephakeme ukuthuthukisa nokuqhakambisa izilimi zengabadi ukuba zisetshenziselwe ukufunda nokufundisa ziphinde zibe izilimi zobuchwepheshe kuzibeka engcupheni yokushabalala. Kusho ukuthi, ukuqhubeka kokusetshenziswa kolimi lwesiNgisi kuphela ukufundisa kusinikeza amandla ngaphezu kwezilimi zengabadi okungaholela ekushabalaleni kwezilimi zengabadi. Ukulahlekelwa ulimi kunomthelela ongemuhle kulabo abakhuluma lolo limi. Labo balahlekelwa izwi, isiko kanye nobubona. Ubugugu bolimi benza abafundi balondoloze isiko labo nobubona. Ngakho-ke, izikhungo zemfundo ephakeme zidlala ingxenye ebalulekile ekulondolozeni izilimi zengabadi namasiko, ngenqubomgomo yobuliminingi encike olimini lwebele, eqinisekisa ukusetshenziswa kolimi lwebele ukufunda nokufundisa.

## **Isiphetho**

Injongo yale athikili bekungukubuyekeza ukulungela kolimi lwengabadi, isiZulu, ukusetshenziselwa ukufunda nokufundisa kwesinye sezikhungo zemfundo ephakeme esifundazweni saKwaZulu-Natal. Lolu cwaningo lukhombisile ukuthi isikhungo semfundo ephakeme ebesicwaningwa asikwazanga ukwakha ubunjalo obusha besikhungo ngaphezu kwemizamo namathuba aqinisekiwe kumhlahlandlela wezomthetho wezwe, ofisa ukuqhakambisa izilimi zengabadi zase-Afrika ukusetshenziselwa ukufunda

*Ukusetshenziswa Kolimi Lwengabadi IsiZulu Ukufunda Nokufundisa  
Esikhungweni Semfundo Ephakeme Nomthelela Kubakhulumi Bolimi*

nokufundisa kanye nokucwaninga. Izifiso zokuphumelelisa ubuliminingi emfundweni ephakeme ngokuqhakambisa nokuqhutshezwa kwezilimi zengabadi kubonakala kulutalagu njengoba isimo sisalokhu sivuna isiNgisi njengalo lodwa ulimi. Ngakolunye uhlangothi, lolu cwaningo luthekele ocwaningweni olungaguquki olusekela ukusetshenziswa kolimi lwengabadi lwase-Afrika ukwakha ububona besikhungo obusha, okuqhubezela ukubamba iqhaza ekwakhiweni kolwazi nasekuqinisekeni ukuqhubezela phambili ezemfundo kubafundi abaningi. Nakuba isikhungo semfundo ephakeme ebesicwaningwa sithathe amagxathu abanzi ekusebenziseni isiZulu kanyekanye nesiNgisi ukunikeza abafundi ukuzikhethela ulimi lokufunda nokufundisa ezifundweni ezithile, lokhu akushintshanga ngokubonakalayo isiqu sesikhungo, esisalokhu sicheme nolimi lwesiNgisi. Lolu cwaningo luphetha ngokuthi ukumela kwezikhungo zemfundo ephakeme ngemuva kobukoloni ekusheshiseni ngempumelelo ukuqalisa izinqubomgomo zobuliminingi nokuqhakambisa izilimi zengabadi ukusetshenziselwa ukufunda nokufundisa akukhubazi nje kuphela uguquko kulezi zikhungo, kubuye kube nomthelela ekusebenzeni nasekukhuleni kwabafundi abasebenzisa isiNgisi njengolimi lwesibili, naseqhazeni abalibambayo ekufundeni nasekwakhiweni kobubona njengabafundi ozilimi zabo zengabadi zibekwe eceleni. Ngakho-ke, kunesidingo esiphuthumayo sokuhlakaza izenzo zobukoloni nobandlululo, kulungiswe kabusha isiqu sesikhungo ngokukhombisa ubumqoka bezilimi zasekhaya ekufundiseni, ekufundeni nasekucwaningeni. Kepha-ke, lusadingeka ucwaningo olwengeziwe ukushicilela nokugqamisa izenzo ezinhle ezingasetshenziswa ukuguqula ubukoloni nokushintsha izikhungo zemfundo ephakeme zaseNingizimu Afrika ukuba kube nesiqu sobu-Afrika empilweni yesikhungo.

### **Imithombo yolwazi**

- Alexander, L. 1990. Fads and Fashions in English Language Teaching. *English Today* 6,1: 35 - 56. <https://doi.org/10.1017/S0266078400004521>
- Alexander, M. 2018. What Languages are Spoken in South Africa's Nine Provinces? Available at: <https://southafrica-info.com/infographics/animation-languages-south-africas-provinces/> (Accessed on 25 May 2020.)
- Alexander, N. 2002. Linguistic Rights, Language Planning and Democracy in Post-Apartheid South Africa. In Baker, S. (ed.): *Language Policy:*



- Lessons from Global Models*. Monterey, CA: Monterey Institute of International Studies.
- Alexander, N. 2004. Language Policy: The Litmus Test of Democracy in 'Post-apartheid' South Africa. *Discourse Journal* 32, 2: 7 - 12.
- Alexander, N. 2007. The Role of African Universities in the Intellectualisation of African Languages. *The Journal of Higher Education in Africa* 5,1: 29 - 44. <https://doi.org/10.57054/jhea.v5i1.1641>
- Alexander, N. 2010. *South Africa - Unfinished Revolution*. Paper Presented at the Fourth Strini Moodley Annual Memorial Lecture, University of KwaZulu - Natal, 13 May 2010. Available at: <http://links.org.au> (Accessed 19 January 2022.)
- Bamgbose, A. 2011. African Languages Today: The Challenge of and Prospects for Empowerment under Globalization. In Bokamba, E.G. (ed.): *Selected Proceedings of the 40<sup>th</sup> Annual Conference on African Linguistics*. Somerville, MA: Cascadilla Proceedings Project.
- Banda, F. 2010. Defying Monolingual Education: Alternative Bilingual Discourse Practices in Selected Coloured Schools in Cape Town. *Journal of Multilingual and Multicultural Development* 31,3: 221 - 235 <https://doi.org/10.1080/01434631003658073>
- Creese, A. & A. Blackledge 2010. Translanguaging in the Bilingual Classroom: A Pedagogy for Learning and Teaching? *The Modern Language Journal* 94,1: 103 - 115. <https://doi.org/10.1111/j.1540-4781.2009.00986.x>
- Cummins, J. 2000. *Language, Power and Pedagogy. Bilingual Children in the Crossfire*. Bristol: Multilingual Matters. <https://doi.org/10.21832/9781853596773>
- Dascomb, E.A. 2018. *Language Education Policy: Mother Tongue Instruction in a Postcolonial World*. Doctoral Thesis, University of Tennessee, Knoxville.
- Dei, G.J.S. 2012. Indigenous Anti-colonial Knowledge as 'Heritage Knowledge' for Promoting Black/ African Education in Diasporic Contexts. *Decolonization: Indigeneity, Education and Society* 1,1: 102 - 119.
- Department of Education 1997. *Language in Education Policy*. Pretoria: Government Printers.
- Department of Education 2002 *Language Policy for Higher Education*. Pretoria: Government Printers.
- Department of Education (DoE) 2003. *Development of Indigenous Languages as Mediums of Instruction in Higher Education and Training*. (Report

compiled by the Ministerial Committee appointed by the Ministry of Education.) Pretoria: Government Printers.

- Ellis, C. & A.P. Bochner 2000. Autoethnography, Personal Narrative, Reflexivity. In Denzin, N.K. & Y.S. Lincoln (eds): *Handbook of Qualitative Research*. Thousand Oaks: Sage.
- Hibbert, L. & C. van der Walt 2014. *Multilingual Universities in South Africa: Reflecting Society in Higher Education*. Bristol: Multilingual Matters. <https://doi.org/10.21832/9781783091669>
- Hlongwa, N. & R. Wildsmith 2010. Multilingualism for Access, Language Development and Language Intellectualization. *Alternation* 17,1: 1–473. <http://alternation.ukzn.ac.za/pages/volume-17-2010/alternation-171-2010.aspx>
- Kamwendo, G.H., N. Hlongwa & N. Mkhize 2014. On Medium of Instruction and African Scholarship: The Case of isiZulu at the University of KwaZulu - Natal in South Africa. *Current Issues in Language Planning* 15, 1: 75 – 89. <https://doi.org/10.1080/14664208.2013.858014>
- Kaschula, R.H. 2016. In Search of the African Voice in Higher Education: The Language Question. *Stellenbosch Papers in Linguistics* 49: 199 – 214. <https://doi.org/10.5842/49 - 0 - 658>
- Khumalo, L. 2016. Disrupting Language Hegemony: Intellectualizing African Languages. Samuel, M., R. Dhunpath & N. Amin (eds.): *Disrupting Higher Education Curriculum: Undoing Cognitive Damage*. Rotterdam: Sense Publishers. <https://doi.org/10.5788/27 - 1 - 1402>
- Khumalo, L. 2017. Intellectualization through Terminology Development. *Lexicos* 27: 252 – 263.
- Makalela, L. 2014. Teaching Indigenous African Languages to Speakers of other African Languages: The Effects of Translanguaging for Multilingual Development. In Hibbert, L. & C. van der Walt (eds.): *Multilingual Universities in South Africa: Rejecting Society in Higher Education* pp. Bristol: Multilingual Matters. <https://doi.org/10.21832/9781783091669 - 008>
- Mashiya, N. 2010. Mother Tongue Teaching at the University of KwaZulu - Natal: Opportunities and Threats. *Alternation* 17, 1: 92 - 107. <https://doi.org/10.1080/09720073.2014.11891541>
- Mashiya, N. 2014. Challenges Faced by Students in Mother Tongue Administered Assessments in Higher Education. *The Anthropologist* 18, 1: 241 - 250.

- Mkhize, N. & N. Ndimande - Hlongwa 2014. African Languages, Indigenous Knowledge Systems (IKS), and the Transformation of the Humanities and Social Sciences in Higher Education. *Alternation* 12,2: 10 – 37.  
<http://alternation.ukzn.ac.za/Files/docs/21.2/02%20Mkh.pdf>
- Mwaniki, M. 2004. *Language Planning in South Africa: Towards a Language Management Approach*. Doctoral Dissertation. University of the Free State, South Africa.
- Ndebele, H. & N.S. Zulu 2017. The Management of isiZulu as a Language of Teaching and Learning at the University of KwaZulu-Natal's College of Humanities. *Language and Education* 31,6: 509 – 525.  
<https://doi.org/10.1080/09500782.2017.1326503>
- Ndimande-Hlongwa, N. & P. Gumbi 2015. Embracing the use of African Languages as Additional Languages of Teaching and Learning in KwaZulu-Natal Schools. *South African Journal of African Languages* 35,2: 157 – 162. <https://doi.org/10.1080/02572117.2015.1112999>
- Nekvapil, J. 2009. Prologue. The Integrative Potential of Language Management Theory. In Nekvapil, J. & T. Sherman (eds): *Perspectives from the Continents*. Frankfurt am Main: Peter Lang.  
[https://www.researchgate.net/publication/294736445\\_The\\_integrative\\_potential\\_of\\_Language\\_Management\\_Theory](https://www.researchgate.net/publication/294736445_The_integrative_potential_of_Language_Management_Theory)
- Neustupný, J.V. & J. Nekvapil 2003. Language Management in the Czech Republic. *Current Issues in Language Planning* 4: 181 – 366.
- Neustupný, J.V. 1994. Problems of English Contact Discourse and Language Planning. In Kandiah, T. & J. Kwan-Terry (eds.): *English and Language Planning: A Southeast Asian Contribution*. Singapore: Academic Press.  
<https://doi.org/10.1080/14664200308668057>
- Ngubane, N. 2022. IsiZulu as the Medium of Instruction at University: Shifting Institutional Identities. In Makalela, L. (eds.): *Language and Institutional Identity in the Post - Apartheid South African Higher Education*. (Language Policy 27.) Cham, Switzerland: Springer.  
[https://doi.org/10.1007/978-3-030-85961-9\\_6](https://doi.org/10.1007/978-3-030-85961-9_6)
- Ngubane, N., B.X.S. Ntombela & S. Govender 2020. Translanguaging Pedagogy in Selected English First Additional Language Writing Classrooms. *Southern African Linguistics and Applied Language Studies* 38,2: 142 - 151. <https://doi.org/10.2989/16073614.2020.1771190>
- Nkosi, Z.P. 2014. Postgraduate Students' Experiences and Attitudes towards isiZulu as a Medium of Instruction at the University of KwaZulu-Natal. *Current Issues in Language Planning* 15,3: 245 - 264.

<https://doi.org/10.1080/14664208.2014.915456>

Olivier, J. 2014. Compulsory African Languages in Tertiary Education: Prejudices from News Website Commentary. *Southern African Linguistics and Applied Language Studies* 32,4: 483 – 498.

<https://doi.org/10.2989/16073614.2014.999992>

Phillipson, R. 2010. *Linguistic Imperialism Continued*. New York: Routledge.

Prah, K.K. 2017. The Intellectualization of African Languages for Higher Education. *Alternation Journal* 24, 2: 215 - 225.

<https://doi.org/10.29086/2519-5476/2017/v24n2a11>

Republic of South Africa 1996. *Constitution of the Republic of South Africa*. Pretoria: Government Printers.

Spolsky, B. 2009. *Language Management*. Cambridge: Cambridge University Press.

University of KwaZulu-Natal 2014. *Language Policy of the University of KwaZulu-Natal*. Durban: University of KwaZulu - Natal.

Webb, V., M. Lafon & P. Pare 2010. Bantu Languages in Education in South Africa: An Overview. Ongekho Akekho! – The Absentee Owner. *Language Learning Journal* 38,3: 273 - 292.

<https://doi.org/10.1080/09571730903208389>

Zikode, N.P. 2017. *An Evaluation of the Implementation of Language Policy for Higher Education: African Languages as Medium of Instruction at Selected South African Universities*. Master's Thesis, University of Pretoria. South Africa.

Nomalungelo Ngubane

Director: Academy for Multilingualism

University of the Free State

Bloemfontein

[NgubaneNI@ufs.ac.za](mailto:NgubaneNI@ufs.ac.za)

Berrington Ntombela

Associate Professor of English Studies

Department of Languages

University of Limpopo

Sovenga

[Berrington.Ntombela@ul.ac.za](mailto:Berrington.Ntombela@ul.ac.za)