Ukufunda Nokufundiswa Kwezilimi Zomdabu Zase - Afrika Ezikhungweni Zemfundo Ephakeme ENingizimu Afrika: Izingqinamba Namathuba Okusetshenziswa Kwezilimi Emikhakheni Eyahlukene

Nobuhle Ndimande-Hlongwa

Isifingqo

Ukufunda nokufundisa okubandakanya nokushicilelelwa kocwaningo ezilimini zomdabu zase-Afrika kuyadinga ukuthi kubuyekezwe ezikhungweni zemfundo ephakeme. Lokhu kubalulekile uma sibheka izinguquko ezenzeka ezweni laseNingizimu Afrika. Kunezikhathi ezahlukene esingabuka ngazo ukufunda nokufundiswa kwezilimi zomdabu zase-Afrika. Leli phepha-ke lizoqala ngokubheka iziphakamiso zemiqulu eyahlukene ekhuluma ngokuthuthukiswa kwezilimi zomdabu zase-Afrika nokuqinisekisa ukuthi izinga lazo, okubandakanya nokusebenza kwazo, kuyashintsha yini ezikhungweni zemfundo ephakeme. Okwesibili, iphepha lizobheka iqhaza elibanjwe iminyango yezilimi njengabanikazi balokho okufundiswayo nokucwaningwayo ngezilimi zomdabu zase-Afrika kulo mkhankaso wokusetshenziswa kwezilimi emikhakheni eyahlukene. Ngeke sikwazi ukuthi sikhululeke eNingizimu Afrika futhi sihlinzeke ngemfundo esezingeni eliphezulu sibe sisasebenzisa kuphela izilimi abafundi abaningi abangaziqondi ngokwanele. Ezikhungweni zemfundo ephakeme lapha eNingizimu Afrika izilimi ezabe zinikwe amathuba ngesikhathi sobandlululo zisaqhubeka nokuthola lawo mathuba nanxa ucwaningo lukuveza ukuthi abafundi bayaqhubeka nokungaphumeleli kahle ezifundweni zabo zeziqu zokuqala nokuyinto enciphisa amathuba okuthi baqede iziqu zabo ngesikhathi ukuze bethweswe imiyezane yabo.

*Alter*nation Special Edition No 13 (2014) 80 - 101
ISSN 1023-1757

Amagama asemqoka: Izilimi zombabu, ukufunda, ukufundisa, izikhungo zemfundo ephakeme, ukuthuthukiswa kwezilimi, izinguquko, iminyango yezilimi.

Nobuhle Ndimande-Hlongwa *Teaching and Learning of African Languages in South African Higher Education: Challenges and Opportunities for Intellectualization*

Abstract

The teaching and learning of African languages, including research publications, need to be revisited in Higher education institutions. This is vital in light of the transformation agenda of the country. There is a period in which we could look at the teaching and learning of African languages. This paper will look briefly at recommendations of important policy documents, declarations and reports that address the development of African languages, and also ensure that their status including the use of these languages is changing in institutions of higher learning. Secondly, the paper will investigate the role of African Language Departments, as custodians of scholarship in African languages in the intellectualization agenda. We cannot have democracy in South Africa and provide quality education through the medium of languages many students do not fully understand. In Institutions of Higher Education in South Africa languages that were privileged under apartheid regime continue to enjoy those rights even though research has proven that we have low throughput in undergraduate degrees as students struggle with these languages which are not their mother-tongue, thus disenabling them to complete their degrees within the minimum time.

Isingeniso

Ukufunda nokufundisa okubandakanya nokushicililelwa kocwaningo ezilimini zomdabu zase-Afrika kuyadinga ukuthi kubuyekezwe ezikhungweni zemfundo ephakeme. Lokhu kubalulekile uma sibheka izinguquko ezenzeka ezweni laseNingizimu Afrika. Kunezimo noma izikhathi ezahlukene esingabuka ngazo ukufunda nokufundiswa kwezilimi zomdabu zase-Afrika. Kunesikhathi samaMishinari; esobandlululo; isikhathi lapho kwaba noshintsho kufundiswa uhlelo locwaningozilimi. Esinye yilapho izilimi

zomdabu zase-Afrika zazifundiswa njengolimi lwesibili kulabo ababengazazi lezi zilimi. Esikhathini esikuso manje emva kobandlululo, sibona izilimi zomdabu zase-Afrika zifundiswa kubanikazi bazo abazikhulumayo. Izinhloso zaleli phepha zimi kanje: i) Umcwaningi uzobheka kabanzi iziphakamiso zemiqulu eyahlukene kahulumeni mayelana nokuthuthukiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme; ii) Umcwaningi uzophinde abheke iqhaza elibanjwe iminyango yezilimi ezikhungweni zemfundo ephakeme njengabanikazi balokho okufundiswayo nokucwaningwayo ngezilimi zomdabu zase-Afrika kulo mkhankaso wokusetshenziswa kwezilimi emikhakheni eyahlukene; iii) Umcwaningi uzophinde ahlole ukuthi zingakanani izinguquko ezikhona ekufundisweni kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme.

Umcwaningi uzoqala ukuxoxa ngendlela esetshenzisiwe ukuqoqa ulwazi lwaleli phepha, lokhu kuzolandelwa ingxoxo ngezinsizakuhlaziya ezizolawula iphepha. Kuzoxoxwa ngamafuphi ngemiqulu ethuthukisa ukusetshenziswa kwezilimi zomdabu zase-Afrika kwezemfundo ephakame. Umcwaningi uzobe esebuka ngeso elibanzi ukufundiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme. Kuzobhekwa izingqinamba namathuba okuthuthukisa lezi zilimi bese liyasongwa iphepha ngeziphakamiso zokusetshenziswa kobuchwepheshe bamakhompuyutha ekuthuthukiseni ukufunda nokufundiswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme.

Indlela yokuqoqa ulwazi

Ngesikhathi kuqoqwa ulwazi oluqondene naleli phepha umcwaningi uqoke ukusebenzisa indlela yekhwalithethivu. UWebb noSherman[1] (1988:84) bathi indlela yekhwalithethivu isebenzisa ulwazi lwekhwalithethivu olunjengokuxoxisana nabantu, imiqulu, imibhalo kanye nokubhekisisa ukuze kuqondwe lokho okucwaningwayo. USarantakos (1998:34) uthi izindlela

---

[1] *UHerman noWebb (1988:84) baphawula bathi, Ucwaningo lwekhwalithethiwe lubandakanya ukusetshenziswa kwemininingwane eqoqiwe yekhwalithethivu, enjengenhlolomibono, imibuzo, imiqulu, imibhalo nemininingwane yokuqashelwe ngababambiqhaza ukuze kuqondwe futhi kuchazwe izimo ezihlobene nezenhlalo'.*

zokuqoqa ulwazi zingamathuluzi okuhlanganisa ulwazi; zingamathuluzi futhi okuhlaziya lolo lwazi oluqoqiwe. Lezi zindlela zokuqoqa ulwazi kungaba ukuxoxisana nabanolwazi ngesihloko leso umcwaningi asicwaningayo; kungaba ukubukela kanye nokunye nje umcwaningi abona kuzomsiza ekutholeni ulwazi lolo aludingayo. Kufundwe imibhalo eminingi eshicilelwe egxile ekusetshenzisweni kolimi ezikhungweni zemfundo ephakeme. Kusetshenziswe indlela yokubuyekeza imibhalo uBailey (1994) ayichaza ngokuhlaziya imiqulu enalololo lwazi olusuke ludingwa umcwaningi ngesikhathi enza ucwaningo lwakhe. UMogalakwe (2006) uthi le ndlela ayijwayelekile ezifundweni zezoluntu nenhlalo yomphakathi, uthi inikeza amasu awusizo okuhlunga, uhlole, uhumushe bese uhlonza lezo zinto ezingekho, akulutho ukuthi azikho kuphi (Payne & Payne 2004). Kuleli phepha miningi imiqulu umcwaningi ayifundile elawula ukuthuthukiswa nokufundwa kwezilimi zomdabu e-Afrika nakhona eNingizimu Afrika. Kuzoxoxwa ngayo le miqulu ngasekuqaleni kwaleli phepha. Le miqulu yiyona ebe yisisekelo sokuhlaziya lokho okwenziwa iminyango yezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme.

Izinsizakuhlaziya

Izinsizakuhlaziya ezizosetshenziswa lapha kuleli phepha yilezi ezilandelayo: eyokuqala eyokwengamela ulimi/*Language Management,* eyesibili eyokuqwebuka kwe-Afrika/*African Renaissance*. Insizakuhlaziya ye-*Language Management* yahlongozwa uJernudd noNeustupny ngonyaka we-1986. U-Nekvapil (2006) uthi umqondo wegama lensizakuhlaziya lethulwa uJernudd noNeustupny ngesikhathi bebamba iqhaza engqungqutheleni eyabe iseQuebec, eCanada. Le nsizakuhlaziya ihlukaniseke izigaba ezintathu. Isigaba sokuqala esokubalulwa kwenkinga kanti esesibili esokuthathwa kwezinyathelo yizikhungo ezihlelayo. Isigaba sesithathu esokuqinisekisa ukuthi izinqumo ezithathiwe ziyalandelwa. Le nsizakuhlaziya ibuka ukuhlelwa kolimi okwenzeka emazingeni aphakeme (*macro language planning*) okunikezwa imvume nguhulumeni, kanye nokuhlelwa kolimi emazingeni aphansi (*micro language planning*) okwenziwa ngabantu ngabodwana kanye nezinhlangano ezingekho ngaphansi kukahulumeni. UNekvapil noNekula (2006:307) bathi ukuhlelwa kolimi okwenzeka emazingeni ezwe noma ukuhlelwa kolimi okwenziwa ezikhungweni

zikahulumeni kungathathwa njengokuhlelwa kolimi emazingeni aphezulu. Kepha kunobufakazi bokuthi ulimi luphinde luhlelwe izinhlaka zomphakathi ezizimele, lokho okudala ukuthi itemu elithi ukuhlelwa kolimi emazingeni aphansi lisebenze. Le nsizakuhlaziya iphakamisa ukuthi ukuhlobana phakathi kokuhlelwa kolimi emazingeni aphansi kanye naphakeme kuyefana njengoba zozimbili lezi zingxenye zisebenzisana. UNeustupny (1994:50) uthi:

> Noma yimuphi umthetho wokuhlelwa kolimi kumele uqale ngokubheka izinkinga zolimi njengoba zibonakala ekusetshenzisweni kwalo, futhi izinhlelo zokuhlela ngeke zithathwe njengeseziphelile kuze kube ukususwa kwenkinga sekwenziwe (kuhunyushelwe esiZulwini).

Uma kuhlelwa ulimi kumele kuqale kuhlonzwe inkinga yolimi ekhona emphakathini lowo okubhekiswe kuwo ukuhlelwa kolimi, bese kuqaliswa izinhlelo zokuhlela ulimi futhi ngeke lezo zinhlelo kuthiwe seziphothuliwe ibe ingakaxazululeki leyo nkinga ebikade ihlonziwe. Lapha eNingizimu Afrika inkinga enkulu nendala ebhekene neminyango efundisa izilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme yileyo yokufundisa lezi zilimi kusetshenziswa ulimi lwesiNgisi. Ukulunjwa kwezwekazi i-Afrika kanye nolwazi lwesintu okubandakanya nazo izilimi zomdabu zase-Afrika uqobo kubukelwe phansi isikhathi eside. Inhloso kwabe kungukukhipha inyumbazane igalelo labantu base-Afrika emlandweni kanye nasekukhiqizeni ulwazi; izilimi namasiko abantu base-Afrika kwakuthathwa njengento engubuqaba (Rwantabagu 2011). Ukuqala kwenkolo, imfundo yaseNtshonalanga nobungcweti ezilimini zaseYurophu ezifana nesiNgisi kwakuthathwa njengempucuko; uma ukulelo zinga wawuthathwa ngokuthi usukhanyiselekile, ufundile. Imfundo yesikhathi sabelungu yayihlose ukukhiqiza abafundi ababezoqeqeshelwa ukusebenzela iziphathimandla zabelungu (Wa Thiong’o 2005; Ndlentyana 2010). Yingakho-ke nanamuhla isaqhubeka ingcabha nenkiyankiya yokusetshenziswa kwezilimi, ikakhulukazi isiNgisi ekufundiseni izilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme. Isikhathi lesi manje sokuthi sikulungise lokho. Kuzokhulunywa kabanzi ngemiqulu ebheka izwekazi i-Afrika nayo iNingizimu Afrika nenika iziphakamiso zokuthi silungiswa kanjani lesi simo sezilimi ezikhungweni zemfundo ephakeme.

Insizakuhlaziya yesibili yileyo yokuqwebuka kwe-Afrika noma ukuzalwa kabusha kwe-Afrika/*African Renaissance.* UMandela (1997) wathi igama '*renaissance'* lichaza ukuzalwa kabusha, ukuvuselela. Lapha-ke kubhekwa ukuzalwa kabusha kwezwekazi i-Afrika. UMakgoba (1999: xii) uma echaza yena ngokwakhe uthi ukuqwebuka kwe-Afrika kuyithuba elivelele lama-Afrika lokuthi azichaze ukuthi angobani ngokubhekela isimo sempilo namaqiniso awo njengoba enjalo. Uthi leli yithuba lokuba ama-Afrika abe ngababphathi bomlando wawo futhi abe ngababphathi bekusasa lezwe lawo. Kunezinqumo ezathathwa ngonyaka wezi-2000 ngesikhathi kwakhiwa Inhlangano Yezizwe eziqondene namalungelo abantu. Ukuqwebuka kwe-Afrika ngeke sikwazi ukufinyelela kukho uma sishiya emuva izilimi zomdabu zase-Afrika ngoba zinothile (Msila 2014). Izilimi zomdabu ziyinsizakusebenza eyigugu nengakwazi ukusiza izwekazi lase-Afrika ukuthi lihlangabezane nezidingo eziqondene nokuvuselelwa kabusha kwe-Afrika. Labo abanexhala ngokuvuselelwa kabusha kwe-Afrika kumele babe nexhala lokuthi emazweni amaningi ase-Afrika ulwazi oluphuma kuhulumeni luya kubantu ludluliselwa ngezilimi amaphesenti angama-90 angaluqondi futhi angalukhulumi (Brock-Utne 2001: 118). Esikhathini esiphambili bekuthi uma kuqhamuka umlungu kumele kube khona uthisha noma umfundisi ozofunwa ukuze akwazi ukutolikela umlungu (Ndlentyana 2010:15). Abantu abafundile bagcina sebeba ngosomlomo beziphathimandla zabelungu. Lokhu kusetshenziswa ngale ndlela kolimi lwesiNgisi yikho okwaluphakamisa, ngaso leso sikhathi kwaholela ekushabalaleni kokusetshenziswa kwezilimi zomdabu zase-Afrika. Ngale ndlela-ke uma sifuna ukuthi umkhankaso wokuqwebuka kwe-Afrika uphumelele ngeke sikwazi ukukwenza lokho uma sishiya izilimi zomdabu zase-Afrika ngaphandle. Izikhungo zemfundo ephakeme kumele zibhukule ekufundiseni izilimi zomdabu zase-Afrika, okuzoba yinzuzo enkulu kubafundi ngoba kuzobafundisa Ubuntu, kanti okukhulu kakhulu ngukuthi ngeke sikwazi ukuba nenkululeko ezwenikazi i-Afrika uma izilimi zomdabu zase-Afrika zingeyona ingxenye yenkululeko (Meredith 2006). Leli yithuba eliyingqayizivele lokuthi iminyango efundisa izilimi zomdabu ezikhungweni zemfundo ephakeme ilithathe ilisebenzise ukuzibuka ukuthi iyaphi ukusuka manje. Ngeke sikwazi ukuqhubeka nokufundisa izilimi zomdabu zase-Afrika sibe sisebenzisa ezinye izilimi. Uma senza kanjalo sizobe siqhuba khona lokho okwakuhloswe ngabelungu ngesikhathi beletha imfundo e-Afrika. Kuhle nje manje ngoba sezikhona izincwadi eziqaliwe ukubhalwa ngezilimi

zesintu, ezisetshenziswa khona emanyuvesi; hhayi izincwadi ezigxile ebucikweni bokubhala nobomlomo. Isibonelo salokhu ngumsebenzi kaNdimande-Hlongwa (2009). Kanjalo futhi nawo amaphepha ashicilelwayo ngazo izilimi zomdabu aseqalile ukwanda. Isibonelo salokhu ngumsebenzi kaNkosi (2014). Lezi zincwadi namaphepha okukhulunywa ngako lapha kuthola izimali eMnyagweni Wemfundo Ephakeme eya ezikhungweni zemfundo ephakeme njengengxenye yokuthuthukisa ucwaningo. Ziningi izincwadi ezisendleleni nazo ezenanelayo kulo mkhankaso ezikwezinye izifundo. Isibonelo nje yisifundo esigxile kwezengqondo eNyuvesi yaKwaZulu-Natali lapho kubhalwe khona incwadi ebulimimbili ezoshicilelwa maduze. Yikhwelo-ke leli kuzona zonke izikhungo zemfundo ephakeme ukuthi ziphaphame, zivuke emaqandeni. Sesingaze sitshelwe ngezinye izizwe ukuthi asifundise izilimi zethu zesintu ngaso isintu? Ihlazo phela leli, sikhombisa ukuba iminqolo ogombetsheni!

Imiqulu ekhuluma ngezilimi zomdabu kwezemfundo ephakeme

Emazweni amaningi e-Afrika naphesheya kwezilwandle, imizamo yokuthuthukisa nokushintsha izinga lokusetshenziswa kwezilimi zomdabu zase-Afrika ibonakale ngemizamo yeNhlangano Yezizwe Ezihlangene (Umhlab'uhlangene) kanye neNhlangano Yezizwe zase-Afrika njengoba baqhamuka namasu emqulwini owabizwa ngokuthi I – *Language Plan of Action for Africa* yangonyaka we-1986; umqulu wokuthuthukiswa kwezilimi zesintu (C*harter for the promotion of African languages in education* 1996); i-*Harare Declaration* 1997; i-*Asmara Declaration* 2000; kukhona nezinye izinkulumo eziqavile eziningi ezikhuluma ngamalungelo ezilimi zabantu bomdabu (*indigenous people*), 2007 esingeke sangena kuzona kakhulu lapha kuleli phepha. Kunezikhungo ezakhiwa ezifana nalesi esibheke ucwaningozilimi kanye nomlando wokufunda ngobuciko bomlomo esaziwa ngokuthi I – *Centre of Linguistic and Historical Studies through Oral Tradition* (CELHTO) esiseNiger; kukhona nesinye isikhungo esigxile emasikweni nasezilimini zomdabu zase-Afrika esaziwa nge – *Regional Centre of Documentation on Oral Traditions and African Languages* (CERDOTOLA) esiseCameroon; bese kuzoba khona isikhungo sase-Afrika sezilimi I – *African Academy of African Languages* (ACALAN). Inhlangano

i-ACALAN inezinhlosongqangi ezinqala zokuthuthukisa izilimi zomdabu zase-Afrika ngokuqinisa ubudlelwane phakathi kwamazwe ase-Afrika, ukuthuthukisa izilimi zomdabu zase-Afrika ezikhungweni zonke zemfundo nasezingeni lomhlaba (Ndimande-Hlongwa 2009:168).

ENingizimu Afrika ukuthuthukiswa kwezilimi zomdabu zase-Afrika kususelwa kumthethosisekelo wezwe (1996) onikeza izilimi eziyishumi nanye ilungelo lokuba semthethweni. Uhlaka lwenqubomgomo yolimi kuzwelonke (2002) lungeminye yemiqulu ebalulekile ukuthi lulandelwe izinhlaka zikahulumeni. Keneminye imiqulu ebalulekile efana nenqubomgomo yolimi kwezemfundo ephakeme (2002). Le nqubomgomo yolimi ezikhungweni zemfundo ephakeme (2002:7) ithi:

> Ungqongqoshe wezemfundo kumele anqume inqubomgomo yolimi yezikhungo eziphakeme. Bese kuthi umkhandlu wesikhungo ngasinye semfundo ephakeme unqume inqubomgomo yolimi yesikhungo bese iyashicilelwa. Nayo inqubomgomo yolimi yezemfundo ephakeme iyakugqugquzela ukusetshenziswa nokuthuthukiswa kwezilimi zesintu ukuze nazo zigcine sezifike ezingeni elilinganayo nelesiNgisi nesiBhunu kwezemfundo.

Le nqubomgomo ithi amanyuvesi wonke kumele enze imizamo yokuthi abafundi abangakhulumi ulimi lokufunda nokufundisa baqeqeshwe emakhonweni okuqonda okufundiswayo. Into eyinkinga kakhulu ezikhungweni eziningi zemfundo ephakeme wukuthi akekho olandelela ngobuchule ukuthi ziyalandelwa yini iziphakamiso zenqubomgomo yolimi kwezemfundo ephakeme. Wonke amanyuvesi alindeleke ukuthi athumele imibiko njalo emva kweminyaka emihlanu echaza kabanzi ngecebo laleso naleso sikhungo ekwenzeni inqubomgomo yolimi isebenze. Yize noma izikhungo eziningi sezinayo inqubomgomo yolimi kodwa azilandelelwa ngendlela ukuze kubhekwe ukuthi zenza ngakho yini. Siyethemba ukuthi kuyoba esinye seziphakamiso lesi ithimba eleluleka ungqongqoshe ngezilimi zomdabu kwezemfundo ephakeme eliqhamuka naso. Lokhu sikusho ngenxa yokuthi kwenye yezinsizakuhlaziya esebenze kuleli phepha eqondene nokwenganyelwa kolimi, sithe kumele siqale ngokuthola izinkinga zolimi ezibonakala ekusetshenzisweni kwalo. Ngeke size sikujabulele ukuthi ukuhlelwa kuhamba kahle ezikhungweni zemfundo ephakeme uma izinkinga zingakasombululeki.

Omunye umqulu obaluleke kakhulu yilowo wethimba elaliholwa nguSolwazi uNjabulo Ndebele, elaliqokwe ngonyaka wezi-2003 lacelwa ukuba lizokweluleka ngokuthuthukiswa kwezilimi zomdabu zase-Afrika njengezilimi zokunika ulwazi ezikhungweni zemfundo ephakeme. Leli thimba laqokwa ukuze kufezekiswe izinhloso zenqubomgomo yolimi kwezemfundo ephakeme yangonyaka wezi-2002. Umbiko waleli thimba wasebenza njengesisekelo somhlahlandlela wenqubomgomo owawuhlongozwe uNgqongqoshe Wezemfundo uSolwazi Kader Asmal, ngokuthuthukiswa kwezilimi ezisemthethweni zaseNingizimu Afrika.
Lo mbiko womnyango wezemfundo (2003: 20) waphakamisa ukuthi izilimi zomdabu zaseNingizimu Afrika ezisemthethweni, kumele zibuyise isithunzi sazo njengezilimi ezisemthethweni. Isikhungo sezemfundo ephakeme ngasinye kumele senze umhlahlandlela wokwenza inqubomgomo isebenze, ikhombise izinhloso zesikhathi (esifushane, esiphakathi nendawo kanye nezesikhathi eside). Ukukwazi ukuxhumana okungenani ngolimi olulodwa lomdabu kumele kube yisidingo esisemthethweni kumuntu ukuze athole umsebenzi kanye nokukhushulelwa noma ukuqokelwa esikhundleni kunoma yimuphi umsebenzi kahulumeni kanye nakunoma yisiphi isikhungo sikahulumeni. Esinye isiphakamiso kwaba wukuthi izikhungo zemfundo ephakeme, izikhungo zikahulumeni kanye nezizimele kumele zihlanganyele ngokwezifunda ukuhlonza izifundo okufanele zihunyushelwe ezilimini zomdabu zase-Afrika. Lo mbiko wabe usuphakamisa ukuthi izilimi zomdabu zingathuthukiswa kanjani ngokwezikhungo eziphakeme nokuthi isikhungo kumele sithuthukise luphi ulimi ngokubheka isifundazwe kanye nolimi olukhulunywa kakhulu lapho kwakhiwe khona leso sikhungo.

Umqulu wezoluntu nesayensi yezifundo zomphakathi (*Charter for Humanities and Social Sciences 2011)* ngomunye wemizamo eyaqhamuka nomhlonishwa uDokotela uBlade Nzimande, nongungqongqoshe wezemfundo ephakeme eNingizimu Afrika. Leli thimba labe liholwa nguSolwazi u-Ari Sitas ebambisene noDokotela uSarah Mosoena. INyuvesi yaKwaZulu-Natali yabe imelwe nguSolwazi uNhlanhla Mkhize kuleli thimba. Lo mbiko ukubeka ngokusobala ukubaluleka kwezilimi zomdabu zase-Afrika ekufundeni nasekufundiseni ezikhungweni zemfundo ephakeme. Lo mbiko uveza igebe elikhona phakathi kwezifundo zoluntu kanye nesayensi yomphakathi ekuqhamukeni namasu okumele asize imiphakathi yaseNingizimu Afrika. Izikhungo zemfundo ephakeme zishiya imiphakathi ngaphandle ekukhiqizeni ulwazi; imbangela enkulu yalokhu ulimi

olusetshenziswa izikhungo zemfundo ephakeme, olukhipha imiphakathi inyumbazane. Uyakufakazela lokhu uMsila (2014) lapho ethi uma izikhungo zemfundo ephakeme ziqhubeka nokuthi zizitshele ukuthi zazi konke, ziyizinhlalamafini ngeke zikwazi ukufinyelela esifisweni sazo sokuba izikhungo zemfundo ephakeme zase-Afrika. Esinye seziphakamiso ezibalulekile zombiko waleli thimba (*Charter for Humanities and Social Sciences 2011:22)* kwaba yiphrojekthi ebhekele ukwakhiwa kwamatemu ezilimi zomdabu zase-Afrika (*Catalytic Project on Concept Formation in African languages*). Le phrojekthi iholwa nguSolwazi uRussell Kaschula noDokotela uPam Maseko baseNyuvesi yaseRhodes (Maseko 2014:32). Basebenzisana ngokubambisana nezikhungo eziyishumi eziqhamuka ezifundazweni ezine ezizibandakanye ekuthuthukisweni kwezilimi zomdabu zase-Afrika.

Omunye umqulu obaluleke kakhulu ngoba wawucwaninga ngesimo sezifundo zezoluntu owakhishwa yi–*Academy of Science of South Africa* (ASSAF) wenza isiphamiso esibalulekile eziphakamisweni zawo eziyishumi zalo mqulu. Isiphakamiso sesine se-(ASSAF 2011:16) emqulwini othi *Consensus Study on the State of the Humanities in South Africa* sithi kumele uhulumeni abuyekeze isabelo sezimali asinikeza izifundo zeZoluntu, kube nemali ezoqondaniswa ngqo nezilimi zomdabu zase-Afrika, kubandakanya izifundo zefilosofi, ezomlando kanye nobuciko bezandla. Siyethemba-ke ukuthi ikomidi ebelibuyekeza ukwabiwa kwezimali zamanyuvesi ebeliholwa uSekela Mengameli wezwe uCyril Ramaphosa lizithathile lezi ziphakamiso ngoba zibalulekile futhi zingenza umehluko omkhulu kweZoluntu ziyeke ubukelwa phansi yilabo bezifundo zobuchwepheshe ngoba bona benonondlini behlale bekleza njalo.

Ithimba likaNgqongqoshe eleluleka ngezilimi zomdabu ezikhungweni zemfundo ephekeme lakhethwa ngonyaka wezi-2012 wuMnyango wezeMfundo Ephakeme Nokuqeqeshwa. Leli thimba leluleka ungqongqoshe ngesimo sokufundiswa, sokufunda, kanye nesocwaningo lwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme (Maseko 2014:34). Ithimba lacelwa ukuba lihlonze izingqinamba ezidale ukuthi yonke imiqulu lena ebalwe ngenhla ingalandelwa ekuthuthukiseni izilimi zomdabu zase-Afrika bese liqhamuka neziphakamiso. UNgqongqoshe Wezemfundo ephakeme uDokotela Blade Nzimande uyisukumele futhi uyikhuthalele kakhulu indaba yezilimi zomdabu ezikhungweni zemfundo ephakeme futhi uzimisele ukwenza umahluko.

Kukhona noMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni (*Use of Official Languages Act* 2012) obhekelela ukusetshenziswa kwezilimi ezisemthethweni eminyangweni kahulumeni. Inhloso enkulu yalo mthetho ukuqinisekisa ukuthi zonke lezi zilimi ezisemthethweni eNingizimu Afrika ziyasetshenziswa. Okubhalwe phansi emithethweni yezwe kuvamise ukuphikisana nalokhu okwenziwa ngabantu empilweni yangempela. UMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni wezi-2012 esigabeni se-4.1 kanye nese--4.2 uthi:

> Yonke iminyango kahulumeni kazwelonke, izikhungo zomphakathi zikahulumeni kanye nabadayisela umphakathi kuzwelonke kumele benze inqubomgomo yabo yolimi emayelana nokusebenzisa kwabo izilimi ezisemthethweni ngokwezinhloso zikahulumeni ngesikhathi esingaphansi kwezinyanga eziyishumi nesishiyagalombili emveni kokusebenza kwalo mthetho noma isikhathi esingangaleso esiyonqunywa ungqongqoshe, ukudlula kuleso sikhathi akumele kweqe ezinyangeni eziyisithupha ... kumele ukhombise izilimi okungenani ezintathu ezisemthethweni lowo mnyango okumele uzisebenzise ngokwezinhloso zikahulumeni.

Lo mthetho ungomunye wemizamo kahulumeni yokuthuthukisa izilimi zomdabu. Uthi okungenani umnyango ngamunye kufanele usebenzise izilimi ezintathu ezisemthethweni, njengezilimi zokuxhumana nabantu okungaba ukuxhumana ngomlomo noma ukuxhumana ngokubhalwe phansi. Siyethemba-ke ukuthi bakhona abazoqokwa ukuthi bawenze lo mthetho usebenze, ngoba uma lokho kungenzeki kuzofana nokuthela amanzi emhlane wedada ngoba kuzokwenzeka lokhu okwenzeka emithethweni ekhona engalandelwa futhi engenabo abantu abayiqaphile.

Iqhaza elibanjwe iminyango yezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme

Umcwaningi uzoqala ngokujeqeza emuva kancane ukuze sikwazi ukuba nesithombe esiphelele somlando wokubhalwa nowokufundiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme eNingizimu Afrika. Emlandweni wokubhalwa kwezilimi zomdabu umcwaningi uzokwenza

isibonelo ngolimi lwesiZulu. Ulimi lwesiZulu ngokubhala kukaMhlongo noMabuya (1981:23) lwaqala ngezigodi eziseNingizimu koThukela. Ulimi lwesiZulu lwagqama kakhulu ngonyaka we-1849 ngesikhathi uJ.C. Bryant eshicilela isihlokwana esithi *The Zulu Language* esasihlelelwe umqulu wephephabhuku elalibizwa ngokuthi I – *Journal of the Oriental Society*. Emva kwalesi sishicilelo kwavela izihumusho eziningi zebhayibheli, kodwa esanemba kwaba esikaColenso. Ngonyaka we-1849 isiZulu kwabe kuwulimi lokuzixoxela nje nokufunda ibhayibheli kuphela. Ngeminyaka ye-1910-1954 ulimi lwesiZulu lwalufundiswa njengesifundo nje kuphela; kwelikaMthaniya izifundo zazifundwa ngesiNgisi. Ngaleyo ndlela ulimi lwesiZulu alukwazanga ukuthi luthuthuke, kunalokho lwabe selukhinyabezeka. Yingakho-ke abaphathi beZwi okwakungamaMishinali kuthiwa baba ngamavulandlela ekubhalweni kolimi lwesiZulu. Lokhu kwenzekile nakwezinye izilimi zomdabu zase-Afrika. Yize noma ulimi lwesiZulu lwakhubazeka lungayitholi intuba yokuthuthuka liyabongeka iqhaza elabanjwa izingqalabutho ezifana noDokotela JL Dube, uDokotela BW Vilakazi, uRRR Dhlomo, uC. Masondo, uJF Cele, uRH Mthembu, u-AL Zungu, uCLS Nyembezi nabanye abaningi. Kwabamhlophe abayidlanzana singabala uMfundisi uGrant, uCM Doke, uMbhishobhi uColenso, uD Malcolm, uStuart nabanye (Mhlongo noMabuya 1981:24).

Emlandweni wokufundiswa kwezilimi zomdabu zase-Afrika kuzokhumbuleka ukuthi abacwaningizilimi bokuqala kwakungamaMishinali. Injongo yabo enkulu kwabe kungukwakha ubhalomagama ngenhloso yokukwazi ukuhumusha ibhayibheli, abantu balifunde ngezilimi zabo bese bephenduka babe ngamaKristu (Kaschula 2008; Moleleki; 2010; Nosilela 2010). Ngesikhathi sobandlululo: izilimi zomdabu zase-Afrika zazifundiswa ngabelungu ababengazazi lezi zilimi bezifundisa njengezilimi ezifile.

Isikhathi samaMishinali salandelwa yileso sobandlululo lapho izilimi lezi zomdabu zazifundiswa ngabelungu, abaningi babo babengazazi lezi zilimi bengakwazi ngisho ukuzikhuluma. Ngaso leso sikhathi othisha abansundu babeqashwa babe abalekeleli uma kufundiswa ngoba phela babengenawo amalungelo, kwakusenzima impela, itshe limi ngothi. UKaschula (2013:7) unikeza izibonelo zezingcithabuchopho ezifana noSolwazi AC Jordan waseNyuvesi yaseKapa kanye noBen Mahlasela waseNyuvesi yaseRhodes. Uyaqhukeka uthi abazange bakuthole ukuthi banakwe futhi bakhuthazwe emisebenzini yabo yokufundisa ubuciko bokubhala, ngaleyo ndlela babengakwazi ukuthi benyuselwe ezikhundleleni

zokuba ngama-*Lecturers, Senior Lecturers* kanjalo baze babe ngoSolwazi ngoba babecindelekile. Okwenzeka-ke ukuthi uJordan wagcina esewela izilwandle waya eMelika lapho agcina esenguSolwazi wezifundo zase-Afrika eNyuvesi yaseWisconsin, eMadison. USolwazi uBhekinkosi (DBZ) Ntuli naye owaqala esebenza njengomsizi ngonyaka we-1967 e-UNISA akadikibalanga yena ngoba waba ivulandlela waba ngowokuqala e-UNISA ukuba uSolwazi wezilimi zomdabu ngonyaka we-1979. INyuvesi yaKwaZulu-Natali yamhlonipha ngeziqu zobudokotela ngonyaka wezi-2009 ngenxa yeqhaza lakhe ekuthuthukisweni kolimi lwesiZulu eNingizimu Afrika. Ngokuhamba kwesikhathi kwaba khona ushintsho futhi ekufundisweni kwezilimi zomdabu kwaqaliswa ukufundiswa kohlelo lolimi. Ngalesi sikhathi abafundisi abansundu baqala nabo ukwenyuka ngezikhundla kanye nabamhlophe ezikhungweni ezazaziwa ngokuthi ngezabamhlophe nalezo ezazingezabomdabu baseNdiya. USolwazi uPeter Mtuze waba ngowokuqala omnyama ukuthi aqashwe eNyuvesi yaseRhodes. ENyuvesi eyayaziwa ngokuthi iDurban-Westville uSolwazi wokuqala omnyama kwaba uPhylis Zungu. ENyuvesi yaseKapa uSolwazi wokuqala omnyama kwaba nguSizwe Satyo. Abaningi abamhlophe ayesebenza nabo babengakwazi ukukhuluma izilimi zomdabu. ENyuvesi yaKwaZulu, oNgoye uSolwazi wokuqala emyangweni wezilimi zomdabu kwaba ngu-AC Nkabinde owagcina eyinhloko ephethe iNyuvesi, uNgoye.

Kwabuye kwaba khona olunye ushintsho futhi ekufundisweni kwezilimi zomdabu lapho kwabe sekugxilwe ekufundiseni lezi zilimi kubafundi ezingulimi lwesibili kubona. Lapha isikhathi esiningi bekufundiswa lezi zilimi ngenhloso yokuthi abafundi babe nolwazi lokuxhumana emazingeni aphansi. Emanyuvesi wonke lapho sifundiswa khona lesi sifundo kusetshenziswa isiNgisi kakhulu, yize noma zisetshenziswa izilimi zomdabu kodwa kusakhonya sona isiNgisi. Lokhu kufakazelwa nguNosilela (2010) enkulumweni ayethula kunezingxoxo mayelana nezilimi zomdabu ezikhungweni zemfundo ephakeme, e-UNISA. Lo mhlangano wabe ubizwe uMnyango Wezemfundo Ephakeme uholwa nguNgqogqoshe uqobo lwakhe uDokotela Blade Nzimande. Lesi sinqumo sokufundisa izilimi zomdabu njengolimi lwesibili kusetshenziswa isiNgisi noma isiBhunu siyadinga ukuthi sibuyekezwe yiMinyango yezilimi zomdabu ngoba zikhona izindlela ezingasetshenziswa lapho abafundi befundiswa ngazo lezi zilimi zomdabu uqobo, singafakwa isiNgisi. Phesheya kwezilwandle lapho kufundiswa khona abafundi ezweni laseMelika befunda

isiZulu noma isiSwahili, iyasetshenziswa le ndlela. Laba bafundi, bafunda lezi zilimi esikhathini esingangonyaka bese bethola umfundaze okhishwa uMnyango wezemfundo eMelika ukuthi beze eNingizimu Afrika naseTanzania bazohlala nemindeni ekhuluma lezi zilimi. Lolu hlobo lokufunda luyabakhuthaza abafundi ukuthi bazisebenzise lezi zilimi. Sesingaze sehlulwe amazwe afana noMelika lapho lezi zilimi zomdabu zase-Afrika zifundwa njengezilimi zokuthekelwa (*Foreign languages*)? Isizathu sokuthi kulokhu kuqhutshekiwe kuhanjiswa isiNgisi phambili kuwubufakazi bokuthi sisacindezeleke kanjani ezingqondweni zethu kodwa sibe sithi sifundile. Kuze kube yimanje asikakwenzi okwakhulunywa uWa Thing'o (1986) eminyakeni eminingi edlule lapho ayesiqwashisa khona ngokuthi kumele sikhuculele insila yokuthunjwa sikhulule izingqondo zethu, sazise izilimi zethu zomdabu. ENyuvesi yaseNingizimu Afrika indlela ababeyisebenzisa yokuhlanganisa abafundi bezilimi ezahlukene ndawonye yenza bathatha isinqumo sokusebenzisa isiNgisi njengolimi lokufunda nokufundisa. Izilimi abazifundisayo zomdabu zase-Afrika ziyisishiyagalombili, zizoba yisishiyagalonye kulo nyaka we-2014 uma bekwazile ukuqalisa isiNdebele (Kosch noBosch 2014:55). Baningi-ke abafundisi abamhlophe abashiya ngalesi sikhathi salezi zinguquko ngoba babengenawo amakhono okufundisa lezi zilimi njengezilimi zesibili. Lolu shintsho lwenzeka kakhulu eNyuvesi yaseNingizimu Afrika ngoba yona yabe inabafundisi abaningi kakhulu.

Kwaba nolunye ushintsho futhi ekufundisweni kwezilimi zomdabu zase-Afrika ngesikhathi iNingizimu Afrika ithola inkululeko ngonyaka we-1994. Ngalesi sikhathi iminyango efundisa lezi zilimi yemukela kakhulu abafundi okuyizilimi zabo zebele lezi. Inkinga enkulu eyaba khona ukuthi yize noma kwase kuyilolu hlobo lwabafundi olukhona kodwa okufundiswayo akushintshanga. Izikhungo eziningi zisalokhu zibambelele ekufundiseni izifundo zocwaningozilimi (okubandakanya uhlelomagama, ingcwengazinhlamvu, uhlelomisho, njll) ezingabasizi kangako abafundi. Lokhu kungesinye sezizathu zokwehla kwenani labafundi abathatha lezi zilimi ezikhungweni zemfundo ephakeme. Embikweni wethimba likaNdebele (2003:19) kuyavela ukuthi inani labafundi abamukelwa babhalisa ezikhungweni zemfundo ephakeme ukufunda izilimi zomdabu zase-Afrika lehla kakhulu ngamaphesenti angama-50 ukusukela ngonyaka we-1999. Eminye iminyango yaphoqeleka ukuthi ivale noma yehlise inani labafundisi. ENyuvesi yaseRhodes uKaschula (2013:8) uthi isikhungo sazivala izifundo

zesiXhosa zabafundi bolimi lwebele ngesikhathi kunezinguquko ekupheleni konyaka we-1990, kwasala abafundisi ababili kuphela. Sekunoshintsho olukhulu-ke manje eNyuvesi yaseRhodes njengoba ekuveza uMaseko (2014:39) ukuthi kwadingeka baqhamuke namasu amasha ayezothuthukisa ulimi lwesiXhosa lungagcini nje lufundiswa emnyangweni kuphela kodwa lukhule lusetshenziswe njengolimi lokufunda nokufundisa, ezinye izifundo enyuvesi yonkana bebambisene neminye iminyango.

ENyuvesi yaKwaZulu-Natali uMnyango wezilimi zomdabu zase-Afrika usuhambe ibanga elide impela ekuthuthukiseni ulimi lwesiZulu njengoba inqubomgomo yolimi yenyuvesi eyamukelwa ngokusemthethweni ngonyaka wezi-2006 yenza isiZulu ulimi olusemthethweni oluhambisana nesiNgisi. UNdimande-Hlongwa (2009:145-156) ubhale kabanzi ngalokhu. Yize noma ezifundweni ezifundiswayo ulimi lwesiNgisi lusalokhu luqhamukile lusebenza naso isiZulu ikakhulukazi ezifundweni ze-*Honours* neze-MA, lukhulu kakhulu ushintsho olubonakalayo. Lolu shintsho lubonakala ezinhlelweni zezifundo ezifundwayo. ENyuvesi yaKwaZulu-Natali ngale kokubheka ucwaningozilimi kodwa kunezifundo ezifundiswa kubafundi besiZulu ulimi lwebele ezibandakanya: isifundo sokuhlelwa kolimi, esokuhumusha, esokwakhiwa kwamatemu, esokwakhiwa kwezichazimagama, esifundisa ngamagugu namasiko, esifundisa ngolimi lwezenhlalo-mphakathi, esifundiswa ngokwethiwa kwamagama ezinto ezinhlobonhlobo. Zonke lezi zifundo zifundiswa ngesiZulu uqobo. Kukhona futhi isiZulu esifundiswa kubafundi njengolimi lwesibili. Lesi sifundo besithathwa kakhulu abafundi abaqeqeshelwa imisebenzi yamakhono efana nobudokotela noma ubuhlengikazi, njll. Inyuvesi yathatha isinqumo esikhulu ngonyaka wezi-2013, lapho ikhipha umgomo wokuthi akekho umfundi kulaba abaqale ngonyaka wezi-2014 oyophothula iziqu zakhe engasenzanga isifundo sesiZulu sokuxhumana, waphumelela kuso. Uma nje umfundi engesiye umNguni noma engasifundanga kumatikuletsheni isiZulu kumele asenze futhi aphumelele kusona ngaphambi kokwethweswa iziqu. Lesi sinqumo sidingidwe kakhulu ngabezindaba kubandakanya abamaphephandaba kanye neziteshi zemisakazo. Baningi-ke kakhulu abafundi asebeqalile ukwenza lesi fundo nokuyinto eyenyuse inani labafundi emnyangweni wezilimi zomdabu kule nyuvesi. Ngaphezu kwalokhu umnyango ugqugquzela abafundi abenza ucwaningo lweziqu ze-MA kanye nezobuDokotela ukuthi benze ucwaningo lwabo ngolimi lwesiZulu. Baningi-ke impela abafundi asebegogodile bethweswa iziqu ze-MA

nezezobuDokotela bebhala ngaso isiZulu. Akugcini nje lapho kuphela, abafundi sebevunyelwe futhi ukuthi bethule izinhlelo zabo zokwenza ucwaningo, babhale ngaso isiZulu. Amaphepha ocwaningo abhalwe ngolimi lwesiZulu aseqalile ayaphuma. Leli yigxathu elikhulu nelikhombisayo ukuthi umnyango wezilimi ubambisene kakhulu kangakanani nobuholi benyuvesi ekuthuthukiseni ulimi lwesiZulu lube ulimi lokufunda nokufundisa, ulimi locwaningo nolimi lokuxhumana nomphakathi (Kamwendo, Hlongwa & Mkhize 2013). Akugcini nje lapho kodwa umnyango wezilimi ngokukhulu ukuzikhandla ubambisene nehhovisi elengamele ukuhlelwa nokuthuthukiswa kolimi ekwakhiweni kwamatemu akuwona wonke amakolishi amane eNyuvesi yaKwaZulu-Natali aphinde ahlelenjwe kusetshenziswana nezinhlaka ezifana noMkhandlu WesiZulu Kuzwelonke (UMZUKAZWE), Ibhodi Yezilimi Zonke ZaseNingizimu Afrika (PanSALB), UMnyango Wezamasiko Nobuciko, iHhovisi likaNdunankulu esifundazweni saKwaZulu-Natali noMasipala weTheku.

ENyuvesi yaseRhodes, uMaseko (2014:39) usibikela ukuthi umnyango wezilimi zomdabu ugxile kulokhu okulandelayo ekucwaningeni nasekufundiseni ulimi lwesiXhosa: bafundisa ulimi lwesiXhosa njengolimi lwesibili noma ulimi lokusebenza kodwa bagxila kakhulu olimini nakumasiko; IsiXhosa njengolimi lwebele (bafundisa ucwaningo, ukufundisa ucwaningozilimi, ubuciko bomlomo; ukwakhiwa kwezinsizakufundisa eziliminingi kanye nokuqalisa ukusebenzisa isiXhosa njengolimi lokufunda nokufundisa).

Kubaluleke ngani ukuthi kufundwe izilimi zomdabu zase-Afrika? UNadudere (2011:90) uthi kubalulekile ukuthi kufundiswe izilimi zomdabu zase-Afrika ngoba baningi abantu abazikhulumayo, nabaziqondayo. Abantu abangama-Afrika bayakwazi ukuveza ubuhlakani nobugagu uma besebenzisa izilimi zabo. Ukufundiswa kwezilimi zomdabu zase-Afrika bekuhlala kuyinto ebangwayo eNingizimu Afrika. Kwathi uma kubonakala ukuthi abomdabu base-Afrika baphumelela kahle kwashintshwa futhi kwagxilwa ekufundiseni izilimi zomdabu njengolimi lwesibili, abafundisi abaningi abamhlophe bashiya ukufundisa izilimi zomdabu zase-Afrika.

Njengamanje ezikhungweni eziningi zemfundo ephakeme kugxilwe ekufundisweni kwezilimi zomdabu kubafundi abansundu base-Afrika kodwa akhona amanyuvesi afundisa izilimi zomdabu zase-Afrika kulaba bolimi lwesibili. Into eyenzekayo ukuthi amanyuvesi amaningi asaqhubeka nokufundisa izifundo ezigxile kucwaningozilimi (*linguistics*), lokhu okwenze

ukuthi babe bancane kakhulu abafundi ababa nothando lokufunda lezi zilimi. Kunesidingo esikhulu sokuthi kubuyekezwe esikufundisayo ngoba lokho kuzobe kuhambisana nezinhlelo zezinguquko zamanyuvesi kanye nezezwe laseNingizimu Afrika njengengxenye yeziphakamiso zomqulu we-HSS. Kumele izilimi zomdabu zifundiswe ngazo uqobo hhayi ukuthi kusetshenziswe isiNgisi. Kumele iminyango isebenzisane namanye amazwe ase-Afrika eseningizimu enamazwe ayi-15 ukuze kuqiniswe ubumbano kusetshenziswane ekukhuphuleni umnotho wezwekazi lase-Afrika. Nazo izikhungo zemfundo ephakeme kuzomele impela zibambisane ekuthuthukisweni kwezilimi zomdabu.

Amathuba ezilimi zomdabu ezikhungweni zemfundo ephakeme

UNzimande (2012) uthi ukuthuthukiswa kwezilimi zomdabu zase-Afrika kweyeme emaqinisweni omphakathi okuyizinto ezingumgogodla wokwakhiwa kwesizwe nokuthuthukisa ubumbano ezweni lethu. Ukuthuthukiswa kwazo zonke izilimi ezisemthethweni kuyisidingo ngoba kuzobuyisa isithunzi futhi kuyilungelo, yikhona okuzokwenza sikwazi ukuthi sifinyelele emazingeni aphakeme emfundo, kulondoloze amagugu ethu, ukuxhumana kanjalo namasiko. Leli yithuba elihle lokuthi iminyango eyengamele izilimi zomdabu ithuthukise ubudlelwane phakathi kwayo neminyango eyengamele ubuchwepheshe bolwazi lwezokuxhumana. Uma lokhu kwenziwa kumele kuqalwe kwakhiwe ikhophasi kazwelonke yalezo zilimi ezihlonziwe. Lokhu kuzokwenza kube lula ukusungula amathuluzi okuhlola ukupelwa kwamagama, okulondoloza amatemu, okuhumusha kanye nawezichazimagama ezitholalaka kuwebhu. INyuvesi yaKwaZulu-Natali beyethula ngokusemthethweni isikhungo esengamele ukuhlelwa nokuthuthukiswa kolimi ngamhla zingama-25 kuLwezi 2014. Kuwo lowo mkhankaso kwethulwe ikhophasi yokuqala kazwelonke yesiZulu. Amanye amanyuvesi asethathe igxathu i-UNISA (Kosch noBosch 2014). IRhodes kanye nenyuvesi yaseKapa nabo sebenze umsebenzi oncomekayo. Amanye amanyuvesi azobuka okuhle okwenziwe yilezi zikhungo bese nawo enza kahle. Kungaba isu elihle ukufakwa kolwazi olubhalwe ngezilimi zomdabu kuwebhu (*wikipedia*) ukuze kuvalwe igebe elidalwe ubuchwepheshe bolwazi lokuxhumana (ICT). UBatibo (2009) uveza amathuba kanye nezingqinamba ekusetshenzisweni kwezilimi zomdabu ezikhungwenu zemfundo ephakeme.

Elinye lamaphuzu aliphakamisile yilelo lokufakwa kwezinhlelo zolwazi lwesintu ekufundiseni izilimi zomdabu. Elinye iphuzu aliphakamisile yilelo lokusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa.

Izingqinamba

Ukufunda nokufundisa izilimi zomdabu ezikhungweni zemfundo ephakeme eNingizimu Afrika kukhombisa ukuthi muningi umsebenzi okusamele wenziwe ukuze sikuqinisekise ukuthi sikhululekile. Lapho kumele kuqalwe khona kukuyo inqubomgomo yolimi yezemfundo ephakeme. Kunesidingo esikhulu sokuthi kubekwe abathile abazoqapha izikhungo zemfundo ephakeme ukuthi ziyayiletha yini imibiko futhi lukhona yini ushintsho olwenzekayo mayelana nokufundiswa kwezilimi zomdabu zase-Afrika. UMnyango nawo awungeneleli ngokwanele ekuqapheni lesi simo. Ngeke sikwazi ukuqhubeka nokufundisa izilimi zomdabu zase-Afrika sibe sisebenzisa ezinye izilimi. Uma senza kanjalo sizobe siqhuba khona lokho okwakusophwe ngabelungu ngesikhathi beletha imfundo e-Afrika. Ingqinamba yokungabikhona kwezincwadi ezibhalwe ngezilimi zomdabu ifuna ukubhekisiswa impela. UNkolola-Wakumelo (2010:237) ukhala kakhulu ngokungabibikho kwabantu abaqeqeshekile ekushicilileni ngezilimi zomdabu; inqubomgomo yolimi yezinkampani ezingabashicileli; izingqinamba zobuchwepheshe; uvalo lokuthi imibhalo ebhalwe ngezilimi zomdabu izongafundwa ngabantu, kanti izikhungo eziningi zemfundo zizimbandakanye emiqhudelwaneni eminingi nezikhungo zamazwe omhlaba lapho kuhlonzwa khona izikhungo zemfundo ephakame ezinabacwaningi abacaphunwa kakhulu ngabanye. Elinye iphuzu elibalulekile umcwaningi afisa ukuliveza eliyingqinamba yilelo lesabelo zimali eziqondene nezifundo zezilimi okumele sibuyekezwe, ngisho umbiko we-ASSAF (2011) uyaligcizelela leli phuzu. Uma kungukuthi kunomehluko esifuna ukuwubona ekuthuthukisweni kwezilimi zomdabu iyadinga ukufakelwa izibuko indaba yesabelo-zimali.

Iziphakamiso nesiphetho

Umsebenzi wokuthuthukisa izilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme unzima kakhulu kodwa kuyajabulisa futhi kunika

ithemba ukubona igalelo likaNgqongqoshe uDokotela uBlade Nzimande kulo mshikamshika. Kubaluleke kakhulu ukuthi abaholi bamanyuvesi bayisukumele phezulu indaba yokwenziwa kwenqubomogomo yolimi isebenze; ijoka lingathweswa kuphela iminyango yezilimi zomdabu ezikhungweni zemfundo ephakeme. Mayelana nengqinamba ebekiwe yabaqaphi bokuthi izilimi zomdabu zase-Afrika ziyathuthukiswa futhi ziyasetshenziswa yini ezikhungweni zemfundo ephakeme, kumele imikhandlu yamanyuvesi inikeze uMnyango wezemfundo ephakeme izimpendulo njalo emva kweminyaka emihlanu. Lokhu akwenzeki yize noma kubhalwe phansi kunqubomgomo yolimi eMnyangweni wezemfundo ephakame (2002). Kumele ngabe uhulumeni lokhu ukuqapha ngeso lokhozi njengeminye yemibiko ebhekwayo ngaphambi kokuthi isikhungo nesikhungo sinikezwe isabelozimali sangaleso sikhathi sonyaka. Kukhulunywe kakhulu ngemiqulu yamazwe omhlaba okubandakanya isibophezelo sase-Asmara esikubeka ngokusobala ukuthi izilimi zomdabu zase-Afrika zibaluleke kangakanani uma kukhulunywa ngomkhankaso wokuqwebuka kwe-Afrika futhi asikwazi ukuwuqhuba ube yimpumelelo uma sishiya emumva izilimi zomdabu zase-Afrika. Kuyinto eyihlazo kakhulu ukuthi amazwe afana noMelika alekelele ekufundisweni kwezilimi zomdabu zase-Afrika edlule thina lapha eNingizimu Afrika. Ayisaphathwa eyokuhamba uye kuwo futhi la mazwe uyokwethula inkulumo ngolimi lomdabu kodwa ubizwe ngamagama ayiziswana ezweni lakho uma wethula inkulumo yakho ngolimi lomdabu engqungqutheleni yezilimi zomdabu. Impela lona umsebenzi onzima odinga abantu abazoma babekezele, bazinikele ekuthuthukiseni izilimi zomdabu. Into embi nje ukuthi basilele emuva kwabanye ngokocwaningo kodwa bayothi belishiya leli sibe isizukulwane sikaPhunga noMageba, sikaMoshoeshoe, sikaHintsa nabanye abaholi bethu baphambilini siziqhenya ngefa esiyobe sibashiyele lona. Lesi yisikhathi sezilimi zomdabu zase-Afrika, ngakho-ke asisisebenzise ukuthatha izilimi zisifake ebuchwepheseni bamakhompuyutha ukuze zithuthuke emhlabeni wonke. Asibhaleni izincwadi sishicilele namajenali ngezilimi zethu zomdabu, singalindi ukuthi siyoze senzelwe ngabanye thina sisonge izandla. Ashayelwa ihlombe amanyuvesi aseluthathele phezulu lolu daba lwezilimi zomdabu kwezemfundo ephakeme eNingizimu Afrika ngoba lokho kuchaza ukuthi ayalazi igalelo lalezo zilimi nokubaluleka kwazo enkululekweni yokukhuluma, kanye nasezinguqukweni zaleso naleso sikhungo.

Imithombo Yolwazi

Academy of Science of South Africa (ASSAF) 2011. *Consensus Study on the State of the Humanities in South Africa*. ISBN- 978-0-9814159-3-2.

Bailey, K 1994. *Methods of Social Research*. 4th Edition. New York: The Free Press.

Brock-Utne, B 2001. Education for All – In Whose Language? *Oxford Review of Education* 2,1: 115-125.

Department of Education (DoE) 2002. *Language Policy Framework for South African Higher Education*. Pretoria: Department of Education.

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.

Department of Higher Education and Training (DoHET) 2011. *Report Commissioned by the Minister of Higher Education and Training for the Charter for Humanities and Social Sciences*. Pretoria: Government Printers.

Department of Higher Education and Training (DoHET) 2012. *Ministerial Advisory Panel on African Languages in Higher Education* (MAPAHLE). Pretoria: Government Printers.

Government Gazette 2012. Use of Official Languages Act No.12 of 2012. Vol. 568 no 35742.

Kamwendo, G, N Hlongwa & N Mkhize 2013. 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*, DOI: 10.1080/14664208.2013.858014.

Kaschula, R 2008. The Oppression of isiXhosa Literature and the Irony of Transformation. *English in Africa* 35,1: 117-132.

Kaschula, R 2013. Multilingual Teaching and Learning Models at South African Universities: Opportunities and Challenges. Paper presented in the seminar on the implementation of the Charter for Humanities and Social Sciences. University of KwaZulu-Natal. 15 March 2013.

Kosch, I.M & SE Bosch 2014. African Languages as Languages of Teaching and Learning: The Case of Department of African Languages, University of South Africa. In Hibbert, L & C van der Walt (eds): *Multilingual Universities in South Africa: Reflecting Society in Higher Education.* Toronto: Multilingual Matters.

Makgoba WM 1999. *African Renaissance*. Tafelberg: Mafube Publishing.
Mandela, N 1997. Report by the President of the ANC, Nelson Mandela, to the 50th National Conference of the African National Congress. *African National Congress*. Available at: www.anc.org.za. (Accessed on 25 November 2014.)
Maseko, P 2014. Multilingualism at Work in South African Higher Education: From Policy to Practice. In Hibbert, L & C van der Walt (eds): *Multilingual Universities in South Africa: Reflecting Society in Higher Education*. Toronto: Multilingual Matters.
Meredith, M 2006. *The State of Africa: A history of Fifty Years of Independence*. Johannesburg and Cape Town: Jonathan Ball.
Mhlongo, DBK & LTL Mabuya. 1981. *UMhlahlandlela Wamathwasa*. King William's Town: Educum Publishers.
Mogalakwe, M 2006. The Use of Documentary Research Methods in Social Research. *African Sociological Review* 10,1: 221-230.
Moleleki, M 2010. Development of African Languages as Languages of Commerce, Science, Academia etc. Iphepha elethulwa ezingxoxweni ngezilimi zomdabu ngamhla zinga-22 kuLwezi 2010. UNISA.
Msila, V 2014. Africa must Take Pride of Place in Higher Education. *Mail & Guardian*. Available at: http://mg.co.za/. (Accessed on 13 November 2014.)
Ndimande-Hlongwa, N 2009. *Ukuhlelwa Kolimi*. Pietermaritzburg: Shuter & Shooter.
Nabudere, DW 2011. *Afrikology, Philosophy and Wholeness*. Pretoria: Africa Institute of South Africa.
Ndletyana, M 2010. Populism versus Intellectualism. *Sunday Independent* August 10:15.
Nzimande, B 2012. African Languages Need to be Developed. Available at: http://www.ru.ac.za/schooloflanguages/ latestnews/name,74193,en.html. (Accessed on 13 November 2013.)
Nekvapil, J 2006. From Language Planning to Language Management. *Sociolinguistica International Year Book of European Sociolinguistics* 20: 92-104.
Nekvapil, J & M Nekula 2006. On Language Management in Multinational Companies in the Czech Republic. *Current Issues in Language Planning* 7,2-3: 307-327.
Neustupny, J 1994. Problems of English Contact Discourse and Language

Planning. In Kandeh, T & J Kwan-Terry (eds): *English and Language Planning*. Singapore: Academic Press.

Nkolola-Wakumelo, M 2010. Challenges to Scholarly African-language Publishing. In Ngubeni, S (ed): *Scholarly Publishing in Africa*. Pretoria: Africa Institute of South Africa.

Nosilela, B 2010. *Current State of African Languages in Institutions of Higher Learning*. Iphepha elethulwa ezingxoxweni ngezilimi zomdabu ngamhla zingama-22 kuLwezi 2010. Pretoria: UNISA.

Payne, G & J Payne 2004 *Key Concepts in Social Research*. London: Sage Publications. Republic of South Africa. 1996. *Constitution of the Republic of South Africa*. Pretoria: Government PrinterS.

Rwantabagu, H 2011. Tradition, Globalization and Language Dilemma in Education: African Options for the 21st Century. *International Review of Education* 57,3-4: 457-475.

Sarantakos, S 1998. *Social Research*. Charles Surt University, Australia. Macmillan Press.

Sherman, RR & RB Webb (eds) 1988. *Qualitative Research in Education: Focus and Methods*. London. Falmer Press.

Wa Thiong'o, N 1986. *Decolonising the Mind: The Politics of Language in African Literature*. London: James Currey.

Wa Thiong'o, N 2005. Europhone or African Memory: The Challenge of the Pan-Africanist Intellectual in the Era of Globalisation. In Mkandawire, T (ed): *African Intellectuals: Rethinking Politics, Language, Gender and Development*. Dakar: Codesria Books.

Nobuhle Ndimande-Hlongwa
Idini Yezokufunda Nokufundisa
Isikole sezoBuciko
Inyuvesi yaKwaZulu-Natali
Hlongwan1@ukzn.ac.za