

Ubuliminingi esiFundazweni saseFreyistata: Okwenzeka ezindlini zokufundela eNyuvesi yaseFreyistata

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Isifingqo

Leli phepha lihlose ukugqugquzela ukusetshenziswa nokuthuthukiswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa eNyuvesi yaseFreyistata, ekhempasini yaseQwaQwa. Lokhu kungenxa yokuthi kusekukhulu ukushawa indiva kokusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa ezindlini zokufundela kulesi sikhungo. Lo mkhuba uyisihlava esibi ngoba awugcini ngokucindezela abafundi bezilimi zomdabu kepha wenza kungabi khona ubulungiswa. Ubulungiswa bugqugquzela ubumbano nokwakheka kwesizwe. UNgqongqoshe wezikhungo zemfundo ephakeme, uDkt. Blade Nzimande wakusho ukuthi kuyadingeka ukuthuthukisa inqubomgomo yolimi ezoqinisekisa ukusetshenziswa kwezilimi zomdabu zaseNingizimu Afrika, ikakhulu ezikoleni nasezikhungweni zemfundo ephakeme. Ukuphumelela kokuthi kusetshenziswe izilimi zomdabu njengezilimi zokufunda nokufundisa kungashintsha impilo yabafundi bomdabu ngoba banganethezeka bakhululeke nabo ezweni labo. Bangakwazi ukuthi bacabange ngolimi lwabo lwebele. Lokhu-ke kuyoba ngukugcwaliseka kwenkululeko eyalwelwa kanzima eNingizimu Afrika.

Amagama asemqoka: inqubomgomo, ubuliminingi, izilimi zomdabu, ubulungiswa, inkoleloze

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Abstract

This paper seeks to argue for the use and development of the indigenous languages as languages of learning and teaching at the University Free State, QwaQwa Campus. This is because of the continued marginalisation of these languages as languages of learning and teaching in this institution. Such a practice has negative consequences as it does not only defeat social justice and social cohesion but can also be viewed as a continuation of oppression against indigenous people and their languages. Social justice leads to social cohesion and further enhances nation building. The minister of higher education, Dr. Blade Nzimande stated that it is vital to develop language policies that would ensure the use of the indigenous languages of South Africa, especially in schools and institutions of higher education. Success in using indigenous languages as languages of teaching and learning could change the lives of indigenous languages speaking students through intellectual development, thus providing them with a platform to benefit from the fruits of South African hard-fought freedom.

Isingeniso

UMthethosisekelo wezwe waseNingizimu Afrika unezilimi zomdabu ezisemthethweni eziyisishiyagalolunye: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana nesiVenda (*The Constitution of the Republic of South Africa 1996*). Inqubomgomo yolimi kazwelonke isho okufanayo (*National Language Policy 1997*). Inqubomgomo yolimi yesiFundazwe saseFreyistata yakamuva ephume zingama- 26 kuNdasa2014 ithi izilimi ezisemthethweni isiSuthu, isiBhunu, isiXhosa, isiZulu, isiTswana nesiNgisi (*The Free State Provincial Language Policy 2014*). Ezikhungweni zemfundo ephakeme zaseFreyistata isiSuthu nesiZulu akusetshenziswa/ akuqokiwe njengezilimi ezisemthethweni zokufunda nokufundisa. Ulimi lwesiZulu-ke lona luqokwe nyakenye njengolimi olusemthethweni kunqubomgomo yolimi yesifundazwe saseFreyistata.

Ukungasetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa eNyuvesi yaseFreyiStata, ekhempasini yaseQwaQwa yikho kanye okuyintshisekelonqgangi yaleli phepha. Lokhu sikubona uma sicubungula inqubomgomo yolimi yeNingizimu Afrika, eyesiFundazwe

saseFreyistata naleyo yeNyuvesi yaseFreyistata. Ukushaywa indiva kwezilimi zomdabu kunomthelela omubi kakhulu ngoba kucindezela iningi labafundi abansundu (65% abangamaZulu & 35% abangabeSuthu) balesi sikhungo sezemfundo ephakeme. Lokhu kubukeka kuyizinkomba zokuqhubeka kwengcindezelo njengoba nje kungekho ngisho oyedwa umfundi olimi lwakhe lwebele kuyisiBhunu nesiNgisi (*UFS QwaQwa Campus student enrolment* 2014). Kumele kuhlolisiswe indlela izilimi ezisetshenziswa ngayo ukuze kwenziwe neziphakamiso ezizosiza ukuthi izinhlelo zokusetshenziswa kwezilimi zokufunda nokufundisa zihambisane nezimo zalelizwe kanye nalezo zesifundazwe ngokwezilimi abantu abazikhulumayo ezindaweni abahlala kuzo.

Kubaluleke kakhulu ukuthi kutholwe amacebo okuthuthukiswa nokusetshenziswa kwezilimi zomdabu ezindlini zokufundela zibe izilimi zokufunda nokufundisa. Lokhu kubalulekile ngoba kulekelela abafundi bezilimi zomdabu ekutheni bafunde ngokunethezeka futhi bahlomule ngemiphumela emihle ekufundeni kwabo njengoba kwenzeka kubalingani babo abakhuluma ulimi lwesiBhunu nesiNgisi (Kamwendo, Hlongwa & Mkhize 2013; Brock-Utne & Hopson 2005; Bamgbose 2005).

INyuvesi yaseFreyistata ingesinye sezibonelo zalenkinga esibhekene nayo yokushaywa indiva kwezilimi zomdabu. Lokhu sikubona ngokuthi izilimi ezibekwa phambili nezisadla ubhedu kule Nyuvesi kusalokhu kuyisiNgisi nesiBhunu kuphela. Lolu cwaningo luzokuveza ngokusobala ukuthi nembala izilimi ezisemthethweni eNingizimu Afrika azisetshenziswa ngokulinganayo ezindlini zokufundela kulesi sifundazwe saseFreyistata njengokuba inqubomgomo yolimi iyalela (*National Language Policy* 1997).

Kuyinkinga-ke nokho ukuthi kulokhu kukhona izilimi ezizolokhu ziqhakambiswa zihlonishwa kakhulu kunezinye, ngakolunye uhlangothi kulokhu kunalezo ezibukeleka phansi eNingizimu Afrika ekhululekile. Lokhu kuyizinkomba zokuqhubekela phambili kwengcindezelo, laphe khona izilimi zomdabu zazingasetshenziswa ngokulinganayo ekufundeni nasekufundiseni. Kuzokhumbuleka ukuthi uMthethosisekelo waseNingizimu Afrika, wonyaka we-1996, ukuveza ngokusobala ukuthi izilimi ezisemthethweni kumele zisebenze ngokulinganayo. Izinhloso zalolu cwaningo wukuveza ngokusobala ukuthi ingcindezelo kubafundi bezilimi zomdabu isekhona. Lokhu kumele kuvele obala ukuze kulungiswe. Lokhu kungoba abantu abangazazi lezo zilimi ezisetshenziswa kakhulu, okuyisiNgisi nesiBhunu bazithola besenkingeni enkulu yokungakwazi ukwethula imicabango yabo

ngendlela ekhululekile. Lokhu kube sekwehlisa ukuzethemba(Baldauf & Kaplan 2004:259).

Ucwaningo Olwenziwe Ngaphambilini

UPrah (2005) uthi ulimi olusetshenziswa ngesikhathi sokufunda nokufundisa emphakathini luba wulimi olukhombisa ukuthi ngubani oqhoqhobebe amandla ombuso nokuthi ngubani ocindezelekile kunomunye. Uma ulimi lusetshenziswa ngesikhathi sokufunda nokufundisa lokho kuphinde kuchaze ukuthuthuka kolimi lwebele njengolimi losiko, lwesayensi kanye nobuchwepheshe. Ngakho-ke ukukhululeka kwezamasiko nokukhululeka kwabomdabu base-Afrika kungeke kwabonakala uma ulimi abafunda ngalo ezindlini zokufundela kungelona ulimi lwabo lwebele. NgokukaPrah (2005) abomdabu base-Afrika kumele bafunde ngezilimi zabo kusukela emazingeni aphansi kuze kuyofika emazingeni emfundo ephakeme. Uze enze isibonelo ngolimi lwesiSwahili eTanzania lapho lusetshenziswa khona njengolimi lokufunda nokufundisa. Ucwaningo oselwenziwe ezikhungweni eziningi ngaphambilini eNingizimu Afrika luthole ukuthi inqubomgomo yolimi yakulelizwe ayilandelwa futhi ishaywa indiva.

Kunemizamo eminingi eseyenziwe ukuvikela kanye nokuthuthukisa izilimi zabomdabu e-Afrika naseNingizimu Afrika. Kule mizamo singabala izinhlangano ezifana nenhlangano yamazwekazi omhlaba (UNESCO) nenhlangano yobumbano lwase-Afrika (OAU). Lezi zinhlangano zibe nemizamo ebizwa ngokuthi uhlelo lwezilimi ze-Afrika, ngeminyaka ye-1986 (*Language Plan of Africa* 1986). Singaphinde sibale imizamo eyabizwa ngokuthi isibophezelo saseHarare ngonyaka we-1997 (*The Harare Declaration* 1997 - <http://www.osisa.org>). Nazi izigagayi zokusetshenziswa kolimi lomphakathi/abacubunguli bokusetshenziswa kolimi lomphakathi (*sociolinguists*) esingabala phakathi kwazo: uBeukes (2008), u-Alexander (1989), uWebb (2002, 2004, 2007 & 2009), uKamwangamalu (2000 & 2004) uBaldauf & Kaplan (2004), uNdimande-Hlongwa (2009), uKamwendo, Hlongwa & Mkhize (2013) kanye nabanye. Zilucubungulile lolu daba lokusetshenziswa kwezilimi namalungelo olimi.

UBeukes (2008) ungomunye wabacwaningi ababebambe iqhaza engqungqutheleni eyacaba ikusasa ngokuhlelwa kolimi eNingizimu Afrika, eyayibanjelwe eNyuvesi yaseWits, mhla zingama-29 kuNhlangulana we-

1996. Izinto ezibalulekile azibalayo ukuhlolwa kokusetshenziswa kwezilimi kanye nezinkinga ezikhona uma kuthintwa isihloko solimi nepolitiki eyaye ihambisane nalesi sihloko eNingizimu Afrika. UBeukes uma eqhubeka ekhuluma ngokuhlelwa kolimi akubiza nge-*bottom-up language planning*, uqhubeka athi kumele kuqashelwe ukuthi ngubani lona ohlomulayo ngokulandela le ndlela yokuhlelwa kolimi kanye nenqubomgomo yolimi. Uma eqhubeka ucaphuna uKaplan noBaldauf (1997:196), lapho bethi abantu abasemandleni nalabo abashaya umthetho othinta izilimi, bavamisile ukuthi bangayigqizi qakala eyokuxhumana nalabo bantu abathintekayo noma abanikazi bezilimi ezichaphazelekayo. Ukuze-ke siqaphele ukuthi ubulungiswa buyenzeka ekulandelweni kwenqubomgomo yolimi kanjalo nokubona igebe; kumele sicubungulisise izinjongo kumbe izinhloso zayo inqubomgomo yolimi (Beukes 2008:1)

UNdimande-Hlongwa (2009) noMazrui noMazrui (1998) baveza izingqinamba amazwe aseNingizimu ne-Afrika abhekene nazo uma kubuyekwezwa uhlelo lolimi kumbe izihloko ezithinta ulimi. Bathi uma wazisa ulimi lwakho futhi ufuna lukhule lusetshenziswe izizukulwane ngezizukulwane kufanele ulingise amaBhunu kanye nabantu baseSomaliya bona abazazisayo izilimi zabo, ngokuthi bakulwele ukusetshenziswa kwazo njengezilimi ezisemthethweni (Ndimande-Hlongwa 2009:10). Uma eqhubeka uNdimande-Hlongwa, uthi kunokwenzeka-ke ukuthi akukho kahle ezinhlelweni zikahulumeni waseNingizimu Afrika ngokweqiniso ukuthi izilimi zabomdabu zithuthuke zifike ezingeni lokufunda nokufundisa. Uma kungenzeka lezi zinsolo zibe yiqiniso, uhulumeni uyobe engahlukile neze kwamanye amazwe ase-Afrika wona avele aqoke ukusebenzisa ulimi lokufika, okuyaye kube isiNgisi noma isiFrentshi njengolimi olusemthethweni, ebese kuthi izilimi zomdabu zase-Afrika zishaywe indiva (Ndimande-Hlongwa 2009:11)

Ngokuka-Alexander (1989), ingane ifunda kangcono futhi kalula uma ngabe inikwa ithuba lokufunda esikoleni ngolimi lwayo lwebele, ikakhulu emazingeni aphansi. Ugqugquzela ukusetshenziswa kwezilimi zomdabu ngoba ethi zinalo iqhaza elibalulekile kwezombusazwe, ukubuyisana nokuzwana kwesizwe, ukukhulisa imfundo kumbe ezemfundo kanye nomnotho wezwe (Alexander 1989:65). Ngakolunye uhlangothi uKamwangamalu (2004) uveza umbuzo othi yini eyenza isigaba sesithupha somthethosisekelo singaqondi ngqo kulokhu esikushoyo. Ngokwakhe lokhu ukubona kudala inkinga ngoba kushiya imibuzo eminingi enjengokuthi

ngubani okumele athathe isinqumo sokuthi isifiso salowo mntwana ofunda ngolimi lwakhe/lolo alufunayo anikwe imvume yokwenza kanjalo. Nanokuthi kusetshenziswa ziphi izinkomba eziyizo ukuthatha isinqumo sokuvumela umfundi lowo ukuba anikwe igunya lokufunda ngolimi lwakhe? (Kwamangamalu 2004:250). Lokhu kucindezeleka kwezilimi zomdabu zicindezelwa isiNgesi ezibalisa ngakho lezi zingqalabutho kube sekucindezela labo abakhuluma izilimi zomdabu ekuphileni kwabo kwansuku zonke. Zibalisa nje lezi zingqalabutho yingoba zihlose ukulungisa isimo salezi zilimi zabomdabu kanye futhi nokusetshenziswa kwazo zonke njengokusho komthethosisekelo kanye nenqubomgomo yolimi eNingizimu Afrika.

Uma siqhathanisa uMthethosisekelo kanye nenqubomgomo yolimi siyathola ukuthi kunobuhlobo obunzulu phakathi kwalabo somqulu. Lokhu sikubona uma lezi zinhloko zombili zigcizelela ukugcinwa nokulandelwa kwazo ngenhloso yokuthi kwakhiwe kabusha isizwe kanye nobumbano. Isendlalelo soMthethosisekelo waseNingizimu Afrika sithi: ‘Thina bantu baseNingizimu Afrika siyazinikela ukuba siqede ubandlululo lwesikhathi esedlule nokwakha umphakathi osekulwe ezimisweni zentando yeningi, ubulungiswa kwezenhlalo kanye namalungelo esintu ozokuba yisisekelo; ikhono lalowo muntu ngamunye elikhululekile ekwakheni iNingizimu Afrika ebumbene’ (*The Constitution of the Republic of South Africa* 1996).

Ukwakha ubumbano esizweni kuyadingeka ukuze kwakheke ukwethenjwa, okuhlobene nokusebenza okuqinile kwezomnotho. UKotze nabanye (2008) bathi kunesidingo esiphuthumayo sokwakha isizwe, ubumbano ngokobuhlanga, ngokobusikoningi ngenhloso yokubumba ubuzwe baseNingizimu Afrika, okungenye yezihloko eziphezulu kunazo zonke kwezombusazwe ngemuva kukahulumeni wobandlululo. U-Orman (2008) uthi ukwakha isizwe kubalulekile ukuze wonke umuntu abe nomuzwa wemvelaphi yinye/eyodwa, futhi abe nokuziphatha okunokwethembeka esizweni. Ukuze lokhu kuphumelele kumele kuqinisekiswa ukuthi amasiko kanye nezilimi ezahlukahlukene, kanjalo nobuhlanga kuyahlonishwa. Lokhu kubalulekile ngoba eminyakeni edlule umbuso wobandlululo ubuphilela ukubulala amasiko/umlando wabantu bezilimi zomdabu. Kubaluleke kakhulu ukuqikelela lokhu ngoba ukungabi khona kobumbano emphakathi kukhinyabeza ukumiswa kwezivumelwano ezihlose ukuthuthukisa, nokushintsha impilo yomphakathi noma ukwenziwa kwalokho okubekwe inqubomgomo (www.npconline.co.za/pebble).

Siyathola ukuthi i-*French Revolution* ngonyaka we- 1789 yiyo eyabamba iqhaza elikhulu ekuletheni uhlobo lokubusa kwezombusazwe olwaluzokwaziwa ngokuthi uhulumeni wobumbano (*Nation Building*). Lolu hlelo lombusazwe lwabe seludlondlobala kakhulu emazweni amaningi eYurophu nase-Asia. Kwakuwusuku lwe-*French Revolution* lolu olwaletha umqondo kuzakhamuzi zaseFrance. Ulimi lwasetshenziswa ukunikeza isizwe ubuzwe obusha nobuhlukile ukuze sikwazi ukuzehlukana kwezinye izizwe. Wawungekho umbango mayelana nokuthi yiluphi ulimi okumele kube wulimi lukazwelonke ngoba kwakusobala ukuthi yiluphi ulimi oluzoba wulimi lwesizwe (Gill 2014:219). INingizimu Afrika ihlukile kwamanye amazwe ngoba, inezilimi ezisemthethweni ezilishumi nanye. Ulimi lunendima ebalulekile ekwakheni isizwe nasekuthuthukiseni ubumbano (Gill 2014:17).

U-Emerson (1959:97) uthi isizwe esakhiwe amaqembu ezinhlanga ezahlukahlukene, ukwethembeka esizweni kuyinto enkulu kunazo zonke izinto. Ukungathembeki lokhu kuphakamisa inselelo enkulu yokubumba isizwe. Ukuthembeka esizweni kumele kuze kuqala kunezinto eziyinzuzo zomuntu ngamunye. Abantu besizwe esithintekayo kumele babe nothando lokuphila ndawonye ukuze benze izinto ezinkulu ndawonye kanye nothando lokwenza okwengeziwe ukubumba isizwe (Emerson 1959: 97).

Isigaba sesi-3 soMthetho weBhodi leziLimi zaseNingizimu Afrika ugcizelela ukuthi iBhodi kumele ligququzele ubuliminingi, libheke ukuthuthuka kolimi lwaseNingizimu Afrika, bese liba umholi wezinhlelo zomthethosisekelo zokuhlonipha ulimi. Umthetho wenqubomgomo yezeMfundo kaZwelonke uqukethe izinhlelo ezintathu zolimi ezeluliwe kumthetho wezemfundo, isigaba sama-29 soMthethosisekelo wonyaka we-1996. Izigaba 4 (v), (vii) nese (viii) zichaza ngokuthi wonke umfundi unelungelo lokuthola imfundo ngolimi azikhethile lona. Wonke umuntu kumele abe nelungelo, athole isikhungo semfundo esisebenzisa ulimi alujwayele, isiko, noma inkolo, uma nje kungekho ukubandlulula ngokobuhlanga. IsiGaba sama-30 soMthethosisekelo wonyaka we-1996 siphinde sigcizelele sithi wonke umuntu unelungelo lokusebenzisa ulimi azikhethile lona, aphinde azibandakanye nokwenziwayo esikweni azikhethile lona kuleso sikhungo semfundo akuso (*The Constitution of the Republic of South Africa* 1996).

Izindlela zokuqoqwa kolwazi/izindlela zocwaningo

Leli phepha lisebenzisa indlela yokuqoqa ulwazi eyaziwa ngokuthi yikhwalthethivu. UDenzin & Lincoln (2011:3) bachaza kanje ngekhwalithethivu:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible...qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them

UCreswell (2009) uthi abacwaningi abenza ucwaningo oluyi-*case study* baqoqa ulwazi locwaningo kubabambiqhaza bocwaningo, besendaweni ababa kuyo nsuku zonke (abasebenza noma abahlala kuyo) benza izinto abajwayele ukuzenza. Ucwaningo oluyi-*case study* luyahambisana nalolu cwaningo ngoba ukuze sithole ulwazi oluzophendula imibuzongqangi kuzodingeka ukuba sixoxisane nababambiqhaza bocwaningo besendaweni lapho befundela khona, yikhona bezosinika isithombe ngabakwenzayo lapho befundiswa. Ucwaningo lwesimo (*case study*) ngenye yezindlela zokucwaninga eyikhwalthethivu. Iyindlela ehlose ukuqondisisa izindlela/izinto ezahluken ezingaphansi kwesimo esisodwa. Yize noma siyaye sibheke esingakususa nesingakuchaza kepha futhi siyakubheka ngokunjalo nesingakufaka. Sibheka kakhulu indlela elungele isimo leso esisicwaningayo. Okuhle ngalolu hlobo locwaningo wukuthi lujulile ekucwaningeni futhi lube selusipha ukuqonda okujule kakhulu. Kube sekuba nalokhu okubizwa ngengxubevange yocwaningo lwesimo (*multiple case study*). Lena yindlela yokucwaninga izimo ezingaphansi kocwaningo ngezindlela ezahluken kodwa kube kusacutshungulwa sona isimo esisodwa. Le ndlela yokucwaninga yinhle ngoba isibonisa amaqiniso ngezinto ezivumbukayo ngesikhathi socwaningo, izinto ebezingeke zizivelele ngaphandle kokuthi kuze kube khona lolu cwaningo. Sizosebenzisa ingxubevange yocwaningo lwesimo (*multiple case study*) ngoba lokhu kusinika imibono eyahluken ngesimo leso esisicwaningayo (Yin 1994:13). Lokhu kwenza sithole iqiniso ngesimo esingaphansi kocwaningo, ngoba sisuke singathembelanga endleleni eyodwa ngesikhathi senza ucwaningo. Ukusebenzisa izindlela eziningi kwenza

ucwaningo siluqhamukele ngazindlela zonke ukuthola amaqiniso ngesimo esingaphansi kocwaningo.

Umnqwani usebenzise Ukuqaphela (*Observation*) okuzohlolisa ulimi olusetshenziswayo ezindlini zokufundela aphinde aqaphele ukuthi yiluphi ulimi olusetshenziswayo ngesikhathi sokufunda nokufundiswa kwabafundi. Okuhle ngokuqaphela (*observation*) wukuthi kuvumelana nanoma yisiphi isimo. Uma ubukela uphinde ukwazi ukukala ukuziphatha kwalabo ababambe iqhaza ezimweni zansuku zonke, izimo zangempela. Akubi inzwabethi kumbe nje imibiko. Lolu hlobo lokuhlolisa lusetshenziswa kakhulu emkhakheni ephathelene nesayensi yezehlalo yabantu (*social sciences*). Lapha kusuke kuhloliswa bukhoma lokho okusuke kucwaningwa esimweni sakho semvelo/ esivamile. Uma uhlolisa kuvela obala kucace kulesosimo esisuke sihloliswa lokho osuke ukuhlola. Ukuqaphela kwenza ukuziphatha nokuphilisana kwabantu kuvele obala. Yini enhle ngendlela yokuqaphela ngoba phela zikhona ezinye izindlela eziningi? Ingenye yezindlela zekwalithethivu evumela ukuthi ucwaningo luhlele mathupha indlela ababambiqhaza abaziphatha ngayo ngezikhathi noma ezimweni ezithile (Waxman, Hersh & Yong 1999:13).

Ukusetshenziswa kwezilimi zokufunda nokufundisa eFreyistata

Inqubo yeNyuvesi yaseFreyistata yokusetshenziswa kobulimibili ekufundeni nasekufundiseni (*dual medium of instruction*) kade yaqala ukuba khona. Yaqala ngezikhathi zikahulumeni wengcindezelo. IsiNgisi nesiBhunu bezilokhu kuyizo kuphela ezisetshenziswa njengezilimi zokufunda nokufundisa, kanti kuze kube yimanje kusenjalo. Ekhempasini yaseBloemfontein lokhu kwenzeka zinsuku zonke ngoba kuleya khempasi kunabafundi abaxubile ngokobuhlanga, ikakhulukazi abamhlophe. Ekhempasini yaseQwaQwa kodwa kusebenza isiNgisi nsuku zonke yize noma abafundi bonke bengabomdabu. Le nqubomgomo yolimi inika abafundi bezilimi zesiBhunu nesiNgisi ithuba lokufunda ngaphandle kwengcindezi yolimi. Abafundi bezilimi zomdabu zase-Afrika basale benengcindezi yokungafundi ngolwabo ulimi.

Phakathi kwezizathu ezenza lesi simo singamukeleki ngukuthi uhulumeni obusayo manje yilowo wentandoyeningi owaqala ukubusa

ngonyaka we-1994, okwenza ibe ngamashumi amabili iminyaka singenile kuntandoyeningi. Lokhu kusho ukuthi zonke izikhungo zemfundo kanye nezinye emphakathi wonkana kumele zihambise ngenkambiso yenqubomgomo yentandoyeningi, ngenhloso yokwakha ubumbano. Ngaphezu kwalokhu inqubomgomo yaleNyuvesi siyithola icaphuna imigomo yentandoyeningi uma ngabe ithi 'ididiyele yase iphinda yakha inqubomgomo yolimi yawo phezu kwesisekelo sokulingana kwabantu, indlela yokuphila kwabantu, amasiko abantu kanye nezimo zalapho abantu behlezi khona ngokwezindawo abakuzo'. Le nqubomgomo uma iqhubeka ithi 'ihlonipha futhi yazise uMthethosisekelo kazwelonke, imithetho ebusa izwe lonke, neMithetho-mgomo yonke yezwe kanye nokuzibophezela kwayo iNyuvesi njengoba iyingxenye yeNingizimu Afrika' (UFS Language Policy, 2003) (*UFS Language Policy, Approved by the UFS Council on June 6, 2003*).

Le nqubomgomo iphinde iveze ukuthi yona iyayihlonipha imigomo yoMthethosisekelo wezwe ogcizelela ubuliminingi kanye neminye imithetho elawula ukusebenza kwezikhungo zemfundo ephakame. Inqubomgomo yeNyuvesi iyahambisana futhi iyazibophezela ekutheni wonke umfundi unelungelo lokufunda ngolimi lwebele inqobo nje uma kuwulimi olusemthethweni kuMthethosisekelo (*UFS Language Policy, Approved by the UFS Council on June 6, 2003*).

Okushiwo yinqubomgomo yolimi yaleNyuvesi nalokho okwenzekayo yizinto ezimbili eziphikisanayo. Siyakuphikisa ukuthi inqubomgomo yeNyuvesi yaseFreyistata iveza ubudlelwano phakathi kwalokho ekushoyo nalokho okwenzekayo. Lokhu kufakazelwa wukuthi leNyuvesi ekhempasini yaseQwaQwa inabafundi bomdabu bodwa. Iningi labo bangamaZulu abangamaphesenti angama- 65 ebese kuthi abangabeSuthu babe ngamaphesenti angama-35 kanti ekubeni akekho ngisho oyedwa umfundi olimi lwakhe lwebele kuyisiBhunu noma isiNgisi, ngokwezibalo zakamuva. (UFS, QwaQwa Campus student enrollment 2014).

Uma ngempela bekuliqiniso ukuthi inqubomgomo yolimi yaleNyuvesi 'ihlanganiswe yase yakhiwa phezu kwesisekelo sokulingana kwabantu, indlela yokuphila kwabantu, amasiko abantu kanye nezimo zalapho abantu behlezi khona ngokwezindawo abakuzo', bekumele ulimi lwesiZulu (65% wabafundi) kanye nesiSuthu (35% wabafundi) kule khempasi yaseQwaQwa zibe yizilimi zomdabu zokufunda nokufundisa esikhundleni sesiBhunu noma isiNgisi. Abafundi bezilimi zomdabu bakulesi sikhungo semfundo ephakeme bangenza ezibukwayo ezifundweni zabo uma

bengadedelwa ukuba basebenzise ilungelo lokuziqokela ukusebenzisa ulimi lwabo lwebale ngesikhathi sokufunda. Lokhu kufakazelwa wucwaningo oselwenziwe ngaphambilini.

Okwenzeka ezindlini zokufundela

Kubalulekile ukuthi sikusho ukuthi iNyuvesi yaseFreyistata akukho mizamo eyenzile ukuthuthukisa izilimu zabomdabu (isiZulu nesiSuthu) ukuba zibe yizilimi zokufunda nokufundisa. Okubaluleke kakhulu ngaleli phepha ukuveza ukushaywa indiva kwezilimi zomdabu. Inqubo yeNyuvesi yaseFreyistata yokusetshenziswa kobuliminingi (*multilingualism*) kade yaqala. Kodwa isiNgisi nesiBhunu kuphela okusetshenziswa njengezilimi zokufunda nokufundisa (*UFS Language Policy 2003*). Le nqubomgomo icheme nezimfuno zabafundi bezilimi zesiBhunu nesiNgisi kuphela ukuze bona bodwa bafunde benethezekile, kuthi abafundi bezilimi zomdabu bona babenegcindezi. Abafundi bezilimi zomdabu (isiZulu nesiSuthu) abakutholi lokhu kunethezeka nelungelo lokusebenzisa ezabo izilimi zebele. Yikho lokhu okuyinkinga kulesi sikhungo semfundo ephakeme. Ubulungiswa abenzeki.

Kungani lokhu sikubuka njengeninga na? Kungoba kubukeka sengathi isiZulu nesiSuthu akusoze kwalithola ithuba lokuba ngezinye zezilimi zokufunda nokufundisa eNyuvesi yaseFreyistata, uma kuwukuthi ayikho imizamo eqinile eyenziwayo ukushintsha lesi simo. Inqubomgomo yolimi yale Nyuvesi imi ekutheni, isiNgisi nesiBhunu yizona zilimi ezisemthethweni futhi zingezokufunda nokufundisa (*UFS Language Policy 2003*). Le nqubomgomo ayikaze ishintshe kusukela ngezikhathi zikahulumeni wengcindezelo kuze kube yimanje. Lokhu kuveza ngokusobala ukuthi le nqubomgomo ayihambisani neziphakamiso zikaPANSALB kanye noMthetho weziLimi (*Language act*) wonyaka wezi-2012.

Leli phepha liphakamisa ukuthi kube khona imizamo eyenziwayo yokuthi izilimi zomdabu zisebenze nazo njengezilimi zokufunda nokufundisa kulesi sikhungo sezemfundo. Isikhathi sesifikile sokuthi isiZulu nesiSuthu njengezilimi zomdabu nazo zisetshenziswe kulesi sikhungo sezemfundo ephakeme. Lokhu akuzukugcina ngokuthuthukisa izilimi zomdabu kuphela kepha kuzonciphisa nengcindezi kubafundi bomdabu ababhekenene nayo yokufunda ngolimi abangalugondisisi ekubeni benelungelo ngokwenqubomgomo yesifundazwe ukuba bafunde futhi bafundiswe

ngezilimi zomdabo. Ingani phela iningi labafundi kulesi sikhungo semfundo ephakeme, ekhempasini yaseQwaQwa yilabo abansundu. Eqinisweni lilonke yibo bodwa kule khempasi. Ngakho awekho amahlathi okucasha kulabo abangenaso isifiso sokubona izilimi zomdabu zingasetshenziswa njengalezo zokufunda nokufundisa.

Uma sifuna ukubona ubulingiswa kuzomele ukuthi iNyuvesi yaseFreyistata iqoke ukusebenzisa izilimi zomdabu njengezilimi zokufunda nokufundisa njengoba kwenziwa olimini lwesiBhunu nesiNgisi. Lezi zilimi okufanele zisetshenziswe kuzomele kube yisiZulu nesiSuthu ikakhulukazi ekhempasini yaseQwaQwa lapho abafundi abafunda kulesi sikhungo bengabomdabu bodwa. UMthethosisekelo wezwe kanye nenqubomgomo yolimi yezwe kuyakuvumela lokhu futhi kufunele kubonakale kwenzeka (*The Constitution of the Republic of South Africa* 1996).

Okumele kwenzeke

Kunezifundo ezaziwa njengamamajuli noma izifundo ezisengcupheni (*at risk modules*). Lezi yizifundo ezifeyilwa kakhulu ngabafundi bakulesi sikhungo sezemfundo ephakeme. Okumele kwenziwe ukuzama ukulungisa lesi simo ngokuthi umnyango wezilimi zabomdabu ungenelele ngokubambisana nabafundisi balezi zifundo ezifeyilwayo ngokuthi ulekelele ukuhlaziya ngezilimi zomdabu, isiZulu nesiSuthu. Lokhu kuzokwenziwa isikhathi esingangezinyanga eziyisithupha kuphela. Kuzothi bangasizakala abafundi abenza lawa mamajuli afeyilwayo, bese izilimi zomdabu zifakwa kuwo wonke amanye amamajuli akulesi sikhungo semfundo. Lokhu kungenzeka ngempumelelo enkulu ngoba kunezinhlaka eziqinile njengomnyango wesiZulu nowesiSuthu kanye nesikhungo sokufunda nokufundisa (*centre for teaching & learning*) okuzokweseka lesi siphakamiso. Ezinye zezinto ezizoba yisisekelo sokuphumelela kwalesi siphakamiso kungabalwa phakathi kwazo uMthethosisekelo wezwe, inqubomgomo yolimi yezwe okuyizinhlaka ezesekele ukuthuthukiswa kwezilimi zomdabu. Ngaphezu kwalokhu kunezikhungo zemfundo ephakeme esenziyiqalile le ndlela, njengeNyuvesi yaKwaZulu-Natali, okuzosikwa kuzo iphethini kuphinde kutholwe izeluleko namacebiso kuzo. Lezi ziphakamiso zakhelwe phezu kukasomqulu obaluleke kakhulu ezweni obizwangenqubomgomo yolimi yezemfundo ephakeme (Department of Education 2002). UMnyango wezeMfundo ephakeme

ukholwa ukuthi kumele kuthuthukiswe ubuliminingi ukuze kuvikelwe onke amasiko nezilimi kwakuleli zwe.

Leli phepha lihlaziya inqubomgomo yolimi yeNyuvesi yaseFresistata ngenhloso yokuveza ubuthakathaka benqubomgomo yolimi yalesi sikhungo kanye nokungenzeki kobulingiswa. Inhloso yakho konke lokhu ukuzama ukuqhamuka namasu njengoba sibona ngenhla, angase akhe uhlaka lwenqubomgomo yolimi okuzohlomula zonke izinhlanga kuyo. Kuphakanyiswa ukuba kube wuhlobo lwenqubomgomo esebenzisa indlela ethatha imibono esuka phansi-iyephezulu (*down-top model*) esikhundleni senqubomgomo esebenzisa indlela ethatha imibono esukaphezulu-iyephansi (*top-down model*). Lokhu kuzoqinisekisa ukuthi inqubomgomo yaseNingizimu Afrika iba yimpumelelo, ngoba kuzogqugquzela ukuthuthukiswa kwezilimi zomdabu. Imibhalo yocwaningo yangaphambili iyakuqinisekisa ukuthi abafundi bafunda kangcono kakhulu uma befunda ngolimi lwabo lwebele, ulimi abasuka nalo emakhaya baye nalo esikoleni (Alexander 1989: 65).

Izindlela ezintsha zibheka ukusetshenziswa kolimi noma ukungasetshenziswa kwalo njengezinsiza ekuphileni kwabantu kwansuku zonke, kungaba kwezomnotho, kwezombusazwe noma kwezenhlalo (Wolff 2011: 86). Umbuzo oshisa ibunzi yilowo othi yini engenziwa izilimi zomdabu ziyenzela abanini bazo ukubasiza ekuphileni kwansuku zonke, ukuthuthukisa ezomnotho, ezenhlalo, ubulungiswa, intandoyeningi, ukulwa nobubha kanye nendlala (Wolff 2006: 46). Impendulo-ke iyavela kulesi sigaba seziphakamiso. Izilimi zomdabu mazisetshenziswe njengezilimi zokufunda nokufundisa ezikhungweni zemfundo ephakeme.

Izingqinamba

Ziningi izinhlobo zezingqinamba ezibakhona uma kwethulwa imizamo ehlose ukushintsha isimo sokuhlelwa kolimi. Kukhona izizathu zombusazwe, izinkoleloze zomphakathi kanye nezabafundi. Umcwaningi uzoze athi qaphu qaphu ngalezi zizathu.

Izizathu Zezombusazwe

ENingizimu Afrika liyabongeka kakhulu iqhaza elibanjwe ngumhlonishwa

onguNgqongqoshe wezemfundo emazingeni aphakeme, uDkt. Blade Nzimande. Indlela azinikele ngayo ekuthuthukiseni izilimi zomdabu ezikhungweni zemfundo ephakeme iyamangalisa. Waze waqoka ithimba ukuba lihlole wonke amanyuvesi ukuthi ngabe anayo yini inqubomgomo yolimi futhi iyalandelelwa yini ukuthi iyasebenza ekuthuthukiseni izilimi zomdabu zaseNingizimu Afrika, (Maseko 2014). Ikhona eminye iminyango engenawo umndlandla wokuthi izilimi zomdabu zisetshenziswe njengezilimi ezisemthethweni futhi njengalezo okumele zithuthukiswe. Izizathu zalokhu ziningi; ezinye zazo zisobala kanti ezinye zicashile. Ngenxa yokuthi ohulumeni basezwenikazi i-Afrika banezilimi ezinhlobobo zomdabu bayaye-ke bathi kungcono kusetshenziswe kakhulu ulimi lwesiNgisi ukugwema ukuthi kusetshenziswe ulimi lomdabu olulodwa ngoba lokhu kungase kuphehle udweshu ngoba abanini bezinye izilimi ezingaqokwanga njengezilimi ezisemthethweni bangase bazizwe becwasiwe. Siyazi ukuthi yibhaxa abebevika ngalo leli. Kungakho-ke beyaye bancamele ukuthi kusebenze isiNgisi njengolimi oluqinisa ubumbano esizweni. Kodwa-ke lesi akusona sodwa isizathu. Labo abasemagunyeni ombuso wezwe nabo banomthelela ngoba bayahlomula ekutheni zingasetshenziswa izilimi zomdabu. Bahlomula ngoba bona ngabodwana baba nolimi lwabo abazolukhuluma kancono, ukuze baluthe uquqaba (Pool & Sonntag 1987:12).

Izinkoleloze Zomphakathi

Abantu abansundu kusababusa kakhulu ezingqondweni zabo ukuthi isiNgisi yilona limi lokuthola umsebenzi. Lokhu kuyinselelo enkulu esibhekene nayo ngoba lokhu kusho ukuthi liselide ibanga okumele silihambe ukulungisa indlela izilimi zomdabu ezithathwa ngayo yibo uqobo abanini bazo. Lokhu kwenzeka yize noma ababhali abafana noNgugi Wati'ongo sebalishumayelevangeli lokuphuculwa kwezingqondo zabantu. Akugcini kuphela emiphakathini; siye sikubone nasezindlini zokufundela lapho zingekho izinsiza kufunda ezibhalwe ngezilimi zabomdabu. Iningi labafundi lisebenzisa izilimi zomdabu emazingeni aphantsi ezikoleni. Kube sekujika lokhu uma sebesezingeni lesine (*Grade 4*). Lapha-ke basuke sebefundiswa ngesiNgisi noma ngesiBhunu (Snyman 2012: 2). Lezi zinqinamba ziba nomthelela omkhulu uma abafundi sebengene ezikhungweni zemfundo ephakeme.

Izinkoleloze Zabafundisi

Kunenkoleloze kubafundisi abangazazi izilimi zomdabu ethi ukusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa kuhlose ukuchitha ukusetshenziswa kwesiNgisi. Lokhu kube sekutshala uvalo lokuthi laba bafundisi bazolahlekelwa imisebenzi yabo. Iqiniso wukuthi ukusetshenziswa kwezilimi zomdabu akuhlosile nakancane ukuchitha isiNgisi njengolimi lokufundisa. Kepha inhloso ukuthi izilimi zomdabu zilekelele ukususa indaba yolimi njengengqinamba nesithiyoe kufundeni (Kamwendo, Hlongwa & Mkhize 2013).

Isiphetho

Ngeke benzeke ubulungiswa uma sizogcina ngokuba nezinhlaka ezifana noMthethosisekelo wezwe, inqubomgomo yolimi kazwelonke, eyezikhungo zemfundo ephakeme kanye nezinye izinhlaka ezilwela ukuthi wonke umuntu eNingizimu Afrika abe nelungelo lokukhululeka, maqede zishaywe indiva. Wonke umuntu kule lizwe, kuwo wonke amazinga empilo nakuzo zonke izikhungo zikahulumeni kanjalo nasezikhungweni zemfundo, kumele ahlomule ngezithelo zenkululeko. Uma sesiphetha kumele sisho ukuthi inhloso yaleli phepha bekungukuhlola ukusebenza kwenqubomgomo yolimi yeNyuvesi yaseFreyistata, ekhempasini yaseQwaQwa ngenhloso yokuqhamuka neziphakamiso nezixazululo ezizosiza abafundi bezilimi zomdabu ukuthi zibhekelelwe nazo futhi zisetshenziswe njengezilimi zokufunda nokufundisa. Kuyoba yinto enhle uma izilimi zomdabu okuyisiZulu nesiSuthu nazo zinganikezwa indawo yazo ekutheni zibe ngezinye zezilimi ezisetshenziswayo ngesikhathi sokufunda nokufundisa. Lezi yizona zilimi zebele zabomdabu ezikhulunywa ngabafundi bakuleya Nyuvesi, ikakhulukazi eQwaqwa. Kuningi esingakuzuza ekulandeleni izibonelo ezifuze lezo zamanye amaNyuvesi afana neNyuvesi yaKwaZulu-Natali yona esithathe igxathu elibanzi ukwethula inqubomgomo yolimi ehlose ukuthuthukisa isiZulu njengolimi lomdabu njengoba saqokwa saba wulimi lwesibili lokufunda nokufundisa. INyuvesi yaseFreyistata, ikhempasi yaseQwaQwa kufanele isebenzise isiZulu nesiSuthu esikhundleni sesiBhunu. UMthethosisekelo wezwe nenqubomgomo yolimi yezwe kuyakuvumela lokhu futhi kufanele kubonakale kwenzeka.

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