

# Ukuhlakanishiswa kwezilimi zomdabu Zama-Afrika Enyuvesi yaseFreyistata nomthelela wolwazimfundo kwabalukhulumayo

**Nomalungelo Ngubane** 

University of the Free State, South Africa

E-mail: NgubaneNI@ufs.ac.za

**Xolani Khohliso** 

Central University of Technology, South Africa

E-mail: XKhohliso@cut.ac.za

## IQOQA

INqubomgomo Yolimi YeNyuvesi YaseFreyistata Yowezi-2024 isusela embonweni wokuthi, okokuqala, abafundi baphuma ezizindeni ezahlukene zezilimi, iningi labo liphuma emakhaya okukhulunywa ulimi lweSesotho. Okwesibili, uma abafundi bengena enyuvesi babhekana nesiNgisi njengolimi lokufundisa okungelona ulimi lwabo, ngaleyo ndlela, kudala isithiyo ekufundeni ngempumelelo. Okwesithathu, lapho abafundi bengena emikhakheni yabo ehluhahlukene abazikhethele yona baphinde babhekane nezimo ezingajwayelekile zamagama amasha aqondene nemikhakha yemfundo abakuyo okulindeleke ukuthi bawafunde futhi bawazi kahle ngolimi lwangaphandle. Inqubomgomo yolimi inika isibophezelo ekuthuthukiseni nasekuhlakanishisweni kweSesotho ukuze sibe ulimi lolwazimfundo kanye nensizakusebenza yokweseka abafundi abangama-Afrika ukuba bafinyelele kulwazimfundo ngempumelelo. Le nqubomgomo iyahambisana futhi noHlaka Lwenqubomgomo Yolimi Yemfundo Ephakeme wezi-2020. Ukubukwa kwalezi zinqubomgomo neminye imibhalo yocwaningo kungenye yezindlela zocwaningo ezisetshenziwe njengocwaningo lwesimo ngaphansi kwendlelani yocwaningo lobunjalo botho. Leli phepha elisekelwe Injulalwazi Yokulawulwa Kolimi liqakulisa ngokuthi ulimi lomdabu lwase-Afrika, iSesotho, ludinga inqubo esebenzayo neqaphelayo yobuhlakani ngokusebenzisa amasu afana nokwakhiwa kwamagama. Lokhu kusemqoka ukuze kusekele ngempumelelo ukufundwa kwemicabangonzulu nezinjulalwazi ezintsha emikhakheni yemfundo abakuyo abafundi abakhuluma ulimi lweSesotho. Okunye futhi lokhu kuzophinde kunciphise amandla athweswa isiNgisi phakathi kwabakhulumani bolimi lweSesotho. Leli phepha liphinde liphakamise ukuhlakanishiswa kwezilimi zomdabu zase-Afrika emfundweni ephakeme kubalulekile ukuze kuqinisekise ukuthi abafundi abangama-Afrika abanikezwa amathuba okufunda ngaphandle kokusekwa kodwa benikwa imfundo yesiNgisi ewubulimibunye.

**Amagama anqala:** ukuhlakanishiswa; izilimi zase-Afrika; ulimi lwesintu lweSesotho; Injulalwazi yokulawula ulimi; ukwakhiwa kwamagama imfundo ephakem

## CITATION

Ngubane, N. & Khohliso, X. (2024). Ukuhlakanishiswa kwezilimi zomdabu Zama-Afrika Enyuvesi yaseFreyistata nomthelela wolwazimfundo kwabalukhulumayo. *Journal for Language Teaching*, 58(1), Article 6584. <https://doi.org/10.56285/jltVol58iss1a6584>

# Intellectualisation of African indigenous language at the University of the Free State and academic implications for the speakers

## ABSTRACT

The University of the Free State Language Policy 2024 takes off from the premise that, firstly, students come from diverse linguistic backgrounds, of which the majority come from a Sesotho language background. Secondly, when our students join the university, they are confronted by English as the medium of instruction which is not their language, thus, it creates a barrier to effective learning. Thirdly, when our students join their specific disciplines, they are also confronted by unfamiliar environments of new disciplinary terminology and concepts which they are expected to learn and master in a foreign language. The language policy made a conscious commitment to develop and intellectualise Sesotho so that it becomes an academic language and a resource for supporting academic access and success for African students, in alignment with the Language Policy Framework for Higher Education 2020. This paper employs a literature-based methodological approach, focusing on a single university as a qualitative case study. Underpinned by the Language Management Theory, we argue that the African indigenous language, Sesotho, requires an effective and conscious process of intellectualisation. Strategies like terminology development are proposed to effectively support the learning of new concepts and theories across disciplines and thus reduce the burden imposed by English instruction among Sesotho speakers. The paper also argues that the intellectualisation of African languages in higher education is critical for ensuring that African students are not provided access without support in the persistent English monolingual higher education fraternity.

**Keywords:** intellectualisation; African languages; indigenous Sesotho language; language management theory; terminology development; higher education

## 1 Isingeniso nesendlalelo

Ukusetshenziswa okukhethekile kolimi lwangaphandle, isiNgisi, ekufundiseni nasekufundeni emanyuvesi aseNingizimu Afrika abuliminingi njengeNyuvesi yaseFreyistata. Lokhu kuyaqhubeka nokuba yisithiyo ekufundeni okunenjongo kanye nokuqonda ngempumelelo okuqukethwe abafundi abaningi base-Afrika abalethe enyuvesi ikhono ngezilimi zabo zomdabu zase-Afrika, kodwa hhayi ngesiNgisi. Ukusetshenziswa njalo kwesiNgisi ekufundiseni abafundi abangama-Afrika nakho kubalulwa njengesizathu esinqala samazinga aphezulu okuhoxa kwabafundi abangama-Afrika ezikhungweni zemfundo eNingizimu Afrika (Alexander, 2005).

Ngakolunye uhlangothi, ukuqhubeka kokungathuthuki kahle kwezilimi zomdabu zase-Afrika kanye nokuphikelela kokubukelwa phansi kwazo njengemithombo yezemfundo engaba khona kanye namathuluzi okufinyelela ekutholeni ulwazi kubakhulumi bolimi kuya ngokuya kukhungathekisa, ikakhulukazi kubafundi. Kulandela isikhalo sabafundi ngesikhathi sonyaka wezi-2016 #FeesMustFall# lapho babefuna kuqedwe ngokushesha ubukoloni kanye nokuguqulwa kohlelo lokufunda ngokusetshenziswa kwezilimi zomdabu zase-Afrika ekufundiseni nasekufundeni, uMnyango wezeMfundo ePhakeme (DHET) wazithola unengcindezi yokuba umemezele uHlaka Lwenqubomgomo Yolimi Emfundweni Ephakeme (LPFHE, 2020) okuyilona uhloko oluphoqa zonke izikhungo zemfundo ephakeme ukuthi zenze inqubekelaphambili ebonakalayo ekuthuthukisweni kwezilimi zase-Afrika. Iqhuba ithi ukungathuthuki okuqhubekayo nokubukelwa phansi kwezilimi zomdabu zama-Afrika akufanele kuvunyelwe uma izikhungo zemfundo ephakeme zikahulumeni zizohlangabezana nezidingo zezilimi ezahlukene zabafundi bazo. Ngakho-ke, kumele kwakhiwe izimo zokuthuthukisa nokuqiniswa kwezilimi zomdabu njengezilimi zolwazimfundo eziphusile nezinika umqondo, kanye nemithombo yolwazi emikhakheni eyahlukene yemfundo ephakeme.

Kulandela lesi simemezelo se-LPFHE (2020), izikhungo zemfundo ephakeme zaphoqeleka ukuba zibuyekeze izinqubomgomo zazo zolimi. Kube sekudingeka ukuba zizibophezele ekuthuthukiseni okungenani ulimi olulodwa lwama-Afrika, ikakhulukazi ulimi olusetshenziswa kakhulu esifundeni inyuvesi eyakhele kuso. Khonamanjalo, uNdimande-Hlongwa (2017) ugcizelela ngokuthi ukuthuthukiswa kwezilimi zesiNtu akubalulekile nje kuphela ekuguquleni umphakathi, kodwa kubalulekile ekufinyeleleni ngendlela efanele kolwazi kwabakhuluma lezi zilimi. Kanjalo noKhumalo (2017) ugcizelela ukuthi ukuthuthukiswa nokuhlakanishiswa kwezilimi zama-Afrika kusemqoka ekuthuthukiseni ukuqonda kangcono imicabangonzulu yemikhakha yemfundo nokuqukethwe kwabakhuluma lezi zilimi emfundweni ephakeme. Nakuba abanye abacwaningi bephakamisa ukuthi izilimi zama-Afrika azinawo amandla kanye namatemu afanele angasetshenziswa njengezilimi zokufundisa manje futhi maduze, nokho, izazi ezinjengoNdimande-Hlongwa (2017) zinemibono eyahlukene.

Abanye abantu baqakulisa ngokuthi izilimi zama-Afrika azinawo amagama afanele ngakho azikwazi ukusetshenziswa njengezilimi zokufundisa, isibonelo, ezifundweni emkhakheni wesayensi. Ipendulo ngokusobala isekelwe emzamweni wokuthuthukisa amagama anjalo ngokusebenzisa izilimi ngobuciko. Ulwazi olufanele ngendima yesifundo esinikeziwe kufanele yenze ungqondongqondo noma isazilimi ukuthi akwazi ukuchaza imicabangonzulu efundwayo esebenzisa noma yiziphi izilimi zase-Afrika. Uma nje sithembele kososayensi bakwamanye amazwe ukuthi basifundise isayensi, izilimi zethu azisoze zathuthukiswa ngokugcwele. Kunokuba sisole ulimi, kufanele sisisole ngokungaluthuthukisi.

Iphuzu lapha ukuthi uma amanyuvesi ezokwenza inqubekelaphambili ngokushesha ekuthuthukisweni nasekuhlakanisishweni kwezilimi zama-Afrika abakhuluma lezi zilimi, okuhlanganisa izazilimi, ongoti bamagama, ongqondongqondo kufanele bazibophezele ekuqhubeni imizamo yokuqala esikhundleni sokulinda abantu bakwamanye amazwe basho ukuthi ulimi lwase-Afrika kufanele luthuthukiswe nini futhi kanjani (Ndimande, 2004). Ngokusekelwe kulezi ziphakamiso ezingenhla, inhloso yaleli phepha ukuphawula ngohlelo lweNyuvesi yaseFreyistata, ngokusebenzisa iNqubomgomo yobuliminingi wezi-2016, lokufundisa ngobuhlakani ulimi lwesifunda nolwenyuvesi, iSesotho, ukuze kube ulimi lolwazimfundo futhi ikwazi ukukhuthaza ukufinyelela ngempumelelo yokuthola ulwazi kubafundi isiNgisi siyisithiyo sokufunda ngempumelelo (UHlelo Lokufezekiswa Kwenqubomgomo Yolimi lwe-UFS, 2019, ikhasi.1).

Leli phepha lisekelwe enjulalwazini yokulawulwa kolimi (Nekvapil, 2015), lidingida umcabangonzulu wobuhlakani bolimi. Ngemuva kwalokho, liqhuba libheke ukuhlakanishiswa kwezilimi zase-Afrika emfundweni ephakeme yaseNingizimu Afrika ngesikhathi kuzanywa ukuhlonza igebe emibhalweni. Kamuva, leli phepha libika ngezigaba zokuqala zokuhlakanishiswa kanye nokufundiswa kweSisotho e-UFS, izinselelo kanye nomthelela walo msebenzi kwabakhuluma ulimi lweSesotho e-UFS. Leli phepha liwumnikelo ozoba negalelo ezingxoxweni ezimayelana nokuthuthukiswa, ubuhlakani, ukuqedwa kobukoloni ezilimini zama-Afrika emfundweni ephakeme eNingizimu Afrika. Kubalulekile ukuba sikuveze ukuthi leli phepha lisebenzise ifomathi ehluke kunajwayelike ngenhloso yokuveza ukuthi ukubhala ngezilimi zama-Afrika kunika ithuba lokubhala ngendlela ehluke, ekhululekile, nenobuciko, ikakhulu njengoba lisukela ekubuyekizweni kwemibhalo.

## 2 Ukubuyekizwa kwemibhalo

### 2.1 Ukuhlakanishiswa kolimi

Leli phepha liqakulisa ngokuthi ulimi aluyona nje indlela yokudlulisa imicabango, kodwa luwumgogodla wokuthuthuka nokufunda komuntu. Okusho ukuthi, ulimi alunakuhlakaniswa nokufunda. Kusetshenziswa ulimi lapho abafundi bexoxisana baveze incazelo yokufunda kwabo (Maseko, 2014). Ulimi lungenza abantu bathole ulwazi nokwazi noma lube yisithiyo (Alexander, 2005). Abacwaningi (Alexander, 2005; Prah, 2015; nabanye) baqakulisa ngokuthi abafundi bafunda futhi bathuthuke kangcono uma izilimi zabo zisetshenziselwa ukufundisa nokufunda noma ukweseka ukufunda.

Kusuka kulemiqakuliswano engenhla kuyavela ukuthi ulimi, ikakhulukazi ulimi lwebele, luyisisekelo sokuthola ulwazi. Kodwa okubaluleke kakhulu ukuthi ukuze ulimi

lufundise abafundi futhi lubasize ekutholeni ulwazi, kumele luhlakaniphe (Prah, 2017). Eqinisweni, uPrah (2017) uqakulisa uthi ukuze noma yiluphi ulimi lusetshenziselwe ukufundisa nokufunda kunoma yimuphi umkhakha wolwazi kusukela emazingeni aphantsi kuya enyuvesi, kumele luhlakaniphe. ENingizimu Afrika, ezilimini eziyi-12 ezisemthethweni yizilimi ezimbili kuphela, isiNgisi, nesiBhunu, ezihlakaniphile, ngaleyo ndlela zisetshenziselwa ukufundisa nokufunda. Ngakho-ke kusabalulekile ukuthi izilimi zomdabu zase-Afrika zihlakaniphe ukuze zisetshenziswe ukufundisa, noma ukweseka ukufundiswa kwazo zonke izifundo nakuwo wonke amazanga emfundo (Sibayan, 1999).

Noma kunjalo, u-Liddicoat no-Bryant (2002) bachaza ukuhlakanishiswa kolimi ngokuthi “ukuthuthukiswa kwemithombo yolimi emisha yokusabalalisa imicabango ezingeni eliphezulu lokungafinyeleli” (ikhasi 1). Ngokunjalo, uHavranek (1932), othathwa njengoyise wokuhlakanishiswa kolimi, uhlinzeka ngale ncazelo ethi “ngokuhlakanishiswa kolimi olujwayelekile, esingalubiza nangokuthi ukuhluzeka kwalo, siyaqonda ukuzivumelanisa kwalo nomgomo wokwenza ukuthi kwenzeke okucacile futhi okuqinile, uma kunesidingo, izitatimende, ezikwazi ukuveza ukuqhubeka nobunkimbinkimbi bomcabango. Okungokuthi, ukuqinisa uhlangothi lwenkulumo yengqondo. Lokhu kuhlakanishiswa kolimi kuphelela enkulumeni yesayensi, enqunywa umzamo wokunemba ngendlela okungenzeka ngayo, ukwenza izitatimende ezibonisa ukuqina kokucabanga okunenhloso (kwesayensi) lapho amagama elingana nemicabangonzulu ephumela olimini olunamandla okusebenza ezizindeni ezehlukene zemfundo nezenhlalo” (ikhasi 32).

Ngakho-ke, ukuhlakanishiswa kolimi kubandakanya inqubo yokuthuthukisa nokusungulwa kwamatemu amasha nayinkimbinkimbi emikhakheni yezemfundo eyahlukene. Kuyindlela yokusheshisa ukukhula nokuthuthukiswa kolimi ukuze lusebenze ngempumelelo ekuthuthukisweni kwesimanje, izinjulawazi, nemicabangonzulu. Ngokuka Prah (2017) ukuthuthuka kolimi kwenza lolo limi lukhule futhi lwane ngamandla ukuze lusebenze ezizindeni zesayensi nezenhlalo ngisho nangale kwalokho. Ngakho-ke, kuleli phepha kuqakuliswa ngokuthi inhloso yokuhlakanishiswa kolimi ukuguqula ulimi olungathuthukisiwe nokuluphakamisa lube sesikhundleni esithuthukile nesidlulele ngaleyo ndlela kuthuthukisa isimo salo kanye nenani phakathi kwabalukhulumayo naphakathi kwezinye izilimi.

Mayelana nemibono yolimi lukanembeza uluqhathanisa nolimi lwemvelo lokuhlakanishiswa, uSchiffman (1996) akaqiniseki ukuthi ulimi lungahlakanishiswa ngokuzikhandla. Uphikisa ngokuthi “akunakwenzeka ukwenza amarejista ngolimi ngomzamo wokuzikhandla obonakalayo. Amarejista abhalisiwe kufanele athuthuke ngokwemvelo olimini ngokusetshenziswa nangokuhamba kwesikhathi, njengoba kwakunjalo ngesiNgisi” (ikhasi 1). Ngokuphambene, u-Botha (1983) kanye no-

Abdulaziz (1989) bahlinzeka ngezimo zesiBhunu eNingizimu Afrika kanye nesiSwahili eTanzania lapho zombili izilimi zenze inqubekelaphambili emangalisayo phakathi kwezikhathi ezilinganiselwe ngohlelo lobuhlakani obuhleliwe. Izazi zabacwaningi zaseNingizimu Afrika, uFinlayson kanye noMadiba (2002) nabo baqakulisa futhi bahambisana nokuhlakanishiswa kwengqondo njengenqubo ehleliwe yokuthi izilimi zase-Afrika zifeze lokho okuzuzwe isiBhunu nesiSwahili kwabakhulumayo. Lezi zazi zivumelana ngokuthi: “Ukuhlakanishiswa kunzikandaweni waseNingizimu Afrika kuyinqubo ecophelelayo ehlokelwe ukusheshisa ukukhula nokuthuthukiswa kwezilimi zase-Afrika ezingakathuthuki kuze kube manje ukuze kukhuliswe amandla azo okuhlangana ngempumelelo nentuthuko yesimanje, izinjulalwazi kanye nemicabangonzulu” (ikhasi 55).

Noma ngabe ukuhlakanishiswa kuwumzamo obonakalayo noma wemvelo, okugqamayo ezingxoxweni zikaFinlayson kanye noMadiba (2002) ukuthi kunesidingo sokuhlakaniphisa izilimi zomdabu zase-Afrika ezingathuthukisiwe futhi kuthuthukiswe zibe ezilimini zezemfundo. Le miqakuliswano izocutshungulwa esigabeni esilandelayo mayelana nokufundiswa kwezilimi ezazincishwe amathuba phambilini eNingizimu Afrika.

## **2.2 Izihlinzeka zomthethosisekelo zokuhlakanishiswa kwezilimi zama-Afrika**

Yize sekube nenqubekela phambili enkulu ekufundiseni izilimi ezwenikazi i-Afrika, kodwa uma sisondele eduze nekhaya, iNingizimu Afrika, kuba nokushoda kwemibhalo ekhuluma ngokuhlakanishiswa kwezilimi ebezincishwe amathuba phambilini. Nokho, lokhu akusho ukuthi akufanele iyishayelwe ihlombe imizamo yokufundiswa kwesiZulu eNyuvesi yaKwaZulu-Natali (Dlamini, 2022; Khumalo, 2017; Maseko, 2011; Kaschula & Nkomo, 2019).

Ukuhlakanishiswa kwezilimi ezazinganakiwe eNingizimu Afrika sekuneminyaka engaphezu kwengama-30 kuyizinkulumo-mpikiswano. Kusukela ngo-1995, owayenguNgqongqoshe Wezobuciko Namasiko ngaleso sikhathi, uMhlonishwa u-Ben Ngubane waqoka iQembu Elisebenza NgoLimi elizosebenzela ekuhlakanishisweni kwezilimi zase-Afrika, phakathi kwezinye izindaba. Igunya lethimba lalicacile, kwakufanele lisungule amasu ngezilimi zase-Afrika ezazicindezelwe futhi zincishwe amathuba ngesikhathi sobandlululo ayezothuthukiswa futhi agcinwe. Esinye sezincomo zethimba elalijutshiwe embikweni walo we-1996 kuNgqongqoshe kwaba isidingo sokucwaninga ngamasu okuhlakaniphisa izilimi zase-Afrika ezazinganakwa (*Language Task Group Report, 1996*). Kule minyaka engama-30 edlule, izikhungo zemfundo ephakeme eNingizimu Afrika, bezibhekene namasu asebenzayo okufundisa izilimi zase-Afrika (Sotashe, 2016).

Noma kunjalo, eNingizimu Afrika, ikakhulukazi kunzikandaweni wezemfundo ephakeme, i-DHET kanye namanyuvesi baphoqelekile ngokoMthethosisekelo ukwenza imizamo eqondile nengamabomu ukuthuthukisa kanye nokufundisa zonke izilimi ezisemthethweni ezazincishwe amathuba phambilini (IsiZulu, IsiXhosa, Sesotho, Sepedi, IsiSwati, IsiNdebele, Setswana, Tshivenda, Xitsonga). Eqinisweni, iSigaba 6(2) soMthethosisekelo (1996) sihlinzekela lokhu: “Ngokubona ukunciphisa kokusetshenziswa kanye nesimo sezilimi zomdabu zabantu bakithi ngokomlando, umbuso kumele uthathe izinyathelo ezisebenzayo neziqondile zokuphakamisa izinga nokuqhubekisela phambili ukusetshenziswa kwalolu limi” (ikhasi 8).

Ukukhushulwa nokufundiswa kwezilimi zomdabu ezazinganakwa kudala kuphinde futhi kuqinisekise ukuthi labo abakhuluma lezi zilimi bathola imfundo ngazo uma bekhetha ukwenza kanjalo (UMthethosisekelo, Isigaba 29:2). Ngamanye amazwi, uma izilimi zomdabu zase-Afrika zizosetshenziswa ukuze kube lula ukufinyelela olwazini, ukufunda okuphusile, kanye nempumelelo kwabakhuluma kuzo emfundweni ephakeme, kufanele kube nomzamo wokuzithuthukisa; kanye nenqubo yobuhlakani babo kumele isetshenziswe ngokushesha (Maseko, 2011). Ngokunjalo ongoti abafana noNdimande-Hlongwa (2017) bathi nakuba kukhona ukusalela emuva ekuhlakanipheni kwezilimi zomdabu zase-Afrika akungatshazwa ukuthi zingathuthukiswa ngesikhathi esifushane zifinyelele ezingeni lesiNgisi nesiBhunu. Ukuze kufezwe leli gunya, leli phepha lithi uhulumeni kufanele azifake ngamabomu izinsiza ezidingekayo njengoba kwenzeka ekufundiseni isiBhunu.

### 3 Injulalwazi yokulawula ulimi

Lokhu kuhlakanishiswa kweSesotho e-UFS kusekelwe injulalwazi yokulawulwa kolimi (LMT) eyathuthukiswa nguNeustupny (1978) futhi kamuva yanwetshwa osolwazi abafana noFishman (1987), Spolsky (2009) noNekvapil (2016). Injulalwazi ayinandaba kangako nokuphathwa kolimi ngokombono wolimi ekulungisweni kolimi, kodwa ibona ukuthi inkulumo-mpikiswano yolimi ngaphakathi nasezimeni ezahlukene zamasiko njengomsuka wezinkinga zolimi emphakathini njengoba uFishman (1987) ephakamisa, “Kimina, ukuhlela ulimi kusalokhu kungukwabiwa okugunyaziwe kwezinsiza ukuze kuzuzwe isimo solimi nezinjongo zekhophasi yolimi, noma ngabe kumayelana nemisebenzi emisha ephokophelelwe, noma emayelana nemisebenzi emidala edinga ukwenziwa ngokwanele” (ikhasi 409).

UNekvapil (2015) uhlaba ikhwelo lokuthi indlela yokuhlela ulimi ukuze kuxazululwe izinkinga zolimi ezivela ezikhundleni eziphezulu zolimi, ukuxhumana, ukuphathwa kwezenhlalo-mnotho ezibangelwa ukuthi ukuphathwa kolimi akwanele (Nekvapil, 2009). Ohlelweni lwabo lokuhlela ulimi uNeustupny noNekvapil (2003) bahlonze izinqubo ezintathu zokuhlela ulimi ezikhona kunzikandaweni wenyuvesi: ukhlonzwa

kwenkinga yolimi enkulumeni ngayinye; ukwamukelwa kwezinyathelo yisikhungo esithile sokuhlela ulimi; ukuqalwa kwalezi zinyathelo enkulumeni yomuntu ngamunye (Neustupný, 1994). UNeustupný (1994) ubeka ukuthi “Ngizothi noma yisiphi isenzo sokuhlelwa kolimi kufanele siqale ngokucutshungulwa kwezinkinga zolimi njengoba zivela enkulumeni, futhi inqubo yokuhlela akufanele ithathwe njengephelele kuze kube ukususwa kwezinkinga sekwenziwe enkulumeni” (1994, ikhasi 50).

Ngamanye amazwi, ukulawulwa kolimi ezingeni lesikhungo kuqala ngokuqonda izinkinga zolimi njengoba zenzeka ngokusebenzisana ezingeni ngalinye futhi inqubo yokuhlela ulimi ayiphelele ngaphandle kokubhekana nezinkinga zolimi (Neustupný & Nekvapil, 2003). Ngokwengqikithi yaleli phepha, izindaba zolimi zisukela emibonweni yolimi lwamakoloni lapho izilimi ezimbili kuphela, isiNgisi nesiBhunu, ezathathwa njengezifanele ukusetshenziswa njengendlela yokufundisa e-UFS kanti iSesotho, ulimi lwendabuko lwesifunda esifundazweni saseFreyistata kanye nolimi lweningi labafundi e-UFS, ikakhulukazi ekhempasini yaseBloemfontein, belunganakwanga futhi lubukelwa phansi.

Leli phepha liphakamisa ukuthi i-LMT ihlala ibalulekile futhi isebenza njengohlaka okungathathwa kulo ukuze kuthathwe imodeli yokuhlela inqubomgomo ezimeni ezehlukene zemfundo ephakeme. Kunzikandaweni ye-UFS ikakhulukazi, injulalwazi ingasiza abenzi benqubomgomo yolimi, okokuqala, baqonde izindaba zolimi njengoba zenzeka ngaphansi kwezimo zabo, futhi, okwesibili, ukubeka izinqubo ezisebenzayo kanye nokungenelela ekubhekaneni nalezi zinkinga zolimi ezingeni ngalinye kanye nezinga lesikhungo. Ngaphezu kwalokho, ngaphakathi komongo waleli phepha, i-LMT ifaneleka kakhulu njengoba yenza abahleli benqubomgomo bakwazi ukungabaza ukukhethwa kwenqubomgomo yolimi olukhethwayo nokwamukelwa kanye nemithelela yakho ekuthuthukisweni okulangazelelwayo kokusetshenziswa kobuliminingi ezingeni lomuntu ngamunye kanye nasezingeni lesikhungo.

## 4 Umklamo nezindlela zocwaningo

Kulolu cwaningo kusetshenziswe indlela yocwaningo lwesimo ngaphansi lwendlelande yobunjalo botho. Njengalokhu lolu cwaningo lugxile emibhalweni eshicilelwe kanye nemibono yezincweti kwezezilimi, lubuke ukusebenza kwenqubomgomo yolimi lweNyuvesi YaseFreyistata kanye nezinqubomgomo zezwe maqondana nokusebenza kolimi ikakhulukazi inqubomgomo yomnyango wezemfundo ephakeme. Lolu ucwaningo oluhlukile njengoba sike saveza ngaphambilini ukuthi liwumnikelo wolwazi olukhiqizwa ngesiZulu futhi lizama nokuveza izindlela ezahlukene okungabhalwa ngazo njengendlela yokwandisa ulwazi olubhalwe ngesiZulu.



## 5 Ingxoxo ngokutholakele

### 5.1 UHlelo lwenqubomgomo yolimi lwe-UFS

Ukuhlelwa kwenqubomgomo yolimi kuvela emkhakheni wokuhlela ulimi uToffelson (1991). Izazi zabacwaningi ezehlukene zichaza ukuhlelwa kwenqubomgomo yolimi ngezindlela ezahlukene. Isibonelo, uToffelson (1991) uchaza ukuhlela ulimi ngokuthi “umzamo oqotho wokuthinta ukwakheka komsebenzi wezinhlombo zezilimi. Le mizamo ingase ithuthukise ukusungulwa kokubhalwa kwemibhalo, ukumisa kanye nezinhlelo zesimanje, noma ukwaba imisebenzi ezilimini ezithile emiphakathini ebuliminingi” (ikhasi 16).

UWebb (2002) ngakolunye uhlangothi uqakulisa uthi ukuhlela ulimi “kuwumzamo ohlelekile, onengqondo, osuselwe enjulalwazini ezingeni lomphakathi ukuxazulula izinkinga zolimi ngenhloso yokukhulisa inhlalakahle, ejwayelekile” (ikhasi 37). UToffelson (1991) kanye noWebb (2002) bayavumelana ngokuthi nakuba ukuhlelwa kwenqubomgomo yolimi yesikhungo ngokuvamile kwenziwa yizikhungo noma amakomiti asemthethweni esikhungweni kodwa ukuhlelwa kwenqubomgomo kuthinta bonke abantu ngaphakathi kwesikhungo. E-UFS, ukuhlelwa kwenqubomgomo yolimi kuthathwa njengohlelo lokungagcini nje ngokubumba inqubomgomo yolimi, kodwa uhlelo lokuhlela imisebenzi ezofezwa yizilimi ze-UFS (iSesotho, isiZulu, i-SASL, isiBhunu, nesiNgisi). I-UFS, kanye nokusungula indlela inqubomgomo ezoyithatha ukuze ifeze izinjongo zayo.

Ukuhlelwa kwenqubomgomo yolimi yesikhungo ngokuvamile kuhlukaniswa ngezigaba ezintathu: ukuhlela isimo, ukuhlela ikhophasi kanye nokuhlelwa kokutholwayo. Ngokuka Copper (1989) ukuhlela isimo kumayelana nokuba nomthelela ekwabiweni kwemisebenzi phakathi kwezilimi zesikhungo. Ukuhlela ikhophasi kubhekise kulezo zingxenyane zangaphakathi kolimi njengokuqanjwa kabusha kwe-otografikhi yezinsiza zolimi (Kaplan & Baldauf, 1997). Ukuhlelwa kwekhophasi kungabandakanya ukulinganiswa kolimi, kanye nokwenza isimanjemanje. Ukuhlelwa kokutholakala kolimi, ngakolunye uhlangothi, kuphakamisa imizamo ehleliwe yokuthuthukisa ukufundwa kolimi (Ndimade-Hlongwa, 2017). Ukuhlelwa kwezilimi okwakugxilwe kuzo e-UFS kwakusekuhlelweni kwesimo kanye nokuhlelwa kwekhophasi.

Ukwesekwa okuvela kubuholi obuphezulu benyuvesi kubalulekile ekuqinisekiseni ukuthi izinhloso zomgomo zisebenza ngesikhathi. Ephawula ngezinhloso zomgomo wokukhuthaza ubuliminingi kanye nokubaluleka kokufundiswa kweSesotho, iSekela likaShansela we-UFS, uSolwazi Francis Petersen, uzwakalise ukuthi i-UFS isazimisele ngokugqugquzela ubuliminingi, ikakhulukazi, ekuthuthukisweni kweSesotho nesiZulu

njengezilimi zokufunda ukuphendula izidingo ze-UFS nezimo zamakhempasi e-UFS ahlukene. Ngaphezu kwalokho, uSolwazi Petersen waqakulisa ngokuthi “Manje singaqhubeka nokuqinisekisa ukuthi ulimi alusetshenziswa noma luthathwa njengethuluzi lokuvallelwa ngaphandle kwabasebenzi noma abafundi kunoma yimaphi amakhempasi amathathu, futhi siqhubeke nokukhuthaza indawo yokufunda nokuphatha ngendlela esebenzayo ezibophezele futhi evumelane nezilimi. ukuhlukahluka ezindaweni zesifunda, zezwe, nezamazwe ngamazwe lapho i-UFS isebenza khona.” (Izindaba Ezigciniwe ze-UFS, Okthoba 2023)

Ukugqugquzelwa kokusetshenziswa kobuliminingi okugxile ekuthuthukisweni kweSesotho nesiZulu njengezilimi zezemfundo kubukwa yiNqubomgomo yoLimi wezi-2024 njengethuluzi lokuthuthukisa ukufinyeleleka olwazini olumqoka nempumelelo yabafundi abavela ezizindeni zolimi lweSesotho abathi indlela yokufundisa yesiNgisi iyisithiyo ekufundeni ngempumelelo. Lokhu akusho ukuthi abafundi abavela kwezinye izilimi zomdabu abazizwa bewumthwalo wokufundiswa isiNgisi noma ukuthi babekwe eceleni ekusekelweni ngezilimi zabo. Abafundi bolimi lwesiZulu babhekelelwe ngeSivumelwano Sokusebenzisana (*MoU*) neNyuvesi yaKwaZulu-Natal (UKZN) esihlinzeka ngamathuba ezikhungo zombili zokwabelana ngezinsiza zolimi lwesiZulu osekuthuthukiswe futhi esisaqhubeka nokuthuthukiswa yi-UKZN.

Noma kunjalo, ukuzibophezela kweNqubomgomo yoLimi ye-UFS (2024) ukugxila ekuhlakanipheni kweSesotho kwaba ukusabela obizweni lwe-LPFHE 2020 lokuthi wonke amanyuvesi aseNingizimu Afrika ahambisane nezinqubomgomo zawo zolimi nohlaka, ikakhulukazi nokuthuthukiswa kwezilimi zama-Afrika. Ngaphezu kwalokho, ukuthuthukiswa kweSesotho e-UFS kuhambisana nemigomo ye-UFS Umbono 2030 yokubandakanywa kanye nobulungiswa bezenhlalakahle. Ukuthuthukiswa kweSesotho njengolimi lwezemfundo kanye nokusetshenziswa kwaso ekusekeleni ukufundisa nokufunda e-UFS yilokho osolwazi abafana noMadiba (2017) abakusikiselayo njengendlela yokusetshenziswa kolimi ephumelelayo kanye nalokho uKhumalo (2021) akuncomayo njengomsebenzi obalulekile wokuhlakanishiswa kwezilimi zama-Afrika. Isigaba esilandelayo sibheka izinqumo namasu athathwe yiKomidi leziLimi leSenethi ekufundiseni iSesotho e-UFS.

## **5.2 Izinqubo zokuqala zokuhlakaniphisa iSesotho e-UFS**

INyuvesi yaseFreyistata yamukela isiNgisi njengolimi lokufundisa ngonyaka wezi-2016 nakuba iningi labafundi lingabafundi abangama-Afrika futhi abavela ezizindeni ezihlukene zezilimi zomdabu. Ezinye izilimi ze-UFS iSesotho, isiZulu, isiBhunu, uLimi

Lwezandla LwaseNingizimu Afrika (SASL). Ukwabiwa kweSesotho, isiZulu nesiBhunu njengezilimi ze-UFS kugququzelwa isimo senyuvesi, okuyisifundazwe saseFreyistata. Iningi labantu baseFreyistata lineSesotho (64%), isiBhunu (12, 7%). Isizathu sokuthi isiZulu sibe wulimi lwe-UFS sivela ekutheni iningi labafundi ekhempasini yaseQwaqwa e-UFS bakhuluma isiZulu.

Ukuhlakanishiswa kweSesotho e-UFS kugququzelwa, okokuqala, nguMthethosisekelo, onikeza abafundi be-UFS ilungelo lokufunda ngezilimi zabo. INqubomgomo yoLimi ye-UFS (2024) isuka emcabangweni wokuthi, okokuqala, abafundi baphuma ezizindeni ezehlukene zezilimi, iningi lazo liphuma emlandweni wolimi lweSesotho. Okwesibili, lapho abafundi bejoyina inyuvesi babhekana nesiNgisi njengolimi lokufundisa okungelona ulimi lwabo, ngaleyondlela, kudala isithiyo ekufundeni ngempumelelo. Okwesithathu, lapho bengena emikhakheni yabo yemfundo eyahlukahlukene baphinde babhekane nezimo ezingajwayelekile zamagama amasha asetshenziswa kulowo mkhaka abafunda ngaphansi kwawo nemicabangonzulu okulindeleke ukuthi bayifunde futhi bayisebenzise ngolimi lwangaphandle. Ngakho-ke kuleli phepha siqakulisa ngokuthi ulimi lwebele, iSesotho, uma luthuthukiswa futhi lufundiswa ngobuhlakani namasu afana nokuthuthukiswa kwamatemu, lungasetshenziswa ngempumelelo ukusekela ukufunda kwabo imicabangonzulu emisha kanye nezinjulalwazi futhi ngaleyondlela kuncishiswe umthwalo othweswa isiNgisi.

Iphrojekthi yokufundiswa kuhlakanishiswe iSesotho yavunywa yiKomidi leziLimi leSenethi ngowezi-2019 njengesu elilodwa lokuthuthukisa nokuhlanganisa ubuliminingi ezindaweni zokufundisa nokufunda. Ukuhlakanishiswa kweSesotho kuzoqinisekisa ukuthi amagama afanele emikhakheni eyahlukene uma ethuthukiswa nalo ulimi lusetshenziswa njengethuluzi lokuthuthukisa ukufinyelela olwazini olunqala lapho ulimi lwesiNgisi luyisithiyo ekufundeni ngempumelelo kwabafundi (*UFS, Language Policy, 2024*). Nakuba ukuthuthukiswa kweSesotho kuphuma kwiNqubomgomo yoLimi ye-UFS 2016 incane inqubekelaphambili eyenziwe kwaze kwasungulwa isikhungo semfundo yobuliminingi esigunyazwe ukuqhuba umshikashika wokulandelwa kwenqubomgomo yolimi ngokusebenzisa izinhlelo zamasu ezigunyaziwe, okuhlanganisa ukuthuthukiswa nokuhlakanishiswa kufundiswa iSesotho.

Ukubika njalo ngekota ekomidini lezilimi leSenethi kanye nakuSekela-Shansela Wezemfundo, isikhungo semfundo yobuliminingi siholwa uMqondisi oyilungu le komidi lezilimi, ikomidi eliphethe leSenethi kanye nekomidi lokuphatha leNyuvesi. Isikhungo semfundo yobuliminingi sibekwe njengomxhumanisi ozimele nongathathi hlangothi, umgququzeli, isikhondlakhondla, umholi womcabango kanye nesikhungo

sezokuxhumana esisekela futhi sihlanganise izinsiza ezikhona ukuze kuqhutshekwe nenhloso yobuliminingi yeNyuvesi. Ngakho-ke, omunye wemisebenzi eseshayo yoMqondisi Wesikhungo Sokukhuluma Izilimi Eziningi ukuhola ukuthuthukiswa, ukwenziwa, ukuqapha kanye nokubuyezwa kweNqubomgomo Yolimi ye-UFS.

Njengoba kushiwo ngaphambilini, ukuhlakanishiswa kweSesotho kungenye yezinto eziwukhiye obalulekile ekufezekiseni ubuliminingi emikhakheni yokufundisa nokufunda e-UFS. Ikomidi lezilimi ligunyaze ukuthi ukufunda nofundiswa kweSesotho kuzoqalwa ngokuthuthukiswa kwamatemu emikhakheni eyahlukene, ukuhunyushwa kwamaqoqa e-PhD ngeSesotho, ukusetshenziswa kweSesotho ukuze kube lula izifundo zokuhumusha, kanye nokushicilelwa kwezincwadi (zesayensi nemibhalo) ezibhalwe ngeSesotho. Ukuhlakanishiswa kweseSotho ekuthuthukisweni kwamatemu kubandakanya izinqubo ezimbalwa:

- Ukuvunwa kwamatemu emikhakha yemfundo ngochwepheshe bezemfundo (abafundisi bezifundo) kanye nabafundi (abangakaphothuli iziqu kanye nabaphothule iziqu).
- Incazelo kanye nokuhunyushwa kwamatemu avuniwe kwiSesotho ngokubonisana nochwepheshe abafana nongoti bolimi lweSesotho, ongoti bamatemu, ongoti bezokuziphatha kanye nabanye abasebenzisi bokucina bamagama.
- Ukuqinisekiswa kanye nokumiswa kwamazinga ngohlaka olusemthethweni lukazwelonke, iBhodi Yezilimi Zonke zaseNingizimu Afrika (*PANSALB*)
- Ukwenza amatemu atholakale kubafundisi emakilasini nakwezinye izindawo zolwazimfundo nezenhlalo ngokusebenzisa imininingwane egciniwe yesikhungo kanye nezicelo.

Esikhathini esiyizinyanga eziyisithupha (Ntulikazi – Zibandlela wezi-2023) isikhungo semfundo yobuliminingi ngokubambisana neminyango ehluahlukene yezifundo, umnyango Wezilimi Zama-Afrika, kanye nabanye ababambiqhaza bolimi sebethuthuke ngempumelelo ekukhiqizeni amatemu eSesotho emikhakheni ye-zokubala kanye nezengqondo.

Ukuhlakanishiswa kweSesotho ngokuhunyushwa kwamaqoqa e-PhD kwenziwa kwaba ngokwenzekayo ngokusebenzisana nomtapo wolwazi wase-UFS kanye nolwazi olungumgadi, ngenqolobane ye-PhD, kuyo yonke imiqingo ye-PhD ekhiqizwe yi-UFS. Iphrojekthi eyaqala ngowezi-2023 njengesiqalo kuwo wonke amaqoqa e-PhD angama-38 akhiqizwa ngemuva kowezi-2016 (ukumenyenzelwa kwenqubomgomo ye-UFS yobuliminingi).

Inqubo iqala ngokuvunwa kwamaqoqa esiNgisi avela ezikhungwaneni ezahlukene kanye nemikhakha yemfundo esuselwa umtatshweni wolwazi. Isigaba esilandelayo sibandakanya ukuqashwa kwabahumushi beSesotho, okungcono kakhulu abahumushi abaneziqo zobuDokotela abasebenza emkhakheni wezilimi. Amaqoqa ahunyushwe abe ezihlelwa ukuze zihunyushwe ngobuzingabunjalo ngabahleli abaqinisekisiwe nabanolwazi. Inqubo yokugcina ibandakanya ukubuyisela amaqoqa eSesotho endaweni yenqolobane yomtapo wolwazi ukuze abasebenzisi bayo bakwazi ukufinyelela kwingqikithi yocwaningo ngolimi abalufunda kangcono.

## 6 Isiphetho

Ukuhlakanishiswa kwezilimi zomdabu zama-Afrika kuzokhuphula ukubaluleka kwazo futhi kuzikhuphulele esimweni sezilimi zolwazimfundo ukuze zisetshenziselwe ukufundisa nokweseka ukufundiswa kwezihloko eziyinkimbinkimbi kanye nokuveza izinjulalwazi nemicabangonzulu ngempumelelo. Ngokuthatha kwiphrojekthi encane yokuqala yokuhlakanishiswa kweSesotho eNyuvesi yaseFreyistata, leli phepha lizame ukukhombisa ukuthi ukuhlakanishiswa kolimi lwama-Afrika iSesotho akuwona umsebenzi ongenakwenzeka, kodwa udinga isu, izinsizakusebenza kanye nokuqonda okuzophuma enyuvesi. Izazi zabacwaningi eNingizimu Afrika zenze imizamo ebonakalayo yokufundisa izilimi zomdabu zama-Afrika njengesizulu nesiXhosa kanye nalabo asebeqinise ekufundiseni izilimi zase-Afrika (Dlamini, 2022; Khumalo, 2017; Maseko, 2011; UFinlayson noMadiba, 2002; Prah, 2009; 2017) leli phepha liphinde lathi umsebenzi wokufundisa ulimi lwase-Afrika ngeke ufezwe ngempumelelo ngaphandle kokubandakanya abakhuluma lezi zilimi, okuhlanganisa osolimi, ongoti bamatemu, ongqondongqondo kufanele babambe iqhaza ekushayeleni imizamo yokuqala esikhundleni sokulinda abantu bakwamanye amazwe ukuthi basho ukuthi izilimi zama-Afrika kufanele zithuthukiswe nini futhi kanjani.

Ngaphezu kwalokho, bonke ababhali abacashunwe kuleli phepha bayavuma ukuthi abafundi abangama-Afrika, labo abavela ezilimini zomdabu, bathola ukufinyelela ngokoqobo emfundweni ephakeme yesiNgisi yobulumibunye, kodwa abalutholi ulwazi olunikezwayo ngenxa yesithiyo solimi. Ngakho-ke, ukuhlakanishiswa kwezilimi zama-Afrika kusetshenziswa izinhlelo ezinjengokuthuthukiswa kwamatemu, izichazamazwi zezilimi eziningi nokunye, kunikeza abafundi ithuba lokuthola ulwazi ngezilimi abaziqondayo futhi lokhu kuqinisekisa ukuqonda nempumelelo engcono.

## Imithombo yolwazi

- Abdulaziz, M.H. 1989. Development of scientific and technical terminology with special reference to African languages. *Kiswahili*, 56, 32–49.
- Alexander, N. (Ed.) 2005. *The intellectualisation of African languages*. Cape Town: Praesa.
- Boughey, C. 2005. Epistemological' access to university: An alternative perspective. *South African Journal for Higher Education* 19(3), 239- 242.
- Botha, T.J.R. 1983. Afrikaans: Origin and lexical evolution. In Fodor, I. & Hagège.C. (Eds.) *Language reform, history and future* 1 (pp. 213–317). Hamburg: Helmut Buske Verlag.
- Constitution of the Republic of South Africa, 1996. Pretoria: Government Printers.
- Cooper, R. 1989. *Language planning and social change*. Cambridge University Press.
- Department of Higher Education and Training, South Africa. 2020. *Language policy framework for public higher education institutions*. Government Gazette 43860, Notice 1160, 30 October.  
[https://www.gov.za/sites/default/files/gcis\\_document/202011/43860gon1160.pdf](https://www.gov.za/sites/default/files/gcis_document/202011/43860gon1160.pdf)
- Department of Education, South Africa. 2001. *National plan for higher education*. Government Gazette 22138, Notice 230, 9 March.
- Dlamini, P. 2022. Intellectualisation of indigenous languages of South Africa: Translation, twists and turns. In *2022 International Conference on Multidisciplinary Research* (pp. 225 – 240).
- Finlayson, R. & Madiba, M. 2002. The intellectualisation of the indigenous language of South Africa: Challenges and prospects. *Current Issues in Language Planning*, 3(1), 40-61.
- Fishman, J.A. 1987. Conference comments: Reflections on the current state of language planning. In Laforge. L. (Ed.), *Actes du Colloque international sur l'aménagement linguistique = Proceedings of the International Colloquium on Language Planning* (pp. 407–428). Québec: Les Presses de L'Université Lava.
- Havranek, B. 1932. The functions of literary language and its cultivation. In Havranek, B. & Weingart, M. (Eds.), *A Prague school reader on esthetics, literary structure and style* (pp: 32-840). Prague: Melantrich.
- Kaplan, R.B. and J.R. Baldauf. 1997. *Language planning from practice to theory*. Johannesburg: Multilingual Matters
- Kaschula, R.H., & Maseko, P. 2014. The intellectualisation of African languages, multilingualism and education: A research-based approach. *Alternation special edition*, 13, 8–35.

- Kaschula, R.H. & D. Nkomo. 2019. Intellectualisation of African languages: Past, present and future. In Wolff, H.E. (Ed.), *The Cambridge handbook of African linguistics* (pp. 601-622). Cambridge: Cambridge University Press.
- Khumalo, L. 2016. Disrupting language hegemony: Intellectualizing African languages. In Samuel, M., Dhunpath, R., & Amin, N. (Eds.), *Disrupting Higher Education curriculum: Undoing cognitive damage* (pp. 247-263). Rotterdam: Sense Publishers.
- Khumalo, L. 2017. Intellectualisation through terminology development. *Lexikos*, 27, 252–264. <https://doi.org/10.5788/27-1-1402>
- LANGTAG. 1996. *Towards a national language plan for South Africa: Language Plan Task Group report*. Pretoria: Ministry of Arts, Culture, Science and Technology.
- Liddicoat, A. & Bryant, P. 2002. Intellectualisation: A current issue in language planning. *Current Issues in Language Planning*, 3(1):1–4.
- Madiba, M.R. 2001. Towards a model for terminology modernization in the African languages of South Africa. *Language Matters*, 32, 56–81.
- Maseko, P. 2011. Intellectualisation of African languages with particular reference to isiXhosa. Doctoral Thesis, Rhodes University.
- Ndimande-Hlongwa, N. 2004. Language and identity: The case of South African languages in South African higher education. *Alternation*, 11(2), 62 – 84.
- Ndimande-Hlongwa, N. 2017. Embracing African languages as indispensable resources through the promotion of multilingualism. *Per Linguam*, 33(1), 68 -87.
- Nekvapil, J. 2015. Language management theory as one approach in language policy and planning. *Current Issues in Language Planning*, 17(1): 11-22. <https://doi.org/10.1080/14664208.2016.1108481>
- Prah, K.K. 2015. *The intellectualization of African languages for higher education* [Keynote address]. Language Planning and Development Office (ULPDO) Language Symposium, October 19–20, Durban.
- Prah, K.K. 2017. The intellectualisation of African languages for higher education. *Alternation*, 24(2), 215–225. <https://doi.org/10.29086/2519-5476/2017/v24n2a11>
- Schiffman, H. 1996 *Linguistic culture and language policy*. London: Routledge.
- Sibayan, B. 1999. *The intellectualisation of Filipino*. Manila: The Linguistics Society of the Phillipines.
- Sotashe, P. 2016. A review of challenges in developing and empowering South African indigenous languages: The case of isiXhosa (Doctoral dissertation, University of South Africa).
- Toffelson, J. W. 1991. *Planning language, planning inequality*. London: Longman.
- Webb, V. N. 2002. *Language in South Africa: The role of language in national transformation, reconstruction and development*. Amsterdam: John Benjamins.

---

## ABOUT THE AUTHORS

### **Nomalungelo Ngubane**

University of the Free State, South Africa

**Email:** NgubaneNI@ufs.ac.za **ORCID:** <https://orcid.org/0000-0002-7255-4673>

---

Dr Nomalungelo Ngubane is the Director of the University of the Free State Academy for Multilingualism as from January 2022. Before joining the UFS, she was a Senior Lecturer and a Module Head for Academic Literacy and Digital Literacy at the Nelson Mandela University Medical School. She has also worked as a Lecturer of English Education at the University of KwaZulu-Natal, School of Education, Edgewood Campus. She has also been a high school teacher for 12 years before joining the higher education sector. She holds a PhD in Education from the University of Zululand. Her research interests are: multilingualism, translanguaging, Ubuntu pedagogy, academic literacy.

### **Xolani Khohliso**

Central University of Technology, South Africa

**Email:** XKhohliso@cut.ac.za **ORCID:** <https://orcid.org/0000-0002-2462-1296>

---

Dr Xolani Khohliso is a Director for Curriculum and Academic Staff Development at the Centre for Innovation in Learning and Teaching. Prior to his appointment at CUT, he was a Lecturer and Academic leader for the PGCE Programme at the University of Pretoria, Faculty of Education. He served on various committees, such as Transformation, Human Resources, WIL, and Labour. He previously worked as an Educator and Head of Department at a school level. He holds a Ph.D. in Curriculum Studies, Master of Education in Language & Media Studies, B.Ed honours in Curriculum and Education Studies, B.Ed in Senior and FET Phase (UKZN), and Higher Certificate in IT, Certificates in Labour Law, Audit & Governance, Monitoring & Evaluation, Senior Management Service, and Project Management. His research interests are in Curriculum Development, Assessments, Professional Development, African Languages, and Second Language Acquisition.