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## CONTENTS

**A FOLLOW-UP SURVEY ON LANGUAGE  
PLANNING AND POLICY AT MUNICIPAL-  
ITIES IN THE WESTERN CAPE:  
AUGUST 2001**

*As 'n Nuusblad by die Poskantoor Geregistreer*

## INHOUD

**'N OPVOLGONDERSOEK NA TAAL-  
BELEID EN -BEPLANNING BY MUNISI-  
PALITEITE IN DIE WES-KAAP:  
AUGUSTUS 2001**

*Ibhaliswe ePosini njengephephandaba*

## IZIQULATHO

**UVAVANYO-ZIMBVO OLULANDELA  
OLOKUQALA MALUNGA NEZICWA-  
NGCISO-LWIMI NEMIGAQO-NKQUBO  
YEELWIMI KOOMASIPALA BENTSHONA  
KOLONI**

## A FOLLOW-UP SURVEY ON LANGUAGE PLANNING AND POLICY AT MUNICIPALITIES IN THE WESTERN CAPE

By Isabel Cilliers  
Chairperson: Western Cape Language Committee

### 1. BACKGROUND

An empirical study of language policy and planning at local authority level in the Western Cape was done during the third quarter of 2000. The Western Cape Language Committee decided to do a follow-up study of the recently constituted municipalities after the local government elections in December 2000.

### 2. STATEMENT OF PROBLEM

The assumption during the first survey had been that local authorities apparently had no clear vision of how the official language provision (section 6) of the Constitution of the Republic of South Africa (Act 108 of 1996) should be applied at local authority level. Clear supplementary policy directives had, however, been made available to all the local authorities during the first survey. These policy directives were provided in terms of section 5 of the Constitution of the Western Cape (Act 1 of 1998), sections 2, 3, 4 and 5 of the Western Cape Provincial Languages Act (Act 13 of 1998) and the Draft Language Policy of the Western Cape.

During the follow-up survey, the above-mentioned legal framework was again brought to the attention of the municipalities and they were also provided with appropriate documentation. It is clear from the response that the municipalities are now thoroughly aware of their legal obligations regarding multilingualism. The onus rests on the municipalities to administer the constitutional and legal language provisions and guidelines of the Western Cape Language Policy. The Western Cape Language Committee gladly supports them in this regard.

### 3. STUDY OBJECTIVE

The objective of the follow-up study is to gain information on the following aspects:

- Policy decisions on language policy and planning and the handling of trilingualism at municipalities
- The existing external and internal oral and written language usage at municipalities
- The question whether and how municipalities have determined the language usage and preferences of their residents and employees
- The utilisation of language resources such as translators and interpreters at the municipalities
- Language barriers;
- Encouraging the use of Xhosa, Khoen and San languages and Sign Language
- The promotion of trilingualism in the community and business sector.

### 4. METHODOLOGY

On 28 March 2001, letters were sent to each of the 30 municipalities in the Western Cape, according to the language preferences of the chief executive officers or municipal managers as determined telephonically beforehand. The letters were sent with a copy of the Western Cape Provincial Languages Act and the Draft Language Policy of the Western Cape. See annexure 1. The letters contained unstructured questions to which a reply was requested before 31 March 2001 on the following ten matters:

- Policy decisions regarding the working languages at the municipality
- Information on the language composition of the community and how it had been determined
- Decisions on the working languages for oral and written **internal** communication (council meetings, agendas and minutes, communication with personnel)
- Decisions on the working languages for oral and written **external** communication with the community
- Removing language barriers in the provision of services
- Language usage on sign posts and direction signs
- Utilisation of language resources such as translators and interpreters
- Promotion of Xhosa and Sign language
- Attempts being made to make the business sector and the community aware of multilingualism
- Budgeting for trilingualism.

Replies were received from the following 12 municipalities: Beaufort West, Breede River/Winlands, Cederberg, George, Knysna, Laingsburg, Overstrand, Central Karoo, Swartland, Swellendam, Witzenberg and Worcester. The 40% response can be regarded as representative of municipalities in the Western Cape.

It is disappointing that the larger municipalities and especially the City of Cape Town with all its substructures did not respond. The Language Committee is aware of the fact that the City of Cape Town accepted an interim trilingual language policy in December 2000, but the policy is currently under review.

### 5. PRESENTATION OF RESULTS

#### 5.1 Municipalities' policy decisions on working languages

Three of the 12 municipalities, namely Beaufort West (1995), George (1995) and Witzenberg (1996), follow the language policy that was formulated in the late nineties. See 5.2 in this regard.

Two municipalities, namely Knysna and Swellendam, refer in general to the existence of a municipal language policy. Swartland Municipality has laid down interim policy measures until such time as the Western Cape Language Committee provides final guidelines so that a language committee of the council can formulate a language policy.

Overstrand Municipality has compiled a comprehensive communication strategy containing the Western Cape Language Policy in February 2001. Clause 10.5.2 of its communication strategy provides that the Western Cape Language Policy must be followed and that all written and oral communication has to comply with the provisions contained in the policy. Overstrand Municipality has not yet formulated a clear language policy.

Breede River/Winlands Municipality accepted its language policy on 19 March 2001. The policy provides that council reports must be submitted to

the council on the basis of 50% Afrikaans and 50% English, that municipal notices in the public press must be placed in the three official languages and that the costs involved in using a Xhosa interpreter must be investigated.

Four other municipalities, namely Cederberg, Central Karoo, Laingsburg and Worcester have no formal language policy.

## 5.2 Information on the language composition of the community

To date, no municipality has conducted a language audit to determine the language preferences of its community, although Swartland Municipality is planning to conduct an audit by means of its monthly accounts. The municipality currently relies on the results of the 1996 population census: 90% Afrikaans, 6% English, 4% Xhosa.

Beaufort West Municipality (Afrikaans 84%, Xhosa 13,7% and English 0,8%) and George Municipality (Afrikaans 71%, Xhosa 19% and English 8%) also rely on the results of the 1996 population census. Swellendam Municipality consists of Afrikaans and English-speakers and 90 Xhosa-speaking households as determined by a survey.

The following municipalities accept that the language composition of their communities is as follows:

Cederberg: Afrikaans 96%, English 18%, Xhosa, Zulu, Sotho 2%

Knysna: Afrikaans 60%, English 20%, Xhosa 20%

Laingsburg: Afrikaans 99,9%

Central Karoo: Afrikaans 83%, Xhosa 15% and English 2%

Witzenberg: Majority Afrikaans-speaking, specific Xhosa-speaking communities, minority English-speaking

Worcester: Afrikaans-speakers in the majority, followed by English and Xhosa-speakers.

The voters' list of the Overstrand Municipality indicates that 64% of the voters are Afrikaans speaking, between 24% and 40% are Xhosa-speaking and 12% are English-speaking.

Breede River/Winelands has no information regarding the language composition of its community.

## 5.3 The working languages for oral and written internal communication

Beaufort West, Cederberg, Laingsburg and Swartland Municipalities use mainly Afrikaans for internal communication. At Beaufort West Municipality, Afrikaans is accepted as basic language medium for official documents such as agendas and minutes. Any matter originally addressed in English is submitted and minuted in English. Councillors use the language of their choice in council or committee meetings if it is generally acceptable. When necessary, specific explanations may be requested in English. Cederberg Municipality's working language for correspondence, council agendas etc. is mainly Afrikaans, but inquiries and correspondence received in English are answered in English. A municipal worker who has command of the language also handles Xhosa inquiries in English.

A council decision was taken that Swartland Municipality would use Afrikaans as language medium at council and committee meetings, provided that debates and decisions should be translated and interpreted on request. Officials are also requested to make a special effort to accommodate Afrikaans and English on a 50/50 basis in agendas and council reports.

Although English is the working language of Knysna Municipality, members are allowed to use the language of their choice. This seldom happens, as all the members understand English. Internal communication is in English, and correspondence is received and answered in Afrikaans and Xhosa in exceptional cases.

The Breede River/Winelands, George, Overstrand and Central Karoo and Worcester Municipalities use mainly Afrikaans and English for internal communication. The Breede River/Winelands Municipality applies a 50/50 division of the use of Afrikaans and English for council reports and council decisions. At the George Municipality, external communication is in the language that the speakers or writers can comfortably express themselves in and which is understandable to the receiver or listener. Council agendas are prepared in the language in which they are received and recommendations are written in Afrikaans and English. Short English summaries are made of Afrikaans items that have to be considered by the council.

At the Central Karoo Municipality debates are held in Afrikaans and English mainly and the internal communication is in Afrikaans and English. At Worcester Municipality internal memorandums are written in Afrikaans and English, but all documents and reports for the council agendas are prepared in English in order to make it more understandable to Xhosa-speaking councillors, whose second language is generally English. According to the comprehensive communication strategy of the Overstrand Municipality, the trilingual language policy of the Western Cape must be followed and all written and oral communication must comply with the provisions of the language policy.

Swellendam Municipality's working language for oral communication is Afrikaans, but it is the only municipality where written communication with personnel is in the three official languages, namely Afrikaans, Xhosa and English. Agendas and minutes are, however, only compiled in Afrikaans and English. Witzenberg Municipality's internal communication is based on the language preferences of the personnel.

## 5.4 The working languages for oral and written external communication

The languages for external communication at Beaufort West Municipality are determined by the language preferences of the community. Notices to the community regarding service delivery are in Afrikaans, English and Xhosa. The Breede River/Winelands Municipality uses the three official languages for notices in the press. George Municipality uses the three official languages for notices inviting members of the public to workshops. Knysna Municipality's external communication is in the three official languages where practical. At the Swartland Municipality, external communication is in the language of the client. Information brochures, notices and newsletters are issued in the three official languages.

Communication at the Central Karoo Municipality is in the three official languages, depending on the person, community or organisation involved. The majority of Xhosa-speakers in the Central Karoo Municipality are quite fluent in Afrikaans or English. Circulars regarding service delivery are issued in the language of preference of the community concerned.

At Swellendam Municipality oral communication with the members of the public is in Afrikaans and English, while written communication is in the three official languages. If letters are sent to individuals in the community, the language of preference of the individual concerned is used.

Witzenberg Municipality has not taken a decision on the language usage for external communication, but newsletters and information are sometimes sent to the Xhosa-speaking community in Xhosa. All external communication at Worcester Municipality takes place in the language in which enquiries are received.

Job advertisements and tender notices at Cederberg Municipality are published in Afrikaans and English. Laingsburg Municipality's external communication is in Afrikaans and English. The Overstrand Municipality delivers services in Afrikaans and English, and does not yet have the capacity to meet the needs of the fast-growing Xhosa community. This matter does, however, enjoy high priority in its communication strategy. See 5.5.

### 5.5 Language barriers

Five municipalities, namely Breede River/Winlands, Cederberg, George, Central Karoo and Swellendam did not respond to this question.

Beaufort West Municipality publishes notices on the provision of municipal services in Afrikaans, Xhosa and English. Knysna Municipality has paid no attention to overcoming language barriers, with the exception of external communication such as accounts, which are issued in the three official languages where practically possible. Laingsburg Municipality experiences no language barriers. The broader personnel corps at the Swartland Municipality has a command of Afrikaans and English and provision is also made for Xhosa-speaking clients visiting the office. Most of the personnel members at Worcester Municipality are fluent in Afrikaans and English, and Xhosa-speaking officials are used to overcome language barriers in the delivery of services. Witzenberg Municipality does not have a policy on handling language barriers.

Overstrand Municipality is thoroughly aware that structures had been developed through the years to deliver services in Afrikaans and English, but does not yet have the capacity to satisfy the needs of the Xhosa-speaking community. See 5.4. Purposeful attempts are being made to establish interpreting and translation services. Management is attempting to provide interpreters at council and committee meetings so that each individual can understand and participate in the deliberations.

The Municipality has set up a comprehensive communication strategy supported not only by the Constitution of the RSA, the Constitution of the Western Cape, the Western Cape Languages Act and the Western Cape Language Policy, but also by the principle of Batho Pele, section 19 of the Local Government Act: Municipal Structures (Act 117 of 1998), chapters 4, 5, 6 of the Local Government Act: Municipal Systems (Act 32 of 2000) and chapter 3 of the Promotion of Access to Information Act (Act 2 of 2000).

Overstrand Municipality has acknowledged the fact that section 4(2)(e) the Local Government Act: Municipal Systems obliges the municipal council to consult the community on services and different options available for service delivery. "The local community is defined as residents, ratepayers, organisations involved in local affairs as well as visitors and other people residing outside the municipality who make use of services and facilities provided by the municipality. They have the right to submit written or oral recommendations, representations and complaints to council, any other political structures or the administration of the municipality. They also have the right to be informed of council resolutions and other decisions affecting their rights, property and reasonable expectations. **\*The administration of a municipality must facilitate communication between it and the local community.** In terms of section 8(2) of the Municipal Systems Act municipalities are enabled to do anything reasonably necessary for the effective performance of its functions and the exercise of its powers. **\*In terms of section 16(1)(b) a municipality may use its resources and may allocate funds in its annual budget to achieve the above-mentioned goals.** The Act also instructs municipalities to take the special needs of people who cannot read or write as well as other disadvantaged groups into account. When communicating a municipality must also consider the language preferences and use of the local community." \*Emphasis by researcher

The Municipality is therefore attempting to overcome the language barriers by means of providing interpreting and translation services. Management interprets the Municipal Systems Act as empowering the Municipality to deliver services and to allocate funds to that end in the annual budget.

### 5.6 Language use on signposts and direction signs

Four municipalities, namely Breede River/Winlands, George, Overstrand and Central Karoo did not respond to the question.

At the Beaufort West, Laingsburg and Swellendam municipalities signposts and direction signs are erected in Afrikaans and English. The Swartland and Witzenberg municipalities' signposts and direction signs are in Afrikaans and English and, in exceptional cases in informal settlements, signposts are put up in Xhosa. Worcester Municipality uses standardised signposts and direction signs.

At Knysna Municipality only English is used on signposts and direction signs.

Cederberg Municipality has budgeted for trilingual signposts and direction signs for the 2001/2002 financial year.

### 5.7 The utilisation of language resources such as translators and interpreters

Laingsburg and Central Karoo Municipalities rarely if ever use interpreters or translators, as most of the residents can communicate in Afrikaans or English.

Beaufort West and Worcester Municipalities do use interpreters and translators. At Beaufort West interpreters are used to address the public in their language of preference and to convey information contained in public notices to the community. Worcester Municipality uses translators and interpreters — the latter especially at council meetings.

At the Cederberg Municipality, interpreters are used on a part-time basis for the Xhosa-speaking councillors. Freelance translators translate the newsletters and minutes, and a Xhosa interpreter is used on an ad hoc basis during council meetings and public debates. Witzenberg Municipality sometimes makes use of translators to translate newsletters and information into Xhosa. Interpreters are used on an ad hoc basis at specific meetings.

Trilingual personnel members are used at the George, Knysna, Overstrand and Swellendam Municipalities, especially for interpreting, as there are no funds available to remunerate interpreters and translators. Dr Joan Prins identified the clear need for interpreting and translation services at Overstrand Municipality during the Integrated Development Planning Process. Previously, municipal officials or councillors were used to do interpreting and translations for council and public meetings at Hermanus, Stanford, Hangklip-Kleinmond and Gans Bay. A lecturer at the University of Stellenbosch had previously translated the documents of Hangklip-Kleinmond. They are considering creating a post for a Xhosa translator at head office that will also be able to deliver translation services to other organisations at an hourly rate.

At Swellendam, however, it was found that the use of personnel on a voluntary basis is not sufficient, as the technical and legal terminology is problematic. Translators were approached for cost estimates and it seems that they charge at least R100 per page. The municipality realises that it needs the services of language specialists, but the funds are not available and there is no prospect that the council's financial position will be able to accommodate it in the near future.

Breede River/Winlands is currently investigating the possibility of interpreting into and from Xhosa at meetings. A report in this regard, including a cost estimate, will be submitted to the council.

## 5.8 Promotion of Xhosa and Sign Language

The following municipalities did not respond to the question: Breede River/Winelands, Cederberg, George and Overstrand.

The following municipalities do not have a policy in this regard and make no attempt at promoting the use of Xhosa and Sign Language: Beaufort West, Knysna, Laingsburg (where it is not applicable according to the municipality), Central Karoo, Swartland (where the matter will receive attention in its prospective language policy), Witzenberg and Worcester (that is of the opinion that officials are free to learn Xhosa through courses).

## 5.9 Attempts at making the business sector and community aware of multilingualism

Five municipalities did not respond to the question, namely, Breede River/Winelands, Cederberg, George, Overstrand and Swellendam.

The following municipalities indicated that they did not have a policy in this regard and also that they are not attempting to make the business sector and the community aware of multilingualism: Beaufort West, Knysna, Laingsburg, Central Karoo, Swartland, Witzenberg and Worcester. In this regard, Beaufort West mentioned that its official letterhead is in the three official languages of the Western Cape. Swartland Municipality will address the matter in its prospective language policy.

## 5.10 Budget for trilingualism

The following municipalities did not respond to the question: Breede River/Winelands, Cederberg, George and Overstrand.

Several municipalities did not make provision for trilingualism in their budgets, namely Beaufort West, Knysna, Laingsburg, Central Karoo, Swartland, Swellendam, Witzenberg and Worcester.

However, Knysna Municipality has adopted a decision encouraging officials to learn a third language, but no funds have been budgeted for this purpose. The council is also in possession of official tapes and books for learning Xhosa that were purchased years ago.

According to the Swartland Municipality, municipalities are extremely hard pressed first and foremost to provide the communities they serve with basic services. The council will have to be guided by the available funds in the short term, also with regard to the implementation of the language policy. The implementation of a language policy involves financial expenses and can only be executed with long-term financial planning.

Worcester Municipality is convinced that greater needs exist in other areas in the community that will have to be attended to first and foremost.

## 6. CONCLUSIONS AND RECOMMENDATIONS

### 6.1 Language policy

Although a greater awareness exists at municipalities of the need for and scope of a language policy than during the previous survey, no municipality has as yet formulated a comprehensive language policy.

If there is no formal language policy the possibility of misunderstanding increases, the conveyance of meaning decreases sharply, information is effectively withheld because it is not understood, and communication is hampered which in turn contributes to poor understanding, interaction and human relations. On the one hand, people are deprived of their human dignity if they and, by implication, their culture do not receive equal treatment. On the other hand, they feel that they are not respected if they are not communicated with in their language of preference.

Dedicated team efforts from municipalities are needed to make a significant contribution to satisfying the language needs of employees and members of the public. The Western Cape Language Policy provides clear guidelines to give direction in this regard. The Language Committee will gladly support municipalities in the compilation of their language policy.

### 6.2 Language composition; internal and external communication

In terms of section 6(3)(b) of the Constitution of the Republic of South Africa (Act 108 of 1996), the determination of the language composition of a community is of the utmost importance for municipalities: "Municipalities must take into account the language usage and preferences of their residents". It appears from the survey that no municipality has as yet conducted a language audit of its officials and community. The statistics from the 1996-population census that are sometimes used are outdated. What language preferences are taken into consideration in the delivery of services?

Swartland Municipality is planning a language audit by means of its accounts. This is an example worth following. In this regard, the Language Committee can also assist with the compilation of a short questionnaire. Such a language audit should be repeated regularly for researchers to remain knowledgeable of the language composition of the community.

As found during the first survey, the frequency of the use of all three official languages increases with external communication. Attempts are often made to communicate in the language of preference, or to communicate externally in the three official languages. Municipalities like Overstrand feel that they do not yet have the capacity to meet the needs of the fast-growing Xhosa community, but the matter does enjoy high priority in their communication strategy. A language audit should give an indication of the success of municipalities' external communication and whether or not it reaches the target group(s). Guidelines on specific external communication can be found in clauses 4 and 5 of the Western Cape Language Policy.

The current state of internal language management still holds inherent dangers as was found with the previous survey. The accommodation of language is still dependent on the personalities, working relationships and interpersonal language usage. If a significant change in the demographics of a council or municipal work force should occur, it could drastically change the position of a specific language, especially if there is no existing language policy.

A few municipalities should hold introspection on the following questions:

- Why are Xhosa inquiries at the Cederberg Municipality answered in English?
- Why are Worcester's council agendas written in English only to make it understandable to Xhosa-speaking members?
- Why is the working language of the Knysna Municipality with a language composition of 60% Afrikaans, 20% Xhosa and 20% English, exclusively English?
- Why is communication in George (71% Afrikaans, 13,7% Xhosa, 0,8% English), Overstrand (64% Afrikaans, 24 — 40% Xhosa, 12 % English) and Central Karoo (83% Afrikaans, 15% Xhosa and 2% English) mainly in Afrikaans and English, while there are more Xhosa-speakers than English- speakers in the community?

In terms of the Western Cape Languages Act (Act 13 of 1998) and the Western Cape Language Policy, the three official languages of the Western Cape must be treated on an equal basis. Guidelines on the management of internal communication can be found in clauses 3 and 6 of the Western Cape Language Policy. Municipalities should give further attention to the rotation principle as a solution to fair internal language management with regard to, for instance, council meetings, agendas and minutes.

### **6.3 Language barriers, signposts and direction signs**

Little or no language barriers are identified by the municipalities and, where they do exist, especially with regard to service delivery to the Xhosa-speaking community, attempts are made to overcome the problem by for example using Xhosa-speaking officials as in the case of Worcester Municipality. A language audit will also point out further language barriers that municipalities may not be aware of.

Of particular value in this regard is Overstrand Municipality's comprehensive communication strategy that will provide the basis for the development of a trilingual municipality. The strategy is based on the Municipal Systems Act (Act 32 of 2000), which empowers municipalities to deliver services to local communities and to allocate funds to this end in the annual budget.

In most municipalities, the languages used on signposts and direction signs are Afrikaans and English. One exception is Knysna with its signposts and direction signs in English only, although there are far more Afrikaans-speakers and just as many Xhosa as English-speakers. Only Ceres has budgeted for trilingual signposts and direction signs.

In terms of the Western Cape Language Policy, signposts and direction signs identifying libraries and clinics must be trilingual. Direction signs and road signs, as well as street or place names must reflect the fair distribution of the three official languages, taking into consideration the language usage and preferences of the local community.

### **6.4 Interpreters and translators**

It appears from the survey that an expressed need exists for interpreters and translators at all the municipalities. In a multilingual community interpreting and translation services are essential in order to offer equal access to services such as health, education, social and emergency services.

The practice that has developed at municipalities to use interpreters and translators from the community or from the personnel corps on an ad hoc basis is unprofessional and counter-productive. For example, it was found that the use of staff members on a voluntary basis at Swellendam Municipality is unsatisfactory, because the technical and legal terminology creates problems.

Municipalities are strongly encouraged to use only professional interpreters and translators for Afrikaans, Xhosa and English and Sign Language. The use of untrained and inexperienced persons undermines effective communication. Although the cost factor is a great consideration for municipalities, the results of such investment, namely more effective communication, increased productivity and work motivation, greater creativity, participation and initiative and better understanding and interaction and eventually better human relations, may exceed expectations.

The Language Committee can also advise municipalities with regard to the establishment of professional interpreting and translation services.

### **6.5 The promotion of Xhosa and Sign Language and multilingualism in the business sector and the community**

As with the first survey, it is still worrying that no municipality attempts to encourage the use of Xhosa and Sign Language if such a need exists in the community. Such needs could also be determined by a language audit.

The encouragement and support of multilingualism in the community and the business sector are also low on the priority list of the municipalities. Municipalities should display the necessary will and fervency to acknowledge the public's language rights, and encourage respect for the languages of others and the acquisition of another language. Municipalities should set the example to the business sector that a multilingual society is built on the corner stones of the indigenous languages and not on unilingualism. In terms of the Constitution of the Republic of South Africa and all the other legislation and policies that flow from it, multilingualism is not something that has to be tolerated anymore. It must be actively promoted.

### **6.6 Budget for trilingualism**

It would seem from the survey that municipalities are hard pressed financially and that they do not provide for multilingualism in their budgets. Yet, multilingualism is not an unaffordable luxury; it is a constitutional obligation that has to be budgeted for.

Regarding Worcester's cry of distress that there are other areas in the community where a greater need exists to which attention has to be given first and foremost, the question can be asked: if communication should collapse in the Municipality, if the message that is conveyed is not understood, if the residents find that their culture, their language, their human dignity is not respected, what chance would there be for nation-building, democracy, Batho Pele and economic welfare?

In closing, the Language Committee would like to thank the municipalities for their co-operation. We will gladly assist where we can.

### **SOURCES CONSULTED**

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## Annexure 1

Dear \_\_\_\_

This is the first time that the Western Cape Language Committee, a statutory body established in terms of section 6(1) of the Western Cape Languages Act (Act 13 of 1998) has the opportunity to communicate with you. We include some documents that will provide you with the necessary background information. From these documents you will notice that section 13 of the above-mentioned act provides us with the mandate to monitor the use of the three official languages of the Western Cape, namely Afrikaans, Xhosa and English, and to promote multilingualism and the development of the previously marginalised languages.

We would like to bring two important matters to your attention and trust that you will hold in depth discussions on both matters with your council members, officials, interested parties and the community. We would appreciate your feedback before **31 May 2001**.

### 1. Language Policy

**In terms of section 6(3)(d) of the Constitution of the Republic of South Africa, Act 108 of 1998, municipalities must take into consideration the language usage and preferences of their residents. Sections 2, 3, 4, and 5 of the Western Cape Provincial Languages Act provide an enabling provincial language policy framework in terms of which municipalities can execute this constitutional provision.**

Consequently, a **Draft Language Policy for the Western Cape** is submitted to you with the request that you study it and provide us with your recommendations and comments. The Western Cape Language Committee formulated this document through a process of wide consultation over one and a half years. We submitted it to the previous local authorities in September 2000. We hope to finalise it this year and to submit it to the Western Cape Parliament for promulgation. But your co-operation in this regard is crucial.

### 2. Language Survey

**Arising from the above-mentioned, and taking into consideration sections 151(4) and 154(2) of the Constitution of the Republic of South Africa, we kindly yet urgently request you to provide us with the following information about the management of language-related matters in your local authority:**

- Policy decisions regarding the working languages in your local authority
- Information on the language composition of your community and how this was determined
- Decisions on the working languages for oral and written **internal** communication (council meetings, agendas and minutes, communication with personnel)
- Decisions on the working languages for oral and written **external** communication with the community
- Removal of language barriers in the provision of services
- Language usage on signposts and direction signs
- Use of language resources such as translators and interpreters
- Promotion of Xhosa and Sign Language
- Attempts made to create an awareness of multilingualism in the business sector and the community
- Budget for trilingualism.

We gladly offer you our co-operation and support in respect of the above-mentioned matters. We look forward to hear from you.

Yours sincerely

Prof. Isabel Cilliers Chairperson:  
Western Cape Language Committee

## 'N OPVOLGONDERSOEK NA TAALBELEID EN -BEPLANNING BY MUNISIPALITEITE IN DIE WES-KAAP: AUGUSTUS 2001

deur Isabel Cilliers  
Voorsitter: Wes-Kaapse Taalkomitee

### 1. AGTERGROND

Gedurende die derde kwartaal van 2000 is 'n empiriese ondersoek gedoen oor die taalbeleid en —beplanning by plaaslike owerhede in die Wes-Kaap. Die Wes-Kaapse Taalkomitee het besluit om ná die plaaslike regering verkiesings in Desember 2000 'n soortgelyke opvolgondersoek by die nuutsaamgestelde munisipaliteite te doen.

### 2. PROBLEEMSTELLING

Tydens die eerste opname was die aanname dat daar skynbaar geen duidelike visie by die plaaslike owerhede bestaan hoe die amptelike taalbepaling (artikel 6) van die Grondwet van die Republiek van Suid-Afrika (Wet 108 van 1996) op plaaslike owerheidsvlak toegepas moet word nie. Duidelike aanvullende beleidsvoorskrifte ingevolge artikel 5 van die Grondwet van die Wes-Kaap (Wet 1 van 1998), artikels 2, 3, 4 en 5 van die Wes-Kaapse Provinsiale Talewet (Wet 13 van 1998) en die Konsepttaalbeleid van die Wes-Kaap is egter tydens die eerste opname aan al die plaaslike owerhede beskikbaar gestel.

Tydens die opvolgopname is die bogenoemde regsraamwerk weer onder die munisipaliteite se aandag gebring en toepaslike dokumentasie ook aan hulle verskaf. Uit die response blyk dit duidelik dat die munisipaliteite nou wel deeglik bewus is van hul wetlike verpligtinge ten opsigte van veeltaligheid. Die onus rus nou op munisipaliteite se skouers om die grondwetlike en wetlike taalbeplannings en die riglyne van die Wes-Kaapse taalbeleid uit te voer. Die Wes-Kaapse Taalkomitee ondersteun hulle graag in dié verband.

### 3. DOEL VAN DIE ONDERSOEK

Die doel van die opvolgondersoek is om inligting oor die volgende aspekte in te win:

- Beleidsbesluite oor taalbeleid en—beplanning en die hantering van drietaligheid by munisipaliteite
- Die bestaande eksterne en interne mondelinge en skriftelike taalgebruik in munisipaliteite
- Of en hoe munisipaliteite die taalgebruik en—voorkeure van hul inwoners en werknemers vasgestel het
- Die aanwending van taalhelpbronne soos vertalers en tolke in die munisipaliteite
- Taalstruikelblokke
- Die aanmoediging van die gebruik van Xhosa, Khoe San-tale en Gebaretaal
- Die bevordering van drietaligheid in die gemeenskap en die sakesektor.

### 4. METODOLOGIE

Op 28 Maart 2001 is briewe, volgens die taalvoorkeure van die hoof uitvoerende beamptes of munisipale bestuurders soos vooraf telefonies vasgestel, tesame met 'n afskrif van die Wes-Kaapse Talewet en die Konsepttaalbeleid van die Wes-Kaap aan elk van die 30 munisipaliteite gestuur. Sien bylae 1. Die briewe het 10 ongestruktureerde vrae oor die volgende kwessies bevat waarop 'n antwoord voor 31 Mei 2001 gevra word:

- Beleidsbesluite oor die werkstale in die munisipaliteit
- Inligting oor die taalsamestelling van die gemeenskap en hoe dit bepaal is
- Besluite oor die werkstale vir mondelinge en skriftelike **interne** kommunikasie (raadsvergaderings, agendas en notules, kommunikasie met personeel)
- Besluite oor die werkstale vir mondelinge en skriftelike **eksterne** kommunikasie met die gemeenskap
- Verwydering van taalstruikelblokke in die verskaffing van dienste
- Taalgebruik op naamborde en rigtingwysers
- Gebruik van taalhelpbronne soos vertalers en tolke
- Bevordering van Xhosa en Gebaretaal
- Pogings wat aangewend word om die sakesektor en die gemeenskap van veeltaligheid bewus te maak
- Begroting vir drietaligheid.

Antwoorde is van die volgende 12 munisipaliteite ontvang: Beaufort-Wes, Breërivier Wynland, Cederberg, George, Knysna, Laingsburg, Overstrand, Sentrale Karoo, Swartland, Swellendam, Witzenberg en Worcester. Die 40% responsie word as verteenwoordigend van munisipaliteite in die Wes-Kaap beskou.

Dit is teleurstellend dat van die groter munisipaliteite en veral die Stad Kaapstad met al sy substrukture nie gereageer het nie. Die Taalkomitee is bewus daarvan dat die Stad Kaapstad in Desember 2000 'n tussentydse drietalige taalbeleid aangeneem het, maar dié beleid word tans weer hersien.

### 5. AANBIEDING VAN RESULTATE

#### 5.1 Beleidsbesluite oor die werkstale van munisipaliteite

Drie van die 12 munisipaliteite, naamlik Beaufort-Wes (1995), George (1995) en Witzenberg (1996) volg die taalbeleid wat in die laat negentigerjare geformuleer is. Sien 5.2 in dié verband.

Twee munisipaliteite, naamlik Knysna en Swellendam, verwys in die algemeen na die bestaan van 'n munisipale taalbeleid. Swartland Munisipaliteit het tussentydse beleidsmaatreëls neergelê tot tyd en wyl finale riglyne deur die Wes-Kaapse Taalkomitee beskikbaar gestel word sodat 'n taalkomitee van die raad 'n taalbeleid kan opstel.

Overstrand Munisipaliteit het in Februarie 2001 'n omvattende kommunikasiestrategie opgestel waarin die Wes-Kaapse Taalbeleid vervat word. Klousule 10.5.2 van hul kommunikasiestrategie bepaal dat die Wes-Kaapse Taalbeleid nagevolg moet word en alle geskrewe en mondelinge kommunikasie aan die vereistes wat daarin uiteengesit word, moet voldoen. Overstrand Munisipaliteit het egter nog nie 'n duidelike taalbeleid geformuleer nie.

Breërivier Wynland Munisipaliteit het op 19 Maart 2001 hul taalbeleid aanvaar wat behels dat raadsverslae op die grondslag van 50% Afrikaans en 50%

Engels aan die raad voorgelê moet word, dat munisipale kennisgewings in die openbare pers in die drie amptelike take geplaas moet word en dat 'n ondersoek na die koste van 'n Xhosa-tolk ingestel moet word.

Vier ander munisipaliteite, naamlik Cederberg, Sentrale Karoo, Laingsburg en Worcester het geen formele taalbeleid nie.

## 5.2 Inligting oor die taalsamestelling van die gemeenskap

Geen munisipaliteit het nog 'n taalbestekopname (audit) gedoen om die taalvoorkeure van hul gemeenskappe te bepaal nie, alhoewel Swartland Munisipaliteit beplan om dit binnekort te onderneem by wyse van die maandelikse diensterekening. Tans maak dié munisipaliteit staat op die resultate van die 1996 bevolkingsopname: 90% Afrikaanssprekend, 6% Engelssprekend, 4% Xhosaspreekend.

Beaufort-Wes Munisipaliteit (Afrikaans 84%, Xhosa 13,7%, Engels 0,8%) en George Munisipaliteit (Afrikaans 71%, Xhosa 19%, Engels 8%) steun ook op die resultate van die 1996 bevolkingsopname. Swellendam Munisipaliteit se gemeenskap bestaan uit Afrikaans- en Engelssprekendes en 90 Xhosahuisgesinne soos deur 'n opname bepaal.

Die volgende munisipaliteite aanvaar dat die taalsamestelling van hul gemeenskappe as volg is:

Cederberg: Afrikaans 96%; Engels 18%; Xhosa, Zulu, Sotho 2%  
 Knysna: Afrikaans 60%, Engels 20%, Xhosa 20%  
 Laingsburg: Afrikaans 99,9%  
 Sentrale Karoo: Afrikaans 83%, Xhosa 15%, Engels 2%  
 Witzenberg: Meerderheid Afrikaanssprekend, spesifieke Xhosaspreekende gemeenskappe, minderheid Engelssprekend  
 Worcester: Afrikaanssprekendes in die meerderheid, gevolg deur Engels- en Xhosaspreekendes.

Overstrand Munisipaliteit se kieserslyste toon dat 64% van die kiesers Afrikaanssprekend, tussen 24% en 40% Xhosaspreekend en 12% Engelssprekend is.

Breërivier Wynland beskik oor geen inligting oor hul gemeenskap se taalsamestelling nie.

## 5.3 Die werkstale vir mondelinge en skriftelike interne kommunikasie

Beaufort-Wes, Cederberg, Laingsburg en Swartland Munisipaliteite gebruik hoofsaaklik Afrikaans vir interne kommunikasie. In Beaufort-Wes Munisipaliteit is Afrikaans aanvaar as basiese voertaal vir amptelike stukke soos agendas en notules. Enige saak wat sy ontstaan in Engels het, word in Engels voorgelê en genotuleer. Raadslede gebruik die taal van hul keuse tydens raads- en komiteevergaderings mits dit algemeen aanvaarbaar is. Indien nodig kan spesifieke verduidelikings in Engels gevra word. Cederberg Munisipaliteit se werkstaal is oorwegend Afrikaans vir korrespondensie, raadsagendas, ens., maar navrae en korrespondensie wat in Engels ontvang word, word in Engels beantwoord. Xhosa navrae word ook in Engels hanteer deur 'n munisipale werker wat die tale magtig is.

By Swartland Munisipaliteit is 'n raadsbesluit geneem dat Afrikaans as voertaal gebruik sal word by raads- en komiteevergaderings met dien verstande dat debatte en besluite op versoek vertaal of getolk word. Amptenare word ook versoek om 'n spesiale poging aan te wend om Afrikaans en Engels op 'n 50/50-basis in sakelyste en raadsverslae te akkommodeer.

Engels is die werkstaal van Knysna Munisipaliteit, maar lede word toegelaat om die taal van hul keuse te gebruik. Dit gebeur selde omdat almal Engels kan verstaan. Interne kommunikasie vind in Engels plaas en by uitsondering word korrespondensie in Afrikaans of Xhosa ontvang en beantwoord.

In die Breërivier Wynland, George, Overstrand en Sentrale Karoo en Worcester Munisipaliteite word hoofsaaklik Afrikaans en Engels vir interne kommunikasie gebruik. 'n 50/50 verdeling van die gebruik van Afrikaans en Engels vir raadsverslae en raadsbesluite word by die Breërivier Wynland Munisipaliteit toegepas. By George Munisipaliteit vind interne kommunikasie plaas in die taal waarin die sprekers of skrywers hulle gemaklik kan uitdruk en wat vir die ontvanger of luisteraar verstaanbaar is. Raadsagendas word voorberei in die taal waarin dit ontvang is en aanbevelings word in Afrikaans en Engels geskryf. Kort Engelse opsommings word gemaak van Afrikaanse items wat deur die raad oorweeg word.

By die Sentrale Karoo Munisipaliteit word debatte hoofsaaklik in Afrikaans en Engels gevoer en die interne kommunikasie vind in Afrikaans en Engels plaas. By die Worcester Munisipaliteit word interne memorandumms in Afrikaans en Engels geskryf, maar alle dokumente en verslae vir die raadsakelyste word slegs in Engels voorberei om dit meer verstaanbaar vir die Xhosaspreekende raadslede te maak wie se tweede taal in die meeste gevalle Engels is. Volgens die Overstrand Munisipaliteit se omvattende kommunikasie-strategie moet die drietalige taalbeleid van die Wes-Kaap toegepas word en alle geskrewe en mondelinge kommunikasie moet voldoen aan die taalbeleid se bepalinge.

Swellendam Munisipaliteit se werkstaal vir mondelinge kommunikasie is Afrikaans, maar dit is die enigste munisipaliteit waar skriftelike kommunikasie met die personeel geskied in die drie amptelike tale, naamlik Afrikaans, Xhosa en Engels. Sakelyste en notules word egter slegs in Afrikaans en Engels opgestel. Witzenberg Munisipaliteit se interne kommunikasie is gebaseer op die personeel se taalvoorkeure.

## 5.4 Die werkstale vir mondelinge en skriftelike eksterne kommunikasie

By Beaufort-Wes Munisipaliteit word die tale vir eksterne kommunikasie deur die taalvoorkeure van die gemeenskap bepaal. Kennisgewings aan die gemeenskap oor diensverskaffing geskied in Afrikaans, Engels en Xhosa. By die Breërivier Wynland Munisipaliteit word die drie amptelike tale gebruik vir kennisgewings wat deur die munisipaliteit in die pers geplaas word. George Munisipaliteit plaas kennisgewings om die publiek na munisipale slypskole te nooi in die drie amptelike tale. Knysna Munisipaliteit se eksterne kommunikasie vind sover prakties moontlik in die drie amptelike tale plaas. Ook die Swartland Munisipaliteit se eksterne kommunikasie geskied in die taal van die kliënt. Inligtingstukke, kennisgewings en nuusbriewe word in die drie amptelike tale uitgereik.

By die Sentrale Karoo Munisipaliteit word in die drie amptelike tale gekommunikeer afhangende van die persoon, gemeenskap of organisasie met wie gekommunikeer word. Die grootste aantal Xhosaspreekendes in die Sentrale Karoo Munisipaliteit kan ook goed in Engels en/of Afrikaans kommunikeer. Omsendbriewe oor dienslewering word uitgereik in die taal van voorkeur van die betrokke gemeenskap aan wie die omsendbrief gerig word.

By die Swellendam Munisipaliteit geskied mondelinge kommunikasie met die publiek in Afrikaans en Engels en skriftelike kommunikasie in die drie amptelike tale. As briewe aan betrokke individue in die gemeenskap gerig word, word die voorkeurtaal van die betrokke individu gebruik.

Witzenberg Munisipaliteit het geen besluite oor die taalgebruik in eksterne kommunikasie geneem nie, maar soms word nuusbriewe en inligting in Xhosa aan die Xhosaspreekende gemeenskap gestuur. In die Worcester Munisipaliteit word alle eksterne korrespondensie beantwoord in die taal waarin dit ontvang is.

Vakatures en tenderkennisgewings word in Afrikaans en Engels gepubliseer in die Cederberg Munisipaliteit. Laingsburg Munisipaliteit se eksterne kommunikasie vind in Afrikaans en Engels plaas. Die Overstrand Munisipaliteit lewer dienste in Afrikaans en Engels, en het nog nie die kapasiteit om ten volle te voldoen aan die behoeftes van die snelgroeiende Xhosaspreekende gemeenskap nie. Dié saak geniet egter hoë prioriteit in hul kommunikasiestrategie. Sien 5.5.

### 5.5 Taalstruikelblokke

Vyf munisipaliteite, naamlik Breërivier Wynland, Cederberg, George, Sentrale Karoo en Swellendam het nie op dié vraag gereageer nie.

Die Beaufort-Wes Munisipaliteit publiseer kennisgewings oor die verskaffing van munisipale dienste in Afrikaans, Xhosa en Engels. Knysna Munisipaliteit het nog geen aandag geskenk aan die oorbrugging van taalstruikelblokke nie, met die uitsondering van die eksterne kommunikasie soos rekeninge wat uitgereik word in die drie amptelike tale (waar dit prakties moontlik is). Laingsburg Munisipaliteit ervaar geen taalstruikelblokke nie. In die Swartland Munisipaliteit is die breë personeelkorps Afrikaans en Engels magtig en daar word ook vir die Xhosaspreekende kliënte wat die kantore besoek, voorsiening gemaak. Ook in die Worcester Munisipaliteit is die meeste personeel Afrikaans en Engels magtig en Xhosaspreekende amptenare word gebruik om taalstruikelblokke in die verskaffing van dienste te oorbrug. Witzenberg Munisipaliteit het geen beleid oor die hantering van taalstruikelblokke nie.

Overstrand Munisipaliteit is terdeë daarvan bewus dat strukture oor die jare heen ontwikkel is om dienste in Afrikaans en Engels te lewer, maar hulle het nog nie die kapasiteit om die Xhosaspreekende gemeenskap se behoeftes aan dienste te bevredig nie. Sien 5.4. Doelgerigte pogings word aangewend om tolk- en vertaaldienste daar te stel. Bestuur poog om tolke by raads- en komiteevergaderings beskikbaar te stel sodat elke individu die gesprekvoering kan verstaan en ook daaraan kan deelneem.

Overstrand Munisipaliteit het 'n omvattende kommunikasiestrategie opgestel gerugsteun deur nie net die Grondwet van die RSA, die Grondwet van die Wes-Kaap, die Wes-Kaapse Talewet en Wes-Kaapse Taalbeleid nie, maar ook deur die Batho Pele beginsel, artikel 19 van die Wet op Plaaslike Regering: Munisipale Strukture (Wet 117 van 1998), hoofstukke 4, 5, 6 van die Wet op Plaaslike Regering: Munisipale Stelsels (Wet 32 van 2000) en hoofstuk 3 van die Wet op die Bevordering van Toegang tot Inligting (Wet 2 van 2000).

Overstrand Munisipaliteit het bevestig dat die Wet op Plaaslike Regering: Munisipale Stelsels in artikel 4(2)(e) 'n verpligting op 'n munisipale raad plaas om die gemeenskap te raadpleeg oor dienste en die verskillende opsies beskikbaar vir dienslewering. Hulle sê verder: "The local community is defined as residents, ratepayers, organisations involved in local affairs as well as visitors and other people residing outside the municipality who make use of services and facilities provided by the municipality. They have the right to submit written or oral recommendations, representations and complaints to council, any other political structure or the administration of the municipality. They also have the right to be informed of council resolutions and other decisions affecting their rights, property and reasonable expectations. \*The administration of a municipality must facilitate communication between it and the local community. In terms of section 8(2) of the Municipal Systems Act municipalities are enabled to do anything reasonably necessary for the effective performance of its functions and the exercise of its powers. \*In terms of section 16(1)(b) a municipality may use its resources and may allocate funds in its annual budget to achieve the above-mentioned goals. The Act also instructs municipalities to take the special needs of people who cannot read or write as well as other disadvantaged groups into account. When communicating a municipality must also consider the language preferences and use of the local community." \* Beklemtoning deur navorser

Die Munisipaliteit poog dus om taalstruikelblokke te oorkom deur tolk- en vertaaldienste daar te stel. Volgens bestuur word die munisipaliteit deur die Wet op Plaaslike Regering: Munisipale Stelsels bemaatig om dié dienste te verskaf en fondse daaraan toe te wys in die jaarlikse begroting.

### 5.6 Taalgebruik op naamborde en rigtingwysers

Vier munisipaliteite, naamlik Breërivier Wynland, George, Overstrand en Sentrale Karoo het nie op dié vraag gereageer nie.

In die munisipaliteite van Beaufort-Wes, Laingsburg en Swellendam word naamborde en rigtingwysers in Afrikaans en Engels aangebring. In die Swartland en Witzenberg Munisipaliteite word naamborde en rigtingwysers in Afrikaans en Engels aangebring en ook by uitsondering in Xhosa in die informele woongebiede. Worcester Munisipaliteit gebruik "gestandaardiseerde" naamborde en rigtingwysers.

In die Knysna Munisipaliteit word slegs Engels op naamborde en rigtingwysers gebruik.

Die Cederberg Munisipaliteit het vir drietalige naamborde en rigtingwysers vir die 2001/2002 boekjaar begroot.

### 5.7 Die gebruik van taalhulpbronne soos vertalers en tolke

Laingsburg en die Sentrale Karoo Munisipaliteite maak **weinig** indien enigsins van tolke of vertalers gebruik aangedien die meeste van die inwoners in Afrikaans of Engels kan kommunikeer.

Beaufort-Wes en Worcester Munisipaliteite **gebruik wel** tolke en vertalers. In Beaufort-Wes word die tolke gebruik om die publiek in hul voorkeurtaal toe te spreek en om inligting op kennisgewings vir die gemeenskap oor te dra. Worcester Munisipaliteit gebruik vertalers en tolke, laasgenoemde veral by raadsvergaderings.

In Cederberg Munisipaliteit word tolkdienste op 'n **deeltydse basis** gebruik vir die Xhosaspreekende raadslid. Vryskutvertalers vertaal nuusbriewe en notules, en hulle gebruik 'n Xhosa-tolk op 'n ad hoc-grondslag tydens raadsvergaderings en openbare vergaderings. Ook by die Witzenberg Munisipaliteit word vertalers soms gebruik om nuusbriewe en inligting in Xhosa te vertaal. Tolke word op 'n ad hoc-grondslag by spesifieke vergaderings gebruik.

In die George, Knysna, Overstrand en Swellendam Munisipaliteite word veeltalige **personeellede** gebruik veral vir tolking aangesien daar nie fondse is om professionele tolke en vertalers te vergoed nie. In die Overstrand Munisipaliteit is die duidelike behoefte aan tolk- en vertaaldienste deur Dr Joan Prins tydens die Geïntegreerde Ontwikkelingsbeplanning Proses geïdentifiseer. Voorheen is munisipale amptenare of raadslede gebruik om by raadsvergaderings en openbare vergaderings in Hermanus, Stanford, Hangklip-Kleinmond en Gansbaai te tolk en ook vertalings te doen. Hangklip-Kleinmond se dokumente is voorheen deur 'n lektor aan die Universiteit van Stellenbosch vertaal. Hulle oorweeg die skep van 'n pos vir 'n Xhosa vertaler by die hoofkantoor wat dienste teen 'n uurtarief ook aan ander organisasies kan lewer.

In Swellendam is egter gevind dat die gebruik van personeel op 'n vrywillige grondslag onvoldoende is, want die tegniese of regsterminologie is problematies. Vertaaldienste is vir kosteberamings genader en dit blyk dat hulle ten minste R100 per bladsy vra. Die munisipaliteit besef dat hul taalspesialiste se dienste benodig, maar die fondse is nie beskikbaar nie en daar is geen vooruitsig dat die raad se finansiële posisie dit in die nabye toekoms sal kan akkommodeer nie.

Breërivier Wynland **ondersoek** tans die moontlikheid van tolking uit en na Xhosa by vergaderings. 'n Verslag met 'n kosteberaming sal aan die raad voorgelê word in dié verband.

### 5.8 Bevordering van Xhosa en Gebaretaal

Geen respons op dié vraag is van die volgende munisipaliteite ontvang nie: Breërivier Wynland, Cederberg, George en Overstrand.

Die volgende munisipaliteite het geen beleid in dié verband nie en wend ook geen poging aan om die gebruik van Xhosa en Gebaretaal te bevorder nie: Beaufort-Wes, Knysna, Laingsburg (waar dit volgens hulle nie van toepassing is nie), Sentrale Karoo, Swartland (waar die saak egter in hul toekomstige taalbeleid aandag sal geniet), Witzenberg en Worcester (wat van die standpunt uitgaan dat dit amptenare vry staan om deur middel van kursusse Xhosa aan te leer).

### 5.9 Pogings om die sakesektor en die gemeenskap van veeltaligheid bewus te maak.

Vyf munisipaliteite het nie op hierdie vraag gereageer nie, naamlik: Breërivier Wynland, Cederberg, George, Overstrand en Swellendam.

Die volgende munisipaliteite het aangedui dat hulle geen beleid in dié verband het en ook geen poging aanwend om die sakesektor en die gemeenskap van veeltaligheid bewus te maak nie: Beaufort-Wes, Knysna, Laingsburg, Sentrale Karoo, Swartland, Witzenberg en Worcester. Beaufort-Wes meld in dié verband dat hul amptelike briefhoof in die drie amptelike tale van die Wes-Kaap is. Swartland Munisipaliteit sal dié aangeleentheid in hul toekomstige taalbeleid aanspreek.

### 5.10 Begroting vir drietaligheid

Die volgende munisipaliteite het nie op dié vraag geantwoord nie: Breërivier Wynland, Cederberg, George en Overstrand.

Verskeie munisipaliteite het nie in hul begrotings vir drietaligheid voorsiening gemaak nie: Beaufort-Wes, Knysna, Laingsburg, Sentrale Karoo, Swartland, Swellendam, Witzenberg en Worcester.

Knysna Munisipaliteit het egter 'n besluit aanvaar waarin amptenare aangemoedig word om 'n derde taal aan te leer, maar geen fondse is daarvoor begroot nie. Hul raad beskik wel oor amptelike kassette en boeke vir die aanleer van Xhosa wat jare gelede reeds aangekoop is.

Volgens Swartland Munisipaliteit trek munisipaliteite geweldig noustrop om die gemeenskappe wat hulle bedien allereers van basiese dienste te voorsien. Die raad moet hom op die kort termyn deur beskikbare fondse laat lei, ook ten opsigte van die implementering van 'n taalbeleid. Die inwerkingstelling van 'n taalbeleid behels finansiële uitgawes en kan slegs met langtermyn finansiële beplanning uitgevoer word.

Worcester Munisipaliteit is oortuig dat daar op ander gebiede in die gemeenskap 'n groter nood is waaraan allereers aandag geskenk moet word.

## 6. GEVOLGTREKKINGS EN AANBEVELINGS

### 6.1 Taalbeleid

Alhoewel daar 'n groter bewustheid by munisipaliteite bestaan as by die vorige opname oor die noodsaaklikheid en omvang van 'n taalbeleid, het geen munisipaliteit nog 'n omvattende geskrewe taalbeleid opgestel nie.

As daar nie 'n formele taalbeleid is nie, word die potensiaal vir misverstande vergroot, betekenisoordrag neem skerp af, inligting word effektief weerhou, want dit word nie begryp nie en kommunikasie word in die wiele gery wat op sy beurt bydra tot swak begrip, interaksie en menseverhoudings. Enersyds word mense se menswaardigheid ontnem as hul taal en by implikasie ook hul kultuur nie gelyke behandeling kry nie. Andersyds voel hulle dat hulle nie gerespekteer word as daar nie met hulle in hul voorkeurtaal gekommunikeer word nie.

Toegewyde spanpogings van die munisipaliteite se kant is nodig om 'n beduidende bydrae te maak om te voldoen aan die taalbehoefes van hul werknemers en lede van die publiek. Die Wes-Kaapse Taalbeleid verskaf duidelike riglyne om leiding in dié verband te gee. Die Taalkomitee sal hulle ook graag met die opstel van hul taalbeleid ondersteun.

### 6.2 Taalsamestelling: interne en eksterne kommunikasie

Die bepaling van die gemeenskap se taalsamestelling is van die uiterste belang vir munisipaliteite ingevolge artikel 6(3)(b) van die Grondwet van die RSA (Wet 108 van 1996): "Munisipaliteite moet die taalgebruike en—voorkeure van hul inwoners in aanmerking neem". Dit blyk uit dié opname dat geen munisipaliteit nog 'n taalbestekopname (taaloudit) van sy munisipale amptenare en gemeenskap gedoen het nie. Die statistiek van die 1996 bevolkingsopname wat soms gebruik word, is verouderd. Watter taalvoorkeure word dan in ag geneem by die verskaffing van dienste?

Die Swartland Munisipaliteit beoog om 'n taaloudit te doen tesame met die diensterekeninge. Dit is navolgenswaardig. In dié opsig kan die Taalkomitee ook ondersteuning verleen met die opstel van 'n kort vraelys. Sodanige taaloudit behoort gereeld herhaal te word om op die hoogte te bly van die taalsamestelling van die gemeenskap.

Soos bevind tydens die eerste opname verhoog die frekwensie van die gebruik van al drie die amptelike tale tydens eksterne kommunikasie. Daar word dikwels gepoog om in die voorkeurtaal te kommunikeer, of om ekstern in die drie amptelike take te kommunikeer. Munisipaliteite soos Overstrand voel hulle het nog nie die kapasiteit om aan die behoeftes van die snelgroeïende Xhosagemeenskap te voldoen nie, maar dié saak geniet hoë prioriteit in hul kommunikasiestrategie. 'n Taaloudit behoort aan te dui hoe suksesvol munisipaliteite se eksterne kommunikasie is en of dit die teikengroep(e) bereik. Riglyne oor spesifiek eksterne kommunikasie word in klousules 4 en 5 van die Wes-Kaapse Taalbeleid gevind.

Die huidige toedrag van interne taalhantering hou steeds inherente gevare in soos met die vorige opname bevind is. Taalakkommodasie hang steeds van persoonlikhede, werksverhoudings en interpersoonlike taalgebruik af. As daar 'n beduidende verandering in die demografie van 'n raad of munisipale werksmag voorkom, kan dit die stand van 'n spesifieke taal ingrypend verander, veral ook as daar nie 'n taalbeleid is nie.

'n Paar munisipaliteite behoort introspeksie te hou oor die volgende vrae: [00f9]Waarom word Xhosa-navrae in die Cederberg Munisipaliteit in Engels beantwoord?

- Waarom word Worcester se raadsagendas slegs in Engels geskryf ten einde dit verstaanbaarder vir Xhosasprekende lede te maak?
- Waarom is die werkstaal van Knysna Munisipaliteit met 'n gemeenskapstaalsamestelling van 60 % Afrikaans, 20% Xhosa en 20% volgens die munisipaliteit, uitsluitlik Engels?

- Waarom word daar in George (71% Afrikaans, 13,7% Xhosa, 0,8% Engels); Overstrand (64% Afrikaans, 24-40% Xhosa, 12% Engels) en Sentrale Karoo (83% Afrikaans, 15% Xhosa en 2% Engels) hoofsaaklik in Afrikaans en Engels gekommunikeer terwyl daar meer Xhosasprekendes as Engelssprekendes in die gemeenskap is?

Ingevolge die Wes-Kaapse Talewet (Wet 13 van 1998) en die Wes-Kaapse Taalbeleid moet die drie amptelike tale van die Wes-Kaap gelyk behandel word. Riglyne oor die hantering van interne kommunikasie word in klousules 3 en 6 van die Wes-Kaapse Taalbeleid gevind. Munisipaliteite behoort verdere aandag aan die rotasiebeginsel te skenk as oplossing vir billike interne taalhantering byvoorbeeld ten opsigte van raadsvergaderings,—agendas en—notules.

### 6.3 Taalstruikelblokke, naamborde en rigtingwysers

Min of geen taalstruikelblokke word deur die munisipaliteite geïdentifiseer en waar dit bestaan, veral ten opsigte van dienslewering aan die Xhosa-gemeenskap, word daar gepoog om die probleem die hoof te bied deur bv. Xhosasprekende amptenare te gebruik soos in die geval van die Worcester Munisipaliteit. 'n Taaloudit sal ook lig werp op enige verdere taalstruikelblokke waarvan die munisipaliteite miskien nie bewus is nie.

Insiggewend in dié verband is Overstrand Munisipaliteit se omvattende kommunikasiestrategie wat die grondslag lê vir die ontwikkeling van 'n drietalige munisipaliteit. Volgens dié munisipaliteit word munisipaliteite ook deur die Wet op Plaaslike Regering: Munisipale Stelsels (Wet 32 van 2000) bemagtig om dienste aan die plaaslike gemeenskap te verskaf en fondse daaraan toe te wys in die jaarlikse begroting.

In die meeste munisipaliteite word Afrikaans en Engels op naamborde en rigtingwysers gebruik. Een uitsondering is Knysna met slegs Engelse naamborde en rigtingwysers alhoewel daar meer Afrikaanssprekendes en ewe veel Xhosa- en Engelssprekendes is. Slegs Ceres het begroot vir drietalige naamborde en rigtingwysers.

Kragtens die Wes-Kaapse Taalbeleid moet naamborde wat bv. biblioteke en klinieke identifiseer drietalig wees. Rigtingwysers en padtekens, asook straat- of plekname moet die billike verspreiding van die drie amptelike tale weerspieël, met inagneming van die taalgebruike en —voorkeure van die plaaslike gemeenskap.

### 6.4 Tolke en vertalers

Uit die opname blyk dit dat daar 'n uitgesproke behoefte aan tolke en vertalers by al die munisipaliteite bestaan. Tolk- en vertaaldienste is noodsaaklik in 'n veeltalige gemeenskap om gelyke toegang tot dienste soos gesondheidsorg, onderwys, welsynsdienste, nooddienste, ens. te bied.

Die praktyk wat by munisipaliteite ontstaan het om op 'n ad hoc-grondslag tolke en vertalers uit die gemeenskap of uit die personeelkorps te gebruik, is onprofessioneel en teenproduktief. So is daar in Swellendam Munisipaliteit bevind dat die gebruik van personeel op 'n vrywillige grondslag onbevredigend is, want die tegniese en regsterminologie skep probleme.

Munisipaliteite word sterk aangemoedig om slegs professionele tolke en vertalers vir Afrikaans, Xhosa en Engels en Gebaretaal te gebruik. Die gebruik van onopgeleide en onervare persone ondermyn effektiewe kommunikasie. Die kostefaktor is 'n groot oorweging vir munisipaliteite, maar die resultate van doeltreffender kommunikasie, verhoging in produktiwiteit en werksmotivering, groter kreatiwiteit, deelname en inisiatief en beter begrip en interaksie en uiteindelik beter menseverhoudings, kan alle verwagtings oortref.

Die Taalkomitee kan munisipaliteite ook raad gee ten opsigte van die vestiging van professionele tolk- en vertaaldienste.

### 6.5 Die bevordering van Xhosa en Gebaretaal en veeltaligheid in die sakesektor en die gemeenskap

Soos met die eerste opname blyk dit nog steeds kommerwekkend dat geen munisipaliteit 'n poging aanwend om die gebruik van Xhosa en Gebaretaal aan te moedig as daar 'n behoefte in die gemeenskap daarvoor bestaan nie. Sodanige behoeftes sal ook deur 'n taaloudit bepaal kan word.

Die aanmoediging en ondersteuning van veeltaligheid in die gemeenskap en die sakesektor is ook laag op munisipaliteite se prioriteitslys. Munisipaliteite behoort die nodige wil en ywer aan die dag te lê om die publiek se taalregte te erken, respek vir ander se tale en die aanleer van 'n ander taal aan te moedig. Munisipaliteite behoort die voorbeeld te stel vir die sakesektor dat 'n veeltalige samelewing gebou is op die hoekstene van die inheemse tale en nie op eentaligheid nie. Ingevolge die Grondwet van die RSA en al die ander wetgewing en beleid wat daaruit voortspuit, is veeltaligheid nie iets wat maar verduur moet word nie. Dit moet aktief bevorder word.

### 6.6 Begroting vir veeltaligheid

Uit die opname blyk dit dat munisipaliteite finansiële noustrop trek en nie vir veeltaligheid in hul begrotings voorsiening maak nie. Tog is veeltaligheid nie 'n onbekostigbare luukse nie; dit is 'n grondwetlike verpligting waarvoor begroot moet word.

Op Worcester se noodkreet dat daar ander gebiede in die gemeenskap is waar daar 'n groter nood is waaraan allereers aandag geskenk moet word, kan die vraag gevra word: as kommunikasie in die munisipaliteit in duie stort, as die boodskap wat oorgedra word nie begryp word nie, as die inwoners ervaar hul taal, hul kultuur, hul menswees word nie respekteer nie, watter kans is daar vir nasiebou, demokrasie, Batho Pele en ekonomiese welvaart?

**Ten slotte** wil die Taalkomitee die munisipaliteite in die Wes-Kaap hartlik bedank vir hul samewerking. Ons help graag waar ons kan.

### BRONNE GERAADPLEEG

**Du Plessis, Danie & Schuring, Gerard.** 2000. *Veeltaligheid in die werksplek; Ukusetshenziswa kwezilwimi ezehlukene emisebenzini; Multilingualism in the workplace.* Pretoria: MWU.

**Strydom, H.A. & Pretorius, J. L.** 1999. Language policy and planning: How do local governments cope with multilingualism? *Journal for Juridical Science.* 24(2):24-40

**BYLAE 1**

(Brief aan die hoof uitvoerende beamptes of munisipale bestuurders van die nuwe munisipaliteite in die Wes-Kaap)

Geagte \_\_\_\_\_

Dit is die eerste keer dat die Wes-Kaapse Taalkomitee, 'n statutêre liggaam ingestel kragtens artikel 6(1) van die Wes-Kaapse Talewet (Wet 13 van 1998), met u kommunikeer. Ons sluit enkele dokumente in wat die nodige agtergrondinligting aan u sal verskaf en waaruit u sal merk dat ons kragtens artikel 13 van die bogenoemde wet die mandaat het om die gebruik van die drie amptelike tale van die Wes-Kaap, naamlik Afrikaans, Xhosa en Engels te monitor en om veeltaligheid en die ontwikkeling van die voorheen gemarginaliseerde tale te bevorder.

Graag bring ons twee belangrike sake onder u aandag en vertrou dat u beide aageleenthede indringend met u raadslede, amptenare, belanghebbendes en die gemeenskap sal bespreek. Ons ontvang dan graag terugvoer voor **31 Mei 2001**.

**1. Taalbeleid**

Kragtens artikel 6(3)(b) van die Grondwet van die Republiek van Suid-Afrika (Wet 108 van 1996) moet munisipaliteite die taalgebruik en —voorkeure van hul inwoners in ag neem. Ingevolge die aanhef en artikels 2, 3, 4 en 5 van die Wes-Kaapse Talewet word 'n magtigende provinsiale taalbeleidsraamwerk daargestel in die Wes-Kaap waarvolgens munisipaliteite dié grondwetlike bepaling kan uitvoer.

'n **Konseptaalbeleid vir die Wes-Kaap** word dan aan u voorgelê met die versoek dat u dit sal bestudeer en u aanbevelings en kommentaar daaroor aan ons verskaf. Die Wes-Kaapse Taalkomitee het dié dokument ontwikkel deur 'n proses van wye oorlegpleging oor 'n tydperk van een en 'n halwe jaar. Dit is reeds in September 2000 aan die vorige plaaslike owerhede voorgelê. Ons hoop om dit vanjaar te finaliseer en aan die Wes-Kaapse Parlement voor te lê vir promulgering. Maar u samewerking in dié verband is onontbeerlik.

**2. Taalopname**

Voortspruitend uit die bogenoemde en met inagneming van artikels 151(4) en 154(2) van die Grondwet van die Republiek van Suid-Afrika, rig ons 'n vriendelike dog dringende versoek tot u om die volgende inligting oor die hantering van taalaangeleenthede in u plaaslike owerheid aan ons te verstrek:

- Beleidsbesluite oor die werkstale in u plaaslike owerheid
- Inligting oor die taalsamestelling van u gemeenskap en hoe dit bepaal is
- Besluite oor die werkstale vir mondelinge en skriftelike **interne** kommunikasie (raadsvergaderings, agendas en notules, kommunikasie met personeel)
- Besluite oor die werkstale vir mondelinge en skriftelike **eksterne** kommunikasie met die gemeenskap
- Verwydering van taalstruikelblokke in die verskaffing van dienste
- Taalgebruik op naamborde en rigtingwysers
- Gebruik van taalhelpbronne soos vertalers en tolke
- Bevordering van Xhosa en Gebaretaal
- Pogings wat aangewend word om die sakesektor en die gemeenskap van veeltaligheid bewus te maak
- Begroting vir drietaligheid.

Ons bied graag ons samewerking en ondersteuning aan u in bogenoemde verband. Ons sien uit daarna om van u te hoor.

Vriendelike groete

Prof. Isabel Cilliers  
Voorsitter: Wes-Kaapse Taalkomitee

**UVAVANYO-ZIMVO OLULANDELA OLOKUQALA MALUNGA NEZICWANGCISO-LWIMI NEMIGAQO-NKQUBO YEELWIMI KOOMASIPALA BENTSHONA KOLONI**

**Ngu-Isabel Cilliers**

**Usihlalo weKomiti yeeLwimi zeNtshona Koloni**

**1. INTSHAYELELO**

Kwikota yesithathu yonyaka ka 2000 kuye kwenziwa uvavanyo-zimvo jikelele ngokubhekiselele kwimigaqo-nkqubo nocwangciso-lwimi koomasipala beNtshona Koloni. IKomiti yeeLwimi zeNtshona Koloni iye yagqiba ekubeni ilandelise ngolunye uvavanyo-zimvo koomasipala abasanda kusekwa emva kolonyulo loomasipala olwalubanjwe ngoDisemba 2000.

**2. AMAGQABANTSHINTSHI NGENTSUSA**

Kuvavanyo-zimvo lokuqala kwakucingelwa ukuba oomasipala, mhlawumbi, abacacelwanga kakuhle yindlela umqathango omalunga neelwimi zaseburhulumenteni nophaya kwicandelo 6 loMgaqo-siseko woMzantsi Afrika (UMthetho 108 ka 1996) ofanele ukusetyenziswa ngayo ngoomasipala. Kolo vavanyo-zimvo lokuqala bonke oomasipala banikwa imiqondiso ecacileyo emalunga nemigaqo nkqubo. Loo miqondiso yayikhutshwe ngokwecandelo 5 loMgaqo-siseko weNtshona Koloni (UMthetho 1 ka 1998) nangokwamacandelo 2, 3, 4, no-5 oMthetho weLwimi zeNtshona Koloni (UMthetho 13 ka 1998) kunye noMgaqo-nkqubo oSaYilwayo weLwimi zeNtshona-Koloni.

Kolu lulandelayo uvavanyo-zimvo oomasipala baphinde bakhunjuzwa ngemithetho ekhankanywe ngentla apha kwaye bawanikiwe namaxwebhu aphathelele kuloo mba. Kuyacaca ke, kwiimpendulo ezifunyenweyo, ukuba oomasipala kungoku nje bayazazi izinyazeliso abajongene nazo ngokomthetho ngokubhekiselele kumba wokusetyenziswa kweelwimi ezahlukahlukeneyo. Ukulandelwa kwemiqathango emiselwe ngumgaqo-siseko, emiselwe yimithetho kunye naleyo imiselwe sisikhokelo esiqulethwe nguMgaqo-nkqubo weLwimi zeNtshona Koloni ngumcimbi osemagxeni woomasipala. Kungoko iKomiti yeeLwimi zeNtshona Koloni ibaxhasa ngothakazelelo olukhulu oomasipala.

**3. IINJONGO ZOVAVANYO-ZIMVO**

Iinjongo zolu vavanyo-zimvo kukufuna ukufumanisa ingcaciso ngale miba ilandelayo:

- Izigqibo ezithatyathiweyo ngokubhekiselele kwimigaqo-nkqubo yeelwimi kunye nezicwangciso ezenziweyo ngokubhekiselele koko, ndawonye nendlela oomasipala abawuphatha ngayo umba wokusetyenziswa kweelwimi ezintathu.
- Indlela ekhoyo kungoku nje ekusetyenziswa ngayo iilwimi kunxibelelwano ngomlomo nangembalelwano ngaphandle nangaphakathi koomasipala.
- Ukuphendula umbuzo wokuba oomasipala bafumanisile na kwaye benze njani ukuze bafumanise ukuba ziziphi iilwimi ezisetyenziswayo kanaanalo iziziphi iilwimi ezikhethwa ngabantu abahlala kwimimandla yabo nabasebenzi babo.
- Indlela oomasipala abasebenzisa ngayo uncedo lwabaguquli-lwimi nootoliki.
- Imiqobo ebangwa ziilwimi.
- Ukukhuthaza ukusetyenziswa kwesiXhosa, isiKxhosa nesiSan kunye neelwimi zeZandla.
- Indlela ekukhuthazwa ngazo uluntu namaqumrhu abucala ekuzisebenziseni zontathu iilwimi zeli.

**4. INDELA OLUQHUTYWE NGAYO UVAVANYO-ZIMVO**

Ngomhla wama-28 kuMatshi 2001 kwathunyelwa iileta kumasipala ngamnye koomasipala abangama-30 kweli leNtshona Koloni, leta ezo zathunyelwa ngolwimi olukhethwe ngamagosa aaziintloko zolawulo okanye ngabaphathi boomasipala ngendlela ekwagugqitywe ngayo ngefowuni kwangaphambi kokuthunyelwa kwazo. Ezo leta zathunyelwa nekopi yoMthetho weLwimi zePhondo leNtshona Koloni kunye neyoMgaqo-nkqubo oSaYilwayo weLwimi zeNtshona Koloni. Khangela phaya kwiSihlomelo 1.

Ezo leta zaziqulethe imibuzo engaqingqwanga, kwaye kwacelwa ukuba iimpendulo zibuyiswe ngaphambi komhla wama-31 kuMatshi 2001. Loo mibuzo yayiphathelele kule miba ilishuni ilandelayo:

- Izigqibo ezenziweyo malunga nemigaqo-nkqubo ngokubhekiselele kwiilwimi ezisetyenziswa koomasipala.
- Ingcaciso malunga neelwimi ezisetyenziswa luluntu nendlela efunaneke ngayo loo ngcaciso.
- Izigqibo ezenziweyo malunga neelwimi ezisetyenziselwa ukuthetha nokubhala ngaphakathi kwamasipala (kwiindibano zebhunga, kwiijenda nemizuzu, kunxibelelwano nabasebenzi).
- Ukususwa kwemiqobo ephathelele kwiilwimi nephazamisela ubonelelo ngeenkonzo.
- Ukusetyenziswa kweelwimi kwiibhodi zeempawu nezo zalatha indawo.
- Ukusetyenziswa koncedo lwabaguquli-lwimi nootoliki.
- Ukuphakanyiswa komgangatho wesiXhosa neNtetho yeZandla.
- Iinzame zokwazisa abezoshishino labucala noluntu jikelele ngokusetyenziswa kweelwimi ezahlukahlukeneyo.
- Ukuqingqa imali kulungiselelwa inkqubo yokusetyenziswa kweelwimi ezintathu.

Kwafunyanwa iimpendulo ezivela kwaba masipala bali-12 balandelayo: owaseBeaufort West, owaseBreede River/Winelands, owaseCedarberg, owaseGeorge, owaseKnysna, owaseLaingsburg, owaseOverstrand, owaseCentral Karoo, owaseSwartland, owaseSwellendam, owaseWitzenberg nowaseWorcester. Ezo mpendulo zingalinganiselwa kwi-40% yeempendulo kwaye zingathatyathwa njengezibonakalisa ukumelwa ngokwaneleyo koomasipala beli leNtshona Koloni.

Iyadana ke phofu into yokuba abanye oomasipala abakhulu, ngakumbi oweSixeko saseKapa, nonamasebe amaninzi engabanga nakuthumela iimpendulo. IKomiti yeeLwimi iyayazi into yokuba ngoDisemba 2000 iSixeko saseKapa samkela uMgaqo-nkqubo weThutyana weLwimi eziNtathu, kodwa ke loo mgaqo-nkqubo kungoku nje usahlaziywa.

**5. UKWANDLALWA KWEZIPHUMO**

**5.1 Izigqibo zoomasipala malunga nemigaqo-nkqubo ephathelele ekusetyenziseni kweelwimi**

Oomasipala abathathu kwabali-12, owaseBeaufort West (1995), owaseGeorge (1995) nowaseWitzenberg (1996), basalandela imigaqo-nkqubo eyaqulunqwa ekuyeni ekupheleni kweminyaka yoo1990. Khangela phaya ku 5.2 malunga noku.

Oomasipala ababini, owaseKnysna nowaseSwellendam babukhankanya nje gabalala ubukho bomgaqo-nkqubo weelwimi zikamasipala. UMasipala waseSwartland yena okwangoku usamisele imigaqo yethutyana de ikomiti yeeLwimi zeNtshona Koloni ikhuphe isikhokelo sokugqibela ukuze ikomiti yeelwimi yelo bhunga ibe nokuqulunqa owayo umgaqo-nkqubo.

NgoFebhewari 2001 uMasipala wase-Overstrand waqulunqa isicwangciso-qhinga soqhagamshelwano esinzulu nesiquletethe umgaqo-nkqubo weelwimi zeNtshona Koloni. Igatya 10.5.2 lesi sicwangciso-qhinga lithi kufuneka kulandelwe uMgaqo-nkqubo weelwimi zeNtshona Koloni kwaye lonke unxibelelwano ngokuthetha nangembalelwano kufuneka luqhutywe ngokwemiqathango ekuloo mgaqo-nkqubo. UMasipala wase-Overstrand akakaqulunqi mgaqo-nkqubo ucacileyo.

UMasipala waseBreede River/Winelands wawamkela ngomhla we-19 kuMatshi owakhe uMgaqo-nkqubo wakhe weelwimi. Loo mgaqo-nkqubo uthi iingxelo zebhunga kufuneka zandlalwe kwibhunga ngokomlinganiselo we-50% isiBhulu ne-50% isiNgesi kanaanjalo uthi izaziso zikamasipala kufuneka zifakwe ngazo zontathu iilwimi zaseburhulumenteni kumajelo eendaba kanaanjalo uthi iindleko zokusebenzisa utoliki wesiXhosa kuya kufuneka ukuba zikhe zinikwe ingqwalaselo.

Abanye oomasipala abane, owaseCedarberg, owaseCentral Karoo, owaseLaingsberg nowaseWorcester abanawo umgaqo-nkqubo oqingqiweyo.

## 5.2 Ingcaciso ngeelwimi ezisetyenziswa eluntwini

Ukuza kuthi ga ngoku akakabikho masipala uqhube inkqubo yokuphicotha ukusetyenziswa kweelwimi ngenjongo yokufumanisa iilwimi ezikhethwa luluntu olukwimimandla yoomasipala. Phofu yena uMasipala waseSwartland olo phicotho uceba ukuluqhuba ngamaphepha akhe ee-akhawunti ezikhutshwa qho ngenyanga. Lo masipala okwangoku uthembele kwiziphumo zobalo lwabantu luka-1996: IsiBhulu 90%, isiNgesi 6%, isiXhosa 4%.

UMasipala waseBeaufort West (isiBhulu 84%, isiXhosa 13.7% nesiNgesi 0.8%) noMasipala waseGeorge (isiBhulu 71%, isiXhosa 18% nesiNgesi 8%) nabo bathembele kwiziphumo zobalo lwabantu luka-1996. Ngokovavanyo-zimvo oluthile uMasipala waseSwellendam yena unabantu abathetha isiBhulu nesiNgesi kunye nabantu abangama-90 abathetha isiXhosa.

Aba masipala balandelayo bayayamkela into yokuba iilwimi ezithethwa luluntu olukwimimandla yabo zimi ngolu hlobo:

- OwaseCedarberg: isiBhulu 96%, isiNgesi 18%, isiXhosa, isiZulu nesiSuthu 2%
- OwaseKnysna: isiBhulu 60%, isiNgesi 20%, isiXhosa 20%)
- OwaseLaingsberg: IsiBhulu 99.9%
- OwaseCentral Karoo: IsiBhulu 83%, isiXhosa 15%, isiNgesi 2%)
- OwaseWitzenberg: Isininzi sithetha isiBhulu, uluntu oluthile luthetha isiXhosa ze imbinana ithethe isiNgesi.
- OwaseWorcester: Abantetho isisiBhulu bakwisininzi, balandelwe ngabantetho isisiNgesi nabantetho isisiXhosa.

Uluhlu lwabavoti boMasipala wase\_Overstrand lubonakalisa ukuba i64% yabavoti ithetha isiBhulu ze inani eliphakathi kwe-24% ne-40% lithethe isiXhosa ngeli lixa i-12% ithetha isiNgesi.

UMasipala waseBreeder River/Winelands yena akanazo iinkcukacha ezimalunga neelwimi ezisetyenziswa luluntu.

## 5.3 Iilwimi zonxibelelwano lwangaphakathi ezisetyenziswa xa kuthethwa nakwimbalelwano

Oomasipala baseBeaufort West, eCederberg, eLaingsberg nowaseSwartland ikakhulu basebenzisa isiBhulu kunxibelelwano lwabo lwangaphakathi. EBeaufort West isiBhulu samkelwe njengolona lwimi luphambili lusetyenziswayo xa kubhalwa amaxwebhu aseburhulumenteni afana nee-ajenda nemizuzu. Nawuphi na umba oqale wandlalwa ngesiNgesi uxoxwa ngesiNgesi uze ubhalwe ngesiNgesi kwimizuzu. Ooceba basebenzisa ulwimi abaluthandayo kwiindibano zebhunga nakwiindibano zeekomiti ukuba oko kuyamkelwa ngokubanzi. Xa ikho imfuneko, singenziwa isicelo sokuba imiba ethile icaciswe ngesiNgesi. UMasipala waseCedarberg usebenzisa isiBhulu kwimbalelwano, kwii-ajenda zebhunga njlnjln., kodwa ke imibuzo ebuzwe ngesiNgesi nembalelwano eyenziwe ngesiNgesi iphendulwa ngesiNgesi. Umsebenzi wakwaMasipala osazi kakuhle isiXhosa uyisebenza ngesiNgesi imibuzo yesiXhosa.

Ibhunga loMasipala waseSwartland lathabatha isigqibo sokusebenzisa isiBhulu kwiindibano zebhunga nezeekomiti, phofu ke iingxoxo-mpikiswano nembalelwano kufuneka ziguqulwe kolunye ulwimi xa kuceliwe oko. Amagosa ayabongozwa ukuba azame kangangoko ukusebenzisa isiBhulu nesiNgesi kwiiajenda neengxelo zebhunga, oko ekwenza ngokomlinganiselo we-50/50.

Nangona ulwimi olusetyenziswa kuMasipala waseKnysna kusisiNgesi, amalungu ebhunga avumelekile ukusebenzisa ulwimi aluthandayo. Oko phofu akufane kwenzeke kuba wonke amalungu ebhunga ayasiva isiNgesi. Unxibelelwano lwangaphakathi luqhutywa ngesiNgesi kwaye imbalelwano efike ngesiNgesi, ngesiBhulu nangesiXhosa iphendulwa ngezo lwimi kwiimeko ezithile.

UMasipala waseBreede River/Winelands, eGeorge, eOverstrand eCentral Karoo nowaseWorcester ikakhulu basebenzisa isiBhulu nesiNgesi kunxibelelwano lwabo lwangaphakathi. UMasipala waseBreede River/Winelands usebenzisa isiBhulu nesiNgesi ngokomlinganiselo we-50/50 kwiingxelo zebhunga nezigqibo zebhunga. EGeorge unxibelelwano lwangaphandle luqhutywa ngolwimi izithethi nababhali abakwaziyo ukuzisebenzisa nangeelwimi eziviwayo ngabo kuthethwa nabo okanye abo babhalelwayo. Iiajenda zebhunga zibhalwa ngolwimi ezifunyenwe ngazo kwaye iziphakamiso zibhalwa ngesiNgesi nesiBhulu. Kuye kwenziwe izishwankathelo ezifutshane sesiNgesi semiba ebhalwe ngesiBhulu nefanele ukuqwalaselwa libhunga.

KuMasipala weCentral Karoo iingxoxo ziqhutywa ngesiBhulu nesiNgesi. Kumasipala waseWorcester iimemorandum zangaphakathi zibhalwa ngesiBhulu ngesiNgesi kodwa wonke amaxwebhu neengxelo alungiselelwe ibhunga abhalwa ngesiNgesi ukuze abenokuviwa ngooceba abantetho isisiXhosa, nabalwimi lwabo lwesibini ludla ngokuba sisiNgesi. Ngokwescwangciso-qhinga esinzulu sikaMasipala wase-Overstrand, uMgaqo-nkqubo weelwimi ezintathu zeNtshona Koloni nguwo ofanele ukulandelwa kwaye lonke unxibelelwano olubhaliweyo nolungabhalwanga kufuneka luthobele imiqathango yaloo mgaqo-nkqubo.

Ulwimi olusetyenziswa xa kuthethwa kuMasipala waseSwellendam sisiBhulu, kodwa lowo kuphela komasipala ozisebenzisa zontathu iilwimi zaseburhulumenteni xa enxibelelana ngembalelwano nabasebenzi, oko kukuthi kusetyenziswa isiBhulu, isiXhosa nesiNgesi. Zona ii-ajenda nemizuzu zibhalwa ngesiBhulu nesiNgesi. Unxibelelwano lwangaphakathi kumasipala waseWitzenberg luxhomekeka kwiilwimi ezikhethwe ngabasebenzi.

## 5.4 Iilwimi ezisetyenziselwa unxibelelwano olungabhalwanga nolubhaliweyo lwangaphandle

Unxibelelwano lwangaphandle kuMasipala waseBeaufort West luxhomekeka kwiilwimi ezikhethwe luluntu. Izaziso ezithunyelwa eluntwini malunga nobonelelo ngeenkonzo zibhalwa ngesiBhulu, isiNgesi nesiXhosa. UMasipala waseBreede River/Winelands uzisebenzisa zontathu iilwimi zaseburhulumenteni xa ethumela izaziso kumajelo eendaba. UMasipala waseGeorge uzisebenzisa zontathu iilwimi zaseburhulumenteni xa ememela

uluntu kwiindibano zocweyo. UMasipala waseKnysna uzisebenzisa zontathu iilwimi zaseburhulumenteni kunxibelelwano lwakhe lwangaphandle, xa kulunga oko. KuMasipala waseSwartland unxibelelwano lwangaphandle luqhutywa ngolwimi olo umntu wangaphandle athe walusebezisa. Amacwecwana engcaciso, izaziso kunye nezigidimi zeendaba zibhalwa ngazo zontathu iilwimi zaseburhulumenteni.

Unxibelelwano kuMasipala waseCentral Karoo luqhutywa ngazo zontathu iilwimi zaseburhulumenteni ngokuxhomekeke kumntu lowo, uluntu olo okanye umbutho lowo kunxityelelwana nawo. Uninzi lwabantu abantetho isisiXhosa kwingingqi yoMasipala weseCentral Karoo basithetha kakuhle isiNgesi okanye isiBhulu. Iisetyhula ezimalunga nobonelelo ngeenkonzo zikhutshwa ngeelwimi ezikhethwe luluntu olo luthunyelwa isetyhula.

KuMasipala waseSwellendam unxibelelwano noluntu ngokuthetha luqhutywa ngesiBhulu nangesiNgesi, ze lona olubhaliweyo luqhutywe ngazo zontathu iilwimi zaseburhulumenteni. Xa kuthunyelwa iileta eluntwini kuye kusetyenziswe ulwimi olukhethwe ngumntu lowo ubhalelwayo.

UMasipala waseWitzenberg yena akakathabathi sigqibo ngokubhekiselele ekusetyenzisweni kweelwimi xa kunxityelelwana noluntu lwangaphandle. Kambe ke zona izigidimi zeendaba nengcaciso iye ithunyelwe ngesiXhosa kuluntu oluntetho isisiXhosa ngamanye amaxesha. Lonke unxibelelwano lwangaphandle kuMasipala waseWorcester luqhutywa ngolwimi olo kubuzwe ngalo umbuzo.

Izaziso zengqesho nezaziso zeethenda kwingingqi kaMasipala waseCedarberg zipapashwa ngesiBhulu nesiNgesi. Unxibelelwano lwangaphandle lukaMasipala waseLaingsberg lona luqhutywa ngesiBhulu nangesiNgesi. UMasipala waseOverstrand ubonelela ngeenkonzo ngesiNgesi nesiBhulu kwaye akanazo izixhobo zokufezekisa iimfuno zoluntu oluntetho isisiXhosa nolwanda kakhulu. Kodwa lo mba ubekwe phambili kwisicwangciso-qhinga seelwimi salo masipala. Khangela ku-5.5.

### 5.5 Imiqobo ephazamisa ukusetyenziswa kweelwimi

Oomasipala abahlanu, owaseBreede River/Winlands, eCedarberg, eGeorge, eCentral Karoo nowaseSwellendam abawuphendulanga lo mbuzo.

UMasipala waseBeaufort West izaziso ezimalunga nobonelelo ngeenkonzo zikamasipala uzipapasha ngesiBhulu, isiXhosa nesiNgesi. UMasipala waseKnysna akawunikanga ngqwalaselo umba wemiqobo ephazamisa ukusetyenziswa kweelwimi ngaphandle kwakunxibelelwano lwangaphandle olufana neeahkawunti, zona zikhutshwa ngazo zontathu iilwimi zaseburhulumenteni xa oko kulunga. UMasipala waseLaingsburg akanayo imiqobo ephazamisa ukusetyenziswa kweelwimi. Uninzi lwabasebenzi bakaMasipala waseSwartberg bayasazi isiBhulu nesiNgesi kwaye abantu abantetho isisiXhosa abandwendwela ezo ofisi nabo bayabonelelwa. Isininzi sabantu abasebenza kumasipala waseWorcester basazi kakuhle isiBhulu nesiNgesi kwaye kusetyenziswa amagosa antetho isisiXhosa ukususa imiqobo endleleni yokusetyenziswa kweelwimi xa kubonelelwa ngeenkonzo. Yena uMasipala waseWitzenberg akanawo umgaqo-nkqubo wokusebenzana nemiqobo ephazamisa ukusetyenziswa kweelwimi.

UMasipala waseOverstrand uyazi kakuhle into yokuba apha ekuhambeni kweminyaka kwasekwa iindlela zokubonelela ngeenkonzo ukuze kubonelelwe ngeenkonzo ngesiBhulu nesiNgesi kodwa ke akakabinako ukuzanelisa iimfuno zoluntu oluntetho isisiXhosa. Khangela ku5.4. Ziyenziwa zona iinzame ezibonakalayo zokuseka iinkonzo zotoliko nezogugulo-lwimi. Abaphathi bazama ukuba kubekho ootoliki kwiindibano zebhunga nezeekomiti ukuze umntu ngamnye akwazi ukukuva okuthethwa ngako kananjalo akwazi nokuthabatha inxaxheba kwiingxoxo ezo.

Lo Masipala uqulunqe isicwangciso-qhinga sonxibelelwano esinzulu nesingaxhaswa nje kuphela nguMgaqo-siseko weRiphabliki yoMzantsi Afrika, uMgaqo-siseko weNtshona Koloni okanye nguMthetho weLwimi zeNtshona Koloni kunye noMgaqo-nkqubo weLwimi zeNtshona Koloni, koko eso sicwangciso sikwaxhaswa ngummiselo owaziwa njengeBatho Pele necandelo 19 loMthetho wooRhulumente beeNgingqi, uMthetho wamaSebe ooMasipala (UMthetho 117 ka 1998) izahluko 4, 5, 6 zoMthetho wooRhulumente beengingqi, uMthetho weNkqubo zooMasipala (UMthetho 32 ka 2000) kunye nesahluko 3 soMthetho wokuKhuthaza ukuFikeleleka kweNgcaciso (UMthetho 232 ka 2000).

UMasipala wase-Overstrand uyayiqonda into yokuba icandelo 4(2)(e) loMthetho wooRhulumente beeNgingqi: Iinkqubo zooMasipala, unyanzelisa ibhunga likamasipala ukuba libonisane noluntu ngokubhekiselele kwiinkonzo kunye neendlela ngeendlela ezikhoyo zobonelelo ngeenkonzo. Uluntu lwendawo luchazwa njengabahlali, abahlawuli beerhafu zoomasipala, imibutho ebandakanyeka kwimicimbi yasekuhlaleni, kwakunye neendwende nabanye abantu abahlala ngaphandle kwemida kamasipala lowo nabasebenzisa iinkonzo namaziko umasipala abonelela ngazo. Abo bantu banelungelo lokufaka iziphakamiso nezikhazalo ezibhaliweyo nezingabhalwanga kwibhunga kanti kuyo nayiphi na eminye imibutho yopolitiko okanye kwiofisi zolawulo lukamasipala. Kananjalo banawo namalungelo okwaziswa ngezigqibo ezenziwe libhunga kwakunye nezinye izigqibo ezichaphazela amalungelo abo, impahla yabo kunye noko bakulindeleyo. **\*Ii-ofisi zolawulo lukamasipala kufuneka zilungiselele unxibelelwano phakathi kwazo noluntu lwendawo leyo zikuyo.** Ngokwecandelo 8(2) loMthetho weNkqubo zooMasipala oomasipala banikwe amagunya okwenza nantoni na eyimfuneko ngokufanelekileyo ukuze babe nokuwuqhuba kakuhle umsebenzi wabo nokuwasebenzisa kakuhle amagunya abo. **\*Ngokwecandelo 16(1)(b) umasipala unako ukuzisebenzisa izinto zakhe eziluncedo kwaye unako nokubekela bucala imali ethile kuqingqo-mali lwakhe lonyaka ngenjongo yokuphumeza iinjongo ezikhankanywe ngentla apha.** \*Ugxinisiso olwenziwe ngumvavanyi-zimvo

Lo masipala ke ngoko uzama ukususa imiqobo esendleleni yosetyenziso lweelwimi ngokuthi abonelele ngeenkonzo zotoliko nezogugulo lwimi. Abaphathi umthetho weenkqubo zoomasipala bawubona njengomthetho oxhobisa umasipala ngeendlela zokubonelela ngeenkonzo nangegunya lokubekela bucala imali kuqingqo-mali lwakhe lonyaka ukwenza oko.

### 5.6 Ukusetyenziswa kweelwimi kwiibhodi zempawu nakwizalathisi -ndlela

Oomasipala abane, owaseBreede River/Winlands, eGeorge, Overstrand naseCentral Karoo abawuphendulanga lo mbuzo.

Kumandla kaMasipala waseBeaufort West, eLaingsburg naseSwellendam iibhodi zeempawu nezalathisi-ndlela zibhalwe ngesiBhulu nesiNgesi. KooMasipala baseSwartland naseWitzenberg iibhodi zeempawu nezalathisi-ndlela zibhalwe ngesiBhulu nesiNgesi ze kwiimeko ezithile kwiziphaluka ezihlalwa ngokungaqingqawanga zibhalwe nangesiXhosa. UMasipala waseWorcester yena usebenzisa iibhodi zeempawu nezalathisi-ndlela zesiqhelo.

Kumasipala waseKnysna kusetyenziswa iibhodi zeempawu nezalathisi-ndlela ezibhalwe ngesiNgesi kuphela.

UMasipala waseCedarberg kuqingqo-mali lwakhe lonyaka-mali ka 2001/2002 uwenzile amalungiselelo okwenziwa kweebhodi zeempawu nezalathisi-ndlela ezibhalwe ngeelwimi ezintathu.

### 5.7 Ukusetyenziswa koncedo lwabaguquli-lwimi nootoliki

UMasipala waseLaingsburg nowaseCentral Karoo abafane babasebenzise ootoliki nabaguquli-lwimi, ukuba phofu bayabasebenzisa, kuba uninzi lwabantu balapho bayakwazi ukunxibelelana ngesiBhulu nesiNgesi.

UMasipala waseBeaufort West noMasipala waseWorcester bayabasebenzisa abaguquli-lwimi nootoliki. EBeaufort West abaguquli-lwimi basetyenziselwa ukuguqula ulwimi xa kuthethwa noluntu jikelele oko kusenziwa ngolwimi olo luthandwa ngabo bantu kuthethwa nabo kananjalo loo

nto iyenziwa naxa uluntu lusaziswa ngokuqulethwe kwizaziso ezilungiselelwe uluntu jikelele. UMasipala waseWorcester usebenzisa abaguquli-lwimi nootoliki kwaye ootoliki basetyenziswa ngakumbi kwiindibano zebhunga.

Kumasipala waseCedarberg ootoliki besiXhosa abasebenza izingxungxo basetyenziselwa ikakhulu ooceba abantetho isisiXhosa. Abaguquli-lwimi abazimeleyo ngabo abaguquli izigidimi zeendaba nemizuzu kwaye utoliki wesiXhosa uye asetyenziswe ngokungaqingqanga kwiindibano zebhunga nakwiingxoxo noluntu. UMasipala waseWitzenberg ngamaxesha athile uye asebenzise abaguquli-lwimi ukuguqulela izigidimi zeendaba nengcaciso esiXhoseni. Ootoliki basetyenziswa ngokungaqingqanga kwiintlanganisano ezithile.

Koomasipala baseGeorge, eKnysna, e-Overstrand naseSwellendam kuye kusetyenziswe abasebenzi bakamasipala abakwaziyo ukuthetha iilwimi ezintathu ngakumbi kumsebenzi wokutolika kuba ingekho imali yokuhlawula ootoliki nabaguquli-lwimi. UGqr Joan Prins uyibhaqe ngokucacileyo imfuneko yeenkonzo zotoliki nezogququlo-lwimi kumasipala wase-Overstrand ngelixa bekuqhutywa inkqubo yoqulunqo lweSicwangciso soPhuhliso oluDityanelweyo (Integrated Development Planning). Phambili phaya kwakusetyenziswa amagosa kamasipala okanye ooceba ekwenzeni umsebenzi wokutolika nowokuguqula iilwimi kwiindibano zebhunga nezoluntu eHermanus, eStanford, eHangklip-Kleinmond naseGans Bay. Amaxwebhu aseHangklip-Kleinmond ayesakuguqulwa yngumhlohli weYunivesithi yaseStellenbosch. Baceba ukudala isikhundla somguquli-lwimi wesiXhosa kwikomkhulu labo noza kubanako ukubonelela neminye imibutho ngenkonzo yakhe ngentlawulo ehlawulwa ngokweyure.

Phofu eSwellendam kwafunyaniswa ukuba ukusetyenziswa kwabasebenzi asinto inceda kangako kuba isigama sobugcisa nesasemthethweni sithanda ukuba yingxaki. Kuthethiwe nabaguquli-lwimi kwafunyaniswa ukuba babiza malunga ne-R100 ngephepha elinye. Umasipala uyayiqonda imfuneko yokuba neengcali zolwimi koko into engekho yimali kwaye ngenxa yobunzima ngokwasezimalini akubonakali ukuba lo masipala uya kuba nako ukufekezeka kungekudala loo mqwano.

UMasipala waseBreede River/Winlands kungoku nje usawuphonononga umba omalunga nokutolikela esiXhoseni kwiindibano. Ingxelo ngokubhekiselele kuloo nto kunye nentelekelelo yeendleko iyakwandlalwa phambi kwendibano yebhunga.

### 5.8 Ukuphakanyiswa komgangatho wesiXhosa neNtetho yeZandla

Aba Masipala balandelayo abawuphendulanga lo mbuzo: OwaseBreede River/Winlands, owaseCedarberg, owaseGeorge nowaseOverstrand.

Aba masipala balandelayo abanayo imigaqo-nkqubo enxulumene nalo mba kwaye akukho zinzame bazenzayo zokuphakamisa umgangatho wesiXhosa noweNtetho yeZandla: owaseBeaufort West, owaseKnysna, owaseLaingsberg ( apho umasipala athe loo mcimbi awumayami) owaseCentral Karoo, owaseSwartland (apho athi umasipala loo mcimbi uza kuqwalaselwa kumgaqo-nkqubo ocetywayo) owaseWitzenberg nowaseWorcester (nabathi uluvo lwabo kukuba amagosa anelungelo lokuya kufunda isiXhosa)

### 5.9 Iinzame zokwenza ukuba icandelo loshishino noluntu luyiqonde inkqubo yokusetyenziswa kweelwimi ezintathu

Oomasipala abahlanu abawuphendulanga lo mbuzo, owaseBreede River/Winlands, owaseCedarberg, owaseGeorge, owase-Overstrand nowaseSwellendam.

Aba masipala balandelayo bavakalise ukuba abanawo umgaqo-nkqubo onxulumene nalo mba kwaye bayivakalisile neyokuba abanazinzame bazenzayo zokwazisa icandelo loshishino noluntu ngenkqubo yokusetyenziswa kweelwimi ezininzi: owaseBeaufort West, owaseKnysna, owaseLaingsberg, owaseCentral Karoo, owaseSwartland, owaseWitzenberg nowaseWorcester. Ngokubhekiselele kulo mba iBeaufort West ikhankanye into yokuba isihloko seeleta zaseburhulumenteni sibhalwe ngazo zontathu iilwimi zeNtshona Koloni zaseburhulumenteni. UMasipala waseSwartland loo mcimbi uza kuwunika ingwalaselo kumgaqo-nkqubo wakhe ocetywayo.

### 5.10 Ukuqingqa imali kulungiselelwa ukusetyenziswa kweelwimi ezintathu

Aba masipala balandelayo abawuphendulanga lo mbuzo: Breede River/Winlands, owaseCedarberg, owaseGeorge nowaseOverstrand.

Intlaninge yoomasipala ayenzanga zibonelelo zenkqubo yokusetyenziswa kweelwimi ezintathu kuqingqo-mali lwabo, abo masipala ngumasipala waseBeaufort West, owaseKnysna, owaseLaingsberg, owaseCentral Karoo, owaseSwartland, owaseSwellendam, owaseWitzenberg nowaseWorcester.

Kodwa ke yena umasipala waseKnysna uthathe isigqibo sokukhuthaza amagosa akhe ukuba afunde ulwimi lwesithathu nangona kungekho mali mali yabelwe loo mcimbi kuqingqo-mali lwakhe. Eli bhunga linazo iitheyipu neencwadi zaseburhulumenteni zokufunda isiXhosa nezathengwa kwiqela leminyaka eyadlulayo.

Ngokomasipala waseSwartland oomasipala banoxanduva olukhulu lokuqala ngokubonelela uluntu ngeenkonzo eziphambili. Ibhunga ke ngoko kuya kufuneka ukuba likhokelwe bubukho bemali okwangoku, ngokubhekiselele kusungulo lomgaqo-nkqubo weelwimi. Ukusungulwa komgaqo-nkqubo weelwimi kubandakanya iindleko ezinkulu kwaye loo mgaqo-nkqubo ungasungulwa kuphela ngokwezwicwangciso-mali zexesha elide.

UMasipala waseWorcester uqinisekile ukuba zininzi ezinye izinto eziyimfuneko ekufuneka ziqwalaselwa kuqala.

## 8. IZIGQIBO NEZIPHAKAMISO

### 8.1 UMgaqo-nkqubo weelwimi

Nangona, ukususela emva kovavanyo-zimvo lwangaphambili, oomasipala beyiqonda nangaphezulu imfuneko yokuqulunqwa kwemigaqo-nkqubo yeelwimi kunye noko ekufanele ukuba kuqulathwe yiloo migaqo-nkqubo akukho namnye umasipala osequlunqo umgaqo nkqubo ovakalayo.

Xa kungekho mgaqo-nkqubo weelwimi uqingqiweyo ukungaqondi kuyanda, imiyalezo edluliselwayo iyacutheka, ingcaciso enyanisweni iyafihlakala kuba ingaqondwa kwaye unxibelelwano luyaphazamiseka, nto leyo iphinde idale ukungaqondani, unxibelelwano olungelulo nobudlelwane obungebubo. Kwelinye icala abantu babandezwa isidima sabo xa bona nenkcubeko yabo bengafumani kuphathwa ngokulinganayo. Kanti ke kwelinye icala baye bazive bengahlonelwana xa kunganxityelelwana nabo ngolwimi abaluthandayo.

Kungoko kukho imfuneko yokuba kwenziwe iinzame zokuzinikela ekubeni negalelo elibonakalayo ekwaneliseni iimfuno zabasebenzi noluntu ngokubanzi. UMgaqo-nkqubo weelwimi zeNtshona Koloni ubonelela ngesikhokelo esicacileyo ngokubhekiselele kulo mba. IKomiti yeeLwimi iya kubaxhasa ngothakazelelo olukhulu oomasipala kwiinzame zabo zokuqulunqwa imigaqo-nkqubo yabo.

### 6.2 Ubume beelwimi: ngokoxibelelwano lwangaphakathi nonxibelelwano lwangaphandle

Ngokwecandelo 6(3)(b) loMgaqo-siseko weRiphabliki yoMzantsi Afrika (UMthetho 108 ka 1996), ukwazi ubume bokusetyenziswa kweelwimi

eluntwini yinto apha efanele ukubaluleka kakhulu koomasipala: “Oomasipala kufuneka banike ingqwalaselo ukusetyenziswa kweelwimi kunye nentando yabemi abakwimimandla yabo ngokubhekiselele kwiilwimi” Ngokolu vavanyo-zimvo kubonakala ingathi akukho masipala ukhe wazikhathaza ngokuqhuba uphicotho lweelwimi ngokubhekiselele kumagosa abo noluntu olukwimimadla yabo. Ingxelo-zibalo yobalo lwabantu luka 1996 seyiphelwe lixesha. Ziziphi iilwimi ezithandwayo ezinikwa ingqwalaselo xa kubonelelwa ngeenkonzo?

UMasipala waseSwatland uceba ukuqhuba uphicotho lweelwimi ngokuthi asebenzise amaphepha eea-khawunti. Lo ngumzekelo onako ukulandelwa. Kulo mba ikomiti yeelwimi ingabanako ukuncedisa ngokuthi iqulunqe iphepha-mbuzo elifutshane. Uphicotho lweelwimi olunjalo kuya kufuneka ukuba lwenziwe rhoqo ukuze abachophele umsebenzi wokwenza irisitshi babenako ukuhlala bebazi ubume beelwimi ezisetyenziswa eluntwini.

Njengoko kubonakaliswe kuvavanyo-zimvo lakuqala, ukusetyenziswa kweelwimi zaseburhulumenteni zontathu kwanda ngokokusetyenziswa kwazo kunxibelelwano lwangaphandle. Kusoloko kusenziwa iinzame zokunxibelelana ngolwimi oluthandwayo okanye ngazo zontathu iilwimi zaseburhulumenteni kunxibelelwano lwangaphandle. Oomasipala abafana nowase-Overstrand baziva bengaxhotyiswanga ngokwaneleyo ukuze babe nokufezekisa iimfuno zabantu abantetho isisiXhosa, abanda mihla le, kodwa ke loo mcimbi ubekwe phambili kwizicwangciso-qhinga zonxibelelwano zaloo masipala. Uphicotho lweelwimi lungenza ukuba umasipala ayiqonde impumelelo yonxibelelwano lwangaphandle lukamasipala kanti nokufikelela kwalo eluntwini. Izikhokelo ezimalunga nonxibelelwano lwangaphandle zingafumaneka phaya kwigatya-4 nakwigatya-5 loMgaqo-nkqubo weelwimi zeNtshona Koloni.

Imo yolawulo lweelwimi ezisetyenziswa ngaphakathi isenabo ubungozi obukhulu njengoko kwafunyaniswa kuvavanyo-zimvo lwangaphambili. Ukwamkelwa kolwimi kusaxhomekeke kubantu, kubudlelwane ngokwasemsebenzini nakwindlela abantu abanxibelelana ngayo, omnye nomye. Xa imo yoluntu olusebenza kwibhunga okanye kumasipala inokuguquka kakhulu, loo nto ingalususa ulwimi oluthile kwisihlalo salo ngakumbi xa kungekho mgaqo-nkqubo weelwimi.

Imbinana ethile yoomasipala kuya kufuneka izibhence ngokubhekiselele kule mibuzo ilandelayo:

- Kutheni imibuzo yesiXhosa iphendulwa ngesiNgesi kwaMasipala waseCedarberg?
- Kutheni ii-ajenda zebhunga laseWorcester zibhalwa ngesiNgesi kuphela ukuze zibenokuviwa ngamalungu antetho isisiXhosa?
- Kutheni ulwimi lokusebenza kuMasipala waseKnysna kusisiNgesi kuphela xa kanti iilwimi zalapho sisiBhulu 60%, isiXhosa 20% nesiNgesi 20%?
- Kutheni unxibelelwano luqhutywa, ikakhulu, ngesiBhulu nesiNgesi eGeorge (apho imo yeelwimi ithi: 71% isiBhulu, 13,7% isiXhosa, 0,8% isiNgesi), eOverstrand (apho imo yeelwimi ithi: 64% isiBhulu, 24-40% isiXhosa, 12% isiNgesi) naseCentral Karoo (apho imo yeelwimi ithi: 83% isiBhulu, 25% isiXhosa ne-2% isiNgesi) xa kanti abantu abathetha isiXhosa baninzi ukudlula abathetha isiNgesi kwezo ndawo?

NgokoMthetho weelwimi zeNtshona Koloni (UMthetho 13 ka 1998) kunye noMgaqo-nkqubo weelwimi zeNtshona Koloni, iilwimi ezintathu zaseburhulumenteni zeNtshona Koloni kufuneka ziphathwe ngokufanayo. Isikhokelo ngokubhekiselele kunxibelelwano lwangaphakathi singafunyanwa phaya kwigatya 3 negatya 6 loMgaqo-nkqubo weelwimi zeNtshona Koloni. Oomasipala kufuneka bawunike ingqwalaselo ummiselo wotshintsha-tshintsho lweelwimi njengesisombululo esiya kukhokelela ekuphathweni kweelwimi ngokobulungisa, umzekelo ngokubhekiselele kwiindibano zebhunga, ii-ajenda nemizuzu.

### 6.3 Imiqobo ephazamisa ukusetyenziswa kweelwimi kwiimpawu zendlela nezalathisi-ndawo

Ayimini imiqobo ephawulwe ngoomasipala, apho ikhoyo, okanye ayikho kwakubakho kwezinye iimeko ngakumbi ngokubhekiselele kubonelelo lwabantu abantetho isisiXhosa ngeenkonzo. Ziyenziwa zona iinzame zokuyisombulula loo ngxaki ngokuthi, umzekelo, kusetyenziswa amagosa athetha isiXhosa, njengaphaya kumasipala waseWorcester. Uphicotho lweelwimi lungabanako ukuveza eminye imiqobo esendleleni yosetyenziso lweelwimi engaphawulwanga ngoomasipala.

Eyona nto iye yabaluleka kuyo yonke le nto sisicwangciso-qhinga sonxibelelwano esinzulu somasipala wase-Overstrand, sona siya kusibonelela ngomzekelo wokuseka umasipala osebenzisa iilwimi ezintathu. Eso sicwangciso-qhinga sisekelezwe kuMthetho weNkqubo zooMasipala (UMthetho 32 ka 2000), wona unika oomasipala igunya lokubonelela uluntu ngeenkonzo kwanelukuba oomasipala bawufake kwiibhujethi zabo zonyaka loo mcimbi.

Kuninzi loomasipala iilwimi ezisetyenziswa kwiimpawu zendlela nezalathisi-ndlela sisiBhulu nesiNgesi. NguMasipala waseKnysna yedwa oneempawu zendlela nezalathisi-ndlela ezibhalwe ngesiNgesi kuphela nangona abantu abathetha isiBhulu bebaninzi ukugqitha abo bathetha isiNgesi kanti nangona abathetha isiXhosa bona belingana nabathetha isiNgesi. Ngumasipala waseCeres kuphela ofake isabelo-mali seempawu zendlela nezalatha-ndawo kwibhujethi yakhe.

NgokoMgaqo-nkqubo weelwimi zeNtshona Koloni iimpawu zendlela nezalathisi-ndlela ezalatha amathala eencwadi nekliniki kufuneka zibhalwe ngeelwimi ezintathu. Izalathisi-ndawo neempawu zendlela kunye namagama ezitalato okanye aweendawo kufuneka zibonakalise ngokobulungisa ubukho beelwimi zaseburhulumenteni zontathu kwindawo ezikuzo, oko kwenziwe kunikwe ingqwalaselo ukusetyenziswa kweelwimi nokukhethwa kwazo luluntu lwalapho.

### 6.4 Ootoliki nabaguquli-lwimi

Xa kukhangelwa kolu vavanyo-zimvo ibonakala ngokucacileyo into yokuba kukho imfuneko yootoliki nabaguquli-lwimi kubo bonke oomasipala. Kuluntu oluthetha iilwimi ezahluka-hlukeneyo iinkonzo zotoliki nezogugulo lwimi zibaluleke kakhulu ukuze abantu babenokuzifikelela ngokulinganayo iinkonzo ezifana nezozempilo, ezemfundo, ezentlalo yoluntu kunye neenkonzo ezingxamisekileyo.

Isiqhelo sokusetyenziswa kootoliki nabaguquli-lwimi abavela eluntwini kwanokusetyenziswa kwabasebenzi boomasipala ngokungaqingqawanga njengootoliki nabaguquli-lwimi sisenzo apha esingamkelekanga ngokobuprofeshinali kwaye sibambezele inkqubela. Umzekelo, kwafunyaniswa ukuba ukusetyenziswa kwabasebenzi ngokuzithandela kumasipala waseSwellendam akuzange kwanelise ngenxa yeengxaki ezibangwa sisigama sobugcisa nesasemthethweni.

Oomasipala bayakhuthazwa ukuba basebenzise ootoliki nabaguquli-lwimi abavunyiweyo kulwimi lwesiBhulu, olwesiXhosa, olwesiNgesi nolweZandla. Ukusetyenziswa kwabantu abangaqeqeshelwanga loo msebenzi kuhlisa umgangatho wonxibelelwano. Nangona umba weendleko kuyinto exhalabisa kakhulu koomasipala zona iziphumo zotyalo-mali olunjalo lunxibelelwano olusebenzayo, inkuthalo nokukhuthalela ukwenza umsebenzi, umoya wokuyila, owokufuna ukuthabatha inxaxheba nokuzigqatsa kunye nokuqondana bhetele ndawonye nokusebenzisana okukhokelela kubudlelwane obububo, ziphumo ezo zinokubangaphaya kobekulindelwe.

IKomiti yeelwimi inako ukubacebisa oomasipala ngeendlela zokuseka iinkonzo ezivunyiweyo zogugulo-lwimi notoliki.

### **6.5 Ukuphakanyiswa komgangatho wesiXhosa noLwimi lweZandla nosetyenziso lweelwimi ezahluka-hlukeneyo kwicandelo loshishino naseLuntwini**

Njengakuvavanyo-zimvo lokuqala, isaxhalabisa into yokuba kungabikho masipala uzama ukukhuthaza ukusetyenziswa kwesiXhosa neNtetho yeZandla eluntwini xa ikho imfuneko yoko.

Imfuno ezilolo hlobo zinokuphawuleka xa kuthe kwaqhutywa uphicotho lweelwimi.

Ukukhuthazwa nokuxhaswa kosetyenziso lweelwimi ezahluka-hlukeneyo eluntwini nakushishino labucala zizinto ezingasiweso phakathi kwezinto eziphambili ezifanele ukwenziwa ngoomasipala. Oomasipala banoxanduva lokubonakalisa ukuzimisela kwabo ukuwaqonda amalungelo oluntu ngokubhekiselele kwiilwimi. Kananjalo kufuneka bakhuthaze ukhlonitshwa kweelwimi zabanye abantu nokufundwa kolunye ulwimi. Oomasipala kufuneka babengumzekelo kushishino labucala, ngaloo ndlela babonise ukuba uluntu oluthetha iilwimi ezahlukahlukeneyo lwakhelwe kwisiseko esizilwimi zomthonyama nesingelulo unyanzeliso lolwimi olunye. NgokoMgaqo-siseko weRiphabliki yoMzantsi Afrika nayo yonke eminye imithetho nemigaqo-nkqubo esekelezwe kuwo, usetyenziso lweelwimi ezahlukahlukeneyo asinto esafuna ukunyanyezelwa nje kuphela koko kufuneka ikhuthazwe kakhulu.

### **6.6 Uqingqo-mali olulungiselelwe iilwimi ezintathu**

Xa kukhangelwa kwiziphumo zoluvavanyo-zimvo iyabonakala into yokuba oomasipala bathwele ubunzima ngokwezimali kwaye abanamalungiselelo bawenzileyo kuqingqo-mali lwabo lonyaka ngokubhekiselele ekusetyenzisweni kweelwimi ezahluka-hlukeneyo. Kodwa ke ukusetyenziswa kweelwimi ezahluka-hlukeneyo alufani nokuthenga into yokuzonwabisa nje edulayo koko sisinyanzeliso somgaqo-siseko esifanele ukubekelwa imali bucala.

Ngokubhekiselele kwisikhalo saseWorcester sokuba kukho ezinye izinto ezibalulekileyo eluntwini apho kukho imfuneko engaphezulu, zinto ezo ekufuneka zinikwe ingqwalaselo kuqala, kungabuzwa lo mbuzo: xa unxibelelwano lunokuphela kuMasipala, xa umyalezo okutshiweyo unokungaviwa, xa abemi benokufumanisa ukuba inkcubeko yabo, ulwimi lwabo nesidima sabo asihlonitshwa angabakho kusini na amathuba olwakhiwo lwesizwe, awedemokrasi, awe-batho pele nowokuqhuba kakuhle kwezoqoqosho?

Elokugqibela, iKomiti yeelwimi ibabulela kakhulu bonke oomasipala ngentsebenziswano yabo. Siya kukuthakazelela kakhulu ukuba luncedo apho sinako khona.

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