

THE WESTERN CAPE LANGUAGE AUDIT: 2001

An empirical study of the performance of the Western Cape Provincial Government in meeting the language needs and requirements among its personnel, stakeholders and the general public.

A qualitative and quantitative study commissioned by the Western Cape Language Committee.

March 2002

DIE TAALOUDIT IN DIE WES-KAAP: 2001

'n Empiriese ondersoek na die prestasies van die Provinsiale Regering van die Wes-Kaap ten opsigte van die taalbehoefte en vereistes onder sy eie personeel, belanghebbendes en lede van die algemene publiek.

'n Kwalitatiewe en kwantitatiewe studie uitgevoer onder opdrag van die Taalkomitee van die Wes-Kaap.

Maart 2002

UPHICOTHO LWEELWIMI ZENTSHONA KOLONI

2001

Uphando olusekelezwe kulwazi malunga nendlela uRhulumente wePhondo leNtshona Koloni aqhuba ngayo kumcimbi wokuhlangabezana neemfuno zabasebenzi bakhe nabo asebenzisana nabo kunye noluntu jikelele ngokubhekiselele kwiilwimi.

Uphando oluqwalasela ukusetyenziswa ngendlela nokusetyenziswa kangakanani kweelwimi noluyalelwe yiKomiti yeeLwimi zeNtshona Koloni.

Matshi 2002

7. FINAL CONCLUSIONS, RECOMMENDATIONS AND EXECUTIVE SUMMARY

7.1 Background to the study and methodology

While South Africa has eleven official languages, three languages are dominant in the Western Cape, namely Afrikaans, English and isiXhosa. Accordingly the Provincial Administration of the Western Cape has formally determined that these three languages be adopted as the official languages for the province and legislated as such. The aim of the legislation and supporting policy is that these three languages should enjoy formal equality of use in its administration and among the personnel, in all interaction with the general public and in its linkages and communication with the large variety of agencies, organisations and individual clients that have cause to interact with the provincial administration in their operations. The latter are defined as "stakeholders" of the Administration.

The Western Cape Language Committee was established in terms of the legislation to monitor and review the extent to which the formal language responsibilities are met and to support the administration in meeting its language objectives.

In order to provide itself with insights relevant to its task, the Language Committee commissioned an empirical investigation of language patterns, needs and problems associated with language use in all its facets. After the required tendering process, the investigation has been undertaken by MarkData (Pty) Ltd, and the findings are drawn together in this report. The formal objectives of the investigation are set out in detail in attached documentation but can be briefly identified as the following:

- To explore the way in which the senior officials in the Administration understand the implications of language policy and the problems that are encountered in the implementation of the legislation.

- To describe and evaluate the quantitative patterns of language use and competence among the personnel of the Administration and the needs and problems that arise in the day-to-day language-based interaction.
- To describe and assess the extent to which the language needs and preferences of the general public are addressed in the interaction with the Administration.
- To identify, review and describe the nature of language-based interaction with stakeholders and any problems that may arise in this interface.

These objectives were pursued in an investigation that had the following components:

- 1 In-depth interviews among senior officials and an interpretation of their responses.
- 2 Interviews among 1040 randomly selected employees in different departments, covering different levels of seniority.
- 3 A focused survey among a multi-stage stratified probability sample of 862 members of the general public spread throughout the province.
- 4 Focused interviews among 284 stakeholders.

All interviews were conducted by trained and experienced fieldworkers and the teams always included people who were proficient in all three languages.

The data were computer-processed and detailed tables of results were prepared that are appended in a Technical Report. This Executive Summary draws together the most important content and implications of the interpretive report submitted to the language committee.

As the report on this study illustrates, a study of language use and needs cannot merely be a mechanical exercise. The interpretation and evaluation of the results have to take account of complex nuances in the way in which languages are used in communication. The needs and expectations relating to language use are influenced by the social context, language proficiency and

the surrounding attitudes and quality of communication among people in the situations reviewed. Hence this audit cannot be only a quantitative accounting exercise, but has to evaluate the patterns observed in a wider human and organisational setting.

7.2 The in-depth interviews

7.2.1 Introduction

Phase 1 of the Language Audit comprised in-depth interviews with senior management in the various provincial departments.

7.2.2 Main trends

The main trends were as follows:

General

- The language background and attitudes of the individual heads of departments, as well as that of their senior management, towards the trilingual language policy of the Province are the key drivers in determining the linguistic culture of a particular department or Chief Directorate, as well as the way departments or Chief Directorates interpret and implement the Western Cape Constitution and the Western Cape Languages Act of 1998.
- Most interviewees displayed a lack of knowledge of the language attitudes and experiences of other language groups, as well as of the historical background to these. There is also little or no understanding of the concept of linguistic human rights, or of the relationship between language and power.

The Western Province Languages Act and language policy

- Many interviewees admitted that they have not seen the Western Cape Languages Act although they know that the province has three official languages. Interviewees were found to be more familiar with the Western Cape draft language policy than with the Languages Act.

- In general, interviewees preferred an approach that takes into account actual needs and the linguistic profile of the province, instead of a rigorous trilingual policy in all circumstances.

Internal communication

- Internal written communication is predominantly bilingual, that is, in Afrikaans and English, although the balance is not always 50-50.
- Some internal administration documentation is available in isiXhosa as well, but not all departments claiming this provided examples.
- The general policy is that job interviews and disciplinary hearings would be in the language of the interviewee's choice. It was stated, however, that, in practice, this would be determined by the linguistic profile of the panel overseeing the process.
- The presence of isiXhosa speakers tends to shift spoken communication towards English. Although there is resentment and resistance against this outcome, apart from the active bilingualism mentioned above, few practical solutions were suggested.
- Most senior managers say that they would be keen to have at least some knowledge of isiXhosa. None of them, however, regard knowledge of isiXhosa at the moment as essential in the performance of their duties.

External language policy

- Interviewees generally expressed sensitivity with regard to the language needs of target publics in external communication. However, not all departments could substantiate the expressed sentiment with concrete examples.
- All departments claim to follow the practice of answering correspondence in the source language.

Language skills of senior management

- Very few senior managers were found to have any significant skills in isiXhosa.
- The three-day isiXhosa course currently offered by the Cape Academy is unanimously judged to be totally inadequate and not sustainable.

Language and recruitment policy

- Multilingual skills in the three official languages of the province are currently not rewarded in job descriptions and remuneration packages. Proficiency in two of the three official languages of the Western Cape is the normal requirement.

Language resources

- Several interviewees expressed dissatisfaction with the quality of the translation service rendered by the central Language Service. The time that it takes to produce translations was singled out as the most unsatisfactory aspect.
- Several departments follow unprofessional translation and interpretation practices.

Budgetary allocation

- Departments do not have separate departmental budgets for Language Services. Language Services are covered by the general administration budget.

Success stories

- Several instances where a trilingual language policy has been innovatively and successfully implemented were cited. Details appear in the report.
- Many departments were proud of the trilingual policy documents that they had managed to produce. It was evident that a lot of effort went into the development of these documents.

7.2.3 Recommendations

7.2.3.1 Long term

If the goal is to implement the Languages Act consistently and successfully, and, at the same time, avoiding a situation where everything has to be duplicated in three languages in order to be accessible to each and every person, all permanent residents of the Western Cape should be able to, at least, understand and read the three official languages. This is not an impossible goal; most black South Africans are competent in at least three languages.

A number of aspects have been identified that would contribute towards the achievement of this goal:

- Increased contact between the language groups through economic empowerment and employment equity.
- A more equitable status for Afrikaans and isiXhosa through an increased awareness of linguistic human rights and the benefits of effective communication.
- Sustainable language teaching and learning programmes in schools, and primary language teachers to implement these programmes.
- Recruiting and rewarding proficiency in the three official languages in the provincial administration.

For each of the above, a long-term action plan and the necessary structures and resources to support it, would be required.

The head of the Department of Environmental and Cultural Affairs and Sport emphasized that the implementation of the Languages Act needs to be regarded as a process that should be allowed to take place over time, given that the necessary resources and structures be put into place. He warned against recruiting human resources for the current situation that could prove redundant and costly as the process progresses.

7.2.3.2 Interim

A key issue in the implementation of language policy is the dichotomy of a pragmatic approach versus a more dogmatic legalistic approach. Although we would agree with the interviewees that a dogmatic application of the Languages Act results in costly translations 'which nobody reads', it was also found that a *laissez faire* approach was promoted especially by those departments which do very little to implement the Languages Act. The recommendations below should be viewed in the light of this finding.

- Each department should submit a five-year language equity plan within the framework of the Languages Act, internal resources and client needs. A language plan should include priority areas that have been well motivated, action plans, resource allocation, time frame and budget. The requirements of a language equity plan should be legislated.
- Corporate Services should provide the support required to implement these plans.
- The central Language Service should be extended to meet the needs of departments. Each department should identify its needs and the required human resource(s) should be seconded to that department. Smaller departments could share seconded resources. These resources need not be full-time staff, they could also include part-time or independent persons or institutions. Management of Language Services should remain centralised. The current management capacity of the Language Service should be extended. It is recommended that the Language Services of Education and Culture and Heritage be restructured to become part of the recommended extended central Language Service.
- The proposed extended Language Service should furthermore:
- Liase with the Cape Academy to make sustainable language learning in all three official languages available to all employees of the provincial administration;
- Investigate the possibility of making the interpretation resource at the provincial legislature available to all departments when they need it for, for example, disciplinary hearings.

Awareness campaigns are needed to address inadequate knowledge and undesirable attitudes with regard to the following: the Languages Act itself, linguistic human rights, interpretation and translation as professional skills, and language stereotypes.

- Success stories are powerful positive messages and opportunities need to be created where they can be rewarded and marketed as such.
- The Provincial Language Committee has an instrumental role to play in each of these recommendations.

7.3 Language patterns among employees in the administration

In approaching these results one has to take account of the fact that 53% of the employees are Afrikaans-speaking, 20% are English-speaking and 13% are isiXhosa-speaking. These differential proportions obviously influence the patterns of language use. Furthermore, the language distributions in any particular Department, division or immediate working environment can vary very widely, and the results have to be interpreted accordingly.

7.3.1 Employee satisfaction and the language factor

The exploration of spontaneous reactions to the working environment reveals that frustration and dissatisfaction appears to be experienced by slightly over half of the employee group as a whole. Their spontaneous answers reflected a variety of issues and problems but a tiny minority of less than 3% specifically identified language issues. The level was higher among isiXhosa-speakers at close to 20%. Rather fewer isiXhosa speakers perceive language as an impediment to communication but among these employees only some 5% spontaneously suggested a change in the pattern of language use. The others made useful suggestions about language training and the use of interpreters.

7.3.2 Patterns and levels of language use

Broadly what the findings we have reviewed tell us is the following:

- Afrikaans tends to be the dominant language in both oral and written communication **within** departments **and** in communication with the public and the private sector.
- This is not surprising since over 50% of staff are Afrikaans speaking and Afrikaans is also the largest language among the general public.
- The use of English, however, is significantly greater than the use that might be expected on the basis of the distribution of home languages.
- In communication **between** departments **and in the more formal written and printed communications**, the relative use of English rises even further.
- IsiXhosa speakers comprise roughly 13% to 14% in the staff composition, and as this representation would suggest, the use of isiXhosa is limited in governmental communications. Typically some 70% to 85% of employees report that isiXhosa is virtually never used.
- The inequality of use of the three languages is somewhat reduced when the speakers of the particular languages report on usage. This is because there appears to be some clustering of language users in sections and divisions that allows them to use their languages more than the overall patterns of use would suggest.
- The pattern of language use in **meetings** illustrates an interesting and very relevant pattern. Some 50% of Afrikaans-speakers, 40% of English-speakers and only 4% of isiXhosa-speakers reported their languages as being used more than half the time. Clearly the isiXhosa-speakers have the most significant problem.
 - In general 85% of employees overall reported that isiXhosa is virtually never used in meetings. Among isiXhosa-speakers themselves, however, the level was reported as lower - around 50% of isiXhosa-speakers reported that their language was hardly ever used. This shows

the effect of clustering of home language speakers. Also, some 40% of isiXhosa-speakers reported that they felt free to use their language in meetings, and 40% of isiXhosa-speakers felt that Afrikaans-speakers feel free to use their own language in meetings. The important point is that while the overall pattern of reported use would suggest an almost total exclusion of isiXhosa, around four out of ten isiXhosa-speakers feel free to use their language in meetings. **Clearly the levels of use of languages, in meetings and in other situations, is only partly due to employees feeling constrained. The willing use of other languages, mainly English, and the effects of clustering soften the impact of language inequality.**

- Among Afrikaans and English speakers there is very little discontent or frustration in respect of language use. Less than 15% of these language groups feel that their language needs are not accommodated, 3% or less feel frustrated and among them only about 1% feel angry about the situation.
- Among isiXhosa speakers, however, some 50% feel that their language preferences are not accommodated. Half this number actually feel frustrated and as many as 10% feel angry about the situation.
- There is some variation in language use between departments. In the service as a whole, some 80% of employees feel free to use their home languages, over 70% feel that their languages are used as often as they should be and only around 15% feel that their language preferences are not accommodated. There are some departments where the proportions feeling that their languages are not accommodated are higher, namely the Department of Provincial Administration, Education, Economic Affairs, Agriculture and Tourism and the Legislator.
- While only some 5% of employees in general experience frustration or anger over the situation, this negative feeling rises above 10% in the Department of Community Safety and the Legislator division.

7.3.3 General employee reactions to language use and their preferences

In addition to the probes into the patterns of use in specific situations, divisions and departments, the overall reactions of employees to language use were explored, as were their preferences.

The vast majority of Afrikaans and English-speakers feel that their languages are used as often as they should be. A few of these who do not feel that way, enjoy using other languages. About 9% Afrikaans-speakers and 14% of English-speakers would prefer greater use of their languages, among whom a tiny minority feels very frustrated. Among isiXhosa speakers, however, only some 40% feel that isiXhosa is used enough or almost enough. While 9% enjoy using English, about 50% would prefer their language to be used more often, among whom 10% are very frustrated.

At the same time, virtually all Afrikaans speakers, English speakers and isiXhosa speakers expressed an ideal preference for their own languages for communication in the work environment. In addition, however, and as the results reviewed above would suggest, this commitment does not boil down to exclusive claims on behalf of home languages.

This became clear when employees were asked to indicate the languages that they considered appropriate in various aspects of the work situation. The employees nominated second and third languages for use in the work situation, namely English followed by Afrikaans and isiXhosa. Although isiXhosa received the lowest level of mention, it was nominated by roughly one third of the Afrikaans and English speaking employees. In respect of specific formal outputs or procedures, like personnel forms, notices, disciplinary hearings, job interviews and training, virtually all English speakers nominate English. Afrikaans-speakers, on the other hand, are slightly more likely to nominate English than they nominate their own language. IsiXhosa-speakers are also more likely to nominate English than their own language. English emerges in the top spot not only because English-speakers are more likely than the other

language groups to see English as a common language but also because speakers of other languages are generous in recognising the utility of English.

Although both the Afrikaans and isiXhosa-speaking groups contain margin that seems willing to sacrifice their languages for the sake of a common medium, at the core of both these two language groups one would find a determination to protect the use of their languages.

Hence while the greatest degree of consensus mention across staff with different home languages clusters around English as a bridge language that almost everyone recognises - particularly between isiXhosa and the larger languages - this reality seems to be **informally** accepted. This informal acceptance would most certainly not be at the cost of Afrikaans or isiXhosa from the point of view of the speakers of these two languages.

The pattern of differences in both practice and preference between the various departments has been inspected. Given the small size of sub-samples and the fact that responses were influenced by both staff composition and the nature of the work, it is impossible to identify a clear and unambiguous distinctions between departments.

In both practices and preferences, in the minority of cases in which one single language was reported or preferred, it was more likely than not to be English. This tendency was particularly high among provincial legislators and with respect to Websites, e-mail and information technology generally. For other work purposes, however, mention of or preference for English as an exclusive language of administration seldom rises above 25 – 27% of the employees. The clear majority of employees both reported and preferred a multiple language policy.

7.3.4 Trends over time in the prevalence of language use

The trends that the employees observe is a very significant strengthening of English use over time, mild growth in the use of isiXhosa and a mild to stronger decline in the use of Afrikaans. The strengthening of English is most marked in more formal aspects of communication like written communication, and in communication between divisions and departments and tiers of government. It is least marked in the immediate working environment and in contacts with the general public and business.

7.3.5 Assessed language proficiency

A large part of the differences in the use of languages is due to the fact that not all employees are proficient in each other's languages. Language proficiency was assessed on the basis of initial self-assessments that were confirmed, validated or adjusted on the basis of three checks performed by fieldworkers.

We can broadly sketch the language proficiency as follows:

- At least two-thirds of Afrikaans and English-speakers can be regarded as fully adequate (proficient) in spoken Afrikaans and English.
- Nearly 60% of isiXhosa-speakers are proficient in English.
- Less than 2% of English and Afrikaans-speakers are proficient in isiXhosa.
- Only around 10% of isiXhosa-speakers are proficient in spoken Afrikaans.
- Only a very tiny minority are proficient in sign language.

We note from these results that Afrikaans and isiXhosa are virtually mutually exclusive proficiencies and the moderately high proficiency of isiXhosa-speakers in English is the bridge across the three language groups, as it were.

It is quite clear from the last table that all departments are well equipped with Afrikaans and English proficiency. Some, however, have critical gaps in proficiency in isiXhosa. This is mainly due to the staff composition, but underlines the need for language training.

7.3.6 Motivation to improve language proficiency and awareness of language training facilities

Most employees accepted the need for improving their language abilities, even in their own languages. Around 70% of Afrikaans and English-speakers accepted the need for training in isiXhosa, and even more isiXhosa-speakers accepted the need to improve their Afrikaans.

The one single recommendation that dominated their final suggestions was that more language training courses should be held, and in particular training in isiXhosa (45%). This was followed by the plea that mutual attitudes had to be improved.

IsiXhosa-speakers are more interested in understanding Afrikaans than in speaking it, whereas they are more interested in speaking English better. Perhaps they feel their understanding of English is relatively adequate.

Among Afrikaans and English-speakers, the need seems to be felt to understand isiXhosa rather than to speak it or write it. Perhaps isiXhosa, and to a lesser extent Afrikaans, are perceived to be languages that are good to understand but less necessary to speak. This is unfortunate because it may help to perpetuate the enhancing of one language, namely English, as a dominant medium of communication.

We also asked employees to indicate which groups of people amongst their co-employees needed to improve language skills and in what way. This was an open question allowing spontaneous answers. The range and variety of replies were large, and it is only possible to point to keynote aspects of their replies. Among other things, employees suggested that:

- there should be training/more training in isiXhosa (over 20% of Afrikaans and English-speakers)
- there should be training in language skills in English (21% of isiXhosa-speakers, 11% of Afrikaans).

Some 30% of Afrikaans-speakers, 32% of English-speakers but only 17% of isiXhosa-speakers felt that no adjustments were necessary.

One may accept, therefore, that expanded training courses in language skills would get strong support from employees.

Awareness of language training opportunity was incomplete. In some departments, like the Departments of Provincial Administration and Community Safety, as many as 40% of employees said that no service was available. Only around 10-12% of employees could say the same for the departments of Finance, Education and Planning, Local Government and Housing. Nobody thought that the Legislator lacked these services.

A great deal of training takes place, but both the awareness of training facilities and the needs that have become evident in the survey, suggest that training could very usefully be expanded.

7.4 Die algemene publiek

Eerstens is die ervaringe van lede van die algemene publiek by al die verskillende kantore en afdelings van die Provinsiale Administrasie nagevors. Verskeie vrae is gestel, nie slegs oor taalgebruik nie maar ook oor tevredenheid met die diens in die algemeen.

7.4.1 Reaksies van die publiek by die verskillende dienspunte

Oor die algemeen is tussen twee-derdes en drie-kwart van die ondervraagde lede van die publiek baie tevrede met die diens wat gelewer word. Ontevredenheid oorskry baie selde die 10% tot 15% vlakke.

Die probleme en frustrasies wat deur minderhede met die diens ervaar word het meerendeels met werksdruk te make. Dit veroorsaak soms lang wagtye en toue en 'n haastigheid in die dienslewering wat as swak diens ervaar word.

'n Deurlopende kenmerk is dat meeste mense die personeel as baie vriendelik en samewerkend ervaar. Die minderheid van die interaksies, waar dit nie die geval is nie, mag, soos reeds gestel, as gevolg van werkdruk wees, te min personeel en waarskynlik ook die moeilike houding van sommige lede van die publiek. Die oorheersende indruk is egter van bo-gemiddelde dienslewering.

7.4.2 Taal as 'n faktor in die tevredenheid

Dit is merkwaardig dat in 'n komplekse situasie van veeltaligheid te midde van druk, **so min mense spontaan taalprobleme in die omgang genoem het**. Dit is duidelik dat mense op hierdie vlak mekaar tegemoet kom.

Hoewel Afrikaans- en Engels-sprekende mense nie altyd in hul eie tale bedien word nie, blyk hulle in die meeste gevalle bereid te wees om inskiklik daarvoor te wees. Daar is slegs baie uitsonderlike gevalle gevind waar sprekers van hierdie twee tale afgeskeep gevoel het.

Die isiXhosa-sprekende lede van die publiek het veel meer rede om gefrustreerd te voel. Telkemale was isiXhosa die taal wat die minste deur die personeel gebruik is of gebruik kon word. Wat die situasie dikwels red is die feit dat die gebruik van Engels as "brugtaal" algemeen aanvaar word. Daar is egter ruimte vir meer doeltreffende taalopleiding in isiXhosa, al is dit slegs op 'n vlak wat personeel instaat sal stel om die taal vriendelike erkenning te gee in hoflikhede.

Oor die algemeen is daar min verskille tussen die verskillende departementele raakvlakke bespeur. In feitlik alle kontaksituasies is die Afrikaans en Engels-sprekende lede van die publiek of in hul eie tale bedien of het hulle baie gewillig by die taalkeuse van die beamptes aangepas. Ondanks die feit dat isiXhosa uiters min gebruik is, het die meeste isiXhosa-sprekende mense aangepas deur Engels en soms Afrikaans te gebruik.

Indien daar 'n uitskieter situasie is sal dit die Verkeersafdeling wees, waar die beamptes betreklik min isiXhosa gebruik het en waar die aard van die kontakte sodanig is dat taalfrustrasies nie by die ander tipiese frustrasies bygevoeg behoort te word nie.

Die patrone in die verskillende kontaksituasies met die algemene publiek moet egter in 'n wyer verband vertolk word, wat hierna volg.

7.4.3 Meer algemene reaksies en verwagtinge ten opsigte van taalgebruik in openbare kontaksituasies

Die reaksies op taalgebruik onder lede van die publiek is besonder kompleks:

- Tussen 10% en 20% van huistaalsprekers hou daarvan om ander tale te gebruik. Dit is veral waar hulle die ander tale magting is. IsiXhosa-sprekers is die meeste daartoe geneig omdat heelwat mense onder hulle daarvan hou om Engels te gebruik (22%).

- Indien 'n mens diegene byvoeg wat werklik nie omgee om ander tale te gebruik nie (weereens veral diegene wat ander tale magtig is), al sou hulle verkies om hul eie tale te gebruik, dan vind ons dat amper nege uit tien Afrikaans en Engelsprekende mense nie negatief reageer indien hulle nie hulle eie tale in openbare kontaksituasies kan gebruik nie. Dieselfde geld by oor die 75% onder isiXhosa-sprekers, veral ten opsigte van die gebruik van Engels.
- Aan die ander punt van die spektrum is gevind dat om-en-by 12 % onder Afrikaans- en Engels-sprekende mense dit problematies ervaar om nie hul huistaal te gebruik nie en dieselfde geld onder 23% isiXhosa-sprekers. Hierdie persentasies styg egter dramaties waar mense nie 'n besondere taal magtig is nie.
- Die helfde van laasgenoemde mense, dit wil sê tussen 6% en 12 %, sal op beginsel daarop aandring om hul eie taal te gebruik.

Dit is derhalwe duidelik dat die oorgrote meerderheid onder al drie taalgroepe bereid is om buigsaam te wees ten opsigte van taalgebruik in die openbaar. Hierdie gevolgtrekking is egter slegs geldig indien die mense die ander taal of tale magtig is. So nie styg die vlakke van frustrasie en weerstand die hoogtes in.

Terwyl nege uit tien Afrikaans-sprekendes en slegs twee uit tien Engelsprekendes ontevredenheid oor die behandeling van hul taal in openbare beleid voel, styg ontevredenheid tot 20% by isiXhosa-sprekende mense. Dit is as gevolg van die beduidend laer vlakke waarop isiXhosa in openbare kontaksituasies gebruik word.

Baie groot meerderhede onder alle taalgroepe voel sterk dat hulle tale gelyke behandeling moet geniet, en ewe groot meerderhede ondersteun die beginsel van moedertaal-onderrig in skole.

7.4.4 Taalvaardighede by die publiek

Die volgende patrone het uitgekristalliseer:

- Daar 'n baie hoë vlak van "tweetaligheid" binne huishoudings is. Die meerderheid sal 'n ander taal soms gebruik. By een-derde onder Afrikaans en Engels-sprekendes word die twee tale gereeld gemeng en by isiXhosa-sprekers meng twee-derdes hul taal met Engels.
- Dit wil voorkom asof daar 'n beperkte maar beduidende verskuiwing van Afrikaans na Engels as huistaal oor vorige jare plaasgevind het. Of hierdie wending nog voortduur kan nie bepaal word nie.
- Daar is volgens die respondente self baie hoë vlakke van vaardigheid in 'n tweede taal:
 - Onder Afrikaans-sprekendes kan 80% Engels verstaan, 60% kan 'n probleem daarin verduidelik, en oor die 50% kan 'n koerantartikel lees.
 - Onder Engels-sprekendes kan nagenoeg 60% Afrikaans verstaan, 50% kan 'n probleem daarin verduidelik en amper dieselfde persentasie kan 'n koerantartikel lees.
 - Onder isiXhosa-sprekers kan 80% Engels verstaan en 20% kan Afrikaans verstaan. By hulle kan amper twee-derdes 'n koerantartikel in Engels lees hoewel slegs 8% in Afrikaans kan lees. Ruim oor die 50% onder isiXhosa-sprekers kan 'n probleem in Engels verduidelik maar slegs 14% kan dit in Afrikaans doen.
 - In die netwerke en sosiale kringe waarin mense beweeg kom 'n tweede taal baie sterk in minstens 'n derde van die gevalle voor. In die sosiale omgewing van Engels-sprekendes is Afrikaans 'n prominente taal in amper 60% van die gevalle. "Straattale", hoofsaaklik variante van Tsotsitaal of Flaaitaal kan onderling verstaan word by 20% of meer in alle taalgroepe.
- Daar is hoë vlakke van geletterdheid. Dit wil voorkom asof 70% onder Afrikaans-sprekendes 'n brief aan 'n winkel of werkgewer kan opstel in hul huistaal. Die vlakke is hoër onder Engels-sprekendes (90%) en isiXhosa-sprekers (80%) hoewel die beramings in die laaste geval miskien optimisties is.

- Vanweë die betreklik hoë vlakke van tweetaligheid ondervind die publiek nie veel behoefte aan tolk of vertalingsdienste nie. Hierdie behoefte het by minder as 10% onder Afrikaans- en Engels-sprekendes opgeduik en by ongeveer 'n derde van isiXhosa-sprekers. In laasgenoemde geval sou die behoefte aan 'n vertalingsdiens tussen Afrikaans en isiXhosa/Engels wees.

Die betreklik hoë vlakke van tweetaligheid bring dus mee dat die meerderheid onder die publiek redelik goed kan inpas in 'n veeltalige samelewing. Die een groot behoefte wat duidelik blyk is aan 'n verbetering in taalvaardighede in isiXhosa onder Afrikaans- en Engels-sprekendes en 'n amper gelykmatige behoefte in vaardigheid in Afrikaans onder isiXhosa-sprekers.

7.5 The stakeholders

The stakeholder group represent a far more highly-educated (63% with tertiary qualifications) and far more affluent sector of the population of the Western Cape than the average citizen, with the majority coming from professional and managerial backgrounds, and enjoying personal monthly incomes in excess of R12 500 per month.

For this reason all those interviewed were able to understand, read and write English or Afrikaans, and most of them were proficient in both. Only a small minority were isiXhosa-speaking (4%).

The greatest percentage of contacts were of a business or official nature, and communication with officials was, more often than not, verbal rather than written.

It is clear from this study that most respondents are well-able to communicate in either English or Afrikaans when dealing with officials in government departments, and because a high level of bilingualism (in these two languages) was reported, language was not perceived as an issue of much consequence.

It is also clear that the majority of officials across the departments and divisions of the Western Cape Government are able, too, to address their clients in either of these two languages – i.e. English or Afrikaans.

This was not, however, the case as far as the few isiXhosa-speaking respondents was concerned. These stakeholders did not appear to enjoy the same opportunity of dealing with officials in their home language, and, while they appear to accept the situation to some extent, they nevertheless stated that they felt frustrated and disadvantaged in so doing.

The high level of satisfaction reported across all stakeholder groups of the service they received from the officials they had contacted, reinforces the fact that no major problems were perceived.

Virtually no mention was made regarding issues relating to language usage in their dealings with departmental officials, and no support, prompted or unprompted, was given to the notion of introducing translating and interpreting services for the public.

There was a remarkable consistency in the reactions to contacts across the spectrum of contact situations. One cannot with confidence identify any particular department or contact situation in which the levels of satisfaction with the service and the language were inferior.

Having said that, however, it must be noted that, irrespective of the language group to which respondents belong, it was considered very important that "the Western Cape Provincial Government has a policy to support home languages to develop or become, or remain equal to, other languages as an official language of the Western Cape". As with the general public, one must not assume that the flexibility shown by stakeholders implies that any language can be marginalised or displaced.

In general, and as far as this particular sector of the public is concerned, contact and communication with Provincial Government officials rated well, with no major problems emerging.

7.6 Final discussion and recommendations

Slotkommentaar en aanbevelings

7.6.1 Basic tendencies in the data and what they imply for the future

Onderliggende tendense in die bevindinge en die aanduidings vir die toekoms

The following are keynote facts emerging:

- The study generally reflects a relatively high level of satisfaction with the employment situation and the service offered by the Province. Admittedly the functions of a province do not expose it to the myriad potential irritations of, say, the issues in local government nor the weight of responsibility of a central government, but there are highly complex and stressed functions in provincial administration nonetheless; e.g. public health and hospitals. The provincial administration does well by any standards of empirical review – clear majorities are satisfied.
- The problems that are indicated by minorities are mainly those that are inevitable in any resource-short administration: overstressed staff, shortages of trained personnel, high workloads and hence some evidence of long waiting times and queues for service. Despite these constraints the spontaneous impressions given in the research are that the personnel is friendly, co-operative and supportive in the service role.
- Ondanks ruim geleentede om taalprobleme in die ondervraging te opper, speel frustrasies rakende taalgebruik 'n uiters geringe rol in die reaksies van beide personeel en buitestaanders. Inteendeel getuig die antwoorde deurgaans van positiewe skakeling en kommunikasie.

- Afrikaans-sprekendes maak die meerderheid uit onder die personeel, die verbruikers van dienste in die algemene publiek en ook by die kliente en ander belanghebbers met spesiale behoeftes en belange. Derhalwe is dit geen verrassing dat Afrikaans oor die algemeen meer gebruik word as die ander twee amptelike tale nie.
- Hierdie patroon is egter nie sterk gevestig nie, en die gebruik van Engels trek reeds gelyk of amper gelyk met die van Afrikaans in formele skriftelike kommunikasie, in die skakeling tussen afdelings en departemente en in die skakeling met nasionale instansies en staatdepartemente. Ook in die skakeling met belanghebbers het die gebruik van Engels dikwels die van Afrikaans verbygesteek.
- When asked about trends in the use of languages over time, the responses of the staff members indicate a steady strengthening of English and a weakening of Afrikaans. The continuing use of Afrikaans is underpinned only in communication with the general public and in internal communication in the immediate work environment.
- The expansion in the use of English is supported and driven by:
 - the fact that central government departments have swung over to the use of English in their formal communications,
 - the fact that English appears to have a certain "status" advantage,
 - the dominance of English usage in business and the professions,
 - the overwhelming strength of English in the information technology field, and
 - the utility of English as a common medium of communication between isiXhosa-speakers and speakers of other languages who generally cannot speak isiXhosa.
- Hence, while the average patterns of usage still reflect the strength of Afrikaans, its usage has weakened and is still weakening rapidly in the keynote areas of communication.

- Hierdie wendinge het tot dusver min reaksie uitgelok onder Afrikaanssprekendes. Trouens, onderlinge taalgebruik word gekenmerk deur 'n besondere mate van welwillendheid en tegemoetkoming deur Afrikaans en Engels-sprekende mense. Daar is 'n baie hoë vlak van tweetaligheid en die oorgrote meerderheid onder albei hierdie taalgroepe kommunikeer baie gemaklik in mekaar se tale. Slegs by baie klein minderhede is daar enige weerstand of beginselvaste aandrang op die gebruik van eie tale. Ook voel min Afrikaans- en Engels-sprekende mense enigsins deur die taalgebruik benadeel.
- This happy situation is not only based on goodwill and mutual acceptance. It is fundamentally supported by the fact that the two languages are blended in the home and community situations and by the fact that some two thirds of people or more are able to operate reasonably fluently in each other's languages. It is also a situation based on centuries of close interaction.
- But this favourable interaction is obscuring a highly disadvantaged situation for the third language of the province, isiXhosa. The usage of isiXhosa in interface situations is so low that it would not be inappropriate to speak of the **marginalisation of a language**.
- IsiXhosa-speakers are the smallest language group among the personnel, the interacting public and stakeholders, but the extent of use of isiXhosa is far below what the numerical proportions of people would indicate. IsiXhosa is relegated to the margins by the fact that:
 - very tiny proportions of Afrikaans and English-speakers can understand it, let alone speak or write in it,
 - isiXhosa has not yet been actively developed to cope with technical and scientific content,
 - the language of instruction in the schools and universities that most isiXhosa-speaking people attend is English, and
 - unlike say among isiZulu-speakers in KwaZulu-Natal to some extent, isiXhosa speakers have for very long been willing to use English as their language of public interaction.

- In fact, majorities of isiXhosa-speakers in the situations investigated were just as happy to speak English as Afrikaans and English-speakers were to speak each other's languages.
- English usage benefits hugely from the willingness of the speakers of the two other languages to use English as the bridge in multi-cultural communication.
- The effective discrimination against isiXhosa, and to a lesser extent Afrikaans, is also cushioned by the fact that there is some **clustering or concentration** of home languages in the pattern of staff deployment and even in the patterns of use of services. This makes it possible for home languages to be used in less formal communication while the formal communication that gives a language status is neglected.
- It is also facilitated, inadvertently, by the fact that the senior decision making in respect of language use is *laissez faire* – officials believe in responding to manifest needs, "market demand" and pragmatic considerations rather than to any imperatives of language rights. It is cheaper and more efficient to operate in one language, and as long as majorities of the two less-universal language-speakers are happy to operate in English the trend towards English will continue.
- But while most Afrikaans-speakers **at present** are not reacting negatively to the soft, steady erosion of their language in public use because of their fluency in English (rural and small town areas excepted), there is a consistent minority of some 20% to 25% of isiXhosa-speakers who are frustrated by the marginalisation of their language and who feel disadvantaged by the current dominance of the alternative languages.
- In a sense the initial accommodation of isiXhosa-speakers occurs when Afrikaans-speakers switch to the use of English in contact situations. But this is a deceptive accommodation – in the end it makes it more and not less difficult for isiXhosa to get just treatment as a language. A nameless but perceptive observer has said that all it will do is lead to the dominance of badly pronounced English – an insensitive but telling observation.

- Dit is ook merkwaardig dat hierdie wendinge plaasvind terwyl oorgrote meerderhede in al drie taalgroepe 'n baie sterk toewyding aan taalbehoud, taalgelykheid en moedertaal-onderdig uitspreek. Met ander woorde, daar is prosesse aan die gang wat ver van die emosionele behoeftes en trots in eie taal van die deelnemende meerderhede in die situasies verwyder is. Dit is amper gelyk aan die waarde-vervreemding wat onpersoonlike markkragte soms kan veroorsaak.

7.6.2 Considerations for action and recommendations

Oorwegings rondom optredes en aanbevelings

- Die taalwetgewing van die Wes-Kaap stel strenge eise aan alle deelnemers in die administrasie en sy skakeling. Dit is om die beginsels van taalbehoud en gelykheid ter alle tye en in alle raakvlak-situasies na te streef. Die diepte onderhoude het egter duidelik laat blyk hoe moeilik dit is om hierdie verantwoordelikhede na te kom. Waar die sprekers van 'n taal soms 'n baie klein minderheid mag wees, kan dit as 'n verkwisting van geld en hulpbronne voorkom om hulle te akkommodeer. Dit is ook moeilik om beginsels toe te pas waar die taalsprekers self gewillig is om aan te pas.
- Trouens, taalwetgewing is nie op meganiese of kategorieuse prosesse gemik nie maar op genuanseerde en dikwels spontane menslike handelingte waar strenge voorskrifte belaglik mag wees. Afgesien van sekere konkrete maatreëls soos opleidingsgeriewe of vertaaldienste, moet die wetgewing uiting kry in die versterking van wedersydse taal-erkenning en empatie. Die wetgewing moet dus 'n bepaalde gees versterk, maar die gees moet eers daar wees – dit kan nie vervaardig word nie.
- So 'n gees bestaan wel in die wisselwerking tussen Afrikaans- en Engels-sprekende deelnemers. Dit bestaan ook in die bereidwilligheid van die meeste isiXhosa-sprekers om Engels te gebruik. **Maar hierdie gees berus op vaardighede in tweede tale. Waar die vaardighede ontbreek voel die deelnemers kwesbaar en ontmagtig.**

- Dus is die eerste vereiste ingevolge die wetgewing om opleidingsgeleentheid uit te brei en om die gebruik daarvan aan te moedig.
- Die aanleer van 'n taal is egter vir besige volwassenes 'n traë en moeisame proses, en dit sal kwalik slaag indien dit slegs 'n burokratiese vereiste is. Daar moet positiewe aansporings wees. Geldelike beloning is nooit te versmaai nie. Maar dit is nie die mees effektiewe aansporing vir die aanleer van tweede en derde tale nie.
- Die kragtigste aansporing is die emosionele en identiteitsbeloning van verhoogde aansien en erkenning. Mense voel baie trots op vermoëns in tweede tale indien hulle erkenning daarvoor kan verwag.
- To signal and demonstrate this recognition and esteem there have to be **role models – and role models with significant influence**. What is necessary are English and Afrikaans-speakers who speak fluent isiXhosa and achieve formal recognition for it, and isiXhosa-speakers who speak fluent Afrikaans with the same result (most already can speak English). There is no more effective way of motivating the learning of a language than providing role models like these suggested.
- These role models could be judiciously appointed in important communication roles both within the administration and in public relations capacities making public appearances and speaking on behalf of the Provincial Administration.
- Obviously this kind of action must be accompanied by more practical measures like:
 - the expansion of language training opportunities'
 - notch increases for successful completion of courses'
 - the appointment of translators and language facilitators for services that draw large numbers of people who might struggle to communicate, including people proficient in sign language.
- Die provinsie moet ook oorweeg om beurse en skoolpryse aan te bied wat die aanleer van isiXhosa en Afrikaans op gepaste skole aanmoedig.

- Daar behoort ook ondersteuning te wees vir 'n universiteits-sentrum vir die uitbou van die tegniese woordeskat van isiXhosa.
- Aside from this there should be more conscientious application of the rule that major notices and signs should appear in all three languages.

Verdere aanbevelings mag wel voortspruit uit die bespreking van die bevindinge van hierdie ondersoek. For this reason the Executive Summary should be made as widely available as possible.

8. IZIGQIBO NESISHWANKATHELO

8.1 Imbula-mbethe ngophando nomgaqo olandelweyo

Ngeli xa uMzantsi Afrika uneelwimi zaseburhulumenteni ezilishumi elinanye, zintathu iilwimi ezibalaseleyo eNtshona Koloni, zezi, isiBhulu, isiNgesi nesiXhosa. Ngoko ke uLawulo lwaseNtshona Koloni lugqibe ekubeni ezi lwimi zintathu zithathwe njengeelwimi zaseburhulumenteni zeli phondo kwaye luwise umthetho ngoko. Injongo yowiso-mthetho nomgaqo-nkqubo oxhasayo kukuba ezi lwimi zintathu zisetyenziswe ngokulinganayo kulawulo naphakathi kwabasebenzi, kunxibelelwano lonke nowonke-wonke nakuqhakamshelwano namashishini amaninzi ohlukeneyo, imibutho nabaxumi ngabanye ekufuneka benxibelelene nolawulo lwephondo nokusebenza kwalo. Aba bamva bachazwa ‘njengababandakanyekayo’ boLawulo.

IKomiti yoLwimi yaseNtshona Koloni yasekwa ngokwemigqaliselo yowiso-mthetho ukuba ihlole kwaye iphonononge ukuba uxanduva olungolwimi lulandelwa kangakanani na kwaye ixhase ulawulo xa luhlangabezana neenjongo zolwimi.

Ukuze iKomiti yoLwimi ikwazi ukunika izikhokelo kumsebenzi wayo, iye yenza uphando olukholose ngamava olungendlela yeenkqubo zolwimi, izidingo neengxaki ezinxulumene nokusetyenziswa kolwimi kwiinkalo zonke. Emveni kokuba kwenziwe inkqubo yokuxatyiswa komsebenzi, uphando lwenziwa nguMarkData (Pty) Ltd kwaye ke iziphumo zoko ziqulethwe kule ngxelo. Injongo ezicwangcisiweyo zophando zandlaliwe ngokucacileyo kuxwebhu olunamathelisiweyo kodwa zingaphawulwa ngokufutshane njengezi zilandelayo:

- Ukuphicotha ukuba amagosa aphezulu kuLawulo akuqonda njani na okuthethwa ngumgaqo wolwimi neengxaki ekudityanwa nazo ekuphunyezweni kwale mithetho.

- Ukuchaza nokuxabisa ubuninzi bendlela yeenkqubo zokusetyenziswa kolwimi nobuchule phakathi kwabasebenzi abakuLawulo nezidingo neengxaki ezivelayo kunxibelelwano ngolwimi imihla ngemihla.
- Ukuchaza nokuvavanya ukuba izidingo zolwimi noko kukhethwa nguwonke-wonke kujongwana nako njani kunxibelelwano noLawulo.
- Ukuphawula, ukuphonononga nokuchaza imo yonxibelelwano olusekwe kulwimi nabo babandakanyekayo kwaye nazo naziphi iingxaki ezinokuvela kule ndawo.

Ezi njongo zalandelwa kuphando olwalunezi zigqeba zilandelayo:

1. Kudliwano-ndlebe olucokisisiweyo phakathi kwamagosa aphezulu nokutolikwa kweempendulo zawo
2. Udliwano-ndlebe nabaqeshwa abali-1040 abakhethwe nje kumasebe ohlukeneyo kuqukwa amanqanaba ohlukeneyo ngokwamazinga aphezulu emsebenzini.
3. Uphononongo phakathi kwabantu abaxubileyo, isampulu yamalungu angama-862 kawonke-wonke kwiphondo gabalala.
4. Udliwanondlebe olungqalileyo phakathi kwababandakanyekayo abangama-284.

Lonke udliwano-ndlebe lwaluqhuytwa ngabasebenzi baphandle abaqeqeshiweyo kwaye la maqela ayesoloko efaka abantu abazithetha kakuhle zontathu ezi lwimi.

Iinkcukacha zazisetyenzwa ngekhompyutha kwaye izintlu ezineenkukacha zeziphumo zifakelwe kwiNgxelo. Esi sishwankathelo sidibanisa iingongoma eziphambili nemiphumela yengxelo etolikayo engeniswe kwikomiti yolwimi.

Njengoko ingxelo yolu phando ibonisa, uphando ngosetyenziso nezidingo zolwimi ayinakuba ngumsetyenzana ozenzekelayo. Ukutolikwa nokuhlelwa kweziphumo kufuneka kujonge izinto ezintsokothileyo ngendlela iilwimi ezisetyenziswa ngayo kuqhakamshelwano. Izidingo nokulindelekileyo ngokunxulumene nolwimi kuchatshazelwa yimo yentlalo, ukulwazi kakuhle ulwimi nomoya okhoyo nomgangatho wonxibelelwano kwiimeko eziphononongiweyo. Yiyo loo nto olu phicotho lungenakuba ngumsetyenzana wokubala ubuninzi kuphela kodwa kufuneka uhlole iindlela zenkqubo eziphawuliweyo kwisimo sentlalo sabantu nesombutho.

8.2 Udliwano-ndlebe olucokisisiweyo

8.2.1 Intshayelelo

Isigaba soku-1 senkqubo yoPhicotho lweeLwimi sibandakanye ukubanjwa kodliwano-ndlebe olunzulu neqela labaphathi abakhulu kumasebe ngamasebe eli phondo.

8.2.2 Okwenzekayo ikakhulu

Okona kwenzekayo ikakhulu ibe koku kulandelayo:

Okwenzeka Jikelele

- Ezona zinto ziphambili ezinempembelelo, kwimo yeelwimi yesebe elithile okanye yeCandelo elithile loLawulo eliyiNtloko kunye nendlela amasebe okanye amaCandelo oLawulo aziiNtloko awuvisisa nawusebenzisa ngayo uMgaqo-siseko wePhondo leNtshona Koloni kunye noMthetho weLwimi zeNtshona Koloni ka 1998, lulwazi ngeelwimi nendlela iintloko zamasebe ndawonye nabaphathi abakhulu abathatha ngayo umgaqo-nkqubo weli Phondo owamkela iilwimi ezintathu.

- Uninzi lwabo babuzwe imibuzo babonakalise ukungabinalwazi ngeendlela amaqela athile awuthatha ngayo umcimbi weelwimi kwaneengxaki adibana nazo, ndawonye neziganeko ezadlulayo ezingunobangela woko. Umba wamalungelo oluntu ngokubhekiselele kwiilwimi nomba wobudlelwano phakathi kolwimi namandla kufumaniseke ukuba zizinto apha ezingekaqondwa kakuhle okanye ezingekaqondwa kwa ukuqondwa oku.

UMthetho weelwimi zePhondo leNtshona Koloni kunye nomgaqo-nkqubo weelwimi

- Abantu abaninzi ababuzwe imibuzo bavumile ukuba abazanga bawubone uMthetho weelwimi zeNtshona Koloni nangona beyazi nje into yokuba zintathu iilwimi zaseburhulumenteni kweli phondo. Kufumaniseke ukuba abo babuzwe imibuzo banolwazi olubhetele ngedrafti yoMgaqo-nkqubo weelwimi kunoMthetho weelwimi.
- Kufumaniseke, ngokubanzi, ukuba abo babuzwe imibuzo bakhetha indlela yosetyenziso lweelwimi enika ingqwalaselo ezona mfuno zokwenene kunye nobume beelwimi kweli phondo, endaweni yomgaqo-nkqubo onyanzelisa ukusetyenziswa kweelwimi ezintathu kuzo zonke iimeko.

Uqhagamshelwano lwangaphakathi

- Uqhagamshelwano lwangaphakathi, ubukhulu becala, luqhutywa ngeelwimi ezimbini, isiBhulu nesiNgesi, nangona ezo lwimi zingasetyenziswa ngokulinganayo ngalo lonke ixesha.
- Amanye amaxwebhu olawulo lwangaphakathi ayafumaneka nangesiXhosa, kodwa asingawo wonke amasebe athe iyenzeka loo nto akwazileyo ukusinika imizekelo yoko.
- Inkqubo jikelele yeyokuba udliwano-ndlebe neengxoxo zolweluleko ziqhutywa ngolwimi olukhethwe ngulowo ubuzwa imibuzo. Kuthiwa phofu, ngokwesiqhelo loo nto ixhomekeka kulwimi olwaziwa ligqiza elo lijongene nalo mcimbi.

- Xa kukho abantu abantetho isisiXhosa uqhagamshelwano ngomlomo ludla ngokuguqukela esiNgesini. Nangona icatshukelwa kanaanjalo ichaswa nje loo nkqubo, zibe mbalwa izisombululo eziphakanyisiweyo ngaphandle kolo setyenziso lweelwimi ezimbini njengoko kukhankanywe ngentla apha.
- Uninzi lwabaPhathi abaKhulu bathe bebengathanda ukuba nolwazana noko lwesiXhosa. Nangona kunjalo, akukho namnye kubo othatha ulwazi lwesiXhosa njengento ebalulekileyo ekuqhubeni umsebenzi wakhe okwangoku.

Umgaqo-nkqubo weelwimi ezisetyenziswa xa kuqhagamshelwana nabangaphandle

- Abo babuzwe imibuzo babonakalise uvakalelo ngokubhekiselele kwiimfuno zeelwimi zoluntu jikelele ekuqhagamshelwana nalo. Kodwa asingawo wonke amasebe akwazileyo ukulubonakalisa ngemizekelo ephathekayo olo vakalelo.
- Wonke amasebe athi kwimbalelwano asebenzisa inkqubo yokuphendula ngolwimi abhalelwe ngalo.

Ukwaziwa kweelwimi ngabaphathi abakhulu

- Babembalwa kakhulu abaphathi abakhulu abafumaneka benolwazi oluphathekayo lwesiXhosa.
- Wonke ubani uvumelana ngelithi izifundo zesiXhosa ezithatha iintsuku ezintathu ze*Cape Academy* azanelanga kwaphela kwaye aziqhubeki ngalo lonke ixesha.

Ulwimi nomgaqo-nkqubo wokuqesha

- Ukubanolwazi lweelwimi ezintathu zaseburhulumenteni zeli phondo kungoku nje akuncedi nganto kwiinkcazo-msebenzi nakwimivuzo. Eyona nto idla ngokufuneka kukuba umntu azi iilwimi ezimbini okanye ezintathu kwiilwimi zaseburhulumenteni beNtshona Koloni.

liNkonzo zeeLwimi

- Intlaninge yabantu ababuzwe imibuzo ibonakalise ukunganeliseki ngumgangatho weenkonzo zoguqulo-lwimi ezibonelelwa liCandelo leeNkonzo zeeLwimi zeli phondo. Eyona nto ekuthiwe ayanelisi kakhulu lixesha elithatyathwayo xa kuguqulelwa kolunye ulwimi.
- Intlaninge yamasebe isebenzisa iinkqubo zoguqulo-lwimi notoliko ezingekho mgangathweni wobugcisa.

Uhlalo-lwabiwo mali

- Amasebe akanalo uhlalo-lwabiwo mali oluzimeleyo lweenkonzo zeeLwimi. liNkonzo zeeLwimi zixhomekeka kwiimali ezabelwe ulawulo ngokubanzi.

Izinto ekuphuyelelweyo kuzo

- Sinikwe intlaninge yemizekelo apho umgaqo-nkqubo weelwimi ezintathu uthe waba nokusetyenziswa ngobuchule nangempumelelo. Iinkcukacha zaloo mcimbi zifumaneka phaya kwingxelo.
- Amasebe amanininzi azive enelunda ngamaxwebhu emigaqo-nkqubo abhalwe ngeelwimi ezintathu abe nako ukuwapapasha. Iye yacaca into yokuba ube mkhulu umsebenzi owenziweyo xa bekuqulunqwa loo maxwebhu.

8.2.3 Iziphakamiso

8.2.3.1 Ezexesha elizayo

Ukuba injongo kukusebenzisa uMgaqo-nkqubo weelwimi ngokufanayo nangempumelelo, kananjalo ngaxesha-nye ibe iphetshwa ingxaki yokuba yonke into ibhalwe ngazo zontathu ilwimi ukuze ifikelele kuye wonke ubani, bonke abemi abasigxina beNtshona Koloni kufuneka, ubuncinane, bazazi kananjalo bakwazi ukuzifunda zontathu iilwimi zaseburhulumenteni. Le asinto ingenakufikelelwa; kakade uninzi lwabantu abantsundu eMzantsi Afrika bazi iilwimi ezintathu ubuncinane.

Mininzi imiba ephawuliweyo enokuba negalelo ekuphumezeni loo njongo:

- Ukunxibelelana nangakumbi kwabantu abantetho zingafaniyo ngokuthi baxhotyiswe ngezozoqosho nobulungisa kwezengqesho.
- Ukubekwa kwesiBhulu nesiXhosa kumgangatho ofanayo ngendlela yobulungisa ngokuthi abantu bafundiswe nangakumbi ngamalungelo abo ngokubhekiselele kwiilwimi kunye nenzuzo efumaneka kuqhagamshelwano olululo.
- Ukuqhutywa kweenkqubo ezingatshitshiyo zokufundisa nokufunda ngeelwimi ezikolweni, kananjalo kufuneka ukuba ezo nkqubo ziqhutywe ngabefundisi-ntsapho abafundisa ngeelwimi kumabanga aphantsi.
- Ukuqesha nokwenza izibonelelo zokuvuzwa ngenxa yokuzazi zontathu iilwimi zaseburhulumenteni kwicandelo lolawulo lwephondo.

Umcimbi ngamnye kule ingentla apha uya kufuna ukuba kuqulunqwe isicwangciso sokusebenza sethuba elide kananjalo kubekho neendlela ezithile eziyimfuneko kunye nezinto eziluncedo eziyimfuneko eziya kuxhasa loo micimbi.

Intloko yeSebe leMicimbi yezokuSingqongileyo neNkcubeko kunye nezeMidlalo igxininise kwelokuba ukuqaliswa kokusetyenziswa koMthetho weLwimi kufuneka kuthatyathwe njengenkqubo ekuya kufuneka ukuba ithathe ixesha elide njengoko kuya kufuneka ukuba kuqala kubekho izinto namaziko ayimfuneko. Uthe mayilunyukelwe into yokuqesha abantu ngoku imeko isenje, nto leyo inokwenza ukuba abantu bazifumane bengenanto yakwenza kananjalo, nto leyo inokuba ziindleko apha ekuhambeni kwexesha.

8.2.3.2 Okwangoku

Into ephambili ekusebenziseni umgaqo-nkqubo wezeelwimi kukwazi ukukhetha phakathi kwezinto ezimbini, oko kukuthi phakathi kokusebenzisa indlela yezomthetho engqongqo nendlela engengqongqo. Nangona sinokuvumelana nabo babuzwe imibuzo ngelithi ukusetyenziswa koMthetho weeLwimi ngendlela engqongqo kunokuzala amaxwebhu aguquliweyo abiza kakhulu ‘angafundwamntu’, ifumanisekile nenyano yokuba kukho *nokuhamba kancinane* okhuthazwa ngakumbi ngamasebe angenzi nto ingako ngokubhekiselele ekufezekiseni okuqulethwe kuMthetho weeLwimi. Iziphakamiso ezingezantsi apha kufuneka zibonwe ngokwezo ziphumo.

- Isebe ngalinye kufuneka lize nezicwangciso zeminyaka emihlanu zokwenza ubulungisa ngokubhekiselele kwiilwimi, oko kusenziwa ngokwemiqathango yoMthetho weeLwimi, ngokobukho bezinto okanye abantu bokusebenza apha ngaphakathi kwisebe nangokweemfuno zabantu. Isicwangciso seelwimi kufuneka sibandakanye imiba efuna ukuqwalaselwa ngokukhawuleza nezathuzelwe kakuhle, izicwangciso ezichaza okuza kwenziwa, ulwabiwo lwezinto eziluncedo nabantu bokusebenza, ithuba ekuzakwenziwa ngalo loo msebenzi kunye nohlahlo-lwabiwo mali. Imiqathango equlethwe sisicwangciso sokusetyenziswa kweelwimi ngendlela enobulungisa kufuneka yenziwe umthetho.
- ICandelo leeNkonzo zePhondo kufuneka libonelele ngenkxaso efunekayo ukuze izicwangciso ezo zibe nokusetyenziswa.
- ICandelo lephondo leeNkonzo zeeLwimi kufuneka linatyiswe ukuze kufezekiswe iimfuno zamasebe. Isebe ngalinye kufuneka lichaze iimfuno zalo kwaye kufuneka kuthunyelwe abasebenzi abathile abafunekayo kwelo sebe. Amasebe amancinane angabelana ngabasebenzi abathunyelwe kuwo. Akunyanzelekanga ukuba abo basebenzi babe ngabasebenzi abasigxina, basenokubandakanya abantu okanye amaziko azimeleyo. IiNkonzo zeeLwimi kufuneka zihlale ziphantsi kolawulo olukwindawo enye. Amandla olawulo lwabalawuli abakhoyo kwiCandelo leeNkonzo zeeLwimi kufuneka ongezwe. Kucetyiswa ukuba iiNkonzo

zeeLwimi zeSebe lezeMfundo, eleNkcubeko nezeLifa kufuneka zihlengahlengiswe ukuze zibe yinxalenye yeNkonzo yeeLwimi elawulwa kwindawo enye.

- Kuphakanyiswa ukuba, ngaphezu koko. iCandelo leeNkonzo zeeLwimi:
- Kufuneka liqhagamshelane ne*Cape Academy* ukuze ukufundwa, okuqhubeka ngalo lonke ixesha, kweelwimi zontathu zaseburhulumenteni kube yinto enokufikelelwa ngabo bonke abasebenzi bolawulo lwephondo.
- Kufuneka lizame ukufumanisa ukuba ootoliki abakwindlu yowiso-mthetho abanakusebenza kusini na kuwo wonke amasebe xa kukho imfuneko yoko, njenga xa kubanjwe iingxoxo zokweluleka.

Kufuneka kubekho amaphulo okwazisa ukuze kulungiswe imo yokuswela ulwazi nomoya ongathandekiyo ngokubhekiselele kwezi zinto zilandelayo: uMthetho weeLwimi ngokwawo, amalungelo abantu ngokubhekiselele kwiilwimi, utoliko noguqulo-lwimi njengezakhono zobungcali, kunye neengcinga ezingezizo ngeelwimi.

- Amabali ngempumelelo ethe yabakho aba yimiyalezo eluncedo nenamandla kwaye kufuneka ukuba kuvulwe amathuba okuwancoma nawokwazisa ngawo loo mabali.
- IKomiti yeeLwimi zePhondo inoxanduva lokuba ngumphembeleli wesiphakamiso ngasinye kwezi ziphakamiso.

8.3 Iindlela zenkqubo zolwimi phakathi kwabaqeshwa kulawulo

Xa ujonge ezi ziphumo kufuneka umntu ayiphawule into yokuba ama-53% abaqeshwa athetha isiBhulu, ama-20% isiNgesi ukuze i-13% lithethe isiXhosa. Ngoko ke oku kungalingani kuyazichaphazela iindlela zenkqubo zokusetyenziswa kolwimi. Kwakhona ukwabiwa kolwimi kulo naliphi iSebe, icandelo okanye kwindawo yokusebenza kungohluka kakhulu kwaye iziphumo kufuneka zitolikwe kakuhle.

8.3.1 Ukwaneliseka komqeshwa nombala wolwimi

Ukuhlolwa kwemo yasemsebenzini kubonisa ukuba ukungoneliseki kuviwa liqela labasebenzi abangaphezulu nje kancinci kwisiqingatha. Iimpendulo zabo ebezizizela nje lula zibonise imiba eyahlukeneyo neengxaki kodwa iqedlana elingaphantsi kwe-3% liye laphawula ngemiba yolwimi. Inqanaba yayileliphezulu phakathi kwabo bantetho isisiXhosa lisondele kuma-20%. Babembalwa phakathi kwabo bantetho isisiXhosa ababelubona ulwimi njengomqobo kuqhakamshelwano kodwa phakathi kwaba baqeshwa sisi-5% abacebisa ukuba kubekho inguqu kwindlela yenkqubo yokusetyenziswa kolwimi. Abanye bacebisa ngoqeqesho kulwimi nangokuba kusetyenziswe iitoliki.

8.3.2 Iindlela zenkqubo namanqanaba okusetyenziswa kolwimi

Esikufumeneyo esiye sakuphonononga kusixelela ngokubanzi oku kulandelayo:

- Isibhulu sivele silolona lwimi longamileyo kunxibelelwano lomlomo nakokubhaliweyo **phakathi** kwamasebe **nakunxibelelwano** nowonkewonke nakwicandelo langasese.
- Oku akothusi kuba bangaphezu kwama-50% abasebenzi abathetha isibhulu kwaye isibhulu lulona lwimi luninzi phakathi kukawonke-wonke.
- Ukusetyenziswa kwesiNgesi, noko kuphezulu kunoko bekulindelekile xa kujongwa ukwahlulelana kweelwimi zasekhaya.
- Kunxibelelwano **phakathi** kwamasebe **nakunxibelelwano olubhaliweyo nolushicilelweyo** usetyenziso lwesiNgesi lunyuka ngakumbi.
- Abasebenzi abantetho isisiXhosa baphakathi kwe-13% ukuya kwi-14%, ngoko ke oku kubonisa usetyenziso lwesiXhosa lunqongophele kunxibelelwano lwaseburhulumenteni. Abasebenzi abaphakathi kwama-75% ukuya kuma-85% banika ingxelo yokuba isisiXhosa asisetyenziswa konke.

- Ukungalingani kosetyenziso lwezi lwimi zintathu kuyehla xa abathethi bezi lwimi benika ingxelo ngosetyenziso. Kungenxa yokuba kubonakala ngathi kukho ukudibana kwabasebenzisi bezi lwimi kumacandelo okuthi kubavumele ukuba basebenzise iilwimi zabo ngaphezu kokuba iindlela zenkqubo zosetyenziso lolwimi zibonisa.
- Indlela yenkqubo yokusetyenziswa kolwimi **ezintlanganisweni** ibonisa indlela yenkqubo enomdla kwaye efanelekileyo. Ama-50% abantetho isisiBhulu, ama-40% abantetho isisiNgesi ne-4% abantetho isisiXhosa banika ingxelo yokuba iilwimi zabo ziyasetyenziswa ngaphezulu kwesiqingatha sexesha. Kucacile ukuba abantetho isisiXhosa banengxaki ebonakalayo.
 - Abaqeshwa abangama-85 % banika ingxelo yokuba isiXhosa asisetyenziswa konke kwiintlanganiso. Phakathi kwabantetho isisiXhosa inqanaba laxelwa njengelizantsi — malunga nama-50% abantetho isisiXhosa abanika ingxelo yokuba ulwimi lwabo alufane lusetyenziswe. Oku kubonisa umphumela wokunqumbana kwabantu abathetha ulwimi lwenkobe. Kwakhona, ama-40% abantetho isisiXhosa banika ingxelo yokuba baziva bekhululekile ukusebenzisa ulwimi lwabo ezintlanganisweni, kwaye ama-40% abantetho isisiXhosa banika ingxelo yokuba abantetho isisiBhulu baziva bekhululekile ukusebenzisa ulwimi lwabo ezintlanganisweni. Inqaku elibalulekileyo kukuba naxa indlela yenkqubo iyonke yosetyenziso lolwimi ibonisa ukukhutshelwa ngaphandle kwesiXhosa, malunga nesine kwishumi kwabo bantetho isisiXhosa baziva bekhululekile ukusebenzisa iilwimi zabo ezintlanganisweni. **Kucacile ukuba amanqanaba osetyenziso lweelwimi kwiintlanganiso nakwezinye iimeko, kwenziwa yinto yokuba abaqeshwa baziva benyanzelekile. Ukufuna ukusebenzisa ezinye iilwimi, isikakhulu isiNgesi, kunye nemiphumela yokunqumbana kuyawehlisa umphumela wokungalingani kwiilwimi.**

- Phakathi kwabantetho isisiBhulu nabo bantetho isisiNgesi kuncinci kakhulu ukungoneliseki ngokubhekiselele kusetyenziso lolwimi. Bangaphantsi kwe-15% kumaqela ezi lwimi ababona izidingo zabo zolwimi zingahlangatyezwa, i-3% okanye ngaphantsi bakhathazekile kwaye phakathi kwabo bamalunga ne-1% ebacaphukisayo le meko.
- Phakathi kwabantetho isisiXhosa ama-50% azivela ezabo iimfuno zolwimi zingahlangatyezwa. Isiqingatha seli nani siyahlupheka ukuze i-10% licatshukiswe yile meko.
- Kukho ukwahlukahlukana kusetyenziso lolwimi phakathi kwamasebe. Kwinkonzo yonke ama-80% azivela ekhululekile ukusebenzisa ulwimi lwenkobe, ama-70% azifumana iilwimi zabo zisetyenziswa kangangoko ukuze babekwisithuba se-15% abathi ukuzikhethela ulwimi akuhlangatyezwa. Kukho amasebe apho inani lilikhulu labo babona zingahlangatyezwa iimfuno zabo, nanga, iSebe loLawulo lwePhondo, elezeMfundo eleMicimbi yezoQoqosho, eloLimo noKhenketho neLowiso-mthetho.
- Ngeli xesha i-5% yabaqeshwa nje ngokubanzi icatshukiswa yile meko, oku kucaphuka kuyenyuka ngaphezu kwe-10% kwiSebe loKhuseleko loLuntu nakwicandelo loWiso-mthetho.

8.3.3 Okwenziwa ngabaqeshwa ngokubanzi ngokubhekiselele kusetyenziso lolwimi nabakukhethayo

Ukongeza kuphando lweendlela zenkqubo zokusetyenziswa kolwimi kwiimeko ezithile, amacandelo namasebe, ukushukuma kwabaqeshwa kusetyenziso lolwimi noko bakukhethayo kwaye kwahlolwa.

Uninzi lwabantetho isisiBhulu nesiNgesi babona iilwimi zabo zisetyenziswa kangangoko kufuneka. Iqaqobana elingavakalelwa ngolo hlobo, liyonwatyiswa kukusebenzisa ezinye iilwimi. Bamalunga ne-9% abantetho isisiBhulu ukuze babemalunga ne-14% abantetho isisiNgesi abakhetha ukusetyenziswa kakhulu kweelwimi zabo, bambalwa abaziva behlutshwa yile meko. Phakathi kwabo bantetho isisiXhosa bamalunga nama-40% abasibona

isiXhosa sisetyenziswa ngokwaneleyo. Ngeli xa i-9% yonwabela ukusebenzisa isiNgesi, bamalunga nama-50% abakhetha ukuba ulwimi lwabo inga lungasetyenziswa ngakumbi, phakathi kwabo i-10% likhathazekile yile meko.

Kwangaxesha nye, bonke abantetho isisiBhulu, abantetho isisiNgesi nabantetho isisiXhosa bavakalisa ukukhetha kwabo ukuba kusetyenziswe iilwimi zabo kuqhakamshelwano kwiindawo zokusebenza. Ukongeza, phofu njengokuba neziphumo eziphononongwe ngasentla zibonisa, oku kuzinikela akuthethi loo nto malunga neelwimi zasekhaya. Oku kuye kwacaca xa abaqeshwa kwathiwa mabaxele iilwimi abazibona zifanelekile kwimiba eyahlukeneyo yomsebenzi. Abaqeshwa bakhomba iilwimi zesibini nezesithathu njengeelwimi emazisetyenziswe emsebenzini, ngolu hlobo, isiNgesi silandelwa sisiBhulu nesiXhosa. Naxa isiXhosa safumana elona nqanaba lisezantsi, sakhethwa sisinye kwisithathu sabaqeshwa abantetho isisiBhulu nesiNgesi. Ngokubhekiselele kumagalelo okanye kwiinkqubo ezinjengezi, iifomu zabasebenzi, izaziso, ukuphulaphulwa kwamatyala oluleko, udliwano-ndlebe lomsebenzi noqeqesho, abantetho isisiNgesi bakhetha isiNgesi. Abantetho isisiBhulu, kwelinye icala bakhetha isiNgesi kunokukhetha olwabo ulwimi. Abantetho isisiXhosa nabo ngokunjalo bakhetha isiNgesi kunolwabo ulwimi. IsiNgesi sivela siphezulu kungengakuba abantetho isisiNgesi bafuna ukubona isiNgesi ilolona lwimi lusetyenziswayo, kodwa kuba abezinye iilwimi bayayamkela into yokusebenziseka kwesiNgesi.

Naxa abantetho isisiBhulu nabantetho isisiXhosa babonisa ukuzincama iilwimi zabo ukulungiselela iimeko ze kuthethwe ulwimi olunye kodwa kuyafumaniseka ukuba omabini la maqela azimisele ukukukhusela ukusetyenziswa kweelwimi zabo.

Phakathi koninzi lwabasebenzi abantetho zahlukeneyo kubonakele ukuba isiNgesi lulona lwimi olwamkelekileyo lokudibanisa ingakumbi phakathi kwesiXhosa nezinye iilwimi- loo nto ibonakala yamkelekile **ingadanga ibe icwangcisiwe**. Ukwamkeleka kwale meko ngokwezimvo zabantetho isisiBhulu nesiXhosa, akuthethi ukuba isiBhulu nesiXhosa mazidleleleke.

Ihloliwe nendlela yenkqubo yokungafani kusetyenziso nasekuzikhetheleni phakathi kwamasebe. Ngenxa yokuba kwakusetyenziswa iisampulu ezincinci kwaye neempendulo zazihamba ngokohlobo lwabasebenzi nomsebenzi abawenzayo, kunzima ukuphawula umahluko phakathi kwamasebe.

Kusetyenziso nasekukhetheni kwiimeko ezimbalwa apho bekunikwa ingxelo okanye kukhethwa ulwimi olunye, ibingesisio isiNgesi. Le mo ibiphezulu phakathi kwamalungu owiso-mthetho ephondo nangokubhekiselele kwiwebhsayithi, imbalelwano ye-elektroni nolwazi lobuchwepheshe ngokubanzi. Ngokweenjongo zomsebenzi ukuchonga okanye ukukhetha isiNgesi njengolwimi olulodwa lolawulo kunyuke ngaphezulu kwama-25% - 27% abaqeshwa. Uninzi lwabaqeshwa banike ingxelo kwaye bakhetha umgaqo-nkqubo weelwimi ezininzi.

8.3.4 Imizila ebonakalayo kusetyenziso lolwimi

Imizila eqatshelwa ngabasebenzi kukuqina kokusetyenziswa kwesiNgesi, ukukhula okuphakathi kosetyenziso lwesiXhosa nokuhla ngamandla kosetyenziso lwesiBhulu. Ukuqina kokusetyenziswa kwesiNgesi kuphawulwa kwiimeko ezicwangcisiweyo zonxibelelwano njengonxibelelwano olubhaliweyo, nonxibelelwano phakathi kwamacandelo namasebe namathala karhulumente. Iphawuleka kancinci kwindawo yokusebenza nakunxibelelwano nowonke-wonke nakushishino.

8.3.5 Uvavanyo lokulwazi ulwimi

Umahluko omkhulu kusetyenziso lweelwimi ubangelwa kukuba asingabo bonke abaqeshwa abakwaziyo ukuzithetha ezinye iilwimi zabanye. Ukuzazi iilwimi kwavavanywa ngokusekwa kwiimvavanyo zabantu ezaqinisekiswa, zalungiswa, zahlolwa kathathu ngabasebenzi baphandle.

Ukuzazi iilwimi singakubeka ngolu hlobo lulandelayo:

- Ebuncinaneni isibini esithathwini sabantetho isisiBhulu nesiNgesi bangathathwa njengabakwazi ukuthetha kakuhle isisiBhulu nesiNgesi.
- Bamalunga nama-60% abantetho isisiXhosa abakwaziyo ukuthetha isisiNgesi
- Bangaphantsi kwe-2% abantetho isisiNgesi nesiBhulu abasaziyo isisiXhosa
- Bamalunga ne-10% abantetho isisiXhosa abakwaziyo ukuthetha isisiBhulu
- Bambalwa kakhulu abakwaziyo ukuthetha ngezandla

Siphawula kwezi ziphumo ukuba isisiBhulu nesiXhosa ziziwa zodwa ngabantu bazo kwaye ukwaziwa kwesiNgesi luninzi lwabantetho isisiXhosa kuko okuvala isikroba phakathi kwezi lwimi zintathu.

Kucacile ngokoluhlu lokugqibela ukuba onke amasebe ame kakuhle ngokubhekiselele ekwaziweni kwesiBhulu nesiNgesi. Abanye banezikhewu ezibi ngokubhekiselele kulwazi lwesiXhosa. Oku kwenziwa lulwakhiwo lwabasebenzi, kodwa kubonisa isidingo soqeqesho kulwimi.

8.3.6 Inkuthazo yokuphucula ukulwazi ulwimi nomqaphela weendawo zoqeqesho kulwimi

Abaqeshwa abaninzi basamkela isidingo sokuphucula ukuzazi iilwimi, nakwezabo iilwimi ngokunjalo. Bamalunga nama-70% abantetho isisiBhulu nabantetho isisiNgesi abasamkelayo isidingo sokuqeqeshwa kwisiXhosa, lwaze noninzi lwabantetho isisiXhosa lwasamkela isidingo sokuphucula ulwazi lwabo lwesiBhulu.

Eyona ngeebiso iye yabalasela kuzo zonke kukuba mazibe ninzi izifundo zoqeqesho kulwimi, ingakumbi uqeqesho kwisiXhosa (45%). Oku kwalandelwa sisicelo sokuba umoya wobudlelwane ngokubhekiselele kwiilwimi mawuphuculwe.

Abo bantetho isisiXhosa banomdla wokuba basive isiBhulu ngaphezu kokusithetha ngeli xa benomdla wokuthetha isiNgesi ngcono. Mhlawumbi bazibona besiva isiNgesi ngokwaneleyo.

Phakathi kwabantetho isisiBhulu nabo bantetho isisiNgesi isidingo sesokusiva isiXhosa ngaphezu kokusithetha nokusibhala. Mhlawumbi isiXhosa nesiBhulu zibonwa njengeelwimi ekukuhle ukuba uzive kodwa ekungekho sidingo singako sokuzithetha. Lilishwa ke elo kuba loo nto incedisa ukuphucula ulwimi olunye oko kutsho isiNgesi njengolwimi olongamileyo kunxibelelwano.

Sababuza kwakhona abaqeshwa ukuba liliphi na iqela labantu phakathi kwabo njengabaqeshwa abadinga ukuphucula ubuchule babo kulwimi kwaye ngayiphi indlela. Yayingumbuzo ovulelekileyo ovumela iimpendulo ezikhululekileyo. Iimpendulo zazininzi ngoko ke singanika eyona miba ingundoqo yezi mpendulo. Phakathi kwezinye izinto abaqeshwa bacebisa oku:

- uqeqesho malwande esiXhoseni (bangaphezu kwama-20% abantetho isisiBhulu nesiNgesi abatshoyo)
- kufuneka uqeqesho kubuchule bolwimi lwesiNgesi (kutsho ama-21% abantetho isisiXhosa, ne-11% abantetho isisiBhulu)

Ama-30% abantetho isisiBhulu, ama-32% abantetho isisiNgesi ne-17% abantetho isisiXhosa zange basibone isidingo sokuba kwenziwe enye into.

Umntu angayamkela into yokuba ubukho beekhosi zoqeqesho kubuchule bolwimi kuya kufumana inkxaso enkulu kubaqeshwa.

Umqaphela wamathuba oqeqesho kulwimi zange ugqitywe. Kwamanye amasebe, njengeSebe loLawulo lwePhondo neloKhuselo loLuntu ama-40% abaqeshwa bathi akukho nkonz eziqhoy ezinjalo. Bamalunga ne-10-12% kuphela abaqeshwa abathetha kwaloo nto ngala masebe, elezeMali, elezeMfundo noCwangciso, eloRhulumente weKhaya neziNdlu. Akukho mntu ebecinga ukuba iNdlu yowiso-mthetho ayinazo ezi nkonz.

Uqeqesho oluninzi luyaqhubeka, kodwa umqaphela nezinto neendawo zokuqeqesha nezidingo eziye zavela kuvavanyo zithetha ukuba uqeqesho lungandiswa.

8.4 Uwonke-wonke jikelele

Okokuqala, onke amava kawonke-wonke jikelele kuzo zonke ii-ofisi ezahluka-hlukeneyo kunye namacandelo olawulo lwamaphondo kwaphandwa ngawo. Kubuzwe imibuzo eliqela, engekho kuphela malunga nokusetyenziswa kolwimi kodwa nangokwaneliseka ngeenkonz jikelele.

8.4.1 Iimpundulo zikawonke-wonke kwiindawo ezahluka-hlukeneyo zokunika iinkonz

Xa kuthethwa gabalala phakathi kwesibini kwisithathu ngasinye nesithathu kwisine ngasinye sikawonke-wonke esibuziweyo kufunyaniswe ukuba saneliseke kakhulu ngeenkonz ezinikwayo. Ukunganeliseki akufane kudlule kumanqanaba akwi-10% ukuya kwi-15%.

Iingxaki neenkathazo ezifunyenwe ngala maqela mancinci ngeenkonz zingaxulunyanyiswa noxinzelelo lomsebenzi. Ngelinye ixesha oku kubangwa kukulinda amathuba amade nokuma emigceni okuba nesiphumo sokungxama kwaye oko kubonakala njengenkonzo esileleyo.

Uphawu oluqhelekileyo kukubonwa luninzi lwabantu kwabaqeshwa njengabantu abanobubele nabanemvisiswano kakhulu. Iqaqobana elinganelisekanga njengoko sekutshiwo, lwenziwe luxinzelelo lomsebenzi, unqongophalo lwabaqeshwa namalungu kawonke-wonke aneliseka nzima. Nangona kunjalo, uluvo olukhoyo ngokubanzi lolwenkonzo engaphezulu kwinqanaba eliqhelekileyo.

8.4.2 Ulwimi njengomphembeleli wokwaneliseka

Kuyamangalisa ukufumanisa ukuba kwimeko exananazileyo yokusetyenziswa kweelwimi ezininzi naphantsi kweemeko zoxinzelelo, **umba weengxaki zolwimi awukhawulezanga wakhankanywa kwaye ibe ngabantu abambalwa kakhulu abathethayo ngawo.** Kucacile ukuba kweli nqanaba abantu bayakuthakazelela ukumcingela nokumamkela omnye umntu.

Nangona izithethi zesiBhulu nezesiNgesi zingasoloko zinikwa uncedo ngeelwimi zazo, xa kuthethwa ngokubanzi ziya kwamkela oko ngaphandle kokukhalaza. Kumaxa ambalwa izithethi zezi lwimi zibone ngathi iilwimi zazo azithatyathelwa ngqalelo. Izithethi zesiXhosa zikawonke-wonke zinesizathu sokukhathazeka. Kaloku isiXhosa besilulwimi olwalulelona lungafane lusetyenziswe ngabaqeshwa okanye besilulwimi olungafanelanga kusetyenziswa.. Inyaniso yeyokuba isiNgesi sibonwa njengendlela yonxibelelwano ekhawuleza iyisombulule le meko. Nangona kunjalo, likhona ithuba loqeqesho elincomekayo kulwimi lwesiXhosa, nokuba kufikelelwa kuphela kwinqanaba apho abaqeshwa baba nako ukunxibelelana kwibanga lokuhlanelana.

Xa kuthethwa gabalala zibalwa iiyantlukwano ezifanele ukuqatshelwa phakathi kwamanqanaba ahluka-hlukeneyo amasebe. Phantse kuzo zonke iimeko zeendibano amalungu ezithethi zesiBhulu nesiNgesi zikawonke-wonke bezincedwa mhlawumbi ngolwimi lwazo okanye zona bezikhawuleza zalwamkela ulwimi olukhethelwe ukusetyenziswa ngabaphathi. Phofu isiXhosa bekunqabile ukusetyenziswa kwaso kuba izithethi zolu lwimi bezisuka zisebenzise isiNgesi okanye maxa wambi isiBhulu. Phantsi kwemeko

emaxongo, bekubonakala iliSebe Lezothutho apho besingafane sisetyenziswe isiXhosa kwaye ngenxa yohlobo lweendibano, iinkxalabo malunga nolwimi kwezo ndibano azinakufaniswa ncam neenkxalabo ezifunyenwe nguwonke-wonke jikelele.

Izimbo zesimo sokuziphatha kwiimeko zeendibano ezahluka-hlukeneyo nowonke-wonke jikelele, zingatolikwa ngokubanzi phantsi kweemeko ekubhekiselelwe kuzo ngale ndlela ilandelayo.

8.4.3 Iindlela zokuphendula ngokubanzi nezimo ezilindelekileyo malunga nokusetyenziswa kolwimi phantsi kweemeko zeendibano zikawonke-wonke

Iindlela aphenndula ngazo uwonke-wonke xa kusetyenziswa ulwimi intsonkotho kakhulu:

- Phakathi kwe-10% ukuya kuma-20% ezithethi zolwimi lwasekhaya nazo ziyathanda ukusebenzisa ezinye iilwimi, ngakumbi xa zikwazi ukuzithetha ezinye iilwimi. Izithethi zesiXhosa zikholisa ukwenza njalo kuba baninzi kuzo abathanda ukusebenzisa isiNgesi (22%).
- Kubantu abangakhathazeki ngenene ukusebenzisa ezinye iilwimi (kubhekiswa kwabo bakwaziyo ukuzithetha ezo lwimi), naxa bebenokukhetha olwabo ulwimi, sifumanisa ukuba zilithoba eshumini ngalinye izithethi zesiBhulu nesiNgesi ezingabonisi kukhathazeka xa zingenako ukusebenzisa ulwimi lwazo lwasekhaya phantsi kweemeko zeendibanno zikawonke-wonke. Kanti nakwicala lezithethi zesiXhosa bangaphezulu kwama-75 abantu ekhulwini ngalinye, abangakhathazekiyo kukungathethi ngolwimi lwabo, ngakumbi xa olunye ulwimi isisiNgesi.
- Kanti kwelinye icala loluntu ngokubanzi sifumanise ukuba zili-12% izithethi zesiBhulu nezisiNgesi ezibona kuyingxaki ukungabi nako ukuthetha ngolwimi lwazo ukuze zibe ngama-23% kwezisiXhosa izithethi ezinolo luvo. Ezi zibalo ngokwepesenti zinyuka ngakumbi xa abantu bengakwazi ukuthetha olunye ulwimi.

- Kwaba bantu bakhankanywe mva ngentla, abasisi-6% ukuya kwabali-12% ngabo abagxininisa uluvo lomgaqo-siseko wokusetyenziswa kolwimi lwasekhaya.

Kucacile ke ngoko ukuba uninzi lwabantu kuwo omathathu amaqela olwimi luzimisele ukucingela abanye malunga nokusetyenziswa kolwimi phakathi kukawonke-wonke. Nangona kunjalo, esi sigqibo sibhekiselele kubantu abakwaziyo ukuthetha olunye ulwimi. Xa bengenakusebenzisa ulwimi lwabo, ukukhathazeka nokumelana nemeko ekhoyo kuma ngeenyawo.

Nangona belithoba kwishumi ngalinye abantu bolwimi lwesiBhulu ukuze zibe zibini kuphela kwizithethi ezilishumi zolwimi lwesiNgesi ezingonwabanga ngokuphathwa kweelwimi zabo phantsi komgaqo-nkqubo kawonke-wonke. Kwizithethi zesiXhosa eli nani linyuka liye kutsho kuma-20%, ngamanye amazwi ngabantu aba-2 kwabali-10. Oku kubangwa kukunqongophala kokusetyenziswa kolwimi lwesiXhosa kwiimeko zeeendibano zikawonke-wonke. Uninzi lwamaqela eelwimi abona ukuba iilwimi mazixatyiswe ngokulinganayo kanti aba bantu bakwaxhasa umgaqo-nkqubo wokufundiswa kwezifundo zesikolo ngolwimi lwasekhaya ezikolweni.

8.4.4 Isakhono sokuthetha ulwimi phakathi kukawonke-wonke

Izimbo ezilandelayo zithe zacaca:

- Kukho inqanaba eliphezulu “lokusebenzisa iilwimi ezimbini” emakhaya. Uninzi lwabantu ke luthi lusebenzise nokuba loluphi olunye ulwimi. Isiqingatha esinye kwezithathu sezithethi zesiBhulu nezesiNgesi zithande ukuzixuba rhoqo ezi lwimi zimbini kanti iziqingatha ezibini kwezithathu zezithethi zamaXhosa zixuba isiXhosa nesiNgesi.
- Kubonakala ngathi ukuthambeka okunemida ukusuka kwisiBhulu ukuya kwisiNgesi njengolwimi lwasekhaya kuqale kwakwiminyaka edlulileyo. Akukaqinisekwa ngokuba ingaba lo mkhwa uyaqhuba na okanye hayi.

- Ngokwengxelo efunyaniswe kubantu ababephendula imibuzo bathi bona banesakhono esiphezulu kulwimi lwesibini abalusebenzisayo:
 - Phakathi kwezithethi zesiBhulu ama-80% ayasiqonda isiNgesi, ama-60% anako ukuwuchaza umcimbi ngolu lwimi kanti ngaphezu kwama-50% ayakwazi ukufunda isiqendu-zindaba esibhalwe ngesiNgesi kwiphephandaba.
 - Phakathi kwezithethi zesiNgesi, malunga nama-60% ayasiqonda isiBhulu, ama-50% ayakwazi ukuwuchaza umcimbi ngolu lwimi kanti kwa eli nani ngokwepesenti liyakwazi ukufunda isiqendu-zindaba esibhalwe ngesiBhulu kwiphephandaba.
 - Phakathi kwezithethi zamaXhosa ama-80% ayasiqonda isiNgesi ukuze ibe ngama-20% aqonda isiBhulu. Phantse iziqingatha ezibini kwezithathu ziyakwazi ukufunda isiqendu-zindaba esibhalwe ngesiNgesi kodwa basi-8% abakwaziyo ukwenza oko ngesiBhulu. Ngaphezu kwama-50% bayakwazi ukuwuchaza umcimbi ngesiNgesi kodwa bali-14% kuphela abakwaziyo ukwenza oko ngesiBhulu.
 - Kuthungelwano lonxibelelwano nakwimijikelezo kwezentlalo apho abantu basuka apha baye phaya, kusetyenziswa ulwimi lwesibini kakhulu kwiimeko ezinokuba sisiqingatha esinye kwezithathu ubuncinci. Kumaqela oluntu lwezithethi zamaNgesi ngokwasentlalweni, isiBhulu siqaqambile phantse kuma-60% phantsi kwazo zonke iimeko. “Iilwimi zasendleleni”, o.k.t. iindlela ezahlukileyo zokuthetha iTsotsitaal okanye iFlaaitaal zona zinokuqondwa ngama-20% okanye ngaphezulu kuwo onke amaqela olwimi.
- Ayinto ekhoyo amanqanaba aphezulu emfundo. Kubonakala ngathi ama-70% ezithethi zesiBhulu anako ukuhlanganisela ileta ngokuyibhala, ebhalela evenkileni okanye umqeshi ngolwimi lwawo lwasekhaya. Kanti ngesiNgesi eli nani liphezulu ngama-90% ukuze ngesiXhosa libe ngama-80% nangona kweli nani lamaXhosa inani eli lisenokuba lithande ukugqithiswa.

- Ngenxa yamanqanaba aphezulu okuthethwa kweelwimi ezimbini, uwonke-wonke ngokubanzi akanamfuno yeenkonzo zokutolikelwa okanye ezokuguqulwa kolunye ulwimi. Imfuno yeenkonzo ezilolo hlobo ibe ngaphantsi kwi-10% kwizithethi zesiBhulu nezesiNgesi, kodwa yaphantse yafika kwisiqingatha esinye kwezithathu phakathi kwezithethi zaMaXhosa. Kanti kwakuMaXhosa imfuno ingaba phakathi kokutolikwa nokuguqulwa phakathi kwesiBhulu kunye nesiXhosa/isiNgesi.

Amanqanaba aphezulu okusetyenziswa kweelwimi ezimbini kuthetha ukuba uninzi lukawonke-wonke luyalunga kakuhle phakathi koluntu olusebenzisa iilwimi ezininzi. Imfuno enkulu kakhulu ecaca ngokuphandle apha, kukuphuculwa kobuchule bonxibelelwano lwezithethi zesiBhulu nezesiNgesi kulwimi lwesiXhosa, nokuphuculwa kobuchule bonxibelelwano phakathi kwezithethi zesiXhosa zolwimi lwesiBhulu.

8.5 Ababelana ngamagunya

Amaqela ababelana ngamagunya amele icandelo elinemfundo ephezulu kakhulu (ama-63% aneziqiniseko zemfundo yamaziko aphezulu) nelinabantu abafume kangangoko phakathi kwabemi bePhondo laseNtshona-Koloni xa kuthelekiswa nommi oqhelekileyo ngokwesi simo, kanti uninzi lunentsusa yemfundo yobungcali okanye yokuba ngumphathi, kwaye lonwabela iingeniso zesiqu sakhe umntu ezifumaneka ngenyanga zingaphezulu kwi-R12 500 ngenyanga.

Ngenxa yesi sizathu bonke abo bekubanjwe udliwano-ndlebe nabo bakwazile ukuqonda, ukufunda nokubhala isiNgesi okanye isiBhulu, kanti inkoliso yabo bebenesakhono sonxibelelwano kuzo zombini ezi lwimi. Ligcuntswana kuphela abebethetha isiXhosa (4%).

Elona nani likhulu ngokwepesenti labo kuqhagamshelwana nabo libe lolohlobo loshishino okanye lwaseburhulumenteni, kwaye unxibelelwano nabaphathi, amaxa amaninzi, lube loluthethwa ngomlomo kunolubhaliweyo.

Kucacile ukuba ngokolu phononongo inkoliso yabantu abaphendule imibuzo inobuchule obaneleyo bonxibelelwano mhlawumbi ngesiNgesi okanye ngesiBhulu xa ithetha nabaphathi kumasebe karhulumente, kwaye ngenxa yoko kuxelwe inqanaba eliphezulu lokusebenzisa iilwimi ezimbini (kuzo ezi lwimi zimbini), ulwimi alubonwanga njengombandela wesiphumo esithile kangako.

Enye into ecacileyo kukuba uninzi lwabaphathi kumasebe nakumacandelo kaRhulumente kwiNtshona-Koloni luyakwazi, nalo ukuthetha nabaxumi nangoluphi ulwimi kwezi lwimi - o.k.t. isiNgesi okanye isiBhulu.

Oku akufumanekanga kubantu abambalwa abebephendula imibuzo abazizithethi zesiXhosa. Aba babelana ngamagunya ababonakalanga bexhamla amathuba afanayo nabaya xa bedibaniselene nabaphathi ngokuthi basebenzise ulwimi lwabo lwasekhaya, kwaye, nangona bebukeka beyamkele imeko ukufikelela kumda othile, bayixelile yona into yokuba baziva bekhathazekile kwaye bengafumani mathuba afanelekileyo ngokuqhuba ngale ndlela.

Inqanaba eliphezulu lokwaneliseka elixeliweyo phakathi kwawo onke amaqela abantu ababelana ngamagunya enkonzo kubaphathi abadibene nabo, kudandalazisa inyaniso yokuba akubangakho zingxaki zingako ziqondakeleyo.

Okungakhankanywanga malunga nokusetyenziswa kolwimi kwiimeko zokudibana nabaphathi baseburhulumenteni, kwaye akubangakho nenkxaso, efuniweyo okanye engafunwanga, yimfuno yokuqalisa ngeenkonzo zokuguqula iilwimi nokuzitolika ukwenzela uwonke-wonke.

Kubekho ukungaguquki okuphawulekileyo kwiimpendulo zabo kuqhagamshelwene nabo phantsi kweemeko zendibano. Umntu akanakuba nako ukuchonga ngokuzithemba naliphi isebe elithile okanye imeko yendibano apho amanqanaba okwaneliseka ngenkonzo nangolwimi ebengabalulekanga khona.

Naxa sekuthethiwe oku, mayikhumbuleke into yokuba, nokuba kubhekiswa kweliphi iqela lolwimi abakulo abaphendule imibuzo, iqatshelwe into yokuba kubaluleke kakhulu “ukuba khona komgaqo-nkqubo kuRhulumente WePhondo laseNtshona-Koloni wokuxhasa iilwimi zasekhaya ukuba ziphuhlise ukuze zifikelele okanye zilingane, nezinye iilwimi njengeelwimi zaseburhulumenteni zaseNtshona-Koloni”. Kwanjengakuwonke-wonke jikelele, umntu makangacingi ukuba ukugoba-goba okubonakalisiweyo ngababelana ngamagunya kuthetha ukuba naluphi ulwimi lusenokubekelwa ecaleni okanye lususwe endaweni yalo.

Ngokubanzi, nangokubhekiselele kweli candelo likawonke-wonke, iindibano nonxibelelwano nabaphathi baseburhulumenteni bamaPhondo zinikwe indawo yazo efanelekileyo, kwaye akukho zingxaki zivelileyo zingako.

8.6 Ingxoxo yokuqukumbela neengebiso

8.6.1 Iyalandela

- Ukwanda kokusetyenziswa kwesiNgesi kuxhaswa zezi zinto zilandelayo:
 - inyaniso yokuguqukela kwamasebe karhulumente omkhulu kusetyenziso lwesiNgesi kuqhagamshelwano lwawo lwaseburhulumenteni,
 - inyaniso yokuba isiNgesi sibonakala njengolwimi “lodidi”,
 - ukukhonya kosetyenziso lwesiNgesi kushishino nakwezobugcisa,
 - ukubanamandla kwesiNgesi kwezobugcisa bengcaciso, kunye
 - nokusebenziseka kwesiNgesi njengolwimi olusetyenziswa kuqhagamshelwano phakathi kwabantu abantetha isisiXhosa nabantu abathetha ezinye iilwimi abangakwaziyo ukuthetha isisiXhosa.

- Ngoko ke, nangona iindlela ekusetyenziswa ngazo ilwimi ngokweavareji isabonakalisa ukomelela kwesiBhulu, ukusetyenziswa kwaso kuthothile kwaye kusathotha ngokukhawuleza kuqhagamshelwano oluphambili.
- Ezo ngxaki azibavuselanga umnye abantetha isisiBhulu. Enyanisweni usetyenziso lweelwimi phakathi kwabantetha isisiBhulu nabantetha isisiNgesi lubonakalisa ubuntu novelwano oluthile. Usetyenziso lwezo lwimi zimbini lukumgangatho ophezulu kwaye uninzi lwawo womabini la maqela luqhagamshelana lula ngazo. Ngabambalwa kakhulu abaye babe nokuqhankqalazela ukusebenzisa ulwimi olulolwabo. Bekwambalwa abantu abantetha isisiBhulu nabantetha isisiNgesi abaye bazive bephatheke kakubi kukusebenzisa naluphi nakwezo lwimi.
- Le meko yoxolo ayisekelezwanga kubantu okanye ekwamkelaneni kuphela. Ikakhulu kungenxa yento yokuba ezi lwimi zimbini ziyaxutywa emakhaya nasekuhlaleni kananjalo abantu abamalunga nezithathu ezimbini bayakwazi ukuzisebenzisa kakuhle ezo lwimi. Loo nto ikwabangelwa lunxibelelwano olwabakho kwakwiinkulungwane ngeenkulungwane ezadlulayo.
- Kodwa loo meko yanelisa kangaka ithanda ukusithelisa ingxaki yokuhleleleka kolwimi lwesithathu lweli phondo, isiXhosa. Ukusetyenziswa kwesiXhosa kunxibelelwano luphantsi kangangokuba ukuthi isiXhosa **lulwimi olungasiwe so** asinto ingamampunge.
- Abantu abantetha isisiXhosa balelona qela lincinane kubasebenzi, kuluntu ekunxityelelwana nalo kunye nababandakanyekayo, kodwa ukuthethwa kwesiXhosa kungaphantsi kakhulu kunoko kubonakaliswa ngumlinganiselo wabantu ngokwamanani. IsiXhosa sibekelwe phaya ecaleni ngenxa yezi zinto zilandelayo:
 - bambalwa kakhulu abantu abantetha isisiBhulu nabantetha isisiNgesi abasaziyo, andithethi ke kona ukusibhala;
 - isiXhosa asikaphuhliswa kangangokuba singabanako ukusetyenziswa ngokufanelekileyo kwezobugcisa nezenzululwazi,
 - ulwimi lokufundisa ezikolweni nakwiiyunivesiti apho kufunda khona uninzi lwabantu abantetha isisiXhosa sisiNgesi. kwaye

- ngokungafaniyo nabantetha isisiZulu kwaZulu-Natal, abantu abantetha isisiXhosa sele benethuba elide bezimisele ukusebenzisa isiNgesi njengolwimi lokuqhagamshelana noluntu.
- Enyanisweni uninzi lwabantu abanthetha isisiXhosa kwiimeko esiziphandileyo bebekuvuyela ukuthetha isiNgesi ngokufanayo nokuvuyela kwabantetha isisiBhulu nabantetha isisiNgesi ukusebenzisa ezo lwimi.
- Usetyenziso lwesiNgesi luzuza lukhulu ekuzimiseleni kwabo bathetha ezinye ezi iilwimi ezimbini ekusebenziseni isiNgesi ‘njengomchancatho’ kuqhagamshelwano ngeelwimi ezininzi.
- Iziphumo zokucalulwa kwesiXhosa kanti nesiBhulu kwelinye icala zenziwe zangavakali noko ngenxa yokuqokelelwa kwabasebenzi abantetho-nye endaweni enye, kanti nakusetyenziso lweenkonzo ngokunjalo. Loo nto yenza ukuba kwazeke ukusebenzisa iilwimi zasemakhaya kwiimeko zoqhagashelwano olungaqingqwanga ngeli xesha lutyeshelwe lona uqhagamshelwano oluqingqiweyo olunika ulwimi isidima salo.
- Loo nto ikwancedwa yinto yokuba, ngempazamo, abantu abanelungelo lokwenza izigqibo ngokubhekiselele kwiilwimi nabakwizikhundla eziphezulu asinto bayise iso kakhulu le nto ilusetyenziso lolwimi – amagosa akholelwa ekubeni ajongane neemfuno ezibonakalayo “okufunwa ziimalike” kunye nokunganyanzelisi nto endaweni yezinyanzeliso zamalungelo eelwimi. Akubizi kakhulu kwaye akunazindleko zingako ukusebenzisa ulwimi olunye kwaye xa isininzi sabantu abathetha ezo lwimi zimbini sisaneliseka kukusebenzisa isiNgesi, isiqhelo sokusebenzisa isiNgesi siya kuqhubeka.

- Kodwa nangona uninzi lwabantetha isisiBhulu okwangoku bengabonakalisi kuphatheka kakubi kukhukulekiswa ngobunonono nangokuthe chu kolwimi labo kuqhagamshelwano noluntu kuba bekwazi ukusisebenzisa kakuhle isiNgesi, (ngaphandle kweedolophu ezisemaphandleni nezincinane) ikhona yona imbinana ezii-20% ukuya kwii-25% zabantu abantetha isisiXhosa abakhathazekileyo ngenxa yokungananzwa kolwimi lwabo nabaziva bephatheke kakubi kukukhonya kwezinye ezi iilwimi.
- Ngenye indlela, ukwanelisa abantu abantetha isisiXhosa kwenzeka kuphela xa abanthetha isisiBhulu beguqukela kwisiNgesi kuqhagamshelwano. Kodwa ke loo nto iya khohlisa – ekugqibeleni yenza kubenzima nangakumbi ukufumanisa isiXhosa impatho enobulungisa njengolwimi. Mntu uthile ongachazwanga ngagama, kodwa unengqiqo, wakha wathi ukuphela kwento eyakwenziwa yiloo nto kukukhokelela kwisiNgesi esikhonyayo esimagama angabizwa kakuhle – intetha noko engenavelwano nangona inobunyani nje.
- Iya phawuleka nento yokuba ezi zinto zenzeka ngeli xesha uninzi lwabantu, kuwo omathathu amaqela athetha ezi lwimi, luzimisele kakhulu ukuthethelela ukulondolozwa kweelwimi, ukulingana kweelwimi nokufundisa ngolwimi lweenkobe. Ngamanye amazwi, kukho iinkqubo esele ziqhutywa ezichaseleyo kwiimfuno zovakalelo nokuzingca ngolwimi lweenkobe kweso sininzi sibandakanyekayo. Loo nto iphantse yafana nokufulathelwa kwezithethe okubangwa ngamandla eemalike angenabantu.

8.6.2 Izinto emazinikwe ingqwalaselo kunye neziphakamiso

- Umthetho welwimi eNtshona Koloni unezinyanzeliso ezininzi kubo bonke abandakanyeka kulawulo nakunxibelelwano lwalo. Oko kukuzama ukuphumeza ummiselo wokulondolozwa nokulinganiswa kweelimi ngawo wonke amaxesha nakulo lonke unxibelelwano. Inkqubo ezinzulu zodliwano-ndlebe zibubonakalise ngokucacileyo ubunzima bokufezekisa olo xanduva. Apho kukho nje imbinana yabantu abantetha ithile ukufezekisa iimfuno zabo kufana nokudlala ngemali nezinto eziluncedo. Kananjalo kunzima ukuzama ukusebenzisa ummiselo othile apho abantu abo baloo ntetha bezimisele ngokwabo ukuhambisana noko.
- Eneneni, umthetho weelwimi awujolisanga kwiinkqubo eziqhutywa ngenkani nezigqibeleleyo koko ujolise kwiinkqubo zobuntu ezizikileyo nezizenzekelayo nalapho ukunyanzelisa kunokuba yinto eyintlekisa. Ngaphandle kwamanyathelo abonakalayo afana namaziko oqeqesho neenkonzozo zoguqulo-lwimi, umthetho kufuneka uzibonakalise ekomelezeni kolwamkelo nothando lweelwimi macala onke. Umthetho ke ngoku kufuneka womeleze umoya othile, kodwa loo moya kufuneka ubekho kuqala – awunakwenziwa.
- Umoya onjalo sele ukhona kutshintshiselwano ngeelwimi oluphakathi kwabandakanyekayo abantetha isisiBhulu nabantetha isisiNgesi. Ukwakho nasekuzimiseleni koninzi lwabantetha isisiXhosa ukusebenzisa isiNgesi. **Kodwa loo moya uxhomekeke kwizakhono zokubanako ukusebenzisa ulwimi lwesibini. Apho zithi zisilele khona izakhono ababandakanyekayo baye bazive bexhelekile behluthwe namandla.**
- Ngako oko, into yokuqala efunwa ngumthetho yeyokuba kwandiswe amathuba oqeqesho kananjalo kukhuthazwe ukusetyenziswa kwawo.
- Ukufundwa kolwimi kubantu abakhulileyo abasebenzayo ngumcimbi apha ocothayo nonzima kakhulu kwaye kungaphumelela kuphela xa loo nto inokuba sisinyanzeliso somsebenzi. Kufuneka kubekho inkuthazo enika ithemba. Ukuvuzwa ngemali yinto apha engafanele kudlelwa. Kodwa ke, loo nto asinkuthazo isebenza kakuhle xa kufunwa ukufundwa ulwimi lwesibini nolwimi lwesithathu.

- Eyona nkuthazo inamandla yileyo yokuvuzwa ngokwemvakalelo nokuzazi, ukunikwa eyona ngqwalaselo nokwamkelwa okuphezulu. Abantu baye bazive bezingca kakhulu ngezakhono zabo nokwazi kwabo ulwimi lwesibini xa benethemba lokunconywa ngaloo nto.
- Ukuze kubonakale kubonakaliswe oko kunconywa kuye kufuneka ukuba kubekho abantu **abangumzekelo omhle – abantu abangumzekelo omhle abanempembelelo ebonakalayo**. Into efunekayo, ke ngoko, yeyokuba kubekho abantu abantetha isisiBhulu nabantetha isisiNgesi abasithetha kakuhle isiXhosa kananjalo abo Bantu bafumane ukunconywa ngokusesikweni ngaloo nto, kananjalo kubekho abantetha isisiXhosa abasithetha kakuhle isiBhulu, nabo bafumane ukunconywa ngokufanayo (uninzi lwabo sele lukwazi ukuthetha isiNgesi). Ayikho indlela engcono esebenza kakuhle yokukhuthaza ukufundwa kolwimi ngaphandle kokuba kubekho abantu abangumzekelo omhle njengabo sele bechaziwe.
- Abo bantu bangumzekelo omhle bangaqeshwa ngokusemthethweni beqeshelwa izikhundla eziphambili kwezoqhagamshelwano apha kwii-ofisi zolwaulo nakwicandelo lobudlelwane noluntu, bavele kumaqonga kawonkewonke, bethetha egameni loLawulo lwePhondo.
- Ngokucacileyo olu hlobo lwesenzo kufuneka luphelekwe ngamanyathelo abonakalayo:
 - Ukwandiswa kwamathuba okuqeqeshelwa iilwimi
 - Ukunyuswa kweenotshi zabo baziphumeleleyo izifundo zabo
 - Ukuqeshwa kwabaguquli-lwimi kunye nabaququzeleli beelwimi abaququzelela imicimbi ezinyaswa ngabantu abaninzi abanokuba nobunzima bokuqhagamshelana, kubandakanywa nabantu abasebenzisa ulwimi lwezandla.
- Eli phondo kufuneka licamngce nangeebhasari kunye namabhaso ezikolo akhuthaza ukufundwa kwesiXhosa nesiBhulu kwizikolo ezifanele oko.
- Kufanele kunikwe inkxaso ukusekwa kweziko leyunivesiti elijongene nokuqulunqwa kwesigama sobugcisa sesiXhosa.
- Ngaphandle kwaloo nto kufuneka ubethelelwe nangakumbi umgaqo othi izaziso eziphambili neempawu kufuneka zibhalwe ngazo zontathu iilwimi zeli.

Amanye amacebiso asenokvela nakwiingxoxo ezimalunga nokufunyaniswe lolu phando. Ngeso sizathu isiShwankathelo saBalawuli kuya kufuneka ukuba sibe nokufunyanwa nguye wonke ubani kangako kunokwenzeka.