



ENGLISH VERSION

CALL FOR BOOK CHAPTERS 2024

Proposed Book Title: *A Linguistic Assessment on the 30 Years of Democracy: A South African Context*

There is “the urgent need to counteract existing linguistic imperialism and hegemony embedded within colonial knowledge systems by enacting transformative policies that will prioritise...linguistic diversity, linguistic justice...” (Rakgogo, 2024:1).

Editors: Dr Moffat Sebola, Dr Dumisani Sibiya, Dr Keabaka Seshoka, Dr Yanga Majola and Dr Xolani Khohliso

It has been almost three decades since South Africa attained its democracy. With this attainment came the adoption of South Africa’s Constitution, which among other aspects, acknowledges twelve official languages – a rare and admirable linguistic heritage. Moreover, “over three decades, various interventions such as acts, national legislations, policies, public frameworks and ministerial task teams have been prominent in discussions within the linguistic community, particularly regarding language policy imperatives, language planning strategies and the utilisation of South African indigenous languages...” (Rakgogo, 2024:1). Suffice it to say that, the acknowledgement of the twelve languages as official in South Africa is, “socio-politically speaking”, quite a notable achievement (Kadenge and Mugari, 2015:22). It could be said that this acknowledgement has resulted in the status of most of South Africa’s local languages somewhat changed, due to the provisions of the Constitution on languages. Of course, this acknowledgement imminently kindled South African citizens’ optimism that their formerly marginalised languages would finally be re-empowered, in much the same way South Africa’s advent of democracy in 1994 and the subsequent adoption of the Constitution of the Republic of South Africa did in 1996 (Maḡadzhe, 2019:205). The optimism shared by the citizens was fueled by the confidence that, in addition to ‘former’ colonial languages, African languages would be used as languages of teaching and learning, among other notable uses, throughout the country’s education sectors (Rakgogo, 2024). However, an overview of the language situation in South Africa in particular reveals an undemocratic development where the so-called *minority* (indigenous) languages are indeed “minoritised” (Maseko, 2021:187). By minority languages, it is meant here those “languages that are spoken by relatively small indigenous groups...” and are thus endangered (Hang’ombe and Mupande, 2020:88). These languages are essentially “characterised by weak or non-dominant positions compared to other languages, and low status and limited use in public and official spaces” (Maseko, 2021:187).

Numerous reasons are attributable to the minoritisation and marginalisation of local languages in any country, common among them being globalisation, negative attitudes towards indigenous languages,

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





economic factors, lack of will by state officials to promote indigenous languages (Makamu, 2009; Prah, 2009; Mařadzhe, 2019); colonial language policies, linguistic neo-colonialism (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang'ombe and Mupande, 2020), and linguistic imperialism underpinned by the idea of power in society (Rakgogo, 2024). Ultimately, some autochthonous languages then for one reason or the other, both overt and covert, end up seen as unsuitable for use in education, politics, business, media, etc., and as such, should give way as much as possible to colonial languages. Nevertheless, African-language scholars in particular have been making notable contributions towards the advocacy for African languages, multilingualism, decolonising the linguistic landscape of higher education, language rights etc., with some writing, presenting and publishing their submissions in African languages (see Ndlangamandla and Chaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela and Ndebele, 2024; Rakgogo, 2024). Other scholars interrogate the development and implementation of language policies, which is also a necessary endeavour because "language policies conceal linguistic, political, social and economic ideologies which affect the growth and development of language-related disciplines and professions" (Ndlovu and Moyo, 2021:294-5). Among the submissions made by some of these scholars is a view such as:

Despite 30 years of democracy, the influence of colonial-era language philosophy and western epistemologies persist...[therefore, a]...comprehensive implementation of language policies could effectively address the transformation and decolonisation agenda...there is a need for alignment between policy and practice through pragmatic, intentional and transformative initiatives aimed at identifying, interrogating and disrupting the coloniality of power and its western epistemologies , as far as language policy and practice are concerned (Rakgogo, 2024:1).

In view of the foregoing, the Linguistics Society of South Africa calls for book chapters that proffer a linguistic assessment and reflect on the state and status of languages in South Africa in its three decades of democracy. Scholars are thus invited to highlight and reflect on the status of languages both in the frontlines and peripheries of South Africa, unravelling in the process their perspectives on linguistic equality and rights. In this linguistic assessment, the book will also welcome the official and informal functions of South African languages in the socio-linguistic landscape, and analyse the picture at a grassroot level in as far as the implementation of the provisions on languages enshrined in the South African Constitution is concerned. **Contributors are encouraged to submit their abstracts in any of the official languages of South Africa and upon acceptance of the abstracts, full paper submissions written in any of the official South African languages will be considered for review and possibly for publication.** Themes and subthemes include (but are not confined to) the following areas: **Sociolinguistics, Translation, Interpreting, Terminology, Lexicography; Language Practice and the Workplace Literature; General Linguistics, Language in Education and Digital Humanities.**

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





NB. TO ACCESS THE SIGN LANGUAGE VERSION OF THE CALL, PLEASE CLICK ON THIS LINK: <https://www.youtube.com/watch?v=2daJVvJnSdY>

SUBMISSION DATES

- Abstracts of 250- 300 words should be submitted by e-mail as **MS Word files** accompanied by the following information: Title, full name(s), and surname; Institutional affiliation (i.e., position of the contributor, institution's name, faculty/school, department, and location); E-mail address (if paper has multiple authors, please state name of corresponding author); Contact details (mobile and/or office number).
- Final chapter abstract submission: 9 August 2024
- Submission of chapter abstracts should be sent by e-mail to: submissions@linguisticssa.org
- Final notification of acceptance of abstracts: 12 August 2024
- Full Paper submission: 20 September 2024
- Final notification of acceptance of full papers: 15 December 2024
- Publication: March 2025

For **Submission Guidelines**, see the accompanying general guide to African Sun Media's preferences regarding the layout and referencing styles of a manuscript presented for publication.

References

- Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.
- Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.
- Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.
- Makamu, T.A.B. 2099. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.
- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





ISIXHOSA VERSION

ISICELO SEZAHLUKO ZENCWADI 2024

Isihloko Sencwadi Esicetywayo: *Uvavanyo loLwimi Lweminyaka engama30 yeDemokhrasi: Umxholo waseMzantsi Afrika*

Kukho "imfuneko engxamisekileyo yokuchasana nemigaqonkqubo yobukoloniyali yolwimi ekhoyo kunye nobunganga obufakwe kwiinkqubo zolwazi lobukoloniyali ngokumisela imigaqonkqubo yenguqu eya kubeka phambili ... ukwahlukana kweelwimi, ubulungisa beelwimi..." (Rakgogo, 2024:1)

Abahleli: Gqr. Moffat Sebola, Gqr. Dumisani Sibiya, Gqr. Kea Seshoka, Gqr. Yanga Majola, kunye no Gqr. Xolani Khohliso

Sele kungamashumi amathathu eminyaka ukusukela oko uMzantsi Afrika ufumene idemokhrasi. Ngokufumana le demokhrasi uzibone usamkela uMgaqosiseko woMzantsi Afrika omtsha, ophakathi kwezinye zeenkalo, ezivuma ishumi elinesibini leelwimi ezisemthethweni – inkcubeko yeelwimi enqabileyo nencomekayo. Ngaphaya koko, “emveni kwamashumi amathathu eminyaka, inzame ezininzi zenziwe eziquka imithetho, imithetho yezindluzowisomthetho, imigaqonkqubo, iinkqubo zikhokhelo zoluntu, kunye negqiza labaphathiswa, zitshatshela kwingxoxo zosozilwimi, ingakumbi xa kujongwa imiba yemigaqonkqubo, ubuchule bokucwangcisa ulwimi kwakunye nokusetyenziswa kwelimi zemveli zoMzantsi Afrika...” (Rakgogo, 2024:1). Ukuvunywa kweelwimi ezilishumi elinesibini njengezisemthethweni eMzantsi Afrika “ngokwentlalo yezopolitiko”, yimpumelelo eqaphelekayo (Kadenge and Mugari, 2015:22). Kungatshiwo ukuba oku kuvunywa kuye kwakhokhelela ekubeni uninzi lweelwimi zalapha eMzantsi Afrika zitshintsha ngenxa yemiba yoMgaqosiseko weelwimi. Kakade ke, oku kuvuma kuye kwavuselela ithemba labemi boMzantsi Afrika lokuba iilwimi zabo ebezifudula zijongelwe phantsi ziyaphinda zixhotyiswe ngendlela efanayo naleyo yokufika koMzantsi Afrika wedemokhrasi ngo1994 nokwamkelwa koMgaqosiseko weRiphabhlikhi yoMzantsi Afrika ngo1996 (Madadzhe, 2019:205). Ithemba ababenalo abemi laliphenjelelwa kukuzethemba, ukongeza kwiilwimi ‘ezazifudula’ zizezobukoloniyali, iilwimi zesiNtu ziyakusetyenziswa njengeelwimi zokufundisa nokufunda, phakathi kweminye imisebenzi eziphawulekayo, kumacandelo emfundo kwilizwe lonke (Rakgogo, 2024). Nangona kunjalo, amagqabantshintshi ngemeko yolwimi eMzantsi Afrika aveza uphuhliso olungenademokhrasi ingakumbi kwezolwimi zegcuntswana (zomthonyama) ngokwenene “ziyakhasa” (Maseko, 2021:187). Ngeelwimi zegcuntswana, apho kuthethwa “ngeelwimi ezithethwa ngamaqela amancinane emveli...” kwaye zisengozini (Hang’ombe and Mupande, 2020:88). Okubalulekileyo nje ezi lwimi “ziphawulwa ngokomgangatho obuthathaka okanye ezingomelelanga xa zithelekiswa nezinye iilwimi, kunye newonga eliphantsi kwaye nokusetyenziswa okulinganiselweyo kwiindawo zikawonkewonke nezisemthethweni” (Maseko, 2021:187).

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Zininzi izizathu ezibangelwa kukungahoywa nokujongelwa phantsi kweelwimi zasekuhlaleni kulo naliphi na ilizwe, ezixhaphakileyo phakathi kwazo kukudityaniswa kwezizwe ngezizwe, izimo zengqondo ezingakhiyo ngeelwimi zesintu, iimeko zoqoqosho, ukungabinamda kwamagosa karhulumente ekukhuthazeni iilwimi zesintu (Makamu, 2009; Prah, 2009; Maqadze, 2019); imigaqonkqubo yobukoloniyali kwiilwimi kunye neniyokholoniyalizim yolwimi (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang'ombe and Mupande, 2020). Ekugqibeleni, ezinye iilwimi eziziautochthonous ngenxa yesi sizathu okanye esinye, ezicacileyo nezifihlakeleyo, ekugqibeleni zibonwa njengezingafanelekanga ukusetyenziswa kwezemfundo, kwezopolitiko, kwezoshishino, kumajelo eendaba, njl.njl., kwaye ngenxa yoko, kufuneka zinike umkhombandlela kangangoko kwiilwim zobukoloniyali. Nangona kunjalo, iingcali zobhalo zeelwimi zesiNtu ngokukodwa ziye zanegalelo elibonakalayo ekuthetheleni iilwimi zesiNtu, imultilingualism, ukususa ubukoloniyali bobume bolwimi lwimfundo ephakamileyo, amalungelo olwimi njl. njl., ngokubhala ngokunikezela nokupapasha zabo ngeelwimi zesiNtu (jonga uNdlamandla kunye noChaka Chaka, 2020; Mbembe 2015; Ngubane, Ntombela and Ndebele, 2024; Rakgogo, 2024). Ezinye iingcali zobhalo zigocagoca uphuhliso nokuphunyezwa kwemigaqonkqubo yolwimi, nto leyo ekwangumzamo oyimfuneko kuba “imigaqonkqubo yolwimi ifihla iingcamango zolwimi, ezopolitiko, ezentlalo nezozoqosho ezichaphazela ukuhluma nophuhliso lwezemfundo neengcaphephe ezinxulumene nolwimi” uNdlovu noMoyo, 2021:294-5). Ezinye zeziphakamiso ezenziwe ziingcali luluvo oluthi:

Nangona iminyaka engama30 yedemokhrasi idlulile, impembelelo yefilosofi yolwimi ngexesha lobukoloniyali kunye nee-ephistimoloji zasentshona ziyaqhubeka...[ngoko ke,...]ukuphunyezwa ngokupheleleyo kwemigaqonkqubo yeelwimi kunokujongana ngempumelelo neajenda yenguqu kunye nokuphelisa ubukoloniyali...kukho imfuneko yokuba ulungelelwaniso phakathi komgaqonkqubo nenkqubo ngokusetyenziswa kwepragmatiki, kunye namanyathelo enguqu ajolise ekuchongeni, ukugocagoca kunye nokuphazamisa ubukoloniyali bamagunya kunye nee-ephistimoloji zawo zasentshona, ngokubhekiselele kumgaqonkqubo weelwimi kunye nokusebenza (Rakgogo, 2024:1).

Ngokubhekiselele koku kungasentla, umbutho weengcali zolwimi eMzantsi Afrika iLinguistics Society of South Africa ucela izahluko zeencwadi ezifundisa uvavanyo lweelwimi kwaye zibonise ubume nemeko yeelwimi eMzantsi Afrika kumashumi amathathu eminyaka yedemokhrasi. Iingcali zeelwimi ziyamenywa ukuba ziqaqambise kwaye zigcine newonga leelwimi kwimiba ephambili nakwimimandla yoMzantsi Afrika, le ncwadi iya kwamkela kwakhona imisebenzi esemthethweni nengekho sesikweni yeelwimi zaseMzantsi Afrika kwimo yesocio-linguistic, kwaye ihlalutye umfanekiso kwinqanaba elisezantsi ukuya kuthi ga ekuphunyezweni kwezibonelelo zeelwimi ezikhuselweyo ngumgaqosiseko waseMzantsi Afrika. **Abathathinxaxheba bayakhuthazwa ukuba bathumele iintyilaphando zabo ngalo naluphi na ulwimi kwiilwimi ezisemthethweni zaseMzantsi Afrika kwaye emva kokwamkelwa kwentyilaphando, amaphepha apheleleyo abhalwe nangalo naluphi na ulwimi kwiilwimi ezisemthethweni zaseMzantsi Afrika azakuphononongwa akugqiba apapashwe.** Imixholo kunye nemixholwana ibandakanya (kodwa

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





ayiphelelanga kuyo) le miba ilandelayo: **Ulwimi ngokwasentlalweni, Izakhono zolwimi, Ukusebenza ngolwimi kunye nendawo yempangelo, Uncwadi, Ulwimi ngokubanzi, kunye ne-Digital Humanities**

IMIHLA YOKUTHUMELA

- Intyilaphando engamagama angama 250- 300 mayithunyelwe ngeimeyile iyi**MS Word files** ikhatshwa zezi nkcukacha zilandelayo: itayitile, igama/amagama apheleleyo, kunye nefani iziko oxelenga kulo (i.e., isikhundla somdqatswa, igama leziko, ifakhalathi/isikolo, isebe, kunye nendawo); idilesi yeimeyile (ukuba iphepha linababhali abaliqela, nceda ulifake igama lombhali osebenzisana naye); iinkcukacha zomxeba (ifowuni kunye/okanye inombolo yeofisi).
- Ukuthunyelwa kwephepha elipheleleyo: 9 eyeThupha 2024
- Ukuthunyelwakwentyilaphando yesahluko makuthunyelwe ngeimeyile ku: submissions@linguisticssa.org
- Isaziso sokugqibela sokwamkelwa kweentyilaphando: 12 eyeThupha 2024
- Ukuthunyelwa kwephepha elipheleleyo: 20 eyoMsintsi 2024
- Isaziso sokugqibela sokwamkelwa kwamaphepha apheleleyo: 15 eyoMnga 2024

IMIGAQONKQUBO YOKUTHUMELA

Malunga nemiyalelo yokuthumela iphepha, sicela ujonge imiyalelo ngokubanzi kwinketho ze-African Sun Media malunga noyilo kunye nezimbo zoxwebhu lokucaphula, imigaqo nemithombo yolwazi zombhalo ngqangi ezinikezwe ngenjongo yokuba upapashwe.

Ixhwebhu lokucaphula, imigaqo nemithombo yolwazi

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.

Makamu, T.A.B. 2099. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.

072 000 0000



info@linguisticssa.org



www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





ISIZULU VERSION

ISIMEMO SEZAHLUKO ZENCWADI YOWEZI-2024

Isihloko esihlongozwayo sencwadi: *Ukuvivinywa kwensebenzo yezilimi eminyakeni engamashumi amathathu engemuva kokuzuzwa kwenkululeko: Kugxilwe kunzikandaweni yasezweni laseNingizimu Afrika.*

Abahleli: Dkt Moffat Sebola, Dkt Dumisani Sibiya, Dkt Keabaka Seshoka, Dkt Yanga Majola kanye noDkt Xolani Khohliso

Inkululeko yezwe laseNingizimu Afrika isineminyaka ecela kwengamashumi amathathu yazuzwa. Ukuzuzwa kwenkululeko kuleli lizwe kuye kwandulelwa ukubunjwa komthethosisekelo, okungaphakathi kwawo izigatshana ezigxile ekuthuthukiseni izilimi eziyishumi nambili. Ukuthuthukiswa kwalezi zilimi kungenye yemizamo yokuzikisa ulwazi nemvelaphi yama-Afrika ngokubeka eqhulwini izilimi zawo. Kusemqoka futhi ukuhlalukisa ukuthi, kule minyaka engamashumi amathathu yenkululeko, miningana imizamo eye yaba sesiyingini semiqakuliswano ehlobene nezilimi. Phakathi kwaleyo mizamo kuxhantele izigatshana zemithetho, izinqubomgomo kanye namagxathu ahlukeni athathwe ngongqongqoshe beminyango ngokwehlukana kwayo. Le mizamo, noma yehlukene, kodwa iphokophele ukubhekisisa uhlelo-bunjalo nokuhleleka kwezilimi, kanye nokusetshenziswa kwezilimi zomdabu (ikakhulukazi) konzikandaweni abehlukene (Rakgogo, 2024:1). Ngaphandle kokungabaza, ukuthuthukiswa kwezilimi eziyishumi nambili njengezilimi ezisemthethweni kuthinta, ngandlela-thize, izingxenye zenhlalo-bunjalo yabantu nomnotho. Lokhu-ke, kubukeka kungumphumela wokuthuthuka kwezilimi zaseNingizimu Afrika osezingeni eligculisayo (Kadenge noMugari, 2015:22). Kungashiwo nokho, ukuthi ukuthuthukiswa kwezilimi eNingizimu Afrika kuholele ekuguqukeni kweso-kubuka ebelisetshenziswa lapho kubhekwa izilimi ezingezomdabu zase-Afrika, ikakhulu njengoba nomthethosisekelo waseNingizimu Afrika ubeka eqhulwini izilimi zomdabu. Ngaphandle kokungabaza ukuthuthukiswa kwezilimi zomdabu ebezikade zibandlululiwe ngenxa yengcindezelo eNingizimu Afrika, kuye kwabuyisa ukuzethemba nokuzigqaja kuzakhamuzi zakuleli lizwe ezikhuluma lezi zilimi (Maqadzhe, 2019:205). Okuphinde kwabuyisa ithemba kakhulu kuzakhamuzi zaseNingizimu Afrika ukuthi, izilimi zomdabu zaseNingizimu Afrika nazo sezingasetshenziswa njengezilimi zokuFunda nokuFundisa emfundweni esemazingeni ehlukeni. Noma kunjalo, kungeshalazelwe ukuthi kobukela ebuqamama, ukuthuthuka kwezilimi zomdabu kusephansana, ngoba empeleni, izilimi ezazithathwa njengezedlanzana (okuyizilimi zomdabu) namanje zisabukeka ngaleyo ndlela (Maseko, 2021:187). Ngokusebenzisa isimo-kukhuluma esithi “izilimi zedlanzana,” kuqondwe “izilimi ezikhulunywa ingcosana yabantu...” bese-ke ngaleso sizathu (lezo zilimi) ziba sengozini yokushabalala (Hang’ombe noMupande, 2020:88). “Izilimi zabayingcosana zivame ukubukwa njengezilimi ezibuthakana, ezingakhonyi ngokulinganayo nezinye izilimi, futhi ezisetshenziswa ngokuyisikhophe emphakathini” (Maseko, 2021:187).

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Ziningana nokho izizathu ezingayamaniswa nokubukelwa phansi kwezilimi zabayingcosana. Phakathi kwezizathu ezinqala nokho kungabalwa iso-kubuka elibana ezibukwa ngalo lezi zilimi, ikakhulu konzikandaweni bezomnotho, kanye nokunqikaza kwabasemagunyeni ukuthuthukisa lezi zilimi (Makamu, 2009; Prah, 2009; Maqadzhe, 2019). Nezinqubomgomo ezithuthukisa izilimi zokuqonela nazo zingeshiywe ngaphandle uma kudingidwa izizathu zokubukelwa phansi kwezilimi zabayingcosana (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang'ombe noMupande, 2020). Ngenxa yalezi zizathu ezibalulwe ngenhla, izilimi zomdabu zigcine zibukeka zingakufanele ukusetshenziswa ezizindeni zezemfundo, zezombusazwe, zezamabhizinisi nakwezobuxhakaxhaka besimanje, ngakho-ke kuyaye kuzanywe ukuthi zidediselwe eceleni, kukhonye izilimi zokuqonela. Ukubhekana nale nselelo, abacwaningi base-Afrika baye baba namagalelo aqavile, abandakanya ukungena emshikashikeni wokuthuthukisa izilimi zomdabu, ubulimi-ningi, ukunqanda ukuqonela njalonjalo. Amagalelo alaba bacwaningi aye ahlaluka emibhalweni yabo, ezethulweni zabo, kanye nasekushicilelweni kwemisebenzi ebhalwe ngezilimi zase-Afrika (bheka oNdlangamandla noChaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela noNdebele, 2024; Rakgogo, 2024). Abanye abacwaningi baye bangena emshikashikeni wokuhlolisisa ukuthuthuka nokusetshenziswa kwezinqubomgomo zezilimi. Nawo lo mshikashika usemqoka ngoba “izinqubomgomo zezilimi zifukama izimo-mqondo ezithile, eziyamene nomnotho nenhlalo yabantu, kanye nokuthuthukiswa kwemikhakha mimbe ehlobene nezilimi.” (Ndlovu noMoyo, 2021:294-5). Phakathi kwemibono eye yenziwa yilaba bacwaningi kungabhekwa lona olokothiswe ngezansi:

Noma inkululeko isineminyaka engaphezu kwengamashumi amathathu yazuzwa, kusenensila yokukhonya kwezilimi zokuqonela, kanye nolwazi-buhlakani olunyombuluka entshonalanga. Ngaleso sizathu-ke, ukusetshenziswa okudephile kwezinqubomgomo zezilimi kungasiza ekubhekaneni noguquko, nasekuqinisekiseni umshikashika wokunqanda ukuqonela. Futhi-ke, kunesidingo sokulumbanisa izinqubomgomo nokwenzeka kwalokho. Lokhu kulumbanisa kungezeka uma inyathuko ephokophele ekumiseni ulwazi-buhlakani lwasentshonalanga ingathathwa, ikakhulu ngasohlangothini lwezinqubomgomo zolimi (Rakgogo, 2024:1).

Ukwakhela kulesi sicaphuno esingenhla, uMbimbi lwabaHlaziyi-zilimi bazeNingizimu lukhipha isimemo kubacwaningi ukuthi bathumele izahluko zencwadi. Lezi zahluko zimiselwe ukuhlonza, ukuhlolisisa nokuninga ngesimo sezilimi eNingizimu Afrika, ikakhulu njengoba sekweve iminyaka engamashumi amathathu leli lizwe lizuze inkululeko. Abacwaningi-ke bayamenywa emshikashikeni wokuhlonda nokuninga ngezanga-simo lezilimi konzikandaweni waseNingizimu Afrika, kuze kwenabele nakonzikandaweni abazungezile. Inhlalo yalo mshikashika ukwembula nokuveza imibono yabacwaningi ngesimo-bunjalo sezilimi eNingizimu Afrika. Nezinhlaka ezahlukeni ezigxile ezilimini, kanye nasekulumbaneni kwezilimi nenhlalo-bunjalo yabantu nazo ziyamenywa, ukuze kuhlaziywe ngokunyombulula insebenzo yezilimi ngokwenqubomgomo yaseNingizimu-Afrika. **Abazobamba iqhaza**

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





kulo mbhidlango bayakhuthazwa ukuthi balethe amaqoqa abhalwe nganoma yiluphi ulimi olusemthethweni lwaseNingizimu. Ngemuva kokuthi amaqoqa amukelwe, kuyobe sekulindelwa ukuthi kulethwe izahluko eziphelele, nezizobuyekwezwa zihlaziysiswe ukuthi zikulungele yini ukushicilelwa. Izindikimba nezindikimbana zibandakanya lezi (kodwa azimiselwe mgomo wokugcina kulezi) ezilandelayo: Ulimi nenhlalo yabantu, ukuhumusha, ukutolika, amagama nokwakhiwa kwawo, insebenzo yezilimi, imibhalo-mbe ezike ezindaweni zokusebenza, isayensi yezilimi ngokuvulelekile, iziLimi kwezeMfundo, kanye nezifundo ezididiyele ubuntu nobuxhakaxhaka besimanje.

IZINSUKU ZOKULETHA

- Amaqoqa ezahluko anamagama angama-250 kuya kuma-300 kufanele athunyelwe njengamafayela ngohlelo lwe-**MS Word** kanti kumele ahambisane neminingwane elandelayo: Ithayitili, amagama aphelele, nesibongo; Imininingwane emeyamanisa nesikhungo semfundo (okuyisikhundla sikamhlonishwa, igama lesikhungo, ifakhathi/isikole, umnyango, nendawo lapho sizinze khona); Ikheli leposi-nyazi (uma iphepha linababhali abaningi, balula igama lombhali okufanele kuxhanyanwe naye); Imininingwane yokuxhumana (inombolo kamakhalekhukhwini/yasehhovisi).
- Usuku olungumqamulajuqu lokuletha iqoqa: 9 kuNcwaba 2024
- Amaqoqa ezahluko kufanele athunyelwe ngeposi-nyazi kuleli kheli: submissions@linguisticssa.org
- Isaziso sokugcina ngokwamukelwa kwamaqoqa: 12 kuNcwaba 2024
- Ukulethwa Kwamaphepha Aphelele: 20 kuMandulo 2024
- Isaziso ngokwamukelwa kwamaphepha agcwele: 15 kuZibandlela 2024
- Ukushicilelwa kwencwadi: kuNdasa 2025

Mayelana **Neziqondiso Zokuthumela** imisebenzi, sicela ubheke isiqondiso jikelele esivela kwa-African Sun Media nesibalula lokho abakuncomayo ukuthi ukulandele lapho ekuhleleni nasekulungiseleni umbhalo osuke uzowhuthumela ngenhloso yokuthi ushicilelwe.

Imithombo Yolwazi

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





- Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.
- Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.
- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites',
27-31 October, Victoria Falls, Zimbabwe.

SESOTHO VERSION

PILETSO YA DIKGAOLO TSA BUKA 2024

Sehlooho sa Buka se sisintsweng: Tekolo ya Dipuo dilemong tse 30 tsa Demokrasi: Moelelo wa Afrika Borwa

Ho na le "lthokeho e potlakileng ya ho ba kgahlanong le dipuo tse tsamaellanang le bompheriale le puso ya morabe tse kenelletseeng mokgwatshebetsong wa tsebo ya bokononiale ka ho kenya tshebetsong maano a phethoho a tlo behang...mefutafuta ya dipuo, toka ya dipuo..." (Rakgogo, 2024:1).

Bahlahlobi: Ngk. Moffat Sebola, Ngk. Dumisani Sibiya, Ngk. Keabaka Seshoka, Ngk. Yanga Majola le Ngk. Xolani Khohliso

E se e le dilemo tse kabang mashome a mararo ha e sa le Afrika Borwa e fumana demokrasi. Phihlrello ena e nehelane ka kamohelo ya Molaotheo wa Afrika Borwa, oo hara dintho tse ding, o ananelang dipuo tse leshome le metso e mmedi - e eleng moetlo wa dipuo o sa tlwaelehang mme o tsotelang. Ho fetafeta moo, "dilemong tse mashome a mararo, mehatao ya bolamodi bo fapaneng jwalo ka, melao ya naha, maano, meralotshebetso ya mmuso le dihlopha tsa mosebetsi tsa letona di nkile sebaka dipuisanong tsa dipuo, haholoholo mabapi le dikarolo tse tlamang tsa leano la puo, mawa a thero le tshebediso ya dipuo tsa botswalla tsa Afrika Borwa..." (Rakgogo, 2024:1). Ho lekane hore kananelo ya dipuo tse mashome a metso e mmedi jwalo ka dipuo tsa semmuso Afrika Borwa e le, "ho bua ka sepolotiki", phihlrello e kgolo (Kadenge le Mugari, 2015:22). Ho ka bolelwa hore kananelo ena e entse hore boemo ba dipuo tsa selehae tsa Afrika Borwa bo fetohe ka lebaka la dipehelo tsa Molaotheo wa dipuo. Ehlile, kananelo ena e kgutlisitse tshepo ya Mafrika Borwa hore dipuo tsa bona tse neng dikotlwa qetellong di tla ntshetswapele, ka mokgwa oo phihlrello ya demokrasi Afrika Borwa ka 1994 le kamohelo e latetseng ya Molaotheo wa Rephaboliki ya Afrika Borwa le tsona di entseng (Maqadzhe, 2019:205). Tshepo e ho baahi e tshusumeditse ke tshepo ya, tlatsetsong ya dipuong tsa 'kgale' tsa bokoloniale, dipuo tsa Seafrika di tla sebediswa jwalo ka dipuo tsa ho ruta le ho ithuta, ditshebedisong tse ding tse teng, lekaleng lohle la naha la thuto (Rakgogo, 2024). Le ha hole jwalo, kakaretso ya boemo ba puo haholoholo Afrika Borwa bo pepesa ntshetsopele e sa yeng ka sedemokrasi moo hothweng dipuo tse nyane (tsa botswalla) di "etswa nyane" e le kannete (Maseko, 2021:187). Ka dipuo tse nyane, ho bolelwa "dipuo tse buuwang ke dihlopha tse nyane tsa botswalla..." mme di kotsing ya hore di fele (Hang'ombe le Mupande, 2020:88). Dipuo tsena hangata "di na le semelo se

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





fokolang kapa maemo a seng hodimo papisong le dipuo tse ding le boemo bo tlase hammoho le tshebediso e haellang dibakeng tsa setjhaba le tsa mmuso" (Maseko, 2021:187).

Ke mabaka a mangata a bakang bonyane le ho kotelwa ha dipuo tsa selehae naheng e nngwe le e nngwe, ho tlwaelehileng ho tsona ke ho ba tsa matjhabatjhaba, boitshwaro bo seng hantle mabapi le dipuo tsa botswalla, dintho tse amanang le moruo, tlhokeho ya tumelo ya bahlanka ba mmuso ho tsebahatseng dipuo tsa botswalla (Makamu, 2009; Prah, 2009; Maqadzhe, 2019); maano a puo a bokoloniale, dipuo tsa bokoloniale (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang'ombe le Mupande, 2020) hammoho le boimpheriala ba dipuo tse fuperweng ke mohopolo wa matla setjhabeng (Rakgogo, 2024). Mafelong, dipuo tse ding tse ikemetseng, ka lebaka le itseng, tse totobetseng le tse patehileng ka bobedi, di qetellwa di nkwa di se maleba ho ka sebediswa thutong, dipolotiking, kgwebong, diphatlalatsong, jj. mme ha ho le jwalo, di lokela ho fa dipuo tsa bokoloniale sebaka. Le ha hole jwalo, bangodi ka dipuo tsa Seafrika haholoholo ba etsa dikabelo tse bonahalang mabapi le ho buella dipuo tsa Seafrika, tshebediso ya dipuo tse ngata, ho fetola boemo ba dipuo thutong e phahameng, ditokelo tsa puo, jj. ka dingolwa tse itseng, ho ba le ditlhahiso le ho phatlalatsa dikabelo tsa bona ka dipuo tsa Seafrika (sheba Ndlangamandla le Chaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela le Ndebele, 2024; Rakgogo, 2024). Bangodi ba bang ba manolla ntshetsopele le kenyotshebetsong ya maano a puo e leng mohato o hlokehang hobane "maano a puo a pata mehopolo ya dipuo, sepolotiki, setjhaba le moruo tse nang le tshusumetso kgolong le ntshetsopeleng ya makala le mesebetsi e amanang le puo" (Ndlovu le Moyo, 2021:294-5). Hara dikabelo tse entsweng ke ba bang ba bangodi bana ke ntlhakemo e jwalo ka:

Ho sa natse dilemo tse 30 tsa demokrasi, tshusumetso ya dipuo tsa nakong ya bokoloniale le mawa a bophirimela e ntse e le teng...[ka hoo,...]kenyotshebetsong e kenelletseng ya maano a puo e ka shebana le morero wa phethoho le phediso...ho na le tlhokeho ya ho kamahano dipakeng tsa leano le tshebediso ka mehato e tsepameng, e habileng mme ya phethoho e tobileng ho hlwaya, ho manolla le ho sitisa matla a bokoloniale hammoho le mehopolo ya bophirimela, ha ho tluwa leanong la puo le tshebediso (Rakgogo, 2024:1).

Kgatelopeleng, Linguistics Society of South Africa e etsa piletso ya dikgaolo tsa buka tse hlahisang tekolo ya dipuo le ho lekola boemo ba dipuo Afrika Borwa mashomeng a mararo a dilemo tsa demokrasi. Bangodi ba memuwa ho hlahisa le ho bontsha boemo ba dipuo tse ka pele le tse ka mathokong tsa Afrika Borwa, ba manolla dintlhakemo tsa bona tekatekanong le ditokelong tsa puo. Tekolong ena ya dipuo, buka e tla amohela mesebetsi ya semmuso le eo e seng ya semmuso ya dipuo tsa Afrika Borwa lekaleng la dipuo mme e manolle sebopeho sa tsona ho tloha fatshe maemong ohle a dipehelo tsa kenyotshebetsong ho dipuo tse teng Molaotheong wa Afrika Borwa. Banyehedi ba kgothaletswa ho nehelana ka dikgutsufatso ka puo efe kapa efe ya semmuso ya Afrika Borwa mme kamora hore dikgutsufatso tsa bona di amohelwe, dinehelano tsa dipampiri tse felletsweng tse ngotsweng ka puo efe kapa efe ya semmuso ya Afrika Borwa di tla lekolwa

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





bakeng sa phatlalatso. Mookotaba e teng e kenyeletsa (empa ha e felle moo) dibaka tse latelang: Maemo a dipuo, Phetholelo, Botoloko, Mareo le Lexikokrafi; Tshebediso ya Puo tikolohong ya mosebetsi; Puo Thutong le Puo Thekenolojeng.

MATSATSI A NEHELANO

- Dikgutsufatso tsa mantswe a 250-300 di lokela ho romelwa ka imeile ka mokgwa wa MS Word mme di be le dintlha tse latelang: Sehlooho sa pampiri, mabitso a felletseng le fane; Mokgatlo oo o amanang le wona / Yunivesithi; Aterese ya imeile (ha e be pampiri e na le bangodi ba bangata, ngola lebitso la mongodi e mong); Dinomoro tsa mohala (tsa mohala wa thekeng le/kapa tsa mohala wa ofising).
- Letsatsi la ho qetela la ho nehelana ka kgutsufatso: 9 Phato 2024
- Dikgutsufatso di lokela ho romelwa ka imeile ho: submissions@linguisticssa.org
- Tlhokomediso ya ho qetela ya kamohelo ya dikgutsufatso: 12 Phato 2024
- Letsatsi la ho nehelana ka pampiri e felletseng: 20 Loetse 2024
- Tlhokomediso ya ho qetela ya kamohelo ya dipampiri tse felletseng: 15 Tshitwe 2024
- Phatlalatso: Tlhakubele 2025

Bakeng sa ditataiso mabapi le dikgutsufatso, sheba tataiso ya kakaretso e hlomathisitsweng mona ya African Sun Media mabapi le sebopeho le mekgwa ya kananelo ya mehlodi bakeng sa phatlalatso.

Mehlodi

Hang'ombe, K le Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M le Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.

Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.

Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Letsatsi leo e shebilweng ka lona: 26 Phupu 2024.
- Ndlangamandla, S.C. le Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. le Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





ISINDEBELE VERSION

KUKHONJELWA IINCWADI ZEENDATJANA 2024

Isihloko sencwadi esihlongozwako: *Ukuhlolwa kwamaLimi emiNyakeni ema-30 yeNtando yeNengi: UbuJamo beSewula Afrika*

Kunetlhogeko “elirhabako lokulwisana nokubuswa nokulawulwa okukhona kwamalimi kwezinye iinarha okudzimelele emahlelweni welwazi lobukoloni ngokwenza imigomo yokutjhugulula ezokubeka phambili ...ukwehlukana kwamalimi, ubulungiswa bamalimi ...” (Rakgogo, 2024:1).

Abahleli: Dorh Moffat Sebola, Dorh Dumisani Sibiya, Dorh Keabaka Seshoka, Dorh Yanga Majola kanye noDorh Xolani Khohliso

Pheze sekuphele itjhumiminyaka emithathu seloku iSewula Afrika yathola intando yenengi. Ukutholwa kwayo kuze nokwamukelwa komThethosisekelo weSewula Afrika, phakathi kwezinye izinto, wamukela amalimi alitjhumu nambili asemthethweni – igugu lamalimi elingakavami nelithandekako. Ngaphezu kwalokho, “eminyakeni engaphezu kwamatjhumu amathathu, ukungenelela okuhlu kahlukeneko okufana nemithetho, imithetho yesitjhaba, imigomo, amaphahla womphakathi kanye neenqhema zabongqongqotjhe zomsebenzi beziqakathekile eengcoveni zomphakathi wamalimi, khulu khulu mayelana nokuqakatheka komgomo wamalimi, amaqhinga wokuhlelwa kwamalimi kanye nokusetjenziswa kwamalimi wendabuko we-Afrika ...” (Rakgogo, 2024:1). Kwanele ukutjho bona ukwamukelwa njengamalimi asemthethweni eSewula Afrika, “kukhulunywa ngokwepolitiki nokwezehlalo”, ipumelelo ebonakalako (Kadenge and Mugari, 2015:22). Kungatjhiwo bona ukwamukelwa lokhu kurholele ebujameni bokutjhugululwa nje kwamalimi wendawo eSewula Afrika ngebanga leendinyana zomThethosisekelo wamalimi. Kwamambala, ukwamukelwa lokhu kuvele kwavusa ithemba lezakhamizi zeSewula Afrika lokobana amalimi wabo egade adinywe amathuba ekugcineni azokuqiniswa kabutjha, ngendlela efanako neyokuthoma kwentando yenengi yamalimi eSewula Afrika ngo-1994 kanye nokwamukelwa okwalandelako komThethosisekelo weRiphabliki yeSewula Afrika ngo-1996 (Maqadze, 2019:205). Ithemba elifanayo lezakhamizi lagcugcuzelwa siqiniseko sokobana, ngaphezu kwamalimi wobukoloni ‘wangaphambilini’, amalimi we-Afrika azokusetjenziswa njengamalimi wokufundisa nokufunda, phakathi kokhunye ukusetjenziswa okubonakalako, kiyo yoke imikhakha yezefundo yenarha (Rakgogo, 2024). Nokho-ke, isirhunyezo sobujamo bamalimi eSewula Afrika ngokukhethekileko siveza ukuthuthukiswa okungalinganiko lapho amalimi wabambalwa (wendabuko) kwamambala “enziwa abe ngewabambalwa” (Maseko, 2021:187). Ngamalimi wabambalwa, lapha kutjhiwo “amalimi akhulunywa ziinqhema ezincani zendabuko ...” ngakho-ke asengozini (Hang’ombe and Mupande, 2020:88). Amalimi lawa ngokusisekelo “ahlathululwa ngobujamo obubuthakathaka namkha obunganamandla nakamadaniswa namanye amalimi, kanye

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

**Office Number, Pretoria, Gauteng Province
0000**





nesikhundla esiphasi nokusetjenziswa kancani emphakathini kanye neendaweni zomthetho” (Maseko, 2021:187).

Ukusetjenziswa ngabambalwa kanye nokudinywa amathuba kwamalimi wendawo kwenye nenye inarha, kunikelwe iinzathu ezihlukeneko, phakathi kwezinye okulithungelelwanomhlaba, ubujamo bengqondo obungasibuhle ngamalimi wendabuko, amaphuzu womnotho, ukungabi netjisakalo yokuthuthukisa amalimi wendabuko kweenkhulu zombuso (Makamu, 2009; Prah, 2009; Maqadzhe, 2019); imigomo yamalimi wobukoloni, ubukoloni bamva bamalimi (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang’ombe and Mupande, 2020), kanye nokubusa kwezinye iinarh kwamalimi okusekelwa mqondo wamandla emphakathini (Rakgogo, 2024). Ekugcineni, amanye amalimi wendabuko, ngesizathu sinye namkha ezinye, ngokubhamba nangokufihlakeleko, agcina abonwa njengakalungeli ukusetjenziswa kwezefundo, zepolitiki, kwezamabhizinisi, zeembikiindaba, njll. begodu ngokunjalo kufanele kuvulele amalimi wobukoloni ngendlela ekukhokeka ngayo. Nokho-ke, abarhubhululi bamalimi we-Afrika ngokukhethekileko begade balokhu bafaka isandla ngokubonakalako ekulweleni amalimi we-Afrika, ubuliminengi, ukuqedwa kobukoloni endaweni yamalimi wezefundo ephakemeko, amalungelo wamalimi, njll. ngemitlolo embalwa, bethula begodu baveza izethulo zabo ngamalimi we-Afrika (qala uNdlangamandla noChaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela noNdebele, 2024; Rakgogo, 2024). Abanye abarhubhululi baphenya ukuthuthukiswa nokusetjenziswa kwemigomo yamalimi, okumzamo otlhokekako ngombana “imigomo yamalimi isitha ikolelo yamalimi, yezepolitiki, zehlalo kanye nezomnotho ezithinta ukukhula nokuthuthuka kwemikhakha yefundo kanye nemisebenzi ephathelene namalimi” (Ndlovu and Moyo, 2021:294-5). Phakathi kwezethulo ezenziweko ezenziwe ngabanye abarhubhululi laba mbono ofana nothi:

Nangaphandle kweminyaka ema-30 yentando yenengi, umthelela wefilosofi yesikhathi sobukoloni samalimi kanye nelwazi letjingalanga ziragela phambili nokuba khona ...[ngakho-ke,...]ukusetjenziswa ngokupheleleko kwemigomo yamalimi kungalungisa ngepumelelo i-ajenda yokutjhugulula kanye nokuqedwa kobukoloni ...kunetlhokeko lokukhambisana komgomo nokwenza ngamahlelo abonakalako anqotjiweko newokutjhugulula ekunqotjhwe ngawo ukuhlathulula, ukuphenya nokuthikameza ubukoloni bamandla kanye nelwazi labo letjingalanga, mayelana nomgomo nekambiso yamalimi (Rakgogo, 2024:1).

Nakuqalwa lokhu esele kutjhiwo ngehla, i-Linguistics Society of South Africa ikhombela iincwadi zeendatjana ezethula ukuhlolwa kwamalimi begodu zitjengise ubujamo bamalimi eSewula Afrika kutjhumiminyaka emithathu yentando yenengi. Ngakho-ke kumenywa abarhubhululi kobana batshwaye bebacabangisise ngobujamo bamalimi ubujamo bamalimi aphambili kanye nemikhawulweni yeSewula Afrika, khona lapho bembule imibono yabo ngokulingana kwamalimi kanye namalungelo wamalimi. Ekuhlolweni kwamalimi lokhu, incwadi izokwamukela nemisebenzi yangokomthetho kanye

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





nengakahleleki yamalimi weSewula Afrika ebujameni bezehlo namalimi, begodu ihlaziye isithombe ezingeni eliphasi mayelana nokusetjenziswa kweendinyana ngamalimi ezimumethwe kumThethosisekelo weSewula Afrika. **Abahlanganyeli bakhuthazwa bona bethule iinrhunyezo zabo ngananyana ngimaphi amalimi asemthethweni weSewula Afrika begodu ngokutholwa kweenrhunyezo, izethulo zephapha elipheleleko elitlolve ngananyana ngimaphi amalimi asemthethweni weSewula Afrika zizokutjhejwa kobana zibuyekwezwe begodu zivezwe.** Iinhloko neenhlokwana zibandakanya (kodwana azipheleli) emikhakheni elandelako: *Sociolinguistics, Translation, Interpreting, Terminology, neLexicography; Language Practice and Workplace Literature; General Linguistics, Language in Education kanye neDigital Humanities.*

AMALANGA WOKUFAKWA KWEZETHULO

- Iinrhunyezo zamagama ama-250- 300 kufanele zithunyelwe nge-imeyila **njengamafayili we-MS Word** zilandelwe mininingwana elandelako: Isihloko, ibizo/amabizo apheleleko kanye nesibongo; Ubulunga besiKhungo (isib., isikhundla sesithunywa, ibizo lesikhungo, lefakhalathi/lesikolo, umnyango kanye nendawo; Isiphande se-imeyila (nangabe iphepha linabatloli abanengi, sikhombela uveze ibizo lomtloli okhambelana nalo); Imininingwana yokuthintana (umaliledinini kanye/namkha inomoro ye-ofisini).
- Ukuthunyelwa kwesirhunyezo sesahluko sokugcina: 9 kuRhoboyi 2024
- Iinrhunyezo kufanele zithunyelwe nge-imeyila ku-: submissions@linguisticssa.org
- Isaziso sokugcina sokwamukelwa kweenrhunyezo: 12 kuRhoboyi 2024
- Ukuthunyelwa kwePhepha elipheleleko: 20 kuKhukhulamungu 2024
- Isaziso sokugcina sokwamukelwa kwamaphepha elipheleleko: 15 kuNobayeni 2024
- Ukuvezwa: Ntaka 2025

Kobana uthole **imiHlahlandlela yokuthumela**, qala umhlahlandlela ojayekekileko okhambisanako wokwenyulwa yi- African Sun Media mayelana nesakhiwo kanye nendlela yokudzubhula imanyuskribhu ethulweko kobana ivezwe.

Amareferensi

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

072 000 0000



info@linguisticssa.org



www.linguisticssa.org

Office Number, Pretoria, Gauteng Province



0000



- Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.
- Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.
- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites',
27-31 October, Victoria Falls, Zimbabwe.

SISWATI VERSION

SIMEMO SEKUNGEISWA KWETAHLUKO TENCWADZI 2024

Sihloko Sencwadzi Lesihlongotwako *Luhlolo Lwetelulwini Eminyakeni Yentsandvo Yelinyenti Lenge-30: Simo SaseNingizimu Afrika*

Kunesidzingo “*lesiphutfumako sekulwa nekwenganywa kwelulwimi bumandlangwenya lokwakheleke kwajula etimisweni telwati lwembusobucalu (bukholoni) ngekutsi kwakhiwe tinchubomgomo letitawuphutfumisa ...kwehlukahlukana kwetilwimi, bulungiswa betilwimi...*” (Rakgogo, 2024:1).

Bahleli: Dkt. Moffat Sebola, Dkt. Dumisani Sibiyi, Dkt. Keabaka Seshoka, Dkt. Yanga Majola kanye naDkt. Xolani Khohliso

Sekucishe yiminyalishumi lemitsatfu (iminyaka lengemashumi lamatsatfu) kusukela iNingizimu Afrika yatfola intsandvo yelinyenti. Ngemuva kwekutfolwa kwaloku kwabesa kulandzela kwemukelwa kweMtsetfosisekelo waseNingizimu Afrika, lokutsi emkhatsini walokunye, yemukela tilwimi letisemtsetfweni letilishumi nakubili – lifa letilwimi lelilivelakancane nalelincomekako. Ngetulu kwaloko, “*eminyakenilishumi lemitsatfu, tingenelelo lehlukahlukene njengemitsetfo, imitsetfo yavelonkhe, tinchubomgomo, tihlakamsebenti kanye nemacembu etindvuna ekusenta bekahamba embili etingcocweni emimangweni etilwimi, ikakhulukati mayelana nemigomo yenchubomgomo yelulwimi, emasubuciko ekuhlela tilwimi kanye nekusetjentiswa kwetilwimi temdzabu taseNingizimu Afrika. ...*” (Rakgogo, 2024:1). Kwanele kusho kutsi, kuvunywa kwetilwimi letilishumi nakubili njengaletisemtsetfweni eNingizimu Afrika, “*kukhuluma ngekwenhlalo netepolitiki*”, kuyimphumelelo lephawulekako (Kadenge and Mugari, 2015:22). Kungashiwo kutsi loku lokuvuma kudale kutsi simo setilwimi letinyenti taseNingizimu Afrika sigucuke ngendlela letsite, ngenca yemigomo yeMtsetfosisekelo wetilwimi. Yebo, lokukuvuma kwavusa litsemba letakhamuti taseNingizimu Afrika lekutsi tilwimi tato lebetincishwe ematfuba phambilini titawunikwa amandla, ngendlela lefanako nekufika kwentsandvo yelinyenti eNingizimu Afrika nga-1994 kanye nekwemukelwa kweMtsetfosisekelo weRiphabhlikhi yaseNingizimu Afrika lokwalandzela nga-1996 (Madadzhe, 2019:205). Lelitsemba lebelikhona kutakhamuti lakhutsatwa kuciniseka kutsi, ngetulu kwetilwimi lebetitebukholoni ‘kudzala’, tilwimi temdzabu titawusetjentiswa njengeetilwimi tekufundzisa nekufundza, emkhatsini walokunye kusetjentiswa lokuphawulekako, kuyo yonkhe imikhakha yetemfundvo yalelive (Rakgogo, 2024). Nanoma kunjalo, kubukwa ngalokubutsetelako

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





kwesimo setilwimi eNingizimu Afrika ikakhulukati kukhombisa intfutuko lengesiyo yentsandvo yelinyeti lapho letilwimi letibitwa ngekutsi *nguletincane* (temdzabu) “tentiwa kutsi tibe nguletincane” (Maseko, 2021:187). Ngetilwimi letincane, lapho kushiwo “tilwimi letikhulunywa ngemacambu lamancane endzabuko...” futsi ngenca yaloko tisengotini (Hang’ombe noMupande, 2020:88). Letilwimi empeleni “tibbonakala ngetikhundla letibutsakatsaka noma letingalawuleki uma kucatsaniswa naletinye tilwimi, kanye nelizinga leliphasi kanye nekusetjentiswa lokunemkhawulo etindzaweni temmango netemtsetfo” (Maseko, 2021:187).

Tizatfu letinengi tiyimbangela yekubukelwa phasi kanye nekunganikwa sitfunti kwetilwimi tendzawo kunanoma nguliphi live, emkhatsini wato kuhwebelana/kuhlanguana kwemave emhlaba, simongcondvo lesinemtselela lomubi ngetilwimi temdzabu, tici tetemnotfo, kungabi nemdlandla kwetikhulu tembuso ekukhutsateni tilwimi temdzabu (Makamu, 2009; Prah, 2009; I-Madzi, 2019); Tinchubomgomo tetilwimi temakholoni, bukhholoni lobusha (i-neo-colonialism lensha) betilwimi (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang’ombe and Mupande, 2020), kanye nebumadlangengwenya lobesekelwe ngumcondvo wemandla emmango (Rakgogo, 2024). Ekugcineni, letinye tilwimi letitimele ngenca yesizatfu sinye noma lesinye, totimbili letisebaleni naletibhacile, tigdina tibonwa njengaletingakafanele kusetjentiswa kutemfundvo, tepolitiki/tembusave, temabhizinisi, betindzaba, njll., futsi ngenca yaloko-ke, kufanele kutsi sivumele bukhholoni betilwimi yini. Nanoma kunjalo, bafundzi betilwimi tase-Afrika ikakhulukati bebaneligalelo lelibonakalako ekukhutsateni tilwimi tase-Afrika, bulwiminyenti, ekususeni bukhholoni belizinga lemfundvo lephakeme, emalungelo elulwimi njll., ngekubhala, kwetfula nekushicilela tetfulo tabo ngetilwimi zase-Afrika (buka Ndlangamandla and Chaka Chaka, 2020, Mbembee, Ntombela naNdebele, 2024; letinye tifundziswa lephenya ngektufufukiswa nekuphunyeelelwa kwetinchubomgomo telulwimi, lokungumtamo lodzingekako ngoba “tinchubomgomo telulwimi tifihla imibono yetilwimi , tembusave, tetenhlalo kanye netemnotfo letitsintsa kukhula nekutufufukiswa kwemikhakha nemisebenti lehlobene nelulwimi” (Ndlovu and Moyo, 2021) :294-5). Emkhatsini waletetfulo letentiwe nguletinye taletifundziswa yimibono lefanana nekutsi:

Nanoma-nje kunentsandvo yelinyenti yemashumi la-30, umtselela wefilosofi yelulwimi ngesikhatsi sebukholoni kanye nemibhalo yemave asenshonalanga isachubeka...[ngako-ke,]...... kuphunyeelelwa lokukhulu kwetinchubomgomo kungalungisa i-agenda yetingucuko nekucedza bukhholoni . . . kunesidzingo sekwenta kuhambisana emkhatsini wenchubomgomo kanye nekwenta mbamba ngekubukana netintfo ngalokubhadlile, imitamo lenenhloso naleletsa tingucuko lokuhloswe ngayo kutfolo, kuphenyisisa kanye nekuphatamisa emandla ebukholoni elwatini lwabo lwasenshonalanga, ngekuya kwenchubomgomo nekusebenta kwelulwimi (Rakgogo, 2024:1).

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Ngekuya kwaloku lesekushiwo lapha ngenhla, Inhlango YaseNingizimu Afrika Yetetilwimi ikhipha simemo sekubhalwa kwetahluko tencwadzi letimayelana nekuhlolwa kwetilwimi futsi letibuka umbuso nesimo setilwimi eNingizimu Afrika kuleminyaka legemashumi lamatsatfu entsandvo yelinyenti. Tifundziswa tiyamenywa-ke kutsi tigcamise futsi tibuke simo setilwimi kuko kokubili emikhakheni lesembili nalesemaphetselweni eNingizimu Afrika, tembule kulenchubo imibono yato ngekulingana kwetilimi nemalungelo. Kuloluhlo lwelulwimi, lencwadzi itawemukela futsi imisebenti lengakahleleki nalesemsetfweni yetilwimi taseNingizimu Afrika emkhakheni wetenhlalo netelulwimi, futsi ihlatiye titfombe emazingeni laphasi ekucaleni kubo bonkhe bubanti lokunfinyelela kubo imigomo yetilwimi lelondvolotwe kuMtsetfosisekelo waseNingizimu Afrika Afrika. **Bafakigalelo bakhutatswa kutsi bangenise tibutsetelo tabo ngananoma nguluphi lulwimi lwaseNingizimu Afrika lolusemtsetfweni futsi sitawutsi singemukelwa lesibutsetelo, emaphepha laphela labhalwe ngetilwimi taseNingizimu Afrika letisemtsetfweni tincunyelwe kutsi tibuyeketwe futsi loko kungaphindze kwente kutsi tincunyelwe kushicilelwa.** Tingcikitsi kanye netingcikitsi letincane tifaka ekhatsi (kepcha akusito leti kuphela) lemikhakha lelandzelako: Lulwimi lwetenhlalo, Kuhumusha, Kutoliga, Ithemnoloji kanye neLekzikhografi (Kubhalwa Kwetichazamagama); Kusebenta Ngelulwimi kanye neLitheresha Yasemsebenini; Tilulwimi Jikelele, Lulwimi Kutemfundvo kanye ne-Dijital Humanities.

TINSUKU TEKUNGENISA

- Tibutsetelo temagama lange-250- 300 tifanele kutsi tingeniswe nge-imeyili tibe **ngemafayela e-MWord** lahamba nalolwatiso lolulandzelako: Sigaba sebhukulu, ligama (emagama) laphela, nesibongo; Inhlango yesikhungo (kk., sikhundla sesitfunywa, ligama lesikhungo, ifakhalithi/sikolwa, litiko, kanye nendzawo); Likheli le-imeyili (uma ngabe liphepha libhalwe babhali labanengi, ucelwa kutsi usho ligama lembhali lochumanisako); Imininingwane yekuchumana (makhalekhikhini kanye /noma inombolo yasehhovisi).
- Kungeniswa kwesibutsetelo sesahluko sekugcina: 9 Ingci 2024
- Kungeniswa kwetibutsetelo tetahluko tifanele kutsi titfunyelwe nge-imeyili ku-: submissions@linguisticssa.org
- Satiso sekugcina sekwemukelwa kwetibutsetelo: mhla ti-12 Ingci 2024
- Kungeniswa kweLiphepha Leliphelele: Mhla tinge-20 Inyoni 2024
- Satiso sekugcina sekwemukelwa kwemaphepha laphela: mhla ti-15 Ingongoni 2024
- Kushicilela: Indlovulenkulu 2025

Mayelana **neTinkhombandlela Tekungenisa**, buka lenkhombandlela leyetayekile lehambisana naso lenconyako ye-African Sun Media mayelana nesakhiwo sembhala netindlela teriferensi yemanyuskripthi leyetfulelwe kushicilela.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Imitfombolwatiso

- Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.
- Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.
- Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.
- Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.
- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>

Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.

Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

SEPEDI VERSION

PITŠO YA DIKGAOLO TŠA PUKU KA 2024

Sererwa sa Puku yeo e šišintšwego: Tlhahlobo ya polelo mo mengwageng ye masometharo 30 ya Temokerasi: *Seemo sa ka Aforika Borwa.*

Go na le tlhokego ya ka pejana ya go lwantšha khuetšo ya pušo ya bokoloneale bja maleme bjo bo lego gona le pušo yeo e tsentswego ka gare ga ditshepedišo tša tsebo ya bokoloneale ka go dira dipholisi tša diphetogo tšeo e tlogo etiša pele go fapafapana ga maleme gammogo le toka ona (Rakgogo, 2024:1).

Barulaganyi: Ngk Moffat Sebola, Ngk Dumisani Sibiya, Ngk Keabaka Seshoka, Ngk Yanga Majola and Ngk Xolani Khohliso

E setše e ka ba nywagasome ye meraro mola Aforika Borwa e hwetšago tokologo. Ka phihlelelo ye go tšweletše go amogelwa ga Molaotheo wa Aforika Borwa, woo gareng ga diponagalo tše dingwe, o amogelago dipolelo tše lesomepedi tša semmušo – bohwa bja polelo bjo bo kgahlišago le go ikgetha. Go feta fao, ka nywagasome ye meraro, ditsenogare tša go fapafapana tše bjalo ka melao, melaotherwa ya bosetšhaba, dipholisi, diforeimiweke tša setšhaba le dihlophatšhomo tša ditona e bile ditherišano tše bohlokwa ka gare ga polelo ya setšhaba, kudukudu le dinyakwa tša mabapi le pholisi ya polelo, leano le peakanyo ya polelo, le tšhomišo ya dipolelo tša setlogo tša ka Aforika Borwa (Rakgogo 2024). Go lekane gore kamogelo ya dipolelo tše lesomepedi bjalo ka tša semmušo ka Aforika Borwa ke, go bolela ka go hlaloša batho go ya ka ditumelo tša sepolitiki, ke phihlelelo yeo e lemogegago kudu (Kadenge and Mugari, 2015). Go ka thwe kamogelo ye e feleleditše ka maemo a dipolelo tše dintši tša ka Aforika Borwa di fetoga

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





ka tsela ye itšego, ka lebaka la kabo ya Molaotheo wa dipolelo. Ka nnete, kamogelo ye kgauswinyana e šušumeditše badudi ba Aforika Borwa go ba le kholofelo ya gore dipolelo tša gabobona tšeo di bego di hlokomologilwe mafelelong di tla matlafatšwa, ka mokgwa wa go swana le ka mo temokerasi e tšilego ka gona ka ngwaga wa 1994, le morago ga ka moo go amogelwa ga Molaotheo wa Rephapoliki ya Aforika Borwa go dirilwego ka 1996 (Maḡadzhe, 2019). Kholofelo yeo e bego e le magareng ga badudi e be e bešeletšwa ka boitshepho bja gore, go tlaleletšwa ga dipolelo tšeo e bego e le tša bokoloneale, dipolelo tša Seaforika di be di ka šomišwa bjalo ka dipolelo tša go ruta le go ithuta, gare ga ditšhomišo tše bohlokwa, go ralala le mafapha a bohlokwa a thuto ka nageng (Rakgogo, 2024). Le ge go le bjalo, kakaretšo ya seemo sa polelo ka Aforika Borwa ka boyona, se laetša go hloka tšwetšopele ya temokerasi fao bao ba bitšwago dipolelo tša (setlogo) tše dinnyane di nyenyefatšwago” ka nnete (Maseko, 2021). Ka dipolelo tše dinnyane, go šupša dipolelo tšeo di boletswago ke sehlopha se sennyane sa batho ba ba itšego ebile di le kotsing (Hang’ombe and Mupande, 2020). Dipolelo tše gabotsebotse di hlaolwa ka maemo a go fokola le go se tume ge di bapetšwa le dipolelo tše dingwe, le maemo a fase le tšhomišo yeo e nago le magomo mo mafelong a setšhaba le a mmušo (Maseko, 2021:187). Mabaka a mantši ao a lebanego le go nyenyefatšwa le go phaelwa ka thoko ga dipolelo tša selegae ka nageng ye nngwe le ye nngwe, tšeo di tlwaelegilego magareng ga tšona e le go fasefatša, dikgopolo tše di fošagetšego mabapi le dipolelo tša setlogo, mabaka a ikonomi, go hloka kgahlego ka bahlankedi ba mmušo go ka tšwetša pele dipolelo tša setlogo (Makamu, 2009; Prah, 2009; Maḡadzhe, 2019); dipholisi tša polelo ya bokoloniale, tšwetšopele ya polelo ka bokoloniale (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang’ombe le Mupande, 2020), le polelo ya khuetšo ka pušo ya bokoloniale yeo e thekgwago ke kgopolo ya maatla a pušo mo setšhabeng (Rakgogo, 2024). Mafelelong, tše dingwe tša dipolelo tša badudi ba setlogo ka mabaka a mangwe, a nyanyeng le a go khuta, e feleletša e se malebiša go šomišwa ka thutong, dipolitiking, kgwebong, bogašaditaba, bj.bj. le ge go le bjalo, di swanetše go laetša tsela ka mo go kgonegago mo dipolelong tša bokoloniale. Le ge go le bjalo, dirutegi tša dipolelo tša Seaforika ka go ikgetha, di kgatha tema ye bohlokwa go thekga Dipolelo tša Seaforika, dipolelontši, go tloša sebopego sa polelo ya bokoloniale dihlolongweng tša thuto ya godimo, ditokelo tša polelo bj.bj., ka dingwalwa tše dingwe, go tšweletša le go gatiša ditšweletšwa tša bona ka dipolelo tša Seaforika (bona Ndlangamandla and Chaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela le Ndebele, 2024; Rakgogo, 2024). Dirutegi tše dingwe di botšišiša tšwetšopele le phethagatšo ya dipholisi tša dipolelo, ka ge e le phegelelo ye bohlokwa ka gobane dipholisi tša polelo di uta dikgopolo tša polelo, sepolitiki, leago le ikonomi tšeo di amago kgolo le tšwetšopele ya mafapha le diphorofešene tšeo di amanago le polelo, (Ndlovu le Moyo, 2021:294-5). Magareng ga ditšweletšo tšeo di dirilwego ke ba bangwe ba dirutegi ke kgopolo ya go re:

Le ge go na le mengwaga ye masometharo (30) ya temokerasi, khuetšo ya filosofi ya polelo ya mehleng ya bokoloneale le setlogo sa Bodikela di sa phegelela go ba gona; ka fao phethagatšo ye e feletšego ya melawana ya polelo e ka rarolla ka mo go atlegilego go lenaneo la phetogo le go tloša bokoloneale. Go na le tlhokego ya togaganyo magareng ga pholisi le phethagatšo, maikemišetšo a diphetogo tšeo di lebišitšwego ke

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





go šupa, go botšološiša le go šitiša maatla a bokoloneale le setlogo sa bodikela, ge go etla go pholisi ya polelo gammogo le phethagatšo ya yona (Rakgogo, 2024:1).

Ka tebelelo ya seo se boletšwego ka godimo, Lekgotla la Dipolelo la ka Aforika Borwa (*Linguistics Society of South Africa*) le dira pitšo ya dikgaolo tša puku tšeo di tšweletšago tekolo ya polelo le go naganishiša ka seemo le maemo a dipolelo tša Aforika Borwa mo nywagasometharong ya temokerasi. Ka gona dirutegi di mengwa go naganishiša le go laetša ka maemo a dipolelo ka moka go ya ka mellwane le diketapele tša Aforika Borwa, go sekamolla tshepedišo ya kgopolo ya bona ka tekatekano le ditokelo tša polelo. Ka mo tekolong ya polelo, puku ye gape e tla amogela mešomo ya semmušo le ya go se be ya semmušo ya dipolelo tša ka Aforika Borwa, ka seemong sa dipolelo tša leago, le go sekaseka seswantšho sa maemo a motheo mabapi le phethagatšo ya dipeakanyetšo mo dipolelong tšeo di ngwadilwego ka Molaotheong wa Aforika Borwa. **Bangwadi ba hlohleletšwa go tliša dinaganwa tša bona ka ye nngwe le ye nngwe ya dipolelo tša semmušo tša ka Aforika Borwa, ge dinaganwa di se no amogelwa, go tla romelwa dipampiri tša go felelela ka ye nngwe le ye nngwe ya dipolelo tša semmušo tša ka Aforika Borwa, gape di tla šetšwa go badišišwa ebile le kgonagalo ya go ka gatišwa.** Merero le mererwana e akaretša (eupša e sego go tswalelelwa go) mafapha a a latelago: **Thutadipolelo tša leago, Phetolelo, Tlhathollo, Tlhamomareo, Tlhamopukuntšu; Tšhomišo ya Polelo le Tšhomišo ya polelo ka mešomong; Thutapolelo ka kakaretšo, Polelo ka Thutong le Thuto ya tša botho ka ditšithale.**

MATŠATŠIKGWEDI A GO ROMELA

- Dinaganwa tša mantšu ao a ka bago a 250- 300 di romelwe ka imeile ka difaele tša **MS Word gammogo** le tshedimošo ye e latelago: Thaetlele, maina ka botlalo, le sefane; Mokgatlo wa Boingwadišo (k.g.r., maemo a kemedi, leina la sehlolongwa, lefapha, kgoro, le lefelo); Aterese ya imeile (ge pampiri e na le bangwadi ba bantši, hle laetša leina la mongwadi yo mongwe); Dintlha tša dikgokagano (selefounu le/goba nomoro ya ofising).
- Thomelo ya mafelelo ya senaganwa sa kgao: 9 Phato 2024
- Thomelo ya dinaganwa tša dikgaolo e swanetše go romelwa ka imeile go: submissions@linguisticssa.org
- Tsebišo ya mafelelo ya kamogelo ya dinaganwa: 12 Phato 2024
- Thomelo ya dipampiri tša go felelela: 20 Lewedi 2024
- Tsebišo ya mafelelo ka pampiri ya go felelela yeo e amogetšwego: 15 Manthole 2024
- Kgatišo: Tlhakola 2025

Mabapi le **Dinyakwa tša Thomelo**, bona sehlahlidikaretšo mo lenaneong la *African Sun Media* mabapi le tlhamego le mekgwa ya go referentsha ka dingwalwa tšeo di tšweleditšwego go ka gatišwa.

Methopo

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





- Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.
- Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.
- Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.
- Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.
- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>

Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.

Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

TSHIVENጁA VERSION

KHUWELELO YA U ጁETSHEDZA NDIMA DZA BUGU NGA 2024

Thohonzinginywa ya bugu: *Thaጁhuvho ya Vhuimo ha Nyambo Miጁwahani ya 30 ya Demokrasi: Fhethuvhupo ha Afrika Tshipembe*

Hu na “ጁhōጁa ya shishi ya u lwisana na khandedzo ya nyambo na vhulanguli ho gonጁombelaho kha ጁጁivho dzo ጁokaho midzi kha vhukoloni nga u rwela ጁari magambetshelwa a ጁisaho tshanduko ane a ጁo vhea phanda...nyambo dzo fhambanaho, vhulamukanyi kha zwa nyambo...” (Rakgogo, 2024:1).

Vhasedzulusi: Dok. Moffat Sebola, Dok. Dumisani Sibiya, Dok. Keabaka Seshoka, Dok. Yanga Majola na Dok. Xolani Khohliso.

Ho no fhela miጁwaha yo no khou ጁōጁa u swika furaru u bva tshee Afrika Tshipembe ጁa wana muvhuso wa demokrasi. U wanwa ha uyu muvhuso, ho ጁavho na u rwelwa ጁari ha Ndayotewa ya Afrika Tshipembe, ine musi ho katelwa na dziጁwe mbetshelwa, ya ጁanganedza nyambo dza fumimbili sad zone nyambo dza tshiofisi Afrika Tshipembe – zwithu zwine a zwo ngo ጁowelea malugana na vhufa ha nyambo lushakani ngeno zwi tshi tamisa vhukuma musi ho sedzwa u dzhielwa ጁጁha ha nyambo nnzhi shangoni. Tshiጁwe hafhu, “ጁwa miጁwaha i paጁaho furaru, ho dzhiጁwa maga o no katela milayo, milayotibe, magambetshelwa, mbekanyamushumo dza nnyi na nnyi na u tendela vhushelamulenzhe nga zwigwada zwa vhaጁisi vha tshumelo kha therisano dzi kwamaho zwa nyambo, kha u vhamba maano a kwamaho mveledziso dza nyambo na tshumiso ya nyambo dzapo dza Afrika Tshipembe...” (Rakgogo, 2024:1). Muthu a nga zwi amba uri u rwelwa ጁari ha nyambo dza fumimbili sa dzone nyambo dza tshiofisi Afrika Tshipembe zwo vha zwithu zwa ጁጁha vhukuma, nga maanda musi muthu o zwi sedza nga iጁo ጁa “polotiki dza zwa matshilisano” (Kadenge na Mugari, 2015:22). Zwi nga dovha hafhu zwa bulwa uri uhu u rwelwa ጁari ha nyambo ho

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





shandukisa khathihi na u takulela n̄ha tshiimo na tshirunzi tsha nyambo nnzhi dzapo dza Afrika Tshipembe, zwi tshi khou bva kha mbetshelwa dza nyambo dza Ndayotewa ya shango. Thanganedzo ya nyambo dza fumimbili yo takadza vhadzulapo vhanzhi vha Afrika Tshipembe, nga maandā vhaḷa vhe nyambo dzavho dzo vha dzi tshi sedzelwa fhasi nga tshifhinga tsha muvhuso wa tshiḷalula, vhunga vho lavhelela uri muvhuso wa demokrasi u ḑo maandāfhadza hafhu nyambo dzavho. Dakalo ḷa vhadzulapo malugana na u maandāfhadzwa ha nyambo dzapo ḷo vha ḷi tshi nga vhambedzwa na ḷa musi Afrika Tshipembe ḷi tshi kha ḑo tou bva u rwela ḷari Ndayotewa yaḷo ntswa nga ḡwaha wa 1996 (Maḑadzhe, 2019:205). Kha avha vhadzulapo, ndavhelelo yo vha i ya uri, musi ho katelwa na nyambo dza vhukoḷoni dzo rwelwaho ḷari sa nyambo dza tshiofisi Afrika Tshipembe, nyambo dzapo na dzone dzi vho ḑo shumiswa sa nyambo dza u funza na u guda zwikoloni, ho katelwa na dziḡwe tshumiso dza maimo a n̄ha na kha zwiimiswa zwa pfhunzo dza n̄ha Afrika Tshipembe nga vhuphara (Rakgogo, 2024). Fhedziha, arali muthu a tou potiela, a nga zwi limuwa uri tshiimo tsha nyambo dzapo dza Afrika Tshipembe dzi bvukulula nzulele ine khayō a nga wana hu si na mbonalo ya vhuvha ha demokrasi kha kufarelwe kwa nyambo. Ri ralo ngauri muthu u ḑo zwi limuwa uri dziḷa nyambo dzapo dza Afrika Tshipembe dze dza vha dzi tshi dzhielwa fhasi na u ḷukufhadzwa nga muvhuso wa tshiḷalula, dzi kha ḑi dzhielwa fhasi na u “ḷukufhadzwa” na kha muvhuso wa demokrasi Afrika Tshipembe (Maseko, 2021:187). Musi hu tshi pfhi nyambo dzo ḷukufhadzwaho, hu khou tou ambiwa fhedzi nyambo dzine “vhaambi vhadzo vha vha vha si gathi...” nahone nyambo dzenedzo dzi tshi dzula dzi khomboni ya u ngalangala (Hang’ombe na Mupande, 2020:88). Hedzi nyambo dzi vhonelesa nga “vhushayanungo hadzo kana nga u sa vha na vhuimo ha maandā musi dzi tshi vhambedzwa na dziḡwe nyambo, nahone dzi si na tshiimo tsha n̄ha fhanō na fhaḷa kha zwiimiswa zwa nnyi na nnyi nahone zwa tshiofisi” (Maseko, 2021:187).

Hu na mbuno nnzhi dzine dza nga livhanywa na u ḷukufhadzwa khathihi na u kudzelwa ḑaledaleni ha nyambo dzapo kha shango ḷiḡwe na ḷiḡwe. Mbuno dza hone dzi katela vhugondombeli ha kutshilele kwa musalauno, u sedzelwa fhasi ha nyambo dzapo, zwa ikonomi, vhushayadzangalelo ḷa u takulela n̄ha nyambo dzapo nga vhaofisiri vha muvhuso (Makamu, 2009; Prah, 2009; Maḑadzhe, 2019), tshumiso ya magambetshelwa a muvhuso wa vhukoḷoni nga mivhuso ya demokrasi, khandededzo ya nyambo dzapo nga vhadzulapo nga tshavho (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang’ombe na Mupande, 2020) na u pyanyeledzwa ha nyambo hu tutuwaho kha uri ndi vhonnyi vho no ḑivhona sa vhone vho faraho maandā a u maandāfhadza nyambo kana u bvula nyambo maandā lushakani (Rakgogo, 2024). Ngauralo, pheleledzoni, dziḡwe nyambo dzapo, dzi sala dzi tshi vho vhone sa dzi so ngo lugelaho u shumiswa kha pfhunzo, polotiki, vhubindudzi, vhuandadzamafhungo na huḡwe hunzhi, lune idzo dza vho nga dzi tea u sudzuluwa hu u itela uri uri nyambo dza vhukoḷoni dzi vhe dzone dzine dza shumiswa vhuimoni hadzo. Naho zwo ralo, hu na vhorapfhunzo vhane vho ima lurandala vha tshi khou shela mulenzhe nga ḡḷila i vhoneḷaho kha vhulwelanyambo, ndinganelo ya pfhanelo dza nyambo dzapo dza Afrika Tshipembe, tshumiso ya nyambo nnzhi fhethu ho fhambanaho, tsudzuluwo ya khandededzo nga nyambo zwiimisiwani zwa pfhunzo dza n̄ha, vhulwelapfhanelo dza nyambo na zwiḡwevho zwo no nga zwenezwo, lune vhaḡwe vha avho vhorapfhunzo vha ita na u ḡwala, u ḷana na u andadza mihumbulo yavho nga nyambo dzapo dza Afrika (muthu a nga vhaḷa mishumo ya vathu vho no nga Ndlangamandla na Chaka, 2020; Mbembe, 2015;

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Ngubane, Ntombela na Ndebele, 2024; Rakgogo, 2024). Vhañwe vhorapfunzo vha lwela mveledziso na tshumiso ya magambetshelwa a kwamaho nyambo, zwine zwa vha zwa ndeme ngauri “magambetshelwa a nyambo a katela kuhumbulele kwo livhanywaho na zwa luambo, politiki, matshilisano na ikonomi, zwine zwa kwama nyaluwo na mvelaphanda ya masia na mabuḑo a kwamaho luambo” (Ndlovu na Moyo, 2021:294-5). Miñwe ya mihumbulo ine vhorapfunzo vha i ṅetshedza ndi i no nga heyi:

Naho ho no fhela miñwaha ya 30 ya demokrasi, ṭhuthuwedzo ya kuhumbulele kwa muvhuso wo vhukoḽoni malugana na nyambo na mveledzo ya ṅdivho dza vhukovhela dzi kha ḽi bvela phanda...[ngauralo,] tshumiso yo angalalaho ya magambetshelwa a nyambo i nga thusa vhukuma kha ṅdisedzo ya tshanduko na mbekanyamaitele ya tsudzuluso ya vhukoḽoni...hu na ṭhoḽea ya uri hu vhe na vhuḽedzani vhukati ha magambetshelwa o bulwaho na nyito yao nga vhuḽiimiseli nahone yo lumbamiswaho kha maga a ṅdisatshanduko o livhiswaho kha u ṭalusa, u sengisa na u thithisa maanda a vhukoḽoni na mveledzandivho dza hone dza vhukovhela, nga maanda ho sedzwa magambetshelwa na nyito malugana na luambo (Rakgogo, 2024:1).

Musi ho sedzwa zwo bulwaho afho ṅṭha, tshiimiswa tshine tsha ḽivhea sa Dzangano ḽa zwa Ngudaluambo Afrika Tshipembe (*Linguistics Society of South Africa*), tshi ita khuwelelo ya uri vhathu vha ṅetshedze ndima dzine dza ḽo katelwa kha bugu ine thero yayo ya vha ya u ṭhathuvha tswikelelo dzo no vhaho hone musu ho sedzwa nyambo Afrika Tshipembe miñwahani ya furaru u bva tshee ha wanwa mbofholowo. Vhashelamulenzhe kha iyi thandela vha khou humbelwa uri vha shumise idzo ndima u bvukulula mihumbulo yavho sa vhashumisi vha nyambo dza tshiofisi dza Afrika Tshipembe vho sedza uri ndi zwifhio zwo no swikelelwaho kana zwi sa athu u swikelelwa musu ro sedza mveledziso na ndinganelo ya nyambo. Vhashelamulenzhe vha nga kwama kushumiselwe kwa nyambo zwiimiswani zwa tshiofisi na kha zwi si zwa tshiofisi kha matshilisano a vhadzulapo vha Afrika Tshipembe. Vha nga dovha vha sedza uri milayo yo lumbamiswaho kha nyambo ya Ndayotewa ya Afrika Tshipembe i khou tevhedzwa kana u pfhukhwa naa. **Vhashelamulenzhe kha vha pfhhe vho vhofoholwa u ṅwala na u ṅetshedza manweledzo a ndima dzavho khathihi na ndima dzone dzine, arali dzo ṭanganedzwa, nga luambo luñwe na luñwe lwa tshiofisi lwa Afrika Tshipembe lune vha funa u lu shumisa kha u fhindula iyi mbidzo.** Thero na therwana dzine vhashelamulenzhe vha nga dzi sedza dzi katela (naho dzo ṅetshedzwaho afha dzi sa tou vha ambadzifhele): **Tshumiso ya luambo Lushakani, Mupindulelo kana Vhupinduleli, Vhuḽologi, Tsiko ya Mathemo, Vhubvedzathalusamaipfhi, Tshumiso ya Luambo na Mañwalwa a Mishumoni; Ngudaluambo nga Vhuangaredzi, Luambo kha zwa Pfunzo na Ngudo dza zwa Vhathu kha Inthanethe.**

Datumu dza u ṅetshedza:

- Manweledzo a ndima a tea u vha na tshivhalo tsha maipfhi tshine tsha vha vhukati ha maḽanamavhilifuthanu (250) na maḽana mararu (300) nga **MS Word** nahone manweledzo a tea u

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





rumelwa a na zwidombbedzwa zwi tevhelaho: Ƴhalusavhuimo ya muƳwali kana ya vhaƳwali, madzina nga vhuɔalo na tshifani; tshiimiswa tshine muƳwali (kana vhaƳwali) a ɔbaɔekanya natsho (ho katelwa na vhuimo ha muƳwali kha tshenetsho tshiimiswa, dzina Ƴa tshiimiswa, fakhaƳlithi, tshikolo, muhasho na fhethuvhupo ha tshiimiswa), imeiƳi ya muƳwali (arali manweledzo na ndima zwo Ƴwalwa nga vhathu vhanzhi, vha humbelwa uri vha bvisele khagala dzina Ƴa aƳe vhasedzulusi vha ɔo davhidzana nae malugana na zwine zwa ɔo vha zwo Ƴwalwa zwa Ƴetshedzwa), zwidombbedzwa zwa vhudavhidzani (nomboro ya luƳingokhwalwa kana lwa ofisini).

- Duvha Ƴa u fhedza Ƴa u rumela manweledzo a ndima: 9 Ƴhangule 2024.
- Manweledzo a tea u rumelwa nga imeiƳi kha: submissions@linguisticsssa.org
- Duvha Ƴa Ƴdivhadzo ya u fhedza ya Ƴhangedzo ya manweledzo: 12 Ƴhangule 2024.
- U Ƴetshedzwa ha mvetamveto dza ndima: 20 Khubvumedzi 2024.
- Ƴdivhadzo ya u fhedza ya u Ƴangedzwa ha ndima: 15 Nyendavhusiku 2024.
- Nyandadzo: Ƴhafamuhwe 2025.

Maga ane a tea u tevhedzwa, u ya nga muanɔadzi wa bugu, African Sun Media, musi hu tshi Ƴwalwa na u rumela ndima, o Ƴumetshedzwa.

Zwiko

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

Maɔadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.

Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.

Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.

Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.

072 000 0000

info@linguisticsssa.org

www.linguisticsssa.org

Office Number, Pretoria, Gauteng Province

0000





- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000





SETSWANA VERSION

PITSO YA DIKGAOLO TSA BUKA 2024

Setlhogo sa buka se se tshithintsweng: Tshekatsheko ya puo mo Dingwageng di le 30 tsa Temokerasi: Maemo a Aforikaborwa

Go na le "tlhokego e e potlakileng ya go lwantshana le boimperiale jo bo leng teng jwa puo le bolaodi jo bo tsentsweng mo dithulaganyong tsa kitso ya bokoloniale ka go tsenya tirisong diphohli tsa phetogo tse di tla bayang kwa pele ...pharologano ya dipuo, bosiamisi jwa dipuo..." (Rakgogo, 2024:1).

Batseleganyi: Ng Moffat Sebola, Ng Dumisani Sibiya, Ng Keabaka Seshoka, Ng Yanga Majola le Ng Xolani Khohliso

E setse e le dingwaga di ka nna masome a mararo fa e sa le Aforikaborwa e fitlhetse temokerasi ya yona. Ka phitlhelelo e, go ne ga amogelwa Molaotheo wa Aforikaborwa, o mo gare ga dintlha tse dingwe, o amogelang dipuo di le lesome le bobedi tsa semmuso - e leng ngwaoboswa e e sa tlwaelegang le e e kgatlhang ya dipuo. Mo godimo ga moo, "mo dingwageng tse di fetang masome a mararo, ditsereganyo tse di farologaneng tse di jaaka melao, peomolao ya bosetšhaba, diphohli, matlhomeso a setšhaba le ditlhopho tsa tiro tsa bodihedi di nnile le seabe se segolo mo dipuisanong tsa setšhaba sa dipuo, segolobogolo mabapi le ditlhokego tsa phohli ya puo, maano a togamaano ya puo le tiriso ya dipuo tsa tlholego tsa Aforikaborwa..." (Rakgogo, 2024:1) Go lekane go bua gore, kamogelo ya dipuo tse di lesome le bobedi jaaka tsa semmuso mo Aforikaborwa ke phitlhelelo e e botlhokwa, go ya ka loago le sepolotiki (Kadenge le Mugari, 2015:22). Go ka nna ga twe kamogelo eno e tlhodile gore maemo a bontsi jwa dipuo tsa selegae tsa Aforikaborwa a fetoge go le gonnye, ka ntlha ya ditlamelo tsa Molaotheo wa dipuo. E le ruri, kamogelo eno e ne ya dira gore baagi ba Aforikaborwa ba nne le tsholofelo ya gore dipuo tsa bone tse pele di neng di kgaphetswe kwa thoko di ne di tla nna le maatla gape, ka tsela e e tshwanang le e Aforikaborwa e neng ya nna ka gone fa go ne go simololwa puso ya temokerasi ka 1994 le go amogelwa ga Molaotheo wa Riphaboliki ya Aforikaborwa ka 1996 (Maqadzhe, 2019:205). Tsholofelo e baagi ba neng ba na le yone e ne ya tlhotlhelediwa ke tshepo ya gore, mo godimo ga dipuo tsa 'pele' tsa bokoloniale, dipuo tsa Seaforika di tla dirisiwa jaaka dipuo tsa go ruta le go ithuta, gareng ga tse dingwe tse di botlhokwa, mo dikarolong tsotlhe tsa thuto mo nageng (Rakgogo, 2024). Le fa go ntse jalo, tshekatsheko ya maemo a puo mo Aforikaborwa e senola tlhabololo e e seng ya temokerasi e mo go yone dipuo tse go tweng ke tsa batho ba se kae (tse tlholego) di tota "nyenyefaditswe" (Maseko, 2021:187). Fa go buiwa ka dipuo tse dinnye, go kaiwa "dipuo tse di buiwang ke ditlhopho tse dinnye tsa batho ba ba tlholegang koo..." mme ka jalo di mo kotsing (Hang'ombe le Mupande, 2020:88). Dipuo tseno di "tshwaiwa ka maemo a a bokoa kgotsa a a senang maatla fa go bapisiwa le dipuo tse dingwe, le maemo a a kwa tlase le tiriso e e lekanyeditsweng mo mafelong a setšhaba le a semmuso" (Maseko, 2021:187).

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Ke mabaka a le mantsi a a tlholang bo kwa tlase le peelothoko ya dipuo tsa selegae mo nageng nngwe le nngwe, a a tlwaelegileng mo gare ga ona ke kanamisotshwano, maitshwano a a sa siamang tebang le dipuo tsa tlhologo, mabaka a ikonomi, go tlhoka boikemisetso ga batlhankedi ba puso go rotloetsa dipuo tsa tlhologo (Makamu, 2009; Prah, 2009; Maqadzhe, 2019); dipholisi tsa puo tsa bokoloniale, bokoloniale jo bošwa jwa dipuo (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang'ombe le Mupande, 2020), le boimperiale jwa dipuo jo bo tshegediwa ke kgopolo ya maatla mo setšhabeng (Rakgogo, 2024). Kwa bokhutlong, dipuo dingwe tsa tlhologo, ka mabaka a a farologaneng a a bonalang le a a sa bonaleng, di tsewa di sa tshwanela go dirisiwa mo thutong, mo dipolotiking, mo kgwebong, mo mmedieng ya tshedimosetso le mo dikarolong tse dingwe. Ka jalo, gantsi di emisediwa ka dipuo tsa bokoloniale. Le fa go le jalo, baithuti ba dipuo tsa Seaforika ba ntse ba dira dikabelo tse di bonalang mo go buleleng dipuo tsa Seaforika, bopuonsi, go fedisa bokoloniale jwa puo mo thutong e e kwa godimo, ditshwanelo tsa puo, jj., ka bangwe ba kwala, ba tlhagisa le go phasalatsa ditshwanelo tsa bona ka dipuo tsa Seaforika (bona Ndlangamandla le Chaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela le Ndebele, 2024; Rakgogo, 2024). Baithuti ba bangwe ba botsa ka ga tlhabololo le tiragatso ya dipholisi tsa puo, e leng maiteko a a tlhokegang ka gonne "dipholisi tsa puo di fitlha dikgopolokemo tsa puo, tsa sepolotiki, tsa loago le tsa ikonomi tse di amang kgolo le tlhabololo ya dithuto le ditiro tse di amanang le puo" (Ndlovu le Moyo, 2021:294-5). Gareng ga dineelo tse di dirilweng ke bangwe ba baithuti bano go na le pono e e tshwanang le eno:

Go sa kgathalesege dingwaga di le 30 tsa temokerasi, tlhotlheletso ya filosofi ya puo ya motlha wa bokoloniale le ditsela tsa go akanya tsa bophirima di tselela pele...[ka jalo,...]go tsenngwa tirisong ga dipholisi tsa puo ka botlalo, go ka rarabolola lenane la diphetogo le go fedisiwa ga bokoloniale ka katlego...go na le tlhokego ya kgolagano magareng ga pholisi le tiragatso ka maiteko a a nang le maikaelelo, maikemisetso le ditshimololo tsa phetogo tse di ikaeletseng go supa, go botsolotsa le go kgoreletsa bokoloniale jwa maatla le ditsela tsa ona tsa go akanya tsa bophirima (Rakgogo, 2024:1).

Ka ntlha ya se se builweng fa godimo, Linguistics Society of South Africa e kopa dikgaolo tsa buka tse di nayang tshekatsheko ya puo le go akanya ka maemo le seemo sa dipuo mo Aforikaborwa mo dingwageng di le masome a mararo tsa yona tsa puso ya temokerasi. Ka jalo baithuti ba lalediwa go tlhagisa le go akanya ka seemo sa dipuo mo moleng wa kwa pele le mo dikarolong tse di kwa thoko tsa Aforikaborwa, ka go senola ka fa ba lebang tekatekano ya puo le ditshwanelo ka teng. Mo tshekatshekong eno ya puo, buka e tla amogela gape ditiro tsa semmuso le tse di seng tsa semmuso tsa dipuo tsa Aforikaborwa mo maemong a loago-puo, le go sekaseka setshwantsho kwa maemong a motheo go ya ka tiragatso ya ditlamelo tsa dipuo tse di kannweng mo Molaotheong wa Aforikaborwa. Baabi ba rotloediwa go romela ditshobokanyo tsa bone ka puo nngwe le nngwe ya semmuso ya **Aforikaborwa mme fa ditshobokanyo di sena go amogelwa, dineelo tsa dipampiri tse di feletseng tse di kwadilweng ka puo nngwe le nngwe ya dipuo tsa semmuso ya Aforikaborwa di tlaa akanyediwa tshekatsheko gonngwe tsa gatisiwa. Dithitokgang le mererwana di akaretse (mme ga di a lekanyediwa fela go) mafelo a a latelang: Dipuo tsa loago, Phetolelo, Tšhomololo, Mareo, le**

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Bothanodi; Bodirakapuo le Ditlhangwa tsa Lefelo la tiro; Dipuo ka Kakaretso, Puo mo Thutong le Dijithale ya Tsa Setho.

MATLHA A NEELO

- Ditshobokanyo tsa mafoko a le 250- 300 di tshwanetse go neelwa ka imeile ka difaele tsa MS Word di felegediwa ke tshedimosetso e e latelang: Setlhogo, leina (maina) ka botlalo, le sefane; Kamano ya setheo (ke gore, maemo a moemedi, leina la setheo, legoro/sekolo, lefapha, le lefelo); Aterese ya imeile (fa pampiri e na le bakwadi ba le mmalwa, tsweetswee neela leina la mokwadi yo o e kwadileng); dintlha tsa go ikgolaganya (nomoro ya founo le/kgotsa ya ofisi).
- Neelo ya bofelo ya tshobokanyo ya kgaolo: 9 Phatwe 2024.
- Neelo ya ditshobokanyo tsa dikgaolo e tshwanetse go romelwa ka imeile go: submissions@linguisticssa.org
- Kitsiso ya bofelo ya kamogelo ya ditshobokanyo: 12 Phatwe 2024.
- Neelo ya Pampiri e e feletseng: 20 Lwetse 2024.
- Kitsiso ya bofelo ya kamogelo ya dipampiri tse di feletseng: 15 Sedimonthole 2024
- Kgatiso: Mopitlwe 2025

Go bona Dikaedi tsa Neelo, bona kaelo kakaretso e e tsamayang le yona ya dikgetho tsa African Sun Media tebang le boalo le setaele sa metswedi ya leyakgatiso le le tlhagisitsweng go phasaladiwa.

Metswedi

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.

Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.

072 000 0000



info@linguisticssa.org



www.linguisticssa.org

Office Number, Pretoria, Gauteng Province



0000



- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





XITSONGA VERSION

XIRHAMBO XA TICHAPUTARA TA BUKU 2024

Nhlokomhaka ya Buku leyi Kunguhatiweke: *Nkambisiso wa Ririmi eka Malembe ya 30 ya Xidemokirasi: Eka Xiyimo xa Afrika-Dzonga*

Ku na “xilaveko xa xihatla xo lwisana na vun’winyi na tshikelelo bya tindzimi lebyi nga kona bya vukoloni eka sisiteme ya vutivi bya xikoloni hi ku veka tipholisi to cinca leti nga ta rhangisa emahlweni...ku hambana ka tindzimi, vululami eka tindzimi...”
(Rakgogo, 2024:1)

Vahleri: Dok Moffat Sebola, Dok Dumisani Sibiya, Dok Keaobaka Seshoka, Dok Yanga Majola and Dok Xolani Khohliso

Ku hundzile kwalomu ka makume manharhu wa malembe ku sukela loko Afrika-Dzonga ri fikelerile xidemokirasi xa rona. Hi ku fikelela loku ku amukeriwile Vumbiwa ra Afrika-Dzonga, lebyi exikarhi ka swiyenge swin’wana, byi amukelaka tindzimi ta khumembirhi ta ximfumo – ndzhaka ya ririmi leyi nga tolovelekangi no tsakeleka. Hi ku engetela, “eka makume manharhu ya malembe, ku nghenelela ko hambanahambana ko fana na ku endliwa ka milawu ya rixaka, tipholisi, swivumbeko swa mfumo na swipano swa mitirho swa vaholobye swi ve leswi vonakaka eka mimbhurusano na mihlangano ya tindzimi, ngopfungopfu mayelana na swa nkoka eka pholisi ya tindzimi, tindlela to kunguhata matirhiselo ya tindzimi na ku tirhisiwa ka tindzimi ta xintu ta Afrika-Dzonga...” (Rakgogo, 2024:1). Swi enerile ku vula leswaku, ku amukeriwa ka tindzimi ta khumembirhi ta ximfumo eAfrika-Dzonga, “hi tlhelo ra tipolitiki ta vaaki”, i ku humelela loku tekeriwaka ehenhla swinene. (Kadenge and Mugari, 2015:22). Ku nga vuriwa leswaku ku tekeriwa enhlokweni loku ku endle leswaku xiyimo xa tindzimi to tala ta laha kaya ta Afrika-Dzonga ti cinca hi ndlela yo karhi, hikwalaho ka swipimelo swa Vumbiwa bya tindzimi. I ntiyiso, ku tekeriwa enhlokweni loku ku pfuxelele ntshembo eka vaakitiko va Afrika-Dzonga leswaku tindzimi ta vona leti khale a ti ri eku tsan’wiwa ti hetelela ti nyikiwile matimba nakambe, hi ndlela leyi fanaka swinene na ku fika ka xidemokirasi eAfrika-Dzonga hi 1994 na ku landzeleriwa hi ku amukeriwa ka Vumbiwa bya Rhiphabliki ra Afrika-Dzonga hi 1996 (Maqadzhe, 2019:205). Ku ntshembo loku ku avelaniwaka kona hi vaaki ku hlohloteriwile hi ku tshemba leswaku, ku engetela eka tindzimi ta ‘khale’ ta xikoloni, tindzimi ta Xiafrika ti ta tirhisiwa tanihi tindzimi to dyondzisa na ku dyondza, exikarhi ka matirhiselo man’wana lama tekeriwaka ehenhla, eka swiyenge hinkwaswo swa dyondzo ya tiko (Rakgogo, 2024). Hambiswiritano, nkatsakanyo wa xiyimo xa tindzimi eAfrika-Dzonga ngopfungopfu wu paluxa nhluvuko lowu nga riki wa xidemokirasi laha tindzimi leti voniwaka ti ri tindzimi letitsongo (ta laha kaya) leti hakunene ti nga “tsongahatiwa” (Maseko, 2021:187). Hi tindzimi letitsongo, laha ku vulavuriwa hi “tindzimi leti vulavuriwaka hi mintlawu leyitsongo ya laha kaya...” naswona xisweswo ti le khombyeni (Hang’ombe and

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Mupande, 2020:88). Tindzimi leti kahlekahle “ti tiveka ti ri leti tsaneke kumbe leti nga riki na vulawuri loko ti pimanisiwa na tindzimi tin’wana, na xiyimo xa le hansi na ku nga tirhisiwi ngopfu na le ka tindhawu ta ximfumo” (Maseko, 2021:187).

Swivangelo swo tala swi vangiwa hi ku tekeriwa ehansi na ku tsan’wiwa ka tindzimi ta laha kaya etikweni rihi na rihi, leswi tolovelekeke exikarhi ka swona i ku hlanganisiwa ka matiko ya misava, mavonelo yo biha eka tindzimi ta laha kaya, nkhumbo swa ikhonomi, ku pfumaleka ka ku tsakela hi vatirhela-mfumo ku tlakusa tindzimi ta laha kaya (Makamu, 2009; Prah, 2009; Maqadzhe, 2019); tipholisi ta ririmi ta xikoloni, vukoloni lebyintshwa bya ririmi (Viriri, 2003; Prah, 2006; Sibanda, 2019; Hang’ombe and Mupande, 2020), na vuimpheriyali bya ririmi lebyi seketeriwaka hi mianakanyo ya matimba ya vaaki (Rakgogo, 2024). Eku heteleleni, tindzimi tin’wana ta xikoloni hi xivangelo xin’wana eka xin’wana, leti nga erivaleni na leti fihliweke, ti hetelela ti voniwa tanihi leti nga ringanelangiki ku tirhisiwa eka dyondzo, tipolitiki, mabindzu, vuhangalasamahungunyingi, na swin’wana, kutani, ti fanele ku pfumelela hilaha swi kotekaka ha kona eka tindzimi ta vukoloni. Hambiswiritano, swidyondzeki swa tindzimi ta Xiafrika ngopfungopfu swi vile swi hoxa xandla hi ndlela leyi lemukekaka eka vuyimeri bya tindzimi ta Xiafrika, ku tirhisa tindzimi to tala, ku susa vukoloni eka ndhawu ya tindzimi ta dyondzo ya le henhla, timfanelo ta ririmi na swin’wana na swin’wana, laha van’wana va tsalaka, va nyikaka mbulavulo na ku kandziyisa swibumabumelo swa vona hi tindzimi ta Xiafrika (vona Ndlangamandla na Chaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela na Ndebele, 2024; Rakgogo, 2024). Swidyondzeki swin’wana swi kanela hi ku hluvukisiwa na ku tirhisiwa ka tipholisi ta ririmi, leswi na swona ku nga matshalatshala lama lavekaka hikuva “tipholisi ta ririmi ti fihla miehleketo ya ririmi, tipolitiki, vaaki na ikhonomi leyi khumbaka ku kula na nhluvukiso wa tidyondzo na tiphurofexini leti fambelanaka na ririmi” (Ndlovu and Moyo, 2021:294-5). Exikarhi ka swibumabumelo leswi endliweke hi van’wana va swidyondzeki i vonelo ro fana na ku:

Hambileswi ku nga malembe ya 30 ya xidemokirasi, nkucetelo wa nkarhi wa xikoloni eka filosofi na mavumbelo ya vutivi swa ha ri kona ...[hikokwalaho, a]... ku tirhisiwa loku heleleke ka tipholisi ta ririmi swi nga lulamisa hi ndlela leyinene ajenda ya ku cinca na ku herisiwa ka xikoloni ...ku na xilaveko xa ku xaxamelana exikarhi ka pholisi na maendlelo hi ku tirhisa migingiriko ya leyi vonakaka, leyi nga ni xikongomelo na ku cinca leyi kongomisiweke eka ku kuma, ku vutisa na ku kavanyeta vukoloni bya matimba na mavumbelo ya vutivi bya wona ta le vupeladyambu, loko swi ta eka pholisi ya ririmi na mitolovelo (Rakgogo, 2024:1).

Hi ku languta leswi nga laha henhla, Nhlangoano wa Vaaki wa Tindzimi wa Afrika-Dzonga wu kombela tichaputara leti kombisaka nkambisiso wa ririmi na ku anakanyisisa hi xiyimo na xiyimo xa tindzimi eAfrika-Dzonga eka makume manharhu wa malembe ya xidemokirasi. Swidyondzeki swa rhambiwa ku kombisa no anakanyisisa hi xiyimo xa tindzimi eka vatirhisi va ririmi na va vulavuri va rona va Afrika-Dzonga, ku paluxa eka endlelo leri mavonelo ya vona eka ku ringana ka tindzimi na timfanelo. Eka

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





nkambisiso lowu wa tindzimi, buku leyi yi ta tlhela yi amukela mitirho ya ximfumo na leyi nga riki ya xivumbeko ya tindzimi ta Afrika-Dzonga eka xiyimo xa ntivo-ririmi, na ku xopaxopa xifaniso eka xiyimo xa le hansi ku fikela laha ku tirhisiwaka swiletelo eka tindzimi leti tsariweke eka Vumbiwa ra Xiafrika-Dzonga hilaha swi nga xiswona. **Vahoxaxandla vahlohloteriwa kurhumela mpfapfarhuto wa vona hi tindzimi tihi na tihi ta ximfumo ta Afrika-Dzonga naswona loko mpfapfarhuto wu amukeriwile, phepha leri nga helela leri tsariweke hi ririmi rihi na rirhi ra ximfumo ra Afrika-Dzonga ri ta tekeriwa enhlokweni ku hleriwa na tlhela ri kandziyisiwa loko swikoteka.** Tinhlokomhaka na tinhlokomhakantsongo ti katsa (kambe ti aleri) tindhawu leti landzelaka: **Soxiyolingwistiki, Vuhundzuluxi, Vutoloki, Themnoloji, na Lekisikhogirafi; Matirhiselo na Litirecha ya le Ntirhweni; Vutivi bya Ririmi hi ku Angarhela, Ririmi eka Dyondzo na Tindzimi ta xi Dijitali.**

MASIKU YA KU RHUMELELA

- Mpfapfarhuto wa marito ya 250- 300 wu fanele ku rhumeriwa hi imeyili tanihi **tifayili ta MS Word** swi fambisana na mahungu lama landzelaka: Nhlokomhaka, vito (mavito), na xivongo lexi heleleke; Ku hlangana na nhlango (i.e., xiyimo xa murhumiwa, vito ra nhlango, fekhalihi/xikolo, ndzawulo, na ndhawu); Adirese ya imeyili (loko phepha ri ri na vatsari vo hlaya, hi kombela u boxa vito ra mutsari loyi a yelanaka na yena); Vuxokoxoko bya vuhlanganisi (nomboro ya movha na/kumbe ya hofisi).
- Ku rhumeriwa ka mpfapfarhuto wo hetelela: 9 Mawuwana 2024
- Mpfapfarhuto wu fanele ku rhumeriwa hi imeyili eka: submissions@linguisticssa.org
- Xitiviso xo hetelela xa ku amukeriwa ka mpfapfarhuto 12 Mawuwana 2024
- Ku rhumeriwa ka Phepha ko hetelela: 20 Ndzati 2024
- Xitiviso xo hetelela xa ku amukeriwa ka maphepha lama heleleke: 15 N'wendzambahala 2024
- Ku hangalasiwa: Nyenyankulu 2025

Ku kuma **Swiletelo swa ku Rhumela**, vona nkongomiso wo angarhela lowu fambisanaka na swona eka ku tsakela ka African Sun Media mayelana na maendlelo na switayeke swo kongomisa swa tsalwa ra voko leri nyikeriweke ku kandziyisiwa.

Tirhiferense

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





- Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.
- Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.
- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites',
27-31 October, Victoria Falls, Zimbabwe.

AFRIKAANS VERSION

OPROEP OM BOEKHOOFSTUKKE

Voorgestelde boektitel: *A Linguistic Assessment on the 30 Years of Democracy: A South African Context*

Daar is “’n dringende nood om bestaande linguistieke imperialisme en hegemonie binne koloniale kennissisteme teë te werk deur transformatiewe beleide in werking te stel wat linguistieke diversiteit en linguistieke geregtigheid prioritiseer” (Rakgogo, 2024:1).

Redakteurs: **Dr Moffat Sebola, Dr Dumisani Sibiya, Dr Keabaka Seshoka, Dr Yanga Majola en Dr Xolani Khohliso**

Dit is byna drie dekades sedert Suid-Afrika demokrasie bereik. Dit geskied met die inlywing van Suid-Afrika se Konstitusie, wat twaalf amptelike landstale erken. Dit is ’n seldsame en bewonderenswaardige linguistieke erfenis. Bowendien, tydens hierdie drie dekades was verskeie ingrypings, soos wette, nasionale wetgewing, staatsbeleide, publieke raamwerke en ministeriële taakspanne prominent in gesprekke in die linguistieke gemeenskap, veral ten opsigte van taalbeleid-imperatiewe, taalbeplanningstrategieë en die benutting van inheemse Suid-Afrikaanse tale (Rakgogo, 2024:1). Nodeloos om te sê, die erkenning van twaalf amptelike landstale in Suid-Afrika is “sosio-polities gesproke” ’n merkwaardige prestasie (Kadenge en Mugari, 2015:22). Daar kan ook gesê word dat hierdie erkenning tot gevolg het dat die status van die meeste van Suid-Afrika se plaaslike tale ietwat verander het, weens die bepalings van die Konstitusie van tale. Gevolglik het hierdie taalerkenning Suid-Afrikaners se optimisme aangestook dat hulle voorheen gemarginaliseerde tale uiteindelik herbemagtig word, soos ook tydens die koms van demokrasie in Suid-Afrika in 1994 en die daaropvolgende aanneming van die Konstitusie van die Republiek van Suid-Afrika in 1996 (Madadzhe, 2019:205). Die landsburgers se gedeelde optimisme is aangehits deur die vertroue dat Afrika-tale tesame met die “vorige” koloniale tale ook gebruik sal word as onderrigtale regoor die opvoedkundige sektore van Suid-Afrika (Rakgogo, 2024). ’n Oorsig van die taalsituasie in Suid-Afrika dui egter op ondemokratiese ontwikkeling waartydens sogenaamde minderheidstale (inheemse tale) inderdaad “verminder” (“minoritised”) word (Maseko, 2021:187). Minderheidstale verwys hier na tale wat gepraat word deur relatief klein inheemse groepe en daarom bedreig is (Hang’ombe en Mupande, 2020:88). Dit is

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





tale wat basies gekarakteriseer word deur swak of nie-dominante posisies wanneer dit vergelyk word met ander tale, met lae status en beperkte gebruik binne publieke en amptelike ruimtes (Maseko, 2021:187). Die vermindering en marginalisering van plaaslike tale in enige land kan toegeskryf word aan verskeie redes, waaronder globalisering, negatiewe houdings teenoor inheemse tale, ekonomiese faktore, gebrekkige motivering onder staatsamptenare om inheemse tale te bevorder (Makamu, 2009; Prah, 2009; Madadzhe, 2019); koloniale taalbeleide, linguistiese neo-kolonialisme (Viriri, 2003; Prah, 2006; Sibamda, 2019; Hang'ombe and Mupande, 2020), en linguistiese imperialisme gegrond op die idee van sosiale mag (Rakgogo, 2024). Uiteindelik word sommige outogtone tale weens openlike én verborge redes as ongeskik beskou vir sektore soos die opvoedkunde, politiek, besigheid, media en dies meer, en volgens hierdie siening moet hierdie tale dus plek maar vir koloniale tale. Nietemin maak Afrika-taalnavorsers noemenswaardige bydraes tot die bevordering van Afrika-tale, meertaligheid, die dekolonisering van die linguistieke landskap in hoër onderwys, taalregte, ens., met sommiges wat hulle werk aanbied en publiseer in Afrika-tale (sien Ndlangamandla en Chaka Chaka, 2020; Mbembe, 2015; Ngubane, Ntombela en Ndebele, 2024; Rakgogo, 2024). Ander navorsers ondersoek die ontwikkeling en implementering van taalbeleide, wat ook noodsaaklik is omdat taalbeleide linguistiese, politiese, sosiale en ekonomiese ideologieë verberg wat die groei en ontwikkeling van taalverwante dissiplines en beroepe beïnvloed (Ndlovu en Moyo, 2021:294-5). Een van die siening wat hierdie navorsers voorlê is as volg:

Despite 30 years of democracy, the influence of colonial-era language philosophy and western epistemologies persist...[therefore, a]...comprehensive implementation of language policies could effectively address the transformation and decolonisation agenda...there is a need for alignment between policy and practice through pragmatic, intentional and transformative initiatives aimed at identifying, interrogating and disrupting the colonality of power and its western epistemologies , as far as language policy and practice are concerned (Rakgogo, 2024:1).

In lig hiervan roep die Linguistieke Samelewing van Suid-Afrika om boekhoofstukke wat 'n linguistieke assessering bied en reflekteer op die staat en status van tale in Suid-Afrika in haar drie dekades van demokrasie. Navorsers word dus genooi om die status van tale in Suid-Afrika (beide die sentrale en periferiese tale) uit te lig en om daarop te reflekteer om sodoende perspektief te bied op linguistieke gelykheid en regte. Met hierdie linguistieke assessering word die amptelike en informele funksies van Suid-Afrikaanse tale in die sosio-linguistieke landskap verwelkom, sodoende word die prentjie op grondvlak geanaliseer met betrekking tot die implementering van die taalbepalings soos dit in die Suid-Afrikaanse Konstitusie vasgelê word. **Navorsers word aangemoedig om hulle abstrakte in enige amptelike Suid-Afrikaanse landstaal in te dien, na die aanvaarding van abstrakte sal volledige hoofstukke in enige**

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





amptelike Suid-Afrikaanse taal vir hersiening en moontlike publikasie oorweeg word. Temas en subtemas sluit in (maar nie beperk tot) die volgende areas:

Sosiolinguistiek, vertaling, tolking, terminologie, lexicography; taalpraktyk en werksplekletterkunde; algemene taalwetenskap, taal in onderwys en digitale geesteswetenskappe.

INHANDIGINGSDATUM:

- Abstrakte van 250-300 woorde moet per e-pos ingedien word as **MS Word-dokumente** met die volgende inligting: Titel, volle naam/name en van; Institusionele affiliasie (d.w.s. posisie van die outeur, die institusie se naam, fakulteit/skool, departement, en plek); E-posadres (indien daar meer as een skrywer is, stipuleer asseblief die naam van die betrokke outeur); Kontakbesonderhede (selnommer en/of werksnommer).
- Indiening van finale hoofstukabstrak: 9 Augustus 2024
- Indiening van hoofstukabstrakte kan per e-pos gestuur word na: submissions@linguisticssa.org
- Finale kennisgewing van aanvaarding van abstrakte: 12 Augustus 2024
- Volle hoofstukindiening: 20 September 2024
- Finale kennisgwing van aanvaarding van volle hoofstukke: 15 Desember 2024
- Publikasie: Maart 2025

Vir **riglyne vir indiening**, gaan na die algemene gids van African Sun Media se voorkeure aangaande die uitlegging en verwysingsmetodes van manuskripte wat aangebied word vir publikasie.

Verwysings

Hang'ombe, K and Mupande, I. 2020. Language Situation and Language Policy in-Education in Zimbabwe: A Perspective towards Tonga Learners. *Multilingual Margins*, 7(3):84-98.

Kadenge, M and Mugari, V. 2015. The Current Politics of African Languages in Zimbabwe. *Per Linguam: A Journal for Language Learning*, 31(2): 21-34.

Maqadzhe, R.N. 2019. Using African Languages at Universities in South Africa: The Struggle Continues. *Stellenbosch Papers in Linguistics Plus*, 58: 205-218.

Makamu, T.A.B. 2009. *Students' Attitudes towards the Use of Source Languages in the Turfloop Campus, University of Limpopo: A Case Study*. Master of Arts dissertation. Turfloop: University of Limpopo.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province

0000





- Maseko, B. 2021. Family Language Policy: The Case for a Bottom-Up Approach in Conserving Zimbabwe's Minoritised Languages. *South African Journal of African Languages*, 41(2):187-195.
- Mbembe, A. 2015. Decolonizing Knowledge and the Question of the Archive. Accessed from: <https://www.google.com/search?client=firefox-bd&q=decolonizing+knowledge+and+the+question+of+the+archive>. Date of access: 26 July 2024.
- Ndlangamandla, S.C. and Chaka, C. 2020. The Intersection between Multilingualism, Translanguaging, and Decoloniality in the Global South. *Scrutiny2*, 25(1):1-5. Doi: <https://10.1080/18125441.2020.1832328>
- Ndlovu, E. and Moyo, W. 2021. The Nexus between Language Policy and Lexicography in Zimbabwe. *South African Journal of African Languages*, 41(3):294-303.
- Prah, K.K. 2006. Challenges to the Promotion of Indigenous Languages in South Africa. Review Commissioned by the Foundation for Human Rights in South Africa. Cape Town: The Center for Advanced Studies of African Society, pp. 1-35.
- Prah, K.K. 2009. The Language of Instruction Conundrum in Africa. In: Brock-Utne, B. and Garbo, G. (eds.), *Language and Power: The Implications of Peace and Development*. Dar es Salaam, Tanzania: Mkuki na Nyota. pp. 1-15.
- Rakgogo, T.J. 2024. A Linguistic Evaluation of the South African Higher Education Sector: A Reflection on 30 Years of Democracy (1994-2024). *Transformation in Higher Education*, 9(0), a342. <https://doi.org/10.4102/the.v9i0.342>
- Sibanda, L. 2019. Zimbabwe's Language Policy: Continuity or Radical Change? *Journal of Contemporary Issues in Education*, 14(2): 2-15.
- Viriri, A. 2003. Language Planning in Zimbabwe: The Conservation and Management of Indigenous Languages as Intangible Heritage. In: 14th ICOMOS General Assembly and International Symposium: 'Place, Memory, Meaning: Preserving Intangible Values in Monuments and Sites', 27-31 October, Victoria Falls, Zimbabwe.

072 000 0000

info@linguisticssa.org

www.linguisticssa.org

Office Number, Pretoria, Gauteng Province
0000

