

Preface: Applied multilingualism

Human diversity is a reality which poses both unique and similar challenges in countries world-wide, although their scope and intensity varies. In South Africa, multilingualism is a manifestation of the country's diversity which, on the one hand, has the potential to undermine democracy, but on the other hand, could facilitate development of the creativity and resourcefulness of the people of the country, with their rich variety of cultures.

For the first time in the history of South Africa the Constitution of the country includes a Bill of Rights. What is particularly exciting for sociolinguists, language practitioners and others concerned with linguistic human rights is that language rights are explicitly mentioned in several sections of the Constitution. The most significant language clause is contained in Section 6, which identifies eleven official languages. This is in stark contrast to the pre-1996 situation, when English and Afrikaans were the only languages with official status. The enormous disparity in the power and privileges accorded to citizens in the previous dispensation, as well as other inequalities entrenched in South African society, are reflected in the fact that the previously disenfranchised black group (consisting mainly of mother-tongue speakers of the country's various indigenous African languages) constitutes almost 75% of the population. The nurturing of our young democracy requires that all voices be heard, irrespective of language use or preference.

In this volume, the issue of multilingualism in South Africa is considered from the perspective of diverse academic disciplines and programmes. Since linguistic diversity is a multi-faceted phenomenon affecting almost every area of life, academics from several subject disciplines and fields have contributed their particular perspectives to the consideration of the issue in terms of the theme: applied mul-

tilingualism/tshebediso ya ditemengata/toegepaste veeltaligheid: a multidisciplinary perspective on a South African challenge.

There are several reasons why this topic is particularly relevant at this time. In the first place, there is a growing international awareness that diversity should be protected and positively nurtured, especially in the light of globalisation, which clearly tends towards monolingualism. Sociolinguists and other critical analysts of the social, political and economic tendencies which play a role in the treatment of language are in agreement that the enforcement of a single language as dominant has negative implications for any democratic dispensation. The formation of an elite, which leads to the marginalisation and exclusion of those without a command of the dominant language, is the inevitable result.

Secondly, there is currently a national process concerning language legislation, aimed at establishing more explicit terms for the implementation of functional multilingualism. Once the South African Languages Act, which has been in existence for some time in draft form and was envisaged for 2002, has been promulgated, the accompanying policy and plan will have to be implemented. Practical feasibility studies on multilingual functioning, as recorded in the contributions in this volume, are relevant and meaningful, since they represent a search for creative solutions to the challenges of the South African language situation.

In the third place, all but one of the authors whose work is included in this volume are staff members of the University of the Free State (UFS), an institution of higher education which resolutely takes cognisance of diversity on the campus, as well as in society at large. The UFS is also currently engaged in a process in which applied scientific fields are coming to the fore within the context of an integrated approach, in terms of which community service is increasingly being linked with teaching, learning and research, so that these aspects may jointly comprise the core activities of the UFS. National higher education policy is transformaing in the direction of problem-solving and community-relevant knowledge generation — a logical step, since a shift towards democratic, participatory, open systems of knowledge has already occurred in the South African higher education sector. In keeping with this new paradigm, the UFS's Unit for

Language Facilitation and Empowerment (ULFE) provides an example of how a holistic view on multilingualism can contribute to finding feasible, implementable solutions. Hence, several contributors to this volume are associated with this unit, or have participated in its projects and programmes.

The common factor in respect of the contributions included in this monograph is that each deals, in some way or other, with the practical implications of multilingualism – and that the applied scientific models contribute towards investigating the challenges posed by a multilingual dispensation and finding creative solutions to practical problems. Each contribution deals with the multilingual nature of South African society and the implications thereof. For this reason, all the contributions could be considered as falling under the aegis of applied linguistics in the broadest sense, including disciplines such as applied sociolinguistics, with the politics of language, human rights studies and language management as sub-disciplines; cultural anthropology; onomastics; the applied components of linguistics; translation, and interpreting studies. The overview that follows gives an indication of how the underlying theme of applied multilingualism is dealt with in each contribution.

Mohlomi Moleleki's article on language and democracy from the field of sociolinguistics is placed first because everything concerning language has a political dimension and because democracy is, ultimately, the broad objective of many of those who wish to see a multilingual dispensation. Moleleki points out that the concept of democracy is inextricably bound up with language because, among other reasons, equal access to the forums in which ideological positions are argued implies the use of language. The current tendency to accord preference to English as the language of politics and government is in conflict with the democratic ideal, since it amounts to discrimination against a significant section of the South African *demos* — the people — precisely those who should be empowered by means of democracy.

It will probably only be possible to deal with the problem highlighted by Moleleki if the accommodation of a multilingual reality is enforced by means of policy-making and legislation. Hennie Strydom's article, mapping the road to multilingualism in South Africa, sheds light on the process which has been unfolding since 1995 in respect

of the creation of a national policy and a legal framework for the establishment of the multilingual dispensation already entrenched, in principle, in the Constitution.

In Elbie Truter's contribution, written from the perspective of the politics of linguistics, the reaction of a minority group to the changes in language policy implemented by the public broadcasting institution (the SABC) is analysed and interpreted. The period during which the language resolutions were made extended from 1994, when South Africa's first democratic election was held, to 1996, the year in which the final Constitution came into effect. The linguistic group whose reaction is under discussion comprises speakers of Afrikaans. From within a specific minority theory, an indication is given of certain factors playing a decisive role in respect of the relationship between a minority group and a dominant group in a community, such as the origin and nature of the contact between the dominant and minority groups; the quality of inclusion of minority groups in community institutions, and the degree of control exercised by the dominant group over scarce resources. In view of the fact that the factors mentioned were experienced as problematic by certain speakers of Afrikaans, certain language-related decisions of the SABC, which appeared to them indicative of forced assimilation, gave rise to resistance and conflict. Reactions reflected in the printed media of the period were used as the basis for research.

In South Africa, policy on mother-tongue education has already reached a level where individual human rights and minority rights are taken into account in accordance with international standards, but as far as higher education is concerned, institutions currently find themselves in an awkward position. The contribution of Theo du Plessis, from the perspective of language management and language rights, is concerned with the dilemma caused by the conflicting terms of the Higher Education Act (Act 101 of 1997), namely that management bodies of higher education institutions must determine a language policy for such institutions, introduce that policy and put it into operation, but that such policies are subject to the language policy for higher education, to be determined by the Minister of Education. Since the minister has not yet published a language policy, universities, technikons and similar institutions must current-

ly decide whether to maintain the *status quo*, or whether to proceed with the development of their own language policy. Du Plessis's contribution provides guidelines for the latter process, since it may be argued that postponing the determination of a policy-making provision for multilingualism increases the danger of enforced monolingualism.

Piet Erasmus's contribution, from cultural anthropology, focuses on language and the power dynamics of the Afrikaner. In this section, the role of Afrikaans-speaking anthropologists in the establishment and maintenance of the discursive power position of the "us" of the apartheid era, as against "them" or, in other words, the "other", is scrutinised. According to Erasmus, the use of the Afrikaans language in obtaining this position of power for the Afrikaner chiefly entailed its employment, in the course of time, as a means of defining a separate identity for the Afrikaner. Access to resources was thereby controlled and the language was employed to direct racial and ethnic perceptions, relationships and practices. However, when it is considered that, anthropologically speaking, people themselves actively give content to the determination of their destinies, through the choices that they make and the opinions that they uphold, the question arises as to just how far a specific language, as such, can be held "responsible" for the abuse of power by some of its speakers.

The article by Philemon Akach and Johan Lubbe is likewise concerned with cultural aspects, examined here from the perspective of onomastics. The authors point out that relatively little research has been done concerning the giving of names in sign languages, while none at all has been carried out in respect of South African sign language (SASL). In this instance, a comparative study is carried out on the giving of names (particularly proper names) in spoken languages and in the sign languages of two Deaf communities, one in South Africa and the other in Kenya. The descriptive principles that play a role in the giving of names in sign language very often have a bearing on the person to whom a name is to be allocated, and offer a highly interesting, enlightening look at interpersonal dynamics, as seen from within Deaf culture.

The democratisation of South African society, and the concomitant necessity of making information accessible to all inhabitants of the country, also have implications for the field of applied transla-

tion. A striking example is the shift that has occurred in respect of medical translation, as pointed out in the contribution by Christelle Labuschagne and Jackie Naudé. Medical texts have been translated for centuries, owing to the universal nature of their knowledge, which must be conveyed across language boundaries in order to facilitate development in this area. Nevertheless, in the past, translation was largely restricted to making medical texts accessible for professional and academic purposes, so that lay people were excluded from the communication of medical information. However, a significant shift of emphasis occurred in South Africa when the government introduced free primary health-care services in April 1996. The authors of this contribution indicate that Nord's functionalistic approach is ideally suited as a translation model in order to bring about the necessary paradigm shift in medical translation, since the translation *skopos* within this approach includes essential information such as the function of the target text in the target culture; who the recipients of the target text are; the circumstances within which the target text must function, and so on. Consequently, the translator is better equipped to use an appropriate translation strategy in order to make such a text accessible to the general public in the languages best understood — a core aspect of making information on basic health-care as widely available as possible.

The concluding article deals with community-based or liaison interpreting. Mabel Erasmus argues that, as yet, very little has come of the professionalisation of this essential vocational field in South Africa, despite the fact that large numbers of multilingual people are (non-officially) employed on a daily basis in order to bridge language divides between service providers and their clients. Generally speaking, the greatest obstacle to the appointment, recognition and training of those who perform such interpreting services appears to be cost. It is hoped that the new national language legislation for South Africa, which should be promulgated soon, will serve as an incentive to governmental and private institutions to allocate funds to this important cause.

Mabel Erasmus
Guest editor
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Voorwoord: Toegepaste veeltaligheid

Menslike diversiteit is 'n werklikheid wat in byna elke land oor die wêreld eiesoortige, maar ook ooreenstemmende uitdagings bied, hoewel die omvang en intensiteit daarvan verskillend is. In Suid-Afrika is veeltaligheid een van die manifestasies van die land se diversiteit wat enersyds die potensiaal het om die demokrasie te ondermyn, maar andersyds kan lei tot die ontsluiting van die kreatiwiteit en vindingrykheid van die mense van die land met sy ryke verskeidenheid van kulture.

Vir die eerste keer in die geskiedenis van Suid-Afrika sluit die land se Grondwet 'n Handves van Menseregte in. Wat sosiolinguïste, taalpraktisyns en diegene wat hulle bemoei met linguïstiese mense-regte en taalregte opgewonde maak, is die feit dat taalregte eksplisiet genoem word in verskeie artikels van die Grondwet. Die prominentste taalklausule is vervat in Artikel 6, wat voorsiening maak vir elf amptelike Suid-Afrikaanse tale. Dit verteenwoordig 'n starre kontras met die situasie wat voor 1996 gegeld het, naamlik dat Engels en Afrikaans die enigste twee tale met amptelike status was. Die reuse wanbalans in magsverhoudinge en bevoorregting wat in die vorige bedeling aan burgers toegeken is, sowel as ander ongelykhede wat in die Suid-Afrikaanse samelewing verskuil gelê het, word weerspieël deur die feit dat die voorheen ontburgerde swart groep (wat hoofsaaklik bestaan uit moedertaalsprekers van die land se verskeidenheid inheemse Afrikatale) byna 75% van die bevolking uitmaak. Die verbreding van Suid-Afrika se jong demokrasie vereis dat alle stemme gehoor word; ongeag taalgebruik of -voorkeur.

In hierdie bundel word die kwessie van veeltaligheid in Suid-Afrika vanuit die perspektief van 'n verskeidenheid akademiese dissiplines en onderrigprogramme bekyk. Omdat linguïstiese diversiteit 'n veelfasettige saak is wat haas elke lewensterrein raak, voeg aka-

demici uit 'n aantal vakdissiplines hul besondere invalshoeke by tot 'n besinning hieroor, onder die tema: applied multilingualism/tshebiso ya ditemengata/toegepaste veeltaligheid: 'n multidissiplinêre perspektief op 'n Suid-Afrikaanse uitdaging.

Daar is verskeie redes waarom hierdie onderwerp juis in die huidige tydsgewrig besonder relevant is. In die eerste plek is daar 'n groeiende internasionale bewussyn dat diversiteit beskerm en gekoester moet word, veral in die lig van globaliseringstendense wat klaarblyklik eentaligheid in die hand wil werk. Sosiolinguïste en ander kritiese ontleders van sosiale, politieke en ekonomiese tendense wat 'n rol speel in die hantering van taalkwessies, is dit eens dat die afdwing van 'n dominante taal negatiewe implikasies vir enige demokratiese bestel het. Elite-vorming wat lei tot marginalisering en uitsluiting van diegene wat nie hierdie taal magtig is nie, is 'n onvermydelike gevolg.

Tweedens is daar tans in Suid-Afrika 'n nasionale proses rondom taalwetgewing aan die gang. Hierdie proses is daarop gemik om meer eksplisiete bepalings vir die implementering van funksionele veeltaligheid daar te stel. Die promulgering van die Suid-Afrikaanse Talewet, wat 'n geruime tyd reeds in konsepvorm bestaan, is in die vooruitsig gestel vir 2002. Hierna sal die taalbeleid en -plan wat die talewet vergesel, in werking gestel moet word. Met die oog hierop is praktiese uitvoerbaarheidstudies oor veeltalige funksionering, soos opgeteken in die bydraes in hierdie bundel relevant en betekenisvol, omdat dit dui op 'n soeke na kreatiewe oplossings vir die Suid-Afrikaanse taalsituasie.

In die derde plek is al die outeurs in hierdie bundel, op een na, personeelle van die Universiteit van die Vrystaat (UV), 'n hoërsonderwysinstelling wat besondere erns maak met die verrekening van diversiteit op die kampus en in die breër gemeenskap. Die UV is ook tans besig met 'n proses waarin toegepaste vakwetenskappe na vore tree binne die verband van 'n geïntegreerde benadering, waarin samelewingsdiens toenemend met onderrig, leer en navorsing gekoppel word ten einde gesamentlik die kernwerkzaamhede van die UV uit te maak. Die nasionale beleidsrigting vir hoër onderwys dui tans 'n transformasie in die rigting van probleemoplossende, samelewingsrelevante kennisgenerering aan — 'n logiese stap aangesien 'n ver-

skuiwing na demokratiese, deelnemende, oop kennissisteme reeds in die Suid-Afrikaanse hoëronderrwysektor plaasgevind het. In pas met hierdie nuwe paradigma in hoër onderwys, stel die UV se Eenheid vir Taalfasilitering en -bemahtiging (ETFB) 'n voorbeeld van hoe 'n holistiese kyk op veeltaligheid kan bydra tot die vind van oplossings wat haalbaar en implementeerbaar is. Daarom dat verskeie bydraers tot hierdie bundel aan hierdie eenheid verbonde is of deelnemers aan projekte en programme van die ETFB is of was.

Die gemene deler van die bydraes wat in hierdie monografie opgeneem is, is dat elkeen op een of ander wyse handel met die praktiese implikasies van veeltaligheid — hoe die toegepaste wetenskapsmodelle bydra om die uitdagings wat 'n veeltalige bestel bied, te ondersoek en kreatiewe oplossings op vraagstukke te help vind vir die praktyk. Elke bydrae hanteer die meertalige aard van die Suid-Afrikaanse samelewing en die implikasies daarvan en daarom kan hulle vir die doeleindes van hierdie monografie onder die sambreel van toegepaste taalstudie gegroeper word. Hierdie term word in die breedste sin bedoel en sluit uiteenlopende vakrigtings soos die volgende in: toegepaste sosiolinguistiek, met taalpolitiek, menseregtestudie en taalbestuur as subverdelings; kulturele antropologie; naamkunde; sowel as die toegepaste komponente van linguistiek, vertaalkunde en tolkkunde. In die oorsig wat volg word daar aangedui hoe die deurlopende tema van toegepaste veeltaligheid in elke bydrae behandel word.

Die eerste bydrae vanuit die sosiolinguistiek, is Mohlomi Moleleki se artikel oor taal en demokrasie. Hierdie taalpolitieke perspektief word eerste geplaas omdat taalkwessies dikwels 'n politieke dimensie het en omdat demokrasie uiteindelik die breë strewe is van baie van diegene wat 'n veeltalige bedeling suksesvol wil sien realiseer in Suid-Afrika. Moleleki wys daarop dat die konsep van demokrasie onlosmaaklik verbonde is met taal, onder meer omdat gelyke toegang tot forums waar ideologiese posisies gestel en bevorder word, die gebruik van taal impliseer. Die huidige tendens om aan Engels voorkeur te gee as taal van die politiek en regering, is teenstrydig met die demokratiese ideaal, aangesien hierdie praktyk neerkom op diskriminasie teen 'n beduidende gedeelte van die Suid-Afrikaanse demos, die mense, wat juis deur die demokrasie bemahtig behoort te word.

Die probleem wat Moleleki uitwys, kan waarskynlik slegs aangepak word indien beleidvorming en wetgewing die akkommodering van 'n veeltalige werklikheid afdwingbaar maak. Hennie Strydom se artikel oor die kartering van die weg na veeltaligheid in Suid-Afrika, werp lig op die verloop van die proses wat sedert 1995 ontvou het ten opsigte van die skryf van 'n nasionale beleid en wetlike raamwerk vir die vestiging van die veeltalige bedeling wat reeds in beginsel in die Suid-Afrikaanse Grondwet verskans is.

In Elbie Truter se bydrae vanuit 'n taalpolitieke perspektief, word die reaksie van 'n minderheidsgroep Afrikaanssprekendes op taalbeleidsveranderinge van die openbare uitsaaier (die SAUK) ontleed en geïnterpreteer. Die tydperk waarin die taalbesluite geneem is, strek van 1994 met Suid-Afrika se eerste demokratiese verkiesing tot 1996, die jaar waarin die Grondwet in werking getree het. Vanuit 'n bepaalde minderheidsteorie word daar aangetoon hoe sekere faktore bepalend is vir die verhouding tussen 'n ondergeskikte en dominante groep in 'n gemeenskap, soos die oorsprong en aard van die kontak tussen ondergeskikte en dominante groepe; die gehalte van insluiting van ondergeskiktes in gemeenskaplike instellings; en die mate van beheer wat deur die dominante groep op skaars hulpbronne uitgeoefen word. In die lig van die feit dat genoemde faktore deur sekere Afrikaanssprekendes as problematies ervaar is, het taalbesluite van die SAUK wat vir hulle boonop op gedwonge assimilasië gedui het, aanleiding gegee tot weerstand en konflik. Reaksies soos gereflekteer in die gedrukte media van daardie tydperk is as data vir die navorsing gebruik.

Beleid oor moedertaalonderrig in Suid-Afrikaanse skole is reeds op die vlak wat individuele menseregte en minderheidsregte volgens internasionale standaarde in ag neem, maar wat hoër onderwys betref, bevind instellings hulle tans in 'n ongemaklike posisie. Theo du Plessis se bydrae vanuit die perspektiewe van taalbestuur en taalreg, handel oor hierdie dilemma, wat veroorsaak word deur die teenstrydige bepaling van die Wet op Hoër Onderwys (Wet 101 van 1997), naamlik dat bestuursliggame van hoëronderwysinstellings 'n taalbeleid vir sodanige instelling moet bepaal, dit bekend moet maak en in werking stel, en dat sodanige beleidsbepaling onderhewig is aan die taalbeleid vir hoër onderwys wat deur die Minister van Onderwys be-

paal moet word. Aangesien die betrokke minister by die ter perse gaan van hierdie publikasie nog nie 'n taalbeleid gepubliseer het nie, moet universiteite, teknikons en so meer tans besluit of hulle die *status quo* gaan handhaaf, of moet voortgaan met die ontwikkeling van 'n eie taalbeleid. In die bydrae word riglyne verskaf vir laasgenoemde proses omdat daar geredeneer kan word dat die gevaar van gedwonge eentaligheid vergroot, hoe langer daar gewag word met die bepaling van 'n beleid wat vir meertaligheid voorsiening maak.

Piet Erasmus se bydrae vanuit die kulturele antropologie fokus op taal en die magsdinamiek van die Afrikaner. Hiermee word die rol van Afrikaanssprekende antropoloë in die vestiging en handhawing van die diskursiewe magsposisie van die “ons” van die apartheidsera teenoor “hulle” oftewel die “ander” onder die loep geneem. Die gebruik van die Afrikaanse taal in die verkryging van hierdie magsposisie vir die Afrikaner het, volgens Erasmus, hoofsaaklik behels dat taal mettertyd aangewend is as middel om 'n eie identiteit vir die Afrikaner te definieer, toegang tot hulpbronne daardeur verseker is en dat rasse- en etniese sienings, verhoudings en praktyke daardeur gerig is. Wanneer daar egter antropologies besin word oor die feit dat mense self aktief inhoud verleen aan hul lottobepalings, deur die keuses wat hulle maak en die opinies wat hulle huldig, kom die vraag na die mate waartoe 'n bepaalde taal, as sodanig, “verantwoordelik” gehou kan word vir die magsmisbruik van sommige van daardie taal se sprekers na vore.

In die artikel van Philemon Akach en Johan Lubbe is kulturele aspekte eweneens ter sprake, soos ondersoek vanuit 'n naamkundige perspektief. Die outeurs dui aan dat daar nog relatief min navorsing oor naamgewing in gebaretaal en nog geen oor Suid-Afrikaanse gebaretaal (SASL) gedoen is nie. In hierdie geval word 'n vergelykende studie gedoen oor naamgewing (tov eiename in die besonder) in gesproke tale teenoor soortgelyke naamgewing in die gebaretaal van twee dowe gemeenskappe, een in Suid-Afrika en een in Kenia. Beskrywende beginsels wat 'n rol speel by naamgewing in gebaretaal het heel dikwels betrekking op die persoon aan wie 'n naam toegeken moet word en bied 'n hoogs interessante, verhelderende blik op interpersoonlike dinamiek soos gesien vanuit die dowe kultuur.

Die demokratisering van die Suid-Afrikaanse samelewing en die gepaardgaande noodsaak om inligting toeganklik te maak vir alle inwoners van die land, het ook implikasies vir die veld van die toegepaste vertaalkunde. 'n Treffende voorbeeld hiervan is die verskuiwing wat plaasgevind het ten opsigte mediese vertaling, soos aangetoon in Christelle Labuschagne en Jackie Naudé se bydrae. Mediese tekste word al eeue lank vertaal, weens die universele aard van die kennis wat oorgedra moet word om ontwikkeling op hierdie gebied oor taalgrense heen te fasiliteer. Tog was vertaling in die verlede grootliks beperk tot die toeganklik maak van mediese tekste vir professionele en akademiese doeleindes, sodat kommunikasie van mediese inligting geblokkeer is vir leke op hierdie gebied. 'n Belangrike klemverskuiwing het egter in Suid-Afrika plaasgevind toe die regering in April 1996 'n gratis primêre gesondheidsorgdiens bekend gestel het. Die skrywers van hierdie bydrae toon dat Nord se funksionalistiese benadering as vertaalmodel ideaal is om die nodige paradigmaskuif in mediese vertaling teweeg te bring aangesien die vertaalskopos binne hierdie benadering noodsaaklike inligting insluit, soos die funksie van die doelteks in die doelkultuur, wie die doelteksontvangers is, wat die omstandighede is waarin die doelteks moet funksioneer, en so meer. Gevolglik is die vertaler beter toegerus om die gepaste vertaalstrategieë te gebruik ten einde sodanige teks vir die algemene publiek toeganklik te maak in die tale wat hulle die beste verstaan — 'n kernelement van die onderneming om inligting oor basiese gesondheidsorg so wyd moontlik beskikbaar te stel.

Die slotbydrae handel oor gemeenskapsgebaseerde of skakeltolking. Mabel Erasmus argumenteer dat daar van die professionalisering van hierdie noodsaaklike beroepsrigting nog weinig tereg gekom het in Suid-Afrika, ten spyte van die feit dat groot getalle meertalige persone op 'n daaglikse basis (nie-amptelik) aangewend word om taalverskille tussen dienslewers en hul kliënte te oorbrug. Die grootste struikelblok in die weg van die aanstelling, erkenning en opleiding van persone wat sodanige tolkdienste verrig, blyk deurgaans die koste-aspek te wees. Die hoop word uitgespreek dat die nuwe nasionale taalwetgewing van Suid-Afrika, wat moontlik binnekort gepromulgeer sal word, vir regerings- en privaatinstellings as

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aanmoediging sal dien vir die toewysing van fondse vir hierdie belangrike saak.

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