

Van die redakteur

Beste kollega

UV: 100 JAAR

Die Universiteit van die Vrystaat word gelukkigwens met hul 100-jarige viering as instelling. Dit is die oudste tradisioneel Afrikaanse Universiteit in die noorde. As akademiese instelling was dit eers Engelstalig, in die 1930's het dit Afrikaanssprekend geword en sedert die negentigerjare is dit tweetalig (Engels en Afrikaans). Studente het vervolgens 'n keuse van onderrigtaal aangesien 'n parallelmedium-beleid gevolg word. Suid-Sotho word verder as 'n derde taal in die vooruitsig gestel.

Waarom beweeg 'n akademiese instelling na 'n derde taal terwyl daar wêreldwyd 'n verengelsing van die akademie plaasvind? Dit gaan oor meer as bloot moedertaal-onderrig. Universiteite, en so ook die professies, moet 'n diens aan gemeenskappe lewer en as gemeenskappe hulle nie verstaan nie, hoe kan dit plaasvind? In Suid-Afrika, met sy elf amptelike tale, het slegs Afrikaans as inheemse Afrikaataal die woordeskate ontwikkel om alle vakwetenskappe op universiteitsvlak aan te bied. Vir die stads- en streekbeplanning profesie, wat daarop roem dat publieke deelname deel van die beplanningsproses is, behoort die uitbouing van 'n woordeskate in die inheemse tale van groot belang te wees. Hier sal die Raad van Beplanners die leiding moet neem, want dit is die liggaam wat moet toesien dat beplanning in die belang van die publiek gedoen word. Miskien kan hulle in samewerking met verskillende universiteite, PANSAT (Pan-Suid-Afrikaanse Taalraad) en die NRF laat plaasvind? Laasgenoemde kan moontlik om fondse genader word aangesien dit sal bepaal of dit moontlik is.

Van die grootste belang is egter dat elke stads- en streekbeplanner eie verantwoordelikheid vir die taak behoort te neem en help om beplanning na die massas te neem.

Das Steyn (Redakteur)

From the editor

Dear colleague

UFS: 100 YEARS

Congratulations to the University of the Free State, on the celebration of its hundredth year as an institution. It is the oldest traditionally Afrikaans University in the north. Having started out as an English academic institution, it became an Afrikaans-speaking establishment in the 1930s. Subsequently, since the nineties, the university has adopted a bilingual approach (entailing the use of English and Afrikaans). Students can exercise a choice in respect of their language of instruction, since a policy of parallel-medium tuition is followed. Moreover, Southern Sotho as a third language of instruction is envisaged for the future.

Why would an academic institution consider a shift towards the inclusion of a third language, when there is a tendency towards the Anglicisation of academia on a world-wide basis? There is more at stake here than the mother tongue per se. Universities, and thus also professions, must render a service to communities; and if communities do not understand the language spoken in universities and professions, how will it be possible to offer the service in question? In South Africa, with its eleven official languages, Afrikaans is the only indigenous African language that has developed the necessary vocabulary to offer courses in all disciplinary sciences at university level. In the Town and Regional Planning profession, which takes pride in the fact that public participation comprises part of the planning process, the building up of a vocabulary in the indigenous languages should be regarded as being of paramount importance. In this regard, the Council for Planners will have to take the lead, since this is the body whose responsibility it is to ensure that planning is carried out in the interests of the public. Perhaps they could achieve this goal in collaboration with various universities, PANSALB (the Pan South African Language Board) and the NRF. The latter could possibly be approached for funds, since the availability of funds will determine whether or not this will be possible.

The most important point is that every Town and Regional Planner should take personal responsibility for this task, and assist in bringing planning to the masses.

Das Steyn (Editor)

Ho tswa bo molukisi

Tse ithommeng pele

UFS: DILEMO DI LEKGOLO

Re thoholetsa le ho lakaletsa mahlohonolo junifesithi ya Free State ketekang ya yona ya dilemo tse lekgolo e le sekolo sa thuto e phahameng. Nnete ke hore ke sona setsi sa thuto e phahameng se ntseng se tshoere moetlo-ihuto wa seburu karolong ena e ka leboea. Leha e ile ya eba junifesithi e fanang ka diihuto ka senyesemane dilemong tsa bo 1930. Ho sale jwalo, dilemong tsa bo seketse, makgolo a robong le mashome a robong, junifesithi e ile ya qala ho fana ka diihuto ka dipuo tse pedi (eleng puo ya senyesemane le ya seburu). Baithuti ba na le monyetla wa ho ka etsa diihuto ka puo ya boikhethelo ba bona; kaha leano ke ho fana ka diihuto ka ho lekana ka dipuo tse nane tse fapaneng. Ho feta mona, junifesithi e nise e imamella hore ka nakong e itang diihuto di boele di fanoe ka puo ya Sesotho e le ya boraro.

Ke hobaneng ha sekolo sa thuto e phahameng se hloka ho kenyeletsa puo ya boraro, ha boemo ba thuto lefatsheng ka kakaretso e le hore thuto e tshwane? Hona le taba mona, e feiang taba ya puo ya motho ka mong. Ditsi tsa thuto e phahameng, mohlomong hape le ditsibi di lokela ho fana ka bosebeletsi sechabeng; 'me ha feela sechaba se sa utlwisisi puo eo ditsi tsa thuto e phahameng le ditsibi di e buang, bosebeletsi boo bo hlokahalang bo ka fanwa jwang? Hara dipuo tse leshome le motso o mong, tse molaong naheng ya Afrika Borwa, ke puo ya seburu feela e fihletseng ho fana ka diihuto maemong ohle ho kenyeletsa le diihuto tsa mahlae boemong ba thuto e phahameng. Ke ditabeng tsa ho ralwa hwa ditotopo le mabatowa moo ho ithoriswang ka hore maikutlo a sechaba a kenyeletsoe ha ho etswa meralo; ho ya hlokahala ke hona hore puo e choriswe ka hohle-holhe. Ka hona Lekgotla la Bo-rameralo, le ita lokela ho hula taba ena nihau; kaha ke lona le lokelang ho bona hore meralo e etsw molemong wa sechaba. Mohlomong, taba ena ba ka e fihlela ka tshetsoano-mmoho le ditsi tsa thuto e phahameng, Bofo ea tsamaiso ea dipuo Afrika Borwa, (PANSALB) le NRF. NRF mohlomong e ka ba ya atamelwa ho fana ka tshetsoano ya dichelete, kaha chelete ke eona feela e ka laolang hore na morero ona o ka atleha kapa che.

Ntaha ya bohlokwa ke hore Moradi e mong le e mong wa Totopo le Mabatowa a nke boikarabelo ba taba ena, mme Moradi ka mong a bone hore meralo e ya sechabeng.

Das Steyn (Molukisi)