

**UCWANINGO NGESIMOMQONDO SOTHISHA NABAFUNDI  
BEBANGA LE-11 NGESIFUNDO SESIZULU ESIKOLENI  
ESISETHEKWINI**

**NGU**

**BALUNGILE PRUDENCE SHOZI**

**UMBIKO WOCWANGO OWETHULWE UKUFEZA  
IZIMFANELO ZEZIQU ZE-**

**MASTER OF ARTS**

**INYUVESI YAKWAZULU-NATAL**

**FEBRUARY 2015**

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## ISIFUNGO

MINA, **BALUNGILE PRUDENCE SHOZI**, NGIYAFUNGA NGIYAGOMELA UKUTHI:

i. Ucwangingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.

ii. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi inyuvesi.

iii. Akukho lwazi, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.

iv. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.

v. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:

(a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.

(b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

Isayindwe ngu-BALUNGILE P. SHOZI: \_\_\_\_\_

Usuku \_\_\_\_\_, inyanga \_\_\_\_\_, 2015.

**DOKOTELA ZINHLE P. NKOSI**

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## **UMNIKELO WALO MSEBENZI**

Ngethula lo mqingo wami kulaba abalandelayo:

- Ubaba wami uBongakuphi Joseph Ndlovu nomama wami uJabulisiwe Emily-Jane (MaMtshali) Ndlovu, abangikhulise kahle bangipha isisekelo semfundo ngaze ngaba nentshisekelo yokuqhubeka ngize ngifike kuleli zinga.

## AMAZWI OKUBONGA

Ngithanda ukudlulisa ukubonga kubo bonke abebebambe iqhaza elikhulu ekutheni lo msebenzi ube impumelelo. Ngizwakalisa amazwi okubonga ngokungaphezi kulaba abalandelayo:

1. Ngibonga uJehova ngokungipha ukuphila, amandla, umqondo nesibindi sokwenza lo msebenzi, yize bezikhona izinkinga ebengihlangabezana nazo kodwa yena ubehlale eyisibani engikhanyisela kule ndlela ebinzima.
2. Umeluleki wami uDr. Zinhle P. Nkosi ngokungigcina ngaphansi kwephiko lakhe, angitotobise kulo msebenzi obunzima, umusa nesineke sakhe yikho okunginike ugqozi lokuqhubekela phambili. Ngithi kuye uJehova amgcine aqhubeke nomusa wakhe nothando lomsebenzi wakhe.
3. Emndenini wami ngibonga umyeni wami uSifiso Shozi ngokungibezezelela nokuqonda ingcindezi ebengisebenza ngaphansi kwayo, lapho ngimatasa ngingakwazi ukuhlala nomdeni wami.
4. Ngiphinde ngibonge umama wami uJabulisiwe nodadewethu omncane uSphumelele ngokungibhekela abantwana bami ngezikhathi zamaholidi ukuze ngiqhubeke kahle nomsebenzi wami. Ukube beningekho ngabe angifikanga lapha.
5. Ngibonge nakubantwana bami indodakazi endala uNomzamo, indodana uFanelesibonge kanye nothunjana uThandolwethu, ngokungibezezelela ngingenaso isikhathi sokuhlala nabo njengomama ngihlale ngibuya ebusuku sebelele. Konke lokhu engikwenzayo ngikwenzela nina ukuze nibe nekusasa eliqhakazile nikhule nenze okungaphezu kwalokhu.
6. Ngiphinde ngibonge kubo bonke abebengeseka benginika nesibindi sokuqhubekela phambili, ngingebabize ngamagama, kodwa ngithi kubo nibaluleke kakhulu empilweni yami.

## ISIFINGQO

Lolu ucwaningo olubheka isimomqondo sothisha nabafundi bebanga le-11 mayelana nesifundo sesiZulu esikoleni esiseThekwini. Lughile ekucwaningeni isimomqondo (*attitudes*) sothisha nabafundi ukuze kuvele ukuthi basibuka kanjani isiZulu njengesifundo nanjengolimi olusetshenziswa emphakathini, kuphinde kucace nezizathu zokwenza kwabo. Lolu cwaningo luphendula imibuzongqangi emithathu okuyilena elandelayo:

- 1) Bathini othisha nabafundi mayelana nokufundwa kwesiZulu esikoleni?
- 2) Othisha nabafundi banasimomqondo sini mayelana nesiZulu njengolimi lokuxhumana esikoleni nasemphakathini?
- 3) Yini edala ukuba othisha nabafundi babe nesimomqondo abanaso ngolimi lwesiZulu kulesi sikole?

Kusetshenziswe izindlela zekhwalthethivu ukuqoqa nokuhlaziya ulwazi olutholakele. Ucwaningo lungaphansi kwepharadaymu ye-*critical* kanti lusebenzisa izindlela zocwaningo oluyi-*case study*. Izindlela zezingxoxo ezisakuhleleka zisetshenziswe ukuthola ulwazi locwaningo kothisha nabafundi ababeyingxenye yocwaningo. Othisha ababeyingxenye yocwaningo bathathu bese kuba nabafundi abayi-12 abafunda isifundo sesiZulu njengolimi lwasekhaya. Phakathi kokutholakele kuyavela ukuthi bakhona abanye othisha nabafundi abasenensila yobukoloni kumbe yobandlululo emiqondweni yabo, okwenza ukuba bachizele ulimi lwabo, babone isiNgesi njengokuyilona lulimi oluphucuzekile noluhloniphekile. Nakuba kunjalo, kuyavela ukuthi bakhona abanye othisha nabafundi abayimbijana asebekubona ukubaluleka kolimi lwabo lwesiZulu.

Ucwaningo luncoma ukuthi okungasiza ukuba uHulumeni kazwelonke alekelele indlela umphakathi, abazali, othisha kanye noMnyango wezeMfundo ababuka ngayo isiZulu. Ucwaningo lusonga ngokuthi abanye abahlanganyeli bocwaningo basenensila yobandlululo emiqondweni yabo, kanti kwabanye isisukile le nsila.

## **UHLU LWEZIFINYEZO**

1. UNESCO: United Nations Educational Scientific and Cultural Organization.
2. UNIN: United Nations Institute for Namibia.
3. PRAESA: Project for the Study of Alternative Education in South Africa.
4. UAE: United Arab Emirate.
5. NC3Rs: National Centre for the Replacement, Refinement and Reduction of Animals in Research.
6. HE: Higher Education..
7. LANGED: Language in Education.
8. OAU: Organisation of African Unity.
9. ELRC: Education Labour Relations Council.

## IZINCAZELO ZAMANYE AMAGAMA

1. Ukukhuluma uxube izilimi (*codeswitching*): Lokhu kusho ukukhuluma ngolimi lwakho olujwayele kepha uxube nezinye izilimi ngesikhathi esisodwa. Okusho ukuthi awukhulumi ulimi olulodwa luzimele.

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## ISAHLUKO SOKUQALA

### ISINGENISO NESETHULO SOMBIKO WOCWANINGO

#### 1.1 ISINGENISO

Iya ngokukhula inkinga yokuthi abafundi abaningi, kakhulukazi ezindaweni zasemadolobheni balangazelele ukufunda ngolimi lwesiNgisi kunokufunda ngolwabo lwebele ezikoleni. Kanti nesifundo sesiZulu uqobo lwaso, njengesinye sezifundo, abafundi abaningi kubonakala sengathi abasithathi njengesifundo esibalulekile. Kunalokho kubonakala sengathi isiNgisi yilona lulimi olubalulekile noluthandekayo kubafundi, ngisho nakothisha nabazali imbala (Nzuza, 2006). Lokhu kuba nomthelela ekutheni othisha nabafundi bazishaye indiva izilimi zabo zoMdabu (Nzuza, 2006). Kuye kumangaze nasezindlini zokufundela lapho abafundi besuke bethula inkulamo ngolimi lwabo lwebele, uthola sebekhuluma bexuba nesiNgisi (*code-switching*) futhi bangakuboni okuyinkinga kulokho. Ngale kwalokhu ubathola bekwitiza sona isiNgisi kodwa bebe bekhuluma bodwa kungekho mlungu ongasazi isiZulu. Abafundi abaningi abaMnyama ezikoleni ezahlukene, ikakhulukazi abangamaZulu bahlangabezana nezingqinamba lapho kufanele bafunde futhi babhale ngolimi lwabo lwebele. Ngale kwalokho bayehluleka ukuveza amakhono abo besebenzisa ulimi lwesiZulu (Nzuza, 2006). Enye yezinto ezinomthelela ekungathandini kahle kwabo ulimi lwesiZulu baye baveze ukuthi ukungatholakali kwezinsizakufundisa nezinsizakufunda ezikoleni.

INingizimu Afrika iphuma engcindezelweni yobandlululo yezilimi zaboMdabu, okuyinto esabonakalayo namanje yize uMthethosisekelo weZwe laseNingizimu Afrika ukubeka kucace ukuthi zonke izilimi ezisemthethweni maziphathwe futhi zisetshenziswe ngokulingana (The *Constitution* of the Republic of South Africa, 1996; The Language-in-Education Policy for Schools, 1997). Uma kubhekwa isimo sezilimi manje eNingizimu Afrika kubonakala kuyisiNgisi kuphela esithathwa njengolimi olusemthethweni ngoba lezi ezinye izilimi azisethenziswa ngokwanele (Ndimande-Hlongwa, 2009). UNdimande-Hlongwa (2009) uyaqhuba uthi noma zisetshenziswa, iqiniso ukuthi azisethenziswa njengesingisi (Ndimande-Hlongwa, 2009). Izilimi zaboMdabu zisetshenziswa kancane njengokuba kuqalwe ngazo ezikoleni njengezilimi zokufunda nokufundisa, kanye nezilimi zemisakazo, kodwaisiNgisi yilona lodwa ulimi olusetshenziswa emabangeni aphakeme emfundo, kuHulumeni kwazwelonke, enqubweni yezobulungiswa nezinkantolo kanye nakomabonisa kude (UNIN, 1981).

Kuyacaca ukuthi kusenelikhulu igebe elidinga ukuvalwa ngoba phela izilimi zaboMdabu bezingaxhasiwe futhi zingekho nezinsizakufunda ezanele eziqondene nazo ezikoleni njengoba ngivezile ngenhla. Iningi labafundi, abazali kanye nomphakathi basakholelwa ukuthi isiNgisi sisahamba phambili phezu kwazo zonke izilimi zakuleli. Ezikoleni eziningi kubukeka sengathi abafundi bakubona kuwukuchitha isikhathi ukufunda isifundo sesiZulu nokuwulimi lwabo lwebele (Zungu & Pillay, 2010; De Klerk & Bosch, 1994; Webb, 1992).

## **1.2 ISENDLALELO NOBUMQOKA BALOLU CWANINGO**

### **1.2.1 Imibiko Ngokufundwa Kwezilimi Zomdabu Ezikoleni**

INqubomgomo yeziLimi zeMfundo yangonyaka we- 1997 (*The Language- in – Education Policy for Schools, 1997*) ikubeka kucace ukuthi izilimi ezili-11 ezisemthethweni eNingizimu Afrika kufanele zisebenze futhi zihlonishwe ngokulinganayo. Ukubuyekezwa kwale nqubomgomo kunika kakhulu igunya namandla ezilimi zaboMdabu eziyisi-9 ukuba zivale igebe elavuleka ngesikhathi lezi zilimi zicindezelekile ngesikhathi sobandlululo. Lezo zilimi yilezi ezilandelayo: Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, isiNdebele, isiXhosa and isiZulu (UMthethosisekelo we-6, 1996; 108).

Izilimi ebezisebenza njengezisemthethweni bekuyisiNgisi kanye nesiBhunu kuphela phambilini (*The Language-in-Education Policy for Schools, 1997*). Ngakho-ke ingcabha ikubanikazi bazo lezi zilimi zoMdabu ukuba bakhuphule izinga lazo ngokuba bazikhethe zibe ngezebele ezikoleni futhi bazikhuthalele ukuzikhuluma, ukuzifunda kanye nokuzibhala (*The Language-in-Education Policy for Schools, 1997*) ukuze zithuthuke. Le nqubomgomo iyakugcizelela ukuthi abafundi kanye nabazali kumele bazikhethele izikole lapho kufundwa khona ulimi lwabo lwebele.

Nakuba kunjalo, abazali nabafundi abaningi abakuboni kungumbono omuhle ukuba bafundise/bafunde ezikoleni zabo ezisebenzisa ulimi lwebele. Yize usubekiwe lo mthetho wokuba kufundwe ngolimi lwebele ezikoleni kodwa kufanele sibheke indlela othisha kanye nabafundi abazizwa ngayo ngokufunda ngolimi lwabo ezikoleni, sikwazi ukuthola isimomqondo sabo mayelana nokufunda ulimi lwesiZulu, kanjalo nokufunda ngalo njengoba uHulumeni ehlongoza ukuba imfundo eNingizimu Afrika itholakale nangezilimi zoMdabu, kusukela emazingeni aphansi kuze kufike emazingeni aphakeme. Lokhu kungenxa yokuthi uma ingane ifunda ngolimi lwasekhaya futhi okungelayo lwebele, kuyenza ingabi nobunzima obukhulu bokucabanga, ukuphimsela, ukubhala nokusheshe ibambe izifundo. Ucwangingo olwenziwa ngababhali abaningi (Kamwangamalu, 2001; Webb, 2002; Ndimande-Hlongwa,

2009) nabanye abaningi, luyakufakazela ukuthi ukufunda ngolimi lwakho lwebele kuwandisa kakhulu amazinga okuphumelela kangcono nokuyithanda imfundo.

### **1.2.2 Inhloso Yokusetshenziswa Kobuliminingi ENingizimu Afrika**

Ubuliminingi buyikhono lomuntu oyedwa noma iqembu lokukwazi ukusebenzisa izilimi ezingaphezu kwezimbili noma eziningi ngokulinganayo (Ndimande-Hlongwa, 2009), isibonelo; kungashiwo kumuntu okhuluma kahle isiZulu njengolimi aluncela ebeleni aphinde futhi akhulume isiNgisi kanye nolunye ulimi ngaphezulu (Ndimande-Hlongwa, 2009). Inqubomgomo yobuliminingi yiyona esebenzayo eNingizimu Afrika. Le nqubomgomo yolimi ihlose ukusiza ekutheni kuthuthukiswe izilimi ezahlukene eNingizimu Afrika, ikakhulukazi isiZulu. Ubuliminingi bukhuthaza ukuhlonishwa kwamalungelo olimi ngenhloso yokwakha isizwe esibumbene nesikhululekile saseNingizimu Afrika (Ndimande-Hlongwa, 2009).

*I-Education White Paper 2* (1996, p.4) ithi ngeke kuvumeleke ukusetshenziswa kolimi olusemthethweni olulodwa njengolokufunda nokufundisa ezikoleni zomphakathi. Alukho ulimi okufanele umphakathi ulusabe njengolimi oluzocindezela izilimi zabo zebele. ENingizimu Afrika uHulumeni wengcindezelo usebenzise ulimi njengesikhali sokuphatha kwezombusazwe. Imfundo yaseNingizimu Afrika yayiphethwe ngesiNgisi nangesiBhunu ngesikhathi sobandlululo. Isidingo sokufunda ngolimi loMdabu sasibukelwa phansi, engekho amalungelo olimi okungeloMdabu lwase-Afrika (Ndimande-Hlongwa, 2009). Ngakho-ke inqubomgomo yobuliminingi ikhuthaza ukuba izilimi zisetshenziswe ngokulinganayo kungabi bikho ulimi ikakhulukazi loMdabu oluzosalela emumva lungasetshenziswa. Ucwangingo olwenziwa yi-*Statistics South Africa* (2011) lwaveza ukuthi isiZulu sikhulunywa yingxenye enkulu yabantu balapha KwaZulu Natali njengolimi lwabo lwasekhaya. IsiZulu kanye nesiNgisi kufanele kunikwe isithunzi esilinganayo nokuphathwa okulinganayo kungabi isiNgisi kuphela esibalulekile nesisetshenziswa ukwedlula ezinye izilimi.

### **1.3 IMIBIKO ESIKHONA MAYELANA NESIMOMQONDO (ATTITUDES)**

#### **SABAFUNDI MAYELANA NEZILIMI ZOMDABU ENINGIZIMU AFRIKA**

Ucwangingo luyaveza ukuthi ukusetshenziswa kwesiNgisi kusahamba phambili kuyo yonke imikhakha yempilo nakwezemfundo. U-Webb (1992), no-De Klerk beno Bosch (1994) bathi isiNgisi sisahamba phambili kakhulu kwezomnotho, kwezemisebenzi kanye nakweminye imikhakha. Bayaqhubeka bathi njengoba othisha abafundisa izilimi zebele beyimbewu yemfundo ekholelwa esiNgisini nasesiBhunwini, kubukeka kusekude ukuthi bakholwe ukuthi izilimi zabo zoMdabu zingalingana nalezi zilimi. Laba bacwangingi baveza ukuthi othisha

abaningi basaqhubeka nokuthuthukisa ulwazi ezinganeni ngezilimi zobandlululo ikakhulukazi isiNgesi, osekuyiso esisebenza kakhulu, esikhundleni solimi lwabo lwebele. U-Webb (1992) no-De Klerk noBosch (1994) benza ucwaningo kubantwana abakhuluma isiZulu lapho kwavela ukuthi abafundi bathanda ulimi lwesiNgesi kunesiZulu. Kwavela ukuthi ingxenye engamaphesenti angama-78 (78%) ithanda ukukhuluma isiNgesi ngoba ikholelwa ukuthi yiso esibaluleke kakhulu kunesiZulu njengoba sengike ngaphawula, ucwaningo oluningi luveza ukuthi othisha abafundisa izilimi zebele nabo bayazifundisa nje lezi zilimi kodwa abanawo umdlandla ngoba bakubona njengokuchitha isikhathi ngoba bathi lezi zilimi azinawo amandla alingana nesiniNgesi (UWebb, 1992, noDe Klerk & Bosch, 1994).

Ucwaningo olwenziwa yi-*Statistics South Africa* (2011) lwaveza ukuthi eNingizimu Afrika isiZulu sikhulunywa yingxenye enkulu yabantu balapha KwaZulu-Natali njengolimi lwabo lwasekhaya. I-*Statistics South Africa* (2011) iyaqhubeka ithi njengoba kunengxenye enkulu yabantu abakhuluma isiZulu, lokho kukhuthaza ukuba kufundwe ngaso nasezikoleni kulesi sifundazwe. Okumangazayo ukuthi isiZulu abafundi basasibukela phansi kakhulu kunesiNgesi. Ngokwalolu cwaningo, into eyenza lokho ukuthi abantu abaningi abakhuluma isiZulu baye bathi isiNgesi yiso esibasizayo kwezokuxhumana jikelele, ezokuhwebelana kanye nasemfundweni engcono. Bathi isiZulu esokuzikhulumela ekhaya noma ekugcineni amasiko abo kuphela (*Statistics South Africa*, 2011).

UChick (1996) uthi isiNgesi sisabekwa phezulu eqhulwini njengolimi oluhlonishwayo nolubalulekile bese kuthi isiZulu sibekwe le phansi njengolimi nje lwalelo qeqebana labantu elingafundile. Uyaqhubeka athi ngisho osopolitiki uma bethula inkulumo yabo phakathi kwabantu abakhuluma isiZulu futhi abangafundile bayithula ngesiNgesi. Lokho kubenza babukeke benamandla futhi befundile phakathi kwabangalufundi lolu limi (Chick, 1996).

UNgcobo (2001) waveza ukuthi kothisha abakhuluma isiZulu njengolimi lwabo lwebele, ingxenye engamaphesenti angama-73 (73%) abo ithumela izingane zayo ezikoleni ezifunda isiNgesi njengolimi lwasekhaya. Uthi lokhu kuveza ukuthi othisha uqobo lwabo basakholelwa ukuthi isiNgesi yisona esisemqoka ukuthi ingane yazi sona kakhulu kunesiZulu. UKamwangamalu (2000) ubeka ukuthi abazali abaningi abamnyama basabuka izilimi zebele ngokuzichizela ngoba bazibona njengezisezingeni eliphansi kwezemfundo futhi ezinomlando wokucindezelwa. Ngokufanayo, uMwansoko (2004) uthi izilimi zaboMdabu ezisemthethweni eNingizimu Afrika zibukeka ingathi intuthuko kanye nempucuko yazo ihamba kancane kakhulu. Kanti uZuckermann (2009) ugqizelela kulokhu okushiwo yilaba bacwaningi, aze

abeke nokuthi izilimi zaboMdabu kufanele abantu bazithande futhi bangazichizeli uma befuna zithuthuke zize zifike ezingeni lokuxhumana okusezingeni eliphezulu.

Ezilimini eziyisi-9 zoMdabu eNingizimu Afrika kuseyisiXhosa kuphela esesikhombise intuthuko emibhalweni nokushicilelwa okuningi (Ngcobo no Nomdebevane, 2011). Lokho kwenziwa ukuthi isiXhosa yiso esasetshenziswa njengomzamo wokuqala (*piloting*) ukulinganisa izilimi zaboMdabu nesiNgisi nesiBhunu (Ngcobo noNomdebevane, 2010). Lokho-ke kwase kwenza ukuthi sibe namagama amaningi ahunyushwe ngaso esuselwa esiNgisini nasesiBhunwini. Ngalokho-ke isiZulu sona sisasilele emumva kancane ngokuthuthukiswa kwezemibhalo nasekunyushweni (Ngcobo & Nomdebevane, 2010).

Kubalulekile ukuba ngicizelele ukuthi inkinga ayikho ezikoleni zemfundo eyisisekelo kuphela, kodwa nasemfundweni ephakeme kwenzeka okufanayo. UMoodley (2010) uveza ukuthi abafundi kanye nabasebenzi beNyuvesi yakwaZulu Natali abaxubile ngokwenzinhlango, okungabaNsundu abaxubile, abeLungu, amaNdiya namaKhaladi, ingxenye enkulu yabo ayikuthakaseli ubuliminingi obuhlogozwa njengenqubomgomo yalesi sikhungo yokuba kusetshenziswe isiZulu ngokulinganayo nesiNgisi (Moodley, 2010). Abafundi bakubona kungukuchitha isikhathi uma bezofunda ngesiZulu ekubeni imisebenzi abayifundelayo ayizukusisebenzisa. Uyaqhuba uthi abafundi bakubona kungcono ukubambelela kuso isiNgisi njengolimi oluyisikhondlakhondla emikhakheni yonke yezemisebenzi (Moodley, 2010).

Kuyaqapheleka ukuthi nasemfundweni ephakeme eNingizimu Afrika kunezingqinamba ezibhekene nezikhungo zemfundo ephakeme mayelana nokuthuthukiswa ngokulinganayo kwazo zonke izilimi kwezemfundo nesayensi (*Language Policy for Higher Education*, 2002). Ngakho-ke kumele kuqinisekise ukuthi lezi zilimi ebezivele zisebenza, okuyisiNgisi nesiBhunu, azibi yizingqinamba ekufinyeleleni nasekuphumeleleni emfundweni ephakeme (*Language Policy for Higher Education*, 2002). Izikhungo zemfundo ephakeme kufanele zibambe iqhaza elibonakalayo ekuthuthukisweni kwezilimi zebele (*Language Policy Implementation in Higher Education Institutions*, 2006). Yingakho nje iNyuvesi yaKwaZulu-Natal yasamukela lesi siphakamiso sokuthuthukisa izilimi njengoba isebenzisa ubulimimbili okuyisiNgisi kanye nesiZulu. Lokho kwenzeka ngokulandela Uhlaka Lwenqubomgomo Yolimi Yesikhungo Zemfundo Ephakeme (*Language Policy for Higher Education*, 2002). Imizamo esiyenziwe iNyuvesi yaKwaZulu-Natali ukusimamisa ulimi lwesiZulu ibandakanya ukwakhiwa kweBhodi Lolimi leNyuvesi ngonyaka wezi-2002. Leli Bhodi seliqalile ukwenza

uhla lwezinhlelo okubhekeleke ukuba kuthuthukiswe ulimi, lapho kubhekwa ukuba isiZulu njengesifundo sifundiswe futhi sisetshenziswe njengolimi lokuxhumana (*Language Policy for Higher Education*, 2002).

UWolff (2000) uthi udaba lwezilimi zoMdabu angeke lusonjululwe ngaphandle kokuthi kuqale kucaciswe iqhaza lezilimi zoMdabu njengezilimi zokufundisa. Uqhuba athi lezi zilimi zidinga ukuthi zibekwe endaweni yazo kwezemfundo emazweni ase-Afrika. Uthi inkinga ekhungethe abantu abakhuluma izilimi zoMdabu ekutheni babonakale bechizela izilimi zabo ibandakanya amanga ama-Afrika atshelwa wona ngabacindezeli babo ngezikhathi zobandlululo ngezilimi zawo, futhi nawo akholwa amanga lawo afana nalawa: izilimi zoMdabu zase-Afrika angeke zaphucuzeka; ukunotha kolimi kanye namagugu amasiko ama-Afrika kuyize leze entuthukweni kanye nasekuqhubekeleni phambili (Webb, 2002).

Kuyacaca-ke ukuthi izingane zama-Afrika zincishwa amalungelo azo okuthola imfundo ngezilimi zazo zasekhaya ezisuke sezizazi ngaphambi kokuba ziqale esikoleni (Wolff, 2000). Kuyabonakala ukuthi okwamanje izilimi zoMdabu zisenziwa isifundo kuphela, kusukela ebangeni lokuqala kuya kwelesine. Kuseyiphupho elingakafezeki ukuba kufundiswe ngazo ezikoleni kusukela ebangeni lesi-5 kuze kuye kweleshumi nambili. Akhona amanye amazwe ase-Afrika akunakekelayo ukuba izilimi zoMdabu zithuthuke njengesingisi. Isibonelo, eKenya ingane ingena esikoleni ikhuluma ulimi lwayo olukhulunywa ekhaya ifike ifunde ngalo iminyaka emithathu kuphela. Uma seyiqhubeka seyiya ebangeni le-4 kufanele ifundiswe ngezilimi ezimbili isiSwahili nesiNgisi Wolff (2000) ngokulingana. Pho lapha eNingizimu Afrika umehluko ukuphi njengoba nakhona ingane ifunda ngolimi lwayo iminyaka emine yokuqala esikoleni? Kungani ingxenye yezifundo ingafundwa ngezilimi zoMdabu, bese kuthi enye ingxenye yezifundo ifundwe ngesiNgisi, ukuze izingane zizosibona isidingo sokuthanda isiZulu nokubaluleka kwaso?

ENigeria ngonyaka we-1970, eMali ngonyaka we-1985, naseNingizimu Afrika ngonyaka we-1990 kwatholakala ukuthi uma kusetshenziswa ulimi lwengane lwasekhaya ekuqaleni kwemfundo, kuba nomphumela omuhle. Ucwango olunjengalolu lwenziwa naseTanzania. Kanti-ke e-Afrika kutholakala ukuthi othisha abaningi bayabuyela olimini lwabafundi uma bebona ukuthi umbuzo obuzwayo ngesiNgisi awuzwakali ngamanye amazwi, lokhu kuveza khona ukubaluleka kwenqubomgomo yobuliminingi. Ubuliminingi ngenye indlela buyasisa emfundweni e-Afrika (Luckett, 1994). Ubuliminingi- ke busho khona ukuthi ngaphandle kwesiNgisi leso, nolimi lwesiZulu-ke njengolimi lomfundi, lumele lube yingxenye

emfundweni yengane KwaZulu Natali. Njengoba sengike ngaveza phambilini ukuthi ucwaningo luveza ukuthi lapho ulimi kungelona olwebele enganeni kuba nezinkinga futhi ukufunda kuba nzima (Luckett, 1994) Ukufundwa kolimi lwebele kusukela emabangeni aphansi okuqala kuya kwele-12 kwenzeka kuzo zonke izilimi ezisemthethweni zaseNingizimu Afrika. Lezi zilimi zifundiswa emazingeni ehlukeni. Ulimi LwaseKhaya yilo abafundi abalufunda kuqala bengakangeni nasesikoleni. Balufunda kusukela bezelwe bese kuthi olokwethekelwa balufunde sebeqale isikole (Kamwangamalu, 2000). ENingizimu Afrika kusebenza inqubomgomo yobuliminingi. UHulumeni ubeke iBhodi Yezilimi Zonke ZaseNingizimu Afrika (*iPan South African Languages Board*) ukuthi yenze umsebenzi wokuthi ubuliminingi bube yimpumelelo kuleli lizwe, iphinde ithuthukise izilimi ebezicindezelwe phambilini (Ndimande-Hlongwa, 2009).

Kuba yinkinga ukuthuthukisa izilimi zoMdabu ngaphandle komphakathi ezisetshenziwa kuwo, lokhu kusho ukuthi izilimi zingakwazi ukuthuthuka uma zizoqala ngokuba yigugu kubanikazi bazo; kwezomnotho; nakwezemfundo (Webb, 2002). UWebb uthi konke lokhu kuncike emnothweni kanye nasekuchumiseni kwemfundo yomphakathi esebenzisa lezi zilimi (Webb, 2002). Uphinde athi ukuhlelwa kolimi kungumsebenzi oqala phezulu kuHulumeni kaZwelonke kanti kudinga izinsizakusebenza zikaHulumeni futhi kuphathwe ngendlela. Okubalulekile ukuthi uma umphakathi ungenazwi, inqubo ehlongozwayo ayiphumeleli. Ngakho-ke uma abanikazi balolo limi belushaya indiva akubi lula ukuba luthuthuke. Yingakho nje izilimi zaboMdabu zingathuthuki ngendlela efanele nelindelekile emphakathini, njengoba ngisho nabafundi bebonakala bengazithakaseli kahle izilimi zabo zasekhaya.

UHeugh (2000) uthi umthethosisekelo wolimi lwesiNgisi osalandelwa uHulumeni wenza kuthathele ukuthi ezinye izilimi zaboMdabu zithole amandla okuthi zikhulunywe futhi zisetshenziswe. Kanti ngakolunye uhlangothi, uhlaka lwezemfundo lusebenza kanzima ukulinganisa lezi zilimi ezazisalele emumva ukuba zifice lezo ezaziwungqa phambili ngesikhathi sobandlululo, ikakhulukazi isiNgisi (Umthethosisekelo Act No.108, 1996).

Lokhu okubhalwe ngenhla kwenza noma kunika izilimi zethu zaboMdabu amandla alinganayo nalezo zabaMhlophe, okuyisiNgisi kanye nesiBhunu. Indlela izilimi zaboMdabu eziphathwa ngayo ezikoleni kanye nesimomqondo salabo abazifundayo nabazifundisayo kufanele kube okugququzela ukuhlonishwa kwalezi zilimi.

Akusilo kuphela ulimi lwesiZulu oluneshwa lokubukelwa phansi abasebenzisi balo. Ucwangingo ngabazali abakhuluma isiXhosa abakhethe ukuba izingane zabo baziyise ezikoleni zabamhlophe lapho kufundwa ngesiNgisi kuphela e-Eastern Cape (De Klerk, 2000), lwaveza ukuthi abazali bachema nesiNgisi kunesiXhosa. Lokhu bathi kungenxa yokunganakekeleki kwezikole zamaXhosa kanye nemfundo yakhona esezingeni eliphansi kakhulu. Lokhu kungumphumela wobandlululo. Esinye isizathu kwaba ukungabibikho koxhaso olutholakalayo lolimi lwesiXhosa kwezemfundo. Kanti-ke okukhulu kunakho konke ukuthi abazali bafuna izingane zabo zifunde isiNgisi, hhayi okunye ngoba basithatha njengolimi oluveza amathuba amaningi emisebenzi kanye nentuthuko (De Klerk, 2002).

URudwick (2004) naye uvuma ukuthi abafundi abaningi bakhetha isiNgisi ngoba befuna ukuphumelela empilweni ngoba yiso esisebenza kakhulu kwezomnotho nemisebenzi. Ngakolunye uhlangothi, uveza ukuthi intsha eningi iyaluthanda ulimi lwayo lwesiZulu ngoba iyakhululeka uma ikhuluma futhi iyakwazi ukuveza imizwa yayo ngendlela ethanda ngayo ingenayo inkinga yokukhetha amagama ezowakhuluma. Ngakho-ke kwenza inkinga ebhekene nayo ngaleso sikhathi isheshe ixazululeke. Uthi futhi abafundi bathola ukuphoxeka uma abelungu bengazami nakancane ukukhuluma isiZulu ekubeni abantu abakhuluma isiZulu lapha KwaZulu-Natali bebaningi okudlula abakhuluma isiNgisi. Bathi yingoba abamhlophe babona ukuthi isiZulu asanele ukukhiqiza umnotho kanye namathuba emisebenzi njengesiNgisi (Rudwick, 2004).

UZungu noPillay (2010) baveza okufanayo nabo, bathi abafundi bathanda isiNgisi ngoba besibona njengolimi lwalabo abaqhoqhobele ezamabhizinisi, ezemfundo nezokuxhumana jikelele, okuyilapho kulele khona ikusasa labo eliqhakazile. Laba bacwaningi baveza ukuthi abafundi babonakala bekhuluma isiNgisi ngisho ezindaweni ezivulelekile zomphakathi ngoba banenkolelo yokuthi lokho kuzobahlobanisa neqeqebana labamhlophe abakhuluma isiNgisi. Ngokwalaba bacwaningi, lokho bakwenza ngisho emakhaya abo okuze kugcine sekubenza bangabe besakwazi ukubhala, ukufunda nokusikhuluma ngokuqondile isiZulu.

Okunye okuqaphelekayo ukuthi abafundi abaningi ezikhungweni zemfundo bayaye basebenzise isiNgisi ngoba bengafuni ukusheshe babonakale ubuzwe, imvelaphi kanye namasiko abo. Lokho bakwenza ngoba bebalekela ukucwasana okukhona kuzona izilimi nobuzwe kwabomdabu bebodwa (de Kadt, 2007). Abanye bacwasana ngendlela yokukhuluma, yokugqoka, yokuziphatha, kanye nokunye okuningi, bese bethola indlela yokucasha ngokukhuluma isiNgisi sodwa (de Kadt, 2007). Ude Kadt uyaqhubeka athi abafundi bathi



akukho abangakwenza ngoba uma ungasikhulumi isiNgisi impilo yakho ifana nemile. Abanye bathi uma ungumZulu noma umPedi akusho ukuthi ungabe usalufunda olunye ulimi, ikakhulukazi isiNgisi ngoba siyithuluzi lenqubekela phambili (de Kadt, 2000).

#### **1.4 UKUSEKELA UBUMQOKA BALOLU CWANINGO NOKUPHATHELENE**

##### **NEMPILO YAMI NENGIYE NGIKUBONE**

Ngiye ngibone nasesikoleni engifundisa kuso isiZulu ingathi siyacwaseka kakhulu, ngisho ngoba lesi sifundo uma sekuyizikhathi zokubhala izivivinyo zaphakathi nonyaka nezokuphela kwawo othisha abasifundisayo baba nengcindezi yokuzigadela abafundi uma kubhalwa isiZulu, okuyinto engenzeki kwezinye izifundo njengoba uthisha akazigadeli isifundo sakhe. Othisha bezinye izifundo baye babe namagama ayiziswana uma bezogada isiZulu ngoba bathi siyisifundo esinesicefe nesichitha isikhathi. Okunye ukuthi othisha abafundisa ezinye izifundo baye bangathandi ukuba isiZulu sinikwe amahora amathathu okuthi sibhalwe njengesinye sezifundo ezidinga isikhathi esanele. Baye bakusho kucace ukuthi akekho umfundi kumbe umuntu nje okhuluma lolu limi njengolwebele ongachitha isikhathi eside kangaka esibhala, okuyinto ephambene nomthetho. Baye bakhulume sakubhinqa bethi isiZulu sesiphenduke iSayensi uqobo lwayo.

Konke lokho kuye kufake umqondo kubafundi nakubo othisha wokuthi isiZulu asibalulekile kangako futhi asidingi ukubhalwa ngokucoshelelwa. Ngale kwalokhu abanye babafundi banomkhuba wokungayibhali imisebenzi yesifundo sesiZulu benenkolelo yokuthi bazosiphasa ngoba ulimi lwabo lwebele. Kuye kudabukise lapho umfundi esephinda ibanga ngenxa yokufeyila sona isiZulu. Lokhu kuveza umqondo wokuthi isiZulu kumele sifundwe, sihlonishwe njengazo zonke izifundo. Okuye kungimangaze ukuthi umgomo kumbe inqubo yesikole ithi, umfundi makangaqhubekeli ebangeni elilandelayo uma efeyile isiZulu. Akukhathaleki noma ngabe umfundi uphumelele ngamalengiso kwezinye izifundo kepha uma efeyile isiZulu uyaliphinda ibanga njengoba kululimi lwakhe lwasekhaya. Yize kunjalo, abafundi kanye nothisha bayithatha samdlalo leyo nqubo yesikole.

Kuye kuthi lapho sekuphele unyaka kutholakala ukuthi kunabafundi abaphase kahle zonke izifundo kepha bafeyila isiZulu, baye bakhulunyelwe yibo othisha bezinye izifundo bethi abafakelwe imiklomo (*marks*) ezobenza baqhubekela phambili ngoba ngeke umfundi abanjwe ukufeyila isiZulu kuphela. Lokhu kuye kungangiphathi kahle mina njengothisha wesiZulu ngoba naso siyisifundo esibalulekile njengazo zonke izifundo. Okucacayo ukuthi uma kuthiwa umfundi ofeyile isiZulu akaqhubekeli phambili, lokho kusuke kuwukusabisa nje

okungayi ndawo ngoba ekugcineni basibalula njengesifundo esibambezela abafundi nesingekho ezingeni lokuba singafeyilwa. Kusekuningi okufanele kwenziwe ukuguqula isimomqondo sothisha nabafundi mayelana nolimi lwesiZulu nesifundo salo. Esikoleni engisebenza kuso abafundi baye bathi abakuboni kuphusile ukufeyiliswa ngenxa yesiZulu kuphela ngoba vele ngeke sibasize ngalutho emfundweni yabo ephakeme. Kuye kudabukise ukuzwa lezi zinkulamo ngoba kufakazela kona ukuchizela ulimi lwabo lwebele nokungaluniki isithunzi esifanele.

Ezinye izizwe ziyaziqhenya ngezilimi zazo futhi ziyabhukula ekutheni zithuthukiswe. Kuyacaca-ke ukuthi usemningi umsebenzi okufanele wenziwe ukukhuculula insila embi ezingqondweni zabasebenzisi bolimi lwesiZulu. Nasemphekathini liya ngokwanda izinga lokukhuluma isiZulu ngendlela ekungeyiyo ngokuthi sixutshwe nezinye izilimi. Ngamanye amazwi amanye amagama okungawesiZulu abasawasebenzisi kepha bafaka awezinye izilimi libe likhona elesiZulu elifanele. Isibonelo, esikhundleni sokuthi ‘umhluzi’ sebeke bathi ‘isobho’. Maningi namanye amagama asebukaka eyisiZulu esiqondile kanti phinde amagama abazakhele wona ngokuthi baxube isiZulu nezinye izilimi bese kuphuma igama elibizeka sasiZulu.

Ngesikhathi ngisafunda isikole emabangeni aphantsi bengiye nginganaki ukuthi ulimi lwesiZulu luphathwa kanjani ezikoleni, kodwa engikukhumbulayo ukuthi ngangikulangazelele kakhulu ukukwazi ukukhuluma nokubhala ulimi lwesiNgisi. Bengiye ngicabange ukuthi akukho okungangihlula uma ngikhuluma noma ngibhala ngolimi lwesiZulu. Bengike ngifise ukufana nothisha ofundisa ulimi lwesiNgisi ngoba ngangimbona esezingeni eliphezulu lemfundo kunabanye. Kwakuye kuthi uma sekufundisa yena angasebenzisi ngisho elilodwa igama lesiZulu ngaphandle uma efuna ukusithethisa ngendlela ezozwela kuthina, wayesebenzisa isiZulu-ke kancane. Noma uthunywa kuye kwakuba nzima ngoba kwakufanele ulungise inkulamo yakho ngesiNgisi. Uma kunezivakashi eziqavile esikoleni kwakuye kube uyena ozamukelayo ngolimi kwaso isiNgisi. Lokho-ke ngangiyiye ngimbone njengothisha osezingeni eliphezulu kunabanye.

Ngakolunye uhlangothi, uthisha okhuluma nofundisa isiZulu wayeba nesigcwagewa engangingazi ukuthi siqhamukaphi. Wayebonakala engazi lutho futhi engafundile. Nothisha owayengaqeqeshekile wayenikezwa sona isifundo sesiZulu ngoba ‘kuyiso kuphela angasifundisa’, okuyinto eyayishiwo abaphathi ukuthi angeke ahluleke ukufundisa ulimi lwakhe lwebele. Nangendlela ababehlungwa ngayo othisha besiZulu kwakuye kube

ngasebekhulile ngeminyaka abangasenawo umdlandla wokufundisa, noma kube ngabavilaphayo ukungena ezindlini zokufundela nokuye kuthi uma bengenile basibhalise amanothi ayobuye achazwe ngelinye ilanga.

### **1.5 LAPHO UCWANINGO LUZOGXILA KHONA**

Lolu cwaningo luzogxila kubafundi bebanga le-11 abathathwe emakilasini ehlukeni abayi-12 kanye nothisha balo leli banga abathathu. Inhloso yalolu cwaningo ukuthola indlela othisha nabafundi ababuka ngayo isifundo sesiZulu esikoleni esiseThekwini, kanye nesiZulu njengolimi olusethsenziswa emphakathini esifundazweni saKwaZulu Natal. Kuyaqapheleka ukuthi nakuba lukhona ucwaningo oselwenziwe ngezilimi zaboMdabu ezahlukeni kanye nemibono yabafundi mayelana nazo, kodwa luyimbijane olubheka ulimi lwesiZulu, kakhulukazi oluveza ukuthi othisha nabafundi ezingeni lemfundo eyisisekelo (*basic education*) basibheka kanjani isifundo sesiZulu, nesiZulu nje uqobo lwaso njengolimi olusemthethweni eNingizimu Afrika.

### **1.6 IZINGQINAMBA ZOCWANINGO**

Izingqinamba zocwaningo (*delimitations of the study*) ukuthi ucwaningo luzogxila esikoleni esisodwa futhi ekilasini elilodwa lebanga-11. Aluzokugxila ezikoleni eziningi, kumbe kuwo onke amabanga esikoleni. Enye ingqinamba ukuthi luzobheka inani elincane labafundi, hhayi bonke abafundi abafunda esikoleni. Nakuba lugxile esiZulwini, luzobheka kuphela isimomqondo sabafundi nothisha mayelana nesifundo sesiZulu, aluzubheka ezinye izindikimba ezisondelele nolimi lwesiZulu. Konke lokhu kuzokwenziwa ngesizathu sokuthi ucwaningo lungabe selusabalala kube sengathi angazi ukuthi lugxile kuphi okuyinto engaphazamisa imiphumela yocwaningo.

### **1.7 IQOQA LESAHLUKO**

Lesi sahluko bekuyisingeniso nesethulo socwaningo. Ngiveze isendlalelo nobumqoka balolu cwaningo. Ngiphinde ngaveza imibiko esikhona mayelana nesimomqondo (*attitudes*) sabafundi mayelana nezilimi zoMdabu eNingizimu Afrika. Ngiqhubeke ngaveza inhloso yokusetshenziswa kobuliminingi eNingizimu Afrika. Ngibe sengesekela ucwaningo ngengiyaye ngikubone lapho ngisebenza khona, emphakathini nalapho ngisafunda isikole emabangeni aphansi naphezulu (*Basic Education*). Ngibuye ngaxoxa nangezingqinamba zocwaningo.

## ISAHLUKO SESIBILI

### UKUBUYEKEZWA KWEMIBHALO

#### 2.1 ISINGENISO

Kulesi sahluko ngizoxoxa ngocwaningo oselwenziwe ekuhloleni isimomqondo (*attitudes*) sabafundi mayelana nezifundo ezehlukene, kakhulukazi izilimi zaboMdabu lapho ziqhathaniswe nesiNgisi. Ngizozala ngibheke ucwaningo olwenziwe eNingizimu Afrika, ngibheke olwenziwe kwamanye amazwe ase-Afrika naphesheya kwezilwandle.

#### 2.2 UCWANINGO OSELWENZIWE MAYELANA NESIMOMQONDO

##### **SABAFUNDI:- ENINGIZIMU-AFRIKA, E-AFRIKA KANYE NAPHESHEYA KWEZILWANDLE**

Luningi ucwaningo oselwenziwe mayelana nesimomqondo (*attitudes*) sabafundi mayelana nezilimi zabo zasekhaya ( Alexander & Swetnam-Evans, 2001; Chick, 1996; de Kart, 2007; de Klerk, 2002; De Kerk & Bosch, 1994; Heugh, 2000; Kamwangamalu, 2000; Dlamini, 2001; Lorenzo & de Klerk, 2005; Nzuzi, 2006; Rudwick, 2004; Titstad, 1996; Webb & Kembo-Sure, 2000; Wright, 1996; Zungu & Pillay, 2010; Nkosi, 2011, nabanye abaningi). Nakuba kukhona olwenziwe eNingizimu Afrika luyingcosana olubheka isimomqondo (*attitudes*) sabafundi mayelana nolimini lwesiZulu.

Ababhali abaningi baveze kabanzi imizwa yabafundi, othisha kanye nomphakathi jikelele mayelana nezilimi abazikhulumayo futhi okuyizilimi zebele ukuthi bazizwa kanjani uma kuzofundwa ngazo ezikoleni futhi zithuthukiswe zize zifike ezingeni lesiNgisi. UNgcobo (2001) ubheka kabanzi ngesimomqondo sothisha abakhuluma isiZulu mayelana neqhaza lesiZulu njengesifundo, ngakolunye uhlangothi uMoodley (2009) uxile ekubhekeni isimomqondo (*attitudes*) sabasebenzi, okuhlanganisa nothisha baseNyuvesi, nabafundi mayelana nesinqumo sokuthi isiZulu sifundwe njengesifundo esiyimpoqo eNyuvesi yakwaZulu Natali. UPillay (2007) yena ucwaninge kabanzi ngokuthi uhulumeni kufanele atshale i-Language in Education Policy njengenqubo yokuzikhethela uma uthanda kungabi ukuthi kuphoqelekile ukuba kukhethwe isiZulu noma kuthuthukiswe ulimi lwesiZulu kakhulu.

URudwick (2004) ocwaningweni lwakhe uveza ukuthi abafundi bakholelwa ukuthi isiZulu singasebenza kuphela uma bezikhulumela noma begcina amasiko abo kodwa hhayi ukuthi

sebangaxila kusona njengesifundo esibalulekile. URudwick uqhubeka athi abafundi bakholelwa ukuthi isiNgesi yilona lulimi oluthuthukile nolufanele ukufundwa ezikoleni futhi sibavulela namathuba amaningi. Kanti uMoodley (2010) uke wacwaninga ngesimomqondo salabo abangasikhulumi isiZulu mayelana nolimi lwesiZulu. Yena-ke wacwaninga kubeLungu, amaKhaladi kanye naboMdabu baseNdiya, wathola ukuthi lezi zinhlanga zinethemba elikhulu lokuthi isiZulu singathuthuka ngokushesha uma singase sisetshenziswe njengolimi olubalulekile kwezemfundo. Kodwa-ke othisha kanye nabaphathi-zikole ababoni kuyisu elihle ukuba kuthuthukiswe lolu limi ezikoleni futhi lube ngolokufunda (Moodley, 2010).

UBarkhuizen (2001) wenza ucwaningo kubafundi abakhuluma isiXhosa futhi okuwulimi lwabo lwasekhaya/lwebele ezikoleni zamabanga athe thuthu (*secondary schools*) zaseWestern nase Eastern Cape. Wathola ukuthi abafundi beseka kakhulu ukuba kufundiswe ngesiNgesi bese kuthi isiXhosa basifunde njengesifundo noma basisebenzise ekukhulumeni nabangani, imindeni, nomphakathi kanye nokwenza amasiko abo. Bakubona kubalulekile ukufunda isiXhosa ngenhloso yokuthi baxhumane kahle nomphakathi, kodwa ababoni singabayisa phambili emkhakhethi wezeMfundo (Barkhuizen, 2001).

Kanti uWebb noKembo-Sure (2000) baveze izinkinga zolimi ezingase zixazululeke uma kuzohlelwa kahle izilimi ngendlela efanele. Lokho kumbandakanya ukuntengantenga kwezinga kanye nobunjalo bolimi; ukucindezeleka kwezinye zezilimi zoMdabu (izimo ezifana nokuthi ezinye izilimi zoMdabu bezingasetshenziswa emazingeni aphakeme njengasemiNyangweni kaHulumeni, emfundweni ephakeme kanye nasezimbonini) (Webb noKembo-Sure, 2000). UKamwangamalu (2004, p.243) uthi ukuhlelwa kwezilimi eNingizimu Afrika sekunomlando omkhulu womdonsiswano, lapho abamhlophe beqhakambisa amandla olimi lwabo phezu kwezinye izilimi futhi benza izinqumo ngolimi oluzozuzisa bona nolimi lwabo ezinye izilimi zibe zilimala futhi ziphelelwa naysithunzi nelungelo lokukhulunywa.

Kubantu abanengi eNingizimu Afrika, isiNgesi sesiwulimi olusetshenziselwa ukuziqhakambisa emphakatini ukuthi ufunde kangakanani (Kamwangamalu, 2004). Ucwaningo luveza ngokusobala ukuthi ulimi lwengane kufanele lugcizelelwe futhi luthuthukiswe ukuze lunike isisekelo esihle sokuba ikwazi nokufunda olunye ulimi lokwengeza/lokwethekelwa (Revised National Curriculum Statement Grades R-9 (2003, p. 11). Lokhu kwesekwa ngisho ngochwepheshe nabacwaningi abaphezulu bamazwe aphenesheya, okuveza ukuthi ingane idinga okungenani iminyaka eyi-12 [kusukela ekuzalweni] ukuba ifunde ulimi lwayo lwebele (Heugh,

2000, p. 29). Isisekelo solimi lwebele sithuthukisa indlela ingane ecabanga ngayo, okungenza ukuthi ekuhambeni kwesikhathi bese ikwazi ukubuyisela lokhu ekucabangayo esiNgisini (Heugh, 2000).

U-Owen-Smith (2010) wathola ukuthi izingane eziningi zaseNingizimu Afrika zibhekene nengqinamba yolimi ezindlini zokufundela. Noma iyiphi ingane engakwazi ukusebenzisa ulimi elujwayele (ikakhulukazi olwasekhaya), iba semathubeni amaningi okuthi ingenzi kahle esikoleni. Ngale kwalokhu, ingane ilahlekelwa ukuzethemba esikoleni, nasemphakathini iyedeleleka ngenxa yemiphumela emibi eyithola esikoleni. Lokhu kungaphumeleli kahle kwengane ngenxa yokufunda ngolimi okungelona olwayo kuyithikameza ingqondo, ukuxhumana ngokuzethemba nabanye, kanye nokulahlekelwa isisekelo sempilo yayo. Konke lokhu kuyinto eyenzekayo nesaqhubekayo ohlelweni lwethu lwezeMfundo ngenxa yokuthi abafundi nothisha abaningi bathanda isiNgisi kunezilimi zoMdabu zase-Afrika (Owen-Smith, 2010).

Ulwazi oluyiqiniso, amandla nenqubekela phambili iyadingeka kumuntu waseNingizimu Afrika okhuluma ulimi loMdabu lwase-Afrika ukuze lezi zilimi zithuthuke. Ngolimi, izingane zingakwazi ukulwela ingcindezelo, ububha, nokungalingani kwamandla olimi uma zingafunda ngezilimi zazo zoMdabu okuyizo ezixhumene namasiko azo. Kunesidingo esikhulu ukuba izingane zifunde ngolimi lwazo ukuze zicaciseleke futhi zichazeleke kahle ezintweni eziningi, okungaqala ngakho ukuthi zithande isifundo solimi lwazo (Kamwangamalu, 2000).

Emazweni aseNingizimu-Mpumalanga ne-Asia, kanye nakwamanye amaningi nezinye izifundazwe emhlabeni, ulimi lokufunda olusemthethweni ezikoleni ezisemabangeni aphantsi kuvamise ukuba kungabi ulimi lwasekhaya (ulimi lwebele) ingane elujwayele ekhaya nasemphakathini. Lokhu kwenza kube ngumqansa ukuba izingane zifunde ngolimi ezingalujwayele (Kosonen, 2005). Emazweni amahlanu alandelayo: Brunei, Timor, Leste, Pakistan, Bhutan, nase-Indonesia, amaphesenti ayisi-5 kuya kwayi-10 (5-10%) abantu bakhuluma ulimi olusemthethweni nokufundwa ngalo, okusho ukuthi izilimi zebele ezingama-90-95% azisetshenziswa ezikoleni (Kosonen 2005, p. 3).

Ezimekweni lapho izingane zisebenzisa ubulimimbili emagunjini okufundela, iningi lothisha like likhombise ukungakuthakaseli lokho futhi bangakugququzele kubafundi ukuthi bakwenze. Iningi lothisha liye ligququzele abafundi ukuba basebenzise isiNgisi ukuze basijwayele kakhulu kunolimi lwabo lwebele (Boztepe, 2005). Okuye kumangaze ukuthi othisha baye baqale isifundo sabo besebenzisa isiNgisi sodwa, kodwa kuyothi lapho sebefuna

abafundi babeke imibono/babambe iqhaza bese beshintshela olimini lwabo lwebele (Boztepe, 2005). Lokho kuveza sona isithombe sokuthi othisha bayaqonda ukuthi ulimi lwebele lwenza ingane ibambe iqhaza ekufundeni kwayo ngokukhululeka.

Ukuchuma kwesiNgisi sekubukeka kuyisitayela esamukelekayo ngisho emiphakathini, ukukhuluma isiNgisi usixube nolimi lwebele sekuyinto eyandile (Alex, 2008). Lokhu kuxuba izilimi kuvela lapho abantu bexoxa noma bebhala. EJalimane (Germany) kubikwa ukuthi izikhangisi eziningi zakhona zibhalwe ngesiNgisi. Lokhu kukhulunywa kwesiNgisi eJalimane kwanda kakhulu ngezikhathi ze-Industrial Revolution nge-18 century (Alex, 2008). UHilgendorf (2007) uthi ukwanda kwesiNgisi kwenza uHermann Dunger kube nguye ovela obala ngokungakuthakaseli lokhu. UHermann wabhala isichazamazwi (*dictionary*) sesiJalimane ngonyaka we-1860 waphinda walwa nokukhulunywa kwesiNgisi esikhundleni sesiJalimane (Hilgendorf, 2007) zombili zabhalwa kabusha ngo-1989. Lokhu kudlondlobala kwesiNgisi eJalimane kwaba nemiphumela yokuthi labo abangasazi isiNgisi babe nenkinga futhi babandlululeke, bese kuthi labo abakhuluma sona bafane nababukisayo nabazibona bengcono kunabanye (Hilgendorf, 2007).

Lokhu akwenzekanga eJalimane kuphela kepha nakwamanye amazwe kuyinto efanayo (Rollason, 2005; Nicholls, 2003; Laroch- Claire, 2004; Khan, 2011; Pennycook, 2000; Heller, 2001; Martin-Jones, 2003; Skutnabb-Kangas, 2008). Bonke laba bacwaningi bathola ukuthi isiNgisi sisahamba phambili ngaphezu kwazo zonke izilimi zomphakathi ezikhulunywayo. Futhi lokhu kwenza ukuthi ezinye izilimi ziye ngokushabalala ngoba uma kwenzekile bezikhuluma bazixuba naso isiNgisi. Nakanjalo ezikoleni kwenzeka sona lesa esifanayo; izilimi zebele yize zifundwa kodwa azihlonishwa njengesingisi.

### **2.2.1 Umthelela Wesimomqondo Ngolimi**

Kuningi okwenza abantu babe nesimo esithile somqondo ngolimi abakhetha ukulukhuluma kumbe abaluhakambisa njengolimi oluhamba phambili (Webb, 2002). USimsek nabanye bathi kunobufakazi bokuthi isimomqondo sabantu ngolimi sishintsha indlela abacabanga ngayo, indlela othisha abaluphatha ngayo ulimi, nangendlela abafundi esikoleni abacindezeleka ngayo ngenxa yokufunda ngolimi okungesilo olwabo, ulimi lwesibili luba nomthelela omuhle noma omubi ngazo zonke izindlela (Webb, 2002).

Isimomqondo ngolimi kuba yilapho abantu benemizwa ethile ngolimi lwabo kumbe ezinye izilimi ekungesizo ezabo, futhi kuba indlela umuntu ngamunye acabanga ngayo mayelana

nolimi oluthile kanye nalolo alukhulumayo (Webb, 2002). UHilgendorf (2007) uthi kuyiqiniso ukuthi indlela abantu abaluphatha ngayo ulimi iyona ndlela okusuke umuntu ezizwa ngayo ngalolo limi. Uyaqhubeka uthi uma kuqashelisiswa indlela noma isimomqondo sabo ngolimi lwabo ilapho abangasizakala khona ukuba bashintshe lesi simo uma kungukuthi asisihle ngolimi lwabo (Hilgendorf, 2007). UGarrett (2005) naye uthi uma kungagcizelelwa ubumqoka bolimi lomuntu lwebele kungenza umehluko omkhulu ekucabangeni kwabantu kanye nasekushintsheni isimomqondo sabo (Garrett, 2005).

Isimomqondo ngolimi singashintsha ngazo zonke izikhathi kubantu. Lokho kuya ngesimo sezomnotho ezweni uma naso sishintsha kahle noma kabi, lokho kungenza ukuthi kuphazamiseke nolimi (Calvet, 2006, p.58). Abantu abazikhetheli ngokwenhloso ulimi, kepha baye baphushwe isimo esibazungezile esifana namathuba omsebenzi, ezomnotho, imfundo engcono, kanye nokunye okuningi. Kuye kuphoqe-ke ukuthi wazi lolo limi oluzokunika wonke la mathuba asebaliwe ngenhla (Calvet, 2006, p.58).

Njengoba isiNgisi siqokwe njengolimi lweSayensi nobuChwepheshe cishe umhlaba wonke, nalapho ubuchwepheshe bungekho kakhulu kodwa isiNgisi yiso esihamba phambili, siphinde sibe khona emaphephandabeni amaningi, emisakazweni, ezincwadini, nakomabonisa kude (Gargesh, 2006, p. 96). Isibonelo, eNdiya isiNgisi sisezingeni elifanayo nolimi lwesiNdiya. Emhlanganweni weCentral Advisory Board of Education ngoNcwaba (August) ngo 2004, ukufakwa kwesiNgisi ohlwini lwezilimi zesimanje zaseNdiya kwabhungwa ngakho (*The Times of India*, August 12, 2004, p. 2 in Gargesh 2006, p.94). Kwakubhungwa ngendlela isiNgisi esesihamba phambili ngayo kuzo zonke izinhloko ezikhona eNdiya ekungezokuxhumana, ezemfundo, nezobuchwepheshe (Gargesh, 2006).

Akukho okudlula ukuthi silungise isimomqondo sabakhulumi bolimi ukuze luthuthuke ngokushesha ulimi lwabo. Isibonelo, lapha KwaZulu-Natali iningi labantu bakhuluma isiZulu. Ngakho-ke kufanele abantu balesi sifundazwe bazimisele ukuthi isiZulu yisona okufanele ukuba ngabe singumakhonya kulesi sifundazwe. Ukwenza lokho, kufanele abantu bakwaZulu Natali abangamaZulu baqale baluthande ulimi lwabo, balwethembe, baphinde bazimisele ukubhukula ekuluthuthukiseni. Ezikoleni kufanele kufakwe imfundiso eshoyo ukuthi umfundi azigqaje ngolimi lwakhe.

## **2.2.2 Inqubomgomo Yolimi Kwezemfundo**



UHulumeni uzinikele ekutheni ahambisane nomthethosisekelo ngasohlangothini lolimi. Inqubomgomo yolimi kuphoqelekile ukuthi ibe khona futhi ibe ngumhlahlandlela. Okubhekeke kakhulu ukuba le nqubomgomo isebenze ngendlela futhi kube nokwabiwa kwezinsizakusebenza kuzwelonke nasesifundazweni ukuze kuthuthukiswe ulimi lwesiZulu (Ndimande-Hlongwa, 2009).

Inqubomgomo yolimi kwezemfundo kunoma iliphi ilizwe ayikaze yanelise. Imbangela yalokho: inkolo, ezombusazwe, umphakathi kanye nesimo somnotho. ENingizimu- Afrika uhulumeni wengcindezelo usebenzise ulimi njengesikhali sokuphatha kwezombusazwe (Ndimande-Hlongwa, 2009). Imfundo yaseNingizimu Afrika yayiphethwe ngesiNgisi nangesiBhunu ngezikhathi zobandlululo. Isidingo sokufunda ngolimi loMdabu sasibukelwa phansi engekho amalungelo olimi. Yingakho-ke kwabuyezwa inqubomgomo yolimi kwezemfundo (Ndimande-Hlongwa, 2009).

### **2.2.3 Ukukhula Kolimi LwesiNgisi ENingizimu Afrika**

Ulimi lwesiNgisi lwaqala ngesikhathi amaNgisi efika eKapa ngonyaka we-1795. Ngonyaka we-1806 amaNgisi aqala ukufaka umthetho wawo wokusetshenziswa kwesiNgisi. Abantu baseNingizimu Afrika kwafuneka ukuba badele izilimi zabo bafunde isiNgisi (Ndimande-Hlongwa, 2009). IsiBhunu sona sasaziwa njengesidutch sasemakhishini. Ezikoleni zikaHulumeni kwavalwa ukufundisa ngesiBhunu emva kombhikisho wabafundi owenzeka ngonyaka we-1976. Lokhu akwenzekanga ezindlini zokufundela kuphela kodwa nasezinkundleni zemidlalo (Ndimande-Hlongwa, 2009).

Ukusukela ngonyaka we-1814 kuya kowe-1826 uLord Charles Somerset wazama ukushintsha isiDutch ngesiNgisi (Reagan, 1986). Saqala-ke isiNgisi saphoqwa ezikoleni zikaHulumeni. Yadlula njalo le mpoqo yaya nasezinkantolo ngonyaka we-1820. UReagan uthi ngonyaka we-1853 isiNgisi senziwa saba yilona lodwa ulimi olwaluzosetshenziswa ephalamende. Kwathi ngonyaka we-1875 amaBhunu akha inhlango yawo okwathi ekugcineni avumelana ngokuthi isiBhunu kuzoba ngulimi lwawo kunesiDutch (Reagan, 1986). Lo mlendo usikhombisa kabanzi ukuthi isiNgisi saqala eminyakeni emingaki ukuthi amaNgisi asilwele ukuthi sibe ulimi olusemthethweni noluyimpoqo ukuba lukhulunywe kuzo zonke izindawo. Indlela esesinezimpande ezijule ngayo isiNgisi, kukhomba khona ukuthi kufanele sisebenze kanzima ukuze siphumelelise izilimi zethu zoMdabu zilingane naso.

### **2.2.4 Ukukhula Kolimi LwesiZulu ENingizimu Afrika**

Ngonyaka we-1819 inkosi uShaka yayiphethe umbuso omkhulu eNingizimu Afrika ukusukela emfuleni uPhongolo oseNyakatho kuze kuyofika oThukela (Ndimande, 1998). IsiZulu ngaleyo ndlela saba wulimi olukhulunywa ngabantu abaningi. Inkosi uShaka yenza umsebenzi omkhulu wokulondoloza ulimi lwesiZulu. Lokhu inkosi yakwenza ikhiphe isinqumo esingumnqamula-juqu sokuthi kukhulunywe isiZulu sodwa ukuze kubhekwane nezingqinamba zokuxhumana (Ndimande, 1998). Lesi sinqumo senza ukuthi isiZulu sithole udumo nokwathi emva kwalokho sasabalala saze sakhulunywa nayilabo ababekhuluma ezinye izilimi zesigodi (Ndimande, 1998).

Ngokomlando, isiZulu siwulimi oluhlonishwa kakhulu ezizweni eziningi, siwulimi olwahlanganisa izizwe eziningi ngenhloso yokuxhumana kalula kungabi nazingqinamba. Naso sinomlando othi mawufane nesiNgisi kodwa umehluko ukuthi asithuthukiswanga ngokwemibhalo, sisabalaliswe ezindaweni zikahulumeni njengesingisi. Umlando waso unesithunzi esesabekayo ngoba inkosi uShaka waqoqa izizwe ngokuzehlula empini wase echumisa lona lolu limi oluyisiZulu kulezo zizwe.

### **2.2.5 Ukukhula Kolimi LwesiBhunu**

AmaBhunu awaphelanga mandla emva konyaka we-1875 ngoba kwathi ngonyaka we-1910 asayina isivumelwano esingunombolo-137 kuMthethosisekelo Wezwe laseNingizimu Afrika esasinikeza ulimi lwesiDutch amalungelo afanayo nesiNgisi, kwaba ulimi olusemthethweni (Ndimande-Hlongwa, 2009). Kwase kuba khona izilimi ezimbili ezisemthethweni eNingizimu Afrika okuyisiNgisi nesiBhunu. Kwathi ngowe-1933 kwaqala ukufakwa kwesiBhunu ezikoleni, kwathi ngowe-1949 isiNgisi nesiBhunu kwase kuphoqeleka ezikoleni. Kuthe ngowe-1961 kuphethe uDokotela HF Verwoed zacindezelwa izilimi zabamnyama azangabonakala nokuba zikhona. Yilapho-ke abantu abamnyama abathatha isiBhunu njengolimi lwengcindezelo kwase kuthi isiNgisi kwaba ulimi lwenkululeko nokuphucuzeka (Ndimande-Hlongwa, 2009).

Njengoba isiBhunu kusewulimi olungathandeki kubantu nakubafundi ezikoleni kungenxa yomlando waso wengcindezelo. IsiNgisi sasala siwulimi lwenkululeko emva kwempi yamaBhunu namaNgisi nalapho okwaphumelela amaNgisi khona. Kuze kube manje isiNgisi sisahamba phambili njengolimi olukhulunywayo nolunempumelelo.

## **2.3 UKUTHUTHUKISWA NOKUQHAKAMBISWA KWEZILIMI ZABOMDABU EZAZICINDEZELWE**

Njengoba iNingizimu Afrika yaqhakambisa ubuliminingi kwinqubomgomo yezilimi (Act, 108 of 1996) kubukeka sengathi kuhamba kancane ukuthuthukiswa kwazo lezi zilimi njengoba sekuphele iminyaka eyi-17 wabekwa lo mthetho. Ngonyaka we-1997 uNgqongqoshe wezeMfundo uSbusiso Bhengu naye wamemezela ukuthi ukuthuthukiswa kobuliminingi ngenye yezinhlelo zoMnyango wezeMfundo, lapho kubalwa ukuthuthukiswa ikakhulukazi izilimi zaboMdabu kumbandakanya nazo zonke ezisemthethweni (Language in Education Policy, 1997).

UNgqongqoshe uBhengu wamemezela enkulumweni yakhe ngonyaka we- 2005 ukuthi zonke izikole zikahulumeni KwaZulu-Natali zizofundisa isiZulu njengesifundo ngowe -2006 ukuze kuthuthukiswe izinga lokusetshenziswa kolimi lwesiZulu (Seabi & Harrilal, 2005).

UMahlalela-Thusi noHeugh (2010) babheka kusukela emumva ngonyaka we- 1955 kuya kowe-1975 ukuthi ukuthuthukiswa kwezilimi zoMdabu zibe ngezokufunda kwakuvele kukhona phambi kwemfundo ebizwa nge*Bantu Education* nangesikhathi sekufundwa ngayo le mfundo. UMahlalela-Thusi noHeugh bayaqhubeka bathi ukuthuthukiswa kwamatemu (*terminologies*) kanye nezinye izincwadi kwase kukhona, kodwa-ke kuthe ngokungena kwe*Bantu Education* nomthetho wayo wokuthi izilimi zoMdabu mazisetshenziswe eminyakeni emine kuphela yokuqala ukufunda ngazo kwase kuma. Kube sekubhantsha ukuthuthukiswa kwezilimi zoMdabu ngoba besezithathwa njengezingakufanele ukuba ngezokufunda nokufundisa (Mahlalela-Thusi & Heugh, 2010). Izilimi zoMdabu bezingathathwa njengezingathuthuka zibe sezingeni lokufunda emazingeni aphezulu emfundo, ezikoleni nasemaNyunivesi. Yingakho-ke kuze kube manje kusasilele ukuthuthukiswa kwazo (Mahlalela-Thusi & Heugh, 2002).

Kuthe emva konyaka we- 1994, sekuphethwe uHulumeni wentando yeningi eNingizimu Afrika, iminyango kanye nezinhlaka eziningi zahlela ukuba kuqale kabusha ukuthuthukiswa kwezilimi zoMdabu (Mahlalela-Thusi & Heugh, 2010). Lokhu kuthuthukiswa kwakumbandakanya ukuqoqwa kanye nokuhlelwa kwamagama, amatemu, bese kuba neBhodi elengamele izilimi zoMdabu. UMahlalela-Thusi noHeugh baqhubeka bathi ngaso lesi sikhathi *iProject for the Study of Alternative Education in South Africa (PRAESA)*, ibibhekene nokusetshenziswa kwezilimi zoMdabu ezikoleni, futhi yayiqikelele ekuthuthukiseni ubulimimbili, okuyisiXhosa nesiNgisi ezikoleni ezisemazingeni aphantsi (Mahlalela-Thusi & Heugh, 2010). *I-PRAESA* yabe isigxila ekuvumbululeni amatemu (*terminologies*) esiXhosa ayesetshenziswa ngaphambi

kwe*Bantu Education*, yaphinda yaqoqa amanye amatemu esayensi nezibalo ukuze kuthuthuke ulimi lwesiXhosa (Mahlalela-Thusi & Heugh, 2010).

UKamwangamalu (2002) uthi ukuthuthukiswa kwezilimi zase-Afrika zibe sezingeni lokuxhumana nemfundo kanye nokuhwebelana emazweni wonke jikelele kufanele kuqhubeke, futhi kwesekwa ngabangingi kanye nabacwaningi abangasaphili phansi kwengcindezelo. Nokho-ke u-Akpome uyaqhuba uthi kuze kube izilimi zase-Afrika zithola ukuxhaswa nokuthuthukiswa okufanele, akufanele izingane zivinjelwe ukuba zifunde ngezilimi ezivele sezithuthukile yize lezo zilimi zaziwa ngokomlando njengezabacindezeli (Kamwangamalu, 2002).

#### **2.4 IZINGQINAMBA EKUTHUTHUKISWENI KWEZILIMI ZOMDABU ENINGIZIMU AFRIKA**

Uma isiko kuyilo eliveza isimomqondo sabantu, ukuzikhethela kanye nokuziqhenya, ulimi kufanele kube yilona oluyisizinda sakho konke lokho. Kusolimini lomuntu lapho othola khona isiko, ukuzigqaja kanye nokuhlonipheka (Prah, 2006). Isikompilo labantu kanye namagugu kungafundwa ngolimi lwakho kanye nokuqoqwa kwamagama angamagugu nabalulekile. Konke lokhu kungenzeka uma kusetshenziswa ulimi lwebele. Ulimi lubaluleke kakhulu ngoba yilo umuntu nomuntu abalulwa ngalo. Uma ulimi lwakho ungalukhulumi, namasiko aya ngokuya eshabalala. Ulimi yilo futhi oluhlukanisa umuntu kanye nesilwane ngoba izilwane azinalo ulimi (Prah, 2006).

AboMdabu abangama-Afrika baseNingizimu Afrika banenkolelo enkulu yokuthi isiNgisi sikhombisa ukuphucuzeka kanye nokufundiswa kakhulu (Nkosi, 2014). Abazali bezingane njengoba babelwela ukuthi isiBhunu singafundwa bakhetha isiNgisi, lokho abakubonanga njengokucindezela izilimi zabo zebele kodwa babona kuwukuphunyuka esiBhunwini nje kuphela (Bantu Education Act of 1953). Kulezo zingane ezazifunda, ukufunda ngolimi lwebele kwakuba wumzamo wokucathulisa umntwana emazingeni aphansi, bese kuthi uma sekudlulelwa emazingeni athe thuthu, kugxilwe kakhulu esiNgisini (Prah, 2006).

Abantu abamnyama babengakhuthazwa ukuba basebenzise izilimi zabo, kodwa babegqugquzelwa ukuba basebenzise isiNgisi nesiBhunu njengezilimi okuyizo ezisemthethweni (Prah, 2006). Kuze kwathi emva kokuthola inkululeko ngonyaka we-1994, kwadwetshwa umthethosisekelo omusha owaveza ukuthi zonke izilimi zaboMdabu eziyi-9

azibe semthethweni futhi zilingane nesiNgisi kanye nesiBhunu (Constitution of the Republic of South Afrika, 1996).

Yize umthethosisekelo usudwetshiwe kodwa ziseningi izingqinamba abantu abamnyama abahlangabezana nazo ngenxa yokungakholelwa ezilimini zabo. Ukuze kuphumelele umzamo wokuthuthukisa ulimi, kubalulekile ukuthi abanikazi balo baluhloniphe futhi balunike isithunzi esifanele (Prah, 2006). Kusekuningi-ke okufanele kwenziwe ukuze kufike kulelo zinga. Okubaluleke kunakho konke ukuthi ulimi lwesiZulu luhlonipheke futhi lube sezingeni eliphezulu kwezemfundo, kanye nakweminye imikhakha yempilo.

## **2.5 ILUNGelo LOLIMI LWAKHO LWEBELE**

Ilungelo lolimi emazweni amaningi alihlonishwa ngokulinganayo. Kuba nezilimi okuba yizona ezinikwa inhlonipho okudlula ezinye, bese kuthi ikakhulukazi lezi zoMdabu zinganikwa ilungelo nenhlonipho ezifanele (United Nations, 2008). Izilimi zoMdabu zincishwa amandla afanele, azinikwa ukwesekwa kulabo abazikhulumayo, babukelwa phansi futhi babandlululwe uma bezikhuluma. Umuntu nomuntu unelungelo lokufundiswa ngolimi lwakhe lwebele, ukuhlonishwa kolimi lwakhe ngokusemthethweni, kanye nokungabandlululwa uma esebenzisa ulimi lwakhe (United Nations, 2008).

Ezikoleni abafundi bathola ukugxekwa nokungakhuthazwa ukuthi basebenzise izilimi zabo zebele. Lokho kwenza ukuthi abafundi bangakuthakaseli ukuba sezindlini zokufundela ngoba abakhululeki ngendlela efanele (United Nations, 2008). Umntwana uma ecabanga umcabango wokuqala uba ngolimi lwakhe lwebele, bese ewushintshela olimini lwesibili (isiNgisi). Lokho kwenza kuthathe isikhathi ukuba umntwana aphenjule lokho okubuzwa wuthisha. Ngalokho umntwana akabe esakujabulela ukufunda ngenxa yezingqinamba zolimi futhi nokwenza isimomqondo sakhe ngolimi lwakhe sishintshe (United Nations, 2008).

## **2.6 UKUVIKELWA, UKUKHULISWA KANYE NEQHAZA LEZILIMI ZOMDABU**

Ukuze zivikeleke futhi zithuthuke izilimi zendabuko kudingeka abanikazi bazo bakhombise umfutho wokuzithanda nokuzeseka, ikakhulukazi emikhakheni yezemfundo, nasemazingeni aphezulu kwezombusazwe/ imikhakha kahulumeni (United Nations, 2008). Inhlango yoMhlabuhlangene (United Nations, 2008) yakubeka kwacaca ukuthi amalungelo ezilimi kanye nawobuntu nje kufanele aqikelelwe kakhulu. Lokho bakusho ngoba beseka lokhu okulandelayo: ukwenza isiqiniseko semfundo yomntwana ngolimi lwakhe lwebele; ukuxhasa ngezinsizakusebenza ezidingekayo ukuthuthukisa ulimi lwebele/lwendabuko emfundweni;

ukubuyekeza imibhalo yemithetho nezepolitiki ibhalwe ngezilimi zendabuko; ukukhuthazwa kokukhulunywa kwezilimi zoMdabu ezindaweni zomphakathi ezibalulekile kanye nasemfundweni ephakeme; bese kuba ukusebenzisa nokushicilelwa kwazo ukuze zidluliswe ezizukulwaneni ezilandelayo (United Nations, 2008).

Udaba lwezilimi zoMdabu angeke lusonjululwe ngaphandle lokuthi kuqale kucaciswe iqhaza lezilimi zoMdabu njengezilimi zokufundisa (Umbiko Wekomidi likaNgqongqoshe Wezemfundo eNingizimu Afrika, 2005). Lezi zilimi zidinga ukuthi zibekwe endaweni yazo kwezemfundo emazweni ase-Afrika (Umbiko Wekomidi likaNgqongqoshe Wezemfundo eNingizimu Afrika, 2005). UNdimande-Hlongwa (2009) uthi kukhona okungahambi kahle okudala isimo sokuthi izilimi zoMdabu zibonakale zingabalulekile emfundweni, entuthukweni kazwelonke kanjalo nasentandweni yeningi. Uyaqhuba uthi kuncane okwenziwayo ukuthuthukisa lezi zilimi. Lokho kwenziwa ukuthi ama-Afrika atshelwa amanga ngezilimi zawo, futhi nawo akholwa amanga lawo afana nalawa: izilimi Mzase-Afrika angeke zaphucuzeka; ukunotha kolimi kanye namagugu amasiko ama-Afrika kuyize leze entuthukweni kanye nasekuqhubekeleni phambili (Ndimande-Hlongwa, 2009).

Izingane zama-Afrika zincishwa amalungelo azo okuthola imfundo ngezilimi zazo ezisuke sezizazi (Ndimande-Hlongwa, 2009). Izinhlangano zama-Afrika, abaholi base-Afrika abazisebenzisi ngokwanele izilimi zoMdabu emicimbini ebalulekile, okufanele ngabe banikeza izilimi zoMdabu indawo yazo (Ndimande-Hlongwa, 2009). UMateene (1999) uthi ukuvimbela izimo zobuhlanga phakathi kwama-Afrika, abaholi babona isiNgisi kuyilona lulimi oluphakathi nendawo abangalusebenzisa. Uyaqhuba uthi okunye abaholi babona umnotho ungathuthuka uma besebenzisa ulimi oseluvele luthuthukile kwezemfundo. Izilimi zoMdabu zenziwa isifundo kuphela. Akukabonakali kunemizamo yokuthi ezikoleni kufundiswe ngazo. Le nkinga iba nkulu kakhulu kubafundi abangama-Afrika nakubaphathi bezemfundo (Mateene, 1999). UHulumeni usahlongoza ukuba ezikoleni kufundwe ngolimi lwebele kodwa okwamanje kusafana nenganekwane ngoba akukenzeki.

## **2.7 UKUBALULEKA KOLIMI EZINHLAKENI EZEHLUKENE**

Uma abantu behlangana nabanye emiphakathini, noma ngasiphi isikhathi, noma kuphi kufanele kube khona ukusetshenziswa kolimi lapho. Ngaphandle kolimi, abantu bangazithola benenkinga yokuzwana nokwenza imisebenzi yabo yemihla. Umuntu ngumuntu ngolimi, kanti ngokunjalo umphakathi uwumphakathi ngolimi. Iqhaza elibanjwa ulimi kubantu libaluleke kakhulu (Ndimande-Hlongwa, 2009).

Ulimi akulona olokukhulumisana kuphela, kepha ulimi ludlala indima enkulu kabi ezimpilweni zabantu. Ngakho-ke, ziningi izindlela zokuziphatha kwabantu uma besebenzisa ulimi. Indlela abakhuluma ngayo, ababhala ngayo noma abalalela nabafunda ngayo isebenzisa ulimi (Ndimande-Hlongwa, 2009). Konke lokho kuchaza ukufunda ulimi lokuxhumana noluqavile emphakathini (Ndimande-Hlongwa, 2009). UFishman (2001) uthi ulimi lokuxhumana luyindlela yokubuka ubunjalo bolimi, ukwehluka kwezilimi kanye nokusebenza kwazo, kuphinde kube indlela abakhulumi bolimi abaluphatha ngayo uma belukhuluma (Fishman, 2001).

Kuzo zonke izinhloko zokufunda nokufundisa (Lantolf, 2000), kubalulekile ukuxhumana kahle ngokolimi phakathi kukathisha nomfundi. Lokho kuthuthukisa kalula izinga lokuphumelela komfundi. U-Edwards noMercer (1987) bathi, ukuxhumana kalula ngolimi kukathisha nomfundi kwenza kuqhubeka kahle ukufunda ezindlini zokufundela.

Emadolobheni amaningi aseBrithani, izizukulwane zezizwana ezincane okungabantwana nabadala abahlukene ngamasiko nezinkolelo basebenzisa izilimi ezihlukene okubalwa kuzo nesiNgesi. Lokhu kubakhona kwezilimi eziningi ezahlukene kubaphoqa ekutheni basebenzise ubuliminingi, njengoba kwenziwa nakwamanye amazwe amaningi emhlabeni (Edwards & Mercer, 1987). Ucwango olwenziwa u-Aitsiselmi (2004) luveza ukuthi yize isiNgesi kuyiso esisahamba phambili kuzo zonke izinhloko zokuxhumana, kodwa kunokuqonda emiphakathini ukuthi izilimi zabo zebele kufanele baqhubeka nokuzisebenzisa ngezizathu eziningi ezahlukene. UMartin-Jones noSaxena (2003, p. 280) bathi, ubuliminingi bungasiza ekwehliseni umthwalo kothisha ukucathulisa umfundi osemncane ngesiNgesi okungelona ulimi lwakhe lwebele. Kanti uMercer (2001) uthi othisha abasebenzisa ubulimimbili bathola ingcindezi yokugxekwa yilabo ababulimibunye ngokuthi isiNgesi sabo asikho ezingeni elamukelekile uma befundisa (Mercer, 2001).

ENgilandi uCallender (1997) wathola ukuthi othisha kanye nabafundi abaqhamuka ezindaweni ze-African Caribbean ziyaweseka umqondo wokuthi othisha uma befundisa basebenzise isisekelo sasemakhaya, ulwazi lwemvelo lwezingane kanye nolimi lwabafundi kakhulu. Lokho kuveza imiphumela emihle kakhulu ezikoleni, njengoba kulabo abakhetha ukusebenzisa isiNgesi kuphela imiphumela yezingane iye ingabi mihle. UCallender usikhumbuza ngokubaluleka kwendima edlalwa isiko kanye nolimi phakathi kukathisha nomfundi. Uthi futhi uma kunganakekelwa lokhu kungenza ukuthi ukuxhumana phakathi kukathisha nomfundi kube ntekenteke, okungaholela emiphumeleni emibi. Uyaqhubeka uthi okuye kube kubi ukuthi

othisha baye bangabelani ngolwazi lwemvelaphi yabo, amasiko kanye nolimi, futhi baye bangakhombisi umdlandla ekulaleleni imvelaphi yezingane abazifundisayo. Kanti uthi lokho kungenza kube nokuqondana (*understanding*) okunzulu phakathi kukathisha nomfundi (Callender, 1997).

Emadolobheni amaningi aseBrithani abantu bakhuluma izilimi ezahluke okuhlanganisa nesiNgisi. Lokho-ke kwenza ukuthi basebenzise ubuliminingi/mbili ukuze bakwazi ukuxhumana kalula (Aitsiselmi, 2004, p.34). Uyaqhuba uthi njengoba isiNgisi kuyiso esisahamba phambili kuzo zonke izindawo, abantu abakhuluma ezinye izilimi bazibona zifanele ukuthi zikhulunywe uma kuzophathelana nezamasiko nokuzixoxela nje. Konke lokho kukhombisa ukuthi abantu abaningi bazibukela phansi izilimi zabo uma beziqhathanisa nesiNgisi.

I-United Arab Emirated (UAE) yizwe elincane elicebe ngowoyela. Eminyakeni engaphezulu kweshumi leli lizwe lashintsha inqubomgomo yolimi yezemfundo, ukufunda nokufundisa kwaba ngokwaseNtshonalanga kanti nomthethosisekelo washintsha kancane-kancane. Izikhungo eziphakeme zaguqula inqubo yazo kwathi ulimi lwesi-Arab okwakufundwa ngalo balukhipha bafaka isiNgisi, ukuze imfundo yakhona ihlangabezane nendlela entsha yaseNtshonalanga (Khan, 2011).

UFalayajo (1997) uthi izifundiswa eziningi zamaNgisi zazithanda ukufundisa emanyuvesi ase-Arab, kodwa inkinga ezazihlangabezana nayo izingqinamba zolimi. Lokho kusho ukuthi zase ziphoqelege ukuba zifunde isi-Arab ukuze zixhumane kahle nabafundi. URollason (2005) naye uthi amaNgisi awakujabuleli ukufunda isi-Arab yize eyibona ingqinamba yolimi. URollason uyaqhubeka uthi uma amaNgisi efunda isi-Arab kusuke kuyingoba enezinhloso ezithile ezingahlangene nokufunda nokufundisa. Ngakho-ke kuvela ngokusobala ukuthi amaNgisi awazimisele neze ukufunda izilimi ezahlukene ngoba azi ukuthi olwawo ulimi yilona olubalulekile phezu kwazo zonke izilimi ezikhona emhlabeni (Rollason, 2005).

## **2.8 ISINGISI NJENGOLIMI LWAMANDLA**

UKamwangamalu (2001) uthi isiNgisi sibonwa ngabaningi njengolimi lwamandla ngenxa yokusetshenziswa kwaso kakhulu njengolimi lokuxhumana nokuhwebelana emsebenzini kanjalo nakwezinye izingxenye lapho kusetshenziswa khona ulimi. UHeugh (2000)



uyawufakazela umqondo kaKamwangamala (2001) lapho ekubeka kuqace ukuthi isiNgisi sisaqhubeka ukusetshenziswa ngabafundisi.

Imbangela yalokho ukuthi ngisho abazali kanye nothisa kuzo nabazali. Yingakho nezingane zesikole ezingamaZulu zisabambelele ekutheni isiZulu siwulimi olungaphucuzekile futhi ongeke ukwazi ukuthola umsebenzi uma wazi sona kuphela. Izinkolelo nensila yobandlululo isasele kubazali bezingane, ngakho-ke nezingane ziye zikhethe ulimi lwesiNgisi zilufunde njengolwasekhaya uma zifunda ngoba zibalekela ukuhlangabezana nezingqinamba uma sekuyiwa kuzinhlolokhono zemisebenzi, ukuxhumana jikelele kanye nezamabhezini (Kamwangamala, 2001). Lokhu kuyahambisana nenjulalwazi kaGramsci (1971) yokuthi samukela imicabango, izinkolelo zalelo qeqebana eliqhoqhobele amandla bese kucindezeleka ulimi lwethu, njengoba kwenzeka kuso isiZulu.

Ukuvumeleka kokufunda kwezinhlanga ezixubile ndawonye kwenza ukuthi kunyuke izinga labafundi abamnyama abafudukela emadolobheni kanye nasemalokishini amakhulu bezobhalisela ukufunda ezikoleni ezixubile (de Kadt, 2007). Abafundi abaningi bachitha isikhathi esiningi kulezi zindawo asebefudukele kuzo futhi isikhathi esiningi uma bekulezi zindawo bakhuluma ulimi lwesiNgisi kakhulu, ngoba bahlala ezindaweni ezizungezwe ngabasebenzisa isiNgisi kakhulu (de Kadt, 2007). U-Elizabeth uyaqhubeka uthi isiNgisi njengolimi lokufunda nokufundisa sesikhombise ukusabalala ngisho nangaphandle kwezindlu zokufundela futhi siya ngokuzishabalalisa izilimi zoMdabu ekuzisebenziseni ekuxhumaneni jikelele kanye nasemakhaya uqobo. Lokhu kudlondlobala kwesiNgisi kuziphazamise kakhulu izilimi zoMdabu ekuzithuthukiseni. Njengoba sengike ngachaza phambilini, imbangela yalokho ukuthi ngisho abazali kanye nothisha kuzo zonke izindawo basalusekela kakhulu lolu limi lwesiNgisi. Ngaphezu kwalokho, abazali, othisha kanye nabafundi bagcizelela ukuthi isiNgisi yiso ekufanele sisetshenziswe kakhulu ezindlini zokufundela (De Klerk, 2002). U-De Klerk ukugcizelela lokhu ngokuthatha isibonelo sezikole zase- Eastern Cape, lapho abazali abakhetha isiNgisi kunesiXhosa. Kanti uKamwangamala (2004) wayegxile kakhulu ekushenxeni kwabafundi abakhuluma isiZulu beya ngokukhula ekuthandeni isiNgisi endaweni yaseThekwini namaphethelo.

U-de Kadt (2007) uthi abafundi abaningi abahlala emadolobheni nabafunda khona sebeyahluleka ukukhuluma isiZulu sodwa bangasixubi nesiNgisi. Uyaqhubeka uthi esikhathini esiningi abafundi sebeke bakhulume isiZulu esakhelwe emagameni esiNgisi yize ekhona awesiZulu phaqa abangawasebenzisa. Ezikhathini eziningi abafundi sebeke bahluleke

nawukuqeda umusho wesiZulu bengalifakanga igama lesiNgisi (de Kadt, 2007). U de Kadt uveza nokuthi abafundi abaningi sebekuthola kunzima ukukhuluma nezihlobo zabo ezisasebenzisa isiZulu phaqa, ngoba sekunamagama abangasawaqondi kwasanhlobo. Kanti ngokunjalo liya ngokukhula izinga lokungasithandi isiZulu njengolimi lwasekhaya (de Kadt, 2007). Ngingasho nje ngithi imbangela yalokhu abazali uqobo ngoba bathumela izingane zabo ezikoleni ezixubile lapho kusetshenziswa ulimi lwesiNgisi njengolimi lwasekhaya. Kuye kulethe umphumela omubi ukuthi umzali angabe engasayikhuthaza ngisho ekhaya ingane ukuba ikhulume ulimi lwayo lwasekhaya. Abanye abazali bayakujabulela ukubona ingane ingasakwazi ukukhuluma ulimi lwayo nokulubhala, baye babone ukuthi ingane yabo “isifundiswe kakhulu”. Kubalulekile ukuziqhenya futhi ulwazise ulimi lwakho lwasekhaya bese ufunda nezinye njengezilimi zokwengeza.

## **2.9 UKUFUNDISWA KOLIMI EZIKOLENI**

Ukwazi ulimi akusho ukuthi uzoba uthisha oqotho walolo limi. Bonke othisha abafundisa ulimi, okungaba isiNgisi noma izilimi zoMdabu kufanele bazazi izindlela zokufundisa ulimi ngokujwayelekile noma zokufundisa lolo limi (Ndimande, 2008). UKhereji (2014) yena uthi okutholakalayo ukuthi othisha abaningi abafundisa ezikoleni zemfundo eyisisekelo zasemakhaya abasazi kahle isiNgisi, kakhulukazi ukusikhuluma nokusibhala. Ngesikhathi bedlulisela ulwazi lwabo ngesiNgisi esibuthaka, kuba khona umphumela omubi emfundweni yengane (Khereji, 2014). UKhereji uyaqhuba uthi othisha bagcina sebesolana bodwa ukuthi ongaphambilini akafundisanga kahle (Khereji, 2014), njengoba zihlale zikhona izimpi ezisondelene nokusolana kothisha basezikoleni ezincane nezinkulu, nomunye asole omunye ngokuthi nguye ongawenzanga kahle umsebenzi.

Ukugcizelelwa kokukhonya kwesiNgisi kufaka ingcindezi enkulu kubafundi kanye nothisha yize bethanda ukufundisa ngaso. Lokho kudalwa ukungaziwa kahle kwaso ngabafundi kanye nabo othisha (Khereji, 2014). Sengike ngaveza phambilini ukuthi kujwayelekile ukuthi emagumbini okufundela uma uthisha noma umfundi efuna ukubeka kahle inkulumo yakhe kumbe lokho akucabangayo, kuvamise ukuba babuyele olimini lwabo lwebele. Lokho kuveza ngokusobala ukuthi uma kungafundwa kufundwe ngalo lodwa, akekho noyedwa ongaba nenkinga yokungaqondi okufundwayo nokusaba ukuba yingxenye yokufunda (Khereji, 2014).

UWebb (2002) uthi izilimi zabantu zoMdabu eNingizimu Afrika azikulungele ukusetshenziswa ezikhungweni ezahlukene zemfundo. Enye yezizathu ezenza lokho ukuthi azinawo amagama anele nokuthuthukiswa okudingekayo kuzo. Abanikazi bolimi babuye babe

nomthelela omkhulu ngenxa yesimomqondo sabo ukuthi izilimi zabo angeke kwafundwa ngazo futhi zisetshenziswe nakwezomnotho (Webb, 2002). UNdimande-Hlongwa (2009) uveza ukuthi kuningi kakhulu okumele kushintshe noma kubuyekezwe, njengokufundiswa kwesiZulu njengolimi lwasekhaya, kungagcini lapho kuphinde kubuyekezwe izinsizakufunda nezinsizakufundisa. UNdimande-Hlongwa uthi kufanele samukele ubuliminingi sihloniphe ezinye izilimi sibe nolwazi lwazo. Kwezefundo isiNgisi umakhonya njengolimi lokufunda nokufundisa (Ndimande-Hlongwa, 2009). Ngakolunye uhlangothi, uNkosi (2014) uveza ukuthi isiZulu singaba lulimi lokufunda nokufundisa, ukuthatha njengembude ukuthi isiZulu singeze sasebenza emfundweni (Nkosi, 2014).

UWebb (2002) uthi ziningi izinto okufanele ziqashelwe uma kuthathwe isinqumo sokusebenzisa izilimi zoMdabu njengezilimi zokufunda nokufundisa, njengokugqugquzelwa kwabafundi, ubuqotho bothisha, ukubaluleka kolimi emphakathini. Kubalulekile ukuba kuqwashiswe abafundi, othisha namalungu amakomidi ezikole ngokubaluleka kolimi emfundweni (Ndimande-Hlongwa, 2009).

## **2.10 IQOQA LESAHLUKO**

Kulesi sahluko ngixoxe ngocwaningo oselwenziwa ekuhloleni isimomqondo (attitudes) sabafundi mayelana nezilimi zaboMdabu ikakhulukazi isiZulu. Esahlukweni esilandelayo ngizoxoxa ngomklamo nezindlela zocwaningo (*research methodology*).

## **ISAHLUKO SESITHATHU**

### **UMKLAMO NEZINDLELA ZOCWANINGO**

#### **3.1 ISINGENISO**

Esahlukweni esedlule ngixoxe ngocwaningo oselwenziwe mayelana nesimomqondo (*attitudes*) sabafundi mayelana nezilimi zoMdabu. Oluningi lwalolu cwaningo lwaluqhathanisa isimimqondo sabafundi mayelana nezilimi zoMdabu lapho ziqhathaniswa nesiNgisi emazweni aseNingizimu Afrika, nakwamanye amazwe ase- Afrika kanye naphesheya kwezilwandle. Kulesi sahluko ngizobheka izindlela ezisetshenziwe zokucwaninga (*research methodology*).

### **3.2 UCWANINGO OLUYIKHWALITHEHIVU**

Kulolu cwaningo kwasetshenziswa izindlela zekhwalthethivu (*qualitative style*). Ucwaningo oluyikhwalthethivu yilolo olubheka kabanzi izimpendulo zemibuzo umcwaningi asuke eyibuza, luphinde lusebenzise izindlela ezahlukene zokuqoqa ulwazi, ubufakazi, nemiphumela ehlose ukuba itholakale ocwaningweni (Atkinson, 1987). Luphinde lusebenze ekutholeni kabanzi ngokuziphatha kanye nendlela yokuxoxisana kwabantu emiphakathini (Atkinson, 1987). U-Atkinson (1987) uveza ukuthi indlela yekhwalthethivu ibheke ekutholeni izixazululo nokuphenduleka kwemibuzo. Baqhuba bathi lokho kwenzeka ngokuba ucwaningo lugxile kuleso simo esicwaningwayo ngendlela yokuqoqa ulwazi ngokubukela, ukubuza, ukubhala kanye nokuhlanganyela izingxoxo nalabo obacwaningayo (Atkinson, 1987).

Ucwaningo oluyikhwalthethivu luyindlela yokuthola izincazelo kulabo abadinga ukuhlaziya kabanzi isimo, nokuthola imibono yalabo abangabahlanganyeli bocwaningo (Bernard, 2000). Abacwaningi ocwaningweni oluyikhwalthethivu bangasebenza ukuthola ulwazi nendlela okuqhutshwa ngayo, njengasekufundeni nasekufundiseni. Indlela yekhwalthethivu ngiyisebenzise ngoba ngifuna ukufunda ngiqonde kabanzi indlela abafundi nothisha ababuka ngayo noma isimomqondo (*attitudes*) sabo mayelana nesifundo sesiZulu. Le ndlela iyahambisana nalolu cwaningo ngoba luzohlaziya izitatimende, ngabakushoyo abahlanganyeli bocwaningo, okusho amagama abawasebenzisayo.

Le ndlela iye isize kakhulu ngoba uxhumana ngqo nabantu okuyibo ababhekene naleyo nkinga ocwaninga ngaso noma ohlose ukuthola kubona izimpendulo ezinembayo maqondana nocwaningo lwakho (Bernard, 2000). Ngokunjalo le ndlela yekhwalthethivu ayincikile ezinombolweni kepha ibheka okushiwo ngabantu ngqo futhi ibanika nethuba lokunaba kulokho abakuphendulayo ngezindlela eziningi.

Ucwaningo oluyikhwalthethivu lusebenza kakhulu ngamagama kunezinamba ngoba emagameni kutholaka ulwazi olucebile (Shakouri, 2014). Yize kunjalo izindlela

zekhwalithethivu zithatha isikhathi eside ekutheni kuqoqwe ulwazi kanye nokuluhluza (Shakouri, 2014). Ucwangingo oluyikhwalithethivu luhlose ukuqonda kabanzi ngenkinga yocwangingo noma isihloko ngokuba luzwe izimvo zomphakathi noma labo ababhekene nenkinga ngqo. Luphinde lube mandla ekuqondeni kabanzi ngempilo yabantu jikelele, amasiko kanye nezinkolelo zabo kanye nokuziphatha nje kwabantu emphakathini. UShakouri (2014) uphinde aveze ucwangingo oluyikhwalithethivu njengalolo olubheka kakhulu indlela lowo ongumhlanganyeli wocwangingo aphenhula naziphatha ngayo.

Ngakolunye uhlangothi uCreswell (2009) uthi abacwangingi bekhwalithethivu bahlose ukuthola kabanzi ngokucashileyo futhi basuke sebenalo ulwazi lwabakufunayo kumbe abahlose ukukuthola. Abacwangingi baye baqoqe ulwazi ukuze balubheke ngehlo elibanzi, lokho okungenzeki ocwangingweni oluyikhwalithethivu ngoba lona alukwazi ukuveza indlela abantu abazizwa ngayo kanye nezingqinamba abahlangabezana nazo, kuthathelwa emazwini abo ngqo. Okunye futhi ukuthi ucwangingo abaluloqile abacwangingi bayakwazi ukuluhluza besebenzisa izindlela ezivulelekile (Cohen, Manion & Morrison, 2000). Ngaleyondlela ucwangingo lungahluzwa kulandelwa imibuzo eyayisetshenziswa ngesikhathi socwangingo okuyiyo eyakha umphumela wocwangingo lunonke.

### **3.2.1 Izingqinamba Ezitholakala Ngokusebenzisa Ucwangingo Oluyikhwalithethivu**

Yize kukuningi okuhle nokuncomekayo ekusebenziseni ucwangingo oluyikhwalithethivu, kepha zikhona izingqinamba ezitholakalayo kulo. Kubalulekile ukuthi lowo ocwangingayo azi kabanzi ngezingqinamba angahlangabezana nazo uma ekhethe indlela yekhwalithethivu ukuze azame ukuqaphela nokunciphisa lezo zingqinamba. U-Anfara, Brown noMangione (2000) bathi ucwangingo oluyikhwalithethivu luye lube nokungakholakali futhi lungabi nobuqiniso. Kanti uGergen noGergen (2000) bathi bona kunokukhula okukhulu kokunganeliseki nasekungakholelweni ocwangingweni oluyikhwalithethivu, kanti abacwangingi abaningi bayehluleka ukuveza imiphumela ecacile yocwangingo lwabo kanye nesiphetho esizwakalayo. Angivumelani nalo mbiko njengoba lapho umcwangingo engahlaziya kahle ngokwethembeka nangokuzimisela, imiphumela yocwangingo ingakholakala.

Ukukholakala kocwangingo yilapho uma ulandelela ungakwazi ukuphinde uthole imiphumela efanayo uma usebenzisa indlela efanayo neyalowo owayecwanginga, nangaphansi kwezimo ezifanayo ayehlangabezana nazo kanjalo nabantu abafanayo ababengabahlanganyeli bocwangingo (Cohen nabanye, 2000). Abacwangingi ababili bangacwanginga ngesihloko esisodwa basebenzise nemibuzo efanayo kodwa imiphumela yocwangingo ingefani

kwasanhlobo, kodwa lolu cwaningo lungaba olunobuqiniso nokukholakala lolubili. UDurrheim (2002) uthi ukukholakala ocwaningweni oluyikhwalithethivu kungaba ngcono uma abacwaningi abasebenzisa le ndlela bechaza futhi bacacise ngezinhloso zabo zocwaningo, bacacise imibuzo nokuthi balindele ukuthola izimpendulo ezinjani, baphinde bachaze izindlela abazozisebenzisa ukuqoqa ulwazi kanye nokulihlaza (Durrheim, 2002).

U-Anfara nabanye (2000) bathi zintathu izindlela ezingenza ukuthi ucwaningo oluyikhwalithethivu lukholakale futhi lube ngoluvikelekile: ukuhlela kahle imibuzo ezobuzwa abahlanganyeli bocwaningo, ukuhlaza kahle kolwazi olutholakele noma oluqoqiwe kusetshenziswe ukulalela okuqoshiwe bese bebhale ngqo lokho okushiwo ngabahlanganyeli bocwaningo. Yilapho-ke kungaba nokuqinisekisa imiphumela yocwaningo. Ngaleyo ndlela lolu cwaningo lungaba nobuqiniso kanye nokukholakala.

### **3.3 IPHARADAYMU**

Ipharadaymu iyona eveza kabanzi ukuthi abacwaningi kufanele balwenze kanjani ucwaningo nokuthi yini eyamukelekile ocwaningweni. Lokhu bakwenza ngokulandela imibono nemicabango yabantu, indlela ababona ngayo umhlaba (Weaver no-Olson 2006). UWeaver no-Olson baqhuba bathi abacwaningi baye babone ukuthi hlobo luni lwemibuzo abangayibuza abahlanganyeli bocwaningo; yini engabhekwa kabanzi; yini edinga ukuphenywa/ukucwaningwa; kanye nokuthi bangayihumusha kanjani imiphumela yalolo cwaningo olwenziwe (Weaver & Olson, 2006).

UYin (1984) uthi ipharadaymu iyindlela yokubuka izinto ngeso elibanzi nangendlela ethize. Kanti uWeaver no- Olson (2006) bayichaza ngokuthi ipharadaymu iyindlela yokuveza ukuthi ucwaningo lungenziwa kanjani kulandelwa uhlobo oluthize lwepharadaymu. U-Weaver no-Olson (2006) bathi amapharadaymu asebenza njengendlela yokubuka ngeso elibanzi ngenkolelo yokuthola isixazululo.

Ziningi izinhlobo zamapharadaymu ezisetshenziswayo uma kwenziwa ucwaningo. Ipharadaymu ngayinye ibhekelele izinhloso ezithile eziqondene nohlobo oluthile locwaningo. Lolu cwaningo lwasebenzisa *icritical paradigm*. Ababhali abahlukene baluchaza kanje lolu hlobo lwepharadaymu:

The critical paradigm- is 'critical' of the unequal and discriminatory ways in which the social world is organized. The critical paradigm can be seen as an umbrella term for a set of different orientations to research. Research in this

paradigm focuses on bringing about some kind of social change that will benefit those groups who are understood to have little power, or few opportunities or choices open to them. These may be due to their sex (they are women), their race (they are not white), their class (they are labourers and not owners of production). (Guba & Lincoln, 1994, p. 109).

UDimitridadis noKamberelis (2006) bayichaza kanje icritical paradigm:-

“crucial to this is an understanding of the ways in which power works in society. In more complex organizations of society, the way power plays out is not always easy to see. According to Gramsci, the modern state can incorporate subordinate or opposing groups or views in such a way that it seems as if there is no alternative to how things are- the current order appears to be ‘common sense’ to which no consent”. (Dimitridadis & Kamberelis, 2006, p.132).

Le pharadaymu ihlose ukuthi umphakathi uphile impilo elinganayo nenobulungiswa. Ibuka ngokujulile nokubanzi mayelana nokungalinganiswa kwabantu nokubandlululwa kwabo ngokwamazinga kanye nempilo yabo lapha emhlabeni (Guba & Lincoln, 1994, p.109). Le pharadaymu yengamele lawa amanye ngoba ibuka konke okwenzeka umhlaba wonke kanye nasezimpilweni zabantu(Guba no Lincoln, 1994). Laba bacwaningi bayaqhuba bathi *icritical paradigm* igxile kakhulu ekuletheni indlela yoguquko emphakathini ikakhulukazi leyo ngxenye yabantu ebincishwe amandla kanye namamathuba nokuzikhethela okukhululekile. Lokhu kucwaseka kungaba ngezindlela zobulili, ubuzwe, noma izinga lempilo oyiphilayo (Guba & Lincoln, 1994, p. 109).

UDimitridadis noKamberelis (2006) bathi kufanele siqonde kabanzi izindlela okusetshenziswa ngazo amandla emphakathini ngoba akulula ukuthi sizibone kalula. Kanti uGramsci (1971) uthi labo abasemandleni bangenza sengathi bahambisana nalabo abangamaqembu aphikisayo kube sengathi bavumelana nabo ngazo zonke izindlela kanti bayabakhohlisa(Dimitridadis & Kamberelis, 2006, p. 132).

UGillham (2000) uveza ukuthi *icritical paradigm* inemibono ecishe ifane neye *interpretative paradigm*, kodwa into eyenza ukuthi ihluke ukuthi igxile kakhulu ekubhekeni ukucindezelweni kwabantu nenhlalakahle yabo, lapho kukhona abanamandla, kube khona nabangenamandla, labo abacindezelwayo. Le ndlela iveza ukuthi kuhle ukuba uqonde futhi wazi kabanzi

ngendlela abantu abaphila ngayo kanye nezingqinamba abahlangabezana nazo nsuku zonke (Gillham, 2000). Abantu bangakwazi ukubona okuyiqiniso okwenzeka ngaphandle, futhi lokho bangakwazi ukukwethula ngolimi lwabo. Ngakho-ke uma abantu becindezelwa ekusebenziseni ulimi lwabo kuba nzima ukuba baveze ukucindezeleka kwabo ngokolimi ngoba basuke behluleka ukubeka inkinga yabo kahle ngolimi lwesibili bese kugcina izimvo zabo zingezwakalanga (Gillham, 2000).

Le pharadaymu iveza ukuthi kuneqeqebana lalabo abasemazingeni aphezulu ngokwepolitiki bese becindezela izimfuno namasiko alabo abasemazingeni aphantsi (Gillham, 2000). Osonzululwazi abasebenza ngaphansi kwale ngale pharadaymu bazama ngakho konke ukuba babuyisele isithunzi namandla alabo ababecindezelwe ngokuba bagqugquzele umphakathi ukuba uziqhenye ngolimi namasiko abo (Gillham, 2000). Konke lokhu bakwenza ngoba bayakholelwa ekutheni kuneqeqebana elihlomulayo ngokucindezela inkululeko yabanye abantu. Ngakho-ke umsebenzi walezi zincithabuchopho ukuba zibhekelele inhlalakahle yalabo abacindezekile nokubuyisela isithunzi sabo (Gillham, 2000). Le pharadaymu ngiyikhethe ngoba nayo igxile ekubhekeni ukungalingani ngokolimi, okuyinto enomthelela kulabo abacindezelwa ngenxa yolimi lwabo, njengalo ulimi lwesiZulu, olucindezelwa ulimi olufana nesiNgesi.

Yingakho nje oDimitriadis noKamberelis (2006) bethi *icritical research paradigm* ihlose ukugqugquzela inkululeko noguquko ezingxenyeni ezifana nepolitiki, ukuxhumana, amasiko, ezomnotho, kanye nenhlalakahle yabantu. Uma bekhuluma ngenkululeko baqonde ukuthi abantu kumele bakwazi ukukhuluma ngokukhululeka ngaphandle kokwesaba abanye noma bakhethelwe ukuthi ulimi lwabo balusebenzisa kuphi. Ngamanye amazwi, le pharadaymu ihlose ukuthi kuphele ukungalingani emphakathini nokuthi iguqule konke ukungazethembi kulabo abacindezekile ngokolimi, ngokobulili, ngokwezinkonzo, nakho konke osekubalwe ngenhla ukuze kwakheke isizwe esikhululekile nesinesisekelo esihle ekuhlalisaneni kwabantu (Dimitriadis noKamberelis, 2006).

### **3.3.1 Izinkolelo zabacwaningi Ngecritical paradigm**

Kuningi abacwaningi abakubukayo nabakholelwa kukhona uma besebenzisa *icritical paradigm*. Njengoba umhlaba wehlukaniswe ngokwezigaba ezingalingani namazinga amandla awalingani (Dimitriadis noKamberelis, 2006, p. 132). Lokhu kuholela ekutheni abanye abantu babe ngabanamandla nezinga labo libe ngcono bese abanye beyacindezeleka. Lokho kungenxa yokuthi akulula ukuthi abantu basheshe babone uma sebecindezekile (Dimitriadis



noKamberelis, 2006, p.132). Indlela abantu ababuka ngayo umhlaba yehluka ngokwamazinga abo nobunjalo babo emphakathini. Ngakho-ke ziyohlale zehluka njalo izindlela zokubuka izinto (Dimitriadis no Kamberelis, 2006, p. 132).

### **3.4 UCWANINGO OLUYI-CASE STUDY**

Lolu cwaningo lusebenzise izindlela zocwaningo oluyi-case study. Ucwaningo oluyi-case study lugxila esigamekweni esisodwa noma ngaphezulu ezisemqoka, ukuqonda kahle ngaleso simo noma isehlakalo okuyisona esicutshungulwayo (Nkosi, 2011). Ngale ndlela isimo esicwaningwayo singaba sinye (*single case*) noma zibe ziningi (*multiple cases*) (Nkosi, 2011). Ucwaningo oluyi-case study lungenza uphenyo (*exploratory*), luchaze (*descriptive*) noma lucacise (*explanatory*) (Nkosi, 2011). Lolu cwaningo luwuphenyo ngenxa yokuthi luzama ukucwaninga ngesimomqondo sabafundi nothisha mayelana nokufundwa kwesiZulu nesiZulu nje uqobo lwaso njengolimi olukhulunywayo.

UYin (1984) uthi:

Basically, a case study is an in depth study of a particular situation rather than a sweeping statistical surveys. It is a method used to narrow down a very broad field of research into one easily researchable topic. Whilst it will not answer a question completely, it will give some indications and allow further elaboration and hypothesis creation on a subject. (Yin, 1984).

Kubalulekile ukuba kugcizelelwe ukuthi ucwaningo oluyi-case study luyakwazi ukuzakhela ngokwalo injulalwazi/ ithiyori engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo noma ngento efanayo. Okuhle ngocwaningo oluyi-case study ukuthi luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uya khona ngqo lapho kusuke kwenzeka khona lokho afuna ukuqonda kabanzi ngakho ayozibonela, axoxe nabahlanganyeli bocwaningo; ngaleyo ndlela azi ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile izinto futhi kunamphumela muni lokhu abakwenzayo (Nkosi, 2011).

#### **3.4.1 Ubuhle bocwaningo oluyi-case study**

Kuningi okuthandekayo ngocwaningo oluyi-case study. Okokuqala, ucwaningo nokuqoqwa kolwazi kwenzeka endaweni lapho ucwaningo luhlose khona (Yin, 1984). Ucwaningo oluyi-case study lungaxila mhlawumpe ezindleleni zokufunda ezikoleni noma esifundweni esithile, njengokufunda emagunjini okufundela noma ukuzifundela nje ungahlose kudlulela ebangeni elilandelayo. Ukuhlolisisa ukuthi kusetshenziswa ziphi izindlela zokufunda emagunjini

okufundela, lowo ocwaningayo kufanele azinike isikhathi sokuhlala kuleyo ndawo bese elandela konke okwenziwayo athathe namanothi ngesikhathi ebuka (Zaidah, 2003).

Okwesibili, ukuthi ucwaningo oluyi-*case study* luyakwazi ukuthi luqoqe ulwazi ngendlela enobuqiniso obukholakalayo nangendlela egxile ezinombolweni. Ucwaningo oluyi- *case study* lungaxuba izindlela zekhwalthethivu (*qualitative*) kanye nezekhwantithethivu (*quantitative*) (Hosenfeld, 1986).

Okwesithathu, ucwaningo oluyikhwalthethivu luhlale lutholakala ocwaningweni oluyi-*case study* kungekona ukuthi luhlose ukuveza ubunjalo besimo kuphela ngokubhekana nesimo ngqo, kodwa ukusiza futhi ekuchazeni kabanzi lokho okulukhuni ukuchazeka ezimweni zempilo lapho okusuke kungeke kutholakale noma kuchazeke ngokwenza ama-*experiment* noma i-*survey* (Zaidah, 2003).

### **3.4.2 Izici zocwaningo oluyi-*case study***

Yize kukuningi okuncomekayo ngocwaningo oluyi-*case study* kepha zikhona izici ezilwenza lungathandeki kumbe lube nesigcawagcwa. UYin (1984) uveza izinto ezintathu ezingathandeki ngocwaningo oluyi-*case study*. Okokuqala, ucwaningo oluyi-*case study* luvamise ukuthi lungabi nakho ukukholakala kahle. UYin (1984: 21) uthi “ezikhathini eziningi, abacwaningi abasebenzisa ucwaningo oluyi-*case study* abaqaphelisisi izinto ngokwanele, futhi ubuqiniso bocwaningo lwabo lushiya imibuzo eminingi emiqondweni yabantu kwesinye isikhathi babuye babe nemibono enezimpawu ezivuna ucwaningo lwabo”. Nokho-ke nale ncazelo, njengoba lolu hlobo locwaningo lungenziwa umcwaningi ukuba lukholakale noma lungakholakali.

Okwesibili, ucwaningo oluyi-*case study* luveza okuncane ngemiphumela ngoba lugxila esehlakalweni kumbe esimeni esincane kodwa alubheki izingxenye eziningi ngolokho okucwaningwayo. Umbuzo oqhamukayo owokuthi “Ukwazi kanjani ukufika empendulweni ube ugxile entweni eyodwa?” (Yin, 1984, p. 21). Nakhona lapha, angisizwa kahle lesi sizathu ngoba ingani uma ucwaninga ngesimo esithile, usuke wazi kahle ukuthi ugxile kuso, usuke ungaqondile ukucwaninga nganoma yini ephathelene naleso simo. Okuyikhona kwenza ucwaningo luqoqeke, lungasabalali.

Okwesithathu, ucwaningo oluyi-*case study* lwaziwa ngokuba undendende, lube lukhuni futhi lukhiqiza nomsebenzi obhalwayo omningi (Yin, 1984). Ucwaningo oluyi-*case study* lunobungozi uma ukuqoqwa kolwazi kungahleliwe ngendlela okulula ukuyithola.

## **3.5 IZINDLELA ZOKUQOQA ULWAZI LOCWANINGO**

### **3.5.1 Izingxoxo**

Lolu cwaningo lwaqoqwa ngezingxoxo ezisakuhleleka. Izingxoxo ngazisebenzisa ukuze abahlanganyeli bocwaningo bakwazi ukuphendula ngendlela abathanda ngayo babe nokukhululeka, bengaboshiwe wuhlobo lwemibuzo. Lokhu kwakuzosiza ekutholeni imibono yabo.

Ababhali abaningi bazichaza ngezindlela ezahlukene izingxoxo:-

The “interview” is a managed verbal exchange (Ritchie & Lewis, 2003 and Gillham, 2000) and as such its effectiveness heavily depends on the communication skills of the interviewer (Clough & Nutbrown, 2007). These include the ability to clearly structure questions (Gillham, 2000); listen attentively (Clough & Nutbrown, 2007); pause, probe or prompt appropriately (Ritchie & Lewis, p.141); and encourage the interviewee to talk freely, “Make it easy for interviewees to respond” (Clough & Nutbrown, 2007, p.134). Interpersonal skills (Opie, 2004) such as the ability to establish rapport, perhaps with humour and humility, are also important.

### **3.5.2 Izingxoxo Ezicishe Ukuhleleka**

Izingxoxo ziyaye zehluka kaningi uma kwenziwa ucwaningo. Lolu cwaningo lwasebenzisa lezo ezisakuhleleka noma ezicishe ukuhleleka. Izingxoxo ezisakuhleleka zichazwa kanje:

A semi-structured interview is a qualitative method of inquiry that combines a pre-determined set of open questions (questions that prompt discussion) with the opportunity for the interviewer to explore particular themes or responses further. It does not limit respondents to a set of pre-determined answers (unlike a structured questionnaire).

Semi-structured interviews are used to understand how interventions work and how they could be improved. It also allows respondents to discuss and raise issues that you may not have considered. (evaluationtoolbox.net.au).

Izingxoxo ezisakuhleleka zisebenza kakhulu uma abahlanganyeli bocwaningo ungeke ubabone njalo (Bernard, 2000). Lokho kwenza ukuthi ukwazi ukuqoqa ulwazi oluningi ngesikhathi esisodwa. Ziphinde zisize ukuthi abangabahlanganyeli bocwaningo baqonde

kangcono ngesihloko nenhloso yocwaningo futhi bakwazi nokuthi bacele ukucaciselwa kangcono imibuzo uma bengayiqondi kahle (Bernard, 2000). Ngalokho-ke uma sebephendula bayakwazi ukuthi benabe ngendlela abathanda ngayo nevulelekile kuze kube uyaneliseka umcwaningi (Bernard, 2000).

Inhloso yokusebenzisa izingxoxo ezisakuhleleka ukuthola kabanzi ukuthi abantu bacabangani futhi bazi kangakanani ngalokho umcwaningi asuke ehlose ukuthola kabanzi ngakho (Bernard, 2000). UBertram uyaqhuba uthi umcwaningi wazi kabanzi ngokuthandwa nokungathandwa ngabantu nokuthi bacabangani ngalokhu asuke ebuza khona ngaleso sikhathi (Bernard, 2000).

Izingxoxo ezisakuhleleka zenza ukuba umqondo walowo obuzwayo ukwazi ukusabalala futhi athole nelinye ithuba lokwenaba kabanzi kulokho asuke ekuphendula ngaphandle kokuthi ampintsheke empendulweni eyodwa (Bernard, 2000).

Lapho kusetshenziswa izingxoxo ezisakuhleleka lowo ocwaningayo uba khona kanye nalabo asuke ebuza, ukuze acacise kahle imibuzo okungeke kwenzeke uma uthumele uhla lwemibuzo (*questionnaire*). Umcwaningi angakwazi ukubuye abuze eminye imibuzo yokulandelisa uma ebona ukuthi izimpendulo azitholayo azimgculisi kahle. Kuba lula kubahlanganyeli ukuba bakhulume kunokuphendula uhla lwemibuzo eminingi ebachithela isikhathi. Ngesikhathi ubabuza ungakwazi nokusebenzisa isiqophamazwi ukuze ukwazi ukubuye ulalele kahle izimpendulo zabo, kanti lokho akwenzeki uma kuwuhla lwemibuzo (Bernard, 2000).

Izingxoxo azisebenzi ukuqoqa ulwazi nje kuphela, kepha kumbandakanya lowo ongumcwaningi kanye nabahlanganyeli bakhe indlela abaxoxisana ngayo. Lapho-ke kufanele lowo ocwaningayo abheke ukuthi labo abangabahlanganyeli bocwaningo baluhlobo luni lwabantu nokuthi iyiphi indlela angabaphatha ngayo. Uma lowo ocwaningayo esesikhundleni esiphezulu lokho kungenza ukuthi labo abangabahlanganyeli bangakhululeki ukuphendula ngokwethembeka ngoba besaba izinga akulo (Bernard, 2000). Nokho-ke izingxoxo zenza umsebenzi ube mningi ngoba uma kusetshenziswe isiqophamazwi kuba umsebenzi ukulalela uphinde ubhale lokhu okuqoshiwe, kanti futhi kungathatha isikhathi esiningi ukuthi ukucubungule kahle (*data analysis*) (Bernard, 2000).

### **3.5.3 Uhlelo Lwemibuzo esakuhleleka**

Uhlelo lwemibuzo yileyo osuke uzoyibuza abahlanganyeli bocwaningo kanye nendlela ozoxoxisana ngayo nabo. Njengoba lolu cwaningo lwalugxile kwisimomqondo sabafundi kanye nothisha imibuzo yami yayigxile kakhulu ekutholeni ukuthi abafundi basibona kanjani isiZulu njengesifundo, nanjengolimi olusetshenziswayo nje emphakathini. Imibuzo yayihlanganisa leyo eyayihlose ukuthola izimpendulo ngendlela abafundi abazizwa ngayo kumbe ababuka ngayo ukufunda isifundo sesiZulu; ukuthola ukuthi uma bekhuluma nabangani babo noma emiphakathini nasezindaweni lapho kutholakala usizo lomphakathi basibona sikhula noma sishabalala isiZulu; ukuphawula kwabo ngalolu limi emphakathini, nokunye. Imibuzo ebabuzwa yona yayivulelekile ukuthi uma umuntu ephendula ngikwazi ukubuye ngibuzele phezu kwempendulo yakhe. Yonke imibuzo yayihloliwe ukuba kungabi ngelumelayo neyehlisa isithunzi sabahlanganyeli bocwaningo. Umuntu ngamunye wayethola isikhathi esanele ukuba aphenandle ngokukhululeka futhi engaxineki.

### **3.6 AMASU OKUQOQA ULWAZI**

Njengoba ucwaningo lwalusebenzise izingxoxo ezicishe ukuhleleka amasu asetshenziswa kwaba isiqophamazwi kanye namanothi athathwa ukulekelela noma ukwengeza kulokho okuqoshiwe. Inhloso yokuthatha amanothi kwakuwukubhala izinto ezingeqopheke, njengokusetshenziswa kolimi buthule olunjengobuso nokusebenza kwezandla kumbe komzimba uma bephendula abahlanganyeli bocwaningo, nokwenezela kulokho okuqoshiwe. Indlela ubuso babo nomzimba onyakaza ngayo ikhona okukhombisayo ukuthi lowo ophendulayo ukhululeke kangakanani nokuthi akanakho ukukhululeka. Ngesiqophamazwi ngathatha okwakushiwo kunjengoba kunjalo ngase ngibhala phansi futhi kunjengoba kunjalo. Yizona zizathu ezenza ngasebenzisa isiqophamazwi nokuthi ngibuye ngibhale amanothi.

### **3.7 UKUQHUTSHWA KOCWANINGO ESIKOLENI**

Ucwaningo lwaqala ngenyanga ka-Agasti esikoleni esiseThekwini. Ngosuku lokuqala ngaya esikoleni ekuzokuqhutshwa kuso ucwaningo ngacela umzuzwana kothisha labo engangihlose ukuba babe yingxenye yocwaningo, ngabanika izincwadi ezibanxenxayo ukuba babe ngabahlanganyeli ocwaningweni. Ngabe sengibachazela ngenkambiso elungileyo nokuthi bavumelekile ukuhoxa noma ngasiphi isikhathi ocwaningweni futhi lokho ngeke kube nawo umthelela omubi kubo. Ngaphinde ngabachazela ukuthi ngizosebenzisa isiqophamazwi ngenhloso yokuthi ngikwazi ukulalelisisa kahle izinkulumo zabo senginesikhathi esanele futhi ngizihlele kahle ngokuzibhala phansi. Nabo futhi ngabatshela ukuthi konke abayokukhuluma

kanye namagama abo kuyohlala kuyimfihlo phakathi kwami nabo kuphela. Ngabanika nethuba lokuba babuze lapho bedideka khona noma lapho befuna ukucaciseleka khona.

Ngaphinde ngaphindela ngoLwesihlanu ngacela abafundi abangabahlanganyeli bocwaningo ngesikhathi sokuhlaba ikhefu lokuqala. Ngaqale ngazazisa kubo ngabachazela ngenhloso yocwaningo nokulindelekile kubona. Ngenza okufanayo nakubo, ngabanika izincwadi eziya kubazali ukubanxenxa ukuba babe ingxenye yocwaningo ngakubachazela ngamalungelo abo njengoba ngangenzile nakothisha babo. Ngathola nethuba lokuba sijwayelane futhi bangangixwayi ngokuthi sizixoxele nje ngezifiso zabo uma sebeqede ukufunda lokho kwakungeyiyo ingxenye yocwaningo lwami kepha ngangiqhuba isikhathi sokuhlala nabo ukuze ngokulandelayo bangangixwayi. Bakujabulela kakhulu ukuba nami futhi bazibona bebaluleke kakhulu kunabanye. Ngabatshela ukuthi izincwadi bazinike abazali babo ukuze kube yiyo ababanika imvume yokuba bahlanganyele kanye nami ocwaningweni nokuthi abazali basayinde.

Ngabuya kuyo lenyanga kungoLwesine ngoba isikole siyashesha ukuphuma. Lokho ngakwenza ngoba sasivumelene nabahlanganyeli bocwaningo ukuthi ngizosebenzisa lolu suku njalo uma ngize kubo. Safika saqala izingxoxo nabahlanganyeli bocwaningo ngalo uLwesine, ngathola uthisha oyedwa kanye nabafundi abathathu. Konke kwahamba kahle impela ngoba bakhombisa ukuyiqonda yonke into eyenziwayo, kanti futhi babenokuzimisela nogqozi olukhulu.

Ngabuye ngaphindela ngoLwesine olulandelayo lapho lapho ngaphinde ngathola uthisha oyedwa kanye nabafundi abathathu. Lokhu kwenzeka ngoba vele kwasekuqaleni sasihlelile ukuthi uthisha makabe yedwa kanye nabafundi abazoba yingxenye yocwaningo. Isizathu salokho ukuba nabafundi babone ukubaluleka nobumqoka balolu cwano, ngale kwalokho bangabi nokwesaba bakhululeke. Uthisha waba nokukhulu ukungabambisani nami ngoba ngangithi uma ngibuza umbuzo naye abuze mina ukuthi njengoba nami nginguthisha nje ngibona kanjani. Lokho kwaluphazamisa kakhulu ucwaningo lwami ngoba kwakufanele ngicishe isiqophamazwi ngikhulume naye kuqala ngaphambi kokuba ngiqhubeke nokumbuzo. Kodwa-ke ekugcineni ngagcina ngizitholile izimpendulo yize zazingagculisi njengezathisha wokuqala. Abafundi bona baphendula kahle yize babengakwazi ukuphendula ngokwanele uma ngelula isikhathi embuzweni ngamunye.

NgoLwesine olulandelayo ngathola abafundi abane kuphela ngoba uthisha wayengaphumelelanga ukuza esikoleni ngalolo suku. Kwaba khona umqansana kulabo

bafundi ngoba babengakhombisi ukuzimisela kwasanhlobo kwazise wayengekho uthisha abamhlonipha ukwedlula mina. Ngazama ukusebenza ngaphansi kwaleso simo, kodwa-ke bagcina sebengene emgqeni yize babenganiki izimpendulo ezigwele kodwa bazama kakhulu. Kwase kuba uLwesine lokugcina lapho engamthola uthisha oyedwa kanye nabafundi ababili, ngalolo suku kwahamba kahle kakhulu konke.

Yize ucwaningo lwahamba kahle kodwa zikhona izingqinamba engahlangabezana nazo ngaphambi kokuba luqale. Izingqinamba engaba nazo kwaba ngezokuthi sizosithola kanjani isikhathi sokuba ngikwazi ukuhlanganyela nalobo engibacwaningayo. Okunye kwaba ukuthola othisha abathathu abafundisa isiZulu ebangeni le-11 kepha kwagcina sekuxazululekile ngokuhamba kwesikhathi. Enye yezingqinamba kwaba eyokuthi othisha babeba nokungathandisisi ukuba yingxenywe yocwaningo, ngezizathu zokuthi abanye babeba nenkolelo yokuthi bayakuphumelelisa ezifundweni zakho kanti abanye babecabanga ukuthi bazophuma ezincwadini ezinkulu ezizobonwa umphakathi wonke bese kuvela lokho ababekuphawula.

### **3.8 INDAWO YOCWANINGO**

Isikole lapho ucwaningo lwenzelwa khona iZamimfundo Secondary School (okungelona igama langempela) esakhiwe endaweni eseduze nedolobha iTheku. Kule ndawo kunezakhiwo eziningi (eziyimikhukhu/imijondolo) kanye nelokishi lapho kuhlala abantu abanhlobonhlobo ngokobuhlanga nangokwezilimi. Umphakathi owakhele isikole uphila impilo esemazingeni ehlukeni; kukhona abasebenza umsebenzi okwaziyo ukubaphilisa bakwazi ukwenza izidingo zabo bese kuba khona abangasebenzi kwasanhlobo abaphila ngemixhaso namaphasela okudla okuvula kuhulumeni. Isikole sona sikhulu sinezitezi ezintathu. Sinabafundi abayi-1350 kanye nothisha abangama-46. Othisha baxubile ngokobuhlanga, kukhona abangamaNdiya ayi-9, oyedwa wakwelinye izwe lase-Afrika abathathu abangamaXhosa kanye nabangama-33 abangamaZulu. Izingane-ke zona zixube ngobuhlanga bobuZulu nobuXhosa.

### **3.9 ABAHLANGANYELI BOCWANINGO KANYE NOKUQOKWA KWABO**

Njengoba lolu cwaningo lwalugxile esikoleni esisodwa abahlanganyeli bocwaningo kwaba ngabafundi bebanga lesi-11 abayishumi nambili (12) kanye nothisha abathathu (3) besifundo solimi lwesiZulu. Abafundi abangabafana abayisihlanu (5) kanye nabanganamantombazane abayisikhombisa (7). Bonke laba bafundi baneminyaka elinganiselwa kweyi-16 kuya kweyi - 19. Ababili bangamaXhosa bese kuthi abayi-10 bangamaZulu.

Ziningi izindlela zokukhetha abahlanganyeli bocwaningo futhi zimbandakanya izinqumo ezithile ekubakhetheni. (UCohen, Manion no Morrison , 2000) bayichaza kanje *isampling*:

Sampling involves making decisions about which people, settings, events or behaviours to observe. Exactly what will be studied in a particular study depends on the **unit of analysis**. The unit of analysis may be individuals, or groups (such as classes, or sports teams) or organisations (such as schools). So, a researcher needs to decide how many individuals, or groups or schools will be observed. (Cohen, Manion & Morrison, 2000).

Ukukhetha isibalo sabahlanganyeli bocwaningo kugxila enhlosweni yocwaningo. Isibalo sabahlanganyeli bocwaningo siphinde sincike ekutheni ezindleleni zokuqoqwa kolwazi locwaningo (Cohen, Manion no Morrison, 2000). Lolu cwaningo lwasebenzisa indlela ye *purposive sampling*. *Ipurposive sampling* yilapho umcwaningi ekhetha abazoba ngabahlanganyeli bocwaningo ngenhloso ethile. Umcwaningi ukhetha iqembu noma abantu abathile azothola kubo izimpendulo ezinembayo ngoba basuke bebheke naso leso simo acwaninga ngaso. UDurheim (2002) uyichaza kanje indlela ye *purposive sampling*:

Purposive sampling means that the researcher makes specific choices about which people to include in the sample. The researcher targets a specific group, knowing that the group does not represent the wider population; it simply represents itself. This is fine if the researcher does not wish to generalise the results beyond the group sampled.

Purposive sampling is often done by **convenience sampling** which means choosing a sample which is easy for the researcher to reach. For example, a teacher may test the reading speed of the class of Grade 9s which she teaches, knowing that the learners may not be representative of all the Grade 9s in the school.

Purposive sampling is mostly used by researchers in the interpretive and critical paradigms who would be using case study, ethnographic, life history or action research styles of research.

Ipharadaymu engayikhetha iyahambisana futhi nendlela ye *purposive sampling*.

### 3.10 ISIVIVINYO SOCWANINGO



INational Centre for the Replacement, Refinement and Reduction of Animals in Research (NC3Rs, 2006) ithi inhloso yesivivinyo socwaningo ukuthola nokuqoqa ulwazi ngaphambi kokuba kwenziwe ucwaningo lwangempela. Lokhu kwenziwa ukuze kuthuthukiswe izinga locwaningo kanye nemibuzo. Lokhu kungukuzilungiselela nokuziqeqesha komcwaningi ukuze alungise amaphutha kahle kusenesikhathi. Isivivinyo socwaningo siveza kabanzi indlela abakhululeke ngayo abantu uma bephendula imibuzo kanti futhi nangendlela lowo obuzayo abuzayo ngayo imibuzo (NC3Rs, 2006).

Lolu cwano lwavivinywa esikoleni engisebenza kuso. Ngalwenza ezinganeni ezintathu kanye nakuthisha oyedwa ngisebenzisa yona le mibuzo engangizoyisebenzisa ocwaningweni lwangempela. Isizathu salokho kwakwukuthola ukuthi imibuzo izwakala kahle yini nokuthi abahlanganyeli bocwaningo bayakwazi ukuphendula ngezimpindulo ezizwakalayo. Enye inhloso kwakwukubheka ukuthi ayikho yini imibuzo ephindekile nengezwakali kahle engase yenze ukuthi abahlanganyeli bakhingceke uma beyiphendula. Kwathatha izinsuku ezimbili ukuba ngiqede ngoba ngangithatha imizuzu engama-40 kuye ehoreni umuntu ngamunye. Ngosuku lokuqala ngaqala ngothisha kanye nomfundi oyedwa kwase kuthi ngakusasa ngathatha abafundi ababili. Konke lokhu ngangibabuza umuntu ngayedwana. Kwangisiza kakhulu ukuvivinya imibuzo yocwaningo lwami ngoba ngakwazi ukubona ukuthi ezinye izimpindulo zicishe zifane lokho okwakuchaza ukuthi kwakufanele ngishintshe indlela engangizobuza ngayo. Lokhu kwanginika nesibindi sokuba ngikwazi ukubhekana nezingqinamba ezingase zibe khona uma sekuwucwaningo lwangempela. Ngabona nokuthi kunemibuzo okufanele ngiyibeke ngendlela engacashile futhi iphenduleke kalula.

### **3.11 INKAMBISO ELUNGILEYO**

Ngalandela inkambiso elungileyo ngakhuluma noMphathisikole kuqala ngamnika incwadi echaza kabanzi ngocwaningo kanye nezinhloso zalo. Incwadi yayikucacisa konke okuyinkambiso elungileyo futhi iveza ukuthi igama lesikole kanye namagama alabo abangabahlanganyeli bocwaningo akuyukuzezwa ngenxa yokuvikela isithunzi sesikole kanye nesabahlanganyeli bocwaningo. Ngachitha isikhathi cishe esingangehora umphathisikole efuna ngimchazele kabanzi ngocwaningo lwami kanye nesikhathi engizosichitha esikoleni sakhe uma sengiqala ukucwaninga.

Abahlanganyeli bocwaningo nezinhlaka zonke ezithintekayo kufanele zithole ukuchazeleka ukuthi ucwaningo luhloseni ngabo, ukuze benze izinqumo eziphusile sebenalo ulwazi oluphelele ngokulindeleke kubo ocwaningweni (Durheim, 2002). Bonke abahlanganyeli

kufanele babe nesiqiniseko sokuthi ulwazi abayobe beluveza luyoba imfihlo. Kufanele bazi ukuthi ulwazi luyovezwa kanjani emphakathini nokuthi amagama nesithunzi sabo siyobe sivikelekile. Umcwangingi kufanele aqaphele ukuvikela amagama nesithunzi sabahlanganyeli bocwaningo. Kanjalo futhi abacwangingi akufanele bazakhele ulwazi abalususela emoyeni baze balushicilele ngisho phansi (Durheim, 2002).

Kulolu cwanningo ngalandela yonke inkambiso elungileyo yocwaningo (*research ethics*). Ngacela imvume eMnyangweni weMfundo, kuMphathi-sikole, othisha, abazali kanye nabafundi. Ngabachazela ngenhloso yocwaningo kanye nokuthi luyoqhutshwa kanjani. Ngachaza ukuthi ngangizosebenzisa isiqophamazwi ngibuye ngithathe namanothi. Amanothi ayezolekelela lokhu okuthathwe yisiqophamazwi. Abahlanganyeli bocwaningo bagcwalisa ifomu eliyisivumelwano sokuthi bayakuqonda konke abayobe bekwenza futhi bayavumelana nakho base beyalisayinda.

Ngaqinisekisa kubahlanganyeli bocwaningo ukuthi konke ababezokukhuluma nemibono yabo kwakuzohlala phakathi kwami nabo futhi kube yimfihlo engeke idalulwe kwanhlobo ngaphandle kwemvume yabo. Ngachaza ukuthi amagama esikole nabahlanganyeli bocwaningo ayezosetshenziswa kwakungezokuba awangempela ukuze bavikeleke. Baziswa ngamalungelo abo njengabahlanganyeli bocwaningo. Lokhu kwakuhlanganisa nokuthi uma befisa ukuhoxa ocwaningweni babengakwenza noma nini lokho, ngaphandle kwemiphumela emibi. Baziswa futhi ukuthi konke okuqoshiwe kuyogcinwa endaweni ephephile eNyuvesi iminyaka emihlanu ngumeluleki wami bese kuyalahlwa ngokuphephile emva kwale minyaka. Okungamaphepha nekhasedi lesiqophamazwi kuyogaywa emshinini. Baphinde baziswa ukuthi konke abayobe bekushilo nokwakuthathwe umshini wokuqopha amazwi kuyobhalwa phansi kunjengoba kunjalo akukho okuyongezwa noma kushintshwe.

### **3.12 UBUQINISO NOKUKHOLAKALA**

Ubuqiniso bocwaningo yilapho uma kungathiwa luyaphindwa luyenziwa kuphinde kutholakale imiphumela efana ncamashi naleyo ebitholakale ekuqaleni (MacKenzie noKnipe, 2006), ngisho nama ngabe selwenziwe omunye umucwangingi.

Ukuze ucwaningo lukholakale futhi lube nobuqiniso, kwasetshenziswa izindlela ezahlukene zocwaningo, njengoba ngivezile esigabeni sokuqoqwa kolwazi locwaningo. Lokhu kuhlanganisa izindlela ezixubile zokuqoqa ulwazi: izingxoxo ezicishe ukuhleleka, isiqophamazwi kanye namanothi. Emva kokuqeda ukubhala okusesiqophamazwini konke

bayokuvezelwa labo abangabahlanganyeli bocwaningo ukuze babone ukuthi kuyikho ababekushilo.

Ngaphandle kwalokhu, ucwaningo lwavivinywa (*piloted*) esikoleni okwasiza ukwenza ngcono amathuluzi ocwaningo, ngathola nesibindi sokubuza abahlanganyeli bocwaningo oluyisivivinyo njengomcwaningi, kwenyuka nokuzethemba. USimon (2011) uthi ubunjalo bocwaningo bungumphumela wokuhleleka kahle kocwaningo nokutholakala ukuthi lusebenzise izindlela ezahlukene zokuqoqa ulwazi futhi ziyakholakala ngempela (Simon, 2011). USimon uqhuba akhulume ngokukholakala kocwaningo, athi kufanele ucwaningo lube nobuqiniso futhi abacwaningi bakuveze konke okulindelekile ngesikhathi sokucwaninga bese kuba amathuluzi abawasebenzisayo babazise labo abasuke bengabahlanganyeli (Simon, 2011).

### **3.13 IZINDLELA ZOKUHLAZIYA UCWANINGO**

Izindlela zokuhlaziya ucwaningo zisetshenziswa lapho ulwazi locwaningo seluqoqiwe. U LeCompte benoSchansul (1999) bachaza ukuhlaziya ulwazi locwaningo kanje:

LeCompte and Schensul (1999) define analysis as the process a researcher uses to reduce data to a story and its interpretation. Data analysis is the process of reducing large amounts of collected data to make sense of them.

Kanti uPatton (1987) uveza ukuhlaziya ulwazi locwaningo kanje:

Patton (1987) indicates that three things occur during analysis: data are organized, data are reduced through summarization and categoriation, and patterns and themes in the data are identified and linked.

Izindlela ezasetshenziswa kulolu cwaningo yilezo ezisetshenziswa ngabacwaningi bocwaningo oluyikhwalithethivu. Ngasebenzisa injulalwazi kaGramsci (1971) ukulekelela ukuhlaziya okutholakele. Ngakha izindikimba kulokho okwakutholakele, kusukela kwezincane kuze kufike kwezijjyile.

### **3.14 IZINGQINAMBA ZOCWANINGO**

Izingqinamba zocwaningo yilezo umcwaningi ahlangebazana nazo lapho enza ucwaningo. Lokhu kungaba yizinto ezimayelana nezinjulalwazi, izindlela zocwaningo, abahlanganyeli bocwaningo, yindawo lapho ucwaningo lwenzeka khona, nokunye. Lezo zingqinamba ziletha ubuthaka ocwaningweni. Ubuthaka balolu cwaningo benziwa ukuthi lwenzeka esikoleni

esisodwa futhi lugxile kubafundi bebanga le-11 abayi-12 kanye nothisha abathathu kuphela. Lokhu kuveza isithombe sokuthi ukuba lwalungenziwa ezikoleni eziningi kwakungaba nemibono eminingi futhi kungabi ibanga le-11 kuphela. Okunye ukuthi lolu cwaningo lugxile olimini lwesiZulu kuphela hhayi kwezinye izilimi. Njengoba lugxile olimini lwesiZulu kuphela nakhona alubuki yonke into ephathelene nolimi lwesiZulu kepha lubuka isimomqondo (*attitudes*) mayelana nesiZulu kuphela. Konke lokhu kwenza ukuthi ulwazi olutholakalayo kube ngoluqoqekile olungasabalele kakhulu. Ngakho-ke imiphumela yalolu cwaningo ngeke isabalalele kwezinye izikole ezingazange zibe yingxenywe yocwaningo.

Ngesikhathi ngiyovivinya ucwaningo ngahlangabezana nokuthi kwakunomcimbi wokuqoqwa kwezimali zokuxhasa ukuvaleliswa kumamatibuletsheni (*matric*). Lokho kwangikhubaza ngoba ngesikhathi ngishaya ucingo ngicela lolu suku lowo engakhuluma naye akazange akubeke ukuthi bayobe benalo mcimbi. Kwabe sekuphoqeleka ukuthi ngibuye ngolunye usuku. Lokhu kwabe sekusho ukuthi kumele ngisebenzise enye imali ukufinyelela endaweni yocwaningo, njengoba nemali enganginayo yabe inganele. Lokhu kwakusho nokuphazamiseka kwami kowami umsebenzi njengoba ngabe sengingezokuba bikho izinsuku ezingaphezulu kwalezi engabe ngizihlinzeke ngazo.

USimon (2011) uveza ukuthi izingqinamba zocwaningo kanje:

The **delimitations** are those characteristics that limit the scope and define the boundaries of your study. The delimitations *are* in your control. Delimiting factors include the choice of objectives, the research questions, variables of interest, theoretical perspectives that you adopted (as opposed to what could have been adopted), and the population you choose to investigate. Your first delimitation was the choice of problem itself; implying there are other related problems that could have been chosen but were rejected or screened off from view. Your purpose statement explains the intent that clearly sets out the intended accomplishments, and also includes and implicit or explicit understanding of what the study will not cover. The delimitations section of your study will explicate the criteria of participants to enrol in your study, the geographic region covered in your study, and the profession or organizations involved (Simon, 2011).

Izingqinamba zocwaningo yizo ezenza ukuthi lungasheshi ucwaningo ngendlela lowo ocwaningayo asuke ehlele ngayo ngoba uhlangabezana nazo engazelele.

### **3.15 IQOQA LESAHLUKO**

Kulesi sahluko ngikhulume ngezindlela ezasetshenziswa ukwenza lolu cwaningo. Ngikhulumile ngohlobo locwaningo, izindlela zokuqoqa ulwazi, izindlela zokuhlaziya, inkambiso elungileyo eyalandelwa ubuqiniso nokukholakala, kanye nobuthaka bocwaningo Esahlukweni esilandelayo ngizobe ngikhuluma ngenjulalwazi yokuhlaziya.

## **IS AHLUKO SESINE**

### **UHLAKA LWENJULALWAZI**

#### **4.1 ISINGENISO**

Esahlukweni esedlule ngixoxe ngezindlela ezalandelwa ekwenzeni lolu cwaningo. Ngixoxe nangenkambiso elungileyo ukuthi yalandelwa kanjani ekuqhubeni ucwaningo nangezindlela zokuhlaziya ezasetshenziswa. Ngiphinde ngaxoxa ngocwaningo oluyisivivinyo olwenziwa ukuhlola imibuzo eyayizosetshenziswa uma sekwenziwa ucwaningo lwangempela. Kulesi sahluko ngizoxoxa ngohlaka lwenjulalwazi eyasetshenziswa ukuze kucace ukuthi ihambisana kanjani nalolu cwaningo. Lokhu ngizokwenza ngokuthi ngiyichaze kabanzi ukuze kuvele isithombe esicacile ngayo. Ngizoqala ngokuthi ngichaze ikhonsepthe elithi “injulalwazi”, ngaphambi kokuthi ngiveze ukuthi yiyona yiphi injulalwazi engayikhetayo.

#### **4.2 INJULALWAZI**

UNkosi (2011) uchaza injulalwazi (*theory*) ngokuthi yiqoqo lezitatimende (*set of statements*) noma inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. UNkosi uyaqhuba uthi kungaba yiqembu

elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo. Injulalwazi iyizincazelo ewumphumela wocwaningo olunzulu futhi yeyeme enkollelweni ethile kanti isetshenziswa ngabantu abaningi (Nkosi, 2011).

IBusiness Dictionary.com ichaza kanje:

A set of assumptions, propositions, or accepted facts that attempts to provide a plausible or rational explanation of cause-and-effect (causal) relationships among a group of observed phenomenon. The word's origin (from the Greek *thorós*, a spectator), stresses the fact that all theories are mental models of the perceived reality. (www.businessdictionary.com).

Injulalwazi iqoqo lemicabango yosonjululwazi echaza kangcono ngaleso sihloko okucwaningwa ngaso, futhi iyakwazi ukunika umqondo kanye nokucaciseleka ngocwaningo lwakho. Iphinde iveze nobuqiniso obusekela ucwaningo olwenziwayo. Injulalwazi iyasiza ekulekeleleni ukuhlaziya ocwaningweni nokuveza amaqiniso ngokuthile okudinga ukuhlaziyeka (Nkosi, 2011).

### **4.3 UHLAKA LWENJULALWAZI**

Uhlaka lwenjulalwazi (*theoretical framework*) ngumhlahlandlela ohlahlwa ngosonjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. Ingabuye ichazwe futhi njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo (Ndimande, 1998). UNkosi (2011) uthi uhlaka lwenjulalwazi lungumgogodla kumbe isibuko sokubuka into ethile, noma yiso lokubuka, noma lokuqonda into ethile; kanti futhi luyinhlanganisela yemicabango ethile enobudlelwano njengenjulalwazi (*theory*), kodwa lona alucutshunguliwe njengenjulalwazi. Uhlaka lwenjulalwazi yilona oluba ngumgogodla wocwaningo, elulawulayo. Luchaza izinto okuyizona zizohlolwa wocwaningo nokuthi kuyohlaziywa kanjani lokho okuyohlolwa lucwaningo.

Uhlaka lwenjulalwazi lusebenze njengensizakuhlaziya esetshenziwa ukwenza ucwaningo (Nkosi (2011)). Uhlaka lwenjulalwazi kumele luveze ngokucacile kumfundi wombiko wocwaningo (research report) ngesimo sepolitiki, senhlalo, sosikompilo kanye nomlando lapho ucwaningo luvela khona. Lokhu kuchaza ukuthi ngisho indlela umcwaningi azohlaziya

ngayo ulwazi alutholile kufanele kucaciswe kahle. Lokhu kungenxa yokuthi abafundi bombiko wocwaningo bazofisa ukwazi ukuthi umcwaningi wayebuka ngasiphi isibuko kumbe ihlo (Nkosi, 2011).

#### 4.4 INJULALWAZI YE- *HEGEMONY*

Lolu cwaningo lwasebenzisa injulalwazi kaGramsci (1971) ebizwa ngokuthi iGramsci's Hegemony Theory. UGramsci (1971) uthi:

*Hegemony is a political power that flows from intellectual and moral leadership, authority or consensus as distinguished from armed forces. A ruling class in the community forms and maintains its hegemony, which dominates the other classes in the society Gramsci (1971).*

Kuyacaca ukuthi abantu noma umphakathi wemukela izinkolelo zeqeqebana eliqhoqhobele amandla kanye nohlelo lwemicabango nezinkolelo zazo. Ngakho-ke nezilimi ngokunjalo ziqhoqhobelwe yilabo abanemicabango nezinkolelo abafuna ukuba ziphumelele bese kushabalala lezo zilimi zalabo abangabokudabuka (Ndimande-Hlongwa, 2009). Le njulalwazi ibheka kakhulu lapho kunedlanzana elibusayo ngemibono nangokwenza bese kucindezeleka labo abangabusiyo. Njengokunjalo lolu cwaningo lugxile olimini lwesiZulu esikoleni esiseThekwini. Kanti lubheka ukuthi isimomqondo sabafundi nothisha simi kuphi uma lufundwa noma lufundiswa. IsiZulu phela naso sibukelwa phansi kunesiNgisi, okuyisona esithandwa ngabantu abaningi (Ndimande-Hlongwa, 2009). Injulalwazi kaGramsci yasetshenziswa ekuhlaziyeni ukuze kutholakale ulwazi olujulile mayelana nokusetshenziswa kwesiZulu esikoleni esasiyinxenye yocwaningo kanye nezinga laso emphakathini.

UKamwangamalu (2001) uthi isiNgisi sibonwa ngabaningi njengolimi lwamandla ngenxa yokusetshenziswa kwaso kakhulu njengolimi lokuxhumana nokuhwebelana emsebenzini kanjalo nakwezinye izingxenye lapho kusetshenziswa khona ulimi. UHeugh (2000) uyawufakazela umqondo kaKamwangamala (2001) lapho ekubeka kucace ukuthi isiNgisi sisaqhubeka ukusetshenziswa kakhulu yizingane, othisha, umphakathi, kuhlanganisa nabazali. Yingakho nezingane ezingamaZulu zisabambelele ekutheni isiZulu siwulimi olungaphucuzekile futhi ongeke ukwazi ukuthola umsebenzi uma wazi sona kuphela (Ndimande-Hlongwa, 2009). Izinkolelo nensila yobandlululo isasele kubazali, ngakho-ke izingane ziye zikhethe ulimi lwesiNgisi zilufunde njengolwasekhaya uma zifunda ngoba zibalekela ukuhlangabezana nezingqinamba uma sekuyiwa kuzinhlokhono zemisebenzi, ukuxhumana jikelele kanye nezamabhizinisi (Kamwangamala, 2001). Konke lokhu

kuyahambisana nenjulalwazi yokuhlaziya kaGramsci yokuthi, samukela imicabango, izinkolelo zalelo qeqebana eliqhoqhobele amandla bese kucindezeleka ulimi lwethu, njengoba kwenzeka kuso isiZulu, okuwulimi loMdabu lwase-Afrika.

Le njulalwazi yaqala ngekhulunyaka le-19 (19<sup>th</sup> century) lapho yayiveza indlela labo ababesezikhundleni ngokwezepolitiki babecindezela inkululeko yabanye (Ndimande-Hlongwa, 2009). Le njulalwazi ye hegemony igxile kakhulu ekulapheni imimoya yabantu ababengaphathekile kahle futhi ababebonakala njengezigqila emehlweni alabo abaphethe emazingeni aphezulu. Lapha kwakuba khona nalabo ababengabasebenzi abasemazingeni aphantsi ababesebenza ngokugqilazeka bakhiphe umkhiqizo omningi kodwa bahole kancane. Kuthi labo abasemazingeni aphezulu bathole imali enkulu kodwa bengasebenzisanga amandla ngoba umkhiqizo ngowabo futhi bangabaphathi.

Injulalwazi kaGramsci (1971) yehegemony iveza indlela abantu abaphezulu ezikhundleni noma ababusayo emphakathini beshintsha indlela umphakathi ophila ngayo bayenze ibe ngendlela ethandwa yibo noma ehambelana nezinhlalo zabo (Gill, Stephen & James, 2001). Le njulalwazi bayisebenzisa njengeqhinga lokuqhoqhobala abasemazingeni aphantsi ngokolimi abalusebenzisayo. Bakwenza ukuze labo abaphansi ngokwezinga lempilo bakholwe ukuthi ulimi olusetshenziswa abasemazingeni aphezulu yilo olunamandla nolusemthethweni futhi okufanele lufundwe ngisho esikoleni. Baye babahehe ngokuthi lokhu kumele kwenzeke ukuze kube lula ukuthola umsebenzi. Baphinde babacindezele ngokomsebenzi abawenzayo lapho izinhlobo ezithile zemisebenzi ebukelwa phansi yenziwa yilabo abathile kumbe abasemazingeni aphantsi nangahloniphekile bese bephinda baholelwe imali encane. Kanjalo nasolimni abalusebenzisayo, baye baphoqwe ukuthi bakhulume ulimi lwalabo abasemazingeni aphezulu abaqhoqhobele izikhundla ukuze inkulumo isheshe izwakale. Khepha labo abasemazingeni aphezulu abazihluphi ukufunda ulimi lwabasebenzi babo (Gill, Stephen & James, 2001).

#### **4.5 UMSUKA WEGAMA ELITHI *HEGEMONY***

UFontana (2008) uchaza igama elithi “hegemony” ngokuthi liqhamuka egameni lesiGrikhi (Greek) elithi “*egemon*” (*guide, ruler, leader*) kanye nelithi “*egemonia*” (*rule, leadership*). Lilonke nje leli gama lichaza amandla asetshenziswa yilabo abasezikhundleni nabangcono ngokwezinga lempilo emphakathini ikakhulukazi kwezepolitiki. Labo bantu abasezingeni elingcono baye basebenzise amandla bacindezele labo abasemazingeni aphantsi ngemithetho. Leyo mithetho iyaye iphambane namasiko, izinkolelo, izimfuno kanye nezinkambiso zabo,



ikakhulukazi olimini okufanele balusebenzise, izinhlobo zemisebenzi abanikwa zona kanye nokunye okuningi (Fontana, 2008). Yingakho-ke kulolu cwaningo leligama lisebenza njengohlaka lwenjulalwazi ngoba kuyabonakala ukuthi ulimi lwesiNgesi luthathwa njengolungcono kunezilimi zabaMnyama eNingizimu Afrika. Yize lolu cwaningo lugxile ekucwaningeni ukufundwa kwesifundo solimi lwesiZulu nokusetshenziswa kwalolu limi jikelele ngabafundi njengengxenyane yomphakathi, ucwaningo luzoveza ikakhulukazi ngesimomqondo sabafundi ngalolu limi.

Injulalwazi kaGramsci (1971) iva ngokucace bha ukuthi indlela okuqhutshwa ngayo nokuhlelwa ngayo amazanga empilo nobumqoka bezilimi emphakathini kugxile kakhulu kwezepolitiki. UGramsci uthi labo abasemazingeni aphansi babegcina bebukeka bekwemukela ukuphathwa ngokucindezelwa yilabo abangabacindezeli babo. Yize kunjalo indlela yokucindezeleka kwabo iba ngendlela yezepolitiki ngisho nasemisebenzini abayenzayo. Okukhulu kunakho konke ukuthi nolimi lwabo luyacindezelwa. UGramsci ubona kungaba kuhle uma kuhlangukiswa abantu ngokwamazanga abo ehlukene futhi nendlela abaphathwa ngayo ifane noma icishe ifane, futhi kungabi negebe elikhulu empilweni abayiphilayo (Fontana, 2008).

UGramsci (1971) uphinde athi alikho iqeqebana elilodwa eliqhoqhobeke amanye kodwa umshikashika wukudonsisana ngokuqhoqhobala amandla phakathi kweqeqeba elengamele nalelo elenganyelwe. Ngaphezu kwalokho, uGramsci (1971) uyehlukanisa phakathi kokubusa, lapho ukuqhoqhobala amandla kucacile futhi kwaziwa kanye ne-*hegemony*, lapho ukuqhoqhobala amandla kwehluke kakhulu ngoba kuba yisivumelwano nalabo abenganyelwe (Ndimande-Hlongwa, 2009).

#### **4.5.1 I-linguistic Hegemony**

I-*hegemony theory* ka Gramsci ingahlukaniswa ngezigaba zayo. Izibonelo: cultural, linguistic, racial, nokunye. Kulesi sigaba ngizogxila kwi-linguistic hegemony ngoba lolu cwaningo lumayelana nolimi.

Ulimi luyingxenyane yokwakha umlando waleso naleso sizwe kanye nokulandela amasiko aso (Ives, 2004). Indlela izilimi ezisetshenziswa nezikhulunywa ngayo kumbandakanya ukuthuthukiswa kwamatemu kanye nokwakheka komlando walo okwenza ukuthi lolu nalolu lulimi luthuthuthuke. Uma kukhona ulimi olusetshenziswa kakhulu kunezinye kugcina

ngokuthi lezi ezingasetshenziswa zishabalale noma izinga lokuhlonipheka kwazo lehle (Ives, 2004).

Ngasohlangothini lwezemfundo nezikole, invamisa izikole zihlale zisebenzisa ulimi olulodwa njongolusemthethweni yize noma umphakathi ukhuluma izilimi eziningi ezahlukene. Itemu elithi 'hegemony' lisebenza lapho ulimi olulodwa lunikwa amandla noma izinga eliphezulu kepha ezinye izilimi zithathwa njengezizingeni eliphansi ngezizathu eziningi ezifana nezokuxhumana umhlaba wonke, izinga lomnotho kanye nokunye okuningi (International Association for Language Education Policy Studies, 2013).

UPhillipson (1992) uthi izikole ziyingxenywe ebaluleke kakhulu kulabo abaqhoqhobele umbuso ekufezeni izinhloso zabo zokuthuthukisa izilimi zabo kuphela bese becindezela ezalabo abangenamandla embusweni, kwezomnotho nakwezemfundo. UPhillipson uthi indlela abayisebenzisayo kuba ngenobuhlakani nobunyoninco obukhulu ngoba yenza ukuba abantu abasemazingeni aphantsi bakholelwe ekutheni uma bebambebele ekusebenziseni izilimi zabo angeke bathuthuke noma kuzoba nzima ukuba bathole umsebenzi (Phillipson, 1992).

Ulimi okuyilo olushaya amaphiko kuba yilo olusebenzayo ezikoleni nasezinhlakeni zonke zokuxhumana nezokusebenza (Heller noMartin-Jones 2001). Othisha, abafundi, abazali kanye nomphakathi wonke bakholelwa ekutheni uma ingane ingafundanga ngalolo limu angeke ibe nekusasa eliqhakazile. Lokho kuhamba kuhambe kungenele nasezindaweni zokusebenza lapho uma umuntu ekhuluma ulimi lwakhe lwasekhaya okungelona oluthathwa njengolubalulekile ethola ukuhlukumezeka ngenxa yokuthi akekho ozimisele ukumlalela nokumsiza (Heller noMartin-Jones, 2001). Labo abasemandleni baye baziphakamise ngokuthi ngeke balufunde ulimi lwabantu abasemazingeni aphantsi ngoba abancenge lutho kubona. Kunalokho abantu abasemazingeni aphantsi yibo okufanele bazikhuthaze ngokufunda ulimi lwalabo abaqhoqhobele amandla ngoba bancenge umsebenzi nempilo engcono (Heller noMartin-Jones, 2007). Kuyaxaka-ke okwaseNingizimu Afrika ngoba izintambo zombuso zikubantu abamnyama, okufanele engabe yibo abaqhakambisa izilimi zoMdabu zase-Afrika, kodwa uthola kuyibo ababukeka bezichizela besebenzisa isiNgisi kube sengathi siwulimi lwabo lwasekhaya (Nkosi, 2011).

UGramsci wabona ukuthi uma abantu becindezelwa ngokuthi bakhulume ulimi okungesilo olwabo lokho kubenza basalele emumva kwezomnotho, emfundweni kanye nasekuthuthukiseni ulimi lwabo (Ives, 2004). UGramsci (1971) uthi uma umuntu ekhuluma ulimi lwakhe kuzo zonke izindawo kwenza kube lula ukuba akhe umusho emqondweni

ngokushesha akwazi futhi nokuwuphimsela uzwakale futhi ube nomqondo. Kanti uma umuntu esebenzisa ulimi okungesilo olwakhe angacina esephimisele umusho ngendlela okungesiyo abeyiqondile bese kulahleka umongo nomqondo womusho wakhe wonke, agcine engasasizakalanga ngendlela abefuna ngayo.

U-Ives uqinisa idolo kulabo abacindezelweyo ngenxa yolimi uthi abantu bangakwazi futhi ukugcina amagugu kanye namasiko abo baphinde bakhe namatemu amasha olimi lwabo ukuze luthuthuke luze lufike ezingeni lolimi olungoluhlonishwayo nolusetshenziswa kuzo zonke izinhlaka. U-Ives kodwa ugcizelela ukuthi konke lokho akulula ukwenzeka uma abantu bolimi olucindezelweyo beqhakambisa ulimi okungesilo olwabo ngoba bagcina sebenza izinto ngendlela okwenza ngayo abanikazi balo lolo lulimi, bese enyamalala kanjalo amagugu abo. Kanti futhi uma bengasasiboni isidingo sokusebenzisa ulimi lwabo sekuyibo abaluchizelayo kungaba nzima kakhulu ukuthi zitakuleke izilimi zabo (Ives, 2004).

UGramsci uthi ukusatshalaliswa kolimi lwesiNgisi umhlaba wonke njengolimi lokuxhumana nokufunda, kwenziwa ngenhloso yokubukela phansi ezinye izilimi nokuzincisha amathuba okuba zithuthuke njengalo ulimi lwesiNgisi (Gramsci, 1971).

Kanti uPhillipson (1992) uthi kusukela ngekhulunyaka le-18 (18<sup>th</sup> century) ukusatshalaliswa kwesiNgisi kuhambisana nezepolitiki kanye nomnotho ngenhloso yokuthi abanikazi bolimi bagcine sebephe the umhlaba wonke. Ngakolunye uhlangothi uGramsci uthi ukukhonya kolimi olulodwa phezu kwezinye kulimaza amasiko ezinye izizwe, indlela abaphila ngayo kuphinde kubulale nezilimi zabo (Ndimande-Hlongwa, 2009). Empeleni ukufundwa kwesiNgisi ezikoleni nokusatshalaliswa kwaso kufeza izinhloso zokwenza isiqinisekiso sokuthi zigcine zishabalele lezi ezinye izilimi umhlaba wonke. Yingakho kwaba khona ukwenziwa kabusha kwenqubomgomo yolimi kuwo wonke amazwe ikakhulukazi lawo ayephila ngaphansi kwengcindezelo nobandlululo. Inhloso yokubuyekeza inqubomgomo ukuthi kulinganiswe zonke izilimi ikakhulukazi lezi ezazicindezelwe ngesikhathi sobandlululo (Ndimande-Hlongwa, 2009).

Njengoba isiNgisi kuyiso esikhonyayo nasezikoleni, kuningi obekuyinkinga ekufundweni kwaso okuseyinkinga ngisho namanje, njengakho ukuthi iningi lothisha abafundisa ezikoleni zemfundo eyisisekelo abasazi kahle isiNgisi kodwa bebe befundisa ngaso ukusikhuluma nokusibhala (Ndimande-Hlongwa, 2009). Ngesikhathi bedlulisela ulwazi lwabo ngesiNgisi esisezingeni elingelihle kwezinye izifundo, kuba khona umphumela omubi emfundweni ngoba badlulisa ulwazi kubafundi ngaso isiNgisi esingalolongeile, bese bekhiqiza abafundi

abaqhugelayo ngolimi lwesiNgesi baphinde futhi bangalolongeki nasezilimini zabo zasekhaya ngoba sincane isikhathi esisetshenziswa ekufundiseni lezi zilimi. Othisha bagcina sebesolana bebodwa ukuthi ongaphambilini akafundisanga kahle. Kubuye kube yinkinga nasenganeni evele iqale ukufunda ngolimi okungelona olwayo (Ndimande-Hlongwa, 2009). Ukwazi ulimi akusho ukuthi wena uzoba nguthisha oqotho walolo limi. Bonke othisha abafundisa ulimi, okungaba isiNgesi noma izilimi zoMdabu kufanele bazazi izindlela zokufundisa lezo zilimi noma zokufundisa lolu limi (Kamwangamalu, 2004).

eNingizimu-Afrika ziningi izinkinga ezikhona zolimi. Lezi zinkinga zimbandakanya ukukhonya nokungaziwa kahle kwesiNgesi, isimo sezilimi zabantu boMdabu ezingalungele ukusetshenziswa ezikhungweni ezahlukene zemfundo, ubunzima bokwenza ubuliminingi bungabi inganekwane, iqhaza lepolitiki ezilimini kanye nendlala yabasebenzi bezilimi ezahlukene (Ndimane-Hlongwa, 2009). Uma sibuka ukukhonya kwesiNgesi, sona sigcizelelwa kakhulu njengoba phela besivele siwulimi olusemthethweni eNingizimu-Afrika isikhathi eside. KwezeMfundo nje yisona esisahamba phambili ngoba izincwadi eziningi zibhalwe ngaso (Liddicoat, 2005). Lokhu kwenza isimo sokuthi labo abangasazi isiNgesi bavimbeleke ekufundeni ulwazi oluthile (Ndimande-Hlongwa, 2009). Lokhu akugcini kuphela kwezemfundo kodwa kuze kufike ngisho emathubeni ezomnotho. Yingakho kubalulekile ukuthi izilimi zoMdabu zithuthukiswe ukuze zibe izilimi zomnotho (Ndimande-Hlongwa, 2009). Umthelela wokukhonya kwesiNgesi ugcina sewenza ukuthi abantu abaningi bangakwazi ukubamba iqhaza kwezepolitiki bese-ke bekhishwa inyumbazane futhi basetshenziselwe izinhloso zabanye (Ndimande-Hlongwa, 2009).

Ngakho-ke *i-linguistic hegemony* ikhuluma kabanzi ngokucindezelwa kwezilimi zoMdabu ngenxa yolimi olulodwa olushaya amaphiko kuzo zonke izindawo kusukela emfundweni, kwezomnotho, kwezepolitiki nakwezokuxhumana jikelele. Lokho kucindezelwa okwakwenziwa ngabantu abasezikhundleni nasemazingeni aphezulu bese besebenzisa ithuba lokuba kusetshenziswe ulimi lwabo kuphela (Ndimande-Hlongwa, 2009).

Lapha eNingizimu- Afrika njengoba ziningi izilimi ezisemthethweni kusazothatha isikhathi ukuthi zonke zilingane nesiNgesi ngoba kufanele ziqale zithuthukiswe ukuthi zifike ezingeni lokuthi zisetshenziswe kahle ezikoleni, emnothweni nasekuxhumaneni ngazo umhlaba wonke. Abacwaningi nababhali abaningi bolimi lwesiZulu lapha eNingizimu Afrika basembhidlangweni wokuthuthukisa lolu limi ukuze lufike ezingeni lesiNgesi. Lokhu futhi kuyethembisa ngoba abavele ekhona amatemu abesetshenziswa alolu limi kepha manje

aseyandiswa aphinde athuthukiswe nalawo abebele esetshenziswa (Ndimande-Hlongwa, 2009).

#### **4.5.2 I-hegemony Kwezemfundo**

Njengoba imfundo kuyiyo eyisisekelo nomgogodla womnotho nokuthuthuka kwezwe, uGramsci (1971) uthi okunye kokubalulekile kuHulumeni nakulabo abaqhoqhobele izikhundla ukuthi akhulise uquqaba oluzolandela inkolelo, amasiko kanye nezinga elizolingana noma lifanelane nezidingo zokukhiqiza umnotho nokuwuthukisa, futhi kube ngendlela ezothandwa yilabo abaqhoqhobele umbuso. *Ihegemony* emkhakheni wezeMfundo isetshenziswa kakhulu ekubeni abantu abasemazingeni aphansi bakholelwe yikho konke okushiwo yilabo abaqhoqhobele umbuso. Indlela okufundwa ngayo ezikoleni kanye nezifundo ezifundwayo zihlelwa phezulu ngoba kubonakala ukuthi zifanele izimfundo zalabo abasembusweni wezwe. Kuzothi labo abamukela osekuhleliwe, okungabasemazingeni aphansi, bamukele kunjengoba kunjalo noma ngabe kuyabahlukumeza kepha bazobekezela. Imfundo emazweni amaningi ifundwa ngendlela ehlelwe nguHulumeni wangaleso sikhathi, lokho kwenzeka ezikoleni zomphakathi (*public schools*) nasezikoleni ezizimele (*private schools*) (Gramsci, 1971).

Ukusatshalaliswa kolimi lwesiNgisi sekuthathwa njengokujwayelekile, okwamukelekile nokunenzuzo enhle kubantu abasifundayo (Webb, 2002). Yize kunababhali abafana noTitlestad (1994) abakhathazekile ngalokhu kusabalala kwesiNgisi, kodwa bayasho ukuthi ukusatshalaliswa kwaso kubonakala kulusizo futhi yikho okwaletha nempumelelo enkulu ezweni lase-Europe kanye nasemhlabeni wonke. UTitlestad uqhuba uthi uma izwe lidinga ukuqoqela ndawonye uhlobo lwabasebenzi abasemazingeni aphansi nabasemazingeni aphezulu basebenze ngokuzwana, kufanele bahlonyiswe ngokuthi bakwazi ukuxoxisana kungabi nazihibe. Konke lokho kwenzeka uma bezofunda ulimi olulodwa olubahlanganisayo, lolo limui yisiNgisi (Titlestad, 1994).

UPennycook (1994) ubona isiNgisi njengolimi olufadabalisa ezinye izilimi, lubukwa njengolimi olungumhlahlandlela uma ufuna isikhundla esiphezulu emnothweni nasekutholeni ulwazi jikelele (Pennycook, 1994). *Ihegemony* iveza ukuthi abantu, izikhungo ezehlukene noma uHulumeni 'bakhetha' ngokungathi bakhululekile ukufunda, ukufundiswa noma ukuqeqeshwa ngesiNgisi, ukusatshalaliswa kwesiNgisi kuyingxenye yokungalingani ngokwamandla okubusa (Eriskin, 1992; Kamwangamalu, 2000; Tollefson, 2002). Empeleni

*ihegemony* iveza ukuthi abantu bazikhethela bona ulimi abafuna ukufunda ngalo ngokukhululeka nokuthi ukukhetha isiNgisi bakwenza ngenkululeko.

Uma kulandelwa kahle lokhu kukhethwa kwesiNgisi njengolimi lokufunda nokufundisa akungoba kuthandwa ngabantu bonke, kepha baphoqelekile futhi bawashwe izingqondo (*brainwashed*) zabo ezinezinkolelo olimini lwabo bagxishwa izinkolelo ezintsha ngolimi lwesiNgisi (Ives, 2004, Eriskien, 1992). UGramsci (1971) uthi uyakwamukela ukuthi ukukhuluma ulimi olulodwa kungasiza ekutheni abantu baxhumane kalula nakangcono, yize kunjalo, ukwamukela kwakhe lokho akusho ukuthi uyavumelana nakho ngoba kusakhomba khona ukungalingani nokuhlomula kweqeqebana elithile ngokuthi kukhulunywe ulimi lwalo.

UGramsci uphinde abe nombuzo wokuthi lolu limi lwakhethwa lwaphinde lwasatshalaliswa kanjani lona lodwa, phakathi kwezilimi eziningi kangaka umhlaba wonke (Gramsci, 1971). Ukufundwa kwesiNgisi akusiyo inkinga kepha indlela abantu abaziphatha ngayo uma sebefunde sona, ukucwasa abangasifundile, ukushabalala kwamasiko nezinye izilimi kanye nomlando wazo bese kuba ukuzibona usezingeni elingcono neliphakeme uma ukwazi ukukwitiza isiNgisi.

#### **4.5.3 I-Hegemony Yobuzwe Nebala**

Kuye kube nzima ukuchaza ukucindezelwa ngokwebala nobuzwe, ngoba kuye kube khona ukulumela ezindlebeni zabaningi. UPhillipson (1992) uthi zimbili izinto ezichaza neziveza abantu abamhlophe njengababalulekile. Okokuqala, kuyohlale kuwumlando njalo ukuthi ukuba mhlophe kuhamba nobandlululo lwezinye izizwe ezingemhlophe. Abamhlophe bayathanda ukuncethezelwa ngabamnyama noma singekho isidingo. Okwesibili, bazama ngayo yonke indlela ukuhlakaza ubuzwe babantu abamnyama ukuze bakwazi ukungena phakathi kwabo babahlukanise ngokubadunga izingqondo ngokuthi amasiko nobuzwe kanye nolimi lwabo akubalulekile (Phillipson, 1992). Emva kokwenza konke lokho abantu abamnyama bajika babe izigqila zabamhlophe.

UThompson (2007) uthi ukudungeka kwemiqondo kubantu abamnyama kuqala kubazali kuze kwehlele ngisho nasezinganeni zabo. Umzali uma ethengela ingane unodoli uthenga onamehlo aluhlaza, izinwele ezimhlophe futhi nawo ube nebala elimhlophe. UThompson (2007) uqhuba uthi, ngesikhathi ingane yomuntu omnyama idlala ngodoli omhlophe emqondweni wayo kutshaleka ukuthi umuntu omhlophe muhle futhi bayakhohlwa ukuthi kukhona ingane yomuntu omnyama enhle. Indlela izingane eziwunakekela neziwugqokisa ngawo udoli

omhlophe kuzifundisa ngesinyenyela ukuthi umuntu omhlophe kufanele uhlale umnakekela. Konke lokhu kulimaza umqondo wengane ngaphandle kokukhuluma futhi ibe nezinkolelo ezinkulu neziningi zokuthi ibala elimhlophe yilo elamukelekile (Thompson, 2007).

Ukucindezelwa ngobuzwe kuhamba indima ende ngoba kwenzeka ezindaweni eziningi njengasemiphakathini, ezikoleni, ezindaweni zokusebenzela, ezibhedlela, njalonjalo.

#### **4.6 IQOQA LESAHLUKO**

Kulesi sahluko ngikhulume ngohlaka wenjulalwazi, insizakuhlaziya, injulalwazi ye *hegemony* eyasetshenziswa ukuhlaziya ulwazi olutholakele. Ngikhulume ngomsuka wegama elithi *hegemony*, ngalichaza ngase ngikhipha nezigaba ezibalulekile ze*hegemony*. Esahlukweni esilandelayo ngizohlaziya ulwazi olwatholakala ngezingxoxo nabahlanganyeli bocwaningo.

### **IS AHLUKO SESIHLANU**

#### **ABAKUSHOYO OTHISHA NABAFUNDI MAYELANA NOKUFUNDWA KWESIZULU ESIKOLENI**

##### **5.1 ISINGENISO**

Esahlukweni esedlule ngixoxe ngohlaka lwenjulalwazi *ihegemony theory* kaGramsci (1971), eyasetshenziswa ukuhlaziya ulwazi olutholakele. Kulesi sahluko ngizobe ngihlaziya izimvo zothisha nabafundi mayelana nokufundwa kwesiZulu esikoleni. Izingxoxo ezisakuhleleka (*semi-structured interviews*) zenziwa nothisha besifundo sesiZulu kanye nabafundi bebanga le-11. Ukuthola izimpendulo ezazidingwa yilolu cwanningo, zimbili izindikimba ezatholakala ukuphendula umbuzo wokuqala othi: Bathini othisha nabafundi mayelana nokufundwa kwesiZulu esikoleni?

##### **5.2 IZIMVO ZOTHISHA NABAFUNDI MAYELANA NOKUFUNDWA KWESIZULU ESIKOLENI**

Zine izindikimbana ezatholakala ngokuhlaziywa kolwazi olutholakele ukuphendula umbuzo wokuqala. Indikimbana ngayinye kuzoxoxwa ngayo ngezansi. Nazi zindikimbana:

- IsiZulu kufanele sifundwe ezikoleni sibalulekile.
- Ulimi lwebele nempumelelo yomfundi emfundweni.
- Abafundi nokungabi nalo uthando lokufunda.
- Ukuzigqaja kothisha nabafundi ngolimi lwesiZulu.

### 5.2.1 IsiZulu kufanele sifundwe ezikoleni sibalulekile

Ulwazi olwatholakala kothisha nabafundi lwaveza imibono eminingi esekela isidingo sokufundwa kwesiZulu ezikoleni. Ngenkathi ngicela uthisha uNoluthando ukuba achaze ukuthi uthini ngokufundwa kolimi lwesiZulu njengolimi lwasekhaya kubafundi bebanga le-11, waphendula kanje:

(Ehleka sakubhuqa) Uyazi mina njengothisha ofundisa isiZulu ngibona ukufundwa kwesiZulu njengolimi lokuqala lwasekhaya kuyinto enhle nencomekayo ngoba vele ulimi esilukhulumayo lolu ngisho emakhaya, so kuchaza khona ukuthi wulimi lwethu lokuqala. Angithi nabeLungu bafunda isiNgisi njengolimi lokuqala ngoba nasemakhaya bakhuluma sona, nathi-ke ngokunjalo kufanele kube njalo.

Njengoba echaza uNoluthando ngenhla, kuyacaca ukuthi ukubona kuyinto enhle ukuba kufundiswe isiZulu ikakhulukazi njengolimi lwasekhaya, ngoba senza ukuthi ingane ingafisi ukuyeka esikoleni ngoba isixakwa ulimi engalujwayele noma engalwazi sanhlobo. Uma ingane isebenzisa ulimi lwayo esikoleni kuba lula kakhulu kuyo ukuthi isheshe ibambe konke okufundwayo futhi ikwazi nokukhululeka kahle ikhulume lokho ekucabangayo nekuzwayo ngaphandle kokusaba (Kamwangamalu, 2001; Webb, 2002; Ndimande-Hlongwa, 2008).

I-UNESCO (2010) iveza ukuthi izingane zifunda kangcono uma zifunda ngolimi lwazo. Isibonelo, i-UNESCO (2010) ithi izingane mazifundiswe ngolimi lwazo ngoba ziluzwa kahle, futhi ukuqala ngalo esikoleni kuzovala igebe phakathi kwekhaya nesikole (UNESCO, 2010).

Kanti uNtuthuko ongumfundi wacashunwa ethi:

Yebo kuhle ukufundwa kwesiZulu njengolimi lokuqala (efaka ipeni emlonyeni), uthishomkhulu uhlale esho nakwi-*assembly* ukuthi kufanele sizimisele esifundweni sesiZulu ngoba siwukhiye wokuvula ebangeni elilandelayo. Thina njengoba sikwa *grade-11* kufanele sikhuphule amasokisi ngoba kuthiwa nakwa *grade-12* uyafeyila uma ufeyile sona. La esikoleni njengoba siyi-*first language* nje kusho ukuthi yisona esibalulekile kunesiNgisi.

Kulesi sicaphuno esingenhla kuyavela ukuthi abanye abafundi bayakubona ukubaluleka kolimi lwesiZulu kanti futhi uthando lwaso kubo luya lukhula. UMnyango wezeMfundo ugunyaza



ukuba uma ngabe umfundi efeyile isiZulu akaqhubekeli ebangeni elilandelayo (Education Labour Relations Council, 2003), kubonakala kusebenza lokhu ngoba kubavula amehlo futhi kwenza abafundi abaningi babhukule ekutheni bangalufeyili ulimi lwabo lwebele. Lo mthetho uphinde wenze isiZulu sibonakale njengolimi olubalulekile nolubekwe eqhulwini ezifundweni zonke kunolimi lwesiNgisi. Ngokunjalo nomfundi onguThabani waphendula kanje:

Ngikubona kuyinto elungile impela ngoba kuba lula kimi, kanti neningi lezingane zikhuluma sona isiZulu. Kuba lula futhi ukuthi sisheshe siqonde ukuthi uthisha uthini nokuthi ufunani. Ngiyakuncoma ukuthi isiZulu sisebenze njengolimi lokuqala, vele siyilona (emoyizela). Mina-ke nje ngivele ngizizwe ngikhululekile ngikwazi nokuphakamisa ekilasini uma sekuyi-*period* yesiZulu, kuyakhululekwa nje kukhuluma wonke umuntu. Angiboni lutho engingayixeka ngibona ku-*right* konke mina ngoba nothisha baso ba-*right* nami ngiyabezwa nje uma befundisa.

Kula mazwi acashunwe ngenhla nakhona kuyavela ukuthi ukufundwa ngolimi lwasekhaya kuyabakhulula abanye abafundi futhi basheshe bakuqonde kangcono okufundiswayo. Kanti olunye ucwaningo oluningi oselwenziwe (Kamwangamalu, 2001; Webb, 2002; Ndimande-Hlongwa, 2008) luyakufakazela ukuthi ukufunda ngolimi lwakho lwebele kuwandisa kakhulu amazinga okuphumelela kangcono nokuyithanda imfundo.

Ukukhululeka uma usesikoleni noma emfundweni yikhona okubalulekile kumfundi ngamunye. Ulimi lwasekhaya luyiyona nto yokuqala eyenza abafundi bakhululeke ngoba lusemqoka kusukela ebuncaneni babo (Webb, 2002). Okutholakalayo nokubela njalo ezimpendulweni inkululeko yolimi abayidingayo abafundi futhi nabayithokozelayo. Njengoba evezile uThabani ukuthi ayikho into emkhulula njengesikhathi sokufundwa kwesiZulu, kuyacaca ukuthi inkululeko idalwa ukuthi ufunda ngolimi aluzwa kahle nalujabulelayo.

Esahlukweni sokuqala ngike ngaphawula ngoKamwangamalu (2001) oveza ukuthi ulimi lwasekhaya abafundi balufunda kuqala bengakangeni nasesikoleni. Balufunda kusukela bezelwe bese kuthi olokwethekelwa balufunde sebeqalile isikole (Kamwangamalu, 2001).

Kanti uSindi naye ongumfundi waphendula kanje:

Kuyinto enhle ukufunda ngesiZulu ngoba kwenzela abanye abantu laba okuba nzima ukubamba ulimi lwesiLungu, ngoba bayakwazi ukuthi bathole ukuchazeleka kalula ngolimi abakwaziyo ukuluzwa futhi abalubamba ngesikhathi esincane uma bechazelwa ngalo. Ngingasho ukuthi akuqhutshekwe kusetshenziswe ulimi lwesiZulu kulesi sikole. Mina nje sekuba ngcono kabi ngoba othisha bamanye ama-*subjects* bayakwazi ukusichazela ngesiZulu uma singezwanga kahle bese kungena kalula ekhanda ngokushesha. Kanti ukube bebezazela ngesiNgisi kuphela besingekwe sizwe ngokushesha.

Ngala mazwi acashunwe ngenhla kugcizeleleka ukuthi ulimi lwebele luhle kakhulu ikakhulukazi uma ingane ingasazi noma ingasizwa kahle isiNgisi. USindi esicaphunweni esingenhla uyaveza ukuthi othisha bezinye izifundo baze bashintshela kuso isiZulu uma bechazelwa ngoba baye babone abafundi bezwa kangcono uma bechazelwa ngaso.

Ukukhuthaza izingane ukuba zifunde ngolimi lwazo nokufuna izimpendulo ngolimi lwazo kuzenza zibe nokuzethemba, nokuzimisela okukhulu (Webb, 2002). UKamwangamalu (2005) uthi izingane uma kuthiwa azisebenzise ulimi okungeyilo olwazo nezingalujwayele kuzenza zibe nesithukuthezi bese zigcina ziziphatha ngendlela engeyinhle uma zifunda, lokho okwenza imiphumela engemihle ekufundeni kwazo. Kuyacaca ukuthi ukungafundi ngolimi olwaziyo kunemiphumela engemihle ezinganeni eziningi ezingasizakalanga ngokulufunda kahle. UZanele naye waphendula ngempendulo egcizelela ephuzwini likaSindi, lapho wabeka kanje:

IsiZulu asinankinga kufanele siqhubeke nokufundwa ngoba ngisho othisha abangasifundisi baphephela kuso uma sebezazela izingane zabo, begcizelela ngaso isiZulu kodwa kube kuyisifundo esingasidingi esifundwa ngesiNgisi kuphela. Ngike ngibone ngisho sebezazela ama-*questions* kwi-*exam* ngaso isiZulu bese ngivele ngibone ukuthi kusho ukuthi makube lesi sifundo sifundwa ngesiZulu ngabe izingane zisiphasa kakhulu kunalokhu ngoba uma sezichazelwe ngaso zibhala *exactly* okudingekayo.

Nakuso futhi lesi sicaphuno esingenhla kuyacaca ukuthi likhulu iqhaza elibanjwa isifundo sesiZulu kothisha nasezinganeni. Indlela othisha abafundisa ngayo iyona ephinde iveze ukubaluleka kwesiZulu ngoba bafike bafundise izifundo bese bebuyela kuso uma sebezazela. Lokhu kugcizelelwa uKamwangamalu (2001) lapho ethi othisha bathi kulula ukuchaza ngokushesha uma bebenzisa ulimi olusetshenziswa ingane ekhaya. Kanti uThandeka ongumfundi wacashunwa ethi:

Mina ngithi sekungaba ihlazo nje ukuthi isikole esisendaweni yabantu abamnyama futhi ekufunda abantu abamnyama singasifundi isiZulu, kodwa kuvele kufundwe isiNgesi sodwa nje. Kungcono uma kukhona isiZulu ngoba isiZulu siwulimi lwabantu abamnyama kanti futhi kufunda abantu abamnyama.

Empendulweni kaThandeka engenhla, kuyichilo ukuthi kube nesikole/izikole zabantu abamnyama ezingasifundi isiZulu. Ngalokho uveza ukuthi isiZulu sibalulekile ubukhona baso nokufundwa kwaso esikoleni afunda kuso.

### **5.2.2 Ulimi lwebele nempumelelo yomfundi emfundweni**

Njengoba sengike ngachaza, iningi labacwaningi liyavumelana ngokuthi ulimi lwebele lwenza imiphumela yomfundi emfundweni ibe mihle kakhulu (Kamwangamalu, 2001; Webb, 2002; Ndimande-Hlongwa, 2008). Ezimpendulweni engazitholayo kubahlanganyeli bocwaningo kuvela ngokusobala lokhu. UZanele onguthisha wacashunwa ethi:

Yey, mina ngingasho ukuthi kuhle kudelile ukuthi isiZulu sibe ulimi lokuqala la esikoleni. Lokho ngikusho ngoba kukhona abazali abaletha izingane zabo lapha, esezihluphile ezikoleni lezi ezama-*model-c*, lezo ngane zifika ne-*attitude* ebhedayo ngoba zizitshela ukuthi zizoziphasele ngamalengiso lapha ngoba isikole sabantu abamnyama. Zifike zikhiyeke-ke dadewethu isiZulu phela lesi. Lapho-ke ziyasigolozela uma sithi azenze umsebenzi wethu, kuzothi sezifeyila kube indaba enkulu othisha sebezikhulumela bethi ingane ngeke ibanjwe isiZulu ibe iphase kahle kangaka. Lapho-ke ngijabula ngife ngoba kubhalwe naphansi ukuthi wafeyila isiZulu nje usala phansi awuyi kwa-*grade* 12, bona baye bacabange ukuthi kuyadlalwa. Yilokho-ke engikuncomayo ngoba kwenza ukuthi isiZulu sethu sihlonipheke futhi bazimisele ngaso.

Lesi sichaphuno esingenhla asifakazeli ukuthi ulimi lwasekhaya uma kufundwa ngalo lwenza umfundi aphumelele kahle nasezifundweni zonke (*academic performance*). Kuyavela ukuthi bakuthatha kancane ukufundwa kwesiZulu babone kulula ukuphumelela baye ebangeni elilandelayo. Kuphinde kuvele ukuthi kukhona ukunganaki nokungazimiseli kwabafundi ekutheni bavale igebe elikhona ekungalwazini kahle ulimi lwabo lwesiZulu ngengoba eshilo uZanele. Uthisha uyaveza ukuthi bazimisele ngayo yonke indlela ukusiza, njengoba besuke

bebanika umsebenzi okufanele bawenze abafundi, lapho basuke bezobona kuwo ukuthi kungakanani okusafanele kwenziwe ukuze bafike ezingeni lokuphumelela kangcono.

UKrashen (2004) uthi izingane eziningi zisuka ezikoleni ezingafundisi ngolimi lwazo zibuyele ezikoleni ezifundisa ngolimi lwazo lwebele ukuzoqedela imfundo yazo. Uyaqhuba athi lokhu kufanele kuqinisekiswa ukuthi akubi negebe elikhulu phakathi kolimi lwazo lwebele kanye nalolu ebezilufunda. Uthi izingane ezilahlekelwa ulimi lwazo noma ezingasalwazi ziba nenkinga enkulu yokungakwazi ukuqhubekela kahle phambili kanti leyo nkinga ayigcini esikoleni kuphela kodwa iqhubekela nakwezinye izindawo ezibalulekile kwezemfundo nasemsebenzini wakusasa umfundi engawenza (Krashen, 2004).

Njengoba kucashuniwe enkulumweni kaZanele ukuthi bakuthatha kancane ukufundwa kwesiZulu babone kulula ukuphumelela baye ebangeni elilandelayo. Kuye kube inkinga uma kungasenzeki njalo ngoba kusuke kudalwa ukunganaki ngokungazimiseli kwabafundi ekutheni bavale igebe elikhona ekungalwazini kahle ulimi lwabo lwesiZulu njengoba eshilo uZanele. Abafundi nabo bakubona ukufunda isiZulu kunempumelelo enhle emfundweni yabo. Lokho kufakazelwa impendulo kaSithelesihle ongumfundi lapho ethi:

Kumnandi ukufunda ngolimi lwethu lapha esikoleni, ngabe kungcono senza lona yonke indawo ngoba ingabe siyaphasa kakhulu. Manje sifunda esisodwa kuphela mase okunye kube *English*, kuhle ukuthi isiZulu sibe ulimi lokuqala ngoba sizothuthuka kunakuqala. Kufanele ngempela uma sisifeyila singafakelwa amamaki kodwa sisiphinde khona sizosifundisa size sisithande ngoba izingane zivele zifune ukufakelwa amamaki ngenkani kodwa ko-maths ziyathula zingawafuni. Minake *shame* ngiyasiphasa, angazi kanjani ngivele ngibone ngisiphasa kodwa. Ngeke ngisho ukuthi ngiyasazi ngi-average nje njengazo zonke izifundo.

Kuyajabulisa ukuzwa ukuthi bakhona abafundi ababona ulimi lwesiZulu kuyilo olungabafikisa empumelelweni, njengoba echaza ngenhla uSthelesihle ukuthi uyafisa ukuthi zonke izifundo zifundwe ngesiZulu. Lokho kuyinselelo enkulu ekutheni kufanele kubhukulwe ngempela ukuze kufezeke amaphupho ezingane eNingizimu-Afrika okufunda ngolimi lwazo lwebele kuzo zonke izifundo.

*Language in Education Policy* (Department of Education, 2002) igcizelela ukuthi ukufunda nokufundisa makuqhutshwe ngolimi lomfundi. Lokhu kuphinde kugcizelele ku *Section 29* we *South African Constitution* (1996) evumela ukuzikhethela komfundi ukufunda ngolimi aluthandayo. UKolawole noDele (2002) bathi ezinye zezinkinga emfundweni nokuyizo ezidonsa amehlo omphakathi kakhulu izinga eliphansi lokuphasa kwezingane ikakhulukazi uma sezibhala izivivinyo zokugcina. UFalayajo (1997) uthi inkinga yokungaphasi kwezingane yenzeka ezifundweni ezifana nezibalo, isiNgisi kanye neSayensi. UFalayajo uqhuba uthi lokhu kungenzi kahle ezifundweni kungadalwa ukuthi izingane azinaso isisekelo esihle olimini lwesiNgisi, lolu okuyilo okufundiswa ngalo zonke lezi zifundo. Kungalesi sizathu-ke othisha ababeyingxenywe yocwaningo bebona izingane zingaphumelela kangcono uma zingase ziqhubeke nokufundiswa ngolimi lwazo lwebele (Falayajo, 1997).

### **5.2.3 Abafundi nokungabi nothando lokufunda**

Ngaphansi kwale ndikimbana kuyavela ukuthi abafundi abenzi kahle ekufundeni okudalwa ukungabi nalo uthando lokufunda. Othisha bayaveza ukuthi isiZulu siyaye sibe neshwa uma kubalwa uhlu lwezifundo ezingathandeki ezinganeni abazifundisayo kuze kube sengathi yiso kuphela esingathandwa, kodwa kube kungenjalo. Nazi ezinye zezimpendulo eziyisibonelo: uNoluthando onguthisha ubeka kanje:

Iqiniso ukuthi sihlupheka sonke ngokufana uma sekuya ngasekufuneni umsebenzi wesikole, thina okwethu bothisha besiZulu kuhluka ngokuthi abawubhali ngoba bezitshela ukuthi ulula, bese ekugcineni beyabona ukuthi awubhaleki bavele bawuyeke kanjalo bangazami nokuzama. Kanti kulezi ezinye nakhona kukhalwa ngazwi linye bavele bacashe ngokuthi *ab-  
understand* ukuthi kudingekani bese begcina ngakho ukungawulethi umsebenzi wesikole. Manje-ke angiboni ukuthi lokho bakwenza ngoba bedelela isifundo sesiZulu kuphela kepha abanalo uthando lokufunda.

Kulesi sicaphuno esingenhla kuyavela ukuthi akusibo bodwa othisha besiZulu abakhathazwa izingane ezingawenzi kahle umsebenzi wesikole, kepha nabezinye izifundo kwenzeka okufanayo. Njengoba evezile uNoluthando ukuthi lokhu kwenziwa ukuthi abafundi abasenalo uthando lokufunda. UGray (2013) uphawula ngokuthi lapho ubuza izingane eziningi imbangela yokungakuthandi ukufunda ziye ziveze ukuthi zibona isikole sifana ncamashi nejele

kuzona, yize noma zingeke zalikhipha ngembaba kodwa zizizwa kungathi azikhululekile uma zisesikoleni (Gray, 2013). Kuyamangaza ukuthi kwenziwa yini lokhu. Enye yezimpendulo kungaba ukuthi zifunda ngolimi ezingalwazi bese zize zenyanya ukufunda.

Kuyavela ukuthi abanye abafundi abazimiseli ngokufunda ngenxa yakho ukuthi baneqholo lokuthi imigomo yokwedluliselwa ebangeni elilandelayo iyabavuna, njengokuthi umfundi akufanele agidagide ibanga elilodwa kuze kube kani (Mkhize, 2013). U-Asimthande ongumfundi akavumelani nalokho njengoba wabeka kanje:

Ngicabanga ukuthi inkinga kuthina bafundi ukungathandi ukufunda, esikhathini samanje abafundi bayathanda ukuphasiswa bengasebenzanga lutho oluncomekayo ezifundweni zabo. Inkinga ayikho esiZulwini, kodwa kuzo zonke izifundo ngoba into abayizele lapha esikoleni ukuzohlupha, bangafaki i-*uniform* kahle ngendlela e-*right*, futhi into abayizele ukuzodayisa benze amabhizinisi ahlukeni. Lokho kubenza bagcine ngokungaphumeleli kahle ezifundweni.

Kanti uSithelesihle naye ongumfundi waphendula wathi:

Kungakuhle kuncishiswe indlela okufundiswa ngayo ngoba ilukhuni futhi yenza abafundi bangezwa kakhulu. Izifundo zonke zilukhuni azifundeki, ikakhulukazi isiZulu uma ngase kuthiwe kufundwa lesi esisikhuluma emakhaya kungaba ngcono kakhulu.

Kulezi zicaphuno ezingenhla kuyavela ukungathandi ukufunda kwezingane. Esicaphunweni sika-Asimthande uyaveza ukuthi abafundi abakuthandi ukufunda bafuna ukuphasa ngokwenzelwa, kunjalo-nje abayilandeli imithetho yesikole ngokufanele. Isibonelo: ukugqoka kahle umfaniswano wesikole. Kanti uSthelesihle uveze ukuthi izifundo zonke zilukhuni, lokho okwenza kwehle ugqozi lokufunda. UNtuthuko waphendula kanje:

Thina kwelethu ikilasi siyaqikelela kakhulu uma kufundwa isiZulu laba-ke abangasithandisisi abana-*choice* kuyaphoqa ukuthi basinake bawenze nomsebenzi ngoba siyaxoshwa ekilasini uma singawenzanga.

Kulesi sicaphuno esingenhla, kuyacaca ukuthi kukhona abafundi abangasithandi isiZulu okucaca ukuthi abanalo uthando lokufunda, baze baxoshwe ekilasini ngenxa yokungawenzi umsebenzi.

#### **5.2.4 Ukuzigqaja kothisha nabafundi ngolimi lwesiZulu**

Okunye okwatholakala ukuthi abanye othisha nabafundi ababeyingxenywe yocwaningo bayazigqaja ngolimi lwabo lwesiZulu. Lokhu sikubona esicaphunweni sikaThandeka othi:

Kuyancomeka ukuthi sibe nesifundo sesiZulu njengoba singamaZulu nathi futhi kufanele siziqhenye ngolimi lwethu noma sisesikoleni singacini ngokulukhuluma emakhaya kuphela. Lapha esikoleni isiZulu njengoba siwulimi lokuqala kusenxa sikhuthale futhi sisibone ukuthi sisemqoka, ngoba bekujwayeleke ukuthi kube isiNgisi esiba ulimi lokuqala ezikoleni eziningi. Manje-ke sesiyabona ukuthi nesiZulu ulimi lokuqala kithina nesilukhulumayo kufanele siluhloniphe ngokuthi sisiphase. Kuyancomeka futhi ukuthi nangendlela abasifundisa ngayo othisha iyasigqugquzela ukuthi sisithande kakhulu.

Kule mpendulo engenhla kuvela ukuthi iningi labafundi liya ngokwehla ekuchizeleni isiZulu ngoba ukubaluleka kwaso emfundweni kuyabonakala. UThandeka ukubeka ngokusobala ukuzigqaja kwakhe njengoba efunda isiZulu njengolimi lwasekhaya uphinde aveze nokuthi ulimi lwesiZulu kufanele lunikwe enkulu inhlonipho ukuze abafundi baphumelele ezifundweni zabo.

Njengoba sekuke kwavezwa phambilini, abacwaningi abafana noWebb (2002) bathi ukufundisa izingane ngolimi lwazo kwenza ukuthi zikwazi ukuzihlela nokuzilungiselela nganoma iyiphi inselelo ezingabhekana nayo emfundweni, futhi ziyaziqhenya ziphinde zigqugquzeleke olimini lwazo uma zifundiswa ngalo (Webb, 2002). Kanti uThembelani wabeka kanje:

Kuhle kakhulu ukuthi sifunde isiZulu ngoba kusifundisa ukuthi kubalulekile ukuziqhenya ngolimi lwakho, siluqhakambise singazinyezi noma sibe namahloni ngalo. Nami ngiyasithanda isiZulu ngoba sisifundisa okuningi okubalulekile. Othisha futhi nabo uyabona ukuthi bayaziqhenya

ngokufundisa isiZulu njengolimi lokuqala lwebele ngoba bafundisa kahle kakhulu benza ukuthi thina njengabafundi sikuthande ukufunda isiZulu.

La mazwi kaThembelani akhombisa ukuthi ziningi izinto abafundi nothisha abazithandayo uma kufundwa isiZulu. Ukwazi kabanzi ngemvelaphi yakho kanye nomlando wolimi uqobo lwalo kuyizinto abazijabulelayo nabangafuni ukulahlekelana nazo. Kuyavela ukuthi uma kufundwa kuye kugxilwe kulezo zinto eziyizimpande zamaZulu nezidinga ukuthi uma ungumZulu woqobo uzazi. UNdimande-Hlongwa (2009) uthi imvelaphi nobuzwe bakho bubaluleke kakhulu uma ukhula ngoba yilapho ozazi kahle ukuthi ungubani futhi uqhamukaphi. Uqhuba athi ubuzwe buhambisana nolimi lwakho oluncele ebeleni. Ngaleyony ndlela akudingeki ukuthi ulahlekelane nakho. UNtuthuko waphendula kanje:

Mina ngiyasijabulela njengoba ngiwumuntu omnyama okhuluma isiZulu, futhi senza singakhohlwa imvelaphi yethu namasiko, manje uma sengizoshaya ngesiNgisi sodwa ngizovele ngibe i-*coconut*, futhi iziphuphise.

Empendulweni engenhla kusobala ukuthi uNtuthuko uyazigqaja ngobuyena njengomZulu njengoba echaza ukuthi uyasijabulela isiZulu ngenxa yokuthi simenza angalibali yimvelaphi yakhe. Akakuboni ukusebenzisa isiNgisi sodwa kuyinto enhle. Ngokwakhe ukungazigqaji ngolimi lwakho kukwenza ube yi-*coconut*, okusho ubululwane, lona elingazazi noma liyinyoni noma liyigundane. Lokhu kushalazela ulimi uNtuthuko ukubuka njengobumbuka nokubulala ulimi lwakho lwesiZulu.

Kusobala ukuthi izilimi zomdabu zidinga ukuthi zithuthukiswe kwezemfundo e-Afrika yonke ukuze kugwenywe indaba yokuthi zingabukeleki phansi, abanini bazo kufanele baziqhenye ngazo futhi ziqhakanjiswe ngokusezingeni elifanayo nesiNgisi (Ndimande-Hlongwa, 2009).

### **5.3 IZINGQINAMBA EZIBHEKANA NOTHISHA NABAFUNDI EKUFUNDWENI KWESIZULU NJENGESIFUNDO**

Ziyisihlanu izindikimbana ezatholakala ngaphansi kwale ndikimba. Zizonke zizobe zichaza kabanzi ngezingqinamba ezibhekene nothisha nabafundi ekufundweni kwesiZulu njengesifundo. Lezo zindikimbana yilezi:

- ❖ Izincwadi zokufunda ezingekho ezingeni elifanele.



- ❖ IsiZulu nokuthathelwa phansi ngabafundi.
- ❖ Ukwentuleka kwezinsizakufundisa nezinsizakufunda zolimi lwesiZulu.
- ❖ Ukuqhathaniswa kwesiZulu nesiNgisi.
- ❖ Ukusebenzisa isiZulu esingaqondile nesixutshwa nesiNgisi.

### 5.3.1 Izincwadi zokufunda ezingekho ezingeni elifanele

Kulolu cwaningo kwatholakala ukuthi izincwadi ezisetshenziswayo ekufundiseni isiZulu esikoleni azikho ezingeni elifanele. Izincwadi eziye zilethwe kulesi sikole othisha nabafundi ababeyingxenywe yocwaningo abaziboni zifanele ukuba zifundwe ebangeni labo le-11, kanti zinamaphutha amaningi amayelana nobhalomagama kanye nokuphindaphindeka komsebenzi okufanele engabe wenziwa emabangeni aphantsi. Lowo msebenzi uphinde utholakale nasemabangeni aphezulu futhi izinga lawo lisafana nalowo wamabanga aphantsi kungekho okwengeziwe okukhombisa ukuthi usungowebanga elithe thuthu. Ngezansi yisibonelo sesicaphuno esitholakale engxoxweni kaNoluthando owabeka kanje:

Asinazo izincwadi ezanele nezi-*rich* kwi-*information*, uthola kunezinto ezingekho ezingeni lika *grade-11* okuvele kube sengathi incwadi yakwa-*grade* 8. Nalezo-ke ezikhona kuba inkinga ngoba amakilasi maningi kanti abafundi nabo isibalo sabo siningi ekilasini ngalinye, okugcina ngokuthi bangazitholi bonke.

Kuyacaca ukuthi inkinga yezincwadi ingenye yezingqinamba abafundi nothisha abahlangabezana nazo ekufundeni. Akulula ukuthi ukufunda nokufundisa kuhambe kahle emakilasini uma kunengqinamba yokungabi khona ngokwanele kwezincwadi zokufunda ezihambelana nezinga lokukhula lezingane (Hachipola, 1998). Lokhu kuyahambisana nokuvezwa uKhejeri (2014) oveza ukuthi othisha abaningi ezweni laseKenya baveza ukuthi bancamela ukufundisa ulimi lwesiNgisi ngoba sinezincwadi eziningi kanye nezinye izinsizakufunda (Khejeri, 2014). UKhejeri uqhuba athi othisha bathi abakwazi ukudlulisa kahle ulwazi kubafundi ngenxa yokwentuleka kwezincwadi zokufunda ulimi lwabo lwasekhaya.

Kuyacaca ukuthi le ndaba yokwentuleka kwezincwadi zesiZulu kanye nokungabi sezingeni elifanele yinto okumele isukunyelwe.

### 5.3.2 IsiZulu nokuthathelwa phansi ngabafundi

Kuningi okuvelayo mayelana nabafundi abathathela phansi isiZulu. Iningi labo libona isiZulu kuwulimi olungabalulekile futhi olungadingi ukuba lufundwe esikoleni. Kanjalo kukhona ababona kufanele basiphase kalula ngoba wulimi abalukhulumayo futhi abangaludingi kangako emfundweni. Bathi abaluboni lapho lungaphinde lubasize khona ngaphandle kokulukhuluma emakhaya noma uma bezixoxela bebodwa. USicelo wabeka kanje:

Mina angisiboni isidingo sesiZulu ngoba sisifunda kanye nje futhi angiboni nokuthi sizosisiza kuphi ngoba uma sesiqedile esikoleni asiphinde sisifunde ndawo, manje-ke kufana nokugqilazwa nje ngoba umuntu kuvele kuthiwe ufeyilile uma engasiphasanga. Kanti-ke nalapha esikoleni bayasishubisela othisha besiZulu bavele basenze sibe lukhuni kakhulu yingakho sisifeyila nje. Kungangcono kabi livele liyekwe iGeba alinamsebenzi ngempela kuvele kushaywe isiNgisi *one time* livalwe nje lona. Uyazi mina ngafeyila kwa-*grade* 10 ngenxa yesiZulu manje nala kwa-*grade* 11 ngiyasaba ngoba ngingase ngisifeyile. Mina ngithi akulungiswe le nto yokuthi sifeyiliswe ngenxa yesiZulu, akukho nje engikuncomayo ngaso ngoba *e-university* ngeke sisebenze, manje-ke umuntu kudlalwa ngaye nje ngempela (eswaca ebusweni, ekhotha nezindebe).

Lapho sibheka lesi sicaphuno esingenhla, kubukeka kusenzima kwabanye abafundi uma kukhulunywa ngesifundo sesiZulu. Impendulo ecashunwe ngenhla ikubeka kucace ukuthi abanye abafundi abasithandi isiZulu futhi basibona njengesithikamezo ezimpilweni zabo. Ukungaphumeleli kwabo bakumatanisa nokuthi kungenxa yokuthi bafunda isiZulu abangawuboni nomsebenzi waso. UNzuza (2006) oke wacashunwa esahlukweni sokuqala, uthi abafundi abaningi babonakala sengathi isiNgisi yilona lulimi abaluthandayo nabalubona njengolimi lokufunda. Uyaqhuba uthi lokho kuba nomthelelela ekutheni izilimi zabo zomdabu bazishaye indiva (Nzuza, 2006). Ngakho-ke lokhu okushiwo uSicelo kula mazwi acashunwe ngenhla kuyahambisana nombono kaNzuza. USithelesihle waphendula kanje:

Kahlehle basithatha kancane isiZulu bacabanga ukuthi umdlalo wamatshe ngoba nakhu bekwazi ukusikhuluma kanti cha akunjalo sishubile sona. Uma usizela ngobuso siyakubhabaza ngempela, uma bebona ukuthi kufanele singafeyilwa angisazi isizathu salokho njengoba sinzima kanje. Kungenzeka ukuthi umqondo abanawo owokuthi asinamsebenzi walutho ezimpilweni zabo.

NgokukaSithelesihle, kubalimaza kakhulu abafundi ukuthatha kalula ulimi lwabo ngoba isikhathi esiningi kubonakala sengathi bagcina bengaphumelelanga ngenxa yalokho. Empendulweni engenhla umfundi uyaxwayisa ukuthi isiZulu kufanele sifundwe ngokuqashelwa ngoba umfundi ngamunye angathuka eseba nenkinga yokungaphumeleli ngenxa yokunganaki.

Esahlukweni sokuqala ngike ngaphawula ngoDe Klerk beno-Bosch (1994) lapho benza ucwaningo kubantwana abakhuluma isiZulu, kwavela ukuthi abafundi bathanda ulimi lwesiNgisi kunesiZulu. Kwavela ukuthi ingxenye engamaphesenti angama-78 (78%) ithanda ukukhuluma isiNgisi ngoba bakholelwa ukuthi yiso esibaluleke kakhulu kunesiZulu.

Lokhu yinkinga enkulu ngoba akulula ukuwenza abafundi basithande isiZulu uma benezinkolelo zokuthi isiNgisi sibalulekile kunesiZulu. Okubonakalayo ukuthi yingakho besithatha kancane noma besifunda esikoleni.

### **5.3.3 Ukwentuleka kwezinsizakufundisa nezinsizakufunda zolimi**

#### **IwesiZulu**

Abahlanganyeli bocwaningo bonke baphawula ngengqinamba yokwentuleka kwezinsizakufunda nezinsizakufundisa. Iningi labahlanganyeli bocwaningo liveza ukuthi isiZulu sibekwe eqhulwini njengesifundo esintula kakhulu isinsizakufunda kanye nezinsizakufundisa. Uthisha uThandi wabek kanje:

Uyabona nje sisi angifuni ukuqamba amanga, ziningi izingqinamba esihlangabezana nazo thina bothisha besiZulu, ama-*text books* ayi-*few* kanti ziningi izingane ama-*periods* aso ajwayele ukuqondana abe ngesikhathi esisodwa emakilasini ehlukeni. Manje-ke siba nenkinga yokuhlukaniselana izincwadi. Sike sidinge ama-*dictionaries* ngale ndlela kodwa singawatholi, kwamina ngikutshela ihlazo anginayo. Manje-ke kulezi nkinga engizibalayo angikasiboni isiZulu sikulungele ukuba sifundwe njengolimi lokuqala ngoba sisasalele emumva asikathuthuki nathi singothisha sike sibone ngisho ezincwadini balokhu bephindaphinda izifundo zokuqondisisa, izona ezigcwele incwadi uze ucabange ukuthi lukhulu oluphakathi. Noma ku-odwa izincwadi i-HoD yethu ivele iqinise kwezesiNgisi ithi thina abethu bazo-*sharer*.

La mazwi acashunwe ngenhla akhombisa ukuthi ziyindlala izincwadi zokufunda esiZulwini. Njengoba evezwa uThandi ukuthi enye yezingqinamba othisha abahlangabezana nayo eyokuntuleka kwezincwadi kanti abafundi baningi emakilasini. Uphinde aveze ukuthi ngisho izichazamazwi (*dictionaries*) abanazo okuyizo ezilekelela abafundi ziyindlala. Uphinde agxeke inhloko yoMnyango weziLimi (*HoD*) yabo ukuthi nayo inaka kakhulu isiNgisi uma kuthengwa izincwadi.

ENingizimu-Afrika kusenzima ukusebenzisa ngokuphelele izilimi zomdabu ngoba zehlukene kaningi. Okunye okuye kube inkinga ukuthi izinsizakufundisa azikabi bikho ezanele lokho bese kwenza ukuthi othisha, abazali kanye nabafundi balahle ithemba ezilimini zabo (Carless, 2002).

Izinsizakufundisa yizo eziwumgogodla wokufunda nokufundisa ngoba uma zingekho ukufunda akuqhubeki ngendlela efanele (Carless, 2002). Othisha bayakuveza ukuthi abafundi bathola ibhaxa lokungawenzi umsebenzi wabo bakhale ngokuntuleka kwezinsiza. Kuyavela ukuthi abafundi noma ngabe bazimisele ukuqhuba kahle esifundweni sabo sesiZulu kepha baba nezingqinamba zokuntuleka kwezinsizakufunda.

#### **5.3.4 Ukuqhathaniswa kwesiZulu nesiNgisi**

Abafundi baveza ukuthi nakuba besithanda isiZulu kepha kusekuningi abangakuboni kwenzeka uma kufundwa isiZulu kodwa okwenzekayo uma kufundwa isiNgisi. Ukuqhathanisa kwabo lesi zilimi kubenza babone sengathi isiZulu asikafiki ezingeni elifanele kwezemfundo uma kungenziwa kuso okwenzeka esiNgisini. Kanti nasemphakathini bakhala ngokuthi abafundisa izingane zabo esilungiwini baye babone izingane zabo zingcono kunalezi ezifunda ezikoleni zabamnyama. UPretty ongumfundi wathi:

Kuningi esidinga kwenzeka uma sifunda isiZulu kodwa okungenzeki ngendlela efanayo nasesiNgisini. Okudinga ukulungiswa ukuthi sibe nama-*debate* amaningi naso isiZulu njengesisiNgisi. Nasekilasini bayangazi-ke ave ngikuthanda uku-*debater* ngicabanga ukuthi kungaba mnandi uma sesiqhudelana ngesiZulu. Nathi njengamaZulu kufanele siziqhenye ngokuphasa ulimi lwethu singajabuleli ukuphasa isiNgisi nje kuphela.

Kula mazwi acashunwe ngenhla kusobala ukuthi uPretty yena ngokwakhe uthatha isiZulu asiqhathanise nesiNgisi. Ngamanye amazwi, okwenzeka olimini lwesiNgisi ufisa kwenzeka nasolimini lwesiZulu. Lokhu kuveza umqondo wokuthi uPretty ubona othisha besiZulu bengasifundisi kahle isiZulu uma bengenzi okwenziwa wothisha besiNgisi. Lokhu kuyinkinga ngoba kungamenza uPretty asibukele phansi isiZulu.

UJabak (2012) uthi isiNgisi uma sifundwa kuye kufundwe ngisho namasiko amaNgisi imbala, indlela okufundiswa ngayo kwenza ingane engelona iNgisi izibone isiyiNgisi uqobo (Jabak, 2012). UJabak uqhuba uthi othisha bafundisa izingane indlela yokukhuluma ngokuphikisana, imidlalo ethile eyingxenye yesiko lesilungu kanye nokunye okuningi. Kanti uSindi waveza ukuthi:

Kuyaqhudlwana emphakathini, abazali bathanda ukukhukhumeza izingane zabo ezifunda ezikoleni ezixubile bafune kuthiwe zingcono ngoba zihlale zikhuluma isiNgisi. Imiqondo yabo yazi ukuthi isiNgisi sihamba phambili kunezinye izilimi ngoba phela ngeke ngisho ukuthi basiqhathanisa nesiZulu kuphela ngoba abantu abawona amaZulu bonke kulo mphakathi. Mina ngibona sengathi umphakathi awusithandi kahle lesi sikole ngoba kunesiZulu esiqinile kusona.

Kulesi sicaphuno esingenhla kuyavela ukuthi inkinga iqala emphakathini lapho abazali bezingane bekhuthaza ukuthi izingane zabo zikhulume isiNgisi. Njengoba eveza uSindi ukuthi bathatha izingane zabo bazifundise ezikoleni ezixube izinhlanga. Lokho kukhomba ukuthi kusasalele insila emiqondweni yabo yokwazi ukuthi isiNgisi yiso esisahamba phambili nesingcono kunezinye izilimi.

Njengoba sengike ngachaza esahlukweni sokuqala u-Webb (1992), no-De Klerk benoBosch (1994) bathi isiNgisi sisahamba phambili kakhulu kwezomnotho, kwezemisebenzi kanye nakweminye imikhakha. Laba bavumelana noKamwangamala (2000) othi abazali abaningi abamnyama basabuka izilimi zebele ngokuzichizela ngoba bazibona njengezisezingeni eliphansi kwezemfundo futhi ezinomlando wokucindezelwa.

Abazali abaningi bayingxenye yalabo abaphuma engcindezelweni nasobandlululweni, ngakho-ke kusenzima kwabanye ukukhuculula insila esemiqondweni yabo yokwazi ukuthi isiNgisi kuseyiso esihamba phambili. Leyo nsila basayidlulisela nasezinganeni zabo njengoba ezinye

zazo zisabuka isiZulu ngokusichizela ngisho zisesikoleni (Kamwangamala, 2000). Ukukhucululwa kwale nsila kusazohamba indima ende kanti nokubangula ulwembu emehlweni kusazothatha isikhathi (Nkosi, 2014).

UNdimande-Hlongwa (2009) uthi kuyamangaza ukuthi noma sithi sikhululekile kodwa kunabantu ikakhulukazi abakhuluma izilimi zabomdabu ababona kuyihlazo ukusebenzisa izilimi zabo njengezilimi zokuxhumana nokufunda (Ndimande-Hlongwa, 2009). UNdimande-Hlongwa (2009) uyaqhuba uthi ezinye zezinto ezibulala ulimi ngabazali abafundile abenza imisebenzi esemazingeni aphezulu abajabulayo uma izingane zabo bengakwazi ukukhuluma izilimi zomdabu, aze alikhiphe umzali athi phela usibanibani akakwazi ukukhuluma isiZulu (Ndimande-Hlongwa, 2009). Ngakho-ke kusobala ukuthi lokhu kuqhathaniswa kwesiZulu nesiNgisi ngenhloso yokubukela phansi isiZulu, yinkinga enezimpande ngoba isuka kude kubazali emakhaya, nasemphakathini uqobo, lapho ingane ifunda khona okuningi.

### **5.3.5 Ukusebenzisa isiZulu esingaqondile nesixutshiwe nesiNgisi**

Othisha ababengabahlanganyeli bocwaningo baveza ukuthi babhekene nenkinga yabafundi abathanda ukuxuba isiZulu nesiNgisi uma kufundwa isiZulu. Baveza ukuthi kuyaye kubacasule kakhulu ukubona abafundi bekwenza lokhu ngesikhathi okungafanele ngaso. Kanti abanye babafundi baphawula ngokuthi abakuboni kuyinkinga lokhu ngoba sekuyiyona ndlela asebejwayele ukukhuluma ngayo nasemphakathini, futhi le ndlela yokukhuluma uxube izilimi bayibona ilula futhi ingeyamukelekile kunokuba uvele ukhulume isiZulu sodwa.

Ezinye zezinkinga ukuthi kunabafundi abanye abangakwazi nokukhuluma isiZulu kahle, naso esibanika inkinga sisodwa. Izinkinga ziye zande noma zibonakale uma sekusezindlini zokufundela ngoba labo abangasazi isiZulu kahle ngenxa yokuthi akulona ulimi lwabo basuke nesiNgisi kungeyikho ukuthi bayasazi. Kanjalo nalabo isiZulu okuwulimi lwabo lwasekhaya balandela khona lapho baxube uma bekhuluma. UZanele onguthisha wacashunwa ephawula kanje:

Kuyadabukisa ukusho ukuthi ngibona siya ngokushabalala isiZulu emphakathini ngoba sebezikhulumela into ethandwa yibo nje abantu. Njengoba sekwafika nama-*social networks* akekho umuntu onesikhathi sokubhala ngesiZulu uma exoxa nomunye nale ndlela eyafika

yokunqamulela amagama yenzeka kahle ngesiNgisi. Ngaleyo ndlela kunzima ukuthi ungathi abantu abangayisebenzisi leyo ndlela kodwa babhale ngesiZulu. Kwamina nje ngifundisa isiZulu kodwa ngisebenzisa yona le ndlela yokubhala uma ngizixoxela nabantu. Manje-ke lungayeka kanjani ukuthi lufe lolu limi ngoba izingane zigcina sezinqamulela sona isiZulu ngendlela engamukelekile ngoba zithi zifuna ukusheshe ziqede ukubhala?

Ngaphandle kokuthi abantu bayasichizela isiZulu noma basixuba nesiNgisi kubukeka sengathi zonke izilimi zisengcupheni yokushabalala ngenxa yokuthi seziningi izinto ezifikile ezizobulala ulimi njengolimi lwe-*sms*. Izinkundla zokuxhumana ngenye yezinto ezibukeka zilulimaza ulimi ngoba abasebenzisi bazo babhala noma kanjani, inqobo nje uma omunye eqonda ukuthi kuthiwani kuyena. Ukunqanyulelwa kwamagama uma kubhalwa kulezi zinkundla ngenye yezinto ezibonakala zingasanqandeki ngoba izingane zikwenza ngisho emsebenzini wazo wesikole (Chopra, 2013). Lokho kwenza othisha babhekane nenkinga yokulungisa ulimi kubafundi kanye nendlela yokulubhala ngendlela eqondile neyamukelekile.

UHeugh (2000) uthi abafundi njengoba befunda izilimi ezimbili esikoleni baye babe nenkinga yokuthi lezi zilimi ziyangqubuzana ezingqondweni zabo kangangoba bayazama ukuzifunda ngokulinganayo kodwa kungenzeki. Njengoba isiNgisi siwulimi lwesibili kubafundi abaningi bayaye bathande ukubonakala ukuthi bayasazi okugcina ngokuthi bathande ukusifaka noma singasadingeki (Heugh, 2000). Uthisha uNoluthando wathi:

Ave ingicasula indaba yalezi zingane ezikhuluma zixube isiZulu nesiNgisi la ekilasini lami ngoba sengabatshela kaningi ukuthi akulungile ngoba abakwenzi esiNgisini. Into engisizayo ukuthi ngivele ngibanciphisele amamaki futhi ngiyababhalela ukuthi amamaki olimi lawa engiwanciphisayo. Ngicabanga ukuthi bona basuke befuna ukukhombisa ukuthi le nto abayikhulumayo bayazi ngezilimi zombili noma basuke benganakile ngoba umkhuba asebewujwayele ukukhuluma kanje. Ufica umuntu esethi ukuthi nokuthi kunje *because* kunje, baze bakweqe amehlo uma sebefaka lesi siNgisi sabo abasithanda kakhulu. Njengoba isiNgisi saziwa njengolimi oluhloniphekile noluphucuzekile kusho ukuthi nabo basuke bezama ukukhombisa impucuzeko kanti phela kusuke sekudingeka isiZulu kuphela.

Lesi sicaphuno esingenhla sikhombisa ukuthi uthisha uNoluthando kuyamcasula ukuxutshwa kwesiZulu nesiNgisi okwenziwa ngabafundi. Uyaveza ukuthi abafundi bayathanda ukubonakala ukuthi isiNgisi bayasazi nokubenza bazizwe bengcono. Kuyamangaza ukuthi lokhu abakwenzi esifundweni sesiNgisi ngoba bayasihlonipha, njengokuthi babonakale sebexuba isiNgisi nesiZulu noma nesiBhunu.

UCummins (2000) uveza ukuthi abanye othisha nabafundi bayakujabulela ukusebenzisa izilimi zombili uma kufundwa futhi kwenza ukufunda nokufundisa kube lula. Lo mbono ufakazelwa uOuane benoGlans (2010) abathi ukukhuluma uxube izilimi noma uzisebenzise ngokulinganayo kwenza imfundo ibe lula futhi kuba nemiphumela emihle (Ouane noGlans, 2010). Nokho-ke lokhu kungezwakala kangcono ezifundweni ezingelona ulimi ngoba phela olimini kufundiswa ulimi, futhi kusetshenziswa lona lolo limi. Ngaphandle kwalokhu, uBenson (2004) uthi izingane kuba lula ukuthi ziphumelele uma zizonikwa ilungelo lokusebenzisa ulimi eziluthandayo zingacindezelwa ekusebenziseni olulodwa.

UNzuza (2006) uthi kuye kumangaze nasezindlini zokufundela ulimi lwesiZulu lapho abafundi baye bethule inkulumbo ngolimi lwabo lwebele kodwa uthole sebexuba (*codeswitching*) nesiNgisi futhi bengayiboni inkinga. Njengoba uZanele eveza ukuthi bayabehlisela amamaki abafundi abaxuba isiNgisi nesiZulu, lokho kubeka ngokusobala ukuthi abasikhuthazi neze lesi senzo sbafundi sokuxuba izilimi. Kukhona abafundi abangalaleli futhi ababona sengathi basaphila esikhathini sakudala uma bezosebenzisa isiZulu kuphela. Okunye okugcizelela leli phuzu amazwi akhulunywa nguSicelo owathi:

Njengoba isiZulu siya ngokuphuma nje estayeleni, abantu sebethanda isiNgisi ngoba bathi sona silula kunesiZulu. Njengoba sixuba yingoba sisuke sinqena ukucabanga igama eliqonde le nto esifuna ukuyisho ngesiZulu. Konke esesikucabangile ngesiNgisi kuvele kube lukhuni ukuthi sithole amagama esiZulu esizoshintshela kuwona. IsiZulu nje akuyona into ongalokhu uyikhuluma yodwa ungaxubi nalutho ngoba sithatha kude futhi uyaphuza ukuqeda ukukhuluma uma ulokhu ukhuluma ngaso kuophela. Nabafundi benza njalo-ke basuke kwesinye isikhathi benqamulela befuna ukusheshe baqede. Uma mina ngikhuluma ngixube isiZulu nesiNgisi angilibaziseki ngivele ngihlale phezu kwephuzu engilifunayo futhi ngingalokhu ngingabaza.



Kule nkulumo engehla, uSicelo akanakuzisola ngokusebenzisa kwakhe isiZulu esixutshwe nesiNgisi. USicelo ubona isiZulu sithemeleza, isiNgisi sikwazi ukubeka ngezimfushane. Akuzwakali kahle lokhu kuthi isiZulu siyathemeleza. Lokhu kuhambisana nokubukela phansi isiZulu. IsiZulu sinawo amagama anembayo futhi ashelelayo lapho umsebenzisi waso elwazisa lolu limi futhi engalubukeli phansi (Ngcobo, Nkosi, Buthelezi noNtuli, 2014). Ngakolunye uhlangothi, lukhona ucwaningo oluphikisanayo nalokhu, oluveza ukuthi isiZulu sentula amakhonsepthe namagama nje ashaya khona (Liddicoat, 2005). Nokho-ke angihambisani nalolo cwaningo ngoba isiZulu sicebile ngayo yonke indlela, kukumuntu emqondweni ukuthi usibuka kanjani isiZulu.

UKamwngamala (1997) uyakugcizelela ukuthi izingane eziningi azivami ukuthanda ulimi eziluncele ebeleni, ziqoka ukukhuluma isiNgisi kunokukhuluma ulimi lwazo. Lokhu ukubiza ngokuthi ukucwaswa kwezilimi zomdabu.

#### **5.4 IQOQA LESAHLUKO**

Kulesi sahluko kuxoxwe ngokushiwo othisha nabafundi mayelana nokufundwa kwesiZulu esikoleni. Kuphinde kwaxoxwa ngezimvo zothisha nabafundi mayelana nokufundwa kwesiZulu esikoleni, kwaxoxwa nangezingqinamba ezibhekene nothisha nabafundi ekufundweni kwesiZulu njengesifundo. Esahlukweni esilandelayo kuzoxoxa ngesimomqondo sothisha nabafundi ngesiZulu njengolimi lokuxhumana esikoleni nasemphakathini.

**ISIMOMQONDO SOTHISHA NABAFUNDI NGESIZULU  
NJENGOLIMI LOKUXHUMANA ESIKOLENI  
SEMPHAKATHINI**

**6.1 ISINGENISO**

Esahlukweni esedlule ngixoxe ngokushiwo othisha nabafundi mayelana nokufundwa kwesiZulu esikoleni. Kulesi sahluko ngizoxoxa ngesimomqondo sothisha nabafundi ngesiZulu njengolimi lokuxhumana esikoleni nasemphekathini. Lesi sahluko sizoxoxa ngendikimba eyodwa, ngaphansi kwayo kunezindikimbana eziyi-9. Izindikimbana okuzoxoxwa ngazo yilezi:

- ❖ Kuyathokozisa ukufundisa/ukufunda ngesiZulu.
- ❖ Ukubukela phansi isiZulu.
- ❖ Ukungabonakali kwesidingo sokusetshenziswa kolimi lwesiZulu.
- ❖ Ukufadabala kolimi lwesiZulu.
- ❖ Ukufundisa isiZulu kwenza ubukeleke phansi.
- ❖ IsiZulu nokuyamaniswa nezindawo zasemakhaya okungaphucuzeki.
- ❖ IsiZulu nokuthuthuka kwaso.
- ❖ Ukuqhakanjiswa kwesiNgisi nokubukeleka phansi kwesiZulu.
- ❖ Abafundi nokungakhathaleli ubumqoka bobuliminingi.

**6.1.1 Kuyathokozisa ukufundisa/ukufunda ngesiZulu**

Ngaphansi kwale ndikimbana kwavela ukuthi abanye bothisha nabafundi kuyabathokozisa ukufundisa/ukufunda ngesiZulu ulimi lwesiZulu, futhi bathokozela nokulusebenzisa ngengolimi lokuxhumana, kepha hhayi kuphela njengesifundo. Abanengi babona isiZulu sibasondeza namasiko abo nokwazi kabanzi ngemvelaphi yabo. Impendulo kathisha uNoluthando ngezansi iyakufakazela lokhu:

Ngiyawuthanda umsebenzi wami futhi selokhu ngaqala ukufundisa ngifundisa isiZulu futhi ngifundisa ngaso nalapho ngifundisa abafundi bami ukuze bezwe kahle ngoba isiNgisi abasizwa kahle.

Kulesi sicaphuno esingenhla kuyavela ukuthi uNoluthando uyawuthanda umsebenzi wakhe wokufundisa isiZulu. Uyaveza ukuthi usebenzisa ulimi lwesiZulu kuphela uma efundisa ukuze

abafundi bakhe bezwe kahle. Kuyacaca ukuthi lo thisha uyazigqaja ngokufundisa ulimi lwesiZulu.

UNdimande-Hlongwa (2009) uthi ezikoleni eziningi okutholakalayo ukuthi othisha abaningi abafundisa abafundisayo abasazi kahle isiNgisi. Othisha njengoba bethi bayakuthakasela ukufundisa isiZulu kungenzeka ukuthi isizathu yilesi esivezwa nguBamgbose ngoba bazizwa bekhululekile uma befundisa ulimi lwabo lwebele (Ndimande-Hlongwa, 2009)

Ngale kwalokhu uCoulmas (1998) uthi ukufundisa ingane ngolimi lwayo kwenza ukuthi ubudlelwane phakathi kukathisha nengane buhambe kahle futhi kuxhumanisa kahle uthisha nomzali. UCoulmas uyaqhuba uthi othisha bayakujabulela ukufundisa ingane ngolimi lwayo ngoba kwenza izinto zibe lula bangahlangabezani nobunzima bokuchaza igama negama (Coulmas, 1998). Kuyinto enhle impela ukuthi othisha bakuthokozele ukufundisa ngesiZulu ukuze nabafundi bakhuthazeke futhi bangafeyili ngenxa yokubeleselwa ngokufundiswa ngolimi lwesiNgisi, iningi labo elingasiqondi kahle. UZanele onguthisha naye waphendula kanje:

Kumnandi futhi kuyangijabulisa ukuba uthisha wesiZulu kumbe obuye afundise ngesiZulu ngoba sisabalalisa ulwazi olubalulekile noludingekayo ezinganeni ezilukhuluma njengolimi lwazo lwebele. Akubi kuhle ukubona ingane isilahlekelwe izimpande zayo bese izigaxa emasikweni nasezilimini zabokuhamba. Lokho kukodwa kusenza amalulwane thina njengamaZulu, ngoba abakwenzi laba abanye bona bayawafukamela amasiko nolimi lwabo. IsiZulu siyangisiza ukuze ngibe nokuxhumana okuhle nabafundi bami, kungabi khona ongezwa.

Kulesi sicaphuno esingenhla kuyavela ukuthi uZanele uyakujabulela ukufundisa isiZulu ngoba sisabalalisa ulwazi olubalulekile noludingekayo ezinganeni. Kuyavela ukuthi ulimi lwesiZulu lusiza ekutheni izingane zingalahlekelani namasiko nezimpande zazo.

UGuvercin (2010) uthi ulimi lwebele yilo olungumgogodla ekufundeni kwengane. Uqhuba athi ulimi lwebele lufundisa ingane imvelaphi yayo iphinde ivuleke amehlo kulokhu ebingakwazi mayelana namasiko ayo (Guvercin, 2010).

Akugcini kothisha kuphela ukuthokozela ukusetshenziswa kolimi lwesiZulu esikoleni nasemphakathini ngoba nomfundi uThandeka waphendula wathi:

Yebo ngiyakuthakasela kakhulu ukufunda isiZulu ngoba ngiyashesha ukuzwa uma ngifunda ngaso, njengoba vele isiZulu siwulimi lwami engilujwayele futhi engikhuluma lona zonke izinsuku nengaluncela ebeleni.

Sekukaningi abacwaningi bekuveza ukuthi abafundi bayakuthokozela ukufunda ngolimi lwabo ngoba bayakhululeka futhi basheshe ukuzwa uma befundiswa ngalo (Webb, 2002; Kamwangamalu, 2001; Ndimande-Hlongwa, 2009). UThandeka naye ungomunye wabafundi ababona kubasiza kakhulu ukufundwa kwesiZulu kumbe ukufundiswa ngaso.

Kuyacaca ukuthi ulimi lwesiZulu luyabasebenzela othisha ukufundisa nokuchaza ngalo lapho befundisa, kungesikhona olimini lwesiZulu kuphela, kepha nakwezinye izifundo. Kuyavela ezicaphunweni ezingenhla ukuthi ukusebenzisa isiZulu kulusizo kothisha nakubafundi ngoba kwenza ukuxhumana kuhambe kahle. Kuyamangaza ukuthi kungani uMnyango wezeMfundo ungayibhekisisi indaba yokusetshenziswa kwezilimi zomdabu zama-Afrika (*indigenous African languages*) emfundweni yezingane emabangeni onke emfundo eyisisekelo. Ngikusho lokhu ngoba okwamanje ukufunda ngesiZulu kwenzeka kusukela ebangeni lokuqala kuya kwelesine kuphela, kodwa akukafinyeleli emabangeni aphezulu (UNESCO, 2003).

### **6.1.2 Ukubukela phansi isiZulu**

Kulolu cwaningo kuyavela ukuthi isiZulu sineshwa lokubukelwa phansi ngabanikazi baso abasikhulumayo. Ukuchizelwa kwaso kusenza singahlonipheki nakwezinye izizwe ngenxa yokuthi abanikazi baso bayasishalazela. Lokhu kuyahambisana nokushiwo uNoluthando engxoxweni nothisha uNoluthando oveza ukuthi ingaliwa kanjani impi yokufukula ulimi lwesiZulu, wabeka kanje:

Impela khona kunzima ukuthi ngingathi kulula ukuphusha le mpi yesiZulu ngoba *in as much as* ngisithanda kodwa kunezinto eziningi ezisibuyisela emumva ukuthi singabi yile nto esidinga sibe yiyo. Indlela okuphilwa ngayo esikhathini samanje yiyo kanye ebuyisela ulimi lwethu emumva ngoba uma uvula ama-*radio and tv's* ufica kuthiwa uhlelo olwenziwayo olwesiZulu kodwa mawuthi uyalalelisisa uthole abathuli balolo hlelo bekhuluma isiZulu esihlakazekile nje. Ubathola bekhuluma behlanganisa isitsotsi, isiNgisi, nesiBhunu ngisho nesizinye izilimi nje zase-Afrika uvele ungabe usaqonda ukuthi ulalele uhlelo lwaluphi ulimi. Leyo nto nje iyona eyenza abantabethu

balahlekelwe ukusazi kahle isiZulu ngoba phela laba bantu abababukayo nababalalelayo bangama-*role models* abo. Mina njengomzali ekhaya ophinde abe nguthisha waso isiZulu esikoleni ngivele ngingabi nawo amandla okulungisa konke lokhu ezikubona kwenzeka ngoba ezikuzwile zazi ukuthi kuyikho. Nasemphakathini-ke nezindawo zikaHulumeni nezokusebenzela ufica kukhulunywa isiNgisi mawufika ukhuluma isiZulu nomunye umuntu ombonayo ukuthi ungumZulu kuvele kube sengathi uyamphoxa noma uyamehlisa ezingeni lomsebenzi wakhe ngoba usumfaka ulimi lwamaqaba phela phambi kwabantu afuna bambone ukuthi ufundile. Ngake ngaya *e-bank*, hhayi bo! Intombazane yayingibelesele ngesiNgisi nje ngangivele ngiyiphendule ngesiZulu ngamabomu futhi yayibona ukuthi hhayi ngoba ngingasazi isiNgisi ngoba nakhu phela ngiyayizwa ukuthi ithini, kodwa engangikwenza ngangithi ngifaka umoya wokuthi sikhulume ulimi lwethu ngoba sisobabili futhi siyezwana ukuthi sithini. Usisi wabantu kwakubonakala ukuthi akayingeni leyo. Kuningi nje dadewethu angeke ngakuqeda nawe okunye uyakwazi futhi uyakubona mihla namalanga, le mpi esiyilwayo njengothisha ibuye isihlule ngoba izingane zihlala kuwo lo mphakathi *o-behaver (behave)* ngale ndlela manje thina yikuphi esingathi sikulindele lapho ngoba zizokwenza *same thing* nazo izingane. (Encika esihlalweni sakuqethuka) yizo zonke lezo zinto ezizoshabalalisa ulimi lwesiZulu kanti nathi siyazenza qobo lwethu singanakile kanti sesiyasibulala.

Kuyacaca kule nkulumo engehla ukuthi isiZulu sibukelwa phansi yibo kanje abasebenzisi baso, nokuyinto esike yatholwa abanye abacwaningi (Kamwangamalu, 2001; Nkosi, 2014; Ndimande-Hlongwa, 2009; Webb, 2002). Izilimi zomdabu zase-Afrika ziyekelelwa kakhulu futhi zibukelwa phansi enkululekweni yaseNingizimu Afrika. Ezinye izizwe ezifana namaShayina namaJaphani ziyaqikelela ekutheni zisebenzise izilimi zazo ngoba noma behambe amazwe bayatolikelwa yize noma besazi isiNgisi. Lokhu bakwenziswa ukufuna ukugcina ubugugu bezilimi zabo nokwazisa amazwe abo, kodwa lapha eNingizimu Afrika siyehluleka ukwenza lokho (Ndimande-Hlongwa, 2009). Kanti uTsepo ongumfundi waphendula kanje:

Eish, (enwaya ikhanda) mina ngithi asihlehle isiZulu singabi ulimi lokuqala kungene isiNgisi ekuqaleni ngoba asinamsebenzi phela kangako. Lezi zinto abasifundisa zona kwisiZulu zibukhuni azifani nalesi Zulu esisijwayele. Asihlehle sibe ulimi lwesibili khona sizokwehla ukuba nzima akukuhle

nhlobo nje ukuthi singabeleselwa ngento engafunwa muntu, isiZulu sesiyazifanela ne-*afrikaans* ngoba nayo ngizwa kuthiwa yayingasafunwa muntu nje kwaze kwatelekw nathi kumele sithelekele isiZulu ngempela ngoba sisinika inkinga la esikoleni futhi siyafeyilwa, angazi kanjani ngoba kufanele sisiphasise ngoba into ezifanela neL.O mangiyibuka mina ngoba ayibe isasebenza ndawo nje *after matric*.

Kuyadlondlobala ukugxekwa kwesiZulu ngabafundi ngoba bethi abasiboni ukuthi sibasizaphi uma sebeqede umatikuletsheni. Lokhu bakubona njengokuchithelwa isikhathi ngento engenalo ikusasa kubo. Kanti abanye bakhala ngokuthi silukhuni isiZulu kanti senza bangabi nemiphumela emihle noma sibabambe bangaqhubekeli ebangeni elilandelayo. UMzamo ongumfundi waphawula wathi:

Mina ngafika la ngizitshela ukuthi *i-English iyi-first language* ngoba ngangibona kunothisha bamaNdiya ngoba nala ngangifunda khona kwakuyisikole samaNdiya. (Ebheka phansi) manje-ke umuntu wazithela kwisiZulu esibukhuni ngale ndlela, futhi kuthiwa kufanele uphase sona kahle. Angazi noma benza kahle noma kabi yini uma benza njalo njengoba *i-most* yabafundi ingasifuni nje isiZulu. IsiZulu sibukhuni kanti siyafeyilisana la kulesi sikole, mhlawumpe kufanele kulungiswe ukuthi noma sifundwa kodwa singafeyilwa muntu.

UScelo waphendula kanje:

Lihle nje iqiniso mina ngingajabula uma isiZulu singayekwa ngoba asibalulekile kunalokho isiNgisi yisona esibalulekile okudlula sona. Angeke ibe khona inkinga noma sesiqedile esikoleni ngeke sihluphekele umsebenzi ngoba singasazi sona. IsiZulu nje siyabhora futhi sinamagama aqinile asifani nesiNgisi. Mina ngingaphasa nje uma ngase siyekwe isiZulu angazike abanye bona *but* ngine-*sure* ukuthi ngingaphasa.

Okuvelayo kule nkulumo kaSicelo engenhla ukuthi abanye babafundi bagxeka iqeqebana labafundi elisuka emakhaya linomqondo wokuthi isiZulu siwulimi olungabalulekile nolungenamsebenzi walutho. Kuba yinkinga kulabo bafundi uma sebethola ukuthi asilula ngale ndlela abebeyicabanga kanti futhi sinomsebenzi ngoba yiso esikubambayo ungaqhubebeli phambili njengoba sekuke kwaphawuleka naphambilini. UThabani ongumfundi waphawula kanje:

Abafundi bayake bangasinaki isiZulu ikakhulukazi labo okuwulimi lwabo lwasekhaya. Babona sengathi isiZulu wulimi noma isifundo esilula nje futhi esingenzima kakhulu lokho kuze kubenze bagcine sebesifeyila. isiZulu basibukela phansi bengabi nendaba naso uma kufundiswa eklasini. Kanti lezi ezinye izifundo ziyanakwa ngoba ezinye zifundiswa amaNdiya wona bayawasaba abaweyisi njengalaba othisha abangawona amaNdiya.

Kanti u-Asimthande naye ongumfundi waphendula kanje:

Angiyazi inkinga yabafundi mina ngoba nakubelungu siyafundwa isiZulu kodwa noma siyi *second or third language but* siyafundwa. Mhlawumpe yingoba vele thina bantu abamnyama siyazidelela izinto zethu ngoba yonke into ephathelene nathi siyibukela phansi noma sivunula nje sesivunula into engathi izingubo zesilungu ofake okwangempela bayamhleka. Uma kuthiwa umlungu ogqoke lezo zinto siyajabula silokhu simncoma sithi ziyamfanela.

Empendulweni esiyithola ngenhla kuyacaca ukuthi indlela abantu abamnyama abenza ngayo ikakhulukazi abangamaZulu basazibukela phansi izinto zabo ezifana nolimi kanye nemvunulo yabo eyingxenye yesiko labo. Kungenzeka ukuthi konke lokhu kwenziwa ukungakhucululeki kwensila abayifakwa ngabelungu yokuthi babukele phansi izinto zabo. Omunye wabafundi uSindi yena waphendula kanje:

Into eyenza abafundi babone ukuthi isiZulu asifani nalezi ezinye izifundo ukuthi basikhuluma njalo bacabanga ukuthi ulimi lokuganga hhayi lokufundwa esikoleni. Okunye siye sicabange ukuthi asidingi ukuthi sisinake kakhulu noma silokhu sifunda izincwadi zaso. Ngingathi nje siyi*general knowledge* kumuntu omnyama ongumZulu njengami ngeke nje uvese uthi awukwazi ukusifunda ube usikhuluma nasekhaya. Noma ubani usuke elindele ukusiphasa *not* ukufeyila, nothisha bayasho ukuthi asikwazi ukuthi singafeyila ezinye izifundo siphinde sifeyile nesiZulu ulimi lwethu lwasekhaya. Yingakho sisithatha kancane ngoba sizitshela ukuthi silula.

Ngenxa yemiphumela yobandlululo, ama-Afrika uqobo lwawo aba nomqondo wokubukela phansi izilimi zawo. Ngaphezu kwalokho azithatha njengezingabalulekile futhi ezingelutho uma kuqhathaniswa nezilimi zabelungu (Ndimande-Hlongwa, 2009).

### **6.1.3 Ukungabonakali kwesidingo sokusetshenziswa kolimi lwesiZulu**

Ucwaningo luveza ukuthi baningi abangasiboni isidingo sokusetshenziswa kolimi lwesiZulu. Ezinye zezizathu sezike zabekwa ngenhla, njengokuthi nje abasithandi futhi abawuboni umsebenzi waso. Uthisha uZanele wabeka kanje:

Mina ngiye ngidabuke uma benza lo mbhedo wabo wokusithatha kancane isiZulu, ngoba yikhona lokho okubafeyilisayo. Okunye futhi ngiyacabanga ukuthi yile ndaba yokuthi siyabacoba uma becabanga ukuthi angeke besasisebenzisa ndawo emfundweni yabo. Abafundi banenkolelo enkulu yokuthi asikho isidingo sokufunda isiZulu la esikoleni. Zikhona ezinye izifundo abazibona zizobanika ikusasa elihle bese kuthi ngoba vele isiZulu sinebhadi bangasinaki kwala ngisho sibatshela ukuthi amathuba maningi ngaphandle uma ufunde isiZulu, bavele balale insini.

UNdimande-Hlongwa (2009) uthi uhulumeni wobandlululo nesandla sawo sensimbi wabacindezela kakhulu abantu abamnyama eNingizimu Afrika ngezilimi zabo. Imithetho eyayiphokwa yaba nomthelela engqondweni nasendleleni abantu base-Afrika ababuka ngayo izilimi zabo uqobo.

Kanti uNkosi (2013) uthi nakuba sesadlula obandlululweni, insila yobandlululo isasele kwabaningi. Le nsila ibonakala ngokuthi kuthi nalapho uhulumeni nezikhungo zemfundo ephakeme sekuvumela ukusetshenziswa kwezilimi zoMdabu zase-Afrika, kodwa iningi labafundi nabafundisi, libe lilokhu likhombisa ukungakuthakaseli kahle ukufunda kumbe ukufundiswa ngezilimi zesiNtu (zoMdabu). Inkinga enkulu idalwa ukuthi isiNgisi kubukeka sithathwa njengolimi umuntu abonakala ngalo ukuthi ungunqeqe kangakanani (Nkosi, 2013). UThembelani ongumfundi yena ubona kufanele kube khona izaba ezenziwawo zokuthi ulimi luqhakanjiswe futhi kubekwe kuvezwe amathuba ayinqubekela phambili uma ufunda lolu limi. UThembelani wacashunwa ethi:

Ngibona kufanele kwenziwe umkhankaso wokuthi silukhuphule ulimi lwesiZulu mhlawumpe abafundi nabantu bangakhuthazeka ikakhulukazi uma kuzovezwa ukuthi yiziphi izizathu zokuthi silubone lubalulekile ukuze silukhuthalele ngempela. Ngoba manje asisiboni isidingo sokuthi siqinise ekulikhulumeni nasekulifundeni uma singawuboni umsebenzi.



UNdimande-Hlongwa (2009) uthi izikhulu noma izinkinsela yizona eziba nomthelela ekukhulisweni nasekusatshalalisweni kwezilimi emphakathini. UNdimande-Hlongwa uyaqhuba uthi abantu abanomthelela nodumo emphakathini kumele babambe iqhaza ekuvikeleni nasekusimamiseni ulimi, ikakhulukazi izilimi zomdabu zase-Afrika.

Ukusimamiswa kolimi kulele kulabo bantu abayizikhulu kanye nabadumile emphakathini (Ndimande-Hlongwa, 2009). Kuke kwavela ngenhla ukuthi izingane zibukela omabonisa kude ziphinde zilalele nemisakazo lapho kukhuluma abantu ezibukela kubo nezifisa ukufana nabo kusasa. Labo bantu uma bebhedisa ulimi bengalukhulumi ngendlela eyiyo maningi amathuba okuthi lufe. Kuphinde kwavela empendulweni kaThembelani ukuthi kufanele lukhushulwe ulimi kumbe lusimamiswe kodwa kuvezwe namathuba amahle azokhuthaza abafundi ukuthi baluthande futhi balufunde.

#### **6.1.4 Ukufadabala kolimi lwesiZulu**

Ukufadabala kolimi lwesiZulu kudalwa ukubukeleka phansi kwalo ngabafundi kanye nomphakathi imbala. Uma ulimi lwesiZulu lukhulunywa luxutshwa nesiNgisi kuchaza khona ukufadabala kwalo ngoba kunamagama azogcina eshabalala emiqondweni yabantu ngenxa yokuthi sebewabiza ngesiNgisi noma ngolunye ulimi (Nzuza, 2006). UThandi onguthisha uphendula uthi:

IsiZulu ngisibona singathuthuki neze kunalokho siya phansi, njengoba ikakhulukazi sithathwa njengolimi lwabantu abangaphucuzekile. Ngisho umuntu kuwulimi lwakhe lwasekhaya kodwa uma ehlangene nabanye useke akufihle lokho ngoba ubona ukuthi kuzothiwa uyimpatha. Ngike ngibone nje umuntu ongumZulu uma eke waya eGoli isonto elilodwa, ubuya esekhuluma into ongayazi ngoba uchazekile indlela ayifice ikhulunywa khona, uvele afisa sengathi angayifunda ngokushesha le ndlela yokukhuluma asale esekhuluma yona alahle isiZulu sakhe ngoba vele usuke esifihlile engafuni sivele. Abanye baze bancamele ukukhuluma isiNgisi nje *one time* kuze kungabonakali ukuthi bangamaZulu. Khona nje (enyipha enikina ikhanda) sesibhonga emswanini kodwa nathi siyabona ayikho lento sengathi noHulumeni uyasilahla akazimisele ngokusifukula ngisho la ezikoleni siyashodelwa izinto zokusifundisa.

Le nkulumo engenhlala iveza ngokusobala ukuthi abantu abathandi ukukhuluma isiZulu sabo kunalokho bakhetha ukukhuluma izilimi zabanye bomdabu. Indlela abafihla ngayo ukuthi bakhuluma isiZulu kungenxa yokuthi banenkolelo yokuthi ulimi lwabo aluphucuzekile njengalezi ezinye. Izinkolelo zabo yizo ezifadabalisa ulimi lwabo ngoba bazidlulisela nasezinganeni zabo, okucacayo ukuthi nazo ziyokudlulisela esizukulwaneni. Empendulweni kaThandi kuphinde kwagxekwa nohulumeni ngokulufadabalisa kakhulu lolu limi ngenxa yokungaluxhasi. Lokhu kufakazelwa uNdimande-Hlongwa (2009) lapho ethi iphalamende laseNingizimu-Afrika nalo lingesinye sezikhungo lapho izilimi zabelungu, ikakhulukazi isiNgisi sinikezwa izinga eliphakeme. Uyaqhuba uthi ongqongqoshe bakahulumeni kanye namalunga ajwayelekile ePhalamende abhala futhi ethule izinkulumo zawo ngesiNgisi isikhathi esiningi yize sebekhona otolika (Ndimande-Hlongwa, 2009).

UScelo waphendula wathi:

Mina angisiboni isidingo sesiZulu ngoba vele asithuthuki emakhaya nase*kasi* sizikhulumela umathanda wethu kungabi ndaba zalutho. Akekho umuntu oke umuzwe ekhuluma ngolimi olushubile olunezaga nezisho, (ehleka) singamundakaza nje thina ngoba ngabe ezophendulwa ubani. Nasekhaya nje bazikhulumela isiZulu esithambile esimnandi, angiboni kuthuthuka mina ngoba nje nasebholeni njengoba ngidlala ibhola u-*couch* wethu usitshela ama-*instructions* ngesiNgisi *and* angikaze ngizwe muntu eba nenkinga ngalokho. Ekasi-ke amajitha agijimisa i-*taal* akekho nje umuntu osalokhu ejula ngesiZulu kodwa kuyenzeka sithande ukwazi izinto ezithile zesiZulu ukuthi zaqhamuka kanjani *if si-interested* akusho-ke ukuthi sesizogxila kuzo *but just* ukwazi nje. Sivele sifike-ke lapha esikoleni basihlukumeze ngezinto esingazazi zesiZulu bese siyafeyiliswa njalo, yingakho ngithi ngeke kuthuthuke lutho ngoba akekho osifunayo isiZulu.

Kanti uPretty waphendula wathi:

Sekujwayelekile vele ukuthi emphakathini ngisho nezingane eziningi zifunda ebelungwini nasemaKhaladini ngoba bafuna ukukhuluma isiNgisi kahle. Thina njengoba sifunda lapha esikoleni sabantu abamnyam bavele basichomele basikhulume kakhulu isiNgisi uma siphakathi kwabo, manje-ke size nathi siphopheleke ukupatanisa ngoba singafuni ukubukelwa phansi nokuhlekwa. Leyonto-ke ivele ingabe isaphela ngoba njalo uma uhlezi

nalowo muntu uvele ugcine usukhuluma njengaye isiNgisi bese kuba sengathi isiZulu angisithandi kanti sengiphoqwa isimo senhlalo yalapha engihleli khona. Siya ngokuphela isiZulu emphakathini asithuthuki ngoba siphila leyo mpilo yokuthi senze okwenziwa abanye esibabona sengathi bangcono kunathi. Ngasekhaya nje khona umuzi okunobaba wakhona uwummeli banemali bonke bakhuluma isiNgisi ngisho u-*granny* wakhona. Manje-ke njengoba umuzi umuhle futhi benemali ngeke siyeke ukufuna ukufana nabo nathi sibona sengathi baphumelela ngoba bazi isiNgisi. Noma ngisithanda isiZulu esikoleni kodwa uma sengiphumele ngaphandle ngivele ngibone abantu bengasinaki nje isiZulu bese ngiyadideka nami kodwa angisho ukuthi asiyekwe sihle sona.

Kusobala ukuthi ulimi lwesiZulu lufadabaliswa indlela abantu asebeyiphila emphakathini njengoba kutholakala ezimpendulweni ezingenhla. Abafundi bathi umphakathi abahlala kuwo usebenzisa isiNgisi kangangoba basibona sifadabala isiZulu ngoba noma usikhuluma akekho okuphendula ngaso. Kuyavela ukuthi nalabo abadla izambane likapondo izingane zibuka kubona lapho bekhuluma isiNgisi bebodwa emndenini baphinde bathumele izingane zabo ezikoleni zabelungu, lokhu okuyinto eyenzeka nasemphakathini ngokujwayelekile (Chick, 1996).

Lokhu kubukeleka phansi kwezilimi zoMdabu akusikho kuphela ukuthi zibukelwa phansi yilabo okungezona izilimi zabo, kodwa ngisho nabasebenzisi bazo imbala, okuyibona abazincela ebeleni (Chick, 1996). Abafundi lapho bebona ontanga bethatheka ngolimi lwesiNgisi, kuba yinselelo nakubo ukuba bathakasele ukufunda ngolimi olungoloMdabu, njengesizulu (Nkosi, 2013).

#### **6.1.5 Ukufundisa isiZulu kwenza ubukeleke phansi**

Othisha abafundisa isiZulu bakhala ngokubukeleka phansi. Baveza ukuthi lokhu kwenziwa ngozakwabo abafundisa nabo kanye nabafundi uqobo. UThandi onguthisha wacashunwa ethi:

Kuyenzeka ngikujabulele ukuba uthisha wesiZulu kodwa futhi kuyenzeka ngibuye ngifune ukushintsha ngifundise okunye nje. Isizathu salokho ukuthi njengoba isiZulu sibukelwa phansi nathi singothisha baso sibukelwa phansi, sithathwa njengabantu abangafundile ngokwanele. Ngiye ngifise nje ukuthi uma kuqhamuka *ipost ye-accounting* ngoba nayo iyi-*major* yami ngiyithathe

ukuze babone ukuthi akukhona ukuthi ngimbelwe la esiZulwini. Izingane zesikole nazo zinomkhuba wokuthatha othisha besiZulu njengopopayi bazo abangazi lutho kanti nozakwethu banawo lowo mkhuba. Yingakho ngithi kubuye kungangijabulisi ukuba uthisha wesiZulu sampela. Othisha bezinye izifundo bayahlonishwa futhi bathathwa *serious* noma befuna umsebenzi wabo basheshe bawuthole.

Empendulweni engenhla kucace bha ukuthi ukubukeleka phansi kothisha abafundisa isiZulu kudalwa ukuthi babonakala sengathi abaphucuzekile futhi abafundile ngokwanele. Ukubukeleka kwabo phansi kubenza baphelelwe umdlandla wokuziqhenya ngokufundisa isiZulu kunalokho bafise ukushintsha bafundise esinye isifundo.

Njengoba ngike ngacaphuna esahlukweni sokuqala, uChick (1996) uthi isiNgisi sisabekwa phezulu eqhulwini njengolimi oluhlonishwayo nolubalulekile, bese kuthi isiZulu sibekwe le phansi njengolimi nje lwalelo qeqebana labantu elingafundile. Kanti uNgcobo (2001) ocashunwe esahlukweni sokuqala uthi othisha abaningi bathumela izingane zabo ezikoleni zabelungu ngoba befuna zifunde isiNgisi, isiZulu basasibukela phansi. Lokhu kuyahambisana nokushiwo uKamwangamalu (2000) othi abazali basasibuka ngokusichizela isiZulu ngoba sinomlando wokucindezelwa futhi basibona sisezingeni eliphansi nelingaphucuzekile. Ngamanye amazwi, izimpendulo zothisha nabafundi ezicashunwe ngenhla, ziyavumelana nokuvezwa ucwaningo oseluke lwenziwa phambilini.

#### **6.1.6 IsiZulu nokuyamaniswa nezindawo zasemakhaya nokungaphucuzeki**

Okunye okwaqhamuka ukuthi isiZulu siyanyaniswa nokungaphucuzeki kanti kanjalo abanye basiyamanisa nezindawo zasemakhaya. Empendulweni kaSindi ongumfundi uthi:

Ezindaweni zasemafamu bayasithanda isiZulu asikashabalali khona ngoba bayacula ngaso ingoma benze imidlalo eminingi ngaso baxoxe ngaso kube mnandi akukho lapho bebona khona inkinga. Kanjalo nasezindaweni lapho kuhlala khona abantu abasebenzayo, mhlawumpe emapulazini isiZulu bayasikhuluma bebodwa bese beshintsha uma bekhuluma nomlungu.

Kuyavela ukuthi isiZulu njengoba siyamaniswa nabantu basemakhaya yingoba beziculela ngaso izingoma, lezo zingoma yizo ezibajabulisayo futhi abazizwa bekhululekile uma bezicula ngolimi lwabo lwebele. Ukucula nokugida kuyingxenye yesiko lamaZulu elihle kakhulu. Isiko kanye nolimi kuyahambisana kanti futhi ulimi luyigugu kubasebenzisi balo okungelebele kubo (Ndimande-Hlongwa, 2009). UMzamo waphendula kanje:

Iningi labafundi ngiye ngibone lingathandi ukungenela imincintiswano yengoma, amahubo nokunye okuningi kwesiZulu, baye bathi okwamaqaba asemakhaya. Kodwa uma kwenziwa okwesiNgisi bayangena befuna kuthiwe bayazazi izinto zeziNgisi. Manje-ke njengoba sekunesitayela sokuthi kube nezimbongi nasemaredweni sebeyaqaala ukubona ukuthi izimbongi akuzona ezisuka emakhaya kodwa zikhona yonke indawo, futhi zisebenzisa isiZulu uma zenza ama-*poem* azo.

Kusavela khona ukuyamaniswa kwesiZulu nezindawo zasemakhaya kule mpendulo engenhla. Kanjalo nezinto eziningi ezenziwa ngaso njengayo ingoma nezinkondlo ezihaywa izimbongi ziyanyaniswa nobuqaba bokungaphucuzeki. Okumangazayo ukuthi uma lezo zinto seziguqulwa zenziwa ngesiNgisi bayathatheka bazithande.

IStatistics South Africa (2011) izeza ukuthi abafundi abaningi bayamanisa isiZulu njengolimi lokukhuluma ekhaya nokwenza amasiko. Ngaleyo ndlela abasiboni siwulimi oluphucuzekile okungafundwa ngalo (Statistics South Africa, 2011). Yingakho-ke uma kwenziwa izinto eziyamaniswa namasiko esikoleni bangafuni ukuzimbandakanya nazo.

### **6.1.7 IsiZulu nokuthuthuka kwaso**

Njengoba isiZulu sisho, abantu abayi nganxanye bengemanzi, yize kukhona asebelahle ithemba ngokuthuthuka kwesiZulu njengolimi lokufunda nokufundisa kepha basekhona abasibona njengolimi oluthuthukayo. Ocwaningweni kuyavela ukuthi bayayibona inhlati yethemba yize iza kancane. Omunye wothisha uNoluthando waphendula kanje:

(Ephfumulela phezulu) ngokubona kwami isiZulu siyathuthuka nje ngoba nakula mapheshana aphuma nemithi kaDokotela kuyabhalwa nangesiZulu ukuthi umuthi uwuphuza kangaki khona wonke umuntu ezobona noma ngabe akasazi isiNgisi. Kanjalo nasemishinini yokukhipha imali (*atm's*) isikhona eminye lapho ukhetha isiZulu uma ukhipha imali yakho. Noma ufona *e-call*

*centre ye-cellphone* usuyakwazi ukukhetha isiZulu, noma uvele uthole umuntu okhuluma sona bese kuba lula ukusho inkinga yakho futhi nizwane kahle ngolimi ngolimi enilwaziyo nobabili. Ngesikhathi ufuna usizo uyakwazi ukuchaza kahle inkinga yakho izwakale kahle ngolimi lwakho lwesiZulu ungalokhu uzikhathaza uzama ukuyibeka ngesiNgisi.

U-Asimthande ongumfundi waphendula kanje:

Mina ngibona sengathi isiZulu siyazama ukuthuthuka kancane ngoba siyabona nakomabonakude bayazama ukuthi izinhlelo eziningi bazidlale ngolimi lwesiZulu, konke lokho bakwenza ngoba bezama ukunyusa izinga lalo ukuze intsha izolufunda kangcono futhi iluthande.

Kanti uThembelani waphendula wathi:

Noma singathuthukile kahle hle isiZulu kodwa phela kuzohambe kuhambe sibe ngconywa, mhlawumpe kube khona abasibhalela izincwadi eziningi zaso. Ngoba naso isiNgisi asiqhamukanga sesi-*right* nje kodwa basilungisa abelungu basenza saba sezingeni eliphezulu. Mhlawumpe naso saqala safana naso isiZulu kudala sisaqala kwase kuhamba-ke saba ngcono kakhulu.

Abanye babacwaningi baveza ukuthi ezinye zezinto ezenza ulimi lukhule wukuba kube khona izincwadi ezibhalwe ngalo, abantu bathole ulwazi ngazo lezo zilimi. Ngaleyo ndlela lolo lwazi lungasabalala kalula uma abantu befunda okubhalwe ngazo lezo zilimi. Uma kungekho noma kuyindlala okubhalwe phansi ngolimi lolo, akubi lula kahle ukuthi ulimi luthuthuke, lufundwe nangabantu abaningi (Nkosi, 2014). Kanti i-UNESCO (2003) ithi okudinga ukuthi kwenzeke ukusetshenziswa kwezilimi zomdabu kuzona zonke izinto okukhulunywa ngazo nakuzona zonke izindawo, ngaphandle kwalokhu ngeke kuphumelele lutho. Ulimi ludinga ukusetshenziswa ukuze luthuthuke.

Okucacayo ukuthi ulimi luyithuluzi lokusetshenziswa ukuze luthuthuke. Njengoba abanye babafundi nothisha ezimpendulweni zabo beveza ukuthi bayakubona ukuthuthuka kwesiZulu ezintweni eziningi obekungabonakali khona. Kusho ukuthi kuyabajabulisa abanikazi bolimi uma bebona ulimi lwabo lufakwa kuzo zonke izinto ezibalulekile, ezinye zazo abazibalile ngenhla. Ukuthuthuka kolimi lwabo lwebele kuchaza lukhulu kubo ngoba bazizwa bekhululekile kuyo yonke indawo lapho behamba khona, ngoba bayazi ukuthi bazolufica lusetshenziswa.

### **6.1.8 Ukuqhakanjiswa kwesiNgisi nokubukeleka phansi kwesiZulu**

Ezingxoxweni ezingenhla kuvele kaningi ukuthi isiNgisi sisaqhakanjiswa kunesiZulu. Lokhu kuqhakanjiswa kwenzeka ezikoleni kubafundi kanye nakothisha abanye abangasithandi kuphinde kwenzeke nasemphakathini imbala. U-Asimthande waphendula kanje:

Abanye abantu bayasigqiba isiZulu abasiphakamisi kakhulu njengolimi lwabo ngoba uma bebuka i-*tv* bathakasela izinhlelo zesilungu kunezesiZulu bathi zimnandi ezesiLungu futhi zithuthukile kakhulu, ngoba abelungu banamakhono amaningi kunabantu abamnyama. Nezingane ezincane zigcina sezibuka nopopayi besiNgisi ngoba ababaningi abesiZulu. Kodwa bayazamake ukuthi kube kuningi okwesiZulu ku-*tv*.

Kanti uTsepo waphendula kanje:

Ngibona sengathi siyashabalala isiZulu njengoba ngike ngibone ngisho kumabonakude uma umuntu ekhuluma mhlawumpe kuma-*news* esho ngesiZulu bavedane bamvale ugcina ubona ama-*lips* akhe esenyakaza kuphela sekunezwi lomuntu esingamboni ochazayo ukuthi lo muntu uthini ngesiNgisi, sivele sizwe lo wesingisi singabe sisamuzwa owesiZulu. Noma bavedane babhale amagama esiNgisi ngezansi ngesikhathi e-*busy* ekhuluma isiZulu thina-ke asibe sisamlalela sivedane sifunde amagama agijima la ngezansi e-*scrinini* uzothi eqeda ukukhuluma sesibonile ukuthi ubezothini. Manje-ke nje ukwenziwa isilima lokho ngoba kusuke kwama-*news* esiZulu *why* bagijimise isiNgisi ngoba asikho isiZulu kwawesiNgisi. Okusho ukuthi vele isiZulu sesiphelelwe isikhathi ngempela siya ngokuphela kancane kancane.

Ezimpdulweni ezitholakale ngenhla abafundi baveza ukuthi ngisho komabonakude sekunenkinga yokuthi awusasitholi isiZulu esiphelele yize kuwuhlelo lwaso. Okunye okuvelayo ukuthi asisekho isidingo sesiZulu uma kuzothi kufundwa izindaba kodwa kube khona amagama achaza ngesiNgisi abhalwe ngezansi. Uma kungenjalo kube notolika ocashile ochaza ngesiNgisi. Konke lokhu bakubeka njengokubukela phansi ulimi lwesiZulu nokungaluniki inhlonipho ephelele kube kuqhakanjiswa isiNgisi.

UNkosi (2014) uthi aboMdabu abangama-Afrika baseNingizimu Afrika banenkolelo yokuthi isiNgisi sikhombisa ukuphucuzeka kanye nokufundiswa kakhulu. Kanti uPrah (2006) uthi ukuze kuphumelele umzamo wokuthuthukisa ulimi, kubalulekile ukuthi abanikazi balo baluhloniphe futhi balunike isithunzi esifanele (Prah, 2006). Uyaqhuba UPrah, athi

kusekuningi-ke okufanele kwenziwe ukuze zonke izilimi zilingane futhi zihlonishwe njengesingisi.

Abacwaningi baveza ukuthi kusekuningi okufanele kulungiswe ukuze ulimi lwesiZulu luhlonipheke Prah, 2006; Nkosi, 2014, Ndimande-Hlongwa, 2009). Ukudlalwa kwezinhlelo zeziZulu komabonisa kude kusazoba nakho ukungacaci ukuthi ngezisiZulu ngempela noma zixubile uma kungakangeni ezingqondweni zabantu ukuthi basihloniphe. USthelesihle yena wabeka kanje:

Sekuya ngokuthi umuntu ubona kuyiliphi ulimi alufunayo nje ngoba omunye uthanda kakhulu isiNgisi omunye athande isiZulu manjeke abantu abafani emphakathini. Kodwa into engiyibonayo nosithandayo isiZulu uyafuna futhi ukubonakala ukuthi nesiNgisi uyasazi ukuze angathatheleki phansi. Ema-*creche* nje bayazigqilaza abanye othisha izingane ezincane bengazidedeli ukuthi ziye *e-toilet* bethi azikhulume isiNgisi ingane izoze izingcolise-ke ngoba ayisazi phela.

### **6.1.9 Abafundi nokungakhathaleli ubumqoka bobuliminingi**

Le ndikimbana isicacisela kabanzi ngobuliminingi. Kuyavela ukuthi kunabafundi abangenalo uthando lokufunda isiZulu lokho okungaholela ekutheni bangabi nalo ikhono lobuliminingi ngoba nesiNgisi abasazi ngokuphelele. Abafundi abaningi bazi ukuthi umuntu usuke esephelele uma ekhuluma isiNgisi kuphela olunye ulimi abanandaba nalo. Omunye wabafundi uScelo waphawula kanje:

Kungangijabulisa uma singayekwa isiZulu ngoba singakwazi ukugxila kahle ekufundeni isiNgisi singabe sisaphazanyiswa ukufundwa kolunye ulimi. IsiNgisi singasisiza ngoba sihambiselana nalezi ezinye izifundo ezifundwa ngaso. Ngaleyo ndlela izilimi ezimbili azinamsebenzi kufuneka olulodwa.

UThabani waphendula kanje:

Vele isiZulu sesiyangatshazwa ukuthi siwulimi *olu-right* ngoba ngibona kungeke kulimaze ndawo uma kungayekwa isiZulu ngoba isiNgisi sekuyilona limi oludumile esilusebenzisayo uma sikhuluma noma senzani nje kuba isiNgisi. Nama-*subject* wonke ayisiNgisi ngaphandle kwaso-ke isiZulu



esizimele eceleni. Izincwadi ezisinika ulwazi oluningi zibhalwe ngesiNgisi manje-ke asikho nje isidingo sesiZulu uma ngibuka.

Kanti uPretty waphendula kanje:

Angeke kube into enhle kahle uma kungathiwa akuyekwe ukufundwa kwesiZulu ngoba abanye abafundi bengasithandi, kodwa ayikho into esingayenza. Mina ngike ngizwe kuthiwa umuntu owazi izilimi eziningi usuke ehlakaniphile. Manje uma sesingagxila esiNgisini sodwa kusho ukuthi ngeke sisaba nethuba lokwazi ezinye izilimi ngoba singalokhu sithi sifuna isiNgisi sodwa. Kwezinye izindawo kufundwa izilimi eziningi kabi uthole umuntu elokhu eshintshashintsha ekhuluma izinto ezihlukene uze udideke, uyazi imnandi kabi leyonto ngoba ngeke kuhletshwe ngawe ukhona. Angiboni futhi linganyuka izinga lokuphasa ngoba khona abenza sengathi abasazi isiZulu uma sekuthiwe abakhulume isiNgisi nakhona ntswi abasazi manje-ke kungasizaphi uma kungathiwa asisafundwa isiZulu ngoba bangafeyila *more*. Mina ngithi asikufunde konke futhi kuyasisiza konke ngokubona kwami.

UTsepo waphendula wathi:

Uma kungathiwa isiZulu asingafundwa kungafanele kubhekwe ukuthi yiluphi olunye ulimi olungafakwa esikhaleni saso ngoba kufanele singabi sodwa isiNgisi. Mina nje ngingakhetha isiSuthu (ehleka) noma kufakwe i-*foreign language* eyodwa ngoba vele sebebaningi abantu abaqhamuka emazweni angaphandle esihlala nabo futhi esingabezwa uma bekhuluma nathi.

Esahlukweni sokuqala kucashunwe umbiko owathathwa kwi-Education White Paper 2 (1996, p4) lapho ithi ngeke kuvumeleke ukusetshenziswa kolimi olusemthethweni olulodwa njengolokufunda nokufundisa ezikoleni zomphakathi. Yaqhuba yathi alukho ulimi okufanele umphakathi ulusabe njengolimi oluzocindezela izilimi zabo zebele.

Ngakho-ke inqubomgomo yobuliminingi ikhuthaza ukuba izilimi zisetshenziswe ngokulinganayo kungabi bikho ulimi ikakhulukazi loMdabu oluzosalela emumva lungasetshenziswa (Ndimande-Hlongwa, 2009). Ngakho-ke sikhona isidingo sokugqugquzelwa kokusetshenziswa kwesiZulu kanye nesiNgisi okungenani lapha kwaZulu Natali, ukuze kubonakale isidingo sobuliminingi.

## **6.2 IQOQA LESAHLUKO**

Kulesi sahluko bengixoxa ngesimoqondo sothisha nabafundi ngesiZulu njengolimi lokuxhumana esikoleni nasemphakathini. Kuphinde kwaxoxwa ngezindikimbana eziyisishiyagalolunye ukuphendula umbuzo-ngqangi wesibili othi: Isimomqondo sothisha nabafundi ngesiZulu njengolimi lokuxhumana esikoleni nasemphakathini. Esahlukweni esilandelayo kuzophendulwa umbuzo-ngqangi othi: Okudala ukuba abafundi nothisha babe nesimomqondo abanaso ngolimi lwesiZulu kulesi sikole.

## **ISAHLUKO SESIKHOMBISA**

### **OKUDALA UKUBA OTHISHA NABAFUNDI BABE NESIMOMQONDO ABANASO NGOLIMI LWESIZULU KULESI SIKOLE**

#### **7.1 ISINGENISO**

Esahlukweni esedlule ngicubungule isimomqondo sothisha nabafundi ngesiZulu njengolimi lokuxhumana esikoleni nasemphakathini. Ngibe sengixoxa ngezindikimba ezatholakala ngesikhathi kuhlaziywa okutholakele. Kulesi sahluko ngizophendula umbuzongqangi othi: Yini edala ukuba othisha nabafundi babe nesimomqondo abanaso ngolimi lwesiZulu kulesi sikole? Ukuhlaziya ulwazi olutholakele kuzosetshenziswa injulalwazi kaGramsci (1971) okuke kwaxoxwa ngayo esahlukweni sesine. Zimbili izindikimba ezitholakele ngesimomqondo othisha nabafundi abanaso ngolimi lwesiZulu kulesi sikole. Lezo zindikimba yilezi:

- ❖ Insila yobandlululo emiqondweni kwabanye.
- ❖ Ukukhucululeka kwensila yobukoloni kwabanye.

#### **7.2 INSILA YOBANDLULULO EMIQONDWENI KWABANYE**

Ngenkanthi kuhlaziywa ulwazi olutholakele kwavela ukuthi bakhona abanye othisha nabafundi abasenensila yobukoloni kumbe insila yobandlululo emiqondweni yabo, okwenza ukuba bachizele ulimi lwabo, babone isiNgisi njengokuyilona lulimi oluphucuzekile noluhloniphekile. Kuveziwe esahlukweni sesi-5 nesesi-6 ukuthi abanye babafundi abanalo uthando lokufunda isifundo solimi lwesiZulu ngenxa yokusibukela phansi. Kanjalo futhi abanye abasiboni isidingo sokusetshenziswa kolimi lwesiZulu ngoba basibona sifadabala futhi singaphucuzekile. Ngale kwalokho kuyavela ukuthi abanye ababukhathalele ubumqoka bobuliminingi. Kwaphinde kwavela ukuqhakanjiswa kwesiNgisi, nokuyamaniswa kolimi lwesiZulu nezindawo zasemakhaya ngenkolelo yokuthi asiphucuzekile. Kanti abanye bothisha balesi sikole baveza ukuthi ukufundisa isiZulu kwenza ukuthi ubukeleke phansi, njengoba kuveziwe esahlukweni sesithupha.

Ucwaningo oselwenziwe luyafakaza ukuthi isiZulu sibukelwa phansi ngisho nangabasebenzisi baso, luphinde luveze ukuthi kusekuningi okufanele kwenziwe ukuze kukhucululeke insila

yobandlululo nobukoloni kwabanye (Nkosi, 2014; Ndimande-Hlongwa, 2009; Kamwangamalu; Webb, 2002). Lokhu kuveza ukuthi insila yobandlulo ezilimini isasele emiqondweni yabantu abamnyama ngezilimi zabo zomdabu, njengaso isiZulu, esibukelwa phansi abanye bothisha nabafundi kulolu cwaningo. UNdimande-Hlongwa (2009) uveza ukuthi ngenxa yemiphumela yobandlululo ama-Afrika uqobo aba nomqondo wokubukela phansi izilimi zawo. Ngaphezu kwalokho azithatha njengezingabalulekile izilimi zawo futhi ezingelutho uma kuqhathaniswa nezilimi zabelungu (Ndimande-Hlongwa, 2009). Lokhu kufakazelwa uNkosi (2014) lapho ethi nakuba sesadlula obandlululweni, insila yobandlululo isasele kwabaningi.

UNkosi (2014) uthi le nsila yobukoloni kumbe yobandlululo ibonakala ngokuthi kuthi nalapho uhulumeni nezikhungo zemfundo ephakeme sekuvumela ukusetshenziswa kwezilimi zoMdabu zase-Afrika, kodwa iningi labafundi nabafundisi, libe lilokhu likhombisa ukungakuthakaseli kahle ukufunda kumbe ukufundiswa ngezilimi zesiNtu (zoMdabu). UNkosi uyaqhuba uthi inkinga enkulu idalwa ukuthi isiNgisi kubukeka sithathwa njengolimi umuntu abonakala ngalo ukuthi uhlakaniphe kangakanani (Nkosi, 2014). Kanjalo uMngadi (2013) no-wa Thiongo (1986) bathi isiNgisi kubukeka sengathi yilona lulimi okuhlolwa ngalo izinga lokuhlakanipha komuntu.

Nakulo lolu cwaningo kuyavela ukuthi izilimi zoMdabu zase-Afrika zibukeleka phansi, yingakho zingadlondlobali ngendlela efanele. Lokhu kubukeleka phansi kwezilimi zoMdabu akusikho kuphela ukuthi zibukelwa phansi yilabo okungezona izilimi zabo, kodwa ngisho nabasebenzisi bazo imbala, okuyibona abazincela ebeleni njengoba sukuke kwachazwa (Nkosi, 2014). UWolff (2000) uthi udaba lwezilimi zoMdabu angeke lusonjululwe ngaphandle kokuthi kuqale kucaciswe iqhaza lezilimi zoMdabu emfundweni, njengezilimi zokufundisa. Uthi enye yezinto ezenza izilimi zoMdabu zibe nyamanambana ngisho nakubasebenzisi bazo amanga ama-Afrika atshelwa wona ngezilimi zawo, futhi nawo akholwa yilawo manga, njengokuthi: izilimi zoMdabu zase-Afrika angeke zaphucuzeka; ukufundwa kwezilimi zase-Afrika ngeke kube namthelela entuthukweni kanye nasekukhuleni komnotho (Wolff, 2000). Ngakho-ke lokhu okutholakale kulolu cwaningo kuyahambisana nokugcizelelwa yinjulalwazi kaGramsci kanye nocwaningo oluningi oseluke lwenziwa.

Okunye okuvelayo kulolu cwaningo ukuthi othisha abafundisa isiZulu babukeleka phansi ngenxa yokuthi bazizwa bebonakala sengathi abaphucuzekile futhi abafundile ngokwanele.

Lokhu kubukeleka phansi kubenza baphelelwe amandla nomdlandla wokufundisa isiZulu, njengoba beveza ukuthi babukeleka phansi ngisho nangozakwabo abafundisa ezinye izifundo ezifundwa ngesiNgisi. UNkosi (2012) uthi emphakathini umuntu ongasazi isiNgisi ubukeka eliqaba noma engafundile, noma enolwazi oluncane, yingakho nothisha abafundisa isiZulu bekuveza ukuthi babukeka kanjalo.

Njengoba kuveziwe ukuthi abanye othisha nabafundi basanensila yobukoloni (*colonization*) okuholela ekutheni bachizele ulimi lwabo lwesiZulu, lokhu kuyahambisana nenjulalwazi kaGramsci egcizelela ukuthi ngenxa yobandlululo kumbe ubukoloni, abantu bachizela izilimi zabo, babone konke okungokwabo okungamagugu kuyize leze, batuse okwalabo abangabacindezeli babo (Gramsci, 1971). UNkosi (2014) uchaza igama lobukoloni ngokuthi ingicindezelo egqugquzelwa ukuthi abantu abangaboMdabu baphucwe amandla, baphucwe konke okungokwabo yilabo ababacindezelayo, bese labo abangabacindezeli, baqhubeke nokuthatha izintambo kwezepolitiki, emnothweni nakunhlalakahle yomphakathi. Lokhu kuhlenganisa ukudliwa kwezwe, izinto ezingamagugu zalabo abacindezelwayo, ulimi, ukuzethemba ngisho impilo imbala. Lezi zinto ziba nomthelela ebubheni, odlameni lwemindeni, ukuzibulala ngisho nezinga eliphansi lezempilo kulabo abacindezelwe (Nkosi, 2014).

Ngakho-ke kusekuningi okufanele kwenziwe ukuze kukhucululwe insila yobandlululo kubantu abamnyama, ikakhulukazi amaZulu. Izinkoleloze abanazo ngolimi lwesiZulu zibenza bangaluboni luthuthuka ulimi lwabo, kunalokho balubona njengolimi lokuhlupheka nokungaphucuzeki. Lezo zinkolelo abanazo zize zitheleleke nasezinganeni zabo. Lokhu kufana nokubhubhisa ubuzwe besizwe esiMnyama ngebhomu, ngesikhali esinamandla. U-wa Thiongo (1986) uchaza ngesikhali esinamandla sokubhubhisa ubuzwe bomuntu “*cultural bomb*”, uthi:

The effect of the cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves; for instance, with other peoples' languages rather than their own. It makes them identify with that which is decant and reactionary, all those forces that would stop their own

springs of life. It even plants serious doubts about the moral righteousness of struggle. Possibilities of triumph or victory are seen as remote, ridiculous dreams. The intended results are despair, despondency and a collective death-wish. (wa Thiongo, 1986, p.3).

Kulesi sicaphuno esingenhla kuyavela ukuthi ukucindezelwa kwabantu abamnyama kwalimaza izingqondo zabaningi ngoba seabuka izilimi zabo zingekho ezingeni lokuba zifundwe ezikoleni kanti futhi nokuzikhuluma bakubona kubabuyisela emumva. Kulolu cwaningo kuyavela ukuthi abanye abafundi bakubona njengomdlalo nokuchithelwa isikhathi ukufunda isiZulu. Lokhu kungenzeka ukuthi kudalwa ukungakhucululeki kwensila eyafakwa ngabelungu kubantu abamnyama yokuthi babukele phansi okungokwabo. Ezingxoxweni ezingenhla, abanye abahlanganyeli bocwaningo okungabafundi baxuba isiZulu nesiNgisi (*codeswitching*) uma bekhuluma noma befunda esikoleni. Lesi senzo siqala emphakathini lapho abanye babazali bekhuthaza izingane zabo ukuthi zikhulume isiNgisi, futhi zithi nalapho zikhuluma isiZulu esitshekile, zisiphozoze nje kungabi ndaba zalutho, futhi nomzali ajabulele ukuthi ingane yakhe ixuba “kahle” isiZulu nesiNgisi ngoba “ayisazi” kahle isiZulu. Yinhlamba lena ukuthi umuntu akalwazi ulimi lwakhe kodwa wazi okungelona olwakhe.

UKamwangamalu (2000) uyakufakazela lokhu lapho ethi abazali basasibuka ngokusichizela isiZulu ngoba sinomlando wokucindezelwa futhi basibona sisezingeni eliphansi nelingaphucuzekile. Abacwaningi bezezilimi abafana noKwamwangamalu (2000) bagcizelela ukuthi akuyiso isiZulu kuphela esisengcupheni yokushabalala ngenxa yokuchizelwa. Ngaphandle kokusikhuluma sixutshwe nesiNgisi noma nezinye izilimi, kuvela ukuthi sekukuningi okufikile okubulala ulimi, njengezinkundla zokuxhumana lapho kusetshenziswa ulimi noma kanjani, njengokuthi amagama ashumpulwe kabi, lokhu okubizwa ngokuthi yi-*sms language*.

### **7.3 UKUKHUCULULWA KWENSILA YOBUKOLONI KWABANYE**

#### ***(Decolonisation of the mind)***

Ngenkathi kuhlaziywa ulwazi olutholakele kwavela ukuthi bakhona abanye othisha nabafundi abayimbijana asebekubona ukubaluleka kolimi lwabo lwesiZulu. Njengoba kuvelile esahlukweni sesi-5 ukuthi bakhona abanye abazigqaja ngolimi lwabo. Nakuba kunjalo kukhona abanye abangakhululekile njengoba esho uGramsci (1971) kwinjulalwazi yokuhlaziya yakhe ukuthi abanye bagcina seabona ulimi lwabo njengolungabalulekile.

Uyaqhuba uthi labo abacindezelwayo bagcina bengaboni ukuthi bayacindezelwa ngoba bagcina bephumelelise ulimi lwalabo ababacindezele. Nakuba kunjalo, kuyathokozisa ukuthi ikhona inhlansi yethemba njengoba isikhona imbijana ekubonayo ukubaluleka kwesiZulu. Ezingxoxweni okuchazwe ngaso esahlukweni sesithupha kwavela ukuthi abanye abafundi bayakuthokozela ukufunda ngesiZulu futhi basibona sibalulekile. Kwaphinde kwatholakala ukuthi ukufunda ngolimi lwabo kubenza basheshe bezwe futhi baphumelele kangcono nasezifundweni zabo lapho othisha bebachazela ngesiZulu okuyilona lulimi abaluzwa kangcono. Abacwaningi abaningi (UNESCO, 2010; Kamwangamalu, 2001; Webb, 2002; Nkosi, 2014; Ndimande-Hlongwa, 2009) bayakweseka ukuba izingane zifunde ngolimi lwazo ngoba ziyaluzwa futhi kuzenza zikhululeke ziphinde ziphumelele kangcono. Kanjalo nothisha abanye baveza ukuthi bayakuthokozela ukufundisa isiZulu futhi bazimisela ngayo yonke indlela, kanti babona nabafundi bekhombisa ugqozi kuso.

Ezingxoxweni ezingenhla kwavela ukuthi abanye abafundi babona isiZulu kungaba wulimi lokufunda nokufundisa kuzo zonke izifundo. Kwavela ukuthi ukufunda ngesiZulu kubenza bakhululeke futhi bathole nethuba lokufunda ngemvelaphi namasiko abo. Ngokunjalo bathi ukushalazela ulimi lwakho ukhulume isiNgisi kusho ubululwane. Lokhu kuveza isithombe sokuthi insila yobukoloni isiyakhucululeka kwabanye. UNkosi (2014) uthi ukukhuculula insila yobukoloni kudinga ukuthi kuqale emiqondweni yethu. Lokhu kungenxa yokuthi kunzima ukukhuculula insila yobukoloni uma umqondo walowo okumele akhucululwe ubukoloni ungalungisiwe (Nkosi, 2014). UWaziyatawin benoYellow Bird (2005, p.3) bachaza igama elithi ukukhucululwa kwensila yobukoloni (*decolonisation*) kanje:

Decolonisation is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands. Its ultimate purpose is to overturn the colonial structure and realise Indigenous liberation. (Waziyatawin & Yellow Bird, 2005, p.3).

Ingcindezelo nobandlululo kwakwenza ukuthi abantu abacindezelwe bangabuboni ubuhle nempumelelo ezilimini zabo. Njengoba kuvelile ukuthi abanye babona isiZulu sithuthuka kunakuqala, okusho ukuthi zikhona izinguquko abazibonayo ezibanika ithemba. Lokhu kufakazelwa uNkosi (2014) lapho ethi inguquko isho ukushintsha kwesimo kusukela kwesingcono kuya kwesingcono. Ngakho-ke uguquko lapho luletha ubungcono abantu

bayaye balujabulele, kubonakale kuba nenhlasi yethemba kulabo abesebephelelwe yithemba (Nkosi, 2014).

Okushiwo uNkosi kuyahambisana nokwavezwa abanye abahlanganyeli bocwaningo. Kwatholakala ukuthi babona ulimi lwesiZulu lukhula kumbe luthuthuka ngoba sebeke babone isiZulu sisebenza nalapho besingasetshenziswa khona, njengasemishinini yokukhipha imali kwamanye amabhange nemiyalelo kaDokotela yokuphuza imithi, njengoba ezinye zezimpendulo esahlukweni sesi-6 zikuveza lokho. I-UNESCO (2003) ithi ulimi ludinga ukusetshenziswa ukuze luthuthuke. Iyaqhuba ithi izilimi zomdabu mazisetshenziswe kuzo zonke izindawo. Lokho kusho ukuthi akumele izindawo lapho isiZulu sisetshenziswa khona zikhethe amabala, kodwa masisebenze emfundweni, kwezomthetho, kwezempilo, njalonzalo.

Ulimi luyithuluzi lokusetshenziswa ukuze luthuthuke, njengoba abanye abafundi baveza ukuthi bangakujabulela ukuthi zonke izifundo zifundwe ngesiZulu. UNdimande-Hlongwa (2009) uthi izilimi zomdabu zenziwa isifundo kuphela. Azikacatshangwa kwanhlobo ekutheni kufundiswe ngazo. Le nkinga iba nkulu kakhulu kubafundi abangama-Afrika (Ndimande-Hlongwa, 2009).

Nakuba kunjalo, ucwaningo olwenziwa uNkosi (2014) luveza ukuthi abanye abafundisi bagqugquzela abafundi ukuba bathande ulimi lwesiZulu, baphinde babone nesidingo sokufunda ngalo lolu limi. Bakwenza lokhu nje banokuziqqaja nempokophelo yokubona ulimi lwabo lwesiZulu luthuthuke. Lokhu kuyahambisana nokugcizelelwa u- wa Thiongo (1986), ogxeka ukuthi abantu base-Afrika balahle izilimi zabo bakhulume isiNgisi. Uthi lokhu akukhombisi ubuhlakani kepha kubulala ulimi lwabo. Okucacayo ukuthi akusiso isiZulu kuphela esichizelwayo kepha ziningi izizwe e-Afrika ezibukela phansi izilimi zazo. Ngakho kuhle ihlome ihlasele elwisana nokudicilelwa nokubukelwa phansi kwezilimi zomdabu zase-Afrika.

#### **7.4 IZINCOMO**

Okuqaphelekayo ukuthi njengoba abanye abahlanganyeli bocwaningo baveza ukuchizela ulimi lwesiZulu okudalwa ukuthi abawaboni amathuba okusisebenzisa uma sebeqedile esikoleni, kuyacaca ukuthi ingcindezi enkulu bayithola emphakathini. Kuningi-ke okusafanele kwenziwe ukuze kulungiswe isimo sokubukeleka phansi kolimi lwesiZulu. Abazali bezingane yibo okufanele babhukule ekutheni bakhuthaze izingane zabo ukuba zithande ulimi lwazo,



baphinde bazitshela ukubaluleka kolimi lwazo. Yibo okufanele bakhipe yonke insila abayidlulisele ezinganeni ngenxa yezinkoleloze ababezifundile. Uma lokhu kukhucululwa kwengqondo kungaqala ekhaya, kungaba lula nakothisha esikoleni uma bephinda beyifaka leyo mfundiso.

Okunye okuvelayo indlela umphakathi obuka ngayo ulimi lwesiZulu. Ezingxoxweni kutholakale ukuthi umphakathi uqhakambisa kakhulu ulimi lwesiNgisi kunesiZulu okuze kudale ukuthi babuke othisha abafundisa isiZulu njengabangaphucuzekile nabangafundile ngokwanele. Lokhu kuyahambisana nokwenziwa ngabazali bezingane ezifunda kulesi sikole ngoba nabo bayingxenye yomphakathi. Uma umphakathi kuyiwo ochizela ulimi lwawo, kuba lula kulabo abalucindezelayo ukuthi bangene phakathi kwabo ngokubafunza izinkolelo ezingekho ukuze luqhubeke nokungasimami. Ngakho-ke lokhu kuphonsa inselelo emphakathini ukuba ushintshe indlela obuka ngayo ulimi lwesiZulu, futhi uluthuthukise ngokulukhuluma kahle ungaluxubi nesiNgisi. Lokhu kungachaza nokuthi imiphakathi kumele isungule izinhlelo zokugqugquzela intsha nabadala ukusebenzisa izilimi zomdabu. Kungenziwa imiqhudelwano ethile, njalonjalo

Ngaphezu kwalokho, othisha yibo okubhekeke ukuba babambe iqhaza elikhulu ekugqugquzeleni abafundi ukuba baluthande ulimi lwabo. Ziningi izindlela abangazisebenzisa ukuze babuyise isithunzi solimi lwesiZulu, okunye kwakho ukuba bakhombise ukuluthanda ulimi futhi bazigqaje ngalo. Bangenza imidlalo ethile eyingxenye yemvelaphi yesiZulu ukuze abafundi bazi kangcono ngomlando nemvelaphi yolimi lwabo. Bangaphinde bakhipe imiklomelo emihle kubafundi abaphumelele kahle esifundweni sesiZulu, okungenza ukuthi bagqugquzeleke nabanye.

Okumangazayo ukuthi ngisho uMnyango wezeMfundo imbala, ubonakala udonsa izinyawo ekutheni ugxile kakhulu ekuthuthukisweni kolimi lwesiZulu. UMnyango wezemfundo ungaxhasa abafundi abaphumelele kahle olimini lwesiZulu ngokubanika umfundaze wokuqhubekela phambili nemfundo. Ungaphinda ugqugquzele othisha besiZulu ngokubakhuthaza ukuba babhale izincwadi ezizoba namatemu amasha kanye nokusetshenziswa kolimi. Le nselelo ingabamba iqhaza elikhulu ngoba kufanele kuqalwe ngokuhlinzeka ngezinsiza- kufunda nezinsiza-kufundisa ezanele nezisezingeni elifanele ibanga nebanga.

Okunye okungasiza ukuba uHulumeni kazwelonke alekelele indlela umphakathi, abazali, othisha kanye noMnyango wezeMfundo obuka ngayo isiZulu. Yize kungeyibo bonke abasishalazelayo isiZulu kepha bayimbijane abasakhombisa ukusithakasela. Ngakho-ke kufanele zonke izilimi zomdabu zisetshenziswe ngokulinganayo nesiNgisi ngisho ePhalamende. Zonke izindawo zikahulumeni eziyizikhungo zokusiza abantu ezifana nasezinkantolo, izibhedlela, eziteshini zamaphoyisa, njalonjalo, kakhulukazi esifundazweni sakwaZulu-Natal, okuyisifundazwe lapho kukhonya khona isiZulu, mazisebenzise ulimi lwesiZulu. Kanjalo uma kwenziwa inhlolekhono yomsebenzi akungabi bikho ukucindezeleka nokuphoqeka ukuthi kofuna umsebenzi aphenule imibuzo ngesiNgisi.

## 7.5 ISIPHETHO

Lolu bekuwucwaningo lokuhlola isimomqondo sothisha nabafundi bebanga le-11 esikoleni esiseThekwini iZamimfundo, okuyigama okungeyilo elangempela ukuvikela isikole, othisha kanye nabafundi ababeyingxenye yocwaningo. Mithathu imibuzongqangi eyaphendulwa kulolu cwaningo. Ucwaningo lwaveza ukuthi kusekuningi okufanele kwenziwe ukuze kuthuthuke ulimi lwesiZulu. ENingizimu Afrika izilimi zomdabu ezisemthethweni yilezi: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana kanye nesiVenda. Zonke lezi zilimi zisadinga ukuthuthukiswa ukuze zifike ezingeni lesiNgisi.

Esahlukweni sokuqala ngixoxe ngesingeniso nesendlalelo socwaningo lapho ngiveze phakathi kokunye, ubumqoka nenhloso yocwaningo. Esahlukweni sesibili ngixoxe ngocwaningo oseluke lwenziwa ngababhali abaningi mayelana nesimomqondo sothisha nabafundi ngezilimi zabo. Kanti esahlukweni sesithathu ngixoxe ngomklamo nezindlela zocwaningo. Esahlukweni sesine ngixoxe ngenjulalwazi yokuhlaziya eyasetshenziswa, okuyi-*Hegemony* kaGramsci (1971). Esahlukweni sesihlanu kuhlaziye abakushoyo othisha nabafundi mayelana nokufundwa kwesiZulu esikoleni. Zimbili izindikimba ezatholakala ukuphendula wokuqala othi: Bathini othisha nabafundi mayelana nokufundwa kwesiZulu esikoleni? Kanti esahlukweni sesithupha kuhlaziye isimomqondo sothisha nabafundi ngesiZulu njengolimi lokuxhumana esikoleni nasemphakathini. Esahlukweni sesikhombisa kuhlaziye ngokuyizona zizathu ezidala ukuba othisha nabafundi babe nesimomqondo abanaso ngolimi lwesiZulu esikoleni esasiyinxenye yocwaningo.

Okubalulekile ngalolu cwaningo ukuthi luvezile ukuthi abanye abahlanganyeli basenensila yobandlululo emqondweni yabo, kanti kwabanye isisukile le nsila. Ngakho-ke kusobala ukuthi

labo bafundi abangasibukeli phansi isiZulu yibo futhi abenza kahle kuso, bese kuthi labo abasichizelayo, bengaphumeleli kahle, ngoba indaba isemqondweni.

## **7.6 IQOQA LESAHLUKO**

Leli yiqoqa lokucina ocwaningweni. Kulesi sahluko ngihlaziye ngokuyikhona okudala ukuba othisha nabafundi babe nesimomqondo abanaso ngolimi lwesiZulu kulesi sikole. Lapha kuxoxwe ngezindikimba ezimbili okuyizona eziveze isithombe ngokuyizona zizathu zokwenza kothisha nabafundi mayelana nendlela abasibuka ngayo isiZulu. Lokhu kwenzeke ngokuba kusetshenziswe injulalwazi kaGramsci (1971).

Ezingxoxweni ezatholakala kubahlanganyeli bocwaningo kuyavela ukuthi abanye abahlanganyeli bocwaningo basenensila yobandlulo emiqondweni yabo kanti abanye isikhucululekile, sebona isiZulu njengolimi olubalulekile futhi okumele luhlonishwe. Kwaphinda kwavela ukuthi labo abasensila yobandlululo basabambelele ekutheni isiNgisi yilona limi oluhamba phambili. Nakuba kunjalo, imbijana yaveza ukuzigqaja nokuzimisela ekutheni kuthuthuke ulimi lwesiZulu.

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**IZELEKELO**

**ISELEKO 1: IMIBUZO YEZINGXOXO EZIHLELEKILE (*Semi-Structured Interview Schedule*).**

**IZINGXOXO ZOTHISHA**

**1) Ake ungichazele ukuthi ingabe ukufundwa kwesiZulu kulesi sikole njengolimi lwasekhaya ukubuka kanjani?**

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**2) Kukuphatha kanjani ukufundisa isiZulu njengolimi lwasekhaya? Yiluphi ulimi ofisa lufundwe njengolimi lokuqala, luphinde lusebenze kuzo zonke izifundo? Chaza wenabe.**

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**3) Uthini umbono wakho ngokusetshenziswa kwesiZulu sixutshwe nesiNgisi (*code-switching*). Yini okumele yenziwe?**

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**4) Uma ufundisa isifundo sesiZulu, uye ubone abafundi besithokozela noma bengasithokozeli? Kuye kwenziwe yini lokho? Uye wenzenjani ngalesi simo?**

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**5) Ake uchaze ukuthi ngendlela okubuka ngayo, abazali bezingane banaqhaza lini ekuthuthukiseni noma ekubukeleni phansi ulimi lwesiZulu, okuyinto enomthelela ekubukweni kwalolu limi yizingane zabo? Chaza**

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**6) Wena njengothisha, kukuphatha kanjani ukufundisa isifundo sesiZulu? Chaza.**

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**7) Zinselelo zini obhekene nazo ngokuba nguthisha walesi sifundo?**

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**8) Ake uchaze ngezinsizakufundisa ozisebenzisayo esifundweni sakho sesiZulu.**

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**9) Ungaphawula uthini lapho kungathiwa qhathanisa isiZulu nesiNgisi, indlela okuphethwe ngayo lapha esikoleni?**

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**10) Zikhona yini izinhlelo eninazo lapha esikoleni zokugqogquzela abafundi ukuba basebenzise ulimi lwesiZulu futhi baluthande? Uma zikhona chaza.**

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**11) Ngokwakho ukubona kufanele yini isiZulu sisetshenziswe ekilasini uma kufundwa ezinye izifundo? Chaza.**

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**Wena ngokwakho uyasisebenzisa yini isiZulu kwezinye izifundo ozifundisayo? Usuke ukwenzelani lokho?**

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**ISELEKO 2: IMIBUZO YEZINGXOXO EZIHLELEKILE (Semi-Structured Interview Schedule).**

**IZINGXOXO ZABAFUNDI**

**1) Ake ungichazele ukuthi ingabe ukufundwa kwesiZulu kulesi sikole njengolimi lwasekhaya ukubuka kanjani?**

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**2) Kukuphatha kanjani ukufundwa kwesiZulu njengolimi lwasekhaya? Yiluphi ulimi ofisa lufundwe njengolimi lokuqala, luphinde lusebenze kuzo zonke izifundo? Chaza kuzwakale.**

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**3) Uthini umbono wakho ngokusetshenziswa kwesiZulu sixutshwe nesiNgisi (*code-switching*). Kumele kwenziwe njani?**

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**4) Uye uphatheke kanjani lapho kungena isifundo sesiZulu ekilasini? Nikeza isizathu.**

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**5) Wena njengomfundi kukuphatha kanjani ukufunda isifundo sesiZulu? Chaza.**

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**6) Njengomfundi, zinselelo zini obhekana nazo ekufundweni kwesifundo sesiZulu? Chaza.**

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**7) Ngokubona kwakho, kufanele yini ukuba isiZulu sisetshenziswe ekilasini uma kufundwa ezinye izifundo? Chaza**

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**8) Njengomfundi, uyakuthokozela yini ukusetshenziswa kwesiZulu ngothisha bezifundo ezingezona ezolimi? Chaza**

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**9) Ngokwakho ukubona likhona yini ikusasa lesiZulu kwezemfundo? Chaza kucace.**

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### **ISELEKO 3: INCWADI EYA EMNYANGWENI WEZEMFUNDO**

No. 12614 iNtethe Street  
Pinetown  
3610

21 May 2013

Mr S. R. Alwar  
The Research Unit  
Resource Planning  
KwaZulu Natal Department of Education

Dear Sir

#### **REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN KWAZULU-NATAL DEPARTMENT OF EDUCATION SCHOOL.**

I would like to request for a permission to conduct a research in one of KwaZulu-Natal Department of Education schools. I am pursuing a Master of Arts in Humanities Degree at the University of KwaZulu-Natal since last year, 2012. I am presently working on a dissertation on isiZulu home language and the research intends to address the following:

**Isihloko: “UCWANINGO NGESIMOMQONDO SOTHISHA NABAFUNDI BEBANGA  
LE-11 NGESIFUNDO SESIZULU ESIKOLENI ESISETHEKWINI**

The study will be conducted in the form of interviews to the participants. I will also ask for the permission to use audio-tape when interviewing the participants for the purpose of analysis, the identity of the Department and respondents will be protected. The study will not harm any image of the Department of Education or school. Names of the teachers as well as learners will not be mentioned or linked to any of the data collected.

The audio cassette will be deleted and all data will be disposed as soon as I have completed my degree. Participation is voluntary; if at any time during the course of the research they wish to

withdraw themselves from the research, they will be free to do so, without any negative consequences.

The Department will benefit in the study in the study:

- ❖ The Department of Education will have an opportunity to discuss the attitudes of teachers and learners towards isiZulu Education.

If you have any questions about this study, please contact my supervisor at the UKZN, School of Education (Edgewood Campus):

- ❖ Dr Z.P. Nkosi: Tel. 031-2603691, email: [nkosiz@ukzn.ac.za](mailto:nkosiz@ukzn.ac.za)
- ❖ Research Officer: Mariette Snyman ( Howard College Campus)

Email Address: [snyman@ukzn.ac.za](mailto:snyman@ukzn.ac.za)

Telephone numbe: (031) 260 8350

Fax number : (031) 260 4609

- ❖ Request permission to use audio-tape when interviewing the participants.

Thank you for considering my request.

Yours sincerely

.....

B.P. Shozi (Mrs)

Student number: 207 501 295

**DECLARATION**

I.....  
(Full names of participants) hereby confirm that I understand the contents of this letter and the nature of the project, and I consent to participation of the KwaZulu-Natal schools under the Department of Education to participating in the research project.

I understand that they are at liberty to withdraw from the project at any time, should they wish to do so.

Signature of participant..... Date.....

## **ISELEKELO 4: INCWADI EYA KUMPHATHI-SIKOLE**

No. 12614 iNtethe Street  
Pinetown  
3610

21 May 2013

The Principal  
Zamimfundo High School (*Pseudonym*)  
Old Main Road  
Durban  
4000  
Dear Madam/Sir

### **REQUEST FOR PERMISSION TO CONDUCT STUDY IN YOUR SCHOOL.**

I would like to request for a permission to conduct a research at your institution. I am pursuing a Master of Arts in Humanities at the University of KwaZulu-Natal since last year, 2012. I am presently working on a thesis on isiZulu home language and the research intends to address the following, “Ucwaningo Ngesimqondo Sothisha Nabafundi Bebanga Le-11 Ngesifundo SesiZulu Esikoleni EsiseThekwini”.

I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Three Teachers of isiZulu in grade 11 and twelve learners from grade 11. The study will be conducted in the form of interviews to the participants. I will also ask for the permission to use audio-tape when interviewing the participants. The study will not harm any image of the school. Names of the teachers as well as learners will not be mentioned or linked to any of the data collected. Participants as well as the school will be given pseudonym.

Participation is voluntary; if at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

In conclusion I would like to assure you that the information or data gathered will be treated with utmost confidentiality (I am bound by ethical standard of profession not to reveal any

information gathered, furthermore the dignity, privacy and interest of the participants will be respected).

If you have any questions about this study, you can contact my supervisor at the following contact details:

❖ Dr. Z.P. Nkosi: University of KwaZul-Natal (Edgewood Campus)

Email Address: [nkosiz@ukzn.ac.za](mailto:nkosiz@ukzn.ac.za)

Telephone number: (031) 260 3691

❖ Research Officer: Mariette Snyman ( Howard College Campus)

Email Address: [snyman@ukzn.ac.za](mailto:snyman@ukzn.ac.za)

Telephone number : (031) 260 8350

Fax number : (031) 260 4609

❖ Request permission to use audio-tape when interviewing the participants.

Thank you in advance.

Yours sincerely

.....

B.P. Shozi (Mrs)

Student number: 207 501 295

DECLARATION

I..... (full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project.

No.12614 iNtethe Street  
Pinetown  
3610  
21 May 2013

Dear Participant

I would like to request for a permission to include you in my research as participant . I am pursuing a Master of Arts in Humanities Degree at the University of KwaZulu-Natal since last year, 2012. I am presently working on a thesis on isiZulu home language and the research intends to address the following, “Isimo-mqondo (attitudes) Sothisha Nabafundi Bebanga le-11 Ngesifundo SesiZulu” (Attitudes of Teachers And Learners Towards IsiZulu Education In Grade 11).

The study will be conducted in the form of interviews to the participants. I will also ask for the permission to use audio-tape when interviewing the participants. The study will not harm any image of the participants. Names of the teachers as well as learners will not be mentioned or linked to any of the data collected. Participants as well as the school will be given pseudonym.

Participation is voluntary; if at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

In conclusion I would like to assure you that the information or data gathered will be treated with utmost confidentiality (I am bound by ethical standard of profession not to reveal any information gathered, furthermore the dignity, privacy and interest of the participants will be respected).

If you have any questions about this study, you can contact my supervisor at the following contact details:

- Dr. Z.P. Nkosi: University of KwaZul-Natal (Edgewood Campus)

Email Address: [nkosiz@ukzn.ac.za](mailto:nkosiz@ukzn.ac.za)

Telephone number: (031) 260 3691

- Research Officer: Mariette Snyman ( Howard College Campus)

Email Address: [snyman@ukzn.ac.za](mailto:snyman@ukzn.ac.za)

Telephone number : (031) 260 8350

Fax number : (031) 260 4609

- Request permission to use audio-tape when interviewing the participants.

Thank you

Yours sincerely

.....

B.P. Shozi (Mrs)

(Student number: 207 501 295)



DECLARATION

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project. I also understand that there will be use of audio-tapes during the interviews, and I consent myself to participating in the research project.

I agree.../do not agree...to be audio taped during the course of the research.

SIGNATURE OF PARTICIPANT

DATE

.....

.....

## **ISELEKELO 5: INCWADI EYA KUMZALI (YESINGISI)**

12614 iNtethe Street  
Pinetown  
3610

21 May 2009

Dear Parent

Thank you for allowing your child to participate in the research when I will be doing interviews. I am pursuing a Master of Arts at the University of KwaZulu- Natal since last year, 2012. I am presently working on a thesis on isiZulu home language, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is “Ucwaningo Ngesimomqondo Sothisha Nabafundi Bebanga Le-11 Ngesifundo SesiZulu Esikoleni EsiseThekwini”.

The study is focused on the attitudes of teachers and learners towards isiZulu in grade 11. I have chosen the school for convenience in collecting data. I will also ask for permission to utilize audio-tape when interviewing the learner. I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews.

The study will not harm the image of the school. Names of the teachers and of the school as well as of your child will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be tape-recorded, but at all times the identity of the school, the teachers and of your child will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off.

Participation is voluntary; if at any time during the course of the research you will wish your child to withdraw from the research, you will be free to do so, without any negative consequences.

The study will benefit the school in several ways:

- The school will have an opportunity to discuss the attitudes of teachers and learners towards isiZulu once the study is finished.

- Findings will be disseminated to the school.

- You will be provided with incentives.

If you have any questions about this study, you can contact my supervisors at the following contact details:

- ❖ Dr. Z.P. Nkosi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: [nkosiz@ukzn.ac.za](mailto:nkosiz@ukzn.ac.za)

Telephone number: (031) 260 3691

- ❖ Research Officer: Mariette Snyman ( Howard College Campus)

Email Address: [snyman@ukzn.ac.za](mailto:snyman@ukzn.ac.za)

Telephone number : (031) 260 8350

Fax number : (031) 260 4609

- ❖ Request permission to use audio-tape when interviewing the participants.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your child's school.

Yours sincerely

.....

B.P. Shozi (Mrs)

Student number: 207 501 295

DECLARATION

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT DATE

.....

## ISELEKO 6: INCWADI EYA KUMZALI (YESIZULU)

No. 12614 iNtethe Street

Pinetown

3610

21 May 2013

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibe khona esikoleni ngesikhathi ngizokwenza izingxoxo zocwaningo naye. Ngingumfundi waseNyuvesi yaKwaZulu-Natal owenza iziqu zeMasters. Ngiqale ukuzenza ngonyaka wezi-2012. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nesimomqondo sothisha nabafundi ngesifundo sesiZulu ebangeni le-11, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: “Ucwaningo Ngesimomqondo Sothisha Nabafundi Ngesifundo SesiZulu ebangeni le-11”.

Ucwaningo lugxile ekutholeni isimomqondo sothisha nabafundi ngesifundo sesiZulu. Ngikhethe isikole sengane yakho ukuze ngikwazi ukuthola ulwazi ngokufunda nokufundiswa kwesiZulu esikoleni sakhe. Ngizosebenzisana nothisha kanye nabafundi ukutholeni ulwazi oludingwa yilolu cwaningo. Kuyoba nezingxoxo kothisha nakubafundi. Ngiyocela imvume yokusebenzisa isiqophqmazwi ngesikhathi sezingxoxo.

Ngiyozama ukungathathi isikhathi eside kakhulu ekuqoqeni ulwazi locwaningo. Izingxoxo nothisha nabafundi ziyothatha imizuzu engama-35 kuya kwengama-60 ngamunye. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukhlotshaniwa namagama abo. Ngaleyo ndlela amagama othisha, elesikole, kanye nelomntwana wakho akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxenywe yocwangingo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo

isikole siyozuza amathuba okuxoxisana nami mayelana nesimomqondo sothisha nabafundi ngesifundo sesiZulu.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nabeluleki bami kule mininingwane elandelayo:

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❖ Ukucelwa kwemvume yokusebenzisa isiqophamazwi.

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiyicacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Yimina Ozithobayo

.....

u-B.P Shozi (Nkk.)

(Inombolo yomfundi: 207501295)

## ISIFUNGO

Mina.....(amagama aphelele omzali wengane)

ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenye yalolu cwaningo oluzokwenziwa. Ngiyaqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi enganeni yami.

## ISAYINA YOMZALI USUKU

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