

**UCWANINGO LOKUHLOLA OKUZUZWA ABAFUNDI UMA BEFUNDISWA IZIMO  
ZOKUKHULUMA (IZAGA, IZISHO NEZIFENGQO) NGESIZULU ULIMI  
LWASEKHAYA. ESIKOLENI ESISENTUZUMA**

**NGU**

**GOODNESS THULELENI MAZIBUKO**

**UMBIKO WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO ZEZIQU**

**MASTERS OF EDUCATION**

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**INYUVESI YAKWAZULU NATALI**

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**UMELULEKI: UDOKOTELA SIBUSISO L. NTULI**

## IZIFUNGO

Mina, **GOODNESS THULELENI MAZIBUKO**, ngiyafunga ngiyagomela ukuthi,ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina,ngaphandle kwalapho kukhonjiswe khona. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe, ukuhlolwa okuthile kunoma yiyiphi inyuvesi. Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo, okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.

Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe. Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.

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.

Usayinwe ngu**Goodness Thuleleni Mazibuko**, \_\_\_\_\_

Usuku \_\_\_\_\_, enyangeni ka \_\_\_\_\_, 2015.

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**DOKOTELA S. L. NTULI**

## **UMNIKELO WALO MSEBENZI**

Ngethula lo mqingo wami kulaba abalandelayo:

Ugogo wami uMtombi Mabhengu Mazibuko owashona ngo - 1996. Owayewa evuka nami engikhulisa engugogo, engubaba kimi, engikhuthaza njalo ngemfundo. Ubeyojabula kakhulu ukungibona ngethweswa lezi ziqu. Umama wami uThengani Lephinah Mazibuko okunguye ongihole ngaze ngakwazi ukuzimela, mama ungiphile isipho esimqoka. Ngiyabonga kakhulu!

## **AMAZWI OKUBONGA**

Ngifisa ukubonga kuNkulunkulu yena ongaphezu kokuqonda konke, okunguyena ongiphe amandla, nesibindi sokwenza lolu cwaningo lwaba yimpumelelo. Kubo bonke abalandelayo ngibonga ngingaphezi. Ngiswele imilomo eyizinkulungwane yokuzwakalisa ukubonga kwami Kumeluleli wami uDokotela Sbusiso L. Ntuli. Ube nami ungihola kusukela ngiqala ukwenza lolu cwaningo, awukaze ukhathale yimi nangelilodwa ilanga. Ngibonga kakhulu Theninja kaNomangcwembe, Ungakhathali amandla uNkulunkulu abe nawe akuhole njalo akuphe okungaphezulu kuzo zonke izifiso zakho.

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## ISIFINGQO

Abafundi bazuzani ngokufundiswa izimo zokukhuluma (izaga, izisho nezifengqo) ngesiZulu uLimi lwaseKhaya. . Nakuba iminingi imizamo esizanyiwe ukulwa nale nkinga, kuze kube manje bekungakabi bikho mibiko ebika ubungcono. Inhloso yalolu cwaningo ukubheka ukuthi ngabe abafundi bazuzani ngokufundiswa izimo zokukhuluma (izaga, izisho nezifengqo) ngesiZulu uLimi lwaseKhaya. ebangeni leshumi (*Grade10*). Ucwangingo luhlose ukuphendula imibuzongqangi emithathu elandelayo:

Othisha bayaziqonda yini izimo zokukhuluma (izaga, izisho nezifengqo)?Ukufundiswa kwezimo zokukhuluma kunamphumela muni ekwazini nasekuthuthukiseni ulwazi lolimi?Ngabe abafundi bazifundiswa kanjani izimo zokukhuluma (izaga, izisho nezifengqo)?Ucwangingo lwenziwe elokishini lakwaMashu eNtuzuma, lapho isiZulu siwulimi olukhulunywa emphakathini, kanti nasezikoleni zamabanga aphakathi nendawo kusetshenziswa sona njengolimi lokufundisa. Lolu cwaningo lwenziwe esikoleni esisodwa esigcemeni esisodwa.

Bathathu othisha ababe yingxenye yocwaningo. Ngilwenze lwaba ucwaningo lobunjalo besimo (*qualitative study*) ngaphinde ngalwenza lwaba ngaphansi kwe-*social constructivist paradigm*. Ngabuye ngasebenzisa izingxoxo ezisakuhleleka (*semi-structured interviews*) kanye nokubukela othisha befundisa (*observations*) emakilasini, ngasebenzisa nendlela yokuhlaziya imibhalo njengenye yezindlela zokuqoqa ulwazi locwaningo. Ngiphinde ngasebenzise izindlela zocwaningo lotho (*case study*) ukuhlaziya ulwazi olutholakele. Ngasebenzise insizakuhlaziya kaVygotsky (1978) njengohlaka lwenjulalwazi kanye nohlaka lwemicabango ukuhlaziya ulwazi olutholakele.Okutholakele kungqama okuyizihlokwana eziyisithupha.

Esokuqala ngithole ukuthi abafundi izimo zokukhuluma (izaga, izisho, nezifengqo) lapho bezifundiswa nguthisha. Okwesibili ukufundiswa kwezimo zokukhuluma (izaga, izisho nezifengqo) kubukeka bezifundiswa ngendlela engenakho ukwenelisa, kumuntu oluqondayo nolwaziyo ulimi lwesiZulu uLimi lwaseKhaya. Okwesithathu ukufundiswa kwabafundi izimo zokukhuluma kubukeka kunomphumela omuhle kakhulu ekwazini nasekuthuthukiseni ulimi lwesiZulu uLimi lwaseKhaya. Okwesine okutholakele ukuthi nolwazimagama lomfundi luyakhula ngokufundiswa (izaga, izisho nezifengqokubu). Okwesihlanu abafundi abafunda ibanga leshumi

(Grade10) bafundiswa izimo zokukhuluma (izaga, izisho nezifengqo) ngendlela yokuthi bazi ukuthi kukhona into okuthiwa yizimo zokukhuluma, kodwa okuthinta imvelaphi yazo nokuthi zenzani kumfundi uma esezifundile lutho. Okwesithathu ukuthi abafundi bayazazi izimo zokukhuluma kodwa kukhona ukungasheleli kwakhe izimo zokukhuluma (izaga, izisho, nezifengqo) ngendlela eyiyo eveza imvelaphi yezimo zokukhuluma, esezifundile lutho.

Okwesithupha ukuthi ngesikhathi kufundwa izimo zokukhuluma ngendlela eveza imvelaphi yezimo zokukhuluma, nolwazi lolimi lwesiZulu kumfundi luyathuthuka akhulume ulimi olumnandi olucebe ngezimo zokukhuluma. Ngokuceba kolimi lomfundi ekuthole kuzo izimo zokukhuluma, kubonakalisa ukuzuzana komfundi ngokufundiswa izimo zokukhuluma (izaga, izisho nezifengqo) ngesiZulu uLimi lwaseKhaya.

Umpfumela ukhombisa ukuthi abafundi bayazifunda izimo zokukhuluma (izaga, izisho nezifengqo) nakuba bengazifundi ngendlela eveza imvelaphi yazo. Okunye uma sebezifundile ngendlela eyiyo eveza imvelaphi yazo abafundi bazuzana ubuhlani, lokhu okuzobasiza endleleni yempilo yabo. Ngakho-ke ucwaningo lusonga ngokuthi ukungafundiswa ngendlela kwabafundi izimo zokukhuluma kuholela abafundi bangazi ukuthi bazuzani ngokufundiswa izimo zokukhuluma (izaga, izisho,nezifengqo) ngesiZulu uLimi lwaseKhaya. Lokhu okungekuhle ngoba baphuthwa ukuhlakani.

**UHLU LWEZIFINGQO NEZIFINYEZO** (*LIST OF ACRONYMS & ABBREVIATIONS*)

1. UNESCO: United Nations Educational Scientific and Cultural Organization.
2. NRP: National Reading Panel.
4. CAPS: Curriculum and Assessment Policy Statements.
5. RASA: Reading Association of South Africa.
6. ALTA: African Languages Teachers Association.
7. PIRLS: Progress in International Reading Literacy Study.
8. PANSALB: Pan South African Language Board.
9. NAEP: National Assessment of Educational Progress.
10. OBE: Out Come based Education

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## **UHLU LWAMAGAMA ASETSHENZISIWE OCWANINGWENI**

Ucwaningo - Research

IsiZulu uLimi lwaseKhaya - IsiZulu Home Language

Injulalwazi - Theory

Abahlanganyeli -Participants

Inhlololwazi - Interview

Izineselelo - challenges

Inhlololwazi - Semi structure interview

Isivivinyo socwaningo - Piloting study

Inkambiso elungileyo yocwaningo - Research ethics

Izindlela zokuqoka - Sampling

Ucwaningo lotho -Case study

Ucwaningo lwesimo sotho -Qualitative

Iparadaymu - paradigm

Iparadaymu yomhumusho - interpretative paradigm

Izindlela zokuqoka ulwazi -data collection

Umklamo nezindlela zocwaningo - Research design

Uhlaka lwenjulalwazi - Theoretical framework

Inhlololwazi esambuzoebhalwe phansi - Questionnaires

Ukuqhutshwa kwenhlololwazi - Interview process

Isahluko -Chapter

Insizakuhlaziya-theory

Ukuhlaziya - analysis

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## **ISAHLUKO SOKUQALA**

### **ISENDLALELO SOCWANINGO**

#### **1.1 ISINGENISO**

Izimo zokukhuluma okuyizaga, izisho nezifengqo zivamisile ukucela enkulumeni yansuku zonke, lapho kukhulunywa. Nakuba zivamile ukucela, zigqama kakhulu engxoxweni yabantu abakhuluma isiZulu esiphusile. UMagwaza (2004) ubeka uthi ngokwejwayelekile abantu bakwaZulu bazithatha njengesikhali sokucina okuyimvelaphi yabo nokungamagugu namasiko, kubuye kube yindlela yokuthuthukisa ulimi

Kucela nokuthi iningi labantu lisebenzisa izimo zokukhuluma ngokunganaki ukuthi liyazifaka lapho likhuluma. Imvamisa lokhu kwenzeka ezindaweni zasemakhaya asenohlangothi yokwandelwa ngabantu abakhuluma isiZulu esihle. Kuyafakazeleka lokhu uma sibheka ocwaningweni oselwenziwe lukaMpungose (2010), Magwaza (2004) Nyembezi, (1990) Mathonsi (2004).

Laba bacwaningi abangenhla bacwaninge ukusetshenziswa kwezimo zokukhuluma, kanti lolu cwaningo lona luzobheka ukuthi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngolimi lwesiZulu uLimi lwaseKhaya. Esikhathini samanje sebebaningi abacwaningi asebeke bacwaninga ngezimo zokukhuluma, loyo naloyo ucwaninga ngalokho akubonayo futhi afuna kugqame.

Phela izimo zokukhuluma zimumethe konke lokhu okufanele ngabe umuntu uyakuphila. Njengabantu besifazane impilo abazoyiphila emendweni yabo imunyethwe yizimo zokukhuluma, ukwenza isibonelo ngalezi zaga ezilandelayo nje: “Umendo ngumkhumulansika”. Lesi saga siqondiswe kowesifazane oyiliqhalaqhala ukuthi uma efika emendweni uyavoveka. Lokhu okuchaza ukuthi uma uyintombazane kumele kube yinto okhula uyazi ukuthi uma uya emendweni uyobhekana nobunzima, ukuze ungamangali akube yinto eyisaga eyaziwa yiwo wonke umuntu ukuthi uma ukhetha umendo, ukhetha isimo esingaba nobunzima.

Lesi saga imvelaphi yaso ivela ekuthini abantu babukisisa intombazane lapho ikhula yaziwa endaweni ukuthi iliqhalaqhala, kodwa kuthi lapho isiganile buphele nya bonke lobo buqhalaqhala. Isibonelo esinye sithi: “Ihlonipha lapho ingayukwendela khona”. Lesi saga sichaza ukuthi intombazane ifanele ukuhlonipha wonke umuntu ngoba kayazi lapho

iyophelela khona. Imvelaphi yaso ivela ekuthini abantu babona kwenzeka endaweni intombazane ingahloniphi umphakathi, uthole ukuthi ekugcineni izogana komunye wemizi lapho ebikade ingabahloniphi khona, (Nyembezi noNxumalo, 1997, p. 140).

Lezi zimo zokukhuluma eziqondene nabantu besifazane, ziyinkulumo evamile lapho kukhulunywa. Ingane yentombazane ithi ikhula ibe izizwa enkulumeni yansuku zonke, bese ikhula engqondweni yayo yazi kahle ukuthi uma kunje kuba nje, bese ikugwema lokho ekukhuzwayo. Ngalokho-ke ngithi le ngane isuke isithole insizakalo yokuvuleka amehlo mayelana nobunzima engabuthola emendweni ngalezi zaga.

UNyembezi noNxumalo (1997, p. 141) bathi abantu besilisa nabo zikhona izaga ezibhekene nabo njengalesi esithi: “Amanga ashiywa emzini,” Lesi yisaga esichaza ukuthi abantu besilisa lapho beyokhonga, bafika emzini bakhulume amanga, ukuze babakholwe ekhweni. Imvelaphi yalesi saga isukela ekuthini amaZulu abukisisa abakhongi abafike babale izinkomo kanti mhlawumpe akunjengoba besho, babala amatshe. Esinye sithi, “Ikhandela elixegaxegayo lofulela abafazi.” Lesi saga esichaza ukuthi umthetho wendoda emzini wayo kumele uqine, nayo iqine ime. Uma ngibheka imvelaphi yalesi saga ithi abantu babebuka ukuthi indoda uma idelela, ingabazi abanye abantu isigcino sayo iphelelwa yisithunzi ingabe isahlonipheka. Ngosiko lwesiZulu indoda iyahlonishwa.

Abantu besilisa banamandla amakhulu okuba yizinhloko zamakhaya nakuba abanye bengawufezi umsebenzi okumele bawenze wokondla umndeni ngezidingo, Mpungase (2010). Izingane zabafana zithi zizalwa zifunde izimo zokukhuluma ezizenza zibe sezingeni lokuba yinhloko yekhaya, (Mathuki, 2004). Njengalezi ezingenhla nje. Uma ngizobheka okushiwo nguMpungase (2010) noMathuki (2004) ngezimo zokukhuluma, zibonakala zibamba iqhaza elikhulu empilweni yomuntu osakhula. Nakubo abantu asebekhulile imbala zibonakala zineqhaza elikhulu ezilibambayo ngoba zikhona eziqondene nabo okuyizo ezibaqaphelisayo ezimeni ezithize eziyingozi, njengalezi, “Yimbokodo yakwelinye itshe,” lesi yisisho esiqaphelisayo ukuthi lo mntwana akusiyena owakho, noma akusiyona eyakhona leyo nto, imvelaphi yaso ilapho abantu babukisisa imbokodo yokugaya netshe ukuthi imbokodo yakwelinye itshe ayikwazi ukulingana nelinye itshe okungelona elakhona. Kanjalo kubakuhle ukuqaphela ukuthi umuntu ongeyena owomndeni othile uzobanezindlela ezahlukeni kwezomunye umndeni.

Kulesi sisho izingane zingafunda ukuthi kukhona into okuthiwa yitshe lokugaya nembokodo yokugaya, nokwazi umsebenzi wayo ukuthi yenzani. Lokhu okungaba kuhle kwaziwe

izizukulwane, okungacebisa nolimi. Ikakhulu zifunde ukuthi lezi zinto zisetshenziswe ukuchaza ukwehlukana kwabantu ngokwemindeneni. Esinye sithi: “Ungaqali ngamanzi impuphu ingakasilwa” esichaza ukuthi sebenzisa ingqondo izinto uzilandelanise njengoba kufanele, (Nyembezi noNxumalo, 1997, p. 167). Imvelaphi yalesi saga ivela lapho abantu babuka ukwenzeka kwezinto, ukuthi lapho kuphekwa kumele uqale ugaye impuphu ngaphambi kokuba ubeke amanzi uwabilise, uma uqala ngokubeka amanzi impuphu ungakayigayi, amanzi azobila aze aphele impuphu ingakafiki. Lesi saga sifundisa abantu ukwazi ukuhlela izinto ngendlela efanele. Imvelaphi yaso izokhumbuza izizukulwane ukuthi impuphu yayigaywa njengoba esikhathini samanje isithengwa ezitolo, lokhu kubonakala kungumlando omuhle nokunomnikelo wokukhulisa ulimi. Yikho lokhu okungenze ngafisa ukwenza ucwaningo ngifuna ukwazi okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

Nezisho zivela emva kokuthi abantu babukisisa ukwenza kwabantu noma kwezilwane, zenza okuthile ziphindelela kuze kuqapheleke emphakathini. Isibonelo njengalesi sisho nje esithi: “Ukubamba ngesandla semfene” okuchaza isandla sobunxele. Imvelaphi yaso ivela lapho abantu babukisisa ukwenza kwesilwane esihlala ehlathini imfene, ukuthi lapho isebenzisa izidladla zayo yona isebenzisa isinxele. Kwabe sekuqanjwa lesi sisho. Esinye isisho esithi: “Ukwaliwa ngumendo” esichaza ukuthi isimo sokungabukeki kahle emva kokugana noma ukungahlali kahle emendweni. Imvelaphi yaso ukuthi abantu babukisisa ukwenza kwentombazane lapho isiyendile ifike emendweni kungabi bikho ukuhlala kahle kwesinye isikhathi noma nje ingakejwayeli emendweni. Ibonakala ngokuthi inciphe emzimbeni, phela ukwenzeka kwezinto emzini angeke kufane nasekhaya layo yingakho umzimba nawo uzothuka wehle. Imvelaphi yaso uZulu wakubukisisa lokhu wabe usuqamba isisho. (Nyembezi noNxumalo, 1997, p. 178)

Izifengqo zibukeka zingubuciko obuthize bokukhuluma, nazo zivela ekubukisiseni kwabantu. Kungaba ukubukisisa ukwenza kwesilwane noma ukwenza kwabantu, bese uZulu eqamba isifengqo. Njengakulezi zibonelo nje: “UThoko unjengelanga liphuma”, okuchaza ukuthi muhle kakhulu. UZulu wabukisisa ukwenza kwelanga lapho liphuma, ukuthi liphuma libe lihle liveze imibala emihle ethandekayo, lobo buhle uZulu wabe esebusebenzisa ebufanisa nobengane yentombazane enhle. Esinye isibonelo sithi: “Ngiyayithanda le mbali” esichaza ukuthi uyayithanda le ntombi. Lesi sifengqo siwuphawu. Imvelaphi yaso ukuthi uZulu wabukisisa izimpawu zobuhle bembali lapho isiqhakazile wabe isiqamba lesi sifengqo.

Umbono wami uthi izimo zokukhuluma njengoba ziyingxenye yolimi, ulimi oluyingxenye yezifundo ezifundwayo ezikoleni, kungabe abafundi bazuzani ngokufundiswa zona esiZulwini uLimi lwaseKhaya. Lokhu okuzobasiza ekwazini amasiko, imvelaphi yabo nasekuthuthukiseni ulimi lwesiZulu. Zinjalo nje yizo futhi ezinithisa ulimi lwesiZulu uLimi lwaseKhaya. Ngokuthi uma uzikhuluma kucaca ukuthi ulimi uyalwazi futhi kawufunisele ngalo.

Okubalulekile kunakho konke ukuthi izimo zokukhuluma ziyinhlanganisela yezinto ezazenzeka ezinye zazo ezisenzeka ziphindaphindeka esintwini. Abantu babezibukisisa lezo zinto zenzeka ngokuphindaphindeka maqede baqambe izimo zokukhuluma, kube ngulwazi oludluliselwa ezizukulwaneni. Ngokwenza njalo ulimi lwesiZulu uLimi lwaseKhaya luyaceba. Ngamanye amazwi ngokufundiswa kwezimo zokukhuluma ngendlela, izingane zizokwamukela lolu lwazi bese nazo ziyaludlulisela ezinganeni zazo, ngokwenza kanjalo lonke ulwazi olubalulekile nolwephusile ngolimi lwesiZulu luyatshaleka emphakathini. Empeleni kwedluliseka indlela yokuphila yesizwe ezizukulwaneni ngezizukulwane. Lokhu okuzoba ngumphumela wokukhula kwesiZulu uLimi lwaseKhaya, futhi luzoba nokuthandeka ezizukulwaneni uma zizothi zilufunda zibe zazi ukuthi lokhu ezikufundayo kungulwazi olubalulekile okumele nazo ziludlulisele ezizukulwaneni, futhi okungumsebenzi wazo ukukwenza lokho.

Le ngxenye elandelayo igxile ekusetshenzisweni kolimi nezimo zokukhuluma olimini lwesiZulu uLimi lwaseKhaya, isidingo sokwenza ucwaningo, ubumqoka bezimo zokukhuluma, ubumqoka bokufundiswa kwezimo zokukhuluma ezikoleni, ukucijeka kwabafundisi ekufundiseni ukusetshenziswa kolimi nezimo zokukhuluma, ukuvela kolimi nezimo zokukhuluma emiqulwini yenqubomgomo yokufundisa, inhloso nemidiyo yocwaningo, nesiphetho socwaningo.

## **1.2 Ukusetshenziswa kolimi nezimo zokukhuluma olimini lwesiZulu uLimi lwaseKhaya**

Ngizoqale ngibheke umlando wolimi lwesiZulu njengesifundo ezikoleni. Kusukela ngonyaka we-1954, lapho *iBantu Education* okwakungumthetho wemfundo omayelana nokusetshenziswa ngokubandlululwa kwezinhlanga nokolimi ezikoleni. Umthetho owamiswa ukuba imfundo yabancane kusukela ku - SSA kuya ebangeni lesithupha isingathwe ngolimi lwesiNgisi. IsiZulu uLimi lwasekhaya lwathathwa njengesifundo kepha kungafundwa ngalo. Lokhu kwakwenzelwa ukuba abantwana babe nesikhathi esiningi befunda ngesiNgisi, (Ngwenya 1995).

Ngibone kubalulekile ukuthi uma ngizokhuluma ngokusetshenziswa kolimi nezimo zokukhuluma ngiqale ngichaze ngomlando wokufundiswa kwezilimi, ukuze kuqondeke kahle konke okumayelana nezimo zokukhuluma. Nakuba ekugcineni kufanele kwazeke ukuthi abafundi bazuzani uma befundiswa izimo zokukhuluma okuyizaga, izisho nezifengqo ngesiZulu ulimi lwasekhaya. Lokhu okuzobasiza ekuthuthukiseni ulwazi lolimi nokuyimvelaphi yabo. Uma ngicaphuna IsiTitimende soHlelo lweziFundo LukaZwelonke seBanga R kuya kwele-12 mayelana nokusetshenziswa kolimi ubeka uthi:

Ukusetshenziswa kolimi kumele abafundi baqaliswe khona ngesikhathi bethulelwa amatheksthi angempela, ezinkondlweni nakumaphrozi, emibhalweni, indaba eqanjwe nengaqanjwanga, isibonelo: uma sisebenzisa izimo zokukhuluma, kubalulekile ukuthi kugxilwe ekutheni kungani lezo zimo zokukhuluma zisetshenziwe kunokuzigagula. Kuye kube kuhle ukuzibuza umbuzo ofana nalo: kungani umbhali esebenzise upholavuthondaba lapha kunokubuza ukuthi yisiphi isimo sokukhuluma esitholakala lapha kumele kugxilwe kulokhu: ulimi olunencazelo ecashile namasu obuciko bokukhuluma izaga, izisho nezifengqo. (CAPS, 2011, p. 26, 27)

Nakuba ulwazi lwalezi zimo zokukhuluma lubalulekile, kumele lwethulwe kubafundi njengokuvula kwazo emibhalweni yephrozi, yezinkondlo, emibhalweni yokuziqambela engakholakali neyethula amaqiniso ukuveza umehluko okhona phakathi kwencazelo esobala necashile. Ukwazi ukubona inkulumo eqhathanisa izehlakalo ezedlule, umlando, ezenkolo, imibhalo yobuciko, nabantu abaziwayo, (isibonelo: usebenza kwamalume, okuchaza ukusebenza kahle, ukubhekwa yisambane, okuchaza ukuba sebhadini ngaleso sikhathi). Ukukhombisa ukuqonda izaga nezisho nokusetshenziswa kwazo. Ukuhlolisisa amagama asuselwa kwezinye izilimi. Ukusebenzisa igama elilodwa elimele ibinzana. Ukusebenzisa amagama ahambisanayo, (isibonelo: amathe nolimi,inja nekati).

Uma ngizobheka isicaphuno esingenhla siyasitshengisa ukuthi abafundi kumele kugxilwe kuphi uma befundiswa izimo zokukhuluma. Sibuye sisitshale ukuthi yikuphi lapho okumele abafundi baqaliswe khona ukusetshenziswa kolimi nolwazi magama. Ngikubona kubalulekile kakhulu lokhu okushiwo yisicaphuno, kubukeka kuyikho okuzofeza inhloso yomcwaningi njengoba ecwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma (izisho, izaga nezifengqo) ngesiZulu uLimi lwaseKhaya.

Ngikubona kubalulekile ukuthi uma kufundiswa izimo zokukhuluma kwazeke incazelo yazo nokuthi sisuselwa kuphi leso simo sokukhuluma. Izibonelo: “Usenga inkomo nenkonyane”,

okuchaza ukuba nesimilo esibi ngakubantu besifazane. Lesi sisho sisuselwe ekwenzeni kwabantu lapho umuntu wesilisa ethandana nonina wengane nendodakazi. Lokhu kwakwenzeka kuphindelela emphakathini, kwase kuqanjwa isisho ngakho.

Lezi zibonelo ezilandeyo zingaphansi kwezisho. Uma ngizobheka kulesi esithi: “Amathe nolimi”. Lokhu kokubili, amathe nolimi yizinto ezimbili ezihambelanayo ezingehlukani, ulimi isitho somzimba esihlala endaweni eyodwa namathe, okungumlomo. Ngakho-ke abantu bakubukisisa lokhu base sebeqamba isisho. Esesibili ngesithi: “Ukuthwala ishoba,” lesi sisho nakhona abantu babukisisa ukwenza kwenkomo ukuthi uma isithathe ishoba layo yalibeka emhlane, isuke ingasafune kuthintwa isiziqhenya (Nyembezi noNxumalo, 1997). Lapha kwakubukwa ukuthi inkomo uma isimise ishoba layo, isuke isemuzweni ofuze ukuzikhukhumeza esidalweni esingumuntu.

Emiphakathini esihlala kuyo ziningi izingxenyana zokusetshenziswa kolimi ezisetshenziswayo, ukuze kungabi bikho ukungqubuzana phakathi kwabantu abasebenzisa lolo lulimi. Singabala ukusetshenziswa kolimi oluhloniphayo olugwema ukugagulwa kwezinto ezithile ezilumelayo ‘isihlonipho’. Isibonelo yilesi: “Inkosi ikhotheme”. Lesi yisihlonipho esingaphansi kwezifengqo lezi eziyingxenye yezimo zokukhuluma. Sichaza ukuthi inkosi ishonile, lapha kuhlonishiswa igama ukufa noma ukushona, kusetshenziswe igama ukukhothama, (Nkosi noMsomi, 1997).

Ukusetshenziwa koLimi kubonakala kubalulekile kakhulu uma sizobheka kulokhu esengikubalile okuyimisebenzi yolimi. Nalokhu kuyenzeka nasesiZulwini. Lesi siZulu uLimi lwaseKhaya olumumethe izimo zokukhuluma okuyizaga, izisho nezifengqo. Izimo zokukhuluma okuyizona umcwaningi acwaninga ngazo lapho efuna ukwazi ukuthi abafundi uma befundiswa ngabe bazuzani ngesiZulu uLimi lwaseKhaya, lokhu okuzokhulisa ulwazi lolimi emphakathini. Izazi zolimi zibeka zithi:

“Ukusebenza koLimi emphakathini kuveza ngokusobala ukuthi abantu siyabantu ngolimi esilukhulumayo nangamasiko aso. Ngangokuthi izinkolelo ngezinkolelo zamaZulu zigqama zithi bha! Uma kucutshungulwa izaga, ziyakhombisa ukuthi ubuntu besintu baziswa kakhulu ngabantu abakhuluma izilimi zabansundu e-Afrika kanjalo nokuthembeka nokuhlonipha”

(Nkosi noMsomi 1997, p. 4)

Lesi sicaphuno esingenhla sikuveza ngokusobala ukubaluleka kwezimo zokukhuluma esintwini. Ngibona kubalulekile ukuthi kubhekwe ukuthi lokhu okuyizinkolelo

nokungamasiko okugcina sekunothisa ulimi lwesiZulu uLimi lwaseKhaya, kubalulekile ukuba kufundiswe abafundi babenolwazi lokuthi lokhu abakufundayo ngabe bazozuzani ekugcineni nanokuthi lokhu futhi kubaluleke kangakanani empilweni zabo, ukuze uma bethandile bakwazi ukuludlulisela ezizukulwaneni zabo njengoba kunjalo.

### **1.3 Isidingo sokwenza lolu cwaningo**

Ngibone kunesidingo esikhulu sokuba ngenze lolu cwaningo, ukubheka ukuthi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Lokhu nginethemba lokuthi kuzothuthukisa ulimi lwesiZulu ngokudonsela amehlo ezinhlaka ezisemqoka kulolu daba. Izimo zokukhuluma ngibona kubaluleke kakhulu ukuba zifundiswe ngendlela eyiyo, ezokwenza umfundi abe nothando lokuzifunda naye futhi akulangazele ukuzidlulisela phambili, ngokuthi afundise izizukulwane zakhe.

### **1.4 Ubumqoka bezimo zokukhuluma**

Ezikoleni ngaso sonke isikhathi uma kwenziwa imisebenzi enhlobonhlobo kuhlale kugcizelelwa ukuthi azingasali izimo zokukhuluma okuyizaga, izisho nezifengqo, ngoba yizo eziveza ukuthuthuka kolimi kulowo mfundi ofundayo. Ziphinde futhi zivele emibhalweni eminingi lapho esingabala khona imibhalo efana nezinkondlo, ukusetshenziswa kolimi, imibhalo yephrozi, ekufundeni ngokuqondisisa nemidlalo (*drama*). Emabangeni emfundo kuhlezi kugcizelelwa ubumqoka bezimo zokukhuluma, lapho kubhalwa imibhalo enhlobonhlobo baye bethi kufanele zingasali uma kubhalwa ngoba yizo ezicebisa imibhalo nolimi jikelele. Yingakho ngithandile ukucwaninga ngazo, ngoba ngifuna ukwazi ukuthi abafundi bazuzani ngokuzifundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya, lokhu engethemba ukuthi kuzothuthukisa kunothise ulimi lwesiZulu.

UNyembezi noNxumalo (1997, p. 140) bathi izimo zokukhuluma okuyizaga, izisho nezifengqo zibonakala zimqoka kakhulu olimini lwesiZulu ulimi lwaseKhaya. Ulimi lwesiZulu olunongwe ngezimo zokukhuluma okuyizaga, isibonelo; “Ilumbo livuka esidwabeni”. Sichaza ukuthi sekuvela isimo soqobo ebesingaziwa kungaba ubuthaka empilweni noma esimilweni.

Isisho esithi “Ukwakha umkhanya” sichaza ukubukela, isifengqo “Ubaba umnandi” isihlonipho, esihlonipha ukuthi ubaba udakiwe. Ulimi olunezimo zokukhuluma luye luzwakale lumtoti kolulalelayo, kubukeka kubalulekile ukukhuluma ngobuchule isiZulu ulimi



IwaseKhaya, ngoba kuholela ekuziphatheni kahle komuntu futhi uyahlonipheka, kukhule nolimi alukhulumayo (Mpungose 2010).

Izimo zokukhuluma zenza ukuthi umuntu aqwashe, zifundisa indlela yokuphila, njengakulesi saga esithi “Indlela ibuzwa kwabaphambili,” okuchaza ukuthi kufanele ubuze kwabadala ongakwazi, ngoba bona sebadlula kuleso sigaba, bazi kabanzi ngaso. Uma ungakwenzi lokho bese kuba khona isaga, esithi “Isalakutshelwa sibona ngomopho,” Okuchaza ukuthi uma ungalaleli uzongena engozini, ulimale wophe. Yingakho kusemqoka ukuthi kwenziwe ucwaningo ngazo, ngoba zibalulekile empilweni yomuntu ophilayo, ngizifanisa nencwadi ephethe inkambo yempilo yomuntu (Nyembezi noNxumalo, 1997).

### **1.5 Ubumqoka bokufundiswa kwezimo zokukhuluma ezikoleni**

UPretorius noMampuru (2007, p. 41) bathi nakuba amazanga okufundiswa kwezilimi ephansi ezikoleni kubafundi baseNingizimu Afrika, ucwaningo luyaveza ukuthi iningi labantu baseNingizimu Afrika abakukhuthalele ukufunda ngezimo zokukhuluma ngesiZulu ulimi lwaseKhaya. Abanengi abanandaba nokufunda noma nje umbhalo onezimo zokukhuluma lokho abakugqizi qakala. (Pretorius, 2002: Land, 2003, Tiemensma, 2007: *South African Department of Arts and Culture & print industries cluster council*, 2007).

Ngaphandle kwalokho lolu cwano luveza futhi ukuthi eNingizimu Afrika, akuzona zonke izikole ezinemitapo yolwazi. Ukungabi nemitapo yolwazi eyanele ngikubona futhi kuyingqinamba enkulu kubafundi. Uma befuna ukuthola ulwazi ngezimo zokukhuluma kuba ngumqansa ukuya kocinga emitatsheni yolwazi njengoba ingeminingi.

UMagubane (2008, p. 1) uthi lokhu nje kukodwa kukhombisa wona amazanga aphantsi okufundiswa kwezimo zokukhuluma, ekubeni zibalulekile kakhulu empilweni yomntwana. Kuyinto encomekayo nokho ukuba uMnyango wezobuciko namasiko ulusukumele udaba lwemitapo yolwazi njengoba ngonyaka wezi-2011, lo mnyango wasebenzisa isizumbulu semali eyizigidi eziyi-18, ekwakhiweni nasekwenzeni ngcono imitapo yolwazi, kuhlenganisa nokuthengwa kwezincwadi ukuze zifakwe kuyo le mitapo yolwazi.

Ngaphambi kokuba ngibheke ubumqoka bokufundiswa kwezimo zokukhuluma ngizoqale ngibheke umlando wokufundiswa kwezilimi zomdabu zaseNingizimu Afrika. Abefundisi beVangeli lobuKhristu babona ukuthi ivangeli liyongena kalula uma lifundiswa ngolimi lwasekhaya.

Ngaleso sizathu laba bafundisi bokuqala bafundisa abathile bomdabu ukuba bakwazi ukufunda nokubhala ukuze bakwazi ukwelekelela ekuqhubeni iVangeli nokungenisa ukholo kwabanye. Ngamanye amagama abefundisi babenenhloso eyodwa yokuba abantu bathole ivangeli kuphela, babengenandaba nokuthi kugcineke umlando namasiko abantu.

Ngalezo zikhathi babeswelekile ababezoqhubeka nemfundo yabo ukuze baqonde kangcono izwi leNkosi, bafunde nolimi lwezizwe njengeSiNgisi noma isiFulentshi. Kwakuswelekile lokhu, ngoba amagama ayequkethe le miqondo emisha yokholo ayengekho olimini lwesiZulu uLimi lwaseKhaya. Abanumzane ababa ngabokuqala ukucwaninga ngolimi lwaseKhaya kwaba o-Appleyard, Bryant, Dohne, noColenso yibona ababa yizingqalabutho ekubhalweni kwezilimi zabomdabu womzansi Afrika. Laba babhali babesusela konke ababekwenza nababekufundisa ezilimi zakubo phesheya nxa besebenza izilimi zase-Afrika.

UCarl Meinhoff nguyena umcwaningi wezilimi wokuqala owakhomba umehluko phakathi kwezilimi zaphesheya nezase-Afrika. Naye kodwa wayebuka izilimi zase-Afrika ngehlo laseJalimani. UDoke waqhamuka nendlela entsha ekufundiseni isiZulu uLimi lwaseKhaya. Le ndlela yayigxile emithethweni ethile ayekholelwa ukuthi yiyona eyakhe ulimi. Nokho okuphawulekayo ukuthi ulimi oluphilayo olusebenzayo empilweni yemihla ngemihla kaluyinaki imithetho yohlelo ngendlela yeSayensi.

Ngakho-ke kufundisa isiZulu ezikoleni zabomdabu ngendlela kaDoke akuzifezi izinjongo zokufundiswa kolimi. Yingakho izifundo zohlelo zakhiwe zahlanganiswa nokusetshenziswa kolimi oluphilayo. Esikhathini esiphambili othisha bebefundisa kuphela uhlelo njengoba lukhishwe nguDoke, bengagcizeleli ukusetshenziswa kolimi.

Amasu okufundisa ancike ezinjongweni okuhloswe ukuba zifezwe, nokho ukuze amasu azwakale kahle, ake ngiwandlalele ngomlando wokufundiswa kwalezi zilimi. Ngikwenza ngoba indlela esetshenziswayo namuhla isalokhu itshengisa umsuka wayo ezikhathini zakudala, ikakhulukazi ekufundiseni uhlelo.

Uma sizobheka umqulu wenqubomgomo yokufundiswa kwezilimi u-TaHFuZwe ibanga le-10 kuya kwele-12 uthi:

“Ubumqoka buhlonzwa inhlosongqangi yokufunda ulimi, ukufunda ulimi kumele kwelekelele abafundi ukuthi bakwazi ukuthola amakhono olimi adingekayo ekufundeni zonke izifundo ezisohlelweni lwezemfundo. Kumele abafundi bakwazi ukulalela, bakhulume, bafunde noma babukele babuye babhale bethule ulimi

ngokuzethemba nangokulujabulela. La makhono nendlela yokubuka izinto yikho okuyisisekelo sokufundiswa kwempilo yonke

Ngesikhathi befunda ulimi izimo zokukhuluma zisuke zisetshenziswa njengoba ngike ngachaza ngaphambili ukuthi izimo zokukhuluma ziyingxenywe yolimi. Ubumqoka bokufundiswa kwezimo zokukhuluma ezikoleni bungelekelela abafundi ukuba bakwazi ukuthola amakhono olimi adingekayo, basebenzise ulimi ngendlela efanele, kucatshangelwa izethameli, inhloso nezimo. Ukusebenzisa ulimi nemicabango yabo ukuze bathole okuningi ngabo, baqonde ngesikompilo lesizwe, baphinde bazi nomhlaba abaphila kuwo.

Lokhu kuzokwenza abafundi bakwazi ukukhombisa ulwazi lwabo nalokho abakufundile ngomhlaba jikelele, bekusho ngomlomo nangokubhala. Nokusebenzisa ulimi ukuze bakwazi ukucabanga bahlolisise, baveze imibono ephusile ngezinto eziphathelele nokuziphatha nalokho okungamagugu, basebenzise imibhalo enhlobonhlobo ngokuhlolisisa, abafundi bakwazi ukubona nokuphonsa inselelo ngendlela yokubona izinto, okungamagugu, ubudlelwane bamandla obutholakala phakathi kwamatheksthi, nokufunda amatheksthi ngenhloso ethile njengokuzijabulisa, ukucwaninga noma ukuhlaziya, (CAPS, 2011, p.10)

Lokhu okushiwo yi-CAPS kubukeka kuyiqiniso. Ukufunda izimo ngale ndlela ngikubona abafundi kuzobenza bakukhuthalele ukufunda izimo zokukhuluma, futhi kuzobahlomulisa ngokuthi balwazi uLimi lwesiZulu futhi bakhuthalele ukulukhuluma besebenzisa izimo zokukhuluma. Okunye abazokuhlomula ukwazi imvelaphi yazo.

Ukufundiswa kwezimo zokukhuluma ezikoleni kumqoka kakhulu futhi kubalulekile, ikakhulukazi kubafundi asebefundile. Ilapho izifundo eziningi sezifundiswa ngesiLungu, nabo abafundi izinga labo lobudala lisuke selishintsha abanye babo sebengothathekile. Abanye nolimi lwabo balubona seluyinto engasabalulekile, babone uLimi lwesiNgisi kuyilo olumqoka. Ezikoleni yilapho ingane isiqala ukuhlukanisa izinto ezinhle nezibalulekile. Yingakho kumqoka ukufundiswa kwezimo zokukhuluma kakhulu, khona izozazi kahle, uma isizazi nolimi izolwazi. Kubalulekile ukuthi uma zifundiswa zifundiswe ngendlela eyiyo ezoveza ukubaluleka nemvelaphi yazo.

Ngokufundiswa kwezimo zokukhuluma ngendlela eyiyo izingane zingazuza amaqiniso angumlando oyimvelaphi yazo izimo zokukhuluma okungamele ushabalale, kanti uma zifunda nje zingavezelwa amaqiniso ngemvelaphi yezimo zokukhuluma. La maqiniso angagcina ngokushabalala, lokhu okungekuhle kahle esizweni samaZulu. Yingakho

kubalulekile ukuthi kwazeke ezinganeni ukuthi njengoba zifunda izimo zokukhuluma ngesiZulu uLimi lwaseKhaya ekugcineni zizozuzani?

## **1 6 Imvelaphi yezimo zokukhuluma**

Imvelaphi yezimo zokukhuluma igxile ekubukeni ngeso elibukhali nangokukhalipha ukwenzeka kwezinto ezinhlobonhlobo ezizungeze impilo yesintu, maqede kwakhiwe amazwi ahlakanihile, akhomba ubuhle, ukuncoma, ukukhuthaza, ubungozi, ubuwula, nokunye, okuthinta, izenzeko, ezithile. La mazwi ayegcina esemukeleka abe yindlela okwakukhulunywa ngayo. Leyo ndlela-ke yakhula yanda yasabalala kwaba yindlela ejwayelekile neyamukelekile emphakathini. Yehlukaniswa izigatshana ezithi zahlukene zibe zihlobene, okuyizaga, izisho, nezifengqo. Izimo zokukhuluma zehlukene izigaba eziningana lapho zisetshenziswa khona. Kukhona eziphathelene nobuntu, indlela ophatha ngayo omunye umuntu kungaba usizo oluvezile noma inhlonipho oyivezile kumuntu thizeni.

UBlose (2002) uthi yena ulimi lwesintu lujulile futhi lunothile ngokusetshenziswa kwalo izimo zokukhuluma. Indlela okukhulunywa ngayo sakutekula ukuchaza kabanzi ngaleyo nto yonto okukhulunywa ngayo ubungoti bokusebenzisa le ndlela yokukhuluma kusukela emlandweni wento noma isenzo esithile. Le ndlela kungaba indlela okukhuluma kusukela emandulo yakhula kwanda kwasabalala kwaba yindlela ejwayelekile neyamukelekile emphakathini. Izaga nezisho zehlukene izigaba eziningana lapho zisetshenziswa khona, kukhona eziphathelene nobuntu kungaba indlela ophathe ngayo omunye umuntu, kungaba usizo oluvezile noma inhlonipho oyivezile kumuntu thizeni. Isibonelo: Ibhazo libuya nenhlanhlula lesi isaga esichaza ukuthi uma kwebolekwe ibhazo liyohlalela, kufanele libuye nombongo, kuyibuyisa nje akubona ubuntu.

## **1.7 Ukucijeka kwabafundisi ekufundiseni ukusetshenziswa kolimi nezimo zokukhuluma**

UThembela (1992) ubeka uthi abafundisi indlela abaqeqesheka ngayo emakolishi nasemanyuvesi, kungenye yezingqinamba eyenza kungabonakali ukuthi yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma. Uphinda futhi ngaphambi kokuba akhulume ngokucijeka kwabafundisi ekufundiseni ukusetshenziswa kolimi nezimo zokukhuluma kungaba kuhle ukuba aqale achaze umoya womfundisi ofundisa ulimi lwesiZulu uLimi lwasekhaya. Okokuqala okufunekayo nguthando lolimi, uma umfundisi engatshengisi umdlandla nentshisekelo nothando ekufundiseni, ingeke ibonakale impumelelo ekufezeni izinjongo,

Okwesibili okudingekayo ngukuba umfundisi ahlale engumfundi nomcwaningi wolimi, ngesikhathi elufunda futhi elucwaninga yilapho nezimo zokukhuluma ezozifunda futhi azazi. Ngokwenze njalo umfundisi uyacijeka njalo ngolimi. Ngoba umfundi ngumuntu ohlala efisa, efuna ukwazi ngakho-ke akufanele ukuba umfundisi ofundisa isiZulu kube khona incwadi yesiZulu angayazi.

UNgwenya (1995) uthi abafundisi abafundisa uLimi lwesiZulu kubalulekile ukuba nabo bahlale beluthola uqeqesho, yikhona bezokhula kuso. Ngonyaka we-1955 uMnyango weMfundo nokuQeqesha wazinikela ukuthuthukisa izinga lezilimi zabomdabu. Kulokhu kuzinikela kwawo uMnyango weMfundo nokuQeqesha, wabe usizwa izinhlangano ezinjengalezi: isigungu solimi lwesiZulu neBhodi yoLimi lwesiZulu eyamiswa kamuva.

(Ngwenya, 1995) ubeka kanje;

Ngonyaka we-1979 uMthethosisekelo wemfundo yabomdabu wathi izifiso zabazali yizona ezibalulekile emfundweni yabantwana babo mayelana nolimi lokuqala. Emva kocwaningo olunzulu, kwatholaka ukuthi ukufundiswa kwesiZulu uLimi lwaseKhaya kwabe kuzinze ezindleleni namasu okufundisa uLimi lwesiBili. Ngakho-ke umsebenzi woMnyango Wemfundo Nokuqeqesha kwaba ukuphucula izinga lolimi lwesiZulu emfundweni. Amasilabhasi ekuqaleni ayebhalwe ngesiNgisi kodwa manje asebhalwe ngesiZulu.

Ngwenya (1995)

Ngonyaka we-1970 kuya ekuqaleni kowe-1990, ngaphambi kokuvalwa kwamakolishi othisha isiZulu sabe singesinye sezifundo ezazifundwa. Sasifundwa kuwo wonke amabanga ngesikhathi uthisha eqeqeshwa. Abanye abafundi babefundela ukugogoda kuso, kanti abanye abafundi babesiyeka phakathi nendawo bengagogodi ngaso. IsiZulu njengoLimi lwaseKhaya nanjengolimi lokwengeza kwakutholakala emakolishi nasemanyuvesi kuze kube yimanje, isiZulu siyafundwa othisha abaqeqeshwayo.

UNkosi (2011) uthi phambilini emanyuvesi amaningi isiZulu besifundwa ngesiNgisi, ngaleyo ndlela baningi othisha abathola ukuqeqeshwa ekufundiseni isiZulu uLimi lwaseKhaya kodwa babe beqeqeshwa ngesiNgisi. Lokhu okwahamba kwahamba kwashintsha emanyuvesi ngenxa yengcindezi eyalethwa umthetho wokulinganiswa kwezilimi eNingizimu Afrika. Ngaleyo ndlela njengamanje othisha bathola ukuqeqeshwa ukufundiswa lolu limi ngolimi lwesiZulu, okululimi abazofundisa ngalo. Nomcwaningi waba senhlanhlani naye yokuthi athole ukuqeqeshwa ngesiZulu. Othisha abathola ukuqeqeshwa eminyakeni ephambili, baqeqeshwa ngesiNgisi ekufundiseni isiZulu.

UNkosi (2011) uthi uma ebheka ezikhathini eziphambili abafundisi babeqeqeshwa ulimi lwesiZulu uLimi lwaseKhaya ngolimi lwesiNgisi futhi beqeqeshwa ngabaqeqeshi okungebona ulimi lwabo isiZulu. Kodwa kwakumele bayosifundisa ezikoleni ngesiZulu. Kwathi ngonyaka we-1997 kwaba ngonyaka okwaqala ngawo umnyakazo wokuthi isiZulu sifundiswe ngolimi lwesiZulu.

Okuyinkinga enkulu ukuthi iningi lothisha kalizihluphi ngokuthuthukisa ulwazi lwabo lolimi. Baseyingcosana abaqhubeka bazithuthukise ngolwazi lolimi. Lokhu okuzoholela ekutheni ulimi lwesiZulu lungathuthuki. Okunye ukuthi ukusetshenziswa kolimi lwesiZulu uLimi lwaseKhaya ezikoleni bekunganakiwe. Kugcizelelwa ukuthi ezikoleni kukhulunywe isiNgisi. Lokho okuholele ekutheni ulimi lwesiZulu uLimi lwaseKhaya lubukeleke phansi, (Nkosi, 2011).

UNgwenya (1995) uthi okunye okuphawulekayo yindlela nenhloso yokufundisa isiZulu uLimi lwaseKhaya okwaqala ngayo ukufundiswa kwasekuqaleni. Ngesikhathi kufundiswa ulimi ezikoleni nase maNyuvesi, nezimo zokukhuluma zisuke zifundwa ngoba ziyingxenywe yolimi. Ngokuka Ngwenya (1995) kuyatholakala ukuthi kwakungahlosiwe ukuthi zifundwe ngendlela ezothuthukisa kodwa isiZulu uLimi lwaseKhaya, kodwa kwakuhloswe ukuba kungene ivangeli esizweni esimpisholo. Le ndlela ayizange ishintshwe yaqhubeka njalo yaze yasetshenziswa nasemanyuvesi nasemakolishi okuqeqeshwa kuwo abafundisi. Yaphinda futhi le ndlela yadlulela nasezikoleni, ngoba abafundisi uma beqeqeshwa basuke beqeqeshelwa ukuyofundisa ezikoleni.

Okuphawulekayo ngale ndlela ukuthi ibonakala ingenaso isizotha sokuhlonipha okungamagugu omuntu onsundu, kunalokho umfundi uthi uma esefundile abone konke lokhu okungamasiko nokungamagugu esizwe kungaphucuzekile, bese kuthi okwezizwe kube yikho okusesitayeleni nokungcono kuye njengesifundiswa. Nazo njalo izimo zokukhuluma akubone kuyinto engafanele ukwaziwa nguye njengesifundiswa esikhulu, angisakhulumi ngokwazi imvelaphi yazo kubonakala kuyinto engahle imehlise. Okungangokuthi abanye babo kunamhlanje laba bafundisi uma bekubona ufunda ngezimo zokukhuluma baze bakubuze ukuthi uzokwenzani ngale nto ofundayo. Ngamanye amazwi kabakuboni ukubaluleka kokufundwa kwazo.

UNgwenya (1995) ubeka uthi nanamanje kuseyinkinga kubafundi abanengi ukunikeza izilimi zabo ukuhlonipheka okufana nokwesiNgisi. Leyo nsila isekhona nanamuhla ezikhungweni eziningi zikaHulumeni, kusabusa sona isiNgisi. Lokhu kubonakala nangokuthi umuntu

okwazi ukukhuluma, ukufunda noma ukubhala kahle ngesiNgesi abonakale njengowekhethelo futhi ohlakaniphile kakhulu. Emanyuvesi baningi abakhuluma isiZulu, kodwa uthola ukuthi esikoleni abasifundanga njengoLimi lwaseKhaya, sebefunda enyuvesi njengolimi lwaseKhaya. Lokhu kwenzeka kulabo ababefunda ezikoleni okwakungezabamhlophe nezamaNdiya nezamaKhaladi. Lapho sebefika eNyuvesi kubanzima ukufunda isiZulu njengolimi lwaseKhaya.

UNdimande-Hlongwa (2009, p. 92) yena uthi abanye babafundisi kuye kubonakale sengathi abakuthandi ukufunda isiZulu baze bagogode kuso, ngenxa yokuthi bakubona kungukuzehlisa isithunzi ukugogoda ngesiZulu njengoba abafundi abanengi bengasithandi kahle isiZulu. Lokhu kwenzeka nakuba kululimi lwabo njengoba abafundi abanengi baye bakubone ngokuthi wena ofunda isiZulu yingoba ungasazi isiNgesi okuwuLimi “olubalulekile noluhloniphekile” nokwazi ukuzibonakalisa ngalo ukuthi “uhlakaniphile”.

Lokhu kungenxa yobandlululo, ukuthi ama-Afrika uqobo lwawo abe nomqondo wokubukela phansi izilimi zawo, azithathe njengezingabalulekile futhi ezinganamsebenzi walutho lapho ziqhathaniswa nezilimi zabelungu. Lokhu kwenza ukuthi nakuba isiNgesi ngokomthethosisekelo wezwe silingana nezinye izilimi ezisemthethweni zakuleli zwe, kodwa kusabonakala kuseyiso esihamba phambili nesihlonishwayo kunezinye eziyishumi ezisemthethweni eNingizimu Afrika.

Enyuvesi yakwaZulu-Natal, kubafundi abaqeqeshelwa ubuthisha kunomgomo othi umfundi okungenani akabe nesisodwa isifundo esiyisiZulu ohlwini lwezifundo zakhe, ukuze abafundi bakwazi ukuthola lobu buciko obuyizimo zokukhuluma olimini lwesiZulu kubafundi abafunda ulimi okungelona ulimi lwaseKhaya, abenza isiNgesi njengolimi lwaseKhaya bese benza isiZulu noma isiBhunu njengolimi lokwengeza. Lokhu yikho okwenza ukuba isiZulu Ulimi lwaseKhaya luthuthuke futhi libe nokuthandeka, (*University of KwaZulu Natal faculty of education Handbook*, 2010).

U-Eriksen (2009) uthi kuyenzeka nakwamanye amanyuvesi njengase nyuvesi yase-Rhodes, isiXhosa sifundwe njengoLimi lwaseKhaya kubafundi okululimi lwabo lwaseKhaya, nanjengolimi lwabo lokwengeza kubafundi okungelona ulimi lwabo. Kanti enyuvesi yase Witwatersrand, izilimi ezifundwayo yisiZulu, isiSuthu, nesiXhosa kubafundi okuyizilimi zabo zasekhaya nalabo lezi zilimi kuyizilimi zabo zokwethekela.

## **1.8 Ukuvela kolimi nezimo zokukhuluma emiqulwini yenqubomgomo yokufundisa**

Umqulu oyisititimende senqubomgomo yohlelo lokufunda nokuhlola amabanga 10-12 uma uchaza ulimi ubeka uthi:

Ulimi luyisikhali sokucabanga nokuxhumana, okwenza lowo mphakathi uqondisise indawo ohlala kuyo. Ukufunda ukusebenzisa ulimi ngempumelelo kwenza kungabi nobunzima kubafundi ukuba bathole ulwazi, okusho imvelaphi yabo, imizwa nemibono, nokuxhumana nabanye nokulawula indawo yabo. Uthi yilo futhi ulimi olwenza impilo ibe ngcono kunalokhu eyikho, ibe nokunye kunalokhu eyikho futhi icace kunalokhu eyikho. Uphinde uthi futhi ulimi luphinde lwenze ukuthi ukwehlukana ngamasiko nobudlelwano nokuhlalisana kwesintu kuvezwe kuphinde kwakheke, futhi yilona ulimi olwenza ukuthi lokho okusuke sekwakhiwe kuguqulwe, kunwetshwe kuphinde kucoyisiswe.

(CAPS, 2011, p.9)

Lo mqulu uma ukhuluma ngolimi lwesiZulu uthi yilona limi abafundi abalufunda kuqala. Uthi uma kushiwo uLimi lwaseKhaya nolimi lokuQala lokweNgeza, kushiwo kuphela impumelelo yokufundisa ngalelo zinga, akushiwo ulimi abafundi abaluncela noma abalufunda (njengoba kwenzeka ezilimini ezengeziwe). Uthi ukuze kungabibikho ukudideka kofunda lo mqulu, uma kukhulunywa ngoLimi lwaseKhaya kushiwo izinga okufundiswa ngalo hhayi ulimi uqobo.

Ubuye uthi umqulu izinga loLimi lwaseKhaya lunikeza ithuba lokuqhakambisa ukusetshenziswa kolimi ngempumelelo, okuyikhona okukhombisa ikhono lokuxhumana nabanye abantu okudingekayo empilweni namakhono okuhlakanipha kwezemfundo nokusetshenziswa kulo lonke uhlelo lwezemfundo. Uthi kuleli zinga kugcizelelwe ukufundisa amakhono okulalela, okukhuluma, okufunda nokubhala. Uthi leli zinga liphinde linike abafundi ikhono lezombhalo yobuciko, lokuncoma, nokubahlomisa nokuqonda umphakathi abahlala kuwo. Uphinde ngakolunye uhlangothi uthi kusukela ebangeni lesi-7 kuya phezulu ukugcizelela nokwabiwa kwamamaki okulalela nokukhuluma kwenziwe kwaba ngaphansi kwalawo makhono okufunda nokubhala.

Njengoba umqulu ugcizelela ukufundiswa kwamakhono uthi kunezizathu zokuwafundisa lawo makhono. Ikhono okulalela nokukhuluma umqulu uthi liwumgogodla wazo zonke izifundo, ngokusebenzisa ngempumelelo amasu okulalela nokukhuluma. Kuleli khono abafundi baqonda babuye bahlanganise ulwazi, bakhe ulwazi baxazulule izinkinga bakwazi nokweneka imibono nemicabango yabo. Amakhono okulalela ngokuhlolisisa umqulu uthi



lenza abafundi bakwazi ukubona amagugu nezimo ezimbelwe embhalweni, nokuphonsa inselelo olimini olubandlululayo nolukhohlisayo. Wonke la makhono okuxhumana ngokukhuluma adluliswa abonakaliswe ngokusebenzisa izakhiwo zolimi ngendlela efanele. Ukufunda izakhiwo zolimi kumele kusize ukuthi ukuxhumana ngokukhuluma kube yimpumelelo, nokuthi kubonakale izimo ulimi olusetshenziswa kuzo, okungaba ukuveza imizwa nemicabango yakho.

Ikhono lokufunda nokubukela umqulu wezilimi ubeka uthi;

ULimi liwumgogodla ekufundeni okuyimpumelelo kulo lonke uhlelo lwezifundo, nasekuzimbanda ni emphakathini nasemsebenzini. Abafundi bathuthukisa ubuchwepheshe ekufundeni nasekubukeleni uhlu olubanzi lwamatheksthi ombhalo namatheksthi okungewona awombhalo, ngisho namatheksthi abukelwayo ukuthola ulwazi. Abafundi babona ukuthi uhlobo lwamatheksthi nolimi olusetshenziswa ngokwenhloso, izethameli nesimo luveza kanjani inhloso, izethameli nesimo samatheksthi. Ukuqonda nokuhumusha okubhaliwe nokubhalwayo kube yimpumelelo uma umfundi eqonda izakhiwo zezimiso nolwazi lwakhe ngempilo. Izimiso zolimi zisiza abafundi ukuba baqonde indlela amatheksthi akhiwe ngayo. Abafundi kumele basebenzise amasu angaphambi kokufunda, ngesikhathi sokufunda nawangemuva kokufunda, ukuze bakwazi ukuqonda nokuhumusha amatheksthi anhlobonhlobo. Abafundi kumele basizwe ukuze bathole ulwazimagama ngokufunda amatheksthi anhlobonhlobo.

(CAPS, 2011, p.11)

Uma ngibheka isicaphuno esingenhla sikubeka kube sobala ukuthi ulimi luwumgogodla ekufundeni okuyimpumelelo. Yingakho ngibona kubalulekile ukuba abafundi bazi ukuthi bazuzani uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Okunye uthi kumele bakwazi ukuhumusha amatheksthi. Ngike ngasho phambilini ukuthi izimo zokukhuluma zitholakala kuzo zonke izimiso zolimi, nakuwo amatheksthi ziyatholakala futhi zisetshenziswa kakhulu.

Ngamanye amazwi uma kukhulunywa ngokuhunyushwa kusuke kuhunyushwa zona izimo zokukhuluma, njengoba ziyinkulumo ecashile kongalwazi uLimi lwesiZulu. Leli khono lokufunda nokubukela ngilibona libalulekile uma kukhulunywa ngezimo zokukhuluma. Indlela eziqambeke ngayo abantu sifike sibukisise ukwenza kwesintu nokwenza kwemvelo bese siqamba izimo zokukhuluma okuyizaga, izisho nezifengqo, lezi ezizofundwa yisizwe sonke.

Ekhonweni lokubhala nokwethula umqulu ubuye uthi:

“Linika abafundi ithuba lokwakha nokuxhumana nokubeka imicabango ngendlela ebumbene. Uthi ukubhala njalo imibhalo enhlobonhlobo, ubuye uthi imisebenzi nezifundo kwenza abafundi bakwazi ukuxhumana ngendlela enohlonze, bakwazi nokuziqambela imibhalo yabo. Inhloso yalokhu, ukukhiqiza ababhali abanekhono lokubhala abazokwazi ukusebenzisa ulwazi lwabo bakhiqize imibhalo enembayo ebhaliwe, ebonwayo, nesebenzisa izindlela eziningi zokuxhumana, ngenhloso ethile. Ulwazi lwezakhiwo nezimiso zokusetshenziswa kolimi kozosiza abafundi bakwazi ukukhiqiza amatheksthi abumbene. Izakhiwo zolimi kumele zifundiswe ukuze bakwazi ukwakha ngazo amatheksthi ngesimo abaphila kuso. Ukusetshenziswa kwezakhiwo zolimi kumele kugxile ekuhlaziyeni imisho ezihambela yodwa”

(CAPS, 2011, p.11)

Lesi sicaphuno esingenhla sisicacisela ngekhono lokubhala nokwethula. Nalo ngilibona libalulekile ekuveleni kwalo nezimo zokukhuluma. Ngibone libalulekile leli khono uma kufundwa izimo zokukhuluma. Imvamisa uma ebhala noma ethula inkulumo yakhe umfundi ngesiZulu. Umsebenzi wakhe uzwakala umnandi uhlabahlosile uma unongwe ngezimo zokukhuluma okungaba yizaga, izisho nezifengqo.

Umqulu i-CAPS (2011, p. 45) uma ukhuluma ngezakhiwo nezimiso zokusetshenziswa kolimi uhlanganisa nazo izimo zokukhuluma njengoba sazi ukuthi ziyingxenye yokusetshenziswa kolimi. Uthi umqulu wesitatimende senqubomgomo yohlelo lokufunda nokuhlola amabanga 10-12 wezilimi, izimo zokukhuluma zibamba iqhaza elibalulekile ekuqondeni nasekukhiqizeni amatheksthi akhulunywayo nabhalwayo, ngakho-ke kudingeka zididiyelwe namakhono ashiwo ngenhla. Lokhu okuzongileleka njengomcwaningi njengoba ngifuna ukwazi ukuthi abafundi ngabe bazuzani uma befundiswa izimo zokukhuluma izaga, izisho nezifengqo esiZulwini.

Indlela abafundi abafundiswa ngayo ukusetshenziswa kolimi lwesiZulu uLimi lwaseKhaya, emqulwini kaHulumeni zibekiwe izindlela okumele zilandelwe uma kufundiswa ulimi. Lezi ezikhuthaza kakhulu ukusetshenziswa kolimi. Ukusetshenziwa kolimi nezimo zokukhuluma kuyingxenye yolimi. Inqubomgomo indlela yokufunda ye-CAPS, ikubeka kucace ukubaluleka kokusetshenziswa kolimi, ngoba uma kukhulunywa ngokusetshenziswa kolimi usuke ukhuluma nangezimo zokukhuluma ngoba zingaphansi kokusetshenziswa kolimi.

Ngesikhathi kusetshenziswa ulimi nezimo zokukhuluma zisuke zikhona ngoba ziyingxenye yakho, lokhu okuyingxenye yolimi. Ukufundiswa kwezimo zokukhuluma kuzofanele kubonakale inhloso yakho, ukuthi ekugcineni ingane izuzani ngokuzifundiswa. Kunezimiso

zokufundisa ulimi okuwukulalela, ukukhuluma, ukufunda nokubhala, ezabekwa ngumnyango okumele zilandelwe lapho kufundiswa izimo zokukhuluma ngoba nazo ziyingxenye yolimi, kodwa ngesikhathi esidlule bezingalandelwa futhi nokusetshenziswa kolimi bekungakhuthaziwe kanjengoba sekukhuthaziwe.

Le ndlela entsha ye-CAPS, yona ibonakala iwaveza kakhulu amathuba okusetshenziswa kolimi ezikoleni. Ikiphe umqulu onenqubomgomo yokufundisa izilimi ezikoleni onezindlela zokufundiswa kolimi okumele zilandelwe. Kulo mqulu kunenqubo yokufundisa ulimi esekwe etheksthini nenqubo yokufunda ulimi ngokulusebenzisa. Lezi zinqumo zeyeme kakhulu ekulusebenziseni ulimi nasematheksthini akhiqiziwe. Ngokubuka kwami yilapho nazo izimo zokukhuluma zizothola ukuthi zinakeke zisetshenziswe kwazeke nokuthi umfundi ngokuzifunda uzuzani. Phela uma kusetshenziswa amatheksthi yilapho ababhali besebenzisa kakhulu izimo zokukhuluma. Nolimi lwesiZulu uLimi lwaseKhaya nalo luzothuthuka ngendlela efanele, njengezinye izilimi.

### **1.9 Inhloso nemidiyo yocwaningo**

Lolu cwaningo luhlose ukuhlola ukuthi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Njengomfundisi osehlalile nabo abafundi ngibafundisa sona isiZulu uLimi lwaseKhaya, ngaze ngathola nolwazi olungcono engiluthole eNyuvesi yakwaZulu Natal ngonyaka wezi-2012, lapho bengenza khona iziqu ze-*honours*. Lolo lwazi yilo olungivule amehlo. Kubukeka kuseyingcosana kakhulu okusacwaningwe mayelana nokuzuzwa ngabafundi ngokufundiswa izimo zokukhuluma esiZulwini uLimi lwasekhaya. Kuyimpambankwici lokhu uma sibuka ukuthi izimo zokukhuluma lezi ziyingxenye esemqoka kuzo zonke izimiso zolimi lwesiZulu uLimi lwaseKhaya. Yikho-ke osekwenze ukuthi ngibhukule ngicubungule ukuthi yini ngempela ezuzwa abafundi ngokufundiswa kwezimo zokukhuluma.

### **1.0 Iqoqa lezahluko**

Lapha ngizokha phezulu ngomumo wezahluko engizokhuluma ngazo ngokulandelana kwazo. Kusukela kwesokuqala kuze kuyofinyelela kwesithupha okungesokugcina. Kubalulekile ukuba izahluko zocwaningo zilandelane kahle ngendlela ehlelekile ukuze ucwaningo lulandeleke ngokucacile kolufundayo. Yingakho ngibone kufanele nalolu cwaningo lube nezahluko futhi zilandelane ngendlela efanele.

### **1.10.1 Isahluko sokuqala**

Kulesi sahluko yilapho kwethulwa khona isendlalelo, isingeniso, ukusetshenziswa kwezimo zokukhuluma esiZulwini uLimi lwaseKhaya, isidingo sokwenza lolu cwaningo, ubumqoka bezimo zokukhuluma, ubumqoka bokufundiswa kwezimo zokukhuluma ezikoleni, ukucijeka kwabafundisi ekufundiseni ukusetshenziswa kolimi nezimo zokukhuluma, ukuvela kolimi nezimo zokukhuluma emiqulwini yenqubomgomo yokufundisa, inhloso nemidiyo yocwaningo, yiqoqa lezahluko nesiphetho.

Kubalulekile ukuthi ngaphambi kokuba lufundwe ucwaningo, kwazeke ukuthi yini eyenze umcwaningi acabange ukucwaninga ngaphansi kwalesi sihloko, nokuthi zona izimo zokukhuluma zivelaphi. Lolu ucwaningo oluhlose ukuthola okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngolimi lwesiZulu uLimi lwaseKhaya.

### **1.10.2 Isahluko sesibili**

Isahluko sesibili yilapho kubuyezwa khona imibhalo yabacwaningi nezincwadi ezahlukahlukene ezincikene nesihloko socwaningo. Isahluko sesibili sizoqala ngesingeniso kulandele ukubuyezwa kwemibhalo okuyothinta nocwaningo oselwenziwe oluhlobene nalesi sihloko. Kuyoqhutshekwa kuthintwe ukuthi insizakuhlaziya nethiyori yokufundisa ulimi lokuqala kuthini ngezimo zokukhuluma. Kuyoqhutshekwa kulokho okulawulwa inqubomgomo ye-CAPS ngezimo zokukhuluma. Kuyothintwa neqhaza elibanjwe izimo zokukhuluma ekuthuthukiseni isizwe nokwakheka komphakathi, imvelaphi yezimo zokukhuluma nesiphetho.

Kanti futhi nemibuzo eminingi ebihamba ivela ngesikhathi socwaningo yilapho izothola khona ukuphenduleka. Imibhalo ngizoyifunda ngaphambi kokuqala ucwaningo. Ulwazi luzoqoqwa kusetshenziswa inhlolelwazi. Lolo lwazi luzobuyezwa umcwaningi. Uzobe ebheka ukuthi ezinye izincithabuchopho zibeka zithini ngesihloko socwaningo zibeka ngezindlela ezahlukahlukene. Imiqondo ehlukahlukene yiyo enikeza umhlahlandlela ocacile wocwaningo. Kanti futhi yiyo enikeza amandla umcwaningi wocwaningo ngokuthatha imiqondo yabo ayihlanganise ukuze kuphenduleke isihloko socwaningo.

### **1.10.3 Isahluko sesithathu**

Lesi sahluko yisona sahluko esibalulekile, yilapho kuklanywa izindlela zokwenza ucwaningo kubuye kuqoqwe nolwazi locwaningo. Kuhlangukisa nensizakuhlaziya ezosetshenziswa, ipharadaymu, ucwaningo lotho, izindlela namathuluzi okuqoqa ulwazi nokuvivinya ucwaningo. Ukuthola ulwazi bazosebenzisa indlela yezingxoxo noma inhlololwazi ngokuvamile kuba inhlololwazi esakuhleleka. Ukuze bathole lonke ulwazi abaludingayo. Ngokwenza kanjalo yilapho kuzophuma umphumela wocwaningo ojulile futhi onesiqiniseko.

### **1.10.4 Isahluko sesine**

Kulesi sahluko yilapho kutholakala khona insizakuhlaziya. UBorgatti (1999) uthi insizakuhlaziya iyindlela yokuqoqa imicabango enobudlelwane. Ubuye athi yengamele konke umcwaningi acabanga ukukwenza, nezinto ezinobudlelwane nokucwaningwayo. Nakulo lolu cwaningo ngizosebenzisa insizakuhlaziya *i-social constructivist* eyaqanjwa nguVygotsky (1978), ongumcwaningi waseRussia. Le nsizakuhlaziya ibuye yaziwe ngokuthi yi- *historical theory* ngokukaVygotsky (1978).

### **1.10.5 Isahluko sesihlanu**

Kulesi sahluko ngizohlaziya ngokujulile. Ukuhlaziya kuzobe kugxile kokutholakele kuhlaziywa ngendlela yokuchaza okwenzeka esahlukweni sesithathu nesesine, ngamanye amazwi yisahluko esiwuvuthondaba lombiko walolu cwaningo. Konke okuzobe kutholakele ngesikhathi kuqoqwa ulwazi. Ulwazi luqoqwa endaweni lapho kwenzelwa khona ucwaningo. Lolo lwazi oluzobe luqoqwe ngabahlanganyeli bocwaningo.

Lesi sahluko siwumongo walo lonke ucwaningo ngoba sidingida sihlaziye ulwazi oluqoqiwe ocwaningweni. Konke lokhu kuzokwenziwa ngokuqhamuka nezihlokwana okuyizona eziveza izimpendulo zembuzongqangi yalolu cwaningo. Ezinye izimpendulo zabahlanganyeli bocwaningo zethulwa njengoba zinjalo. Lokhu kwenziwe ukuba kuzwakale kahle ukuhlaziywa kokutholakele futhi kuqondakale kahle ukuvela kwezihlokwana. Ukuqoqa ulwazi kusetshenziswa izingxoxo ezinemibuzo esakuhleleka. Isiqophamazwi esisetshenziswa ukuqoqa lolo lwazi kubahlanganyeli njengoba lunjalo.

### **1.10.6 Isahluko sesithupha**

Kulesi sahluko yilapho izincomo neziphakamiso kuvela khona ezimayelana nalokhu okutholakele ocwaningweni. Lokhu okutholakele kungase kube wusizo ekuthuthukiseni indlela okufundiswa ngayo izimo zokukhuluma ngolimi lwesiZulu ulimi lwaseKhaya.

### **1.11 Isiphetho sesahluko**

Izimo zokukhuluma zibonakala ziwumgogodla wezilimi eziningi, nakuso isiZulu uLimi lwaseKhaya ziyatholakala. Lapho zitholakala khona kakhulu kusemibhalweni eminingi, ngingabala ezinkondlweni, ubuciko bomlomo, imibhalo *yephrozi*, izinganekwane, njalonjalo. Kubonakala kubalulekile ukuba kucwaningwe ngazo, ngoba zibonakala zibalulekile kakhulu kumuntu okhuluma ulimi lwesiZulu uLimi lwaseKhaya. Kungaba kuhle ukuba kwazeke ukuthi abafundi bazuzani uma befundiswa imvelaphi yazo izimo zokukhuluma, lokhu okuzobasiza ekwazini ulimi nasekuluthuthukiseni ulimi kwabo lwesiZulu.

## **ISAHLUKO SESIBILI**

### **2. UKUBUYEKEZWA KWEMIBHALO**

#### **2.1 ISINGENISO**

Lesi sahluko simayelana nokubuyekezwa kwemibhalo emayelana nezimo zokukhuluma. Kuzobhekwa imibhalo eyizincwadi nocwaningo okuhambisanayo nezimo zokukhuluma, nokuthi yini le okuyimumethe. Imibhalo eminingi igxile kakhulu ekwakhekeni kwezimo zokukhuluma, hhayi emphumeleni wazo uma umfundi esezifundisiwe ukuthi zimuzuzisani. Kuzobhekwa nokuthi zimsiza kuphi lokhu okuzothuthukisa ulimi lwesiZulu uLimi lwaseKhaya. Indlela izimo zokukhuluma ezisetshenziswa ngayo uma kukhulunywa enkulumeni yansuku zonke, ikakhulukazi emphakathini waseNingizimu Afrika, nakuba kunganakwa kangako ukuthi uma befundiswa abafundi bazuzani, lokhu okungase kuthuthukise ulwazi lolimi.

Izizathu ezenze ngakhetha ukwenza lolu cwaningo yilezi zombili; ngokwezemfundo nangami uqobo, njengomuntu ongumZulu futhi osefundise isiZulu uLimi lwasekhaya iminyaka elishumi nanye, konke lokhu engikucwaningayo ngizibonele mina mathupha. Futhi nginolwazi olunzulu ngezimo zokukhuluma, ngoba ngazalelwa endaweni yasemakhaya eBergville esigodini sase-Emmaus, lapho kunabantu abaningi abakhuluma isiZulu uLimi lwaseKhaya, enkulumeni yabo yansuku zonke abavamise ukusebenzisa izimo zokukhuluma.

Engakuqaphela ngezimo zokukhuluma ukuthi ziyinkulumo ejulile eyindida kongazazi. Ukwenziwa kwazo azibhekile ohlangothini olulodwa lomuntu. Zikhona ezinye zazo eziqondene nezingane, eziqondene nomphakathi, abantu besifazane nabantu besilisa, indlela abaphila ngayo nendlela abazophila ngayo lapho sebengena ezigabeni zabantu abadala njengasemendweni. Nanokuthi kufanele kuphathwane kanjani ezigabeni zomendo phakathi komakoti nabayeni, phakathi komkhwenyana nekhwe lakhe, naphakathi kukamakoti nabasemzini.

Uma ngibheka ngokwezemfundo kuvela ukuthi ziyafundiswa impela ezikoleni. Abafundi bafundiswa ukuthi kunezinto olimini okuthiwa izimo zokukhuluma, ukuthi ziqhamuka kuphi lezi zimo zokukhuluma nokuthi zivela kanjani, futhi ziluthuthukisa kanjani ulimi lwesiZulu uLimi lwaseKhaya konke lokhu kungabe kusanakwa. Lolu cwaningo lucwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

Nakuba zikhona izimo zokukhuluma ezibhalwe phansi zikhona nezinye ezingabhalwe phansi kodwa ezisetshenziswayo nje, ngamanye amazwi ngiqonde ukuthi akuzo zonke izimo zokukhuluma ezibhalwe phansi. Zikhona nezingabhalwanga zaba sezincwadini ezisetshenziswayo. Ngisanda kuzwa kuthiwa uma ubuka umuntu ngokumeya sekunesaga esithi ‘musa ukungibuka ungikale ngamehlo okwamanzi okupheka uphuthu’. Ngisibheke kuzo zonke izincwadi angasithola nhlobo lesi saga. Kulolu cwaningo ngicwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Engikushoyo ukuthi izibonelo engizozisebenzisa angeke kube yizo zonke engizozithatha emiqulwini yezincwadi ezahlukene, ngizozisebenzisa nezisetshenziswayo nje ezingabhalwanga zaba sencwadini, njengomuntu ongumZulu futhi okungulimi lwakhe isiZulu, aselufundisile iminyaka edlulile kwelishumi esikoleni.

Kulesi sahluko ngizobheka ukuthi abacwaningi nababhali bathini nabo ngezimo zokukhuluma. Ngiphinde ngibheke nokufundiswa kwezimo zokukhuluma, ebangeni leshumi. Kuningi okukhulunywa abacwaningi nababhali, okumayelana nezimo zokukhuluma, izaga, izisho nezifengqo, njengoba sengishilo esahlukweni sokuqala ukuthi zibaluleke kangakanani. Nakuba zibalulekile kuhle kwazeke ukuthi umfundi uma efundiswa imvelaphi yazo, uzuzani ekugcineni lokhu okuzomsiza ekuthuthukiseni ulwazi lolimi. Umbhali engibone kunguye ocishe abe ngowokuqala obhale ngezimo zokukhuluma zesiZulu nguNyembezi incwadi yakhe ethi ‘*Zulu Proverbs*’ ayibhala ngonyaka we-1960.

## **2. 2 Ukubuyekezwa kwemibhalo**

### **2.2.1 Imibhalo nabacwaningi asebeke bacwaninga ngezimo zokukhuluma nokubaluleka kwazo emphakathini.**

Banengi abacwaningi nababhali asebeke bacwaninga ngezimo zokukhuluma, ngizoke ngibabheke ngokubaqhathanisa ukuthi bathini ngazo, yini le eyenze umcwaningi naye acwaninge ngazo le ebalulekilile ezinganeni ezisafunda.

Ekucwaningeni kwabo kubonakala sengathi bonke bacwaninga ngendlela ecishe ifane yokuveza ukuthi kukhona into eyizimo zokukhuluma nomsebenzi wazo, ukuthi uma zikhona zenzani njengokuxwayisa ukuyala ukubekezela njalonjalo. Umehluko okhona kubo ukuthi babeke ngezindlela ezingefani, kodwa ezicishe zifane (Mpungose 2010).

Lolu cwaningo ngilubona luhlukile ngoba lucwaninga ngokuzuzwa abafundi uma befundiswa izimo zokukhuluma, izaga, izisho nezifengqo ngesiZulu uLimi lwaseKhaya. Lapho abafundi



befundiswa ngendlela yokwazi imvelaphi yazo izimo zokukhuluma, bazuzani lokhu okuzobasiza ekuthuthukiseni ulimi lwabo abalukhulumayo.

Nanoma yini abantu abadala abayenzayo iyalekelela ekukhuliseni ulwazi lolimi, ngesikhathi kukhula ulwazi lolimi nezimo zokukhuluma kuyakhula ukwazi kabanzi ngazo, ngoba ngesikhathi bezifunda, bazofunda nemvelaphi yazo, (Strickland, 2004: 86). Ikhaya linomthelela omkhulu ekulekeleleni ingane ekukhuleni kolwazi lokufunda izimo zokukhuluma, yingakho nje abacwaningi bathola ikhaya lomntwana njengendawo lapho ukufunda kuqala khona kahle, kunokuba kungathiwa iqala esikoleni. (Strickland, 2004; Sugland nabanye, 2003; Darling noWestberg, 2004; Lapp nabanye, 2005).

Ngenye indlela ukufunda izimo zokukhuluma kungenye yezinto ezisemqoka ekhaya ekukhuliseni ingane, nalapha ukuphumelela kwayo esikoleni kuqala khona (Mc Keough nabanye, 2006). Lokhu kusho ukuthi ukuqala kokukwazi ukufundiswa izimo zokukhuluma akusewona umsebenzi owenziwa uthisha esikoleni kodwa kusukela ekhaya lapho ingane izalelwa khona, iye njalo ngokukhuluma ifunde izimo zokukhuluma. Ngale ndlela ukuqala kwengane ukukwazi ukukhuluma isebenzisa izimo zokukhuluma ekhaya njengoba abacwaningi abaningi sebeke bakuthola lokhu, (Strickland, 2004, Sugland nabanye, 1995).

### **2.2.2 Abacwaningi**

Ekucwaningeni kwabo kubonakala sengathi bonke bacwaninga ngendlela ecishe ifane yokuveza ukuthi kukhona into eyizimo zokukhuluma okuyizaga, izisho nezifengqo nomsebenzi wazo, nokuthi uma zenza umsebenzi onjengokuxwayisa ukuyala ukubekezela njalonjalo. Umehluko okhona kubo ukuthi babeke ngezindlela ezingefani, kodwa zicishe zifane. UZuma (2007) uthi uLimi lwaseKhaya lwesiZulu lujule futhi lunonile ngokusebenzisa izimo zokukhuluma: okuyizaga, izisho, nezifengqo.

URomaine (2000) uthi ngesikhathi ukhuluma uyazisebenzisa izigameko ezenzeka kudala ukuze uchaze izinto zanamuhla. Lokhu okushiwo uRomaine (2000) kubonakala kuliqiniso, uma ngizobheka ukwakheka kwezimo zokukhuluma. Imvamisa zakheke ngezigameko ezingamaqiniso, lawo maqiniso izinto ezake zenzeka emphakathini, phela ngesikhathi senzeka leso sigameko uZulu uyasibuka asibukisise bese eqamba isimo sokukhuluma.

Ngesikhathi lesimo sokukhuluma siqanjwa kuba yiso esisetshenziswa umphakathi, usidlulisele ezizukulwaneni. UWilkinson (1986) uthi ulimi ingane ilufunda ngokulingisa abadala kunayo, ngesikhathi ilingisa nezimo zokukhuluma zisuke zikhona, nayo bese

isiyalufunda ulimi. Ngokwenza kwengane kanjalo yona isuke inganakile ukuthi kanti isifunda ulimi njalo.

UNyembezi (1990) uthi umnyombo wezimo zokukhuluma ugxile ekubukeni ngeso elibukhali nangokukhalipha ukwenzeka kwezinto ezinhlobonhlobo ezizungeze impilo yesintu, maqede kwakhiwe amazwi ahlakanihile. Lawo mazwi akhomba ubuhle, ukuncoma, ukukhuthaza, ubungozi, ubuwula nokunye ayegcina esemukeleka abeyindlela okwakukhulunywa ngayo abe yizimo zokukhuluma. Leyo ndlela-ke yakhula yanda yasabalala kwaba yindlela ejwayelekile neyamukelekile emphakathini, yehlukaniswa izigatshana ezithi zahlukene zibe zihlobene, okuyizaga, izisho nezifengqo. Izibonelo: isaga “Isuka muva likholwa yizagila”. Isisho “Ukuzalelwa yinja endlini”. Isifengqo: “Iwele lakwaMalinga lendile izolo”.

Uma ngizobheka lezi zimo zokukhuluma ezingenhla zibonakala zifana ngokuthi ziyizimo zokukhuluma umehluko okhona kuzo ukuthi zontathu zinencazelo ecashile, umuntu ongalwazi ulimi lwesiZulu angeke azi ukuthi zichazani. Ngizoqala ngithathe isaga esithi “Isuka muva likholwa yizagila” incazelo yalesi saga ithi kuhle ukwenza into ithuba lisekhona. Kanti imvelaphi yaso abantu babukisisa ukwenza kwezinyoni lapho zizingelwa abafana, ukuthi inyoni esuke kamuva yiyo eshaywa izagila. Uma sengibuka isisho esithi: “Ukuzalewa yinja endlini” incazelo yaso isho ukuvelelwa. Imvelaphi yaso ukuthi abantu babukisisa lapho inja izalele abadlwane endlini kuba nomsindo wabadlwane bekhala ngendlela enengayo, kanti kunjalo nje abaziyo bathi kulibhadi. UGcumisa (2006) nabanye bathi izimo zokukhuluma zingubuciko bomlomo obunandisa bujijise inkulumo lapho ukhuluma.

UMPungose (2010), uthi abacwaningi abanengi abafana noMathonsi (2004), Magwaza (2004), noMasuku (2005), bathi izaga zinokuxhumana okukhulu nempilo ephilwa ngabantu emphakathini. UMathonsi (2004) uthi izaga zibukeka ziwumphumela wokwenzeka kwezinto, nendlela izinto abantu abazenza ngazo mihla namalanga, nezinkinga ababhekana nazo empilweni. Okungukuthi uma inkinga yehlele omunye umuntu wasemphakathini, umphakathi usuzozuza ngayo ikhambi lokuthi uma unenkinga uphuma kanjani kuleyo nkinga.

UMabuya (1988) uthi izimo zokukhuluma zehlukene izigaba eziningana lapho zisetshenziswa khona. Kukhona eziphathelele nobuntu, indlela ophatha ngayo omunye umuntu kungaba usizo oluvezile noma inhlonipho oyivezile kumuntu thizeni. Nginokuvumelana noMabuya uma ethi izimo zokukhuluma zihlukene izigaba ezahlukene,

zinjalo nje zibonakala zingalingani, uma ngizobheka kweziphathelene nabantu besilisa, neziphathelene nabantu besifazane.

Abantu besifazane kubonakala ziningana izimo zokukhuluma ezibhekiswe kubona kunezibhekiswe kubantu besilisa. Lokhu kuze kufakaziswe nanguMpungose (2010) ocwaningweni lwakhe olusihloko sithi: *“Perceived gender inequality reflected in Zulu proverbs: A feminist approach”*. Umpungose (2010) ocwaningweni lwakhe ukubeka kucace ukuthi izimo zokukhuluma eziningi imvamisa ukwakheka kwazo, zakheke ngendlela yokuthi eziningana zibhekiswa kubantu besifazane, nakuba zikhona ezakheke zabheka kubantu besilisa kodwa aziziningi njengalezi ezibhekiswe kubantu besifazane. Nakuba kulolu cwaningo ngicwaninga ngokuthi abafundi bazuzani ngokufundiswa izimo zokukhuluma esiZulwini uLimi lwaseKhaya, ngikuthandile ukuthi ngicacise ngokuthi zona lezi zimo zokukhuluma zibuye zithande ukutshekela ngasohlangothi lobulili besifazane ikakhulu.

### **2.2.3 Ababhali**

Ababhali asebeke babhala ngezimo zokukhuluma babonakala bebaningana impela. Bonke laba babhali babonakala bebhala izinto ezicishe zifane nakuba zingefani ngezimo zokukhuluma. Okuphawulwa nguMabuya (1988) noNyembezi (2000) kubukeka kucishe kufane ngokuthi abakukhulumayo ngezimo zokukhuluma, bathi izimo zokukhuluma zisukela ekubukisiseni kwabantu ukwenza ngokuphindaphinda kwazo zonke izinto ezibazungezile endaweni abahlala kuyo. Ngokuhamba kwesikhathi lokho kwenzeka kuphindaphinda ngendlela efanayo kwento eyodwa noma kwesigameko esithile kugcina sekuqamba isimo sokukhuluma esithile, okungaba yisaga, isisho noma yisifengqo.

UZulu wayekubukisisa konke okwenzekayo maqede abumbe amazwi anobuhlakani obuyisimangaliso njengalesi saga esithi: “Ikhotha eyikhothayo engayikhothi iyayikhahlela”, lokhu kusukela ekubukeni ukwenza kwezinkomo.

UZulu wabuka wakuqaphela ukuthi izinkomo ziphathana ngokuphindisela, ubuhle ngobuhle, uma kungenjalo ziphindisela ububi ngobubi, wakufanisa nokwenza kwabantu. Lokhu kufakazelwa embhalweni ngezaga ubeka kanje ngolimi lwesiLungu:

The bulk of the proverbs, however, are a result of the observation of the people, of human behaviour, of animal behaviour, and the observation of things in general in their environment. Many of these also have a direct bearing on the material culture of the people, their cattle’s behavior, and social behaviour.

Nyembezi (2000, p. 6)

Kulesi sicaphuno uNyembezi (2000) uthi izaga eziningana ziyimiphumela yokubukisisa kwabantu indlela okwenzeka ngayo izinto, okwabantu, okwezilwane nokwempilo nje ngokwejwayelekile. Ubungoti bokusebenzisa le ndlela yokukhuluma kusukela ekwenzekeni kokuthile. Lokho kwenza kwakusabalala kubo bonke abantu abasebenzisa lolo limi, kugcine sekuyindlela eyamukelekile nenobuchule yokubeka inkulumo eqondene naleso simo.

UZulu nabanye (1994) bathi ezinye izaga zisuselwe ezigamekweni ezenzeka emlandweni wesizwe samaZulu, phela isizwe nesizwe sinomlando waso othile okungaba umlando omuhle noma umlando omubi. Sizobheka isaga esithi: “Siyobohla Manyosi”. UManyosi kuthiwa kwakuyiqhawe lenkosi uDingane, elalidla imbuzi yonke lilodwa liyiqede, maqede lehlise ngomhluzi nangokhamba lotshwala. Kepha kuthe ngokugqabuka kwegoda phakathi kukaDingane noMpande, uManyosi wemuka noMpande.

Lokho kwamphatha kabi uDingane wezwakala esesongela uManyosi wathi, “Siyobohla Manyosi”, ebhekise esiswini sikaManyosi esasesibonakala umuntu eqhamuka le kude ukuthi uzimukile umkhaba waleya ndoda yaseMambatheni. Nangempela sabohla kuManyosi ngoba akaphindanga wabusa ngendlela ayebusa ngayo ngaphansi kombuso wesilo uDingane.

Ngokufundwa kwezimo zokukhuluma ngendlela eyiyo abafundi bangazuza lo mlendo okungamele ushabalale, kanti futhi uma zifundwa nje zingendlalelwa ngamaqiniso nemvelaphi yazo sikhulwa ukuthi kuningi okungashabalala kuhle kwamazolo ebona ilanga. La maqiniso angagcina ngokushabalala, lokhu okungekuhle esizweni. Yingakho kubalulekile ukuthi kwazeke ukuthi njengoba abafundi befunda izimo zokukhuluma ngesiZulu uLimi lwaseKhaya ngabe ekugcineni bazuzani.

UNyembezi (1990) uthi izaga zakheka ngokwenzeka kwesimo esithile esenzeke saduma emphakathini. Ubuye athi izaga ziyisibuko salokhu okwenzeka emphakathini, lokhu futhi okungamaqiniso. Okushiwo uNyembezi kufakazelwa nawuMatana (1993), ecashunwe kwabanye abacwaningi lapho bebeka bethi:

This aspect of language (proverbs) cannot be ignored and taken for granted and should not be looked at from a subjective point of view. By ignoring it we are ignoring the complete expression of the feelings, ideas and (ambitions) of a given people.

(Sienaert and Bell, 1994, p. 158)

Lesi sicaphuni sikubeka ngokusobala ukuthi indlela yokukhuluma usebenzise izimo zokukhuluma akumele ukuba ikhohlwe noma inganakwa ngoba ingukuveza imizwa yabantu. Uma sikhohlwa yiyo okuchaza ukuthi sikhohlwa imizwa yomphakathi.

Abacwaningi abaningi nababhali babeka kucace ukuthi izaga eziningana imvelaphi yazo isukela olwazini lomphakathi. Lokho kusukela ekuthini umphakathi uboneni okwenzeke kuwo kwaba yisimanga noma okuqaphelekayo. UMatasa (1993), uphinda athi ezinye izaga zivela ezinganekwaneni (*folktales*), inkolelo (*beliefs*), amasiko (*values*), ukubuka izinto (*perceptions*), nemizwa (*emotion*), nakukho konke ukucabanga nemizwa, uMagwaza noMatasa, 2003:37), bathi izaga zingubuciko bomlomo ngokwesiko, impilo, ukuziphatha, ulwazi nethemba labantu.

Isazi soLimi lwesiZulu esinguZimu (2002) uma sichaza ngezimo zokukhuluma kubukeka kunokuhambisana nokushiwo uNyembezi (2000). Uma sizobheka olimini lwesiNgisi ngoba nakhona zikhona izimo zokukhuluma, ziyasetshenziswa kakhulu futhi yizo ezinothise ulimi lwesiNgisi. Bazibiza ngokuthi izisho (*idioms*), izaga (*proverbs*), izifengqo (*figures of speech*). Okuqaphelekayo ngazo ukuthi yizona ezisetshenziswayo uma kukhulunywa, ziwumgogodla wolimi lwesiZulu. Akuphutha nduku ehawini nakuso isiZulu uLimi lwaseKhaya, ziyatholakala izimo zokukhuluma. Yingakho kubalulekile ukwazi ukuthi uma abafundi bezifundiswa ngabe yini abayizuzayo ekugcineni. UNkosi benoMsomi (1997) bathi izaga zisuselwa enqubeni yempilo yakudala, zikhomba ukuthi kuqala kwakuphilwa kanjani, isehlakalo noma isenzeko esasiphindaphindeka baze basiqaphele abantu, basenze isaga.

UMpungose (2010), uthi abacwaningi abaningi abafana noMathonsi (2004), Magwaza (2004), noMasuku (2005), bathi izaga zinokuxhumana okukhulu nempilo ephilwa ngabantu emphakathini. UMathonsi (2004) uthi izaga zibukeka ziwumphumela wokwenzeka kwezinto abazenza imihla ngemihla, nezinkinga ababhekana nazo empilweni. Okungukuthi uma inkinga yehlele omunye emphakathini, umphakathi usuzozuza ngayo ikhambi lokuthi uma unenkinga uphuma kanjani kuleyo nkinga. Kanti kulolu cwanningo ngicwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya ngibona kucishe kuhambisane nengikucwaningayo.

UMathonsi (2004) ubuye athi ukungaziwa kwezaga, kungadala ukuthi umphakathi ubenenkinga enkulu yokuxazulula izinkinga ohlangabezana nazo, zinjalo nje izaga zinikana indlela yokuphila ngokukuxwayisa ezintweni eziningi. UMagwaza (2004) ucishe asho okufanayo nokushiwo nguMathonsi (2004), uma ethi izaga kumele zisetshenziswe kakhulu

ngaphezu kokuba zisetshenziswa ngabantu baze babe nokuziqonda kahle, ngoba zitshala ugqozi nokuzigqaja kuloyo ozikhulumayo.

Uma izingane zifundiswa izaga nakuzo kutshaleka lolu gqozi nokuzigqaja ngolimi lwazo lwesiZulu. Umpungose (2010) uthi uma kungaba khona ubulungiswa ekufundiseni umphakathi izaga ngeke kuzuzwe ulwazi kuphela, ngisho nolimi luyakhula luvuseleleke. Okusho ukuthi nezingane uma zizofundiswa ngendlela eyiyo, nazo zingathola lolu lwazi nokuvuseleleka kolimi lwazo lapho zikhuluma. UMsimang (1991) uvumelana noMabuya (1988) noNkosi benoMsomi (1997) uthi isaga siwumusho ophelile, isibonelo: “Isina muva liyabukwa” asidingi ukuhlukaniswa ngoba sinika umqondo ophelile, uthi okuphawulekayo ukuthi ezinye izaga zicebe ngezifengqo, isibonelo: inkomo ehambayo kayiqedi tshani, lesi saga sichaza ukuthi yipha isihambi ukudla ngeke ube mpofu. Lesi saga sakheke ngesifengqo isenzasasilwane, kuthathwe ukwenza kwesilwane inkomo kwafaniswa nomuntu. Okushiwo uNkosi benoMsomi (1997) kuzwakala kucishe kufane nokushiwo nguMabuya (1988) lapho ethi izaga ezinye zisukela emlandweni wesizwe.

UTremper (2002) uthi uma ufunda izaga ngokuziqonda uthola ubuhlakani. Lobo buhlakani obuzokusiza endleleni yokuphila, ngoba uma uphila ziningi izinselelo eziba sendleleni, kuba ezinhle noma ezimbi kanti uma wazi izaga ngeke ube nenkinga nalezo zinselelo. ULongman (2002) ukhuluma okucishe kufane nokushiwo nguTremper (2002) ukuthi izaga zifundelwa ukuthi kutholakale ubuhlakani, obusitshengisa indlela yokuphila. Zinjalo nje zinezululeko, izibonelo: isaga “Ungayishayi ingede ngoju”. Lesi saga sichaza ukuthi bonakalisa ukubonga kwabakusizile, ingede yinhlava, inyoni eholela ezinyosini. Akukhombisi ukubonga ukuyishaya ngoju ngoba sewusuthi esikhundleni sokuthi uyibekele amaqhimiza izidlele kahle. Lesi saga esingenhla siyaseluleka ukuthi uma umuntu ekwenzele okuhle nawe menzele okuhle ngoba kusasa uyobuye uludinge usizo lwakhe. Esinye isaga esisho okufanayo nalesi esingenhla esithi “Isihlahla kasinyelwa”.

Izisho zona ziyindlela yokubeka inkulumo ngobungcweti, azijulile ngokomqondo njengezaga, kanti izisho zihlale ziphenduphenduka nenkathi, yikho lokhu okudala kube khona izisho ezintsha njengalesi esithi, “Ukukhala ngaphansi okwentshebe yaKwaMashu”, isisho esichaza ukungaphumeleli. Lesi sisho uma sisibhekisisa sisesisha ngoba sisunguleke sekukhona ilokishi laKwaMashu. Le ntshebe okukhulunywa ngayo yagqama ngokuzama umdlalo oyingozi wokushaya isitafu esitimeleni, odlalwa yizingane ezincane kanti yona isindala. Abayaziyo le ndaba kuthiwa le ntshebe yathi ilingisa izingane ishaya lesi sitafu,

kanti imilenze izophika. Yiyo leya ikhubeka yathathwa umoya wesitimela wayidonsela ngaphansi kwesitimela yagaywa amasondo esitimela yayimvithi. Uma uthisha efundisa lesi sisho maqede abafundise nangemvelaphi yaso, kukhona njalo abakufundayo abafundi. Bafunda nangobungozi bokudlalela engozini. Bafunda ukuthi intshebe endala yaKwaMashu yakhala ngaphansi kwesitimela, yafa!

UMathenjwa nabanye (1999) bathi izisho zingamakha anothisa abuye ayolise ulimi lwethu lwesiZulu, ngenxa yokuthi zithinta izinto esizibonayo imihla namalanga, bathi ziyafundisa ngokwenzeka kwezinto, zinjalo nje zimumethe umlando wesizwe ngoba zithinta izinto ezithize eziwumlando, bathi zisebenza njengesilulu samasiko namagugu esizwe. Kanti uMakhambeni (1986) yena uthi izisho zingomunye umunxa kwezobuciko bomlomo, uthi ziningana izincazelo zezisho, okusemqoka ukuthi ziyibinzana lamagama noma imishwana exutshwa noma ithakwe nenkulumo lapho kuxoxwa, injongo ngukunothisa nokunonga ulimi, uthi isisho sisithola sigigiyela singagaguli inkulumo njengokuthi, isibonelo: Ikhehla liqhuba imbuzi. Kule nkulumo kusuke kuhlonishwa umuntu omdala kuchazwa ukuthi uphuze ngokweqile, empeleni udakiwe.

UMakhambeni (1990) uthi izisho zingamagama noma imishwana engeniswa lapho kukhulunywa ukunothisa nokunonga ulimi, ubuye athi izisho imvamisa aziyiphelelisi inkulumo ngoba azimuniki lowo olalele umqondo ophelele noma nje inkulumo eqondwe okhulumayo uma zizimele zodwa, ngakho-ke isisho sidinga ukusetshenziswa emshweni ukuze siphelise umqondo. Uma isisho sisetshenziswa emshweni kumele sihambisane nokuthile sibe nesakhi esithile ukuze sinikeze umqondo ophelele, nomusho ozwakalayo.

UMathenjwa nabanye (1999) noMakhambeni (1986), bakhuluma okucishe kufane ngezimo zokukhuluma, bathi makube yinto abayifundiswayo abafundi babe nalo ulwazi lwazo. UChandralekha (2009) uthi ukusebenzisa izisho uma ukhuluma kukunika izindlela ezahlukahlukene zokunothisa ulimi, uphinda athi uma ufaka izisho enkulumeni yakho kuye kuzwakale kusankulumo engazwakali kahle, kumuntu ongalwazi lolo limi.

UMsimang (1988) uthi isisho singubugagu bokwethula inkulumo ngendlela egigiyelayo kusetshenziswa izifengqo. Isibonelo: Uyoze ulutheze olunenkume lesi isisho kasiqondene nokhuni kodwa siqondene nenkinga oyogcina uzifake kuyo. Inkume phela yisilwanyana esihlala ezinkunini ikakhulukazi uma ulokhu utheza, lesi sisho sichaza ukuzigaxa ezinkingeni ngenxa yokungalaleli, uyoze uthole ukhuni olunalesi silwanyana, okusho ukuthi uyoze ungene engxakini uma ungalaleli.

UMsimang (1988) benoChandralekha (2009) uma bechaza ngezifengqo babuye bathi zingukusetshenziswa kwamagama ngendlela eyehlukile kwejwayelekile, lowo okhulumayo noma obhalayo usuke egcizelela enokugqamisa umqondo othile njengesifengqo esithi, “Ngifice inyoka isigcwele indlu”, le nkulumo iyihaba. Ngamanye amazwi kugqanyiswa ukuba khona kwenyoka endlini. Okhulumayo ufuna abamlalele bagqanyelwe isithombe senyoka ebisendlini. UZulu okwaziyo ukukhuluma okuyilolu hlobo akadideki, uzwa kahle ukuthi kuthiwani.

UGlucksberg benoMc Glone (2001) bathi ngokosiko ulimi oluyisifengqo njengesingathekiso esingaphansi kwezifengqo imvelaphi yalo isekusebenziseni ulimi oluqondile olusetshenziswayo umphakathi. Kubonakala kunokuvumelana okushiwo yilezi zazi zolimi ukuthi abanye bakhuluma ngezaga nezisho kanti abanye bakhuluma ngezifengqo, okufanayo ukuthi konke lokhu abakhuluma ngakho kuyizimo zokukhuluma. Okwesibili bonke bathi ziyinkulumo ongeke uyichaze kanjengoba ibhaliwe, kudingeka uqale ucabangisise kahle ukuze uthole incazelo yayo. Lokhu okuzosiza ekuphenduleni umbuzo ngqangi womcwaningi lapho ebuza ukuthi ngabe abafundi bazuzani ngokufundiswa izimo zokukhuluma.

UGlucksberg (2001) uthi izimo zokukhuma zinendlela thizeni ewubuciko nobuchule, ezihlukaniseka ngazo, kungaba indlela ezakheke ngayo, incazelo yazo. URobert (1980) uthi isifengqo isingathekiso siwukusho ngokugcizelela incazelo yalokho ofuna ukukusho njengokuthi: ubaba yibhubesi, lapha kusuke kungashiwo ukuthi uyibhubesi ngempela kusuke kufaniswa amandla akhe noma imisebenzi yakhe nebhubesi. URichard benoRobert (1980) bathi ukwazi izifengqo kubiza ukuthi uqonde kahle ulimi lwalowo okhulumayo, babuye bathi ukuba khona kwabacwaningi bolimi yikho okwenza kubonakale ubudlelwano phakathi kokulandelana kwamagama akha isifengqo nencazelo yaso. UMichael benoMarianne (1988) bathi izifengqo ziyindlela yolimi olujwayelekile lokukhuluma uma uzobuka ulimi olusetshenziswa khona.

UMsimang (1988) uthi izifengqo ziwumnotho nobumtoto bolimi, ziyindlela eyejwayelekile futhi ezikucacisa kamnandi okushiwoyo. Lezi zifengqo ziningi futhi zinhlobonhlobo eziningi ikakhulukazi imifanekiso mqondo kufundwa ngazo ezifundweni zemibhalo yobuciko. Ubuye athi izifengqo ziyindlela yobugagu yokukhuluma ngokuzungeza nangokugigiyela kusetshenziswa amagama ajwayelekile ngendlela engajwayelekile ngenhloso yokwenza inkulumo ithi ijulile ibe inemba, imnandi futhi inomfutho. Isibonelo: “Hamba nhliziyoyami uyongikhonzela”. Lesi sifengqo ukwenzasamuntu, sichaza ukulangazelela noma ukufisa



ukubona lapho amehlo engaboni khona. Uma ngibheka imvelaphi yaso ilapho uZulu abukisisa ukuthi umuntu uthi engekho endaweni abe elangazelela ukubona kwenye indawo, wabe eseqamba isifengqo esifanisa inhliziyo nomuntu ophilayo.

Isazi solimi esinguChomsky (1965) sithi izingane zizalwa zinalo ufuzo olutshaleke ezingqondweni zazo oluqondene noLimi lwaseKhaya. Yilo lolu fuzo okuyilona oluvumela ukusetshenziswa kwezimo zokukhuluma lapho kubhalwa noma kukhulunywa. Ukholelwa ukuthi ulimi ingane ingalufunda noma ilukhulume, ngokwazi imvelaphi yezinto nomlando othile emphakathini. Kanti uma sibheka olimini lwesiNgisi, akhona amagama esingawafanisa nezimo zokukhuluma zesiZulu, okuthi uma ekhulunywa umuntu ongalwazi ulimi lwesiNgisi kudingeke ukuba achazelwe ngawo.

Lokhu kufakaziswa nanguMgqwashu (2007) lapho ethi uma kufundiswa ulimi, kubhekwa kakhulu ohlangothini olulodwa lohlelo lolimi kunokuba kubhekwe encazelweni yolimi. Ngokubuka kwami uLimi lwaseKhaya isiZulu nolimi lwesiNgisi lapho lufundwa ezikoleni kunakho ukuhlobana okuthile. Uma ngibheka uClark (2010) lapho ecwaninga ngoLimi lwaseKhaya nokushiwo nguMgqwashu (2007) ecwaninga ngolimi lwesiNgisi, bese ngibheka okuzuzwa ngabafundi lapho befundiswa izimo zokukhuluma esiZulwini uLimi lwaseKhaya, ngisho nangendlela izimo zokukhuluma esakheke ngayo inokufana. Njengoba izimo zokukhuluma zitholakala kuyo yonke imikhakha yokufunda, lolu cwaningo lungaphansi komkhakha wokusetshenziswa kolimi.

### **2.3 Okushiwo yinsizakuhlaziya yokufunda ngezimo zokukhuluma.**

Ucwaningo oluningi luzama ukuchaza indlela izimo zokukhukhuma ezibukwa ngayo kusetshenziswa izinsizakuhlaziya njenge-*sociocultural view*. Ziningi izinsizakuhlaziya zokufundiswa kwezimo zokukhuluma njengoba nazo sezaba yimibhalo ebhalwe phansi emabhukwini, kodwa kulolu cwaningo ngizosebenzisa eyodwa kuphela, i-*social constructivist theory* kaVygotsky (1978). Ake ngithi ukuchaza ngayo le nsizakuhlaziya ye-*social constructivist theory* nakuso lesi sahluko nakuba ngisazokhuluma ngazo kabanzi esahlukweni sesithathu, njengoba kuyiyona nsizakuhlaziya noma njengenjulalwazi kulolu cwaningo. Ngizosale sengixoxa nangezinye izinjulalwazi zokufunda okubhaliwe njengazo izimo zokukhuluma, ukuze kucace ukuthi ukufundiswa kwezimo yinto esike yabukwa ngabaninginingi abehlukene, baphinda bayichaza ngezindlela ezahlukene, ukuze kucace ukuthi ukufundisa ngezimo zokukhuluma akusiyona into engathathwa kalula nelubala.

### **2.3.1 Ukufundwa kwezimo zokukhuluma ngokwe-*social constructivist theory***

UVygotsky (1978) ungumcwani wase-Russia, waqamba i-*social constructivist theory* yokufunda okubhaliwe, nazo izimo zokukhuluma siyazibala lapho ngoba nazo zifundiswa zibhalwe phansi. Ngokuka Vygotsky (1978), ukufundiswa kwezimo zokukhuluma kuyinto esondelene nalokho umuntu akwenza, akubone noma akuzwe emphakathini noma endaweni ahlala kuyo. Ziningi izinto ezinomthelela ekufundisweni kwezimo zokukhuluma uma zibhalwe phansi, kuhlangukisa umfundi aye akubone ekhaya, ulwazi avele enalo ngalokho azokuthola embhalweni awufundayo, osekwake kwamehlela, ake ezwe kukhulunywa ngakho njalonzalo. UVygotsky (1978) wayekhohlelwa ukuthi umfundi ukuze akwazi ukufunda ulimi, kufanele axhumane nabanye abantu, azi ngezimo ezimzungezile, ezenzeka endaweni nasemphakathini aphila kuwo. Ngale ndlela, lokhu kusho ukuthi ukufundiswa kwezimo zokukhuluma ezibhaliwe kwenzeka lapho umfundi ehlanganisa usikompilo nolwazi olusha nolwazi abe vele enalo ngalokho akufundayo.

### **2.3.2 Ukufundwa kwezimo zokukhuluma ngokwe-*socio cultural theory***

I-*socio-cultural theory* ka-Au (1997) empande zayo zisemsebenzini ka-Bronfenbrenner (1979), obeka phambili indaba yosikompilo (*culture*) ekufundeni okubhaliwe. Igcizelela iqhaza elibanjwa yizinto ezifana nokwenziwa emphakathini, usikompilo nokuphathelene nomlando (*historical factors*) abantu esake sakubona kwenzeka noma sakuzwa (Tracy no-Morrow, 2006, p.195). I-*socio – cultural theory* igcizelela umqondo wokuthi umuntu izinto ake wazibona zenzeka emphakathini noma wezwa ngazo zihlonzwa wusikompilo futhi lolu sikompilo lungabukwa njengento eyenzekayo futhi enesikhathi eside yenzeka, kanti futhi eguquguqukayo engamile ndawonye. Okunye ngale nsizakuhlaziya ukuthi ihlobene kakhulu ne-*social constructivist* kaVygotsky (1978). Uma ngicaphuna oTracy benoMorrow (2006, p. 105) bathi:

Sociocultural theory states that our cognitive developmental processes, learning processes, are merely products of our society and culture. Different cultures have various systems including beliefs, values, manners normative behaviors, and practices. Within these various different cultures around the world, differences in specific societies within the larger culture also exist, our culture teaches us behaviour, which may also vary according to our society. Our socialization within a specific culture and society moulds our behaviour and teaches right from wrong. The sociocultural theory claims that everything which makes up the psychological processes which join together to form our “self – image”, and our “identity”, our “reality” ....thus, we are merely just products of our culture and society.

U-Au (1997), ocashunwe nguTracy benoMorrow (2006, p. 105), uchaza ukuthi usikompilo lubalulekile njengoba luyinto enomthelela ekuthuthukeni nasekufundisweni kwezingane ngokwazi imvelaphi yezimo zokukhuluma. Okunye kwalokhu ngokwale nsizakuhlaziya, ukuthi ulwazi lwezimo zokukhuluma enganeni lwakheka ngenxa yokuhlangana nabanye abantu nezehlakalo ezithile (Woolfolk, 1999; Tracy noMorrow, 2006). Lokhu okushiwo u-Au (1997) kubukeka kuliqiniso ngoba izimo zokukhuluma ukuze uzazi kumele uzinikele ngokulalela lapho abantu abangamaZulu bekhuluma, ilapho-ke ozokuzwa kahle indlela abazisebenzisa ngayo. Ukuzisebenzisa kwabo izimo zokukhuluma uma ubezwa bekhuluma kubukeka sengathi kukhona ohleli eziqamba, usuku nosuku ngoba kuhlezi kunezimo zokukhuluma ezintsha.

### **2.3.3 Ukufundwa kwezimo zokukhuluma ngokwe-*transactional theory***

*I-transactional theory* yakheke ngokusukela ku-*constructive theory* ngoba igcizelela iqhaza elibanjwa ngumfundi lapho kufundwa izimo zokukhuluma embhalweni. Le nsizakuhlaziya ingathathwa njengeselulo se-*interactive theory* eyasungulwa nguRumelhart (1985). Igcizelela indawo eyisimo sokwenzeka emphakathini lapho ubuciko bokukhuluma nokufunda nokubhala kwenzeka khona. NgokukaRosenblantt (1978) noKucer (2001), ukuqondisa izimo zokukhuluma kwenzeka lapho kuhlangana umfundi wombhalo, nombhalo, nakuba izimo zokukhuluma zibonakala lapho kukhulunywa, ezinye abafundi bazithola emibhalweni. URosenblantt (2004) uqhubeka athi ukufunda izimo zokukhuluma kuyinto eyenzekayo noma inhlanganisela ehlanganisa umfundi nezindlela ezithile zokufundiswa kwazo futhi okwenzeka ngesikhathi esithile endaweni ethile, okuyikilasi lokufundela Rosenblatt (2004, p.1369). Ngale ndlela umfundi wezimo zokukhuluma, nombhalo kungebukwe njengento eyodwa ephelele yokwenzekayo. Umqondo wenzeka ngenkathi kuhlangana lezi zinto ezimbili, akukhona ukuthi umqondo uhlezi ukhona embhalweni onezimo zokukhuluma.

Ngale ndlela umfundi, izimo zokukhuluma, nendawo lapho kufundelwa khona kuthathwa njengento ehlangene, engeke yahlukaniswa. Umfundi uza nolwazi oluningi alwaziyo, kulowo mbhalo izimo zokukhuluma nazo zisuke zikhona, nezinye izinto eziningi okudingeka ukuba umfundi azibheke, kanti umqondo wakheka ngokuhlangana kwawo lo mbhalo nomfundi endaweni ethile ngesikhathi esithile, okuyikilasi lokufundela Pardo (2004, p. 272). Lokhu kuchaza ukuthi lapho efunda izimo zokukhuluma embhalweni, umfundi uhlanganisa

umqondo awuthola embhalweni nomqondo wento esake yenzeka noma wayibona. Ekugcineni kokufunda, akekho noyedwa phakathi komfundi nombhalo akade ewufunda osala elokhu enjalo engashintshanga. Ngaleyo ndlela lowo mbhalo usuke sewakheke kabusha (*reconstructed*), wakhiwa ngumfundi ngendlela eyehlukile, ekwenza lokhu ngokuhumusha izimo zokukhuluma (*interpretation*). Umqondo lowo osuke wakhiwe kungenzeka ungafani ngqo nalowo osuselwe embhalweni ofundiwe. Ngaleyo ndlela ulwazi lofundayo luyashintsha nalo.

Ulwazi olusha lwakheka ngenxa yokufundiswa kwezimo zokukhuluma, kwakheke ulwazi olusha. Ulwazi olwakhekayo luhambisana nesimo nenjongo yokufunda nokukhuluma.

#### **2.3.4. Ukufundwa kwezimo zokukhuluma ngokwe-*sociocognitive theory***

Ngokwe-*socio-cognitive theory* ka-Gee (2004), ukufunda izimo zokukhuluma ezibhaliwe kuyinto eyenzeka lapho kwakhiwa khona umqondo okuyiwona osenza sikwazi ukwakha isithombe ngamehlo engqondo, esinamagama amasha, izidalwa (*creatures*) nabalingiswa (Ruddel no-Unrau, 2004, p.1462). U-Gee (2004) uphawula ngokuthi “*reading is a sociocognitive phenomenon.*” Ngamanye amazwi ukufundiswa kuhlenganisa imisebenzi yokuphathelene nengqondo (*cognition*), ulimi nokwenzeka emphakathini, umphakathi nenqubo yasemphakathini (Gee, 2004, p.116). UBloom (1993) uchaza izimo zokukhuluma ezisembhalweni njenge-*sociocognitive process*, okusho ukuthi ukufunda izimo zokukhuluma ezibhaliwe kuhlenganisa kokubili; okwenziwa ngumphakathi nokuphathelene nokusebenza kwengqondo (*social and cognitive process*).

Nakuba kunjalo, kodwa lokhu akusho ukuthi umphakathi nezinto ezinomthelela kokwenzeka lapho umuntu efunda umbhalo onezimo zokukhuluma, kodwa ukuthi ukufunda qobo lwakho kuyinto eyenzeka ngokuhlenganisa kokucatshangwayo (*cognitive process*), nezinto emphakathini (Bloom, 1993, p. 104). Ngamanye amazwi, igama leli alisho ukuhlengana kwezinto ezahlukene, kodwa lisho into ehlangene yokwenzeka ngokuhlengana, okusukela kokwenzeka emphakathini nokuphathelene nengqondo (*cognitive*). U-Ruddell beno–Unrau (2004) bathi ukufunda okungumbhalo onezimo zokukhuluma kusho indawo lapho kwenzeka khona ukwakhiwa komqondo wokubhaliwe, okuyindawo ehlanganisa umfundi wombhalo, umbhalo nekilasi lapho kwenzeka khona ukufunda nothisha. Okusho ukuthi laba bacwaningi, umbhalo nekilasi bakuthatha njengento eyodwa, bese kuthi ezinye izingxenye zokufunda okubhaliwe kube nguthisha nalowo ofundayo.

URuddell beno-Unrau (2004, p. 1464) bathi mfundi wombhalo onezimo zokukhuluma, izaga izisho nezifengqo unokubili okubalulekile. Okokuqala, yizimo eziphathelele nemizwa (*affective conditions*), okuhlanganisa izinto eziningi ezifana nogqozi nothando lokufunda kuze kufike kulokho akwaziyo okwenzeka emphakathini noma endaweni aphila kuyo, okuhlanganisa amasiko nezinkolelo umphakathi onazo mayelana nokufundiswa kombhalo nokufunda kwakhe esikoleni. Okwesibili izinto eziphathelele nengqondo, zihlanganisa ulwazi umfundi avele enalo ngolimi, namakhono okuhlaziya amagama, amasu okufunda okubhaliwe nokuqonda ngekilasi nokwenzeka kulo

Umfundi uma esekwazi ukwakha, alandele bese enikeza incazelo (*to construct, monitor, and present meaning*) okungukusetshenziswa kolwazi nendlela olulawulwa ngayo. Lapho sekwakhiwa umqondo wombhalo ofundwayo ngesikhathi kufundwa umbhalo, lowo mbhalo usuke unazo izimo zokukhuluma kuwo, kusuke sekuhamba phambili injongo namasu asetshenziswayo ngenkathi esebenzisa ulwazi olugciniwe ngakwaziyo nakholelwa kukho lowo ofundayo. Lokhu akholelwa kukho lowo ofundayo nakwaziyo yikhona okusiza ekuqinisekeni, ekuphikiseni kumbe ekuchitheni izinqumo azithathayo mayelana nencazelo entsha. Izinkolelo umfundisi avele nazo mayelana nokufundiswa kwezimo zokukhuluma ezisembhalweni nolwazi analo ngokufunda okubhaliwe kunomthelela kwakwenzayo nakucabangayo, ngoba kusuke kusukela ezehlakalweni ake ahlangabezana nazo empilweni noma ake azibona.

Ngamanye amazwi, ulwazi lomfundisi nendlela alawula ngayo ukufunda izimo zokukhuluma kuhlanganisa izinqumo azenzayo lapho efundisa okuveza injongo yakufundisayo ukuqhubeka kwesifundo, indlela enza ngayo efundisa. Lokhu kuhlanganisa nekilasi okufundelwa kulo, indlela ahlalisa ngayo ngayo abafundi, indlela ahlela ngayo umsebenzi namasu awasebenzisayo (Ruddell beno-Unrau 2004:1466).

#### **2.4 Okulawulwa inqubomgomo ye-CAPS ngezimo zokukhuluma**

Inqubomgomo ye-CAPS, ithi abafundi kumele ukufundiswa kokusetshenziswa kolimi nolwazimagama baqaliswe ngenkathi sebethulelwa amatheksthi angempela, ezinkondlweni nakumaphrozi, emibhalweni, indaba eqanjiwe nengaqanjwanga. Isibonelo: uma kusebenziswa izimo zokukhuluma, kubalulekile ukuthi kugxilwe ekutheni kungani lezo zimo zokukhuluma zisetshenzisiwe kunokuzigagula.

Kuye kube kuhle ukuzibuza umbuzo ofana nalo kungani umbhali esebenzise upholavuthondaba lapha?” Kunokubuza ukuthi “Yisiphi isimo sokukhuluma esitholakala lapha?” Uthi kumele kugxilwe kulokhu: ulimi olunencazelo ecashile namasu obuciko bokukhuluma: izaga, izisho nezifengqo, isibonelo sezifengqo isifaniso, isingathekiso, isenzasamuntu, isenzasasilwane, ihaba, isihlonipho, umbhinqo, indida, ukubhuqa, i-ozmoroni, anakhronizimu, uvuthondaba, upholavuthondaba, umbizi, ifuzamsindo, ukuhlanekezela, ukuqhathanisa, isenzukuthi, uteku, ifanamsindo, ifuzamsindo, umbizi, umphendu, umbuzombumbulu, isihlanakezelo, ilithothisi.

UThango nabanye (2006) bathi nakuba ulwazi lwalezi zimo zokukhuluma lubalulekile, kumele lwethulwe kubafundi njengokuvela kwazo emibhalweni yephrozi, yezinkondlo, emibhalweni yokuziqambela engakholakali neyethula amaqiniso. Ukuveza incazelo umehluko okhona phakathi kwencazelo esobala necashile. Ukukwazi ukubona inkulumo eqhathanisa izehlakalo ezedlule, umlando, ezenkolo, imibhalo yobuciko nabantu abaziwayo. Isibonelo sezisho; Usebenza kwamalume, okuchaza ukuthi usebenza kahle, Nyembezi noNxumalo (1997). Imvelaphi yaso yasukela ekubukisiseni kwesintu lapho ibona ingane ivakashe ekhaya konina. NgokwesiZulu umuntu uma evakashele kwamalume ufike abuse.

## **2.5 Iqhaza elibanjwe izimo zokukhuluma ekuthuthukiseni isizwe, nokwakheka komphakathi.**

Izimo zokukhuluma zibonakala zibambe iqhaza elikhulu ekwakheni umphakathi wonkana, ikakhulukazi olimini lwesiZulu uLimi lwaseKhaya. Uma ngizobheka ekhaya emndenini, emphakathini ngisho ezikoleni ezingamabanga aphantsi aphakathi nendawo naphezulu imbala. Ngokusetshenziswa kwezimo zokukhuluma izaga, izisho nezifengqo emphakathini, kubonakala umphakathi wakheka.

Izinto eziningi ukwenzeka kwazo kuba yisifundo kuwo umphakathi. Izimo ezenzekayo umphakathi uyazishintsha uzenze izimo zokukhuluma. Imvamisa lezo zimo zokukhuluma zisetshenziswa lapho kukhulunywa, ikakhulukazi kubantu abangamaZulu. Ngokukhulunywa kwazo ziyatshaleka ngoba zikhulunywa ngomlomo zidluliswe ezizukulwaneni ngezizukulwane. Nakuba zikhona ezidluliswa ngomlomo zikhona esezashicilelwa phansi emabhukwini, agcinelwa izizukulwane ukuba zizifunde. Njengencwadi kaNyembezi noNxumalo, (1997) enesihloko esithi “INqolobane Yesizwe”, kungeyona yodwa zikhona nezinye njengeka Nyembezi (1990) esihloko sithi, “*Zulu Proverbs*” .

UMathonsi (2004) uthi izimo zokukhuluma okuyizaga zibonakala ziyimiphumela yokwenza kwabantu usuku nosuku empilweni yabo. Lokho kwenza kuphindelela kwesimo esithile noma isigameko abantu baqamba isaga. Leso saga sesizosetshenziswa umphakathi, kungaba ukuxwayisa, ukweluleka, ukusonga, njalo njalo.

Magwaza (2004) yena uthi lezo zaga yizo ezinika indlela elula yokuxazulula izinkinga umphakathi ohlangabezana nazo, nakuba zivela zingakhokakali, kodwa zinabo ubudlelwane nempilo ephilwa emphakathini. Uphinde athi ngaphandle kwezimo zokukhuluma umphakathi ungaba nenkinga enkulu yokuxazulula izinkinga zawo zansuku zonke empilweni, futhi angeke ube nayo indlela yokukhuluma.

U-Yule (1985) uthi kuyenzeka abantu bohlanga olulodwa bakhulume ngezindlela ezingefani owesilisa nowesifazane, lokho kwenziwa ukuthi owesifazane enkulumeni yakhe uzosebenzisa izimo zokukhuluma kakhulu kunowesilisa, okwenzeka kakhulu lapho ehlonipha. Ngiyavumelana noYule (1985) abantu besifazane yibo abajwayele ukuhlonipha abantu basemizini lapho beganele khona. Imvamisa basebenzisa izimo zokukhuluma izifengqo enkulumeni yabo. Ulimi lwesiZulu lwakhiwe izimo zokukhuluma, ngoba izimo zokukhuluma okuyizaga, izisho nezifengqo imvamisa zisuselwa ekwenzeni kwabantu nasekwenzeni kwezilwane, kwesinye isikhathi nasezitshalweni imbala, ngoba zikhona ezisuselwa khona.

## **2.6 Isiphetho sesahluko**

Esahlukweni esadlule ngixoxile ngokubuyekezwa kwemibhalo. Lapho ngivezile ukuthi abacwaningi abanhlobonhlobo, nababhali bezincwadi ezahlukeni bathini bona okumayelana nesihloko socwaningo. Kubalulekile ukuthi kwazeke ukuthi njengoba othisha befundisa abafundi izimo zokukhuluma ngesiZulu uLimi lwaseKhaya bazuzani, lokhu okuzothuthukisa futhi kunothise isiZulu uLimi lwasekhaya. Esahlukweni esilandelayo ngizokhuluma ngezindlela ezisetshenziswayo ekutholeni ulwazi locwaningo. Nakho kubalulekile ukuba kwazeke ukuthi yiziphi izindlela engizozisebenzisa ukucwaninga, ukuze kufezeke izinhloso engizihlosile ngokwenza lolu ucwaningo ukuze kuphenduleke imibuzo ngqangi yocwaningo.

Le mibuzo iyona elawula izindlela namasu asetshenzisiwe, ukwenza lolu cwaningo. Lolu cwaningo lungaphansi kweparadaymu yomhumusho (*interpretive paradigm*). Ngibuye ngasebenzisa nensizakuhlaziya ye-*social constructivist* kaVygotsky (1978).

## **ISAPHLUKO SESITHATHU**

### **3. UMKLAMO NEZINDLELA ZOCWANINGO**

#### **3.1. ISINGENISO**

Kulesi sahluko ngizokhuluma ngomklamo nezindlela ezizosetshenziswa ukuqoqa ulwazi oludingekayo, ukuze kuphenduleke imibuzongqangi yalolu cwaningo. Imibuzongqangi yilena elandelayo:

1. Othisha bayaziqonda yini izimo zokukhuluma?
2. Ngabe othisha bazifundisa kanjani izimo zokukhuluma ikakhulukazi kubafundi bebanga eliphakathi nendawo leshumi (*grade10*) isiZulu uLimi lwaseKhaya?
3. Ukufundiswa kwezimo zokukhuluma kunamphumela muni ekwazini nasekuthuthukiseni ulwazi lolimi lwesiZulu uLimi lwaseKhaya?

#### **3.2 Izinhlalo zocwaningo**

1. Ukuqonda kothisha izimo zokukhuluma.
2. Ukwazi ngokufundiswa kwezimo zokukhuluma ikakhulukazi kubafundi bebanga eliphakathi nendawo leshumi.
3. Ukuba nolwazi lomphumela wokufundiswa kwezimo zokukhuluma.

#### **3.3 Ipharadaymu**

Lolu cwaningo lwami ngilwenze lwaba ngaphansi kwepharadaymu yomhumusho i-*interpretative pharadaymu*. Iyipharadaymu ephinde ibizwe ngokuthi indlela umuntu abuka ngayo umhlaba, Patton (1990). UNkosi (2011) naye ecaphune koSherman noWebb (1988) uthi abanye abacwaningi babuye bathi le pharadaymu ithungatha incazelo ezintweni eziphathelene nomphakathi noma nenhlalo yabantu, futhi igcizelela ukuthi abantu bayazakhela izikhungo zabo, endaweni abahlala kuyona, imigomo elawula lezo zikhungo, noma amaqembu abo enhlalo, (Sherman noWebb 1988). Le pharadaymu ngiyibona ilufanele lolu cwaningo lokuhlola abafundi ukuthi ngabe bazuzani ngokufundiswa izimo zokukhuluma (izifengqo, izaga nezisho) ngolimi lwesiZulu uLimi lwaseKhaya.



Ipharadaymu inikeza uhla lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile, mayelana nokwenzeka kwesimo esithile. OMorgan benoBurrel (1979) bathi ukuba ngaphansi kwepharadaymu kusho indlela obuka ngayo umhlaba. Njengokuthi igcizelela ubumqoka bokuthi kubhekwe abantu abahlukahlukene ukuthi bazakha kanjani izinkolelo zabo noma lezo zinto abakholelwa kuzo. UNeuman (2000) uthi olunye lwezimpawu zepharadaymu yomhumusho ukuthi igcizelela indikimba yokukhulunywayo, emphakathini noma nenhlalo yabantu. *I-interpretative pharadaymu* iyona ehambisana nalolu cwaningo njengoba lapha kuzocwaningwa ukuthi ngabe abantwana bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

Uma kusetshenziswa ipharadaymu yomhumusho abacwaningi basuke behumusha, befuna incazelo yokwazi lokho okutholwe ngabahlanganyeli ngesikhathi behlola isimo esithize, (Orlikowski benoBaroudi 1991). Babuye bathi futhi le pharadaymu umcwaningi uma eyisebenzisa ucwaninga aze afinyelele ebudlelwani bensizakuhlaziya nakwenzayo umcwaningi. Okucwaningwa umcwaningi, angakuqageli kufanele futhi kube nohlonze. Lokho akuthole kuleyo ndawo acwaninga kuyo. Njengakulo lolu cwaningo lwami engifuna ukwazi ukuthi abafundi bazuzani ngokufundiswa izimo zokukhuluma.

Ipharadaymu yomhumusho iyindlela abacwaningi abasuke behumusha ulwazi beqala ngolwazi olungamaqiniso kuhlanganisa nokwenza kwabantu, kube yindlela yokwakha izindlela abazophila ngazo, leyo ndlela ezobenza balingane ngokwempilo, kungabi bikho ozoba ngaphezu komunye ngezinga lempilo abayiphilayo. UNeuman (2004). Yingakho ngiyibone ihambisana nalolu cwaningo ngoba izimo zokukhuluma nazo ziwumphumela wokwenza kwabantu ngokuphindelela isimo esithile, lokho kwenzeka bese abantu siqamba isimo sokukhuluma kungaba isaga, isisho noma isifengqo. Leso simo sokukhuluma sesizosetshenziswa umphakathi, kungaba ukuxwayisa, ukuyala, ukusonga njalonjalo.

U-Neuman (2004), uphinde aveze ukuthi umcwaningi osebenzise ipharadaymu yomhumusho ungena agxile embonweni wokwethulwa yilokho akucwaningayo njengento ephilele. Okusho ukuthi umcwaningi uthola emva kocwaningo olujulile ngendikimba leyo acwaninga ngayo, abuye abheke nobudlelwano bazo zonke izingxenye zendikimba. Umcwaningi ongumhumushi usebenzisa imininingwane eminingi ukuze athole ulwazi nokuqonda okunzulu ngalokho akucwaningayo.

Umcwaningi wocwaningo ongumhumushi ugxila kokwenzekayo nasekutheni abantu bazenza kanjani izinto nsuku zonke bathi:

“An interpretive researcher wants to learn what is meaningful or relevant to the people being studied, or how individuals experience daily life. The researcher does this by getting to know a particular social setting and seeing it from the point of view of those in it, therefore sharing feelings with them”. (Cohen nabanye, 2007, p. 6.)

Le pharadaymu iyona ehambisana nalolu cwaningo njengoba ngicwaninga ngokuzuzwa abafundi uma befundiswa izimo zokukhuluma esiZulwini. Abafundi bafundiswe ngokwejwayelekile, ngendlela ezogxila emvelaphini yezimo zokukhuluma, babe sebehlolwa ukuthi bathola kangcono yini kunangale ndlela abebekufundiswa ngaphambili. Ngesikhathi kufundiswa kusetshenziswe isiqophamazwi, kwabuye kwathathwa namanothi, ngaphambi nangemuva kocwaningo kube khona imibuzo ebuzwe ngumcwaningi kubahlanganyeli bocwaningo, inhloso yomcwaningi ukuthola ulwazi olunzulu. U-Gee (2004) uthi imiphumela yeparadaymu yomhumusho imvamisa iba yiqiniso, ngoba iveza indlela abantu abayenza ngayo ncamashi. U-Walsh (1995) uvumelana no-Gee (2004) ngokuthi imiphumela imvamisa iba yiqiniso. Nalokho okusuke kwenziwe ngabantu, ngolwazi oluphambili. Nakulo lolu cwaningo imiphumela yalo kumele ibe yiqiniso ukuze kusizakale izizukulwane, ngolwazi olunzulu, mayelana nezimo zokukhuluma. Kubalulekile ukuba kwaziwe ukuthi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

### **3.4 Ucwaningo lobunjalo lwesimo sotho**

Lolu cwaningo ngilwenze lwaba ngaphansi kwesimo sotho (*qualitative*) inhloso yami ngihlose ukuthola ulwazi olunzulu ukuze ngicubungule futhi ngiqonde ukuthi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Uma bechaza bathi:

“Qualitative methods are particularly well suited for examining instances of self-regulated learning as events because they involve rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity”.  
Yin (1988, p. 199)

Nezinye izazi zolimi ezinjengoSherman benoWebb (1988) zivumelana ngokuthi indlela yocwaningo lwesimo sotho iyona ndlela esebenza kahle ocwaningweni olufuze lolu, lapho umcwaningi eqoqa ulwazi lwabahlanganyeli bocwaningo okungothisha abafundisa isiZulu uLimi lwaseKhaya.

Ukuze umcwaningi angeke aqagele kukho konke okwenzekayo, kodwa ugxile kakhulu kokushiwo ngabahlanganyeli bocwaningo, akafaki akucabangayo, babuye bathi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participants' observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography. Sherman noWebb (1988, p. 84),

Ziningi izazi zolimi ezikhuluma ngocwaningo lwesimo sotho. Omunye wazo ngu-Eastwood (1988). Yena uthi ucwaningo lwesimo sotho luncike kakhulu ekuqondeni izehlakalo ezibhekene nokwenzeka ngempela. Okubalulekile kulolu hlobo locwaningo lwesimo sotho, ukuthi okusemqoka uluvo lwabahlanganyeli bocwaningo. Ngaleyo ndlela imiphumela yocwaningo lwesimo sotho ibhekana ngqo nesimo leso socwaningo, ayifanekiswa nezinye izimo eziphathelene naleso esicwangingiwe. Yingakho kubalulekile ukwazi ulimi lwalabo abacwaningwayo ocwaningweni lwesimo sotho. UBryman (1988) oyisazi sezilimi obuye abe ngumcwaningi wocwaningo lwesimo sotho uthi indlela abahlanganyeli bocwaningo abaqonda noma abahumusha ngayo izinto abazenzayo yiyo ehambisana nocwaningo lwesimo sotho.

ODenzil beno Lincoln (1994) bona bavumelana ngokuthi ucwaningo lwesimo sotho lusiza ukuba kuhunyushwe okwenzeka emhlabeni ukuze kubonwe nobekade engakunakile akunake futhi akubone. UPatton (1990) yena uthi ziningi izinto ezibhekwayo ezisondelene nalokhu okucwaningwayo njengobudlelwano okungaba inhlalo, ipolitiki, indawo nokunye. Ngenye indlela izazi zolimi zocwaningo lwesimo sotho ziye zizame ukuqonda ngezincazelo abahlanganyeli bocwaningo abazinikezayo ekwenzeni izinto ezithile lapho bekhona. Konke lokhu bakwenza ngokubuka indlela abacwaningwayo ababheka ngayo izinto.

UBernard (1995) uthi ucwaningo lwesimo sotho lufuna umphumela wokucwaningwayo ngokwenza imibuzo, ezophendulwa ngabahlanganyeli bocwaningo, ngesikhathi socwaningo. Lokhu ikwenza ngokulandela indlela ethize ewubuciko, okuyiyo ezonikeza izimpendulo emibuzweni ebuzwe ngumcwaningi. Lezo zimpendulo eziqoqiwe zibe nobufakazi obunzulu. Ibuye ikhiqize imiphumela okuyiyona yona. Ucwaningo lwesimo sotho lufuna ukuqonda izinkinga zokucwaningwayo noma isihloko sokucwaningwa ngakho, okumbandakanya umphakathi ohlala kuleyo ndawo.

Ucwaningo lwesimo sotho luwucwaningo olubalulekile oluphethe amaqiniso abacwaningi abanhlobonhlobo ngalokho okucwaningwa ngakho. Yingakho ngibone lulufanele lolu

cwaningo lwami olucwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Okunye ulwazi locwaningo ngizoluqoqa ngokuthi ngenze imibuzo esakuhleleka engizoyibuza.

Ngizophinda ngicwaninge okwenzeka emphakathini noma nenhlalo yabantu, ngokuthi ngisebenzise izingane zakuloyo mphakathi ezifunda ibanga leshumi. Izimo zokukhuluma zibuye futhi zisetshenziswe ngumphakathi enkulumeni yawo yemihla namalanga. Ngesikhathi uzisebenzisa nezingane zisuke zikhona zilalele, zicosha kuwo, ngesikhathi zicosha nazo zizisebenzisa izimo zokukhuluma kukhona lokhu okwenzekayo empilweni yazo.

UBernard (1995) uthi ucwaningo lwesimo sotho lunezindlela ezintathu eziwayelekile oluzisebenzisayo uma ucwaningwa ngalo, eyokuqala ukubukela, eyesibili ukwenza izinkulumo ngxoxiswano eziyinhlobo. Ngenhloso yokufuna ulwazi olunzulu ngomlando walokho okucwaningwayo nolwazi lwangaphambili nezimpendulo eziyame esihlokweni socwaningo esithi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

Indlela yesithathu ucwaningo lwesimo sotho lwenziwe lwagxila emvelaphini namasiko amaqembu athize. Ucwaningo lwesimo sotho luqoqa ulwazi lusebenzisa lezi zindlela ezintathu lusebenzisa amanothi athathwa ngumcwaningi ngenkathi ebukela ucwaningo nangenkathi ebuza imibuzo. Lawo manothi umcwaningi usuke ewaqoqe ngesikhathi esendaweni yokucwaninga. Usuke esebenzisa isiqophamazwi nesithwebuli.

Lezi zindlela ezibalulwe nguBernard (1995), ngizibona zihambisana ngqo nocwaningo lwami. Ngizobukela lapho befundisa ngezimo zokukhuluma ngiphinde ngenze inhlobo lapho ngiqoqa ulwazi ngokudephile. Lokho engizobe ngikwenza ngizokwenza ngigxile emaqenjini athize. Okunye ngizobe ngibheke ulimi lwesiZulu kuphela. Ngesikhathi ngicwaninga nami ngizosebenzisa isiqophamazwi nevidiyo, yingakho ngibone ucwaningo lwesimo sotho lulufanele lolu cwaningo lwami.

### **3. 5 Ucwaningo lotho**

Lolu cwaningo wucwaningo lotho (*case study*) lubheka utho olulodwa, utho oluyizimo zokukhuluma. Ngifuna ukwazi ukuthi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya? Ucwaningo lotho lucwaninga utho olulodwa ngokujula. Ngokuka Yin (1994) uthi utho olucwaningwayo kungenzeka lube lunye, noma

lube luningi, lungaba sesikoleni noma emphakathini noma kungaba yinhlangano ethile. Ucwangingo lotho lunhloso yalo ukuchaza kabanzi ngesimo esithize, abahlanganyeli abahlala kuso. Ucwangingo lotho luyindlela yokucwanginga esetshenziswa ngabacwangingi abaningi abasebenzisa iparadaymu yomhumusho kanti futhi lusebenzisa indlela yobunjalo besimo lapho iqoqa ulwazi. Nakulolu cwangingo ngizosebenzisa ipharadaymu yomhumusho nendlela yobunjalo besimo, lapho sengiqoqa ulwazi. Njengoba ngicwanginge ukuthi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Uma bechaza ngocwangingo lotho bathi:

A case study approach provides a unique example of a real situation enabling reader to understand how ideas and abstract theories can fit together, a case study research aims to capture the reality of participants lived experiences and thought about a particular situation. Cohen (2007, p. 182)

Ngabona ukuthi nakulolu cwangingo yilona ucwangingo lotho oluhambisana nalo, engilusebenzisile ukuthola ulwazi olujulile ngezimo zokukhuluma ezifundiswa abafundi, ukuthi emva kokuzifundiswa ngabe yini abayizuzayo.

### **3.6 Ukuqokwa kwababambiqhaza bocwangingo**

Ngesikhathi sengiqoka abazobamba iqhaza ocwangingweni ngasebenzisa ukuqoka okunenhloso (*purposive sampling*). Imvamisa yikhona kuqoka okusetshenziswa ocwangingweni oluningi, olucishe lufane nalolu lwami oluhlose ukucwanginga okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwasekhaya. UGrinel beno Rau (2005) bayavumelana ngokuthi ukusebenzisa izinhlobo zokukhetha yiyona ndlela elungile nekhona umcwangingi angayisebenzisa ocwangingweni.

UCohen nabanye (2007) bathi ulwazi olunzulu kumele lusetshenziswe uma kukhethwa abahlanganyeli. Ukuqokwa ngenhloso kwabazobamba iqhaza ocwangingweni kuzosiza kakhulu umcwangingi ekutholeni izimpendulo zocwangingo lwakhe. Ucwangingo lusebenzise amakilasi amathathu abafundi abafunda esikoleni lapho kufunda khona izingane zabantu abakhuluma isiZulu uLimi lwaseKhaya nothisha bazo abathathu.

Lolu cwangingo lubheke kubafundi abenza ibanga eliphakathi nendawo, ibanga leshumi. Isizathu esenze ukuba ngikhethe leli banga ukuthi yilona banga esengisebenze kakhulu nalo, ngihlezi ngibuka lapho othisha beliefundisa, kanti futhi okunye yilona banga elinabafundi asebethu ukukhula. Nakuba begqugquzelwa mihla namalanga, lapho befundiswa ngezimo zokukhuluma ukuba bazisebenzise emisebenzini yabo yesiZulu. Lawa mathuluzi izingxoxo,

namanothi engizowathatha ngesikhathi sezingxoxo. Yiwona mathuluzi engizowasebenzisa futhi engiwabone ebalulekile, kuwo ngizothola ulwazi olujulile. Izingxoxo zithathe ihora umhlanganyeli ngamunye.

### **3.7 Izindlela namathuluzi okuqoqa ulwazi locwaningo**

Ngesikhathi ngiqoqa ulwazi amathuluzi nezindlela zokuthola ulwazi locwaningo, ngizohlenganisa indlela yezingxoxo noma inhlololwazi. Ngokujwayelekile kuba inhlololwazi esakuhleleka (*semi-structured interview*). Ngizobuka okwenziwa, lapho kufundiswa abafundi, ngesikhathi ngibuka ngizobe ngibhala namanothi. Ngiphinde ngiwasebenzise, namanothi aqoqwe ngesikhathi sezingxoxo.

UMarton noBooth (1997) bathi kujwayelekile nakulo ucwaningo lwesimo njengoba kuyizo izindlela ezivame ukusetshenziswa ngabacwaningi bocwaningo lobunjalo besimo, nokuyizona engizisebenzisile lapho ngiqoqa ulwazi locwaningo. Inhloso yezingxoxo ukuba umcwaningi axoxe nomhlanganyeli wocwaningo. Umhlanganyeli wocwaningo umtshela ngakwaziyo, ajwayele ukukwenza, akwenzayo, nokunye okuvezwa yilesi simo. Umcwaningi nomhlanganyeli bavumelana ngezimo ezithize mayelana nokuchaza ngesimo kumbe izehlakalo eziphathelele nalo ucwaningo bakwazi ukuzichaza.

### **3.8 Ukuqokwa kwendawo lapho ucwaningo lwenzelwe khona**

Ngaqoka isikole esisodwa samabanga aphakathi nendawo ibanga leshumi. Isikole sakwaMashu eNtuzuma. Abantu abahlala kule ndawo yaseNtuzuma bakhuluma izilimi zase Ningizimu Afrika ezehlukahlukene njengesiXhosa, isiSuthu isiVenda, nesiShangane. Kodwa isiZulu yilona lulimi olukhulunywa kakhulu kule ndawo.

Yikhona okwenze ngacwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma. Ngokubuka kwami ngesikhathi ngifundisa yonke le minyaka eyishumi, ngibone ukuthi uma abafundi bengafundiswa ngemvelaphi yezimo zokukhuluma bangafunda ngokwazi mayelana nolimi nemikhutshana namasiko abantu abakhuluma ulimi.

### **3.9 Ukulandela inkambiso elungileyo yocwaningo**

Ukulandela inkambiso elungileyo yocwaningo, ngabhala izincwadi ngibhalela iziphathimandla zesikole. Kulezi zincwadi ngangicela imvume yokwenza ucwaningo. Ngachaza isizathu sokwenza ucwaningo, nokuthi ngasikhetha kanjani lesi sikole futhi ngasizathu sini. Mayelana nokukhethwa kwalesi sikole ngabona kufanele ngicwaninge esikoleni engisebenza kuso. Isizathu ukuthi sengisebenze kuso isikhathi eside ngibona konke kwenzeka phambi kwami.

Okwakubalulekile ukuthi ngithole isikole samabanga aphakathi nendawo lapho ucwaningo luzogxila khona njengokwenhloso yami. Ngachaza nangamalungelo alabo ababezobamba iqhaza ocwaningweni, kumbandakanya nolwazi lokuthi owayezozizwa engasathandi ukuqhubeka nocwaningo wayenelungelo lokuyeka ukubamba iqhaza ocwaningweni noma ngasiphi isikhathi lapho ezizwa engasakhululekile ngaphandle komphumela omubi. Ngachaza ukuthi ulwazi olwabe luzotholakala ocwaningweni lwalungeke lusakazwe nje noma ikanjani, kodwa lwabe luzokwaziwa yimina nalowo ongumeluleki wami futhi luhlale endaweni ephaphile enyuvesi kuze kuphele iminyaka emihlanu, emva kokuphuthulwa kocwaningo.

Ababezobamba iqhaza ngabachazela okwakuzokwenzeka ngesikhathi socwaningo, njengokusebenzisa ividiyo nokuthwethulwa. Ngabachazela ukuthi banelungelo lokusho uma bengathandi ukuqoshwa nokuvidiyolazwa uma bengakhululekile ngakho. Kangigcinanga ngokubabhalela izincwadi ngabuye ngenza umhlangano nabo bonke ababezobamba iqhaza ocwaningweni, lokho kwakuzongisiza ekutholeni abanemibuzo ababengathanda ukuyibuza bayibuze ngiyiphendule.

### **3. 10 Izingqinamba zocwaningo**

Njengalo lonke ucwaningo, nalolu lungaba nezinkinga. Okokuqala ukuthi lolu cwaningo luzogxila ebangeni leshumi kuphela, aluzokugxila kuwo wonke amabanga emfundo kulesi sikole ukuze kuqhathaniseke okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Okwesibili luzogxila esikoleni esisodwa, hhayi eziningi.

Lokhu ngeke kuveze isithombe sokwenzeka kuzo zonke izikole lapho kufundiswa khona isiZulu uLimi lwaseKhaya kodwa kuzogxilwa kokwenzeka kulesi sikole esisodwa kuphela okuzobe kucwaningwa kuso. Okwesithathu ukuthi othisha abazoba yingxenywe yocwaningo bathathu kuphela, akuzukuba yibo bonke othisha esikoleni, nakwezinye izikole.

Okunye ukuthi luzogxila kuphela kokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngolimi lwesiZulu uLimi lwaseKhaya. Lolu cwaningo lungaba buthaka ngenxa yokuthi ngisebenza kuso lesi sikole. Ngikusho lokhu ngoba kungenzeka ngigcine ngisebenzisa ulwazi enginalo lwalokho engikubona nsuku zonke kulesi sikole, kungabi ulwazi engiluthole kothisha abayingxanye yocwaningo nangesikhathi socwaningo.

### **3. 11 Ukuvivinya amathuluzi okwenza ucwaningo**

Ukubheka ukuthi ngabe lolu cwaningo luzoba yimpumelelo yini, ngizokwenza imibuzo yokuvivinya ucwaningo kuqala, engizoyibhekisisa kahle. Ngizophinda ngibuke nothisha lapho befundisa ngazo izimo zokukhuluma. Neshadi lokubukela ngizolisebenzisa ngesikhathi, ngibuka othisha befundisa, ngesikhathi ngenza uvivinyo lokuhlola. Ukusebenza kwamathuluzi, azosetshenziswa ukuthola ulwazi oludingekayo kulolu cwaningo, ngenze uvivinyo locwaningo (*piloting*).

UJanesick (1998) uzwakalisa umbono wakhe wokuthi umcwaningi kumele enze uvivinyo locwaningo olungeke luthathe isikhathi eside ukuze akwazi ukuthola amakhono ahlukene noma amaqhinga ekwenzeni ucwaningo lwakhe lube yimpumelelo. Nami ngilwenzile uvivinyo locwaningo esikoleni esingumakhelwane naso esifundisa isiZulu uLimi lwaseKhaya. Lapho ngenze imibuzo ngase ngiyibuza kothisha, leyo mibuzo ngeke ngiyisebenzise uma sengenza ucwaningo, kudingeka ukuba ngenze eminye imibuzo, okuyiyo okuzocwaningwa ngayo, ngizobe ngibheka ukuthi ngeke lube nankinga yini ngokuhamba kwesikhathi. Njengokuthi kubuzeke imibuzo engenasidingo neminye engezukuphenduleka kahle mhlawumbe nengahambisani nocwaningo.

Kuphinde kubhekwe nokuthi nolwazi oluzotholakala khona luyilo ngempela yini, uma kunjalo, ngaleyo ndlela lukholakale lube yimpumelelo. Nesikole okuyobe kwenziwa kuso uvivinyo locwaningo ngeke sisetshenziswe ocwaningweni lwangempela. Ngeke futhi sidalulwe igama laso langempela. Uma sekwenziwa ucwaningo abafundi bayofundiswa njengokwejwayelekile, bese behlolwa ukuthi bazuza kanjani, ngokufundiswa izimo zokukhuluma. Isizathu sokwenza uvivinyo locwaningo ngokuthi ngizobe ngifuna ukubona ukuthi yonke imibuzo yami izwakala kahle yini, ngifuna nokubona ukuthi ikhona yini imibuzo engadida bangayizwa ngendlela ababuzwe ngayo.



### **3.12 Ukuqhutshwa kocwaningo esikoleni**

Lolu cwano ngilwenzele esikoleni esizinze endaweni yakwaMashu, eNtuzuma. Lesi sikole sinabafundi abakhuluma isiZulu uLimi lwaseKhaya, nakuba zikhona ezinye izilimi zabantu abamnyama ezinjengesiXhosa, isiSuthu nezinye, kodwa isiZulu uLimi lwasekhaya basifunda siwlimi lokuqala. Imvamisa isiZulu yilona lulimi oluthi uma lukhulunywa luthande ukusebenzisa kakhulu izimo zokukhuluma kunezinye izilimi ezitholakala kule ndawo. Zonke izilimi cishe zinakho lokhu kusebenzisa izimo zokukhuluma yingakho ngibone kuyinto engcono ukuba ngicwaninge ngazo.

Uthisha nothisha ulungise isifundo sakhe ngendlela ejwayelekile ajwayele ukufundisa ngayo. Leso sifundo bekuyizimo zokukhuluma, babe sebeyofundisa, isifundo ngasinye, sithethe ihora. Baphindile futhi bafundisa ngendlela eveza imvelaphi yezimo zokukhuluma. Ekugcineni babe sebebhalisa abafundi isivivinyo, esihlanganisa lezi zifundo zombili. Ngesikhathi bebhalisa lesi sivivinyo, bebeqikelele ukuthi makungabi bikho ozobukela komunye. Umfundi nomfundi bekumele akhiphe amangwevu akhe kulesi sivivinyo ukuze kutholakale umphumela oliqiniso.

### **3.13 Isiphetho sesahluko**

Sengikhulumile ngomklamo nezindlela zocwaningo. Ngikhulumile ngepharadymu, ucwaningo lotho, ukuqokwa kwababambiqhaza ocwaningweni, izindlela namathuluzi okuqoqa ulwazi locwaningo. Ukuqokwa kwendawo lapho ucwaningo lwenzelwe khona. Ngabuye ngakhuluma nangokulandelwa kwenkambiso elungileyo yocwaningo, izingqinamba zocwaningo, ukuvivinya amathuluzi okwenza ucwaningo, ukuqhutshwa kocwaningo esikoleni, nesiphetho sesahluko. Sengizokhuluma ngohlaka lwensizakuhlaziya nohlaka lwemicabango esahlukweni esilandelayo.

## ISAHLUKO SESINE

### 4. UHLAKA LWENSIZAKUHLAZIYA NOHLAKA LWEMICABANGO YOCWANINGO

#### 4.1. ISINGENISO

Esahlukweni esilandelayo sengizokhuluma ngohlaka lwensizakuhlaziya nohlaka lwemicabango yocwaningo. Ngizokhuluma ngilandela lezi zihlokwana isingeniso, insizakuhlaziya, uhlaka lwensizakuhlaziya, uhlaka lwemicabango, ubudlelwane phakathi kohlaka lwensizakuhlaziya nohlaka lwemicabango, ukufundwa kolimi ngokwe *social constructivists*, injulalwazi yokuzuzwa kolimi lwebele, izinsizakuhlaziya ezimayelana nokufundiswa kolimi, ulwazi lokufundwayo, ukufundiswa ngolwazimagama (*concept*), ukufundiswa ngokubaluleka kolwazimagama, ukubaluleka kolwazimagama, ulwazi lokufundiswayo ngezimo zokukhuluma, ulwazi lwemvelaphi yamagama asetshenziswe ukwakha izimo zokukhuluma, ulwazi lwezimo zokukhuluma lwaphambilini nolutholwa esikoleni, nesiphetho.

Kulesi sahluko ngizokhuluma ngohlaka lwensizakuhlaziya nohlaka lwemicabango yocwaningo. Ngizophinde ngichaze ngensizakuhlaziya esetshenzisiwe ocwaningweni, uhlaka lwensizakuhlaziya, okuyindlela insizakuhlaziya eyakhiwe ngayo. Kukhona nohlaka lwemicabango, okuyindlela umcwaningi acabanga ngayo ngesikhathi enza ucwaningo, ngoba nakho kubalulekile uma ucwaninga. Umcwaningi akaveli aziklayele nje kodwa kuba khona indlela thizeni acabanga ngayo, emholayo.

Kukhona nokufundiswa ngeso le-*social constructivist*. Leyo ndlela isukela ensizakuhlaziyeni. Nakulolu cwano ngisebenzise insizakuhlaziya ye-*social constructivist* ka-Vygotsky yangonyaka we-1978. Kukhona nokufundiswa ngeso le-*social constructivist*, ukuze ucwaningo lukholakale ukuthi konke okutholakele kuyiqiniso, nomphumela kube yiwona wona. Ubudlelwano phakathi kwensizakuhlaziya nohlaka lwemicabango, izinsizakuhlaziya ezimayelana nokufundiswa kolimi, ulwazi lwamagama ezimo zokukhuluma ukufundiswa ngemvelaphi yegama, ukufundiswa ngokubaluleka kwegama, okubalulekile ngokufundiswa kwamagama ngokuphusile, ulwazi lokufundiswayo, ulwazi lwamagama afundiswayo, ulwazi lwemvelaphi yamagama, ubudlelwano phakathi kolwazi lokufundiswa nolwazi lokufundiswayo.

## 4.2 Insizakuhlaziya (theory)

Insizakuhlaziya babuye bayichaze ngokuthi injulalwazi okuyiqoqo lezitatimende noma indlela yokuchaza amaqiniso ngesimo esithize noma ubunjalo bento, noma ukusebenza kwento ethize, *The American Heritage Dictionary*, (2001). Insizakuhlaziya ingasetshenziswa yiqembu elithile lomphakathi, elifuna ukwazi ngokuthize okwenzeka emphakathini noma isimo sesikhungo esithile, naso esifuna ukwazi ngokuthize okwenzeka ngaphakathi esikhungweni. Ikakhulukazi leyo nhlanganisela yamaqiniso esike yavivinywa, noma iqoqo lomphakathi lavumelana ngayo. Izinsizakuhlaziya ziwumphumela oyincazelo yocwaningo olunzulu, zeyeme ezinkolelweni ezithile kanti zisetshenziswa iningi labantu. Uchaza athi:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proposing which facts are most important for understanding that topic and what sorts of relationships among the facts are most significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning. Thomas (1996, p.58)

Isicaphuno esingenhla sika Thomas (1996) sithi insizakuhlaziya yiyo eyelekelela ukucacisa amaphuzu athile amayelana nolwazi olucutshungulwayo. Ekwazini ukuchaza amaqiniso athile, ngemvelaphi yamagama asetshenzisiwe. Nakuzo izimo zokukhuluma ngibona kubalulekile ukuba ngisebenzise insizakuhlaziya ukuze nakhona kuzotholakala umphumela oliqiniso futhi ocutshunguliwe kabanzi. Njengoba ngicwaninga ngaphansi kwesihloko esithi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Insizakuhlaziya engiyisebenzisayo kulolucwaningo eye *social constructivist* ka-Vygotsky (1978).

## 4.3 Uhlaka lwensizakuhlaziya (*theoretical framework*)

Uhlaka lwensizakuhlaziya yilona oluba ngumgogodla wocwaningo, elulawulayo. Luchaza izinto okuyizona ezizohlolwa wucwaningo nokuthi kuyohlaziywa kanjani lokho okuzohlolwa wucwaningo. Uhlaka lwensizakuhlaziya lusebenza njengenjulalwazi esetshenziswa ukwenza ucwaningo. Ukwenza isibonelo: uhlaka lwensizakuhlaziya lubalulekile lapho kwenziwa ucwaningo ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya, nanoma yisiphi nje isimo esicwaningwayo, noma ngabe kungasizathu sini. Isizathu salokhu ukuthi abafundi bemiphumela yocwaningo bazodinga ukwazi ukuthi obecwaninga ubesebenzisa yiphi insizakuhlaziya.

Yingakho uhlaka lwensizakuhlaziya kumele luveze ngokucacile kumfundi wombiko wocwaningo ngesimo sepolitiki, senhlalo, sosikompilo nomlando lapho ucwaningo luvela khona. Konke lokhu kuchaza ukuthi ngisho indlela umcwaningi azohlaziya ulwazi alutholile kufanele kucaciswe kahle, ngengxa yokuthi abafundi bombiko wocwaningo bazofisa ukwazi ukuthi umcwaningi wayebuka ngasiphi isibuko kumbe ihlo. Uma ngenza isibonelo kungenzeka ukuba umcwaningi usebezise indlela yokubuka yama *psychologists* noma yama *behaviourists*. Kubukeka kumsiza umcwaningi ukuba ahlaziye ngokwakha amaqoqwana namaphethini olwazini aluqoqile uma lokhu kudingekile futhi kuhambisana nendlela esetshenziwe yokuqhuba ucwaningo.

#### 4.4 Uhlaka lwemicabango (*conceptual framework*)

Uhlaka lwemicabango luhlanganisa imicabango ehlanganiswe ndawonye njengebalazwe locwaningo noma umdwebo. Umcabango uwuphawu noma isithombe esimele umbono othile ongabonakali. I-*Answers.com* (2009) ukuthi uhlaka lwemicabango lwenzeka lapho umcwaningi ehlanganisa imicabango evela ikhona ocwaningweni olwake lwenziwa ukuze athole ukwesekela okudingwa yimibuzo yocwaningo. Uma sekwake kwaba khona umcwaningi osekwake wazama ukuhlanganisa leyo micabango nocwaningo olusemthethweni, lokho kusho ukuthi wayekhanda uhlaka lwenjulalwazi okumele lusetshenziswe njengebalazwe eselivele selidwetshiwe (*ready-made-map*) kwabanye abacwaningi ukwesekela ucwaningo lwabo.

UChinn (1999) ubeka umbono ofanayo noshiwo uKhan (2004), uma bechaza uhlaka lwemicabango bathi luyimiqondo noma imicabango ejiyile yezinto ezenzekalayo noma ezibonakalayo, lapho uhlaka lwensizakuhlaziya, lusebenza khona njengomhlahlandlela wocwaningo. Uma echaza uhlaka lwemicabango ubeka uthi:

Conceptual framework as the key concepts and contexts of your research project should also assist you in focussing your work. They define the territory for your research, indicate the literature to consult and suggest the methods and theories you might apply.  
UBester (2008, p. 36-37)

Isicaphuno esingenhla sicacisa kahle ukuthi uhlaka lwemicabango lusebenza njengokhiye wokucacisa emagameni ongawasebenzisa ocwaningweni lwakho. Lawo magama okunokwenzeka ukuba akusize ukuba ucwaningo lwakho lunganhlathathi kepha lubheke endaweni eyodwa. Ibuye ikusize ekukhetheni izincwadi ongazisebenzisa nendlela yokusebenza nensizakuhlaziya ongayisebenzisa.

Lezi zinhlaka uhlaka lwemicabango nohlaka lwenjulalwazi kusiza umfundi wombiko wocwaningo ukuthi abone ukuthi umcwaningi yena ngokwakhe umi kuphi noma uyazi kanjani into ethile. Yingakho nakulolu cwano ngikhethe ukukusebenzisa kokubili uhlaka lwensizakuhlaziya nohlaka lwemicabango. Ukuze kucace indawo engimi kuyo ezincazelweni ngemicabango ethize, efana nayo inzuzo ezuzwa ngabafundi uma bafundiswa izimo zokukhuluma.

#### **4.5 Ubudlelwano phakathi kohlaka lwensizakuhlaziya nohlaka lwemicabango.**

Uhlaka lwensizakuhlaziya (*theoretical framework*) nohlaka lwemicabango (*conceptual framework*), kuzwakala sengathi izinto ezifanayo. Uma usukucabangisisa kahle kuyizinto ezimbili ezingefani. Okwenza kubukeke sengathi izinto ezifanayo ukuthi bukhulu ubudlelwano phakathi kwakho kokubili. Umehluko ogqamile phakathi kwakho ukuthi uhlaka lwensizakuhlaziya lungasetshenziswa lapho kukhona ulwazi oluthi aluvele kanti uhlaka lwemicabango ngeke lakwazi ukucacisa ngokugculisayo ngesimo noma ngaleyo nto ecwaningwayo.

Kuye kusetshenziswe ezinye izindlela ezibalulekile futhi lezo zindlela zingasetshenziswa ukuhlola imibono engaqinisekisiwe evela ikhona. Kubalulekile ukuthi izinhlaka ngaso sonke isikhathi zibe nemingcele nemigomo ethile, okufanele ilandelwe ukuze ucwaningo lukholakale. Ngezinye izindlela kubalulekile ukwenza ucwaningo, ulandela uhlaka oluthize. Isibonelo: ulwazi lwamagama akha izimo zokukhuluma nawo ayeme ohlakeni oluthile. Kubukeka kungaba lukhuni ukuchaza ukuthi ziyini futhi zakheka kanjani.

Okunye futhi kusiza ekutheni kungabi nzima ukuthi okutholakele ocwaningweni kuthathwe njengolwazi oluhloliwe nolusezingeni eliphezulu. Lokhu okungelula uma ucwaningo lungeyamisiwe nohlaka oluthile. Ngamanye amazwi umsebenzi nomsebenzi wocwaningo kumele ulawulwe luhlaka lwensizakuhlaziya, unconywe noma ugxeke ngabanye abacwaningi. Lokhu kwenzelwa ukuqinisekisa iqophelo eliphezulu ukuze ungeyeki uma usufundwa futhi ukholakale.

Nakulolu cwano ngizokusebenzisa kokubili uhlaka lwensizakuhlaziya nohlaka lwemicabango. Ukuze uma uhlaka lwensizakuhlaziya kukhona lapho lwehluleka khona ukucacisa, lwelekelele uhlaka lwemicabango, lunjengoba lukhona olunye ulwazimagama olungeke lwacaca kahle ekuchazweni. Ngaleyo ndlela imicabango izothathwa njengengxenyeyohlaka lwensizakuhlaziya, ayizimele yodwa.

#### 4. 6 Ukufundwa kolimi ngokwe-*social constructivist*.

Insizakuhlaziya i-*social constructivist* yaqanjwa ngumcwaningi waseRussia ogama lakhe kunguVygotsky (1978). Yona futhi le nsizakuhlaziya ibuye yaziwe ngokuthi yi-*socio-historical theory*. Umcwaningi uVygotsky (1978) uthi ukufundiswa kuyinto eyenzeka ngesikhathi umuntu eyingxenywe yomphakathi. Lowo muntu ebuka konke okwenzeka emphakathini, ebuka ukuthi izinto zenzeka kanjani ngokwejwayelekile, nalowo ofundiswayo kube khona akwaziyo ngalokho afundiswa ngayo. Kufanele kube yinto ake ahlangebuzana nayo endaweni ahlala kuyo.

UVygotsky (1978) ubuye akholelwe ukuthi umntwana ukuze akwazi ukufunda akufundiswayo, ngokwejwayelekile nalowo ofundiswayo kuba khona akwaziyo ngalokho afundiswa ngakho, kungaba okungumbhalo noma okungesiwo, kufanele axhumane nabanye abantu, azi ngezinto ezimzungezile, futhi ezenzeka endaweni ahlala kuyo. Okusho ukuthi uVygotsky (1978) uthi ugcizelela ubudlelwano phakathi kolwazi umfundi analo nosikompilo, lapho efundiswa. Lokhu kusho ukukhula ekufundisweni uma umfundi ehlanganisa usikompilo nolwazi olusha nolwazi abevele enalo ngalokho akufundiswayo, naye abambe iqhaza kulokhu akufundiswayo. I-*social constructivist* iyinjulalwazi ephathelene nokufundiswa kugcizelelwa ukwakheka kolwazi kumuntu uma efundiswa:

“Whereas Piaget described the child as a little scientist, constructing an understanding of the world largely alone, Vygotsky (1978, 1987, 1993) suggested that cognitive development depends much more on interactions with people in the child’s world and the tools that the culture provide to support thinking. Children’s knowledge, ideas, attitude, and values development through interaction with others”.

Woolfolk (1998, p.83)

Isicaphuno esingenhla ngokukaWoolfolk (1998) uchaza ingane njengochwepheshe omncane eyakheka ngendlela eqonda ngayo umhlaba. UVygotsky (1978) yena ubeka umbono wakhe uthi ukukhula kwengane inobudlelwano nabantu abayizungezile noma emhlabeni ehlala kuwo, abantu abayizungezile yibo abayilekelela ngolwazi lwamagama nemvelaphi yawo. Ngokuhlangana nabantu kuyisiza kakhulu ekutholeni ulwazi lwamagama. Ulwazi lwamagama olunzulu yilo olwenza ulimi lomfundi lunotho.

Nakuzo izimo zokukhuluma umfundi uma ezoba nalo ulwazi lwamagama angeke abe nayo inkinga, Naye uzothathwa njengompetha walolo limi. Umfundi ukuze athathwe njengompetha wolimi, akufanele kube yinto aqala ukuyibona nokuyiqaphela esikoleni.

Kufanele kube yinto aqala ukuyiqaphela esesekhaya, angatholakali esedideka. Okunye abonakale ezisebenzisa ngendlela efanele, enokuphumelela. Uma esekwazi ukuzisebenzisa ngendlela efanele eseyazi nemvelaphi yazo izimo zokukhuluma, nolimi luyathuthuka.

#### **4. 7 Injulalwazi yokuzuzwa kolimi lwebele**

U-Aitchison (1989) oyisazi solimi kuthi lapho ecwaninga impikiswano ethi ‘*The articulate mammal*’ kunombuzo awubuzayo uthi ngabe ulwazi lolimi umuntu uluthola ngokwemvelo njengasezinjeni uma zikhonkotha, noma kufanele umuntu alufunde ulimi njengokufunda ukudlala umculo. Abanye bathi ingane ifunda ulimi ezithola ikhula phakathi kwabantu abalukhulumayo. Kodwa umbuzo ulokhu umile ukuthi kwenzeka kanjani?

NgokukaChomsky (1965) izingane zizalwa zinalo ufuzo olutshalwe ezingqondweni zazo ngolwazi lolimi. Uqhubeka athi ingqondo inezitho zomqondo ezibhekene nomsebenzi wokuqapha lokhu engqondweni. Okunye okuhlaba umxhwele ngolwazi lolimi ukuthi ingane ayilufundi ulimi noma ikanjani. Ilufunda ngendlela yokulingisela abaseduze kwayo.

Ingane iyababuka njalo abantu abadala lapho bekhuluma, izothi isuka ngelinye ilanga uyizwe isiphahluka ikhuluma igama obungalilindele ukuthi lingakhulunywa yiyo. Ngokwenza kanjalo ingane isuke ifunda ulimi. Emphakathini othi uma ukhuluma uvamise ukusebenzisa izimo zokukhuluma ingane kubalula ukuthi ngesikhathi kukhulunywa nayo icoshe ikhulume. Ngokwenza kanjalo ulimi luyakhula luthuthuke.

U-Aitchison (1989) uthi ulimi luthuthuka ngesikhathi esifanayo ezinganeni umhlaba wonke. Lokhu kuchaza ukuthi ulimi luqala ngokwemvelo ezinganeni njengawo wonke amazanga okukhula enzeka ngokwemvelo kanjalo nolwazi lwamagama luyakhula enganeni ngokukhula kwayo. Ulwazi lolimi nalo lulandela iphethini yemvelo enezigaba zayo zolwazi lolimi ezilandelwayo. Lezi zigaba azinamgomo othile eziwulandelayo njengoba unjalo zingaguquququki ngendlela ezithuthuka ngayo enganeni kuye ngokwehluka kwaleyo naleyo ngane.

U-Aitchison (1989) ubuye athi uma ingane ikhula ngokweminyaka nolwazi lwayo lolimi luyakhula. Lokhu kungumphumela owenziwa izinjulabuchopho zolimi uma zisebenzisa i-MLU ngokuhunyushwa okusho ukuthi (*mean length utterance*) eyenziwa uma kuhlolwa ukuthi ingane iyakwazi yini ukuphimisela amagama ngendlela enhle, yakhe nemisho

isebenzisa izivumelwano ngokuyikho. Kwesinye isikhathi amagama esuke iwaphimisa kusuke kuyizo izimo zokukhuluma. Ngesikhathi izabalaza ukuphimisa nolwazi lwamagama engqondweni yengane kuyakheka, futhi luya ngokukhula usuku nosuku. Ukukhula kolwazi lolimi nolwazimagama luyathuthuka enganeni.

#### **4.8 Izinsizakuhlaziya ezimayelana nokufundiswa kolimi.**

Ukufundiswa kwezimo zokukhuluma kungenye yezinto ezisemqoka ekufundeni ulimi. Lapha ngizoxoxa kancane ngokushiwo izinsizakuhlaziya eziningi ezicwaninga ngokuthi umuntu ngabe ulufunda kanjani ulimi. Lezi zinsizakuhlaziya zibheka ukuthi umntwana omncane ulufunda kanjani ulimi.

UBohannan (1993) bacishe bakhulume okufanayo benoCazden, (1992) ngezinkolelo zama-*constructivist* bathi ingane ifunda kangcono ulwazi lwamagama uma ibamba iqhaza. Lapho izama ukusebenzisa ulwazi lwamagama eluthola lapho ikhuluma nomphakathi ehlala nawo noma nabazali bayo. UHarris benoHodges (1995) bona bathi umuntu ufunda ulimi ngenxa yezinkolelo zama-*constructivist*, ngoba wona agcizelela ukuthi ingane ifunda kangcono uma iyingxenywe yokufundiswa, ngokuthi iveze ulwazi enalo eluthole ekhaya noma emphakathini ehlala kuwo okunye futhi ngesikhathi ifundiswa nayo iba ibambe iqhaza elibalulekile ekufundisweni kwayo. Ngokuthi ibuyele ekhaya iyobuza kubantu abadala kunayo futhi abanolwazi olungcono ngemvelaphi yamagama athile asetshenzisiwe uma kwakhiwa izimo zokukhuluma.

Okuchaza ukuthi ingane kumele ibe nolwazi eyakhela phezu kwalo. Okungukuthi ulwazi eyakhela phezu kwalo, ulwazi ethi ingena esikoleni ibe seyinalo, nezinkolelo enazo, azithathe kubazali nakumphakathi ephila ngaphansi kwawo. Isibonelo: uma ngizothatha isaga esithi “Hamba juba bayokuchutha phambili”. Lesi saga kwabasaziyo sisebenza ngendlela yokuthi uma ungumuntu ungajwayeli ukuhamba konakele ekhaya, ngoba phambili uyofika kubheda kakhulu. Lokhu sekwaba inkolelo yomuntu okhuluma isiZulu uLimi lwaseKhaya, nezehlakalo zemihla aye ahlangebazane nazo, konke lokhu kunomthelela omkhulu ekufundisweni kolimi. Lokhu okushiwo uHarris benoHodges (1995) kubonakala kuliqiniso uma sizobheka nakulo lolu cwaningo.

Nalokhu okuyizinkolelo ze-*constructivist* ngikubona kuhambisana nalokhu umcwaningi akholelwa kukho, ukuthi nomfundi ufunda ulimi ngoba enezinkolelo ezithile akholelwa kuzo, njengakuzo izimo zokukhuluma, okuyizaga izisho nezifengqo. Lezi zimo zokukhuluma



osekukholelwa kuzo njengalesi sisho esithi “isihlahla kasinyelwa” esichaza ukuthi ungabozonela kumuntu owusizo kuwe ngoba kusasa uzobuye uludinge usizo lwakhe. Lokhu sekwaba yinkolelo enhle yokungazoneli kumuntu. Lezo zinkolelo okuyizo ezithathwa njengomgwaqo wempilo yakhe. Okunye ngalezo zinkolelo zinjalo nje imvelaphi yazo isuka emphakathini umfundi aphila nawo. Njengazo izimo zokukhuluma ziqala emphakathini uzisebenzisa imvamisa enkulumeni yawo yansuku zonke.

Lokhu kuze kufakaziswa nawuBohannan (1993) benoCazden (1992) lapho bethi umuntu ufunda ulimi ngokulukhuluma nabantu abalukhulumayo. Nazo izimo zokukhuluma umfundi uzazi ngokuthi ahlale nabantu abazikhulumayo, yilapho-ke umfundi esezozazi. Ngibone kulicebo elihle ukuthi uma esezazi ngokuphelele, kuhle kwazeke ukuthi umfundi ngabe ekugcineni yini ayizuzayo. Ngabe ulwazi lolimi lomfundi luyathuthuka yini?

UVygotsky (1978) yena ubeka uthi ulimi lukhula kubamntwana ngokuthi ahlale nabantu abadala abalwaziyo, bagqugquzelwe, bakhuthazwe, balekelelwe ekufundeni lolo limi. Kubonakala kukhona ukuvumelana phakathi komcwaningi nokushiwo nguVygotsky (1998), ngokuthi ulimi lukhula ngokuthi umntwana ahlale nabantu abadala abalwaziyo, bamgqugquzele, bamkhuthaze, bamulekelele ekufundeni lolo limi.

Ngesikhathi befundiswa ulimi nezimo zokukhuluma okuyizaga, izisho nezifengqo zisuke zikhona, njengoba ziyingxenywe yolimi. Ngezinye izindlela kumele abantwana bazifunde futhi bagqugquzelwe ukuba bazazi. Engikucwaningayo nginethemba lokuthi ekugcineni kuzovela.

UBlock beno-Israel (2005) bavumelana ngokuthi ama-*behaviourists* aphawula ngokuthi umuntu ulufunda kangcono ulimi uma ephila kuleyo ndawo noma ekuleyo ndawo okukhulunywa khona, kanti futhi ukuhlangana ngokukhuluma nabantu abakhuluma lolo lulimi kwenza ukufundiswa kolimi kungabi nzima. UBohannan nabanye (1993) bakhuluma okufanayo benoCazden (1992) uma bethi umuntu ulufunda ulimi ngokulukhuluma nabantu abalukhulumayo. Ngiyavumelana nalabo chwepheshe bolimi ukuthi umuntu ulimi ulufunda ngokulukhuluma nangokuzwa abantu ahlala nabo belukhuluma.

Nomfundi izimo zokukhuluma uzozicosha lapho kukhulunjwa, ngoba nazo ziyingxenywe yolimi, kungaba kusemndenini noma emphakathini ahlala nawo. Kuzoya ngokukhula komfundi elalela, uzothi uma sekuyisikhathi sokuba aye esikoleni abesezifika lapho sezizisifundo, sekufuneka aveze nemvelaphi yazo ukuthi zakheke kanjani. Uma umfundi

esityholile imvelaphi yazo nokwakheka kwazo, ngabe yini ayizuzayo uma esezazi ngokuphelele.

#### **4. 9. Ulwazi lokufundwayo**

Ukufundiswa kuyinto eyenzeka ekilasini. Kwenzeka phakathi komfundi nomfundisi. Ngesikhathi umfundisi edlulisa isifundo, nomfundi esamukela. Yilapho-ke kuvela khona ulwazi lokufundwayo, ulwazi lwesifundo umfundi aluthole emva kokufundiswa umfundisi yilo olubizwa ngokuthi ulwazi lokufundiswa. Umfundi uma esefundile kuye kube kuhle ukubonakala komphumela walokho akufundile. Lokhu okubanjwe umfundi ngesikhathi efundiswa ngumfundisi, yikho qho lokhu okuthiwa ulwazi lokufundiwe.

Izimo zokukhuluma nazo ziyingxenye yezifundo ezifundiswa ngumfundisi. Kuye kube kuhle uma umfundisi esezifundisile izimo zokukhuluma bese kuthi ofundiswayo ongumfundi abe nalo ulwazi lwazo. Lolo lwazi akwazi ukulusebenzisa ngendlela efanele. Ulwazi lwezimo zokukhuluma lubalulekile. Okwenza ngisho lokhu ukuthi izimo zokukhuluma uma uzobhekisisa kahle. Ziyinto etholakala kuwo wonke umkhakha wokufunda ngingabala, imibhalo, izinkondlo, ekusetshenzisweni kolimi, izindaba ezimfishane emanovelini nasemdlalweni.

Uma uzoba nolwazi lokufundiswa zonke lezi zinto esengizibalile ngenhla, usuke usucebile ngolwazi lolimi. Ulwazi lokufundiswa umfundi akalutholi esikoleni kuphela. Uyaluthola emndenini nasemphakathini akhulela ngaphansi kwawo. Ngesikhathi umfundi esemncane uzolalela indlela abaseduze kwakhe abakhuluma ngayo bese naye eqala ebalngisela. Ngokukhula kwengane ilalele ilingisa, nolimi elukhulumayo luyakhula. Uthola ukuthi umusho uzoqale awuphambanise okungaba mhlambe yisisho noma isaga nona yisifengqo. Omlalele ngaleso sikhathi uzomshela ukuthi akushiwo kanjalo, amlungise. Ngokwenza kanjalo umntwana uyafunda.

Nalo singasho ukuthi luwulwazi lokufundiswa kolimi. Lolo lwazi yilo lolu engiludingayo ekugcineni njengoba ngicwaninga ngaphansi kwesihloko esithi abafundi bazuzani ngokufundiswa izimo zokukhuluma esizulwini uLimi lwaseKhaya. Umfundi uma esezazi kahle izimo zokukhuluma, esazi nemvelaphi yazo. Yilapho kubonakala khona ukuthi bazuzeni ngokufundiswa kwezimo zokukhuluma.

#### **4.10. Ukufundiswa ngolwazimagama (*vocabulary*)**

Sengichazile ngenhla ngolwazi lokufundwayo manje sengizokhuluma ngokufundiswa kolwazimagama. Uma kwakhiwa izimo zokukhuluma olimini lwesiZulu uLimi lwaseKhaya kukhona okuyiwo akha izimo zokukhuluma. Ngibona kubalulekile ukufundiswa ngemvelaphi yawo kuze kubonakale ukuthi abafundi banalo yini ulwazimagama oluphusile.

Olimini lwesiZulu uLimi lwaseKhaya ulwazimagama lubalulekile, ngoba igama negama linencazelo yalo. Nakuzo izimo zokukhuluma umfundi uma enolwazimagama oluphusile lowo mntwana usuke enonile ngolimi. Ukufundiswa ngolwazimagama kuyinto enhle kakhulu futhi encomekayo. Ngesikhathi zifunda ngolwazimagama okuningi sekuzozizela okunjenge mvelaphi yalelo gama.

#### **4. 11. Ukufundiswa ngokubaluleka kolwazimagama**

Ngokolimi lwesiZulu igama negama libalulekile. Isizathu esenza libaluleke ukuthi imvamisa amagama amaningi asuke emumethe umlayezo noma isigameko esithile esenzeka ngokuphindelela emphakathini. Yingakho ngizihluphile kulolu cwaningo ngokufuna ukwazi ukuthi abafundi bazuzani uma befundiswa izimo zokukhuluma ngolimi lwesiZulu uLimi lwaseKhaya. Nazo izimo zokukhuluma ziyingxenye yamagama abalulekile ngoba ziqukethe lokhu kuceba kwesiZulu uLimi lwaseKhaya.

Yingakho kubalulekile ukufundiswa kwegama elisetshenzisiwe ekwakheni isimo sokukhuluma. Ukufundiswa ngokubaluleka kwegama kuya ngokusetshenziswa kwalolo lulimi wumphakathi. Ulimi lwakhiwe yinqwaba yamagama. Okunye ngolimi ukuthi luyisilulu nenqola ethwele usikompilo. Lokhu kuze kufakaziswa nangu Patti (1991) lapho egcizelela amandla nokubaluleka kolimi. Uthi ulimi indlela okukhulunywa ngayo, lusivezela izinto ezazenzeka kudala eziliqiniso, ezazenzeka emphakathini njengazo izimo zokukhuluma.

Ukufundiswa ngolwazimagama kuyinto ebalulekile, okumele yenziwe ukuze abafundi babone ubumqoka banoma yiliphi igama lesiZulu, ikakhulu lawo okuyiwona akhe izimo zokukhuluma. Kungabi wukuthi izimo zokukhuluma nje kuphela. Nakuba zibalulekile kodwa kufanele kwazekile ukuthi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngolimi lwesiZulu ulimi lwasekhaya.

#### **4. 12 Ukubaluleka kolwazimagama**

Ukubaluleka kolwazimagama kubonakala kuyinto emqoka, ngoba ukwazi igama elilodwa kukuholela ekwazini umusho wonke. Uma usuwazi umusho usuke usuqala ukwazi ulimi. Okubalulekile kakhulu ngegama ukwazi imvelaphi yalo, phela olimini lwesiZulu igama negama linencazelo yalo kanti futhi nemvelaphi yalo isuke ivele khona emphakathini. Amagama asetshenziswa ngesikhathi sesigameko yiwo abalulekile, okumele umfundi awazi ngokujulile.

Kungaba yisigameko thizeni esenzeka kuwo umphakathi. Nakuzo izimo zokukhuluma isimo nesimo sinemvelaphi yaso, kungabe kwenzeka isimo esithile emphakathini. Lowo mphakathi wasibukisisa wabe usuqamba isimo sokukhuluma kungaba isaga, isisho noma isifengqo. Yingakho ngithi ngilubona lubalulekile kakhulu ulwazimagama ngesiZulu uLimi lwaseKhaya.

#### **4. 13 Ulwazi lokufundiswayo ngezimo zokukhuluma**

Ulwazi lokufundiswayo ngezimo zokukhuluma nalo lubalulekile. Uma unolwazi olwanele ngalokho okufundiswayo uyakwazi ukubhekana nanoma yisiphi isimo sempilo lapho ukhula. Okunye ngokwazi lokhu okufundiswayo phela yikho okukuvula umqondo. Wazi ukuthi uma wenza lokhu umphumela wakho yilo. Ukufundiswa akupheli, umfundi ufundiswa esemncane aze abe mdala elufunda ulimi. Yingakho izazi zaze zathi imfundo kayiqedwa. Ulwazi lokufundiswayo yilona olukucentela indlela eya empumelelweni.

UStrickland (2004, p. 86) uthi nanoma yini abantu abadala abayenzayo iyalekelela ekukhuliseni ulwazi lolimi. Uthi futhi ikhaya linomthelela omkhulu ekulekeleleni ingane ekukhuleni kolwazi lokufundiswa. UMcKeough nabanye (2006) uthi ukufunda izimo zokukhuluma kungenye yezinto ezisemqoka ekhaya ekukhuliseni ingane, nalapho ukuphumelela kwayo esikoleni kuqala khona. Lokhu okusho ukuthi ukuqala kokwazi ukufundiswa izimo zokukhuluma akusewona umsebenzi owenziwa nguthisha kuphela esikoleni. Kusukela ekhaya lapho ingane izalelwe khona, iye njalo ngokukhula ifunda ukukhuluma nokulalela.

#### **4. 14 Ulwazi lwemvelaphi yamagama asetshenziswe ukwakha izimo zokukhuluma**

Imvelaphi yegama ibonakala ibalulekile uma ngibheka ngasolimini lwesiZulu. Igama negama linemvelaphi yalo. Ngoba ngisho igama lomuntu lisuke linomlando othile ngemuva. Isibonelo, uma sithatha igama elithi uNtombikhona, uma ngibheka imvelaphi yegama kunokwenzeka ukuba lo mndeni intombazane ibingaveli, ubuthola abafana bodwa uma sekutholakala ingane yentombazane, usuzoqamba ingane uthi uNtombikhona, lapha usuke usuchaza ukuthi nakulo mndeni ikhona intombi. Ngalokhu ngichaza ukuthi izimo zokukhuluma nazo zakheke kanjalo. Lokhu okungemuva kwegama uthola ukuthi yikhona qho okubalulekile.

Uma ngenza isibonelo sesaga esithi “Umvundla ziyowugqanda phambili” kubalulekile ukuba abafundi bazi ukuthi yini umvundla? Ukwenzani ukunqanda? Yikuphi phambili? Nokuthi kusuke sekwenzani uma sekushiwo lesi saga. Incazelo yalesi saga ithi umuntu uma engezwa bemkhuza uyohlangabezana nenkinga enkulu phambili. Umvundla uhlobo oluthile lwenyamazane. Ukunqanda ukubamba, kanti phambili indawo lapho obheke ngakhona uma uhamba.

#### **4.15 Ulwazi lwezimo zokukhuluma lwaphambilini nolutholwa esikoleni**

Ulwazi lwezimo zokukhuluma lwaphambilini, nolwazi umfundi aluthola esikoleni kubukeka kunobudlelwano obunzulu. Ulwazi lwezimo zokukhuluma umfundi asuke eluthole kubazali bakhe ekhaya nalufunde kothisha esikoleni. Kunjalo nje lubalulekile lolu lwazi lwezimo zokukhuluma Uma umfundi enalo ulwazi lwezimo zokukhuluma lwaphambilini, kubalula kakhulu ukubamba ulwazi lwezimo zokukhuluma aluthola esikoleni.

Lokhu kufakaziswa nanguLapp nabanye (2005) lapho bethi uthisha eyedwa akakwazi ukufundisa ingane izimo zokukhuluma, kodwa kudingeka ukuba umzali abambe iqhaza elibonakalayo ukuba ingane ifunde izimo zokukhuluma. Abacwaningi abaningi asebekuqinisekisile ukuthi ingane ethola usizo kumzali ekhaya ayijwayele ukuba nenkinga esikoleni nasempilweni yayo yonke yokufunda. (Goodman, 1986; Morrow, 2006)

Uma sengibhekisisa izimo zokukhuluma ziyinkulumo eqala ekhaya, lapho umfundi esemncane uma kukhulunywa kuba yinto ejwayelekile ukufakwa enkulumeni. Umfundi ukhula ezikhuluma nakuba engazi ukuthi usebenzisa zona. Umfundi okhule ekhaya okuthi uma kukhulunywa kusetshenziswe izimo zokukhuluma uzwakala nje olimini lwakhe, luyanotha lujiye.

#### **4. 16 Isiphetho sesahluko**

Uma sengiphetha kulesi sihloko, izimo zokukhuluma (izaga, izisho nezizifengqo) ziyinto ebalulekile uma sizobheka imikhakha yonke yokufundiswa kolimi. Ngingabala imibhalo, izinkondlo, ukusetshenziswa kolimi, inkulumo elungiselelwe, engalungiselelwe njalonzalo. Konke lokhu ngesikhathi othisha befundisa baye bagqugquzele abafundi ukuba basebenzise izimo zokukhuluma ukuze izindaba zabo zibe mnandi futhi zihehe, izwakale kahle kumuntu owaziyo ngolimi lwesiZulu uLimi lwaseKhaya.

Ukwazi imvelaphi yamagama nokuba nolwazimagama kuholela ekwazini ulimi. Nakuzo izimo zokukhuluma kubalulekile ukuba kwazeke imvelaphi yazo. Okunye futhi uma uzokwazi izimo zokukhuluma kuholela ekucebeni ngolwazi lolimi lwesiZulu uLimi lwaseKhaya. Yingakho ngithandile ukucwaninga ngaphansi kwalesi sihloko esithi, abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

## **ISAHLUKO SESIHLANU**

### **5. OKUTHOLAKELE NGESIKHATHI SOCWANINGO**

#### **5.1 ISINGENISO**

Kulesi sahluko kulapho ngikhuluma nothisha, okuyibona ababambe iqhaza kulolu cwaningo, ngibheke kakhulu izimpendulo zabo, lapho ngibabuza imibuzo yezingxoxo, ukuze ngikuthole kahle okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Lokhu ngikwenze ngokuthi baphendule imibuzo engumgogodla walolu cwaningo engixoxa ngalo, ukuze ngikwazi ukuthola imibono eyahlukene kothisha.

Ngiphinde ngaya kothamela izifundo lapho befundisa emakilasini, ukuze ngizibonele mina ngiphinde ngiqhathanise nalokhu okushiwo ngothisha, ngesikhathi sezingxoxo, ukuze kubonakale kahle ukuthi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Lowo nalowo thisha abeke ngakubonayo njengothisha. Lokhu ngikwenze ukuze othisha bakhululeke ukuzikhulumela ngokuzimela mhlawumbe ngezinto abangaziboni ngendlela efanayo, futhi ezingenzeki ngokufana.

Ngabuye ngayobabukela lapho befundisa emakilasini, inhloso yokubabuka befundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya, ukufuna ukubona ukuthi lokhu abakusho ezimpendulweni zabo kuyenzeka yini, lapho sebefundisa. Nokwenza isiqiniseko socwaningo sokuthi ngithole kahle konke okungamaqiniso okuzongiholela ekutholeni ukwazi ukuthi ngabe yini le ezuzwa ngabafundi uma befundiswa izimo zokukhuluma. Konke lokhu ngikwenze ngigxile emibuzweningqangi yocwaningo evezwe phambilini kulolu cwaningo.

#### **Imibuzongqangi**

- (a) Othisha bayaziqonda yini izimo zokukhuluma?
- (b) Ngabe abafundi bazifundiswa kanjani izimo zokukhuluma ikakhulukazi kubafundi bebanga leshumi isiZulu uLimi lwaseKhaya?
- (c) Ukufundiswa kwezimo zokukhuluma kunamphumela muni ekwazini nasekuthuthukiseni ulwazi lolimi?

**Uhla lwemibuzo yezingxoxo / yenhlololwazi esakuhleleka:**

- Ngabe usunesikhathi esingakanani ufundisa izimo zokukhuluma kuleli banga eliphakathi nendawo ibanga leshumi (*Grade 10*)? Yikuphi osukufundile, mayelana nezimo zokukhuluma kulesi sikhathi osunaso ufundisa kuleli banga?
- Abafundi ngabe bayazisebenzisa yini izimo zokukhuluma uma bebhala imisebenzi yabo yesiZulu?
- Ake ungichazele ngezindlela zokufundisa ozisebenzisa uma ufundisa izimozokukhuluma yingani usebenzisa lezi zindlela?
- Ngabe abafundi bayakuzwa yini uma usebenzisa lezi zindlela ozisebenzisayo?
- Bakwamukela kanjani ukufundiswa izimo zokukhuluma abafundi bakho? Chaza.
- Ulukhulisa kanjani ulwazi lokufundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya kuleli banga?
- Yiziphi izinsiza ezisetshenziswa abafundi bakho ekuzicijeni ngezimo zokukhuluma?
- Uyabacacisela yini umehluko ngokwehlukana kwazo izimo zokukhuluma, abafundi bakho. Kanjani?
- Bazazi kangakanani izincazelo zezimo zokukhuluma abafundi bebanga olifundisayo?
- Ubahlola kanjani ukuthi izimo zokukhuluma bayazazi? Chaza.
- Yini oyenzayo ukukhuthaza abafundi bakho ukusebenzisa izimo zokukhuluma emisebenzini elandelayo:
  - \* Indaba ebhalwayo.
  - \* Inkulumo elungiselelwe.
  - \* Inkulumo engalungiselelwe.
  - \* Ukusetshenziswa kolimi.
  - \* Ukukhuluma nje ekilasini?



- Ngabe sewake waqeqesheka yini ngokufundisa izimo zokukhuluma kubafundi bebanga leshumi? Uma ngabe wake waluthola yimuphi umehluko elawenza ekufundiseni kwakho izimo zokukhuluma?
- Ngabe ucabanga ukuthi uqeqesho owaluthola lwakuhlomisa ngokwanele ekufundiseni ukufundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya kubantwana bakho? Ake uchaze.
- Ekufundisweni kwezimo zokukhuluma uyafinyelela yini ekufundiseni ngokuqondeka, nokwakheka kwazo?
- Ngabe abafundi uma bephendula banalo yini ulwazi ngokwakheka nokuqondeka kwazo izimo zokukhuluma.
- Yimaphi amasu owasebenzisayo ukucubungula imvelaphi yezimo zokukhuluma?
- Wenzenjani ukuqinisekisa ukuthi ulwazi oluthole ekucwaningeni ngemvelaphi luyiqiniso?
- Uyabanika yini abafundi ithuba lokuthi bahambe bayocwaninga ngemvelaphi yezimo zokukhuluma?
- Wena njengothisha uyazisebenzisa yini ngokufanele izimo zokukhuluma ekuxhumaneni nabafundi enkulumeni yansuku zonke?
- Ungakwazi yini ukufundisa nabanye abafundi bamanye amakilasi izimo zokukhuluma ngesiZulu uLimi lwaseKhaya? Yiziphi izinto ozibona kufanelwe zilungiswe ngesikhathi ufundisa?

## **5.2 Izimpendulo zenhlololwazi yothisha abangabahlanganyeli**

Lezi zimpendulo yizo ezizophendula umbuzongqangi wocwaningo othi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya, ebangeni eliphakathi nendawo okuyibanga leshumi. Izimpendulo ngizozihlela zibe ngaphansi kwezihlokwana engizithathe kuyo imibuzo.

### **5.2.1 Kungabe usunesikhathi esingakanani ufundisa izimo zokukhuluma kuleli banga eliphakathi nendawo ibanga leshumi. Yikuphi osukufundile, mayelana nezimo zokukhuluma kulesi sikhathi osunaso ufundisa kuleli banga?**

Uthisha uNtombi waphendula wathi:

Ngineminyaka emihlanu ngifundisa leli banga, kuningi kakhulu esengikufundile ngezimo zokukhuluma selokhu ngaqala ukufundisa. Okokuqala ngizibona zinemfundiso enhle kakhulu kubafundi abasakhula, leyo mfundiso engabasiza empilweni yabo njengabantu abasakhula.

Ngabe sengilandelisisa ngombuzo ukuze athi ukwenaba. ‘Iyiphi le mfundiso engabasiza empilweni yabo’? Uqhube wathi:

Izimo zokukhuluma kukhona eziphathelene nenhlonipho, ukuganana, ukuphathwa komendo, ezixwayisayo njalonjalo. Ake ngenze isibonelo ngalesi saga esithi umendo kawuthunyelwa gundwane. Lesi saga sichaza ukuthi intombazane uma iyogana isuke ingazi ukuthi emzini iyophatheka kanjani, kungenzeka iphatheke kabi kanti futhi kungenzeka iphatheke kahle, imfundiso ekhona kulesi saga eyokuthi intombazane uma ikhetha umendo ayokwazi ukuthi ayazi ukuthi ilindwe yini phambili akube yinto eyaziyo. Ngesikhathi ikhula intombazane lesi saga sikhulunywa emphakathini, nencazelo nemvelaphi yaso kuyinto ekhulunywayo. Nasesikoleni ifike ifundiswe ingane yentombazane ihambe isiyogana ibe seyazi kahle into eyohlangabezana nayo phambili. Intombazane ekhule isazi lesi saga ayivamile ukuba nezinkinga emendweni wayo, ngoba isuke isilindele noma yini engenzeka emendweni, okunye uthola ukuthi zikhona futhi ezinye izimo zokukhuluma ezingaba yisisombululo uma isihlaselwa izinkinga zomendo njengalesi sifengqo, urnamezala wakhe yibhubesi yisingathekiso. Lapho abantu sabukisisa ukwenza namandla ebhubesi babe besakha lesi sifengqo.

Uthisha uSipho yena waphendula wathi:

Ngineminyaka emibili ngifundisa leli banga sengifunde okuningi ngoba izimo zokukhuluma zikhuluma ngento eyayenzeka phambilini thina singakazalwa,

sengazi ngisho imvelaphi yazo. Isibonelo njengalesi saga esithi impangele enhle ngekhalala igijima incazelo yaso ithi akusizi ukuba uthi ubona ingozi ukhale umi ndawonye, kungcono ukhale ubaleka. Sisuselwe enyonini okuthiwa yimpangele abantu bakuqala babuka ukwenza kwayo sokuthi ithi ikhala ibigijima, base beqamba lesi saga. Isifundo esitholwa umfundi esokuthi uma ebona ingozi makangami akabaleke. Kanti isibonelo sesisho ukubuya ngezandla ukubuya ungaphethe lutho, nalapha abantu sabukusisa lapho umuntu ehamba abuye ephethe into ngezandla zakhe omunye ehamba ebuya engaphethe lutho bese baqamba isisho sokuthi uma ungaphethe lutho usuke ubuya ngezandla. Isifundo esitholwa umfundi esokuthi uma kukhona lapho ehambele khona akufanele abuye engaphethe lutho, nasempilweni yakhe nje umfundi kukho konke akwenzayo kumele akuzuze abuye nakho ekhaya, kungenzeka kube yimfundo kumele angabuyi ngezandla akabuye ephasile.

Uthisha uZama waphendula wathi:

Ngineminyaka elishumi nanye ngifundisa kodwa leli banga. Sengilifundise iminyaka eyisikhombisa. Kuningi kabi engikufundile ngezimo zokukhuluma, ngesikhathi ngifundisa, namanje ngiwuthisha kodwa kusekhona izimo zokukhuluma, nami ebengingazazi engizithola ezincwadini bese ngiyazifundisa nemvelaphi yazo. Isibonelo njengalesi saga esithi, imfene kayisilahli isiphongo sayo, incazelo yaso ithi umuntu onesimilo esibi akakwazi ukwehlukana naso. Lesi saga sisuselwe ekubukeni kwabantu bakudala ukwenza kwezimfene base bekufanisa nokwenza kwabantu. Kulesi saga umfundi ufunda okuhle ukuthi makathi esemncane enze kahle empilweni yakhe ngoba uma ethe esemncane wenza kabi angeke kusavuma ukuba awuyeke loyo mkhuba wakhe omubi. Isifengqo esithi Ngabe umthakathi akaseyukufa, lesi sifengqo umbuzombumbu, lapha abantu babukusisa ukwenza komthakathi ukuthi uphethe uyababulala abantu wenza sengathi yena angeke afe. Kulesi sifengqo umfundi ufunda ukuthi umgudu wempilo munye sonke sohamba ngendlela eyodwa yokufa.

Othisha bobathathu indlela ababephendula ngayo lo mbuzo bayabonakala ukuthi kuningi ngempela asebekufundise abafundi, njengokuthi umfundi oyintombazane uma ekhetha ukuyogana makazi ukuthi kusenokwenzeka kube nzima emendweni, makangabheki okuhle kodwa okunye uma ebona ingozi makangami akabaleke, phela ingozi iyabalekelwa. Okunye futhi ukuthi umfundi akafunde ukuziphatha kahle esemncane akhule nakho, makangazitsheli ukuthi uzoziphatha kabi bese ethi uma esekhulile bese eziphatha kahle, isaga esishiwo nguthisha uZama siyasho ukuthi ngeke usashintsha kokwenza usemncane. Ngokufundisa leli banga izimo zokukhuluma.

Okokuqala ababanga nakho ukungabaza kukho konke abakushoyo. Okwesibili ngibabone bekujabulela ukubuzwa imibuzo emayelana nezimo zokukhuluma engikuqaphelile kubo bobathathu izibonelo zabo ezixwayisayo, lokhu okuhle kakhulu enganeni esakhula ukuba yexwaye ukwenza izinto ezimbi isakhula. Okwesithathu ngibabone betshengisa nothando

lokufundisa isiZulu uLimi lwaseKhaya, lokhu bakukhombise ngokuthi baphinde bangivumele ukuba ngihambe nabo ngamunye ngiyobukela lapho befundisa emakilasini.

### **5.2.2 Abafundi ngabe bayazisebenzisa yini izimo zokukhuluma uma bebhala imisebenzi yabo yesiZulu?**

Uthisha uNtombi waphendula wathi:

Yebo bayazisebenzisa izimo zokukhuluma abafundi, ikakhulu uma bebhala inkulomo imisebenzi yabo yansuku zonke, nakuba bezisebenzisa kodwa bengayazi imvelaphi yazo, uthola ukuthi bazi incazelo kuphela, kanjengalesi sisho esithi ukuba nesandla esilula. Ukushesha ushaye. Abafundi bona bathi ukuba nesandla esilula, okusho ukuntshontsha, bangabe besaqhubeka babhale nemvelaphi yaso. Bona basuke beqinisile kodwa kungaba kuhle uma bengathi uma bebhala izimo zokukhuluma babhale nemvelaphi yazo. Kanjengakulesi sisho imvelaphi yaso abantu babukisisa ukwenza komuntu lapho eshesha eshaya noma kungasafanele base besiqamba lesi sisho, isifundo esitholwa umfundi esokuthi akufanele ube nesandla esilula kungaba ukushaya noma ukuntshontsha. Kanti nezifengqo nazo bayazisebenzisa njengalesi esithi umfundisi wakithi ungumuntu omnandi yisifinyezo esichaza ukuthi umfundisi ushumayela kahle noma ukhuluma naye ukuphendula kahle futhi ungumuntu onamancoko uma uxoxa naye. Lesi sifengqo sifundisa umfundi ukuthi kuba kuhle ukuthi uma ungumuntu ube mnandi kubo kwabanye abantu.

Uthisha uSipho waphendula wathi kulo mbuzo:

Abafundi bayazisebenzisa izimo zokukhuluma, lapho bebhala imisebenzi yabo yansukuzonke, nakuba abanye babo kuyinto abangazihluphi ngayo, uthola kuthukela esebenzise isisho noma yisifengqo okungenzeka ukuba wasizwa sifakwa othize enkulumeni, emsakazweni noma kumabonakude. Isibonelo: ukwakha umuzi, yisisho esichaza ukuganwa, umfundi umthola esesigaxa noma yikuphi nje. Engabe esabheka ukuthi kufanele yini asisebenzise lapho. Isibonelo sesaga esithi "ikhotha eyikhothayo engayikhothi iyayikhahlela esichaza ukuthi umuntu usiza amsizayo ongamsizi naye ngeke amsize.

Uthisha uZama waphendula wathi:

Mina abafundi bami bayazisebenzisa kakhulu izimo zokukhuluma ekubhaleni imisebenzi yabo uma sebekuleli banga, isizathu esenza lokhu ukuthi ngiziqala ukuzifundisa izimo zokukhuluma befika la esikoleni abafundi. Phela ligotshwa liseva (ehleka). Abangakwazi abafundi, ukwazi ngemvelaphi yezimo zokukhuluma, njengakulesi saga esithi ukukhetha iphela emasini imvelaphi yaso abantu bakudala

babuka ukwenza kwabantu lapho benza amasi bethola ukuthi iphela selingene kuwo, babengawachithi amasi kodwa babevele bakhethe lelo phela bese bedla amasi kwazise phela ukuthi namaphela akuqala ayengenabo ubutha njengawamanje. Lokhu bakwenza kakhulu uma abafundi sebebhala umsebenzi engibanika wona ngithi umfundi nomfundi akazibhalele yena yedwa. Ngihlangana nazo kakhulu izimo zokukhuluma, uma sengibamakela indaba ebhalwayo. Ubathola lapho-ke abafundi ngoba yilapho kufanele bakhiphe amangwevu okubhala. Okungasho ukuthi kusendabeni ebhalwayo kuphela nakweminye imikhakha nje ebhalwayo umfundi uyalutshengisa ulwazi lwezimo zokukhuluma.

Othisha uma bephendula lo mbuzo, ezimpendulweni zabo kwakukhona ukuthi abafundi bayazisebenzisa izimo zokukhuluma enkulumeni nasemibhalweni yabo. Nakuba bezisebenzisa kodwa kukhona ukungabaza ukubaluleka kwazo. Ngikusho lokhu ngoba empendulweni kaNtombi uthe abafundi bazi incazelo kuphela imvelaphi yazo into engaziwa. Ngesikhathi bemaka njengothisha bayakwazi ukubona umsebenzi womfundi ngamunye. Yilapho-ke umfundisi abona khona ukuthi umfundi wazi kangakanani ngezimo zokukhuluma. Nothisha uSipho ufakazela uNtombi ukuthi abakhe bayathukela ukuzisebenzisa. Naye uSipho ukuthi abafundi bakhe bazi kangakanani ubabona ngesikhathi ebamakela le minye imisebenzi, Njengoba sebeke bakusho ukuthi izimo zokukhuluma zitholakala kuyo yonke imikhakha yokufunda. Naye uthisha uZama uyasho ukuthi imvelaphi yezimo zokukhuluma izingane zakhe kaziyazi, yingoba ngesikhathi ebamakela imisebenzi enhlobonhlobo uyabona kukhona abazisebenzisayo nabangazisenzisi.

### **5.2.3 Ake ungichazele ngezindlela zokufundisa ozisebenzisa uma ufundisa izimo zokuhuluma izimo zokukhuluma?**

UNtombi wayephendule wathi:

Ukuthi mina ngiye ngiqale ngibuze abafundi imibuzo ngezimo zokukhuluma ukuthi yini abafundi abayaziyo ngezimo zokukhuluma? Bavamise ukuphendula ngezindlela ezingefani. Okunye uthi izaga, izisho nezifengqo kanti omunye indlela okukhulunywa ngayo. Omunye umbuzo ngiye ngibuze ngithi izimo zokukhuluma zikusiza ngani? Nakuwo lo mbuzo omunye umfundi uye aphenndule ngokuthi zinothisa ulimi lwesiZulu, kanti omunye uthola ukuthi uphendula ngokuthi zisiqwashisa ezintweni ezithize, kuleyo mpendulo ngibe sengibuza ukuthi njengaziphi izinto? Lapha baye babale-ke bathi njengokuvusa umuntu enze izinto ngesikhathi isibonelo inkonyane ikhethwa kusakhanya lesi saga esichaza ukuthi yenza izinto ngesikhathi esifanele.kanti ezinye zixwayisa ngengozi njengalesi wogawula ubheke esichaza ukuthi wovula amehlo ungasebenzi

ngobuwula. Ngokubabuza lemibuzo inhloso yami ukubheka ulwazi abanalo ngazo, bese ngiyaqala ukubafundisa sengibabonile ukuthi bazi kangakanani ngazo njengokuthi ngibabuze ukuthi bazini ngegama elithi izimo zokukhuluma, abafundi baye bangitshele ngendlela bona abazazi ngayo izimo zokukhuluma. Uma sebengichazele nami njengothisha ngiba sengibachazela ukuthi uma sikhuluma ngezimo zokukhuluma sisuke sikhuluma ngani, bese ngilandelisa ngomehluko okhona phakathi kwazo. Emva kokubafundisa ngibe sengibanika umsebenzi abazowubhala umfundi ngayedwa wokubabona ukuthi lokhu engibafundise kona bakuzwile yini.

Uthisha uSipho waphendula wathi:

Mina ngiye ngifike sengizikhethele mina ukuthi ngithanda ukufundisa ngani ngalelo langa kanjengokuthi namhlanje ngifuna ukufundisa ngezisho ngifika nalo uhla lwezisho bese ngifundisa ngazo ngize nganeliseke ukuthi abafundi bami bayazazi. Emva kokwaneliseka ukuthi abafundi sebeyazazi izisho kahle bese sengenza umsebenzi wokubahlola ukuthi lokhu engibafundise kona sebekwazi kangakanani, nangelanga elilandelayo ngilandelise ngokunye, kungaba yizaga, izisho noma yizifengqo.

UZama ngesikhathi ngimbuza yena waphendula wathi:

Indlela engiyisebenzisayo yokufundisa ngifike ngixoxe ngazo, ukuthi kukhona into okuthiwa izimo zokukhuluma kubafundi bami ngibafundise izimo zokukhuluma, bese ngikhetha okukodwa njengoba yizaga, izisho noma yizifengqo angikufundisi kokuthathu ngelanga elilodwa, ngiye ngizihlukanise kuya ngokuthi namhlanje ngifuna ukufundisani ngalelo langa. Ngizothatha isibonelo: ake ngithi ngifuna ukufundisa izifengqo, ngizofundisa izifengqo nje zodwa, njengokuthi chaza isifengqo isenzasasilwane kufa luphi udonsi lwakho na? Umfundi usezochaza ukuthi lesi sifengqo imvelaphi yaso kwathathwa izimpawu zomuntu zanikwa isilwane. Isizathu esenza ngenze kanje ukuthi ngiye ngithande ukuthi uma ngifundisa into ngingene kuyo ngigxile ukuze izwakale kahle kubafundi

Kulo mbuzo indlela abaphendule ngayo othisha babonakalisile ukuthi umuntu nomuntu ngabe isifundo sakhe sezimo zenkulumo usihambisa kanjani kubafundi. Okubonakalayo lezi zindlela zokufundisa abazisebenzisayo yizo ezisetshenziswa ngothisha uma befundisa. Umehluko okhona kubo ukuthi uthisha wokuqala okunguNtombi yena waqala ngokubabuza imibuzo efana nalena yini abayaziyo abafundi ngezimo zokukhuluma? Omunye umbuzo uthi zibasiza ngani izimo zokukhuluma?

Uthisha wesibili okunguSipho yena kwaba nguye ohlela uhlu lwezimo zokukhuluma bese enika abafundi ithuba lokuthi abazifundele zona baze bazazi, bafunda bengamaqembu, uma sebelwazi lolo hlu bese kuba ima bezoxoxisana ngawo.

Uthisha wesithathu okunguthisha uZama naye abafundi bakhe ubanika uhlu lwezimo zokukhuluma azichaze ukuthi zihlukene kangaki njengoba zihlukene kathathu kuyisaga, izisho nezifengqo bese eqala efundisa ngasinye. Ngabe sengidlulela embuzweni olandelayo:

#### **5.2.4 Ngabe abafundi bayakuzwa yini uma usebenzisa lezi zindlela ozisebenzisayo?**

Uthisha uNtombi waphendula wathi:

Yebo bayangizwa ngoba sisuke siphendulana nabo, ngaphambi kokuba ngibafundise, njengokuthi ngikhiphe isaga, isisho noma isifengqo bese abafundi besichaza kanjengakulesi sifengqo ngiyayithanda le mbali uphawu, lesi sifengqo sichaza ukuthi uyayithanda le ntombi, kulesi sifengqo imbali imele intombazane. Abafundi batshengisa ukuthi bazwile, ngesikhathi sifunda ekilasini ngoba ubezwa sebesisebenzisa abafundi babafana lesi sifengqo uma bebodwa. Kanti futhi noma sebebhala imisebenzi yabo yansuku zonke ngiye ngibabone uma sengibamakela ukuthi bazisebenzisile, nakuba bengeke baye ngxanye bengemanzi. Kukhona labo obonayo nje ukuthi kusemnyama kubo, kuthukela besisebenzisile isimo zokukhuluma emsebenzini yabo.

USipho waphendula wathi:

Bayangizwa abafundi ngoba engibafundise kona imvamisa ngiye ngithuke sengihlangana nakho, sebekusebenzisile emisebenzini yabo abayibhalayo, lokhu ngikubona lapho ngibamakela imisebenzi yabo, enjengokubhalwa kwendaba. Kanti futhi noma bekhuluma nje baye batshengise enkulumeni yabo ngokuthi bathi ukuzifaka uma bekhuluma.

Kanti noZama wayephendule wathi:

Bayangizwa abafundi bami engiye ngibone ngakho ukuthi bayangizwa yindlela ababuza ngayo, baye babe nemibuzo eminingi njengakulesi sisho esithi itshe selome inhlama, abafundi babuza bathi yini inhlama? Ngibaphendula ngokuthi uma ugaya umbila omanzi, uhlangana ube yinto emhlophe, leyonto kuthiwa yinhlama. Yikho-ke okoma etsheni uma sekunesikhathi kungagaywa. Ngokubachazela kwami ngiye ngibone nokuthi nolwazimagama lwabo luyathuthuka, lokhu okuhle kakhulu kubo njengabantu abasakhula.

Engakuqaphelayo kulaba bafundisi ukuthi bobathathu ngokwehlukana, uma bephendula imibuzo bayiphendula ngelikhulu iqhola, baze benze nezibonelo. Uyababona ukuthi le nto abayishoyo yinto abayenza ngempela. Okunye engikubona kuzuzwa ngabafundi ulwazimagama oluthuthukayo kubafundi ngoba ngokubuza kwabo kanjena okusho ukuthi amagama amaningi bazozazi izincazelo zawo. Emva kwalo mbuzo ngabe sengidlulela embuzweni olandelayo

### **5.2.5 Bakwamukela kanjani ukufundiswa izimo zokukhuluma abafundi bakho? Chaza**

Uthisha uNtombi wawuphendula lo mbuzo wathi:

Abafundi bami bayakuthokozela ukufundiswa izimo zokukhuluma. Baze bazisholo bona ukuthi izimo zokukhuluma bazincela ebeleni komama babo, okuchaza ukuthi izimo zokukhuluma bathi beqala ukufunda ukukhuluma zabe zisetshenziswa ngumphakathi nemindeni abakhulela ngaphansi kwayo. Yisho sebebhala umsebenzi abaningi bayathola.

NoSipho wayephendula wathi:

Abafundi bazamukela kahle impela izimo zokukhuluma, lapho ngibafundisa, ngiye ngibone indlela abathula ngayo belalele, etshengisa ukuthi bayalalelisisa futhi noma sengibabuza ngokubanika umsebenzi baye bayiphendule ngendlela, nakuba bengephendule kahle bonke, kodwa abaningi bayathola impela.

Kanti noZama wayephendule ngokuthi:

Abafundi bami bakujabulela kakhulu ukufundiswa izimo zokukhuluma. Ngesinye isikhathi bayathanda ukudlala ngazo, lapho bekhuluma bebodwa, njengokuthi uma omunye engenzanga kahle ubathola sebethi: phela loyo uyilesi esathunywa ugwayi sabuya neboza, okuchaza ukuthi uyisithutha. Ngisho sengibanika umsebenzi emva kokubafundisa baye bathole impela.

Okubonakalayo ngezimpendulo engazithola kothisha bobathathu ngokwehlukana kwabo, kwangicacisela ngokusobala ukuthi abafundi babo bayakuthanda ukufundiswa ngezimo zokukhuluma. Uma ngizobheka empendulweni kaNtombi uyasho nokuthi abakhe abafundi baze bakusho ukuthi izimo zokukhuluma bazincela ebeleni. Okuchaza ukuthi noma bezifunda esikoleni kodwa baziqala ukuzifunda besesemakhaya besebancane, nakuba babengakazi ukuthi ngabe sebesebenzisa izimo zokukhuluma bona babezitshela ukuthi bakhuluma inkulamo ekhulunywayo nje emphakathini futhi ekhulunywa yiwo wonke umuntu.



Uma ngibheka enkulumeni kaZama lapho ngabakhe abafundi wathi baze bazisebenzise lapho bekhuluma bebodwa. Ngamanye amazwi abafundi babo izimo zokukhuluma akusiyo into abayithatha njengento enzima ngoba noma bezisebenzisa, kodwa kumele kuvele ekugcineni ukuthi ngabe yini abayizuzayo uma befundiswa zona ngesiZulu uLimi lwaseKhaya. Ngibe sengidlulela embuzweni olandelayo ngifuna ukuzwa ukuthi othisha baphendula bathini kuwo.

### **5.2.6 Ulukhulisa kanjani ulwazi lokufundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya kuleli banga?**

Uthisha uNtombi waphendula lo mbuzo wathi:

Olwami ulwazi ngilukhulisa ngokuthi ngifunde izincwadi ezinhlobonhlobo zolimi lwesiZulu. Ngibuye ngihambe ngiyothamela izifundo ezivame ukuhlelwa ngabaluleki bolimi lwesiZulu uLimi lwaseKhaya.

Uthisha uZama wayephendule ngokuthi:

Mina ulwazi ngilukhulisa ngokuthi ngiye ngihambe ngiyothamela izifundo ezihlelwa ngabeluleki bolimi lwesiZulu ngibuye ngizifundele nezincwadi ezinazo izimo zokukhuluma njengencwadi ebhalwe nguNyembezi noNxumalo INqolobane Yesizwe, nakuba ingenazo izifengqo, kodwa izaga nezisho izibhale kahle kakhulu.

USipho waphendula wathi:

Mina ngingasho ukuthi ngicijeka usuku nosuku, ngoba uma ngikhuluma ngingumuntu ovamile ukusebenzisa izimo zokukhuluma noma sizihlalele nabanye ozakwethu besilisa siyazisebenzisa kakhulu uma sizixoxela izindaba zethu, zobunsizwa nalapho ngiyakuthola ukucijeka. Ngiya ekilasini sengiphethe izimo zokukhuluma ezintsha. Ngizidlulisele kubafundi bami, ngaphandle kwalokhu esengikubalile ngibuye ngifunde nezincwadi ezinhlobonhlobo zesiZulu ezinezimo zokukhuluma, ngiphinde ngiyothamela izifundo zoSiba okuyinhlangano yolimi lwesiZulu, kanti nabeluleki besiZulu baye basihlelele indlela yokucobelelana ngolwazi singothisha bolimi LwesiZulu.

Othisha bobathathu kulo mbuzo baphendula ngendlela ecishe ifane kodwa bephendula ngokwehlukana nangezikhathi ezahlukene. Bathi ulwazi lokufundisa izimo zokukhuluma balukhulisa ngokuthi bafunde izincwadi ezinhlobonhlobo ezinazo izimo zokukhuluma, Kanti nabeluleki bolimi lwesiZulu baye babahlelele izifundo lapho othisha becobelelana khona ngaso isifundo sesiZulu. Nakuba izimo zokukhuluma kungekho lapho zizimele khona zodwa, bathi izimo zokukhuluma bazicosha zingaphansi kokusetshenziswa kolimi.

Ngamanye amazwi othisha bafike bafunde ezincwadini baphinde bathamele nezifundo ezihlelwe ngabeluleki besiZulu. Ulwazi lwabo lukhule baqambe bayaya kubafundi ekilasini sebeyavutha bhe. Yingakho abafundi babo bekujabulela ukufundiswa izimo zokukhuluma. Okuphawulekayo uma ngilalela enkulumeni yabo ngokwehlukana kwabo, ukucijeka ngezimo zokukhuluma, abafundi kabacijeki endaweni eyodwa ziningi izindlela abacijeka ngazo njengokuzicosha lapho bekhuluma nabanye njengoba eshilo uthisha uSipho ukuthi yena ubuye azicosha nalapho ekhuluma nabangane bakhe, njengalesi sifengqo lowo ukhaliswa usizi lwenjabulo yi-okzimironi, kulesi sifengqo kusetshenziswa amagama anomqondo ophikisanayo emshweni owodwa. Ngalesi sifengqo sisuke sifuna ukudlala ngamagama nje, kodwa uma sengifika kubafundi ngibafundisa ngendlela yokuthi ulimi lwabo lunothe.

Lokhu kubalulekile ngoba nenqubomgomo yolimi lwesiZulu uLimi lwaseKhaya ye-CAPS iyakubeka okumele kugxilwe kukho kanje;

Ulimi olunencazelo ecashile namasu obuciko bokukhuluma; Izaga, izisho, izifengqo (isifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwane, ihaba, ukubhinqa, indida, i-okzimironi, anakhronozimu, uvuthondaba, upholavuthondaba, umbizi, ukuhlanekizela), nakuba ulwazi lwalezi zimo zokukhuluma lubalulekile, kumele lwethulwe kubafundi njengokuvela kwazo emibhalweni yephrozi, yezinkondlo, emibhalweni yokuziqambela engakholakali neyethula amaqiniso.

Okunye okuphawulekayo ukuthi neNqubomgomo ivumelana nami, ukuthi izimo zokukhuluma kumele zifundwe ngabafundi, nakuba sihluka uma ithi azithulwe kubafundi njengokuvela kwazo emibhalweni yephrozi. Mina ngiyaphikisana nakho, ngibona kufanele zifundwe nje njengazo zonke izifundo ngoba zibonakala zibalulekile kozifundayo. Umfundi okumele ecijike kuwo, wonke amakhono nakuzo izimo zokukhuluma okuyikhono lokulalela nelokukhuluma, ikhono lokufunda nokubukela nekhono lokubhala nokwethula.

### **5.2.7 Yiziphi izinsiza ezisetshenziswa abafundi bakho ekuzicijeni ngezimo zokukhuluma?**

Uthisha uNtombi uze wathi:

Mina ngiyabayalela abafundi bami incwadi abangayisebenzisa njengencwadi ebhalwe nguNyembezi noNxumalo esihloko sithi INqolobane Yesizwe, kodwa uma sekufanele baveze imvelaphi yezimo zokukhuluma ngiye ngithi abahambe bayofuna ulwazi emakhaya.

USipho waphendula wathi:

Mina ngiye ngiyithande kakhulu INqolobane Yesizwe. Ngoba iyona nsizakufundisa engiyibona ifanele abafundi ngoba izihlele kahle izimo zokukhuluma nakuba izifengqo zingekho kuyo. Okufike kungichaze kakhulu ukuthi zihlelwe ngendlela ehlelekile isibonelo: kukhona ezimayelana nomendo, njengalesi saga Umendo ngumkhumulansika esiqondiswe entombazaneni ebikade iliqhalaqhala lapho isivovekile emendweni. Ezimayelana nokuphathwa kwemizi njengalesi esithi; igugu liyadonsiswana, esichaza ukuthi abantu abaganene ukuze bahlalisane kahle kufanele bazisane, bezwelane babambisane. Ezimayelana nobuqhawe njengalesi “indoda ifela enkomeni esichaza ukuthi kufanele uzivikele izinto zakho eziligugu. Njalonjalo

UZama naye waphendula ngokuthi:

Insizakufundisa engiyisebenzisayo izincwadi zesiZulu ikakhulu incwadi INqolobane Yesizwe.

Kulo mbuzo othisha bangivezele isithombe sokuthi nakuba zingeziningi izincwadi ezinezimo zokukhuluma, kodwa leyo ekhona bayaziya lela izingane ukuba ziyisebenzise njengensiza yokufunda izimo zokukhuluma. Okunye engikuphawulayo ekuphendulweni kwalo mbuzo ukuthi izimo zokukhuluma othisha abazisebenzise njengezibonelo zibukeka zinezifundiso ezinhle kubafundi abasakhula. Ngabe sengidlulela embuzweni olandelayo.

### **5.2.8 Uyabacacisela yini umehluko ngokwehlukana kwazo izimo zokukhuluma abafundi bakho uma ukwenza ubacacisela anjani?**

Uthisha uNtombi waphendula ngokuthi:

Ngiyabachazela abafundi bami ngokwehlukana kwazo izimo zokukhuluma ukuthi kukhona izaga, izisho nezifengqo. Izaga ziyinkulumo ewumqondo ophelele, azidinge kusekelwa ngamagama, ukuze zikhiphe umqondo ophelele, kaziguquki nenkathi kanti futhi kaziyi ebunyeneni nasebuningini isibonelo: inyathi iyaweya umuthi sichaza ukuthi umfokazana weya abantu abangaphezu kwakhe. Izisho zona ziyinkulumo edinga ukusekwa ngamagama ukuze kube yinkulumo enomqondo ophelele, okunye ngezisho ziguquka ngenkathi, ziba sebunyeneni nasebuningini, isibonelo sesisho ukubangwa nezibi sichaza ukugulela ukufa. Kanti izifengqo zona ziwukudlalisela ngenkulumo othi uma uyilalela ingachazi lokho ekushoyo, kodwa ibe isho okunye, isibonelo: lo mfana uyisihlakaniphi umbhinqo kulesi sifengqo umfana usuke engahlakaniphile, kodwa kusetshenziswa amagama asho into ephambene nento oyishoyo kulesi sifengqo.

UZama naye wayephendule wathi enkulumeni yakhe nami:

Ngike ngibachazele abafundi ukuthi izimo zokukhuluma zehlukene kathathu kukhona esizibiza ngokuthi izaga, izisho nezifengqo. Ngibazise ukuthi zithi zehlukene kathathu ngasinye sibe sinemisebezi yaso esiyenzayo njengokuthi izaga zinemisebenzi eziphathelene nayo njengezaga eziphathelene nofuzo isibonelo: ukhamba lufuza imbiza, okuchaza ukuthi umntwana ufuzwa abazali ngobuhle noma ngobubi, ezingokukhuliswa kwabantwana isibonelo: inyoni ishayelwa abakhulu, sichaza ukuthi umntwana kufanele assize abazali bakhe lokho akutholayo akwethule kubo. Impumelelo liqholo labazali. Izisho nazo ziningi. Nezifengqo kanjalo. Ngiye ngibabone ukuthi uma ngizihlukanisa lapho ngizifundisa baye baziqonde kangcono.

USipho waphendula ngokuthi:

Mina nangaphambili ngike ngasho ukuthi uma ngiqala ukuzifundisa abafundi bami ngiqala ngokubachazela ngokwehlukana kwazo, ukuthi kukhona izaga, izisho nezifengqo, bese kuyima ngiqala ngigxila kokukodwa, ngoba phela inhloso yami ukuthi baziqonde kahle futhi bangadideki.”

Othisha bobathathu bephendula ngokuhlukana kwabo kodwa baphendule ngezimpendulo ezicishe zifane bathi bayabacacisela ngokuhlukana kwazo, ukuthi kukhona izaga, izisho nezifengqo. Bathi izaga ziyinkulumo enomqondo ophelele, kaziguquki ngenkathi, kaziyi ebunyeni nasebuningini, isibonelo: ukhuni luzala umlotha sichaza ukuthi umuntu oqotho uzala umntwana ongelutho ongafani naye. Lesi saga kasiguquki sihlezi sinje kasisoze saguquka.

Izisho ziyinkulumo engaphelele edinga ukusekwa ngamagama ukuze inike umqondo ophelele. Zinjalo nje zigquka nenkathi, ziba sebunyeni nasebuningini kanti izifengqo zona ziwukudlaliselwa ngenkulumo, zithi zisho okunye zibe ziqonde okunye. Izimo zokukhuluma zinjalo nje zinemisebenzi eziyenzayo kumuntu osaziyo isiZulu uLimi lwaseKhaya. USipho uze wathi uke washo ukuthi yena uma ezifundisa uyazihlukanisa, akazifundisi ngelanga elilodwa zonke. Ngoba zinemisebenzi eminingi eziyenzayo kumfundi, uma ezifunda.

### **5.2.9 Bazazi kangakanani izincazelo zezimo zokukhuluma abafundi bebanga olifundisayo?**

Uthisha uNtombi waphendula wathi:

Abafundi bayazazi izincazelo zezimo zokukhuluma, ukuthi lesi isaga, isisho noma isifengqo, nokuthi sichaza ukuthini, lapho sisebenzile kulowo musho. Njengesifengqo, isihlonipho umsebenzi waso ukubeka inkuluma ehlabayo noma ehayayo ngamazwi amnandi isibonelo: ubaba usuthi, esikhundleni sokuthi ubaba udakiwe.

Uthisha uZama empendulweni yakhe wangiphendula kanje:

Abami abafundi banalo ulwazi ngezincazelo zezimo zenkulumo, njengesisho esithi “ukuba limi mbili okuchaza ukuthi unamanga. Isifengqo isenzasamuntu esithi nyawo zami ngibelethe esichaza ukubaleka.

USipho wayephendule ngokuthi:

Abafundi bami bayazazi izincazelo zezimo zokukhuluma, ngiye ngizame ngayo yonke indlela ukuthi ngibachazele ngendlela yokuthi bazazi izincazelo, isibonelo sesifengqo isimeleli IBhayibheli laphucwa abantu bakithi amasiko, sichaza ukuthi ibhayibheli lathatha isikhala samasiko.

Kulo mbuzo othisha baphendule ngokuthi abafundi babo bayazazi izincazelo zezimo zokukhuluma. Nakuba bengazazi zonke ngamanye amagama bayazama ukuzazi. Lokhu okubalulekile ukuba abafundi bazazi izincazelo zezimo zokukhuluma, ngoba kubonakala sengathi iyona incazelo, emumethe lokhu okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma.

### **5. 2.10 Ubahlola kanjani ukuthi izimo zokukhuluma (izaga, izisho, nezifengqo) bayazazi? Chaza.**

UNtombi wayephendule ngokuthi:

Mina ngibiza umfundi ngamunye ngithi akangenzele umehluko phakathi kwezaga nezisho nezibonelo zakhona. Uma eke wakwazi ukuwenza, yilapho-ke ngibona ngakho ukuthi umfundi useyazazi izimo zokukhuluma.

UZama waphendula wathi:

Mina abafundi engibafundisayo ngibahlola izimo zokukhuluma emva kokubafundisa bese ngibanika isivivinyo ukuze ngibabone ukuthi ngabe bangizwile yini ngesikhathi ngibafundisa.

USipho engxoxweni yakhe waphendula ngokuthi:

Mina ngiyabafundisa abafundi izimo zokukhuluma emva kokufundisa ngibanika isivivinyo ukuze ngibabone ukuthi ngabe bangizwile yini.

Ngamanye amazwi labo thisha bacishe benze into efanayo umehluko ukuthi izindlela abezenza ngayo yehlukile, uma ngizobhekisa kuNtombi yena ubhekana nengane ngayinye kanti uZama noSipho bazibhalisa isivivinyo, uma sebemaka bamaka umsebenzi wengane ngayinye.

Umehluko okhona ukuthi uthisha uNtombi usebenzisa ingxoxo, umfundi nomfundi ubhekana nemibuzo azoziphendulela yena ngomlomo wakhe. OSipho noZama babhekana nomsebenzi wengane ewubhalile. Uma ngibheka inqubomgomo yezilimi yeCAPS ithi abafundi kumele bahlolwe kuwo wonke amakhono abekelwe ukufunda njengekhono lokulalela nokukhuluma, elokufunda nokubukela nelokubhala nokwethula. Lokhu engingakuzwa kothisha bekusho.

### **5.2.11 Yini oyenzayo ukukhuthaza abafundi bakho ukusebenzisa izimo zokukhuluma emisebenzini elandelayo;**

#### **- Indaba ebhalwayo.**

Uthisha uNtombi naye waphendula kanje;

Ngiyabakhuthaza abafundi ukuthi uma bebhala indaba kumele basebenzise izimo zokukhuluma ukuze indaba abayibhalayo izoheha lona ozoyifunda.

Uthisha uZama lo mbuzo wawuphendula wathi:

Abafundi ngihlala ngibakhuthaza ukuba bazisebenzise izimo zokukhuluma mabangazigcini, ngokukhuluma ngazo lapha ekilasini.

USipho wawuphendula lo mbuzo wathi:

Mina indlela engibakhuthaza ngayo ngize ngingabavumeli abafundi ukuthi, benze imisebenzi yabo zingabi bikho izimo zokukhuluma ikakhulukazi indaba ebhalwayo.

**- Inkulumo elungiselelwe.**

Uthisha uNtombi wabuye waphendula wathi:

Umfundi nomfundi ngiye ngimkhuthaze ukuthi uma esho inkulumo elungiselelwe kumele azifake izimo zokukhuluma ukuze inkulumo yakhe umfundi izwakale kahle, ibe mnandi izoyize.

UZama kulo mbuzo wayewuphendule wathi:

Ngiyabatshela abafundi bami ukuthi uma beyokwenza amalungiselelo enkulumo elungiselelwe, mabangakhohlwa ukufaka izimo zenkulumo ukuze inkulumo yabo izolaleleka ihehe kwabazobe beyilalele.

Wayephendule wathi uSipho kulo mbuzo:

Abafundi bami ngiyabakhuthaza ukuthi uma benza inkulumo elungiselelwe kuba kuhle kakhulu ukuthi ngesikhathi belungiselela le nkulumo baqikelele ukuthi nazimo zokukhuluma bayazifaka kuleyo nkulumo yabo, ukuze izwakale kahle kozoyilalele.

**- Inkulumo engalungiselelwe.**

Uthisha uNtombi lapha waphendula wathi:

Ngiyabakhuthaza futhi abafundi bami ukuthi uma benza inkulumo engalungiselelwe mabasebenzise izimo zokukhuluma.

UZama waphendula wathi:

Nasenkulumeni engalungiselelwe nakhona ngiyabatshela abafundi ukuthi inkulumo engalungiselelwe iba mnandi uma inongwe ngezimo zokukhuluma. Okunye umfundi uma ezononga inkulumo engalungiselelwe ngezimo zokukhuluma utshengisa ubuhlakani obukhulu, nokuceba kwenkulumo yakhe.

Uthisha uSipho wayephendule wathi:

Umfundi nomfundi uma ezokwenza inkulumo engalungiselelwe kubalulekile ukuthi ngesikhathi ekhuluma azifake izimo zokukhuluma ukuze thina esizolalele inkulumo yakhe siyizwe imnandi

**- Ukusetshenziswa kolimi.**

Uthisha uNtombi kulo mbuzo waphendula wathi:

Ekusetshenzisweni kolimi ngiyabakhuthaza ukuba bazisebenzise izimo zokukhuluma nakuba zingaphansi kokusetshenziswa kolimi.

Wayephendule wathi uthisha uZama kulo mbuzo:

Ngiyabachazela futhi ngibakhuthaze abafundi bami ngokuthi mabajwayele ukuthi uma bebhala ukusetshenziswa kolimi basebenzise izimo zenkulumo .Mabakhuthale nokufunda ukusetshenziswa kolimi ngoba yikhona lapho kutholakala ngakhona izimo zokukhuluma.

USipho waphendula kanje:

Ngiyatshela abafundi ukuthi uma ubhala umsebenzi ongenazo izimo zokukhuluma, awuhlukile nomuntu ohamba nqunu ongambethe izingubo, ngoba izingubo yizo ezikwenza ukuba abantu baheheke bathande ukukubuka ngoba ugqoke kahle, nawo umsebenzi ohlotshiswe ngezimo zokukhuluma uyamheha kumuntu owufundayo ngobumnandi bolimi olunothiswe izimo zokukhuluma, uzwakale kahle kolwaziyo ulimi lwesiZulu

**- Makukhulunywa nje ekilasini.**

Uthisha uNtombi wayephendule wathi:

Enkulumeni yabo abafundi yansuku zonke nakhona ngiyabakhuthaza ukuba bazisebenzise.

Uthisha uZama waphendula wathi:

Abafundi bami ngiyabakhuthaza ngokuthi uma bekhuluma nsuku zonke kumele basebenzise izimo zenkulumo. Isibonelo: ukushaya ngoCetshwayo, lesi isisho esichaza ukuhamba phansi ngonyawo ungafake zicathulo Nesifengqo esenza inkulumo yakhe ibe nesi zotha isibonelo: umuntu olidliwa, lesi isifengqo isihlonipho esichaza ukuthi umuntu ulibhimbi lapho kuculwa.

USipho wayephendule wathi kulo mbuzo:

Ngiyabakhuthaza abafundi bami ukuthi uma bekhuluma ekilasini mabazisebenzise izimo zokukhuluma kube yinto abayijwayelayo.

Okubonakalayo kulezi zimpendulo zabafundisi, kuzwakala kuyinto abayenzayo nsuku zonke ukukhuthaza abafundi ukuba basebenzise izimo zokukhuluma. Okufike kube ngumbuzo kimi



ukuthi uma sebezisebenzisile kuyo yonke le mkhakha yokufunda yini le abayizuzayo, ezobasiza ekuthuthukiseni ulwazi lolimi lwesiZulu uLimi lwaseKhaya.

Ngamanye amazwi izimo zokukhuluma zibonakala sengathi ziyinto ebalulekile kakhulu uma ngabe othisha bezokhuthaza abafundi ukuthi kuyo yonke imikhakha yokufunda kumele bazisebenzise, uma ngibheka isibonelo sikathisha uZama sesisho esithi ukushaya ngoCetshwayo kubonakala kuba khona okuvelayo okungumlando wokuthi, ngesikhathi senkosi uCetshwayo kwakuhanjwa ngezinyawo. Lokhu okungumlando omuhle kumfundi ukuthi mabazi ukuthi kuvelwaphi ngempilo.

**5.2. 12. Ngabe sewake waqeqesheka yini ngokufundisa izimo zokukhuluma kubafundi bebanga leshumi, uma ngabe wake waluthola yimuphi umehluko elawenza ekufundiseni kwakho izimo zokukhumula?**

UNtombi kulo mbuzo uphendule ngokuthi:

Ngaqeqeshwa ukufundisa isiZulu uLimi lwaseKhaya, angikaze ngithole uqeqesho oluqondene nezimo zokukhuluma kuphela, izimo zokukhuluma ngesikhathi ngizifunda zazingaphansi komkhakha wokusetshenziswa kolimi noma ukubhalwa kwemibhalo. Yilapho-ke ngangizithola khona izimo zokukhuluma, uma ngikhumbula kahle ngiseseNyuvesi akukho lapho okwake kwathiwa namhlanje sizofunda ngezimo zokukhuluma ngangizithola uma sizofundiswa ngemibhalo efana nezinkondlo.

Uthisha uSipho waphendula kanje:

Uqeqesho engaluthola aluzange luqonde ngqo ukuthi ngiqeqeshelwa ukufundisa izimo zokukhuluma ebangeni leshumi, kodwa ngaqeqeshelwa ukufundisa isiZulu uLimi lwaseKhaya, ngokuthi izimo zokukhuluma ziyinto ethanda ukusetshenziswa kakhulu olimini lwesiZulu, emibhalweni enhlobonhlobo ngingabala izinkondlo, kumanoveli nasemdlalweni, ngesikhathi ngithwasela ubuthishela eNyuvesi, ngangizithola nazo sezingena oqeqeshweni lwami.

UZama waphendula kanje:

Mina engingakusho ngoqeqesho lwami lokufundisa izimo zokukhuluma ngaqeqeshwa nakuba zona kungazange kugqame ukuthi sengiqeqeshelwa ukufundisa izimo zokukhuluma nje kuphela, kodwa zazicashiswe ngaphansi kokusetshenziswa kolimi.

Lokhu okushiwo ngothisha la kusicacisela ngokusobala ukuthi izimo zokukhuluma zibalulekile. Ngamanye amazwi ngisho ungathinta noma yikuphi olimi lwesiZulu uzithola zikhona. Uma zibaluleke kangaka ngabe yini ezuzwa ngabafundi uma befundiswa zona? Indlela othisha abaqeqeshwe ngayo kuzwakala kuyiqiniso ngoba nami uqobo kangikhumbuli ngiseNyuvesi ngiqeqeshelwa ukufundisa izimo zokukhuluma engikukhumbulayo sasizithola uma kufundiswa ukusetshenziswa kolimi.

Yingakho ngithe angisukume ngenze lolu cwaningo ukuze nobengaboni avuleke amehlo abone ukuthi kukhona okubalulekile okusalayo, okufanele engabe nako kuyabalwa ohlwini lwezinto ezibalulekile olimini lwesiZulu uLimi lwaseKhaya okufanele engabe abafundi bayakuthola, okufike kumangaze kakhulu ukuthi lezi zimo zokukhuluma zibukeka zibalulekile kakhulu ngoba zitholakala kuyo yonke imikhakha efundwayo olimini lwesiZulu.

**5.2.13 Ngabe ucabanga ukuthi uqeqesho owaluthola lwakuhlomisa ngokwanele ekufundiseni ukufundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya kubantwana bakho? Ake uchaze.**

UNtombi waphendula wathi kulo mbuzo ngesikhathi ngixoxa naye:

Uqeqesho engaluthola eNyuvesi lwangihlomulisa ngokwanele, ngokubuka kwami ngoba nakhu ngiyakwazi ukufundisa abafundi basiphase isiZulu, nakuba kungekho lapho kuthiwa manje sengiqeqeshwa ngezimo zokukhuluma.

Uthisha uZama waphendula kanje:

Mina uqeqesho engaluthola eNyuvesi lwangihlomulisa kakhulu ngoba uma ngifundisa umfundi isiZulu uLimi lwaseKhaya, akakaze angenzi kahle ekupheleni konyaka.

USipho waphendula wathi:

Ngaluthola lona uqeqesho futhi engicabanga ukuthi yilona lona oluphezulu noma oluphakeme, ngikusho lokhu ngoba abami abafundi abakaze basifeyile isiZulu selokhu ngaqala ukusifundisa, Uma ngikhuluma ngesiZulu ngisibala nazo izimo zokukhuluma ngoba zibonakala zisebenza kakhulu kulolu limi lwesiZulu.

Uma bephendula othisha kulo mbuzo kuyabonakala ukuthi baqeqeshiwe ngendlela okwakuqeqeshwa ngayo, othisha abazoyofundisa isiZulu. Lena ebonakala ingenakho ukunanakwa kwezimo zokukhuluma, engabutshengisi ukubaluleka kwazo.

#### **5.2.14 Ekufundisweni kwezimo zokukhuluma uyafinyelela yini ekufundiseni ngokuqondeka, nokwakheka kwazo?**

UNtombi waphendula wathi:

Mina engizokusho ngokuqonda nokwakheka kwezimo zokukhuma yinto engingakaze ngifundise ngayo.

UZama ephendula lo mbuzo wathi:

Kungabe ngikhuluma iphutha uma ngingathi ngake ngafundisa ngokwakheka kwazo izimo zokukhuluma.

USipho waphendula wathi:

Selokhu ngaqala ukufundisa angikaze ngifinyelele ekufundiseni ngokuqonda izimo zokukhuluma nasekwakhekeni kwazo, futhi yinto engekho nasezintweni ezibekelwe ukuba zifundiswe.

Kulo mbuzo othisha indlela abawuphendula ngayo batshengisa ukuthi abakaze bafundise abafundi ngokwakheka kwezimo zokukhuluma. USipho uze uyasho nokuthi nasezintweni ezibekelwe ukufundiswa ngothisha akukho. Bobathathu bakubeka ngembaba ukuthi abakaze bakufundise ukuqonda nokwakheka kwezimo zokukhuluma. Lokhu okufike kungidide ngoba inqubomgomo yezilimi yeCAPS iyazibeka izinto okumele kugxilwe kuzo njengokuqonda izaga nezisho nokusetshenziswa kwazo, nakho kuyigxenye okumele kugxilwe kukho.

UCAPS (2006, P. 19) ikubeka kucace ukuthi abafundi kuleli banga kumele babonise ikhono lokuhlolisisa indlela ulimi olusetshenziswa ngayo ukwethula amaqiniso nokuveza umbono nokuveza incazelo eqondile negudliselayo nokuveza incazelo esobala necashile.

Umbuzo wami uthi uma othisha bengafundiswa ngedlela eyiyo ezoveza amaqiniso lawa avezwa yimvelaphi yezimo zokukhuluma ukuze bakudlulisele kubafundi. Bona-ke abafundi bazokuthola kuphi ukwazi incazelo esobala negudliselayo nencazelo ecashile esobala ngoba abafundi abakwaziyo okuningi basuke bekufundiswa ngothisha babo.

#### **5.2.15 Ngabe abafundi uma bephendula banalo yini ulwazi ngokwakheka nokuqondeka kwazo izimo zokukhuluma?**

UZama waphendula wathi:

Abafundi bami indlela abaphendula ngayo bayatshengisa ukuthi bayazazi izimo zokukhuluma, nencazelo yazo. Lapho bebambeka

khona ukwazi ngokwakheka nokuqondeka kwazo. Mina ngabafundisa kanje: umbuzo usuke uthe umfundi makasho incazelo yesimo sokukhuluma esilandelayo kanje: isaga wogawula ubheke, impendulo eyincazelo okuyiyo ezobhalwa ngumfundi usezothi, kumele uvule amehlo ungasebenzi ngobuwula. Isisho ukuba nolimi olumbaxa, impendulo ukuba liphixiphixi. Isifengqo lase likhalile iwashi lempilo kaJama, impendulo yi anakhronizimu. Kufanele bangazi abafundi ngokwakheka nokuziqonda ngoba mina angikaze ngibafundise ngokwakheka nokuqondeka kwazo.

UNtombi lo mbuzo wawuphendula kanje:

Kangifinyeleli ekufundiseni ngokuqondeka nokwakheka kwazo.

USipho ephendula lo mbuzo wathi:

Angikhumbuli nangelilodwa ilanga lapho ngifundisa ngokwakheka nokuqondeka kwezimo zokukhuluma.

Engikubalulile ngalo mbuzo ukuthi kwabona othisha babonakala bengenalo ulwazi ngokwakheka nokuqondeka kwezimo zokukhuluma. Ngamanye amazwi umfundi onalo lolu lwazi kungaba mhlawumpe wazitholela ekhaya lapho kukhulunywa. Lokhu okufike kube yinkinga uma ngizobheka inqubomgomo yezilimi ibeka kanje:

Umfundi kumele abonise ikhono lokuhlolisisa indlela ulimi olusetshenziswa ngayo ukwethula amaqiniso nokuveza umbono nokuveza incazelo eqondile negudliselayo nokuveza nencazelo esobala necashile. (CAPS, 2006, p.19)

Uma kuzoba khona abangakufundi abafundi okunjengokuqondeka nokwakheka kwezimo zokukhuluma ngabe uzokwazi kanjani ukwethula amaqiniso umfundi, kunokwenzeka ukuthi lokhu angakufundi ngendlela yikhona okumumethe amaqiniso, njengazo izimo zokukhuluma. Okufike kube umbuzo ukuthi uma othisha bengafundiswanga ngakho ukuze badlulisele kubafundi ngabe umfundi uzolibonisa kanjani leli khono elishiwo inqubomgomo yezilimi ye-CAPS.

### **5.2.16 Yimaphi amasu owasebenzisayo ukucubungula imvelaphi yezimo zokukhuluma?**

UNtombi waphendula ngokuthi:

Mina imvamisa abafundi uma ngibanike izaga nezisho, ukuthi abahambe beyobuza emakhaya ngemvelaphi yazo, imvamisa baye babuye nezimpindulo ezishaya emhlohlweni. Yilapho-ke sengizobheka encwadini ukuthi ngabe kuyahambisana yini.

Njengalesi sisho esithi siyobohla Manyosi incazelo yaso ethi uchwesiswa ukwesutha nje koze kuphele isisu sithi ne emgogodleni. Yisisho esavela ngoManyosi kaDlekezela waseMaMbatheni okuthiwa wayeqeda imbuzi yedwa kodwa kamuva wayehlamuka iNkosi yakhe uDingane esehamba noMpande.

UZama waphendula ngokuthi:

Ngifunda izincwadi zesiZulu lezi ezibhalwa ngabacwaningi, nezibhalwa ngababhali asebabamkatshubomvu kwezokubhala yilapho ngiyithola khona imvelaphi yezimo zokukhuluma njengayo INqolobane Yesizwe, incwadi eyabhalwa nguNyembezi noNxumalo.

USipho wathi:

Isu engilisebenzisayo lokuthola imvelaphi yezimo zokukhuluma ngiye ngifunde ezincwadini ngibuye ngixoxisane nabantu asebekhulile ngifuna ukwazi ukuthi bona bazi kangakanani, engiye ngikuthole ukuthi Imvelaphi eshiwo ngabantu abadala ithanda ukufana nengiyithola ezincwadini, njengalesi sisho woze uyikhombe inkosi incazelo yaso, woze uhlupheke uze wenze into engenziwa. Imvelaphi yaso ukuthi abantu babukisisa ukwenzeka okwenzeka emphakathini ukuthi inkosi kayikhonjwa angafa nokufa olokotha angenza lokho.

Abafundisi bobathathu amasu abawasebenzisayo okucubungula imvelaphi athanda ukufana, njengoba besebenzisa izincwadi nabantu abadala abaziyo ngolimi lwesiZulu. Lokhu okuhle futhi okuyikho invamisa okusetshenziswayo ngoba uma ubheka ababhali abaningi lokhu abakubhale ezincwadini zabo nabo bakuthekela kubo abantu abadala. Kwesinye isikhathi uthola ukuthi umbhali waleyo ncwadi kwayena akasekho emhlabeni kodwa izincwadi zakhe zisasetshenziswa.

Nayo imvelaphi yezimo zokukhuluma kufanele ifunwe kubantu abadala abasenolwazi lwesiZulu uLimi lwaseKhaya igcinwe ukuze nabafundi bakwazi ukuyithola, ngoba kuyabonakala ukuthi imvelaphi yezimo zokukhuluma yiyo emumethe ubuhlakani obabenziwa ngokhokho bethu. Okumele izizukulwane zifunde kubo ukuze ziphumelele enkambweni yempilo yazo.

### **5.2.17 Wenzenjani ukuqinisekisa ukuthi ulwazi oluthole ekucwaningweni ngemvelaphi yezimo zokukhuluma nebala luyiqiniso?**

UNtombi waphendula kanje:

Ulwazi olufika nabafundi ngiye ngenze isiqiniseko sokuthi ngiyalubheka ezincwadini zabacwaningi, ukuthi ngabe luyilo yini nembala invamisa kuye kube yilona lona, njengolwazi lwemvelaphi yezimo zokukhuluma, nakuba izincwadi ezinalolu lwazi zisembalwa kakhulu.

UZama ngesikhathi ephendula lo mbuzo wathi:

Ngizibuzela ngokwami kwabanye othisha abanolwazi oluthe xaxa kunolwami lwesiZulu, ulwazi lwemvelaphi yezimo zokukhuluma ukuze ngithole isiqiniseko.

USipho yena waphendula wathi:

Ngiye ngifunde imibhalo nezincwadi zababhali asebemkatshubomvu olimini lwesiZulu, abafana noNymbezi benoNxumalo (1997) incwadi yabo esihloko sithi INqolobane Yesizwe.

Izimpendulo zothisha zicishe zifane nakuba bephendule ngezindlela ezahlukene. Bobathathu babonakala bengabantu abakhuthele futhi abasithandayo isiZulu ULimi lwaseKhaya, ngoba baze benze okungaphezu kwamandla abo ukuze basize abafundi babo. Ngokuthi bazihluphe bayofuna ezincwadini izimo zokukhuluma, umsebenzi ozokwenziwa ngabafundi babo, baze bafundise ngisho nemvelaphi yezimo zokukhuluma ekubeni zingabekiwe njengezifundo okumele zenziwe ngabafundi. Okukhulu kunakho konke ukuthi le mvelaphi yezimo zokukhuluma yiyona ebonakala sengathi yiyo eveza okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma.

### **5.2.18. Uyabanika abafundi ithuba lokuthi bahambe bayocwaninga ngemvelaphi yezimo zokukhuluma?**

UZama ubeke wathi:

Ulwazi lwemvelaphi yezimo zokukhuluma lutholakala kakhulu uma nginike abafundi izimo zokukhuluma ukuba bayokwenza ucwaningo, emphakathini abahlala kuwo. Engikunothisayo ukuthi zisembalwa izincwadi ezikhuluma ngemvelaphi yezimo, ezifana neNqolobane Yesizwe.

UNtombi waphendula wathi:

Ngiyabanika abafundi ithuba lokuyokwenza ucwaningo emphakathini abahlala kuwo.

Uthisha uSipho waphendula wathi engxoxweni:

Mina ukunika abafundi ukuthi bayothola ulwazi emphakathini iyona ndlela engiyisebenzisayo futhi ngiye ngibone ingisebenzela kakhulu, phela kuye kuthiwe indlela ibuzwa kwabaphambili, okuyibona abahambi bayo.

Engikubalulayo ngempendulo yothisha, uma bethi bayabanika abafundi izimo zenkulumo, ukuba bahambe bayokwenza ucwaningo ngemvelaphi yazo, ngihlanganisa nokuthi izincwadi ezikhuluma ngemvelaphi yezimo zokukhuluma kazikho kahle, imvelaphi yezimo zokukhuluma yaziwa ngabantu abadala, noma igcineke kubo njengoba sibathatha njengenqolobane egcine amagugu esizwe. Lawo magugu asuke egcinelwe izizukulwane.

**5.2.19. Ngabe wena njengothisha uyazisebenzisa yini ngokufanela izimo zokukhuluma ekuxhumaneni nabafundi enkulumeni yansuku zonke?**

UNtombi yena waphendula ngokuthi:

Mina ngiye ngizame ngazo zonke izindlela ukuthi uma ngikhuluma nabafundi kube khona isimo sokukhuluma engisisebenzisayo, Inhloso yami ngisuke ngifuna abafundi bami babonele kimi ngoba vele abafundi bayathanda ukubonela kumuntu othile. Isibonelo uma sengiqeda ukukhuluma nab obese ngithi indaba isibekelwe amazolo sebeyazi abafundi ukuthi udaba seluguqile selubekelwe ikusasa. Mina ngisuke ngisho isifundo ukuthi sesiyohubeka kusasa.

UZama waphendula lo mbuzo wathi:

“Ngiyazisebenzisa kakhulu izimo zokukhuluma, lapho ngikhuluma nabafundi futhi sekwaba segazini, njengoba kuwulimi lwami, nabo bazi kahle ukuthi ngeke sehlukane ngingazange ngisisebenzise isimo sokukhuluma kungaba isaga, isifengqo noma isisho. Kanje laba abangafuni ukwenza umsebenzi wami ngesikhathi ngizoke ngithi ukubethusa ngoswazi lesi isifengqo isifenyiso. Ngisuke ngingeke ngibethuse ngisuke ngizobashaya ngempela ngoba phela basuke bengicasulile, kodwa ngithi ngizobethusa.

USipho ephendula lo mbuzo uphendule kanje:

Mina iyona yinto eseyafana nokudla kimi ukukhuluma nabafundi ngifake izimo zokukhuluma , nabo bazi kahle abafundi bami njengokuthi uma umfundi ngimbona engathi uyavilapha ngivele ngithi lowo ulivila elingelincane, lesi yisifengqo ukuvuma ngokuphika, ngichaza ukuthi ulivila elikhulu, nabo abafundi ubabona sebengilingisela abanye, lokho okungijabulisayo ngoba yilapho ngibona khona ukuthi cha zingizwile impela. Kwabanye abafundi kuye kube yinkinga ukusho incazelo, nakuba iningi labo lilandela

Engikuphela uma ngibheka izimpendulo zabafundisi, ukuthi bayazisebenzisa izimo zokukhuluma uma bekhuluma nabafundi, kodwa engikubalulile empendulweni yabo ukuthi bathi abanye babafundi bavame ukuba nenkinga enkulu, uma sekufanele bakhiphe incazelo yaleso simo sokukhuluma uthisha asisebenzisile. Angisakhulumi ngemvelaphi yaso abakhwekazi impela.

Ngamanye amazwi nakuba bezifunda abafundi izimo zokukhuluma, akuzona zonke abazaziyo. Okusho ukuthi nemvelaphi yezimo zokukhuluma ayaziwa yonke. Nothisha bazama ngawo wonke amandla ukuba bazazi abafundi ngokuzisebenzisa kwabo uma bekhuluma nabo.

### **5.2.20 Yiziphi izinto obona kufanele zilungiswe ngesikhathi ufundisa?**

Uthisha uNtombi wathi:

Mina ngibona kufanele kulungiswe ngokuthi izimo zokukhuluma zifundiswe ngendlela yokuthi umfundi azazi kahle, azi incazelo nemvelaphi yazo, ngoba kumvelaphi yazo yilapho sithola khona ubuhlakani nolwazimagama oluphusile. Umfundi uma esenalezi zinto zombili usuke esenothile ngolimi.

UZama waphendula wathi:

Ngokufundiswa kahle kwabafundi ngezimo zokukhuluma mina ngibona kukuningi abafundi abangakuzuzisa njengokuziphatha kahle emendweni, nokuphathwa kwemizi. Ngisho unembeza wabafundi ungavuseleleka, ngoba zikhona izimo zokukhuluma ezikuxwayisayo ekwenzeni izinto ezimbi, ngokubuka kwami kumele kulungiswe ukuthi kube umgomo nje wokuthi uma kufundiswa izimo zokukhuluma ingashiywa imvelaphi yazo, ukuze kuvele lobu buhlakani obabenziwa ngabantu bakuqala, khona umfundi naye abuzuze lobu buhlakani. Buzomusiza uma ehlangana nezigqinamba empilweni yakhe, isibonelo sesisho lona uthwala ishoba, esichaza ukuziphakamisa, ubukele phansi abanye abantu. Umfundi lapha



usezofunda ukuthi kanti kubi ukubukela abantu phansi. Usezoshintsha uma ngabe ungumfundi osuka emndenini onjalo. Useyazuza njalo umfundi okuhle ngamanye amagama impilo yakhe abeyiphila isiyashintsha.

USipho empendulweni yakhe ubeke wathi:

Ngokubuka kwami umlando namasiko abathile ugcineke kuzo izimo zokukhuluma, kanti futhi zinjalo nje zicebisa ulimi lwesiZulu. Nalo ulimi luyathuthuka uma kuzofundiswa abafundi ngazo izimo zokukhuluma ngendlela efanele. Ukube kuya ngokuthanda kwami, ngabe izimo zokukhuluma ziba yingxenye yesifundo olimini lwesiZulu. Ukuze kungabi bikho umfundi ongeke azithola izimo zokukhuluma, isibonelo sesisho esithi “ungayishayi ingede ngoju” esichaza ukuthi bonakalisa ukubonga kwabakusizile, umlando walesi sisho ingede inhlava, inyoni eholela ezinyosini, uma isikuholile akukhombisi ukubonga uthi uma usudle uju wesutha bese uyishaya, esikhundleni sokuthi uyibekele amaqhiza izidlele kahle. Lona umlando omuhle kumfundi ukuthi ngaso sonke isikhathi uma kukhona omsizile makabonge phela.

Indlela othisha abaphendule ngayo lo mbuzo kuvele kwacaca ukubaluleka kokufundiswa kwezimo zokukhuluma Uma zifundiswa abafundi nginethemba lokuthi nezinkinga ezingaka ezikhungathe izikole eziningi, ezidalwa ukuphelelwa onembeza kubafundi zingancipha. Ngokuthi abafundi bafundiswe izimo zokukhuluma, eziqondene nokuxwayisa abafundi ukuthi bangenzi izinto ezingezinhle nezilhlazo.

Othisha bobathathu bakhuluma into ecishe ifane, nakuba ngangingababuzanga ngesikhathi esifanayo, ngangibabuze ngezinsuku ezahlukene nesikhathi esahlukene. UNtombi wayethe yena angathanda uma izimo zokukhuluma zingafundiswa ngendlela efanele ezoveza incazelo nemvelaphi yezimo zokukhuluma. Lokhu okubonakala sengathi yikho okuzoveza okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesi Zulu uLimi lwaseKhaya, okuyikona lokhu engikucwaningayo kulolu cwaningo.

UZama wayethe enkulumeni yakhe kuningi umfundi angakufunda njengokuziphatha kahle emendweni, uthi ngisho nonembeza womfundi ungavuseleleka. USipho uthi nolimi luyaceba luthuthuke uma lunongwe ngezimo zokukhuluma. Inqubomgomo yezilimi ye-CAPS, uma ikhuluma ngokuthuthukiswa kolwazimagama nokusetshenziswa kolimi ibeka kanje:

Ulwazimagama nokusetshenziswa kolimi kumele abafundi baqaliswe lona ngenkathi sebethulelwa amatheksi angempela, ezinkondlweni namaphrozi, emibhalweni, indaba eqanjiwe

nengaqanjwanga, isibonelo, uma sisebenzisa izimo zokukhuluma, kubalulekile ukuthi kugxilwe ekutheni kungani lezo zimo zokukhuluma zisetshenziwe kunokuzigagula. Kuye kune kuhle ukuzibuza umbuzo ofana nalo: Kungani umbhali esebenzise upholavuthondaba lapha?” Kunokubuza ukuthi” Yisiphi isimo sokukhuluma esitholakala lapha?

(CAPS, 2006, p. 2)

Inqubomgomo yezilimi ye-CAPS yona ikubeke kahle impela, uma ithi kufanele ulwazimagama nezimo zokukhuluma kumele abafundi baqaliswe uma sebethulelwa amatheksi angempempela, yingakho nami ngibone kugcono ngenze lolu cwaningo kuleli banga ngoba yilona banga abafundi abaqala kulo amatheksi angempela.

### **5.3 UKWETHAMELA OTHISHA BEFUNDISA EKILASINI**

Ngaphinde ngayothamela izifundo zothisha abangabahlanganyeli befundisa ekilasini. Inhloso yami ngangifuna ukubona ukuthi lokhu abekade bekusho ngesikhathi ngibabuza imibuzo yezingxoxo zenhlololwazi ngabe kuliqiniso noma bebezikhulumela nje ngoba befuna ukujabulisa mina njengomcwaningi. Engakubona bekwenza othisha, ngakuthanda kakhulu ukuthi njalo uma isikole sesiphumile, bayahlangana bahlele abazokufundisa ngakusasa.

Okunye futhi ukuthi ngaso sonke isikhathi uma bezofundisa ibanga leshumi bafundisa into eyodwa, sekungaba kuye uthisha ukuthi ufundisa kanjani. Noma bezobhalisa isivivinyo bayahlangana benze isivivinyo esisodwa sibhalwe yilo lonke ibanga leshumi. Umsebenzi wasekilasini uthisha nothisha uzihlelela yena azowunika abafundi bakhe. Okwenzeka ngathamela isifundo sikathisha, ngasithamela kabili uthisha emunye.

Ngosuku lokuqala ngathamela uthisha uNtombi. Ngaphinda ngathamela isifundo sikathisha uSipho. Ngagcina ngokuthamela isifundo sikathisha uZama. Ngamanye amazwi othisha babepethe umsebenzi owodwa bobathathu beyowufundisa emagumbini ahlukenene. Okunye umfundisi wayefundisa ngendlela engayivezi imvelaphi yezimo zokukhuluma isifundo sokuqala, bese esesibili afundise ngendlela eveza imvelaphi yezimo zokukhuluma.

Ngemuva kwesifundo ngasinye babebhalisa umsebenzi, Inhloso yalokho kwabe kungukubona ukuthi ngabe abafundi bazuze kakhulu ngakuphi. Uma abafundi kukhona lapho bezuze khona kakhulu lokho kwakuzochaza ukuthi abafundi bezwa kangcono ngakuleso sifundo, yilapho-ke esengiyobona khona ukuthi ngabe iyiphi indlela okuyiyo ezuzisa abafundi.

Leyo ndlela iyona okuyofuneka ukuba abafundi bafundiswe ngayo, okuyiyona ezongiphendulela umbuzongqangi walolu cwaningo, othi abafundi bazuzani ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

### **5.3.1 Ukubukela uthisha wokuqala uNtombi**

#### **5.3.1.1 Usuku lokuqala**

Uthisha waqala ngokubuza abafundi imibuzo, wathi abafundi mabasho ukuthi bazini ngezimo zokukhuluma. Umfundi waphakamisa isandla wathi yena wazi ukuthi izimo zokukhuluma yizaga, yizisho nezifengqo. Uthisha waqhubeka nombuzo wathi abafundi abasho abakwaziyo ngezaga, izisho nezifengqo. Umfundi wesibili waphakamisa wathi yena wazi ukuthi izaga, incwadi etholakala eBhayibhelini, isisho into eshiwoyo wathi isifengqo akasazi.

Kwaphakamisa omunye wathi yena wazi ukuthi isaga inkulumo engaguquki, isisho inkulumo eguqukayo kanti isifengqo ukudlaliselana ngamagama. Wabe esebuzisa uthisha wathi ake senzeni izibonelo zezimo zokukhuluma. Waphakamisa umfundi wesithathu wathi uCebile usho ngezimbokodo zamehlo, yisifengqo ihaba. Kwaphakamisa omunye wathi uchakide uhlolile imamba yelukile yisaga.

Waphakamisa omunye wathi abantu abawuvalanga umlomo emva kokuphasa kukaThabile, wathi yisisho. Ngemuva kokuphendula komfundi wokugcina uthisha wathi “sesizwile ukuthi nizazi kanjani izimo zokukhuluma. Ake nilalele-ke ukuthi uma kukhulunywa ngezimo zokukhuluma kusuke kukhunywa ngani waqala wachaza isaga wathi Isaga siyibinzana lamagama anika umqondo ophela isibonelo: ukuwa kwendlu kuwukuvuka kwenye yisaga esichaza ukuthi noma kusalwa kukhalwa kubo kwentombazana, uma isiyokwenda kodwa bayasizakala lapho iyokwendela khona. Sibuyise futhi sichaze ukuthi ukonakala kwenye into kungukulunga kwenye into.

Isisho naso siyibinzana lamagama esinganiki umqondo ophela esidinga ukuthi sisekelwe ngamagama ukuze sinikeze umqondo ophela isibonelo: Iphoyisa limbuze imibuzo embalwa umfana kaNgidi wavele wabindwa yisidwa, lesi yisisho esichaza ukuthi wavele washwathiza nje. Isifengqo siwukudlaliselana ngamagama, othi uma usisebenzisa sichaze okunye hhayi lokhu esibhalwe ngakho isibonelo: phela uZekhethelo akumandla yibhubesi yisifaniso esichaza ukuthi unamandla amakhulu.

Uthe uma eqeda ukubachazela wabe esebatshela ukuthi ake babheke umehluko phakathi kwezaga nezisho. Waqala wathi: umehluko wokuqala izaga ziyinkulumo engaguquki nenkathi, okuchaza ukuthi isaga sihlezi sisenkathini eyodwa. Isibonelo: ngalesi saga esingenhla ukuwa kwenye indlu ukuvuka kwenye lesi saga sihlezi sinje. Okunye isaga kasiyi ebunyeni nasebuningini, sihlezi siyinto eyodwa.

Okunye isaga siyinkulumo eveza amaqiniso okwakwenzeka kudala. Kanti isisho siyibinzana lenkulumo esingakwazi ukuzimela sodwa okudingeka ukuba size sisekwe ngamagama athile ukuze sibe nomqondo. Okunye ngezisho siguquguquka nezinkathi, uma sithatha isibonelo esingenhla: umusho osenkathini yamanje njengokuthi: iphoyisa limbuze imibuzo embalwa umfana kaNgidi wavele wabindwa yisidwa.

Umusho osenkathini edlule iphoyisa lambuza imibuzo embalwa umfana kaNgidi wavele wabindwa yisidwa. Isisho siyaya ebunyeni nasebuningini. Uthisha uthe angaqeda ukubachazela umehluko wabe esebanika umsebenzi abazowenza. Engikubonile ngesikhathi uthisha efundisa ukuthi ufundisa ngezimo zokukhuluma, usebenzisa uhlu lwezimo zokukhuluma abazenzele lona obani bengothisha, ngesikhathi belungiselela isifundo abazosifundisa.

Ngesikhathi enza izibonelo wenza izibonelo zakhe, akathathi lezi ezisohlwini abebelwenza nothisha abafundisa nabo leli banga. Uma ngibuka isifundo sakhe siyabonakala ukuthi usihlele kahle, abafundi ngesikhathi efundisa bebetshengisa umdlandla nakuba abanye babo bebeduka njenga lo mfundi wesibili ophendule ukuthi isaga incwadi etholakala eBhayibhelini, yena utshengise ulwazi analo nakuba kungelona lwazi oludingekayo.

Ubudlelwano obuhle phakathi kukathisha nabafundi bubonakala bukhona, uma ngibona indlela ebebephendula ngayo. Okunye uthisha ngesikhathi ephendula imibuzo yezingxoxo wathi uqala ngokubuza abafundi imibuzo ukubheka ulwazi abanalo abafundi ngaleso sifundo. Ngikubonile ekwenza nakulesi sifundo sakhe.

### **5.3.1.2 Usuku lwesibili**

Ngabuye ngaphindela ukuyobuka uthisha efundisa futhi ngosuku lwesibili, ngalolu suku uthisha wayengethembisile ukuthi uzofundisa ngendlela ehlukile kunalena ayeyisebenzise ngosuku lokuqala, indlela ezoveza incazelo nemvelaphi yezimo zokukhuluma. Uthisha wangena wabingelela abafundi. Waqala wababuza imibuzo ngabekufundisa ngayizolo wathi

‘bafundi ake nisho ukuthi le misho engizoyisho ihlobo luni lwesifengqo, inkosi yakwaZwide isikhotheme.

Baphakamisa abafundi wakhomba oyedwa waphendula kanje, yisihloniphe, sichaza ukuthi inkosi isishonile, imvelaphi abantu babukusisa ukwenza kwabantu ukuthi, lapho kushone inkosi ukuthi bayakhothama bakuhlonipha, ukushona kwayo. Isifundo esitholwa umfundi ukuthi ukufa kuyahlonishwa, angikhulumi okwenkosi khona kuba yinto ehlonishwa kakhulu. Waphinda omunye umusho “uthisha ubaba umuthe mbibi ngembibizane umfana obezama ukumqola”. Omunye umfundi waphendula wathi yisenzukuthi, sichaza ukuthi umfana ubezama ukuqola ubaba wamshaya ngembibizane, isifundo esifundwa ngabafundi ukuthi bangalinge bazame ukuqola ngoba bazoshaywa.

Ngaphambi kokuba abafundise waqala ngokubuza ngabekufundisile ngayizolo. Wabe esedlulela esifundweni sanamuhla.

Engikubona ukuthi wayesakhuluma ngezimo zokukhuluma futhi engazifundisi azididiyele kanjengoba wayezichaze ngosuku lokuqala, ngalolu suku wayekhuluma ngezaga kuphela. Umehluko ukuthi usefaka nemvelaphi yazo nomsebenzi wazo. Waxoxela abafundi ukuthi yonke into emhlabeni inesisusa sayo. Nezimo zokukhuluma nazo kukhona lapho zaqala khona, njengoba sekuyinto esisetshenziswa kangaka. Okunye yonke into inomsebenzi wayo ewenzayo, nazo izimo zokukhuluma zinomsebenzi eziwenzayo kumuntu ozilalelayo, lapho kukhulunywa.

Abafundi babebukeka besijabulela isifundo ngenkathi befundiswa, ngoba isifundo sasibukeka sishelala kalula kubafundi. Lokhu okufakazela okwaphendulwa nguthisha uNtombi ezingxoxweni ngesikhathi ngixoxa naye ngangimbuze ukuthi abafundi bakhe bayasithokozela yini isifundo sezimo zokukhuluma wayephendule wathi abafundi bakhe basijabulela kakhulu isifundo sezimo zokukhuluma, ikakhulu uma kukhulunywa ngomsebenzi wazo. Isibonelo: ayikhabi izibaya ezimbili.

Yisaga esichaza ukuthi umnumzane ngumnumzane emzini wakhe kuphela. Imvelaphi yaso abantu babukusisa ukwenza kwesilwane inkunzi yenkomo isesibayeni ikhahlela, sabe sesiqamba lesi saga. Umfundi kulesi saga ufunda ukuthi uma ungumuntu kumele uyazi indawo yakho. Ungatholakali usushaya imithetho emzini yabantu.

Umsebenzi waso ukuyala umuntu ukuthi akahambe ngemfanelo, angabonakali eseshaya imithetho emzini yabantu. Isibonelo inyoka ayishaywa kabili ikhanda lingabonwa incazelo

ithi; uma umuntu esola ukuthi kukhona ingozi emgaqeleyo kungubulima ukuthatha ngewala, kufanele aqaphe nje aze ayibone kahle lapho ingakhona inhloko yayo leyo ngozi. Imvelaphi yalesi saga abantu babukisisa ukwenza kwenyoka basebeqamba lesi saga. Isifundo esitholwa ngumfundi esokuthi makangathatheli phezulu izinto, kumele aqale abhekisise kuqala.

Emva kwalesi sibonelo wabe esebabuza abafundi ukuthi sebengakwazi yini ukubhala umsebenzi, bavumela phezulu abafundi wabe esekhipha umsebenzi abawubhalela khona ekilasini uthisha ebagadile umfundi ezibhalela ngayedwa.

### **5. 3.2 Ukubukela uthisha wesibili uZama**

#### **5.3.2.1 Usuku lokuqala**

Ngesikhathi sengiyothamela isifundo sikathisha uZama, sangena ekilasini uthisha wabingelela abafundi bakhe wabe esebatshela ukuthi namhlanje uzofundisa ngezimo zokukhuluma, kodwa uzogxila ezishweni, wasondela kubo wabanika uhla lwezisho ayekade eluphethe. Wabanika imizuzu elishumi, belufunda bethule kuthe cwaka ngesikhathi befunda abafundi yena wabe ehamba phakathi kwabo ebabuka elokhu ebheka isikhathi. Uthe esuka sekuphele imizuzu elishumi, wathi wonke umuntu akabhekise phansi lolo luhla olunezisho, abafundi benza njengoba eshilo uthisha.

Waqala wababuza umubuzo wathi, “ngabe seniyaziqonda yini lezi zisho engininike zona?” Abafundi bavuma bathi, yebo thisha, waphinda futhi wababuza ukuthi “uma nginganibuza ngazo ningaphendula?” Bavuma futhi abafundi. Wabe eseqala ekhomba umfundi ngamunye, wayefika asho isisho, bese ekhomba umfundi ozokusho incazelo yaso, isibonelo; “yini ukuphaka ifa, umfundi waphendula wathi ukwaba ifa. Esesibili sasithi kuchazani ukupha amehlo? Umfundi waphendula wathi, ukubuka.

Esesithathu sasithi kusho ukuthini ukokha ngensini? Umfundi waphendula wathi kusho ukuhleka umuntu. Esesine sasithi kusho ukuthini ukuphisa utshwala? Umfundi waphendula wathi kusho ukuvubela utshwala. Uthisha waphinda wabuza ukuthi kusho ukuthini ukondlela impuku eweni? Umfundi waphendula wathi kusho ukuzihlupha ngento engasoze yaba lusizo. Waphinda futhi wababuza ukuthi kusho ukuthini ukuphazisa amaseko? Waphendula umfundi wathi kusho ukuhlala isikhashana. Uthe esebona ukuthi abafundi bakhe sebephendula kahle wabe esebanika umsebenzi abazowubhala ekilasini.

Uma sengibukisisa isifundo sikathisha uZama sezisho, ngaphinda ngabuka abafundi ukuthi ngabe babesithokozela yini ngibone besithokozela, ngendlela abebenza ngayo babephakamisa impela bemphendula, uthisha lapho eabuza imibuzo. Ukwenza kwabo kwafakazela lokhu ayekade ekushilo ngesikhathi sezingxoxo, ukuthi ave besijabulela isifundo sezimo zokukhuluma. Noma esebanika umsebenzi okumele bawenze, babe bonakala ukuthi lokhu ababekufunda kuyangena bayakuzwa impela.

### 5.3.2.2 Usuku lwesibili

Kwathatha isikhathi esingangesonto ukuze ngithole ithuba lokuyothamela isifundo sikathisha uZama okwesibili. Kwazize phela ukuthi ngangigunyazwe ukusebenza nabo kuyisikhathi sokubhalela ukuhlolwa, kwake kwaba nezinsuku kusabhalwa. Esifundweni sesibili uthisha uZama wayesepethe uhlu olunezifengqo. Wangena ekilasini wabingelela abafundi wabe esebanika uhlu olunezifengqo waphinda futhi wathi mabafunde uzobanika imizuzu elishumi befunda bese eabuza imibuzo ngazo izifengqo.

Kwathuleka kwathi cwaka sebefunda Waqala washo umusho onesifengqo esithi bazitusa ubunono bebe bengamavila, waphendula umfundi wathi isiqhathaniso. Waphinda omunye umusho othi bayekeni labo badakwa umbuso waphinda waphendula futhi omunye umfundi wathi ihaba. Wabe esebabuza ukuthi bezwile yini? Waba esethi abafundi mabasho imisho enezifengqo, bese besho ukuthi sifengqo sini nezibonelo.

Umfundi wokuqala wathi ihaba, maqede wanikeza isibonelo wathi: Musa ukungibuka wena Thabile ngezimbokodo zamehlo, incazelo yehaba ukuthatha into encane uyenze into enkulu kunalokho eyikho. Imvelaphi yaso, abantu babukisisa ukwenza kwesintu bakufanisa nohlobo lwetshe imbokodo, basebeqamba isifengqo. Isifundo esitholwa ngumfundi kulesi sifengqo ubuciko bokukhuluma uthathe into incane uyibeke ngamagama azoyenza ibe nkulu.

Kwaphakamisa omunye washo umusho onesifengqo wathi: La manzi engiwaphuzayo amtoti, wathi lesi yisihlonipho sichaza ukuba amnandi. Imvelaphi yaso savela ngezikhathi zenkosi uShaka, enqamula efika endaweni esomile efuna ukuphuza, wathola amanzi waphuza wabe esethi lamanzi amtoti ngoba wayehlonipha unina uNandi, phela ngosiko lwesiZulu umuntu omdala awumbizi ngegama.

Uthisha wabakhomba abafundi waze weneliseka. Ekugcineni wabanika umsebenzi onohlu lwemisho wathi abasho ukuthi hlobo luni lwesifengqo. Engikubona ngesifundo sikathisha uZama ukuthi abafundi babesizwa nakuba indlela ayengenisa ngayo isifundo sakhe

yayingagculisi. Okusho ukuthi ukube wayenendlela enhle yokungenisa isifundo ngabe abantwana bezwa kakhulu, kunalokhu abakuzwayo. Ngendlela ababephendula ngayo. Umfundi wayejabuliswa ukuthi uyakwazi ukwenza umusho onesifengqo, aphinde asho nemvelaphi yawo. Okunye ngesikhathi abafundi bephendula imibuzo uthisha wayesho uma umfundi eshaye eceleni, bese emulungisela loyo musho.

### **5.3.3 Ukubukela uthisha uSipho**

#### **5.3.3.1 Usuku sokuqala**

Ngathamela isifundo sikathisha uSipho, ngosuku lokuqala ngahamba naye ngaya ekilasini. Wabe ephethe uhlu lwezimo zokukhuluma. Wafika wabingelela abafundi wabe esethi umfundi nomfundi makakhiphe uhlu lwezisho ayebanike lona ngayizolo ethe mabahambe beyozifunda emakhaya. Waqala ukuzichaza izimo zokukhuluma. Ngesikhathi echaza lolu luhlu olunezimo zokukhuluma wayegxile ezishweni, abafundi babengazibekile phansi bebuza nemibuzo. Umfundi wokuqala “Thisha izisho zisisiza ngani?” Uthisha waphendula wathi inkuluma izwakala kahle uma ifakwe izimo zokukhuluma, “Izisho zisisiza lapho sibhala imibhalo yethu, ibe nobuciko.”

Umfundi wokuqala wabuza ukuthi yena ngesikhathi efunda izimo zokukhuluma ekhaya ubone sengathi izisho nezaga kuyinto eyodwa. Ngoba ubone sengathi zakhiwe ngezifengqo, wathi uthisha akathi ukwenaba lo mfundi. Wathi umfundi uma ngibheka isisho esithi “Ukupha amehlo”, yisisho esichaza ukubuka. Uthisha waphendula wathi umfundi makakhumbule ukuthi wayeshilo ukuthi kunezaga nezisho ezakhiwa ngezifengqo.

Abafundi kulesi sifundo babenemibuzo eminingi kubonakala ukuthi kukhona ukungaqondi kahle kubo, uthisha ebaphendula, kodwa babengagculiseki, yizimpendulo zikathisha. Uthe angabona uthisha ukuthi abafundi sebezanelisile ngemibuzo uthisha eyiphendula wathi ake ningilalele, waqala wachaza uhlu lwezaga futhi, ayekade eluphetho, uthe angaqeda ekugcineni wabanika umsebenzi abazowenza emakhaya onezisho nezifengqo. Isibonelo somsebenzi:



Emishweni elandelayo bhala uqondanise nomusho ofanele, ugagule ukuthi isaga noma yisisho.

**Izimo zokukhuluma** (imisho ebhalwe nguthisha) **izaga nezisho** (impendulo evela kumfundi)

1. *Induku kayiwakhi umuzi* *isaga*
2. *Inkovu iphuma ethangeni* *isaga*
3. *UThoko wanda ngomlomo njengembenge* *isisho*
4. *Loyo angimfuni ungephule inhliziyo* *isisho*
5. *Ukhuni luzala umlotha* *isaga*
6. *Ningamvuleli uBafana endlini uthatha ngozwene* *isisho*

Isifundo sikathisha uSipho okwangicacela kuso ukuthi imvelaphi yezimo zokukhuluma kayibonwa. Abafundi futhi akukho okubonakala kuzuzwa ngabafundi kuso, okunye futhi ngathi sengilandela esebamakelile kwacaca ukuthi abafundi abaningi basenokudideka. Kabakakwazi ukuhlukanisa phakathi kwesaga nezisho, nakuba wabe ebafundisile.

### **5.3.3.2 Usuku lwesibili**

Kwathatha izinsuku ezintathu ukuba ngibuyele ukuyothamela isifundo sesibili sikathisha uSipho, isizathu ukuthi ngelanga elilandelayo wabe eyofundisa kwelinye ikilasi okungelona elebanga leshumi. Ngahamba naye saya ekilasini, wafika wabingelela abafundi. Wayephethe uhlu lwezaga, nabafundi babehleli ubabona ukuthi sebemi ngaye. Wafike wathi abafundi mabakhiphe nabo uhlu lwabo ayekade ebenzele lona wathi abahambe beyolufunda emakhaya. Babuze kubantu abadala abangakwazi. Waqala ngokubachazela ukuthi lolu hlu abaluphethe lugxile kakhulu ezageni, nakuba sebazi ukuthi izimo zokukhuluma zehlukene kathathu, yizaga, izisho nezifengqo. Wabuye wachaza ukuthi bazobheka incazelo yesaga imvelaphi yaso nomsebenzi esiwenzayo kumuntu uma esesifundile.

Waqala-ke wabanika izaga ezahlukeneyo, Isibonelo: Inkonyane iyashiyelwa, lesi saga sichaza ukuthi uma umuntu esebunzimeni ubombonelela. Imvelaphi yaso abantu sabukisisa okwenzeka uma kusengwa inkomazi ukuthi osengayo akumele asengealiquede lonke ubisi ebeleni, kumele ashiyele inkonyane ukuze nayo ithole ukudla. Umsebenzi esiwenzayo lesi saga ukufundisa umuntu ukuba nozwelo, nomunye umuntu.

Esesibili isibonelo: Yidlani masoka kobola, lesi sichaza ukuthi izinto ezimnandi ziyedlula, ziphele. Kumnandi namuhla kodwa kobaduma ngomuso. Imvelaphi yaso abantu sabukisisa babona ukwenzeka kwezinto ukuthi kubamnandi namhlanje ngakusasa kubesekuduma, base beqamba isaga ngaleso senzeko. Umsebenzi waso sixwayisa ngokuguga, ukuthi uma wenza into yenze ngesikhathi ngoba siyeza isikhathi sokuguga. Esinye isibonelo: kukwanja yotha umlilo incazelo kusemzini ongenabo ubuntu, lapho isihambi singanakwa khona. Imvelaphi yaso abantu babukisisa uma yenzeka kwase kuqanjwa isaga. Umsebenzi walesi saga sivusa abafundi ukuthi abathi bekhula babe bazi ukuthi awumuhle umuzi ongenabo ubuntu.

Esinye isibonelo: ungayishayi ingede ngoju, incazelo kumele ubonakalise ukubonga okufanele kwabakusizile, imvelaphi abantu sabukusisa ukwenza kwabantu nemyoni inhlava eholela ezinyosini, ukuthi inyoni iyabholela ezinyosini, bese baludle uju baze basuthe bese beyijikijela ngoju bakhohlwe ukuyibekela amakhifiza. Umsebenzi walesi saga ukuxwayisa abafundi ukuthi akumele wenze kabi kumuntu okusizile.

Ngoba kusasa uzophinda futhi umdinge loyo muntu. Abafundi babe bonakala ukuthi bajabula kakhulu lapho uthisha uSipho ebachazela ngemvelaphi nangomsebenzi owenziwa isaga. Emva kokufundisa uthisha wabuza abafundi ukuthi ngabe bayezwa yini bavuma, wathi sebengawubhala umsebenzi bathi abafundi bangajabula kakhulu uma engabanika kwamanje. Wavele wabanika umsebenzi abawubhala ekilasini ebagadile. Isibonelo somsebenzi wabafundi:

*Bhala imvelaphi yezaga ezilandelayo.*

***Izaga (ezazibhalwe nguthisha)***

- 1. Umkhwenyane uyisigodo sokuqhuzula (noma sokuxebula)*
- 2. Inhlwanyelo yethkelwa kubangane.*
- 3. Akukho muzi kungathunqi intuthu.*
- 4. Umlobokazi uhamba esegcobile.*
- 5. Ilumbo livuka esidwabeni.*

***Imvelaphi yezaga (eyayibhalwe ngabafundi)***

*Abantu babukisisa ukwenza kwabantu lapho bexebula ugodo sakufanisa, nokwenza kwabantu basekhweni, uma bexhaphaza umkhwenyana bemfuna izinto ezingenasidingo base beqamba isaga. Umfundi ufunda ubuhlakani bokuthi kumele uma esekhulile aqaphele naye abantu basekhweni lakhe bangamufuni yonke into abayithandayo.*

1. *Abantu babukisisa ukwenza kwabantu uma betshala, lapho behamba beye kubangane beyofuna inhlwanyelo ukuze batshale. Lokho kwenza bakubhekisa kumuntu onomntwana ukuthi uma esemfunela umendo umfunela kubangane. Lapha umfundi ufunda ukuthi uma unento kufanele uyinike umuntu ozoyiphatha kahle. Lokho kwenza babe sesiqamba isaga.*

3. *Abantu babukisisa ukwenza kwentuthu uma kubasiwe emizini ukuthi intuthu iphuma ibheke phezulu, babe sesiqamba isaga, isifundo esitholwa umfundi ukuthi awukho umuzi lapho kungekho khona ukuxabana.*

4. *Abantu babukisisa ukwenza kukamakoti, uma ezohamba ukuthi uyageza agcobe abe mihle uma ehamba, babe sesiqamba isaga. Isifundo esitholwa umfundi esokuthi uma ufuna ukuhamba hamba kusekuhle. Ungazijwayezi ukuhamba kukubi.*

5. *Abantu babukisisa ukwenza kwesifo invamisa esitholakala uma umuntu wesifazane ecushiwe, babe sesiqamba isaga. Umfundi ufunda ukuthi umuntu nomuntu unobuthaka bakhe obuvelayo ekugcineni.*

Okubonakele ngalesi sifundo ukuthi abafundi bayasijabulela kakhulu isifundo sikathisha uSipho ngoba umsebenzi bazibizela bona. Okufike kubachaze kakhulu ukuzwa imvelaphi yezimo zokukhuluma. Kwesinye isikhathi batshengisa ukwethuka ukuthi kanti izinto ezimnandi zibuye ziphele kanti. Ngamanye amagama abafundi bathola isifundo sokuthi nabo ezimpilweni zabo kumele bazi ukuthi akukho okungadluli. Uma ngibuka isifundo sikathisha uSipho sesibili sibukeka sikuveza okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Ngesifundo esiwubuhlakani esizuzwa ngabafundi emva kokufundiswa izimo zokukhuluma

## 5.4 OKUTHOLAKELE OCWANINGENI

Kule ngxenye ngihlose ukwethula lokho okutholakele kulolu cwaningo olucwaninga ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya ibanga leshumi. Lokhu kutholakale lapho ngenza izingxoxo ezisakuhleleka nothisha bocwaningo nokwethamela izifundo zothisha emakilasini. Nginethemba lokuthi okutholakele kuyikho ngoba ngisebenzise izindlela ezivame ukusetshenziswa ngabanye abacwaningi asebenza ucwaningo lwabo lwaphumelela. Engikutholile kulolu cwaningo yilokhu okulandelayo:

1. Abafundi izimo zokukhuluma kubukeka bezifundiswa ngendlela engenakho ukwenelisa, kumuntu oluqondayo nolwaziyo ulimi lwesiZulu uLimi lwaseKhaya. Lokhu ngikusho ngoba ngesikhathi bebhaliswa umsebenzi babonakalise ukuyizwa le ndlela efundisa iveze imvelaphi yezimo zokukhuluma isibonelo: isaga Umlobokazi uhamba esegcobile imvelaphi yaso, abantu babukisisa ukwenza kukamakoti, uma ezohamba ukuthi uyageza agcobe abe muhle uma ehamba. Babe sebeqamba isaga. Isifundo esitholwa umfundi esokuthi uma ufuna ukuhamba hamba kusekühle. Ungazijwayezi ukuhamba kukubi.

1.1. Okunye ngesikhathi ngethamele izifundo zothisha emakilasini ngabona abafundi abafunda ibanga leshumi bezifundiswa izimo zokukhuluma ngendlela yokuthi bazi ukuthi kukhona into okuthiwa yizimo zokukhuluma, kodwa okuthinta imvelaphi yazo nokuthi zenzani kumfundi uma esezifundile-lutho. Lokhu okuphambanayo nokushiwo yinqubomgomo yezilimi ye-CAPS, uma ikhuluma ngenhlosongqangi yokufunda ulimi ibeka ithi:

Kusetshenziswe ulimi ukuze abafundi bakwazi ukucabanga bahlolisise, baveze imibono ephusile ngezinto eziphathelele nokuziphatha nalokho okungamagugu, basebenzise amatheksthi anhlobonhlobo ngokuhlolisisa, abafundi bakwazi ukubona nokuphonsa inselelo ngendlela yokubona, izinto ezingamagugu.ubudlelwane namandla obutholakala phakathi kwamatheksthi, nokufunda amatheksthi ngenhloso ethile njengokuzijabulisa, ukucwaninga noma ukuhlaziya.

(CAPS, 2006, p.10)

3. Okunye ngokuthi ngesikhathi ngikhuluma nothisha bocwaningo bangitshela ukuthi abafundi bayazazi izimo zokukhuluma, uma sengithamela isifundo ngitholile ukuthi nakuba bezazi izimo zokukhuluma kukhona ukungasheleli kahle lapho sebefundiswa nguthisha. Uma

befundiswa kusuke kunguthisha osuke ezihlanganisele yena, lokho kuthinta imvelaphi yazo njengezifundo zothisha bobathathu zesibili. Uma ngithatha isifundo sesibili sikathisha uZama abafundi basisho isimo sokukhuluma nencazelo kuphela, bafakazela khona ukuthi imvelaphi nomsebenzi wesimo sokukhuluma kabawazi. Lokhu okubonakala kuyikho okuzoveza okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

4. Ukufundiswa kwezimo zokukhuluma kubukeka kunomphumela omuhle kakhulu ekwazini nasekuthuthukiseni ulimi lwesiZulu uLimi lwaseKhaya. Izimo zokukhuluma zitholakala kuwona wonke umkhakha wolimi, ziyatholakala ezinkondlweni, endabeni ebhalwayo, ukusetshenziswa kolimi, enkulumeni elungiselelwe, enkulumeni engalungiselelwe, kumanoveli, emdlalweni nasenkulumeni yansuku zonke nje ekilasini izimo zokukhuluma ziyatholakala. Kodwa kuzo zonke izifundo engizethamelile, kubonakale othisha begxile ekufundiseni izimo zokukhuluma zizodwa nje. Zingaveli kulezi zingxenye zesifundo ezibalwe ngenhla.

Lokhu kufakazelwe nguthisha uSipho enkulumeni yakhe wabeka wathi nolimi luyaceba futhi luthuthuke uma lunongwe ngezimo zokukhuluma, kuyatholakala futhi ukuthi zinjalo nje zinemfundiso enhle kubafundi njengokuthi uma ubaba wekhaya eseqiwe ngamanzi kuthiwa ngesifengqo esithi, Uyise kaThemba usuthi kungashiwo ukuthi udakiwe, isihlonipho, angabasiza empilweni yabo ngokuziphatha kwabo. Ngamanye amazwi yikhona lokhu ukuceba kolimi lwabafundi, nemfundiso enhle, okungazuzwa ngumfundi uma efundiswa ngendlela izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

5. Okunye okutholake ukuthi nolwazimagama lomfundi luyakhula ngokufundiswa kwakhe izimo zokukhuluma ngendlela eyiyo eveza imvelaphi yezimo zokukhuluma, ngoba ngesikhathi abafundi befundiswa ngemvelaphi kuba khona amagama abangawazi ababa nokulangazelela ukuwazi baze bawabuze kuthisha, njengasesifundweni sesibili sikathisha uSipho, lapho abafundi bebebuza amagama abangawazi.

6. Okutholake okunye ukuthi ngesikhathi kufundwa izimo zokukhuluma ngendlela eveza imvelaphi yezimo zokukhuluma, nolwazi lolimi lwesiZulu kumfundi luyathuthuka akhulume ulimi olumnandi olucebe ngezimo zokukhuluma. Ngokuceba kolimi lomfundi ekuthole kuzo izimo zokukhuluma, kubonakalisa ukuzuza komfundi ngokufundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

7. Okunye okutholakele ukuthi abafundi uma befundiswa izimo zokukhuluma ngendlela ezeza imvelaphi yazo bathola kancono kunalapho befundiswa ingavezwa incazelo.

### **5.5 Isiphetho sesahluko**

Uma ngizobheka inqubomgomo yezilimi ye-CAPS, ngokuqhathanisa izingxoxo engibe nazo nothisha ababambe iqhaza nokwethamela kwami izifundo zabo emakilasini. Uma ngilalela okushiwo ngothisha ezingxoxweni engaba nazo nabo, ngiphinde ngibuka lapho befundisa abafundi emakilasini, bese ngifunda okushiwo yinqubomgomo yokufundwa kwezilimi yeCAPS, ngithole kukhona ukuphambana okukhulu.

Engikubonile ukuthi othisha abayilandeli inqubomgomo yezilimi ye-CAPS, okuyiyona esalandelwa uma kufundiswa. Kwayona inqubomgomo ngibona nayo ibadukisa abafundisi, bengayiqondi, kubukeka kufanele baduke othisha ngoba kwayona iyisihumusho solunye ulimi. Okungulimi lwesiLungu.

Engibona kufanele kwazeke futhi kuqondeke kahle ukuthi izilimi kazifani futhi kazisoze zefana. Umqondo okuhunyushwa ngawo isiZulu awufani nomqondo okuhumusha isiLungu. Kungangithokozisa kakhulu umangabe lolu cwaningo lwami lungavula amehlo umnyango wezeMfundo ukubone lokhu futhi ukuthathele phezulu kulungiswe.

## **ISAHLUKO SESITHUPHA**

### **6. IZINCOMO NEZIPHAKAMISO EZIMAYELANA NOKUTHOLAKELE**

#### **6.1 ISINGENISO**

Lolu cwaningo bekungolokuhlola ukuthi ngabe yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Esahlukweni esedlule ngikhulume ngokutholakele ngesikhathi kwenziwa ucwaningo. Kutholakale ukuthi abafundi nabafundisi babo kabaziqondi izimo zokukhuluma. Abakwaziyo ukuthi bayazifundisa nje kuphela. Nabakushoyo ukuthi kukhona ezinemfundiso enhle ezifundisa ngenhlonipho izibonelo: Unina usethule isifengqo isihlonipho esihlonipha ukufa. Ukwenda ukuzilahla, isaga, esexwayisa ngokugana njalonjalo. Bakusho ngoba bezenzela bona imvelaphi yezimo zokukhuluma, baze bathume ngisho abafundi babo ukuthi mabahambe bayokwenza ucwaningo kubantu abalwaziyo uLimi lwesiZulu.

Okunye nabafundi bazifundiswa ngendlela engenelisi bafundiswa ukuthi mabazazi ukuthi zikhona izimo zokukhuluma, ukuthi zavela kanjani kabafundiswa izibonelo: ukhuni luzala umlotha impendulo yisaga, bamokha ngensini, impendulo yisisho. Ngiyayithanda le mbali, impendulo isifengqo uphawu. Lokhu okubonakala sengathi yikho okuveza okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma.

Okunye futhi okushiwo ngothisha ngesikhathi sezingxoxo bathe abafundi babo bayazazi izimo zokukhuluma, kodwa ngithe sengibuka befundisa akubanga njengoba bebesho, ngithole ukuthi nakuba abafundi abaningi bezazi kodwa kukhona ukungasheleli kwesifundo lapho uthisha esebuzwa imibuzo ngendlela eveza imvelaphi yezimo zokukhuluma. Kutholakele ukuthi zinjalo nje izimo zokukhuluma zinomphumela omuhle ekwazini nasekuthuthukiseni ulimi lwesiZulu uLimi lwaseKhaya.

Nolwazimagama lomfundi kutholakele ukuthi luyakhula ngokufundiswa izimo zokukhuluma. Kanti futhi nolwazi lolimi luyathuthuka uma umfundi ekhuluma isiZulu esimnandi esinongwe ngezimo zokukhuluma, isibonelo njengasesifundweni sikathisha uSipho, lapho izingane zimbuza imibuzo lapho kuyavela nokuthi, abafundi kuba khona okungamagama amasha abangawazi abawabuzayo. Njengalo mfundi owathi ukupha amehlo ukubuka, esho isisho, kwaba khona owatshengisa ukwethuka, wabuza wathi kanti ukupha amehlo ukubon? Okusho ukuthi kusha kuye.

Kube nemibuzo ebekade ngiyibuza kothisha. Njengangale mbuzo ethi: Bazazi kangakanani izincazelo zezimo zokukhuluma abafundi bakho? Ngabe abafundi uma bephendula banalo yini ulwazi ngokwakheka nokuqondeka, nokukhandeka kwazo izimo zokukhuluma? Uyabanika abafundi bakho ithuba lokuthi bahambe bayocwaninga ngemvelaphi yezimo zokukhuluma? Abafundi ngabe bayazisebenzisa yini izimo zokukhuluma, uma bebhala imisebenzi yabo yesiZulu? Base beyiphendula othisha abangabacwaningi ngendlela ebukeya ifanele.

Leyo mibuzo bayiphendulile bobathathu, ngangibabuza ngamunye ngamunye ngezikhathi azahlukene. Bayiphendule ngezindlela ezahlukene. Umuntu nomuntu ubephendula ngendlela azi ngayo, nacabanga ngayo, akubanga bikho owazi ukuthi omunye uphendule wathini, nakuba besebenza ndawonye.

Ezimpendulweni zabo ngathola ukuthi abafundi bayazi ukuthi izimo zokukhuluma yinto ekhona futhi esizayo, ukuthi zakheke kanjani kabazi. Nothisha nabo bathi bayazazi kodwa ukuqondeka nokwakheka kwazo abakwazi. Lokhu okuphambana nengqubomgomo yezilimi ye-CAPS ithi azifundwe zisuselwa embhalweni okungaba yinkodlo noma itheksthi. Lokhu othisha engingazange ngibabone bekwenza.

Ngiphinde ngayothamela izifundo zabo lapho uthisha efundisa ekilasini izimo zokukhuluma Ngesikhathi befundisa bengibabuka ngithatha amanothi, ngibuye ngiqophe nenkulumo ngesiqophamazwi, inhloso yami kwakungukuthi ngibuye ngibalalele kahle, lapho sengihlaziya okutholake ngingashiyi lutho, lokhu abekade bekusho ngesikhathi befundisa. Ngokuthatha konke ababekwenza, okuhlanganisa amanothi, namazwi abo kungisizile kwebengikufuna.

Okutholakele othisha babona ziziningi izinto ezingazuzwa ngabafundi uma befundiswa izimo zokukhuluma ngendlela eveza imvelaphi yezimo zokukhuluma. Njengokuthi umfundi uma ecabanga ukwenza into embi, bese ecabanga isimo sokukhuluma esimxwayisayo ekwenzeni into embi bese engabe esakwenza. Okokuqala othisha baziqonda kahle izimo zokukhuluma, nakuba bengeke bakusho ukuthi bazazi zonke, bayasho nabo ukuthi ezinye izimo zokukhuluma bazifunda ezincwadini, babuye bayozibuza nakwabanye abantu abazi kangcono isiZulu uLimi lwaseKhaya njengabantu abadala.

Okwesibili abafundi izimo zokukhuluma bazifundiswa ngendlela yokuthi bazi nje kuphela ukuthi kukhona into okuthiwa yizimo zokukhuluma bangabe besafundiswa imvelaphi yazo



njengokuthini lesi saga sakheke kanjani. Isibonelo, liwashaya evuthiwe amabele lesi saga incazelo yaso ithi, kwala amabele esevuthiwe, esethophele, sifike isichotho siwavithize. Ngakho-ke umuntu kufanele aqikelele ingozi ngaso sonke isikhathi. Imvelaphi yaso abantu babukisisa ukwenza kwemvula ishaya amabele iwavithize phansi esevuthiwe umniniwo eselinde ukuwavuna, babe sebeqamba isaga. Isifundo esitholwa umfundi, esokuthi kumele aqikelele ingozi ngasosonke isikhathi.

Okwesithathu ukuthi ukufundwa kwezimo zokukhuluma kunomphumela omuhle kumfundi osakhula osazobhekana nezinsalelo zempilo. Umthelela omuhle ukuthi bazosebenzisa zona izimo zokukhuluma, ukuxazulula lezo zinsalelo. Ubuhlakani abazobusebenzisa empilweni yabo bulele kuzo izimo zokukhuluma njengalesi saga, yiqili elintethe zosiwa muva, incazelo yaso ithi umuntu othanda okwabanye kodwa uyagodola ngakokwakhe. Njengomfana ofuna kosiwe izintethe zabanye ezakhe azigodle. Imvelaphi yaso ithi abantu babukisisa ukwenza kwesintu, lapho umfana engafuni kosiwe izintethe zakhe ethi abanye abose ezabo ezakhe azibeke, sabe sesiqamba isaga. Umfundi ufunda ukuthi makangaqinelwa ngabanye abantu, kumele avuke kukho konke akwenzayo.

Okunye abakushoyo ukuthi abakwazi ukwakheka kwezimo zokukhuluma, lokhu kufakazelwa nanguthisha uSipho lapho ethi selokhu aqala ukufundisa akakaze afinyelele ekufundiseni ngokuqondeka kwezimo zokukhuluma nasekwakhekeni kwazo, uthi futhi ziyinto engekho nasezintweni ezibekelwe ukuba zifundiswe. Lokhu kwenzeka kuzo zonke izimo zokukhuluma ngokwefana.

Namasu abawasebenzisayo ukucubungula imvelaphi athanda ukufana ngoba basebenzisa isu lokuxoxisana nabantu asebekhulile futhi abaziyo ngemvelaphi yezimo zokukhuluma, lokhu kufakazelwe uthisha uNtombi lapho ethi yena abafundi bakhe ubanika izimo zokukhuluma athi abahambe bayobuza emakhaya ngemvelaphi yazo, uthi imvamisa abafundi bakhe babuye nezimpendulo ezishaya emhlohleni.

Ngesikhathi umfundi efundiswa nguthisha izimo zokukhuluma, umlando wolimi nowesizwe esikhuluma lolo limi nawo uyathuthuka, ngokuthi umfundi akhulume isiZulu esicebe ngezimo zokukhuluma. Isibonelo “Iva libangulwa ngelinye” esichaza ukuthi uma ufuna ukubamba iqili, qonda kwelinye iqili likubambele, ukuze welaphe ubuhlungu obuthile, kufanele uzimisele ngokuphinde wedlule kobunye ubuhlungu ukuze welapheke.

Imvelaphi yalesi saga abantu babukisisa ukwenza kwabantu, lapho behlatshwa ngameva bethatha elinye iva kukhishwe ngalo leli elihlabile, base beqamba lesi saga. Izimo zokukhuluma yizo ezenza ukuthi ulimi lube namandla futhi lunotho. Amandla olimi afakaziswa nanguPatti (1991) ugcizelela amandla olimi nokubaluleka kwalo, uthi ulimi indlela olukhulunywa ngayo, lusivezela izinto ezazenzeka ezingamaqiniso kudala, sitshelwa ngendlela ewubuciko ngokuthi lezo zinto noma izigemegele kwakhiwe ngazo izimo zokukhuluma, kungaba isaga, isisho noma isifengqo. Nabafundi bafundiswa maqede bese bezisebenzisa, ngesikhathi bezisebenzisa yilapho-ke isiZulu uLimi lwaseKhaya luthuthuka ngokuthi uma bekhuluma basebenzise izimo zokukhuluma ukunonga inkulumo yabo.

Okwesine indlela abafundi abafundiswa ngayo izimo zokukhuluma ngiyibona ingagculisi, uma befundiswa abafundi bafundiswa izimo zokukhuluma ngendlela yokuthi mabazi ukuthi kunento okuthiwa yizimo zokukhuluma, nomehluko okhona phakathi kwazo, bangabe besafundiswa imvelaphi nosizo lwazo kumfundi uma esezifundile. Yikhona-ke lokhu okungenze ngasukuma ngenza lolu cwaningo.

Umehluko okhona izaga ziyibinzana lamagama elinika umqondo opholele. Izisho zilibinzana lamagama elingeke lazimela lodwa okudingeka ukuba lisekwe ngamanye amagama ukuze libe nencazelo ezwakalayo. Izifengqo ziyubugagu bokubeka inkulumo ngendlela esakugiyela. Konke lokhu okungenhla kubalulekile kumfundi uma engumuntu ofisa ukwazi ulimi lwesiZulu.

Imvelaphi yezimo zokukhuluma, othisha bayazama ukuyifundisa, noma kuyinto abangayikhuthalele. Ulwazi olutholwa ngabafundi uma befundiswa ngemvelaphi yezimo zokukhuluma, lubukeka lubalulekile. Okuyilo okumele abafundi baluthole. Ukuze babe nobuhlakani.

Okutholakele ukuthi othisha bazifundisa ngendlela engenelisi izimo zokukhuluma, ngoba bazifundisa ngendlela yokuthi abafundi kabazi ukuthi kukhona into okuthiwa yizimo zokukhuluma imvelaphi yazo abayithinti nakuyithinta. Inqubomgomo yezilimi yeCAPS iyasho ukuthi azifundiswe izimo zokukhuluma ithi azifundiswe zisuselwa kwitheksthi. Lokhu othisha abangakwenzi uma bezifundisa.

Izincomo ngiznikeze ngesizathu sokusiza bonke abathintekayo ikakhulukazi uMnyango Wezemfundo obhekene nezilimi. Okuyiwo osungula uhlelo lokufunda nokufundisa. Kothisha abasazoqashwa ngelinye ilanga ukufundisa isiZulu uLimi lwaseKhaya. Nezibhekiswe

ezikoleni lapho kufunda khona abafundi. Nezibhekiswe kubazali okuyibona abathumela izingane zabo ukuba ziyofunda ezikoleni, isiZulu.

Izincomo ngizinikeze ukuze kufinyelelwe esisombululweni sokubazisa okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

## **6.2 Umehluko nosizo lwezimo zokukhuluma**

Izisho ziningana nazo njengezaga, nakuba zingahlukahlukene njengezaga. Nazo zinemisebenzi yazo yobuhlakani eziyenzayo kumfundi uma ezifunda esikoleni. Isibonelo njengalesi esithi “ukulinda umnyama ongenafu” lesi sisho sixwayisa umuntu olindela into eyize. Sichaza ukulindela ize. Ngamanye amazwi, umfundi uma efunda lesi sisho uzokwazi ukuthi empilweni akufanele ulinde into eyize.

Izifengqo nazo zikhona ziningana nakuba zingeziningi njengezaga nezisho. Isibonelo kanti uNkulunkulu akamkhulu kunamakhosi omhlaba? Umbuzombumbulu. Umfundi lapha ufunda ubuciko bokwenza umusho lapho kubuzwa into impendulo itholakale kuwo lowo mbuzo. Kusuke kungabuzwa umbuzo uqobo kodwa kusuke kugcizelelwa lokho okungembuzo. Esinye isibonelo sithi: Ngizoke ngithi ukumethusa ngoswazi, isifenyiso.

Nakulesi sifengqo umfundi ufunda ubuciko bokuthatha into enkulu yenziwe into encane, ngoba usuke uzomshaya ngempela ungeke udlale ngaye. Nazo izifengqo zinomsebenzi wazo eziwenzayo, lapho zisetshenziswa. Ngizokwenza isibonelo ngesifengqo esithi awungimisele lesi sithuthuthu. Okuyisifengqo esiyisihlanekezelo. Lapha umfundi ufunda ubuciko bokwenza umusho lapho umuntu ebizwa ngento ayisebenzisayo.

Izimo zokukhuluma zinosizo olukhulu, uma sizobheka imvelaphi yazo. Izazi zolimi lwesiZulu uLimi lwaseKhaya zinakho ukuthi zigqugquzele ukuba zisetshenziswe lapho kukhulunywa. Othisha uma bekhuluma ocwaningweni bathi inkulumo enezimo zokukhuluma imnandi nolimi lunothile. Kanti lunjalo nje ulimi luyathuthuka. Babuye bathi zinosizo olukhulu ngoba zithuthukisa ulimi lwesiZulu ulimi lwaseKhaya lapho zifakwa uma kukhulunywa. Bonke lokhu kubaluleka bezimo zokukhuluma butholwa umfundi lapho ezifunda esikoleni.

### **6.3 Izindlela zokufundisa izimo zokukhuluma ezisetshenziswa ngothisha**

UNtombi onguthisha ofundisa kulesi sikole wathi yena uma efundisa ngezimo zokukhuluma uqala ngokubuza abafundi imibuzo, ukuze athole ulwazi abafundi abanalo ngezimo zokukhuluma bese kuyima eqala ukufundisa. USipho yena waphendula wathi uqala ngokunika abafundi uhlu olunezimo zokukhuluma athi mabahambe nalo bayolufunda emakhaya. Uma bebuya yilapho-ke beqala ukukhuluma ngalo uhlu ebachazela namagama asetshenziswe kuzo izimo zokukhuluma. Waphinda wathi yena usuke enzela ukuthi kungabi nzima lapho sebekhipha incazelo yazo, ngoba uma sebebuya nalo ngakusasa akubinzima ukubafundisa sebenalo ulwazi.

Uthisha uZama wathi yena uma efundisa izimo zokukhuluma uzifundisa ngokuzehlukanisa, ngelinye ilanga ufundisa izaga ngelinye afundise izisho bese ngelinye futhi afundise izifengqo. Wathi futhi indlela afundisa ngayo ufundisa ngendlela yokuthi abafundi mabazi ukuthi kukhona izinto okuthiwa izimo zokukhuluma okuyisaga, izisho nezifengqo. Uma abafundi bakhe esebazisile ngazo, uba esekhetha okukodwa kwakho okungaba yisaga isisho noma isifengqo.

Uma ngilalela engxoxweni yethu nabo ngiphinde futhi ngethamela izifundo zabo, lapho befundisa, othisha bayabafundisa futhi ngendlela efanele, eyenza abafundi ukuthi bazazi izimo zokukhuluma. Okugqamayo ukuthi nakuba bebefundisa abafundi kabazi ukuthi ngabe yini abazoyizuza ngokuzifunda kwabo izimo zokukhuluma. Njengoba sekuze kuvela kulolu cwaningo ukuthi abafundi bangazuza lukhulu okungubuhlakani obungasiza umfundi empilweni yakhe, okungaba ukumxwayisa ngengozi engamehlela isibonelo: njengalesi saga Umzungulu ubopha womile okuchaza ukuthi musa ukumeya umuntu ngoba ubona sengathi uzacile. Uyothola isimanga ukuthi athi umuntu ebukeka eyeka, uthole ukuthi unamandla ayisimanga!

### **6.4 Izincomo ezibhekiswe emnyangweni wezemfundo**

Kuyancomeka eMnyangweni wezeMfundo ukuba izincwadi zesiZulu uLimi lwaseKhaya, ezinezimo zokukhuluma zibhalwe zibe ziningi, njengoba kubonakala ukuthi ngathi ziyashoda ezikoleni, ezikhona yilezo ezingayivezi imvelaphi yezimo zokukhuluma. Ukuze abafundi bakwazi ukufunda ukuzisebenzisa futhi bakwazi ukuzuza lobu buhlakani obutholakala kuzo izimo zokukhuluma. Inqubomgomo yezilimi ithi abafundi kumele bakwazi:

Ukubona inkulumo eqhathanisa izehlakalo ezendlule, umlando, ezenkolo, imibhalo yobuciko nabantu abaziwayo (isib. Usebenza kwamalume, okuchaza ukusebenza kahle; ukubhekwa yisambane, okuchaza ukuba sebhadini ngaleso sikhathi). Ukukhombisa ukuqonda izaga nezisho nokusetshenziswa kwazo.

(CAPS, 2006, p. 27)

Lesi sicaphuno sikubeka kugqame okunye okumele umfundi akuzuze ngokufundiswa izimo zokukhuluma. Lokhu othisha abangakwenzi ngesikhathi befundisa.

Kudingeka ukuthi umnyango wezemfundo unike isifundo sesiZulu sezimo zokukhuluma ithuba elithe xaxa lokusithuthukisa njengoba kubonakala ukuthi nakuba kuzanywa ukusithuthukisa isiZulu uLimi lwaseKhaya, kusekhona lapho kungakalungi khona. Lokhu kufakaziswa nanguMoonsamy (1995), lapho ethi izilimi zabantu abamnyama azikanikezwa ithuba elanele ezikoleni ukuze zithuthuke njengolimi lwebele ezinganeni ezimnyama. Naso isiZulu siyingxenywe yezilimi zabamnyama nazo izimo zokukhuluma ziyingxenywe yolimi olukhulunywa ngumphakathi ikakhulukazi olimini lwesiZulu.

Kuyabonakala nasemasekhondari ukuthi zikhona izifundo uMnyango WezeMfundo ozenzayo zokucobelelana ngolimi lwesiZulu. Yingakho ngincoma ukuthi nazo izimo zokukhuluma kuhle kucotshelwane ngazo ngendlela ezoveza imvelaphi yazo. Ikakhulu ngoba sekuvelile kulolu cwaningo ukuthi ziningi kakhulu izinto abafundi abangazizuzisa, uma zifundiswa, ngendlela izimo zokukhuluma olimini lwesiZulu uLimi lwasekhaya.

Uma ngizobheka umqulu *iNational Policy Framework* (2002), uthi izilimi zabomdabu zinelungelo elifanayo nezilimi zabamhlophe. Lokhu okungafanele ngoba isiZulu uLimi lwaseKhaya lubonakala linomsebenzi omningi wokuveza imvelaphi yalo ulimi. Kunezinye izilimi ezifana nesiNgisi. Nakho lokho kulingana kubonakala kukhulunywa ngomlomo kodwa kube kungenzeki. Uma ngibuka indlela othisha abafundisa ngayo ngiyibone ingefani nokushiwo yisiTatimende soHlelo lweziFundo lukaZwelonke. Njengoba inezinhloso ezihlosile ngokufundisa ulimi ithi ihlose lokhu:

Ukuhlomisa abafundi, noma ngabe bavela kuziphi izimo zenhlalo yomphakathi nezomnotho, ubuzwe ubulili ulwazi ukusebenzisa umzimba nengqondo ukuhlakanipha, ngolwazi, amasu nokungamagugu adingekayo ukuze bakwazi ukuzenelisa, nokubamba iqhaza elibonakalayo emphakathini njengezakhamizi zezwe elikhululekile.

CAPS (2006, P. 4)

Nabafundi ngokufunda izimo zokukhuluma ngesiZulu uLimi lwaseKhaya, lendlela eveza imvelaphi yezimo zokukhuluma ibonakala kuyiyo ehlovisa abafundi ngamasu nokungamagugu adingekayo nokubamba iqhaza elibonakalayo emphakathini, Abafundi uma sebezifundile izimo zokukhuluma. Lokhu abakuzuza uma befundiswa izimo zokukhuluma, okungubuhlakani bazohamba bayobusebenzisa emphakathini, lapho ulimi seluyathuthuka.

Umnyango wezemfundo kuyancomeka ukuhlangana nothisha, othishomkhulu, abazali nezazi zolimi uma uhlela ukuguqula indlela yokufundisa ukuze bonke abathintekayo bazi ukuthi yini esizoqhubeka esifundweni, nokuthi yini elindelekile kothisha, abafundi, abaphathi besikole neqhaza elilindeleke kubazali. Inqubomgomo yezilimi ibeka kanje:

Lolu hlelo lwezifundo luhlose ukuqinisekisa ukuthi abafundi bathola babuye basebenzise ulwazi namakhono njengendlela ahambisana ngayo nezimpilo zabo. Ngale ndlela uhlelo lwezifundo lukhulisa ulwazi lwezimo abaphila kuzona, babenzwelo kuzibopho zomhlaba jikelele.

(CAPS 2006, p. 4)

Uma ngibheka abafundi ngokufundiswa kwabo izimo zokukhuluma. Lapho bezozifunda ngendlela ezoveza imvelaphi yazo, yindlela abakhulisa ngayo ulwazi lwezimo abaphila ngaphansi kwazo. Ngoba kubonakala ukuthi kwazona izimo zokukhuluma ziwukwenza kwesintu sibukisisa bese siqamba isimo sokukhuluma okungaba yisaga, yisisho noma yisifengqo.

## **6.6 Izincomo eziqondene nothisha bolimi lwesiZulu**

Kuyancomeka ukuba othisha bolimi lwesiZulu uLimi lwaseKhaya uma befundisa bafundise ngendlela ezoveza imvelaphi nolwazi lwezimo zokukhuluma. Ukuze abafundi bezozuza ubuhlakani obutholakala uma umfundi efundiswa izimo zokukhuluma.

Othisha kungaba kuhle ukuthi babuye babuze nakubazali babafundi, lokho abangakuqondi kahle okumayelana nezimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Ocwaningweni kubonakele ukuthi invamisa incazelo ephume kubazali emakhaya ivamise ukushaya emhlohlweni. Okunye kuvame ukuba yincazelo eyakha umfundi njengakulesi saga: “isisu somhambi asingakanani singangenso yenyoni.” sichaza ukuthi isihambi saneliswa yilokhu esikuphiwayo noma kuncane kangakanani, imvelaphi yaso abantu babukisisa ukwenza kwabantu sabe sesiqamba lesi saga.

Lapha umfundi ufunda ukuthi uma uhambile kumele weneliswe yilokho onikwa khona. Umfundi ngalesi saga uyakheka uzokhula azi kahle ukuthi uma ephiwa into ehambile kumele

akwamukele njengoba kunjalo, afunde ukuthi umuntu wokuhamba uyaphiwa ukudla uma kwenzeka efika ekhaya. Uthisha nomzali akube khona ukubambisana nakuso isifundo hhayi ukuthi umzali usezofundisa, kodwa akalekelele lapho kufuneka khona imvelaphi yesimo sokukhuluma ngani ngoba abantu abadala bathathwa njengesilulu solwazi. Singasho sithi ulwazi oluningi lubhalwe emabhukwini nje yizazi zolimi nazo zaziluthatha kubantu abadala abalwaziyo ulimi lwesiZulu.

### **6.7 Izincomo eziqondene nezikoleni**

Ezikoleni kuyancomeka ukuthi ngesikhathi kuqashwa othisha abazofundisa isiZulu uLimi lwaseKhaya kubhekisise ukuthi lowo thisha ngabe unalo yini uthando lalolo limi azolufundisa ukuze kupheze ukuqashwa kothisha abangenalo uthando lokufundisa isiZulu uLimi lwaseKhaya. Kumele izikole ziyeke ukufundisa ngendlela endala, ye OBE engavezi imvelaphi yezimo zokukhuluma kanti sekusetshenziswa indlela ye-CAPS, iyona ndlela ecishe ivune ukufundiswa kwezimo zokukhuluma ngendlela eyiyo ngoba siyayithola iveza imigomo okufanele ilandelwe ibeka ithi:

Ulwazi oluphakeme namakhono aphakeme, ubuncane obemukelekile umthetho wokulingana ulwazi okumele luzuzwe ebangeni ngalinye kumele lucaciswe, kubekwe nemigomo ephezulu okumele izuzwe kuzo zonke izifundo. (CAPS, 2006, p. 5)

Lesi sicaphuno sikufakazisa kahle ukuthi ezikoleni kufanele engabe kuyavezwa konke okuzuzwa ngabafundi uma befundiswa. Ngamanye amagama lolu cwaningo luyahambisana nokushiwo yinqubomgomo wezilimi ye-CAPS.

Isikole kumele sibhekisise izincwadi esizithengayo ezizosetshenziswa ngabafundi besiZulu ukuthi ngabe yizo yini ezizozuzisa abafundi ubuhlakani ngokuveza imvelaphi yezimo zokukhuluma. Lobo buhlakani obutholakala ngokufundiswa kwezimo zokukhuluma ngesiZulu uLimi lwaseKhaya.

### **6.8 Izincomo ezibhekiswe kubazali**

Abazali kuyancomeka ukuthi uma benezingane zabo bazame ukukhuluma isiZulu esiqondile, ukuze abafundi bathole ubuhlakani obutholakala ezimeni zokukhuluma ngoba uma ukhuluma isiZulu imvamisa uyazisebenzisa izimo zokukhuluma. Okunye abazali mabanqande izingane zabo ekusebenziseni kolimi lwesiZulu budedengu, ngoba kuyalubulala ulimi lwesiZulu uLimi

IwaseKhaya. Kumele bacophelele ukuthi izingane zabo zikhuluma ngendlela eyiyo futhi emukelekile aziziphambanisi izimo zokukhuluma. Uma umzali ethola ingane yakhe ikwenza lokhu asheshe ayifake endleleni, ingaze iphumele ngaphandle ekhuluma into okungeyona.

### **6.9 Ukubaluleka kocwaningo**

Ngalolu cwaningi ngiphonse itshe esivivaneni ngokuveza obala ukuthi abafundi basemabangeni aphakathi nendawo ibanga leshumi bazuzani uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Nakuba kuvela okuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya. Lokho okuzuzwa ngabafundi okube ngumphumela wokuhlaziya ngosizo lwenjulalwazi kaVygotsky (1978), okungeyokufunda okubhaliwe akubone, akuzwe kwenzeka emphakathini, esetshenziswe kahle nohlaka lwemicabango, ukuze kutholakale ulwazi locwaningo. Ulwazi lutholakale ngokuba nezingxoxo nothisha abafundisa isiZulu uLimi lwaseKhaya, nokuthamela izifundo zabo lapho befundisa ekilasini.

Lolu cwaningo lubukeka lubaluleke kakhulu ngoba imiphumela yokutholakele itholakale nangokulandela kahle insizakuhlaziya kaVygotsky (1978) ye-*social constructivist* nohlaka lwemicabango nepharadaymu yomhumusho i- *interpretative paradiym*. Konke lokhu kubonaka kukhiphe imiphumela eyiyo. Uma ngizobheka kulolu cwaningo, ngibona le pharadaymu nensizakuhlaziya ilufanela lolu cwango ngoba insizakuhlaziya kaVygotsky (1978), ibheka kakhulu kokwenzeka emphakathini kanti nami ngicwaninga ngezimo zokukhuluma ezenzeka emphakathini. Yingakho ngithi lolu cwaningo lubukeka lubalulekile, futhi luyilandelile imigwaqo elandelwayo uma kwenziwa ucwaningo.

Umpfumela walolu cwaningo uzokwenza ukuba abafundi bazibukisise bona babone ukubaluleka kokufunda izimo zokukhuluma. Ngaleyo ndlela ucwaningo luzosiza abafundi, ngokuthi ngaso sonke isikhathi uma befundiswa izimo zokukhululma bazi ukuthi bafundiswa ubuhlakani. Obuzobasiza impilo yabo yonke.

### **6.10 Izingqinamba zocwaningo**

Ngizame ngazo zonke izindlela zokuqikelela ukungaphumi kokuyikhona engicwaninga ngakho. Lokhu ngikutshengise nangenjulalwazi engiyisebenzisile yokufundiswa okuyinjulalwazi kaVygotsky (1978). *I-social constructivist theory*, ebheka ukufundiswa kolimi.



Ingqinamba yokuqala yalolu cwaningo ukuthi lubheke uhlangothi olulodwa, lubheke izimo zokukhuluma, kanti futhi lubuye lubheke ulimi olulodwa, okungulimi lwesiZulu. Okunye futhi lwenziwe esikoleni esisodwa, hhayi kuzo zonke izikole okokugcina lwenzelwe endaweni esedolobheni alufinyelelanga kuzo zonke izikole nezisemakhaya. Kanti futhi alusebenzisanga othisha bonke abafundisa isiZulu kulesi sikole kodwa lusebenzise othisha abathathu abafundisa ibanga leshumi.

### **6.11 Isiphetho socwaningo**

Ukuphetha lolu cwaningo ngingathokoza kakhulu uma ngabe umkhosi engiwuhlabayo ungezwakala kuzo zonke izindawo lapho kufundiswa khona isiZulu, nasezikhungweni zemfundo ephakeme ezifundisa isiZulu uLimi lwaseKhaya ukuze abafundi bathole lobu buhlakani nolwazi okutholakala uma befundiswa izimo zokukhuluma. Ikakhulukazi emnyangweni wezemfundo okuyiwona ohlela izifundo ezizofundiswa abafundi.

Ukufundisa izimo zokukhuluma ngendlela eyiyo, ezoveza imvelaphi yazo othisha ezimpendulweni zabo batshengise ukungaphikisani nokufundisa izimo zokukhuluma ngendlela eyiyo futhi batshengisa uthando olukhulu lokufundisa isiZulu uLimi lwasekhaya. Babonakala ngokuthi bazihluphe bayofuna ulwazi abazolufundisa izingane ezincwadini nakubantu abadala abalwaziyo ulimi, ngokubona ukuthi kukhona okusalayo okubalulekile okunjengemvelaphi yezimo zokukhuluma.

Uma abafundi bezofundiswa izimo zokukhuluma bangazuza inhlonipho, ukuthobeka nokuvuka konembeza babo, lapho befundiswa izimo zokukhuluma ngendlela ezeza imvelaphi yazo. Nginethemba lokuthi izigigaba ezenzeka ezikoleni ezenziwa ngabafundi, zokweyisa ezikoleni bangafuni ukufunda nazo zingancipha, ukwenza kwabo kuyabonakala ukuthi benziwa ukungazi ukuthi okwenzayo uzenzela wena kungaba kuhle noma kubi, kodwa ekugcineni kuyabuya njengoba kunjalo kungebuye usemncane, kwesinye isikhathi kubuya usugugile ungasenawo amandla. Izimo zokukhuluma uma umfundi ezithole kahle akaphambuki endleleni yakhe yempilo ngoba usuke ekwazi kahle ukuthi uma engenza lokhu angazuza lokhu ekugcineni. Nolimi olunothiswe izimo zokukhuluma luzwakala lumnandi kosaziyo isiZulu uLimi lwaseKhaya uma elalele.

Ngingasho ngithi nanso maZulu isisezithebeni isidinga ukudliwa, ngabantu abakubonayo lokhu kubaluleka kwezimo zokukhuluma. Lolu cwaningo kalusiwo umnqamulajuqu, kepha

nami ngithe angibeke engikubonayo, ngehlo lami elincinyana, nginethemba lokuthi abathandi bolimi, nezingcithabuchopho zolimi lwesiZulu, nazo zizoyibona le nto ebalulekile emumethwe yizimo zokukhuluma okufanele engabe abafundi bayayithola uma befundiswa izimo zokukhuluma abangayitholi ngendlela abafundiswa ngayo izimo zokukhuluma.

Nginethemba lokuthi nomnyango wezemfundo ngaphansi kokuthuthukiswa kwezilimi nawo uzosukumela phezulu, ubhekisise lolu cwaningo olucwaninge ngokuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwasekhaya, bese uvula amehlo kulungiswe lapho kusala khona ukuze kulungiswe kusakhanya. Ngoba kwayona inqubomgomo yezilimi ye-CAPS esetshenziswa kuso isiZulu uLimi lwaseKhaya iyisihumusho sesiNgisi, kanti izilimi kazifani futhi azisoze zafana, mhlawumpe abaphathi bomnyango wezilimi bangabheka umqondo wesiNgisi ukuthi kawufani nomqondo wesiZulu.

#### **6.12. Iziphakamiso zalokho okungacwaningwa kususelwa kulolu cwaningo**

Okubonakala sengathi kukhona lapho ngingafinyelelanga khona unelungelo lokuqhubeka lapho ngigcine khona aveze okunye okusengacwaningwa, okumayelana nalolu cwaningo noma okungumsebenzi ohlobene nalo. Okunye ngiphakamisa ukuthi uma kukhona ongaba nothando angaqhubeka nocwaningo abheke ukuthi lobu buhlakani obuzuzwa ngabafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi lwesiZulu, ngabe bungalondolozeka kanjani ukuze bugcineke. Ngamanye amazwi yiziphi izindlela okungavinjwa ngazo ukuthi konke lokhu okuzuzwa uma kufundiswa izimo zokukhuluma umfundi kuhlale kugcinekile kungabe kusaphinde kushabalale

## IMITHOMBO YOLWAZI

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P. O. Box 47672  
KwaMashu  
4360  
28 May 2013

The Principal  
Siphosethu Secondary School (*Pseudonym*)  
P. O. Box 2712  
Ntuzuma  
4360

Dear Sir/ Madam

Request for permission to conduct study in your school

I am pursuing a Master's degree in education at the University of KwaZulu Natal since this year 2013. I am present working on research isiZulu uLimi LwaseKhaya teaching pedagogy at FET phase, in partial fulfillment of the requirement for my studies.

The title of my research: **What learner's gain when they are taught proverb, idioms, and figures of speech in isiZulu Home Language.** The study focused on teaching isiZulu uLimi lwaseKhaya in Grade 10. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: learners of isiZulu, because the focus of the study is on the teaching. Since they will be observation of lessons which will be taking place. I will also ask for permission to observing the learning lesson. During the observation of lesson both teachers and learners actions will be observed, interviews before and after lesson observations will be done with teachers.

I will ensure minimal use of school time, about thirty five to six for the interview, before and after the lessons observation, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers and of school as well as your learners will not be mentioned or linked to any of the data collected. In this way pseudonyms for all participants and of the school will be used, and no circumstances will be revealing without your permission. For the purpose of analysis, the identity of the school and the respondents will be protected; data will be stored in a safe place at the University after five years it will be then disposed of. Participation is voluntary, if any time during the cause of the research they wish to withdraw themselves from the research; they will be free to do so, without negative consequences.

The study will benefit the school in several ways:

The school will have an opportunity to discuss the approaches and theories of teaching when the study is finish.

The full participation of the respondents will contribute to social transformation. If you have any questions about this study, you can contact my supervisor and research office at the following details:

Dr S. Ntuli  
Email Address: [ntulis2@ukzn.ac.za](mailto:ntulis2@ukzn.ac.za)  
Cell no: 0832676581

Prem Mohum (Research office)  
Humanities and Social sciences Ethics  
(031) 2604557  
Fax (031) 2604609  
Email: [mohump@ukzn.ac.za](mailto:mohump@ukzn.ac.za)

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 produce a rich and exciting study based on the data I hope to collect from school.

Yours sincerely

---

Mazibuko G. T. (Miss)  
Student number: 9700672

#### DECLARATION

I.....(Full name of principal) hereby confirm that I understand the contents of the document and the nature of the research project and consent to participating in the research project. I understand that participants are at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE

DATE

.....

.....

P. O. BOX 47672  
KwaMashu  
4360

28 May 2013

Dear participant

May I thank you if you are accepting my request to be the participant in my study. I am pursuing Master's degree in education at the University of kwaZulu Natal.

The title: **What learners' gain when they are taught proverbs, idioms and figures of speech in isiZulu Home Language.**

The study focused on the results of teaching isiZulu uLimi lwaseKhaya in Grade 10. I have chosen your school for convenience in collecting data and I beg you to be a part of my research, as isiZulu teacher. I will use as participants to form a sample for this study, because the focus of study is on the results of teaching, since they will be observation of lessons which will be taken place.

The study not harms the image of the school. Your names will not be mentioned or linked to any of the data collected. In this way pseudonyms for all participants and of the school will be used, your identity will be protected; data will be stored in a safe place at University after five years it will be then disposed of. Participants are voluntary, if any time during the cause of the research they wish to withdraw themselves from the research; you will be free to do so, without negative consequences

The study will benefit the school in several ways. (i) The school will have an opportunity to discuss the approaches and the theories of teaching when the study finish. (II) Findings will disseminate to the school.

The full participation of the respond will contribute to social transformation. If you have any questions about this study, you can contact my supervisor and research office at the following details:

Dr. S. Ntuli

Email Address: [ntulis2@ukzn.ac.za](mailto:ntulis2@ukzn.ac.za)

Cell no: 0832676581

Prem Mohum

Research office

Humanities and Social Sciences Ethics

(031) 2604557

Fax: (031) 2604609

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

Thank you for considering my request. I would be pleased to answer any question, which you may like me to clarify.

Yours faithfully

Mazibuko G. T.

DECLARATION

I..... (Full names)  
hereby confirm that I understand that contents of the document and the nature of the research project. And consent to participating in the research project. I understand that participants are at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE

DATE

.....

.....

P.O. BOX 47672  
KwaMashu  
4360

28 May 2013

Dear sir/ Madam/ Guardian

May I thank you for allowing your child to participate in the lessons when I will be doing observation of listening lessons. I am pursuing a master's degree in education at University of KwaZulu Natal. I am present working on research isiZulu uLimi lwaseKhaya teaching pedagogy at FET phase, in partial fulfillment of the requirement for my studies.

The title: **What learner's gain when they are taught proverb, idioms, and figures of speech in isiZulu uLimi lwaseKhaya.**

The study focused on the results of teaching isiZulu uLimi lwaseKhaya in Grade 10. I have chosen school of your child for convenience in collecting data and I beg your child to be a part of my research, as isiZulu learner, I will be using as participants to form a sample for this study, because the focus of study is on the results of teaching. Since they will be observation of lessons which will be taking place, I will ask permission to observing your child while learning lesson take place.

The study will not harm the image of the school. Names of your child will not be mentioned or linked to any of the data collected. In this way pseudonyms for all participants and of the school will be used, the identity of your child will be protected: data will be stored in a safe place at University after five years it will be then disposed of. Participants are voluntary, if any time during the cause of the research they wish to withdraw themselves from the research; they will be free to do so, without negative consequences.

The study will benefit the school in several ways. (i) The school will have an opportunity to discuss the approaches and theories of teaching when the study is finish. (ii) Findings will disseminate to the school.

The full participation of the respond will contribute to social transformation. If you have any questions about this study, you can contact my supervisor and research office at the following details:

Dr. S. Ntuli  
Email Address: [ntulis2@ukzn.ac.za](mailto:ntulis2@ukzn.ac.za)  
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(031) 26046557  
Fax (031) 2604609  
Email: [mohunp@ukzn.ac.za](mailto:mohunp@ukzn.ac.za)

Thank you for considering my request. I would be pleased to answer any question, which you may like me to clarify.

Yours faithfully

.....

Mazibuko G.T. (Miss)  
Student number: 9700672

#### DECLARATION

I..... (Full name)  
hereby confirm that understand the contents of the document and the nature of the research project and consent to participating in the research project. I understand that participants are at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE

DATE

.....

.....

## UHLA LWEMIBUZO YEZINGXOXO ESAKUHLELEKA

- Ngabe usunesikhathi esingakanani ufundisa izimo zokukhuluma kuleli banga leshumi. Yikuphi osukufundile, mayelana nezimo zokukhuluma kulesi sikhathi osunaso ufundisa kuleli banga?
- Abafundi ngabe bayazisebenzisa yini izimo zokukhuluma uma bebhala imisebenzi yabo yesiZulu?
- Ake ungichazele ngezindlela zokufundisa ozisebenzisa uma ufundisa izimo zokukhuluma, yingani usebenzisa lezi zindlela?
- Ngabe abafundi bayakuzwa yini uma usebenzisa lezi ndlela ozisebenzisayo?
- Indlela ofundisa ngayo izimo zokukhuluma ngabe isafana yini nendlela owawufundisa ngayo usaqala ukufundisa? Uma ingasafani yikuphi osekushintshile?
- Ulukhulisa kanjani ulwazi lwakho lokufundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya kuleli banga?
- Bakwamukela kanjani ukufundiswa izimo zokukhuluma abafundi bakho? Chaza.
- Yiziphi izinsiza ezisetshenziswa abafundi bakho ekuzicijeni ngezimo zokukhuluma?
- Uyabacacisela yini umehluko phakathi kwezimo zokukhuluma, ngokwehlukana kwazo abafundi bakho, Kanjani?
- Bazazi kangakanani izincazelo zezimo zokukhuluma abafundi bebanga olifundisayo?
- Ubahlola kanjani abafundi bakho ukuthi izimo zokukhuluma bayazazi. Chaza
- Yini oyenzayo ukukhuthaza abafundi bakho ukusebenzisa izimo zokukhuluma emisebenzini elandelayo:
  - Indaba ebhalwayo.
  - Inkulumo elungiselelwe.
  - Inkulumo engalungiselelwe.
  - Ukusetshenziswa kolimi.
  - Ukukhuluma nje ekilasini.
- Ngabe sewake waqeqesheka yini ngokufundisa izimo zokukhuluma kubafundi bebanga leshumi (grade10), uma ngabe wake waluthola yimuphi umahluko elawenza ekufundiseni kwakho izimo zokukhuluma?
- Ngabe ucabanga ukuthi uqeqesho owaluthola lwakuhlomisa ngokwanele ekufundiseni ukufundisa izimo zokukhuluma ngesiZulu uLimi lwaseKhaya kubantwana bakho? Ake uchaze.



- Ekufundisweni kwezimo zokukhuluma uyafinyelela yini ekufundiseni ngokuqondeka, nokwakheka kwazo?
- Ngabe abafundi uma bephendula banalo yini ulwazi ngokwakheka nokuqondeka kwazo izimo zokukhuluma?
- Yimaphi amasu owasebenzisayo ukucubungula imvelaphi yezimo zokukhuluma?
- Wenzenjani ukuqinisekisa ukuthi ulwazi oluthole ekucwaningeni ngemvelaphi yezimo zokukhuluma (izaga, izisho ezifengqo) nembala luyiqiniso?
- Uyabanika abafundi ithuba lokuthi bahambe bayocwaninga ngemvelaphi yezimo zokukhuluma?
- Wenzenjani ukuqinisekisa ukuthi abafundi bazisebenzisa ngendlela efanele izimo zokukhuluma?
- Wena njengothisha uyazisebenzisa yini ngokufanele izimo zokukhuluma ekuxhumaneni nabafundi enkulumeni yansuku zonke?
- Ungakwazi yini ukufundisa nabanye abafundi bamanye amakilasi izimo zokukhuluma ngesiZulu ulimi lwaseKhaya, yiziphi izinto ozibona kufanele zilungiswe ngesikhathi ufundisa?

**ISHIDI LOKUBUKELA OTHISHA BEFUNDISA**

Ibanga: .....

Usuku nesikhathi: .....

Uthisha: .....

Izinsizakufundisa:

**Ukuleleka kwesifundo**

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**Isimo segumbi lokufunda**

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**Ubudlelwano ekilasini**

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10 January 2014

Ms Goodness Thuleleni Mazibuko 9700672  
School of Education  
Edgewood Campus

Dear Ms Mazibuko

Protocol reference number: HSS/1303/013M

Project title: What learners gains after teaches proverbs, idioms and figures of speech in isiZulu Home Language (application in isiZulu)

**Full Approval – Expedited**

This letter serves to notify you that your application in connection with the above has now been granted **Full Approval**

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project; Location of the Study, Research Approach/Methods must be reviewed and approved through an amendment /modification prior to its implementation. Please quote the above reference number for all queries relating to this study. PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years.

Best wishes for the successful completion of your research protocol

Yours faithfully

.....  
**Dr Shenuka Singh (Chair)**  
Humanities & Social Science Research Ethics Committee

/pm

cc Supervisor: Dr S Ntuli  
cc Academic Leader: Dr MN Davids  
cc School Admin: Mr Thabo Mthembu

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**Humanities & Social Sciences Research Ethics Committee**

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Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)



## **UMSEBENZI WOKUQALA**

### **IZIMO ZOKUKHULUMA**

#### **UHLU LWEZAGA**

1. Inkovu iphuma ethangeni .
2. Induku kayiwakhi umuzi.
3. Inyanda yemuka nesibopho.
4. Umuthi uphamba inyanga.
5. Inkunzi isematholeni.
6. Umuthi ugotshwa usemanzi.
7. Umbala uchacha enkomeni .
8. Zibanjwa zisemaphuphu.
9. Ukhuni luzala umlotha.
10. Libunjwa liseva.
11. Inhlwanyelo ithekelwa kubangane.
12. Inzimakazi izala ilungakazi.
13. Intombi kayedlulwa.
14. Inkonyane enhle ikhothwa ngunina.
15. Umthente uhlaba usamila.

#### **Umsebenzi**

#### **Bhala imvelaphi yezaga ezilandelayo**

- 1. Inkunzi isematholeni.**
- 2. Inkovu iphuma ethangeni.**
- 3. Umuthi ugotshwa usemanzi.**
- 4. Ukhuni luzala umlotha.**
- 5. Libunjwa liseva**

## **UMSEBENZI WESIBILI**

### **IZIMO ZOKUKHULUMA**

#### **UHLU LWEZISHO**

- 1. Ukwanda ngomlomo njengembenge.**
- 2. Ukuphula inhiziyo.**
- 3. Ukuthatha ngozwane.**
- 4. Ukwaliwa yinto.**
- 5. Ukwambula imfihlo.**
- 6. Ukubalela nasebukhweni bezinja.**
- 7. Ukwaphuka umoya Ukubamba utalagu.**
- 8. Ukubalekela ukufa nokuphila.**
- 9. Ukuba nesandla esilula**
- 10. Ukwaliwa umendo.**
- 11. Ukubasa ngesagile.**
- 12. Ukubeletha izithende.**
- 13. Ukubophainja nezinkuni.**
- 14. Ukuqhuba imbuzi**
- 15. Ukudla indaba**

#### **UMSEBENZI**

##### **BHALA INCAZELO YEZISHO EZILANDELAYO**

- 1. Ukuphula inhliziyoy**
- 2. Ukwaliwa yinto.**
- 3. Ukwanda ngomlomo njengembenge.**
- 4. Ukuthatha ngozwane.**
- 5. Ukuba nesandla esilula**
- 6. Ukubasa ngesagila.**

## **UMSEBENZI WESITHATHU**

### **IZIMO ZOKUKHULUMA**

### **INCAZELO YEZAGA NEZISHO**

#### **Izaga**

**Ziyi binzana lamagama elikwazi ukuzimela elikunika umqondo ophelele.**

#### **Izisho**

**Ziyibinzana lamagama angeke akwazi ukuzimela, okudinga ukuba asekwe ngamagama athize ukuze anike umqondo ophelele.**

## **UMSEBENZI**

### **BHALA USHO UKUTHI YISAGA NOMA YISISHO.**

- 1. Ningamvumeli ubafano uthathangozwane.**
- 2. Induku kayiwakhi umuzi.**
- 3. Ukhuni luzala umlotha.**
- 4. Inkovu iphuma ethangeni**
- 5. Zibanjwa zisemaphuphu.**

## **UMSEBENZI WESINE**

### **IZIMO ZOKUKHULUMA**

#### **UHLU LWEZIFENGQO**

1. Isifaniso
2. Isifenyiso.
3. Isihlonipho
4. Umbuzombumbulu.
5. Anakhronizimu.
6. Isihlanakezelo
7. Isimeleli
8. Ihaba.
9. Isiqhathaniso.
10. Uvuthondaba.
11. uPholavuthondaba.
12. Uteku
13. Okzimoron
14. Isidlalisi
15. Umbhinqo.

#### **UMSEBENZI**

Emishweni elandelayo bhala usho ukuthi sifengqo sini

1. Inkunzi yakithi inesibindi esikhulu.
2. Lo mfana uyisihlakaniphi.
3. Batusa ubunono bebe bengamanuku.
4. Ngabe umthakathi akaseyukufa
5. Uyise usuthi.