



**UCWANINGO OLUPHENYA NGOKADEBONA (*EXPERIENCES*) KANYE
NAMASU OKUFUNDISA KOTHISHA BAMABANGA APHANSI EKUFUNDISENI
IKHONO LOKUFUNDA NOKUBUKELA ESIZULWINI ULIMI LWESIBILI
EZIKOLENI EZISEMAPHETHELWENI ENINGIZIMU YETHEKU,
ENINGIZIMU-AFRIKA.**

NGU:

XOLANI DAVID KHOHLISO

209508432



2015

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NGU:

Xolani David Khohliso

Umqingo Wethulwa Ukugcwalisa
Izimfanelo Zeziqu Eziphakeme ze-

MASTER OF EDUCATION

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

2015

UMELULEKI: USOLWAZI T.M. BUTHELEZI

Ukufunga

Mina Xolani David Khohliso, ngiyafunga ngiyagomela ukuthi ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami engizenzele wona mina gaqa lami. Konke okucashunwe kwabanye ababhali nemibono okungesiyo eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqu ze-Master of Education kwi-College of Humanities, School of Education eNyuvesi YaKwaZulu-Natali kwikhempasi yase-Edgewood. Lo msebenzi wocwaningo awukaze ulethwe ngaphambili ukuze uhlolwe kunoma iyiphi iNyuvesi ngenjongo yokuthola iziqu.

.....
Ukusayina

.....
Usuku

Isethulo

Ngethula lo mqingo wami kulaba abalandelayo:

Umama ongizalayo, uSilindile Khohliso ukubonga ukungikhulisa kwakhe. Ube umama oqotho kimi wazabalaza noma kunzima wangifundisa usebenza kanzima. Unginike ithuba ongazange walithola lokuba ufunde ufike lapho uthanda khona kodwa ubudela konke ngenxa yami. Ngiyabonga kakhulu mama!

Indodakazi yami, uMihlayonke Khohliso. Ngifisa uma ukhula ndodakazi ubuka lo mqingo uthole ugqozi lokufunda kanye nesifundo sokuthi imfundo iwukhiye wayo yonke iminyango empilweni yakho. Ngokwenza lo msebenzi ngifisa ukuba isibonelo esihle kuwe. Ngiyakuthanda ndodakazi!

Ku-anti wami uNokuthula Mzobe. Ngifisa ukudlulisa amazwi okubonga ngokweseka umama ekukhuleni kwami. Noma unezingane zakho kodwa bewungakhohlwa ukuthi ngiyingane kamfowenu. Bewenza ngakho konke okusemandleni akho ukuveza uthando onalo ngami ngezindlela ezechukene ngize ngibe kuleli zinga engikulo. UNkulunkulu akubusise andise izinsuku zakho emhlabeni!

Izilokotho Ezinhle

Ngifisa ukuthatha leli thuba lokubonga kubo bonke abantu ababambe iqhaza kulo mshikashika wokukhiqiza lo mqingo ngempumelelo. Kuzo zonke lezi zithandwa ezilandelayo ngiswele imilomo eyizinkulungwane ukuzwakalisa ukubonga kwami:

Ngifisa ukuqala ngibonge uNkulunkulu ngokungipha amandla nesibindi sokwenza lo msebenzi. Iqiniso ukuthi bengingeke ngawenza lo msebenzi ngaphandle kwamandla kaMoya Ongcwele okunguyena obengiduduza, engiqinisa idolu, engicacisela, engipha nobuhlakani. Udumo lonke lungolwaKho Nkosi yamakhosi, sithandwa senhliziyo yami! Nkosi yokuthula, Msindisi wempilo yami!

Ngidlulisa amazwi okubonga kumeluleki wami uSolvazi Thabisile M. Buthelezi. Ungifundise okuningi. Ube umama kimi, waba umeluleki wami, wangicebisa ngezinto eziningi ngesikhathi ngiqhubeka nalo msebenzi. Ulwazi onginike lona lungelinganiswe nalutho. Nalapho ngiphaphalaza khona ungiquqile, wangibekezelela, wangibuyisa, wangikhalima ngothando, wenza isiqiniseko sokuthi ngenza lo msebenzi ngendlela efanele.

Ngifisa ukudlulisa amazwi okubonga kubahlanganyeli, othisha bezikole ezine esiyingini saseMlazi, okuyibona ababambe iqhaza elikhulu ekuqoqeni kwami ulwazi. Bozakwethu, bothisha besiZulu enikwenze kimi nikwenze nakwabanye, nihlale njalo nivule izandla ekusizeni abanye ozakwenu. Nikhumbule izandla ziyagezana. Inkosi inibusise!

Ngithanda ukubonga uMnyango WezeMfundo, ihhovisi lika Dkt. N. Sishi oyinhloko yoMnyango kanye nothishanhloko bezikole ebengenza kuzo lolu cwaningo ngokunginika imvume yokuthi ngenze ucwaningo kulezi zikhungo abaziphethe.

Ngibonga ozakwethu engisebenza nabo esikoleni i-M.L. Sultan St. Mary's Primary kanye nozakwethu esifunda nabo e-UKZN senza iziqu ze-Masters, ngamazwi ebeningipha wona engigqugquzela futhi enginika isibindi sokuqeda lo msebenzi.

Ngifisa ukubonga kakhulu abangani bami bonke abebengigqugquzela ukuba ngiqedele lo msebenzi. Ngifisa ukusho ukuthi nibalulekile empilweni yami kanti futhi ngiyathanda ukuba lo msebenzi uniphonsele inselelo nani yokuba niyibuke imfundo njengesikhali sokunqoba izwe bese nithatha igxathu lokungilandela.

Ekugcineni ngifisa ukuthatha ithuba lokuxolisa emndenini wami ngokungabi naso isikhathi esanele ebengisichitha nani nangesikhathi samaholide ngenxa yalo msebenzi. Ngibonge futhi ngokungibekezelela ningithande ninginike amazwi obuhlakani futhi anginike isibindi sokuqhubeka nalo msebenzi. Nginyanithanda kakhulu uNkulunkulu angigcinele nina njalo!

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Izifinyezo

B.Ed Hons:	Bachelor of Education Honours
CAPS:	Curriculum and Assessment Policy Statement
DoE:	Department of Education
GET:	General Education and Training
KZN:	KwaZulu-Natal
L2:	Second Language
LiEP:	Language in Education Policy
LoLT:	Language of Teaching and Learning
MoI:	Medium of Instruction
NCS:	National Curriculum Statement
NRS:	National Reading Strategy
QIDS-UP:	Quality Improvement, Development and Support Upliftment Programme
SGB:	School Governing Body
SLA:	Second Language Acquisition
UKZN:	University of KwaZulu-Natal

Izeleko

ISELEKO

IKHASI

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Iglosari Yamatemu

Abafundi. (*learners*) Izingane zesikole.

Ababambe iqhaza. (*participants*) Othisha ekuqoqwe kubo ulwazi.

Ingcingane yenkambiso elungileyo. (*ethical considerations*) Imigudu yonke elungile okumele ilandelwe uma kwenziwa ucwaningo.

Inhlololwazi esakuhleleka. (*semi-structured interviews*) Ithuluzi lokuqoqa ulwazi ngenkulumo phakathi kwababili okuwumcwaningi kanye nomhlanganyeli.

Inhlosojikelele. (*aim*) Inhloso yocwaningo.

IsiHlawumbiseli. *Hypothesis.*

IsiHlawumbiseli sesiQaphelisi. (*The Monitor Hypothesis*) Isihlambiselo sethiyori ka-Stephen Krashen.

IsiHlawumbiseli soMThamo wolimi kanye nengxenyana engeziwe. (*The Input Hypothesis*) Isihlambiselo sethiyori ka-Stephen Krashen.

Isiqondiso. (*study focus*) Lapho ucwaningo lugxile khona.

Isivivinyo socwaningo. (*pilot study*) Ukuhlola okanye ukuvivinywa kwamathuluzi asetshenziselwa ukuqoqa ulwazi.

Isiyingi. (*district*) Ingxenye isikole esakhele kuyo ngokomasipala okanye ngokukahulumeni.

Izifinyezo. *Acronyms.*

Izimo zokwethembeka. (*issues of trustworthiness*) Ukuveza ukwethembeka kucwaningo olwenziwe.

Izimvithizeko. *Fragments.*

Abafundi. (*learners*) Abafundi basezikoleni.

Izinsiza kusebenza. (*resources*) Zonke izinto ezisetshenziswayo lapho kufundiswa khona okungaba izincwadi, amashadi njalo njalo.

Ucwaningo lobunjalo botho. (*qualitative research*) Ucwaningo olubheka izingabunjalo noma isimo hhayi izinamba.

Ucwaningo lwesimo. (*case study*) Ucwaningo lotho oluthile.

Uhlaka lwemicabango. (*conceptual framework*).

Uhlaka lwenjulalwazi. (*theoretical framework*).

Ukadebona. (*experiences*) Izimo noma konke umuntu adlule kukho wakubona. Zibuye zibizwe ngokuthi **ukadekubona**.

Ukufinyeza. *Contractions*.

Ukufunda ulimi. *Language learning*.

Ukuthola ulimi. *Language acquisition*.

Ukuqoqa ulwazi ngokuthamela. (*observations*) Lapha umcwaningi uhlala abukisise ababambe iqhaza noma ukwenza kwabo.

Ukwakheka kolimi. *Language form*.

Ukwazi ulimi ngokuphelele. (*language competence*) Ubungcweti bolimi.

U-TaHFuZwe. (*Curriculum and Assessment Policy Statement*) (*CAPS*) IsiTatimende soHlelo lweziFundo lukaZwelonke..

Izincazelo Zamakhonsephti Anqala

Ulimi lwebele (*home language*)

Ulimi lwebele lusho lolo lulimi umfundi azalelwe kulo kanye nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo. Lolu limi ilona olubukeka luluhle ekufundiseni nasekufundeni ukuze lowo mfundi akwazi ukuthola ulwazi ngolimi aluqonda kangcono.

Ulimi lokuqala lokwengeza (*first additional language*)

Lolu ulimi olwengeziwe olimini osuke ulufunda njengolwasekhaya okanye lwebele. Ngamanye amazwi lususelwa olimini okungelona ulimi lwebele kodwa olusetshenziselwa izimo ezithile zokuxhumana emphakathini, okusho indlela yokufunda elandelayo emfundweni. Kulo msebenzi lolu limi luvezwe njengolimi lwesibili okuyitemu elisetshenziswa emazweni amaningi emhlabeni jikelele.

Ulimi lwesibili (*second language*)

Lolu ulimi olulandela lolu umfundi aluncela ebeleni okanye ulimi lwasekhaya. Kulo msebenzi ulimi lwesibili luqondiswe esiZulwini ezifundiswa njengolimi lwesibili kulezi zikole ezixube izinhlanga. Nabafundi abaluncele ebeleni lolu limi nabo baphoqelekile ukuba balufunde njengolimi lwesibili.

Ukuthola ulimi lokuqala lokwengeza (*second language acquisition*)

Lokhu kusho indlela abafundi abaluthola ngayo ulimi lwesibili. Lolu limi lwesibili phela kusuke kungelona ulimi abaluncele abeleni. Kusetshenziswa lokhu ngenxa yokuthi kukhulunywa ngabafundi abaxube izinhlanga laba abangabomdabu waseNdiya baluthola futhi balufunde njengolimi lwesibili ulimi lwesiZulu. Kanti nalabo abangamaZulu balufundiswa kulezi zikole njengolimi lwesibili.

Izikole okwakungezamaniya (Former *Indian schools*)

Lokhu kusho izikole ezixube izinhlanga kodwa zibe zilawulwa futhi zakhele ezindaweni zabomdabu waseNdiya. Noma sebebaningi abafundi abaNsundu okanye abangama-Afrika kuzo besuka ezindaweni zasemalokishini kanye nasezindaweni zasemakhaya kodwa lezi zikole zisabukwa njengezohlanga oluthile ngenxa yemuva lazo.

Ukufunda (*reading*)

Lokhu kufunda okukhulunywa ngakho lapha ilokhu okusho ukufunda imibhalo (*to read*) hhayi ukufunda okusho (*to learn*). Lokhu ngikucacisa ngoba phela isiZulu sisebenzisa igama elilodwa elifanayo kodwa libe lisho izinto ezimbili ezahlukehlukene kwezemfundo. U-DoE (2003) ukuchaza ngokuthi ukufunda okubhaliwe akusho ukufunda amagama abhaliwe kuphela, kodwa nokuthola umqondo, ukwazi ukuthola umlayezo oqukethwe embhalweni, okuyinto ekhula njalo lapho ofundayo ejwayela noma ezejwayeza ukufunda okubhaliwe noma imibhalo ngokwahlukana kolimi lolo alufundayo.

Imisindo (*Phonics*)

Lokhu kusho imisindo yamagama kanye nokuyiphimisa ngendlela eyiyo nefanele ukuze olalele aqonde kanti futhi nokufundayo athole umyalezo nomqondo. U-Morrow (2007) uthi ukufundiswa kwemisindo kuwukuxhumana phakathi kwemisindo kanye nezimpawu. Ukusetshenziswa kwemisindo kudinga ukuthi ingane ifundiswe imisindo yezinhlamvu kanye nenhlenganisela yemisindo yezinhlamvu okanye izimelamsindo okumbandakanya izimpawu zemisindo.

Ulwazi lwezinhlamvu (*Phonemic awareness*)

Lokhu kusho ukukwazi ukubona kanye nokwehlukana izinhlamvu zemisindo ehamba ngayodwa uma ukhuluma. Lokhu kungenye yezindlela ezibalulekile ekufundiseni ukufunda imibhalo. Ingakho uMaphumulo (2010) ethi othisha bangafundisa izingane ukuqonda kangcono ulwazi lwezinhlamvu ngokusebenzisa izinkondlo, amaculo kanye nemilolozelo.

Ulwazimagama (*Vocabulary*)

Lokhu ngenye yezindlela ezibalulekile ezisetshenziswayo ukuze umfundi akwazi ukufunda imibhalo. Ukulazi igama ngalinye kuholela ekutheni umfundi akwazi ukufunda umusho, ukukwazi ukufunda umusho kuholela ekutheni umfundi akwazi ukufunda indaba yonke. Ngakho-ke ulwazimagama ludlala indima ebaluleke kakhulu ekuthuthukiseni ikhono lokufunda lomfundi. Ngokuka-DoE (2007) abafundi kumele bafundiswe ulwazimagama ngokuthi bajwayezwe ukufunda okanye balalele njalo imibhalo enohlonze kubo.

Ukufunda ngokuqondisisa (*Comprehension*)

Lokhu kusho ukuthi ngabe umfundi uyawuqonda yini umbhalo awufundayo kanye nomyalezo otholakale embhalweni. Lokhu okusiza ukuthi akwazi ukuzakhela nowakhe umqondo kusukela kulowo owethulwa umbhalo awufundayo. U-Duffy (2009, p.14) ufakazela lokhu ukuthi ukufunda ngokuqondisisa kubaluleke kakhulu ekufundeni ngoba injongo yolimi olubhaliwe ukudlulisa umyalezo.

Ukufunda ngokungangingizi (*Fluency*)

Ukufunda ngokungangingizi okanye ngokunganqikazi kusho ukukwazi ukwehlukanisa imisindo ufunde ngaphandle kwezihibe. Lapho usuke ufunda ngesivini esanele unganensi kodwa uphimisa kahle nangendlela efanele amagama. Lokhu kusekelwa u-Wessels (2007) lapho eveza ukuthi ukufunda ngokungangingizi kusho ukukwazi ukufunda kahle umbhalo, ngokucacileyo kanye nangokuqonda.

Ukulungiselela ngaphambi kokufunda (*Pre-reading*)

Lapha kusuke kufanele abafundi bathathe igxathu lokuzilungiselela ngokuvusa ulwazi oludala abanalo ngemibhalo, babuke umthombo wolwazi, umbhali waleyo ndaba okanye incwadi, babuke usuku eyashicilelwe ngalo. Kumele baqale ngokufunda isigaba sokuqala nesokugcina endabeni bese beqagela ukuthi umbhalo ukhuluma ngani.

Ngesikhathi sokufunda (*During-reading*)

Lokhu kusho ukuzakhela isithombe salokho okufundwayo emqondweni, futhi lapha kumele uqhubeke ufunde noma kukhona amagama ongawaqondisisi bese uzinika ithuba lokuphinda ufundisise lapho ungaqondi khona ungasheshi futhi unganensi. Uma kukhona lapho unenkinga khona ucele usizo bese uwuphinda lowo mbhalo uwufunda ukuze uqondisise.

Ngemva kokufunda (*After-reading*)

Lapha kumele ufingqe lowo mbhalo ukuze kuzoba lula ukukhumbula imiqondo esemqoka. Ukucabanga nokubhala ngemibuzo onayo ngesihloko emqondweni kanye nokuzibuza ukuthi ukuzuzile yini obukufuna. Ukwelula ukucabanga kwakho ngenhloso yokuzihlola ukuthi uwuqondile yini umbhalo kanye nomyalezo obudluliswa umbhalo.

Iqoqa

Lolu cwaningo lugxile ekutholeni ngokadebona kanye namasu okufundisa kothisha esiZulwini ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela ebangeni lesithupha kanye nelesikhombisa. Lolu ucwaningo lwesimo sobunjalo botho olusebenzise ipharadayimu yomhumusho, kusetshenziswa indlela yokuqoka ababambe iqhaza ngenhloso (*purposive sampling*) okuyiyona nqubo yokukhetha abahlanganyeli abanganikeza imininingwane ethembekile yesimo esicwaningwayo. Lolu cwaningo lwenziwe ezikoleni ezine ezisesiyingini saseMlazi eningizimu yeTheku.

Lolu cwaningo lusebenzise amathuluzi amabili okuqoqa ulwazi okuyindlela yenhlolelwazi esakuhleleka kanye nokuqoqa ulwazi ngokuhlala ubukele. Ucwaningo luphinde lwasebenzisa izindlela zocwaningo lobunjalo besimo ukuhlaziya ulwazi olutholakele. Imiphumela yocwaningo ihlaziye kusetshenziswa uhlaka lwensizakuhlaziya ka-Krashen yokuthola ulimi lwesibili phecelezi, (*Stephen Krashen's Theory of Second Language Acquisition*).

Imiphumela yocwaningo iveze ukuthi othisha babhekene nenkinga yokungabi bikho kwezinsizakusebenza zokufundisa ulimi lwesibili. Othisha bolimi lwesiZulu babhekene nenkinga yomthwalo omningi maqondana nalolu limi. Abafundi abasemabangeni esithupha nelesikhombisa abanalo ulwazi oluyisisekelo lwesiZulu ngenxa yokuthi baqale ukufunda isiZulu ebangeni lesine. Abafundi babhekene nenkinga yokungakwazi ukufunda imibhalo yolimi lwesiZulu ngenxa yomthelela wesingisi esiqhakanjiswa kakhulu ezikoleni nasemakhaya. Lolu cwaningo luphinde lwaveza ukuthi othisha abaqeqeshekile kahle emaswini okufundisa ikhono lokufunda nokubukela kwisiZulu ulimi lwesibili.

Isahluko 1

ISENDLALELO SOCWANINGO KANYE NESETHULO SOMQINGO

1.1. ISINGENISO

Lo mqingo wethula umbiko otholakale lapho kuhlaziywa ulwazi locwaningo maqondana nokadebona (*experience*) kanye namasu okufundisa kothisha ekufundiseni ikhono lokufunda nokubukela ebangeni lesithupha kanye nelesikhombisa. Lolu cwaningo ngilwenze ngenxa yokadebona wami njengothisha ofundisa isiZulu ulimi lwesibili ebangeni lesithupha kanye nelesikhombisa esikoleni okwakungesabomdabu waseNdiya lapho kusetshenziswa isiNgisi njengolimi lwebele. Okungukuthi ngikuthole kungelula neze ukufundisa abafundi abangamaZulu kuxubene nezinye izinhlanga isiZulu ulimi lwesibili. Impokophelo kulolu cwaningo bekungukuthola kabanzi ngokadebona kanye namasu okufundisa asetshenziswa othisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili, ezikoleni ezikhethekile ezisemaphethelweni eningizimu yeTheku, eNingizimu-Afrika. Ngakho-ke kulesi sahluko sokuqala ngethula ucwaningo kanye nomqingo ngaphansi kwalezi zahlukwana: isendlalelo kanye nenhlosojikelele (*aim*) yocwaningo, isitatimende sezinkinga ezicwaningwayo, isiqondaniso kanye nenhlosomfezo yocwaningo, izinhlosongqo zocwaningo, imibuzo-mgogodla yocwaningo, ubumqoka bocwaningo, izingqinamba nemingcele yalolu cwaningo, nokuhleleka kwezahluko ezitholakala kulo mqingo kanye nesiphetho salesi sahluko.

1.2. ISENDLALELO NENHLOSOJIKELELE (*AIM*) YOCWANINGO

Ugqozi lokuthi ngithande isiZulu nakuba ngingeyena umZulu ngokwemvelaphi yami, luqale ngokuthi ngizalwe, ngahlala futhi ngakhula namaZulu ngaze ngasithanda isiZulu

njengolimi engikhuliswe ngalo. IsiZulu ngisifunde ezikoleni njengolimi lwebele kusukela emabangeni aphantsi kuze kube semabangeni aphezulu. Kuthe noma sengingena esikhungweni semfundo ephakeme eNyuvesi lapho ngaqeqeshelwa ngaphothula khona iziqu zokufundisa ngabe sengiqhubeka nokufunda isiZulu, ngaqeqeshelwa ukuyosifundisa ezikoleni.

Ngithe ngiqala ukusebenza ngathola umsebenzi esikoleni esisendaweni yasedolobheni lapho ngifundisa khona ulimi lwesiZulu ulimi lwesibili emabangeni ahlukahlukene. Ngase ngiba nakho ukubuza abafundi abampisholo engibafundisayo ukuthi kungani beshiyile izikole ngasemakhaya nasemalokishini ngoba izifundo ziyefana kuzo zonke izikole. Lokhu ngangikubuza ngoba ngibuka ukuthi iningi labafundi lisuka emakhaya nasemalokishini. Ngangingaqondile nokho ukwenza ucwaningo olutheni kodwa ngangimane ngizibuzela nje ngenxa yelukuluku enganginalo ngale ndaba. Ngabe sengithola izimpendulo ezahlukahlukeni emabangeni ahlukene kodwa okwakugqama kakhulu ukuthi emiqondweni yabafundi kwakungukuthi beza kulezi zikole ezisemadolobheni nje ngoba belangazelela ukuzofunda kahle ulimi lwesiNgisi okuyilona abalufunda njengolimi lwebele. Omunye nje umfundi webanga lesi-7 wawele waphendula ngaso isiNgisi wathi *“Sir! My parents sent me here so that I will perfectly learn English.”* Kwase kuba ubuwakla wakla kushaywa ihlombe ekilasini abafundi bejabula bezwa umlingani wabo ekhuluma kanje. Lokhu kwase kuvele kutshala isithombe emqondweni wami sokuthi abazali balaba bafundi ababheki kakhulu ukuthi izingane zabo zithola imfundo ekuliphi izinga nanokuthi izozisiza kuphi izingane kodwa abanendaba nakho kakhulu ukuthi izingane zabo kufanele zifunde kahle ulimi lwesiNgisi. Yingakho ngithathe isinqumo sokwenza ucwaningo kule ngxenye yolimi lwesiZulu kulezi zikole ezixube izinhlanga. Lokho futhi okungasho ukuthi alunganakwa ulimi okungesilona olwebele kodwa kumele bafunde ukuqhakambisa ulimi lwabo lwebele kuqala ukuze bafunde kahle lolu lwesibili kodwa okuyimanje abalufunda njengolwebele.

U-Senior (2006) ufakazela lokhu ngokuveza ukuthi libonakala likhula ngesivivini inani labantu abalangazelela ukuthuthukisa amakhono abo ekukhulumeni isiNgisi futhi baze

bathathe igxathu lokuvakashela amazwe agxile kakhulu ekukhulumeni isiNgisi. Kuphinde kuvele ukuthi abantu baze bayokwenza amakhozi ezifundo baphinde bahlanganyele ezingqungqutheleni ezikhungweni eziphakeme zemfundo lapho kusuke kudingidwa ezolimi lwesiNgisi. Abantu bakwenza lokhu ngenxa yokulahlekelwa ubumqoka bezilimi zabo njengama-Afrika.

IsiNgisi sesakhonya isikhathi eside kakhulu futhi senziwe mqoka nakwizinqubomgomo ngaleyo ndlela abantu basibuka kuyisona esisemqoka kunezinye izilimi nakuba izilimi zabo zama-Afrika sezikhululekile. U-Moonsamy (1995) uveza ukuthi ulimi lwesiNgisi luwulimi oluhlonishwayo kanye noluqhakambiswa kakhulu ngabantu abampisholo lapha eNingizimu-Afrika. Lokhu kufakazelwa u-Dyres (2004) lapho eveza ukuthi esikoleni esixube izinhlanga enza kuso ucwaningo wathola ukuthi kunabafundi abaningi abangamaZulu. Bonke laba bafundi baphoqeletwa ukuba bafunde isiNgisi njengolimi lokuqala noma bebonakala ukuthi basagcwele inkungu maqondana nolimi lwesiNgisi. Lolu hlelo lwalesekwa kakhulu abazali bezingane ngenxa yokukholelwa ukuthi isiNgisi yisona esiwukhiye wempumelelo ezinganeni zabo. Kanti u-Naidoo (2012) uyakufakazela lokhu ngokuveza ukuthi ngesikhathi enza ucwaningo wathola ukuthi abazali baze bakhiphe izimali ezinkulu behambisa izingane zabo ezikoleni ezisebenzisa isiNgisi njengolimi lokufunda nokufundisa (LoLT). Abazali abanandaba ukuthi izingane zabo zihamba ibanga elide kangakanani inqobo nje uma zifunde ngesiNgisi. U-Naidoo (2012) uqhuba athi labo bazali abangebona omntakabani, abangadli izambane likapondo baphoqelekile ukuba ezabo izingane ziye ezikoleni eziseduze lapho kufundwa ngesiZulu kuzona. Kanti lokhu singekubuke kuphela ngeso lokuthi abazali kuphela abaqhuba izingane ukuba ziye kofunda ezikoleni okusetshenziswa isiNgisi kuzo kodwa nabanye othisha banayo indledlana yokunyiphela ulimi lwebele lwama-Afrika.

U-Sookraijh beno-Joshua (2009) ocwaningweni wabo bathole ukuthi abanye othisha baveza ngokusobala ukuthi bakubona kungcono futhi kuyisu elihle ukusebenzisa isiNgisi njengolimi lokufunda nokufundisa (LoLT). Babalula ukuthi ulimi lwesiNgisi yilona olunamandla kunezinye izilimi zama-Afrika ezifana nesiXhosa, isiZulu, njll. U-

Sookraijh beno-Joshua (2009) baveza ukungaqeqesheki kahle kothisha ekufundiseni ulimi lwesibili kanye nezinsiza kufundisa ezincane kakhulu. Lo mbiko uchaza ukuthi othisha abakholelwa ekutheni bangakwazi ukufundisa izingane ulimi lwesiNgisi njengolimi lwesibili futhi baqhubeke nokulwazi lolu limi, babona ukuthi lufundiseka kahle nabantwana balwazi kahle uma kuhlezi kukhulunywa lona kanti futhi nezinye izifundo zifundwa ngalo. Lokhu-ke kube sekuveza umonakalo okhona esizweni sabantu abampisholo wokuthi bona bayahluleka ukunakekela kanye nokuqhakambisa ulimi lwabo lwesiZulu kodwa bajahe kakhulu olimini lwesiNgisi.

Lokhu phela ngikusho ngoba ngibona ukuthi ezikoleni ezixube izinhlanga kugcwele izingane zabampisholo zishiye ezikoleni zasemalokishini kanye nasemakhaya lapho kufundwa khona isiZulu njengolimi lwebele. Abazali bayisa izingane zabo kulezi zikole ezisemadolobheni ngenhloso yokuthi bafuna izingane zabo ziyofunda isiNgisi kangcono ngoba zizobe zisifunda njengolimi lwebele yize kungelona ngempela ulimi lwazo lwebele. Abanye abazali bayaye bakhohlwe ukuthi imfundo akusona nje isiNgisi kuphela kanye nokukwazi ukusikhuluma kodwa zikhona nezinye izifundo abantwana okudingeka ukuthi bazifunde futhi baziqonde kahle. Lokhu kusebenzisa isiNgisi njengolimi lokufunda nokufundisa (LoLT) kuba nomthelela omubi kakhulu lapho ingane ingasiqondi isiNgisi ngoba iyaye ingamuzwa kahle umfundisi. U-Probyn (2006) ubeka athi ulimi lokufunda nokufundisa (LoLT) luba yinkinga kakhulu kubafundi uma kungelona ulimi lwabo lwebele futhi abafundi abaningi abajwayele ukukhuluma isiNgisi ngaphandle kwasekilasini ngakho kuba nzima ukuba baqonde kahle lapho kufundwa ngesiNgisi ekilasini.

Lokhu kufakazelwa u-Monyai (2010) lapho eveza ukuthi ocwaningweni lwakhe wathola abazali abaningi ababengathokozile ngemiphumela yezingane zabo engemihle neze kwezinye izifundo ezenziwa izingane esikoleni, lokhu okudalwa ukungaluqondi kahle ulimi olusetshenziswayo uma kufundwa noma kufundiswa. Amamaki ezingane ashona phansi njalo ngoba abahlali njalo beqonda okanye bekwazi ukuzitolikela imibuzo okanye eminye imisebenzi yokuhlola ebhalwe ngesiNgisi.

Nakuba ucwaningo luveza ukuthi izingane azenzi kahle ezifundweni ngenxa yokufunda ngesiNgesi kodwa abazali basalokhu befune njalo ukuthi izingane zabo zifunde isiNgesi futhi zifunde ngaso. Ngokuka-Moonsamy (1995) abazali abaningi abampisholo bagijimela ukuyofundisa izingane zabo ezikoleni lapho kufundwa isiNgesi njengolimi lwebele kusukela ziqala isikole ngoba bekholelwa ekutheni ukulingana ngokwemfundo kubonakala ngokwazi isiNgesi. U-Houstone (2001) uveza ukuthi izingane eziningi zabaNsundu zithutheleka kulezi zikole ezazaziwa ngama-*Model C*, kanti lezi zikole zifundisa isiNgesi njengolimi lwebele futhi kufundwa ngaso kusukela ebangeni lokuqala kuya kwelesikhombisa, lapho isiZulu sifundwa njengolimi lwesibili okanye lwesithathu. Lokhu kube sekwenza ukuthi izingane zingajwayeli ukusebenzisa ulimi lwazo lwebele. Kanti uNgidi (2007) ubalula ukuthi ulimi lwebele lubamba iqhaza elikhulu kakhulu kanye nelibalulekile uma lusetshenziswa njengolimi lokufundisa ezinye izifundo esikoleni. Ulimi lwebele luba ithuluzi elihle kakhulu ekuchazeni kanye nasekwakheni ulwazi ngisho nasezinganeni zamabanga aphantsi.

UZulu (2010. p.6) ube esenikeza isizathu esithi imbangela eyenza isiZulu sifundiswe njengolimi lwesibili ngukuthi abafundi abafunda ezikoleni ezixube izinhlanga akusibo nje abafundi abaNsundu abangamaZulu bodwa, kodwa kukhona nabanye abazali abaNsundu abavela emazweni angaphandle akhelene neNingizimu-Afrika abathumela izingane zabo kuzo lezi zikole zabaxube izinhlanga. Noma esibeka lesi sizathu uZulu kodwa iqiniso ukuthi akusizona zonke izikole ezixube izinhlanga eziyaye zibe nabantwana abasuka kwamanye amazwe bengazazi izilimi zama-Afrika. Okunye futhi ukuthi akusikho ukuthi lezo zingane zinenkinga yokungasazi isiZulu ngoba nazo zinazo ezazo izilimi kodwa baqoka ukuzofunda ngesiNgesi. Lokhu-ke kucacisa bha ukuthi le nkinga akuyona nje eyabantu abangamaZulu kuphela kodwa nabanye abantu abangama-Afrika bazibukela phansi ezabo izilimi baqhakambise isiNgesi. U-Lafon (2009) uthi uma ethola le nkinga ocwaningweni alwenza wabe esenxenxa ukuthi sike sibhekisiswe lesi sikhava, ubeka kanje:

I therefore propose a number of measures to help African languages and cultures gain their place in the new South Africa. Only thus

would the education system be in pace with social realities, consistent with the Constitution and work efficiently towards ensuring equity of rights as well as reparation for the past. (Lafon, 2009, p.20).

Ngike ngenza ucwaningo lwesenzeko ngaphambilini ngesikhathi ngenza iziqu ze-B.Ed Honours. Kulolu cwaningo okunye okwatholakala ukuthi abafundi abaNsundu kulezi zikole okwakungezabomdabu waseNdiya baqala ukufunda isiZulu ulimi lwesibili ebangeni lesi-4. Sonke lesi sikhathi kusukela ebangeni lodado (ibanga-R) kuye kwelesi-3 bafunda isiBhunu njengolimi lwesibili (Khohliso, 2013). Lapha singaphinde sibuke inkinga yokungasatshalaliswa kwenqubomgomo yolimi njengoba kuba nzima kubafundi ukuba babambe ulimi lwabo sebesebangeni lesine. USoMQulu womthethosisekelo WeZwe (Act no. 106, 1996, p.4-5) ugunyaza ukusetshenziswa kwezilimi eziyishumi nanye njengezilimi ezisemthethweni eNingizimu-Afrika. Lokhu kuyisisekelo nenhloso yokuthuthukisa izilimi zama-Afrika eNingizimu-Afrika ezabe zicindezelwe futhi zibukelwa phansi ngesikhathi sobandlululo. UGabela (2005, p.4) uveza ukuthi “ukubusa kwesiNgisi kanye nokugqama kwesiBhunu kungabukwa kuncikiswe nezingxenywe zezikhathi iNingizimu-Afrika esidlule kuzo, kusukela kwinkathi lapho kubusa abaMhlophe kuze kufike ukuqala kombuso wenkululeko”.

Lokhu kusitshela ukuthi noma ubuliminongi buphasisiwe kodwa zikhona izilimi ezisahamba phambili kunezinye bese kubakhona ezisalele ngemuva ngenxa yomlando nokho ongemuhle kahle kodwa kube kuqhakambiswa ukuthi zonke ziyalingana futhi zisemthethweni. NgokukaMgqwashu (2011, p.8) Ukuthuthukiswa kwezilimi zendabuko kudinga ukunakwa okukhulu kanye nokuphuthumayo ukuze zikwazi ukuthwala zonke izibonakalo zemiphakathi yesimanje enobuchwepheshe futhi zibe yizilimi zokufunda nokufundisa kwimfundo efomali. Lo mbono ongenhla usekela isahluko sesibili, isigaba 30, soMthetho-sisekelo waseNingizimu-Afrika (1996), esiveza ukuthi wonke umuntu unelungelo lokusebenzisa ulimi alukhethayo futhi abambe iqhaza empilweni yamasiko ayikhethayo. Nokho akekho ovunyelwe ukusebenzisa lawa malungelo engahambisani nanoma yisiphi isimiso soMqulu wamalungelo.

Okwenzekayo ezikoleni okwakungezabomdabu waseNdiya kuyaphambana nenqubomgomo yezilimi njengoba uthola ukuthi abafundi abaningi esikoleni bangama-Afrika; bese kuzothi ulimi oluqokwayo lokuxhumana, ukufunda kanye nokufundisa kuzoba ulimi lwesiNgisi. Lokhu kube sekudalela izinkinga laba bafundi abaningi abangakhulumi isiNgisi njengolimi lwebele. Abanye uthola ukuthi ngisho emakhaya bahlala nogogo abangakwazi ukubalekelela ngisho ngomsebenzi wesikole wasemakhaya. U-Monyai (2010) uthi izingane ezingenzi kahle olimini lwesiNgisi zilindeleke ukuba zifike emakhaya bazilolonge ngokufunda bephindelela amagama athize esiNgisi becela nosizo kubazali. Lokhu-ke akuhlali kuyimpumelelo ngenxa yokuthi kwabona abazali abangama-Afrika badonsa kanzima uma kuza olimini lwesiNgisi. Lokhu kuholela ekutheni izingane zingasizakali kahle hle emakhaya.

Le nkinga yezingane yolimi lwesiNgisi ifakazelwa ngukadebona wami, ngoba noma ngifundisa isiZulu esikoleni engifundisa kuso kodwa kukhona nezinye izifundo engizifundisayo, okuyi-*Social Sciences, Technology* kanye ne-*Life Orientation* ebangeni lesikhombisa. Engikuqaphelile ukuthi uma ngifundisa ngikhuluma isiNgisi ekilasini akusibona bonke abafundi abezwayo kahle kulaba abaNsundu. Lokhu ngikubona uma sengibahlola emva kwesifundo ngokubuza imibuzo eyakhiwe isuselwa esifundweni bese ngithola ukuthi abazwanga kahle konke ebengikusho. Okuye kungisize kule nkinga ukuthi ngibe sengizinika ithuba lokuthi ngiphinde ngibachazele kodwa sengisebenzisa ulimi lwabo lwebele bese kuba yikhona beqala ukuqonda kahle konke okufundisiwe.

Lokhu kube sekunginika umqondo wokuthi njengoba izinga lokungaphumeleli kahle kwabafundi emisebenzini yokuhlolwa kwabo inkinga kodwa enkulu inkinga yolimi abaphoqekeleke ukulufunda futhi bafundiswe ngalo ngoba abalufundi kahle. Lokhu kufakazelwa iphepha elabe libhalwe i-Afriforum Jeug (2011) lapho beveza ukuthi eNingizimu-Afrika, phakathi kweminyaka ye-1955 ne-1976 izingane zesikole ezimnyama zazifunda ngolimi lwebele iminyaka eyisishiyagalombili. Phakathi nale minyaka izinga lokuphasa laba ngama-83.7% ngonyaka we-1976.

Emva kwalokhu kwashintshwa uhlelo okwaholela ekutheni inkathi yokuthola imfundo yolimi lwebele incishiselwe eminyakeni emine. Kule nkathi izinga lokuphasa lehla kakhulu laya kuma-44 % ngonyaka we-1992.

Inhlangano ye-Afriforum Jeug (2011) yaphinde yaveza ukuthi eMali kwatholakala ukuthi cishe ama-10% ezingane zesikole samabanga aphansi ezisemakilasini okufundwa kuwo ngolimi lwebele nanokuthi ithuba lokuthi lezi zingane ziphinde unyaka lincane ngokuphindwe kahlanu kunalelo lezingane ezingozakwabo ezifunda ngolunye ulimi. Kanti eJalimane kwatholakala ukuthi iqembu labantwana abenza kabi kakhulu esikoleni laliphakathi kwabokufika abakhuluma olunye ulimi ekhaya kuna lolo abafundiswa ngalo esikoleni. Bonke lobu bufakazi obungenhla bukhomba isidingo esikhulu sokuthi izingane kumele zifunde futhi zifundiswe ngolimi lwebele ezikoleni ukuze ukufunda kwazo kube impumelelo ngoba zifunda ngolimi eziluzondayo kangcono.

Okufike kube inkinga enkulu ukuthi inqubomgomo ye-*South African Schools Act (Act of 84 of 1996)* ithi umkhandlu olawula isikole kufanele uzisungulele inqubomgomo yawo oqondene nezilimi esikoleni sawo uzihlelele futhi ukuthi uzokwenze njani ukuxazulula izinkinga zokungalingani kwezilimi ezadalwa isikhathi sobandlululo. Lokhu-ke kusitshela ukuthi vele ezikoleni okwakungezabomdabu waseNdiya, okwakungezabeLungu kanye nokwakungezamaKhaladi bazozikhethela isiNgisi njengolimi oluzosetshenziswa lokho bese kucindezela izingane zama-Afrika ukuba zisebenzise lolu limi lwesiNgisi zithanda noma zingathandi. Lokhu kube sekuphikisana nenkulumo kaNgqongqoshe wezeMfundo emazingeni aphansi uNkk. Motshekga ayethula ngonyaka wezi-2010, lapho ekhuluma ngokulingana kwezilimi, wabeka ukuthi ulimi olukhethwa umfundi noma ingane njengolimi lokufunda nokufundiswa esikoleni kufanele lusetshenziswe njengesifundo okungenani esiwulimi lokuqala lokwengeza. IsiNgisi akufanele sibe ulimi lokuvala isikhala solimi lwebele emabangeni aphansi. Lokhu kunganakisiswa nokubukelwa phansi kwezilimi zabomdabu kunomthelela ongemuhle nezingqinamba ezingana ekufundisweni kwazo ezikoleni.

I-*Union of Professionals* (2008), kanye no-Machet beno Pretorius (2008) bathi ucwaningo oluningi olwenziwe eNingizimu-Afrika kanye nasemazweni angaphandle lucacisa bha ukuthi uma izingane zehluleke ukufunda okubhaliwe ekupheleni kwebanga lokuqala ziba nenkinga ngisho sezikhulile. Lokhu ngizibonele ngawami emakilasini esiZulu ukuthi abafundi abaningi banenkinga futhi abaqeqeshekile kahle ekhonweni lokufunda nokubukela. Leli phela elinye lamakhono elibalulwayo kuTaH FuZWE (CAPS) (UMnyango WezeMfundo, 2011) njengekhono okumele abafundi baqeqesheke kulo. Ngakubona lokhu ngenxa yokuthi ngifundisa isiZulu ebangeni lesikhombisa. Lokhu kube sekungimangaza ukuthi ebangeni lesikhombisa ngingahlangabezana nenkinga efana nalena futhi nezinga layo liphezulu ngalolu hlobo. Ngikusho lokhu phela ngoba ebangeni lesikhombisa izingane zisuke sezilindeleke ukuthi ngabe seziyakwazi ukufunda kahle imibhalo yolimi lwazo ziyibuka. U-Monyai (2010) uthi izingane eziningi zikhula emakhaya lapho amalunga omndeni engazimisele futhi engayigqizi qakala indaba yokufunda izincwadi kanye namaphephabhuku. Izingane ezivela emakhaya anjalo ziba nawo umqondo wokubuka ukufunda njengento engenamsebenzi walutho futhi nokuya emtatsheni wolwazi azikukhuthalele. Uma izingane zingalekelelwa kulokhu, ikakhulukazi ukuntengantenga kwesiko lokufunda emakhaya kumalunga omndeni kuqeda amandla nogqozi ezinganeni zigcine zingasiboni isidingo sokuzihlupha ngokufunda.

1.3. ISITATIMENDE SEZINKINGA EZICWANINGWAYO

Ngiqaphele ukuthi kunenkinga yokuthi abafundi abakhuluma isiZulu futhi kuwulimi lwabo lwebele uma befika ezikoleni ezixube izinhlanga bafika bangafundi isiZulu njengolimi lwabo lwebele kodwa bafundiswe isiZulu ulimi lwesibili. Lokhu bese kuba nomthelela omubi kulaba bafundi wokuthi babe sebelahlekelwa ubumqoka bokunakekela ulimi lwabo lwebele nokuyilo abakhuliswe ngalo emakhaya. Abafundi babe sebegxila kakhulu ekuzithuthukiseni olimini lolu okungesilo abaluncela ebeleni. Lokhu phela kuvela uma ngihlola elinye lamakhono olimi lwesiZulu njengolimi lwesibili okungukuthi ikhono lokufunda nokubukela. Abafundi babonakala benenkinga kakhulu kuleli khono.

Okufike kube inkinga kakhulu ukuthi njengoba kufundiswa lesi siZulu nje, izinsiza kufundisa zolimi lwesibili azibonwa. UMnyango WezeMfundo wafunza othisha ngoTaHFuZwe (CAPS) (Department of Education, 2011) okuyiwona kuphela okhuluma noma okhipha imiyalelo ngolimi lwesiZulu njengolimi lwesibili okuphoqelekele ukuba othisha bawulandele kumnyama kubomvu. Lokhu-ke kube sekudala izinkinga-ke ngoba izincwadi ezikhona ezikoleni yilezi zolimi lwebele. Ngenxa yalokho othisha abakwazi ukusebenzisa zona ngoba okuqukethwe phakathi kuyaphambana nalokhu okubalulwa uTaHFuZwe wolimi lwesibili ukuthi makufundiswe kulelo nalelo banga. Lokhu-ke kube sekwenza ukusebenza kahle kube nzima kulesi sifundo solimi lwesibili kuphinde kuhlangele nendlela engathokozisi abafundi abalubuka ngayo lolu limi noma lesi sifundo. Lokho kwenziwa ukuthi bathakasela kakhulu ulimi lwesiNgisi okuyilona abalufunda njengolimi lwebele. Yingakho ngithathe isinqumo sokwenza ucwaningo kule ngxenye yolimi lwesiZulu kulezi zikole ezixube izinhlanga.

1.4. ISIQONDISO KANYE NENHLOSONGQANGI YOCWANINGO (*STUDY FOCUS AND PURPOSE*)

Lolu cwaningo lukhuluma ngolimi lwesibili okuyiyona ndlela okubizwa ngayo emhlabeni jikelele kodwa ngokohlelo loMnyango wezeMfundo eyisisekelo lubizwa ngolimi lokuqala lokwengeza. Lapha ngigxile kakhulu ekutholeni ngokadebona kanye namasu okufundisa kothisha ekufundiseni ikhono lokufunda nokubukela ebangeni lesithupha kanye nelesikhombisa. Lokhu ngikucwaninga ngenxa yokadebona enginawo njengothisha naye ofundisa ulimi lwesiZulu ulimi lwesibili ebangeni lesithupha kanye nelesikhombisa esikoleni okwakungesabomdabu waseNdiya lapho kusetshenziswa isiNgisi njengolimi lwebele. Okungukuthi ngikuthola kungelula neze ukufundisa abantwana abangamaZulu bexubene nezinye izinhlanga isiZulu ulimi lwesibili. Isiqondiso salolu cwaningo sigxile kumkhakha wokufunda nokufundiswa kwezilimi zama-Afrika ezikoleni okwakungezabomdabu wasendiya emabangeni aphantsi. Okungukuthi lapha lubheke isiZulu njengolimi olusemthethweni ukusetshenziswa

njengolimi lokuqala ikakhulukazi lapho kugcwele izingane ezingamaZulu kodwa lolu limi lubukeka lucindezelwe lusetshenziswa njengolwesibili.

Inhlosongqangi yalolu cwaningo ukuthola kabanzi ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili. Ulwazi luqoqwe kothisha ababili esikoleni ngasinye abafundisa isiZulu ibanga lesithupha nelesikhombisa, ezikoleni ezine zamabanga aphantsi, esiyingini saseMlazi, emaphethelweni eningizimu yeTheku.

1.5. IZINHLOSONGQO ZOCWANINGO (*RESEARCH OBJECTIVES*)

1. Ukuphenya ngokadebona wothisha abafundisa isiZulu ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku.
2. Ukuphenya ngamasu asetshenziswa othisha besiZulu ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku.
3. Ukusinga ngenzululwazi kanye namathiyori okuyisisekelo sezindlela zokufundisa zothisha besiZulu, ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku.

1.6. IMIBUZO-MGOGODLA YOCWANINGO (*RESEARCH QUESTIONS*)

1. Uyini ukadebona wothisha abafundisa isiZulu ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku?
2. Yimaphi amasu asetshenziswa othisha besiZulu ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku?

3. Yiyiphi inzululwazi kanye namathiyori okuyisisekelo sezindlela zokufundisa zothisha besiZulu, ulimi lwesibili, ekufundiseni ikhono okufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku?

1.7. UBUMQOKA BOCWANINGO (*STUDY SIGNIFICANCE*)

Lolu cwaningo njengalokhu lugxile emkhakheni wezilimi zama-Afrika ngibona ukuthi ukwenziwa kwalo kumqoka ngoba noma ikhona imibhalo yocwaningo olwenziwe maqondana nesiZulu kodwa isembalwa kakhulu. Ngakho-ke ukwenziwa kwalolu cwaningo ngesiZulu kuzothuthukisa ulwazi maqondana nesiZulu sibukwa njengolimi lwesibili. Ingakho-ke nginqume ukuthi nawo lo mqingo ngiwubhale ngesiZulu ukuze ngenze umnikelo wokuthuthukisa ulimi luye phambili luze lugcine selusetshenziswa ngokulinganayo nolimi lwesiNgisi. Lokhu kuthuthukiswa kolimi lwesiZulu phela umkhankaso vele osewuqalile ukwenzeka ngisho ezikhungweni zemfundo ephakeme. U-Vithal (2013) wedlulisa umyalezo wokuthi isiGungu esiphezulu seNyuvesi yaKwaZulu-Natali sathatha isinqumo sokumbandakanya isiZulu enqubomgomeni yezilimi zayo. Igcizelela umthetho omusha wokuthi kuthuthukiswe ukusetshenziswa kwesiZulu njengolimi lokufunda nokufundisa eNyuvesi, ulimi lokuxhumana emakilasini kanye naphakathi kwabasebenzi nabavakashele isikhungo. INyuvesi izimisele ekuthuthukiseni isiZulu njengolimi lwezifundiswa njengalokhu kwenzeka esiNgisini.

Lolu cwaningo luzosiza uMnyango WezeMfundo, othisha, abalawuli bezikole, abazali kanye nabafundi. UMnyango WezeMfundo kanye nabalawuli bezikole bazosizakala ngokuthi bazokwazi ngokadebona wothisha abafundisa isiZulu njengolimi lokuqala lokwengeza okanye ulimi lwesibili. Ngikholwa ukuthi lolu cwaningo izinto eziningi oluzivumbululile othisha abahlangabezana nazo okubalwa kuzo izingqinamba ababhekana nazo ekufundiseni ulimi lwesiZulu. Lokhu kuzobe sekuvula amehlo oMnyango kanye nabalawuli bezikole ukuze bakwazi ukweseka othisha, abafundi

kanye nabazali ngezincomo ezethulwe umcwaningi ngemuva kocwaningo olunzulu olwenziwe.

1.8. IZINGQINAMBA NEMINGCELE YOCWANINGO

Ngokuka-Simon (2011, p.2) izingqinamba nemingcele yona iwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke ayilawule. Abahlanganyeli bocwaningo bonke bahlukile ngokwezindawo abadabuka kuzona kanye nangezimilo zabo. Ngakho lokhu kusho ukuthi imingcele yocwaningo ingavela ngendlela abahlanganyeli ababuka ngayo izinto, izimfihlo okungabe banazo kanye nempakamo malungana nomcwaningi kanye nocwaningo. Lokhu kungaba ingqinamba engingabhekana nayo ukuba ngingakwazi ukuthola ulwazi olubalulekile nengiludingayo kubahlanganyeli.

Kodwa-ke kuye kubenzima kakhulu ukuqagela ushaye emhloeni ukuthi iziphi izingqinamba ozohlangabezana nazo esikhathini esizayo. Kulolu cwaningo benginabo abahlanganyeli ababili ebengicuphe ngabo eceleni ukuze uma kukhona kulabo abaqokiwe oseshiya phansi noma eshaya ingwijikhwebu engasaqhubeki nokuba umhlanganyeli, ngingabi nenkinga enkulu.

Okunye okungabalwa njengomngcele kulolu cwaningo ukungandi kwemibhalo yolimi lwesiZulu eyabhalwa ngaphambilini ehlobene nesihloko salolu cwaningo kodwa-ke ngisebenzise imibhalo yolimi lwesiNgisi ukuzama ukuxazulula leyo nkinga yaleyo mingcele.

Okunye okungaba izingqinamba kulolu cwaningo ukuthi imiphumela yalo ngeke uyifanise nokwenzeka kwezinye izindawo kodwa lubheke ngqo kuleyo nto noma indawo okucwaningwa kuyo. Lokhu umcwaningi ukusho ngoba phela imiphumela yocwaningo lobunjalo botho (*qualitative study*) ayikwazi ukufanekiswa nokwenzeka kwezinye izindawo. Lokhu kufakazelwa u-Cohen, u-Manion kanye no-Morrison (2011, p.161) lapho bethi:

In much qualitative research the emphasis is placed on the uniqueness, the idiographic and exclusive distinctiveness of the phenomenon, group or individuals in question, i.e. they only represent themselves, and nothing or nobody else. In such cases it is perhaps unwise to talk about a sample, and more fitting to talk about a group, or individuals. How far they are representative of a wider population or group is irrelevant, as much qualitative research seeks to explore the particular group under the study, not to generalize. If, in the process, other groups find that issues raised apply to them then this is a fortunate bonus rather than a necessity.

Njengoba lolu cwaningo lugxile ezikoleni zamabanga aphansi okanye luphenya ngokadebona wothisha bamabanga aphansi kungenzeka ukuthi ukadebona wothisha bamabanga aphezulu awufani nowabamabanga aphansi. Imiphumela etholakala uma kubukwa ulimi lwesiZulu njengolimi lwesibili ngeke ifane netholakala olimini lwesiZulu njengolimi lokuqala noma lwebele ngenxa yakho ukuthi lolu cwaningo luqoke ukusebenzisa ikhwalithethivu.

1.9. UKUHLELEKA KWEZAHLUKO

Isahluko Sokuqala: Isingeniso

Lesi sahluko sethula isingeniso salo msebenzi futhi yiso esiyisendlalelo salo msebenzi. Siveza kabanzi ngomsuka kanye nesisusa salolu cwaningo lapho kuvela khona ukuthi ngabe yini egququzele noma evuse ugqozi kumcwaningi ukuba aqale lo msebenzi. Lesi sahluko siphinde sethule isendlalelo kanye nenhloso yocwaningo. Ngaso sonke isikhathi uma kwenziwa ucwaningo kuhlale kuba khona izingqinamba kanye nemingcele yalo ngakho kulesi sahluko lokhu kuyavezwa kanye nokuphakanyisiwe ukuzama ukuxazulula lezo zingqinamba. Lesi sahluko siphinde siveze imibuzo engumgogodla yalolu cwaningo, okuyiyona ephendulwe yilolu cwaningo. Ekugcineni kuvezwa okuqukethwe kwizahluko zonke ezilandelayo kulo mqingo.

Isahluko Sesibili: Ukubuyezwa Kwemibhalo

Lesi sahluko sethula ukubuyezwa kwemibhalo ehlobene nesihloko salolu cwaningo. Lapha kubhekwa ukuthi ngabe abanye ababhali kanye nabacwaningi bathini ngenkinga umcwaningi azama ukuyicwaninga noma azama ukuvela nesisombululo sayo. Le ngxenye iveza imibhalo exoxa ngocwaningo oseluke lwenziwa ngaphambilini oluncike ekuphenyeni ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili. Ngithole ukuthi ayikabi miningi imibhalo ekhuluma ngqo noma ehlabisa esikhonkosini ekhiqizwe ucwaningo olungaphambilini maqondana nokufunda nokubukela olimini lwesiZulu njengolimi lwesibili. Lokhu kube sekuholela ekutheni ngibheke ukufunda nokubukela kanye namasu okufundisa kothisha olimini lwesiZulu njengolimi lwebele kanye nolwesiNgisi ngoba khona seyikhona imibhalo ekhiqizwe ucwaningo olufuze lolu.

Isahluko Sesithathu: Uhlaka Lwensizakuhlaziya

U-Punch (2009) uthi uhlaka lwensizakuhlaziya kuwukwethula isithombe esithile ngendlela yokuxoxa egxile kwinjulalwazi kanye nakumakhonsepthe athile. Ngakho-ke lesi sahluko sixoxa ngenjulalwazi ehlobene nalolu cwaningo, eyisibuko salo kanye nesetshenzisiwe ukweseka nokuhlaziya okutholakele ocwaningweni. Njengoba lolu cwaningo luphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili, ngakho-ke ngiqoke ukusebenzisa ingqungqulu ezilimini ogama layo lingu Stephen Krashen ngethiyori yakhe yokuthola ulimi lwesibili phecelezi, *Stephen Krashen's Theory of Second Language Acquisition*.

Isahluko Sesine: Umklamo Nezindlela Zocwaningo

Kulesi sahluko kuxoxwa ngomklamo nezindlela zocwaningo. Uma kwenziwa ucwaningo kunengxenye ebaluleke kakhulu ebizwa ngokuthi umklamo wocwaningo. U-Bertram kanye no-Christiansen (2010) bachaza umklamo wocwaningo njengamalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani

ulwazi alutholile kanti futhi olubalulekile ekuphenduleni imibuzo yocwaningo. Ngakho-ke kuvezwa ipharadayimu yomhumusho esetshenziswe kulolu cwaningo, ubunjalo botho nesimo socwaningo, izindlela zokuqoka, izindlela noma amathuluzi okuqoqa ucwaningo okuyinhlolelwazi esakuhleleka kanye nendlela yokuqoqa ulwazi ngokuhlala ubukele, bese kuvela nenkambiso elungileyo yocwaningo.

Isahluko Sesihlanu: Okutholakele Ocwaningweni

Lesi sahluko sethula lonke ulwazi olutholakele ocwaningweni olwenziwe kothisha abayisishiyagalombili, abafundisa ibanga lesithupha kanye nelesikhombisa ezikoleni ezine ezisemaphethelweni eNingizumu yeTheku ngaphansi kwesiyingi saseMlazi. Lapho bekuphenywa ngokadebona wothisha bamabanga aphansi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili kutholakale ukuthi isiNgisi sisenawo umthelela ngoba yisona esiqhakanjiswa kunesiZulu. Lokhu kwenza isiZulu singanakeki kanti nabafundi bangatholi amathuba anele okusifundiswa nokusifunda. Okunye futhi ukuthi othisha abanawo kahle hle amasu okufundisa ikhono lokufunda.

Isahluko Sesithupha: Ukuhlaziya Okutholakele, Izincomo Kanye Nesiphetho

Kulesi sahluko kubhekwa kuhlaziye lonke ulwazi olutholakele maqondana nokadebona wothisha, kwethulwa izincomo, iziphakamiso maqondana nemiphumela yocwaningo kube sekwethulwa nesiphetho socwaningo.

Imithombo Yolwazi

Le ngxenye kulo mqingo yethula yonke imithombo yolwazi okuyiyona esetshenzisiwe kusukela uqaliwe lo msebenzi. Le mithombo yolwazi isetshenziswe ngaphakathi emibhalweni yaphinde yazokweleka njengohlu ekugcineni emva kwesahluko sesithupha kusetshenziswa isitayela esibizwa nge *APA 6th Style*.

Izeleko

Ekugcineni kwalo mqingo kuvezwe zonke izeleko okuyizona ezihambisana nalolu cwaningo futhi ezibe wusizo ukuze lolu cwaningo lube impumelelo.

1.10. ISIPHETHO SESAHLUKO

Kulesi sahluko kuxoxwe ngesingeniso salo msebenzi kanti futhi yiso esiyisendlalelo salo msebenzi. Lesi sahluko siveze kabanzi ngomsuka kanye nesisusa salolu cwaningo. Lapho kuvele khona ukuthi ngabe yini egququzele noma evuse ugqozi lokuba ngiqale lo msebenzi. Isahluko siveze izinhloso zocwaningo, sagcina ngokubeka amanqampunqampu ngezahluko ezikhona kulo mqingo.

Isahluko 2

UKUBUYEKEZWA KWEMIBHALO

2.1. ISINGENISO

Lesi sahluko sethula imibhalo exoxa ngocwaningo oseluke lwenziwa ngaphambilini oluncike ekuphenyeni ngokadebona kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili. Uphenyo lwe-National Reading Strategy luveza ukuthi iNingizimu-Afrika ibhekene nezinselelo eziningi ekuthuthukiseni ikhono lokufunda futhi kukancane kakhulu ukuthola izikole ezinemitapo yolwazi isetshenziswa ngendlela efanele. Ezikoleni iningi la magumbi okufundela awanazo izincwadi zokufunda kanti nalawo anazo, uthola ukuthi azikho ezingeni lalelo banga.

Abafundi abanengi abanazo izincwadi emakhaya ezingabasiza ukuzijwayeza ukufunda futhi izincwadi zezilimi zama-Afrika nazo zimbalwa kakhulu okanye azitholakali kalula. Ngakho-ke abafundi abalitholi ithuba lokufunda ngolimi lwabo lwasekhaya (DoE, 2008). Njengalokhu iNingizimu-Afrika ibhekene nale nkinga, ngesikhathi ngiqoqa imibhalo yocwaningo ngithole ukuthi ayikabi bikho kahle imibhalo ekhuluma ngqo noma eshaya esikhonkosini ekhiqizwe ucwaningo olungaphambilini maqondana nokufunda nokubukela olimini lwesiZulu njengolimi lwesibili. Lokhu kube sekuholela ekutheni ngibheke ukufunda nokubukela kanye namasu okufundisa kothisha olimini lwesiZulu ulimi lwebele kanye nolwesiNgisi ngoba khona seyikhona imibhalo ekhiqizwe ucwaningo olufuze lolu. Ulwazi olutholakele emibhalweni yocwaningo lwethulwa ngaphansi kwalezi zihlokwana ezilandelayo: ukulingana kwezilimi eNingizimu-Afrika, umthelela wobandlululo ezilimini zama-Afrika, ukubukelwa phansi kolimi lwesiZulu, izinkinga zokungakwazi ukufunda kwabafundi,

ukuthuthukiswa kolwazi lothisha bolimi lwesibili kanye nokwesekelwa kwabo, ukufundisa ikhono lokubukela, ukuntuleka kwezinsizakufundisa, kanye nomthwalo womsebenzi obhekene nothisha bolimi.

2.2. UKULINGANA KWEZILIMI ENINGIZIMU-AFRIKA

UNdimande-Hlongwa (2009, p.92) uveza ukuthi ngenxa yomphumela wobandlululo, ama-Afrika uqobo lwawo aba nomqondo wokubukela phansi izilimi zawo azithatha njengezingabalulekile futhi ezingemqoka uma kuqhathaniswa nezilimi zabeLungu. Kanti-ke inqubomgomo yolimi etholakala kuSoMQulu womthethosisekelo WeZwe (Constitution of the Republic of South Africa Act no. 106, 1996, p.4-5) igunyaza ukusetshenziswa kwezilimi eziyishumi nanye njengezilimi ezisemthethweni eNingizimu-Afrika. Lokhu kuyisisekelo nenhloso yokuthuthukisa izilimi zama-Afrika ezabe zicindezelwe futhi zibukelwa phansi ngesikhathi sobandlululo eNingizimu-Afrika. Lokhu kube sekuqhutshwa kuwona uSoMQulu womthethosisekelo WeZwe lapho kuvela khona ukuthi wonke umuntu unelungelo lokusebenzisa ulimi alukhethayo futhi abambe iqhaza empilweni yamasiko ayikhethayo, kodwa akekho ovunyelwe ukusebenzisa la malungelo engahambisani nanoma yisiphi isimiso soMQulu wamalungelo.

Lokhu kugunyazwa kwezilimi kwenzelwe ukuthuthukisa zonke izilimi zabaNsundu kodwa lokhu kuba yinkinga uma bona abantu abaNsundu bengasazinakekeli izilimi zabo. Njengoba u-Kamwangamalu (1997, p.237) eveza ukuthi abakhulumi bolimi abaluncela ebeleni ulimi lwabo baqoka ukukhuluma isiNgisi kunokukhuluma olwabo ulimi. Kanti ukuba abantu babambelela ezilimini zabo ngabe izizwe zabo ziyasimama futhi zibe imbumba. Lo mbono ufakazelwa u-Ndimande-Hlongwa (2009, p.150) lapho khona ethi ukusimamisa ulimi lwesiZulu nakho kuyosiza kakhulu ekwakheni isizwe ngoba kuyokwenza kube lula ukuxhumana nabantu bonke besifundazwe saKwaZulu-Natali ngoba abantu abangamaphesenti angama-84 abakhele lesi sifundazwe bakhuluma isiZulu ngakho kuyoba lula ukuxhumana nabo ngolimi lwabo.

UNkosi (2011) uveza ukuthi le nkinga yokungafundi isiZulu njengolimi lwebele kwabafundi ezikoleni zamabanga aphansi naphezulu iba yinkinga kakhulu uma abafundi sebefika emanyuvesi bezosifunda njengolimi lwebele. Ngenxa yokuthi bebefunda kulezi zikole okwakungezabaMhlophe, amaNdiya kanye namaKhaladi lapho isiZulu besifundwa njengolimi olwengeziwe bangabe besakwazi ukusibamba kahle isiZulu enyuvesi. Kanti-ke u-Alexander (2005) ubalula ukuthi ulimi lwesiBhunu abafundi balubuka njengolimi lwabacindezeli ngenxa yokuthi ngaphambilini imiqulu eyayiphathelene nolimi yayenzelwa ukucindezela amalungelo abantu abampisholo kanye nokuqhubela phambili ezipolitiki. U-Alexander (2003) yena-ke uveza ukuthi ngonyaka we-1976 kwaba khona umbhikisho wentsha nabafundi eNingizimu-Afrika. Lowo mbhikisho waletha izinguquko zokuthi uHulumeni ashintshe imithetho yolimi, wabe esekubeka ngokusemthethweni ukuthi ukufunda emabangeni aphansi kuya ebangeni lesithathu kumele kwenzeke kusetshenziswa ulimi lwebele. Kuyobe sekuthi emva kwalokho abazali sebengazikhethela ulimi lokufunda nokufundisa izingane zabo.

2.3. UMTHELELA WOBANDLULULO EZILIMINI ZAMA-AFRIKA

U-Houstone (2001) uveza ukuthi izingane eziningi zabaNsundu zithuthuleka kulezi zikole ezixube izinhlanga ezaziwa ngokuthi kwakungezama-*Model C*, kanti lezi zikole zifundisa isiNgesi njengolimi lwebele futhi kufundwa ngaso kusukela ebangeni lokuqala kuya kwelesikhombisa uma kuyisikole samabanga aphansi lapho isiZulu sifundwa njengolimi lwesibili okanye lwesithathu. UZulu (2010, p.6) ube esenikeza isizathu esithi imbangela eyenza isiZulu sifundiswe njengolimi lwesibili ngokuthi abafundi abafunda ezikoleni ezixube izinhlanga akusibo nje abafundi abaNsundu abangamaZulu bodwa, kodwa kukhona nabanye abafundi abaNsundu abavela emazweni angaphandle akhelene neNingizimu-Afrika abathumela izingane zabo kuzo lezi zikole zabaxube izinhlanga.

UZulu (2010, p.17) ubalula ukuthi ezinye zezinsalela zobandlululo ukuthi izinhlelo zemfundo zaseNingizimu-Afrika zisale nenselelo edangalisayo embuthweni omusha wentando yeningi ukunikezela kwemithombo yolwazi okungalingani okuhambisana

nohlelo lwezemfundo olwesekwe ubandlululo. Kuye kwaba nomthelela omubi ezingeni lokufunda nokufundisa ezikoleni. Lesi simo sibonakale kakhulu ezikoleni ezixube izinhlanga. Kulezi zikole othisha bazo bebengaxubile izinhlanga ezahlukeneyo yize noma abafundi bexubile izinhlanga. Lokhu kuze kwaba nomthelela omubi olimini olukhulunywa abafundi abansundu abangatholi ukufundiswa ngolimi lwabo othisha abaqeqeshelwe lokho.

UGabela (2005, p.4) uveza ukuthi “ukubusa kwesiNgisi kanye nokugqama kwesiBhunu kungabukwa kuncikiswe nezingxenye zezikhathi iNingizimu-Afrika esidlule kuzo, kusukela kwinkathi lapho kubusa abamhlophe kuze kufike ukuqala kombuso wenkululeko”. Lokhu kusitshela ukuthi noma ubuliminingi buphasisiwe kodwa zikhona izilimi ezisahamba phambili kunezinye bese kuba khona ezisalele ngemuva ngenxa yomlando nokho ongemuhle kahle kodwa kube kuqhakanjiswa ukuthi zonke ziyalingana futhi zisemthethweni. Lokhu kucacisa ngokusobala ukuthi ukulingana kwezilimi zakuleli kugcina emlonyeni kodwa uma sekufanele kwenzeke akubi njalo.

2.4. UKUBUKELWA PHANSI KOLIMI LWESIZULU

U-Kamwangamalu (2001) uveza ukuthi abantu abaningi babuka isiNgisi njengolimi lwamandla noluthandwayo ngoba yilo oludla umhlanganiso uma abantu behlangene, okungaba sezindaweni zomsebenzi kanye nasezigungwini eziphezulu lapho kuhlange abaholi khona ngisho nabafundi imbala. Lokhu kufakazelwa ucwaningo olwenziwa uNzuza (2006) lapho eveza ukuthi ngesikhathi enza ucwaningo ezikoleni maqondana nokuthi yiluphi ulimi okumele lusetshenziswe phakathi kolimi lwesiNgisi kanye nolimi lwesiZulu, wathola ukuthi inani labafundi abaningi bancamela ukufundiswa ngolimi lwesiNgisi futhi kube yilo ulimi olusetshenziswayo ezikoleni njengolimi lokuxhumana. Izimpendulo azithola ezikoleni ezintathu zicaciswe kahle ngokwamaphesenti ethebuleni elingezansi.

Isikole	IsiZulu	IsiNgisi	Izilimi zombili
A	13%	60%	27%
B	40%	33%	27%
C	41%	41%	18%

Leli thebula elingenhla liveza ngokusobala ukuthi nakuba izilimi zama-Afrika sezivunyelwe ukutshenziswa ekufundeni nasekufundiseni kodwa bona abanikazi bazo basazibukela phansi basalokhu njalo beqhakambisa ukutshenziswa kolimi lwesiNgisi. Lokhu ngikusho ngenxa yalobu bufakazi obungenhla lapho kuvela ukuthi amaphesenti avuna ukusetshenziswa kwesiNgisi yiwona ahamba phambili, kulandele ulimi lwesiZulu bese kugcina labo abathi bona babona kungcono ukuthi zixutshwe izilimi. Nakhona ukuphawula noma ukuphendula ngokuthi izilimi azixutshwe kusaqhuba kona ukubukelwa phansi kolimi lwesiZulu. Lokhu ngikusho ngoba nginombuzo ukuthi kungani laba ababambe iqhaza bangaphumeli obala ngokuthi bafuna kusebenze luphi ulimi. Kungenzeka ukuthi bacabanga ukuthi ukuthuthukisa ukusetshenziswa kwesiZulu kungabehlukanisa nesiNgisi. UNzuza (2006) uphinde aveze ukuthi wabuye waphenya ngokuthi bacabangani abafundi ngolimi olungasetshenziswa uma bebhala izivivinyo. Imiphumela yalowo mbuzo yaphinde yacacisa bha ukuthi isiNgisi sisahamba phambili njengolimi abafundi abalukhethayo ukubhala izivivinyo zabo ngalo.

Ucwaningo oseluke lwenziwa ngaphambilini luyaveza ukuthi iziGungu ZabaZali ezilawula izikole (*School Governing Bodies*) abukho ubufakazi bokuthi zihambisana ncamashi noMthethosisekelo maqondana nokukhetha ulimi lokuxhumana noma lokufunda nokufundisa ezikoleni njengoba emiqondweni yazo kusagcwele ukuthi isiNgisi yilona limi okumele lusetshenziswe. Lokhu kufakazelwa nguye uNzuza (2006) lapho ebalula ukuthi ocwaningweni lwakhe lapho esebenzisa abazali njengabahlanganyeli wathola ukuthi ezikoleni ezintathu ayezisebenzisa bonke abazali abanalo ulwazi lokuthi yinoma yiluphi ulimi olusemthethweni olungasetshenziselwa ukuxhumana kanye nokufunda nokufundisa ezikoleni. Uqhuba athi ngenxa yokuthi izikole kanye nabalawuli bazo abanalo ulwazi ngeNqubomgomo Yolimi KwezeMfundo (*Language in Education Policy*) ulimi lokuxhumana kusalokhu

kuyisiNgisi noma sesathola inkululeko ngonyaka we-1994. Uthi lokhu kusaveza khona ukuthi kusabusa umthetho wobandlululo owawushaywe ngonyaka we-1979 owawucacisa bha ukuthi ezikoleni kumele kusetshenziswe ulimi lwesiNgisi njengolimi lokuxhumana. Lokhu-ke ngikubona kuseyinselelo enkulu eMnyangweni WezeMfundo ukuthi kusamele bafundise kabanzi abalawuli bezikole maqondana nenqubomgomo yezilimi kuleli lase Ningizimu-Afrika. Lokhu ngikusho ngoba ngibuka ukuthi ucwaningo lukaNzuza luyaveza ukuthi abazali abaningi abansundu ezimpendulweni zabo baveza ukuthi bafuna izingane zabo zithole imfundo yazo ngesiNgisi futhi kusetshenziswe sona ukuxhumana ezikoleni. Konke lokhu kusaveza kona ukubukelwa phansi kolimi lwesiZulu ngokuthi abazali babona isiNgisi kuyilona ulimi olucokeme kanye nolukhomba ukuthi umntwana usuke efundile uma azi lona. Lokhu kube sekwenza ukuthi isiZulu basibuke njengolimi olungakulungele ukuba lusetshenziswe uma kufundiswa izingane zabo. Lokhu kuba nomthelela omubi kakhulu uma izingane ziqhubeka zifunda ngoba akusizona zonke ezizokwazi ukuluqonda kahle ulimi lwesiNgisi njengalokhu kungesilona ulimi lwabo lwebele.

UMgqwashu (2011, p.6) uqagula ngokuthi ukunonophalisa izilimi zendabuko, kanye nesiZulu kunganikeza izitshudeni eziningi amathuba okuxazulula kanye nokufinyelela kwiphistimoloji. NgokukaNdimande-Hlongwa (2009) izilimi zomdabu zase-Afrika zibukelwa phansi, azinasithunzi nobugugu bokuba yizilimi zomnotho, okungumphumela kaHulumeni wobandlululo. Abanikazi bazo lezi zilimi abakholelwa ekutheni kungafundwa ngazo zibuye zisetshenziswe kwezomnotho, njalonzalo. UMgqwashu (2011) ocwaningweni lwakhe maqondana nokukhishwa kanye nokuqathaka kwezitshudeni eNyuvesi yaKwaZulu-Natali kwavela ukuthi izitshudeni eziphasa ngamazanga aphantsi kakhulu ngezama-Afrika. Ube eseqhuba umqagulo wakhe ngokuthi ukuqathaka kwezitshudeni zama-Afrika kungamataniswa kanye nolimi ezifundiswa kanye nezifunda ngalo e-UKZN okungesilona ulimi lwazo lwebele. Lokhu okube sekuchaza ukuthi izitshudeni ukuze zikwazi ukuphasa ngamalengiso noma ngezanga elithanda ukuba phezulu kubalulekile ukuba zithole imfundo yazo ngolimi lwebele. Uma abantu benezilimi zabo ezahlukahlukene kodwa bese beba nomngele

ekuzisebenziseni kanye nasekutholeni ulwazi ngazo lokhu kuveza khona ukuthi lezo zilimi azinakiwe futhi zibukelwa phansi. Lokhu ngikusho ngoba phela kuyaqhutshekwa ezindaweni eziningi ukusetshenziswa kolimi lwesiNgisi nalapho khona kugcwele abantu abangama-Afrika ikakhulukazi abakhuluma isiZulu.

2.5. IZINKINGA ZOKUNGAKWAZI UKUFUNDA OKUBHALIWE KWABAFUNDI

I-Union of Professionals (2008), kanye no-Machet beno-Pretorius (2008) baveza ukuthi ucwaningo oluningi oselwenziwe eNingizimu-Afrika kanye nasemazweni angaphandle lucacisa bha ngenkinga yokuthi uma izingane zehluleke ukufunda okubhaliwe ekupheleni kwebanga lokuqala ziba nenkinga ngisho sezikhulile. Ngakho-ke ikhona imizamo eke yenziwa maqondana nalesi sikhulule sokungakwazi ukufunda. UNkomo (2010) ufakazela lokhu ngokuveza ukuthi uHulumeni waseNingizimu-Afrika wachitha imali engaphezulu kwezigidigidi ezingama-550 zamarandi. UHulumeni wayezama ukulwa nale nkinga abafundi ababhekene nayo yokungakwazi ukufunda kahle. U-Van der Rheede (2008) ubalula ukuthi akukakafinyelelwa ezinhlosweni zemizamo eyahlukahlukeneyo yokulungisa le nkinga yamazanga aphantsi okufunda kubafundi eNingizimu-Afrika kanye nasemhlabeni wonke jikelele.

Kanti uNkosi (2011) uveza ukuthi ngonyaka wezi-2001 kuya kowezi-2004, uMnyango wezeMfundo eNingizimu-Afrika wenza ucwaningo lokuhlola amazinga okufunda umbhalo kubafundi bamabanga aphantsi ezikoleni. Lolucwaningo lwaveza imiphumela eyethusayo ngamazanga aphantsi okufunda okubhaliwe kulabo bafundi ababebambe iqhaza ocwaningweni. Laba bafundi babethathwe ezikoleni kuzwelonke laseNingizimu-Afrika. UNkosi (2011) uqhuba athi le miphumela yenza uMnyango WeZeMfundo ungenelele kakhulu ekuzameni ukuthola okungaba isixazululo kule nkinga. Kwase kusungulwa isu lokufunda kuzwelonke (*National Reading Strategy*), okuyilona okwakhloswe ngalo ukuthuthukisa amazinga aphantsi abafundi okufunda imibhalo.

U-Clay (2003) ubalula ukuthi uma ufunda umbhalo kusuke kungekhona nje ukuthi uphimise imisindo izwakale, ukufunda izimpawu nemifanekiso kodwa ikakhulu ukuba umuntu osuke efunda athole umyalezo kanye nomqondo kulokho akufundayo kanye nokukwazi ukwenza noma ukuphendula imibuzo ayinikeziwe eqondene nalowo mbhalo awufundile. Ngakho-ke ukungakwazi ukufunda kwabafundi kuba nemithelela eminingi eyahlukahlukeni esikhathini abasuke bephila kuso kanye nangesikhathi esizayo. U-Youngblood (2007) uveza ukuthi ukuhluleka ukufunda okubhaliwe kukhubaza inqubekela phambili yomfundi ekufundeni jikelele, abonakale ehluleka ngenxa yokungabi nawo amakhono okufunda okubhaliwe. Kanti futhi lo mbono ufakazelwa nguNkosi (2011) uma ethi inkinga yabafundi yokungakwazi ukufunda iba nomthelela omubi kakhulu uma sebekhulile besemazingeni aphakeme emfundo. Lokhu ukufakazela ngokubeka isizathu sokuthi uma abafundi sebefunda imibhalo eminingi eyahlukene bazithola bengasaqondi lutho. Isibonelo, kungaba isifundo sokuqondisisa lapho abafundi kusuke kulindeleke ukuba baphendule imibuzo emva kwesifundo. Yilapho-ke kuvela khona izingqinamba zokuthi baphendule noma banikeze izimpendulo ezingenamqondo ngenxa yokuthi behluleka ukufunda baqonde kahle umbhalo.

Abanye ababhali kanye nabacwaningi, le nkinga bayibuka ngokuthi ingabe inamthelela muni esimeni senhlalo kanye nomonakalo ewenzayo emphakathini. U-Zimmermann beno Hutchins (2003, p.4) bathi ukungakwazi ukufunda nokubhala kuholela ekuhluphekeni, okuhlanganisa ukwanda kwesibalo sabantu abangasebenzi, ubuphofu kanye nokwanda kobugebengu. Kanti lokhu kufakazelwa u-Naiker (2009) uma ebalula ukuthi ucwaningo oseluke lwenziwa luveza ukuthi abafundi abaningi eNingizimu-Afrika, baye bazithole sebephuma ezikoleni ngesizathu sokuba nezingqinamba ezisondelene nakho ukungakwazi ukufunda okubhaliwe phansi. Phela kuyiqiniso elimsulwa ukuthi uma abantu behlukana nesikole akubona bonke abagcina bethole imisebenzi emihle kanye namabhizinisi kodwa iningi labo liba uhlupho emphakathini ngenxa yokuthi basuke bengenayo imfundo ngoba phela imfundo iyisibani sezwe, uma ingekho abantu benza izinto zobumnyama kanye nezingafanele.

U-DuPhessis beno-Naude (2003) babalula ukuthi ocwaningweni lwabo bathola ukuthi izikhalo ezavezwa ngothisha abafundisa ulimi lokwengeza ezikoleni ukuthi abazali ababasizi abafundi lapho befunda emakhaya. Lolu sizo kungaba ukwenzisa abafundi umsebenzi wasekhaya kanye nokubagqugquzela ukuba bafunde ngokuzethemba. Kanti i-Donate a book (2004) ifakazela lokhu ngokubalula ukuthi zimbalwa izingane ezikwazi ukuthola ulwazi olubhaliwe oluzozisiza ekuthuthukiseni ikhono lazo lokufunda, nezikwaziyo ukulekelelwa yimindeni yazo ekufundeni. UNkosi (2011) naye ube eseweseka lo mbono ngokuveza ukuthi akuyona into eyejwayelekile ukuthola ukuthi abazali ikakhulukazi emakhaya balekelele noma bakhuthaze izingane zabo ngokufunda imibhalo. Isibonelo, baningi abazali abangakwazi ngisho ukuthenga iphepha nje lodwa leli ukuthola izindaba ezintsha, ngaleyo ndlela kuba umqansa ukuba umzali athengele ingane yakhe incwadi yokufunda okungenani ukufundela ukuzijabulisa.

Kanti uNkosi (2011) uphinde ayibuke le ndaba esebheka ngqo olimini lwesiZulu bese edalula ukuthi ziba mbalwa kakhulu izingane ezikwazi ukuthola ulwazi lwezinto ezibhaliwe emakhaya, ikakhulukazi ngesiZulu. Kuvela nokuthi imbangela yalokho ukuthi izinto eziningi abafundi abahlangabezana nazo emakhaya kusuke kuyimibhalo ebhalwe ngesiNgisi. Le mibono engenhla ibe seyingqubuzana kancane nalokho okushiwo u-Strickland (2004) ngokwemiphumela yocwaningo lwakhe lapho ethi yonke into eyenziwa abantu abadala emakhaya iba nomthelela ekukhuliseni ulwazi lolimi nokufunda okubhaliwe enganeni esuke ibukela kubo. Uqhuba athi abanye abazali noma ngabe bampofu kodwa babezama okusemandleni ukuba balekelele izingane zabo ngokufuna usizo bakhe nobudlelwano nabangabasiza ekulekeleleni izingane zabo ukuze zingabi nobunzima ekufundeni imibhalo esikoleni.

Kwelinye uhlangothi u-Strickland (2004, p.80), uveza ukuthi lokho umfundi akufunda ngokulalela nangokukhuluma kuneqhaza okulibambayo ekuthuthukiseni ulwazi lwakhe lokufunda nokubhala. Isibonelo, ulwazi lwabafundi abancane lokusho imilolozelo nezilandelo, nokukwazi ukusebenzisa imisindo emagameni akhulunywayo kuyinto esemqoka neyinkomba yekhono lengane lokufunda ngempumelelo. Ngokunjalo

uNkosi (2011) uyakufakazela lokhu okushiwo u-Strickland ngaphezulu ngokuveza ukuthi ukuqala kokukwazi ukufunda okubhaliwe akusewona nje kuphela umsebenzi owenziwa uthisha esikoleni, kodwa kusukela ekhaya lapho ingane izalelwa khona, iye njalo ngokuthuthuka ifunda ukukhuluma nokulalela kuze kufike lapho ikwazi khona ukufunda kahle okubhaliwe kanye nokubhala.

U-Blaine (2007) uveza ukuthi uma ukufunda kwengane esikoleni kuhamba kahle ngendlela yokuthi ingane nengane ikwazi ukufunda okubhaliwe, ukubhala kanye nokubala, lokhu kungaba nomphumela omuhle kakhulu lapho ingane iqhubeka nokufunda idlulela ezikoleni zamabanga aphezulu, ngisho nasezikhungweni zemfundo ephakeme. Kanti lokhu kufakazelwa u-Commeyras (2009, p.1) lapho ebalula ukuthi uma umuntu ekwazi ukufunda nokubhala kumele zombili lezi zinto zithathwe njengezisemqoka. Ngale ndlela uveza ukuthi ofundiswa ukufunda akumele ukufundiswa kwakhe ukufunda okubhaliwe kuthathwe njengento eyehlukile noma eqhelelene nokubhala. Laba babhali bazama ukuveza kahle hle ukuthi ngeke kwamsiza umfundi ukukwazi ukufunda kuphela futhi aze abe inkunzimalanga ekufundeni kodwa abe engakwazi ukubhala. Lokhu kugcizelela ukuthi la makhono womabili abaluleke kakhulu esigabeni sokukhula komfundi emfundweni yakhe.

2.6. UKUTHUTHUKISWA KOLWAZI LOTHISHA BOLIMI LWESIBILI KANYE NOKWESEKELWA KWABO

UZungu (1998) uveza ukuthi inkinga enkulu eyokuthi isikhathi esiningi othisha abafundisa isiZulu ezikoleni ezixubile bangothisha abangasincelanga ebeleni isiZulu. Ngakho-ke laba othisha baba nenkinga yokufundisa kahle isiZulu kanti futhi uthole ukuthi abanaso isipiliyoni sokufundisa izingane zezinhlanga ezahlukenene. Okubalulekile ukuthi othisha kumele baqeqeshwe ngokwanele ekufundiseni isiZulu njengolimi lwesibili ukuze bakwazi ukuthola amasu okufundisa izingane zezinhlanga ezahlukenene ezisekilasini elilodwa lesiZulu. Lokhu kufakazelwa u-O'Connor (2003) lapho eveza khona ukuthi othisha balapha eNingizimu-Afrika bayaludinga uqeqesho lokukwazi ukufundisa ulimi lwesibili lokwengeza kubafundi.

U-Pardo (2004) ubalula ukuthi uma othisha bengake baqonde kahle ukuthi kukhulunywa ngani lapho kukhulunywa ngokufundisa ukufunda umbhalo, bangazifundisa kangcono izingane ukuba zifunde ngendlela eyiyo futhi zikuqonde kahle ezikufundayo. Lapha u-Pardo uveza izinsolo zokuthi othisha nabo banaso isandla ekungakwazini kahle kwezingane ukufunda. Yisona lesi sizathu esimenza akhulume ngokuthi kumele kuqale kuguqulwe isimo sengqondo yothisha bayithathe njengento esemqoka indaba yekhono lokufunda okubhaliwe. Lokhu-ke kusekwa umbono ka-Block no-Isreal (2005, p.96) ngokuthi indlela othisha abafundisa ngayo nakho konke abakwenzayo emakilasini kunomthelela kulokho abafundi abakufundayo kanye nangendlela abafunda ngayo. U-Duffy (2009) ube esebalula ukuthi into emqoka kumele igcinwe imqoka; ukuchaza amakhono kanye namasu akukhona okusemqoka ekufundiseni ukufunda, kodwa okusemqoka kakhulu ukuheha kanye nokugqugquzela abafundi ukuba babe abafundi bemibhalo eyahlukahlukene. Lokhu-ke kube sekuveza ngokusobala ukuthi abafundisi noma bebanikeza abafundi amakhono okufunda kodwa okubaluleke kakhulu ukuthi abafundi banikezwe umndandla wokuthakasela lokho abakufundayo noma ukufunda imibhalo.

U-Singh (2011) uthi othisha kumele bahlelelwe imihlangano lapho bezothuthukiswa ulwazi lwabo maqondana nokukwazi ukuzakhela izinsizakufundisa zokufundisa. Le mihlangano kumele kube yinto ejwayelekile futhi eyenziwa njalo njalo. Kufanele kwenziwe nezinhlelo zokugqugquzela othisha ukuba bayohlanganyela kuleyo mihlangano. Othisha kumele baqeqeshwe futhi bahlonyiswe ngezindlela zokukwazi ukusebenzisa amasu aphasile okufundisa ukufunda. UNkosi (2011) ube esekufakazela lokhu ngokubalula ukuthi uHulumeni unazo izinhlelo zokweseka othisha ezikoleni. UHulumeni ukhipha abathile abangabeluleki bothisha ngokwezifundo ezahlukahlukene kanti nakhona esiZulwini bakhona okuyibona abasizayo ekuthuthukiseni othisha ngolwazi abaludingayo. Uqhuba athi kanti nabo othisha ezikoleni baba nawo amathuba okuthi bahlale ndawonye ngokwamakomidi abo esiZulu lapho bedingida futhi bahlomisane ngakho konke okuqondene nalolu limi.

U-Cofu (2013) uthi akumethusi ukuthola ukuthi othisha bamabanga aphantsi basenenkinga yokungabi nalo kahle ulwazi olwanele kanye namasu ahlukahlukene okufundisa ikhono lokufunda emakilasini. Uqhuba athi yingoba vele othisha basesemshikashikeni wokuzama ukulandela kahle uhlelo olusha lokufunda (*new curriculum implementation*). Uthi UMnyango WezeMfundo awukakabaqeqeshi kahle bonke othisha kanye nokubanika ithuba lokufunda kahle amakhono awumngogodla wale nqubo entsha yokufunda.

2.7. UKUFUNDISA IKHONO LOKUBUKELA

UNkosi (2011) ocwaningweni lwakhe alwenza maqondana nokufunda nokubukela wathola ukuthi othisha bayazisebenzisa kakhulu izithombe uma befundisa. Izinhlobo zezithombe ezabalwa ngothisha kwaba yizithombe ezidwetshwe ngesandla, ezithengiwe, ezisikwe kumaphephabhuku noma ezindabeni ezifundwayo. Kanti u-Phajane (2012) wathola okuhlukile yena ocwaningweni alwenza ngoba uveza ukuthi othisha emakilasini abo babengenazo izithombe kodwa befundisa ikhono lokufunda nokubukela. Izingane zazingabekelwe isithombe ezazingafunda ngaso futhi izincwadi ezazikhona zazingabhaliwe ngemibhalo egqamile nebonakalayo. Lokho kwenza ukuthi umfundi angabi umfundi ofunda ngempumelelo nangokugeleza. UMhlongo (2012) uveza ukuthi mhlazane eyoqoqa ulwazi ngokubukela wafika uthisha efundisa ikhono lokubukela lapho uthisha anikeza khona abafundi izincwadi ezinesithombe sendoda edayisa izithelo kukhona nomfana omncane eduze kwayo owayebukeka edumele. Uqhuba athi abafundi babonakala besithakasela lesi sithombe besho abakubonayo nabakucabangayo ngesithombe. Abafundi basho abakubonayo besebenzisa amagama athile okungukuthi iningi lawo yilawo uthisha wabo ayebalungisele wona ukuthi bazofunda nangawo ngemuva kokubuka isithombe. Lokho kwabasiza kakhulu abafundi ngoba bakwazi ukuxhuma kuthisha lapho esebafundela khona indaba ngoba amagama amaningi asendabeni base bewazi futhi eshiwo yibo. Lokho kucacisa bha ukuthi laba bafundi base beyazi indaba ukuthi ithini noma bengayifundanga kodwa ngokubuka isithombe nje bakwazi ukuthola umqondo wayo.

Lokhu kufakazelwa u-Sivnarain (2013) ocwaningweni lwakhe luveza ukuthi ngesikhathi eqoqa ulwazi ngokuhlala ubukele wabona ukuthi emakilasini othisha abanawo amashadi anele anezithombe ezindongeni. Isimo noma sinjalo kodwa uthisha wathi esefundisa ikhono lokufunda, abafundi wabaqalisa ezithombeni ezisencwadini. Bazibuka izithombe baxoxa ngazo futhi bezihlaziya beveza lokho abakucabangayo ngezithombe lezo eziphambi kwabo encwadini. Lokhu kusiza kakhulu ukuthi abafundi bathole umyalezo ngale kwesithombe abasibukayo. Umcwangingi usho ngoba phela njalo uma kusetshenziswa izithombe kusuke kuzanywa ukuthola lokhu okushiwo yisithombe ngaphandle kokubona amagama kodwa umfundi akwazi ukuthola lowo myalezo. Ukuqala kubukwe isithombe kwenza ukuthi umfundi abe nesithombe ngendaba azoyifunda noma engakayifundi futhi engakaboni magama kodwa ngokubona nje isithombe avele asizakale.

2.8. UKUNTULEKA KWEZINSIZAKUFUNDISA

UZulu (2010) ocwaningweni lwakhe wathola ukuthi ezinye zezinselelo othisha bezikole ezixube izinhlanga abafundisa isiZulu ulimi lwesibili ababhekana nazo ukungabi bikho kwezinsizakufundisa. Lokhu ukusho ngoba othisha baveza ukuthi ukushoda kwezinsizakufundisa okuyizincwadi ezisezingeni labafundi abafunda isiZulu njengolimi lwesibili kuseyinkinga enkulu. UZulu (2010) uqhuba athi izincwadi ezisetshenziswa othisha azihlabi esikhonkosini ngoba zihlelelwe abafundi abafunda isiZulu ulimi lokuqala kanti ezinye zihlelelwe abafundi abafunda isiZulu ulimi lwesithathu. Lezi zolimi lwesithathu-ke zona yilezi ezixube isiZulu nesiNgisi. Uma ubuka kahle izincwadi ezinjalo azibakhuthazi kahle abafundi ukuthi bafunde isiZulu ngempumelelo ngenxa yokuncika kakhulu olimini lwesiNgisi ukuthi yilona elizobanika ukuqonda okuphelele embhalweni. Lokhu kuveza ngokusobala ukuthi uma kuqhutshekwa nalolu hlobo lwezincwadi, abafundi abasoze bathole kahle imfundo yolimi lwesiZulu ngezinga eliseqophelweni eliphezulu.

UNkosi (2011) ngesikhathi enza ucwaningo evakashele esikoleni eqoqa ulwazi ngokuhlala abukele waqaphela ukuthi othisha abasebenzisi izinsizakufundisa

ngokwanele ezizothuthukisa ikhono labafundi lokufunda. Konke lokhu kwakwenziwa ukushoda kwazo izinsizakufundisa esikoleni. Uveza ukuthi ukubuka nje incwadi kanye nombhalo ebhodini lokho akuvusi ilukuluku lokuthanda ukufunda kumfundi.

Kufanele othisha basebenzise phela izinto eziphathelene nobuchwepheshe besimanje njengemisakazo, omabonakude, amakhompuyutha njalo njalo, ukuze abafundi bakuthande futhi bakujabulele ukufunda. Kanti u-Singh (2011) uthi yizinsizakufundisa ezibalulekile njengezincwadi zokufunda ezifanele kumele zinikezwe othisha. Ukuba khona kwezinsizakufundisa kwenza umsebenzi wothisha ube lula futhi bawuthakasele umsebenzi wabo. Othisha baba nogqozi lokuya emakilasini futhi bafundise ngeqophelo eliphezulu. Lokhu kube sekwenza nempilo yabafundi ibe lula maqondana nemfundo ngoba basheshe bayibambe ingqikithi yalokho okufundwayo.

UMnyango WezeMfundo kumele ukuqinisekise ukuthi umtapo wolwazi wesikole nesikole usebenza ngendlela efanele futhi uhlonyiswe ngabasebenzi abawuqeqeshelwe lo msebenzi (*teacher librarians*). Wonke amakilasi kumele abe nalo ikhona lokufunda (*corner library*) elinezincwadi ezihehayo nezimnandi zolimi lolo olukhethiwe. U-Cofu (2013) uyakufakazela lokhu lapho eveza ukuthi igumbi lokufundela abafundi kumele libe sezingeni elifanele ukufunda okubhaliwe kanye nokuthi umfundisi akwazi ukwethula izifundo zakhe eziqondene nekhono lokufunda. Uqhuba athi nokuba khona kwekhona lokufunda egumbini lokufunda kwenza abafundi bazithole eduze izincwadi abangaziqeqesha ngazo ekufundeni kwabo.

Ngokuka-Joubert, no-Bester no-Meyer (2008) ikhona lokufunda egumbini lokufundela kumele libe nezinhlobo ezimbili zezincwadi okuyilezo eziqukethe izindaba ezingamaqiniso kanye nalezo ezingesiwona amaqiniso. Ube eseqhuba ebala ukuthi izincwadi zekhona lokufunda kungaba ilezi:

- Izincwadi ezenziwe abanye abafundi ngosizo lothisha, abazali kanye nabafowabo nodadewabo bomfundi (*books made by learners with the help of the teacher/ parents/ siblings*).
- Izincwadi ezinezithombe eziyimibalabala (*colourful picture books*).

- Umdlalo wamagama nolimi (*word and language games*).
- Umdlalo wokufunda nesithombe (*reading and picture games*).
- Iphephabhuku lezingane (*children's magazines*).
- Ibhuku elingabhaliwe onganamathisela kulo izithombe elenziwe othisha noma abafundi bangonyaka owedlule (*scrapbooks made by the teacher or other learners from previous years*).
- Amabhuku ezithombe enziwe ngabafundi abasemabangeni aphezulu (*picture books made by learners from higher classes*).
- Amakhadi okufunda anamahlaya ahlukahlukene, imifanekiso ehlekisa abantwana, izinkondlo, amaresiphi kanye nezigqi (*reading cards with a variety of jokes, comics, poems, recipes and rhymes*).

U-Govender (2009) uyakusekela lokhu okungenhla lapho ethi igumbi lokufundela kumele libe nekhona lokufunda lapho abafundi bezokwazi ukuzikhethela izincwadi abathanda ukuzifunda ngaphandle kokuthi baphazanyiswe noma badidiswe ezinye izincwadi ezingekho ezingeni labo. Lokhu ukusho ngoba uma umfundi eya emtatsheni wolwazi ufika izincwadi ziziningi kakhulu agcine esedideka athathe izincwadi ezingeke zamusiza kumbe zathuthukisa ikhono lakhe lokufunda. Ngakho-ke kuba yisu elihle ukuba uthisha abasondezele eduzane abafundi izincwadi futhi aziyo naye ukuthi zisezingeni labo futhi zizobasiza.

Ngokuka-Hart no-Zinn (2007) ezinye zezikole ziyaba nazo izinsizakusebenza kodwa inkinga iba kubona othisha ngokungabi nalo ulwazi lokusebenzisa izinsizakusebenza eziphambi kwabo. Kuphinde kuzoba ukunganeli kwazo izinsizakusebenza lapho zabelwa abafundi. Lokho kuyayidala inkinga. Okunye kungaba ukufika kwazo sekudlule isikhathi ebezidingeka ngaso kumbe zibe nokuhlukile kunalokho obekulindelwe ngothisha. U-Hart no-Zinn (2007) baqhuba bathi izikole eziyingcosana zasemalokishini zinayo imitapo yolwazi kodwa kwayona ayinazo izinsiza ezanele. Bese beveza nesinye isibonelo ngabakuthola ocwaningweni lwabo ukuthi esifundazweni saKwaZulu-Natali esinezikole eziningi kakhulu (6129), izikole ezingamaphesenti angamashumi amabili zazingenayo nhlobo imitapo yolwazi.

Esimweni esifana naleso kusuke kulindelwe ukuthi othisha basebenze kanjani ekuthuthukiseni ikhono lokufunda ngoba abafundi abanayo indawo abazoyivakashela ngaphakathi esikoleni ukuyothola ulwazi, kungekona nje kuphela ukuthi bayela ukufunda kodwa miningi eminye imisebenzi yabafundi edinga ukuba isikole sibe nomtapo wolwazi.

Ngokuka-Naidoo, u-Dorasamy no-Reddy (2012) ukungabi bikho kwezinsizakufunda kanye nabantu abangasiza abafundi okubalwa kubo umndeni kanye nabangani emakhaya, kuvimba inqubekela phambili yomfundi noma yomfundi ekufundeni ulimi. Baqhuba bathi uma othisha befaka izicelo kubazali zokuthi bathengele izingane izinsizakusebenza ezinjengamabhuku noma amaphephandaba bese bewaletha esikoleni ukuze bawasebenzisele ukufunda. Lapha uthisha uzithola ebhekene nenkinga yokuthi abafundi bazifikela esikoleni bezishayela nje bengaphethe lutho ngoba abazali bezishaya ndiva izicelo zothisha.

U-Cofu (2013) ube eseveza ukuthi abazali abaningi kanye nabanakekeli bezingane abakhuluma isiZulu emalokishini abekho ezingeni lokuba bangaqinisekisa futhi bagxilise ikhono lokufunda ezinganeni zabo. Uthi iqiniso ukuthi abazali basebenza amahora amaningi emisebenzini babuye bekhathele emakhaya, futhi abanalo ulwazi namakhono okusiza izingane zabo. Abazali babuya babhekane neminye imisebenzi yasemakhaya esuke ibahlalele. Okugcwele emiqondweni yabazali ukuthi vele kuwumsebenzi wothisha nje kuphela ukusiza ingane ukuthi akwazi ukufunda hhayi umzali.

Ngakho-ke ngibona ukuthi noma abazali bebuka ngeso lokuthi umsebenzi wothisha kuphela ukufundisa ingane ukufunda kodwa iqiniso lithi akasoze aphumelela ekufundiseni ingane ngaphandle kosizo oluvela kubazali. Ngoba uma izingane sezisemakhaya yilapho khona zithola ithuba elanele lokubhekana nomsebenzi wazo wesikole. Umcwani ngi ukusho lokhu ngoba phela esikoleni isikhathi sisuke siklanyiwe siklanyelwe izifundo eziningi ezahlukahlukene. Ngenxa yalokho uthisha akasitholi kahle isikhathi sokuthi agxilise ikhono lokufunda okubhaliwe. Ingakho-ke othisha

bayaye bathi abafundi abaqhubeka emakhaya nokuziqeqesha ekufundeni lapho besebenzisa izincwadi, amaphephabhuku, amaphephandaba njalunjalo.

Ukuqinisa le ngxoxo engenhla ngobufakazi, nginomfowethu osebangeni lesishiyagalombili ohlala nomzali ongumama wami. Umzali uyasebenza zonke izinsuku abuye ngezikhathi zakusihlwa. Umfundi yena ubuya esikoleni ahlale nomfowethu omncane abukele umabonakude angazihluphi ngomsebenzi wesikole. Imiphumela yalo mfundi ayijabulisi neze. Ngikholelwa ekutheni ukuba umzali ubuya emsebenzini abe naso isikhathi sokubheka umsebenzi womfundi bese emgqugquzela ukuba afunde izincwadi enze nemisebenzi ayinikwe uthisha ngabe lo mfundi wenza kangcono emsebenzini wakhe wesikole. Ngenxa-ke yokuthi umzali kugcwele emqondweni wakhe ukuthi uthisha uwenzile umsebenzi esikoleni bese engabe esanaka lutho ekhaya lokho kube sekubamba inqubekela phambili yalo mfundi. Ngakho-ke lokhu kusho ukuthi ukuphumelela komfundi kuncike kakhulu ekubambisaneni kukathisha kanye nomzali.

2.9. UMTHWALO WOMSEBENZI OBHEKENE NOTHISHA BOLIMI

UMaphumulo (2010) ubalula ukuthi ocwaningweni lwakhe alwenza wathola ukuthi othisha banenkinga yokushoda kwezinsizakufundisa eziqondene nokufunda okubhaliwe, kube iningi labafundi ngokweqile ababafundisayo emakilasini kanye nesimo sabafundi ngokwamakhaya abavela kuwo. Lokhu kube sekwenza ukusebenza kothisha kube nzima ukufundisa ikhono lokufunda ngempumelelo.

Lolu cwaningo lufakazelwa olwenziwa uPhajane (2012) olwaveza ukuthi othisha bathwele kanzima futhi banomsebenzi omningi ngenxa yokuthi izincwadi eziqondene nokufunda abafundi babengavunyelwe ukuya nazo emakhaya noma ngabe banikwe umsebenzi wasemakhaya. Uqhuba athi le nkulimo yakhe iqonde ukuveza ngokusobala ukushoda kwezinsizakufundisa, ukungabi bikho kwesikhathi kanye namasu aphasile okufundisa ukufunda sekube nomthelela omubi esikoleni sonke maqondana nekhono lokufunda. Lapho othisha bebhekene nomsebenzi okumele bawenze baphinde babhekene nenkinga yokusebenza ngaphansi kwezimo ezingabavumeli ukuba

basebenze ngokukhululeka. U-DoE (2007) uthi ukuba hlwempu kwezindawo abafundi abafundela ngaphansi kwazo kwenza kube nzima ukuthi nothisha badlulisele imfundo yeqophelo eliphezulu kubafundi. Lokhu kudalulwa kahle ucwaningo lukaMhlongo (2012) oluveza ukuthi ezinkingeni othisha ababhekene nazo ezikoleni umthwalo wokuchichima kwamagumbi okufundela awusali ngaphandle. Uqhuba athi ubuningi babafundi emakilasini kuholela ekutheni kungabi bikho ngisho nesikhala nje sokudlula phakathi kwamatafula abafundi. Okungukuthi lokhu kwenza indawo yokufundela kungabi yindawo egculisayo ukuthi kungasetshenzelwa kuyona.

2.10. IMIZAMO KAHULUMENI YOKUTHUTHUKISA AMAZINGA APHANSI ABAFUNDI OKUFUNDA IMIBHALO

UHulumeni kazwelonke eMnyangweni WezeMfundo eyisisekelo wathatha igxathu lokusungula isu lokufunda kuzwelonke (National Reading Strategy, 2008). Lokho UMnyango wakwenza ngenxa yokubuka amazinga aphansi kakhulu okufunda kwabafundi bakuleli. Kuningi okubalulwa kulo mkhankaso okuqondene nokufunda kanye nezindlela abafundi abangasizwa ngazo ukuthuthukisa ikhono lokufunda. Leli su elasungulwa UMnyango lase liqhamuka namaphuzu ayizinsika eziyisithupha amqoka nokuyiwo angaholela izikole zaseNingizimu-Afrika empumelelweni. La maphuzu ayalandela:

1. Ukuqaphelisisa indlela abafundi abenza ngayo (*Monitoring learner performance*).
2. Indlela nokwenziwayo uma kufundiswa (*Teaching practice and methodology*).
3. Ukuqeqeshwa kothisha, ukuthuthukiswa kanye nokulekelelwa (*Teacher training, development and support*).
4. Ukunakekelwa kokufundisa ukufunda (*Management of the teaching of reading*).
5. Izinsiza kusebenza (*Resources*).
6. Ucwaningo, ukusebenzisana kanye nokweseka (*Research, partnerships and advocacy*).

2.11. UKUQAPHELISISA INDLELA ABAFUNDI ABENZA NGAYO *(MONITORING LEARNER PERFORMANCE)*

Isu lokufunda kuzwelonke liqaphelisisa indlela abafundi abenza ngayo ekufundeni njengeny ezingintlobo ezinye kanye nebalulekile kakhulu ekuthuthukiseni ikhono lokufunda ngokungangangizi kanye nokufunda ngokuqondisisa. Le nsika ibuka ukuthi ukuthuthuka kwekhono lokufunda kubafundi kuncike kakhulu ekutheni uthisha uyakwazi yini ukuhlela kanye nokubona ukuthi ngabe amasu akhe okufundisa ayalwenza yini ushintsho kubafundi. Le ndlela iqhuba ngokuthi UMnyango WezeMfundo unika othisha amathuluzi okuhlola ukufunda. Lawa mathuluzi atholakala ngokwezilimi eziyi-11 ezisemthethweni. La mathuluzi alekelela othisha kakhulu ekuqapheliseni inqubekela phambili yabafundi, ukubeseka kanye nokunakekela ukuthuthuka kwabo (DoE, 2008).

2.12. INDLELA NOKWENZIWAYO UMA KUFUNDISWA *(TEACHING PRACTICE AND METHODOLOGY)*

Le nsika iveza ukuthi uthisha nomfundi banobudlelwano obubaluleke kakhulu. Ngakho-ke uthisha kumele athenjwe ukuthi uyena ongaba namandla okufundisa abafundi ikhono nothando lokufunda. Uthisha wempela ugqugquzela hhayi kuphela ubumqoka bokukwazi ukufunda kodwa nokukwazi ukufunda ngenjabulo. Le nsika noma le ndlela iqhuba ithi ukufunda, kuyikhono uthisha okumele alifundise njengalokhu abafundi bengeke bavele balicoshe phansi. Othisha kumele bazi ngqo ukuthi bazobasiza kanjani abafundi ukuze bafinyelele esigabeni esigculisayo sokufunda. Uma othisha bebona isidingo sokuthola usizo oluthe xaxa kumele benze isiqiniseko sokuthi bayaluthola noma ngabe ukulekelelwa ngokobungcweti. Othisha kumele benze isiqiniseko sokuthi abafundi banalo ulwazi lwezindlela kanye namasu ahlukahlukene okufunda ikhono lokufunda ngokuqondisisa kanye nokuzijabulisa. Othisha kumele bayeke ukusebenzisa isu elilodwa elijwayelekile lokufundisa ikilasi lonke kanye kanye incwadi eyodwa. UMnyango WezeMfundo wase ukhuthaza umkhuba ezikoleni wokuthi kumele zihlele isikhathi esingangemizuzu engama-30

usuku nosuku. Le mizuzu kumele ibizwe ngokuthi “yeka konke ufunde” (*Drop all and read*). Lo mkhankaso wawenzelwa ukwakha isiko lokufunda emakilasini kanye nasezikoleni. Wonke umuntu oyingxenywe yesikole kumele azimbandakanye nalo mkhankaso kusukela kumfundi, uthisha, uthishanhloko, kanye nabanye abalekelelayo esikoleni (DoE, 2008).

2.13. UKUQEQESHA, UKUTHUTHUKISWA KANYE NOKULEKELELWA KOTHISHA (*TEACHER TRAINING, DEVELOPMENT AND SUPPORT*)

Othisha yibona ababamba iqhaza kakhulu ekufundiseni ukufunda ngempumelelo. Ngakho-ke UMnyango WezeMfundo uhlele ukunika othisha imiqulu ekhuluma ngamasu okufunda. Le miqulu iyonikwa zonke izikole zakuleli ikakhulukazi emabangeni aphantsi lapho abafundi beqala khona ukuqeqeshwa ekhonweni lokufunda. UMnyango uzophinde wakhe futhi ugcine uhlu lwezincwadi zokufunda nokufundisa zesigaba samabanga aphantsi (*General Education and Training*). Lokhu kuhlenganisa ngisho nezincwadi zokufunda kanye nokulekelela ekhonweni lokufunda ukuze othisha bakwazi ukuthuthukiswa ngezifundo zoqeqesho ezigunyaziwe emaswini okufundisa ukufunda ezitholakala ezikhungweni zemfundo ephakeme. Izinhlelo zokuthuthukisa othisha abangakaqali nasebeqalile ukusebenza emaswini okufundisa zizogxila ezindleleni namasu aphasile okufundisa ukufunda. Izikhulu ezibhekelele ikharikhulamu eziyingini nazo zizoxhasa othisha ngezincwadi kanye nangezinye izinsiza kusebenza ngoba zizobe ziqeqeshiwe ngokukhethekile emaswini okufunda. Imindeni emakhaya kumele nayo ibhukule ekunakekeleni abantwana maqondana nekhono lokufunda noma besemakhaya. Osomabhizinisi kanye nezinhlangano ezinesifiso sokulekelela kulomkhankaso nazo ziyanxenxwa ukuba zinikele ngezincwadi ezisezingeni lokufundwa abantwana balelo nalelo banga (DoE, 2008).

2.14. ISIPHETHO

Lesi sahluko sibheke imibhalo kanye nocwaningo oseluke lwenziwa ngaphambilini olufuze lolu. Le ngxenye iyaveza ukuthi ama-Afrika asabambelele kakhulu olimini okungesilona olwawo okuyisiNgisi ngoba agcwele umqondo wokuthi isiNgisi yiso

esingcono kunezilimi zawo. Abafundi abangafundi isiZulu njengolimi lwebele ezikoleni bavama ukuba nenkinga uma sebesemabangeni aphakeme emfundo. Kuyavela futhi ukuthi izingane eziningi zabaMsundu zithutheleka ezikoleni ezixube izinhlanga lapho isiNgisi sifundwa njengolimi lwebele ngenhloso yokuyofunda isiNgisi. Maqondana nekhono lokufunda nokubukela, kuyavela ukuthi eNingizimu-Afrika kubukeka lisezingeni eliphansi kakhulu. Ikhona imizamo uHulumeni aseiyenzile futhi wachitha imali eshisiwe ezama ukusiza kulesi simo kodwa alukho ushintsho olungako olube khona.

Lesi sahluko sixoxe ngemiphumela yocwaningo olwenziwa ngaphambili abanye abacwaningi ngezinhloso ezahlukenene ngaphansi kwalezi zihlokwana: ukulingana kwezilimi eNingizimu-Afrika, umthelela wobandlululo ezilimini zama-Afrika, ukubukelwa phansi kolimi lwesiZulu, izinkinga zokungakwazi ukufunda kwabafundi, ukuthuthikiswa kolwazi lothisha bolimi lwesibili kanye nokusekelwa kwabo.

Isahluko 3

UHLAKA LWENSIZAKUHLAZIYA (*THEORETICAL FRAMEWORK*)

3.1. ISINGENISO

Ngokuka-Sinclair (2007) “*the theoretical framework of a research study relates to the thoughtful basis on which the research takes place, and forms the relation between the theoretical aspect and practical element of the study conducted*”. Kanti u-Punch (2009) uthi uhlaka lwensizakuhlaziya lusiza ukwethula isithombe esithile ngendlela yokuxoxa egxile kumakhonsepthe athile. Ngakho-ke lesi sahluko sixoxa ngensizakuhlaziya ehlobene nalolu cwaningo, eyisibuko salo kanye nesetshenziswe ukweseka nokuhlaziya okutholakele ocwaningweni. Njengoba lolu cwaningo luphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili, umcwaningi ube eseqoka ukusebenzisa le ngqungqulu ezilimini ogama layo lingu Stephen Krashen kwithiyori yakhe yokuzua ulimi lwesibili phecelezi, *Stephen Krashen’s Theory of Second Language Acquisition*. Ngokuka-Krashen (1982), ukuzua ulimi akukhona nje ukuthi kumele uze ukuyele esikoleni noma ungene emagunjini okufundela; futhi awudingi ukufundiswa ngemithetho kanye nemigomo eminingi yolimi noma uculelwe yona njengomlolozelo. Kodwa ukuzua ulimi kudinga ukuthi kube khona ukudluliselana kombiko nokuxhumana ngalolo limi oluqondiwe. Ukuxhumana nje okuyimvelo lapho okhulumayo engenandaba nendlela aphimisa ngayo amagama ukuthi ngabe iyiyonayona yini noma akusiyona kodwa okhulumayo enendaba kakhulu nomyalezo awudlulisayo nokuthi owamukelayo uyawuqonda yini.

3.2. UKUZUZA ULIMI LWESIBILI (*SECOND LANGUAGE ACQUISITION*)

Ngokuka-Tricomi (1986) okungomunye wababhali abasebenzise ithiyori ka-Krashen uveza ukuthi okumqoka kakhulu ukuthi le-thiyori yokuzuzwa kolimi lwesibili iveza umehluko phakathi kokuzuzwa kolimi (*language acquisition*) kanye nokufundwa kolimi (*language learning*). Lo mehluko okungukuthi abanye abacwaningi bokuzuzwa kolimi lwesibili abafana no-Tollefson (1991), bawubuka ngokuthi “*perhaps the most important conceptualisation in the field and has made possible the most productive models of Second Language Acquisition yet developed.*” U-Tricomi (1986) uqhuba athi ngokuka-Krashen, ukuzuzwa ulimi kuyinto eyenzeka umuntu enganakile ukuthi iyenze okanye umuntu uzuza ulimi ngaphandle kokuqaphela kanti ukulufunda ulimi kuyinto eyenzeka umuntu ebona futhi eqonda ukuthi kwenzekani kuleso sigaba. Yize noma zombili lezi zigaba zidlala indima ebalulekile ekuthuthukeni kwekhono lolimi lwesibili kodwa ukuzuzwa ulimi kona kubaluleke kakhulu njengoba phela ukuqala nje ukulwazi ulimi kuthuthuka ngakho; kanti futhi kubalulekile nasemsebenzini wokulukhiqiza kanye nokusetshenziswa kwalo ngendlela efanele. Kanti ngokuka-Chomsky (1965), izingane zizalwa zinayo impande okanye ufuzo olutshaleke ezingqondweni zazo oluqondene ngqo nolimi, ngenxa yaleso sizathu ukholelwa ekutheni ulimi ungalufunda noma usungakanani ngokobudala.

U-Krashen (1982) uveza ukuthi ukukwazi ukufunda ulimi kanye nokukwazi ukuzuzwa ulimi kuqhamuka ngezindlela ezahlukehlekene. Ngokombono wakhe ukufunda ulimi kuqhamuka ngokufunda imfundo ehlelekile ngemithetho yolimi, imigudu kanye nezindlela ezithile. Ukufunda yikhona okwenza umuntu akhulume ngento futhi aqhubeke ukusebenzisa ukwazi akutholile. Kanti ukuthola ulwazi kona kuvela ngendlela ehluke ngoba kuqhamuka kuhluke futhi ngokucezile. U-Krashen (1982) ukholelwa kumthamo wolimi onikezwayo futhi oqondekayo; kulokho-ke abafundi bolimi lwesibili bakwazi ukuzuzwa ulimi ngokuthi bazijwayeze ulimi oluqondekayo futhi olunika umqondo kubona, bese lokhu kubasiza ekutheni abafundi bagxile kakhulu emqondweni wolimi ngaphandle kokuqaphela imigomo eminingi bese bethola ukwakheka (*form*) kolimi.

Ukulazi ulimi oluzuziwe ngokufunda noma ngokuqaphelisisa (*monitor*) njengokusho kuka-Krashen (1982), kungasiza ulimi kuphela olukhiqizwe ikhono lokukwazi ukuzuzisa ulimi. Ngamanye amagama umfundi wolimi lwesibili angasebenzisa imithetho ayifundile ukuqaphelisisa noma ukugada (*monitor*) noma ukulungisa (*correct*) ulimi lwakhe kungaba ingaphambili noma ngemuva kwesikhathi somkhiqizo wolimi alutholile. Bese u-Tricomi (1986) egcizelela eveza ukuthi ukuqaphelisisa kusebenza umsebenzi olinganiselwe okanye oklanyiwe njengalokhu kusebenza kuphela uma kunesikhathi esilingene, uma ukugxila kusezimweni ezithile, okanye uma umthetho odingekayo ufundiwe.

U-Tricomi (1986) uveza ukuthi amasu amaningi asetshenziswa othisha bemibhalo ngokungangabazi, athathe igxathu elikhulu ngoba wona awancikile noma awathembeli kakhulu ekwazini amatemu kanye nemithetho yolimi engase ibenzima ukuyiqonda kanye nokuyifunda futhi engaphelele, edukisanayo noma engasetshenzisiwe ngendlela okuyiyo. Kodwa wona akhela phezu kolwazi lwezinto lezo abafundi asebevele bezitholile olimini. Lokhu kungaba njengesu lika-Kathy (1984) lapho eveza khona ukuthi ukufunda kungafundiswa ngokuthi umfundi aqale ukufunda umbhalo kusukela ekugcineni ahlehle nawo kusukela emushweni wokugcina kuya kowokuqala ukuze athole izimvithizeko (*fragments*) zolimi futhi akwazi ukwandisa izifinyezo (*contractions*) ukuze akwazi ukuthola ukuthi kuyasebenza yini ngendlela okuhlanganiswe ngayo. U-Hartwell (1985) yena bese ethi kukhona ubufakazi bokuthi imithetho yosiko lohlelo lolimi oluthile ingaqondakala futhi isetshenziswe kahle kuphela uma lolu limi luke lwatholakala ngaphambili yilowo mfundi noma lowo muntu okungabe kukhulunywa ngaye. U-Labov (1981) yena uthi wabuka kakhulu iningi labantu abansundu asebefundile ababekhuluma ulimi lwesiNgisi besebancane olungekho ezingeni kodwa ngokuhamba kwesikhathi bafunda ulimi lwesiNgisi ngokusezingeni. Ngokujwayelekile, lokhu bakwenza ngendlela ye-“*audio-monitoring*” ukuze balugcine ekukhulumeni kwabo kodwa benze amaphutha kuphela uma izimo zingavumi kahle ukuthi bangakhuluma bezigadile noma ngokuqaphelisisa uhlelo. Izibonelo, yilapho bekhathele; noma bephazamisekile; noma bengakwazi ukuzizwa;

noma uma bethokoze ngokweqile; noma bephazamisekile ngokwemizwa okanye uma begxile kakhulu kulokho okwenziwayo.

U-Falk (1979), uchaza ukubaluleka kwamaphutha ekuzuzeni ulimi ngokuthi athi, “*only through errors can the learner test hypotheses, revise them, and continue to develop.*” Ngokuthola usebenzisa izimpendulo zabafundayo ukuthi kwesinye isikhathi indlela okubhalwa ngayo ayiwudlulisi umqondo ngendlela osuke uqondwe ukudluliswa ngayo, ngakho-ke abafundi bayakhuthazwa ukuba bavele nezabo izindlela noma abakholelwa kukho maqondana nolimi. Lokhu kufakazelwa u-Tricomi (1986) uma ethi kuyenzeka umfundi athi uyabhala imisho ethize uthole ukuthi uma uthisha eseyifunda kutholakale ukuthi indlela okubhaleke ngayo kutholakala umqondo ohlukile kunalokhu obekuqondwe umbhalo. Futhi uthole ukuthi umfundi akalandelanga yonke imithetho yokubhala kanye nezimpawu zokuloba azifakwanga lapho kufanele khona. Kodwa-ke uma uthisha esezama ukumsiza umfundi kumele aqaphele ukuthi umusho nomusho awuwulahli umqondo noma umyalezo umfundi abezama ukuwudlulisa. U-Krashen (1982) uyakholelwa ekutheni uthisha angazama ukukhuthaza ukutholwa kolimi ngokunikeza abafundi amathuba azobasiza kanye neseluleko esiqondakalayo futhi esifanele. Enye yezindlela ezihlukile maqondana nothisha bolimi okungukuthi uyichaza ngokuthi abafundi abanemithetho kumele basizwe ekuyisebenziseni ezimweni ezifanele. Lo mgudu ube sewuholela ekutheni umfundi afunde kahle konke ngemithetho yolimi kuleso sigaba.

U-Tricomi (1986) uphinde ayigxeke le thiyori ka-Krashen (1982) maqondana nemibhalo ebhalwayo ngoba ethi ayiphenduli kahle yonke imibuzo othisha bolimi noma bemibhalo abanayo. Isibonelo, ayichazi umehluko phakathi kokuzuzwa ulimi olukhulunywayo kanye nolimi olubhalwayo kanye nokubaluleka kwako kokubili. Futhi le thiyori ayizibheki izitayela ezahlukahlukene ezisetshenziswa abafundi ekufundeni kwabo, okungase kube ukuthi, “*a visually oriented student be expected to acquire more readily written discourse than one more orally uttered*”. Ngibe sengibuka le thiyori ka-Krashen (1982) yokuzuzwa ulimi lwesibili eyakhiwe izingxenye ezinhlanu zeziHlawumbiseli (*hypotheses*) ezethulwe lapha ngezansi:

1. *The acquisition learning distinction hypothesis*
2. *The natural order hypothesis*
3. *The monitor hypothesis*
4. *The input hypothesis*
5. *The affective filter hypothesis*

Ngabe senginquma ukutomula ngisebenzisa iziHlawumbiseli ezimbili kulezi ezinhlanu ezibalulwe ngenhla njengokuyizona ezizoba umgogodla walolu cwaningo maqondana nethiyori yokuzuza ulimi lwesibili; isiHlawumbiseli sesiQaphelisi (*The Monitor hypothesis*) kanye nesihlawumbiselo soMthamo wolimi nengxenyana eyengeziwe yokukodwa (*The Input hypothesis*).

3.3. ISIHLAWUMBISELI SESIQAPHELISI (MONITOR HYPOTHESIS)

Ngokuka-Krashen (1982) isihlawumbiselo sesiQaphelisi sichaza ubudlelwane phakathi kokuzuza kanye nokufunda ulimi, siphinde sichasisele ngomthelela okhona kulokhu kokubili. Umsebenzi wokuqaphelisa ungumphumela wokwenziwe okungukufundwa kwemithetho yolimi (*grammar*) noma uhlelo lolimi. Uhlelo lokuzuza ulimi lufundisa ukuphimisa nje nokuqonda ulimi; kanti ukufunda ulimi kona kudlala indima yokuba isiqaphelisi okanye umhleli kolimi. IsiHlawumbiseli sesiQaphelisi senza kahle umsebenzi waso wokuhlela ulimi siphinde silungise amaphutha uma izimo ezintathu zihlangene; okungukuthi; umfundi wolimi lwesibili uba nesikhathi esanele angasichitha, umfundi ugxile kakhulu ekucabangeni ngokulungisa, kanti futhi umfundi uyawazi umthetho noma uhlelo lolimi. U-Krashen (1982) uqhuba athi umsebenzi wesiQaphelisi akusikho nje ukuthi into encane esetshenziselwa nje kuphela ukulungisa ukunhlanhlatha okuqhamuka enkulumeni ejwayelekile, kodwa kuba ukuthi inika inkulumo ukuhleleka ngesikhathi ivela. Ube esephakamisa ukuthi kukhona ukungafani komuntu ngamunye phakathi kwabafundi bolimi maqondana nokusebenzisa isiQaphelisi.

3.4. ABASEBENZISI BESIQAPHELISI (*MONITOR USERS*)

U-Krashen no-Pon (1975) benza ucwaningo maqondana nokunakekela okanye isiQaphelisi solimi lwesibili. Base bebuka owesifazane abamqambe igama lokuthi u-P. Indlela abayisebenzisa eyokuthi bamuqophe njalo uma ekhuluma nje ekhaya ehlezi exoxa nomndeni wakhe okanye abangane bakhe. Base bethola ukuthi maningi kakhulu amaphutha olimi awenzayo uma ekhuluma okwathi uma esekhunjiswa wakwazi ukuwabona futhi wakwazi ukuveza ukuthi yini obekumele ayenze ukuze alandele kahle imigomo nemithetho yolimi. Lokhu kwambula obala ukuthi amaphutha amaningi ka-P enkulumeni yakhe yemihla ngemihla wayengakwazi ukuphinde awalungise yena njengokhulumayo. Lokhu kube sekucacisa bha ukuthi unalo ulwazi lwemigomo yolimi kodwa wakhetha ukungalusebenzisi lolo lwazi lwakhe. U-Krashen no-Pon (1975) baqhuba bathi ukuqaphela kwabo kwaveza ukuthi u-P uyakwazi ukubhala umbhalo ongenawo amaphutha futhi athule nenkulumo engenamaphutha. Lokhu bakusho ngoba uma ethole ithuba lokwenza lokho usuke esebenzise ukwazi kwakhe ngemigomo nemithetho yolimi lwesiNgisi. Kodwa uma nje ezikhulumela nabanye abantu okungaba abangani noma umndeni kungaba ukuthi uxinekile noma usephuthuma ukudlulisa umyalezo angabe esakwazi ukuhlela nokulungisa kahle lokho afuna ukukudlulisa ngokukhuluma.

U-Cohen no-Robbins (1976) benza nabo olwabo ucwaningo oluthi alufuze lolu olungenhla okungukuthi imiphumela yalo iyafakazelana. Laba bacwaningi bathola u-Eva naye owasebenzisa isiQaphelisi. Baveza ukuthi u-Eva lo wabeka kanye ukuthi “kwenye inkathi uye abhale into ngendlela asuke eyiphimisa ngayo ngomlomo”. Uthi sikhuluma kakhulu noma kancane kodwa ngendlela enokungaqapheli kodwa uma ethatha isikhathi eyiphindaphinda into bese lokho kwenza izinto zibelula, uma njalo ephindaphinda into. Ngaleyo ndlela imithetho nemigomo yolimi iyafika emqondweni. Lo musho nje ka-Eva othi “kwenye inkathi uye ubhale into ngendlela asuke eyiphimisa ngayo ngomlomo” lokhu kuveza ukusebenzisa indlela ulimi osuke uluthole ngayo ngesikhathi sokukhiqizwa uma isiQaphelisi singasetshenzisiwe.

3.5. IZINHLOBO EZINTATHU ZESIQAPHELISI

U-Krashen (1982) ubuka abafundi abasebenzisa isiQaphelisi ukuthi bahlukene ngezindlela ezintathu. Abokuqala uthi yilabo abasebenzisa isiQaphelisi ngokweqile (*over-users*). Ngokuka-Krashen (1982, p.15) kuvela lo mqondo;

Monitor over-users, these are the people who attempt to monitor all the time, performers who are constantly checking their output with their conscious knowledge of the second language. As a result, such performers may speak hesitantly, often self-correct in the middle of utterances, and are so concerned with corrections they cannot speak with any real fluency.

Leli phuzu elivezwa ngenhla lalikade licaciswe u-Stafford no-Covitt (1978) ngaphambilini lapho bethula umbhalo womuntu thizeni owayethiwe igama lika-S okhuluma ulimi lwesi-*Finnish* kodwa owazi imithetho eminingi yolimi lwesiNgisi kodwa futhi engakwazi ukuxhumana kahle nabantu abakhuluma isiNgisi. Ekubeni lapha kwelakithi ulimi lwesiNgisi olulotshiwe kumele lube lulotshwe ngendlela okuyiyona yona futhi neqondile. U-Stafford no-Covitt baqhuba ngokuphawula ukuthi zincane izikhathi lapho ezwakala ekhuluma khona ngenxa yokuthi uzama ngakho konke okusemandleni akhe ukukhumbula futhi asebenzise imithetho yolimi lapho ekhuluma nabantu okanye edlulisa umyalezo ngolimi lwesiNgisi. Le ndlela ka-S yokuzama ukulokhu ezilungisa futhi eqaphela ukusebenzisa ngendlela imithetho yolimi ngesikhathi ekhuluma iveza ngokusobala ukuthi akazethembi neze olwazini lwesiNgisi aluzuzayo. Lona uveza ngokusobala ukuthi akakholelwa nhlobo olwazini analo lolimi lwesiNgisi kodwa uncike kakhulu emithethweni yolimi ayifundile ukuze akwazi ukukhuluma. Uma u-S enikwa ithuba lokuchaza indlela azizwa ngayo ngalesi simo sakhe wabeka kanje “ngizizwa kabi ukuthi ngiyakwazi ukuhlanganisa amagama ndawonye esiNgisi kodwa ngibe ngingazi lutho ngomthetho wokuthi abizwa kanjani uma esakhile umusho ophelele”. IsiQaphelisi ngokweqile siqonde kona ukuhlezi njalo ugade noma uqaphelisisa imithetho yolimi uma usebenzisa ulimi lwesibili.

U-Krashen (1982) uveza ukuthi ukusebenzisa isiQaphelisi ngokweqile kungaba isisusa sokungabi nalo ulwazi lolimi oluzuziwe. Labo abaqeqeshelwe kuphela emakilasini olimini lokuhamba, lapho bekugxilwe kuphela emigomeni yolimi bangazithola sebesesimweni lapho bethuthuka kakhulu olwazini ngomthetho wolimi lwesibili okukhulunywa ngalo kodwa babe nolwazi oluncane kakhulu abaluzuzile, ekugcineni bazithole bengenakho ukukhululeka ngaphandle kokuthi basebenzise isiQaphelisi ngokweqile.

Abafundi abaqoka ukusebenzisa nje ulwazi lwabo abalutholile bengeve belufunde ngokuhleleka u-Krashen (1982, p.16) ubabiza ngokuthi bangama-*under-users*, uthi:

The monitor under-user does not seem to use the conscious grammar at all. The under-user typically judges grammatically “by feel”, that is, he uses his consciously acquired system, rather than a conscious grammar. Several performers described in the literature appear to be under-users.

U-Cohen no-Robbins (1976) beqhubeka nocwaningo bathola omunye umhlanganyeli wocwaningo osebenzisa isiQaphelisi ngokungaphansi komklamo owaveza ukuthi, uma ekhuluma akacabangi imigomo yolimi futhi-ke ucabanga ukuthi akakaze ayifunde imithetho yolimi kahle. Uqhuba athi uyazi ukuthi njalo uma ekhuluma kuzwakala yonke inkulamo iphuma ibumbene kahle emlonyeni ngakho-ke akanaso isikhathi sokucabanga ngemigomo yolimi ngaphambi kokuba akhulume okuthile. Uma ziya ngasemibhalweni nakhona lapho uvele abhale ngendlela azizwa ngayo. Lokhu ukwenza ngoba njalo uma ebhala uba nesikhathi sokuma ukubhala acabange ukuthi ngabe yimuphi umthetho okumele awusebenzise njengoba ebhala.

Uhlobo lwesithathu ilabo bafundi abasebenzisa isiQaphelisi ngendlela efanele (*optimal users*). Ngakho-ke kuyavela ukuthi ukuhlola umuntu ngamunye isimo somqondo wakhe kungasiza ukuveza ukuthi yiliphi iqembu abangena ngaphansi kwalo. Uqhuba athi ngokwejwayelekile uhlobo lwabantu oluhlezi lulangazelela ukuthola ukuthi kwenzekani eduze nalo lungama-*under-users* kanti uhlobo lwabantu olubeka phambili ubumqoka bemicabango kanye nemizwa yabo yona ingama-*over-users*. Ukuzenyeza

nokungazethembi kuhlobene nakho ukusetshenziswa ngokweqile komqaphelisi. Ngalaba bafundi u-Krashen (1982, p.19) uveza lokhu:

The optimal users are performers who use the Monitor when it is appropriate and when it does not interfere with communication. Many optimal users will not use grammar in ordinary conversation, where it might interfere. Some very skilled performers, such as some professional linguists and language teachers, might be able to get away with using considerable amounts of conscious knowledge in conversation.

3.6. ISIHLAWUMBISELI SOMTHAMO WOLIMI KANYE NENGXENYANA ENGEZIWE (*THE INPUT HYPOTHESIS*)

Ngokuka-Krashen (1982) isiHlawumbiseli soMThamo wolimi kanye nengxenyana engeziwe sigxile kakhulu ekuzuzeni ulimi hhayi ukulufunda. Ngokwale ndlela umfundi uyathuthuka futhi aqhubekele phambili ngendlela yemvelo uma amukela ulimi lwesibili, umthamo wolimi onikeziwe (*input*) kuyisinyathelo esingaphambili kwesigaba sakhe sokwazi noma sokuthola ulimi. U-Krashen (1982) wenza isibonelo ngokuthi uma umfundi esesigabeni soMThamo wolimi (*i*) ukwamukela kwakhe ulimi kwenzeka uma umfundi ekwazi ukuqonda lokho okuyingxenyana engeziwe (+ 1); ngokwesigaba sika-“I”+ “1”. Njengalokhu kungebona bonke abafundi abangaba kwisigaba esifanayo sokwazi ulimi, kodwa ukuxhumana kwemvelo okunikezwayo (*natural communicative input*) ikonakona okusungula uhlelo lwezifundo ezimisiweyo (*syllabus*) kuqinisekisa ukuthi wonke umfundi wamukela u-‘I + 1’ okunikezwayo okulingene isigaba sakhe sokwazi ulimi.

Ukuveza ubufakazi nje kule njulalwazi njengoba lolu cwaningo luvuswe ukuthi abafundi abafunda ulimi lwesiZulu njengolimi lwesibili ezikoleni banenkinga yokungalwazi noma ukungaluqondi kahle, basuke phela bengeve beluqabuka esikoleni njengoba kusuke sekufundwa nje. Kodwa emakhaya lapho bevela khona iningi lapho okungaba mhlawumbe amaphesenti angama-90, bayaluthola lolu limi ngendlela yemvelo njengoba bazalwa bakhule emakhaya kukhulunywa lona.

Baphinde baluthole ngendlela yolunikezwayo (*input*) ngesikhathi belalela futhi beluzwa emakhaya abo. Lokhu abakutholayo emakhaya yikona okufanele ngabe kubamba iqhaza elikhulu ekutheni uma sekufanele balufunde ngendlela ehlelekile ezikoleni kube ukuthi vele sebeyakwazi okuningi ngolimi lolo; ngoba phela basuke sebelutholile emakhaya bese kuba ukuthi esikoleni sebethola nje imithetho kanye nemigomo yalo ngokwahlukana kwezigaba zalo ulimi.

3.7. UHLAKA LWEMICABANGO (*CONCEPTUAL FRAMEWORK*)

U-Khan (2004, p.11) uveza ukuthi ngale kokukhomba isigamu esizohanjwa ngumcwaningi ngohlaka lwemicabango, umcwaningi uyakwazi ukukhombisa ubudlelwane ngemicabango noma ngamagama athile ahlukene adinga ukuwahlola ocwaningweni. NgokukaMhlongo (2012) uhlaka lwemicabango liwuhlaka lwemibono egelezayo okanye amakhonsepthe ahlelwe ngendlela yokuthi kube lula ukuyisebenzisela ukuxhumana nabanye. Lokhu kuyasisiza ekuchazeni ngokunabileyo ukuthi kungani senza imisebenzi ethile ngendlela esenza ngayo.

Njengalokhu uhla lwemicabango lusebenza ngokufana nohlaka lwenjulalwazi, ngakho-ke lolu hla lwemicabango olwethulwe ngezansi yilona olusetshenzisiwe ukwelekelela uhlaka lwenjulalwazi lapho kukhona olungakucacisi kahle. Imicabango exoxwe ngezansi iyona esize uhlaka lwenjulalwazi lapho kuhlaziywa ulwazi olutholakele ocwaningweni.

3.7.1. Ukwazi Ulimi (*Language Competence*)

Ucwaningo luveza imibono eminingi lapho kucaca khona ukuthi umuntu nomuntu ufinyelela kanjani ekwazini ulimi. U-Cecil (2003) uthi abafundi baqala ukwazi ulimi besanda kuzalwa, uhambo lomntwana lokufunda luqala lapho abazali bekhuluma naye kodwa engakakwazi ukuphendula kodwa usuke elufunda ulimi olukhulunywayo, kuthi lapho esekwazi ukuziphendulela akhiphe wona la magama abelokhu ewezwa ekhulunywa ngabantu abamzungezile. U-Wearmouth (2004) uyakufakazela lokhu ngokuveza ukuthi ulimi ngeke luhlukaniswe nomphakathi ingane ehlala kuwo futhi

ulimi luyithuluzi elimqoka elisetshenziswa abantu abaphila ndawonye. Lokhu ngikusho ngoba ingane ikhula ihlezi nabantu abakhuluma ulimi olulodwa lwabo bese kuba lula enganeni ukulufunda ngoba akulula ukufunda ulimi olungakhulunywa lapho ihlezi khona. Lokhu ngikugcizelela ngokuveza okushiwo u-Block no Isreal (2005) lapho beveza ukuthi umntwana akulula ukuba afunde ulimi okungesilona olwakhe okanye olukhulunywa lapho ehlezi khona. Umntwana ufunda kahle ulimi lwaleyo ndawo uma naye ehlala kuyo futhi ephila nabantu abakhuluma lolo limi. Njengoba umntwana ekhula kusuke kulindeleke ukuba ab e nolwazi lolimi.

Kodwa-ke u-Lessing no-Mahabeer (2007) bacacisa ukuthi ukuthuthukisa ikhono lokwazi ulimi kubafundi akuchazi kahle hle ukuthi kuzonyuka nezinga abaqonda ngalo lokho abakufundayo kodwa ukunaka ukufunda kwabafundi yikhona okunyusa izinga lekhono lokufunda okubhaliwe ngakho-ke bese kukhuphuka nezinga lokwazi ulimi. Ukungalwazi ulimi akupheleli nje ekutheni umfundi akalwazi kudwa kuba nomthelela omubi lapho eqhubeka nemfundo yakhe esikoleni. U-DoE (2008) uyakufakazela lokhu ngokuveza ukuthi *the learner's language competence affects their performance in all subjects at all grades. Poor language competence limits conceptual development.* Ngokuka-DoE (2011. p.9) ulimi isikhali semicabango nokuxhumana. Liphinde libe wumnyombo wosikompilo lwabantu.

Ukufunda ukusebenzisa ulimi ngokuyimpumelelo kwenza abafundi bakwazi ukuthola ulwazi, ukuchaza ubuzwe, imizwa nemibono, ukuhlangana nabanye, nokulawula umhlaba wabo. Liphinde lunikeze abafundi inhlanganisela yezimpawu ezinithile, ezinamandla nezijulile zemifanekiso nemibono engasetshenziswa ukwakha umhlaba. Kanti u-Phajane (2012) uthi ulimi ulwazi kahle uma njalo ujwayela ukulukhuluma ulekelelwa futhi ugqugquzelwa izimpendulo ozithola kulabo okhuluma nabo. Lokhu kube sekuveza ngokusobala ukuthi kubalulekile ukuba abafundi balwazi ulimi ngendlela. Uma belwazi ulimi lwabo bayozazi imvelaphi yabo kanye nalapho beya khona empilweni ngoba ulimi yilo olukuvezela izimpande zakho njengomuntu.

3.7.2. Ulimi Lwesibili *(Second Language)*

Kulolu cwaningo kukhulunywa ngolimi lwesibili kodwa ngokoMnyango WezeMfundo ulimi oyisisekelo lubizwa ngolimi lokuqala lokwengeza. Ngokuka-Pretorius no-Machet (2004) noma ulimi lwesiNgisi kuyilona limi oluqhakambile njengolimi lokufunda nokufundisa eNingizimu-Afrika, izinga eliphansi lokufunda nokubhala ngeke labhekiswa kuphela olimini lwesibili. Njengalokhu abafundi behluleka ukufunda ngisho ngezilimi zama-Afrika kanjalo nangesiNgisi ezinye izikole ezisisebenzisa njengolimi lwebele. Ulimi Lokuqala Lokwengeza (ulimi lwesibili) lususelwa olimini okungelona ulimi lwebele kodwa olusetshenziselwa imicimbi ethile yokuxhumana emphakathini, okusho indlela yokufunda elandelayo emfundweni. Izinhlelo zezifundo zinikeza ukwesekela okuqinile kulabo bafundi abazosebenzisa ulimi lwabo lokwengeza lokuqala njengolimi lokufunda nokufundisa. Ngasekupheleni kweBanga lesi-9, abafundi kumele babe sebekwazi ukusebenzisa ulimi lwasekhaya kanye nolimi lokuqala lokwengeza ngempumelelo nangokuzethemba ezinhlosweni ezehlukene okufaka kuzo nokubhala (DoE, 2011. P. 9).

3.7.3. Ukufunda *(Reading)*

Ukufunda kuchazwa ngezindlela eziningi ngababhali abahlukahlukene ngokwendlela abakubuka ngayo. U-Vygotsky (1978) uthi ukufunda akwenzeki uma umuntu eyedwa, kodwa kwenzeka kube sankulumo-mpendulwano phakathi komuntu nencwadi okanye umbhalo ofundwayo kanye nomfundi, futhi okungaba phakathi kukathisha nomfundi ekilasini. U-Inglis, uThomson no McDonald (2000) bona bese bethi noma zingabakhona ezinye izindlela zokuthola ulwazi kodwa ukufunda kuyohlala njalo kuyiyona ndlela enhle nebalulekile yokuthola ulwazi, imibiko, izindaba kanye nokuqonda imiqondo yabanye abantu eyathulwe emibhalweni. U-DoE (2002, p. 44) ubalula ukuthi:

Reading is a single aspect or learning outcome in literacy competence which can be described as the construction of meaning for which the learner must attain a necessary level of decoding proficiency.

Kanti uNkosi (2011, p.133) uveza ukuthi ukufunda okubhaliwe akukhona nje ukuthi wukufunda amagama noma izimpawu nezimelamsindo noma ukuphinyiswa kwamagama noma izinhlamvu zamagama, kodwa ukufunda okubhaliwe kusho ukuthi ofundayo kumele afunde ngokukuqonda akufundayo. Lokhu kube sekuchaza ukuthi okubalulekile ukuthi uma umuntu efunda kumele athole umyalezo kulokho akufundayo ukuze sikwazi ukubona ukuthi ikhono lakhe lokufunda lilolongeke ngendlela yini. I-USAID (2012) yona ithi ukufunda kuyisisekelo sakho konke ukufunda okuqhubekayo ekilasini. Abantwana abangafundi ukufunda okubhaliwe emabangeni aphansi emfundo yabo, amathuba okwenza kahle emabangeni aphezulu mancane kakhulu. Lokho kube sekunciphisa amathuba okuthuthuka kwezomnotho ekusaseni labo. Ukufunda akulona nje ijoka ongalwethesa abantwana bebodwa kodwa bayaludinga usizo abazoluthola ngaphandle ukuze bathuthukise futhi balolonge ikhono labo lokufunda. Lokhu ukuveza kahle u-Christensen (2006) lapho ethi ukufunda okubhaliwe kunxa mbili (*two-way process*) kanti futhi kumele kugququzelwe ngisho emakhaya, ngoba uma abazali benza isiqiniseko sokuthi bayazijwayeza ukuthi abafundi nabantwana babo. Lokhu kuyabasiza abantwana ekuthuthukiseni ikhono lolimi labo futhi benze kangcono esikoleni lapho befunda imibhalo.

UNkosi (2011, p. 129) ube eseveza into ebalulekile ngokufunda lapho eveza ukuthi ulwazi lokufunda nokubhala lungumgogodla wayo yonke imikhakha yemfundo. Kwenza ukuthi umuntu akwazi ukufinyelela ezinhlosweni zakhe, akhule ngolwazi futhi akwazi ukubamba iqhaza emphakathini, njengokuthi abambe iqhaza kwezomnotho nasezintweni eziphathelele nomphakathi, ukuthuthuka komphakathi nezinhlelo zokulwisana nendlala. Ngokunjalo u-DoE (2008) unikeza iseluleko esihle kakhulu ekufundiseni ikhono lokufunda. Lokhu okuyizinto ezinhlanu ezibalulekile ukufundisa abantwana okubalwa kuzo; ukufundiswa kwemisindo, ukufundiswa kolwazi lwezimelamsindo, ukufunda ngokungangangizi, ukufunda ulwazimagama kanye nokufunda ngokuqondisisa. U-Pretorius (2009) uyavumelana nalesi seluleko soMnyango wezeMfundo lapho egcizelela ukuthi uthisha uma efundisa abantwana ulimi akumele avele anhlathathe nje kodwa kumele abe nesu elihle elinezinto

ezibalulekile okumele agxile kuzo okubalwa; ulwazi lwezimelamsindo, ulwazi lokuhlonza amagama, ulwazimagama, ukufunda ngokuqondisisa kanye nokufunda ngokungangingizi.

3.7.4. Ukufundiswa Kolwazi Lwezinhlamvu (*Phonemic Awareness*)

Ngokuka-DoE (2007) ulwazi lwezinhlamvu kungukukwazi ukubona, ukucabanga kanye nokusebenzisa imisindo ehamba ngayodwana uma ukhuluma. U-McKeon (2010) uthi abafundi abaningi emabangeni aphantsi bazuza kakhulu ohlelweni lokufundiswa kolwazi lwezinhlamvu-zamagama. UMaphumulo (2010) uthi othisha bangafundisa abafundi ukuqonda kangcono ulwazi lwezinhlamvu ngokusebenzisa izinkondlo, amaculo kanye namilolozelo.

3.7.5. Ukufundiswa Kolwazimagama (*Vocabulary*)

Ngokuka-DoE (2007) kumele bafundiswe abafundi ulwazimagama ngokuthi bavunyelwe ukufunda imibhalo enohlonze emakubo. Okwenzeka emakhaya nakho kubamba iqhaza elikhulu ekusizeni abafundi ukuba bathole amagama amasha. Umfundi ophuma ekhaya elinamalunga omndeni ajwayele ukufunda ube esethola ithuba lokwazi amagama amaningi amasha. Kanti u-Verbeek (2010) uthi:

Acquiring vocabulary is a complex process. A great deal of vocabulary development occurs indirectly, for example through conversations, through being read to, or through independent silent reading. For this reason it is important for teachers to promote opportunities for teacher-student and student-student talk in the classroom, as well as to teach vocabulary and vocabulary learning strategies explicitly.

Lokhu kufakazelwa u-McKeon (2010) laphe ethi luncane kakhulu ulwazimagama olutholakala noma olufundwa esikoleni futhi lusuke luhlanganiswe lususelwa ezichazamazwini njengomthombo laphe kutholakala izincazelo zamagama. Lokhu kungeke kwabasiza abafundi uma bengakwazi noma behluleka ukwakha umqondo olwazini olunikwa isichazamazwi.

Ngale kwalokho ulwazimagama oluningi lufundwa unganakile ngesikhathi uzinikele ekufundeni imibhalo. UNkosi (2011, p. 142) uqinisa ngokuthi ulwazimagama noma ulwazi lwezincazelo zamagama kufanele umfundi aluthole lapho efunda okubhaliwe, amagama awezi kanye nezincazelo zawo. Kanti u-Phajane (2012) uthi uma kuvunywa ukuthi isifundo sokuqondisisa iyona mpokophelo yokufunda ngakho-ke ulwazimagama lona luyisisekelo sokufunda isifundo sokuqondisisa, uma sibheka umthamo wamagama umuntu okumele axhumane nabanye ngokupheleleyo ngawo. Lokhu kufaka phakathi ukwazi incazelo yamagama, ukusetshenziswa kwawo kanye nokuthi aphinyiswa kanjani ngendlela efanele.

3.7.6. Ukufundiswa Ukufunda Ngokuqondisisa (*Comprehension*)

Ukufunda ngokuqondisisa kuwukukwazi ukutholisisa umyalezo kokubhaliweyo futhi kuyisenzo esiqhubekayo esifaka phakathi okufundwayo kanye nomfundi. U-Pardo (2004) uthi ukufunda ngokuqondisisa akukona nje ukuthi kuzwakale ukuthi kunombhalo ofundwayo kodwa yilapho ofundayo akha umqondo ngalowo mbhalo awufundayo elekelelwa ulwazi yena aseke wahlangabezana nalo ngaphambilini kanye nalolu aluthola nsukuzonke.

Kanti u-Wessels (2007) uthi ukufunda ngokuqonda kungukukwazi ukuqondisisa umyalezo odluliswa umbhali. Ngakho-ke uma umfundi eselibambile igama angeke nje afundele ukuveza ikhono lokuhlukanisa amagama kodwa ufundela ukuqonda kahle umbhalo. U-Gill (2008) yena uthi:

In order to improve the comprehension of a learner when they are reading, teachers must not help learners to comprehend vital vocabulary and concepts however, learners must be given a chance to find meaning by themselves.

U-Duffy (2009, p.14) ugcizelela ukuthi ukuqondisisa kubaluleke kakhulu ekufundeni ngoba injongo yolimi olubhaliwe ukudlulisa umyalezo. Uma singawuqondi umyalezo lokho kuyosho ukuthi asifundi. Ulwazimagama yisona sisekelo esibalulekile sokuqonda umyalezo. Lokhu kufakazelwa u-Phajane (2012) othi ukuqondisisa yisona

sizathu esiqavile sokufunda imibhalo. Uma umfundi ekwazi ukufunda kodwa engakwazi ukuqonda lokho akufundayo usuke ngalokho efana nongafundi kwanhlobo.

3.7.7.Ukufundiswa Ukufunda Ngokungangingizi (Fluency)

UNkosi (2011, p. 144) ubalula ukuthi ukufunda ngokungangingizi noma ngokunganqikazi kusho ukukwazi ukufunda amagama kahle nangesivini kodwa ube uwaqonda, kanti futhi kuyinto esemqoka lapho kufundwa okubhaliwe okunenhloso yokuqondisiswa. Lokhu kufakazelwa u-Phejane (2012) ngokuveza ukuthi ukungangingizi kusho ukukwazi ukufunda ngokuphimisa ugeleze, ngokucacileyo kanye nangendlela efanele. Ukungangingizi kubalulekile ngoba kunika ibhuloho phakathi kokubona igama kanye nokuliqonda kanti futhi lokho kungazuzwa ngokufunda uphindaphinde nothisha, nozakwenu noma nabazali. U-McEwen (2002, p.89) uveza ukuthi:

Fluency and its relationship with a good sight word vocabulary, and concludes that it can be improved in various ways but that the key approach should be enlarging the learner's sight word vocabulary.

Kodwa u-Wessels (2007) yena uveza okuthanda ukuhluka lapho ethi ukufunda ngokungangingizi akuchazi ukuthi ufunda ngokuqonda kodwa ukufunda ungangingizi kusho ukukwazi ukufunda kahle umbhalo, ngokucacileyo kanye nangokuqonda.

3.7.8. Amasu Okufundisa Ukufunda okubhaliwe (Teaching Reading Strategies)

U-Williams (2007) uthi amasu okufundisa anjengohlobo lwemigomo kanye nezindlela ezisetshenziselwa ukufundisa. Ngakho-ke kumele zikhethwe ngokukhulu ukucophelela uma zizosetshenziswa egunjini lokufundela. Othisha basebenzisa amasu okanye izindlela eziningi zokufundisa uma besemagunjini okufundisa ezikoleni abasebenza kuzo, lezi zindlela ngeke wathi zibasebenzela bonke othisha ngendlela efanayo. Abanye azibasebenzeli ngendlela ezisebenzela ngayo abanye, ngenxa yalokho ungeke wabaphoqa futhi ukuba basebenzise indlela eyodwa. Yingakho u-Block no-Johnson (2002, p.76) bethi “no existing method of teaching may be condoned”. Lokhu

kugcizelela engike ngakubalula ukuthi ayikho indlela yokufundisa ongathi isebenzela wonke uthisha, yingakho-ke laba babhali bethi ayikho indlela okumele kuchenywe nayo ibukwe njengengcono kunezinye. U-DoE (2008) uyakugcizelela lokhu ngokuveza ukuthi ayikho indlela noma isu lokufundisa elilodwa elingaphuma phambili ekutheni yilona elingakhiqiza abafundi abakwazi ukufunda ngempumelelo. Ngakho-ke othisha kumele babe nolwazi olunzulu lwamasu ahlukehlukehene okufundisa ukufunda futhi babe nolwazi oluqinile lwenhlalakahle yabafundi ababafundisayo ukuze bakwazi ukusebenzisa amasu okuyiwonawona azosiza abafundi ekufundeni kwabo. Kanti u-Drucker (2003) uthi kunenzingxenye ezintathu ezibalulekile lapho kufundiswa ukufunda okubhaliwe, ezibizwa ngokuthi; ukulungiselela ngaphambi kokufunda, ngesikhathi sokufunda kanye nangemuva kokufunda.

3.7.8.1. Ukulungiselela Ngaphambi Kokufunda okubhaliwe (Pre-reading)

Ngaphambi kokuba abafundi baqale ukufunda umbhalo othile kunezinto ezimubalwa ezibalulekile okumele zenziwe umfundi esizwa uthisha. U-Drucker uveza ukuthi othisha kumele basebenzise indaba ezofundwa abafundi bayifanise nezinto abazijwayele noma baphonse imibuzo kubafundi ezobenza bakwazi ukuba nenkulumompendulwano okanye ingxoxo. Ngokwenza njalo abafundi bangasebenzisa ulwazi abanalo vele uma bexoxa ngabakwaziyo maqondana nokuhlobene nesihloko sendaba. Ngokuka-Maphumulo (2010) kulesi sigaba othisha bagqugquzela abafundi ngokubabuzisa imibuzo ngekhasi elembozile (*cover page*) kanye nesihloko sencwadi ezofundwa. Baphinde bababuze imibuzo ngokuhleleka kwencwadi okuhlanganisa nabalingiswa abatholakala endabeni futhi kubalulekile ukuba uthisha abasize abafundi ukuqagela ukuthi indaba abazoyifunda ikhuluma ngani. U-DoE (2011) ugcizelela lokhu okungenhla ngokuveza ukuthi kubalulekile ukuvukuza ulwazi oludala abanalo abafundi, ukubuka umthombo wolwazi, umbhali wendaba okanye wencwadi, nosuku eshicilelwe ngalo incwadi, ukufunda isigaba sokuqala nesokugcina kanye nokuqagela ukuthi ngabe umbhalo uqukethe indaba ekhuluma ngani.

3.7.8.2. Ngesikhathi Sokufunda okubhaliwe (During-reading)

U-Drucker (2003) uthi kulesi sigaba kusuke kuthuthukiswa ikhono lokufunda kanye nokuthi umfundi akwazi ukufunda umbhalo ngokwazi. Lapha abafundi abalindelekile ukuba bachaze futhi baqonde igama negama abahlangabezana nalo embhalweni kodwa kumele bafunde nokuqagela bakhe umqondo emagameni amasha abahlangabezana nawo. Kanti uMaphumulo (2010) uveza enye ingxenye ebalulekile lapho ethi othisha kulesi sigaba kufanele bavezele abafundi izithombe ngesikhathi befunda indaba okanye umbhalo. Baye babe sebebuza abafundi ngalokho abakubonayo esithombeni. Le mibuzo yothisha kumele iqinisekise ukuthi kwambulwa umqondo oqukethwe umbhalo.

Ngesikhathi konke lokhu okungenhla kwenzeka uthisha lowo kumele alekelele abafundi uma befunda imibhalo ngokuqaphela lokhu; ukuma kancane ngesikhathi kufundwa ukubona ukuthi bayakuqondisisa lokhu okufundwayo nokwenza ulwazi luzinze emqondweni, ukuqhathanisa ingqikithi nokuqagela obekwenziwe, ukusebenzisa ingqikithi ukuzama ukuthola incazelo yamagama abangawazi abawathola embhalweni, uma lokhu kungenzeki kufanele basebenzise isichazamazwi ukuchaza lawo magama. Kumele abafundi bakhe isithombe salokhu okufundwayo emqondweni baqhubeke nokufunda noma ngabe kukhona abangakuqondisisi, baphinde bafundisise lapho bengaqondisisi khona, bafunde kuzwakale futhi bangasheshi. Abafundi abacele usizo uma kukhona lapho benenkinga khona baphinde bafake omaka kulokho abakufundayo, babhale amanothi amancane, babhale amaphuzu asemqoka, baphinde babuyele kulokho abakufundile bakubhekisise (DoE, 2011).

3.7.8.3. Ngemva Kokufunda okubhaliwe (After-reading)

U-Drucker (2003) uthi imisebenzi yangemuva kokufunda kufanele njalo incike kwinhloso yokufunda kanye nohlobo lolwazi olutholakale embhalweni obufundwa. Kulesi sigaba abafundi banganikwa ithuba lokubuyekeza umbhalo ngomlomo, bawufingqe baphinde baphendule imibuzo ngomlomo noma babhale phansi. Okushiwo uMaphumulo (2010) akuhlukile kakhulu ngoba yena uthi lesi sigaba yilapho othisha sebhlolela ukuthi ngabe abafundi bakwazile yini ukuwuqonda umbhalo abawufundile. Lokhu kwenziwa ngokuthi abafundi babuzwe imibuzo maqondana nengqikithi yendaba, isiphetho sayo, abalingiswa ngokwezigaba zabo. U-DoE (2011) uyahambisana nalokhu okushiwo yilaba babhali ngenhla bese enezezela ngokuthi uma abafundi befuna ukukhumbula imininingwane ethile, kumele benze umbhalo osagrafu ukubhala imiqondo esemqoka, kanye nokufinyelele esiphethweni. Kumele bafingqe indaba lokho kungabasiza ukukhumbula imiqondo esemqoka, bacabange babhale ngemibuzo abanayo ngesihloko. Abafundi kumele bazibuze ukuthi bakuzuzile yini abebekufuna ngokufunda, benze isiqiniseko sokuthi bayawuqonda umbhalo, babhekisise ukuchema, ubuqiniso nokushaya emhloleni kombhalo, baphinde belule ukucabanga kwabo ngokusebenzisa imiqondo abayithathe embhalweni kwezinye izimo zokuphila nenhlalakahle.

3.8. ISIPHETHO

Kulesi sahluko ngixoxe ngenjulalwazi kanye nemicabango ehlobene nalolu cwaningo, eyisibuko salo kanye nesetshenzisiwe ukweseka nokuhlaziya okutholakele ocwaningweni. Njengoba lolu cwaningo luphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela kwisiZulu ulimi lesibili, ngiqoke ukusebenzisa ingqungqulu ezilimini ogama layo lingu-Stephen Krashen kwithiyori yakhe yokuthola ulimi lwesibili phecelezi, (*Stephen Krashen's Theory of Second Language Acquisition*). Uhlaka lwemicango lona lube selethula imicabango ehambisanayo nokufundiswa kanye nokufunda ikhono lokufunda okubhaliweyo.

Isahluko 4

UMKLAMO NEZINDLELA ZOCWANINGO

4.1. ISINGENISO

Ngokuka-Rajasekar (2006), indlela yocwaningo iyona ndlela ehlelekile yokuxazulula izinkinga futhi iyikhono lokufunda ukuthi ngabe ucwaningo lwenziwa kanjani. Uqhuba athi imigudu okufanele umcwaningi ayilande emsebenzini wakhe wokuqagula kanye nokuchaza isimo ingavezwa njengendlela yocwaningo (*research methodology*). Ekubeni u-Punch (2006) yena uveza indlela yocwaningo njengendlela yokufundisisa (*study*) okuyiyona okwazi ukuthola ngayo ukwazi, kanti inhloso yakho ukuletha uhlelo lokusebenza locwaningo. Ngakho-ke njengalokhu lolu cwaningo lubheka ukadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni isiZulu ulimi lwesibili ikhono lokufunda nokubukela, ucwaningo lobunjalo botho olusebenzisa indlela yocwaningo lwesimo ilona olusetshenzisiwe lapha.

Uma kwenziwa ucwaningo kunengxenye ebaluleke kakhulu ebizwa ngokuthi umklamo wocwaningo. U-Bertram kanye no-Christiansen (2010) bachaza umklamo wocwaningo njengamalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile olubalulekile ekuphenduleni imibuzo yocwaningo. Ukuqhubezela kulokho u-Bertram kanye no-Christiansen (2010) babalula nokuthi umklamo wocwaningo ngokwejoyelekile uphendula le mibuzo elandelayo: Yiluphi ulwazi umcwaningi okumele aluqoqe ukuze akwazi ukuphendula imibuzo yocwaningo? Ngabe umcwaningi uzoluqoqa kanjani ulwazi? Ngabe umcwaningi uzoluhlela futhi alwenze kanjani ulwazi aluqoqile ukuba lunike umqondo? Yonke le mibuzo engenhla maqondana nomklamo wocwaningo izama ukuveza ngokucacileyo ukubaluleka kohlelo okumele lwenziwe uma umuntu enza ucwaningo. Ngakho-ke lesi sahluko siveza ipharadayimu yomhumusho esetshenziswe kulolu cwaningo, ubunjalo botho

noma isimo socwaningo, izindlela zokuqoka abahlanganyeli, izindlela namathuluzi okuqoqa ulwazi okuyinhlolelwazi esakuhlekela kanye nendlela yokuqoqa ulwazi ngokuhlala ubukele, bese kuchazwa nenkambiso elungileyo yocwaningo.

4.2. IPHARADAYIMU YOCWANINGO (*RESEARCH PARADIGM*)

Uma umuntu enza ucwaningo, ziningana khona izingxenye ezisemqoka okumele azibuke futhi aziqaphelisise ukuze ucwaningo luphumelele. Eyodwa yalezi zingxenye ibizwa ngokuthi ipharadayimu. U-Weaver no-Oslon (2006, p.460) baveza ukuthi “amapharadayimu angamaphethini ezinkolelo kanye nokwenza okuqondisa ukuhlolwa kumkhakha othile wemfundo aletha izipopolo, nezizinda kanye nezinqubeko okusetshenziswa ophenyweni” (*paradigms are patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished*). Kanti-ke u-Taylor, u-Kermode kanye no-Roberts (2007, p.5) banikeza enye incazelo elulana ethi “ipharadayimu iyindlela ethize nenobuchwepheshe yokubuka into noma isimo”. Lokhu kube sekusho ukuthi umcwaningi nomcwaningi kumele abe nayo ipharadayimu ayisebenzisayo ukuze akwazi ukwenza ucwaningo oluqondile kanye nazokwazi futhi ukuyisebenzisa ekuhleleni ulwazi aluqoqile maqondana nalowo msebenzi.

U-Bertram no-Christiansen (2010) bathula amapharadayimu amathathu amqoka, iphost-phosithivisti (*Post-positivist*), ikhrithikhali (*Critical*) kanye nepharadayimu yomhumusho (*Interpretivist*). Ngokuqhubekayo, u-Bertram no-Christiansen (2010) baveza ukuthi iphost-phosithivisti ihlose ukunika incazelo, ukuqonda, kanye nokuqagela izimo zemvelo kanye nenhlalo, lokhu kuvame ukusebenza kahle ocwaningweni olubanzi kakhulu.

U-Bertram no-Christiansen (2010, p.26) baphinde baveze ukuthi “ikhrithikhali pharadayimu ibuka iqiniso njengento eyakheke ngesimo senhlalo, sezepolitiki, sezamasiko, sezomnotho kanye nobunye ubukhuphekhuphe (*dynamics*), yona-ke ihlose ukuhlulaza, iguqule bese ikhulula”.

Kulolu cwaningo ngikhethe ukusebenzisa ipharadayimu yomhumusho ukuze ngikwazi ukuveza futhi ngakhe umqondo ngemiphumela yocwaningo okanye ngolwazi oluqoqiwe. U-Walsham (1993) uqagulisa ngokuthi kwipharadayimu yomhumusho awekho amathiyori ashaya emhlohlweni okanye nangashayi emhlohlweni kodwa kumele akalwe ngokwendlela aheha ngayo kumcwaningi kanye nakulabo abambandakanyekayo ocwaningweni olufanayo. Ngokuka-Maxwell (1994) indlela yomhumusho iqonde ukuchaza kabanzi ngezizathu kanye nemiqondo ethile ecashe ngemuva kwezindlela zokuphila. U-Deetz (1996) uveza ukuthi ipharadayimu yomhumusho izama ukuqondisisa isimo-nto (*phenomenon*) kusetshenziswa umqondo abantu abazakhele wona. U-Reeves no-Hedberg (2003, p.32) baveza ukuthi “ipharadayimu yomhumusho igxile kakhulu esidingweni nasekubhekeni ukuhlela kwinzikandaweni (*context*)”. Ingakho u-Cohen, u-Manion no-Morrison (2007, p. 20) bethi:

Interpretive research is subjective, small-scale, and non-statistical, interprets individual specificities, aims to understand actions and meanings rather than causes, and focuses on micro-concepts such as individual perspectives, personal constructs or negotiated meanings.

Le pharadayimu yomhumusho yona inendaba nokukwazi ukuqonda umhlaba njengoba isuselwa kukadebona womuntu ngamunye. Kusetshenziswa ukuqonda kuqhudelana nezindlela nesikalo okufana nenhlololwazi okanye nokubhekisisa kwabahlanganyeli bocwaningo okuncike kakhulu ebudlelwaneni bomcwaningi kanye nocwaningo lwakhe. Ngakho-ke ngibone ipharadayimu yomhumusho ingena khaxa kulo msebenzi ngoba lolu cwaningo lucwaninga kabanzi ngalokho othisha abahlangabezane nakho emabangeni aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini ulimi lwesibili.

4.3. UCWANINGO LUBUNJALO BOTHO (*QUALITATIVE RESEARCH*)

Lolu cwaningo lufuna ukuthola ukadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela lwesiZulu ulimi

lwesibili. Ngakho-ke lolu cwaningo lumayelana nobunjalo noma ngesimo sikakadebona wothisha ekufundiseni kwabo. U-Sherman no-Webb (1988, p.84) baveza ukuthi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant's observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

Kulolu hlobo locwaningo lobunjalo botho okubalulekile ukuthi lubheka uluvo lwabahlanganyeli bocwaningo. Ngaleyo ndlela lulandela ukwenzeka kwezinto imihla ngemihla njengokubona kwalabo abakulezo zimo. U-Sherman no-Webb (1988) nabo njengabacwaningi bolimi bavumelana ngokuthi indlela yocwaningo lobunjalo botho iyona ngqo eshaya emhlohlweni malungana nocwaningo lwalolu hlobo. Lapha ngaxoxisana nothisha abahlezi besesimweni esisodwa futhi abaphila kuso esingashintshi sokuba abafundisi abafundisa ukufunda nokubukela esiZulwini ulimi lwesibili.

O-Straus benoCorbin (1990, p.17) babeka bathi ucwaningo lobunjalo botho luchazwa njenganoma uluphi ucwaningo olukhiqiza imiphumela engafaki ubungako futhi engavelanga ngezindlela noma ngemigudu efaka izibalo zokuthile noma izindlela ezifaka ukubala. Kanti-ke u-Johnson (1995) yena uveza ukuthi ucwaningo lobunjalo botho lona lufuna ukuthola ukuqonda okujulileyo ngalokho okucwaningwayo. Kube sekucaca ukuthi izindlela zobunjalo botho izona ezifanelekile uma umcwaningi efuna ukuqonda bese akha umqondo ophелеle maqondana nezimo zokufundisa kanye nokufunda uma kufundiswa isiZulu njengolimi lwesibili. U-Denzin no- Lincoln (2005, p. 3) bathi,

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the

self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.

U-Roberts (2007) uveza ukuthi ucwaningo lobunjalo botho luzama ukwakha umqondo kususelwa kukadebona womuntu ngamunye. Kanti u-Merriam (2009) uveza ukuthi umcwaningi osebenzisa ucwaningo lobunjalo botho usuke egxile ekuqondeni kabanzi ngemiqondo nencazelo abantu abazakhela yona. Lubheka ukuthi ngabe abantu bazakhela kanjani umqondo ngomhlaba abaphila kuwona kanye nokadebona wabo ngomhlaba.

Ngabe sengiqoka ukusebenzisa ucwaningo lobunjalo botho. Lokhu ngikwenze ngenxa yemibuzo-mgogodla okumele iphenduleke ngokutholakale ocwaningweni alwenza ezikoleni zamabanga aphansi esiyingini saseMlazi izikole ezixube izinhlanga. U-Neuman no-Roskos (2005) bathi amandla endlela yocwaningo lobunjalo botho ukuthi avumele umcwaningi ukuba azakhele isithombe esijulileyo kanye nesinithile ngalokho okwenzakalayo ngaleso simo asicwaningayo. Lokhu-ke kuchaza kona ukuthi njengoba lolu cwaningo lwalugxile ezimeni othisha abafundisa ngaphansi kwazo, ngasebenzisa lona ulwazi engangilutholile ukuzakhela isithombe esijulile nesinithile ngokadebona wothisha kanye namasu abawasebenzisayo ukufundisa ikhono lokufunda nokubukela.

4.4. UCWANINGO LWESIMO (CASE STUDY)

Ngabe sengikhethe ukusebenzisa ucwaningo lwesimo njengomklamo wocwaningo njengoba ucwaningo lumayelana nokadebona wothisha bamabanga aphansi abafundisa ulimi lwesiZulu ulimi lwesibili. U-Robson (2002) uthi ucwaningo lwesimo lugxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo. Lokhu kufakazelwa kahle futhi kucaciswa kahle u-Babbie no Mouton (2004, p.640) uma bethi;

A case study research is an intensive investigation of single unit. This unit ranges from individual people, families, communities, social groups, organisations and institutions to events, roles and relationships and countries and nations.

Umcwaningi lapha usuke ehlose ukubambisisa ubunjalo bokadebona kanye nemicabango yabahlanganyeli bocwaningo esimeni esithile (Cohon, Manion noMorrison, 2007). Indlela yocwaningo lwesimo iyona eyasetshenziswa ekuqondeni kanye nasekutholeni umqondo wangempela maqondana nokadebona wothisha bamabanga aphansi ekufundiseni ulimi lwesiZulu njengolimi lwesibili. Lokhu umcwaningi ukusho ngoba phela lolu cwaningo lubheke ngqo kwisimo esisodwa esibhekana nothisha. Lokhu kusekelwa u-Bertram no-Christiansen (2010) uma beveza ukuthi ucwaningo lwesimo luwucwaningo olugxile ekubukeni isimo esisodwa noma umuntu munye noma iqoqo labantu abaxhumanayo ngandlela thize okungaba; othisha, abazali, othishanhloko noma abafundi.

Kanti u-Cohen, u-Manion no-Morrison (2011) baveza ukuthi ucwaningo lwesimo lunika ingqayizivele yesibonelo ngobunjalo bezempilo kwabantu ezimweni abaphila ngaphansi kwazo, lwenza abafundayo baqonde kangcono nangokucacile ngemibono kunokuba bethulelwe ngamathiyori okanye ngemigomo ethile ebekiwe. Kulolu cwaningo isimo sakhwe ngukuxhumana abanakho ababamba iqhaza ocwaningweni. Okuhlanganisa ababamba iqhaza kubenze babe yiqoqo ngukuthi bonke bafundisa ezikoleni zamabanga aphansi ezine ezisendaweni eyodwa yase-Merebank ngaphansi kwesiyingi saseMlazi. Bonke bangothisha abafundisa isiZulu ulimi lwesibili, abanye besifundisa ebangeni lesithupha kanti abanye ebangeni lesikhombisa. Isimo esasicwaningwa kulezi zikole ezine ezehlukahlukeno nothisha bazo siyafana njengoba kwakucwaningwa ngokadebona kanye namasu okufundisa kothisha ikhono lokufunda nokubukela. Lolu cwaningo lwahleleka ngendlela yokuthi bonke labo thisha abayisi-8 ababengabahlanganyeli, kwasetshenziswa amathuluzi afanayo ukuqoqa ulwazi kubona.

4.5. UHLELO LWEZINDLELA ZOKUQOQA ULWAZI (DATA GENERATION PLAN)

Imibuzo yokwakha uhlelo lokuqoqa ulwazi	Uhlelo lokuqoqa ulwazi
Lwaqoqwelani ulwazi?	Ukuphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni, ikhono lokufunda nokubukela kwisiZulu ulimi lwesibili, ezikoleni ezisemaphethelweni eningizimu yeTheku, eNingizimu Afrika.
Yiliphi isu lalolu cwaningo?	Ngasebenzisa amasu amabili okuqoqa ulwazi, ngaba nengxoxo nothisha besiZulu ngaphinde ngabavakashela emakilasini ngiyobabuka befundisa.
Obani noma yini eyaba umthombo wolwazi?	Kwasetshenziswa othisha abayisi-8 abafundisa isiZulu ulimi lwesibili.
Lungakanani ulwazi olwaqoqwa?	Kwenziwa inhlololwazi nothisha abayisi -8 kwabukelwa ababili befundisa.
Lwaqoqwa kuphi lolu lwazi?	Ulwazi lwaqoqwa kothisha ezikoleni ezisemaphethelweni eningizimu yeTheku, endaweni ebizwa ngokuthi kuse-Merebank ngaphansi kwesiyingi saseMlazi.
Lwaqoqwa izihlandla ezingakhi ulwazi?	Uthisha ngamunye waba nengxoxo nomcwaningi kanye. Ababili ababukelwa befundisa nabo kwaba kanye.
Lwaqoqwa kanjani lwazi?	Ngaqoqa ulwazi ngokusebenzisa ithuluzi lokuqoqa ulwazi ngokuhlala abukele kanye nolwenhlololwazi esakuhleleka lapho ayeqopha khona ingxoxo ngesiqophamazwi.
Ukusekela indlela	Ngisebenzise indlela yokuqoqa ulwazi ngenhlololwazi

eyasetshenziswa ngesikhathi kuqoqwa ulwazi.	kanye ngokuhlala ubukele. Lezi zindlela ziqokwe ngenxa yokuthi ngifuna ukuthola kabanzi ngokadebona wothisha kanye namasu abawasebenzisayo ukufundisa isiZulu. U-Denscombe (2004, p.136) uthi ngenhlololwazi kungaqoqwa ulwazi olujulileyo kanye nolunomsoco, olwazini oluqoqiwe kungatholakala ukuqonda okuseqophelweni eliphezulu. Kanti u-Bertram kanye no-Christiansen (2010) baveza ukuthi ukuqoqa ulwazi ngokubuka kumele umcwaningi avakashele esikoleni noma egumbini lokufundela afike azibonele ngawakhe ukuthi ngabe kwenzekani futhi kusetshenzwa kanjani.
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4.6. IZINDLELA ZOKUQOQA ULWAZI (*DATA GENERATION METHODS*)

U-Mouton (2003) uthi inhloso enkulu ekuqoqeni ulwazi ocwaningweni ukuthola inkinga okanye udaba lolo umcwaningi asuke ecwaninga ngalo noluyilukuluku enhliziweni nasemqondweni wakhe. U-Ellenwood (2007, p.21) yena ubeka athi:

Data collection steps involve setting boundaries for the study, collecting information through observation, interviews, documentary data collection such as diaries, photographs, official documents, newspaper articles and visual materials, and establishing the protocol for recording the information.

Ngakhetha ukusebenzisa lezi zindlela ezilandelayo ukuqoqa ulwazi maqondana nalo msebenzi: indlela yenhlololwazi esakuhleleka (*semi-structured interview*) kanye nokuqoqa ulwazi ngokuthamela (*observation*). Lezi zindlela zokuqoqa ulwazi ziyahambisana kahle nepharadayimu yomhumusho kanye nendlela yocwaningo lobunjalo botho ikhwalithethivu kanye nocwaningo lwesimo okusetshenziswe kulolu cwaningo. Lezi zindlela zokuqoqa ulwazi engaziqoka zaba usizo kakhulu futhi zakwazi

ukuvukuza ulwazi oluhle kanye nolunothile olwakwazi ukuphendula imibuzo-mgogodla yomsebenzi walolu cwaningo. Lokhu kwase kuphinda kungisiza ukuthola imbangela yakho konke okuyimiphumela yocwaningo.

4.6.1. INHLOLOLWAZI ESAKUHLELEKA (SEMI-STRUCTURED INTERVIEWS)

Inhlololwazi iyithuluzi eselisetshenziswe kakhulu ekutholeni ukadebona wabantu abasuke beqondiwe kanye nendlela ababuka ngayo izinto kanye nemizwa yabo ngezinto ezenzekayo neziyiqiniso (ku-Fontana no-Frey, 2005). Kanti-ke u-Denscombe (2004, p.136) ube esephakamisa lobu buhle obulandelayo maqondana nenhlololwazi. Ngenhlololwazi kungaqoqwa ulwazi olujulileyo kanye nolunomsoco. Olwazini oluqoqiwe kungatholwa ukuqonda okuseqophelweni eliphezulu, mancane kakhulu amathuluzi adingekayo uma wenza inhlololwazi. Inhlololwazi inikeza abahlanganyeli noma abaphendulayo ithuba lokwandisa imibono yabo. Inhlololwazi inikeza abahlanganyeli ithuba lokuveza imibono kanye nemizwa yabo ngalokho abacabanga ukuthi kusemqoka. Okokugcina ukuthi inhlololwazi inikeza ithuba lokuhlela indlela okubuzwa ngayo ngenhloso yokuthuthukisa ulwazi. U-Borg (2005, p. 227) uveza ukuthi:

A useful protocol for conducting interviews would include instructions to the interviewer (opening statements); the key research questions to be asked; probes to follow key questions; space for recording the interviewer's comments; and space in which the researcher records reflective notes.

Ngakho-ke ngenxa yokuqonda ngokucacileyo ubuhle benhlololwazi obubalwe ngenhla, umcwaningi wabe esenquma ukusebenzisa inhlololwazi esakuhleleka ekutholeni ukadebona wothisha bamabanga aphantsi ekufundiseni isiZulu ulimi lwesibili. Lolu cwaningo lwenzelwa ezikoleni ezisendaweni yase-Merebank ngaphansi kwesiyingi saseMlazi. Uthisha ngamunye wanikezwa imizuzu engama-30 ukuba aphenidule ngokukhululeka imibuzo ayeyibuzwa ngesikhathi senhlololwazi. Ngesikhathi

kuqhubeka inhlololwazi kwakunesiqophamazwi okuyisona esasiza ekuqopheni lokho okushiwo abahlanganyeli bocwaningo. Ngesikhathi kuqhubeka ingxoxo phakathi kuka mcwaningi kanye nomhlanganyeli kwakwenzeka kube khona imibuzo equbukayo kumcwaningi maqondana nezimpendulo zomhlanganyeli. Ngakho-ke ngangipholisi maseko ngangivele ngiyibuze leyo mibuzo ukuze ngicaciseleke lapho ngingacaciseleki khona nalapho ngingaqondi kahle khona ngangibuzisiza. Lokhu ngangikwenza ngenhloso yokugwema ukuzicabangela ukuthi umhlanganyeli ubeqonde ukuthini ngesikhathi ekhipha amazwi athile kanti cha umhlanganyeli ubeqonde ukusho okunye.

Ngabe sengilalela ngibhala phansi enjengoba enjalo wonke amazwi noma ingxoxo eyayiqhubeka phakathi komcwaningi kanye nomhlanganyeli ngesikhathi senhlololwazi futhi ngisebenzisa isiqophamazwi. Iningi labahlanganyeli lakhombisa ukulithakasela leli thuba lokuthi babe nesikhathi lapho khona bethulula okusezinhliziyweni ngokuxoxa nomcwaningi nakuba yayikhona imibuzo eyayihleliwe. Abanye abahlanganyeli babekhuluma ngendlela yokuthi baze baphendule neminye imibuzo ebebengakayibuzwa ngenxa yokuthi phela ukumnika ithuba umuntu lokukhuluma futhi ungamniki imibandela. Lokhu-ke kwakwenziwa ukuhleleka kahle kwemibuzo ekhulula umhlanganyeli ukuthi aphenndule ngokwanele enaso nesikhathi esanele. Imiphumela nolwazi olwatholakala yikhona okuwubufakazi bokuthi le nhlololwazi esakuhleleka yayihleleke kahle kakhulu yakwazi ukuvukuza ulwazi olunomsoco.

4.6.2. UKUQOQA ULWAZI NGOKUTHAMELA (*OBSERVATIONS*)

U-Bertram kanye no-Christiansen (2010) baveza ukuthi ukuqoqa ulwazi ngokubuka kusho ukuthi umcwaningi kumele avakashele esikoleni noma egumbini lokufundela afike azibonele ngawakhe ukuthi ngabe kwenzakalani. Lapho-ke umcwaningi uthola ulwazi lunjengoba lunjalo ngoba ubhala ngento azibonele yena mathupha. Nakulolu cwanningo ngiqoke ukuthi kumele ngiziyele mathupha ezikoleni ukuze ngizibonele ukadebona wothisha ngesikhathi befundisa emakilasini, ngihlezi phansi ngibukela ukuthuthuka kwesifundo leso. Ngabe sengithola ulwazi oluqondile kanye nolukholakalayo ngoba ngizibonele mina lokho okwenzekayo emakilasini. U-Cohen,

no-Manion kanye no-Morison (2007) baveza ubuhle bendlela yokuqoqa ulwazi ngokuhlala ubukele lapho bethi le ndlela ivumela umcwaningi ukuba abukele indlela abahlanganyeli abenza ngayo izinto nendlela abaxhumana ngayo. Le ndlela iphinde ivumele umcwaningi ukuba aqaphelisise lokho okwenzakalayo nobunjalo besimo kube ubufakazi abubonayo, kusiza ukuqinisa nokulekelela ezinye izindlela zokuqoqa ulwazi, kuhlolisise ulwazi olutholakele kweminye imithombo okuqoqwe kuyo ulwazi kanti futhi lezi zindlela zokuhlala ubukele zingamathuluzi anamandla kakhulu ukuvumbulula nokuthola umsoco wesimo esicwaningwayo. U-Bertram kanye no-Christiansen (2010) nabo bafakazela ubuhle bale ndlela ngokuveza ukuthi Ukuqoqa ulwazi ngokubuka kwenza umcwaningi aqoqe ulwazi ngezinto eziningi ezenzakalayo okubalwa; ukuhleleka kwesikole okanye ikilasi, isimo sezakhiwo namathuluzi kanye nezinkundla zokudlala abafundi, ukuxhumana phakathi kwabasebenzi kanye nabafundi kanye nomphakathi ozungeze isikole, indlela kanye namasu asetshenziswayo ukufundisa izingane emakilasini, kanye nokuxhumana okwenzekayo kusetshenziswa amaphimbo okanye ulimi-buthule phakathi kothisha nabafundi ngaphakathi ekilasini.

Ngabe sengiqoka ukusebenzisa leli thuluzi lokuqoqa ulwazi ngokuhlala ubukele ngenhloso yokufuna ukuthola ukuthi ngabe konke okushiwo othisha ngesikhathi senhlolwazi kwabe kuyiqiniso yini. Yingakho ngavakashela ezikoleni ukuze ngikwazi ukuqhathanisa ukuthi ezimpendulweni zonke zenhlololwazi ikhona kuphi okwenzeka ngempela. Ngakuthola ukukholeka kokuningi kwalokho okwakushiwo abahlanganyeli. Ngabe sengithola isiqiniseko sokuthi ngihlaziye lonke lolu lwazi oluqoqiwe ngamathuluzi amabili ahlukeni kodwa imiphumela ikhombe izinto ezithi azifane nje kakhulu. Lolu lwazi lwahlaziywa lwahunyushwa ngendlela ngenxa yaleli thuluzi elaletha isiqiniseko solwazi olwalutholakele.

4.7. INGCINGANE YENKAMBISO ELUNGILEYO (*ETHICAL CONSIDERATIONS*)

Ngabhala izincwadi ezicela imvume yokwenza lolu cwaningo okuyilezi; eqondene noMnyango Wezemfundo (KZN), othishanhloko bezikole eziqokelwe ucwaningo,

othisha abaqokelwa ukuba abahlanganyeli bocwaningo. Incwadi ngayinye yabe iqinisekisa ukuthi lolu cwaningo alunabo ubungozi futhi konke umcwaningi akudalulayo akusoze kwasetshenziselwa ukumfaka ogibeni. Imvume yokwenza ucwaningo yatholakala kubo bonke ababalwe ngenhla. Ngesikhathi sokuqoqa ulwazi ngokuthamela, umhlanganyeli akumele azame ukushintsha indlela ahlezi efundisa ngayo kodwa kumele afundise ngendlela ayejwayele nakhululekile ukuyisebenzisa. Abahlanganyeli abazange baphazamiseke emsebenzini wabo wesikole futhi ucwaningo alwenziwanga ngesikhathi sesikole ngaphandle kwalolo suku olwaba lunye lapho umcwaningi ayongena ekilasini abukele uthisha efundisa ngakho izinhlelo zesikole zokufunda nokufundisa azange ziphazamiseke.

Ngabe sengazisa abahlanganyeli ukuthi ulwazi olutholakele luyohunyushwa luhlaziywe kubhalwe umqulu, lo mqulu wocwaningo uyobe sewufakwa ezikhungweni zemitapo yolwazi kanye nakwi-inthanethi. Lokhu kusho ukuthi abanye ababhali abasazobhala imiqulu ehlukahlukene bangawusebenzisa lo mqulu. Ngakho-ke abahlanganyeli bathola isiqiniseko esibhalwe phansi ukuthi imininingwane yabo okubalwa amagama nezibongo kanye nezikole abasebenzela kuzo ngeke kwadalulwa kuyohlala kuyimfihlo phakathi komcwaningi kanye nabahlanganyeli. Amagama abahlanganyeli baqanjwa ngokuthi UThisha-1, UThisha-2, njalonjalo kanti izikole zaqanjwa ngokuthi isikole A, isikole B njalo njalo.

U-Denzin kanye no-Lincon (2005) bathi bonke abahlanganyeli bocwaningo kumele baziswe ngokuthi uma bezibophezela ekuhlanganyeleni kulolu cwaningo lokho bazokwenza bevolontiya futhi banalo lonke ilungelo lokuhoxa uma bezizwa kanjalo. Maqondana nesibopho, umcwaningi uzothatha isibopho ngokugcwele maqondana nothisha abazobe bengabahlanganyeli bocwaningo. U-Gravetter kanye no-Forzano (2003, p.59) bathi abahlanganyeli banelungelo lokulindela inhlonipho kanye neqiniso kumcwaningi, kanti futhi umcwaningi kumele aziphathe ngokwemigomo yocwaningo ngaso sonke isikhathi maqondana nabantu abathintekayo kucwaningo.

Nami-ke ngazibophezela ekugcineni imininingwane yabahlanganyeli bocwaningo iyimfihlo ngaphansi kwanoma isiphi isimo.

Ngaphinde ngafaka isicelo semvume ekomidini lasenyuvesi yaKwaZulu-Natali ebhekele inkambiso elungileyo yocwaningo. Ngabe sengithola isitifiketi sokuqoqa ulwazi kubahlanganyeli bocwaningo. Ngaphinde ngafaka isicelo semvume yokwenza lolu cwaningo eMnyangweni WezeMfundo kwaZulu-natali. Nalapho futhi ngathola incwadi eyimvume eyangigunyaza ukwenza ucwaningo ezikoleni. Zonke izincwadi zezimvume zinanyathelisiwe kulo mqingo njengezithasiselo.

4.8. UKUHLOLWA KWAMATHULUZI OCWANINGO (PILOTING THE RESEARCH INSTRUMENTS)

Lolu cwaningo lwenziwe ezikoleni ezine, esikoleni ngasinye kwathathwa othisha ababili njengabahlanganyeli. Njengalokhu ngifundisa esikoleni samabanga aphansi okwakungesabomdabu waseNdiya lapho kufundiswa khona isiZulu ulimi lwesibili, esinye sezikole ezisetshenzisiwe kube ileso umcwaningi asebenza kuso. Ukusetshenziswa kwesikole kungenxa yokuthi ngisebenza kuso kwenziwe ngenhloso yokuvivinya amathuluzi ocwaningo. Amathuluzi okuqoqa ulwazi asetshenzisiwe kube inhlololwazi esakuhleleka kanye nokuqoqa ulwazi ngokuhlala ubukele. Ngiquke ozakwethu engifundisa nabo isiZulu ulimi lwesibili ukuba babe ngabahlanganyeli benhlololwazi yocwaningo. Lesi sivivinyo cwaningo senziwe ngenhloso yokuthola ukuthi ngabe ucwaningo lwangempela luzoba impumelelo yini uma kusetshenziswa la amathuluzi.

Njengoba ngisebenzisa ithuluzi lenhlololwazi nje, lokhu kusho ukuthi kunemibuzo ethile eyabe ihleliwe ihlelwe abahlanganyeli ukuba bayiphendule. Lokhu kwakwenzelwe ukubona ukuthi ngabe izimpendulo ezizonikwa abahlanganyeli ngabe zizokwazi yini ukuba usizo ocwaningweni futhi ngabe zinikeza ulwazi oluzophendula imibuzo-mgogodla yocwaningo. Lokhu kuvivinya imibuzo yocwaningo eyabe ihleliwe kwangisiza kakhulu. Lokhu ngikusho ngoba phela othisha baphendula imibuzo yabo kahle kakhulu. Banikeza ulwazi olunothile kakhulu maqondana nokuxazulula inkinga

eyathulwa umcwaningi kulo msebenzi. Lokhu kwaholela ekutheni ngithathe isinqumo sokuthi nakuba labo thisha bebesetshenziswa njengengxenywe yokuvivinya ucwaningo kodwa ngenxa yezimpendulo zabo kwase kubonakala ukuthi kuhle basale sebeqhubeka nokuba yingxenywe yocwaningo. Lokhu ngakwenza ngenxa yokuthi vele labo thisha bafundisa sona isiZulu ulimi lwesibili. Okunye ukuthi labo thisha balufanele lolu cwaningo ngenxa yokuthi omunye ufundisa ibanga lesithupha kanti omunye ibanga lesikhombisa. Lawa mabanga womabili vele iwona engigxile kuwona kulo msebenzi wocwaningo.

Kulolu hlobo lwamathuluzi ocwaningo, ngifunde izindlela zokukwazi ukulandelisa imibuzo equbukayo maphakathi nengxoxo kodwa futhi ngibe ngigade ukuthi ngingabe sabahlala emlonyeni abahlanganyeli bami ngemibuzo engahle ibadidise. ngiqaphele ngafunda nokuthi uma imibuzo yocwaningo iminingi kakhulu, uthi eyoqeda, abahlanganyeli basuke sebekhathele bengasaphenduli ngomfutho nangomdlandla abaqale ngawo ngesikhathi beqala bephendula. Ngenxa yalokho ngibe sengithatha isinqumo sokuyiphungula imibuzo yami eminye ngokuyihlanganisa ukuze ingabi miningi kakhulu.

4.9. IZINDLELA ZOKUQOKA ABABAMBA IQHAZA (*SELECTION OF PARTICIPANTS*)

Lo msebenzi wasebenzisa indlela yokuqoka ngenhloso (*purposive sampling*) okuyiyona nqubo yokukhetha abahlanganyeli abanganikeza imininingwane ethembekile yesimo esicwaningwayo ngaphansi kwalolu cwaningo kanye nazokwazi ukudlulisa ukadebona owanele kanye nothi awufane nowamanye amalunga ekumeleni iqembu (Yin, 2003). Kanti-ke ngokuka Teddlie (2007) izindlela zokuqoka ngenhloso zifuna ukumbandakanya amalunga athile akhethiwe okanye izikhungo ukuba ziphendule imibuzo yocwaningo eyakhelwe kuleyo nhlosomfezo yesitadi. U-Ball (1990) (ku-Cohen, u-Manion no-Morrison, 2011, p. 157) yena uthi:

In many cases purposive sampling is used in order to access knowledgeable people, i.e. those who have in-depth knowledge about

particular issues, maybe by virtue of their professional role, power, access to networks, expertise or experience.

Njengalokhu lolu cwaningo lwalugxile ekuqoqeni ulwazi olujulile lwekhwalithethivu, isu lezindlela zokuqoka yilona elingena khaxa kulolu cwaningo ukuba lisetshenziswe ngoba lolu cwaningo lwaluhlose ukuqoqa ulwazi emalungeni ahlukahlukene ayengakwazi ukuxoxa ngokadebona nangolwazi lwawo olwanele futhi oluthi alufane. Lokhu ngikusho ngoba ngaqoqa ulwazi, kothisha ababili esikoleni ngasinye abafundisa isiZulu ulimi lwesibili ibanga lesikhombisa, ezikoleni ezine zamabanga aphansi, esiyingini saseMlazi, emaphethelweni eTheku. Ngaqoka ukusebenza ngale ndlela ngoba ngifuna ukuthola kabanzi ngokadebona wothisha abasezikoleni ezine ezahlukene, ababili befundisa ibanga lesithupha nelesikhombisa esikoleni ngasinye. Lokhu ngakwenza ngihlose ukuthola kabanzi imbangela yokadebona wothisha ngamunye kanye nezimo aphila ngaphansi kwazo okungenzeka ukuthi nazo zinesandla kulowo kadebona. Laba bahlanganyeli ngabaqoka ngoba ngithemba futhi ngikholelwa ukuthi ulwazi abanalo ekufundiseni isiZulu ulimi lwesibili luyoba usizo olukhulu ekuphumeleliseni lolu cwaningo.

4.10. UKUHLAZIYWA KOLWAZI (*DATA ANALYSIS*)

Uma kwenziwa ucwaningo kufika isikhathi laphe sekuthathwa lonke ulwazi oluqoqiwe maqondana nocwaningo ukuze luhlaziywe. Ngokuka-Miles kanye no-Huberman (1994, p.10) ukuhlaziywa kolwazi kuhlukene izigaba ezintathu ezenzeka ngesikhathi esisodwa; ukuqoqelwa ndawoye kolwazi, kanye nokuqhamuka nesiphetho ekuhloleni okuyiqiniso. Kulolu cwaningo ukuqoqwa kolwazi kuhlelwe ngokwemigudu kufakwe ngokwezigatshana kanye nezindikimba kulezi zigaba ezibalwe ngenhla. Ulwazi luhlaziywe ngokwemibuzo esakuhleleka yenhlololwazi eyakhiwe isuselwa emibuzweni ewumgogodla yocwaningo kanye nolwazi olutholakale ngendlela yokuqoqa ulwazi ngokubuka. Lokhu ngikusho ngoba phela u-Mouton (1996, p.176) uqagula ngokuthi ulwazi lungahlaziywa ngezindlela ezehlukeneyo kanti futhi lezo zindlela zingaholela ocwaningweni olwahlukahlukene olutholakele. Ngokuqhubekayo u-Mouton (2001)

uveza ukuthi umcwaningi kufanele aveze umhumusho kanye nesiphetho sokutholakele maqondana nobunjalo benkinga yocwaningo.

U-Cohen, u-Manion no-Morrison (2011) baveza ukuthi ukuhlaziywa kolwazi locwaningo lobunjalo botho kumbandakanya ukuluhlela, nokulumela kanye nokuluchaza lolo lwazi. Ngamafuphi nje, ukuzakhela umqondo ngolwazi maqondana nendlela abahlanganyeli abachaza ngayo izimo. Lolo lwazi luhlelwe ngezindlela ezithile, izindikimba, ngokohlobo olufanayo (*categories*) kanye nangezindlela ezejwayelekile (*regularities*). Ngakho-ke ulwazi oluqoqiwe maqondana nalolu cwaningo luhunyushwe lwahlaziywa ngokuncikene nemibuzo yocwaningo kanye nezinkinga ezincikene maqondana nocwaningo. Ngesikhathi kuhlaziywa lolu lwazi locwaningo kube sekuvezwa nobufakazi obucashweni ezimpendulweni zabahlanganyeli kwindikimba nendikimba ekhona esahlukweni sokuhlaziywa kolwazi.

4.11. IZIMO ZOKWETHEMBEKA (*ISSUES OF TRUSTWORTHINESS*)

Uma kwenziwa ucwaningo, kumele kwenziwe isiqiniseko futhi kuhlolwe ukuthi ngabe ulwazi oluqoqiwe luyiqiniso kanti futhi ngabe lungathembeka luphinde lunikeze ubufakazi obunika isiqiniseko sokwethembela kulo. I-Trustworthiness ikhonsepthe esetshenziswe uGuba kanye no-Lincoln (1994) maqondana nocwaningo lwesimo sotho. U-Burton no-Bartlett (2005, p.27) bathi, “*validity to the truthfulness, corrections or accuracy of research data.*” Lokhu okusho ukuthi uma kubukwa imiphumela yocwaningo ngokuthi iyiqiniso ngakho-ke nethuluzi locwaningo olusetshenzisiwe kumele lihambisane nemiphumela ethathwa njengeyiqiniso.

Ngakho-ke ngizoveza ubufakazi obususelwa kokutholakele ngesikhathi socwaningo. Indlela eyiyonayona kuzoba eyokuletha incazelo ephelele yokuthi ngabe ulwazi olutholakele beluqoqwe kanjani futhi lwahlaziywa kanjani kulo msebenzi. U-Punch (2010) ube esvela nenye indlela yokubuka ukuthembeka kolwazi. Le ndlela iyona encike kakhulu endleleni yokuhlaziya egcizelela indlela yokugcina yokuchaza iphinde igagule ukuthi umcwaningi uyakwazi ukwakha umqondo ekuhlaziyeni akwenzile kususelwa olwazini olutholakele.

U-Corbetta (2003, p.18) uqinisekisa ukuthi “*the degree to which a given procedure for transforming a concept into a variable produces the same results in tests repeated with the same empirical tools (stability) or equivalent ones (equivalence)*.” Ngamanye amagama ngenkathi kusetshenziswa indlela ethembekileyo yokuqoqa ulwazi futhi yingenkathi izonikeza ukutholakala kwemiphumela emihle futhi ethembekile kanye nezophumelelisa ucwaningo. Ukusetshenziswa kwamathuluzi angathembakalanga kuzokhiqiza umthamo wemiphumela ehlukehlukehene ngaso sonke isikhathi esetshenziswa (Anderson, 2002). Ngakho-ke umbuzo ongavela ungathi sikwazi kanjani ukubona ukuthi ucwaningo lufanelekile na? “*Different terms have been adopted such as, worthy, plausible, credible, confirmable, trustworthiness, relevant*” (Winter, 2000, p.7).

Ngakho-ke njengalokhu lolu cwaningo lusebenzisa inhlololwazi esakuhleleka kanye nokuqoqa ulwazi ngokubuka, ngisebenzise isiqophamazwi kanye namaphepha engabhala kuwo lokho engakubonayo ngesikhathi socwaningo. Amakhasethi kanye nomqulu walokho okuqoshwe phansi kugcinwe endaweni ephephile njengobufakazi bokuqoqwa kolwazi. Ukuqinisekisa ukwethembeka, abahlanganyeli banikezwa amazwi abo eseqoshwe phansi ukuze bahlole ukuthi ngabe lokhu okubhalwe phansi yiwo ngqo yini amazwi abo abawashilo ngesikhathi senhlololwazi. Abahlanganyeli babe sebesayinda ekugcineni njengobufakazi bokuthi bawuhlolile lo msebenzi futhi lokhu okubhaliwe kuphume kubo.

4.12. ISIPHETHO SESAHLUKO

Lesi sahluko sesine sixoxe ngemiklamo yezindlela zocwaningo ezilandeliwe ukuze lolu cwaningo lube impumelelo. Lokhu kusuke kukulungiselela ukuthi ukwazi ukuqoqa kahle ulwazi oludingwa ucwaningo. Izindlela zocwaningo ezibalulwe kulesi sahluko ziveze ngokusobala ukuthi lolu cwaningo lwenziwe kanjani kusukela esigabeni sokuqala kuze kuyoba esokugcina. Isahluko esilandelayo sesihlanu sethula konke okutholakela ngesikhathi umcwaningi eqoqa ulwazi kwabe sekuyahunyushwa

kukhonjiswa nobufakazi okungamazwi abahlanganyeli kanye nalokho umcwaningi akuthole eqoqa ulwazi ngokubukela othisha befundisa.

Isahluko 5

OKUTHOLAKELE: IZINGQINAMBA NAMASU OTHISHA EKUFUNDISENI ISIZULU ULIMI LWESIBILI

5.1. ISINGENISO

Lesi sahluko sona sethula okutholakele ocwaningweni olwenziwe kusetshenziswa inhlololwazi esakuhleleka kanye nokuqoqa ulwazi ngokuthamela. Lesi sahluko siveza nobufakazi balokho okutholakele ngokucaphuna amazwi abahlanganyeli lapho bephendula imibuzo engxoxweni yenhlohlolwazi ababenayo nomcwaningi. Lonke ulwazi olutholakele luhlelwe ngokwezindikimba ezintathu kanye nezihlokwana eziyisi-7 ezethulwe kwithebula ngezansi.

Izindikimba	
1. Ukungeneli kwezinsizakufundisa zesiZulu kanye nothisha	<i>Ukushoda kwezincwadi nezinye izinsizakufundisa</i>
	<i>Umthwalo omningi kothisha besiZulu</i>
2. Ukunganakwa kwesiZulu nabafundi abangenalo ulwazi oluyisisekelo lwesiZulu.	<i>Umthelela wesiNgisi ekungakwazini ukufunda imibhalo yesiZulu.</i>
	<i>Insilela yobandlululo ekufundisweni kwezilimi ezikoleni.</i>
3. Amasu othisha okufundisa nokuthuthukisa amakhono okufunda nokubukela.	<i>Ukufundisa ikhono lokufunda</i>
	<i>Ukufundisa ikhono lokubukela</i>
	<i>Ukusekeleka nokuthuthukiswa kothisha</i>

Lezi zindikimba ezingenhla kuzoxoxwa ngazo ngokujulileyo ngezansi lapho kuzovela khona umqondo opheleleyo eziwuqukethe.

5.2. UKUNGENELI KWEZINSIZAKUFUNDISA KANYE NOTHISHA BESIZULU

Izikole eziningi ezixube izinhlanga, yilezo ezazikade zaziwa njengezabomdabu waseNdiya, ezabeLungu kanye namaKhaladi ezisezindaweni zasemadolobheni okanye ezisondelene nedolobha. Kulezi zikole ulimi lwesiZulu lufundiswa ikakhulukazi luwulimi lwesibili. NgokukaTaHFuZwe lolu limi lubizwa ngolokuqala lokwengeza. Lokhu kusuke kushiwo ngenxa yokuthi kufundwa isiNgisi njengolimi lokuqala noma lwebele. Ucwango olwenziwe kulezi zikole luveze ukuthi othisha abafundisa isiZulu ulimi lwesibili babhekene nengwadla yokuntuleka kwezinsizakufundisa kulolu limi. Kanti kwasanabo othisha bayashoda kulezi zikole.

5.2.1. Ukushoda Kwezincwadi Nezinye Izinsizakufundisa.

Njengoba kubaluliwe ngenhla inkinga ebhekene nezikole ezifundisa isiZulu ulimi lwesibili ukuntuleka kwezinsizakufundisa. Azandile izinsiza kufundisa okubalwa kuzo izincwadi zesiZulu ulimi lwesibili kanye namaphephandaba angasetshenziswa izingane ukulolonga ikhono lazo lokufunda. Nakuba eziningi izikole zinayo imitapo yolwazi okanye yezincwadi, kuyo leyo mitapo yezincwadi izincwadi zesiZulu ulimi lwesibili azibonwa. Lesi simo sidalwa ukuthi isiZulu ulimi lwesibili asinaso isikhathi eside sifundwa kulezi zikole. Izikole eziningi ziqale ukufundisa lolu limi eminyakeni engevile kwemihlanu lapho UMnyango WezeMfundo uphakamise ukuthi kumele nakanjani lufundiswe lolu limi. Kuphinde kuzoba inkinga yokushintshashintsha kwekharikhulamu, uTaHFuZwe uqale eminyakeni emibili edlule kulawa mabanga ahlanganyele ocwango, ibanga lesithupha nelesikhombisa. UThisha wesi-5, webanga lesikhombisa wafakaza wabeka wathi:

Asinazinsiza kufundisa kufanele uzicabangele wena ukuthi utholani lapho uyithola khona, size sisizakale kuma-clusters nakhona esithi uma sihlangeke bese uyathola ukuthi oh.... Nakho okuye kugcine sewukuthwebulelwe abanakho khona, kube naye lowo uyitholile incwadi lapho eyithole khona aniphathele nihlangane bese

nyasizana, kulapho nje kunaleyo nkinga enjalo la kulesi sikole engikusona njengamanje.

Kanti Uthisha wesi-3, webanga lesikhombisa wafakazela lokhu ngokuthi:

Mina bengingafisa nje ukuthi kusukela ebangeni lokuqala abafundi babe nazo izincwadi abazofunda ngazo ulimi lwesiZulu njengolimi lokwengeza. Ngoba okwamanje inkinga esisabhekene nayo ukuthi izincwadi azikakabi bikho kahle ezingasiza izingane. Nakumtapo wolwazi uma beya khona abafundi abazitholi izincwadi zesiZulu zokuthi bafunde.

Uthisha wesi-7, webanga lesithupha waphinde naye wavumelana nale nkinga ebalulwe ozakwabo, ngokukhipha naye okusenhlizweni yakhe ngalolu daba. Ngamucaphuna lapho ethi:

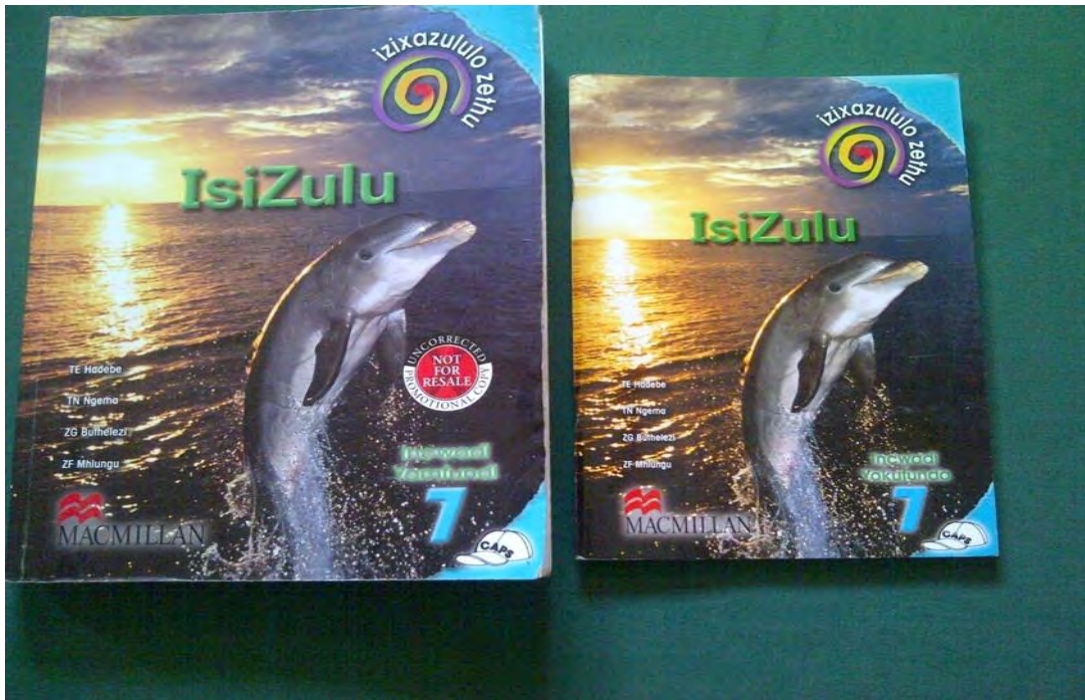
Zikuphi-ke izincwadi ngoba azikho, simane sisebenzise eze-Home Language sibe sifundisa i-Second Language. UHulumeni usinikeze i-document le u-CAPS, wangabhekelela ukuthi izikole vele azinayo imali etheni, ezinye uthe uHulumeni izikole akungakhokhwa kuzona, zizoyithathaphi-ke yonke leyo mali izikole ukuthi zifune izinsiza ezizokwazi ukusiza ukubhekana nomfundi ngqo... Lezo zincwadi asinazo ezikoleni kuselokhu kuyinselele ngempela ikakhulukazi la olimini lwesiZulu. Kwezinye izifundo zikhona uthisha uze aphoqelege ukuthi akathathe mhlawumbe kolunye ulimi abese uyashintsha-ke abhale ehlisele kuze kufike la ezingeni lesiZulu ulimi lwesibili. Kona kuyenzeka kodwa kusenzima.

Ngaphinde ngathola ithuba lokuvakashela othisha emakilasini abo ukuyoqoqa ulwazi ngokuhlala phansi ubukele okanye ngokubukela. Ngangifika ngosuku lapho othisha befundisa ikhono lokufunda nokubukela. Ngezansi ngiveza isithombe sika TaHFuZwe

osetshenziswa nolawula ukufundisa kothisha besiZulu engawubona uthisha efike nawo ekilasini.



Lesi sithombe esilandelayo sona esencwadi engayifika kulona leli kilasi engangilivakashele. Lena enye yezincwadi zolimi lokuqala kumbe lwebele ezisetshenziswa othisha lapho bakha isifundo sosuku nosuku futhi becaphuna kuyona nolwazi abazoluthululela abafundi. Uma uyibhekisisa le ncwadi ibhalwe umbhalo othi (*uncorrected*) okungukuthi ayihloliswanga kungenzeka inamaphutha angalungisiwe adluliselwa kubafundi enjengoba enjalo lokhu kukhinyabeza usiko lokufundisa.



Ngaphinde ngabona enye yezincwadi othisha abaye bayisebenzise uma bedinga ulwazi oluthile lapho befundisa ebangeni lesi-6. Le ncwadi eyesiZulu kodwa ulimi lwesithathu okanye ulimi lwesibili lokwengeza. Ububi bayo le ncwadi ukuthi yona ibhalwe ngesiZulu kanye nangesiNgisi. Ngakho-ke lokhu kube sekuphambana neziyalo esizithola kubaluleki besiZulu zokuthi sibokugwema ukusebenzisa isiNgisi lapho sisemakilasini esiZulu phecelezi (*code switching*). Le ncwadi eyolimi lwesibili lokwengeza kanti isiZulu kulesi sikole sisezingeni lokuqala lokwengeza, okunye okwesithathu okungixake kunakho konke ukuthi le ncwadi isidlulelwe isikhathi i-NCS kade yaphelelwa isikhathi akufanele ngabe isetshenziselwa ekufundiseni uTaHFuZwe. Lesi thombe esingezansi esayo le ncwadi engikhuluma ngayo.



Lokhu kuyahambisana nocwaningo lukaZulu (2010). UZulu (2010) ocwaningweni lwakhe wathola ukuthi ezinye zezinselelo othisha bezikole ezixube izinhlanga abafundisa isiZulu ulimi lwesibili ababhekana nazo ukungabi bikho kwezinsizakufundisa. Lokhu ukusho ngoba othisha baveza ukuthi ukushoda kwezinsizakufundisa okuyizincwadi ezisezingeni labafundi abafunda isiZulu njengolimi lwesibili kuseyinkinga enkulu. UZulu uqhuba athi izincwadi ezisetshenziswa othisha azihlabi esikhonkosini ngoba zihlelelwe abafundi abafunda isiZulu ulimi lokuqala kanti ezinye zihlelelwe abafundi abafunda isiZulu ulimi lwesithathu. Lezi zolimi lwesithathu-ke zona yilezi ezixube isiZulu nesiNgisi. UNkosi (2011) ngesikhathi enza ucwaningo evakashele esikoleni eqoqa ulwazi ngokuthamela, waqaphela ukuthi othisha abasebenzisi izinsizakufundisa ngokwanele ezizothuthukisa ikhono labafundi lokufunda okubhaliwe. Konke lokhu kwakwenziwa ukushoda kwazo izinsizakufundisa esikoleni. Uveza ukuthi ukubuka nje incwadi kanye nombhalo

ebhodini lokho akuvusi ilukuluku lokuthanda ukufunda ezinganeni. Kufanele othisha basebenzise phela izinto eziphathelene nobuchwepheshe besimanje njengemisakazo, omabonakude, amakhompiyutha njalo njalo, ukuze izingane zikuthande futhi zikujabulele ukufunda. Kanti u-Singh (2011) uthi izinsiza kufundisa ezibalulekile njengezincwadi zokufunda ezifanele kumele zinikezwe othisha.

Lolu cwaningo luyaveza ukuthi abukho ubufakazi obenele obukhomba ukuthi UMnyango WezeMfundo wafunza izikole nothisha ngomqulu ka-TaH FuZwe ube usulwakhile uhlelo lokuthi abashicileli bezincwadi namabhuku (*publishers*) bakhiqizele izikole izincwadi zesiZulu ulimi lwesibili. Othisha kulindeleke ukuba balandele imiyalelo kaTaH FuZwe kodwa bebe bengenazo izincwadi kanye namashadi angabasiza ekufundiseni lolu limi lwesibili. Lokhu-ke kube sekuphoqa othisha ukuba basebenzise izincwadi zesiZulu ulimi lokuqala kodwa bebe besifundisa njengolimi lwesibili. Lokhu kulimaza izingane ngendlela yokuthi bafundiswa isiZulu kusetshenziswa izincwadi ezingekho ezingeni labo njengabafundi abafunda isiZulu ulimi lwesibili. Lapha-ke kuyaye kube khona ukungqubuzana kanye nokungahleleki kahle emsebenzini wothisha ngenxa yalesi simo.

UMaphumulo (2010) ubalula ukuthi ocwaningweni lwakhe alwenza wathola ukuthi othisha banenkinga yokushoda kwezinsizakufundisa eziqondene nokufunda, ekubeni bebaningi ngokweqile abafundi ababafundisayo emakilasini. Lokhu kube sekwenza ukusebenza kothisha kube nzima ukufundisa ikhono lokufunda ngempumelelo. Lolu cwaningo lufakazelwa olwenziwa uPhajane (2012) olwaveza ukuthi othisha bathwele kanzima futhi banomsebenzi omningi ngenxa yokuthi izincwadi eziqondene nokufunda abafundi babengavunyelwe ukuya nazo emakhaya noma ngabe banikwe umsebenzi wasemakhaya. Uqhuba athi le nkulumo yakhe iqonde ukuveza ngokusobala ukushoda kwezinsiza kufundisa, ukungabi bikho kwesikhathi kanye namasu aphasile okufundisa ukufunda sekube nomthelela omubi isikole sonke maqondana nekhono lokufunda. Lolu cwaningo oluke lwenziwa ngaphambili noma lungahlabi esikhonkosini kodwa lufuze lolu okuxoxwa ngalo kakhulukazi kule ndikimba.

5.2.2. Umthwalo Omningi Kothisha BesiZulu.

Lolu cwaningo luphinde lwadalula enye inkinga othisha besiZulu ababhekene nayo ekufundiseni kwabo isiZulu ulimi lwesibili, okungukushoda kothisha besiZulu ezikoleni ezixube izinhlanga. Uthola ukuthi kwezinye izikole othisha abangamaZulu babili nje vo abafundisa isiZulu. Ngenxa yokuba mbalwa kothisha besiZulu kulezi zikole uthisha uzithola esefundisa inqwaba yamakilasi esiZulu. Othisha baveze ukuthi umthwalo abawunikezwayo ekufundiseni uthanda ukuba muningi kakhulu. Ngesikhathi ngivakashela othisha ezikoleni ezine ngathola ukuthi ezimbili zazo zinothisha ababili nje okuyibona abazi nabafundisa isiZulu. Lokhu-ke kwenza ukuthi labo thisha bafundise isiZulu kusukela ebangeni lokuqala kuze kuyofinyelele ebangeni lesikhombisa. Lapha ngicaphune uthisha wesi-4 lapho ethi:

IsiZulu ulimi lwesibili ngisifundisa kusukela ebangeni loku-1 kuya kwelesi-7, singathi nje wonke ama-grade.

Kanti Uthisha wesi-3, webanga lesikhombisa waveza awakhe amabanga awafundisa isiZulu wathi:

Ngifundisa kusukela kwibanga lesi-2 kuze kufike kwibanga lesi-7.

Uthisha wesi-5, webanga lesikhombisa naye ucashunwe emazwini akhe lapho afakazela lo mthwalo womsebenzi omningi abanawo njengothisha besiZulu, ebeka kanje:

Njengokuthi nje uthisha wesiZulu bekuyimi ngedwa bengisuka ka-grade 4 ngiya kwa-grade 7. Cabanga usuka nesiZulu amakilasini awu-4-4-4 uze uyofika kwa-grade 7....

Lokhu kuchaza ukuthi uthisha wesi-5 ngenhla ufundisa amakilasi ayi-16 esewonke. Lokhu-ke kube sekuveza ngokusobala ukuthi umsebenzi abanawo othisha uthanda ukuba muningi kakhulu ngenxa yokuthi ibona bodwa abaqonda lolu limi. Ukufundisa ulimi ngeke wakufanisa ke nokufundisa ezinye izifundo ngenxa yomsebenzi omningi

ulimi olunawo ikakhulukazi ohlolwayo. Lokhu kuvela ngenxa yokuthi ngokuka TaHFuZwe kunamakhono amane okumele afundiswe ithemu nethemu, okubalwa ikhono lokulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kanye nokusetshenziswa kolimi. Kuwo wonke lawa makhono kunokuhlola okuhleliwe okumele kwenziwe ukuze umfundi ezokwazi ukudlulela ebangeni elilandelayo. Ngezansi ngiveza isithombe engasishutha ku- TaHFuZwe ngenhloso yokuveza ubufakazi benkulumo yami maqondana nobuningi bomsebenzi wokuhlola abawenzayo othisha ibanga nebanga kanye nethemu ngayinye. Leli yithebula lohlelo lokuhlola eliba nemisebenzi ekanje kuwo wonke amathemu amane.

ITHEMU YOKU - 1					
Ibanga lesi-4		Ibanga lesi-5		Ibanga lesi-6	
Umsebenzi woku- 1	%	Umsebenzi woku- 1	%	Umsebenzi woku- 1	%
Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso	20	Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso / ukubamba iqhaza engxoxweni noma ukulingisa	15	Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso / ukubamba iqhaza engxoxweni noma engxoxweni	20
Ukufunda kuzwakale umbhalo ulungiselelwe	10	Ukufunda kuzwakale umbhalo ulungiselelwe	10	Ukufunda kuzwakale umbhalo ulungiselelwe.	15
Izakhiwo nezimiso zolimi engqikithini	15	Izakhiwo nezimiso zolimi engqikithini	15	Izakhiwo nezimiso zolimi engqikithini eni	15
Ukufunda ngokuqondisa indaba / okukhuluma ngokwamaqiniso / umbiko wezindaba	20	Ukufunda ngokuqondisa indaba / umbhalo oqukethe ulwazi	20	Ukufunda ngokuqondisa indaba / okukhuluma ngokwamaqiniso / umbhalo ongowokwenhlalo	10
ukucabanga ngezindaba/imbhalo efundwe ngokuzimela	10	ukucabanga ngezindaba/imbhalo efundwe ngokuzimela	10	ukucabanga ngezindaba/imbhalo efundwe ngokuzimela	10
Ukubhala isigaba ngalokho okumehele esebenzisa uhlaka/ukuchaza abantu esebenzisa uhlaka	25	Ukubhala isigaba : okungamaqiniso/ ukuchaza umuntu/umyalezo	30	Ukubhala izigaba ezintathu ezihambisana nendikimba yendaba.	30
Isamba	100	Isamba	100	Isamba	100
Umsebenzi wesi-2	%	Umsebenzi wesi-2	%	Umsebenzi wesi-2	%
Ukulalela aphinde anikeze imiyalelo/ukuhaya inkondlo noma iculo ngokuqondisa ngesikhathi ekusho.	20	Ukulalela aphinde anikeze imiyalelo echaza inqubo/ehaya inkondlo/iculo ngokuqondisa ngesikhathi ekusho	20	Ukulalela uphinde ukhulume ngezinkondlo	20
Ukufunda ngokuqondisa efunda umbhalo wemiyalelo/inkondlo/iculo	30	Ukufunda ngokuqondisa efunda umbhalo wemiyalelo/inkondlo/iculo	30	Ukufunda ngokuqondisa efunda umbhalo wemiyalelo/inkondlo/iculo	30
Izakhiwo zolimi noshintsho engqikithini	20	Izakhiwo zolimi noshintsho engqikithini	20	Izakhiwo zolimi noshintsho engqikithini	20
Ukubhala imiyalelo elula esebenzisa uhlaka/ inkondlo elula enohlaka	30	Ukubhala imiyalelo/okungamaqiniso/ inkondlo elula enohlaka	30	Ukubhala incazelo yenqubo esobala/ incazelo elula esebenzisa uhlaka/ukuchaza umuntu/into njll.	30
Isamba	100	Isamba	100	Isamba	100

SETHI LOKUQALA LOKWENGEZA AMABANGA

Lokhu ke kuthanda ukuba umthwalo omningana impela uma uthisha ezofundisa amakilasi amaningi njengokusukela ebangeni lesibili kuya kwelesikhombisa bese elindeleka ukuba awenze wonke lo msebenzi wokuhlola. Othisha bayaye bethi bebhokene nale nkinga yomsebenzi omningi namakilasi amaningi futhi baphinde baxakwe yile nkinga ebeyike yaxoxwa ngenhla yokungabi bikho kwezincwadi. Ngesikhathi bebukela kuTaHFuZwe ubatshela ukuthi kufanele benze lo msebenzi, baphinde bathwale ijoka lokufuna ukuthi bazowuthathaphi lowo msebenzi ngoba zingandile izincwadi. Lokho bese kubaphoqa ukuthi kufanele basebenzise izincwadi eziningi ezahlukahlukene zesiZulu ulimi lwasekhaya befuna ukulungiselela isifundo leso okumele basenze. Konke lokho kwenyusa umthwalo womsebenzi okufanele bawenze ngoba kuzofanele baphinde babolekane lezo zincwadi ezimubalwa zolimi lwasekhaya beyokwenza amakhophi emishinini yokugaya baphinde bagayele nabantwana.

5.3. UKUNGANAKWA KWESIZULU NABAFUNDI ABANGENALO ULWAZI OLUYISISEKELO LWESIZULU

Izikole ezazingama-*Model C*, ezivame ukufundisa isiZulu ulimi lwesibili zamukela abafundi abaNsundu ngenxa yoshintsho olwenzekayo eNingizimu-Afrika. Nokho-ke kwikharikhulamu yazo lezi zikole alukakabi bikho ushintsho olunakekela izidingo zabafundi abaNsundu ezibathathayo. Lokhu kugqama kakhulu uma kuziwa ezilimini nokufundiswa kwazo. Ukusetshenziswa kwesiZulu nokufundiswa kwaso kuseyinkinga kulezi zikole, lokho okwenza abafundi abaNsundu bangatholi ulwazi olwanele lwesiZulu okuwulimi lwabo lwebele. Kule ndikimba kucaciswa ngomthelela wesiNgisi kanye nensilela yobandlululo okukhinyabeza ukufundwa nokufundiswa kwesiZulu kahle.

5.3.1. Umthelela WesiNgisi Ekungakwazini Ukufunda Imibhalo YesiZulu.

Njengoba kubaluliwe kwisahluko sesibili, u-Houstone (2001) uveza ukuthi izingane eziningi zabaNsundu zithuthuleka kulezi zikole ezixube izinhlanga ezaziwa ngokuthi kwakungezama-*Model C*, kanti lezi zikole ziqhakambisa isiNgisi.

Lapha isiNgisi sifundwa siwulimi lwebele ngisho nabafundi abangamaZulu basifunda njengolimi lwebele. Futhi isiNgisi kusetshenziswa sona ukufunda nokufundisa kusukela ebangeni lokuqala kuya kwelesikhombisa. Lapho-ke isiZulu sifundwa siwulimi lwesibili okanye lwesithathu. UNkosi (2011) ube eseveza ukuthi le nkinga yokungafundwa ngendlela efanele kwesiZulu njengolimi lwebele kwabafundi ezikoleni zamabanga aphantsi naphezulu iba yinkinga kakhulu uma abafundi sebefika eMaNyuvesi bezosifunda njengolimi lwebele ngoba abafundi baba nenkinga yokusibamba kahle isiZulu eNyuvesi. Lapha kuvela izinkinga ezimbili, eyokuqala ukuthi abafundi bafika kulezi zikole bafunde isiNgisi njengolimi lwebele ekubeni bengamaZulu. Okwesibili ukuthi lona-ke ulimi lwabo, isiZulu esesenziwe ulimi lwesibili abasiqali ebangeni lokuqala. Kwezinye izikole kusukela ebangeni lokuqala bafunda isiBhunu njengolimi lwesibili. IsiZulu baze basiqale sebesebangeni lesine, lapho basiqala nje vele sekukuningi abangakufundanga okuyisisekelo solimi lwesiZulu.

Ucwaningo olwenziwe ezikoleni luvumbulule ukuthi abafundi abaningi abasazi kahle isiZulu yize sebesebangeni lesithupha kanye nelesikhombisa. Uthisha wesi-5, webanga lesikhombisa wakufakazela lokhu lapho ethi:

Nginonyaka owodwa ngilapha izingane bezingasifundi kwanhlobo isiZulu azazi nokuthi kwenzakalani okungangokuba kuzona ima isiZulu kuyinto okungathi uyayi-introducer kubona ngoba kufanele uqale kulawa magama aphantsi thina esasiwenza ko-grade-1 no-grade-2. Bona lapha kwa-grade-7 bayawadinga ngoba isiZulu bebengasenzi kwasona.

Kanti Uthisha woku-1, webanga lesikhombisa wafakazela amazwi kazakwabo angenhla lapho esivezela ukuthi:

Kukhona izingane ezingakwazi ukusikhuluma nje nhlobo futhi ezingasizwa nhlobo isiZulu. Lapho-ke kuye kuphoqe ukuba ngibuye ngifake isiNgisi ukuze nalaba abanye bezwe ikakhulukazi uma senza ukulalela nokukhuluma. Ezinye izingqinamba engiye

ngihlangabezane nazo ukuthi yize usuyichazile indaba ngesiNgisi wenzela ukuthi umfundi ezwe futhi aqonde ukuthi ngikhuluma ngani, kuyaye kuphoqelege ukuthi umfundi kufanele umenzelele uma esephendula ngoba engeke akwazi ukuphendula ngesiZulu... uma ngingaphosisi unyaka wabo wesi-3 lona befunda isiZulu, okusho ukuthi isiZulu basiqale ebangeni lesine. Ngaphambilini bebenza isiBhunu. U-mmmmm...isisekelo abanaso, abakwazi abanye babo ukubhala imisho futhi abakwazi ukufunda ngendlela elindelekile ukuthi kufanele ngabe bafunda ngayo.

Ubufakazi obungenhla lapho kucashunwe inkulumo yothisha busitshela ukuthi uthisha ebangeni lesine akazange abe seqala phansi ngokungenisa isiZulu ukuze umfundi aqonde kahle ulwazi oluyisisekelo. Ngesikhathi uthisha efundisa ebona abafundi bebanga lesine ukhuluma njengalokhu kufanele lelo zinga lebanga lesine kanti-ke lapho umfundi usezithola enenkinga engawaqondi amagama. Lokhu kwenzeka hhayi ngoba nakhu uthisha esebenzisa amagama amakhulu kodwa ngenxa yokuthi umfundi akanaso isisekelo solimi emabangeni aphansi. Lokho kungenxa yokuba engasifundanga isiZulu kusukela ebangeni lokuqala kuye kwelesithathu lapho ebezofunda kahle athole isendlalelo kanye nesisekelo solimi.

Lapha ngiqagula ngokuthi ngeke-ke samusola uthisha ngokuthi akabanikanga abafundi ulwazi oluyisisekelo ebangeni lesine kodwa wavele wafundisa umsebenzi webanga lesine. Lokhu ngikusho ngenxa yokuthi phela nabo othisha bathi befundisa kodwa bebe bekhonjwe ngenjumbane imiqulu yekharikhulamu okuyiyona esuke inika uthisha umgogodla wakho konke ukuthi kuleli banga yilokhu kanye nalokhu okumele kufundiswe. Lapha ebangeni lesine umsebenzi oklanyelwe uthisha usuke sewumningana impela futhi kusuke kungasangeni kakhulu ukufunda imisindo ngokwahlukana kwayo njengoba kulindelwe ukuthi umfundi useyifundile emabangeni aphansi. Umfundi nothisha bagcina bengasalitholanga kahle ithuba lokuthi babuyele emuva ezintweni okumele zifundwe emabangeni aphansi njengakho khona ukufunda ukuthi imisindo yolimi iphinyiswa kanjani.

Ngenxa yabafundi abangenaso isisekelo solimi lwesiZulu kanye nokuba khona kwezinye izinhlanga othisha uma beya emakilasini ngesikhathi sesiZulu bayaye bazithole sebesenkingeni bezama ukuxhumana nabafundi kodwa kungekho ukuxhumana okuhle. Lokho kuye kubangele ukuthi bazithole sekufanele bakhulume ulimi lwesiNgisi kodwa kube kuyisikhathi sokufunda isiZulu. Lokhu basuke bekwenza ngenhloso yokuthi bazwakale kulabo bafundi abangasizwa kahle isiZulu kodwa iqiniso ukuthi lokho akusithuthukisi isiZulu kodwa kugqugquzela ukukhulunywa kwesiNgisi nalapho kungafanele khona. Uthisha wesi-4 webanga lesithupha wakufakazela lokho ngokuveza ukuthi:

Izingqinamba engike ngahlangabezana nazo ukuthi kuyenzeka emagumbini osifundisela kuwo kunabafundi bamaNdiya abezayo nabo befuna ukufunda isiZulu njengolimi lokuqala lokwengeza. So-ke izinkinga engihlangabezana nazo yilezo zokuthi uthola ukuthi usuvaleleka ekhoneni uyampintsheka ukuthi ekufundiseni kwakho ugcine sewufaka nolimi lwesiNgisi ukuze uchazele lezo zingane zamaNdiya ukuthi uqonde ukuthini ekilasini njengoba ufundisa nje... isizathu salokho ukuthi abekho exposed okanye abajwayele ukuba sesimweni la isiZulu besikhulunywa khona kakhulu ngoba emakhaya abo bona bakhuluma isiNgisi.

Uthisha wesi-8, webanga lesithupha wayifakazela le nkinga kodwa yena wabe eseveza ukuthi akusiwona amaNdiya namaKhaladi asuke enenkinga yokungezwa kodwa nabo abafundi bamaZulu banenkinga, wathi:

Uma ngabe ufundisa ekilasini kufanele konke okufundisayo sikuyeke okuseceleni kokuthi kusuke kukhona nezinye zabomdabu waseNdiya. Sibheke ezamaZulu ngaso sonke isikhathi uma ngabe ufundisa kuyaye kufuneke ukuthi uchaze nangesilungu ukuze zizwe. Kokunye uma ngabe ufundisa kunamagama ozowasho ezingeke ziwezwe kahle izingane bese zona zikutshela ngesilungu. Uwena-ke osekufanele

uzibonise kahle ngesiZulu ukuthi lichaza ukuthini lelo gama, kodwa sibe senza umsebenzi wesiZulu.

Uthisha wesi-6, webanga lesikhombisa wakufakazela ukuthi izingane ezikhuluma isiZulu ulimi lwasekhaya zinenkinga yokuthanda isiNgisi zigcina zingasasizwa nesiZulu, ngokuthi:

Into engiye ngiyibone ungazukuthi ulimi lolu lwesiNgisi yilona manje okungathi izingane sezilwazi ngaphezu kwalolu limi ezilukhuluma emakhaya. So wena njengothisha kubuye kukudide lokho ngoba phela usuke uzitshela ukuthi ukhuluma nezingane zabantu ezisincele ebeleni isiZulu.

UMgqwashu (2011, p.8) uthi ukuthuthukiswa kwezilimi zendabuko kudinga ukunakwa okukhulu kanye nokuphuthumayo ukuze zikwazi ukuthwala zonke izibonakalo zemiphakathi yesimanje enobuchwepheshe futhi zibe yizilimi zokufunda nokufundisa kwimfundo efomali. Likhona ushintsho olukhona kwezinye zezinto uHulumeni wentando yeningi azamayo ukulwenza ukulungisa konke okonakala ngesikhathi sobandlululo eNingizimu-Afrika, nokho ngapha ngasolimini kubonakala sengathi akukanakeki kahle. Njengalokhu abantu abangama-Afrika babecindezelwa ngezilimi zabaMhlophe kulindeleke ukuthi njengoba sekungene uHulumeni wentando yeningi akhombise ushintsho olukhulu mayelana nezilimi. Ngisho nawo ama-Afrika sekubonakala kuyiwo athanda kakhulu izilimi zokubolekwa ukudlula izilimi zawo. Lokhu kufakazelwa okubalulwe othisha ngenhla lapho beveza ukuthi kwesinye isikhathi emakilasini bayaye bakhulume isiNgisi ngesikhathi sokufundisa isiZulu. Lokho akusithuthukisi isiZulu kodwa njalo silokhu siza kamuva ngenxa yokunakwa kolimi lwesiNgisi.

UMgqwashu (2011, p.6) uqagula ngokuthi ukunonophalisa izilimi zendabuko, kanye nesiZulu kunganikeza izitshudeni eziningi amathuba okuxazulula kanye nokufinyelela kwiphistimoloji. NgokukaNdimande-Hlongwa (2009) izilimi zomdabu zase-Afrika zibukelwa phansi, azinasithunzi nobugugu bokuba izilimi zomnotho lokhu

okungumphumela kaHulumeni wobandlululo. Abanikazi bazo lezi zilimi abakholelwa ekutheni kungafundwa ngazo zibuye zisetshenziswe kwezomnotho, njalonzalo. UMgqwashu (2011) ocvaningweni lwakhe maqondana nokukhishwa kanye nokuqathaka kwezitshudeni eNyuvesi yaKwaZulu-Natali, kwavela ukuthi izitshudeni eziphasa ngamazinga aphansi kakhulu ngezama-Afrika, ube eseqhuba umqaguliswano wakhe ngokuthi ukuqathaka kwezitshudeni zama-Afrika kungamataniswa kanye nolimi ezifundiswa kanye nezifunda ngalo e-UKZN okungesilona ulimi lwazo lwebele. Lokhu okube sekuchaza ukuthi izitshudeni ukuze zikwazi ukuphasa ngamalengiso noma ngamazinga athanda ukuba phezulu kubalulekile ukuba zithole imfundo yazo ngolimi lwazo lwebele.

UTaHFuZwe unamakhono amane ogxile kuwo okumele afundiswe ithemu nethemu, okubalwa amakhono okulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kanye nokusetshenziswa kolimi. Ucvaningo olwenziwe luveza ukuthi abafundi abafunda isiZulu basenenkinga kakhulu ekhonweni lesibili okuyikhono lokufunda nokubukela. Lokhu okungasho ukuthi kulawa amanye amakhono benza kahle kakhulu kuwona kodwa kuvele ukuthi leli lokufunda nokubukela yilona elihamba phambili ekubeni inkinga othisha ababhekana nayo imihla namalanga. Noma-ke kungebona bonke abafundi abangakwazi ukufunda, bakhona abenza kahle kodwa iningi labo lisenenkinga. Uthisha wesi-8, webanga lesithupha wabeka kanje:

Uma uzobacela abafundi ukuthi abakufundele incwadi yesiZulu abazukukwazi ukukufundela banokungingiza okuningi abekho fluent. Angazi ngingathini ngokuba fluent kodwa uma uzobalalela befunda isiNgisi ubezwa be-fluent kakhulu kodwa esiZulwini bayahluleka nje okwangempela. Ngicabanga ukuthi muningi umsebenzi okusafanele wenziwe.

Uthisha wesi-6 webanga lesikhombisa naye wayifakazela le nkinga yabantwana yokungakwazi ukufunda, ucashunwa ethi:

Kokunye uyaye ufike nesihloko uthi uyasibhala laphaya, bavele bahluleke nawukusifunda lesi sihloko osibhalile abazi nokuthi kwenzekani, abazi nokuthi le nto oyibhalile ichaza ukuthini. Sekumele wena thisha uchazele bona ukuthi kwenzekani. Kufana nokuthi nje kunendaba eniyifundayo, uyayifunda uyifunde uyifunde ubafundele uma sewubanika uthi abafunde, abazi nokuthi kufundwa kuthiweni. Okugcina ngokuthi manje noma ngabe sewuyabanika le ndaba obanikeza yona sekufanele manje baphendule imibuzo, abasakwazi ngoba abakwazi ukufunda yona indaba le. Le wena thisha osubafundele yona waphinde wabachazela yona.

Uthisha wesi-7, webanga lesithupha naye waveza okwenzakalayo nakubonayo maqondana nokufunda nokubukela okuhambisanayo nokuphawulwe abanye othisha ngenhla. Waphawula wathi:

Ukufunda kusabukeka kuyinkinga ngoba uzothola ukuthi umfundi osebangeni lesikhombisa ukufunda kwakhe mhlawumbe kuphansi ngale ndlela exakile. Abanye-ke kuye ngokuya kanjalo kanjalo ngokufunda komfundi so nje ukufunda singasho ukuthi kuseyinkinga okungathi uHulumeni wethu, kusafanele ayibhekelele ikakhulukazi UMnyango wethu WezeMfundo.

I-*Union of Professionals* (2008), kanye no-Machet beno-Pretorius (2008) baveza ukuthi ucwaningo oluningi oselwenziwe eNingizimu-Afrika kanye nasemazweni angaphandle luveza ngokusobala ngenkinga yokuthi uma izingane zingakwazanga ukubamba ikhono lokufunda ekupheleni kwebanga lokuqala ziba nenkinga ngisho sezikhulile. UNkosi (2011) uveza ukuthi ngonyaka wezi-2001 kuya kowezi-2004, uMnyango WezeMfundo eNingizimu-Afrika wathatha isinyathelo sokwenza ucwaningo lokuhlola amazinga okufunda imibhalo kubafundi bamabanga aphansi ezikoleni. Lolu cwaningo lwaveza imiphumela ethusayo ngamazinga aphansi okufunda okubhaliwe kulabo bafundi ababebambe iqhaza ocwaningweni.

Laba bafundi babethathwe ezikoleni kuzwelonke laseNingizimu-Afrika. Lokhu kuveza ngokusobala ukuthi imiphumela yalolu cwaningo iwubufakazi bocwaningo oseluke lwenziwa ngaphambilini oluvezwa imibhalo engenhla maqondana nenkinga yokufunda imibhalo. Abanye ababhali kanye nabacwaningi, le nkinga bayibuka ngokuthi ingabe inamthelela muni esimeni senhlalo kanye nomonakalo ewenzayo emphakathini. U-Naiker (2009) ubalula ukuthi ucwaningo oseluke lwenziwa luveza ukuthi abafundi abanengi eNingizimu-Afrika baye bazithole sebephuma ezikoleni ngesizathu sokuba nezingqinamba ezisondelene nakho ukungakwazi ukufunda okubhaliwe phansi. Lokhu kufakazelwa u-Zimmermann beno-Hutchins (2003, p.4) uma bethi ukungakwazi ukufunda nokubhala kuholela ekuhluphekeni, okuhlanganisa ukwanda kwesibalo sabantu abangasebenzi, ubuphofu kanye nokwanda kobugebengu. Phela kuyiqiniso elimsulwa ukuthi uma abantu behlukana nesikole akubona bonke abagcina bethole imisebenzi emihle kanye namabhizinisi kodwa iningi labo liba uhlupho emiphakathini ngenxa yokuthi basuke bengenayo imfundo ngoba phela imfundo iyisibani sezwe uma ingekho abantu benza izinto ezingafanele.

5.3.2. Insilela Yobandlululo Ekufundisweni Kwezilimi Ezikoleni.

Lolu cwaningo njengoba belugxile emabangeni amabili okuyibanga lesithupha kanye nelesikhombisa kokutholakele kuye kwavela ukuthi abafundi njengoba sebekula mabanga nje. IsiZulu abasiqalanga kusukela ebangeni lokuqala kodwa bafika bafunda isiNgisi ulimi lwasekhaya base befunda isiBhunu ulimi lwesibili ekubeni abafundi kufanele baqale ngolimi lwabo lwebele. Ngokuhamba kwesikhathi base beshintsha beqala ukufunda isiZulu kodwa nakhona bangasifundiswa njengolimi lokuqala okanye lwasekhaya njengalokhu iningi labo isiZulu siwulimi lwebele. Lokhu kuveza ngokusobala ukuthi noma izwe selikhululekile engcinezini yobandlululo kodwa isekhona insilela yobandlululo ezikoleni. Lokhu ngikusho ngoba ngesikhathi ngivakashela othisha ngaqaphela ukuthi iningi labafundi esikoleni sisonke ilaba abampisholo kanti futhi lokhu uke akubone ngisho esikoleni asebenza kuso. Umehluko uyaye ube khona kubasebenzi ngoba othisha abanengi abomdabu waseNdiya.

Lokhu kuvusa umbuzo othi kungani kuqhutshekwe nokusetshenziswa kwesiNgisi ulimi lwebele kodwa abafundi abasikhuluma siwulimi lwebele beyidlanzana. Uthisha wesi-1, webanga lesikhombisa wabalula ukuthi:

Lezi zingane zimane za-introjuseka to a new discourse, ngoba lezi zingane ziphuma kuma-discourses where isiZulu kade singaveluwishwa isiZulu kade singekho. Even in their homes abazali bazo are communicating ngesiNgisi. All of a sudden sebeziletha lapha esikoleni sekufundwa isiZulu ezazingasukanga emakhaya zizosifunda so nje kunaleyo frustration nje yokuthi now what is being valued kule-class lesiZulu is no longer valued ekhaya abanye baze bafihle nokufihla ukuthi usekilasini lesiZulu athi ukwa-Afrikansi. Ngoba kwabanye isiZulu kuyinto eh...ngizothini? engabalulekile not something you can take pride in ukuthi mina ngenza isiZulu.

Uthisha wesi-6 webanga lesikhombisa waveza indlela isiZulu esibukwa ngayo esikoleni sakhe ngokuthi:

Nanokuthi-ke la esikoleni e-... isiZulu is just another subject no one cares about yibona, if kumele kubekhona asithi mhlampe asinaso isikhathi la kumele kuthathwe khona isikhathi kuthathwa esiZulwini. IsiZulu mhlampe sifana ne-religious [education], usakhumbula esikoleni ukuthi i-religious [education] kanye nezempilo kwakuyileso sifundo nje okuthi uma sekwenziwe yonke into then ke mhlampe kwenziwe naleyo yinto futhi.

Uthisha wesi-8, webanga lesithupha wasivezela ngokuqala kwesiZulu esikoleni sakhe ucashunwa ethi:

Lesi isikole samaNdiya kahle okusempeleni. Iyona nto-ke eyenze ukuthi thina sifike isiZulu singekho, ngoba isiZulu sifike nathi njengoba sifika nje. Naso sifundwa njengolimi lwesibili kodwa

abafundi abaningi bangamaZulu. Manje bona abasazi noma uthi ababhale mhlawumbe i-eseyi ngeke kwenzeke ukuthi kuleyo eseyi ungawatholi amagama esiNgisi. Ngoba kusho ukuthi ubhalile wabe eseyalahlekelwa igama lesiZulu ukuthi ngizothini uma ngithi ngiyafaka la elesiZulu ngithini? Avele afake elesiNgisi. Lapho-ke uthola i-eseyi yakhe isixube isiZulu kanye nesiNgisi ingasekho kahle ngoba abakaze basifunde ngaphambilini, abanye baqhamuka sebesifunda ko-grade 6.

UGabela (2005, p.4) uveza ukuthi “ukubusa kwesiNgisi kanye nokugqama kwesiBhunu kungabukwa kuncikiswe nezingxenye zezikhathi iNingizimu-Afrika esidlule kuzo, kusukela enkathini lapho kubusa abaMhlophe kuze kufike ukuqala kombuso wenkululeko”. Lokhu kusitshela ukuthi noma ubuluminingi buphasisiwe kodwa zikhona izilimi ezisahamba phambili kunezinye bese kuba khona ezisalele ngemuva ngenxa yomlando nokho ongemuhle kahle kodwa kube kuqhakanjiswa ukuthi zonke ziyalingana futhi zisemthethweni. Lokhu kucacisa ngokusobala ukuthi ukulingana kwezilimi zakuleli kugcina emlonyeni kodwa uma sekufanele kwenzeke akubi njalo. Noma sinakho ukuqonda ukuthi isiNgisi siwulimi olwaqokwa ukusetshenziswa kakhulu kwezemfundo kodwa kufanele sikuqaphelise ukuthi asikhohlwa ezinye izilimi ezisemthethweni ukuba zisetshenziswe kuleli lakithi izwe. Lokho kuyosiza ukuba abantu abangama-Afrika bangalahlekelwa ubuzwe kanye nobunjalo babo ngokobuhlanga ngenxa yokunamathela olimini olulodwa ngenxa yokuba yilo eselunikiwe ukulusebenzisa kakhulu kwezemfundo nokuxhumana bese sikhohlwa ukuthi ulimi lwesiZulu nalo kanti luyangena ngaphansi kobuliminingi futhi luyalingana nazo zonke ezinye izilimi ezisemthethweni.

5.4. AMASU OTHISHA OKUFUNDISA AMAKHONO OKUFUNDA NOKUBUKELA

U-Duffy (2009) ube esebalula ukuthi into emqoka kumele igcinwe imqoka; ukuchaza amakhono kanye namasu akukhona okusemqoka ekufundiseni ukufunda, kodwa okusemqoka kakhulu ukuheha kanye nokugqugquzela abafundi ukuba babe ngabafundi bemibhalo eyahlukahlukeni. Lokhu-ke kube sekuveza ngokusobala ukuthi abafundisi noma bebanikeza abafundi amakhono okufunda kodwa okubaluleke kakhulu ukuthi abafundi banikezwe umdlandla wokuthakasela lokho abakufundayo noma ukufunda imibhalo. Ubufakazi bocwaningo kanye nemibiko emibhalweni kuyavumelana ngokuthi abafundi mabagqugquzelwe ekuthandeni ukufunda okubhaliwe. Abazali emakhaya nabo kumele babambe iqhaza yabo ngokuthi bazijwayeze izingane ukuzithengela izincwadi namaphephandaba esiZulu ukuze zifunde ukuzithuthukisa ngokufunda.

Ucwaningo olwenziwe maqondana nebanga lesithupha kanye nelesikhombisa ekhonweni lokufunda nokubukela ngokukaTaHFuZwe luveze ukuthi othisha baphakamisa okuhambisanayo nalokhu okushiwo uDuffy (2009) lapho beveze imibono eyahlukahlukeni ukuthi angathuthukiswa kanjani lawa makhono esiZulwini ulimi lwesibili ukuze nawo abe sezingeni elifanele angasaleli emuva kwamanye amakhono afundiswayo kulolu limi. Uthisha woku-1, webanga lesikhombisa waveza ukuthi:

Ebangeni nje lesikhombisa uma ngithatha ukubheka amahora amane mancane kungabe kungcono ukuba mahlanu-ke kwengezwe isikhathi sokufunda ngemisindo ukuze sithuthukise lawa makhono. Enye into engenziwa ukuthi uma sekuphuma isikole ngoba siyaqonda ukuthi UMnyango WezeMfundo ungeke wakwazi ukushintsha lawa mahora okwamanje. Uma sesiphumile isikole kube khona ake sithi nje imizuzu engama-30 ezobekelwa laba bafundi abanezinkinga ekufundisweni imisindo ehamba ngamibili, ngamithathu, ongwaqa njalonjalo singakwazi ukuyilwa le mpi.

Kanti Uthisha wesi-2, webanga lesithupha waveza owakhe umbono ohlukile kunongenhla lapho ethi:

Amakhono okufunda nokubukela singawathuthukisa ngokuthi abafundi sibajwayeze ukuthi noma besemakhaya abangahlukani nezincwadi zabo siphinde sixhumane nabazali bezingane babe iso lethu emakhaya. Nokuthi bajwayele ukuthi baye ema-library bafane nje nama-book werms bajwayele ukufunda izincwadi ngaso sonke isikhathi. Nanokuthi abafundi-ke manje ngokwabo bebodwa bajwayele ukuthi baye kwi-internet befuna ulwazi begqugquzelwa yithina njengothisha nathi okuyinto esiyenzayo singena kwi-internet sifuna ulwazi lwesiZulu.

Uthisha wesi-6, webanga lesikhombisa naye ubeke owakhe umbono acabanga ukuthi ungasiza ukuthuthukisa ikhono lokufunda nokubukela. Ucashunwe lapho ethi:

Le nto ifuna nje ukuthi iqale nje kwami ngingedwa ngiqale ngifundise izingane zami, ke ngiqale ngifunde iphepha phambi kwabantabami. Ngicabanga ukuthi izincwadi kumele zibe khona, like nje kuhleze kuthiwa kumele sibe nama-reading corner, uzoba kanjani ne-reading corner ungenazo izincwadi. Ake nje siqale lapho ekutheni i-material yoku-reader ibe available”.

Nokho-ke i-Donate a book (2004), iveza ukuthi zimbalwa izingane ezikwazi ukuthola ulwazi olubhaliwe oluzosisiza ekuthuthukiseni ikhono lazo lokufunda, nezikwaziyo ukulekelelwa imindeni yazo ekufundeni. UNkomo (2010) ubalula imizamo kaHulumeni ngokuveza ukuthi uHulumeni waseNingizimu-Afrika wachitha imali engaphezulu kwezigidigidi ezingama-550 zamarandi. UHulumeni wayezama ukulwa nale nkinga abafundi ababhekene nayo yokungakwazi ukufunda kahle.

Nakuba othisha ababambe iqhaza kulolu cwaningo bephawulile ngokumele kwenzeke mayelana nokugqugquzela abafundi ukuthi bazijwayeze ukufunda, lapha ngezansi

kuvezwa okutholakele maqondana nokuthi othisha bakufundisa kanjani ukufunda nokubukela. Kuphinde kuvezwe okutholakele ocwaningweni ukuthi ngabe othisha basekeleka futhi bathuthukiswe kanjani ekufundiseni isiZulu.

5.4.1. Ukufundisa Ikhono Lokufunda okubhaliwe

U-Pardo (2004) ubalula ukuthi uma othisha bengake baqonde kahle ukuthi kukhulunywa ngani lapho kukhulunywa ngokufundisa ukufunda umbhalo, bangazifundisa kangcono izingane ukuba zifunde ngendlela eyiyo futhi zikuqonde kahle ezikufundayo. Lapha u-Pardo (2004) uveza izinsolo zokuthi othisha nabo banaso isandla ekungakwazini kahle kwezingane ukufunda, yisona lesi sizathu esimenza akhulume ngokuthi kumele kuqale kuguqulwe isimo sengqondo yothisha bayithathe njengento esemqoka indaba yekhono lokufunda okubhaliwe. Lokhu-ke kusekwa umbono ka-Block no-Isreal (2005, p.96) ngokuthi indlela othisha abafundisa ngayo nakho konke abakwenzayo emakilasini kunomthelela kulokho abafundi abakufundayo kanye nangendlela abafunda ngayo.

Lolu cwaningo njengoba lugxile ekhonweni lokufunda, okutholakele nokugqamile ukuthi iningi lothisha alinawo amasu aphasile okusiza abafundi ukuthuthukisa ikhono lokufunda. Abukho ubufakazi obuqonde ngqo ekutheni balifundisa kanjani othisha leli khono. Kothisha abayisishiyagalombili abebengabahlanganyeli kulolu cwaningo babili kuphela othisha okutholakale impendulo maqondana nekhono lokufunda ukuthi balifundisa kanjani. Bonke laba abanye abayisithupha abazange baphumele obala bavesa bagxile kakhulu kwikhono lokubukela. Uthisha wesi-4, webanga lesithupha ucashunwe eveza isu lakhe lokufundisa ukufunda lapho ethi:

Ukufunda okulungiselelwe nokufunda okungalungiselelwe ngiyaye ngimsondeze eduze umntwana sifunde naye ngilikhombe igama negama ukuze alibone. Igama ngilikhomba ngepeni ukumhlukanisela amalungu ukuze awabone njengoba sisuke senza kwibanga lokuqala ukufunda ngokuhlukanisa amalunga njengokuthi U-KU-, lapho uyaye abone ukuthi u- KU lo, yize-ke lokho kuthatha isikhathi kodwa

iyona ndlela engisuke ngingenza ngayo ukuze umntwana athole amamaki alibone futhi igama kube khona into akwazi ukuyiphimisa uma efunda.

Uthisha wesi-3 webanga lesikhombisa waveza elakhe isu lokufundisa ukufunda elehlukile kuleli elibalulwe uzakwabo ngenhla. Yena waveza ukuthi:

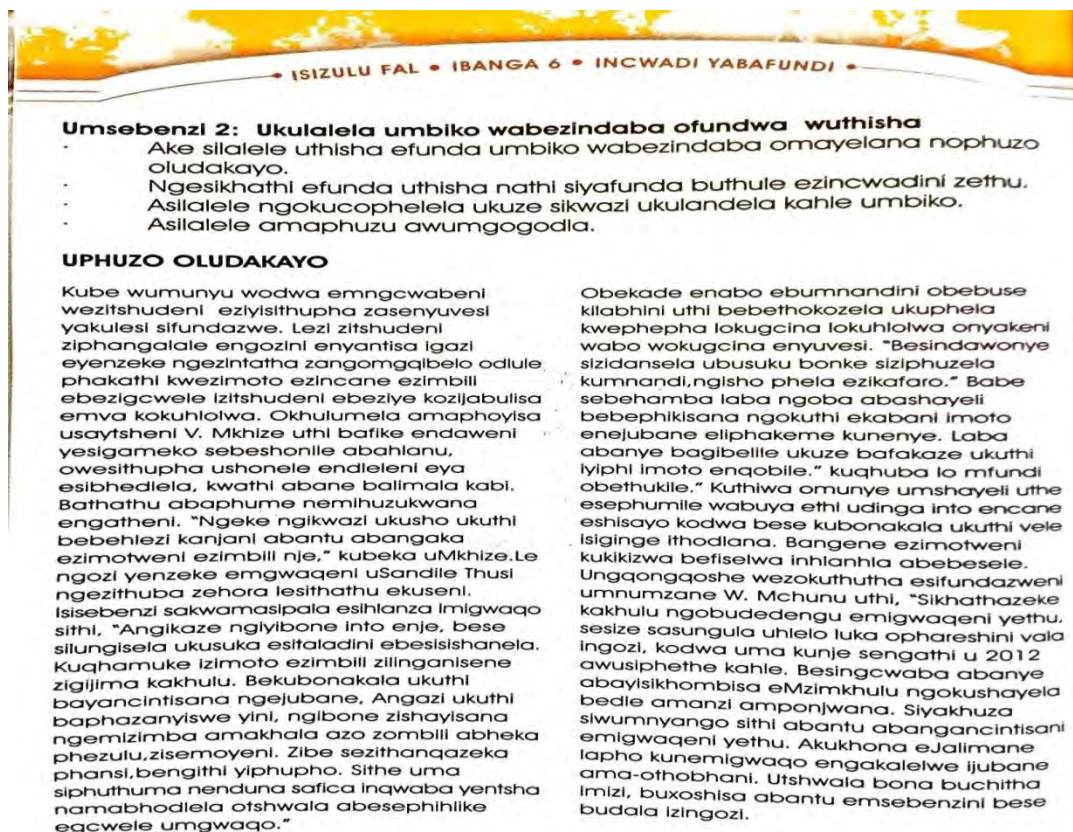
Ngiyaye ngiqale ngiveze isithombe bese bexoxa ngaso indaba ngingakayivezi. Ngalesi sikhathi bexoxa uma ngibona ukuthi kuya ngasendabeni ngithi abake bame, ngiqale mina ngiyifunde indaba bese ngithi akhona yini amagama abangawazi ngalesi sikhathi ngisayifunda mina ngiwuthisha. Uma kukhona amagama abangawazi bese siyawachaza ngasona leso sikhathi bese ngiyabanikeza-ke indaba ukuthi bazifunde, kusuke sekuba lula kubona ukufunda.

Ngenhla kuvezwe ubufakazi ngothisha ababili ngamasu abawasebenzisayo uma befundisa ukufunda. Lapha ngezansi kwethulwa ubufakazi obuveza ukuthi iningi lothisha alinalo isu eliqondile lokufundisa ukufunda. Uthisha wesi-2 webanga lesithupha wathi:

Ngibakhombise isithombe esimayelana nendaba baxoxe ngaso futhi beqagela uma sebeqedile baphendula nemibuzo. Sesiya-buya-ke manje singena ekutheni bafunde, ngibanikeza ama-worksheet ukuba umfundi nomfundi abe neyakhe ukuze bangaphazamisani.

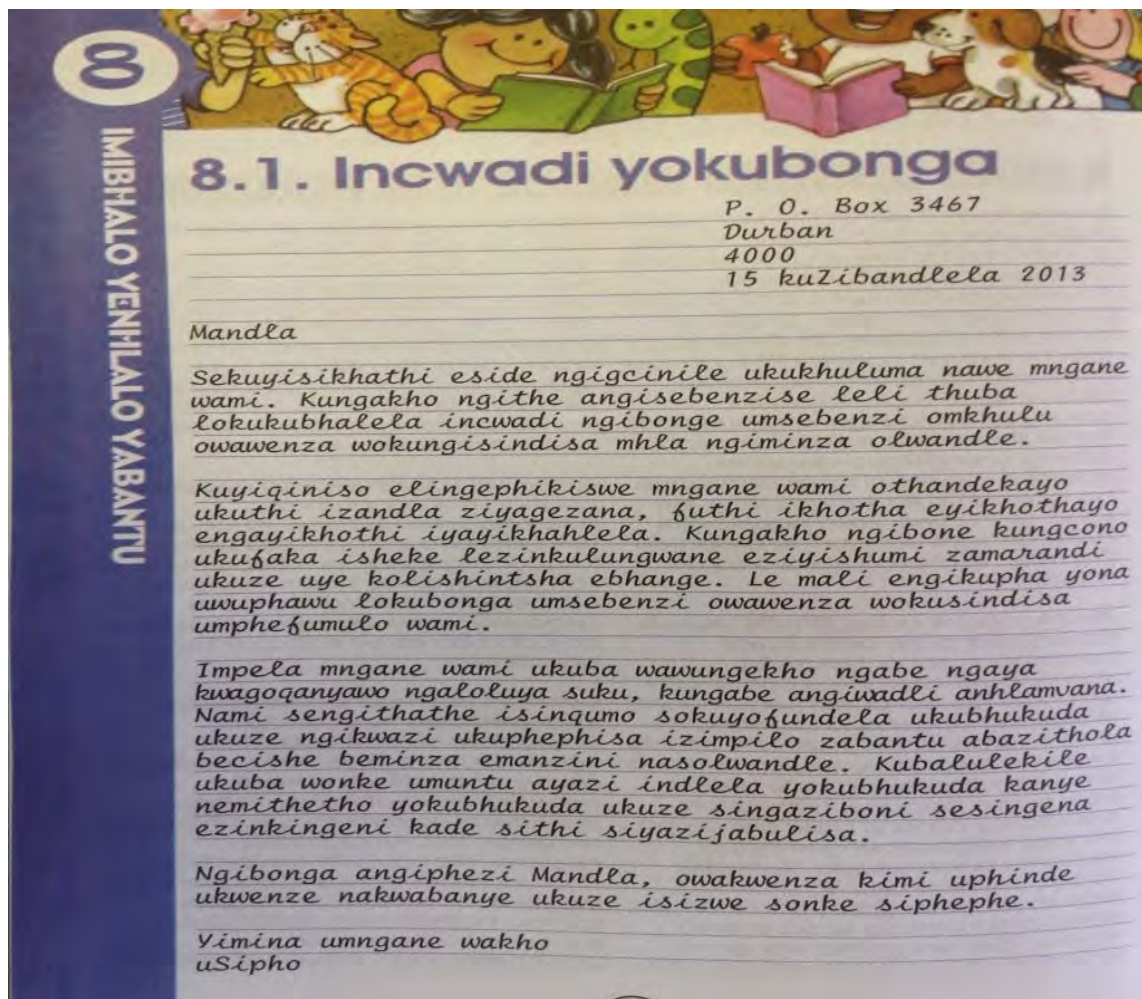
Kulaba othisha ababili abaveze amasu abo okufundisa ikhono lokufunda, nakubo akucacanga kahle nokho ukuthi lawa masu abo ayobe eselithuthukisa kanjani ikhono lokufunda enganeni.

Ngesikhathi ngivakashele igumbi lokufundela labafundi ngenhloso yokuyoqoqa ulwazi maqondana nokuthola ukuthi ngabe uthisha ngabe balifundisa kanjani ikhono lokufunda. Ngangena ekilasini lebanga lesi-6 lapho uthisha wayefundisa ikhono lokufunda, wayekhuluma nesihloko esithi “Uphuzo Oludakayo”. Uthisha wanikeza abafundi iziqephu zendaba ekhuluma ngalo uphuzo oludakayo. Uthisha waqala wabafundela indaba leyo bona bethule. Ngesikhathi uthisha efunda indaba, uma kunamagama amasha acabanga ukuthi abafundi abawazi, wayema ukufunda bese elichaza lelo nalelo gama. Ukuveza nje isibonelo samagama achazwa uthisha ilawa; umunyu – usizi, isitaladi – umgwaqo omkhulu ovulekile, isiginye ithodlana – ubesevele ephuzile, amanzi amponjwana – utshwala. Ngaqaphela ukuthi abafundi babethuli bethe cwaka ngesikhathi uthisha ebfundela indaba bezwa namagama amasha. Lesi sithombe esingezansi siveza lendaba eyabe isetshenziswa uthisha ngesikhathi efundisa ikhono lokufunda ebangeni lesi-6.



Uthisha waqeda ukufunda indaba wabe esebuza imibuzo maqondana nendaba abafundule yona. Phakathi kwemibuzo ababuza yona, owangihlaba umxhwele umbuzo othi “ngabe esiphi isifundo enisithole kule ndaba?” abafundi baphendula ngezindlela ezahlu kahlu kene. Uthisha wabe esenika abafundi ithuba lokuba bafunde bonke njengekilasi le ndaba abafundele yona. Ngesikhathi abafundi besafunda uthisha wabe esebamisa ebakhumbuza ngokuqaphela izimpawu zokuloba ngesikhathi befunda bangafundi umbhalo sengathi awunazo izimpawu zokuloba. Baqeda ukufunda njengekilasi uthisha wabe esebahlalisa ngokwamaqembu esebanikeza umsebenzi, lowo msebenzi kwakufanele ilungu elilodwa leqembu liwubhale phansi.

Ngosuku olulandelayo ngavakashela igumbi lokufundela ebangeni lesi-7, nakhona uthisha wayefundisa ikhono lokufunda nokubukela. Uthisha waqala ngokubuyekeza abafundi ngokubhala incwadi yobungani, abafundi bakhombisa ukuba nalo ulwazi lohlaka lwencwadi yobungane yize khona lapho babesenenkinga khona maqondana nomehluko phakathi kwencwadi yobungani kanye nencwadi eya komkhulu uthisha ayebabuza ngayo. Uthisha wabe esebanikeza iziqeshana zamaphepha ezazikade zinencwadi yokubonga. Isithombe esingezansi isona esiwubufakazi bencwadi eyanikezwa abafundi ngoba kwathwetshulwa yona ngqo.



Uthisha wathi esebanikile iziqeshana zamaphepha encwadi engenhla wabe esebahlukanisa ngamaqoqo amathathu ukuba bafunde. Iqoqo lokuqala elifunda laba nenkinga kakhulu ngoba lalingezwakali ukuthi lithini futhi lifundakuphi yize uthisha wayebasiza emagameni abawathola eyinkinga bengakwazi ukuwafunda. Lokhu kwaba nomthelela omubi ngendlela yokuthi kwathi lapho befika ekugcineni kwencwadi uthisha wababuza bonke abafundi ukuthi bayizwile yini indaba ebeyifundwa. Impendulo yabafundi kwaba u “Cha” omkhulu wokuthi abazwakalanga abafundi ebebefunda ukuthi bebethini. Uthisha wabona ukuthi leli qoqo labafundi alifundanga kahle okanye ngendlela wabe esethi wonke umuntu akafunde bafunde bonke abafundi njengekilasi. Ikilasi lafunda kangconywana kuneqoqo elifunde kuqala.

Uthisha wabe esebabuza imibuza maqondana nokusembhalweni abawufundile. Lokhu engakubona kwenzeka ekilasini kusafakazela kona akuveze ngesikhathi ethula ingxoxo yenhlohlolwazi yakhe nothisha. Lapho kwavela ukuthi othisha abanalo isu eliphusile nelibukeka lithuthukisa ikhono lokufunda labantwana.

Lokhu ngikusho ngoba phela ngesikhathi ngibuka uthisha efundisa ekilasini, akukho ukugxila okutheni okwenziwa othisha ekufundeni. Njengoba uthisha webanga lesi-6 wavele wathi abafundi abafunde bonke kanye kanye futhi indaba bayifunda kwabakanye. Kanye nothisha webanga lesi-7 wenza okufanayo lapho ebona ukuthi iqoqo labafundi lehlulekile ukufunda ngendlela. Le ndlela iyaveza ukunganaki kothisha ekugxileni ukufundisa leli khono ngoba ngesikhathi uthisha ethi ikilasi alifunde lonke, ugcina engasabonanga ukuthi ngabe ngempela wonke umuntu uyafunda yini noma abanye bacasha ngabanye. Futhi lithi selifunda lonke ikilasi lifunde kube kanye nje vo! bese linikwa umsebenzi kuthiwe alibhale. Umbuzo osalayo owokuthi ngabe othisha laba bababona kanjani abafundi abasanenkinga la ekufundeni ukuze babasize? Ngabe kona ukunikwa umbhalo bese kuthiwa funda kube kanye, kuyalithuthukisa yini ikhono lomntwana lokufunda? Konke lokhu kube sekuveza umbono wokuphetha wokuthi yingakho abafundi abaningi benenkinga maqondana nokufunda ingoba vele othisha ababafundisayo abanawo amasu aphasile okufundisa leli khono. Indlela abenza ngayo ungaze ufunge ukuthi bamane bayenza nje ngoba besemsebenzini abanayo inhliziyi nesineke sokulandelela ingane ukuze lize lithuthuke ikhono layo lokufunda.

5.4.2. Ukufundisa Ikhono Lokubukela

UNKosi (2011) ocwaningweni lwakhe alwenza maqondana nokufunda nokubukela wathola ukuthi othisha bayazisebenzisa kakhulu izithombe uma befundisa. Izinhlobo zezithombe ezabalwa othisha kwaba izithombe ezidwetshwe ngesandla, ezithengiwe, ezisikwe kumaphephabhuku okanye ezindabeni ezifundwayo. Kanti u-Phajane (2012) wathola okuhlukile yena ocwaningweni alwenza ngoba uveza ukuthi othisha emakilasini abo babengenazo izithombe kodwa befundisa ikhono lokufunda

nokubukela. Izingane zazingabekelwe isithombe ezazingafunda ngaso futhi izincwadi ezazikhona zazingabhaliwe ngemibhalo egqamile nebonakalayo. Lokho kwenza ukuthi umfundi angabi umfundi ofunda ngempumelelo nangokugeleza. Lobu bufakazi obethulwa yilaba cwaningi buyaveza ukubaluleka kokusetshenziswa kwesithombe uma kufundiswa ikhono lokufunda nokubukela kodwa kugxilwe kwelokubukela ngenxa yesithombe.

Okutholakele kulolu cwaningo mayelana naleli khono ukuthi othisha banalo isu lokufundisa ukubukela. Lokhu ngikusho ngoba ezimpendulweni zabo othisha kuyavela ukuthi njalo uma bezofundisa ikhono lokufunda nokubukela baqala isifundo sabo ngokuthi bavezele abafundi isithombe. Lesi sithombe kuyenzeka basenze sibe sikhulu basinamathelise ebhodini okanye bagaye abafundi ezabo izithombe abazozibukela eduze. Abafundi babe sebenikezwa ithuba lokuthi baxoxisane ngabakubonayo esithombeni. Abanye othisha bayaye baqale babanike ithuba lokuba abafundi baxoxe ngababili, abanye bathi abafundi abaxoxe ngokwamaqembu. Uma sebekwenzile lokho bese bexoxa njengekilasi lapho bezosho amaphuzu athize ngabakuphawula esithombeni, ngaleso sikhathi uthisha uzobe ebhala ebhodini wonke la maphuzu ashiwo ngabafundi kanye namagama abawasusela esithombeni. Lokhu uthisha ukwenza ngaphambi kokuba akhiphe isihloko sendaba ezofundwa kanye nendaba uqobo lwayo. Uthisha wesi-1, webanga lesikhombisa waveza ukuthi:

Ngaphambi kokuba ngibanikeze indaba okusuke kuyiyona ezofundwa, ngiyaye ngibanikeze izithombe. Izithombe engiyaye ngizithole emabhukwini kumamagazini angasasebenzi, namashadi. Isibonelo, uma kuzokhulunywa ngezidakamizwa ngiye ngizame ukuthi ngithole izithombe bese ngiyaziveza kubona, singakavezwa isihloko sendaba futhi bengakawuboni umbhalo. Bese beyachaza ukuthi yini abayibonayo, bacabanga ukuthi isifundo sizoba mayelana nani, emva kwalokho bese ngibhala isihloko ebhodini, isibonelo nje ake sithi isihloko sithi IZIDAKAMIZWA bese futhi bayaqhubeka

bacabange baqagele ukuthi indaba ezofundwa izobe imayelana nani ngaphambi kokuba banikezwe umbhalo.

Uthisha wesi-7, webanga lesithupha naye wafakazela uzakwabo lapho ethi:

Ngesinye isikhathi ngiyaye ngibenzele amaphepha anezithombe lezo bezohlala ngababili noma ngamunye. Uma sebesibuka-ke leso sithombe ngiyaye ngifune ukuthi ngithole ukuthi bona njengoba besibuka nje lesi sithombe yini abayicabangayo ngaleso sithombe. Bacabanga ukuthi kuzokhulunywa ngani kulesi sithombe, mqondo muni abanawo, ikhona yini mhlawumbe indaba abangayakha ngaleso sithombe, imizwa yesithombe kanjalo kanjalo. Uma sebesibukile leso sithombe sesiyaqoqa-ke manje ulwazi abalukhiphe kuso.

Ukusebenzisa isithombe ekhonweni lokubukela kubukeka kuyinto ebukeya ihamba phambili futhi isu othisha abalithandayo. Uthisha wesi-4, webanga lesithupha wagcizelela lokho lapho ethi:

Ngiyaye ngenze isiqiniseko sokuthi ngiba nezithombe ezizokwenza ukuthi uma abafundi bexoxa ngazo ziholele kuyona le ndaba esizobe sikhuluma ngayo okungaba nayisifundo sokuqondisisa ngenza isibonelo. So, ngiyaye ngisebenzise izithombe abafundi basibuke isithombe basichaze ukuthi babonani esithombeni... bese bezakhela indaba nje bezicabangela bebuka isithombe kuphume indaba ethile lapho bebukile isithombe bese beyakhuluma ukuchaza ukuthi bacabanga ukuthi kwenzakalani.

Lokhu kufakazelwa engakubona ngesikhathi ngivakashela othisha emakilasini ukuyoqoqa ulwazi ngokuhlala ubukele okanye ngokuthamela, ebangeni lesi-6. Uthisha wayefundisa isiZulu ikhono lokufunda nokubukela. Uthisha wayezofundisa umbhalo okhuluma ngophuzo oludakayo. Uthisha wafika ekilasini ephethe

amabhodlela ezinhlobo ezahlukene zotshwala ewalayishe kushekhasi. Wawakhipha ngalinye ngalinye ebuza abantwana ukuthi ngabe amabhodlela afakani. La mabhodlela ayenoketshezi phakathi oluwumfanekiso wotshwala olufakwa kulelo nalelo bhodlela okubalwa ugologo kanye nobhiya. Abafundi kwakubajabulisa kakhulu ukubona lamabhodlela bephakamisa izandla kuyilowo nalowo ejahe ukunika impendulo futhi izimpendulo zabo zikhombisa ulwazi olunzulu maqondana nalezi ziphuzo. Abafundi basho amagama ahlukahlukene achaza iziphuzo ezidakayo okubalwa kuwo: utshwala, ezikafaro kanye namanzi amponjwana. Uthisha wabe esebuzwa abantwana ngezigameko abazaziyo ezibangelwa iziphuzo ezidakayo, kungaba ezenzeka emiphakathini, emadolobheni. Emakhaya, ezihlotsheni kanye nasezikoleni. Lokhu kusebenzisa lezi zibonelo zamabhodlela zikathisha kwaba isu elihle kakhulu elenza isifundo sakhe sicebe kakhulu. Lokhu kwaba nomthelela omuhle kakhulu ukudlula isithombe, othisha ababeveze ukuthi bayasisebenzisa kakhulu uma kufundiswa leli khono. Lesi isithombe esingezansi ngasithatha emva kwesifundo ukubonisa nokuveza ubufakazi bale nkulumo engenhla.



Iningi lothisha ababebambe iqhaza kulolu cwaningo bakuveze kakhulu ukusetshenziswa kwesithombe uma kufundiswa. Babuka ukuthi ukuba khona kwesithombe phambi komfundi kuyawuxukuza umqondo wakhe futhi acabange ngenhloso yokufuna ukuchaza ngakubona esithombeni kanye nomqondo oqukethwe yileso sithombe.

5.4.3. Ukusekeleka Nokuthuthukiswa Kothisha

U-Singh (2011) uthi othisha kumele bahlelelwe imihlangano lapho bezothuthukiswa ulwazi lwabo maqondana nokukwazi ukuzakhela izinsizakufundisa. Le mihlangano kumele kube yinto ejwayelekile futhi eyenziwa njalo njalo. Kufanele kwenziwe nezinhlalo zokugqugquzela othisha ukuba bayohlanganyela kuleyo mihlangano. Othisha kumele baqeqeshwe futhi bahlonyiswe ngezindlela zokukwazi ukusebenzisa amasu aphasile okufundisa ukufunda okubhaliwe. UNkosi (2011) ube esekufakazela lokhu ngokubalula ukuthi uHulumeni unazo izinhlelo zokweseka othisha ezikoleni. UHulumeni ukhipha abathile abangabeluleki bothisha ngokwezifundo ezahlukahlukene kanti nakhona esiZulwini bakhona okuyibona abasizayo ekuthuthukiseni othisha ngolwazi abaludingayo. Uqhuba athi kanti nabo othisha ezikoleni baba nawo amathuba okuthi bahlale ndawonye ngokwamakomidi abo esiZulu lapho bedingida futhi bahlomisane ngakho konke okuqondene nalolu limi.

Kanjalo ucwaningo olwenziwe ludalule ukuthi nakuba zikhona izinkinga othisha abafundisa isiZulu ulimi lwesibili ababhekene nazo, kodwa othisha bayakuthola ukwesikeleka kanye nokuthuthukiswa ekufundiseni kwabo lolu limi. Lokhu ngikusho ngoba ocwaningweni kuvelile ukuthi othisha besikole ngasinye baba nalo ithuba lokuthi bahlale phansi badingide izingqinamba ababhekana nazo ngenxa yalokho bayasekelana. Abaphathi bezikole okungothishanhloko nabo babambe iqhaza elikhulu ekulekeleleni othisha besiZulu ezidingweni zabo. Othisha bezikole ezisondelene ewadini banesigungu lapho behlangana khona njengothisha bezikole ezahlukahlukene bathuthukisane futhi bacobelelane ngolwazi babelane nangezinsizakufundisa okungabe banazo. Nabo-ke othisha ngamunye bayazama konke okusemandleni ukuzithuthukisa

ngokufunda izincwadi ezahlukahlukene, bavakashele emadolobheni lapho kunemitapo yolwazi baphinde basebenzise ne-inthanethi ukuthola ulwazi abaludingayo. Kuvelile nokuthi UMnyango WezeMfundo nawo kuyenzeka ubabizele imihlangano othisha lapho usuke ufuna ukuyobahlomisa ngolwazi oluthile nakuba-ke kuyinto engandile, kuthi nje gqwa gqwa lapho beya kothamela imihlangano enjalo. Uthisha wesi-2 webanga lesithupha waveza ukuthi:

Indlela engizithuthukisa ngayo ulwazi lwami lwesiZulu ngiyazisebenzisa kakhulu izincwadi esinazo incwadi ekuthiwa u-Maye Babo! Ulwazi olukuyona lusiza kakhulu. Ngiphinde futhi ngize kozakwethu esifundisa kanye nabo ibanga lesithupha siyasizana kakhulu noma nginemibuzo ngimbuze siphendulane sibonisane. Ngiqhubeke futhi kusona lesi sikole sikhona isigungu solimi lapho sithululelana khona ngolwazi sisizana nokuthi singazithuthukisa kanjani thina kanye nabafundi bethu. Kuphinde futhi kule ndawo yethu yase-Merebank sibuye sihlangane njengezikole ezahlukahlukene esigungwini sesiZulu, lapho sisuke sithululelana futhi ngokwezinkinga esibhekana nazo-ke ezikoleni manje ngokwahlukana kwazo, sibonisane ukuthi singasizakala kanjani ngokuthi sizithuthukise siphinde sithuthukise abafundi.

Kanti Uthisha wesi-4, webanga lesithupha wavumelana nokushiwo uzakwabo lapho ebalula izinto ezibasizayo ekuthuthukiseni ulwazi labo esiZulwini. Lokho wakufakazela ngokuthi:

Ngisebenza nozakwethu onolwazi oluthe xaxa kunolwami maqondana nolimi lwesiZulu ngiyaye ngisebenzisane naye uma kukhona la ngingaboni kahle khona. Okunye-ke ukuthi ngizothi sinenhlanhla thina la esikoleni sethu ngoba sine-management, abaphathi abasesekayo kakhulu kukho konke esikudingayo uma sidinga into nje eqondene nesiZulu benza isiqiniseko ukuthi

siyayithola. Kubese kuzoba ukuthi futhi siyaye sihambe ama-workshops lapho sisuke sibizwe khona abeluleki besifundo lesi isiZulu okungama-subject advisors, sifike sithi ukucobelelana ngolwazi khona. Futhi sinesigungu esazakhela sona la esiyingini esisebenza kusona sesiZulu. Lapho siyaye sihlale phansi khona sidingida izinkinga esibhekana nazo ukuthi singazinqoba kanjani futhi sicobelelane nje ngolwazi lwaso isiZulu ukuthi sisifundise kanjani.

Uthisha wesi-7, webanga lesithupha naye waveza awakhe amasu awasebenzisayo ukuzithuthukisa ekufundiseni isiZulu ulimi lwesibili. Lo thisha wabeka kanje:

Umtapo wolwazi iwona engiwusebenzisa kakhulu, ngoba umtapo wolwazi unezinto eziningi ongazisebenzisa ekuthuthukiseni nasekwandiseni ulwazi lwakho nokubhekana nje nezinkinga ohlangabezana nazo ezikoleni. Okwesibili, i-internet angazi-ke ibizwa ngokuthiwani ngesiZulu kodwa nayo ngiyayisebenzisa kakhulu ekuthaneni ngithole imisebenzi kanye nemibono yabanye abantu, kanye nomsebenzi wokwengeza.

Lokhu kusivezela ukuthi nakuba zikhona izingqinamba othisha ababhekana nazo kulolu limi lwesiZulu kodwa nemizamo ikhona ehlose ukubalekelela. Izinhlaka zikaHulumeni zinaso isandla ekusekeleni nasekuthuthukiseni othisha lokhu okufakazelwa abacwaningi, kanti nalolu cwaningo luyakuveza ukuthi kukhona okwenziwayo maqondana nokusiza othisha abafundisa lolu limi. Lokhu-ke kuvusa ithemba lokuthi nakuba kusenezinkinga kodwa ithemba lisekhona lokuthi lolu limi lusazoqhubeka luphile futhi luzoqhubeka nokuthuthuka. Lokhu ngikusho ngoba phela uma kuthuthukiswa othisha njengabantu okuyibona olusezandleni zabo lokho kusho ukuthuthuka kwalo uqobo ulimi. Lokhu kuza nethemba lokuthi eminyakeni engeminingi ezayo izinto ziyobe sezingconywa kakhulu kulolu limi maqondana nakho konke okusabukeka kuyinkinga kulona.

5.5. ISIPHETHO

Lolu cwaningo lwenziwe ezikoleni ezine kusetshenziswa othisha abayisishiyagalombili njengabahlanganyeli. Inhloso yalolu cwaningo bekuwuthola ukadebona kanye namasu okufundisa kothisha ekufundiseni ikhono lokufunda nokubukela ebangeni lesithupha kanye nelesikhimbisa. Ucwaningo olwenziwe kulezi zikole luvumbulule ukuthi isiNgesi sisenawo umthelela ongemuhle ekufundisweni nasekufundeni isiZulu ezikoleni. Ucwaningo lubalule ukuthi othisha abaningi abanalo kahle ulwazi lokufundisa ikhono lokufunda nakuba bekhombisa ulazi ekufundiseni ikhono lokubukela. Nokho-ke ucwaningo luphinde lwavumbulula ukuthi othisha bayakuthola ukwesekwa ekufundiseni kwabo lokho okunikeza ithemba lokuthi ngokuhamba kwesikhathi kuyolungiseka ukufundisa kwabo lapho bexega khona.

Isahluko 6

UKUHLAZIYA, UMONGO WOKUTHOLAKELE KANYE NEZIPHAKAMISO

6.1. ISINGENISO

Esahlukweni esedlule ngethule ulwazi olutholakele ngesikhathi ngenza ucwaningo ezikoleni ngisebenzisa ithuluzi lokuqoqa ulwazi ngokuhlala ubukele kanye nenhlololwazi esakuhleleka. Inhloso yalolu cwaningo bekuwukuphenya kabanzi ngokadebona wothisha kanye namasu okufundisa abawasebenzisayo uma befundisa isiZulu ulimi lwesibili, ikhono lokufunda nokubukela emabangeni esithupha kanye nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku. Lolu cwaningo belugxile ezikoleni ezixube izinhlanga lapho khona kufundwa isiZulu ulimi lwesibili. Ngakho-ke lesi sahluko sesithupha sethulwa ukukhombisa ukuphenduleka kwemibuzo emithathu ewumgogodla walolu cwaningo. Ulwazi olwethulwe esahlukweni sesihlanu okuyilona oluvunjululwe ucwaningo luzokwethulwa luhluzwe kulesi sahluko kusetshenziswa uhlaka lwenjulalwazi kanye nohlaka lwemicabango, futhi kuzobe sekwethulwa nomongo wokutholakele kulolu cwaningo kanye neziphakamiso.

6.2. UMONGO WOKUTHOLAKELE OCWANINGWENI

Lolu cwaningo luveze ukuthi kukadebona wothisha besiZulu besifundisa siwulimi lwesibili ezikoleni ezixube izinhlanga, izinkinga zokungabi bikho kwezinsizakufundisa yizona ezihamba phambili kanye nomthwalo womsebenzi omningi ababhekene nawo. Lokhu kuvele ngesikhathi ngiqoqa ulwazi ngethuluzi lenhlololwazi kanye nokwethamela. Othisha baveze ukuthi izinsizakufundisa zesiZulu ulimi lwesibili azikho kwazona ngenxa yalokho baze basebenzise izinsizakusebenza zolimi lokuqala

kanye nezolimi lwesithathu kanti futhi nemitapo yolwazi ayikho ezingeni, kwezinye izikole ayikho kwanhlobo. Inkinga ukuthi lokhu kube sekuphambana nomqulu olawula ukufunda kulolu limi lwesibili, uTaHFuZwe. Izincwadi zolimi lokuqala izinga lazo liphezulu kakhulu kubafundi bolimi lwesibili kanti futhi ezolimi lwesithathu zona izinga lazo liphansi kakhulu njengalokhu zixube nesiNgisi. Othisha baphinde babe nenkinga yokufundisa amakilasi amaningi esiZulu ahlukahlukene kanti nezingane ziningi ngokweqile emakilasini kunesibalo esifanele. Lokhu kuyinkinga ngoba nemisebenzi yokuhlola miningi kakhulu ithemu nethemu njengalokhu phela kuyisifundo solimi lesi kodwa kulindeleke ukuba uthisha ayenzise futhi ayiqede yonke imisebenzi ehleliwe.

Ucwaningo luveze ukuthi laba bafundi asebenenkinga kangaka emabangeni esithupha nelesikhombisa esiZulwini ulimi lwesibili yingoba abanalo ulwazi lolimi oluyisisekelo. Uma umfundi engayifundanga imigomo kanye nemithetho yolimi nazo zonke izingxenye zalo ezitholakala emabangeni aphansi kakhulu lowo mfundi uba nenkinga kakhulu uma esesemabangeni athe thuthu. Lokhu kuvezwe yilolu cwano njengoba kuvelile ukuthi laba bafundi baqale ukufunda isiZulu ulimi lwesibili ebangeni lesine. Kusukela ebangeni lokuqala kuya kwelesithathu laba bafundi bebefunda isiNgisi ulimi lokuqala bese kuba yisiBhunu ulimi lwesibili. Lokhu kusho ukuthi lubaphuthile lonke ulwazi oluyisisekelo lwesiZulu olutholakala emabangeni phansi kusuka ebangeni lokuqala kuya kwelesithathu.

Ucwaningo luveze ukuthi othisha bazithola sebekhuluma ulimi lwesiNgisi emakilasini lapho befundisa ulimi lwesiZulu. Lokhu kungenxa yomthelela waso isiNgisi ngoba abafundi bazi sona kakhulu futhi kuphinde kube khona nezingane zabomdabu waseNdiya emakilasini. Ngenxa yalokho uthisha uye abone ukuthi ukuze bonke laba bafundi bamuzwe kufanele akhulume nangolimi lwesiNgisi abalufunda ulimi lwebele. Le nkinga iyavela ngisho emakhaya lapho izingane ziphuma khona abazali baxhumane nazo ngolimi lwesiNgisi ngoba benenhloso yokuqhubeka belolonga ulwazi lwezingane zabo eziluthola ezikoleni ezikuzo njengoba vele beziyise kulezi zikole ngenhloso yokuthi befuna zifunde isiNgisi kakhulu.

Lokhu kube sekwenza isiZulu siqhubeke nokucindezeleka nokungabi namandla futhi sithunazeke njengolimi lwebele kubafundi abangamaZulu abagcwele kulezi zikole. Le nkinga yokungasazi isiZulu igqame kakhulu ekhonweni lesibili kuTaH FuZwe okuyikhono lokufunda nokubukela. Lokhu okungasho ukuthi kulawa amanye amakhono benza kahle kakhulu kuwona kodwa kuvele ukuthi leli lokufunda nokubukela kuyilona elihamba phambili ekubeni yinkinga othisha ababhekana nayo mihla namalanga uma befundisa isiZulu ulimi lwesibili.

Lolu cwaningo luveze ukuthi abafundi abangamaZulu abagcwele ezikoleni zabomdabu waseNdiya, bafunda isiNgisi njengolimi lokuqala kube kungelona ulimi lwabo lwebele. Lokhu kuveza ngokusobala ukuthi noma izwe selikhululekile kwingcindezi yobandlululo kodwa isekhona insilela yobandlululo ezikoleni. Ngoba kufanele ngabe abafundi abangamaZulu bayanikwa ithuba lokuthi ulimi lwabo lwesiZulu kube yilona abalufunda ulimi lokuqala okanye lwebele hhayi isiNgisi. Lokhu okwenzekayo kuwukubukelwa phansi kwezilimi zama-Afrika, kuqhubeka nensilela yobandlululo lapho isiNgisi nesiBhunu kwakuyizo ezihamba phambili kunazo zonke ezinye izilimi. Kulolu cwaningo othisha bavela neziphakamiso kumbe izinyathelo okumele zithathwe ukuze kuthuthuke ikhono lokufunda nokubukela esiZulwini ulimi lwesibili. Othisha baveza abafundi kumele babe nezincwadi ezanele zokufunda noHulumeni abe yingxenye futhi afake isandla kulokho. Imitapo yolwazi nayo ilekelele ngokuba nezincwadi zesiZulu ezanele. Abazali nabo emakhaya kumele babambe iqhaza ekukhuthazeni abantwana ukuthi bajwayele ukufunda. Kuphinde kwengezwe isikhathi sokufunda ebangeni lesikhombisa kanye nesikhathi esengeziwe emva kwesikhathi sesikole lapho othisha bazobe beqeqesha abafundi kuleli khono.

Lolu cwaningo luveze ukuthi kuleli khono lokufunda nokubukela, othisha bagxile kakhulu ekhonweni lokubukela kodwa beqonde kahle hle ikhono lokufunda. Lokhu ngikusho ngoba kuvelile ocwaningweni ukuthi othisha uma befundisa leli khono bayaye baphathe kakhulu izithombe abazozinika abafundi. Okungukuthi ukusetshenziswa kwezithombe kugxile ekhonweni lokubukela lokho bese kwenza ikhono lokufunda lisalele emuva. Kanti othisha abaningi abaphumelanga obala ukuthi

yimaphi amasu abawasebenzisayo ukufundisa ikhono lokufunda ngaphandle kokusetshenziswa kwesithombe. Kanti nothisha oveze ukuthi yena usebenzisa indlela yokwehlukanisa imisindo lapho umfundi emhlukanisela igama ukuze aqale abambe kahle imisindo okuwukuthi nayo leyo ndlela ithatha isikhathi eside abucacanga ubunzulu bolwazi anabo mayelana nokuthuthukiswa kwaleli khono. Indlela athi uyayisebenzisa angeke kwashiwo ukuthi iyalithuthukisa ngokusezingeni ikhono lokufunda. Njengoba idla nesikhathi eside nje ingeke yahlala isetshenziswa. Okunye kokugcina okuvelile ukuthi othisha bayasizana ekuthuthukiseni indlela abasebenza ngayo. Basizakala ngohlelo lwezigungu kumawadi abasebenza kuwo, abaphathi bezikole zabo uma bedinga okuthile bayabasiza, UMnyango WezeMfundo uma kwethulwa uhlelo olusha lokusebenza uyaye ubabizele imihlangano ngenhloso yokwethula uhlelo olusha lolu.

6.3. INGXOXO YEMIPHUMELA YOCWANINGO

Njengalokhu lolu cwaningo lunemibuzo emithathu ebalulekile newumgogodla walo, le mibuzo yakhiwe isukela kukadebona wami njengomcwaningi naye ofundisa isiZulu kulezi zikole ezixube izinhlango lapho isiZulu sifundwa njengolimi lwesibili. Imiphumela yocwaningo iyacacisa bha ngezinkinga okanye ngokadebona wothisha ngokwezimo ababhekana nazo ezikoleni lapho befundisa isiZulu ulimi lwesibili. Imiphumela yocwaningo iveza ukuthi othisha babhekene nenkinga yokungabi bikho kwezinsizakufundisa okubalwa kuzo izincwadi zothisha, ezabantwana, ezemibhalo, amashadi njalonzalo okuqondene nolimi lwesibili. Ucwanningo luveze ukuthi kulezi zikole abafundi abaningi bangamaZulu kodwa othisha abangamaZulu bamubalwa ngakho-ke othisha bazithola benenkinga yomthwalo omningi maqondana nalolu limi ngoba baningi kakhulu abafundi ababafundisayo. Ucwanningo luphinde lwavumbulula ukuthi abafundi abasemabangeni esithupha nesikhombisa abanalo ulwazi oluyisisekelo lwesiZulu ngenxa yokuthi baqale ukufunda isiZulu ebangeni lesine. Abafundi babhekene nenkinga yokungakwazi ukufunda imibhalo yolimi lwesiZulu. IsiNgisi njengalokhu abafundi besifunda njengolimi lwebele kuveza ngokusobala ukuthi yisona esihamba phambili kulezi zikole nesinakiwe ngayo yonke indlela. Lolu cwaningo

lembule nensilela yobandlululo njengalokhu ngesikhathi sobandlululo izilimi zama-Afrika zazinganikiwe futhi zibukelwa phansi. Kulolu cwaningo kuyavela ukuthi othisha olimini lwesiZulu olufundiswayo nakuba abantwana bengaluqondi kahle kodwa inkinga enkulu ibonakala ekhonweni lokufunda kanye nokubukela. Lolu cwaningo luyaveza ukuthi othisha abaqeqeshekile kahle emaswini okufundisa ikhono lokufunda nokubukela esiZulwini ulimi lwesibili. Lapha ngezansi ngiveza ukuthi lolu cwaningo luyiphendule kanjani le mibuzongqangi.

6.3.1. Imibuzongqangi 1: Uyini ukadebona wothisha abafundisa isiZulu ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku?

Esahlukweni sesihlanu ngike ngacacisa indaba yolimi lwesibili ukuthi ngokoMnyango WezeMfundo lubizwa ngolimi lokuqala lokwengeza lokhu okuvela kahle ku-TaH FuZwe wesiZulu. Lokhu ngikuveza ngenhloso yokungafuni ukuthi umfundi walo mqingo adideke uma ehlangabezana nala magama ngoba zombili lezi zindlela zisho isifundo esisodwa. Njengalokhu lo mbuzongqangi wokuqala ugxile kukadebona wothisha, kuyavela kokutholakele esahlukweni sesihlanu ukuthi othisha abafundisa isiZulu ulimi lwesibili banenkinga yokungabi bikho kwezinsizakufundisa zalesi sisifundo ekubeni sibe sifundwa cishe abafundi abanengi kakhulu esikoleni. Othisha baveza ukuthi le nkinga sekube isikhathi eside ikhona njengalokhu uTaH FuZwe usuneminyaka emithathu wabakhona kodwa izinsiza kusebenza do. Lokhu sekuholele ekutheni basebenzise izincwadi zolimi lwebele noma zolimi lwesithathu zesiZulu ukuze bakwazi ukuthola umsebenzi abazowunika abafundi emakilasini. Lokhu kungenxa yokuthi UMnyango WezeMfundo wabafunza ngoTaH FuZwe okuyiwona obalawulayo ukuthi basebenze kanjani futhi nini. Lokhu-ke kube sekuba ijoka elinzima kakhulu kothisha ngenxa yokuthi okubhalwe kuTaH FuZwe abukho ubufakazi bokuthi zikhona izinsizakusebenza abangazisebenzisa ezihambisana ncamashi nalokho okubhalwe kuTaH FuZwe mayelana nolimi lwesibili.

Lokhu kufakazelwa uZulu (2010) uma eveza ukuthi ocwaningweni lwakhe wathola ukuthi ezinye zezinselele othisha bezikole ezixube izinhlanga abafundisa isiZulu ulimi

lwesibili ababhekana nazo ukungabi bikho kwezinsizakufundisa. Kanti u-Singh (2011) uthi izinsizakufundisa ezibalulekile njengezincwadi zokufunda ezifanele kumele zinikezwe othisha. Othisha baphinde baveza nokuthi ngisho emtatsheni wolwazi abafundi abazitholi izincwadi zolimi lwesibili zokuthi bazifundele ukuthuthukisa ikhono labo lokufunda. Abanye othisha baveza ukuthi ezikoleni zabo abanayo kwaleyo mtapo wolwazi ngisho emakilasini imbala abanalo ikhona lezincwadi zokufunda abafundi.

Lolu cwaningo luphinde lwavumbula ukuthi othisha banomthwalo omningi kakhulu kulesi sifundo ngoba nakuba lezi zikole ezixube izinhlanga kwakungezabomdabu wasendiya kodwa manje iningi labafundi abafunda kuzo yilaba abangama-Afrika, amaZulu. Okubhebhezela inkinga ukuthi othisha abangamaZulu bambalwa kakhulu kulezi zikole. Njengoba nje ezikoleni ezintathu kwezine engazihambela ngathola ukuthi bathathu nje kuphela othisha abangamaZulu abafundisa isiZulu. Yikho kanye lokho okwenza umthwalo kathisha ngamunye ube mkhulu kakhulu, njengalokhu kuvela esahlukweni sesihlanu ukuthi kuyenzeka ukuthi uthisha ngamunye aqale ukufundisa kusukela ebangeni lokuqala kuze kuyoba kwelesikhombisa. Othisha baphinde babhekane nenkinga yobuningi babafundi ikilasi ngalinye njengalokhu kuveziwe esahlukweni sesihlanu. Lokhu bese kuba umthwalo onzima kakhulu kothisha njengoba befundisa lolu limi, njengalokhu uma ubheka imisebenzi yokuhlola ebangeni nebanga miningi ngendlela yokuthi kuphela ithemu nethemu bezama ukuqedela le misebenzi yokuhlolwa.

UMaphumulo (2010) uyayifakazela le nkinga lapho ebalula ukuthi ocwaningweni lwakhe wathola ukuthi, othisha banenkinga yeningi labafundi ngokweqile ababafundisayo emakilasini. Ucwaningo olwenziwe uMhlongo (2012) nalo luveza ukuthi ezinkingeni othisha ababhekene nazo ezikoleni umthwalo wokuchichima kwamagumbi okufundela awusali ngaphandle. Lena inselelo enkulu kothisha futhi ebona bangabi nalo kahle uthando lomsebenzi wabo ngenxa yokugqilazeka.

Othisha baphinde babhekane nenye inkinga ethulwa kulesi sigaba ngaphandle kwalezi ezethulwe ngenhla. Ebangeni lesithupha nelesikhombisa kubonakala kunenkinga kakhulu yokuthi abafundi abasazi kahle isiZulu okuwulimi lwabo lwebele kodwa abasifunda njengolimi lwesibili ngenxa yokuthi bafunda isiNgisi njengolimi lokuqala. Othisha baveza ukuthi abafundi ababafundisayo manje ebangeni lesithupha nelesikhombisa abanalo ulwazi oluyisisekelo solimi lwesiZulu. Lokhu kudalwa ukuthi isiZulu abasiqalanga emabangeni aphansi ngesikhathi beqala isikole. Empeleni isiZulu siqale kahle ngawo unyaka wezi-2014 ebangeni lokuqala. Ngakho-ke laba bafundia abangaphambili bebefunda isiNgisi ulimi lokuqala bese befunda isiBhunu ulimi lwesibili. IsiZulu siqalwe ukufundwa kahle sebesebangeni lesine lapho bethole ukufunda isiZulu ulimi lwesibili. Lokhu kusho ukuthi kusukela ebangeni lokuqala kuya kwelesithathu lapho kufundiswa khona ulwazi oluyisisekelo abazange baluthole.

Lokhu-ke kube inkinga kubafundi ngoba ebangeni lesine kusuke kungasafundwa ulwazi oluyisisekelo lwesiZulu okubalwa ukufundiswa kwemisindo, ulwazimagama, ukufunda ulwazi lwezinhlamvu zamagama okuyizona zinto ezibalulekile emabangeni aphansi, njalonzalo. Ngakho-ke uthisha usuke engeke akwazi ukuqala phansi afundise ulwazi oluyisisekelo ebangeni lesine kodwa kumele afake umsebenzi webanga lesine. Lokhu ngikusho ngenxa yokuthi phela nabo othisha bathi befundisa kodwa bebe bekhonjwe ngenjumbane imiqulu yekharikhulamu okuyiyona esuke inika uthisha umgogodla wakho konke okumele kufundiswe kuleli banga. Lapha ebangeni lesine umsebenzi oklanyelwe uthisha usuke sewumningana impela futhi kusuke kungasangeni kakhulu ukufunda imisindo ngokwahlukana kwayo njengoba kulindelwe ukuthi useyifundile emabangeni aphansi. Umfundi kanye nothisha bagcina bengasalitholanga kahle ithuba lokuthi babuyele emuva ezintweni okumele zifundwe emabangeni aphansi njengakho khona ukufunda ukuthi imisindo yolimi iphinyiswa kanjani.

Ngakho-ke uma sibuka ithiyori ka-Krashen (1982) iveza ukuthi ukukwazi ukufunda ulimi kanye nokukwazi ukuthola ulimi kuqhamuka ngezindlela ezahlukahlukene. Ngokombono wakhe ukufunda ulimi kuqhamuka ngokufunda imfundo ehlelekile ngemithetho yolimi, imigudu kanye nezindlela ezithile.

Ukufunda yikhona okwenza umuntu akhulume ngento futhi aqhubeke ukusebenzisa ulwazi alutholile. Kanti ukuthola ulwazi khona kuvela ngendlela ehlukile ngoba kuqhamuka lapho umuntu eluthola ulimi lusetshenziselwa ukuxhumana. Lapha umfundi uthola ulimi engafunzwa ngohlelo lwalo ulimi. Lokhu kusho ukuthi umfundi wolimi lwesibili kumele athi efundiswa imithetho nohlelo lolimi kodwa ebe enikezwa amathuba okuthi aluthole futhi ulimi lapho lusetshenziselwa ukuxhumana ezimweni ezahlukene zenhlalo nempilo yabantu.

Kulolu cwaningo kube sekucaca kahle ukuthi le nkinga evelayo yenziwa nawukuthi abafundi bebanga lesithupha nelesikhombisa banegebe elikhulu ekufundeni kwabo isiZulu njengalokhu bengalufundanga ulimi besesemabangeni aphantsi lapho kwakufanele bathole khona imithetho nemigomo yolimi. U-Krashen (1982) ukholelwa kumthamo wolimi onikezwayo futhi oqondakalayo; kulokho-ke abafundi bolimi lwesibili bakwazi ukuthola ulimi ngokuthi bazijwayeze ulimi oluqondakalayo futhi olunika umqondo kubona, bese lokhu kubasiza ekutheni abafundi bagxile kakhulu emqondweni wolimi ngaphandle kokuqaphela imigomo eminingi bese bethola ukwakheka kolimi. Njengoba abafundi bengalujwayelanga ulimi besebancane ebangeni lokuqala kuya kwelesithathu bathi beqamba beqala ulimi lwesiZulu ebangeni lesine ezingqondweni zabo kusuke kugcwele ulimi lwesiNgisi kanye nolimi ebebelufunda njengolwesibili okuyisiBhunu. Lokhu kube sekuholela ekutheni bangabe besalunaka lolu lwesibili sekuyisiZulu. Lokhu kuphinde kubhebhethekiswe ukuthi emakhaya bashunyayezwa eyolimi lokuqala okuyisiNgisi esivezwa njengesibalulekile. Njengoba u-Krashen (1982) eveza ukuthi umfundi ulwazi kahle ulimi ngokuthi azijwayeze ukulusebenzisa okungukuthi kulesi simo abafundi abalujwayeli ukulusebenzisa lolu limi yingakho bebonakala bengalwazi nje. Ukulwazi ulimi olutholakele ngokufunda noma ngokuqaphelisisa (*monitor*) njengokusho kuka-Krashen (1982), kungasiza ulimi kuphela olukhiqizwe yikhono lokukwazi ukuthola ulimi. Ngamanye amagama umfundi wolimi lwesibili angasebenzisa imithetho ayifundile ukuqaphelisisa noma ukugada (*monitor*) noma ukulungisa (*correct*) ulimi lwakhe kungaba ingaphambili noma ngemuva kwesikhathi somkhiqizo wolimi alutholile. Bese u-Tricomi (1986) egcizelela

eveza ukuthi ukuqaphelisisa kusebenza umsebenzi olinganiselwe okanye oklanyiwe njengalokhu kusebenza kuphela uma kunesikhathi esilingene, uma ukugxila kusezimweni ezithile, okanye uma umthetho odingakalayo ufundiwe.

6.3.2. Umbuzongqangi 2: Yimaphi amasu asetshenziswa othisha besiZulu ulimi lwesibili ekufundiseni ikhono lokufunda nokubukela emabangeni esi-6 nesi-7 ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku?

Ukufundisa ukufunda okubhaliwe ngempumelelo kuncike kumasu uthisha nothisha awasebenzisayo lapho efundisa izingane emakilasini. Lapha sibuka ukuthi njengoba kunale nkinga yezinga eliphansi lokufunda imibhalo kubafundi bebanga lesithupha nelesikhombisa ngabe othisha yimaphi amasu noma izindlela zokufundisa abazisebenzisayo ukusiza nokulolonga ikhono labafundi lokufunda imibhalo. Lo mbuzongqangi uphendulwa yiyona imiphumela yocwaningo olwenziwe kusetshenziswa inhlololwazi kanye nokwethamela izifundo.

Othisha banalo isu lokufundisa ukubukela. Ucwangingo luyaveza ukuthi njalo uma bezofundisa ikhono lokufunda nokubukela baqala isifundo sabo ngokuthi bavezele abafundi isithombe. Lesi sithombe kuyenzeka basenze sibe sikhulu basinamathelise ebhodini okanye bagayele abafundi ezabo izithombe abazozibukela eduze. Abafundi babe sebenikezwa ithuba lokuthi baxoxisane ngabakubonayo esithombeni. Abanye othisha bayaye baqale babanike ithuba lokuba abafundi baxoxe ngababili, abanye bathi abafundi abaxoxe ngokwamaqembu. Uma sebekwenzile lokho bese bexoxa njengekilasi lapho bezosho amaphuzu athize ngabakuphawula esithombeni, ngaleso sikhathi uthisha uzobe ebhala ebhodini wonke la maphuzu ashiwo abafundi kanye namagama abawasusela esithombeni. Lokhu uthisha ukwenzisa ngaphambi kokuba akhiphe isihloko sendaba ezofundwa kanye nendaba uqobo lwayo. Othisha baveza ukuthi abafundi bayakuthakasela ukuthi uma befunda kube khona izinto ezibonwayo ngaphandle nje kwemibhalo ephepheni elimhlophe. Lokhu ngazibonela ngawami mhlazane ngiyoqoqa ulwazi ngokwethamela lapho ngafica uthisha ephethe amabhodlela ezinhlobonhlobo zotshwala. Lapho ewakhipha abafundi baheheka esifundweni ngohlobo olumangalisayo besawabona nje uthisha engakasho lutho. Wathi

eqamba eabuza imibuzo izandla zabo zase zivele ziphezulu. Base bekipha ulwazi oluningi kakhulu ngenxa yokubona le mifanekiso yamabhodlela otshwala. Uthisha wathi eqamba ebhala ebhodini isihloko sendaba ezofundwa, imiqondo yabafundi yase ivele isiqaqekile. Lokhu kusho ukuthi othisha bayakwazi ukufundisa leli khono lokubukela. Lokhu kufakazelwa uNkosi (2011) ocwaningweni lwakhe alwenza maqondana nokufunda nokubukela wathola ukuthi othisha bayazisebenzisa kakhulu izithombe uma befundisa. Kuphinde kugcizelelwe uMhlongo (2012) lapho eveza ukuthi mhlazane eyoqoqa ulwazi ngokuthamela wafika uthisha efundisa ikhono lokubukela enikeza abafundi izincwadi ezinezithombe base bexoxa ngazo izithombe.

Lolu cwaningo lwaphinde lwavumbulula ukuthi kusenekinga maqondana nekhono lokufunda, nakuba ikhono lokufunda lihambisana nelokubukela kodwa okwatholakala nokugqamile ezimpendulweni zothisha ukuthi nabo iningi labo alinawo amasu aphusile okusiza abafundi lapho kufundiswa ukufunda imibhalo. Ngoba ayikho impendulo eqonde ngqo ekutheni balifundisa kanjani leli khono. Kothisha abayisishiyagalombili abebengabahlanganyeli kulolu cwaningo babili kuphela okutholakale impendulo maqondana nekhono lokufunda ukuthi balifundisa kanjani. Bonke laba abanye abayisithupha abazange baphumele obala bavesa bagxila kakhulu ekhonweni lokubukela. Uma bephendula baveza ukuthi banikeza abafundi izithombe bese bebabuza imibuzo maqondana nesithombe, emva kwaleyo ngxoxo bese bekipha indaba ezofundwa. Okungukuthi kungenzeka ukuthi emiqondweni yabo ikhono lokufunda nelokubukela bakubona kuyikhono elilodwa hhayi amabili.

U-DoE (2008) unikeza iseluleko ekufundiseni ikhono lokufunda. Lokhu okuyizinto ezinhlanu ezibalulekile ukufundisa abantwana okubalwa kuzo; ukufundiswa kwemisindo, ukufundiswa kolwazi lwezimelamsindo, ukufunda ngokungangingizi, ukufunda ulwazimagama kanye nokufunda ngokuqondisisa. U-Pretorious (2009) uyavumelana nalesi seluleko soMnyango WezeMfundo lapho egcizelela ukuthi uthisha uma efundisa abafundi ulimi akumele avela anhlathathe nje kodwa kumele abe nesu elihle elinezinto ezibalulekile okumele agxile kuzo okubalwa; ulwazi

lwezimelamsindo, ulwazi lokuhlonza amagama, ulwazimagama, ukufunda ngokuqondisisa kanye nokufunda ngokungangingizi.

Omunye wothisha okunguyena owasho okuhlukile waveza ukuthi yena usebenzisa ulwazi lwemisindo lapho ecathulisa khona umfundi baqale bahlukanise izinhlamvu ezakhe igama amcathulise ekufundeni umsindo ngamunye egameni. Nokho-ke waveza ukuthi lokhu kuthatha isikhathi eside kuba yinkinga uma bebaningi kakhulu abafundi abanenkinga yokufunda ngoba kugcina kufunde ubafundi ababili kuphela esikhathini esingangemizuzu engu-45. Ukubaluleka kwalokhu okushiwo yilo thisha kufakazelwa u-Minskoff (2005) lapho ethi ukufundiswa kwemisindo kuyingxenye yalokho umntwana okumele akwazi ukuze afunde ukufunda nokubhala. Ngokuka-Morrow (2002) ukufundiswa kwemisindo kuwukuxhumana phakathi kwemisindo kanye nezimpawu. U-Bald (2007) ufakazela u-Morrow (2007) ngokuveza ukuthi ukufundiswa kwemisindo kuyindlela ethize yokufundisa ukudlulisa imisindo ngokwezinhlamvu ezihamba ngazodwana kanye nezinhlamvu ezihamba ngamaqoqo. Nokho-ke noma laba othisha ababili kulabo ababamba iqhaza ocwaningweni benawo amasu okufundisa ukufunda abawabalula abanabanga kakhulu. Ngaleyo ndlela abukho kahle ubufakazi bokuthi banolwazi olunzulu ngamasu okufundisa ukufunda lokho okungasho ukuthi abanayo indima abayidlalayo ukusiza abafundi.

Ngokuka-Tricomi (1986) amasu amaningi asetshenziswa othisha bemibhalo ngokungangabazi athathe igxathu elikhulu ngoba wona awancikile noma awathembeli kakhulu ekwazini amatemu kanye nemithetho yolimi engase ibenzima ukuyiqonda kanye nokuyifunda, futhi engaphelele, edukisanayo noma engasetshenzisiwe ngendlela okuyiyo. Kodwa wona akhela phezu kolwazi lwezinto lezo abafundi asebevele bezitholile olimini. Lokhu kungaba njengesu lika-Kathy (1984) lapho eveza khona ukuthi ukufunda kungafundiswa ngokuthi umfundi aqale ukufunda umbhalo kusukela ekugcineni ahlehle nawo kusukela kumusho wokugcina kuya kowokuqala ukuze athole izimvithizeko (*fragments*) zolimi futhi akwazi ukwandisa ukufinyeza (*contractions*) ukuze akwazi ukuthola ukuthi kuyasebenza yini ngendlela okuhlanganiswe ngayo.

U-Hartwell (1985) yena bese ethi kukhona ubufakazi bokuthi imithetho yosiko lohlelo lolimi oluthile ingaqondakala futhi isetshenziswe kahle kuphela uma lolu lulimi luke lwatholakala ngaphambili yilowo mfundi noma lowo muntu okungabe kukhulunywa ngaye. U-Labov (1981) yena uthi wabuka kakhulu iningi labantu abaNsundu asebefundile ababekhuluma ulimi lwesiNgisi besengabancane olungekho ezingeni kodwa ngokuhamba kwesikhathi bafunda ulimi lwesiNgisi ngokusezingeni. Lokhu okusho ukuthi uma abafundi beqhubeka nokufundiswa kahle ulumi lwesiZulu phezu kwalolu abaluthola emakhaya ngokwendlela ka-Krashen (1982) okusho ukuthi bayogcina sebelwazi kangcono kakhulu ulimi lwesiZulu. Kodwa ke u-Krashen (1982) uthi uyakholelwa ekutheni uthisha angazama ukukhuthaza ukutholwa kolimi lwesibili ngokunikeza abafundi lokho okuzobasiza kanye neseluleko esiqondakalayo futhi esifanele. Enye yezindlela ezihlukile maqondana nothisha bolimi okungukuthi uyichaza ngokuthi abafundi abanemithetho kumele basizwe ekuyisebenziseni ezimweni ezifanele. Lo mgudu ube sewuholela ekutheni umfundi afunde kahle konke ngemithetho yolimi kuleso sigaba.

Ucwaningo luyaveza ukuthi othisha besikole ngasinye baba nalo ithuba lokuthi bahlale phansi badingide izingqinamba ababhekana nazo ngenxa yalokho bayasekelana. Abaphathi bezikole okungothishanhloko likhona iqhaza abalidlalayo ekulekeleleni othisha besiZulu ezidingweni zabo. Othisha bezikole ezisondelene ewadini banesigungu lapho khona behlangana njengothisha bezikole ezahlukahlukene bathuthukisane ngolwazi nangezinsizakufundisa okungabe banazo kwazise phela isisho samaZulu sithi injobo enhle ithungelwa ebandla. Nabo-ke othisha ngamunye bayazama konke okusemandleni ukuzithuthukisa ngokufunda izincwadi ezahlukahlukene, bavakashele emadolobheni lapho kunemitapo yolwazi baphinde basebenzise ne-inthanethi ukuthola ulwazi abaludingayo. Kuvelile nokuthi uMnyango WezeMfundo nawo kuyenzeka ubabizele imihlangano othisha lapho basuke befuna ukuyobahlomisa ngolwazi oluthile nakuba-ke kuyinto engandile, kuthi nje gqwa gqwa lapho beya kothamela imihlangano enjalo.

Iqiniso ukuthi izwe selakhululwa engcindezini yobandlululo kodwa isekhona insilela yobandlululo ezikoleni. Lokhu ngikusho ngoba ngesikhathi ngivakashela othisha ngaqaphela ukuthi iningi labafundi esikoleni sisonke yilaba abampisholo kanti futhi lokhu ngikuqaphele ngisho esikoleni engisebenza kuso njengoba bengike ngaveza esahlukweni esidlule. Umehluko uyaye ube khona kubasebenzi ngoba othisha abanengi abomdabu waseNdiya. UZulu (2010, p.17) ubalula ukuthi ezinye zezinselelo zobandlululo ukuthi izinhlelo zemfundo zaseNingizimu-Afrika zisenokungalingani okuhambisana nohlelo lwezemfundo olwalwesekwe ubandlululo. Lokhu kuphendula umbuzo othi kungani kuqhutshekwe nokusetshenziswa kwesiNgisi ulimi lwebele kodwa abafundi abasikhuluma ulimi lwebele bebe beyidlanzana esikoleni leso? U-Kamwangamalu (2001) uveza ukuthi abantu abanengi babuka isiNgisi ulimi lwamandla noluthandwayo ngoba yilo oludla umhlanganiso uma abantu behlangene, okungaba sezindaweni zomsebenzi kanye nasezigungwini eziphezulu lapho kuhlangene abaholi khona ngisho nabafundi imbala. Lokhu kufakazelwa ucwaningo olwenziwa uNzuza (2006) lapho eveza ukuthi ngesikhathi enza ucwaningo ezikoleni maqondana nokuthi yiluphi ulimi okumele lusetshenziswe phakathi kolimi lwesiNgisi kanye nolimi lwesiZulu wathola ukuthi inani labafundi abanengi bancamela ukufundiswa ngolimi lwesiNgisi futhi kube yilo ulimi olusetshenziswayo ezikoleni njengolimi lokuxhumana.

Noma-ke isimo sinjalo kodwa khona lokho ukuthi sesiyafundwa isiZulu siwulimi lwesibili lokho kuyaveza ukuthi siyazama ukuthuthuka. Njengoba sesifundwa ezikoleni ebezaziwa njengo-*Model C*, sengisho phela lezi zabomdabu waseNdiya, amaKhaladi nkanye nabeLungu. Lokhu ngikubalula ngenxa yokuthi nakuba isiZulu sifundwa njengolimi lwesibili lokho akubavimbi othisha ukuba basebenzise amasu amahle naphusile ukusiza abafundi kulolu limi.

6.3.3. Umbuzongqangi 3: Yiyiphi inzululwazi kanye namathiyori okuyisisekelo sezindlela zokufundisa zothisha besiZulu, ulimi lwesibili, ekufundiseni ikhono lokufunda nokubukela emabangeni esithupha nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku?

Ucwaningo luveze kwaba sobala ukuthi abukho ubufakazi bokuthi othisha banayo inzululwazi kanye namathiyori okuyisisekelo sezindlela zokufundisa kwabo. Lokhu ngikusho ngenxa yamazinga aphantsi futhi okufundisa ulimi lwesiZulu ulimi lwesibili ikakhulukazi ikhono lokufunda nokubukela. Ukuba bebenayo inzululwazi namathiyori okuyisisekelo sezindlela zabo zokufundisa bebengeke babe nale nkinga ababhekene nayo yamazinga aphantsi okufundisa. Nabafundi bebeyoba semazingeni athe thuthu kwikhono lokufunda. Ucwaningo luveza ukuthi ngenxa yabafundi abangenaso isisekelo solimi lwesiZulu kanye nokuba khona kwezinye izinhlanga othisha uma beya emakilasini ngesikhathi sesiZulu bayaye bazithole sebesenkingeni bezama ukuxhumana nabafundi kodwa kungekho ukuxhumana okuhle. Lokho kuye kubangele ukuthi bazithole sekufanele bakhulume ulimi lwesiNgisi kodwa kube kuyisikhathi sokufunda isiZulu. Lokhu basuke bekwenza ngenhloso yokuthi bazwakale kulabo abangasizwa kahle isiZulu kodwa iqiniso ukuthi lokho akusithuthukisi isiZulu kodwa kugqugquzela ukukhulunywa kwesiNgisi nalapho kungafanele khona. Yingakho bedinga inzululwazi engabasiza hhayi ukuthi bazame ukuxazulula enye inkinga ngokudala enye inkinga.

Othisha baveza imibono eyahlukahlukene ukuthi lingathuthukiswa kanjani ikhono lokufunda esiZulwini ulimi lwesibili ukuze nalo libe sezingeni elifanele lingasaleli emuva kwamanye amakhono afundiswayo kulolu limi. Iziphakamiso zabahlanganyeki zithi abafundi kumele babe nezincwadi ezanele zokufunda noHulumeni abe yingxenye futhi afake isandla kulokho. Imitapo yolwazi nayo kumele ibe khona ukulekelela ngokuba nezincwadi zesiZulu ezanele. Abazali nabo emakhaya kumele babambe iqhaza ekukhuthazeni abantwana ukuthi bajwayele ukufunda. Kuphinde kwengezwe isikhathi sokufunda ebangeni lesikhombisa kanye nesikhathi esengeziwe emva kwesikhathi sesikole lapho othisha bazobe beqeqesha abafundi kuleli khono. Kukho konke abakushoyo akukho okuveza ukuthi bangazithuthukisa kanjani bona ukuze babe

nolwazi oluzobasiza ekufundiseni kwabo kusukela ezindleleni abangazisebenzisa zisuka kumathiyori kanye nenzululwazi ethile olimini lwesiZulu.

Othisha kungabasiza ukusebenzisa ithiyori ka-Krashen (1982) njengesisekelo sezindlela zokufundisa kwabo. U-Krashen (1982) uveza isiHlawumbiselo sesiQaphelisi esingezinye sezihlawumbiselo zakhe ezinhlanu. Lesi uthi sichaza ubudlelwane phakathi kokuthola kanye nokufunda ulimi, siphinde sichasisele ngomthelela okhona kulokhu kokubili. Umsebenzi wokuqaphelisa ungumphumela wokwenziwe okungukufundwa kwemithetho yolimi (*grammar*) noma uhlelo lolimi. U-Krashen (1982) uqhuba athi abafundi abasebenzisa isiQaphelisi ukuthi bahlukene ngezindlela ezintathu; abasebenzisa isiQaphelisi ngokweqile (*over-users*), abasebenzisa isiQaphelisi ngendlela ephansi (*under-users*) kanye nabasebenzisa isiQaphelisi ngendlela efanele (*optimal-users*). Ngakho-ke kuyavela ukuthi ukuhlola umuntu ngamunye isimo somqondo wakhe kungasiza ukuveza ukuthi yiliphi iqembu abangena ngaphansi kwalo. Uqhuba athi ngokwejwayelekile uhlobo lwabantu oluhlezi lulangazelela ukuthola ukuthi kwenzakalani eduze nalo lungama-*under-users* kanti uhlobo lwabantu olubeka phambili ubumqoka bemicabango kanye nemizwa yabo lona lungama-*over-users*. Ukuzenyeza nokungazethembi kuhlobene nakho ukusetshenziswa ngokweqile komqaphelisi. Kanti uhlobo lwesithathu lona ama-*optimal-users* lusebenzisa isiQaphelisi uma kunesidingo futhi lunendaba nokwenza into ngoba nakhu kumele yenziwe futhi lungezukuphazamisa ezinye izinhlelo ezikhona. Le thiyori ingena kulolu cwaningo ngenxa yokuthi icacisa umehluko phakathi kwezinto ezimbili ukufunda ulimi kanye nokuluthola. Lapha kuchaza ulimi lwesiZulu olufundwa ngabafundi esikoleni njengolimi lwesibili kodwa emakhaya bebe beluthola njengolimi lwebele. Ngakho-ke uma sebelutholile emakhaya lolu limi bafika ezikoleni sebelufundiswa sebefunda ukuqaphela imithetho yalo kanye nemigomo yalo lapho bekhuluma, befunda okanye bebhala besebenzisa lona njengolimi lwesibili.

Kulolu cwaningo kuphinde kusetshenziswa enye yeziHlawumbiselo zika-Krashen (1982) ebizwa ngokuthi isiHlawumbiselo soMthamo wolimi kanye nengxenya engeziwe esigxile kakhulu ekutholeni ulimi hhayi ukulufunda. Ngokwale ndlela

umfundi uyathuthuka futhi aqhubekele phambili ngendlela yemvelo uma amukela ulimi lwesibili, umthamo wolimi onikeziwe (*input*) kuyisinyathelo esingaphambili kwesigaba sakhe sokwazi noma sokuthola ulimi. Le ndlela igqama kakhulu noma isebenza kakhulu emakhaya lapho bezuza khona ulimi ngaphandle kokufundwa kwemithetho kanye nemigomo yalo kodwa bathuthuke ngayo imfundo engahlelekile yasekhaya. Njengalokhu lolu cwaningo luveza ukuthi abafundi abalufundi kahle ulimi lwabo abalufunda esikoleni njengolimi lwesibili ngakho-ke kubalulekile ukuba othisha bayigcizelele indaba yokusetshenziswa kwalolu limi emakhaya njengalokhu le thiyori iveza ukuthi umfundi angaphumelela ngolwazi lolimi aluthola ekhaya lapho ethola ulimi enganakile.

6.4. IZIPHAKAMISO EZISUSELWA EMIPHUMELENI YOCWANINGO

Ukwenza kwami lolu cwaningo kungenze ngavuleka amehlo ngezinye izingxenye ezinganakekile ezingase zikhiqize ulwazi oluningi esiZulwini ulimi lwesibili olufundiswa ezikoleni ezixube izinhlanga. Ngakho-ke ngifisa ukuhlongoza ukuthi kube khona ucwaningo olwenziwayo ngokuzayo kulezi zingxenye ezilandelayo:

- Ucwanningo oluzogxila ekubukeni ukuqeqesheka kothisha beqeqeshelwa ukufundisa isiZulu emakilasini axube abafundi bezinhlanga ezahlu kahlu, ezinye zingalwazi futhi zingalukhulumi kwanhlobo lolu limi.
- Ucwanningo lokuhlola ulwazi othisha abanalo maqondana nokufundisa ulimi lwesibili.
- Ukucwaninga ngokadebona wabafundi abangewona amaZulu ekufundeni kwabo isiZulu ulimi lwesibili.
- Ucwanningo oluzogxila ekubukeni indlela abafundi abenza isiZulu ulimi lwesibili abalubuka ngayo lolu limi lwabo.

Nokho-ke ezinye iziphakamiso kulolu cwaningo ziqondene nabaneqhaza emkhakheni wezemfundo. Lezi ziphakamiso zibalulwe lapha ngezansi:

- Othisha kumele basebenzise amasu amaningana ahlukehukene okufundisa abafundi ikhono lokufunda nokubukela. Bakwazi ukuhluhanisa phakathi kwekhono lokufunda kanye nekhono lokubukela. Lokhu kumele bakwenze ngokuzijwayeza ukufunda izincwadi ezizobahlomisa ngamasu aphasile ukuthi kumele bawafundise kanjani la masu. Ngokusebenzisa imiqulu ekhiqizwa wuMnyango WezeMfundo okuyiyona echaza kabanzi ngezindlela ezingasetshenziswa othisha lapho befundisa la makhono.
- UMnyango WezeMfundo kumele wenze izinhlelo ezisheshayo zokuthi kutholakale izinsizakufundisa zolimi lwesiZulu ulimi lwesibili. Lokhu ungakwenza ngokuthi ugqugquzele ababhali bezincwadi ukuba bakhiqize phela izincwadi zolimi lwesibili kanye namashadi ahambelana nezincwadi. Ngesikhathi esizayo kuyomele uMnyango wenze isiqiniseko sokuthi ngaphambi kukuba bashintshe ikharikhulamu kumele babe nabo ababhali abanele abazokhiqiza izinsizakufundisa.
- UMnyango WezeMfundo kumele wenze isiqiniseko sokuthi isikole nesikole siba nawo umtapo wolwazi lapho abafundi bezothola khona izincwadi zokufunda belolonga ikhono labo lokufunda nokubukela.
- Othishanhloko kumele benze isiqiniseko sokuthi uma beqasha othisha ezikoleni bayazixuba izinhlanga babuka inani labafundi bezinhlanga ezahlukehene bese benza isiqiniseko sokuthi nothisha bayahambisana nobungako bezingane ngokobuhlanga. Kanjalo lokhu kunganqanda ukunika uthisha oyedwa umthwalo omningi ngenxa yokuthi kuwuye yedwa oqonda lolo limi esikoleni.

- Ukugqugquzela uthando lokufunda okubhaliwe, othishanhloko kumele bahlele isikhathi esiqondene ngqo nokufunda ohlelweni lokufunda lwesikole noma ethebhuleni elilawula ukufunda (*time table*) okungaba mhlawumbe sekuseni kube imizuzu eyi-15 lapho isikole sonke sizobe sifunda emakilasini ukuze kulolongeke ikhono labafundi lokufunda okubhaliwe.
- Othishanhloko kumele benze isiqiniseko sokuthi ezikoleni zabo ikhona imitapo yolwazi yasemakilasini (*Reading corner*). Lokhu kungabalekelela ngisho abafundi abavilaphayo ukuvakashela umtapo wolwazi omkhulu wesikole. Ngakho-ke izincwadi zokufunda uzozithola eduze uma zisegunjini lokufundela.
- Abalawuli bezikole behlangene nabazali kumele baqoke ulimi lokufunda nokufundisa ezikoleni basebenzise indlela yokubuka ukuthi yiluphi uhlanga oluningi kakhulu esikoleni ukuze kusetshenziswe ulimi lwalolo luhlanga. Nokuthi uma isikole sinezingane zamaZulu eziningi kumele zona zifunde isiZulu njengolimi lokuqala noma lwebele hhayi ukuthi ulimi lwazo luze kamuva lube olwesibili ngoba nakhu zifunzwa lolu lwesiNgisi.
- Abazali kumele bayeke ukubukela phansi ulimi lwesiZulu ngokuthi njalo bathuthe izingane zabo ukuba ziye ezikoleni lapho luza kamuva, ngoba kusuke kufundwa isiNgisi njengolimi lwebele. Ukuze abafunde basithande futhi basihloniphe isiZulu kumele nabazali basikhulume emakhaya.
- Abazali kumele bazinikele kakhulu emfundweni yezingane zabo. Akumele abazali bayekelele izingane kothisha kuphela ngoba noma izingane zifunda ezikoleni kodwa nasemakhaya kuningi abangakufunda. Ngenxa yalokho abazali abajwayele ukuthenga amaphephandaba, amaphephabhuku kanye nezincwadi zokufundela ukuzithokozisa babe nesikhathi emakhaya lapho bezohlala phansi nezingane zabo bafunde ndawonye nazo.

- Othisha kumele uma beya emakilasini esiZulu bahlale ekufundiseni ulimi lwesiZulu besebenzisa sona isiZulu ngqo bangaluxubi ulimi ngoba bethi bafuna abafundi baqonde kangcono ngoba ngesikhathi sesivivinyo umfundi usuke ebhala futhi ebuzwe ngaso isiZulu esingaxutshwe nasiNgisi. Ukuxuba isiZulu nesiNgisi ekilasini lesiZulu akubasizi abafundi kodwa kubalimaza kakhulu ngoba bagcina bejwayela umkhuba wokuxutshwa kwezilimi ezimbili, ekubeni emakilasini esiNgisi kusebenza sona sodwa nongasazi uze agcine esesibambile.
- Othisha abaqondene nokunakekela umtapo wolwazi ezikoleni kumele bakhe izinhlelo ezijabulisayo kanye nezihehayo zokufunda ezizololonga ikhono lokufunda kubafundi ikakhulukazi kulabo bafundi abadonsa kanzima kakhulu kuleli khono. Labo thisha bangahlela imiqhudelwano phakathi kwabafundi lapho kuzoba nemiklomelo ezonikwa labo abadle umhlanganiso ekufundeni.
- Abafundi abafunda isiZulu kumele bajwayele ukuzilolonga ekhonweni lokufunda ngokuthi bahlale njalo bephethe izincwadi zesiZulu okanye amaphephandaba abangacela ukuthengiswa wona emakhaya. Lokhu bangakwenza bebukela kubafundi abomdabu waseNdiya namaKhaladi njengoba bona ngaso sonke isikhathi ubathola bephethe izincwadi zolimi lwabo befunda.
- Ababhali bezincwadi zesiZulu kumele uma bebhala izincwadi zokufunda bazibhale ngendlela ezokwenza ukuthi abafundi babenogqozi lokuzifunda, njengokuthi bafake izithombe eziningana ezizoxukuza imiqondo yabafundi futhi zihehe kubona ngokuthi zikhulume ngezinto abazibonayo abafundi kanye nangezindawo abazaziyo futhi eziseduze.

6.5. ISIPHETHO

Lolu cwaningo luphenye kabanzi ngokadebona wothisha kanye namasu okufundisa abawasebenzisayo uma befundisa isiZulu ulimi lwesibili, ikhono lokufunda nokubukela emabangeni esithupha kanye nesikhombisa ezikoleni ezikhethekile ezisemaphethelweni eNingizimu yeTheku. Lolu cwaningo belugxile ezikoleni ezixube izinhlanga lapho khona kufundwa isiZulu ulimi lwesibili.

Imiphumela yocwaningo iveze ukuthi othisha babhekene nenkinga yokungabi bikho kwezinsizakufundisa zolimi lwesibili, othisha bolimi lwesiZulu babhekene nenkinga yomthwalo omningi maqondana nalolu limi, abafundi abasemabangeni esithupha nesikhombisa abanalo ulwazi oluyisisekelo lwesiZulu ngenxa yokuthi baqale ukufunda isiZulu ebangeni lesine. Abafundi babhekene nenkinga yokungakwazi ukufunda imibhalo yolimi lwesiZulu kungenxa yomthelela wesiNgisi futhi lolu cwaningo lumbule nensilela yobandlululo njengalokhu ngezikhathi zobandlululo izilimi zama-Afrika zazingavunyelwe ezikoleni. Inkinga enkulu ibonakale ekhonweni lokufunda kanye nokubukela. Lolu cwaningo luphinde lwaveza ukuthi othisha abaqeqeshekile kahle emaswini okufundisa ikhono lokufunda nokubukela esiZulwini ulimi lwesibili. Ngakho-ke kulesi sahluko sesithupha kusetshenziswe lolu lwazi olutholakele esahlukweni sesihlanu ukuphendula imibuzo emithathu ewumgogodla walolu cwaningo lwase luhluzwa kusetshenziswa uhlaka lwenjulalwazi kanye nohlaka lwemicabango. Futhi kube sekwethulwa nomongo wokutholakele kulolu cwaningo kanye nezincomo ezibhekiswe eMnyangweni WezeMfundo, kothishanhloko, abazali, kothisha besiZulu, abafundi, ababhali bezincwadi, nocwaningo olungase lwenziwe lususelwa emiphumeleni yalolu cwaningo.

Imithombo Esetshenzisiwe

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Izeleko

PERMISSION LETTER FOR THE PRINCIPAL

Xolani Khohliso
P.O Box 41448
Port Shepstone
4240
20 August 2014

Dear Principal

REQUEST: PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL

I am a Masters student at the University of KwaZulu-Natal. This letter is to ask for permission and at the same time inform you that I have selected your school as one of the schools in Umlazi district where I intend to conduct my research. The research will be carried out from September to October 2014. My research is titled

Ucwaningo oluphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni, ikhono lokufunda nokubukela EsiZulwini ulimi lwesibili, ezikoleni ezisemaphethelweni eningizimu yeTheku, eNingizimu Afrika.

(Exploring the experiences and strategies of primary educators in teaching, reading and viewing skill in isiZulu as second language, in Durban south schools, in South Africa).

This research is influencing the ways in which educators deliver their lessons and their attitude towards isiZulu as a second language. The results of this study may assist Department of education and schools management team to comprehend the all the experiences of educators and provide necessary support to them. The researcher believes that this research will also explore all the challenges that educators are faced with as they teach isiZulu as second language to mostly learners that are using isiZulu as mother tongue. This study could also be useful for subject advisors of this learning area and schools management team in managing and monitoring the effective teaching

of isiZulu mostly in those areas that learners lack understanding on. Furthermore it will assist the school to focus in developing more useful ideas, skills, and resources for educators that will help them to achieve the vital aims concerned of this learning area.

Please take note of the following issues:

1. Answer all the questions;
2. Respond to each question in a manner that will reflect your own personal opinion;
3. Participant's identity will not be divulged under any circumstance;
4. There are no right or wrong answer;
5. All your responses will be treated with strict confidentiality;
6. Real names of the participants and school will not be used, but numbers such as 1,2,3 ... will be used to represent participants' names;
7. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves;
8. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
9. No video recording will be made, only classroom observations will be made.
10. Voice recording will be used during the interview session.

My supervisor for this study at the University of KwaZulu-Natal is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are as follows: e-mail: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324. You can also contact the University of KwaZulu-Natal Research Office via Ms P. Ximba at the HSSREC Research Office. Her contact details are ximbap@ukzn.ac.za; Telephone: +27312603587.

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time

Yours sincerely

Mr X.D Khohliso

University of KwaZulu-Natal

Cell: 083 408 8248 or 083 685 5902

Email: 209508432@stu.ukzn.ac.za
khohlisoxd@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

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

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

SIGNATURE OF PRINCIPAL:.....DATE:.....

INFORMED CONSENT FOR PARTICIPANTS

Xolani Khohliso
P.O Box 41448
Port Shepstone
4240
20 August 2014

Dear Participant

REQUEST: PARTICIPATION IN THE RESEARCH PROJECT

I am a Masters student at the University of KwaZulu-Natal. This letter is to ask your permission to participate in my research. The research will be carried out from September to October 2014. My research is titled

Ucwaningo oluphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni, ikhono lokufunda nokubukela EsiZulwini ulimi lwesibili, ezikoleni ezisemaphethelweni eningizimu yeTheku, eNingizimu Afrika.

(Exploring the experiences and strategies of primary educators in teaching, reading and viewing skill in isiZulu as second language, in Durban south schools, in South Africa).

This research is influencing the ways in which educators deliver their lessons and their attitude towards isiZulu as a second language. The results of this study may assist Department of education and schools management team to comprehend the all the experiences of educators and provide necessary support to them. The researcher believes that this research will also explore all the challenges that educators are faced with as they teach isiZulu as second language to mostly learners that are using isiZulu as mother tongue. This study could also be useful for subject advisors of this learning area and schools management team in managing and monitoring the effective teaching of isiZulu mostly in those areas that learners lack understanding on. Furthermore it will assist the school to focus in developing more useful ideas, skills, and resources for educators that will help them to achieve the vital aims concerned of this learning area.

Please take note of the following issues:

1. There will be no limit on any benefit that the participants may receive as part of their participation in this research project;
2. Answer all the questions;
3. Respond to each question in a manner that will reflect your own personal opinion;
4. Participant's identity will not be divulged under any circumstance;
5. There are no right or wrong answer;
6. All your responses will be treated with strict confidentiality;
7. Real names of the participants and school will not be used, but numbers such as 1,2,3 ... will be used to represent participants' names;
8. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves;
9. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
10. No video recording will be made, only classroom observations will be made.
11. Voice recording will be used during the interview session.

My supervisor for this study at the University of KwaZulu-Natal is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are as follows: e-mail: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324. You can also contact the University of KwaZulu-Natal Research Office via Ms P. Ximba at the HSSREC Research Office. Her contact details are ximbap@ukzn.ac.za; Telephone: +27312603587.

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time

Yours sincerely

Mr X.D Khohliso

University of KwaZulu-Natal

Cell: 083 408 8248 or 083 685 5902

Email: 209508432@stu.ukzn.ac.za
khohlisoxd@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

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

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

Additional consent (where applicable)

I hereby provide consent to:

Audio-record my interview / focus group discussion	YES	NO
Video-record my interview / focus group discussion	YES	NO
Use of my photographs for the research purposes	YES	NO

SIGNATURE OF PARTICIPANT:.....DATE:.....

INFORMED CONSENT FOR PARENTS

Xolani Khohliso
P.O Box 41448
Port Shepstone
4240
20 August 2014

Dear Parent

REQUEST: PERMISSION FOR DAUGHTER / SON TO PARTICIPATE IN THE RESEARCH PROJECT

I am a Masters student at the University of KwaZulu-Natal. This letter is to ask for your permission to son / daughter to participate in my research. The research will be carried out from September to October 2014. My research is titled:

Ucwaningo oluphenya ngokadebona kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni, ikhono lokufunda nokubukela EsiZulwini ulimi lwesibili, ezikoleni ezisemaphethelweni eningizimu yeTheku, eNingizimu Afrika.

(Exploring the experiences and strategies of primary educators in teaching, reading and viewing skill in isiZulu as second language, in Durban south schools, in South Africa).

This research is influencing the ways in which educators deliver their lessons and their attitude towards isiZulu as a second language. The results of this study may assist Department of education and schools management team to comprehend the all the experiences of educators and provide necessary support to them. The researcher believes that this research will also explore all the challenges that educators are faced with as they teach isiZulu as second language to mostly learners that are using isiZulu as mother tongue. This study could also be useful for subject advisors of this learning area and schools management team in managing and monitoring the effective teaching of isiZulu mostly in those areas that learners lack understanding on. Furthermore it will assist the school to focus in developing more useful ideas, skills, and resources for educators that will help them to achieve the vital aims concerned of this learning area.

Please take note of the following issues:

1. Your son / daughter will not be questioned but will only be observed in the classroom.
2. Participant's identity will not be divulged under any circumstance;
3. All your responses will be treated with strict confidentiality;
4. Real names of the participants and school will not be used, but numbers such as 1,2,3 ... will be used to represent participants' names;
5. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves;
6. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
7. No video recording will be made, only classroom observations will be made.

My supervisor for this study at the University of KwaZulu-Natal is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are as follows: e-mail: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324. You can also contact the University of KwaZulu-Natal Research Office via Ms P. Ximba at the HSSREC Research Office. Her contact details are ximbap@ukzn.ac.za; Telephone: +27312603587.

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time

Yours sincerely

Mr X.D Khohliso

University of KwaZulu-Natal

Cell: 083 408 8248 or 083 685 5902

Email: 209508432@stu.ukzn.ac.za
khohlisoxd@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

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

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

SIGNATURE OF PARENT:.....DATE:.....

Imibuzo yenhlololwazi esakuhleleka

1. Ungubani igama lakho?
2. Ngabe ungowesilisa okanye owesifazane?
3. Ngabe isiZulu usifundisa kuliphi ibanga?
4. Ngabe isiZulu lesi siwulimi lwakho lwebele noma lokwengeza?
5. Ngabe usunesikhathi esingakanani ufundisa isiZulu?
6. Ake ungixoxele ngokufundisa kwakho isiZulu maqondana nosowuke wahlangabezana nakho?

Imibuzo elandelayo yokuvumbulula ulwazi.

- Eziphi izingqinamba ohlangabezana nazo?
 - Ngabe izingqinamba kuphela yini ohlangabezana nazo, akukho yini okuhle ongakuphawula? Ngabe kudalwa yini?
7. Ngabe yini ekuhlaba umxhwele ngokufundisa isiZulu ulimi lwesibili?
 8. Ngabe abafundi bayayithakasela yini indlela ofundisa ngayo? Kungani?
 9. Chaza kafushane ngamasu owasebenzisayo uma ufundisa?
 10. Chaza ngamasu owasebenzisayo ukufundisa izingane ikhono lokufunda nokubukela?
 11. Ngabe eziphi izinhlaka ezikusizayo nezikwesekayo ekuthuthukiseni ulwazi lwakho nasekufundiseni isiZulu?
 12. Yini ocabanga ukuthi ingenziwa ukuthuthukisa ikhono lokufunda nokubukela?



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane

Tel: 033 392 1004

Ref: 24/8/241

Mr X Khohliso
PO Box 41448
PORT SHEPSTONE
4240

Dear Mr Khohliso

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"UCWANINGO OLUPHENYA NGOKADEBONA KANYE NAMASU OKUFUNDISA KOTHISHA BAMABANGA APHANSI EKUFUNDISENI, IKHONO LOKUFUNDA NOKUBUKELA KWISI-ZULU ULIMI LWESIBILI, EZIKOLENI EZISEMAPHETHELWENI ENINGIZIMU YETHEKU, ENINGIZIMU AFRIKA"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 September 2014 to 31 December 2014.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education (Umlazi District).

Nkosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 15 September 2014

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa
PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004
EMAIL ADDRESS: kehologile.connie@kzndoe.gov.za / Nomangisi.Ngubane@kzndoe.gov.za
CALL CENTRE: 0860 596 363; Fax: 033 392 1203 WEBSITE: WWW.kzndoe.gov.za

*dedicated to service and performance
beyond the call of duty*



08 October 2014

Mr Xolani Khohliso 209508432
School of Education
Edgewood Campus

Protocol reference number: HSS/1086/014M

Project title: Ucwalingo oluphenya ngokadebona Kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni, ikhono lokufunda nokubukela kwisiZulu ulimi lwesibili, ezikoleni ezisemaphethelweni eningizimu yeTheku, eNingizimu Afrika.

Dear Mr Khohliso

Expedited Approval

In response to your application dated 03 September 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)

/px

cc Supervisor: Professor TM Buthelezi
cc Academic Leader Research: Dr P Morojele
cc School Administrator: Mr T Mthembu

Humanities & Social Sciences Research Ethics Committee

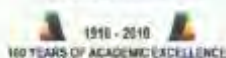
Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag 954001, Durban 4001

Telephone: +27 (0) 31 260 3567/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: shenuka@ukzn.ac.za / enymem@ukzn.ac.za / mdlana@ukzn.ac.za

Website: www.ukzn.ac.za



Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville