



**UNIVERSITY OF
KWAZULU-NATAL**

**INYUVESI
YAKWAZULU-NATALI**

**UKULANDELWA KWENQUBOMGOMO YOLIMI EZIKOLENI EZIKHETHIWE
ELIMPOPO SEKHUKHUNE EZISE SIYINGINI, DILOKONG**

IBHALWE NGU:

MBEKEZELI MLAMBO

217023899

**LO MBIKO WOCWANINGO WETHULWA NGENHLOSO YOKUFEZA IZIFUNDO
ZE- *MASTERS* ESIKHUNGWENI SEMFUNDO EPHAKEME I-NYUVEZI YAKWA
ZULU- NATAL**

UMALULEKI: DR P. GUMBI

UNHLABA 2024

UKUFUNGA

Mina Mbekezeli Mlambo, ngiyafunga ukuthi lolu cwaningo olwethulwa kulo mqingo, lungumsebenzi engizenzele wona mina gaqa lami. Ngiyafunga ukuba lonke ulwazi olucashuniwe olungewona amazwi ami ngikuvezele, ngaphinde ngabaveza nabanikazi bayo imibono ngendlela elindelekile yocwaningo. Lo mqingo ulethwa njengo msebenzi wokufeza iziqu i-*Masters* esikhungweni semfundo ephakeme iNyuvesi yakwa Zulu Natal ekhampasini i-Edgewood. Lo msebenzi kungokokuqala uthunyelwa eNyuvesi ngenhloso yokuthola iziqu, ayikho enye inyuvezi noma indawo okewathunyelwa kuyo ngenhloso yokuzuza noma yini.

UKUSAYINA KOMFUNDI

USUKU

UKUSAYINA KOMELULEKI

USUKU

ISETHULO

Lo mqingo ngiwunikela kubazali bami umama uCeliwe Zondi nobaba uSbongiseni Mlambo konke ukulwa kwami okuhle ngikwenza ngenhloso yokujabulisa nina bazali bami, ngiyabonga ngakho konke. Ngiphinde ngiphakamise abafowethu kwaManyathi (izigqoza zakithi) kanjalo nomndeni wami wonke nje wakhona kwaManyathi kanjalo nowakwaZondi ngokuma nami ngaso sonke isikhathi ngibonga kangiphezi. Ngingavaleli ngaphandle umnewethu umfoka Sibisi ngokuhlala njalo engikhuthaza nalapho bese ngikhomba ukulahla ithemba khona, umenjalo Bhovungana. Isigcino lolu cwaningo ngilwethula kimi uqobo nanini malibe isibuko kimi sobuqhawe luphinde lwakhe intshisekelo yokuba ngime ngiphokophele, ngimele ubunsizwa bakwethu ngokweqiniso.

AMAGAMA OKUBONGA

Ngithanda ukuthatha leli thuba ngindlulise ukubonga bonke abantu abenze ukuba lo msebenzi ube yimpumelelo lapha ngibala nababambiqhaza bocwaningo. Lo mqingo ubungeke waba impumelelo ngaphandle kwegalelo lenu kanjalo nothando nokwesekwa okuvele kini. Ngizothanda ukuphinda ngibonge uDokotela Makgokong womnyango wezemfundo kusifundazwe iLimpopo ngokuzinikela akukhombisile, ekuqinisekiseni ukuba ngiyaluthola usizo ngemigudu okufanele ngiyilandele ukuze ngithole imvume yokwenza ucwaningo.

Ngokukhethekile ngibonge kakhulu kuDokotela uPhephani Gumbi, ngokungikhuthaza kanjalo nokwenza iqiniso lokuba ungilolonga ngendlela efanele ocwaningweni. Nalapho bengiphambuka khona izeluleko zakho bekungezomzali ekhulisa ingane yakhe, ubungalwi kodwa ungidonsa ngengalo ungiholele olwazini oluzongenza umuntu oncono. Nalapho ithemba bengikhomba ukulilahla khona ubungimisa isibindi, sokuba lo mgqigqo uyoze uphetheke. Ngibonga kangiphezi kuwe Dokotela.

ISIFINQO

Lolu cwaningo lwenziwe ngenhloso yokuhlola inqubomgomo yolimi, yezikole zase- Sekhukhune esiyingini iDilokong esifundazweni sase Limpopo, lapho iqhathaniswa khona nenqubomgomo yolimi kazwe lonke kanjalo neyesifundazwe. Isiminingi imizamo eyenziwe ukuzama ukulungisa inqubomgomo yolimi nokulungisa amaphutha enzeke ngaphambilini maqondana nokwenganyelwa kwezilimi nokuthuthukiswa kwazo, lapha ngibala izinhlangano ezifana no- *African Language Association of Southern Africa (ALASA)* kanjalo ne Pan South Africa language board (*Pan SALB*), kuphinde kube yizincwaningo kodwa akukho okuncono okuphawulekayo. Izincwaningo eziningi ezivelayo zisalokhu ziveza ukuthi kukhona igebe elisekhona ekulinganiseni kanjalo nasekusetshenziseni kwezilimi kwezemfundo eNingizimu Africa.

Ucwaningo luhlose ukuphendula imibuzongqangi emithathu elandelayo: (i) Iyiphi indlela esetshenziswayo ukuqoka inqubomgomo yolimi ezikoleni ezise siyingini Dilokong? (ii)Kungani kulandelwa indlela elandelwayo ukuqoka inqubomgomo yolimi ezikoleni ezikhethiwe esiyingini Dilokong? (iii) Ziyisebenzisa kanjani inqubomgomo yolimi izikole ezikhethiwe ezise siyingini Dilokong?

Ucwaningo lwenzelwe esiyingini Dilokong lapho isiPedi siwulimi lwasekhaya khona emphakathini, ezikoleni zakhona zamabanga aphantsi kanjalo naphezulu basebenzisa sona isiPedi njengo limi lwasekhaya.Ucwaningo lwenzelwe ezikoleni ezine ezimbili zamabanga aphantsi nezimbili zamabanga aphezulu. Abahlanganyeli bocwaningo babe ngamashumi amabili, othishanhloko abane, amalungu esigungu sesikole ayishumi nambili amathathu isikole ngasinye, kanjalo nabeluleki bothisha abane.

Lolu ucwaningo lwekwalithethivu ngaphansi kwendlelakubuka yomuhumusho. Kusetshenziswe izingxoxo, izingxoxo ezisakuhleleka kanjalo nohlo lwemibuzo evulekile kwase kuba inhlaziyo yemiqulu mbhalo njengezindlela zokuqoqa ulwazi lwalolu cwaningo. Lama thuluzi asetshenzisiwe abalulekile kakhulu kulolu cwaningo, ngoba anike umcwaningi ithuba lokuhlangana nabahlanganyeli, kanjalo nabacwaningi ithuba lokuba baveze imibono yabo kanjalo nemizwa ngesimo esicwaningwayo. Kusetshenziswe injulalwazi ezimbili ukuqhuba lolu cwaningo injulalwazi yokuhlelwa kolimi kanjalo nenjulalwazi yokwenganyelwa kolimi. Lezi injulalwazi ezibaluleke kakhulu ocwaningweni oluphathelene nokuhlelwa kanjalo nokwenganyelwa kolimi, kololu cwaningo zibaluleke kakhulu ngoba lozohlolisisa ukuhlelwa kwenqubomgomo yolimi, kanjalo nokwenganyelwa kwezilimi emiphakathini.

Olwazini olutholakele kugqame izindikimba ezintathu. Indikimba yokuqala okuyizinkoleloze ngolimi lwasekhaya emphakathini nasezikoleni, Ukubukeleka phansi kwezilimi zomdabu njenge zokufunda nokufundisa ezikoleni kanjalo nenqubomgomo engahlelekile ezikoleni. Lezi zindikimba ezikhomba ngokusobala ukuthi izilimi zomdabu zisengaphansi kwencindezi ngaphansi kweNingizimu Afrika ekhululekile.

Imiphumela yocwaningo igqamisa ngokusobala ukuthi inselelo isenkulu eqondene nezilimi zomdabu, abaninizo kanjalo nezinhlangano ezilwela amalungelo azo izilimi zomdabu, ekuqinisekiseni ukuthi zonke izilimi zithola ukuhlonishwa ngendlela ezifanele ezweni. Kubalwa nokulwela kokuthi zonke izilimi zomdabu eNingizimu Afrika amalungelo azo ayanakekelwa kanti futhi ziyasetshenziswa koyo yonke imikhakha kahulumeni kakhulukazi kwezemfundo.

IZELEKO ZOCWANINGO (*LIST OF APPENDIX*)

ISELEKO

IKHASI

1. Incwadi yenkambiso elungileyo (<i>ethical clearance</i>)	137
2. Incwadi yomnyango wezeMfundo wase- Limpopo.....	138
3. Incwadi yoThishanhloko.....	140
4. Incwadi yokunxena umhlanganyeli.....	148
5. Uhla lwemibuzo yezingxoxo.....	152
6. Uhla lwemibuzo yezingxoxo ezisakuhleleka.....	155
7. Uhla lwemibuzo yenhlolombuzo evulekile.....	158

OKUQUKETHWE

UMSEBENZI

IKHASI

ISIFUNGO.....	ii
ISETHULO.....	iii
AMAZWI OKUBONGA.....	iv
IQQQA.....	v
IZELEKO.....	vi

ISAPHLUKO SOKUQALA
ISENDLALELO SOCWANINGO

OKUQUKETHWE	IKHASI
1.1 Isingeniso	1
1.2 Isendlalelo socwaningo	1
1.3 Isisusa socwaningo	6
1.4 Ukwethulwa kwenkinga	7
1.5 Izinjongo zocwaningo	7
1.6 Imibuzongqangi yocwaningo	8
1.7 Izinqinamba zocwaningo	8
1.8 Ukuchazwa kwamatemu ayisisekelo socwaningo	8
1.9 Ukuma kwezahluke	9
1.10 Isiphetho sesahluko	10

ISAPHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO/ UCWANINGO OSELENIWA

OKUQUKETHWE	IKHASI
2.1 Isingeniso	12
2.2 Ukusetshenziswa kwenqubomgomo yolimi	12
2.2.1 Ukusebenza kwenqubomgomo yolimi emazweni aphesheya kwezilwandle	12
2.2.2 Ukusebenza kwenqubomgomo yolimi emazweni ase- Afrika	15
2.2.3 Ukusebenza kwenqubomgomo yolimi eNingizimu Afrika	18
2.2.3.1 Isimo sezilimi zomdabu esifundazweni kwa Zulu Natal	19
2.2.3.2 Isimo sezilimi zomdabu esifundazweni <i>Free state</i>	21
2.2.3.3 Isimo sezilimi zomdabu esifundazweni Limpopo	21
2.3 Isiphetho sesahluko	22

ISAHLUKO SESITHATHU

UMKLAMO KANYE NEZINDLELA ZOCWANINGO

OKUQUKETHWE	IKHASI
3.1 Isingeniso	23
3.2 Umklamo wocwaningo	24
3.2.1 Indlelande yocwaningo (<i>research approach</i>)	24
3.2.1.1 Indlelande yocwaningo lwekhwalithethivu (<i>qualitative research approach</i>)	24
3.2.2 Indlelakubuka yocwaningo (<i>research paradigm</i>)	26
3.2.2.1 Indlelakubuka yomhumusho (<i>interpretivist paradigm</i>)	26
3.2.3 Isifanekisomqondweni socwaningo (<i>research design</i>)	28
3.2.3.1 Isifanekisomqondweni: Ucwaningo lwesigameko (<i>case study research</i>)	29
3.4 Izindlela namathuluzi okuqoqa ulwazi lo cwaningo	31
3.4.1 Izingxoxo (<i>schedule interviews</i>)	32
3.4.1.1 Izingxoxo ezisakuhleleka (<i>semi- structured interviews</i>)	33
3.4.2 Uhlu lwemibuzo (<i>questionnaires</i>)	34
3.4.3 Inhlaziyo yemiqulumbhalo (<i>documents analysis</i>)	34
3.5 Ukuqoqa ulwazi (<i>data collection instruments</i>)	35
3.6 Ukuvivinya amathuluzi okuqoqa ulwazi (<i>piloting data collection instruments</i>)	36
3.7 Ukuqokwa kwabahlanganyeli (<i>sampling</i>)	37
3.7.1 Indlela yokuqoka abahlanganyeli: Indlela yenhloso (<i>purposive sampling</i>)	37
3.7.1.1 Ukuqokwa kwabahlanganyeli: Ngendlela yenhloso	38
3.8 Ukuhlaziywa kolwazi olutholakele (<i>data analysis</i>)	39
3.9 Ukulandela inkambiso elungileyo yocwaningo (<i>research ethical consideration</i>)	40
3.10 Izimo zokwethembeka: Ukukholakala nobuqiniso (<i>reliability and validity</i>)	41
3.10.1 Ukukholakala (<i>validity</i>)	42

3.10.2 Ubuqiniso (<i>reliability</i>)	43
3.11 Isiphetho sesahluko	43

ISAPHLUKO SESINE

UHLAKA LWENJULALWAZI/ INSIZAKUHLAZIYA KANYE NOHLAKA LWEMICABANGO YOCWANINGO

OKUQUKETHWE	IKHASI
4.1 Isingeniso	44
4.1.1 Indlelakubuka	44
4.2 Luyini uhlaka lwenjulalwazi	44
4.3 Injulalwazi yokuhlelwa kolimi	46
4.3.1 Izinhlobo zokuhlelwa kolimi	48
4.3.1.1 Ukuhlela izinga lolimi	49
4.3.1.2 Ukuhlela ikhophasi	51
4.3.1.3 Ukuhlela ukufundiswa nokwamukelwa kolimi	52
4.3.1.4 Ukuhlelwa kwamathuba	53
4.3.1.5 Ukuhlela okuyisiqondiso solimi	54
4.3.1.5.1 Ulimi njenge nkinga	54
4.3.5.1.2 Ulimi njenge lungelo	56
4.3.5.1.3 Ulimi njenge nsizakusebenza	57
4.4 Injulalwazi yokwenganyelwa kolimi	59
4.4.1 Injulalwazi yokwenganyelwa kolimi nezinkinga zolimi emfundweni	61
4.5 Isiphetho sesahluko	62

ISAHLUKO SESIHLANU

UKWETHULWA KOLWAZI NOKUHLAZIYWA KWALO

OKUQUKETHWE	IKHASI
5.1 Isingeniso	64
5.2 Ukwethulwa kolwazi olutholakele	65
5.2.1 Ulwazi oluqoqwe ngezingxoxo	65
5.2.2 Ulwazi oluqoqwe ngenhlololwazi seakuhleleka	72
5.2.3 Ulwazi oluqoqwe ngohlu lwemibuzo	95
5.2.4 Inhlaziyo yemiqulumbhalo	104
5.2.4.1 Inqubomgomo yolimi	104
5.2.4.2 Injulalwazi yokuhlelwa kolimi	105
5.2.4.2.1 Ukuhlelwa kwezinga lolimi	106
5.2.4.3 Injulalwazi yokwenganyelwa kolimi	106
5.2.5 Ulwazi olutholakele	106
5.2.5.1 Inqubomgomo yolimi yesifundazwe i-Limpopo	110
5.2.5.2 Ukwenziwa kwenqubomgomo yezikole esifundazweni i-Limpopo	112
6. Ukuhlaziywa kolwazi	113
6.1 Amacebo azosetshenziswa ukuhlaziya ulwazi	113
(A) I-Familiarisation	114
(B) I-Thematic Framework	114
(C) I-Indexing	115
(D) I-Charting	115
(E) I-Mapping	115
(F) I-Interpreting	115
6.2 Ukuhlaziywa kolwazi oluqoqiwe	115

6.2.1 Izinkoleloze ngolimi lwasekhaya emphakathini nasezikoleni	116
6.2.2 Ukubukeleka phansi kwezilimi zomdabu njenge zokufunda nokufundisa ezikoleni	118
6.2.3 Inqobomgomo yolimi engahlelekile ezikoleni	119
7. Isiphetho sesahluko	120

ISAPHLUKO SESITHUPHA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

OKUQUKETHWE	IKHASI
6.1 Isingeniso	121
6.2 Ukubaluleka kocwaningo	121
6.3 Ubuhle nezinqinamba zocwaningo	123
6.4 Iziphakamiso ezimayelana nocwaningo olwenziwe, eziqondene nomnyango wezemfundo kanjalo neziqondene nenqubomgomo yolimi yase Ningizimu Afrika	124
6.4.1 Iziphakamiso mayelana nocwaningo olwenziwe	124
6.4.2 Iziphakamiso eziqondene nomnyango wezemfundo yamabanga aphansi	125
6.4.3 Iziphakamiso eziqondene nenqubomgomo yolimi yase Ningizimu Afrika	125
6.4.4 Isiphetho sokugcina socwaningo	126

ISAHLUKO SOKUQALA

ISINGENISO NESENDLALELO SOCWANINGO

1.1 ISETHULO SOCWANINGO

1.1 ISINGENISO

Inqubomgomo yolimi imithetho emisiwe kwavunyelwana ngayo ngokusebenza kanjalo nangokusetshenziswa kwezilimi ezweni, emikhakheni eyahlukene yokuxhumana. UGumbi (2017:14) uchaza inqubomgomo yolimi njenge migomo noma imithetho okanye imiklamo elawula ukusebenza kolimi. UNdimande-Hlongwa (2001:17) uphawula ukuthi iqubomgomo yolimi iqhakambisa amalungelo nenkululeko yezilimi, lokhu okwenza ukuthi ulimi lokufunda nokufundisa ezikoleni kube ngoluqokwe ngokuvumelana. Inqubomgomo yolimi ibaluleke kakhulu ngokuba iyakwazi ukuveza amandla ulimi olungaba nawo ngokwamalungelo olunikwe wona, kanjalo noma lucindezelekile iyakuveza lokho.

Lesi sahluko sichaza kabanzi ngesisusa socwaningo, oluhlose ukuthola ukuthi iyalandelwa yini inqubomgomo yolimi kazwelonke kanjalo neyesifundazwe lapho izikole zenza eyazo, luphinde luhlose ukuthola ukuthi izilimi zabomdabu base-Afrika ziyasetshenziswa yini ezikoleni lapho kufundwa khona kwesifundazwe iLimpopo. Isahluko lesi siveza imininingwane esemqoka yocwaningo okuyisendlalelo socwaningo, isisusa socwaningo, ukwethulwa kwenkinga, izinhloso zocwaningo nemibuzongqangi yocwaningo. Isahluko size siveze umklamo nezindlela zocwaningo kanjalo nezinjulalwazi zocwaningo. Kuso lesi sahluko kuvezwa ukubaluleka kocwaningo kanjalo nezinqinamba okuhlangabezwane nazo ngenkathi kwenziwa ucwaningo. Ngemumva kwalemininingwane kuyobe sekulandela ukuhlelwa ngezigaba kwazo zonke izahluko zocwaningo ezizolandela.

1.2 ISENDLALELO SOCWANINGO

Luningi ucwaningo oselwenziwe emazweni omhlaba maqondana nenqubomgomo yolimi. Inhloso enkulu kungukulandelela ukulinganiswa kwamandla ezilimi kanjalo nokuthuthukisa izilimi ezike zacindezeleka ngaphambilini. Ukuzuza izinhloso zenqubomgomo yolimi kubukeka kukhomba ukuba nzima ngoba zisekhona izilimi zomdabu ezingakagunyazwa ukuba ngezokufunda nezokufundisa kanjalo nezisadliwa amandla ngokubukeleka phansi khona zigunyaziwe ezweni. Lokhu okusakhomba ubude bokhalo okusafanelwe luhanjwe amazwe omhlaba ekuzameni ukuba kwenziwe ubulungiswa kuzo zonke izilimi.

Lapha sizobheka amazwe ahlukenene omhlaba ukuthi kuwo udaba lwenqubomgomo yolimi imikanjani okuzoba elaseCanada kanjalo nelaseSingapore. Ukusuka lapha sizobuya sibheke amazwe ezwekazi i-Afrika ukuthi kuwo ithini indaba yenqubomgomo yolimi nokuzoba izwe laseBotswana, elaseNigeria kanjalo nelase Zimbabwe. Kuyobe sekulandela elaseNingizimu Afrika nokuyilona ucwaningo lolu oluzogxila kulo kakhulu.

UMcIvor & McCarty (2017) kwelaseCanada uthi inqubomgomo yolimi yabe izobuyekeza ukusetshenziswa kwezilimi zencindezelo isiNgisi nesi-*French* kanjalo nezomdabu zezwe lase Canada okuyilezi isi-*Aboriginal*, isi-*Mohawk*, isi-*Mi'kmaq*, isi-*Hawaiian*. UMcIvor & McCarty (2017: 14) uqhuba athi inqubomgomo yolimi ezikoleni yabe ibekelwe ukuba igqugquzele inkululeko yokuba izingane zifunde ngezilimi zazo zebele ezikoleni. Lapha usaveza khona ukuthi inhloso enkulu yokuba kubunjwe inqubomgomo yolimi kwabe kungukuba uhulumeni anike abantu igunya lokuba baziqokele ngokwentando yabantu, ukuthi iluphi ulimi abathanda izingane zabo zifunde ngalo ezikoleni. Kuyaphawuleka kodwa ukuthi naseCanada kuwumqansa ukulinganisa izilimi ngokwamandla ezweni nakweze mfundo. Ngokuka Penrod (2019: 8) lapho uphawula kuyishwa ukwazi ukuthi izilimi zomdabu zisaqhubekela phambili nokulahlekelwa abantu abazikhulumayo ezweni laseCanada ngokwezibalo ezintsha ze- *census*. Konke lokhu kwenzeka nje izilimi ezintsha kuyavela ukuba inani labantu abazisebenzisayo bayanda ngokushesha.

Lokhu kuveza khona ukuthi izilimi zomdabu zisabhekene nenselelo yokuba zinukelwa ukushabalala, lokhu osekuyoholela ukuthi zibe umlando. Izizathu aqakulisa ngazo uPenrod zifakazelwa ucwaningo lukaKhawaja (2021:3) lapho ephawula khona ukuthi, ukubusa kukahumeni wobukoloni, emazweni amaningi omhlaba, izilimi zomdabu izona ezicindezelwa kakhulu kuphakwanyiswa ezabacindezeli. Khawaja (2021:1) uqhubeka asekele ngokucaphuna okuphawulwe uBamgbose (2011) eCanada into eyenzakalyo ngoba izilimi zomdabu kanjalo nemphakathi eyisisekelo sayo kuyashabalala ngenxa yezilimi zokwengezwa isiNgisi nesi-*Franch*. Uqhuba aphawule ukuthi ezilimini zomdabu ezingamashumi ayisikhombisa ezingamashumi amane zazo zinabantu abangaphansi kwamakhulu amahlanu abakwazi ukuzikhuluma ngale kokubambeka noma kokuhixiza. Lokhu kukhomba khona ukuthi izilimi zomdabu azikalingani nezilimi zokwengezwa ngokwamandla ezweni kanjalo nase mfundweni.

Tan (2006:42) uphawula ukuthi kwelase Singapore uphawula ukuthi izilimi ezagunyazwa inqubomgomo yolimi isiMalay, isiMandarin, isiTamil and isiNgisi. Ezilimini zomdabu ezigunyazwe inqubomgomo yolimi isiMaley ilona limi olugunyazwe umthethosisekelo njengo

limi lezwe phakathi kwezilimi zomdabu nokwabe kungunyaka we-1965. Inqubomgomo yolimi yase Singapore ibeka isiNgesi njengo limi lokuqala bese kuthi ezomdabu zibe olwesibili okuba olulodwa kulezi ezintathu. Lokhu kusaveza khona ukuthi inqubomgomo yolimi isahluleka ukulinganisa izilimi zomdabu ngokwamandla. IsiNgesi asikwazi ukumiswa njengolimi lokuqala izilimi zomdabu zibe izilimi zesibili kodwa kube kuwulimi lokwengezwa. ULee (2019:127) ufakazela ukuthi izilimi azikalingani ngokwamandla kunqubomgomo yolimi ezikoleni, umphakathi wama *Peranakans* nokungowama *Chines*, izingane zawo umaziqala isikole ziyaphoqekeka ukuba zifunde isiMandarin njengo limi lwasekhaya ekubeni zikhuluma isiBaba Malay. Lokhu osekholele ekutheni ulimi lwabo lwasekhaya lulengele eweni lokushabalala ngesimo sokuthi kuyaphawuleka ukuthi isibalo sabantu abalukhulumayo sesehle kakhulu. Lokhu kugcizelela kuphinde kugqamise ukuthi nasezweni laseSingapore izilimi zomdabu azikabi nawo amagunya kahle futhi zisacindezekile ezinye zazo.

UNKosana, (2011:132) uphawula ukuthi kwelase Botswana inqubomgomo yolimi yagunyaza isiTswana sodwa njengo limi lezwe kwase kuthi isiNgesi sona sagunyazwa njengolimi lokuxhumana, lokufunda kanjalo nolokuqhuba uhwebo. Lokhu kusho ukuthi ezinye izilimi zomdabu ezilinganiselwa eshumini kuyaphezulu zabe sezicindezelwa. Ezikoleni abafundi bafunda ngalezi zilimi zombili okusho ukuthi inqubomgomo yolimi yakwelase Botswana ayilenzi iqiniso kuzo zonke izakhamuzi. UChebanne & Monaka (2021:61-62) ufakazela lona elokugunyazwa kwesiNgesi kanjalo nesiTswana kuphela eBotswana njengezilimi ezisemthethweni emfundweni. Nokuveza ukuthi ziseningi izinkinga eziqondene nenqubomgomo yolimi kanjalo nekazwe lonke kwelase Botswana. Ngesizathu sokuthi izilimi zomdabu azikabi namalungelo ezweni lase Botswana.

Ngenkathi kwelaseNigeria u-Ajepe & Ademowo (2016:11) eveza ukuthi isiYoruba, isiHausa kanjalo nesi-Igbo yizona zilimi zomdabu ezagunyazwa inqubomgomo yolimi zihambisana nesiNgesi okuwulimi lwabacindezeli. Lokhu kwabe sekusho ukuthi ezikoleni kuzosetshenziswa lezi zilimi ezinye ziyekwe noma zisetshenziswe kuphela emakhaya ngoba azikho emthethweni. Izingane esikoleni zinemvume yokufunda lezi zilimi esigabeni solimi lwasekhaya isiYoruba, isiHausa noma isi-Igbo. Ugwu & Ogunremi (2019:51) uphawula ukuthi ezinye izinto azikwazi ukuqhubeka kahle ngaphansi kwalezi limi ezigunyaziwe kuphela ikakhulukazi isiNgesi, ngakho kufanele nalezi ezinye izilimi zomdabu zigunyazwe ukuba zisetshenziswe ukuze kuzoba nenqubekela phambili ezweni. Lokhu kukhomba yona inhlese yokuthi kusafanele ilandelelwe ukuthi isebenza ngendlela, isalandelwa, inika bonke abantu amagunya alinganayo ngezilimu zabo noma ipha ezinye izilima amandla ngenkathi icindezela

ezinye. Ukuhlolisiswa kwenqubomgomo yolimi kanjalo nokubuyekezwa kwayo, kubaluleke kakhulu ukuqinisekisa ukuthi inqubomgomo yolimi inakekela onke amalungelo ezilimi zomdabu.

Kwelase Zimbabwe khona uMumpande (2020:157) uphawula ukuthi zingaphezu kwamashumi amabili izilimi ezikhulunywayo eZimbabwe kodwa zintathu kuphela ezigunyazelwe esigabeni sezwe kanjalo ne-semfundweni. Kulezo zilimi kubalwa IsiNgisi esiwulimi lwabacindezeli kanjalo nezomdabu ezimbili isiShona kanjalo nesiNdebele. UNhongo (2013:1211) uqakulisa ngokuthi eyenqubomgomo yolimi ayikulungisanga ukungalingani ngamandla kwezilimi okwabe kwenzeka ngaphansi kukaHulumeni wobukoloni. Lokhu ukuphawula ngoba isiNgisi sisazishaya emakhanda izilimi zomdabu kwelase Zimbabwe, kanti futhi nenqubomgomo yolimi yezwe ayilenzanga iqiniso ezilimini zomdabu. Ngesimo sokuthi yagunyaza isiShona nesiNdebele njengezilimi ezizonikwa amagunya alingana nesiNgisi ezweni. Lokhu kusho khona ukuthi wabacindezela abanye abantu bomdabu, ngesizathu sokuthi izilimi zabo zomdabu zisacindezelekile ezweni. Izilimi zomdabu ezingekho emthethweni nezingena magunya ezweni zisencupheni yokushabalala kanjalo nokuncishelwa abantu abazikhulumayo. Lokhu kusakhomba khona ukuthi inqubomgomo yolimi isenezinkinga kanjalo namaphutha.

ENingizimu Afrika umlando wezilimi nokungalingani kwazo uhlobeni kakhulu nohulumeni wobukoloni kanjalo nowobandlululo. UBamgbose (2011) uqakulisa ngokuthi izizwe zama Africa zacindezelwa ngabamhlophe noHulumeni wobukoloni nowo wobandlululo, lokhu okwagcine kucindezele ngisho izilimi zawo amazwe ase-Afrika. Ukucindezelwa kwezilimi zomdabu kulamazwe ase-Afrika kwabe kusho ukucindezelwa kwabaninizo ngoba ziyibo bayizo, ngeke wabahlukanisa nazo. UBrenzinger (2017:41) uqakulisa ngokuthi uMthethosisekelo wombuso wobukoloni ngonyaka wezi-1909 kanjalo nowezi-1961 wabeka izilimi ezimbili njengezezwe kanjalo nezigunyaziwe ukuba kufundwe kuphinde kufundiswe ngazo okwabe kuyisiBhunu kanjalo nesiNgisi. Lo mthetho sisekelo ngonyaka we-1909 kuya kowe-1961 yiwona owakhonga isiteleka esaba ukhukhulelengoqo ngonyaka we-1976 eSoweto lapho abafundi base bethi sebekhathele ukufunzwa ngenkani izilimi zamaBhunu nama Ngisi ezikoleni. UBrenzinger (2017:43) ubeka ukuthi ngonyaka we-1990 nokwaba unyaka lapho okwathamba khona amandla kuHulumeni wencindezelo owabe uholwa ngu *F.W. de Klerk*, nokwathi ngemumva kweminyaka emine kwaqala umbuso wentando yabantu owabe usuzoholwa uhulumeni wentando yeningi.

Ngonyaka wezi-1996 uMthethosisekelo wezwe lase Ningizimu Afrika (*Act No. 108 of 1996*) wabe usugunyaza izilimi eziyishuminanye ukuba zibe ngezikazwe lonke futhi ezinegunya lokusebenza noma kuphi lapha ezweni (Brenzinger, 2017:43; Tshikota, 2020:224). Kulezi zilimi ezagunyazwa eziyisishiyagalolunye ngezomdabu (isiPedi, isiSotho, isiTswana, isiSwati, isiTshivenda, isiTsonga, isiNdebele, isiXhosa kanjalo nesiZulu) ezimbili bese kuba ngezabelungu ezokufika isiNgisi kanjalo nesiBhunu. Inqubomgomo yolimi kwezemfundo kazwelonke yonyaka we-1997 isho okufanayo nokwabekwa umthethosisekelo wezwe wonyaka we-1996 maqondana nezilimi zomdabu (Gumbi, 2014:173; Ndebele, 2019:92). UGumbi (2019:206) uphulwa kanje ngokulanda kwenqubomgomo yolimi yonyaka we-1997:

“The Department of Basic Education is committed to the implementation of its multilingualism agenda, the development of all official languages and the equal treatment of all languages used in the country, including South African sign language and the other languages referred to in the Constitution (DoE, 1997)”

UVan Huyssteen (2016:1) uqakulisa ngokuthi uMthethosisekelo (*Act. no 12 of 2012*) uphinde wabhekisisa kahle ukulandelwa kweNqubomgomo kazwelonke ezinhlakeni zonke zezwe ubheka ukusetshenziswa ngendlela kwezilimi ezigunyaziwe ezweni kanjalo nokunikwa kwazo amagunya alinganayo kuyo yonke imikhakha yezwe. Kulemikhakha kubalwa nowezemfundo kanjalo neNqubomgomo yezifundazwe kanjalo neyezikole. Lapha sizobuka isifundazwe saseLimpopo ukuthi inqubomgomo siyilandela noma siyisebenzisa kanjani kodwa sigxile ezikoleni.

Esifundazweni saseLimpopo kukhulunywa kakhulu lezi zilimi zomdabu isiSepedi, isiTshivenda kanjalo nesiXitsonga bese kuba isiNgisi kanjalo nesiBhunu (Kretzer, 2020:267; Mariba, 2020:16224; Madiba Madiba & Mabletja, 2008:210) kanti nesiTswana singezinye sezilimi ezigunyaziwe esinabantu abaningi abasikhulumayo kulesi sifundazwe. Kuyavela futhi ukuthi kulesi sifundazwe isiNgisi sizishaya amakhanda zonke lezi zilimi zomdabu eziholwa isiPedi ngokudlondlobala kwabo mdabu. Kanjalo nokuthi ucwaningo oluningi oluqondene nenqubo mgomo yolimi kukaningi lwenziwe kuMasipala uMakhodo. Lokhu kukhomba ukuthi lisekhona igebe ngoba kubalulekile ukuthi kutholakala ukuthi abanye omasipala balesi sifundazwe bona baqhuba kanjani. UMariba (2020:16226) uqakulisa ngokuthi uMasipala uMakhado uyayilandela inqubomgomo yolimi eyabekwa uMthethosisekele kwelase Ningizimu Afrika ethi:- “Izilimi zomdabu aziqhakanjiswa futhi nazo zinikwe amagunya

alinganayo nawezilimu zabelumbi”. Nakuba kunjalo umbuzo ovelayo uthi “yiziphi izenzo noma izizathu eziholela ekutheni isiNgisi sizishaye emakhanda izilimi zomdabu ngokusetshenziswa esifundazweni saseLimpopo ekubeni kungezomdabu futhi beziqonda kancono”.

ENingizimu Afrika inqubomgomo kazwelonke yolimi yethulwa njengento eyabe izoqeda ukungalingani okwabe kuphakathi kwezilimi zomdabu kunjalo nezabelumbi. Yona yabe izolinganisa izilimi ngokwamandla kunjalo nangokwamagunya. UNyathikazi (2014:8) uphawula ukuthi inqubomgomo yolimi igqugquzela ukuthi bonke abantu noma abafundi banikwe inkululeko yokuzikhethela ulimi abazofunda ngalo. Okusho ukuthi kunethimba noma abantu abathile abanikwa iguya lokuba baqoke inqubomgomo yesikole okwenza inqubomgomo yolimi yezikole ingefani, ngoba bona uma beyiqoka babheka izidingo zomphakathi ngezilimi. Nakuba kunjalo uGumbi (2017:3) uphawula ukuthi ikomiti elinikwe igunya lokubheka ukusebenza kwezikole noma kwesikole sinokungalenzi iqiniso ligcine lishaya indiva izidingo zezingane zesikole eziphathelene nolimi ezikoleni ndlelaningi esifundazweni saseFree State. Lokhu nokube isisusa sokuthi ngilangazelele ukubheka ukuthi izikoleni ezisifundazweni sase-Limpopo lapho ngifundisa khona, iSekhukhune *East District* (Dilokong *Circuit*) zona zisebenzisa yiphi inqubomgomo yolimi, futhi ziyiqoka kanjani. Ngesimo sokuthi ngathi igebe likhona ekuqinisekiseni ukuthi inqubomgomo yolimi ilandelwa ngendlela futhi iyaqikelelwa. Kanjalo nokuhlalukayo ocwaningweni oseluke lwenziwa kumasipala iMakhado ngizoku phosela inselelelo yokuba ngibone ukuthi ngabe kwenzeka okufanayo yini nakumasipala iFetakgomo khona lapha esifundazweni iLimpopo. Zincane izincwaningo esenziwe ezifundazweni zaseNingizimi Afrika ukuhlolisisa inqubomgomo yolimi. Ngaphandle-ke kwezincwaningo esenziwe esifundazweni Kwa Zulu Natali; ise-*Free State* (Gumbi & Ndimande-Hlongwa, 2015; Gumbi, 2019 kanye nabanye).

1.3 ISISUSA SOCWANINGO

Ngenkathi ngiseNyuvesi yaKwaZulu ngiqeqeshelwa ukuba ngumfundisi/ uthisha wolimi lwesiZulu nolufundwa njengolwase khaya ezikoleni, nganginozakwethu abaningi engangiqeqeshwa kanye nabo. Inkinga eyayiba khona kwakuba kuthi uma sixoxwa kuyavela ukuthi isiZulu basikhethe ngoba besibona silula kunezinye izifundo kubalwa nesiNgisi, lokhu okwabe kukhomba ukuthi kubo alukho uthando lwaso. Ngasala nemibuzo emningi kubalwa nalona wokuthi labo thisha bazokwazi yini ukutshala uthando lolimi kunjalo nokuzigqaja kubafundi babo uma besenza ngoba benzela nje singekho othandweni.

Sekungene nalento yokuthi uma sisodwa njengabafundi besiZulu sidingida umsebenzi esinikwe wona, uma ukhuluma isiZulu ubizwa ngomkhaya. Ngaphinde ngazithola ngidideka ukuthi kanti isiZulu akusona esethu sonke na? Ngabe sesingesabantu abasuka emakhaya kuphela, ngoba uma usikhuluma usubizwa ngomkhaya. Lokhu okwaba ogqozi olukhulu kimi lokuthi ngiqhubeke ngisikhulume bese ngenza nocwaningo ngaso kanjalo nokusetshenziswa kwaso ezikoleni njengolimi lapho lufundiswa njengesifundo nalopho kufundiswa ngalo kwezinye izifundo.

Ekwenzeni kwami ucwaningo iziqu ze-*Honours*’ ngenkathi ngenza ucwaningo, kwabe sekuvela ukuthi inqubomgomo yolimi isahluleka ukuba iphe izilimi zomdabu isithunzi kanjalo nokuba izilinganise nezilimi ezabe zinikwe amandla amaningi nguhulumeni wobandulululo nokuyisiNgisi kanjalo nesiBhunu.

1.4 UKWETHULWA KWENKINGA

Inkinga ukuba umhlaba wonke izilimi zomdabu zibukeleke phansi ngoko cwaningo. Ezweni laseSingapore kuyavela ukuthi isiNgisi sisazishaya emakhanda zonke izilimi zomdabu kanti futhi kukhona nesikhomba ukushabalala (Patrick, 2011; Cavallaro, 2014; Lee, 2019:125). Ngenkathi nakwelase Botswana kuvela ukuthi isiTswana kanjalo nesiNgisi izona zilimi ezinamandla kodwa okuwulona limi olunamandla kakhulu yiso isiNgisi ezindaweni eziningi (Nyati-Ramahobo, 2000:265; Bagwasi & Costley, 2022:132; Bagwasi, 2021:44). Lapha kuyavela ukuthi isiNgisi ngisho kwezemfundo sisahamba phambili ngokwenqubomgomo kanjalo nanokuqokwa abantu kubalwa ngisho abangabo mdabu ngoba bebona engathi isiNgisi sikuvulela amathuba ancono empilo. Lokhu okwenza bancamele ukuba izingane zabo zifunde isiNgisi njengolimi lwasekhaya kunokuba zifunde ulimi lwazo lwebele/ lomdabu. Kungesiwo lamazwe kuphela okuvela ukuthi sisazishaya emakhanda kuzo izilimi zomdabu ngekusetshenziswa kwezemfundo nasemikhakheni eyahlukene kahulumeni. Amazwe anjengo Canada, Nigeria, Zimbabwe kanjalo neNingizimu Afrika nakuwo kuyavela ukuthi izinkinga zolimi zikhona, ngokwemibhalo ebukwe ucwaningo ngaphansi kwesendlalelo. Lemiphumela icacisa ngokusobala ukuthi ngaphandle kwamazwe abaliwe kodwa asekhona namanye okungavela imphumela efanayo nakuyo ngezinkinga zolimi.

1.5 IZINJONGO ZOCWANINGO (*OBJECTIVES*):

1. Ukuhlola indlela esetshenziswa ukuqoka inqubomgomo yolimi ezikoleni ezikhethiwe eziseDilokong *Circuit*.

2. Ukubuka indlela elandelwayo ukuqoka inqubomgomo yolimi ezikoleni ezikhethiwe eziseDilokong *Circuit*.
3. Ukuthola ziyisebenzisa kanjani inqubomgomo yolimi izikole ezikhethiwe ezise siyingeni iDilokong.

1.6 IMIBUZONGQANGI YOCWANINGO (*QUESTIONS*):

- (i) Iyiphi indlela esetshenziswayo ukuqoka inqubomgomo yolimi ezikoleni ezise siyingini Dilokong?
- (ii) Kungani kulandelwa indlela elandelwayo ukuqoka inqubomgomo yolimi ezikoleni ezikhethiwe esiyingini Dilokong?
- (iii) Ziyisebenzisa kanjani inqubomgomo yolimi izikole ezikhethiwe ezise siyingini Dilokong?

1.7 IZINQINAMBA ZOCWANINGO

Ngenkathi ngihambela izikole engabe ngifisa ukuqhuba kuzo ucwaningo ngenhloso yokuba ngithole imvume yokwenza ucwaningo kuzo, esinye salezi zikole ngathi sengiyishiyile incwadi yesicelo uthishanhloko wamiswa, ngenxa yokuba nenkinga nomphakathi nokwabe sekubambezela ukuqhubeka kwami nokwenza incingane yenkambiso elungileyo (*Ethical clearance*). Ukungabi namfundazwe osekela ukwenza lolu cwawano nakho kube ingqinamba enkulu ngoba kukhona isikhathi lapho engingakwazi khona ukuya lapho okufanele ngiyekhona ukuze ngiqhube ucwaningo. Ukuphuza ukuthola mvume yokwenza ucwaningo esifundazweni saseLimpopo, nokuyilapho ucwaningo olwenziwe khona kube ngesinye sezizathu zokuba ucwaningo lungapheli ngesikhathi inyuvesi eyayinginike sona.

1.8 UKUCHAZWA KWAMA TEMU AYISISEKELO SOCWANINGO

Mthethosisekelo – Ngumthetho oshaywa nguhulumeni phezulu ngendlela izwe elizolawulwa ngayo, kuwo kwakhiwa imthetho emncane elawula izifundazwe kanjalo nemiphakathi ezingaphansi kwazo. UGumbi (2016:3) uchaza umthetho oshaywa inqubomgomo yolimi yonyaka we-1996 maqondana nezilimi, uphawula ukuthi uqhakambisa ulimi njenge lungelo elisemqoka kakhulu ukuba umuntu abenalo. Lokhu kuthathwa njenge sizathu esaholela ekutheni umthethosisekelo wezwe laseNingizimu Afrika ugunyaze ngonyaka we-1996 (*act 108*) ugunyaze izilimi eziyisishiyagalolunye ukuba zibe semthethweni. Kuwo lo mthetho kwabe sekusungulwa inqubomgomo yolimi kwezemfundo ngonyaka we-1997.

Inqubomgomo yolimi - Imithetho, inkambiso, imiklamo ebekelwe ukuba ilandelwe iphinde ihlonishwe olimini oluthile lapho lusetshenziswa (Gumbi, 2017:14). Inqubomgomo yolimu ihlukana ngokwezilimu kodwa ekazwelonke iyefana ngoba inika zonke izilimu zomdabu amalungelo alinganayo. UNdimande-Hlongwa, (2001:17) inqubomgomo yolimi iqhakambisa ilungelo kanjalo nenkululeko yokuzikhethela ulimi lokufunda, ikakhulukazi igqugquzela ukuba ukufunda kanye nokufundisa kwezingane kwenziwe ngolimi lwazo lwebele njengokuphawula kosozi limi.

Injulalwazi: UNdimande-Hlongwa (2001:19) uyichaza njengombono womuntu othathiwe wacwaningo ukuze kuvezwe noma kutholwe ubuqiniso bawo bese wethulwa njengo cwaningo oseluqinisekisiwe. Injulalwazi amaqiniso ngesimo esesacwaningwa, sahloliliswa ngokwezincwaningo ngababhali baze bavumelana ngaso.

Injulalwazi yokuhlelwa kolimi- isisombululo esisukunyelwa uhulumeni wezwe ngenhloso yokuqinisekisa, ngokubeka imithetho elawula ukuma nokusetshenziswa kwezilimi ezweni. UJernudd & Neustupny (1987) yena uyichaza njenge injulalwazi mthetho esungulwe uhulumeni neziphathi mandla ezibekelwe ukubhekelela izilimi iqhamuke nezisombululo zolimi esigabeni sikahulumeni, kucatshangelwa zonke izilimi zabantu bomdabu nemiphakathi yabo.

Injulalwazi yokwenganyelwa kwamandla olimi- UGiger & Sloboda (2008:316) uqakulisa ngokuthi injulalwazi ebhekelela izinkinga zolimi emphakathini omkhulu kanjalo nomncane, biuka ukuziphatha kwabantu bebhokise olimi kanjalo nokwenza kwabo. Ingachazwa njenge injulalwazi ehlola imithetho kanjalo nemigoqo elawula ukuphathwa kwezilimi ikakhulukazi zomdabu.

Abahlanganyeli bocwaningo noma abacwaningwayo- Gumbi (2016:15) uqakulisa ngokuthi laba ngabantu umcwaningi aqoqa kubo ulwazi lo cwaningo. Laba ngabanikazi besimo esicwaningwayo umcwaningi ayakubo ayocoshela ulwazi olungamenza aqonde isimo leso asicwaningayo kancono.

1.9 UKUMA KANYE NOKULANDELANA KWEZAHLUKO

Lolu cwaningo lwakhiwe izahluko eziyisithupha.

ISAPHLUKO SOKUQALA

Isahluko sokuqala siyisendlalelo socwaningo. Isahluko lesi sicaza kabanzi izizathu eziholele ekwenziweni kocwaningo, kuphinde kuvele nemibuzongqangi ezophendulwa yilolu cwaningo. Siphinde sicacise ngokusobala ukuthi umcwaningi uzocwaninga siphil isimo somhlaba okuyisona ahlose ukusiqonda ngokuphelele. Izahluko ezizolandela ziyobe sezingena zigxila ngesimo esicwaningwayo esethulwa kusahluko sokuqala ukuthi sizocwaningwa kanjani zize zivale ngokuhlaziywa kolwazi olutholakele kanjalo nolwazi locwaningo.

ISAPHLUKO SESIBILI

Kulesi sahluko kubuyekwezwa izicwaningo esenziwa ezihambiselana nesihloko socwaningo. Kubuyekwezwa imibhalo yamazwe omhlaba noma apheya kwezilwandle, kubuyekwezwe eyezwakazi i-Afrika bese sigcina ngokubuyekeza eyezwe iNingizimu Afrika njenge sizinda socwaningo olwenziwa lapha.

ISAPHLUKO SESITHATHU

Lesi sahluko sngxile kakhulu kumklamo kanye nezindlela zocwaningo kuzo okubalwa indlelani yocwaningo (*Research approach*) nendlelakubuka yocwaningo (*Research Paradigm*). Siphinde sicacize nangezindlela ezizosetshenziswa ukuqoqa imininingo yocwaningo. Ngokuqoqa lesi sahluko sichaza kabanzi umcwaningi uzosebenzisa maphi amazu ukwakha ucwaningo lube ngolupheleleyo.

ISAPHLUKO SESINE

Lesi sahluko sichaza kabanzi ngenjulalwazi noma ngezinjulalwazi umcwaningi azozisebenzisa ukweseka, isihloko sacwaninga ngakho. Injulalwazi ingumgomgodla wanoma iluphi ucwaningo olwenziwayo ngoba iveza amaqiniso osekwavunyelwana ngawo ngesihloko umcwaningi asuke ecwaninga ngaso. Nokwenza kubelula ukuba umcwaningi aqonde kahle ucwaningo lakhe kanjalo nokuhumushwa imininingo etholakele esebenzisa isibuko esiyinjulalwazi.

ISAPHLUKO SESIHLANU

Lesi sahluko sethula okutholakele. Kwethulwa ulwazi olutholakale ngezixoxo. Lesi sahluko sezokwethula ulwazi olutholakele ngohlu lwemibuzo kanjalo nokubuyekwezwa kwemiqulumibhalo.

ISAPHLUKO SESITHUPHA

Lesi isahluko sokugcina kuzo kuhlaziywa ulwazi locwaningo, luhlelwe ngokwezindikimba zalo. Umcwaningi uphinde aveze ulwazi locwaningo olutholakele, umbono wakhe ngamasu angasombulula isimo bese kuba isiphetho socwaningo.

I.10 ISIPHETHO SESAPHLUKO

Lesi sahluko siveza izizathu ezenza nganogqozi lokuqhuba lolu cwaningo. Kulezi zizathu kukhona kubalwa nezicwaningo esezenziwa eziveza ukuthi kukhona ukungalingani kwezilimi emazweni omhlaba jikelele, e-Afrika njengezwekazi kanjalo naseNingizimu Afrika. Imbuzongqangi yocwaningo nayo ngiyivezile kulesi sahluko, ngabe sengiveza ukuthi umbiko wocwaningo izahluko zawo zizolandelani kanjani ukusuka kwesokuqala kuya kwesokugcina. Esahlukweni esilandelayo umcwaningi uzobuyekeza imibhalo ehambiselana nocwaningo ngokuphelele.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Kulesi sahluko ucwaningo luzogxila ekubuyekezeni imibhalo esiyenziwa emayelana nesihloko socwaningo. Kuzoqalwa ngokubuka izinkinga zolimi nenqubomgomo yalo ulimi emazweni aphepheya awezwekazi i-Afrika kanjalo nase Ningizimu Afrika.

2.2 UKUSETSHENZISWA KWENQUBOMGOMO YOLIMI

2.2.1 UKUSEBENZA KWENQUBOMGO YOLIMI EMAZWENI APHESHEYA KWEZILWANDLE

Izwe laseCanada nalo izilimi zalo zomdabu zaba izisulu zombuso wobandlululo. Ngonyaka we-1876 kuze kufike onyakeni we-1996 kwabekwa umthetho omusha owabe uphoqa abomdabu ukuba bayekele izingane ngenkani ziyofunda kuma *Residential school*/ezikoleni okuhlalwa kuzo, nokuyi lapho abafundi babegcinwa khona kude nemindeni yabo ukuze bagxishwe izilimi zabathumbimazwe (Khawaja, 2021:3 ;McIvor & Ball, 2019:15;McIvor & McCarty ,2017:423). UKhawaja (2021:3) uqhuba abeke ukuthi izikole zabe ziphoqelekile ukuba ziphoqele abafundi bomdabu ukuba basebenzise izilimi zomdabu baphinde benze nezimasiko abo, uma kwenzekile batholakala besebenzisa izilimi zabo zomdabu babeshaywa abafundi. Lokhu okuvea ukuthi izikole zadlala indima enkulu ekunciphiseni abantu abasebenzisa izilimi zomdabu emphakathini kanjalo nasezikoleni kwelaseCanada.

Lokhu okusafakazela khona ukuthi izilimi zomdabu zilimala ngoba kwacindezelwa abaninizo bengavunyelwe ukuba bazisebenzise, ngoba kuhloswe ukuthuthukisa kwezilimi ezabacindezeli. Izilimi zabathumbimazwe kwabe kuyisiNgisi kanjalo nesi-French nokuwukuthi nanamhlanje zisenamandla kunezilimi zomdabu futhi zisabekwa phambili (Penrod, 2019:6; Khawaja, 2021:3). Izilimi zomdabu zaseCanada okukhulunywa ngazo ngezalaba bantu bomdabu,” ama-*Algonquian*, ama-*Inuit*, ama-*Athabaskan*, ama-*Siouan*, ama-*Salish*, ama-*Tsimshian*, ama-*Wakashan*, ama-*Iroquoian*, ama-*Michif*, ama-*Tlingit*, ama-*Kutenai* kanjalo nama *Haida* “(Gomashie, 2019:154). UMcIvor & Ball (2019:16-17) baphawula ukuthi imigomo yezifundazwe ebekiwe ayikuvumele ukuba kusetshenziswe ezinye izilimi ngaphandle kwalezi ezimbili ezigunyaziwe IsiNgisi nesiFrence, njenge zilimi ezifanelwe ukusetshenziswa ezweni emikhakheni yonke kubandakanye nowezemfundo lapho zisebenza khona njenge zokufunda nokufundisa ezikoleni. Alukho nalunye uhlelo

olwesekwayo oluzama ukuthuthukisa imfundo yobuliminingi ebandakanya izilimi zomdabu noma zabomdabu.

Nokuyinkulumo lena eveza ukuthi inkulu inselelo esamele abantu bomdabu baseCanada ekuzameni ukufukula izilimi zabo. Inselelo enkulu ukulwela ukuthi zingashabalali, ukuzibuyisela isithunzi ezweni nasezinganeni kanjalo nasekuzifakeni emfundweni njenge zokufunda kanjalo nokufundiswan ziphinde zisetshenziswe ngendlela ezifanele. Yizi zathu ezinjengalezi ezenzwa uKhawaja (2021:4) athi nangemumva kwenkululeko izilimi zomdabu zisathwele kanzima ngoba zisacindezelwe, noma sebebaningi abantu abalwela ukuba kube khona ukulingana kwezilimi, kodwa akukabi bikho ngoba izilimi zomdabu zisabukeleke phansi.

Ngale kokuthi izilimi zabomdabu baseCanada zisalandela ngemumva kwezabathumbimazwe zikhona izinhlelo esenziwe ukuzama ukuzipha amandla, nokuqeda ukungalingani phakathi kwezilimi.UMcIvor & Ball (2019:14) uphawula ukuthi kwezinye izindawo inqubomgomo isilulalile uhlelo lokufundiswa kwabafundi ngezilimi zabo zebele (*mother tongue education*). Inhlose yokufundiswa kwezingane ngolimi lwazo lwasekhaya, yikho ukubuyisa isithunzi sezilimi zebele kanjalo nokunyusa imphumela ezikoleni zabomdabu.UPenrod (2019:11) uphawula ukuthi ama-*Khanawake* iwona alwakakhulu elwela izilimi zawo kanjalo namasiko awo, nokwenza abe ngawokuqala eminyakeni eyendlula kuze kube namhlanje ukuba ukwakha izikole ezingamashumi amane (40). Lokhu nokwenza ukuthi namhlanje abe namaphesenti ayishumi (10%) wabantu abakwazi ukukhuluma ulimi lwabo lo mdabu isi-*Kanien'ke'eha* ngendlela eyiyo.

Lenkulumo engenhla iveza khona ukuthi ikhona imizamo eyenziwa izikhungo zemfundo ukuzama ukulwisana nesimo senqubomgomo yaseCanada kanjalo nokucindezeleka kwezilimi zabomdabu.Nokuyigxathu elihle leli lokuqala ukumela ukulinganiswa kwezilimi ngokwamandla kanjalo nangokwezinga kwezemfundo.

KwelaseSingapore khona izilimi zomdabu zisaxakekile zilandela ngemumva isiNgisi nokuyisona esesizishaya emakhanda ngokwamandla. UMthethosisekelo kanjalo nenqubomgomo yolimi (*Act of 1965*) ubeka isi*Malay*, isi*Mandarin*, isi*Tamil* kanjalo nesiNgisi njengezi limi ezisemthethweni kuphela kwelaseSingapore (Patrick, 2011:4;Cavallaro, 2014:4). Lesi senzo silimaze eziningi izilimi zomdabu, kanjalo nabaninizo ngoba base bephoqelekile ukuba bakhethe kulezi limi oluzofundwa izingane zabo njengo lwasekhaya. Le nkulomo ifakazelwa nguPatrick (2011:4) lapho ephawula khona ukuthi umfundi wabe esephoqelekile

ukuba ezilimi ezigunyazwe njenge zisemthethweni akhethelwe ngabazali bakhe olulodwa azolufunda njengo lusemthethweni. Lokhu kwenziwa ngale kokubheka ukuthi umfundi ekhaya ukhuluma luphi ulimi (sigabeni solimi lwasekhaya) uqhamuka ngaphansi kwaluphi uhlanga.

Ezinye izilimi zomdabu ezinjenga lezi ezibalulwa nguCavallaro (2014:8) inqubomgomo yolimi kanjalo nomthethosisekelo yazibeka engcupheni yokushabalala, ngokungazivumeli ukuba zibe yingxenye yezemfundo noma ngokuthi zingabi semthethweni:

Table 4: Most spoken (local) languages in Singapore

Indian	Chinese	Malay	Others
Tamil	Mandarin	Malay	English
Bengali	Hakka	Javanese	Malaccan Creole
Gujarati	Hainanese	Baba Malay (Peranakan)	Singapore Sign Language
Hindi	Min Nan (Hokkien)	Bazaar Malay	
Malayalam	Teochew	Orang Seletar	
Panjabi, Eastern	Yue (Cantonese)	Boyanese	
Sinhala			

Adapted from Cavallaro & Serwe, 2010

Leli tafula elingenhla licacisa ngokusobala ukuthi zingaki izilimi zamaNdiya, ezamaShayina kanjalo nezama *Malay* ezicindezelwe ngenkathi kuqhakanjiswa lezi ezinye ezigunyazwe nguhulumeni njenge zokusetshenzisw ezweni kanjalo ekufundweni nasefundiseni ngazo. ULee (2019:125) uphawula ukuthi ulimi lwama *Peranakan* isi- *Baba Malay* lusencupheni yokushabalala luphele ngenxa yokuncipha kwabantu abalukhulumayo, imbangela yakho yiyo inqubomgomo eyabaphushela ekusebenziseni izilimi ezigunyaziwe ezweni nasezinhlakeni zikahulumeni okubalwa kuzo nezikole. Lokhu kukhomba ukuthi inqubomgomo yolimi yase Singapore zisekhona izikhala enazo okumele zilungiswe ukuze ziphiwe amandla izilimi ezicindezelekile njenga manje. Ukugunyazwa kwazo zonke izilimi ezingezomdabu ezweni lase Singapore into okumele yenziwe, ukuze kuqinisekise ukuthi lezi zilimi azishabalali. Ukugunyazwa kwalezi zilimi kuyonika nabantu ezingezomdabu kubo ithuba elihle lokuba bakwazi nabo ukuthola inkululeko yokuzisebenzisa ezweni kanjalo nakwezemfundo.

2.2.2 UKUSEBENZA KWENQUBOMGOMO YOLIMI EMAZWENI ASE- AFRIKA

Kwelase Botswana njengase mazweni amaningi ezwekazi i-Afrika nakhona inqubomgomo inawo amaphutha. NgokukaChebanne & Kewagamang (2020:5) lezi izilimi ezikhulwanywayo ezwni lase Botswana kuzo okukhona ezomdabu kanjalo nezimbili zabelumbi: isiSetswana, Isi-Ikalanga, isiShekgalagari, isiShiyeyi, isiHerero, isiSetswapong, isiSebirwa, isiMbukushu, isiSubiya, isiSekgothu, isiSesarwa (Khoesan), isiNdebele, isiShona kanjalo nesiNgisi nesiBhuni okuyizilimi zabelumbi. Kuzo zonke lezi zilimi umthethosisekelo kanjalo nenqubomgomo yezwe kunike amandla izilimi ezimbili ukuba zetshenziswe ezweni okuyiSetswana njengo limi lezwe nolukufundwa nokufundisa bese kuba isiNgisi njengo limi lohwebo, lokuxhumana lokufundwa kanjalo nokufundiswa kwavelelwa ngaphandle lezi ezinye izilimi (Nyati-Ramahobo, 2000:265; Bagwasi & Costley, 2022:132; Bagwasi, 2021:44). Lokhu osekugqamise ngokusobala ukuthi umthethosisekelo wezwe kanjalo nenqubomgomo yolimi ezikoleni iyazicindezela ezinye izilimi zomdabu ngenkathi kuqhakanjiswa lezi ezimbili ezisemagunyeni ngokuka hulumeni. UChebanne & Moumakwa (2017:78) ngicaphune itafula lapho eveza khona ukuma nokusetshenziswa kwezilimi ezikoleni ngokwenqubomgomo kanye nomthethosisekelo wezwe:

Language	Language use domain	Comment
Setswana	School; public information; national programmes	Used by public and private information systems especially in rural areas
English	School; public information; national programmes	Limited usage in rural areas
San & marginalized/ minority languages	Family and personal domain	Mainly used in rural and family domains. Children under 6 years would have rarely heard Setswana and English spoken

Sekuvele ngokusobala ukuthi ezinye izilimi zincishiwe igunya lokuthuthuka kanye nokuthola amandla kwelaseBotswana. Nokugcizelela iphuzu lokuthi sikhona isidingo sokuba kubyekwezwe eminye imithetho ethinta inqubomgomo yezwe lonke kanjalo neyezikole^{kwelase} Botswana ukuze kwenziwe ubulungiswa ezilimi ezicindezelwe nakubantu ezingezo mdabu kubo. Lokhu kucindezelwa kwalezi zilimi kuziholela ekushabalaleni ngokuba kuphoqa abantu abazikhulumayo ukuba bathathe isiSetswana njengo limi lwabo lwasekhaya, nokugcina kubaphoqa ukuba bayeke ukukhuluma izilimi zabo.

Ezweni laseNigeria zibalelwa ukusuka ema-400 kuya kwama-527 izilimi ezikhulunywayo, eziningi kungezomdabu bese kubakhona nezabathumbimazwe (Obukadeta, 2019:1; Olaoye, 2013:29; Akindede, Akano & Olatundun, 2022:72). Ngokuka-Obukadeta (2019:1) noDaber &

Faith (2022:128) baqakulisa ngokuthi zonke lezi zilimi ezisemandleni esigabeni sokulawula izwe kanjalo nokufunda nokufundiswa zine kuzo ezintathu ngezomdabu bese kuba isiNgisi okwabe kungulimi lwabathumbimazwe ngaphambilini. Nokwenza isiNgisi siqhubeke sizishaye emakhanda izilimi zomdabu esigunyazwe nazo ukuba semandleni ngenkathi ezinye izilimi zomdabu ezingagunyazwanga zikhomba ukushabalala. Olaoye (2013:73) uphawula ukuthi inkinga enkulu nenqala ngeyokusetshenziswa kwezilimi zomdabu, ezinye zazo ezingenangisho ubhalo hlelo lwazo. Lena ngenye yezinto eholela lezi zilimi ekushabalaleni kanjalo nasekutheni zingasetshenziswa ziphinde zincishelwe ngabantu abazisebenzisayo ezweni.

Lokhu kuveza khona ukuthi umthethosisekelo wezwe kanjalo nenqubomgomo yolimi yezwe laseNigeria kumele uzame ukuxegisa unike nezinye izilimi zomdabu igunya lokuba zisetshenziswe emkhakheni kahulumeni kubalwa nowezemfundo. UDaber & Faith (2022:128) uthi izilimi zomdabu isi-Edo, isi-Idoma, isiKanuri, isiFulfude, isi-Ibibio, isi-Ijaw, isiTiv kanye nesiNupe; kuke kwacelwa ukuba umthethosisekelo kanjalo nenqubomgomo yolimi kugunyaze lezi zilimi ezweni kanjalo nasemfundweni kodwa kuze kube manje uthi azikaze zinikwe amandla. Okwenza kube sobala ukuthi isidingo sezinhlangano ezibhekelele ukulingani kwezilimi kanjalo nokuba zizoqinisekisa ukhulose kwazo zonke izilimi kodwa kakhulukazi ezomdabu ezweni laseNigeria. Inkinga yezilimi ezweni laseNigeria ngejule kakhulu futhi efuna ukuqashelwa ngeso elijulile ngenxa yobuningi bezilimi ezikhona ezweni njenge zomdabu. Lokhu akwenzi ukuba kusekwe ukucindezelwa kwezinye izilimi zomdabu ngoba kuzoziholela ekushabalaleni ukungasetshenziswa kwazo.

Ngenkathi kwelase Zimbabwe uMarupi nabanye (2021:141) baphawula ukuthi ziyishumi nesithupha (16) izilimi ezisemthethweni kwelaseZimbabwe; isiChewa, isiChibarwe, isiNgisi, isiKalanga, isiKhoisan, isiNambya, isiNdau, isiNdebele, isiShangani, isiShona, ulimi lomzimba (*Sign Language*), isiSotho, isiTonga, isiTswana, isiTshivenda kanye nesiXhosa. UMaphosa (2021:5) usekela lokhu kuqakulisa ngokuthi uhulumeni wase Zimbabwe ukugwema ukushabalala kwezilimi zomdabu ulinganise izilimi ngokwezinga kanjalo nangokwamandla ngaphansi komthethosisekelo wezwe, ukuqinisekisa ukuthi zonke izilimi ezigunyaziwe ezweni ziphathwa ngendlela efanayo. Uqhuba aveze ukuthi izilimi ezigunyaziwe ziyishumi nesithupha (16) ngokomthethosisekelo wezwe laseZimbabwe (*Chapter 1, section 6 (1) of the Constitution of Zimbabwe (Zimbabwe 2013)*), kulezi zilimi kubalwa: isiChewa, isiChibarwe, isiNgisi, isiKalanga, isiKhoisan, isiNambya, isiNdau,

isiNdebele, isiShangani, isiShona, ulimi lomzimba (sign language), isiSotho, isiTonga, isiTswana, isiTshivenda, kanjalo isiXhosa.

Lokhu kuphawula kukhomba ukuthi kwelaseZimbabwe likhona igxathu eliyaphambili elathathwa umthethosisekelo, ekwenzeni iqiniso kuzo zonke izilimi zabomdabu nakubaninizo. Zigunyaziwe zinjalo lezi zilimi kunemthetho ebekiwe ukulawula ukusebenza kwazo kukhona lapho ezingavunyelwe ukusebenza khona. UMarupi nabanye (2021:141) baqakulisa ngokuthi isiNgisi, isiShona kanjalo nesiNdebele namanje kuseyizona ezisetshenziswa kakhulu kanjalo nezikhulunywa kakhulu ngenxa yamagunya ezinikwe wona, isiNgisi siwulimi olusemthethweni kwezemfundo, ezamabhezini kanjalo nakweminye imikhakha elawula ukuma kwezwe, kulandele isiShona nesiNdebele. Kanjalo nomakuziwa kwezemfundo inqubomgomo yolimi kazwe lonke kuqapheleka ukuthi inike izilimi zomdabu ezimbalwa ilungelo lokuba zifundwe njengo limi lwase khaya, ezihamba phambili isiShona kanjalo nesi Ndebele. UMumpande (2020:17) wendlala etafuleni indlela izilimi ezinikwe ngayo amalungelo emikhakheni eyahlukene ezweni laseZimbambwe:

Table 1.1: Classification of Zimbabwean languages status according to the EGIDs scale

Level	Language Status	Language (s)	Description
1	National	English	Language is used in education, work, mass media, government at national level.
3	Wider Communication	Ndebele, Shona	Language is used in education, work, mass media, without official status to transcend language differences across a region.
4	Educational	Kalanga, Ndau	The language is in vigorous oral use and this is reinforced by sustainable transmission of literacy in the language in formal education.
5	Developing	Manyika, Tswa, Nsenga, Nambya	The language is in vigorous use and is being used in written form in parts of the country though literacy is not yet sustainable.
5	Dispersed	Tonga, Venda, Chichewa, Lozi, Tsonga	The language is in vigorous use and is being used in written form in parts of the country though literacy is not yet sustainable.
6a	Vigorous	Dombe, Kunda	The language is used orally by all generations and the situation is sustainable.
6b	Threatened	Barwe, Tsoa	The language is used orally by all generations but there is a significant threat to sustainability because at least one of the conditions of sustainability oral use is lacking.
8b	Nearly extinct	Tswao	The only remaining active speakers of the language are members of grandparents' generation.
9	Dormant	Pidgin Bantu	No known L1 speakers of the language. Used as a secondary language only (In Zimbabwe its used widely in towns and mining areas).

*Table constructed by this researcher using data from the 20th Edition of the Ethnologue (2017, 20-21)

Leli tafula liveza ukuthi umthethosisekelo wezwe nakuba uzinikile amandla izilimi zomdabu kodwa inqubomgomo yolimi kazwe lonke kanjalo neyezikole isenakho ukuzicindezela. Ngesizathu sokuthi kuze kube manje zikhona ezingakavunyelwa ukusetshenziswa kwezemfundo njenge zokufundwa kanjalo nezokufundisa. Lokhu okuphoqa abantu ezingezomdabu kubo ukuthi baqoke kulezi ezigunyaziwe ulimi oluzofundwa yizingane zabo njengo limi lwebele.

2.2.3 UKUSEBENZA KWENQUBOMGOMO YOLIMI ENINGIZIMU AFRIKA

KwelaseNingizimu Afrika ngonyaka we-1996 kwabhalwa uMthethosisekelo omusha ngenhloso yokulinganisa amandla ezilimi ezagunyazwa ukuba zisetshenziswe noma zibe semthethweni. UMLondo (2016:1) uchaphuna uMthethosisekelo (Act 108 of 1996) lapho uphawula khona ukuthi uhulumeni kufanele kube nguye ozanamacebo okuthuthukisa izilimi zomdabu aphinde aqinisekise ukuba uzipha lonke usizo nokwesekwa ezikudingayo njengezilimi ezabe zicindezelwe ngaphambilini. Lamagama angenhla aphinde aveze ukuba inhloso enkulu kwabe kungukubuyisa nesithunzi sezilimi zabomdabu ezabe zicindezelekile ngaphansi kombuso wobandlululo. Izilimi ezabe zigunyazwa umthethosisekelo wanyaka we-1996 ukuba zisetshenziswe yilezi zilimi “isiPedi, isiSotho, isiTswana, isiSwati, isiTshivenda, isiTsonga, isiNdebele, isiXhosa, isiZulu, isiNgisi nesiBhunu”, ezimbili zalezi zilimi ngezokufika ngenkathi eziyisishiyagalolunye kungezo mdabu. Nokuthe ngonyaka we-1997 kwasungulwa inqubomgomo yolimi, eyabeka phambili ukuthi ngaphansi kweNingizimu Afrika ekhululekile wonke umfundi unelungelo lokufunda nokufundiswa noma ingaluphi ulimi kulezi ezisemthethweni ngokomthethosisekelo wezwe (Gumbi, 2017:3; ne178). Lamazwi aveza ukuthi ngokwenqobomgomo yolimi inhloso kwabe kuwukuzoqeda ukungalingani kwezilimi ezikoleni ngokwamandla, yase igcina iqoka ukunika nalezi ezabe zicindezelwe ngaphambilini amandla alinganayo nalezi ezabe zivele zisebenza. UGumbi (2019:206) uphawula ukuthi inqubomgomo yezemfundo yamabanga aphansi yonyaka we-1997 izibophezele ekuqinisekiseni imfundo yobuliminingi, ukuthuthukiswa kwazo zonke izilimi ezisemthethweni kanjalo nokuqinisekisa ukuba ziphathwa ngendlela efanayo nelinganayo lapha kubalwa nolimi lo mzimba (*South African sign language*).

UMLondo (2016:1-2) uqakulisa ngokuthi inqubomgomo yabe izogququzela ubuliminingi ezikoleni nokubuyisa isithunzi sezilimi zomdabu ezweni kanjalo nakubantu abazikhulumayo, ngesizathu sokuthi sezibukelwa phansi. Nokuyinto ehlule ngisho sezigunyaziwe emfundweni ngokuba kusekhona abantu bomdabu abasa izingane zabo ezikoleni zabamhlophe ngoba

befuna zifunde isiNgisi njengolimi lwebele, kwazise lusathathwa njengolimi olukhulu nolunamndla othi uma ulukhuluma uhlonishwe okwendlula abakhuluma ezomdabu izilimi. UNtombenhle (2021:18) useka ukuqakulisa kukaMlondo (2016) ngokuthi iNingizimu Afrika ikhomba ukwehluleka ukulandela inqubomgomo yolimi, kanjalo nothisha kusabehlula ukufundisa ngezilimi zomdabu emakilasini nokwenza abafundi bomdabu bathwale kanzima ezifundweni. Lokhu kuphinde kwenze isiNgisi siqhubeke nokuzishaya emakhanda izilimi zomdabu ngokusetshenziswa kwezemfundo ikakhulukazi emabangeni ayisisekelo .Sizobuka ukuthi kuthini ukuphawula kwezifundazwe ngokusebenza kwenqubomgomo yolimi kulezi zifundazwe iKwa Zulu Natal, iFree state kanjalo nesaseLimpopo nokuyiso ucwaningo olugxile kuso.

2.2.3.1 ISIMO SEZILIMI ZOMDABU ESIFUNDAZWENI KWA ZULU NATAL

UNene (2014:35) uqakulisa ngokuthi inqubomgomo yesifundazwe saKwaZulu Natal ibeka phambili ukusetshenziswa kwezilimi ezimthethweni ngoko mthethosisekelo wezwe we-1996. Ngenxa yenani labantu abakhuluma izilimi ezikhona esifundazweni, isifundazwe sabe sesiqoka izilimi ezine IsiZulu, isiXhosa, isiNgisi kanjalo nesiBhunu. UGumbi (2019:207) uqakulisa kanje:

Inqubomgomo yolimi yesifundazwe iKwa Zulu Natal yonyaka we-2008, igqunguzela ukusetshenziswa ngokulingana kwezilimi zesifundazwe ezigunyaziwe isiZulu, isiXhosa, isiNgisi kanjalo nesiBhunu. Lokhu kwenziwa ngenhloso yokuqinisekisa ukuthuthuka nokunakekelwa kwezilimi ezabe zicindezelwe ngaphansi kombuso wobandlululo.

Kwinqubomgomo yesifundazwe saKwa Zulu Natal zimbili izilimi zomdabu isiZulu kanjalo nesiXhosa ezabe zicindezelwe ngaphambilini, okulindeleke ukuba kulesi sifundazwe zithuthukiswe ziphinde ziphiwe amandla alinganayo nesiNgisi kanjalo nesiBhunu.

UMlondo (2016:50) ocwaningweni lwakhe uphawula ukuthi wabe elwenzela esikolweni esixube izinhlanga, kodwa kuso abafundi abaningi babengama Zulu kodwa befunda isiNgisi njengolimi lwebele bese kuthi isiZulu nokuwulimi lwabo lomdabu basifunde njengo limi lokuqala lokwengezwa. Lokhu okusakhomba khona ukucindezelwa kwaso isiZulu njengo limi lomdabu kubantu balo, lokhu kuveza khona ukuthi ngisho ekufundiseni sona vele asisetshenziswa futhi njengoba kuxutshwe izinhlanga esikoleni. UMhlungu (2021:4) uphawula ukuthi endaweni yaseVryheid isiNgisi nesiBhunu izona zilimi ezihamba phambili ngokusetshenziswa, esikoleni esixube izinhlanga ayenza ucwaningo kuso. Ukhala ngokuba

kusekhona ukweqeka kwesiZulu ekunikweni amandla kuyo lendawo. Uqhuba aphawule ukuba wake wezwa abafundi abangama Zulu bephawula kanje ngesiZulu (Mhlungu, 2021:5), “ukufunda isiZulu ngeke kusinikeze ikusasa eliqhakazile”. Lokhu okwenza intshisekelo kaMhlungu yokwenza ucwaningo ibengenezizathu ezinqala.

Lenkulumo iveza khona ukuthi isiZulu ngokwenqubomgomo yolimi yezinye zezikole ezitholakala esifundazweni saKwaZulu Natal isenakho ukucindezela izilimi zabomdabu. Kuphinde kugqame ukuthi nakuba isekhona imzamo eyenziwe ukuba kuthuthukiswe izilimi zomdabu kodwa ayikeneli ngoba alikafezeki iphupho okuwukuzipha isithunzi nenhlonipho njengezinye izilimi ezisemthethweni ezweni. Kanjalo nezincwaningo ezenziwe kulesi sifundazwe zikhomba ukuthi sisekhona isidingo sokuba kwenziwe ezinye izincwaningo ezithinta izilimi nenqubomgomo yolimi ezikoleni njenga lezi zincwaningo (Mlondo, 2016; Mhlungu, 2021; Ntombenhle, 2021) kanjalo nezinye ezedaluliwe kolulu cwaningo.

2.2.3.2 ISIMO SEZILIMI ZOMDABU ESIFUNDAZWENI *FREE STATE*

UGumbi (2017:6) uphawula ukuthi inqubomgomo yolimi yesifundazwe sase*Free State* (*Free State Provincial Language Policy*, 2014) ehlobene nenqubomgomo yolimi yezemfundo yonaka we-1997 (*Department of Education, 1997*) kanjalo nekazwelonke yonyaka we-1996 (*Language Policy Act, 1996*) imikanjena:- Izilimi ezisemthethweni esifundazweni sase*Free State*, isiZulu, isiSuthu, isiXhosa, isiTswana, isiBhunu kanjalo nesiNgisi. Ezine kulezi zilimi ngezomdabu ezabe ziphucwe amandla nguhulumeni wobandlululo ngaphambilini, okumele sibuyiselwe isithunzi sazo ezweni kuba ninizo ziphinde zifakwe emfundweni ezikoleni njengezokufunda kanjalo nokufundisa. Ngokocwaningo lukaThwala (2019:1) noMojalefa & Fredericks (2019:303) izilimi ezisebenza kakhulu esifundazweni i*Free State* isiSesotho, isiNgisi kanye nesiBhunu. Kulezi zilimi ezihamba phambili lulodwa olomdabu iSesotho nesikhulunywa ngabantu abaningi kulesi sifundazwe bese kuba isiNgisi nesiBhunu okwabe kuyizilimi zabathumbamazwe ngaphansi kombuso wabandlululo. U_Mojalefa & Fredericks (2019:303 ne305) uqhuba aveze ukuthi isiNgisi ilona limi olusetshenziswa kakhulu kulesi sifundazwe ngenkathi kucindezeleka ezinye izilimi kabalwa naso iSesotho okuwulimi lomdabu kubantu abaningi balesi sifundazwe. Ngale ndlela kuseyinsalelo ebhekene neziphathi mandla zesifundazwe ukuthi ziqinisekise ukuba izilimi zomdabu ziyahlonishwa, futhi ziyasetshenziswa ezweni kwezemfundo kanjalo nakweminye imikhakha esezweni.

2.2.3.3 ISIMO SEZILIMI ZOMDABU ESIFUNDAZWENI LIMPOPO

Esifundazweni saseLimpopo kucishe kutholakale zonke izilimi ezigunyazwe umthethosisekelo wezwe laseNingizimu Afrika we-1996, ezilimini ezitholakala kulesi sifundazwe esigabeni sezilimi zomdabu kubalwa lezi: isiPedi, isiXitsonga, isiTshivenda, isiSetswana, isiNdebele, isiXhosa, isiSwati, isiZulu bese kuba isiNgisi nesiBhunu nokuyizilimi zokwengezwa okwakungezabathumbimazwe (Madiba & Mabletja, 2008:209; Mabletja, 2015:71-72). Lokhu okwenza lesi sifundazwe sibe ngisivulelekile ngokwezilimi kanjalo nokukhulunywa kwazo silandela isifundazwe iGauteng nayo equkethe izilimi zonke ezigunyazelwe ukusebenza esigabeni sezwe kanjalo nasekubeni ngezokufunda nokufundisa. Nakuba lesi sifundazwe sinezilimi eziningi ngaphansi kwaso kodwa kuyaphawuleka ukuthi isiPedi, isiTshivenda kanjalo nesiXitsonga izona zilimi ezinabantu abaningi abazikhulumayo ngaphezu kwalezi ezinye izilimi ezitholakala kulesi sifundazwe (Singh, 2014:142; Mabletja, 2015:71). Izilimi ezidalulwe ngenhla kulesi sifundazwe ziphinde zigunyazwe ingubomgomo yolimi yezemfundo njengezokufunda kanjalo nokufundisa (Limpopo. doe.). Itafula elingezansi lizoveza ukuthi zitholakala kwazo lezi zilimi ezikoleni kanjalo nangokwezindawo kulonyaka ophezulu wezi-2023 esigabeni solimi lomdabu.

IZILIMI	IZINDAWO	INANI LEZIKOLE
1. IsiBhunu	Zonke izindawo sikhona	15
2. IsiNgisi	Zonke izindawo sikhona	54
3. IsiNdebele	Sekhukhune South	18
4. IsiXhosa	Waterberg	2
5. IsiZulu	Sekhukhune South	19
6. IsiPedi	Zonke izindawo sikhona	922
7. IsiSetswana	Waterberg	20
8. IsiTshivenda	Capricorn North, Capricorn South, Vhembe East, Vhembe West	226
9. IsiXitsong	Zonke iziyinga eSekhukhune East	219

Isifundazwe saseLimpopo isona ucwaningo oluzogxila kuso ekucwaningweni inqubomgomo yolimi yezikole ukuthi yakhiwa kanjani kulandelwa miphi imigomo, ihlobene kanjani

inqubomgomo yezikole neyesifundazwe kanjalo nekazwe lonke. Ucwangingo luzogxila kakhulu ezikoleni ezizotholakala eSekhukhune East ngaphansi kwesiyinge iDilokong.

2.3 ISIPHETHO SESAHLUKO

Lesi sahluko sikhulume ngocwangingo oselwenziwa, emazweni aphehaya, ezwenikazi i-Afrika kanjalo naseNingizimu Afrika. Umlando wezilimi zomdabu nezabathumbamazwe kulesi sahluko ucaciswe ngokusobala, ukuma kwezilimi ngaphansi kwenqubomgomo yezwe kanjalo neyemfundo nakho kuphinde kwavezwa kanjalo nomthelela okunawo ezilimini nabaninizo. Lesi sahluko size safika endaweni lapho ucwangingo luzokwenziwa khona kwase kuvezwa ukuphawula kwezincwangingo esezenziwa, ngesihloko esicwangingwayo.

ISAPHLUKO SESITHATHU

UMKLAMO KANYE NEZINDLELA ZOCWANINGO

3.1 ISINGENISO

Ababhali kujwayelekile ukuba basebenzise amaqhinga kanye nezindlela ezehlukene zokuqoqa ulwazi ngesikhathi kwenziwa ucwaningo. Kulesi sahluko kuzochazwa kabanzi ngomklamo nezindlela zocwaningo ezisetshenzisiwe ukuqoqa ulwazi ukuze kuphenduleke imbuzongqangi yocwaningo. Yize emaningi amaqhinanga nezindlela zokuqoqa ulwazi locwaningo kodwa khona imikhombandlela esetshenziswa yilolo nalolo cwaningo. Lemikhombandlela iyasiza kakhulu ekulekeleleni umbhali ukuthi aqoke amaqhinga nezindlela ezihambisanayo nocwaningo alwenzayo. Imikhombandlela lena ibizwa ngokuthi indlelakubuka (*Research Paradigm*). Iyasiza ekuchazeni kabanzi isizathu somcwaningi sokukhetha lezo zindlela asuke ezikhethile zokuqoqa ulwazi locwaningo. Ngakho umcwaningi uzoqala ngomklamo wocwaningo ngaphansi kwawo sizobuka indlelani yocwaningo (*Research Approach*), indlelakubuka yocwaningo (*Research Paradigm*) bese silandelisa ngesifanekisomqondweni socwaningo (*Research design*). Ukusuka lapha siyobe sesingena ezindleleni zocwaningo zokuqoqa ulwazi, nokuzoqala ngezisetshenziswe ukuqoqa ulwazi obeludingeka kugcinwe ngalezo ezisetshenziselwe ukuhlaziya ulwazi olutholakele. Kuzobe sekuvezwa ukuthi inkambiso elungileyo ilandelwe yini ukuze ucwaningo lungabi ngolwephula imigomo yocwaningo ebekiwe yenkambiso elungileyo. Ucwaningo luzophinde luveze ukuthi ikuphi umcwaningi akwenzile ukuze aqinisekise ukuthi ucwaningo luba olukholakalayo nolunobuqiniso.

Kubalulekile ukuba kukhunjuzwe umfundi ukuthi inhloso enkulo yalolu cwaningo ukuba kuphenduleke lemibuzongqangi emithathu elandelayo:

- (i) Iyiphi indlela esetshenziswayo ukuqoqa inqubomgomo yolimi ezikoleni ezise siyingini iDilokong?
- (ii) Kungani kulandelwa indlela elandelwayo ukuqoqa inqubomgomo yolimi ezikoleni ezikhethiwe esiyingini iDilokong?
- (iii) Ziyisebenzisa kanjani inqubomgomo yolimi izikole ezikhethiwe ezise siyingini iDilokong?

3.2 UMKLAMO WOCWANINGO

3.2.1 INDLELANDE YOCWANINGO (*RESEARCH APPROACH*)

Indlelende yocwaningo ingachazwa njengendlela umcwaningi aluqhamukela ngayo ucwaningo asuke elwenza. Zintathu izindlelande zocwaningo, indlelende yocwaningo lwekhwantithethivu (*quantitative research*), indlelende yocwaningo lwekhwalithethivu (*qualitative research*) kanjalo nendlelende yobundlela yocwaningo olundlela-ngxube (*mixed-method approach*). Lolu cwano lusebenzisa indlelende yocwaningo lwekhwalithethivu (*qualitative research*).

3.2.1.1 INDLELANDE YOCWANINGO LWEKHWALITHETHIVU (*QUALITATIVE RESEARCH APPROCH*)

Umlondo (2016:41) uqakulisa ngokuthi ucwaningo lwekhwalithethivu lusuke luhlose ukuhumusha, luphinde lucubungule isimo lusibukela eduze ukwenzeka kwaso kanjalo nokuma kwaso endaweni yesigameko. Inhloso enye kungaba ukuqonda ukuthi abantu abayingxenyeye yaleso simo bona basiqonda noma basibuka kanjani ukwenzeka kwaso kumbe banacazeloni ngaso isimo. USelemela (2020:25) yena uqakulisa ngokuthi ucwaningo lwekhwalithethivu ngucwaningo olubandakanya ukuxhumana, phakathi komcwaningi nabanini bendawo ecwaningwayo (abahlanganyeli) siqu. Ucwaningo lwekhwalithethivu ucwaningo olugxile kakhulu ekuyeni endaweni yesigameko siqu ukhulume ngento oyibonayo yenzeka, kanjalo nabanini bendaba bukhoma endaweni yabo ecwaningwayo.

Lamagama agcizelela ukuthi umcwaningi akakwazi ukukhuluma ngesimo sabahlanganyeli nendawo yabo ngaphandle kokuxhumana nabo kanjalo nokuhlala endaweni yabo isikhathi. Ngokuba kufanele bakwazi ukumethemba nokukhululeka lapho bexhumana naye okungaba ngokwemibuzo ebhalwe phansi noma ngokwezinhlolelwazi kumbe uhlu lwemibuzo.

UJanusheva nabanye (2022:271) uphawula kanje ngendlelende yocwaningo lwekhwalithethivu:

The qualitative researches do not separate the people from their natural setting, which is complex, multidimensional and dynamic, meaning that the information are gathered by talking with the people and by observing how they behave and act within the context in which they are.

Okucaciswa ilamazwi ngokuthi umcwaningi akathumeli izinto izinsiza zokuqoqa ulwazi kubahlanganyeli, kanjalo nokuthi umcwaningi akasusi abahlanganyeli endaweni yabo ukuze

athole ulwazi locwaningo. Umcwaningi yena mathupha uya endaweni lapho abahlanganyeli behlala khona ayoxoxisana nabo kuyo, abuke indlela abaphila ngayo kanjalo nokwenza kwabo endaweni yabo yokuphila.

Ngalesi sizathu indlelande yocwaningo lwekhwalithethivu iyahambisana nalolu cwaningo ngoba ukuze kutholakale ulwazi oluzophendula imibuzongqangi yocwaningo kufanele ukuba kuxoxiswane nabahlanganyeli lapho kuzoqoqwa khona ulwazi ezikoleni kanjalo nasesiyingeni nokuyizindawo umcwaningi azoya kuzo mathupha ukuze ayothola ulwazi oludingwa ucwaningo. Ucwaningo lwekhwalithethivu luhambisana kakhulu nalezi zindlela ezizosetshenziswa umcwaningi ukuqoqa ulwazi izigxoxo (*schedule interviews*), izinhlolelwazi ezisakuhleleka (*semi-structured interviews*), uhlu wemibuzo evulekile (*questionnaire*) kanjalo inhlaziyo yemqulumbhalo (*document analysis*) nokuyizindlela ezivamile zokuqoqa ulwazi ocwaningweni lwekhwalithethivu.

UGihar (2022:446) uphawula ukuthi ucwaningo lwekhwalithethivu lusetshenziswa ukuchaza okwenzeka endaweni yocwaningo, kuphawula ngabahlanganyeli, kanjalo nokuthula ulwazi olusha ngesimo esicwaningwayo. Uqhuba aveze ukuthi ucwaningo lwekhwalithethivu lusetshenziswa uma umcwaningi enolwazi oluncane ngesihloko esicwaningwayo, efisa ukufunda kanjalo nokuthula ulwazi olusha. Imvamisa lolu hlobo lo cwaningo lusetshenziswa ukuqonda abantu nokade bona wabo ngesimo kanjalo neso mbukazwe lwabo.

Nokugqamisa ukuthi ucwaningo lwekhwalithethivu lusetshenziswa kakhulu lapho kuzanywa ukuba kuqondwe ukadekubona (*experiences*) wabahlanganyeli kanjalo nokuzwa izimvo zabo ngesimo abaphila ngaphansi kwaso. Abacwaningi abango Nkosi (2011:90) kanjalo no Gumbi (2017:103) bafakazela lamazwi ngokuphawula ukuthi ucwaningo lwekhwalithethivu lungafaniswa nesibuko noma nefasitela ngalo esikwazi ukubheka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu abacwaningwayo. Lezi zinto esingaphawula ngazo enhlalweni yabantu zingabandakanya imibuzo ehambisana nezinjulalwazi ngokuthi abantu baphilisene kanjani enhlalweni, lithini isombukazwe nosikompilo lwabo kunjalo nokuthi kuthini ukubuka kwabo ngokuma kwezinhlaka noma izikungo zomphakathi. Okuyingxenye enkulu yalolu cwaningo ngaphansi kwenjulalwazi zokuhlelwa kolimi (*Language planning theory*) kanjalo neyokwengamelwa kwamandla olimi (*Language management theory*), lapho lolu cwaningo luhlose ukuzwa othishanhloko, amalungu esigungu sesikole (*school governing body*) kanjalo nabaluleki bezifundo zolimi (*subject advisor*) ukuthi kuthini ukuphawula kwabo ngenqubomgomo yezikole abasebenzela ngaphansi kwazo.

Nkosi (2011:91) ubeka ukuthi cwaningo lwekhwalithethivu luvumela umcwaningi ukuba aqoke indikimba eyedwa acwaninge ajule ngayo, ngaphansi kwalendikimba akhe izindikimba ngakutholile endaweni yocwaningo. Ngenkathi (UGumbi 2017:104; noNkosi, 2011:91) uphawula ukuthi kusemqoka ukuba ocwaningweni lobunjalo botho kulindelekile ukuba kwenziwe lokhu; ukuchaza (*describe*), ukuhumusha (*interpret*), ukuqinisekisa (*verify*) kanjalo nokuhlola (*evaluate*). UGumbi (2017:104) uphinde aveze ukuthi imiphumela yocwaningo lwekhwalithethivu isuke iqondene ngqo nendawo noma nesimo lesi esisuke sicwaningwa, ngakho imiphumela etholakele ayikwazi ukusetshenziswa kwenye indawo noma kwezinye izimo ezingahlangene nalesi esisuke sicwaningwayo.

3.2.2 INDLELAKUBUKA YOCWANINGO (*RESEARCH PARADIGM*)

UMlondo (2016:44) uphawula ukuthi ulwazi luyinto evulelekile kunjalo nje ziningi izindlela abantu abazisebenzisayo ukubuka izinto ezahlukene, ngakho indlelakubuka uyichaza njengo mklamo olekelela abacwaningi ukuba babuke izinto ezisemhlabeni ngendlela abafuna ukuzibheka ngayo. Indlelakubuka ingachazwa futhi njengeso elisetshenziswa umcwaningi ukubuka umhlaba noma ukubukeka komhlaba (*worldview*). Ngenkathi uNene (2014:46) echaza indlelakubuka yocwaningo njenge nto eveza amaqiniso akhona emhlabeni ngalokho okufanele kucwaningwe, nokuthi kungacwaningwa kanjani iphinde iveze ukuthi yini esiyaziwa ngalawo maqiniso. Zintathu izindlelakubuka zocwaningo ezinkulu, indlelakubuka eqhume engomothelweni/kwemogamelo (*The post-positivist paradigm*), indlelakubuka yomhumusho/ehumushayo (*The interpretivist paradigm*), indlelakubuka yokuhlolisisa (*The critical paradigm*). Nalolu cwaningo lwenziwe ngaphansi kwendlelakubuka ngoba nalo lubuka umhlaba ngehlo lwendlela kubuka olungaphansi kwayo, indlelakubuka yomhumusho/ehumushayo (*The interpretivist paradigm*).

3.2.2.1 INDLELAKUBUKA YOMHUMUSHO/ EHUMUSHAYO (*INTERPRITIVIST PARADIGM*)

Lolu cwaningo lwenziwe ngaphansi kwendlelakubuka yomhumusho. UNene (2014:47) uqakulisa ngokuthi indlelakubuka yomhumusho ithi umcwaningi akaqonde umhlaba ngendlela abantu abaphila kuwo abawuqonda ngayo. Upham (2018:3) uqakulisa ngokuthi indlelakubuka yomhumusho iveza ukuthi isimo esicwaningwayo singahunyushwa ngezindlela ezahlukene ngale kweqiniso elilodwa elingatholwa ngokulinganiswa “*measurement*”. Lapha uPham uveza ukuthi maningi amaqiniso angatholakala ngaphansi kwendlelakubuka

yomhumusho lapho kucwaningwa khona isimo esisodwa, kuneqiniso elingavela lapho kwenziwa ucwaningo ngezinombolo.

Lendlelakubuka iqhakambisa ukuthi iqiniso alizimele kodwa lincikile kulokhu okucwaningwayo, ngakho lendlelakubuka ivumela ukuba umcwaningi aye endaweni yocwaningo axhumane siqu nabahlanganyeli kanjalo nendawo abahlala kuyo.

Rashid nabanye (2019:4) usekela lombono lapho eqakulisa ngokuthi lapho kucwaningo isimo senhlalo sabantu iqiniso ngaso lincike embonweni abayiphawulayo kanjalo nabakholela kukho ngaso:

Indlelakubuka yomhumusho ihlose ukuzuza ukuqonda okujulile ngesimo esicwaningwayo, konke lokhu kwenziwa ngokuqoka abahlanganyeli bomphakathi njengabantu abawuqonda ngokuphelele. Abahlanganyeli bocwaningo banikezela ngolwazi lwabo lukakadebona ngesimo esicwaningwayo kanjalo nenkolelo yabo ngesimo.

Lendlelakubuka iyahambisana nalolu cwanningo kanjalo nendlelande yalolu cwanningo okungelwekhwalthethivu. Indlelakubuka yomhumusho kanjalo nendlelande yekhwalthethivu ivumela umcwaningi ukuba ayekubahlanganyeli ayoqoqela ulwazi, alalele abakushoyo, abakholela kukho aphinde abuke nendlela abenza ngayo izinto ebese kukho akha ulwazi locwaningo. UGichuru (2017:2) uyichaza njendlelakubuka ekuqonda ngokuphelele ukuthi inkinga ecwaningwa emphakathini, kufanele umcwaningi ayekuwo umphakathi onenkinga ukuze ayiqonde kancono. Lendlelakubuka ayineliswa izinombolo nolwazi eziluvezayo, kodwa ineliswa ukuthi umcwaningi namathuluzi akhe okuqoqa ulwazi baye endaweni ecwaningwayo bahlangane nabahlanganyeli bocwaningo.

Lapha uphawula ukuthi indlelakubuka yomhumusho iyaqonda ukuthi iqiniso kwesinye isikhathi alincikile ezinombolweni kanjalo nasekuhlolweni noma ekuqoqweni kwazo, kepha lincike kubantu uqobo lwabo. Nokusakhomba khona ukuthi lendlelakubuka ilufanele lolucwaningo ngoba nalo luhlose ukuthola ukuba umphakathi ocwaningwayo kuthini ukuphawula kwawo ngenqubomgomo yolimi yezikole ezikuyo. UPham (2018:3) uphawula ukuthi ubuhle bendlelakubuka yomhumusho umcwaningi uthola ukwehlukana kwembono kubahlanganyeli endaweni yabo okwenza angazami ukubachaza ngokwezigameko, noma njenga bacwaningo kodwa akwazi ukubaqonda kwazise ucwaningo ulwenza ekunzika ndaweni wabo. UNene (2014:47) uphawula ukuthi indlelakubuka yomhumusho kuhlaziywa ulwazi

olutholakale endaweni yocwaningo njengoba lunjalo, ngale kokuba kuze kugotshwe amagama aphawulwe abahlanganyeli ocwaningo ngokwandlulele.

Ngalezi zizathu lolu cwaningo luqoke indlelakubuka yomhumusho ngokuyibona ukuthi ingakwazi ukufeza izinhloso zocwaningo. Ikakhulukazi ngokuba iyahambisana nendlelani yocwaningo okuyindlelani yekhwalithethivu. Zombili lezi zindlela zivumelana ngokuthi umcwaningi akaye mathupha endaweni yocwaningo ayoqoqa ulwazi oludingwa ucwaningo angathumeli.

3.2.3 ISIFANEKISOMQONDWENI SOCWANINGO (*RESEARCH DESIGN*)

Ukuze ucwaningo lube impumelelo kuyadingeka ukuba lube nesifanekisomqondweni (*Research design*) esihambiselanayo nalo. U-Asenahabi (2019:78) uchaza isifanekisomqondweni socwaningo silawula indlela ezosetshenziswa ukuholela ucwaningo ekutholeni imiphumela elungele noma edingwa ucwaningo. Uqhuba aveze ukuthi isifanekisomqondweni sichaza ukuthi iyiphi indlela ezosetshenziswa ukuqoqa ulwazi locwaningo, ukuhlaziya ulwazi kanjalo nokuthi imibuzongqangi yocwaningo izophenduleka kanjani.

Lokho okuchaza ukuthi isifanekisomqondweni sinika umcwaningi isithombe esiphelele sendlela okumele ayithathe ukuze athole imiphumela okuyiyona yona yocwaningo. Lapha sibala izindlela umcwaningi azosisebenzisa ukuqoqa ulwazi, ukuhlaziya ulwazi olutholakele kanjalo nokuphendula imibuzongqangi yocwaningo. Asenahabi (2019:78) uphinde aphawule ukuthi isifanekisomqondweni socwaningo kufanele sibe namacebo azosetshenziswa ucwaningo ukuhlaziya ulwazi lo cwaningo, lokhu okusiza umcwaningi ukuba akwazi ukuba nolwazi olutholakele olwanele locwaningo, aphinde akwazi ukuphetha ucwaningo ngokwenza iziphakamiso okuyizo ngokocwaningo lwakhe.

Ziningi izifanekisomqondweni zocwaningo ezikhona kodwa kuncika ohlobeni lwendlelani (*Research approach*) umcwaningi ayisebenzisile bese imnika isifanekisomqondweni esihambisanayo nocwaningo oluqhutshwa ngaphansi kwayo. Kukhona isifanekisomqondweni esihambisana nendlelani yocwaningo lwekhwalithethivu (*qualitative research approach*), nendlelani yekhwantithethivu (*quantitative research approach*) kanjalo nesihambisana nendlelani yocwaningo olundlela-ngxube (*mixed- method approach*).

Ngesizathu sokuthi lolu cwaningo lungaphansi kwendlelani yekhwalithethivu, luzosebenzisa isifanekisomqondweni ucwaningo lwesigameko (*Case study research*).

Isifanekisomqondweni ucwaningo lwesigameko sikhethwe ngoba sihambisana nendlelande yocwaningo lwekhwalithethivu futhi ngoba umcwaningi ekholelwe ekutheni sizokwazi ukwenza ucwaningo lube yimpumelelo.

3.2.3.1 ISIFANEKISOMQONDWENI: UCWANINGO LWESGAMEKO (CASE STUDY RESEARCH)

Lolu cwaningo lwesigameko (*Case study research*) lugxile ezikoleni ezine kuzo zozine lezi zikole isimo esicwaningwayo siyefana, ngoba kucwaningwa ngenqubomgomo yolimi, kuqondenwe nabantu ababandakanyekayo lapho iqokwa noma yakhiwa. Izikole lezi isikole **A**, Isikole **B**, isikhole **C** kanjalo nesikole **D**. Isikole **A** kanjalo nesikole **B** izikole zamabanga aphansi (*Primary schools*) lezi bese kuthi isikole **C** kanjalo nesikole **D** izikole zamabanga aphezulu (*High schools*). Ukwehlukana ngamabanga kwezikole kwenziwe ngenhloso yokuhlola ukuthi awukho yini umehluko ekwakhweni kwenqubomgomo yolimi phakathi kwalamabanga omabili. Zozine lezi zikole okuqaphelekayo ngazo ukuthi zisendaweni yasemakhaya lapho kugcwele khona abantu abakhuluma ulimi isiPedi neningi labo kuyiwo amaPedi bese kuba khona namaSwati.

UMlondo (2016:45) uthi ucwaningo lwesigameko luvumela umcwaningi ukuba agxile kumbe abhekane ngqo nesimo leso asuke eseqoke ukusicwaninga. Okuchaza ukuthi ucwaningo lwesigameko luwucwaningo lwekhwalithethivu ngoba luvumela umcwaningi ukuba aqondane ngqo nakucwaningayo okungaba iqenjana labantu, izinhlaka zomphakathi, ukubuswa kwezwe njalo njalo.

URashid nabanye (2019:5) basekela lombono ngokuphaula kanje:

Case study objective is to do intensive research on a specific case, such as individual, group, institute, or community. Case study makes it possible to identify essential factors, processes, and relationships.

URashid nabanye ekuphawuleni kwabo okungenhla ugczizelele ukuthi ucwaningo lwesigameko lwenza kubelula ukuthola amaqiniso, izindlela zokwenza kanjalo nobudlelwano obukhona phakathi kwaba hlanganyeli bocwaningo, indawo kanjalo nesimo esicwaningwayo. UTomaszewski nabanye (2020:3) ubeka ukuthi ucwaningo lwesigameko luyindlela ewusizo kakhulu lapho kwenziwa khona ucwaningo oluphatelene nezemfundo ngoba izincazelo ezinothile ngesimo ngabo bonke ubudlelwane obukhona kuso nonzikandaweni.

UMills nabanye (2009:461) baphawula ukuthi inhloso enkulu yendlelani yocwaningo lwekhwalithethivu (*qualitative research*) yokuba lusebenzise isifanekisomqondweni socwaningo lwesigameko (*Case study research*), ngokuba luvundulule ukhumusha kwabantu bangaphakathi noma bendawo isimo lesi ababhekene naso noma esicwaningwayo. UMills, Durepos & Wiebe (2009:461) uphinde ahumusha laba babhali lapho bephawula khona kanje ngesifanekisomqondweni socwacingo lwesigameko:

UMcRae noEllis bachaza ucwaningo lwesigameko njengo oluhambisana kakhulu nocwaningo lwekhwalithethivu, ngoba luvumela umcwaningi ukuba ahlolisise, ahlaziye luphinde luvune ukuba ahumushe aphinde achaze ulwazi olutholakele.

Okuchaza ukuthi ucwaningo lwesifanekisomqondweni sesigameko enye yezindlela evuna ukuba zisetshenziswe lapho lwenziwe ngendlelakubuka yomhumusho (*Interpretive paradigm*). Lokhu okwenza lesi sifanekisomqondweni sifanelane kakhulu nalolu cwano, ngoba nalo luqoke yona indlelakubuka yomhumusho njengelizoyisebenzisa ukuqhuba lolu cwano. Esinye sezizathu esenza ukuba lezi zindlela kube ngezivuna ukuthi lolu cwano luziqoke ngokuba ziyavumelana ngokuba umcwaningi ayolalela abantu abaphila endaweni yocwaningo, bamhumushele isimo sabo ngokwehlukana kwabo bese kuyo leyo mbono ayihumushe aphume nolwazi oluveza imphumela noma umphumela oqoqekile.

Ngesizathu sokuthi lolu hlobo locwaningo lugxila esegamekweni esisodwa noma eziningi ezisemqoka, ukuze siqonde kabanzi ngesimo noma ngesehlakalo lesi esicutshungulwayo. Ucwaningo lwesigameko luvula njengolungenza uphenyo (*exploratory*), luchaze (*descriptive*) kumbe lucacise (*explanatory*) ngokwalaba babhali (Gumbi, 2017:105; Nkosi, 2011:95 & Tellis, 1997). Lolu cwano luyuphenyo ngesizathu sokuthi luzama ukucwaninga indlela okubekwa ngayo noma okwakhiwa ngayo inqubomgomo yolimi ezikoleni kulandelwa eyesifundazwe kanjalo nekazwe lonke. UTellis (1997) ucwaningo lwesigameko oluphenyayo lokuqoqa imininingo lungenziwa ngaphambi kokuthi kuze kwenziwe imbuzo ebalulekile okufanele iphendulwe yilo ucwaningo nemibono ongakafazelwanga (*hypothesis*).

Kubalulekile ukuba kugcizelelwe ukuba ucwaningo lwesigameko luyinjulalwazi engasiza ngisho nabanye abacwaningi ukuqonda isimo esifanayo noma ngento efanayo ecwaningwayo ngaleso sikhathi. Okuhle kokunye okuphawulekayo ngocwaningo lwesigameko ukuthi luyakwazi ukuveza umsuka kanjalo nomphumela wento ethile, ngesizathu sokuthi ocwaningayo uyakhona ngqo lapho kwenzeka khona lokhu asuke ekucwaninga ayoziwonela,

uxoxa nabahlanganyeli bocwaningo; lokhu okumnika ithuba lokuqonda kabanzi ukuthi abantu bendawo noma besigodi esithile benziwa yini ukuba benze ngendlela ethile izinto futhi kunamiphumela mini lokho abakwenzayo (Tomaszewski nabanye,2020:3). URashid nabanye (2019:5) baphawula ukuthi ukuya komcwaningi endaweni yocwaningo kumnika nethuba elikhulu lokuba athole imizwa nemcabango yabahlanganyeli ngaso isimo, esebenzisa ulwazi olushiwo yibo ngqo ngemilomo yabo, abuke nesimo semzimba sendlala imizwa yabo kanjalo nokwenza kwabo ngamehlo enyama engatolikelwa. URashid nabanye (2019:5& 6) no Tomaszewski nabanye (2020:4) babalula lezi zindlela zokuthola ubufakazi ocwaningweni lwesigameko; imiqulumbhalo (*Document analysis*) inhlaziyo yemiqulumbhalo maqondana nesihloko esicwaningwayo, izinhlokwazi kuzo okukhona ezivulekile (*open-ended*) kanjalo nenhlolwazi ehleliwe (*structured interview*), ukuqaphelisisa ngqo (*observation*) okwenzika lapho umcwaningi evakashele endaweni yocwaningo. Zikhona nezinye izindlela zokuthola ubufakazi bocwaningo lwesigameko abangazidalulanga njenga lezi; izincwadi ezibhalelwa umuntu (*letter*) iziqeshana zamaphephandaba nokunye, imininingwane eyigugu, enjengemininingwane egciniwe (*records*) uhlu lwamagama nokunye.

UKorper nabanye (2020:307) baphawula ukuthi ucwaningo lwesigameko imvamisa lusebenza ukuphendula imibuzo enjengo kuba into ethile yenzeka “kanjani” (*how*) futhi “kungani” (*why*) yenzeka. Ngenkathi uTellis (1997) ephawula kanje ngemibuzo yocwaningo lwesigameko, “*The study's questions are most likely to be "how" and "why" questions and their definition is the first task of the researcher*”. Njengoba ucwaningo lolu lunemibuzongqangi emithathu, owokuqala uqukethe lamagama: “iyiphi indlela esetshenziswayo....” (*Which way is used...*), owesibili “Kungani kulandelwa....” (*Why are you following...*), kanti owesithathu wona uqukethe lamagama “ziyisebenzisa kanjani....” (*How do they use...*). Lokhu kukhombisa ukuthi indlela yocwaningo esetshenzisiwe iyahambisana nalo lolu cwano.

3.4 IZINDLELA NAMATHULUZI OKUQOQA ULWAZI LOCWANINGO (*DATA COLLECTION METHOD AND INSTRUMENTS USED*)

Lonke ucwaningo olwenziwayo lwezindlela zalo zokuqoqa ulwazi locwaningo, lezi zindlela zisetshenziswa umcwaningi ukuthungatha iqiniso ngesimo noma ngesihloko asicwaningayo. URashid nabanye (2019:6) baphawula ukuthi izindlela zokuthola ulwazi locwaningo zibahlanganisa indlela yezingxoxo okuvame ukuba inhlololwazi esakuhleleka (*semi structured interview*), ukubuka okwenziwa abahlanganyeli (*observations*) kanjalo nenhlaziyo yemiqulumbhalo (*documents analysis*), nokuyizindlela ezizosetshenziswa ukuqoqa ulwazi

lwalolu cwaningo. Lezi zindlela zokuqoqa ulwazi zivamile ukusetshenziswa nakulo ucwaningo lwesigameko, njengoba kuyizona zindlela ezivame ukusetshenziswa abacwaningi bocwaningo lwesigameko. Inhloso enkulu yezingxoxo ukuba umcwaningi axoxe nomhlanganyeli wocwaningo mathupha (Nkosi, 2011:97). Umhlanganyeli wocwaningo uxoxela umcwaningi ngakwaziyo, ajwayele ukukwenza, okuye kumehlele uma ekuleso simo kanjalo namacebo namasu abaye balungise ngaso leso simo njalo njalo. Lokhu kuxoxa kuholela ekutheni umhlanganyeli wocwaningo kanjalo nomcwaningi bagcine bevumelana ngezehlakalo nomngesimo leso esisuke sicwaningwa ocwaningweni, lokhu kwenza nomcwaningi akwazi ukusichaza.

Izindlela ezizosetshenziswa kulolu cwaningo ukuqoqa ulwazi ilezi izingxoxo noma inhlololwazi esakuhleleka (*semi-structured interview*), uhlu lwemibuzo evulekile (*questionnaires*) kanjalo nenhlaziyo yemiqulumbhalo (*document analysis*). Lezi zindlela ziqokwe ngoba umcwaningi ebona ukuthi ziyokwazi ukumlekelela ukuqoqa ulwazi olwanele kanjalo nukunika ithuba abahlanganyeli ukuba bandlale imizwa yabo ngesimo esicwaningwayo.

3.4.1 IZINGXOXO (*SCHEDULE INTERVIEWS*)

UMlondo (2016:47) uqakulisa ngokuthi indlela yengxoxo iyindlela esetshenziswa kuzo zonke izilimi emhlabeni jikelele, invamisa lapho abantu bexhumana khona bekhuluma basuke babelana ngolwazi okungaba olusemqoka noma ukufundisana, ukuzithokozisa njalo njalo. Ngenkathi uGumbi (2017:111) ephawula ukuthi ingxoxo yenziwa ngendlela evulekile ukuze kube nengxoxo nhlangothi zombili nokukhulumisana okukhululekile phakathi komcwaningi kanjalo nomhlanganyeli wocwaningo. Lokhu okuholela ekutheni nomhlanganyeli naye akhululeke kumcwaningi akwazi ukwendlala kahle imizwa yakhe ngale kokuthi ezizwe ecindezelekile ngokuba kusuke kuxoxiswana. Ngenkathi uNoor (2008:1603) ingxoxo eyichaza njenge thuluzi elisetshenziswa umcwaningi ukuthola ulwazi ngqo kubahlanganyeli, lapho imibuzo ehleliwe ibekelwe ukuba imbuzo ivuleke ngokwanele ukuthola ulwazi olwanele ukufeza zonke izinhloso zocwaningo.

Nakulolu cwaningo ngaphansi kwendlela yengxoxo inhlololwazi esakuhleleka izosetshenziswa ngoba ivumela umcwaningi ukuba aqoqe ulwazi olwanele locwaningo, eluqoqa kubahlanganyeli ngqo. Ngale ndlela ulwazi oluqoqwa ngumhlanganyeli lungolumqoka kakhulu ocwaningweni ngoba lusuka kuye ngqo umhlanganyeli, umcwaningi akalutholi komunye umuntu noma komunye umthombo wolwazi.

3.4.1.1 INHLOLOLWAZI ESAKUHLELEKA (*SEMI-STRUCTURE INTERVIEWS*)

Inhlololwazi izosetshenziswa kuzo zonke izikole kusukela kusikole **A & B** kumabanga aphansi (*Primary schools*) kuze kuyoma kusikole **C & D** kumabanga aphezulu (*High schools*), iqondene kakhulu nalaba bahlanganyeli okungo thishanhloko (*Principals*) kanjalo nakumalunga esigungu sesikole (*school governing body*) bezifundo zolimi lomdabu kulezi zikole zozine.

Inhlololwazi esakuhleleka ingachazwa njengohlelo lwemibuzo evulekile esetshenziswa lapho kuqoqwa khona ulwazi olujulile lwalokhu okucwaningwayo (Mlondo, 2016:48). Ababhali abango Gichuru (2017:4) kanjalo noNkosi (2011:99) basekela lombono ngokuphawula kanje inhlololwazi esakuhleleka isebenzisa uhlobo lwemibuzo evulekile (*open-ended questions*) ukuze ingaholeli umhlanganyeli wocwaningo ekutheni egcine esephendula ngempendulo eyigama elilodwa, egcine engasakwazi ukusho izinto ebezingaba usizo ocwaningweni. Eminye yemibuzo engabuzwa umcwaningi iyaye ivuke ngaso isikhathi socwaningo lapho eselandelisisa khona ukuphawula komhlanganyeli, ngenhloso yokuqinisekisa ukuba ukuzwe kahle ukuphawula komhlanganyeli, noma ngenhloso yokuzama ukuthola ulwazi olungaphezu kwalolu umhlanganyeli aluvezile ngesihloko esithile esidlala indima ethile esimeni esicwaningwayo.

UGumbi (2017:112) usekela leli phuzu lapho eqakulisa ngokuthi uma kwenziwa Uhlu lwemibuzo emniningi imibuzo iqhamuka noma ivumbuka ngesikhathi kwenziwa uhlu lwemibuzo, uqhuba aphawule ukuthi lokhu kwenza abahlanganyeli bakhululeke bakwazi ukuxoxa nanoma ngabe yini emayelana nesihloko noma nesimo esicwaningwayo. Ngalendlela uhlu lwemibuzo lufanele lolu cwaningo noma iyahambisana nalo ngokuba ithi; umcwaningi akathole ukuqonda kwabantu isimo abahlala kuso ngale kokuhlawumbisela noma ukwenza ucwaningo olususelwa kosekucwaningiwe, kodwa ivumela umcwaningi ukuba athole ulwazi lwangaleso sikhathi lokubukwa kwesimo ngaphila ngaphansi kwaso.

Lokhu okwenza umcwaningi aqikelele ukuthi uhlobo lwemibuzo oluzosetshenziswa ukuqhuba inhlololwazi noma oluzobuzwa luqondakala kalula lunjalo nje luyezwakala. Ngalendlela abahlanganyeli bocwaningo nabo bezokwazi ukuthulwa ulwazi okuyilona oludingwa ucwaningo kanjalo nomcwaningi lokhu kuzo kwenza athole ulwazi ngendlela egculisayo.

3.4.2 UHLU LWEMIBUZO (*QUESTIONNAIRES*)

Uhlu lwemibuzo ngelinye lamathuluzi azosetshenziswa ukuqoqa ulwazi kulolu cwaningo. Uhlu lwemibuzo luzosetshenziswa kubaluleki bezifundo zolimi (*subject advisor*) nakuba bona bengabi ingxenye yokuqokwa kwenqubomgomo kodwa ibona abantu ababhekelela ukumiswa kanjalo nokuphunyelelwa kahle kwezilimi, kanjalo futhi abasebenzela intuthuko yazo. Ngalezi zizathu umcwaningi ubone kufanele nabo bakuthole ukubuka kwabo inqubomgomo yezikole kanjalo nokuthi ngokwabo iletha luphi ushintsho ezilimini zomdabu.

Uhlu lwemibuzo (*questionnaires*) lusetshenziswe ukwenza isisekelo esiqinile salolu cwaningo njengendlela yokuqoqa ulwazi. Imibuzo yenhlolombuzo iqoshwe ngezilimi ezintathu isiZulu, isiPedi kanjalo nesiNgesi ukwenzela ukuthi abahlanganyeli bakwazi ukuyiqonda ngendlela. Ukuze umhlanganyeli akhululeke kuzokwenziwa eyomlomo (*Oral questionnaires*), ezoba nemibuzo evulekile kanjalo nevulekile. Uhlu lwemibuzo luzosetshenziswa kuzo zonke izikole kusukela kusikole **A & B** kumabanga aphantsi (*Primary schools*) kuze kuyoma kusikole **C & D** kumabanga aphezulu (*High schools*).

3.4.3 INHLAZIYO YEMIQULUMBHALO (*DOCUMENTS ANALYSIS*)

Inhlaziyo yemiqulumbhalo ngenye yezindlela ezosetshenziswa kulolu cwaningo ukuqoqa ulwazi locwaningo. Imiqulumbhalo ibaluleke kakhulu lapho kwenziwa ucwaningo ngesizathu sokuthi iveza ulwazi olukhona ngesimo esithile esicwaningayo. Iphinde inike umcwaningi ithuba lokubona ukuthi ikuphi okwavunyelwana ngakho phambilini, ngokocwaningo oseluke lwenziwa kwafezwa yini okwabe sekuvunyelwenwe ngakho, ilekelele umcwaningi ekukhombeni ukuthi isidingo socwaningo sikhona yini, ekugcineni iyamsiza futhi umcwaningi ukuthi aqonde ukuthi lukhona yini ushintsho oseluke lwenzeka ukusuka esikhathini sokushicilelwa kwemqulumbhalo ehlaziywayo kuze kube sikhathi lezi sokwenziwa kocwaningo. UBowen (2009:29-30) usekela lokhu kuqakulisa lapho ephawula khona ukuthi, umqulumbhalo unikeza olwazi ngesimo esisuke sicwaningwa ikakhulukazi izigameko ezibalulekile ngaso, ezenzeka emlandweni noma esikhathini esendlule. Lolulwazi lwenza isisekelo socwaningo esengeza ulwazi lwabahlanganyeli bocwaningo. Imqulumbhalo iphinde yenze kubelula ukubona umehluko uma ukhona esekhathini esendlule nalesi okwenziwa ngaso ucwaningo.

Kuzohlaziywa imiqulumbhalo esishicilelwe kuyo okubandakanya inqubomgomo yolimi, amajenali, izincwadi, imibiko nemiqulumbhalo kahulumeni kanjalo nama *thesis*. Inhlaziyo yemiqulumbhalo iwuhlaka lwesibili lwemithombo yolwazi (*secondary source*) ekwenziweni kwalolu cwaningo. UGumbi (2017:115) noMhlungu (2021:45) babeka ukuthi nakuba kunenkolelo evamile lapho kufaniswa khona ukuhlaziywa kwemiqulumbhalo nokubuyekezwa kocwaningo oseluke lwenziwa, kodwa lendlela yokuqoqa ulwazi uthi iyithuluzi elibaluleke kakhulu lokwenza ucwaningo ezikhungweni zomphakathi nezangasese. UNoor (2008:1604) ubeka ukuthi inhlaziyo yemiqulumbhalo isebenza njenge qhinga lokuhlolisisa (*cross validation tool*) ulwazi olutholakale ngalezi ezinye izindlela.

Ukuhlaziywa kwemiqulumbhalo kakhulu njengendlela yokuthasisela ulwazi lapho kube nezingqinamba khona ngesikhathi kwenziwa izinhlokwazi noma izinhlobuzo ezihlonziwe (Gumbi, 2017:115). Nokulolu cwaningo lendlela ibaluleke kakhulu ukuba izovala izikhala ezinjengalezi kanjalo nokuba inike umcwaningi isithombe esiphelele ukuthi iNingizimu Afrika isukaphi nenqubomgomo yolimi, ifike kanjani lapho ikhona nenqubomgomo yolimi kanjalo nokuthi izikole zona ziyayilandela yini inqubomgomo yolimi lapho zakha eyazo, bese iveza nokuthi amandla ezilimi zomdabu akhona yini kubanikazi bazo futhi bazifaka kanjani njenge zokufunda kanjalo nezokufundisa emphakathini yabo.

3.5 UKUQOQA ULWAZI (*DATA COLLECTION INSTRUMENTS*)

Maningi amathuluzi okuqoqa ulwazi aphinde alugcine ukuze luhlale isikhathi eside, kuze kuthi nalapho sekuqhutshwa ucwaningo umcwaningi abuyele kuwo ukuyothola ukuphawula kwabahlanganyeli ngesimo noma ngesihloko esicwaningwayo. Kulolu cwaningo kuzosetshenziswa isiqophamazwi (*voice record*) lapho kuqhutshwa khona izinhlokwazi ezisakuhleleka (*semi-structured interview*) kanjalo nohlu lwemibuzo (*questionnaires*) nabahlanganyeli bocwaningo. Lokhu kwenziwela ukuthi uma umcwaningi esehlaziya ulwazi olutholakele akwazi ukubeka ukuphawula kwabahlanganyeli njengoba kunjalo, kungabi bikho lapho umcwaningi esezisebenzisela khona amazwi akhe ngokungafanele. Umcwaningi uqoke leli thuluzi ngoba ebone lililungele lolu cwaningo futhi lizokwanzi ukugcina ulwazi ngendlela engeke yenze ukuthembeka (*reliability*) nobuqiniso (*validity*) bocwaningo bungabazeke ngoba ibamba izwi lomhlanganyeli njengoba linjalo, ngokho leli thuluzi liphinde libe ngokugcina ubufakazi bokwenzeke lapho kunezingxoxo.

3.6 UKUVIVINYA AMATHULUZI OKUQOQA ULWAZI (*PILOTING DATA COLLECTION INSTRUMENTS*)

Umlondo (2016:50) uqakulisa ukuthi umcwaningi wocwaningo kubaluleke kakhulu ukuba abe nolwazi oluyisisekelo ngalokhu azobe ecwaninga ngakho, aphinde futhi acacise nendlela azoqhuba ngayo ucwaningo. UFilita (2020:58) uqakulisa ngokuthi indlela ye-*piloting* ingumsebenzi owenziwa emphakathini omncane ngaphambi kokuqala kocwaningo okungulona oluhlosiwe, ngenhloso yokuthi kuhlolwe ukuthi amathuluzi azosetshenziswa kanjalo nazindlela zokuqoqa ulwazi zilulungele yini ucwaningo, zizokwazi ukuqoqa ulwazi oludingwa ucwaningo ngendlela efanele.

Kulolu cwano ukuqoqa ulwazi locwaningo kwasetshenziswa leli thuluzi ukuluqopha okuyi isiqophamazwi (*voice record*) lapho kwenziwa khona izinhlolelwazi esakuhleleka (semi-structured interview) kanjalo nohlu lwemibuzo (*questionnaires*), kodwa ukhokoloza abahlanganyeli bocwaningo ukuba baveze ulwazi lwabo ngesimo esicwaningwayo kusetshenziswe imibuzo nokuyithuluzi elibaluleke kakhulu elasetshenziswa futhi kulolu cwano. Ngaphambi kokuba kuqalwe ukuqoqwa kolwazi lo cwano imibuzo yavivinywa umcwaningi nomhlanganyeli ngenhloso yokuyihlela ukuze ime kahle ivumele umhlanganyeli akwazi ukuveza uvolwakhe ngesimo esicwaningwayo. Okwesibili umcwaningi wahlela inhlolelwazi nothishanhlolo wesikole esingumakhelwane ukuze aqinisekise ukuthi imibuzo imingendlela futhi izokwazi ukukhiqiza ulwazi locwaningo okuyilona lona kanjalo nothisha abambalwa lapho umcwaningi esebenza khona.

Okufundwe umcwaningi ngenkathi kuvivinywa amathuluzi ocwaningo ukuthi isikhathi senhlolelwazi siyehluka kumcwaningi nomcwaningi, kanti futhi umcwaningi kuyenzeka kube nemibuzo evumbuka ngenkathi kuqhubeka inhlolelwazi noma uhlu lwemibuzo kulandela impendulo yomhlanganyeli wocwaningo. Umcwaningi uphinde waqonda kahle ukuthi ukuze isiqophamazwi siwabambe kahle amazwi kumele sisetshenziswe kanjani ukuze umhlanganyeli wocwaningo azwakale kahle lapho ethula ukuqonda kwakhe isimo. Ulwazi oluqoqwe ngesiqopha mazwi ekugcineni lona luzohumushwa (*transcribing*) lushicilelwe ephepheni kuqashelwe ukuba umbono womhlanganyeli ungaguquki kodwa ube yiwona wona. Ngemumva kokuhunyushwa kwawo kuyobe sekwakhiwa izindikimba ezizosetshenziswa ukuhlaziya kanjalo nokwethula lwazi locwaningo. Nokuyilona oseluyothulwa njengolutholakele lapho kwenziwa khona ucwaningo.

3.7 UKUQOKWA KWABAHLANGANYELI (*SAMPLING*)

Kulo lonke ucwaningo olwenziwayo umcwaningi akaveli aqoke abahlanganyeli kodwa kunesu alisebenzisayo lokuqoka abahlanganyeli bocwaningo ukuze akwazi ukuqoqa ulwazi olwanele locwaningo. Nalolu cwaningo belungeqhutshwe ngaphandle kwesu lokuqokwa kwabahlanganyeli bocwaningo. UJauza (2020:58) uchaza ukuqokwa kwabahlanganyeli (*sampling*) njengo kuqokwa kwabahlanganyeli emphakathini oyigxenywe yocwaningo ukuba, ukuqokwa kwabahlanganyeli kubandakanya indawo, indlela yokuziphatha, imibuthano kanye nenqubo yalowo mphakathi. Rai & Thapa (2015:2) usekela ukuqakulisa kuka Jauza lapho echaza khona ukuqokwa kabahlanganyeli ngalendlela:

ukuqokwa kwabahlanganyeli uhlelo olusetshenziswa umcwaningi ukuhlolisisa umphakathi omkhulu ngokusebenzisa inani elithile labantu balowo mphakathi. Lolu hlelo lokuqokwa kwengxenywe yomphakathi lubizwa ngokuthi ukuqokwa kwabahlanganyeli. Abahlanganyeli baqokelwa ukumela umphakathi wonke ocwaningweni olusuke lwenziwa esikhundleni sokukhuluma nawo wonke umphakathi.

Ukusuka lapha umcwaningi akabe esagxila kakhulu emphakathini wonkana kodwa ube esegxila kulaba abaqokiwe ukuba bamele umphakathi. Usebenza nabo eqoqa ulwazi olumholela ekutheni abenesithombe esiphelele ngokuthi abantu bomphakathi bazizwa kanjani ngaso, basibuka kanjani kanjalo nokuthi zithini izisombululo zabo kuso.

Ukuqokwa kwabahlanganyeli (*sampling*) icacisa kabanzi ngokuthi umcwaningi uzobaqoka kanjani abantu azoba cwaninga emphakathini jikelele. Kunezindlela ezisetshenziswayo ukuqoka abahlanganyeli bocwaningo, ngesimo sokuthi umcwaningi emphakathi akacwaningi wonke umuntu kodwa uqoka abathile ukuba bamele umphakathi. Lolu cwaningo ukuqoka abahlanganyeli loqoke indlela yenhloso (*purposive sampling*) njengo kuyiyona oluzoyisebenzisa.

3.7.1 INDLELA YOKUQOKA ABAHLAHLANGANYELI: INDLELA YENHLOSO (*SAMPLING METHOD: PURPOSIVE SAMPLING*)

Koerber & McMichael (2008:264) indlela yenhloso iqoka abahlanganyeli ngenxa yezinto abanazo noma kolwazi abanalo olwenza babe nobudlelwane nesimo esicwaningwayo. Lendlela ithi umcwaningi endaweni yocwaningo akangabheki wonke umuntu kodwa kuphela abantu abathile ngokubheka ukuthi banani ebahlobanisa nokucwaningwayo. Ngenkathi u-Etikan &

Bala (2017:1) beqakulisa ngokuthi ukuqokwa kwabahlanganyeli kuncike kakhulu kwakwahlulela komcwaningi umphakathi ekutheni, ibaphi abantu abayingxenye yawo abangaba abahlanganyeli baphinde bamnike ulwazi olwanele lokuphendula imbuzongqangi yocwaningo ngesimo esicwaningwayo.

UGumbi (2017:120) ubeka ukuthi indlela yenhloso yokuqoka abahlanganyeli isebenzisa abahlanganyeli abangebaningi, nokusiza kakhulu ngoba iyakugwema ukugidagida endaweni eyodwa kodwa ihlala ngqo kubantu abanolwazi lwalokhu okucwaningwayo. Abantu abaqokwa ilendlela imvamisa kuba ngabantu abanolwazi olunzulu ngesimo lesi esicwaningwayo, ngesizathu sokuthi isizathu sokuqokwa kwabo njengabazoba ngabahlanganyeli bamele umphakathi kusuke kuyikho ukuba nolwazi oluningi ngesimo noma neziqo ezithile ezibenza banothe ngolwazi lwesimo esicwaningwayo.

Lolu cwano ngoluzokwenziwa esifundazweni iLimpopo, Sekhukhune East District, ngaphansi kwesiyingi iDilokong eNingizimu Afrika. Izikole zonke eziqokwe zonke zitholakala khona eDilokong. Abahlanganyeli bocwaningo kuzoba ngabantu abaneminyaka esuka kweyi-25 kuya kweyi-65, ababheke ukusebenza nokulawulwa kwezikole, okungothishanhlolo, abeluleki bezifundo kanjalo namalunga esigungu sesikole.

3.7.1.1 UKUQOKWA KWABAHLANGANYELI: NGENDLELA YENHLOSO (SUMPLING METHOD: PURPOSIVE SUMPLING)

Umcwaningi uqale ngokuqoka izikole ezizoba yingxenye yocwaningo ngokubamba iqhaza ziphinde zinikele ngokuyilona lwazi oludingekayo. Umcwaningi uqoke izikole ezine ezimbili zalezi zikole zingezamabanga abaphansi (*primary schools*) okuyisikole **A** kanjalo nesikole **B**, ngenkathi ezinye ezimbili zingezamabanga aphezulu (*high schools*) okuyisikole **C** kanjalo nesikole **D** zonke lezi zikole zingaphansi kukahulumeni asikho esizimele. Zonke lezi zikole ziqokwe kulandelwa yona indlela yenhloso ngoba ziqokwe ngesizathu sokuthi umcwaningi ucwaninga ngendlela izikole eziqoka ngayo inqubomgomo yazo yolimi zilandela ekazwe lonke kanjalo noMthethosisekelo wezwe wonyaka we-1996. Lapha umcwaningi ubheka ukunikwa kwezilimi zomdabu amandla azo ezindaweni lapho kukhona abantu bomdabu, zonke lezi zikole zingaphansi kwabantu bomdabu abakhuluma isiPedi ngakho umcwaningi usebenzise ulimi isiPedi njenge nto esemqoka ukuba isikole sibe ingxenye yocwaningo njengoba kuwulona olungolo mdabu.

Ukuqokwa kwabahlanganyeli nakhona kulandelwe yona indlela yenhloso, ngesimo sokuthi abahlanganyeli bocwaningo baqokwe ngoba benobudlelwano nokwakhiwa kwenqubomgomo

yesikole kanjalo futhi nolimi lomdabu. Abahlanganyeli babandakanya othishanhloko bezikole (*principals*), amalunga esigungu sesikole (*school governing body*) kanjalo nabaluleki bezifundo zolimi (*subject advisor*). Nokuzokwenza inani labahlanganyeli lume kuleli nani ishumi nesithupha (20), kulaba bahlanganyeli kuzoba othishanhloko abane, namalungu esigungu sesikole ayishuminambili (12) nokuzoba amabili isikole ngasinye, bese kuba ngabaluleki bezifundo okulindeleke ukuba nabo babe bane. Lokhu kwenzelwe ukugwema ukuba nabacwaningi abangaphezu kwabadingekayo noma abaningi kakhulu, kodwa lokhu okungasho ukuthi umcwaningi uzolimisa ucwaningo ulwazi oluqoqwayo lungaka jonqi (*saturation*) okusho ukuthi ukuqoqa kolwazi locwaningo kuyomiswa ukujonqa kolwazi oluqoqwayo.

3.8 UKUHLAZIYA KOLWAZI OLUTHOLAKELE (*DATA ANALYSIS*)

Ukuhlaziywa kolwazi isigaba esibaluleke kulo lonke ucwaningo, olwenziway. URabiee (2004:657) uqakulisa ngokuthi inhloso enkulu yokuhlaziywa kolwazi ocwaningweni ukwenza ulwazi olutholakele ukuthi lwakhe umqondo ophelile kulo umcwaningi azokhipha ulwazi locwaningo. Lokhu okwenza lesi kube yisigaba esibaluleke kakhulu ngoba umcwaningi usuke eseluqoqe lonke ulwazi sekufanele aphume nokuyikhona akutholile ngesihloko esisuke sicwaningwa.

UWong (2008) uqakulisa ngokuthi ukuhlaziya kolwazi olutholakele, isigaba lapho umcwaningi ehlela ulwazi aluthole ngezinhlolelwazi zezwi eliqoshiwe, olutholakale ngokubukela labhalwa phansi kanjalo nolunye olutholakale ngezinye izindlela, eziqokwe umcwaningi njengezokuqoqa ulwazi.

Lokhu okuveza ukuthi ukuhlaziywa kolwazi kubalulekile ocwaningweni lwekhwalithethivu, ngoba kungukuhlela kabusha ulwazi olutholakele ukuze kubelula ukuluhlaziya wakhe ulwazi locwaningo. Ucwaningo olwenziwayo kusemqoka ukuba lwendlule kulesi sigaba ukuze kube ngoluphelele, ngokuba uma lweqe lesi sigaba ulwazi oluyokwethulwa luyoxuba ulwazi futhi lungabi nakho ukuhleleka. Indlela yokuhlaziya ulwazi olutholakele iyahlobana nezindlela zocwaningo, kanjalo nezindlela ezisetshenzisiwe ukuqoqa ulwazi. Ngaleso sizathu lolu cwaningo njengoba lungolwekhwalithethivu kanjalo nendlela yokuhlaziya ulwazi kumele ihambisane nayo.

Kulolu cwaningo kuzostshenziswa indlela yokuhlaziya okuyindlela yokuhumusha (*transcribing*), lapho umcwaningi ethatha khona ulwazi olutholakale ngezinhlolelwazi kanjalo nezinhlobuzo elubhala phansi. Umcwaningi akawashintshi amazwi abahlanganyeli

ngenkathi ehumusha kodwa uwabhala njengoba enjalo, akukho lapho umcwaningi ashintsha khona ngisho igama ekuphawuleni kwabahlanganyeli afakazele ngamazwi akhe ngoba akuvumelekile (Mlondo, 2016:51). Lokhu kuhlaziya kolwazi olutholakele kwenziwa ngokwakha izindikimba (*themes*). Indlela yokuhlaziya ulwazi ngokuhlaziya izindikimba (*thematic analysis*) ngokuka Victoria (2017:297) uyichaza ngalendlela:

ukuhlaziya ulwazi ngokwakha izindikimba kunika umcwaningi ithuba lokwakha uhlelo lokuhlukanisa ulwazi ngokwamakhodi kanjalo nangokwezindikimba zolwazi lwekhwalithethivu oluqoqiwe.

Usagcizelela khona ukuthi indlela yokuhlaziya ulwazi ngokwezindikimba ihlela ulwazi ngokwezihloko, ngokwehlukana kwalo ngokwezindikimba ezihambisana nokuthi ziquketheni ngaphambi kokuba luhlaziye kabusha sekuzokhandwa ulwazi locwaningo olusuke lwenziwa.

3.9 UKULANDELA INKAMBISO ELUNGILEYO YOCWANINGO (*RESEARCH ETHICAL CONSIDERATION*)

Kunanoma iluphi ucwaningo olwenziwayo kubalulekile ukulandelwa kwenkambiso elungileyo, kusukela olumini oluzosetshenziswa kungabi oluhlukumezayo kanjalo nolulumelayo, abahlanganyeli nabo kumele bacelwe ukuba babe ingxenye yocwaningo ngemumva kwalokho bese baziswa ngamalungelo abo ngaphambi kokuba kuqalwe kuqhutshwe ucwaningo. Kulolu cwano ukulandela inkambiso elungileyo ngiqale ngokubhala izincwadi zomnyango wezemfundo eyisisekelo (*basic education*) nokungabagcini masango ezikole (*gatekeepers*) ngicela ukwenza ucwaningo ezikoleni ezine ezingaphansi kwawo kulesi sifundazwe saseLimpopo. Ukusuka lapho ngibe sengibhalela othishanhloko bezikole ezizobandakanyeka ocwaningweni izincwadi ngicela ukuba bangamkele ukuba ngizoqhuba ucwaningo emageckeni azo, kwase kuba izincwadi ezibhekiswe kubahlanganyeli bocwaningo okuyibo othishanhloko bezikole, amalunga esigungu sesikole kanjalo nabaluleki besifundo solimi lomdabu okuyisiPedi kulendawo ngibacela ukuba babe ngabahlanganyeli bocwaningo.

Izincwadi zabe zingaceli kuphela imvume kodwa futhi zaziphinde zinikeze izizathu zokwenziwa kocwaningo, ziveza nokuthi kuze kanjani ukuba umcwaningi akhethe lezi zikole ukuba zibe ingxenye yocwaningo. Ngachaza ukuthi lezi zikole ziqokwe ngoba zinolimi lomdabu okungo lwabantu bomdabu lapha eLimpopo nokuyilona engifisa ukucwaninga ngalo, kanti futhi lezi zikole zisendaweni yasemakhaya engifisa ukuthola ukubona kwabo ukuqonda ukubaluleka kwenqubomgomo yolimi, kanjalo nezisathu zokuba basebenzise lena izikole

eziyisebenzisayo. Isizathu esinye abantu bendawo senginesikhathi nginabo okuyobenza bakwazi ukukhululeka lapho ngikhuluma nabo nangezinto abangeke bakhululeka ngazo maqondana nenqubomgomo yolimi yezikole kunoma ngubani. Ngalezi zizathu lezi zikole zilufanele lolu cwaningo futhi zizokwazi ukukhiqiza ulwazi olwanele lokuphetha ucwaningo.

Esahlukweni sokuqala kuyavela ukuthi esifundazweni saseLimpopo iziphi izilimi eziqokwe inqubomgomo yesifundazwe kwezomdabu ukuba kube ngezokufunda kanjalo nezokufundiswa okuyisiPedi, isiXitsonga kanjalo nesiTshivenda. Lezi zilimi zifundiswa njengolimi lwase khaya ngoba kusezikoleni zabantu abanyama futhi zingezomdabu kubo. Ngaphansi kwendlela yokuqokwa kwabahlanganyeli okuyindlela yenhloso (*purposive sampling*) kuyavela futhi ukuthi umcwaningi uziqoke kanjani izikole kanjalo nabahlanganyeli bocwaningo, noma iyiphi indlela ayisebenzisile ukubaqoka emphakathini jikelele njengabazowumela.

Izikole kanjalo nomnyango wezemfundo wesifundazwe umcwaningi uvezile ukuthi bayohlomula kanjani ngokwenziwa kwalolu cwaningo lube impumelelo. Ngenhloso yokuveza ukubaluleka kokuba kwenziwe lolu cwaningo. Ngale kwalokhu umcwaningi ngesikhathi eqhuba ucwaningo wahlonipha imithetho yesikole ngasinye, futhi akazange wakhuluma ngesinye isikole lapho esekwe sinye eqoqa ulwazi. Ngaphinde ngaqinisekisa ukuthi ulwazi abaluphawulile angeke luze lwaziwe nanoma ngubani noma luyamaniswe nabo ngenhloso yokubavikela, kanjalo nokuthi amagama ezikole nawabo ngqo akuzukusetshenziswa awangempela kodwa bazoqanjwa amanye ukuze bangaziwa bona nezikole zabo.

Amalungelo abo nawo ngibazisile ngawo ukuze kuthi kuqalwa ucwaningo babe sebewazi futhi bengazizwa bephoqelekile ukuba babe ngabahlanganyeli bocwaningo. Kulama lungelo kubalwa ukuthi abaphoqelekile ukuba ingxenye yocwaningo uma bengasafuni bengakwazi ukuyeka, ngokwenze njalo ngeke bathweswe cala. Ngiphinde ngabazisa ukuthi akukho nzuzo abazoyithola enjenge mali ngokuba abahlanganyeli bocwaningo, ukuba ingxenye yabo yocwaningo kukubo kusuka othandweni labo. Ngabaqinisekisa futhi ukuba akekho ozophatheka kabi kulolu cwaningo ulimi oluzosetshenziswa luzoqashelwa ukugwema lokho. Ngabazisa nangamathulizi azosetshenziswa ukuqoqa ulwazi locwaningo ukuze basheshe bawazi babone ukuthi ayahambisana nabo noma cha.

Imihlangano yokuqhuba ucwaningo noma yokuqoqa ulwazi locwaningo yabe isilandela kamumva, invume isikhona kanjalo nenkambiso elungileyo isilandelwe.

3.10 IZIMO ZOKWETHEMBEKA: UKUKHOLAKALA NOBUQINISO (RELIABILITY AND VALIDITY)

Kulo lonke ucwaningo olwenziwayo kungaba olwekhwalithethivu (*qualitative research*), noma kube ngolwekhwantithethivu (*quantitative research*) kubalulekile ukuthi lube nokukholakala kanjalo nobuqiniso. Ucwaningo lwekhwantithethivu luvezwa kakhulu njengokuyilona olunokukholakala nobuqiniso, ngenkathi olwekhwalithethivu lona luvezwa njengoluqhelelene nokukholakala nokwe thembeka nokuyinto engelona iqiniso ngoba nocwaningo lwekhwalithethivu lunakho ukukholakala nobuqiniso (Nkosi, 2011:111). Nakulolu cwano lwekhwalithethivu umcwani uqinisekisa ukuthi ukukholakala kanjalo nobuqiniso kuyinto ekhona neqikelelwe kakhulu ukuba ibekhona.

Ukuqinisekisa izimo zokwethembeka ocwaningweni lwekhwalithethivu kwengeza lamagama: *credibility*, *applicability*, *dependability*, *ne-conformability* (Filita, 2020:62; Motaung, 2021:82). Nokwenza amatemu afana Nokukholakala kanjalo nobuqiniso (*reliability & validity*) adingakale ukuzoqinisekisa ubukhona balamagama ocwaningweni *credibility*, *applicability*, *dependability*, *ne-conformability*. Ukuqinisekiswa kokulandelwa kwalamagama kwenza nomfundi wocwaningo akwazi ukulikhola kanjalo nokulethemba ngokuba neqiniso ngolwazi olukhiqiziwe ngesimo esisuke sicwaningwa. Nkosi (2011:111) ubeka ukuthi ocwaningweni lwekhwalithethivu *i-credibility* yemiphumela yocwaningo yenzeka ngendlela eyehlukile, nokuyinto esemqoka ebudlalwaneni obuphakathi kolwazi oluqoqiwe kanye nezindikimba ezakhiwe ngumcwani ukuchaza ngesimo esisuke sicwaningwa. Uqhuba abeke ukuthi umcwani kubalulekile ukuba akhombise indlela aveza ngayo ukufana nokungafani kwezindikimba athula ngazo ulwazi oluqoqiwe, nokuyinto okumele ihambisane nokubhalwe lapho umcwani eshicilela ulwazi olukhulunyiwe kanjalo nolutholakale ngokubonwa (*transcriptions*).

3.10.1 UKUKHOLAKALA (VALIDITY)

UPathiranage nabanye (2020:369) ubeka ukuthi ukukholakala kanjalo nobuqiniso bocwaningo ocwaningweni kunika umbhali ithuba lokuchaza, ukuthi kungani ucwaningo lwakhe kumele lwethenjwe futhi luphinde lusetshenziswe lapho kwenziwa khona ezinye izincwaningo ngesihloko esifanayo. Lokhu okuveza ukuthi ucwaningo nocwaningo lusuke lungethenjwe ngokuphelele uma kungekho lapho oluveza khona izimo zokwethembeka ezilandelwe lapho lwenziwa. Umlondo (2016:53) uqakulisa ngokuthi ukukholakala kolwazi locwaningo

Iwekhwalthethivu luncikene emathuluzi kanjalo nezindlela ezisetshenziswe ukuqoqa ulwazi locwaningo. Ngamanye amazwi uma amathuluzi asetshenziswe ukuqoqa ulwazi ehambisana nezindlela kwenza umcwaningi akwazi ukukholwa ulwazi olukhiqizwe ucwaningo.

Kulolu cwaningo ukukholakala kwemiphumela yocwaningo kuqinisekiswa ngokusetshenziswa kwalezi zindlela ukuqoqa ulwazi locwaningo, okwakuyizigxoxo/uhlu lwemibuzo esakuhleleka (*semi-structured interview*), uhlu lwemibuzo (*questionnaires*) kanjalo nenhlaziyo yemiququmbhalo (*document analysis*) eseyenziwa maqondana nesihloko esicwaningwayo. UDesai (2012:146) uphawula ukuthi indlela enye yokuqoqa ulwazi locwaningo enza ucwaningo lukholakale, yindlela ye-*triangulation* nokuyindlela enezindlela eziningi kuyo ngaphakathi zokuqoqa ulwazi locwaningo.

3.10.2 UBUQINISO (*RELIABILITY*)

UPelea (2021:76) ubuqiniso kuvela lapho kutholakala khona ukuthi imiphumela yocwaningo ayiguquki uma ihloliswa kusalokhu kutholakala yona into efanayo. ULacey (2001:26) ubeka ukuthi ocwaningweni lwekhwalthethivu ubuqiniso busetshenziselwa ukubheka ukwethembeka kwezindlela ezisetshenziswe ukuqhuba ucwaningo ukuthi zethembeke kangakanani, bangaki abacwaningi asebeke bazisebenzisa kanjalo nokuthi zinalo yini udumo lokukhiqiza ulwazi oluthembakele kanjalo nokungakhelwa kulo. Ukholakala kocwaningo kungaqinisekiswa lapho kuqoqwa khona ulwazi locwaningo njengo kusetshenziswa kweziqopha mazwi (*voice recorder*) ukuthatha nokugcina ulwazi locwaningo kunokuba kulotshwe phansi lokhu okushiwo ngabahlanganyeli bocwaningo, lokhu kusiza ekutheni ulwazi olutholwe ngucwaningo kubeyilo ngqo oluyimizwa nemibono yabahlanganyeli ngoba amazwi abo asuke esagciniwe (Mbatha, 2020:34).

Kulolu cwaningo ukukhuphula ukukholakala kolwazi locwaningo umcwaningi wenze isiqiniseko sokuthi konke ukuphawula kwabahlanganyeli kuyaqoshwa (*recorded*) njengoba lunjalo, ukuze kungabe nokungabaza ulwazi olutholakele. Ukuqoshwa kwamazwi kwenziwe lapho kuqhutshwa izindlela zokuqoqa ulwazi inhlolelwazi esakuhleleka (*semi-structure interviews*), uhlu lwemibuzo (*questionnaires*) kanjalo nenhlaziyo yemiququmbhalo (*document analysis*) yona ngokwayo equkethe ulwazi olunokukholakala ngokwayo ngoba ngaphambi kokuba ishicilelwe yavivinywa yase igunyazwa.

3.11 ISIPHETHO SESAHLUKO

Lesi sahluko sikhuluma ngezindlela ezisetshenziwe ekuqhubeni ucwaningo kanjalo nezisetshenziwe ukuqoqa ulwazi locwaningo. Isahluko siphinde sixoxe kakhulu ngokuthi inkambiso elungileyo yocwaningo yalandelwa kanjani lapho kwenziwa ucwaningo. Isahluko lesi siphinde saxoxa nangezindlela ezisetshenziwe ekuhlaziyeni ulwazi olutholakele, kanjalo nangobuqiniso nokukholakala kocwaningo ukuba kuqinisekiswa kanjani ukuze ucwaningo lube ngolukholakelayo. Isahluko esilandelayo kuzokhulunywa ngohlaka lwenjulalwazi nohlaka lwemicabango yocwaningo, okuzostshenziwa ucwaningo njengesibuko ukuhlaziya ulwazi olutholakele.

ISAPHLUKO SESINE

UHLAKA LWENJULALWAZI/ INSIZAKUHLAZIYA KANYE NOHLAKA LWEMICABANGO YOCWANINGO

4.1 ISINGENISO

Kulesi sahluko kuzokhuluma kabanzi ngohlaka lwenjulalwazi (*theoretical framework*) ezosetshenziswa kwenzeni lolu cwaningo. Ukuhlala obala ngokuzokwenzeka ngizochaza ukuthi iyini injulalwazi, kulandele ukuba ngichaze ukuthi iyini injulalwazi yokuhlaziya kulandele ukuba ngixoxe ngezinjulalwazi okuyizona ezisetshenzisiwe ukuhlaziya kulolu cwaningo. Nokuyinjulalwazi yokuhlelwa kolimi (*Language Planning Theory*) kanjalo nenjulalwazi yokwenganyelwa kwamandla olimi (*Language Management Theory*). Ngemumva kwalokhu kuyobe sekuba ukubhalwa kwesiphetho sesahluko, esizosonga konke isahluko esikhuluma ngapho.

4.1.1 INDLELAKUBUKA (*PARADIGM*)

Ukuqokwa kwendlelakubuka okuyiyona yona kubalulekile kulo lonke ucwaningo ngoba iyona eba isisekelo socwaningo lonke. Izindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi indlelakubuka. UWilliams (2000:8) uma uGumbi (2017) emcaphuna emuhumushela esiZulwini uthi, indlelakubuka uhlobo oluthile oluphelele lwenkolelelo, umbono womhlaba okanye isizinda okuyisona esihola ucwaningo kanye nakho konke okwenziwayo. Namuhla kubonakala ziziningi izindlelakubuka, abanye bathi uma kukhulunywa ngendlelakubuka kusuke kukhulunywa ngezinhlalo ezimbili indlelakubuka yomhumusho kanjalo nendlelakubuka yokuhlolisisa.

4.2 LUYINI UHLAKA LWENJULALWAZI

UGumbi (2017) ubeke kanje uma echaza uhlaka lwenjulalwazi, liwumgogodla walo lonke ucwaningo olwenziwayo emikhakheni eyahlukene. Yingakho-ke kubaluleke kakhulu ukuba uhlaka lwenjulalwazi lucace ngokusobala, ngoba yilo elungumshayeli wocwaningo. UVarpio nabanye (2020:6) injulalwazi (*theory*) iwuhlelomagomo oluyisu osekwavunyelwana ngawo njenge qiniso ngesimo somhlaba esithile, leliqiniso lilekelela ukwakha ubudlelwano phakathi komhlaba nesimo esicwaningwayo. Injulalwazi ngumgogodla wocwaningo osetshenziselwa ukuchaza ucwaningo kanjalo nezinto ezizocwaningwa wocwaningo kuhambisana nokuthi kuzokwenziwa kanjani ngaphansi kwasiphi isibuko noma isombukazwe (Ntombenhle, 2021:9). Injulalwazi ingachazwa futhi njenge qoqa lezitatimende osekwavunyelwana ngalo

njengamaqiniso ngesimo esithile, lamaqiniso asetshenziselwa ukubuka ucwaningo olwenziwa oluhlobene nalama qiniso abukwayo ukuze lulekelele umbhali ekutheni angaklanti kodwa hlale emzileni wokucwaningwayo.

UMhlungu (2021:55) uqakulisa ngokuthi izinjulalwazi ziveza imiphumela yolwazi olunzulu, encike ezinkolelweni zabacwaningi ngesimo lesi eqondene naso injalo isetshenziswa ngabacwaningi ukwakha isithombe socwaningo maqondana nezindlela ezizosetshenziswa ukwenza ucwaningo. Ngakho nakulolu cwaningo umcwaningi ukubone kubalulekile ukuba lolu cwaningo lube nomgogodla oyinjulalwazi, ukuze umcwaningi angaklanti egcine ephuma olwazini obekufanele alucwaninge. Injulalwazi yokuhlelwa kolimi (*language planning theory*) kanjalo nenjulalwazi yokwenganyelwa kwamandla olimi (*language management theory*), yizona zinjulalwazi ezizoba isibuko somcwaningi ekwenzeni lolu cwaningo kanjalo nezizoba umgogodla wokulawula eminye yemincele yalolu cwaningo.

UNkosi (2011:115) uchaza uhlaka lwenjulalwazi njengomgogodla noma isibuko sokubuka into/ isimo esithile, okanye isu elisetshenziswayo ukubuka ucwaningo ukuze kuqondwe into ethile. Uqhuba ayichaze njenge nhlanganisela yemicabango ethile enobudlelwano njengensiza kuhlaziya (*theory*), ecutshunguliwe. Ngenkathi uVarpio nabanye (2020:6) echaza uhlaka lwenjulalwazi njengendlela yokuthuthukisa, kanjalo nokuhlanganisa uhlu lwamagama ngenhloso yokwakha umcele phakathi kwemibhalo eseyake yashicilelwa ngaphambilini. UMcwaningi ocwaningweni usebenzisa uhlaka lwenjulalwazi ngenhloso yokuhlela ucwaningo elususa olwazini olukhona aluholele olwazini lo cwaningo.

UVarpo nabanye (2020) uyichaza njengohlaka lwemicabango exhumene ezokwakha ubudlelwano obuyaphambili engasetshenziswa umcwaningi ukuhlakaza ucwaningo lwakhe noma isimo lesi asicwaningayo. UKivunja (2018:46) uchaza uhlaka lwenjulalwazi njenge:

Uhlaka lwenjulalwazi isifinco sezinjulalwazi, esezabhalwa zashicilelwa njengeqiniso ngesimo lesi umcwaningi asuke esicwaninga. Uhlaka lwenjulalwazi uma kwenziwa umcwaningo lusebenza njengesisekelo ucwaningo olwakhelwa kuso, njenge seluleko asuke enaso umcwaningi ngesihloko asuke ebhala ngaso.

Kivunja incazelo yakhe ngohlaka lwenjulalwazi ibeka ukuthi iwuhlaka olubuyekeza amagama kanjalo nezinjulalwazi, esezabhalwa zashicilela ulwazi ngaphambilini olucija umcwaningi ngolwazi lwangaphambilini ngesimo asuke esicwaninga, ukuze lulekelele umcwaningi

ekuhlaziyeni ulwazi oluqoqwe ucwaningo kanjalo nokuluchaza noma ukulihumusha ukuze kwakhiwe ulwazi olutholwe ucwaningo/ imphumela yocwaningo.

UMlondo (2016:58) ubeka ukuthi ukusetshenziswa kohlaka lwenjulalwazi ocwaningweni kubalulekile ukuze kuqoqwe ucwaningo lunganhlathathi kodwa lugxile kulokhu okucwaningwa ngakho. Ukusetshenziswa kwenjulalwazi kuphinde kulekelele umfundi wocwaningo ekuqondeni ukuthi umcwaningi isimo lesi abasicwaninga usebenzise siphilisi sibuko ukusibuka noma ukuhlola ubudlelwano obuphakathi kwesimo esicwaningwayo nomhlaba kumbe nabantu bomhlaba. Uhlaka lwenjulalwazi lubalulekile ngoba lulekelela umcwaningi ukuba aqonde ukuthi uma eseyoqoqa imniningo uqoqa yiphi, ngaziphi izizathu, ibuye imlekelele nasekuhlobaniseni imniningo ayitholile nesimo asicwaningwayo kanti idlala iqhaza elikhulu nasekuhlaziyweni kwemininingo yocwaningo (Kivunja, 2018:47).

Kulolu cwaningo umcwaningi usebenzise injulalwazi ezimbili njengesibuko sokubuka ucwaningo, okuyinjulalwazi yokuhlelwa kolimi (*language planning theory*) kanjalo nenjulalwazi yokwenganyelwa kwamandla olimi (*language management theory*).

4.3 INJULALWAZI YOKUHLELWA KOLIMI

UKaplan (1997:2) uchaza injulalwazi yokuhlelwa kolimi njengegxathu elithathwa uhulumeni wezwe, ahlele ukuma kanjalo nokusetshenziswa kwezilimi emiphakathini emincane aphinde akhiphe nemthetho yokumiswa kanjalo nokulandelwa kwazo lapho zihlelwa. UJernudd & Neustupný (1987:73) yena uyichaza njengenjulalwazi mthetho esungulwe uhulumeni neziphathi mandla ezibekelwe ukubhekelela izilimi iqhamuke nezisombululo zolimi esigabeni sikahulumeni, ebese iqoka abantu abazomela imphakathi yalezo limi ekuzihleleni kanjalo nasekusombululeni izinkinga zezilimi zabo belandela imthetho ebekwe iziphathi mandla zikahulumeni. Ukuhlelwa kolimi kukhona okusemazingeni aphezulu lawa okungaba ngakahulumeni (*macro planning*) kanjalo nokusemazingeni aphansi lokhu okubandakanya abantu labo abasebenzisa lolo limi nabantu abaqokwe ukuba babamele (*micro planning*), okuka hulumeni ukuhlela kubhekelela umphakathi omkhulu noma izwe okomphakathi bahlela maqondana nesimo sabo nezisombululo zesimo abasilungisayo.

Injulalwazi yokuhlelwa kolimi iyahambisana nenqubomgomo yolimi, ngeke kube khona injulalwazi yokuhlelwa kolimi ingekho imgomo ezoqapha ukuqhutshwa kwalolo hlelo. Ngalesi sizathu kubalulekile ukuba kukhulunywe nangenqubomgomo yolimi (*language policy*) uma kukhulunywa ngenjulalwazi yokuhlelwa kolimi. UKaplan (1997:2) uchaza inqubomgomo yolimi kanje:

Inqubomgomo yolimi iwumzimba wamasu, imthetho, inqubomgomo kanjalo nezenzo ezimisiwe ngenhloso yokuhlela ulimi kanjalo nokuletha izinguquko eziyinqubekela phambili olimini.

Lamazwi acashunwe ngenhla agcizelela ukuthi inqubomgomo yolimi ingumzimba oqukethe imibono, imthetho, nezenzeko ezizoqinisekisa ukuthi ukuhlelwa kolimi kanjalo nokuthuthukiswa kwalo kuba ngokuyimpumelelo. URicento & Hornberger (1996:434) uchaza inqubomgomo yolimi (*language policy*) ngale ndlela:

Inqubomgomo yolimi into ejule kakhulu exhumene nokuthathwa kwezinqumo kanjalo namalungelo aqondene nolimi. Iphinde iqondane ibuke nendima edlalwa ulimi emphakathini othile njengethuluzi lokuxhumana kanjalo nobudlelwano obukhona phakathi komphakathi nolimi lolo.

Amazwi achashunwe ngenhla achaza inqubomgomo yolimi njengemcabango evulelekile kodwa enenhloso eyodwa esemqoka, ukuba kubukwe isiqumo esithinta amalungelo, nokutholakala kolimi, izindima kanjalo nokusebenza kwalezo zilimi ngokwehlukana kwazo ngokwemiphakathi.

Inqubomgomo yolimi ingabuye ichazwe njenge hlelo muthetho, oluhlelwe lususelwa ezinhlosweni zikahulumeni maqondana nokuhlelwa kolimi, le mithetho isuke izoba umgogodla wokufezekiswa kwezinhloso zikahulumeni lapho kuhlelwa ulimi noma izilimi emiphakathini ethintekayo.

Lenjulalwazi isetshenziswa kakhulu lapho kubhekwa ukuhlelwa kolimi ezweni ngokwamazinga omphakathi, iphinde iveze imigomo elandelwayo lapho kuhlelwa khona inqubomgomo yolimi. Ngalesi sizathu kolu cwaningo bekubaluleke kakhulu ukuba umcwaningi ayisebenzise njengezokwelekelela ukuqoqwa kanjalo nokuhlaziywa kabanzi kolwazi locwaningo ngoba ucwaningo lugxile kakhulu ekuhlelweni kwenqubomgomo yolimi ezikoleni ezikhethiwe.

NgokukaJohnson (2013:7) injulalwazi yokuhlelwa kolimi yasungulwa ngenxa yalezi zizathu:

ekuqaleni kweminyaka we-1960 ababhali bolimi baba nentshisekelo ekutholeni izisombululo zezinkinga zolimi, ukuletha izinguquko ezintsha olimini. Ekuqaleni kombuso wentando yeningi uhulumeni waqala

wababiza ekutheni bazokwenza ubhalomagama nezichazamazwi zezilimi zomdabu, nokwakha uhlelo olwaba isisekelo sokuhlelwa kolimi.

Lezi zizathu ziphindwe zivezwe ngababhali abangoNekvapil (2011:92) noJernudd & Neustupný (1987:72) lapho bephawula khona ukuthi injulalwazi yokuhlelwa kolimi isungulwe ngeminyaka yowe-1960s kuya kwiminyaka yowe-1970s, ngemumva kokundlula kombuso wobukoloni ezizweni ezabe zicindezelwe ngaphambilini, ukuze kuhlelwe izilimi zobomdabu ubhalo magama lwazo nezichaza mazwi. UGadellii (1999:6) uqakulisa ngokuthi zonke izizwe ezinolimi olungaphezu kolu lodwa olugunyazwe njengo limi lezwe ziyakudinga ukuhlelwa kolimi, lokhu okuzenza zibandakanyeke kule njulalwazi, ngesizathu sokuthi uhulumeni kusuke sekumele azinike ithuba lokuba ziqondiswe zihlelwe nakahle zilungele ukuba ngezisesimeni sokusetshenziswa ngalendlela zinobhalo magama, ziyafundeka, zinechazamazwi (*pronunciation, grammar and lexicon*) zazo ezichaza amagama njalo njalo. Ngalesi sizathu izizwe ezifana neNingizimu Afrika le njulalwazi ibaluleke kakhulu kuzo ngoba zinezilimi ezingaphezu kolu lodwa esigabeni sezilimi zezwe noma ezivumelekile ukuba zisetshenziswe ezweni.

Ukuhlangana kwenjulalwazi yokuhlelwa kolimi nenqubomgomo wolimi kusiza kakhulu umcwaningi ekutheni aqonde imithetho ebekelwe ukusetshenziswa kwezilimi ezweni ezigunyazwe njengezezwe. Lokhu okube sekwenza kube lula kulaba abahlelayo ngoba bahlela belandela imithetho yolimi esuke isibekiwe efanawo amalungelo azo izilimi nokuthuthukiswa kwazo. Ukusebenzisa lezi injulalwazi yokuhlelwa kolimi kanjalo nenqubomgomo yolimi kuzokwenza umfundi walolucwaningo abenesithombe esiphelele sokuthi akhona amalungelo olimi naveza amagunya ezilimi zonke ezweni, aphinde abone ukuthi kungani lungekho ulimi olukhulu kunolunye kodwa zibaluleke ngendlela efanayo zonke izilimi.

4.3.1 IZINHLOBO ZOKUHLELWA KOLIMI

Ukuhlelwa kolimi kungokwekhelwe phansi kwemigudu eqondene nakho ngenhloso yokunqoba izinkinga ezisuke ziqondene nezilimi. Ababhali abaningi bavame ukuphawula ngalezi zingxenye ezintathu lapho kucutshungulwa khona ukuhlelwa kolimi nakuba zona uma zizonke zinhlanu. UGumbi (2017:79) lezi zingxenye zibabandakanya ukuhlelwa kwezinga lolimi (*Status Planning*), ukuhlela ikhophasi (*Corpus Planning*), ukufunda kanye nokufundiswa kolimi (*Acquisition Planning*), ukuhlelwa kwamathuba (*Opportunity Planning*) kanjalo nokuhlela okuyisiqondiso solimi (*Orientation of Language Planning*).

Imvamisa ababhali abaningi uma kucutshungulwa izinhlobo zokuhlelwa kolimi bagxila kulezi ezintathu: ukuhlelwa kwezinga lolimi (*Status Planning*), ukuhlela ikhophasi (*Corpus Planning*) kanjalo nokufunda kanye nokufundiswa kolimi (*Acquisition Planning*), lapha sibala ababhali abanjenga laba (Hill, 2010:46-47; Johnson & Ricento, 2013:11). Kubabhali abagxila ezigxenyeni ezintathu zokuhlelwa kolimi kubalwa noRicento & Hornberger (1996:403) noqopha itafula lalolu hlobo ukwendlala lezi zingxenyi zokuhlelwa kolimi kanjalo nokuthi zisebenza kanjani:

Approaches	Policy planning (on form)	Cultivation planning (on function)
Types	Goals	Goals
Status planning (about uses of language)	Standardization status Officialization Nationalization Proscription	Revival Maintenance Interlingual communication International Intranational Spread
Acquisition planning (about users of language)	Group Education/school Literature Religion Mass media Work	Reacquisition Maintenance Foreign language/second language Shift
Corpus planning (about language)	Standardization Corpus Auxiliary code Graphization	Modernization Lexical Stylistic Renovation Purification Reform Stylistic simplification Terminology unification

Itafula sikwele elingenhla liveza ukuthi ukuhlelwa kwezinga lolimi kuqondene nokuqondiswa kokusetshenziswa kolimi emikhakheni eyahlukene. Ukuhlelwa kolimi ngokokufundwa nokufundiswa lona luqondene nabasebenzisi bolimi okungabantu noma umphakathi bese kuthi ukuhlela ikhophasi yona iqondene nolimi ngqo noma siqu. Kulolu cwaningo zizovezwa zonhlano lezi zingxenyi zokuhlelwa kolimi, ngenhloso yokuzama ukuveza ulwazi olusemqoka kuphinde kuvezwe nesithombe esiphelele sezingxenyi zokuhlelwa kolimi.

4.3.1.1 UKUHLELA IZINGA LOLIMI

Isigaba sokuqala sokuhlela kwezinga lolimi ulimi lolo okuqondenwe nokuhlelwa kwezinga lwalo kumele kube ngolusemthethweni olugunyazwe njengolimi lezwe, ngoba uma lungakagunyazelwa esigabeni sokuba semthethweni ezweni kunzima ukulwela amanye amalungelo alo. Isigaba sokuhlelwa kwezinga lolimi inhloso enkulu yaso ukuletha ushintsho kulimi lolo oluqondiwe olusebenza ngayo noma olusetshenziswa ngayo.

Lapho kuhlelwa khona izinga lolimi kwenziwa izinqumo ezisemqoka maqondana nolimi okumele lube semthethweni emikhakheni eyahlukene yempilo, kungabalwa lemikhakha; yiluphi ulimi okufanele ukuba lusetshenziswe njengolokufunda ezikoleni, nokufanele lusetshenziswe ezinkantolo nakwezinye izinkhongo zomphakathi (Gumbi, 2017:80). NgokukaKurtbôke (1996:592) ukuhlelwa kwezinga lolimi, yinto eqondene nosopolitiki kanjalo neziphathi mandla ezimele umphakathi, abakwenza ngenhloso yokuqoka ulimi ulimi oluzoba uphawu lezwe nokuyilona oluzo qhakanjiswa ndlela zonke ezweni lonkana nasemhlabeni jikelele jengo lungola lelozwe. Amaphuzu angenhla afakazelwa uGadelii (1999:5) lapho ephawula khona ukuthi ukuhlelwa kwezinga lolimi kubandakanya ukufakwa kolimi nokusetshenziswa kwalo ezinhlakeni ezahlukene zomphakathi ikakhulukani ezisemandleni kubalwa kwezemfundo, ezamabhizinisi, ezokuxhumana njalo njalo. Ukuhlelwa kwezinga lolimi kungachazwa njenge mthetho noma izinqumo ngolimi oluqokwe njengo lusemthethweni yinqubomgomo yolimi yezwe.

UMthethosisekelo wezwe wonyaka we-1996 (Act 108 of 1996) eNingizimu Afrika ugunyaza izilimi eziyishiyagalolunye njengezisemthethweni futhi nezingasetshenziswa noma kuphi ezweni, lezi zilimi zihlanganisa; isiZulu, isiXhosa, isiNdebele, isiSwati, isiPedi, isiXitsonga, isiNgisi, isiBhunu, isiTshivenda, isiTswana kanye nesiSuthu. Inqubomgomo yolimi kwezemfundo yonyaka we-1997 ehambisana nawo umthethosisekelo yona igqogquzela ukuthi ulimi lwebele kanjalo nobuliminingi bubalulekile ezindlini zokufundela (Gumbi, 2017:3).

UHill (2010:42) ufakazela ukuqakulisa kukaGumbi lapho ephawula khona kanje:

Umthethosisekelo we-1996 unikeza izilimi eziyishiyagalolunye amandla okuba yizilimi zezwe. Lokhu kugunyazwa kwabe sekushintsha okwenzeka ngaphambilini lapho zazingagunyaziwe khona, futhi zingena malungelo. Lapho lezi izilimi zomdabu nabaninizo babecindezelwe ngabathumbi bezwe.

Ukupha amandla izilimi zonke kuze kubalwa nezomdabu okwabe kuyizilimi ezabe zicindezekile ngaphambilini ukuba zibe zemthethweni kwabe kuseyiyo ingxenye yokuhlelwa kwezinga lolimi, kukahulumeni wentando yabantu oholwa nguhulumeni wentando yeningi eNingizimu Afrika. Kwazipha isithunzi namandla izilimi zomdabu ngoba kwabe kuzivulela namathuba okuba zisetshenziswe kwezemfundo njenge zokufunda kanjalo nezokufundisa ikakhulukazi emphakathini lapho zikhulunye khona njengo limi lwebele.

Nakuba yonke lemezamo yokuhlelwa kolimi seyenziwa yaze yashicilelwa kodwa zisekhona izinkomba zokuthi ayikalandelwa ngokweqiniso lemithetho, ngoba kukhona izilimi ezingakasetshenziswa ngokulingene amalungelo ezinawo ezweni. UMLondo (2016:2) uqakulisa ngokuthi namanje izilimi zomdabu zisabukeleke phansi nokwenza abafundi abaningi bomdabu bathutheleke ezikoleni ezisezindaweni zabamhlophe nalapho kufundwa khona ngesiNgisi ngoba kusenenkolelo yokuthi izilimi zomdabu azinamsebenzi futhi azibalulekile. Lokhu kuyisithombe sokuthi insila kahulumeni wobandlululo isekhona kubantu base Ningizimu Afrika. Kwezinye izindawo abazali bancamela ukuthi izingane zabo zifundiswe ngesilungu kunokuba zifundiswe ngolimi lwabo lomdabu. Lokhu okugcizelela ukuthi nakuba uhulumeni eyiphonsa inselelo yokukhuculwa kwezilimi zomdabu kodwa kusafanele kushintshwe nomqondo kubantu ukuze izinga lezilimi zomdabu kube ngolulandelekayo noluhlonishwayo ezweni.

UNdimande-Hlongwa (2009) lapho simcaphuna khona ocwaningweni lukaGumbi (2017:81) uqakulisa ngokuthi ukuhlelwa kolimi kungumsebenzi omkhulu ofuna isineke, ngesizathu sokuthi izilimi zomdabu wase-Afrika azinakiwe futhi zisacindezelwe njenga ngaphambilini. Uqhuba aphawule ukuthi ukuhlela ulimi kanjalo nokuhlelwa kwezinga lolimi kungumshikashika okuzothatha isikhathi ukuthi ube yimpumelelo, kanjalo nokuthi kumele ingabukelwa phansi imizamo kahulumeni waseNingizimu Afrika ekuthuthukiseni izilimi neyimphumela yokuhlela kwezinga lolimi, kodwa ayikakapheleli kusazothatha isikhathi ukuba izilimi zomdabu zifike ezingeni elilindelekile ukuba zibe kulo.

4.3.1.2 UKUHLELA IKHOPHASI

Ukuhlela ikhophasi ngokuka Baldauf (2004) uqakulisa ngokuthi kungukuhlela okugxile olimini oluzofundiswa, lokhu kuhlela kuthinta lezi zigxanye zokuhlelwa kolimi; *codification – graphisation, grammatication ne-lexication, elaboration–lexical development, stylistic development* kanjalo ne-*renovation*.

UGadeli (1999:5) ufakazela incazelo ka Baldauf ngokuhlelwa kolimi ikhophasi uma ephawula ngalendlela:

Ukuhlela ikhophasi kusho ukuhlelwa kobhalomagama lolimi, izichazamazwi, kanjalo nokuhlelwa kwemibhalo yolimi.

UHill (2010:46) noGumbi (2017:81) bavumelana ngokuthi ukuhlelwa kolimi ikhophasi kungukwenziwa kohlelo limi olugxile esakhiweni sangaphakathi solimi. UGumbi uqhuba

aqakulise ngokuthi ukuhlela ikhophasi kubandakanya nokwakhiwa kwamanye amagama amasha ukuze kuvele izichazamazwi, nezincwadi zalo ulimi, kuphinde kanjalo nobhalomagama lolimi.

Ngaphansi kwesimo esifana nesezwe laseNingizimu Afrika lapho izilimi zomdabu zinikwe amandla kamumva, uhlelo lolimi ikhophasi lubaluleke kakhulu. Ikakhulukazi ngesimo sokuthi kwase kuqhamuka namagama amasha ezilimini zomdabu asuselwa ezilimi zabacindezeli isiNgisi kanjalo nesiBhunu ngemumva kokuthi lezi zilimi nazo zigunyazwe njengezisemthethweni ezweni. Amagama ayesesuselwa esiBhunwini asiwe esiZulwini igama iloli, ncibijane, isitulo njalo njalo, akhona namanye asuselwa kwezinye izilimi. La magama abe esekhomba sona isidingo sokuba kuqanjwe isichaza mazwi ezinye ezabe zizochaza lamagama amasha abe esethulwa olimini futhi nabantu sebeqalile ukuba bawasebenzise njenga wokuqanjwa ngabo mdabu. Lamagama futhi njengoba esuselwa kwezinye izilimi sikhona isidingo sokuthi kuphinde kubuyekezwe nobhalomagama lawo ngesimo sokuthi esiBhunwini abhalwa ngenye indlela esiZulwini nakhona kwakufanele ahlelelwe indlela azobhalwa aphinde aphinyiswe ngayo.

UHill (2010:44) uqakulisa kanje ngokubaluleka okwaba khona kokuhlelwa kolimi ikhophasi ezilimini ekuthatheni kukahulumeni wentando yabantu oholwa nguhulumeni wnetando yeningi:

Unlike South African English, Afrikaans is an indigenously standardised language, and for this reason Afrikaans language professionals tend to have most of the key skills associated with language standardisation, notably lexicographic and other competencies associated with corpus planning.

Ukuhlelwa ikhophasi kubaluleke kakhulu ngesimo sokuthi ezilimini zomdabu eNingizimu Afrika kusekhona ukushoda kwamanye amagama, nokucindezela ababhali nabacwaningi kubaholele ekusebenziseni amagama ayimfakela kanjalo nokubuyiswa kwamagama ezinye izilimi njengoba enjalo.

4.3.1.3 UKUHLELA UKUFUNDISWA NOKWAMUKELWA KOLIMI

UNgcobo (2009:448) uqakulisa ngokuthi ukuhlela kokufundiswa nokwamukelwa kolimi indlela ulimi oluhlelwe ngayo ukuthi lusebenze kwezemfundo kubandakanya nokwamukeleka kwalo ebantwini abaningi besizwe noma izwelelo ulimi olwethulwa kulo. Ukuhlelwa

ukufundiswa nokwamukelwa kolimi inhloso yakho enkulu ukukhangisa nokugqugquzela ukusetshenziswa kwalolo limi kanjalo nokulisabalalisa kubantu abaningi (Hill, 2010:47). Ukusatshalaliswa kwalo ulimi kunjalo nokugqugquzelwa koyalufaka ulimi kubantu kuphinde kuholele ekwenyukeni kwabantu abalusebenzisayo ulimi ekubhaleni, emfundweni kanjalo nakwezinye izinhloso zomphakathi nezimele umphakathi.

Ukuhlelwa kokufundiswa nokwamukelwa kolimi (Gumbi 2017:82) kungaba impumelelo noma izinhloso zakho zingafezeka uma kungathuthukiswa amathuba uma kunikwa abafundi inkululeko yokusebenzisa izilimi zabo zebele. Lokhu okusho ukuthi nakuba inqubomgomo yolimi ithi umfundi angafunda noma ngaluphi ulimi olusuke seluqokelwe ukuba alufunde esigabeni solimi lwasekhaya noma ngabe akusilo olwakhe lwebele, kubalulekile ukuba imphakathi iqoke izilimi zayo zebele ukuba zifundwe esigabeni solimi lwasekhaya hhayi njengo lokuqala lokwengezwa ngoba inhloso enye ukuthuthukisa izilimi zomdabu ezabe zicindezelwe ngaphambilini. UTomlinson (2008:1) ufakazela ukuqakulisa okungenhla kanjalo nokugcizelela ukuthi ukufundwa kwezilimi zomdabu esigabeni solimi lwasekhaya ukuze zithuthukiswe, ukufundwa nokufundiswa kolimi isimo lapho kuqinisekiswa ukuba izingane zithola ulimi lwazo lo mdabu ngendlela eyenza zikwazi ukuliqonda ziphinde zilikhulume ngendlela eqondile.

UGumbi (2017:82) uqakulisa ngokuthi esinye sezizathu esibalulekile ngokuhlelwa kokufundiswa nokwamukelwa kolimi yingoba kuhloswe ukulondolozwa kolimi ukuze nezizukulwane eziyolandela zilufice nazo zibenethuba lokulufunda. Lokhu kuhlela kolimi kubalulekile ngenxa yokuthi kubandakanya ukufakwa kolimi ezikoleni njengolokundiswa, nokusiza kakhulu ekwakheni isisekelo solimi ezinganeni olungelo mdabu noma lwebele kuzo kuphinde kuqinisekise ukuthi ulimi alubhubhi nabantu abadala kodwa luhlala njalo luvulelekile nasezinganeni ukuba ziluthole nazo ziluthuthukise ziphinde zilindlulisele ezizukulwaneni ngokulugcina lukhona.

4.3.1.4 UKUHLELWA KWAMATHUBA

UGumbi (2017:82) ocwaningweni lakhe uchaphuna u-Antina (2000) lapho ekhuluma ngokuhlelwa kwamathuba olimi, lapho aqakulisa khona ukuthi kugxile ekudaleni amathuba omsebenzi, ukusetshenziswa kwezilimi kwezobungcweti kakhulukazi izilimi zomdabu wase-Afrika. Ukuvuleleka kwamathuba olimi kungaba semfundweni lapho kugqugquzelwa khona ubulimibili, ukungena kwezilimi emsakazweni yezwe kanjalo neyemphakathi ezimele kusakazwa ngazo izilimi zomdabu, ukufakwa kwemidlalo kamabonakude esebenzisa zona

izilimi zomdabu, ukubhalwa kwamaphephandaba ngazo izilimi zomdabu kuvulela ababhali bazo izilimi zomdabu amathuba okuzibonakalisa njalo njalo.

Ukuhlela amathuba olimi kubandakanya ukunikwa kwalo ithuba lokuthi nalo lube sebalazweni lapho abantu abaningi bezokwazi ukuluthola ngendlela abafisa ngayo, kungabi bikho ukuncikiseleka ngalo. Luphinde luvulele nabantu abalukhulumayo amathuba okuzethula ngalo kanjalo nowomsebenzi emkhakheni yezwe enjenge mfundo, ukusakaza ngazo, ukulingisa ngazo njalo njalo.

UGumbi (2017:83) uphinde aqakulise kanje ngokuhlelwa kwamathuba olimi:

Lokhu siyakubona emkhakheni wezemfundo. Yilesi sizathu esenza ukuthi ukuhlelwa kwamathuba kutholakale kuhambisana kahle uma kuqhathaniswa nokuhlelwa kwezinga lolimi, ukuhlela ikhophasi kanye nokuhlela ukufundiswa nokwamukelwa kolimi. Yikho lokhu okuqinisekisa amathuba omsebenzi ngenxa yokusetshenziswa kwezilimi ngendlela ewubungoti.

Nokugqamisa kakhulu ukuthi sibona ukuhlelwa kwamathuba olimi ngokwezinga lalo ezweni, indlela futhi olusetshenziswa ngayo, bese sikwazi ukubona ukuthi lucindezelwe noma akunjalo. Ukupheleliswa kokuthi amathuba olimi ahlelwa ngendlela efanele noma lunikwa ngendlela efanele kwaphoqa ukuba kungene ukuhlelwa kolimi okuyisiqoniso, nokuyikho okuzokhulunywa okuzolandela.

4.3.1.5 UKUHLELA OKUYISIQONDISO SOLIMI

Hult & Hornberger (2016:31) noWright & Boun (2016:2) laba babhali babuyekeza ucwaningo lukaRuiz (1984) olukhuluma ngokuhlelwa okuyisiqondiso solimi, ukuhlelwa okuyisiqondiso solimi ngokuka Ruiz kugxile lapha: ulimi njengeninga (*language as a problem*), ulimi njengelungelo (*language as a right*) kanye nolimi njengensizakusebenza (*language as a resource*).

4.3.1.5.1 ULIMI NJJENGENKINGA

Ulimi njengeninga De Jong nabanye (2016:201) uqakulisa ngokuthi ukusetshenziswa kolimi olusemandleni noma oluqonela ezinye kuphela kucindezelwe lezi ezinye emagunyeni amandla. UGumbi (2017:83) uchaza ulimi njengeninga njengento esungulwa ukunganikwa kwezilimi amathuba afanayo njengokusetshenziswa kolimi oluthile kodwa lezi ezinye zingasetshenziswa,

nokusafakazela nekuqakulisa kukaHult. Ukuqakulisa kuka Hult kanjalo noGumbi kugcizelela ukuthi umsuka wezinkinga ubandakanya khona ukuba kubekhona ukungenziwa kweqiniso kwezinye izilimi ngenhloso yokuchumisa oluthile.

UWright (2016:3) uqakulisa ngalendlela ngolimi njenge nkinga:

Ruiz further notes that early efforts in bilingual education as driven by the courts (e.g., Lau v. Nichols) and federal education policy (i.e., the Lau Remedies) were never about promoting individual and societal bilingualism through the development and maintenance of students' home languages, but rather about solving the "social problem" of minority languages by promoting programs designed for rapid transition to exclusive instruction in English.

Incazelo kaWright (2016) iveza ukuthi emfundweni abakaze bugququzeleke ngendlela efanele noma ngenhloso yokuthuthukisa imphakathi nezilimi zawo, ngoba kuhloswe ukuba zicindezelwe ngenkathi kuqhakanjiswa ulimi olulodwa okungaba ngolusemthethweni wezwe noma ngolwabantu abaningi. Ngelendlela kuyaphawuleka ukuthi ulimi njenge nkinga luvela emazweni lapho kunezilimi ezingaphezu kolulodwa esigabeni sezilimi zomdabu. Lokhu kugcina kucindezela ezinye ngenkathi kuphiwa ezinye amandla nokuqhuba kwenze ukuthi ulimi luvele njenge nkinga eqhatha abantu. UHult (2016:33) uqakulisa ngokuthi ukuthuthuka kwezinga ezilimini ezinye ezisuke zikhona ezweni kubukeka njenge ngozi olumini olusuke luqhakanjiswa njengokumele luqakanjiswe ngaphezu kwazo, nokuholela ekutheni abasuke besemandleni bahlela inqubomgomo yolimi beqinisekisa ukuthi ayingeni ngokwanele inqubomgomo yobuliminingi ezinhlakeni zikahulumeni kanjalo nasemfundweni.

ENingizimu Afrika nakhona ulimi njenge nkinga lukhona ziningi izizathu zokuba ulimi lube inkinga, lapha singabala ubuningi bezilimi ezikhona ezweni, kanjalo namandla ezinikwe ezinikwe wona ezweni. Isizathu sesibili nesidlale indima enkulu ekwenzeni ulimi lube inking ezweni lase Ningizimu Afrika umbuso wohulumeni wobandlululo ikakhulukazi emfundweni (Alexander, 2004:116-117).

Ngokuka-Alexander (2004:115-116) uqakulisa kanje ngokwethulwa kwesiBhunu njengo limi lezwe kanjalo nokufakwa kwaso emfundweni nakweminye imikhakha ezweni kucindezelwa izilimi zomdabu:

The investment in the intellectualisation of Afrikaans for use in “higher order” social functions such as university education, big business and the public sector produced a steady stream of Afrikaans-orientated applied language professionals. Building on civil society initiatives that had their origins in the 1930s, some even in the 1920s, the 116 Neville Alexander Afrikaner National Party set about establishing formal state control of language management via generous subsidies to Afrikaner think tanks such as SABRA (the South African Bureau of Racial Affairs) and to Afrikaans-language projects.

Ukwethulwa kwesiBhuni emfundweni njengolimi lokufunda nokufundisa ezikoleni kwaqubula omkhulu umbhikisho owabe ulwisana nokuphoqwa kwabafundi bohlanga ukuba bafundiswe ngaso isiBhunu ngonyaka we-1976 eSoweto ngoJune 16 ususwa abafundi (O’Halloran, 2017:243). UVon Esch nabanye (2020:402) ocwaningweni lakhe ucaphune uCollins (2017) lapho ephawula khona kanje:

In his ethnographic study of language diversity in a Cape Town public school, Collins (2017) showed how schools assigned English and Afrikaans as ‘standard’ languages associated with higher status White South Africans, and African languages as ‘nonstandard’ languages of lower status Black South Africans.

Nokugqamisa kakhulu ukuthi izilimi zomdabu wezwe laseNingizimu Afrika kanjalo nabaninizo basenakho ukweyeka nokubukeleka phansi ngenxa yebala nalo ulimi. Nokukhomba ukuthi indaba yolimi njenge nkinga ijule kakhulu futhi kuyothatha isikhathi ukuba isombululeka ngokuphelele. Ukuzinikela kwabantu bomdabu ekuthandeni izilimi zabo kanjalo nasekuziqhakambiseni yinto okufanelwe iqikelelwe ngoba ingaluletha ushintsho endleleni lezi zilimi ezibukwa ngayo kanjalo neziphathwa ngayo, ekubeni zikhulunywa ngabantu abaningi futhi zingezomdabu.

4.3.1.5.2 ULIMI NJENGE LUNGELO

UHult (2016:33) uqakulisa ngokuthi uma kubukwa ulimi njenge lungelo kusuke kubhekwa ukuthi ukunganikwa amandla alinganayo ngokwezinga ezilimini kusungula, ukungaphathwa ngokulingana kwemiphakathi ngokwehlukana kwayo ngokwezilimi namasiko. Ngalesi sizathu ukuthi ulimi lunikwe amandla okuthi lube yilungelo lalowo nalowo mphakathi ukuthi ukwazi ukulusebenzisa ukuze kuphelele ukucwaswa kwabantu ngenxa yolimi. UDe Jong (2016:01)

ugcizelela ukuthi ulimi njenge lungelo lugcizelela ukuthi abantu ngokwehlukana kwazo izilimi nezinsiko zabo kakhulu kazi bomdabu mabanga cwaswa ngenxa yazo. Ulimi njenge lungelo inhloso enkulu yalo ukuba izilimi aziphathwe ngendlela efanayo, kanjalo ngokulinganayo kungabi khona olunamagunya amaningi noma oluhlonishwa kakhulu ngokwezinga ngenxa yokucindezelwa kwezinye, ikakhulukazi zabantu bomdabu.

ENingizimu Afrika umthethosisekelo wezwe ubeka ukuthi isigaba sesithupha sawo sithi wonke umuntu unelungelo lokuba asebenzisa ulimi, aphinde abambe iqhaza ngolimi aluthandayo (Gumbi, 2017:85). Umlondo (2016:1) uqakulisa ngokuthi inqubomgomo yolimi kazwelonke yaseNingizimu Afrika igququzela ukuthuthukiswa kanjalo nokufundwa kwezilimi zomdabu kwezemfundo nokwabe kuyizilimi ezabe zicindelekile ngaphambili. Inqubomgomo yolimi kwezemfundo yonyaka we-1997 (*Language in Education Policy, 1997*) ikubeka kuca ukuthi umfundi unelungelo lokuba afunde nganoma yiluphi ulimi alukhethayo kwezisemthethweni ngokomthethosisekelo wezwe eNingizimu Afrika kahulumeni wentando yabantu eholwa nguhulumeni wentando yeningi (Gumbi, 2017:3). Lena kwabe kungeminye imizama kahulumeni yokwamukela ulimi njenge lungelo, kanjalo nokuthuthukisa izinga lwalozweni. Umthethosisekelo wezwe kuhambisana nenqubomgomo yolimi kuqhakambisa ubuliminingi ezweni nenhlonipho phakathi kwezilimi ezahlukene nangokwehlukana kwezikhungo abahlanganyela kuzo ngokokuxhumana.

4.3.1.5.3 ULIMI NJENGE NSIZAKUSEBENZA

UHult (2016:38) ulimi njenge nsizakusebenza luphikisa ukuthi ulimi luyinkinga, ngokuba ulimi njenge nkinga lukholelwa ekutheni ulimi nolimi lubalulekile, ngakho ubuliminingi kanjalo nokuhlukanga ngokubuhlanga mabubungazwe buphinde buhlonishwe.

Alexander (2004:117-118) uqakulisa ngalendlela ngolimi njenge nsizakusebenza:

Languages came to be seen as resources in both the economic and the cultural sense of the term. In this respect, applied language scholars in South Africa find themselves in the best international company. Their first-hand experience of a multicultural dispensation has helped many of them to appreciate the significance of what we have come to call “functional multilingualism.” Constitutionally as well as in terms of the nation building project, it is more than obvious that no language can be treated as though it is intrinsically superior or inferior to any other.

Ukuhlonishwa kwezilimi kanjalo nokubukwa kwazo njenge nsizakusebenza kwenza kugqame kakhulu ukuthi ulimi lubaluleke kakhulu kanjalo nokuthi alukho ulimi olukhulu noluncane kunolunye. Ukugqugquzelwa kobuliminingi nokwamukelwa kwabo ngokweqiniso kuwushintsho olusemqoka ekugcineni ulimi njenge nsizakusebenza ekuthuthukiseni izwe emkhakheni eminingi yezwa kubalwa amabhizinisi, ukubuswa kwezwe, imfundo, ukwehlukana nokubekezelelana kwezinhlanga kanjalo nemidiya.

Kwezemfundo inkulu indima edlalwa ulimi njenge nsizakusebenza, kanti futhi ucwaningo oselwenziwe emhlabeni jikelele luyakuveza ukubaluleka kolimi njenge nsizakuhlaziya. U-Escamilla (2016:142) uqakulisa ngokuthi ulimi njenge nsizakusebenza lugqugquzela ubuliminingi kwezemfundo, ukukwazi ukukhuluma ulimi olungaphezu kolulodwa kanjalo nokwamukela ukwehlukahlukana ngokwamasiko.

UDe Jong nabanye (2016:109) ukwesekela ubuliminingi ezikoleni kanjalo nolimi njengensiza kusebenza uqakulisa kanje:

In order to support multilingual students' learning and engagement in school, educators must recognize and build on what students already know and our understandings of multilingual development and learning as they develop and implement their curriculum.

NgokukaDe Jong umfundi uma efunda ngaphambi kokufakwa kolwazi olusha kusemqoka ukuba lwakhelwe olwazini analo, kanjalo nolimi uzwakahle uma efundiswa ngolimi aluqonda kancono nalujwayele.

U-Alexander (2004:118) uqakulisa ngalendlela ngokugqugquzela kokubaluleka kolimi kanjalo nokulinganiswa ezweni.

As will be pointed out shortly, because of elite closure, this deep-rooted disposition has not prevented the situation from arising in which English is treated by most South Africans as the first among equals.

Okugqamisa ukuthi nangemumva kwemzamo emniningi eyenziwa nguhulumeni ukulinganisa izilimi ngokwezinga kanjalo nokubaluleka eNingizimu Afrika entsha, isiNgisi sisalokhu sibonwa njengolimi olusemqoka nolubaluleke kakhulu kunezinye izilimi. Nokuyinto eyothatha isikhathi ukukhuculula insila kahulumeni wobandlululo ekudicileleni isithunzi sezilimi zomdabu kubantu, ukuze ziphinde zihlonishwe ngendlela ezifanele. UGumbi (2017:86) uqakulisa ngokuthi phambilini othisha bebevunyelwa ukucacisela noma ukuba chazela lapho

bengezwa khona besebenzisa izilimi zomdabu, kodwa bengavunyelwa ukubhala ngazo, zisebenza kuphela kulolo limi.

Noma kunjalo ukujula kolimi njenge nsizakusebenza luhambisana kakhulu nenjulalwazi yokufundwa kolimi (*language acquisition theory*) neyasungulwa umcwaningi uNaom Chomsky. Lenjulalwazi eholele emfundweni yolimi lwasekhaya (*Mother tongue education*), egqunguzelwe ngoba sekuqaphelekile ukuthi ulimi luyinsizakusebenza ngempela emfundweni ngoba izingane zisheshe zibambe uma zifunda ngolimi ezilujwayele. Konke lokhu kugqamisa khona ukuthi ulimi lubaluleke kakhulu ukuze abaninilo bakwazi ukuthola intuthuko emfundweni nakweminye imikhakha ezweni.

4.4 INJULALWAZI YOKWENGANYELWA KOLIMI

Injulalwazi yokwenganyelwa kolimi (*language management theory*) yahlongozwa ngabacwaningo abango Jernudd noNeustupny ngonyaka we-1986, baze baqamba netemu layo “*language management theory*” engqungqutheleni eyabe ibanjelwe eQuebec, eCanada (Nene, 2014:55; noNekvapil & Nekula,2006:309). UKaplan & Baldauf (2005:49) noJernudd & Neustupný (1987:72) baqakulisa ngokuthi injulalwazi yokwenganyelwa kolimi yasungulwa njengegatsha noma iselulo senjulalwazi yokuhlelwa kolimi. UNekvapil (2016:11) uphawula ngokwesekela ukuthi injulalwazi yokwenganyela kolimi yasungulwa njenge gatsha lenjulalwazi yokuhlelwa kolimi. Uqhuba aveze ukuthi inhloso enkulu yenjulalwazi yokuhlelwa kolimi kwabe kungukuqinisekisa ukuthi injulalwazi yokuhlelwa kolimi iba ngepheleleyo nefezekayo ngokwengameleka kahle kolimi.

Usasekela bona ababhali abango Kaplan no Jernudd lapho beveze khona ukuthi injulalwazi yokwenganyelwa kolimi yasungulwa njenge gatsha le njulalwazi yokuhlelwa kolimi kanjalo nenqubomgomo yolimi. Inhloso enkulo yokusungulwa kwayo kwabe kungukwelula amasu kanjalo nezinqumo zokuvikelwa kwezilimi ezabe zinganikiwe amathuba asesigabeni solimi lezwe olusemthethweni kanye nokulwela amanye amalungelo azifanele futhi engazithuthukisa kodwa zincishiwe wona.

UGiger (2008:316) uchaza injulalwazi yokwenganyelwa kolimi njenge njulalwazi ebhekelele ukwenza kwabantu bebhekise olimini, aphinde ayichaze njenge njulalwazi yezinkinga zolimi. UGumbi (2017:77) uyichaza njenge njulalwazi ehlola imithetho kanjalo nemigoqo elawula ubudlelwano phakathi kwabantu nokuziphatha kwabantu kanye nezilimi zabo emphakathini ethintekayo noma esuke icwaningwa. Injulalwazi yokwenganyelwa kwamandla olimi iqinisekisa nokuthi izilimi zonke zinamalungelo alinganayo ikakhulukazi ezigunyaziwe

ezweni, ibheke ukuthi alukho ulimi olubukeleke phansi ngenhloso yokucindezela abaninilo kanjalo nokuthutha kwalo, ibuye ibuke ubudlelwano obukhona phakathi kwabanini zilimi obungabangwa ukulingana kwazo ngokwamandla noma ukungalingani kwazo ngokwamandla.

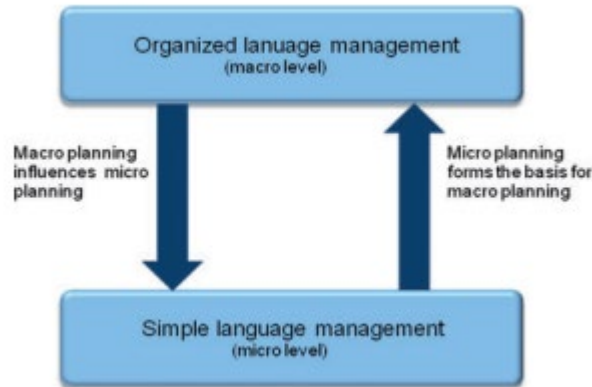
UNekvapil & Sherman (2015:6) uyichaza kanje injulalwazi yokwenganyelwa kolimi:

Language management is understood broadly, as any sort of activity aimed at language or communication, in other words, at language as a system as well as at language use (or, put simply, “behavior toward language” or “metalinguistic behaviour”.

Nokuveza ukuthi injulalwazi yokwenganyelwa kolimi igxile kuphela ekubukeni ulimi jikelele njenge siqu, phakathi kulo ibuka ukusetshenziswa kwalo kanjalo nokuziphatha kwabantu uma kuziwa kulo ulimi noma izilimi. UKaplan & Baldauf (2005:49) uqakulisa ngokuthi injulalwazi yokwenganyelwa kolimi ithwelwe igama “ukwenganyelwa” ngokwa lenjulalwazi eliyamaniswe nemthetho esabalele egxile kakhulu ekuthungatheni izinkinga zolimi kanjalo nokulawulwa kolimi.

Injulalwazi yokuhlelwa kolimi iqhakambisa ukuthi ukuphathwa kolimi kuyinto ekhulayo ngokwezigaba, esokuqala okuwukwezwa kwenkinga bese kuthi eyesibili kuba kuthathwe izinyathelo izikhungo ezihlelayo, esesithathu ukuhlenganisa ukungenelela kakhulu kwabantu ngabodwana (Nene, 2014:55). Injulalwazi yokwenganyelwa komili (*language management theory*) ibuka noma ihlolisisa ukuhlelwa kolimi okusemazingeni aphezulu (*macro language planning*) okusemazingeni kahulumeni kuhlelwa nguhulumeni, kanjalo nokuhlelwa kolimi okusemazingeni aphansi (*micro language planning*) okuhlelwa ngabantu ngabodwana kubandakanya nezinhlango ezingekho ngaphansi kukahulumeni (Nene, 2014:55; Giger & Sloboda, 2008:317; Sanden 2016:522).

USanden (2016:523) usebenzisa umdwebo walolu hlobo ukuzama ukuchaza ubudlelwano obukhona ekuhlelweni kolimi phakathi kwamazinga aphezulu (*macro language planning*) kanjalo namazinga aphansi (*micro language planning*):



Lo mdwebo ongenhla uveza ukuthi konobudlelwane ekuhlelweni kolimi emazingeni aphezulu kanjalo naphansi. Lolu budlelwane yibo obuphelelelisa ukusebenza kolimi kanjalo nokuhlelwa kwalo, ngakho kufanele buhlale bukhona futhi busebenzisana kahle. Ukuhlelwa kolimi okusemazingeni aphezulu (*macro language planning*) noma kahulumeni kudlala indima enkulu ekuhlelweni kolimi okusemazingeni aphansi ngoba yikho okugunyaza izilimi zezwe ezizosetshenziswa njengezokufunda nezokufundisa, nokuthi zizosetshenziswa kanjani njalo njalo. Ngenkathi ukuhlelwa kolimi okusemazingeni aphansi (*micro language planning*) noma okusemazingeni abantu khona kuyisona sisekelo salo ulimi ngoba ilapho kutholakala khona abaninibalo abalufunda ukusuka nokuhlala futhi nokuyibona bantu abangakwazi ukuveza izinkinga zolimi uma zikhona, nokuthi mhlambe zingazombululeka kanjani, nolimi lwabo uma luthuthukiswa lungathuthukiswa kanjani njalo njalo.

Ngalezi zizathu ukuhlelwa kolimi kusemqoka ukuba kubandakanye lezi zingxenye zombili ukuze kube ngokuyimpumelelo. Abasemazingeni aphezulu bakhapha inqubomgomo yolimi, kanjalo nokuthi luzohlelwa kanjani ulimi bese kuthi abasemazingeni aphansi bona bangenelele ngalo ulimi kanjalo nasekuqinisekiseni ukuthi luhleleka ngendlela awekho amalungelo elinikwe wona kodwa acindezelwe ndlela thizeni, okungaba ukubukeleka phansi kwalo ngabantu abakhuluma ezinye izilimi noma abomdabu uqobo, ukungavunyelwa kwalo ukuba luvelele ezindaweni zikahulumeni, noma ekufundeni nasekufundiseni ezikoleni lapho lungolabantu bomdabu khona njalo njalo. Ukubandakanyeka kwalezi zinhloko zombili kwenza kubelula ukuhlela ulimi kanjalo nokulwengamela khona emazingeni aphezulu kanjalo naphansi kubantu ngabodwana.

4.4.1 INJULALWAZI YOKWENGANYELWA KOLIMI NEZINKINGA ZOLIMI EMFUNDWENI

Ngokomthethosisekelo (*Act 108 of 1996*) wezwe laseNingizimu Afrika wethula inqubomgomo yolimi kazwelonke (*Language Policy Act, 1996*) wethula lezi zilimi njenge zisemthethweni futhi zinegunya lokusebenza noma kumuphi umkhakha ezweni: isiPedi, isiSotho, isiTswana, isiSwati, isiTshivenda, isiTsonga, isiNdebele, isiXhosa kanjalo nesiZulu (Mhlungu, 2021:2). UGumbi (2017:3) inqubomgomo yolimi kwezemfundo yonyaka we-1997, igcizelela ukuthi wonke umfundi ezikoleni zaseNingizimu Afrika ekhululekile unelungelo lokuba afunde nganoma ngabe yiluphi ulimi alukhethaty kulezi ezisemthethweni ngokomthethosisekelo wezwe. Inqubomgomo yolimi yezemfundo yowe-1997 (*Language in Education Policy*) eyethulwa umnyango wezemfundo ihlobene nenqubomgomo kazwelonke, kodwa inqubomgomo yolimi kwezemfundo, inhloso enkulu yayo kwabe kuwukugququzela ubuliminingi ezikoleni kanjalo nokuthuthukiswa kwezilimi zomdabu ngokuba zifakwe ezikoleni njenge zokufunda nokufundisa (Mlondo, 2016:1). Nokuhlelwa kwenqubomgomo yesifundazwe kumele kuhlobane nalezi zinqubomgomo zolimi zombili ngisho nasekuthuthukiseni izilimi zomdabu, kanjalo nenqubomgomo yolimi yezikole nayo imelwe ukuba ihlobane nalezi zinqubomgomo zontathu ekuqinisekiseni ukuthi ulimi lo mdabu lwabantu bendawo lapho isikole sakhiwe khona luba ngezinye zokufundwa nezokufundiswa iphinde ilandele eminye imigudu ebekwe phezulu esigabeni senqubomgomo kazwelonke.

UMlondo (2016:2) uqakulisa kanje ngezinkinga zolimi kanjalo nokubukeleka phansi kwalo:

Lokhu-ke kwaba nomthelela nakubo abantu abamnyama abangabasebenzisi bazo lezi zilimi ukuba bangazithakaseli kahle, zibe nesigcwagcwa kubo ngenxa yokuthi zazibukeka ziyizilimi ezingenamsebenzi walutho futhi ezingenaqhaza ezilibambile nasemfundweni. Lokhu kusenzeka nanamuhla ngenxa yokuthi insila yobandlululo isasele; izingane kanye nabazali basabona isiNgisi ikakhulukazi kuyilona lulimi olubalulekile noluhloniphekile.

UMlondo uveza ukuthi wabamkhulu umthelela wobandlululo endleleni okubukwa ngayo izilimi zomdabu naseNingizimu Afrika entsha isekhona insila eyasungulwa yilo ubandlululo. Lokhu okwenza zibukeleke phansi ngisho kubaninizo uqobo ngoba bezibona zingena msebenzi, singekho isidingo sazo emfundweni. Lokhu okuze kuholele ekutheni izingane zabo bezise ezikoleni lapho kufundwa khona isiNgisi njengo limi lwasekhaya. Kweminye

imiphakathi kuthi ulimi lomdabu lukhona kodwa uma kwenziwa inqubomgomo yesikole yolimi babeke isiNgisi njengo limi lwasekhaya kuthi olwasekhaya bathi alufunwe njengo lokuqala lokwengezwa. Lokhu kwenza kube yinkinga ukufaka izilimi zomdabu ngendlela efanele nezifanele emfundweni uma abaninizo bezenyeza ngazo. Kuholele ekulahlekeni kwamandla ezinga lolimin

4.5 ISIPHETHO SESAHLUKO

Kulesi sahluko kuchazwe injulalwazi nechazwe njengesibuko socwaniningo noma njenga masu azosetshenziswa ngumcwaningi ukuqhuba ucwaningo lwakhe, lokhu kwenziwe ngokubukwa kwezicwaningo zalaba babhali (Varpio nabanye, 2020; uNtombenhle, 2021; kanye noMhlungu, 2021) ukwesekela nokuchaza kabanzi. Nohlaka lwenjulalwazi isahluko esingenile kulo, uMlondo (2016) uqakulise ngokuthi lubalulekile ukuqinisekisa ukuqoqeka kocwaningo nokuthi lunganhlahlathi. Umcwaningi ube eseveza izinjulalwazi ezizosetshenziswa ucwaningo injulalwazi yokuhlelwa kolimi kanjalo nenjulalwazi yokwenganyelwa kolimi. Injulalwazi yokuhlelwa kolimi, abacwaningi bayichaze njenge injulalwazi lapho uhulumeni ahlela khona ukuma kanjalo nokusebenza kwezilimi ezweni kusukela emphakathini emincane kuya kwemikhulu ngokwemithetho. Ukuchaza kabanzi injulalwazi yokuhlelwa kolimi izincwaningo zalaba bacwaningi zisebenzise uKaplan & Baldauf (1997), Jernudd & Neustupný (1987) kanjalo nabanye kubandakanya Ricento & Hornberger (1996). UMcwaningi ungenile nangaphansi kwezinhlobo zokuhlelwa kolimi wase enaba kabanzi nangazo kanjalo nezihlokwana ezingena ngaphansi kwakho. Injulalwazi yokwenganyelwa kolimi nayo umcwaningi uyibukile wayichaza ngokwesekela ngezincwaningo esenziwa. Injulalwazi yokwenganyelwa kolimi abacwaningi baqakulisa ngokuthi yinjulalwazi yezinkinga zolimi ebheka ukwenza kwabantu nokuziphatha kwabo kubhekiswe olimini kanjalo nokusetshenziswa kwazo emphakathini. Izincwaningo zalaba babhali zisetshenzisiwe ukuqinisekisa ulwazi lokuchazwa kwenjulalwazi uNene (2014), uNekvapil & Nekula (2006), uKaplan & Baldauf (2005) noJernudd & Neustupný (1987) kanjalo nabanye abacwaningi. Lesi sahluko sigxile kakhulu ezinjulalwazini ezizosetshenziswa kulolu cwaningo oluqhutshwa lapha.

ISAPHLUKO SESIHLANU

5. UKWETHULWA KOLWAZI NOKUHLAZIYWA KWALO

5.1 ISINGENISO

Kwisahluko sesine umcwaningi ukhulume ngohlaka lwenjulalwazi kanjalo nohlaka lwemicabango, oluzosetshenziswa ukuhlaziya ulwazi olutholakele. Kulesi sahluko ngizokhuluma ngezingxoxo ezabaphakathi komcwaningi nabahlanganyeli, inhlololwazi esakuhleleka, uhlu lwemibuzo evulekile eyabaphakathi kwami nabahlanganyeli kanjalo nenhlaziyo yemiqulumbhalo. Zonke izindlela zokuqoqwa kolwazi zaqokwa ngenhloso yokuba ziqoqe ulwazi oluzophendula imibuzongqangi yocwaningo. Izingxoxo, inhlololwazi esakuhleleka kanjalo nohlu lwemibuzo ngazenza ngokuhlela imibuzwana eyayizophendulwa ngabahlanganyeli bocwaningo ngenhloso yokuba kuphenduleke imibuzongqangi yocwaningo. Imibuzongqangi yocwaningo ithi:

- i) Iyiphi indlela esetshenziswayo ukuqoka inqubomgomo yolimi ezikoleni ezise siyingini iDilokong?
- ii) Kungani kulandelwa indlela elandelwayo ukuqoka inqubomgomo yolimi ezikoleni ezikhethiwe esiyingini iDilokong?
- iii) Ziyisebenzisa kanjani inqubomgomo yolimi izikole ezikhethiwe ezise siyingini iDilokong?

Esahlukweni sesithathu kukhulunywe ngomklamo kanjalo nezindlela ezizosetshenziswa ukuqhuba lolu cwaningo. Kwaphinde kwachazwa nangezindlela ezizosetshenziswa ukuhlaziya ulwazi olutholakele, kwase kukhulunywa nangenkambiso yocwaningo elungileyo ukuthi ilandelwe kanjani ekuqhubeni ucwaningo.

Kulesi sahluko sesihlanu kuzokwethula ulwazi oluqoqiwe ngenhloso yokulucubungula kanjalo nokukhanyisa ulwazi olungase lungacaci kahle. UGumbi (2017:124) uqakulisa ngokuthi ulwazi olungaqondakali noma olungacacile alu msebenzi walutho, uma lungacutshungulwanga laphinde lwahlaziywa ngendlela efanele. Ukucutshungulwa kolwazi kwenza umbiko wocwaningo uzwakale kahle futhi unikeze umqondo ophelele kowufundayo.

Lesi sahluko sizohlukaniswa ngokwezigaba ezehlukene, isigaba sokuqala sizokwethula ulwazi oluqoqwe ngesikhathi socwaningo. Isigaba sesibili kuzokhulunywa ngendlela ezosetshenziswa ukuhlaziya ulwazi oluqoqiwe, isigaba esilandelayo sizobe sesihlaziya ulwazi oluqoqiwe, kusetshenziswa izindlela ezahlukene. Ulwazi lutholakale ngokuba kusetshenziswe izingxoxo, inhlololwazi esakuhleleka, uhlu lwemibuzo kanjalo nenhlaziyo yemiqulumbhalo.

5.2 UKWETHULWA KOLWAZI OLUTHOLAKELE

Abahlanganyeli bocwaningo kube ngothishanhloko abane, abeluleki bothisha abane kanjalo namalunga esigungu sesikole ayishumi nesishiyagalombili (amalungu amathathu isikole ngasinye).

5.2.1 ULWAZI OLUQOQWE NGEZINGXOXO

Lapha umcwaningi uzokwethula ulwazi olutholakale ngezingxoxo ezibephakathi komcwaningi kanjalo nabahlanganyeli bocwaningo okungothishanhloko bezikole ezine. Umcwaningi uzokwethula ukuphawula kothishanhloko, izingxoxo zenziwa ngenhloso yokuzama ukuphendula le mibuzwana. Le mibuzwana yabe ihlelwe kanje:

1. Kwasetshenziswa miphi imigomo ukwakha inqubomgomo yolimi yesikole?
2. Iluphi ulimi inqubomgomo yesikole elukhomba njengo lwasekhaya lwabafundi, iziphi izizathu ezenza lokho?
3. Ngabe kwesinye isikhathi kuyenzeka ufise engathi inqubomgomo yolimi yesikole ingashintshwa yebo noma cha? Noma ngabe uthe yebo noma cha ngicela usekele impendulo yakho.
4. Ngokuka kadebona wakho ingabe inqubomgomo esebenzayo esikoleni ingelungele abafundi nemfundo yabo? Ngicela uthi ukwenaba.
5. Imaphi amasu ocabanga ukuthi angafakwa kunqubomgomo yolimi yesikole ukuze kuthuthukiswe isithunzi solimi lwasekhaya?
6. Ngokucabanga kwakho ngabe ukusetshenziswa kwezilimi zasekhaya (izilimi zomdabu) ukufundisa kuletha umphumela omuhle ezikoleni?
7. Ngokwakho kanjalo nokadebona wakho ngabe izingane ziyakubona ukubaluleka kokugcinwa kwezilimi zomdabu noma cha? Ngicela usekele impendulo yakho.
8. Yini engenziwa ukuzikhombisa ukubaluleka kwezilimi zomdabu noma ikuphi isikole esesikwenzile ukuzikhombisa ukubaluleka kwezilimi zomdabu?

Le mibuzwana yenziwe ngenhloso yokuphendula umbuzongqangi wocwaningo wokuqala, nomi kanje:

1. Iyiphi indlela esetshenziswayo ukuqoka inqubomgomo yolimi ezikoleni ezise siyingeni iDilokong.

(I)INGXOXO NOTHISHANHLOKO WESIKOLE A

We were guided by the policies of the department and laws of the country. We made a proposal as the SGB and requested approval from the parents.

Okuveza ukuthi kulesi sikole ngenkathi kwenziwa inqubomgomo yolimi kwabe kulandelwa inqubomgomo yesifundazwe isuka kumnyango wezemfundo, izolekelela ukuba kwenziwe eyesikole ihambisane neyesifundazwe kanjalo nenkazwelonke. Kuyavela futhi ukuthi isigungu sesikole saba khona ekwenziweni kwenqubomgomo yesikole, kwathi seyenziwe yethulwa kubazali njengesicelo bakhomba ukuhambisana nayo.

Madima nabanye (2023:25) uphawula kanje ngokwenziwa kwenqubomgomo yolimi:

The School Governing Body's functions are outlined in the South African Schools Act of 1996. One of its functions is that SGBs are expected to determine the language policy of the school, within the framework laid down in Section 6 in the Constitution of the Republic of South Africa, Act 108 of 1996.

Okuveza ukuthi uthishanhloko nesigungu sesikole indlela ababenza ngayo inqubomgomo yesikole iyindlela okuyiyona ngokomthetho sisekelo, kumele isigungu sesikole sibekhona lapho kwenziwa khona inqubomgomo yolimi ngoba simele umphakathi omkhulu.

Sepedi home language, most of our learners' are speaking Sepedi at their homes.

Lapha uthishanhloko uveza ukuthi isiPedi ilona limi olufundwa esikoleni esigabeni solimi lwasekhaya. Isizathu esenza ukuthi isiPedi sifundwe esigabeni solimi lwasekhaya ukuthi izingane eziningi zesikole noma zomphakathi isikole esikuwo zikhuluma isiPedi emakhaya. UBeukes (2009:41) uphawula ukuthi ngonyaka we-2001 ngenyanga kaNtulikazi ithimba eliqokelwe ukwengamela inqubomgomo yolimi eNingizimu Afrika, lagququzela kakhulu ukufunda nokufundiswa ngolimi lwasekhaya kwezingane ezikoleni kanjalo nemfundo yobuliminingi ezikoleni.

No, because when we made it we were guided by the policy of department of education as indicated. The language policy of the school is also in the best interest of both school governing body and the community who approved it through them. Beside that I also do not see a problem with it, since it do cover the language needs of the community.

Lapha uchaza ukuthi ngenkathi benza inqubomgomo yolimi babelandela inqubomgomo yolimi yezemfundo njengomhlahlandlela wokwenza eyesikole.

It is the best because is able to cater for all learners, for example English as the language of learning and teaching covers all learners'.

Uveza ukuthi ukusebenzisa isiNgisi siyilungele inqubomgomo yesikole, ngokuba isiNgisi silungele bonke abafundi futhi siwulimi olubahlanganisa bonke, ngale kokucwaseka kwabo. UMariba (2020:16224) uphawula ukuthi isiNgisi ulimi olusabalele umhlaba wonke futhi olusetshenziswa emkhakheni eminingi yezempilo ezokusakaza, yezohwebo, yezemfundo kanjalo nakweze politiki njalo njalo. Lokhu kuveza ukuthi isiNgisi sinabo ubuhle njengolimi lokufunda kanjalo nokufundisa.

If the department could allow home languages to be used as languages of learning and teaching could also help.

Nokuveza ukuthi ukusetshenziswa kolimi lwasekhaya njengo lokufundisa kungeza noshintsho oluhle.

Yes, it could help in improving the result of learners' and also the result of the schools. Which can lead to more solid education improvement and language barrier problems amongst teachers' and learners'.

Ukusetshenziswa kolimi lwasekhaya uveza ukuthi kungadlala indima enkulu kakhulu ekuthuthukiseni imphumela yabafundi kanjalo neyezikole abakuzo.

No, they do not understand, learners do not take care of preserving the language. They can easily fail to pronounce some the terms of their home language. This indicating that they do not take it serious.

Uveza ukuthi ulimi lwasekhaya abafundi baluthathela phansi kuba lula ukuba bahlulwe ukuphimisa amagama amanye asolimini lwabo lasekhaya, nokuyizinkomba zokuthi abaluthathi njengo limi olusemqoka. UMadima (2023:28) uphawula ukuthi isigungu sesikole siqoka isiNgisi njengo limi lokufunda nokufundisa ngoba bekholelwa ukuthi ulimi lwasekhaya aluyifanele imfundo yezingane zabo, futhi bacabanga ukuthi ulimi lwasekhaya ngeke luzise ndawo.

The school has introduced debates in our assembly and classrooms. Learners' are also expected to practise readings and story telling. There are some various readings and readings competitions that our school is engaged with.

Lapha kuvela ukuthi esikoleni ikhona imizamo eyenziwa yisikole ukuqinisekisa ukuba kuthuthukiswe ulimi lwasekhaya esikoleni, kanjalo nokuba lunikwe amathuba alubeka ebalazweni njengezinye izilimi ezigunyazwa inqubomgomo yolimi yezemfundo kanjalo nekazwe lonke.

(II)INGXOXO NOTHISHANHLOKO WESIKOLE B

All learners shall be offered at least one approved home language as a subject in grade 1 and 2, from grade 3 onward all learners shall be offered language of learning and teaching and at least one additional approved language as a subject.

UMadima (2023:26) uveza ukuthi inqubomgomo yolimi kwezemfundo yonyaka wezi-2012, izeza ukuthi emabangeni aphansi kusuka ebangeni lokuqala kuya kwelesithathu izingane kufanele zifundiswe ngolimi lwasekhaya. Ukusuka ebangeni lesine kuyaphezulu sezingafunda ngolimi lokufunda nokufundisa bese kuba nolimi lokwengeza ngaphezulu okumele kube ngolunye lwezilimi ezisemthethweni ngokomthethosisekelo wezwe.

Sepedi is pointed as the home language for learners, the reason is Sepede is spoken by almost all the school learners at their home, since the school is around the Pedi community.

UKolobe & Matsoso (2020:348) ukufundiswa kwezingane ngolimi lwazo lwasekhaya kusiza ekutheni zisheshe ziqonde ulwazi olwethulwa kuzo kanjalo nokuthi zenze kahle ezifundweni zazo.

No, we do not have any challenges as we are working with it so i see no challenge with it.

Lokhu okuveza ukuthi inqubomgomo yesikole uthishanhloko uyayeseka futhi akaboni phutha ngayo.

Yes, we manage to obtain 80% average every year, indicating that the language policy it do work for the school and also the learners.

Lokhu kuveza ukuthi izingane ziphumelela kahle kakhulu uma zifundiswa ngolimi lwazo lwasekhaya.

The school create competitions in home languages, such as Spelling B and to promote the home language and also buy books which are written in home language encouraging learners to read home language books.

Inhloso enkulu yokusungulwa kwalemiqhudlwano ukwenzela ukuthuthukisa ulimi lwasekhaya, nokuzama ukuqinisekisa ukuthi luyangena ezinganeni futhi nazo ziyaluhlonipha njengezinye izilimi.

Yes, most it make most learners to manage in subject and perform better. This is because understanding what is taught in your language is simple to understand than something which is taught in a different language.

UMaliehe (2020:6) uveza ukuthi ukufundisa ngolimi lomdabu kuyayithuthukisa impumela yezingane, kanjalo kuyabasiza nothisha ngokwenza kubelula ukuchazela izingane lapho befundisa.

Yes, they understand the importance of keeping the home language. We always try to emphasis to them that this is not just a language but also their identity, roots, culture and so on. If they lose it that will mean they have lost themselves.

Okuveza ukuthi izingane ziyakuqonda ukubaluleka kolimi lwasekhaya kanjalo nokuthi lolu akusilo ulimi nje, kodwa futhi luhlobene nazo nomphakathi ngoba liwulimi oluhlobene nazo njengesizwe kanjalo namasiko azo ngakho kubalulekile ukuba ziluhakambise.

As from us the management and teachers we should fully respect and honour the home language accordingly, so that also the learners do the same as we do. Give it fair opportunities of being taught and also respecting it as any other subject.

Ukuhlonishwa kolimi lwasekhaya ngabaphathi besikole kanjalo nabafundisi kulakhela isithunzi kwenze nezingane zesikole zikubone ukubaluleka kwalo. Lokhu kwenza ziyeke nokubuka ulimi lwasekhaya njengolimi olungekho semqoka.

(III)INGXOXO NOTHISHANHLOKO WESIKOLE C

The criteria used to draw language policy of the school firstly we investigate through the use of learners enrolled at the school, the different languages they speak at home. Through the information gathered we managed to consult with the school governing body and some parents, educators to come up with the language policy which is in line with the language policy of the national department of education.

UBrenzinger (2017:44 no48) uveza ukuthi ukusungulwa kwenqubomgomo yezikole yolimi kufanele kulandelwe ekazwe lonke kanjalo neyesifundazwe. Uma kwenziwa eyesikole kufanele kuqinisekiswa ukuba izidingo zomphakathi ngolimi ziyafezeka nokwenza kube semqoka ukuthi ulimi olukhunywa kakhulu izingane zesikole emphakathini noma emakhaya luba yingxenye yezilimi zokufunda nokufundisa esikoleni.

The Sepedi is pointed as the home language of our school. The reason is that the higher percentage of learners' are Sepedi speakers and the surrounding village have Sepedi as their home language.

UMasala (2023:92) uveza ukuthi ukuhlela nokwenganyela kolimi emazingeni aphansi noma omphakathi kufanele kube sezandleni zomphakathi futhi kuqinisekise ukuba unikwa ithuba lokunakekela nokwengamela izidingo zawo zolimi. Ukuqokwa kwe siPedi njengo limi lwasekhaya kuqinisekisa khona ukuba umphakathi ulwengamele kahle ulimi lawo ezingeni lawo lokuhlela kanjalo nokwengamela ulimi.

Yes, new mines are established in the surrounding villages and people from other places are employed, speaking other languages of which their children are admitted at our school. This factor is starting to force us to add home languages spoken by other group of learners'.

Okuveza ukuthi ukuba khona kwamamayini kuholele ekutheni kube nabantu abangawona ama Pedi futhi abangakhulumi isiPedi, abafaka izingane zabo esikoleni. Lokhu osekufanele kulethe izinguquko kunqubomgomo yolimi yesikole ukuze zonke izingane zikwazi ukuthola imfundo ngolimi lwazo lwasekhaya.

No, the language of learning and teaching is English only. We wish that home languages should also be recommended as language of learning and teaching.

UMadima (2023:28) isigungu sesikole kuyavela ukuthi isiNgisi sisasiqoka njengolimi lokufundisa ngaphezu kwezilimi zomdabu ezikoleni. Lokhu kuveza ukuthi izilimi zomdabu azikangeni kahle kumalunga omphakathi nokwenza aqoke isiNgisi ngaphezu kwazo.

Multilingualism should be introduced at school. Consultation with parents should be done to assess their level of understanding multilingualism. Parents should also be made aware of the impact of the mines on the school language policy and this will open a room to review the school language policy.

Isikole kufanele sethule imfundo yobuliminingi ezikoleni, ukuzama ukuqinisekisa ukuthi zonke izidingo zolimi zomphakathi zinakekelwe futhi zibonelelwe ngokweqiniso. Kufanele sihlale phansi nabazali bezingane zesikole sihlale izinga lokuqonda kwabo imfundo yobuliminingi. Siphinde sibukisise ukuba bona bayaluqonda yini uguquko oluza nokubakhona kwamamayini eduze nesikole kwinqubomgomo yolimi yesikole.

Yes, it's difficult for children to understand new knowledge imported to them in a different language other than their home language. If the home languages are used as medium of instruction in teaching the results will improve at the school.

Yebo, ukufundisa ngolimi lwasekhaya ezikoleni kungayiletha imphumela emihle esikoleni. Lokhu kungoba izingane zithatha isikhathi eside ukuqonda ulwazi olwethulwa kuzo uma lwethulwa ngolimi okungelona olwazo lwasekhaya, ngakho uma zingafundiswa ngolimi lwasekhaya imphumela ingamihle ngoba zingasheshe zibambe.

Yes, both the home language and English as language of learning and teaching are practiced at school. This is observed when learners' are voluntary involving themselves in debates, speeches, and poems, and other language activities. They distinguish between home language and English by proper usage of terminologies and proper grammatically spoken languages.

Yebo, ulimi lwasekhaya isiPedi kanjalo nesiNgisi okuwulimi lokufunda kanjalo nokufundisa ziyasetshenziswa esikoleni. Izingane esikoleni ziyakuqonda ukubaluleka kwazo zombili lezi zilimi, lokhu kubonakala ngokuba nenasasa kanjalo nokuvuma ukuba ingxenye yezinkulumo mpikiswano, izinkondlo kanjalo neminye imsebenzi emaqondana nezilimi.

The school is giving all the learners chance to use their indigenous language especially during heritage day and other special days where each culture is displayed and poems in their indigenous language are rendered. Dramas and praises are performing in their indigenous languages.

Isikole siyaziyeke izingane zikhululeke ngaphakathi ekusebenziseni ulimi lwasekhaya, kanjalo noma kunemigubho esikoleni ziyaye zikhululwe ukuba zisebenzise ulimi ezizwa zikhululekile ukulusebenzisa kangaba zihaya inkondlo, ziyalingisa noma ziyacula njalo njalo.

(IV)INGXOXO NOTHISHANHLOKO WESIKOLE D

Parents agreed in a sitting with the present of the teachers and elected school governing body members on the language policy which the school is going to use.

Ingubomgomo yesikole iqokwa ngabazali kukhona othisha kanjalo namalungu akhethiwe esigungu sesikole, bayavumelana ngezilimi ezizoba yingxenye yenqubomgomo yolimi esikoleni.

Sepedi was selected as the home language of the school. It is used by most if not all families of the learners. This reason made the school governing body and the relevant stakeholders to agree on Sepedi becoming the home language for school learners'.

IsiPedi ilona limi olwaqokwa isigungu sesikole kanjalo neziphathimandla ezibandakanyekayo njengolimi lwasekhaya. Lokhu kungenxa yokuthi iningi uma kungesikho ukuthi yonke imndeni yezingane ezisesikoleni isebenzisa isiPedi njengolimi lwasekhaya.

No, because the learners need to know their origin and need also to know that the mother tongue language is important to them, so them being taught Sepedi as home language is good for them.

Kwinqubomgomo yolimi yesikole angiboni iphutha kuyo, ngesimo sokuthi izingane kumele zazi ukuthi ulimi lwebele lwazo lubalulekile. Ukufundiswa kwazo isiPedi esigabeni solimi lwasekhaya kuzilungele izingane zesikole.

Yes, it is. Simple because it address the gap Sepedi as our home language boost our school result by allowing teachers to explain some information using the language they know. We also have first additional language that is used globally English allowing learners to be taught in language of communication in South Africa. This make our school language policy to be the best.

Using home language for play in grade 8-9 improve learners performance in finding the meaning of the difficult words. Learners are also encourage to participate on cultural activities where by there are taught about language importance.

For the benefits of the learners some subjects yes. But for learners to complete in the higher education and workplace English need to be used.

To the majority yes, because the language boost their level of understanding when things are interpreted to their language. Meaning that, it becomes easy for the learners to learn easily when taught with their mother tongue.

Learners are always taught by the expert teachers and given more work to find things on their own, giving them a chance to find new information about their mother tongue.

5.2.2 INHLOLOLWAZI ESAKUHLELEKA (*SAMI- STRUCTURED INTERVIEW*)

Lapha umcwaningi uzokwethula ulwazi olutholakale ngezinhlolelwazi ezisakuhleleka ezibephakathi komcwaningi kanjalo nabahlanganyeli bocwaningo okunga malungu esigungu sesikole (*School Governing Body*) ezikoleni ezine. Umcwaningi uzokwethula ukuphawula kwamalungu esigungu sesikole, izinhlolelwazi ezisakuhleleka zenziwa ngenhloso yokuzama ukuphendula le mibuzwana. Le mibuzwana yabe ihlelwe kanje:

1. Imeleni inqubomgomo yolimi?
2. Ucabanga ukuthi inqubomgomo yolimi esikoleni ibalulekile yebo noma cha? Noma ngabe impendulo yakho uyebo noma ucha sekela impendulo yakho.
3. Ingabe inhloso yenqubomgomo yolimi yesikole iyafezeka yini ngokubona kwakho yebo noma cha? Sekela impendulo noma isinqumo sakho.
4. Kungabe kukhona umbono onawo ngokuthi inqubomgomo yolimi yesikole ingathuthukiswa kanjani?
5. Ngabe uyakubona ukubalulekwa kokufundiswa kwezilimi zomdabu ezikoleni? Ngicela usekele umbono wakho.
6. Ungabe akhona amaqhinga asetshenziswa isikole maqondana nokuthuthukisa izinga lolimi lo mdabu kanjalo nokukhombisa abafundi ukubaluleka kwalo?
7. Ingabe ucabanga ukuthi izingane zona ziyazigqaja yini ngolimi lwazo lomdabu noma cha? Ngicela usekele impendulo yakho.

Le mibuzwana yenziwe ngenhloso yokuphendula umbuzongqangi wocwaningo wesibili, nomi kanje:

1. Kungani kulandelwa indlela elandelwayo ukuqoka inqubomgomo yolimi ezikoleni ezikhethiwe esiyingeni iDilokong.

Isikole ngasinye mathathu amalungu esikole ayingxenye yesigungu sesikole abangabahlanganyeli bocwaningo, naphinde alekelela ekunikeni umcwaningi izimpendulo ayezidinga ngocwaningo.

**(I) IMNININGO YENHLOLOLWAZI ESAKUHLELEKA ISIKOLE
SOKUQALA**

(A) ILUNGA LESIGUNGU SESIKOLE LOKUQALA

The language that the school choose for learners to use as language of teaching and learning in our school refers to Sepedi as home language and English as firstr additional language. The language policy talk about language laws that parents and parents agree with as the one good for their children and cater for the community language needs.

UMaseko (2023:306) uphawula ukuthi ukwenganyelwa kolimi kuzo zonke izigaba zomphakathi, kungokuhlelwa ngaphansi kwezigaba ezintathu ezisebenzisanayo, umcwabango ngolimi (*language ideologies*), ukusetshenziswa kolimi (*language practices*) kanjalo nokwenganyelwa kolimi (*language management*).

Okuveza ukuthi kuzo zonke izigaba zomphakathi inqubomgomo yolimi iyahlelwa ngokwemicabango, nangokokwenziwa kolimi kanjalo nokwenganyelwa kwalo. Ukuhlelwa kwenqubomgomo yolimi yesikole kuyinto vele elingene isigungu sesikole, othishanhloko ngoba vele bangabanikazi bolimi esigabeni somphakathi. Laba ibona bantu abaqonda ngokuphelele izidingo zomphakathi ngokolimi.

Yes, it is important that the school have the language policy to prevent confusion and language conflict within the school. It also save the community parents from problems that migh arise from language problems from the school. So language policy guide the school on bases of which languages will be used as language of teaching and learning in the school and also which language will occupy the level of home language and which language will occupy the level of first additional language.

Inqubomgomo yolimi engahleliwe ezikoleni ingasusa ukukhuluma kanjalo nodlame, ngesizathu sokuthi kungenzeka inganakekeli izidingo zomphakathi ngokolimi. Okukanye icindezele izingane zamalunga athile omphakathi kanjalo nesikole angeke saba nolimi olufundwa esigabeni solimi lwasekhaya kanjalo nasesigabeni solimi lokuqala lokwengezwa. Lokhu okungenza kubenzima nokuthi isikole sisebenze ngalesi sizathu inqubomgomo yolimi ezikoleni ibalulekile ukugwema lezi zinkinga.

Yes, it is honoured/ valued. Because the teachers still followers the language policy as it was planned and agreed upon by the school management team and the school governing body, in making sure that all language needs are well catered for. If they were not taken care of the community would also have complained about such issue.

Inqubomgomo yolimi yesikole iyalandelwa ngokuba isigungu sesikole njengabantu abahlela ulimi nabalwengamele emazingeni esikole, njengabantu abamele umphakathi ngabe sebeyilungisile inkinga. Kanti futhi njengoba amalungelo okuhlelwa kolimi eyekelwa emphakathini esigabeni sokuhlelwa nokwenganyelwa kolimi emazingeni omphakathi kusuke kwenzelwa ukuba kuvikwe izinkinga ezingavela ngenxa yolimi ezikoleni.

Until this moment I find it okay, we have English as language of learning and teaching (medium of instruction) and Sepedi as home language. Sepedi is helping to bring confident to our children about our culture, root and identity.

UMaseko (2023:305) isifiso nenhloso enkulu yenqubomgomo kazwe lonke yezilimi, ukuqinisekisa ukuthi kulethwa ukulingana phakathi kwezilimi futhi ziphathwa ngendlela efanayo. Nokuyinto eyenzakalayo bese kuba ukuthi wona amalungu omphakathi ayihlela kanjani inqubomgomo yolimi ebambisene nothishomhkulu ezikoleni zomphakathi.

Yes, indigenous languages are very important. What make them to be this important is the fact that they are not just languages but our identity. So Sepedi being party of the school selected languages under school language policy it fair to us as the Pedi people. Sepedi is our indigenous language which our children must know and embrace to the next generations and generations to come.

UMadima (2023:26) inqubomgomo yolimi kwezemfundo yonyaka wezi-2012, iphoqa ukuaba eminyakeni yokuqala emithathu yokufunda, ingane ifundiswe ngolimi lwayo lwasekhaya. Lokhu okwakubekwa ngesizathu sokuqonda ukuthi izingane ulwazi zilwamukela ziphinde zilufonde kancono uma ziluthola ngolimi lwazo lwasekhaya. Ukufunda ulimi lokuqala lokwe ngezwa kanjalo nokushesha kwazo izingane ukuluqonda kuba lula uma zifundiswa lona ngolimi lwazo lwasekhaya.

The school did boost Sepedi status as the home language, because Sepedi occupies the position of home language as appointed by the school language policy. This alone counts, since it ensures the language maintenance for even future generation.

Ukufundiswa kweSipedi esigabeni solimi lwasekhaya kuvezwa ukuthi kuthathwa njengelinye lamagxathu elithathwe isikole ukuzama ukuthuthukisa izinga lolimi lwasekhaya.

Yes, our children are proud of using mother tongue or home language. This is due to the fact that they are able to read and write in Sepedi, they can also understand and interpret some information to Sepedi. This alone shows good understanding of the language and pride.

(B) ILUNGA LESIGUNGU SESIKOLE LESIBILI

Language policy refers to language laws within the school which is selected by school governing body with the assistance of principal and school management team. This language policy guide the school on basis of the languages that should be used as language of teaching and learning. The language policy should cater for the community language needs and make sure no problems arise due to language problems that may happen if the policy is not the in the school.

Nokuveza ukuthi inqubomgomo yolimi imithetho ebekelwe ukusebenza nokusetshenziswa kwezilimi endaweni ethile, lemithetho iveza amagunya olimi noma amalungelo olunawo kanjalo nokuthi aphelela kuphi.

Yes, the school language policy is important. It state the languages that are allowed in the school as the language of teaching and learning. It also clear indicate the position of languages as which one will be used as home language and which one will be used as first additional language of the school. In our school Sepedi is the learners' home language because is also their mother tangu and English is the first additional language. The reason for this language selection it is because Sepedi is spoken by most if not all people in the community and English is the medium of instruction and also of teaching in most school including ours.

Inqubomgomo yolimi ezikoleni ibaluleke kakhulu ngoba ifana nesisekelo sokuma kwezilimi esikoleni ukuvika izinkinga ezingasuka emphakathini nasesikoleni ngenxa yolimi. Inqubomgomo yolimi iphinde iveze izilimi ezizosetshenziswa yisikole kanjalo nokuthi zizosebenza kusiphi isigaba esolimi lwasekhaya noma olokuqala lokwengezwa. Lokhu okwenza kungabi nazinkinga ngaphakathi esikoleni ngoba uma kwenziwa inqubomgomo yolimi kuyaye kuqikelelwe kugwenywe izinkinga ezingahle noma ebezingahle zivele.

Yes, the school must select the language that learners' are familiar with and it will help learners' to improve their performance and also the school performance. Using the language that children understand as the language of teaching and learning will make our children understand and grasp information fast. In this case the language they understand is Sepedi since it also our mother tongue language.

UMadima (2023:31) uphawula kanje ngolimi lokufunda nokufundisa:

The SGB chairpersons also believe that learners my not get employment if they are not taught in English at school. They argued that their children

will never play a part in the economy of the country if they do not learn in English, which is a language of prestige. Most of them said they would rather have their children struggle in English rather than learn in their mother-tongue which will not benefit them anything.

Nokuveza ukuthi ulimi olusetshenziswa njengo lokufunda nokufundisa ezikoleni eziningi zesifundazwe, isiNgesi kodwa zibe zikhona izilimi zomdabu izingane eziziqonda kancono. Kulesi simo ilunga lesigungu sesikole libona izingane kumele zifunde isiPedi njengo limi lwazo ziphinde zifundiswe ngaso.

No, it is difficult for our learners' to understand them since they seems to not like them compare to English. Our home language as much as they are important but they have few opportunities of success and not muchly used while going forward with life in business zone.

UPosel & Casale (2011:444) uphawula kanje ukufakazela lokhu mayelana nokungalingani kwezilimi zomdabu nesiNgesi:

Provinces, school governing bodies, dominated by parents, have chosen English as the language of instruction from Grade 4, and some as early as Grade 1 (Heugh, 1999; Probyn et al., 2002; Probyn, 2009). English is perceived as an international language, spoken by the elite and the successful, while African languages are considered to be low in status, most useful in the private sphere of social and cultural interactions.

Nokuveza ukuthi izilimi zomdabu isekhona inkoleloze yokuthi izilimi zomdabu azibalulekile uma ziqhathaniswa nesiNgesi isekhona insila engakaphumi kubantu. Lokhu kwenza ukuthi izinga lolimi lomdabu noma uhulumeni ezigunyaze njengezise mthethweni kodwa zisabukeleka phansi.

Yes, the school is trying to implement the library for learners' to read and write indigenous language with hope that it will help them with to be more vocabulary in Sepedi. It will also make them develop love of reading books which in library will be provided in variety in order to give them options to choose from.

Ukwakhiwa komtapo wolwazi iyona ndlela isikole esisaqhamuke nayo ukuzama ukuthuthukisa ulimi lomdabu okuyiSipedi lapho izingane zizokwazi ukuthola khona izincwadi zaso ngokwahlukana kwazo, bese zona zizokhetha lezi ezizithokozelayo.

Learners' are not proud, because if they speak indigenous language (Sepedi) they think they are not smart and they are taken as unintelligent people. While speaking English they feel inetllegent which make them to prefer English more then Sepedi.

(C) ILUNGA LESIGUNGU SESIKOLE LESITHATHU

Language policy explain the language laws and languages that learners' should use around the school when communicating and also languages to be used by the school as languages of to be learned and to be used when teaching.

UBaldauf (1994:83) uchaza inqubomgomo yolimi njengento emele izinqumo ezenziwa maqondana nolimi, ngokomthetho iveza ukuthi iluphi ulimi oluzofundiswa luphinde lufundwe, ngobani kanjalo nangaziphi izinhloso ezizozuzwa ngalokho noma ngazizathu zini.

Yes, language policy is important. That why it is planned and managed because it provide guidaince to school teachers, about the community language needs. One the school level or community level parents select members to represent them as school governing bodies during the process of making language policy, so to make sure guaidiance about community language needs are accommodated.

UPosel & Casale (2011:444) uphawula ukuthi umthetho wzekole waseNingizimu Afrika wonyaka we-1996 wendlala ukwenganyelwa kolimi nemithetho yzo ngekwezigaba, lapho uhulumeni elwengamele esigabeni sezwe, kukhona abalwengamele esigabeni sesifundazwe ngokwezemfundo kuze kuba lwenganyelwa ezikoleni ngamalungu esigungu sesikole kuwo okukhona nabazali. Lapha isigungu sesikole sinegunya lokuqoka izilimi ezizosetshenziswa ukufundisa izingane zesikole esigabeni solimi lwasekhaya kanjalo nolimi lokufunda nokufundisa. Ukuhlelwa kolimi esigabeni sesikole kungokuphelele uma amalungu esigungu sesikole amele abazali ekhona ngenkathi yenziwa, ngokuba ngokomthetho sisekelo wezwe anelungelo lokuba ingxenye yokuhlelwa kanjalo nokwenganyelwa kolimi ezikoleni. Lokhu kungenxa yokuthi ibona abaqonda baphinde bazi izilimi ezibalulekile emphakathini kanjalo nezilungele izingane zabo.

Yes, it is served. Because leaerner' at school are offered lessons in the selected languages by the school language policy. Which only permits two languages to be used within the school Sepedi and English.

Izilimi lezi ezisuke ziqokwe ngokwenqubomgomo yolimi yizona okulindeleke ukuba ziqinisekise ukuxhumana phakathi kothisha nabafundi, kanjalo ziphinde zisetshenziselwe ukufundiswa nokuba zifundwe esikoleni.

The building of the library I hope that was the best improvement because learners' will be now exposed to different language books, which will assist them to improve their vocabulary. It also going to boost their confident about the language, with development of self identity pride. This is because it will make learners' enjoy both English and Sepedi.

Ukwesekeleka kwezilimi ngezinsizakusebenza kwethulwa njengesinye sezisombululo ezingaqinisekisa ukuhleleka kwenqubomgomo yesikole kanjalo nokwengameleka kwayo ngendlela enhle. Ngethemba lokuthi kuyokwenza izingane zikwazi ukufunda kahle lezi zilimi ziphinde ziziqonde nokuyinto eyophelelisa inqubomgomo yolimi kanjalo nezinhliso zayo ngokomphakathi nezidingozawo ngokolimi.

No, I do not see the reason for indigenous languages to be taught at school. This is because it create discrimination to other indigenous languages which are not party of the school language policy. This leading to them having no status in the school and also in the community, thus why we mostly support that our children to be taught in English because it fair to all our childrens.

UMariba (2020:16224- 16225) uveza ukuthi isiNgisi sithathwa njengolimi lomhlaba lungefane nezilimi zezwe, zesifunda kanjalo nezomphakathi. Lokhu okuvesa isiNgisi njengo limi olunezinga eliphezulu kanjalo nolungowawo wonke umuntu olungacwasi muntu. Kanti izilimi zezwe zibukeka zihlukanisa imiphakathi phakathi.

Other than the building of the library they is no other strategy that I can recognise. However, the school is not the place that I spend much time in. They might be strategies implemented by the school managers as solution to improve the learners' understanding of language. The school has helped our learners' with Sepedi and we still believe they will do beyond what they have done to improve the status of Sepedi as home language.

Isikole isona sikhungo esihlalele ukwakha umphakathi kanjalo nokuqinisekisa ukuba izimfuno nezifiso zomphakathi ngemfundo ziyabhekeleleka ngokuba zifezeke. Ukuqoka isiPedi esikole njengo limi lwasekhaya kunqubomgomo yolimi kwenza umphakathi, ulibone ushintsho ezinganeni zawo ekuqondeni ulimi nokwenza ubenethemba lokuthi lokhu kusazophinde kwenzeke isikole siphinde siphakamise izinga lolimi.

Learners' seems to be proud about using their home language Sepedi when they talk, because it indicate their identity and culture. However, code swiching when they speak does indicate that they can no longer use Sepedi fluently without using an English word within the sentence.

Ulimi lwasekhaya izingane ziyalukhuluma ngendlela futhi zinakho ukuzigqaja nokuzethemba ngokulisebenzisa, inkinga evelayo ukuthi abakwazi ukulikhuluma baqede umusho ngaphandle kokufaka igama lesiNgesi kuwo umusho. Lokhu okuveza ukuthi ulimi lwazo izingane ngeke alusacwebile ngendlela okulindeleke ukuba lucwebe ngayo lapho zilusebenzisa.

(II) IMNININGO YENHLOLOLWAZI ESAKUHFLELEKA ISIKOLE SESIBILI (A) ILUNGA LESIGUNGU SESIKOLE LOKUQALA

Language policy refers to laws that serve as school language discipline and dictate which languages are going to be used within the school. The languages to be used within the school are selected by the school governing body working closely with the school principal and provincial language laws.

UMaseko & Siziba (2023:305) ucaphuna umnyango wezamaciko namasiko lapho uphawula khona kanje ngenqubomgomo yolimi:

In line with the founding values and ideals of the South African Constitution, the language policy seeks to promote national unity within the country's linguistic and cultural diversity, to entrench democracy and foster the protection of language rights, to promote respect for, and tolerance towards linguistic and cultural diversity, to promote multilingualism, to contribute to the elaboration and modernisation of African languages and to promote national economic development broadly (Department of Arts and Culture, 2003)

Ukuqinisekisa lokhu inqubomgomo ivumeleke ukuba ibenezilimi ezimbili kuyaphezulu kuye ngezidingo zomphakathi maqondana nezilimi. Nokuphinde kuveze ukuthi inhloso enkulu yenqubomgomo yolimi ukunika umphakathi ithuba lokuba uzithuthukise wona ngokwezilimi kwezemfundo, ngokuba uzikhethela izilimi ezizosetshenziswa izingane zawo esikoleni. Ingakho amalungu esigungu sesikole amele umphakathi ebalulekile umakwenziwa inqubomgomo yolimi esikoleni.

Yes, the language policy is important. Language policy clear designate language position within the school from the people will and make sure that it uplift language status within the

community. So us as the Pedi people our language being party of the language policy, it elevate it status and also help us with making our children to use their home language both at home and at school.

Ukuhlelwa kwezinga lolimi kanjalo nokuqinisekiswa ukuthi izinga lezilimi zonke ezisemthethweni ngokwenqubomgomo kazwelonke liyalingana. Lokhu kwenziwa ngokunikwa kwezilimi zonke amathuba afanayo ezinhlakeni ezahlukene zezwe kubalwa nezemfundo, ukungena kweSepedi kunqubomgomo yolimi kuzosinika ithuba lokuba sihlonishwe naso futhi siphinde senze amalunga omphakathi aziqhenye ngaso. Inqubomgomo yolimi iphinde ilinganise izilimi ngokwezinga lazo ezweni.

The school language policy is served by the school. Reason being because our learners' receive education in the two selected languages by the school governing body, with the guidance of principal and the school management team. The involved stakeholders all have one goal which is to bring the best interest of learners' education through languages. So if they was any challenge problem with it was going to be outlined and dealt with early.

Abantu abaqoka inqubomgomo yolimi ikakhulukazi abazali njenga malungu esigungu sesikole nabaholi besikole, bebambisene bayaziqonda izindingo zomphakathi ngokolimi. Baphinde baqonde ukubaluleka kolimi lomdabu noma lwasekhaya okuyiSepedi.

For now I see no need for improvement of the language policy. Our current language policy for now is fair and good to our children and our community language needs. What is happening to our children to learn Sepedi as a language and have English as the medium of instruction to us it fine. The improvement needed now is of how we can assist the teachers who teach Sepedi with making sure our children give them the results they expect through them.

Lokhu okucacisa ngokusobala ukuthi amalunga omphakathi awanankinga ngokuma kwezilimi esikoleni lapho isiPedi asiqoka njengolimi lwasekhaya, kwase kuthi isiNgisi saba ulimi lokuqala lokwengezwa kanjalo nolimi lokufundisa. Umphakathi njengabantu okuyibona abenza inqubomgomo yolimi esikoleni lena bayibona izifeza zonke izindingo zomphakathi ngokolimi.

Yes, I do see the need for indigenous languages to be taught at school. Indigenous languages are not just languages, indigenous languages are us, our culture, our customs and our identity. So the system absorbing them and giving them status it help us to embrace and expose them to other people. If we say the education of our children should not include them, the

question is what will happen to them? Which languages are we going to go for after leaving our indigenous languages? So all this question they leave me or us with one option to embrace who we are and what we have our culture and our languages.

Ukunikwa kwabazali ilungelo lokuba bakhethe inqubomgomo yolimi elungele izingane zomphakathi, kanjalo nokuba baqinisekise ukuba ulimi olusetshenziswa amalunga omphakathi amaningi okuyiSipedi luba yingxenye yezemfundo nokuyilungelo labo. Leli lungelo elivezwa inqubomgomo yolimi eyenziwa ngonyaka we-1996 yaqala ukusebenza ngonyaka we-1997.

UMadima (2023:29) lapha ucaphuma umqulu i- *White paper* lapho iphawula khona kanje:

The White Paper on Education and Training 1995, also clarifies what is meant by the right to choose the kind of education they want for their children, which include among others, the choice of language, cultural or religious basis of the child's education, with due consideration for the rights of others. As such, the law considers the parent as the primary educator of the child, and thus, emphasizes the importance of the parents' role in school governance.

Lokhu okuveza ukuthi abazali banelungelo lokuba babhekelele izingane zabo ngokolimi kwezemfundo noma ngabe ulimi abaluqokayo luhlobene nabo ngokwenkolo, ngokosiko njalo njalo. Uma sebeluqokile kuyilungelo labo lelo okufanele lihlonishwe, kanjalo nolimi lwabo luyilungelo labo ukuphila kwalo, ukuthuthuka kwalo kanjalo nokuqinisekisa izinga lalo ezikoleni.

Yes, they school has the strategies applied for improvement of language status around the school. They have implemented assembly debates, public readings and spelling bees the list might go on and include other strategies which the school has in place i just mentioned few. The school now is now no longer convecting other subject teachers to teach Sepedi no they employ qualified Sepedi teachers well trained to teacher the language. Previously teachers were not employed for Sepedi as language because it was taken as the simple subject which can be taught by anyone.

Lokhu okuveza ukuthi kuqala ulimi isiPedi belubukeleke phansi ngendlela yokuthi ezikoleni othisha baso bebengaqashwa besivele sinikwe noma imuphi uthisha, ngoba kuthiwa silula. Le nkoleloze yenza uthisha angafundisi ngothando ulimi ngoba usuke elibukela phansi lokhu kugcine kungena nasezinganeni nazo ziba nesithombe esifanayo ngolimi.

I think yah, the learners' are proud of their home language. The learners' know the language but how to use it genuely no. They cannot make a sentence in Sepedi without putting an English word. Code switching is now becoming an issue to our learners' which i think can no longer be changed now this thing is within them.

Kuyacaca ukuthi ulimi nakuba izingane zikhombisa ukulithanda kanjalo nokuliqonda kodwa zikuthola kunzima ukulisebenzisa ngaphandle kokufaka amagama esiNgisi emushweni. Lokhu kuyinto ekhomba ukuthi isiphila kuzo izingane, uma izolungiswa isifuna kungenelele isikole kanjalo nabazali ekuqondiseni ulimi ezinganeni zabo ekhaya.

(B) ILUNGA LESIGUNGU SESIKOLE LESIBILI

The language policy refers to language which is said to be used by the school as a subject and also as language of teaching and learning. The language or languages to be used are selected by the school stakeholders working with us as the parents' representative school governing body. The languages are selected under guadience of the national languages policy and provincial languages policy. The indicated language policies guide us how to draft the school language policy and make sure we understand how to make the best language policy covering almost all the school language needs.

UMaseko & Siziba (2023:306) uphawula ukuthi ukuhlelwa kwenqubomgomo yolimi esigabeni somphakathi, noma samazinga aphantsi kuhle ukuba kulandelwe inqubomgomo yezwe kanjalo neyesifundazwe. Lokhu kuhlela kubalulekile ukuthi kube ukulandelwa kwenqubomgomo yolimi kazwelonke kanjalo neyesifundazwe, ngokuba uhulumeni uyena olawula ukuma kwemthetho yezwe kanjalo neyezilimi ebhekelela izakhamuzi ezingaphansi kwezwe. Nokuveza ukuthi amalunga ayehlangene ekwenzeni inqubomgomo yolimi ayewuqonda umsebenzi wawo.

The language policy of the school is important. The school language policy guide the school on languages that should be used within the school considering the community needs of languages. If the school has no language policy conflict would have started in our area because the community is dominated by Pedi speaking people, but now they are other tribes such as Swati speaking people. Who just relocated because of mines, yes they are few but if they was no language policy even then they would have fought for their learners to be taught in Seswati. However, because of language policy they have tolareted the school.

Ukwanda kwabantu bezinhlanga ezihlukene kulendawo kuletha inselelo entsha ezilimini emphakathini, nokwenza kucace ukuthi ukuba ayikho inqubomgomo yolimi umphakathi

ubungazithola unezinkinga ezibangwa ulimi esikoleni. Ukuba khona kwenqubomgomo yolimi lezo zinkinga kuyazigwema ngesizathu sokuthi ulimi olufundwa izingane kuphinde kufundiswe ngalo ngoluqokwe inqubomgomo yolimi eyalela isikole ngomthetho wezilimi.

The language of the school is served. The two languages selected by the language policy of the school are followed and used according to their designated positions where Sepedi is a home language and English is a medium of instruction. Our learners' have good performance in both languages Sepedi as their home language and English as the first additional language which is also the language of teaching and learning.

Ukuphakama kwemiphumela yezingane ezilimini zesikole ngokwenqubomgomo yolimi kukhomba ukuthi isalandelwa inqubomgomo yolimi, kanjalo nokuthi isikhathi esinikwa lezi zilimi sanele ekwenzeni ukuba izingane ziziqonde ngokwanele.

By my look of things i see the school doing well with it language policy. I see no space for improvement at the moment, but if they might be any positive changes done i would appreciate them knowing are for the best education of our childrens. The school management and teachers as the random care takers of the languages I support them.

Inqubomgomo yolimi kukhomba ukuba amalunga omphakathi ayingxenye yesigungu sesikole ayayeseka kanjalo nabantu abayengamele okungothisha, ngokuletha izinguquko lapho zidingeka khona. Amalungu esigungu sesikole akhomba ukungafuni ukuthi abona kuncono anike othisha ithuba lokuba basebenze ngokukhululeka ngale kokuba bebaphazamise ngokulokhu beveza imibono.

The indigenous languages are important, that make me to say the indigenous languages are important. My home language Sepedi is more than just a language, it also our identity the language that our children understand the most. We should respect and appreciate the opportunity of having the having our languages in the system of education because the previous generation fought for this. This are the only languages we have as our native language so having them in the system of education if for the best education of us, because it maintain our languages.

UGumbi (2014:177) uveza ukuthi uma wazisa izilimi zomdabu futhi ufuna zithuthuke, kufanele lusetshenziswe izizukulwane nezizukulwane, kufanele ukuba ulilwele ulimi njengama Bhunu kanjalo nesizwe samaNdiya. Lezi zinhlanga zaziwa zivuka ngokwazisa izilimi zazo kanjalo nokuthi bazilwela ukuba zibe semthethweni. Kanjalo nathi ukulwelwa

kwalezi zilimi ukuba zibe yingxenywe yezemfundo kukhomba ukuthi zisemqoka kuthina njengabanikazi bazo, kanti futhi lokhu kuyozigcina zikhona ezizukulwaneni ngezizukulwane eziyolandela.

Yes, there is a strategy that the school should use to boost the status of the language policy and make learners' understand their importance. The supply of more language material to assist the learners' to improve their performance, have more language competitions taking learners' to other schools. The competition should be through poems, grammar and novels or drama. This will make them invest sometime in languages and do their best to win the competition. When they pay more attention and investing time to languages this will make them go deep will learning the languages.

Imiqhudelwano ngenye yezindlela zokuthuthukiswa kolimi ngoba lokhu kuzokwenza izingane zizifundise zona ulimi ngale kokuzizwa ziphoqelekile ukuba zilufunde. Lokhu kunika izingane ithuba lokuthi zizitholele zona ukubaluleka kolimi, kanjalo nokuzinikela kulo nasekwenzeni iqiniso olimini ukuze kukhuphuke imiphumela yazo kwenzeka kalula uma kunjalo.

The learners' are proud of using their home language. They use this language even at home without them being forced to do so, this tell me that they love their home language. What can limit their understanding of language and love can be because of us as parents not teaching them the language at home.

(C)LUNGA LESIGUNGU SESIKOLE LESITHATHU

Language policy are the law made by the government to guide the language use within the country telling which languages to be formal used in education, politics, business sectors etc. These laws guide the provinces of how to make their own language policy, the something with local communities follow the some laws when they manage their own languages on their space. In this case we are talking about the school language policy, which guide the school about the laws of languages to be used within the school premises for formal education. The language to be used at school are selected by the school management team and the school governing body. The mention stakeholders of the school seat down and make the language policy which best suit the language needs of the school.

UMaseko & Siziba (2023:306) uveza ukuthi lokhu kuhlelwa kwenqubomgomo yolimi kuvuna amalunga omphakathi ekutheni akwazi ukuthuthukisa izilimi zawo kanjalo nokuhlelwa kolimi

okusuka phansi kuyephezulu (*bottom-up agency in language policy decisions*). Lokhu kuhlelwa kolimi kunika ithuba umphakathi ukuba uzengamelele wona ulimi lwawo kanjalo nokuthi uzihlelele ulimi. Amalunga esigungu sesikole kanjalo namalunga engamelele isikole eholwa nguthishanhloko aziqonda kancono izidingo zomphakathi ngokolimi kanjalo nobumqoka bemfundo yezingane zomphakathi ngokwezilimi.

Language policy is important because it set clear boundaries when it come to languages and language matters within the school. Language policy give the school laws to follow when it comes to languages to be used in the school for the education of the community childrens.

Inqubomgomo yolimi iyisilinganiso semithetho eyengamelele izilimi kanjalo nelawula ukusebenza kwazo esikoleni. Lokhu kusiza isikole ekutheni zikhokheleke noma zilawuleke olimini noma ezilimini ezisosetshenziswa ukwendlulisa ulwazi kubafundi, ngesizathu sokuba inqubomgomo yolimi ithulelwa khona lokho ezikoleni.

Yes, I can say the language policy of the school is served. I have noticed that even learners' who are not from Pedi famalies , coming from Swati famalies but learning Sepedi as a home language are doing good with on their result of the language and there are very fluent when they speak Sepedi. This indicate to me that the language policy of the school is served according.

Kuyavela ukuthi emphakathini isikole esikuwo kukhona nezingane ezivela emindenini yamaSwati lapho isiPedi kungelona ulimi lwasekhaya. Isimo noma sinjalo kodwa izingane zikhomba ukuphumelela ngamalengiso olimini isiPedi kanjalo nokulikhuluma kahle nangokuliqonda njengo limi lwazo lwasekhaya esikoleni. Lokhu kuwuphawu lokulandeleka kwenqubomgomo yolimi esikoleni.

Yes, the language policy of the school can be improved. It has come to the attention of the community that around they are new settles which now are party of the community in majority, the Swati speaking people. This making the community to consist of two tribes Pedi speaking people and Swati speaking people. So if the school language policy can have two languages at the level of home language Sepedi and Siswati that will even accommodate the Swati people. This is how i think the language policy can be improved.

Umphakathi isikole esikuwo kunezinhlanga ezimbili isizwe samaPedi kanjalo nesizwe samaSwati. Inqubomgomo yolimi esikoleni ngabe ithuthukisiwe uma ingenziwa ukuba ibesigabeni solimi lwasekhaya ifake isiPedi kanjalo neSiswati, lokhu kungabe ukunakekela

zombili izilimi zomdabu zomphakathi ngendlela ezifanele kanjalo nebhekelela isithunzi sezilimi zomdabu ngokwezinga nokuhlonishwa ezweni.

Yes, i do see the need of indigenous languages to be taught at school. I also do appreciate the fact that the government made them officially languages that is good for our native languages. The indigenous languages to us they are our indentity, the languages that we understand better than any other languages. Having our indigenous languages in schools that will improve our education and the result of our learners, especially since they have the opportunity to have some information explain to them in their home language Sepedi.

UGumbi (2014:183) uveza ukuthi ukufakwa kwezilimi zomdabu ukuba zifundwe kuphinde kufundiswe ngazo ezikoleni kuzothuthukisa imiphumela yabafundi neyesikole. Uqhuba aveze ukuthi ngeke kugcine lapho kodwa kuzonciphisa nengindezi ebhekene nabafundi bomdabu, yokufundiswa ngolimi abangaluqondi. Lokhu okuqinisekisa ukuthi izilimi zomdabu zibaluleke kakhulu kwezemfundo futhi zizoletha ushintsho oluhle kakhulu kumiphumela yezingane zesikole.

I think the best strategies of how to boost the status of indigenous languages, can come from teachers as deaily dealers with learners' and the language. But us as the parents can assist whereby they need our assistance, so to not intrude to their business, so far they have done a good job so i trust them.

Kuvela ngokusobala ukuthi umphakathi wenelisekile ngendlela othisha abengamele ngayo ulimi esikoleni, kanjalo nendlela abamisa ngayo isithunzi sezinga lolimi esikoleni.

Learners' I think they do not understand anything they are just learners' to them they is no difference between Sepedi and English. So I think us as parents we still has this job of making sure we teach our children the importance of our home language Sepedi. This will make them not to develop an understanding that Sepedi is not just a language but our identity. On this one the blame is on us as parents we still need to show our children that Sepedi is our identity as Pedi tribe.

**(III) IMNININGO YENHLOLOLWAZI ESAKUHLELEKA ISIKOLE
SESITHATHU**

(A) ILUNGA LESIGUNGU SESIKOLE LOKUQALA

Language policy means to say that a child should be taught by the language selected by the school, and that language should include the one that learners' understand. Language policy also is meant to guide and make sure that there is a structure which is followed to guide the use of language within the school.

Kuyaqama ukuthi ngokwamanye amalungu esigungu sesikole noma umphakathi ukubona kubalulekile ukuba uma kwenziwa inqubomgomo yolimi, kubalulekile ukuba ezilimini ezikhethwayo ukaba zibe yingxenye yenqubomgomo yolimi lube khona eziluoqondayo izingane zesikole. Imvamisa ulimi eziluoqonda kancono ulimi lwazo lwasekhaya, kulesi sigaba isiPedi ilona limi izingane eziluoqondayo nezilusebenzisa emakhaya.

The school language policy is important. The work of the language policy is to planning and managing the languages in the school. If the language policy is not there, the languages around the school will not be planned and managed formal, because they will be no criteria and laws for languages usage around the school.

Inqubomgomo yolimi esikoleni, inhloso enkulu yayo ukuqinisekisa ukuhlelwa kanjalo nokwenganyelwa kolimi ezikoleni. Ukungabibikho kwayo kungaholela ekutheni kungabi nakuhleleka kanjalo nokwengameleka kolimi ngendlela efanele ezikoleni. Lokhu okungaholela ekutheni kube nokucwaseka kwezinye zezilimi noma kungabi nokunakekeleka kwezidingo zomphakathi ngokwezilimi, kugcine ngokususa izingxushungxushu emphakathini.

UGumbi (2014:178) uphawula kanje ngomthethosisekelo kanjalo nenqubomgomo yolimi:

Uma siqhathanisa uMthethosisekelo kanye nenqubomgomo yolimi siyathola ukuthi kunobuhlobo obunzulu phakathi kwalabo somqulu. Lokhu sikubona uma lezi zinhloko zombili zigcizelela ukugcinwa nokulandelwa kwazo ngenhloso yokuthi kwakhiwe kabusha isizwe kanye nobumbano.

Okugcizelela khona ukuthi ukungabibikho kwenqubomgomo yolimi kanjalo nokungahlonishwa kwayo kungenza kungabi nobumbano emphakathini. Ngale kokungabi bikho kobumbano kungaba ukuphulwa komthetho ukuba izikole zingabi nanqubomgomo yolimi ekubeni umthethosisekelo ukhipha umyalelo wokuba emazingeni ezifunda nawomphakathi akubekhona inqubomgomo yolimi elandelwayo.

The language policy of the school is served, because the languages used in the school curriculum as subject of learning and teaching are the one which we selected by us as the school governing body. Since it was introduced to the school we have never had a challenge or the problem with it either from the school or community.

Inqubomgomo yolimi kuyavela ukuthi iyalandelwa ngendlela eyayiqokwe ngayo kanti futhi amalunga esigungu sesikole noma umphakathi usajabule ngendlela isikole esengamele ngayo izilimi.

The language policy the school according to me is still fine they way it is. If we might bring any changes to it we will confuse even teachers and it will take time for our kids to adjust to it. The teachers also has not yet complained about it meaning the needs of the school based on languages are still catered.

Ukuneliseka kwamalungu esigungu sesikole noma omphakathi ngenqubomgomo yolimi kuyinto ekhomba ukuthi ulimi lusahleleke lwaphinde lwengameleka kahle emazingeni aphantsi. Ngesimo sokuthi laba ngabantu abanikwe amagunya okuba bahlele baphinde bengamele ulimi esigabeni somphakathi ezikoleni. Ukuqinisekisa ukuthi izidingo zabo ngolimi ezinganeni zabo ngokwemfundo ziyanakekeleka.

Yes, the indigenous languages are important. So that our children know and understand, so that they also can pass them to their childrens and grandchildren. This leading to our language maintainance and it being passed from one generation to another until god comes back. Native languages it what our learners' know and understand better so through them their result and understanding of content subject can be improved.

UGumbi (2014:178) ukuhlonishwa kwezilimi zabantu bomdabu, umlando kanye namasiko abo kubalulekile. Ngoba uhulumeni wombuso wobandlululo ubuzama ukuqeda ngazo kwaholela ekutheni zicindezeleke ezindaweni eziningi zingasetshenziswa. Nokuyinto lena eyabagqilaza kakhulu abantu bohlanga ngaleso sikhathi ikakhulukazi izingane zabo ezazifundiswa ngesiNgesi kanjalo nesiBhunu okwabe kuyizilimi ababengaziqondi zombili. Ngakho ukuba khona kwezilimi zomdabu emfundweni kuzoyifukula imfundo yezingane zabomdabu ezikoleni.

Learners' are proud of their home language Sepedi. This is because Sepedi is the language which is used to nurture them and also their identity. The learners' even if you find them around

the school yard when there are alone they use Sepedi to communicate with one another. The only issue is code switching but them there are proud of using their home language.

Abafundi bakhomba ukukuthakasela ukusebenzisa ulimi lwabo lwasekhaya isiPedi, inkinga ekhona ukuthi uma besikhuluma amagama esiNgisi ayavela emshweni noma enkulumeni yabo (*code switching*).

(B) ILUNGA LESIGUNGU SESIKOLE LESIBILI

Language policy refers to languages that are selected by the school to use as languages of teaching and learning. It further refer to that a learner should be taught by the language that a learner understand. To always the learner to answer questions open.

UGumbi (2017:7) kuyavela ukuthi othisha bohlanga kanjalo nezingane zesikole, ukuthi banenkinga nesiNgisi ezikoleni. Lokhu kwenza nothisha bengakwazi ukwethula kahle izifunjwana ngoba ulimi okulindeleke ukuba bafundise ngalo abaluoqondi kahle ngokwanele. Lento ihamba ize ithinte nezingane zesikole yenze imiphumela yazo ingabi ngejabulisa ngokwanele kwezinye izindawo ngoba izingane zifundiswa ngolimi ezingaluoqondi. Kulesi simo isiPedi ilona limi lwezingane lwasekhaya kodwa azifundiswa ngalo zifundiswa ngesiNgisi.

The language policy of the school is important. If the school cannot have the language policy, it would be difficult for that to work, and the school will lack guidance. Then members of the community will then have a right to come and question the school on the usage of languages to teach and learn, who selected the languages, when, why did that person select those languages.

Inqubomgomo yolimi ibalulekile, ngoba ngaphandle kwayo isikole ngeke sakwazi ukusebenza. Ngesizathu sokuthi uma singaqala sisebenze ngaphandle kwenqubomgomo yolimi kungane mbuzo engasusa izingxushungxushu emphakathini. Kubuzwa ukuthi lezi zilimi ezisetshenziselwa ukufunda nokufundisa zisetshenziswa ngaliphi? Kungani lezi ezinye izilimi zingasetshenziswa zona? Le mbuzo engeke yaphenduleka kalula, nokungenza wonke umuntu afune ingane yakhe ifundiswe ngolimi yena aluthandayo.

Yes, the language of the school is served. Learners' at the school are taught using the language policy selected by the school stakeholder. The languages i am referring to is Sepedi as the home language and English as the language of learning and teaching of the school. So that why I confident say that the purpose of the school language policy is served.

Ukufunda kwezingane zesikole isiPedi njengolimi lwasekhaya bese zifundiswa ngesiNgisi ziphinde zifunde isiNgisi njengo limi lokuqala lokwengezwa, kukhomba khona ukuthi inqubomgomo yolimi nenhloso yayo iyafezeka. Ngesimo sokuthi inhloso enkulu ukuba kuhlonishwe izilimi zomphakathi kanjalo nezinqumo zawo ekuqokeni izilimi ezilungele imfundo yezingane zawo.

Yes, they way i think it can be improved. By making sure that even other indigenous languages that are party of the community languages become party of the school language policy at the level of home languages. This will make sure that even learners' who does not Speak Sepedi at home has an opportunity to even enjoy their languages at school through formal education.

UMaseko & Siziba (2023:305) uphawula kanje ngokubaluleka nezinhloso zenqubomgomo yolimi:

In line with the founding values and ideals of the South African Constitution, the language policy seeks to promote national unity within the country's linguistic and cultural diversity, to entrench democracy and foster the protection of language rights, to promote respect for, and tolerance towards linguistic and cultural diversity, to promote multilingualism, to contribute to the elaboration and modernisation of African languages and to promote national economic development broadly (Department of Arts and Culture, 2003).

Nokuveza ukuthi enye yezinhloso zenqubomgomo yolimi ukuqinisekisa amalungelo ezilimi kanjalo nokubekezelelana ngokuhlukana ngokwamasiko nobuhlanga. Ngalendlela ukufakwa kwezinye zezilimi zomdabu esikoleni kunqubomgomo yolimi kungaba ukuqinisekisa ukubekezelelana ngokokuhlukanga ngokwamasiko, ngokwezilimi kanjalo nokuqinisekisa ukuvikeleka kwamalungelo azo zonke izilimi ezisemthethweni ngokomthethosisekelo wezwe.

Yes, I do see the importance of indigenous languages to be taught at school and also to be used as language of teaching. So that in schools each and every learner can quickly understand information and also to have fully understanding of their home languages. In this case the language that they should is important is isiPedi since it is our home language. So our learners learning it at school give them more opportunity to understand the language beyond because they use it both now at school and at home. Since this is the language they understand the most it also help them to learn fast if things are explain in Sepedi.

UMadima nabanye (2024:2) baphawula kanje ngezilimi zomdabu:

The democratic South African government made efforts to preserve and promote Indigenous African languages. This includes initiatives such as teaching Indigenous African languages in schools, translating important government documents, and promoting language diversity in media and other domains.

Kuyaqapheleka ukuthi kubaluleke kakhulu ukuba kuvikelwe izilimi zomdabu, njengezilimi ezazicindezelwe ngaphambilini ngaphansi kombuso wobandlululo. Ukuqikelela ukuvikeleka kanjalo nokuthuthukiswa kwazo kubalwa nokuba zifakwe kwezemfundo njengezilimi zokufunda nokufundisa, kube nemqulu kahulumeni ebhalwe ngazo, ukugququzelwa kobuliminingi kwezokuxhumana kanjalo nakweminye imikhakha engakwazi ukuqinisekisa izinga lezilimi zomdabu nokuhlonishwa kwazo.

Yes, there are strategies implemented by the school to boost indigenous language status. The strategies include giving learners lot of work based on their home language which is Sepedi. This keep them busy with the language working out strategies of understanding their work and mastering the language it self. This also help them to understand how to answer the question during the exam.

Kuyagququzelwa ukuba abafundisi bezilimi banike abafundi umsebenzi omningi, ngenhloso yokuba bathole isikhathi esiningi befunda lona ulimi ukuze baluqonde kancono. Luningi ulwazi ngalendlela abazitholela bona bebodwa olushintsha indlela ababuka ngayo ulimi. Lesi senzo siyinto enhle kakhulu ezilimini zomdabu nasekuzameni ukuzithuthukisa.

Yes, I think the learners' are proud of using their home languages which is Sepedi. During the time of teaching and examining learners, learners answer question with understanding and they way they are expected. Example they can read Sepedi, they can write in Sepedi and answer question with understanding. This indicate confident and being proud of the language. Even when they are alone in the school communicating they used their home language Sepedi.

(C)ILUNGA LESIGUNGU SESIKOLE LESITHATHU

The language policy means that learners should be taught in the language that they understand to that they can understand. The language that we refer to is the one selected by the school governing body and school management team. This language policy consist of two languages

Sepedi and English, where Sepedi is the home language and English is the first additional language and medium of instruction.

UGumbi (2017:3) uveza ukuthi inqubomgomo yolimi kwezemfundo yonyaka we-1997, ikubeka kucace ukuthi eNingizimu Afrika entsha yonke ingane inelungelo lokufunda nanoma ingaluphi ulimi elukhethayo kulezi ezigunyazwe umthethosisekelo wezwe. Kulezi izilimi zomdabu kuyagcizelelwa ukuba nazo zinelungelo lokuba zibe yingxenye yezemfundo nazo zibe ngezokufunda nokufundisa. Inqubomgomo yolimi yonyaka we-1997 iphinde ikuveze ukuthi izilimi zomdabu azisetshenziswe esigabeni solimi lwasekhaya ezikoleni.

Yes, the school language policy is important. If the school cannot have the language policy, it cannot operate properly. This can also lead to problems within the community and the school through languages. Lack of proper structure for language usage will have people fighting which language is going to be used for learning and also for teaching as a medium of instruction.

Ukuswelakala kwenqubomgomo yolimi kungakhomba ukuthi isikole asinalo ithuluzi lokuxhumana okungulimi, uma lungekho-ke akukho okungenzeka esikoleni okuqondene nokufunda nokufundisa ngoba konke kuncike olimini.

The purpose of the language policy is served. This is because the school follows exactly the languages policy which was selected and accepted by the school stakeholders. Sepedi is taught as the school home language and English as the first additional language. These languages are the one indeed employed by the school language policy.

Inqubomgomo yolimi iyalandelwa ngesimo sokuthi amalungu esigungu sesikole akhomba ukujabula ngendlela okwengamelwe ngayo izilimi esikoleni. Izilimi esikhuluma ngazo ngokwenqubomgomo yolimi yesikole isiPedi esigabeni solimi lwasekhaya kanjalo nesiNgisi esigabeni solimi lokuqala lokwengezwa nelokufundisa.

Yes, the language policy of the school can be improved. I think by making sure that the language policy of the school, accommodate all indigenous languages used in the community. Allowing all learners' to learn their native languages in the school curriculum on the level of home languages.

Ukwamukelwa kwalezi ezinye izilimi zomdabu esikoleni kuzogqugquzela imfundo yobuliminingi (*multilingualism education*) kwenze inqubomgomo yolimi yesikole isuke ekubeni bulimimbili (*bilingualism education*). Kuphinde kuqinisekise namalungelo azozonke izilimi zomdabu ezikhona emphakathini ukuthi anakekelwe. UMasala (2023:95)

ukuphakanyiswa nokugqugquzelwa kobuliminingi (*maltilingualism*) kuzosisa ekususeni izingane zolimi kuphinde kuqinisekise ukuthuthukiswa kwezilimi zomdabu esigabeni solimi lwasekhaya, ngenkathi zisizwa ekufundeni ulimi lokuqala lokwengezwa.

Yes, it is important that the indigenous languages are taught at school and also used as languages of teaching. Indigenous languages in teaching help learners' to understand and grasp information fast. This making it even easy for both teachers' and learners' to enjoy the lesson and move at the same pace. The usage of indigenous languages in schools also ensure the language survival through generations and generations.

Izilimi zomdabu zibaluleke kakhulu ikakhulukazi ukuba zifundwe kuphindwe kufundiswe ngazo njenge zilimi zokuqala izingane ezifunda ngazo ukukhuluma emakhaya. Lezi izilimi ulimi lokuqala lokwengezwa isisekelo salo esakhelwa phezu kwazo. Lokhu okuveza ukuthi lezi zilimi izingane zesikole ziziqonda kancono kanjalo nolwazi olwethulwe ngazo zisheshe zilugonde.

Yes, the school support indigenous languages and make learners to understand and respect them. Sepedi teachers give learners lot of work which give them much time to utilise their mother tongue. Sepedi language help learners' to understand even other subject with and make them to understand and answer questions asked properly.

Isikole sizama ukuthuthukisa izingane lolimi lwasekhaya kanjalo nokwenza izingane zibone ukubaluleka kolimi ngokuzinika ngokugqugquzela othisha ukuba bazinike umsebenzi omningi walo ulimi lwasekhaya. Ukuchitha kwazo isikhathi olimini lwasekhaya kuzinika nethuba lokuba kweluleke ukuqonda kwazo ulimi kuphinde kwande nohlu lwamagama ezilaziyo ngolimi lwasekhaya.

Learners' are proud of using their home language Sepedi. This learners' speak Sepedi during their break time around the school when they are not forced to use Sepedi. In class when the learners are assessed they write and answer the question very well. In this way I think the learners' are proud and confident about using Sepedi.

Ngalendlela kukhomba ukuthi indlela izingane eziziphatha kanjalo nezenza ngayo uma kuziwa olimini lwazo lwasekhaya ikhomba ukuthi ziyaluthanda futhi ziyazigqaja ngalo.

(IV) IMNININGO YENHLOLOLWAZI ESAKUHLELEKA ISIKOLE SESINE

(A) ILUNGA LESIGUNGU SESIKOLE LOKUQALA

Language policy talks about different ideas that include the following and others: rules, ways and regularity, that make education flow accordingly or the languages that will be used in the school for teaching.

UBaldauf (1994:83) uveza ukuthi inqubomgomo yolimi imele izinqumo ezenziwa, ngenkathi kwenziwa inqubomgomo yolimi. Lezi zinqumo zichaza ukuthi iluphi ulimi oluzofundiswa, kanjalo nokuzofundwa ngalo, ubani ozofundiswa noma ozofunda ngalolo limi ukuze kuzuzwe ziphi izinhloso.

The language policy is important. It served as language guidance within the school. The language policy clearly states which language will be used for teaching and learning and also which one will be used as home language. This further prevents conflict which might have started if the language policy was not there.

Inqubomgomo yolimi iyafana nomgogodla owengamele ukwethulwa noma ukwendluliswa kolwazi kusuka kothisha kuya ezinganeni. Ngaleyo ndlela inqubomgomo yolimi imisa wona lo mgogodla omisa ukusetshenziswa kwezilimi esikoleni ukwethula ulwazi kubafundi kanjalo nokuxhumana.

Yes, the school language policy is served. The reason teachers when teaching use the selected languages for teaching and learning according to their given positions. In this nature the school does respect language policy as selected.

Inqubomgomo yesikole iyalandelwa ngokuba izilimi ezengamele ukufunda nokufundisa esikoleni yizo lezi ezishicilelwe kunqubomgomo yesikole eqokiwe.

Yes, the educators, principal and School governing body must come up with a way to facilitate the procedure to implement language policy. To choosing which subject will be used by learners' they are at school. It should not be the principal, school management team and school governing body which are involved in making language policy.

Ukuba kubandakanyeke kothisha ekwenziweni kwenqubomgomo yolimi kungenza inqubomgomo yesikole ibe ngeyenza ukufunda nokufundisa kube lula kakhulu. Othisha ibona bantu abasebenza kakhulu ngezingane nabazi kancono ukuthi izingane zizwa kancono uma zifundiswa noma zichazelwa ngaluphi ulimi.

I do see the importance of indigenous languages to be taught at school. It is a rightful way for learners' to use their mother tongue because it is the language they know the most, and also which is used by most of them both at school and at home. The learners' we talk about most of them use Sepedi as their home language so they deserve to use it in education for the benefit of the learners'.

UMasala (2023:94) uveza ukuthi kuyilungelo labantu baseNingizimu Afrika ukuba basebenzise izilimi zabo zomdabu emphakathini, kwezemfundo, kwezempilo, emzini yabo, ukwenza ubuciko nakweminye imikhakha lapho befisa khona. Nokuyinto enhle kubo ukuba bakwazi ukuthuthukisa izilimi zabo nokuzipha isithunzi esizifanele ngokwezinga.

Yes, sometimes the school conduct cultural events to encourage learners' to speak and provide speeches utilising their mother tongue. This make learners' to be happy about this. An example of the cultural event include heritage day which in September the school support and encourage learners to celebrate their culture and language (Sepedi).

Isikole siyayenza imigidi kanjalo nemigubho ehambisana nokugququzela ukusetshenziswa kolimi lomdabu kusetshenziswa lona ulimi lo mdabu. Isibonelo sale migubho kubalwa umcimbi wenyanga kaMandulo okungeyo kugubha amasiko isikole siyaweseka lo mcimbi siphinde sivumele izingane ukuba ziqhakambise usiko kanjalo nolimi lwazo.

No, it is not like that sometimes when learners speak they use words from other languages and they are sometimes told that using Sepedi indicate low standard of intelligent.

(B) ILUNGA LESIGUNGU SESIKOLE LESIBILI

It is the policy designed by department of education to guide on languages to be used in the school for good communication and also teaching and learning. The policy is also passed to school as guidance to help them make their own language policy.

UBeukes (2009:40) uphawula kanje nje ngenqubomgomo yolimi kanjalo nokuhlelwa kwayo:

The policy targets all government structures (national, provincial and local) and institutions exercising public power, as well as the national and nine provincial legislatures (where regional circumstances determine the configuration of languages used).

Nokugcizelela ukuthi ukuhlelwa kolimi kuhlukene izigaba ezintathu ngesika hulumeni kazwe lonke, izifundazwe, kanjalo nemiphakathi kubalwa nezikole emazingeni omphakathi.

Yes, the language policy of the school is important. It bring the use of single and common language which help in handling diverse learners' and accommodate multicultural clearners. The guidaince offered by the language policy to the school is very important, it clear state which language is going to occupy the position of home language and which language is going to occupy the position of first additional language. Without this guadiance teachers and the school will have language problem, ending up disturbing teaching and learning process.

Inqubomgomo yolimi yenza isikole siholeke kahle ngokwemithetho emiselwe izilimi esikoleni kanjalo nongokusetshenziswa kwazo, nokuyinto engeke yabakhona uma kungekho inqubomgomo yolimi esikoleni. Nengaholela ekutheni kube nenkinga yokuxhumana ngesimo sokuthi nothisha bangafundisa nanoma ngaluphi ulimi, angasolwa ngoba ingekho imthetho yolimi esikoleni eba ngaphansi kwenqubomgomo yolimi.

No, the language policy of the school in not served. Learners' prefer to use their mother tongue whereas the medium of instruction is English language. This indicate the conflict of interest between the language policy and the learners'. The selected language as the meduim of instruction learners' does not understand it they understand Sepedi. Hence i say the language policy of the school is not serve teachers now are forced by the situation do deliver most of their lessons in Sepedi.

Kuyavela ukuthi izingane azikalitholi ithuba lokuba zithole imfundo ngolimi ezilquondayo nezilwazi kancono okuyiSepedi nokuwu limi lwazo lwasekhaya.

No, I do not have any suggestion.

Yes, it help earners' to understand their on culture and preserve the language to for future generation.

Ukufundwa kolimi lo mdabu ezikoleni kusiza izingane ukuba ziqonde imvelaphi yazo kuphinde kuqinisekise ukulondeka kolimi luze lundlulele kuzizukulwane ngezizukulwane.

No, the school focus is to improve the medium of instruction only which is used to facilitate learning and teaching. The language that the focus is on is English as the first additional language which is also the language of teaching and learning.

UMariba (2020:16224) ukuveza ngokusobala ukuthi esifundazweni iLimpopo isiNgisi sisazishaya amakhanda izilimi zomdabu okuyisiPedi, isiXitsonga kanjalo nesiTshivenda.

Nokuwuphawu lokuthi izilimi zomdabu kulesi sifundazwe ngokwezinga lolimi azikakhululeki ngokuphelele.

They are not proud. They believe it is not going to benefit them, English is considered to be something that is really important.

(C)ILUNGA LESIGUNGU SESIKOLE LESIBILI

Language policy refer to language policies to be followed in the school concerning school langue use.

Inqubomgomo yolimi iyiliqoqo lemithetho eshicilelwe kosomqulu maqondana nemithetho yokusetshenziswa kolimi kanjalo nokwenganyelwa kwalo emikhakheni eyahlukene. Kulesi sigaba sibheka ukusetshenziswa kwezilimi ezikoleni ngaphansi kwenqubomgomo yolimi njengemthetho eyengamele izilimi.

Yes, the school language policy is important. It is important for communication and also for identifying languages to be used at school for teaching and learning followed by the position of home language and first additional language.

Nokuveza ukuthi inqubomgomo yolimi iwuhlelo lwemithetho yolimi ezosebenza ukwengamela izilimi emagcekeni esikole ukuze kuqhutshwe ukuxhumana kanjalo nokufunda nokufundisa.

The purpose of the school language policy is served. Because English was selected to be part of the language policy to bring communication between learners' speaking different languages from their homes. As the school should be the common place whereby the learners have common language which is English and they can communicate using it.

Ukuxhumana kubaluleke kakhulu ikakhulukazi uma kuhlange abantu abakhuluma izilimi ezahlukene, ukuba khona kolimi oluphakathi nendawo oluxhumanisa laba bantu ukuze bezwane ngenkulumo baphinde basebenzisane. Lapha isiNgisi sivezwe njengalo ulimi lokuxhumana olukhulunywa yibo bonke abantu.

Yes, in teaching and learning we must use one language language under the school language policy. It should not be two languages, if one language is used everyone will be forced to use the same language.

Ukuqokwa kolimi olulodwa ngaphansi kwenqubomgomo yolimi njengolimi lokufunda nakufundisa, kukhonjwa njenge sisombululo esingenza abantu baphoqelege ekutheni bazi lolo

limi oluzobe lusemandleni. Lokhu okungeke kube iqiniso kwezinye izilimi ezizobe zingeyona ingxenye yenqubomgomo yolimi.

Yes, I do see the importance of indigenous languages to be taught at school. It is very important to be taught in you own language. It helps learners' to know their cultural activities and be familiar to what is expected through their own language. It also give the advantage to learners' by using their home language both at school and at home.

Ukufundiswa kwezilimi zomdabu ezikoleni kubaluleke kakhulu ngesizathu sokuthi kugcina izingane zisebenzisa ulimi lwazo lwasekhaya esikoleni kanjalo nasekhaya. Kwenza ulimi lwazo izingane luhlale lusemqondweni nokuyinto engathuthukisa izinga lolimi kanjalo nendlela izingane ezibuka ngayo ulimi.

No, our school has no strategy of developing indigenous languages. The strategies has not been introduced to assist indigenous languages, maybe they are still going to be introduced.

Kuyavela ukuthi isikole awekho amaqhinga okwamanje ebesisawasebenzisa ukuthi sizame ukwelekelela izilimi zomdabu zibuyelwe isithunzi nesasakubantu. Nokuyinto okufanele isukunyelwe isikole ukuqinisekisa ukuthi ulimi lomdabu luthola konke ukwesekwa elikudingayo njengoba luwulimi oluke lwacindezeleka ngaphambilini, ngaphansi kombuso kahulumeni wobandlululo.

Yes, learners' are proud of using their home language. They are able to understand themselves better when they communicate alone and enjoy their subjects using their mother tongue. The home language help them to know what is required from the paper.

5.2.3 UHLU LWEMIBUZO

Lapha umcwaningi uzokwethula ulwazi olutholakale uhlu lwemibuzo ebiphakathi komcwaningi kanjalo nabahlanganyeli bocwaningo okungabeluleki bothisha (*subject advisor*) olimini lwasekhaya abane. Umcwaningi uzokwethula ukuphawula kwabeluleki bothisha, uhlu lwemibuzo ezokw enziwa ngenhloso yokuzama ukuphendula le minuzwana. Le mibuzwana yabe ihlelwe kanje:

1. Ingabe inqubomgomo yolimi inabo yini ubulungiswa olimini lwasekhaya ongumhloli kulo?
2. Yini eyenza ucabange ukuthi iyabenza noma ayibenzi ubulungiswa ususela kukadekubona wakho njengo thisha, uqhathanisa namanje ngoba usungumhloli.

3. Ngabe lukhona uguquko oluhle ongathi izikole ongumhloli kuzo zilwenzile ukwenza isiqiniseko sokuhlonishwa kolimi lwasekhaya.
4. Uma unothisha bolimi lwasekhaya ngabe uyaye ujabule ngendlela izingane ezenza ngayo esifundweni solimi.
5. Ngabe kukhona ongefisa ukukuphawula ngokwakho ukubona maqondana nokubaluleka kolimi lwasekhaya.
6. Yiziphi izinkinga obona engathi zibhekene nezilimi zomdabu kulendawo?
7. Ngokuqonda kanjalo nokuka kadebona wakho zibangwa yini lezi zinkinga?
8. Yiziphi izisombululo ocabanga ukuthi zingakwazi ukulungisa izinkinga ezibhekene nezilimi zomdabu?
9. Uma ubheka isimo samanje sezilimi, uyayibona yini inqubekela phambili esikhathini esizayo maqondana nezinkinga zezilimi ezikhungethe isiyingi osebenzela kuso?

Le mibuzwana yenziwe ngenhloso yokuphendula umbuzongqangi wocwaningo wesithathu, nomi kanje:

1. Ziyisebenzisa kanjani inqubomgomo yolimi izikole ezikhethiwe ezise siyidingini iDilokong?

(I) UHLU LWEMBUZO NOMELULEKI WOKUQALA

Yes, more hours of teaching are dedicated to home language. Learners' are encouraged to express themselves in both home language Sepedi and first additional language English. Learning and teaching is exercised within the overall framework in order to promote multilingualism. The policy does not uphold or promote a particular language at the expense of other language offered at school.

Lapha kuvela ukuthi amahora amaningi okufundwa ulimi lwasekhaya luyabelwa, kanti futhi isikole sigququzela ukuba isiPedi njengo limi lwasekhaya kanjalo nolimi lokuqala lokwengezwa okuyisiNgisi zisetshenziswe ngokulinganayo esikoleni. Lokhu okuphinde kugququzele ubuliminingi esikoleni. UBeukes (2009:40 & 41) uphawula kanje ngokuhlelwa kwenqubomgomo yolimi:

In addition to the NLPF, other crucial policy and planning initiatives under the jurisdiction of the Minister of Education of which the Language-in-Education Policy (LiEP) (DoE 1997) was published after a process of consultation in terms of section 3(4)(m) of the National Education Policy

Act, 1996 (RSA 1996a) – are arguably crucial for the promotion of multilingualism. This policy is firmly grounded in the current multilingualism discourse entrenched in the language provisions of the constitution, advocating additive bilingualism and the maintenance of learners' home language.

What is fair from my teaching experience is the time devoted to language teaching. The more the time learners' spent on articulating/ expressing themselves in a home language, the more there is improvement. What is not fair is when languages are featured in the afternoon on the teaching time table. Whilst the allocation of time on a time table is fair and equitable, the placement in relation to time zones undermines the languages.

Okuveza ukuthi sona isikhathi izilimi zomdabu ziyanikwa kodwa kusekhona ukubukeleka phansi ngokunikwa isikhathi sokuba zifundwe. Ohlelweni lwesikole oluhlelele ukulawula othisha ukuba babone abafundi zifakwa ntambama isikhathi esiningi.

Yes, the planned enrichment classes' time table includes the languages. The learners are participating in spelling Bee competitions. Listening resources have been diversified and learners are encouraged to speak and write more often for quick acquisition of skills. Concerted effort is being made to improve pronunciation and accent as espoused in phonetics. There is a balance of time between language skills for learners, to reach native-level fluency. The language proficiency is being measured in different ways. Listening and reading aloud skills are practised through Oral exercises.

Nokuveza ukuthi ikhona imizamo eyenziwa isiyingi ukuthuthukisa ulimi lwasekhaya ezikoleni kanjalo nokuqinisekisa ukuba luyathuthuka. Kuyavela nokuthi inhloso enkulu ukuba abantwana bakwazi ukuphimsa ulimi lwabo lwasekhaya ngendlela eyiyo baphinde bakwazi ukuthi balwazi ngokuliqonda okuphelele.

Not really, the terms used in indigenous languages are being assimilated by forcing languages. The home language teachers always express discontent with the level of language utilization as compared to First Additional Languages. Learner progress in home language is very low because importance of home language is not emphasized. The moral is very low amongst learners and teachers'.

Kuyavela ukuthi maningi amagama ayimfakela afakwa olimini lwasekhaya okuyi Spedi ngenkathi luphoqwa ulimi, kanti futhi akugcini lapho othisha baveza ukungenami ngesizathu

sokuthi izingane zinolwazi magama oluncane kakhulu lolimi lwasekhaya uma kuqhathaniswa nesiNgesi. Imiphumela yezingane ikhomba ukuba phansi kakhulu olimini lwasekhaya okuyiSipedi. Umdlantla wabafundi kanjalo nothisha uma kuyiwa olimini babukeka belahlekelwa intshisekelo yolimi.

The importance of home language is that the skills are easily transferrable and they strengthen the learners' understanding of language used. Home language should therefore be developed and maintained as the foundation for knowledge and support. It helps to facilitate the learning of a second language. When home language is valued, appositve and healthy self – identity and stronger sense of pride in culture and linguistic heritage is built.

UBeukes (2009:41) inhloso enkulu yenqubomgomo yolimi kubalulekile ukuba kube ukugcina ulimi lwasekhaya lwabafundi lwengamelekile, kanjalo futhi lusetshenziswa ukwenza abafundi bamukele noma bafunde ngokushesha ulimi lokuqala lokwengezwa nolunye ulwazi olwethulwa kubo ngokushesha. UMadima (2023:26) uveza ukuthi inqubomgomo yolimi yase Ningizimu Afrika yezemfundo yonyaka wezi-2012, iphoqa ukuba izingane zebanga lokuqala kuya kwelesithathu zifundiswe ngolimi lwasekhaya ezikoleni zamabanga aphantsi. Nokuwubufakazi bokuba izingane ulwazi zilwamukela ziphinde zilufonde kalula uma lwethulwa ngolimi lwazo lwasekhaya kanjalo nolimi lokuqala lokwengezwa lwamukeleka kahle uma zinokuqonda okuphelele kolimi lokuqala.

Socio- economic factors are some of the impedements faced by indigenous languages in our area. The diglossic situation that perpetuate the western languages to be supreme at the expense of indigenous African languages. Lack of skilled humans' resources is another challenge facing indigenous languages. The other challenge is the insufficient teaching and learning resources as well as the unspecified teaching and assessment methods.

Lapha kuyavela ukuthi imfundo yobuliminingi nayo ingezinye yezinto ezicindezela izilimi zomdabu ngokuba iqhakambisa izilimi zokufika kunezomdabu. UHeugh (1999:307) uphawula kanje:

Now, in South Africa, this argument is illustrated by African language speaking parents who have become determined to jettison their home language in favour of English as the dominant language of education, because they understand that English represents the key to power.

Izilimi zomdabu kubukeka kunenkolelo yokuthi azilusizo lwalutho ngeke zisane phambili, ngakho ukuzifunda noma ukuzifundisa akunanzuzo. Lokhu akugcini ezikoleni kuphela nasemphakathini kuseyinkolelo ekhona abazali izingane zabo bakholelwa ukuthi isiNgesi iyonanto efanele izingane zabo kunezilimi zomdabu.

This is mainly caused through policy assimilation, land dispossession, and discriminatory laws and action. They are largely endangered as majority of indigenous languages maintain fewer fluent speakers and writers. Endangerment of indigenous languages may be by external forces such as religions, cultural and educational subjugation. The internal factors can be a community is attitude toward its own language.

Nokuveza ukuthi zikhona ezinye izinto ezenza kube khona izinkoleloze ngezilimi zomdabu, kuzo kubandakanyeka inkolo, amasiko kanjalo nemfundo, kokunye kube yibo abanikazi bolimi abalubukela phansi.

Incorporating appropriate traditional cultural value and beliefs in all the teaching. By providing an in-dept cultural and language orientation programme for all newly appointed teachers and administrators. Pre- teaching key vocabulary with translation in learners' home languages. Providing sentence stems for writing responses and using visuals and pictures as much as possible. Exposing learners to positive verbal and non- verbal forms of communication.

The improvement will be minimal. Some language workshops are conducted in a foreign language. The terminology used is not up to indigenous language level. The language policy have been assimilated by other languages. Subjects meetings are conducted through mixed languages.

Nokuveza ukuthi umakuhlangene othisha kanjalo nabeluleki babo abakhulumi ulimi lwabo, nokuyi lolu abalufundisayo isiPedi kodwa bayazixuba izilimi (*code switching*). Lokhu okuveza khona ukuthi nabo othisha bebodwa ulimi basahluleka ukulusebenzisa ngendlela.

(II) UHLU LWEMIBUZO NOMELULEKI WESIBILI

Yes, it is fair when it comes to periods it is fair and balanced to accommodate all subject equally the way they should be treated.

What is fair is acknowledging that the language is always attended. What is not fair, it is not treating the language as core subjects.

Okuveza ukuthi ngokunikwa isikhathi esanele ezinsukwini zeviki kuyabenza ubulungiswa olimini lwasekhaya, kodwa lena yokungathathwa kwalo njengesifundo esibalulekile akubona ubulungiswa olimini lwasekhaya. Kuyasehlisa isithunzi solimi nakubafundi esikoleni bese bebuka ulimi lwasekhaya njengolimi olungabalulekile.

The improvement done is putting language under the extra classes programmes, also acknowledging learners' performing with award of appreciating. This boost the moral of learners' and also encourage others to work more and more hard so that they can also achieve awards.

Ukufakwa kolimi lwasekhaya ohlelweni lwesikole lokufundisa ngaphezu kwesikhathi esabelwe isifundo lapho kubalwa nezimpelaviki kungakuhle kakhulu, kuphinde kuqinisekise ukufundiseka kolimi ngokwanele. Ukubonga abafundi njengakuzo zonke izifundo lapho benze kahle kungabenza bakubone ukubaluleka kolimi kanjalo futhi nokuluhlonipha.

No, because the learners' progress always is average it is not outstanding. Learners' always getting level 3, 4 and 5 always and level 7 is not achieved. The reason probably is that this children are sometimes told that Sepedi is simply so they must not study it, but focus to other subjects regarded as the most important one. The learners' take what they are told and not pay attention to Sepedi as their home language.

Isikhala esivulwa izinkoleloze noma ukubukelwa phansi kolimi lwasekhaya ezikoleni ngothisha, kanjalo nabaphathi bezikole ngenye yezinkinga ezenza ukuba imiphumela yolimi lwasekhaya kanjalo nothando lwalo kubafundi lube luncane kakhulu.

Firstly it must start from district to put positive pressure to languages. Secondly they need to put the language in other programmes like extra- classes and enrichment classes for result improvement. Lastly the management of the school to put effort in understanding or giving it to learners' to put pressure to language.

Abangemeli besikole kubo kubalwa othishanhloko nethimba abaliholayo inkulu indima okumele bayidlale ukuqinisekisa ukuba ulimi lwasekhaya luthola ukuhlonishwa okulifanele ngaphakathi esikoleni. Ngenkathi abaphathi besiyingi nabo benza okufanayo njengokuba belufaka ulimi lwasekhaya kanjalo nolokuqala lokwengezwa ukuba zifundiswe uma kuvalwe izikole ezinhlelweni zokwenza isiqiniseko sokuba imiphumela ezifundweni ibemihle.

Learners' not taking care of the language like other content subjects. Learners' not doing the work given in Sepedi as their home language. Learners' taking advantage of languages and

using time for language to prepare or learner other subject and parents saying learners can never be anything with Sepedi they should focus on English.

UMariba (2020:16225) uveza ukuthi isiNgesi sithathwa njengolimi lomhlaba wonke kanjalo nolimi lwamandla oluvula amathuba amaningi empilweni. Lenkolelo eyenza abanye abazali bancamele ukuba izingane zabo zihluleke ezikoleni zibe zisifunda isiNgesi nezinye izilimi kunolimi lwazo lwasekhaya, ngoba kukholelwa ekutheni aluwusizo lwalutho empilweni, uma luqhathaniswa nesiNgesi.

Undermining the subject is the biggest challenge, thinking that because it is a home language it should not be learned because they assume it simple. Learners do not do home language work, focusing on the other subject because in schools they say are important more than Sepedi as a home language.

Ukubukeleka phansi kolimi lwasekhaya iyona nkinga ehamba phambili ezikoleni, ikakhulukazi kusuka kubaphathi abengamele izikole kuze kwehlele nakubafundi, abagcina bengenzi umsebenzi wolimi lwasekhaya.

If the learners can be taught that they need to take language like other content subject and also be treated equally to them they can be change and also dignity for home languages. The district need to be strict on languages put learners under pressure like increase the learners pass mark on home languages and come out with other solution through comprehensive consultation with subject advisors' and teachers.

No, I do not see any improvement especially to the district I am serving concerning the home languages Sepedi home language. As they do not treat it as valuable as other subject, so the improvement is never the district concern.

(III) UHLU LWEMIBUZO NOMELULEKI YESITHATHU

Yes, because the school policy allows communication between educators and learners' to use Sepedi home language where necessary. Even during assembly session English is being translated to Sepedi. The policy further states that any learner can ask or enquire using home language.

UBeukes (2004:7) uphawula ukuthi kusencwadini yamalungelo ukuba wonke umuntu unelungelo lokuzethula noma ngaluphi ulimi azizwa ekhululeke ngalo ikakhulukazi ezilimini ezigunyazwe njenge zisemthethweni wezwe. Kanti nenqubomgomo yolimi igcizelela lokho lapho iveza ukuthi izingane ezikoleni zinelungelo lokuba zifundiswe ziphinde zifunde ngolimi

Iwazo lwasekhaya noma lolu oluqokwe abazali ngenkathi kwenziwa inqubomgomo yolimi. Lokhu kusekela ukuthi ukuba izingane zinikwe ilungelo lokusebenzisa isiNgesi nesiPedi kuhle kanjalo nokuthi okunye zikuhunyushelwe ngolimi lwazo lwasekhaya okuyiSipedi.

It is not fair that languages in schools are not given much attention by the department because they are not added during autumn, winter and spring enrichment s for revision. In other words most learners will believe that languages are not that important.

Kuncane kakhulu ukungenelela komnyango kanjalo nesiyingi ekuthuthukiseni izilimi ngokohlelo lwemali noma olufuna umnyango ufake imali, ukuze izilimi nazo zibe nemphumela ejabulisayo. Ukungabandakanyeki kwezilimi ezinhlelweni zomnyango zokuthuthukisa imphumela kwenza izingane zilubukele phansi izilimi, zingakuboni ukubaluleka kwazo.

Yes there are improvement because in this current school I am supervising, there are debates, spelling Bee, reading and all these are done in both English and Sepedi. There is also a session of reading aloud during assembly for improvement. Learners' who cannot read both English and Sepedi are provided with morning session whereby educators or learners' who can read better assist them daily. Educators are also encouraging learners' to love and take languages serious by providing them with information regarding possible careers they can follow with languages.

Okuveza ukuthi zikhona izikole ezizama amasu okumisa isithunzi sezilimi kanjalo nokuqinisekisa ukuthi zilimi ziyahlonishwa kanti nezingane ziyakubona ukubaluleka kwazo izilimi. Lokhu kuncike kakhulu ekuzinikeleni kothisha ngothando lomsebenzi wabo nasekulekelelweni izingane ezikwazi kancono ukufunda ulimi.

Yes, because they presented that learners' are actively participating in programmes which improve their language such as debates, reading aloud, spelling Bee amongs others. They also show evidens of result or performance of languages and indeed learners' are doing exceptionally good.

Kukhona ukuthuthuka noma inqubekela phambili ekhona evela kakhulu emiphumeleni yezingane zesikole uma sibuka imiphumela yazo nothisha lapho sihlalane.

Languages are important because they are medium of communication. If all schools encourages learners' to love and respect languages then all other subjects will be passed. A language such as Sepedi might not be used in all subject as English but in all subject to simplify and give understanding to learners it is used. So both languages are important Sepedi as a home

Language and English as first additional language to assure that learners' achieve exceptionally results.

UBeukes (2009:36) ukugqugquzelwa kobuliminingi ezikoleni phakathi kwesiNgisi nezilimi zomdabu into enhle kakhulu, nesusa isithombe esibi sobandlululo kanjalo nokucwaswa kwezilimi. Ngakho ukusebenzisana kwesiNgisi nezilimi zomdabu esigabeni solimi lwasekhaya into enhle kakhulu, nengaqinisekisa ukuba imiphumela yabafundi ihlale isiqophelweni.

Ofcourse languages are facing challenges because most perant do not know how to read and write properly due to their educational background. This makes it difficult for learners' to be motivated in the absent of educators. Another challenge is that parents only buy their children study guides for content subjects but exclude languages.

Nokuveza ukuthi abazali nabo izilimi jikelele esikoleni sebenakho ukuzibukela phansi ngale kwesigaba salo ukuthi ngolwasekhaya noma ngolokuqala lokwengezwa.

These challenges are caused by less attention and intervention by department. Another challenge is that event the local mines, only sponsor content subject with busaries and other programmes such as enrichments. The other issue is that most people in this area are stereotyped that languages are just additional subjects and they do not have persued careers.

Ukungangeneleli komyango wezemfundo noma abaphathi besiyingi ezinkingeni ezisuke seziveziwe kungesinye sezizathu ezenza ukuba izinkinga zolimi zingasombululwa noma zingasombululeki. Amamayini aseduze uma etshala imali ezikoleni ayitshala ngenhloso yokuthuthukisa ezinye izifundo kodwa izilimi zisuke zibandlululiwe, zingezukuba yingxenywe yalolo hlelo. Izinkinga zolimi zibandakanya izinkoleloze umphakathi onazo ngezilimi kubalwa kuzo ukuthi bazithatha njengezifundo ezingasilo usizo noma izingane ezingaphumelela ngazo ukuyaphambili nempilo.

Firstly, the department must include languages in their languages in their enrichment progremmes, parents must be engaged that they must always let their children read languages in their presence. The local mines must also include languages in their programmes as well as supplying languages resources such as dictionaries and other, just like they do to other subjects. These challenges can be rsolved if both educators, learners', department and parent are all aiming on one thing of ensuring that languages are indeed treated the same as other subjects.

Yes, because at the moment the languages curriculum advisor had suggested that languages will be added during enrichment which will help educator to do revision and learners' to also treat languages seriously. Learners' who were not able to read and write had improved with the strategies that were implemented by both schools and the sistrict.

(IV) UHLU LWEMIBUZO NOMELULEKI WESINE

No, it is not fair because all subject are being taught with English as it is selected by the school language policy, while they are some learners' who cannot articulate even a single word of English and that disadvantage them. So I think the language policy should be reviewed and change to Sepedi as the language of teaching in order to benefit learners in class and allow them to understand what they are being taught.

UMhlungu (2021:112) uphawula ukuthi nakuba kuphawuleka ukuthi izilimi zomdabu zikufanele ukusetshenziswa njenge zilimi zokufunda kanjalo nokufundisa ukuze zithuthukiswe kwezemfundo, kuyaqapheleka ukuthi azikafiki ekutheni zisetshenziswe ngendlela enelisayo. Ngalendlela izingane kuyavela ukuthi zigcina zingabambi lutho kuze kuphele isifunjwana ngenxa yolimi ezifundiswa ngalo ezingaluqondi.

Most learners' under performe in most of the subject which are taught in English as the school language of teaching selected by the language policy. Maybe if this subjects; Life Sciences, Geography, History and Mathametics to count few, were taught in our mother tongue, which is also the school home language learners' were going to do better in their examination. Sometimes you can see that it is not like the learners' do not understand but they do not know how to start when answering it because of language barrier.

Nakuba kuvela ukuthi ukufundiswa kwezingane ngesiNgisi njengo limi oluqokelwe ukuba ngolokufundisa ngokwenqubomgomo yolimi ezikoleni, kuyazicindezela kwenze zingakwazi ukwenaba kahle lapho ziphendula imibuzo kanjalo nokuyiqonda kahle imibuzo ngesikhathi sezivivinyo. Kuyagqama ukuthi ukungabi mihle kwemiphumela kubonakala njengento engalungiswa ukwandiswa kwesikhathi sokufunda nokufundisa ngokuba kufundwe ngamaholidi, kodwa hhayi ukuba kubuyezwe inqubomgomo yolimi kubekwe ulimi lwasekhaya isiPedi njengo limi lokufundisa.

No, there is no improvement because in the school i am supervising Sepedi is used as home language and you could see that other teachers and the learners' belittle this language. Sepedi lessons tends to rely more on English, teachers fail to have a pure lesson with just Sepedi as their home language, and they are always code-switching.

Ukufundiswa kolimi lwasekhaya isiPedi kuyavela ukuthi sekuncike esiNgisini kakhulu othisha nabafundi sebeyahluleka ukukhuluma isiPedi ngale kokufaka amagama esiNgisi phakathi (*code switching*).

No, because i have realized that most of the learners' do not love or value their home language Sepedi, and that lead to them not to do their level best when it comes to studying the language.

Ukungenzi kahle kwezingane esifundweni isiPedi njengo limi lwazo lwasekhaya kungenxa yokuthi azisithathi isiPedi njengesifundo esibalulekile kanjalo nesimqoka. Lento iyisigcwgacwa okufanele kulwiswane naso ngoba siyinto embi okungafanele ukuba ithathwe njenge qiniso ngezilimi zomdabu ngoba yehlisa isithunzi sazo kanjalo nezinga lokuhlonishwa kwazo kwezemfundo.

Home language is the strong foundation that enables the children to learn their second languages easily. Home languages boost self – identity by this i mean that if you know that your home language is valued then your social emotional development will be strong. You will have a sense of pride in your culture and linguistic heritage.

USingh (2014:144-145) ucacisa ngokusobala ukuthi izinjulalwazi zolimi umhlaba wonke kubalwa nezwekazi i-Afrika kuyavela ukuthi ukufundwa kolimi lwesibili kuncike kakhulu ekuqondweni kolimi lwezingane lokuqala okungo lwasekhaya. Ngalesi sizathu ukufundiswa kwezingane ngolimi lwesiNgisi ekubeni ukuqonda kwezingane noma kwabafundi isiNgisi kuncike kakhulu ekutheni ziqonde ulimi lwazo lwasekhaya kuqala kwenza zingabambi ngokushesha ezifundweni.

People believe that when you speak Sepedi you are illiterate. Our indigenous languages faces the treat of extinction because nowadays if you can check everything is done with lingue- franca. Our indigenous languages do not exists when looking for a job, in parliments, in courts etc.

Kuyinto esivele kaningi ukuthi izilimi zomdabu zibukeleke phansi kakhulu, ngalendlela yokuthi noma zisetshenziswa akusabi yilendlela okumele engabe zisetshenziswa ngayo, ukukhulunywa kanjalo nokubhalwa sekunamagama ayimfakela asuka esiNgisini kodwa asengene kwangathi nawo ayizo izilimi zomdabu.

This challenges are caused by globalisation discrimination laws and action, dispossession of lands, loss of linguistic diversity and cultural heritage. The rise of international languages, lack of opportunities and services and most of all elders of the community passing on.

Ukuma kwezilimi zomdabu kanjalo nokusetshenziswa kwazo emphakathini kubuye kulinyazwe ukushona kwabantu abadala emphakathini nokuyibona abasebenzisa ulimi ngendlela nabaqonda ukubaluleka kwalo. Ukundlula kwabo kufana nokulahleka kwenqolobane yolwazi, lokhu kugcina kuholele ekulahlekeni kolimi kancane kancane.

By ensuring that indigenous languages are available at every level of education and developing policies that support them in every way. Creating language resources that can be documented so that the languages can be easily taught from generation after generation.

Ukusungulwa kwenqubomgomo evikela izilimi zomdabu kanjalo neqinisekisa ukutholakala kwazo kuwo wonke amazanga emfundo kungaba isisombululo. Ukushicilelwa kwemqulu engawusizo ekugcineni ulimi njengo mbhalo kanjalo nokulwenza lufundeke kalula kubafundi kungesinye sezisombululo ezingasiza ekulweni nezinkinga eziqondene nezilimi zomdabu.

No, because even teachers when they are teaching the indigenous languages at schools they tend to rely more on western languages mostly English. This shows that indigenous languages are slowly being replaced by English. Indigenous language lessons (Sepedi) are not pure but there is always codes switching this is a sign that in future these indigenous languages will no longer exist.

5.2.4 INHLAZIYO YEMIQULUMBHALO

Inhlaziyo yemiqulumbhalo ulwazi olutholakala ngokuhlaziya izincwaningo esenziwa ngaphambilini ukuze kuqondwe ubunjalo besimo kusetshenziswa amaqiniso atholwa ngabacwaningi, abake bacwaninga ngesihloko esifanayo ngaphambilini. Inhlaziyo yemiqulumbhalo kulolu cwaningo isetshenziswe njengohlaka lwesibili lomuthombo wolwazi (*secondary source*) ekuqhubeni lolu cwaningo. UGumbi (2017:115) uphawula ukuthi lendlela isetshenziswa kakhulu ukuphelelisa ulwazi uma kubenezingqinamba ngenkathi kwenziwa izingxoxo, izinhlolelwazi kanjalo nohlu lwemibuzo.

5.2.4.1 INQUBOMGOMO YOLIMI

Inqubomgomo yolimi iyimthetho ebekelwe ukulawula inqubo yokusebenza nokusetshenziswa kwezilimi, ngenhloso yokwenza ubulungiswa nokuvika izingxushungxushu ebezingavela ukuba ibingekho. UMariba (2020:16223) uchaza inqubomgomo yolimi njengezinqumo ezisemthethweni esenziwa ngolimi kubukwa izenzo kanjalo nezinkolelo zomphakathi maqondana nolimi. Inqubomgomo yolimi ingabuye ichazwe njengeqoqa lemthetho ebekelwe ukuba ilandelwe lapho kuhlelwa khona ulimi, limithetho ebekwa ngenhloso yokubeka imncele

ezolawula ukuhlela kanjalo nokunikwa kwezilimi amagunya ezindaweni zomphakathi. UShohamy (2007:119) yena uchaza inqubomgomo yolimi njengento ebhekelele kakhulu ukwenziwa kwemthetho ebhekelele ulimi kanjalo namazinga okusetshenziswa kwalo emphakathini. Shohamy, uqhuba aphawule kanje:

Language policies are often stated explicitly through official documents, such as national laws, declarations of certain languages as 'official' or national, language standards, curricula and tests.

Nokufakazela ukuthi inqubomgomo yolimi iyiqoqa lemithetho eyenziwele ukubheka izilimi ngokomthetho kanjalo nangokwamalungelo ezweni nasemphakathini ezisetshenziswa kuyo. URicento & Hornberger (1996:434) uthi inqubomgomo yolimi ingabuye ichazwe njengo hlelo muthetho, oluhlelwe lususelwa ezinhlosweni zikahulumeni maqondana nokuhlelwa kolimi, le mithetho isuke izoba umgogodla wokufezekiswa kwezinhloso zikahulumeni lapho kuhlelwa ulimi noma izilimi emiphakathini ethintekayo.

Ngaso sonke isikhathi lapho kukhulunywa khona ngenqubomgomo yolimi kubalulekile ukuba kukhulunywe nangenjulalwazi yokuhlelwa kolimi kanjalo neyokwengamelwa kwamandla olimi. Noma singeke sikhulume sijule ngalezi zinjula lwazi ngoba esahlukweni sesithathu umcwaningi uxoxile ngazo kodwa ukuze ulwazi lwemqulumbhalo lucace kubalulekile ukuba zithintekane.

5.2.4.2 INJULALWAZI YOKUHLELWA KOLIMI

UGadeli (1999:5) injulalwazi yolimi ingachazwa njenge zisombululo ezihleliwe zihlelelwa ukulungisa izinkinga eziqondene nolimi. Kanti uKaplan & Baldauf (1997:2) uchaza injulalwazi yokuhlelwa kolimi kanje:

Language planning is an activity, most visibly undertaken by government (simply because it potentially involves such massive changes in a society), intended to promote systematic linguistic change in some community of speakers.

Nokufakazela khona ukuthi injulalwazi yokuhlelwa kolimi iyimithetho ebekwe nguhulumeni, ngenhloso yokuletha ushintsho emphakathini ezikhulumayo kanjalo nokuvikeleka kwazo. UJohnson & Ricento (2013:7) njenge injulalwazi ebekelwe ukuhlela ulimi njenge mvelo, ubhalo magama kanjalo nezichazamagama, ukuze kululekeke ababhali kanjalo nomphakathi okhuluma lolo limi.

Zintathu izindlela zokuhlelwa kolimi ngaphansi kwenjulalwazi yokuhlelwa kolimi; ukuhlelwa kwezinga lolimi (*Status Planning*), ukuhlela ikhophasi (*Corpus Planning*) kanjalo nokufunda kanye nokufundiswa kolimi (*Acquisition Planning*), (uHill, 2010:46-47; noJohnson & Ricento, 2013:11).

Ucwaningo lolu luzogxila kakhulu ekuhlelweni kwezinga lolimi (*Status Planning*) ngokuba ucwaningo, lucwaninga ngenqubomgomo yolimi yezikole kanjalo nokuthi isungulwa kanjani. Nokuyinto eqondene nokuhlelwa kwezinga lolimi.

5.2.4.2.1 UKUHLELWA KWEZINGA LOLIMI

Ukuhlelwa kwezinga lolimi kwenzelwa izilimi ezigunyaziwe ezweni esigabeni solimi noma sezilimi zezwe, lokhu kugunyazwa okwenziwa nguHulumeni wezwe. UGadelii (1999:5) lokhu ngokuhlelwa kolimi ngokwamazinga kusukela esigabeni sikaHulumeni, ulimi lokuxhumana, oluzosebenza ephalamende, kwezemfundo kanjalo nasezinhlakeni zezamabhezini nezomphakathi. Lokhu kuhlela kubandakanya nokuhlela kwenqubomgomo yolimi nemthetho ebekelwe ukuba ilandelwe uma kwenziwa noma kuqokwa inqubomgomo yolimi ezigabeni zonke zokuhlela kolimi ezweni. Lokhu kwenza lendlela yokuhlelwa kolimi ibe ngebaluleke kakhulu kulolu cwaningo, ngokuba nalo luhlose ukuthola ukuthi izikole ezikhethiwe ziyihlela kanjani inqubomgomo yolimi eziyilandelayo.

5.2.4.3 INJULALWAZI YOKWENGANYELWA KOLIMI

Injulalwazi yokwenganyelwa kolimi ingachazwa njenge injulalwazi ebhekelele izinkinga zolimi. UNekvapil & Sherman (2015:6) uchaza injulalwazi yokwenganyelwa kolimi njenge injulalwazi ebhekelele ukuxhumana kwabantu ngolimi, ukuziphatha kwabo kubhekiswe olimini. Ngenkathi uGumbi (2017:77) echaza injulalwazi yokwenganyelwa kolimi njenge injulalwazi elawula ubudlelwano phakathi kwabantu nokuziphatha kwabo kanye nezilimi zabo emphakathini ethintekayo noma esuke icwaningwa. Injulalwazi yokuhlelwa kolimi ihlolisisa ukuhlelwa kolimi okusemazingeni aphezulu, lesi nokuyisigaba sikahulumeni neziphathi mandla eziphezulu. Injulalwazi yokuhlelwa kolimi iphinde ihlolisise ukuhlelwa kolimi okusemazingeni aphansi lokhu okubandakanye ukuhlelwa kolimi okusesigabeni somphakathi nezilimi zayo. Nokuyinto lolucwaningo olufisa ukuyibuka ikakhulukazi ubudlelwano obuphakathi kokuhlelwa kolimi okusemazingeni kahulumeni, kanjalo nokusemazingeni omphakathi kanjalo nendlela esetshenziswa yimphakathi ukuhlela ukuma kwezilimi zayo ezinhlakeni eziyithintayo.

5.2.5 ULWAZI OLUTHOLAKELE

Umthethosisekelo wezwe lase Ningizimu Afrika wonyaka we-1996 (*Act No. 108 of 1996, chapter 1, section 6*) ugunyaza izilimi eziyisishiyagalolunye ukuba zibe ngezikazwe lonke futhi ziphindwe zisetshenziswe noma kuphi; kusuka kwezamabhizinisi, ngezemfundo, ephalamende nakwezemfundo njalo njalo (uBrenzinger,2017:44;noMariba,2020:16222).Izilimi ezagunyazwa eziyisishiyagalolunye ngezomdabu; isiPedi, isiSotho, isiTswana, isiSwati, isiTshivenda, isiTsonga, isiNdebele, isiXhosa kanjalo nesiZulu, ezimbili bese kuba ngezabelungu ezokufika isiNgisi kanjalo nesiBhunu. Nokwaholelwa ekutheni kwenziwe inqubomgomo yolimi entsha ezweni lase Ningizimu Afrika ehluke kunekahulumeni wobandlululo eyabe icindezela izilimi zomdabu zingalingani ngokwamandla nesiNgisi kanjalo nesi Bhunu (uMashau,2019:11). Nokwaba ushintsho oluhle kakhulu lolu kubantu base Ningizimu Afrika kanjalo nezilimi zabo, ngoba kwakukhomba inkululeko yokukwazi ukuzisebenzisa ngokukhululeka ephalamende, kwezemfundo, kwezepolitiki, ezindaweni zokusakaza njalo njalo. Ukuhlelwa kwenqubomgomo yolimi kubandakanya ukuhlela okusezingeni likahulumeni nokuthinta ukusebenza kwezilimi emphakathini kanjalo nasezikoleni ukuthi yiluphi ulimi okuzofundwa kuphindwe kufundiswe ngalo, ulimi olusetshenziswa ekhaya kanjalo nasemphakathini (Farr & Song, 2011:654).

Ngemumva kokugunyazwa kwezilimi zomdabu ukuba zibe sesigabeni sezilimi zikazwe lonke kanjalo nokusungulwa kwenqubomgomo yezilimi entsha ezweni ngo nyaka we-1996, kwaholela ekusungulweni kwenqubomgomo yolimi entsha yezemfundo ngonyaka we-1997 eNingizimu Afrika (Beukes, 2009:36). USelemela (2020) uphawula inqubomgomo yolimi kwezemfundo yangonyaka we-1997, ihambisana nenqubomgomo yolimi kazwelonke yangonyaka we-1996 ngoba yamukela zonke izilimi ezagunyazwa ukuba zibe semthethweni njengezingaba ezokufunda nokufundisa ezikoleni. UPosel (2011:444) uphawula kanje ngenqubomgomo kazwelonke yezemfundo:

In addition, South Africa's Language-in-Education Policy (LiEP) of 1997, considered one of the most progressive in the world (Probyn et al., 2002), advocates a policy of additive bilingualism, where pupils are taught in their mother tongue but at the same time acquire second language skills. While these provisions were aimed at promoting multilingualism through the decentralisation of decision-making power to parents and teachers, their non-prescriptive nature has instead resulted in the opposite effect; the South African educational landscape has become more monolingual in

the post-apartheid era, with English the main language of teaching and learning.

Nokusagcizelela ukuthi inqubomgomo yolimi kwezemfundo yonyaka we-1997 ingenhle kakhulu ngokuba yayizophakamiza izilimi zomdabu esigabeni solimi lwasekhaya, iphinde igqugquzele ubulimimbili ezikoleni. Nokufakazelwa uMadima (2023:25) lapho ephawula khona ukuthi inqubomgomo yolimi kwezemfundo yonyaka we-1997, izeza ukuthi izikole zizogqugquzela imfundo yobuliminingi, ngokusebenzisa izilimi ezingaphezu kolu lodwa njenge zokufunda nokufundisa ezikoleni. Nokusaveza khona ukuthi ngaphansi kwalenqubomgomo yezemfundo izilimi zomdabu, zasezizosebenza kakhulu ezikoleni, kanjalo nokuthi izilimi zonke zase zilingana ngamandla esigabeni sezemfundo kanjalo nesesigabeni sikazwelonke.

UBeukes (2004:8) inqubomgomo yolimi iyenganyelwa kuphindwe kuqinisekiswa ukuthi ilandelwa ngendlela okuyiyona yona. Izigaba zokwenganyelwa kwenqubomgomo yolimi zintathu esikahulumeni (*national level*), okwezifundazwe (*provincial level*) kanjalo nangokwamazinga omphakathi (*local government level*).

UKUHLELWA KOLIMI OKUSEZINGENI LIKA HULUMENI

UMariba (2020:16223) uphawula ukuthi ukuhlela okusezingeni likahulumeni ngokwenziwa kuxhumene nezikhulu zikahulumeni, lapho zihlela ulimi ziqinisekisa ukuba zonke izilimi zinamandla alinganayo. UBrenzinger (2017:44) uphawula kanje ngokuhlelwa kwenqubomgomo yolimi, iziphathi mandla zikahulumeni kanjalo nezesifundazwe zinezilinganiso mthetho kanjalo nemigudu eziyilandelayo ezingeni likahulumeni ukuqinisekisa ukuba zonke izilimi zinikwa amagunya afanayo ikakhulukazi izilimi zomdabu. UBeukes (2004:9) uqakulisa kanje ngokwenganyelwa kolimi emazingeni kahulumeni kanjalo nezikhulu eziqondene nokwenganyelwa kwalo:

National level language management responsibilities are shared by four ministries. The Minister of Arts and Culture takes responsibility for macro language policy matters while the Minister of Education is responsible for language-in education policy, which includes language(s) of learning and teaching in public schools, school curricula, language-related duties of provincial departments of education and school governing bodies and policy for higher education. The Minister of Communications is responsible for language policy in the public broadcaster and the Minister of Justice and Constitutional Development for language matters in the courts.

UBeukes (2009:39) ufakazela lokhu ngokuphawula ukuthi ukuhlelwa kolimi okusemazingeni kahulumeni kwenganyelwe umnyango wezamasiko namaciko, ezikoleni uqondene neziphathimandla zesifundazwe, ukuba ziqoke inqubomgomo yolimi ehambisana nabantu baso.

UKUHLELWA KOLIMI OKUSEZINGENI LESIFUNDAZWE

UBeukes (2004:9) uveza ukuthi ukwenganyelwa kolimi okusesigabeni sikahulumeni wesifundazwe kuncike, ekutheni izifundazwe zonke (ziyisishiyagalolunye) kumele zizibambele izinkinga zazo zolimi. Lokhu kuhlela kunikeza isifundazwe ngasinye ithuba lokuqinisekisa ukuba inqubomgomo yolimi oluyihlelayo ingeqikelela izidingo zonke zezilimi zabantu abangaphansi kwaso, ibefuthi ihambisana nomthethosisekelo kazwelonke. UMasala (2023:94) uphawula kanje ngokwenganyelwa kwenqubomgomo yolimi yezifundazwe:

The task of serving citizens in their languages is largely delegated to provincial governments and their municipalities who should consider the “the language needs, usage and preferences of the population” [36, sections 3(a) and 3(b)].

Lokhu okuveza ukuthi uhulumeni wesifundazwe unikwe amagunya okwengamela ulimi esifundazweni sakhe. Kuyilungelo lakhe futhi ukuba aqoke izilimi ezizofundwa esigabeni solimi lwasekhaya ngokulandela imigomo ebekelwe ulimi. Inqubomgomo yolimi yesifundazwe uma yenziwa kuyaqinisekiswa ukuthi izilimi ezikhulunywayo esifundazweni ziba ingxenye yezilimi ezizoba semagunyeni okusetshenziswa esifundazweni. UBrenzinger (2017:48) uphawula kanje ngokwenganyelwa kwenqubomgomo yolimi esigabeni sesifundazwe:

The official languages of the provinces were chosen by considering not only the actual numbers of speakers of the languages in the province. A guiding principle was to select as few languages as possible but at the same time to make sure that each of the eleven official languages is official in at least one province.

Lokhu kuveza ukuthi uma kwenziwa inqubomgomo yolimi yesifundazwe akubhekwa kuphela ukuthi iziphi izilimi ezikhulunywayo esifundazweni, kodwa kubuye kulandelwe umgomo owabekwa othi, “ezilimini eziyishuminanye ezisemthethweni akube khona isifundazwe noma esisodwa lapho lugunyazwe khona njengo limi lwesifundazwe. Ikakhulukazi ukufukula izilimi zomdabu wezwe lase Ningizimi Afrika.

UKUHLELWA KOLIMI OKUSEMAZINGENI OMPHAKATHI

UBeukes (2004:9) uphawula ukuthi ukwenganyelwa kolimi okusezingeni lukamasipala noma umphakathi, lezi ziphathimandla kufanele zihlale phansi zihlele inqubomgomo yazo ngokuqonda imphakathi engaphansi kwazo, kodwa iphinde iqinisekise ukuba iyahambisana neyesifundazwe kanjalo nenqubomgomo yolimi kazwelonke ngaphansi komthethosisekelo. UPosel (2011:44) ngaphansi kwenqubomgomo yolimi kwezemfundo uphawula kanje ngokwenganyelwa kolimi esigabeni sikamasipala noma somphakathi;

The South African Schools Act of 1996 devolves the responsibility of formulating suitable language policies to the provincial government and gives school governing bodies the right to choose the language of instruction in schools.

Nokuveza ukuthi abazali abayingxenywe yesigungu sesisokele (*school governing body*) babayingxenywe yokwenziwa kwenqubomgomo yesikole. UMadima (2023:26- 27) uphawula ukuthi umthetho i*South African Schools Act (SASA)* 84 of 1996 uyalela isigungu sesikole (*school governing body*) ukuba kube yisona esikhethayo ukuthi ezikoleni zomphakathi yilona luphi ulimi oluzoba ngolokufunda kanjalo nokufundisa. Lokhu okusagcizelela khona ukuba abazali noma ababheki bezingane banikwa ithuba lokuba babeyinxenywe yokwenziwa kanjalo nokwenganyelwa kwenqubomgomo yezikole ezisemphakathini yabo. Ukuhlelwa kwenqubomgomo yolimi ezikoleni kanjalo nokwenganyelwa kwayo kuyinto esemqoka ukuba kuhlalwe kuhlalwe kuqinisekiswa ukuba isahamba ngekwehlelo okumele ilulandele.

Lolu cwaningo luzobheka ukuba inqubomgomo yolimi isifundazwe saseLimpopo siyihlela noma siyengamela kanjani kuhambisana nekahulumeni kazwelonke. Ukusuka lapho ucwaningo luzobe selubheka ukuba izikole zona ziyakha noma ziyihlela kanjani inqubomgomo yolimi.

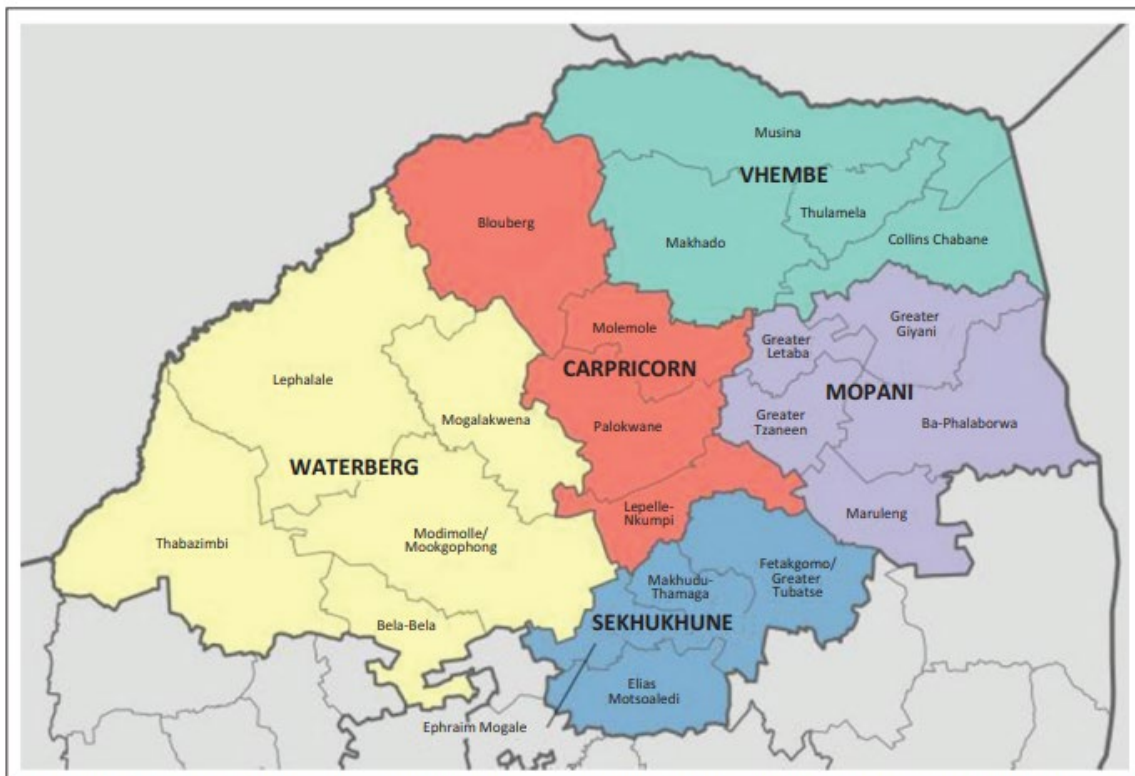
5.2.5.1 INQUBOMGOMO YOLIMI YESIFUNDAZWE I-LIMPOPO

Inqubomgomo yolimi yesifundazwe iLimpopo iveza lezi zilimi njengezilimi zesifundazwe isiSepedi, isiXitsonga, isiTshivenda, isiNgisi kanjalo nesiBhunu, ezintathu kulezi zilimi ngezomdabu bese kuthi ezimbili ngezokufika nabelungu (uLetsoalo, 2021:5; noRabapane, 2010:1). Nokuyizilimi futhi lezi ezigunyazelwe ukufundwa kanjalo nokufundiswa esifundazweni iLimpopo. ULeboho (2021:56) uphawula ukuthi isiSepedi, isiXitsonga, isiTshivenda izilimi ezikhulunywa ngabantu abaningi esifundazweni iLimpopo kanjalo nezisetshenziswa izikole eziningi esigabeni solimi lwasekhaya. Lokhu kuphawula kufakazelwa ucwaningo luka Rabapane (2010:2) lapho luveza khona lezi ziphumo:

Afrikaans	English	Sepedi	Tshivenda	Xitsonga
18,132	6,030	446,989	4,519	468,122

Lokhu okungenhla kufakazela ukuthi lezi zilimi zikhulunywa ngabantu abaningi esifundazweni saseLimpopo, nokwenza futhi ziphinde zikufanele ukuba zifundwa kuphinde kufundiswe ngazo kanjalo nokuba zisetshenziswe esigabeni solimi lwasekhaya ezikoleni ezisesifundazweni.

Isifundazwe iLimpopo sineziyingi ezinhlanu nokuyilezi Capricorn, Mopani, Sekhukhune, Vhembe kanjalo neWaterberg (Rabapane, 2010:1). NgokukaMugovhani (2021:5) ufakazela lokhu ngomdwebo olandelayo:



Source: Municipalities of South Africa, 2018, Limpopo, Collins Chabane Local Municipality, viewed 02 August 2018, from <https://municipalities.co.za/overview/1241/collins-chabane-local-municipality>

FIGURE 1: Map of Limpopo province's post-1994 demarcation of district municipalities.

Lezi ziyingi zakhele izindawo ezahlukene nokwenza izilimi ezisetshenziswa kuzo zingefani, lokhu okuphinde kwenziwe ukubheka ubuningi bomphakathi osuke usebenzisa lolu limi ngaphansi kwaleso siyingi. Isiyingi nesiyingi inqubomgomo yaso yolimi siyiqoka silandela khona ukuba siqikelele ukuba izindingo zomphakathi zowakhele leso naleso siyingi ziyafezeka. Ngokwenqubomgomo yolimi yesifundazwe saseLimpopo isiSepedi, isiXitsonga, isiTshivenda, isiNgisi kanjalo nesiBhunu kodwa zikhona ezinye izilimi ezingeyona ingxenye yenqubomgomo yolimi yase Limpopo kodwa eziyingxenye yenqubomgomo yolimi

kazwelonke. Lezi zilimi nazo ziyafundwa futhi kuyafundiswa ngazo ezikoleni ezikulesi sifunda kwezinye zeziyingi.

Itafula elingezansi lizoveza izilimi ezitholakala kwezemfundo esifundazweni iLimpopo kanjalo nokuthi zitholakala kanjani kuziphi iziyinge (Limpopo. doe). Lezi zilimi iningi lazo ngezomdabu waseNingizimu Afrika, ezigunyazwe inqubomgomo kazwe lonke njengezilimi zezwe. Zonke lezi zilimi ziyasetshenziswa esifundazweni njenge zokufundwa kanjalo nokufundisa.

IZILIMI	IZINDAWO	INANI LEZIKOLE
10. IsiBhunu	Zonke izindawo sikhona	15
11. IsiNgisi	Zonke izindawo sikhona	54
12. IsiNdebele	Sekhukhune South	18
13. IsiXhosa	Waterberg	2
14. IsiZulu	Sekhukhune South	19
15. IsiPedi	Zonke izindawo sikhona	922
16. IsiSetswana	Waterberg	20
17. IsiTshivenda	Capricorn North, Capricorn South, Vhembe East, Vhembe West	226
18. IsiXitsonga	Zonke iziyinga eSekhukhune East	219

5.2.5.2 UKWENZIWA KWENQUBOMGOMO YEZIKOLE ESIFUNDAZWENI ILIMPOPO

UMabiletja (2015:3) uphawula ukuthi inqubomgomo yolimi ezikoleni ngabazali esigabeni sesigungu sesikole bebambisene nothisha, kwenziwa lokhu ukuqinisekisa ukuba izidingo zonke zolimi zomphakathi isikole esikuwo zinakekelwe. UMadima (2023:27) yena uphawula kanje ngokwenziwa kwenqubomgomo yolimi yezikole esifundazweni iLimpopo, kulandela ucwaningo alwenza kwesinye seziyingi zesifundazwe:

This study is about the choice that is done by School Governing Bodies (SGBs) as far as the selection of the language or learning and teaching is concerned. Schools are governed by the South African Schools Act of 1997 and the issue of the language policy is well articulated regarding what must be done. The South African Schools Act of 1997 mandates the SGBs

to choose the language of learning and teaching in public schools. The concept of language policy suites well in this study since it deals with the choice of medium of instruction in selected public schools in Vhembe District of Limpopo Province. This must be done in line with what is prescribed by the South African Schools Act of 1997 read together with the Language in Education Policy of 1997.

Lokhu okusaveza khona ukuba uma kwenziwa inqubomgomo yolimi kubalulekile ukuba isigungu sesikole sibandakanyeke, njengoba simele abazali nomphakathi ukuzokhetha ulimi izingane ezizolifunda ezigabeni solimi lwasekhaya kanjalo nolokuqala lokwengezwa. Madiba & Mabiletja (2008:209) ubeka ukuthi uma kwenziwa inqubomgomo yolimi isigungu sesikole kanjalo nabanye ababandakanyekayo, bayaye babuke ukuthi iluphi ulimi olukhulunywa kakhulu esikoleni, noma emphakathini ikakhulukazi uma ziningi izilimi emphakathini. Ukwenziwa kwenqubomgomo kuvika izingxushungxushu ezingasuka, uma ingekho inqubomgomo umphakathi ungabanga ukuthi iluphi ulimi okumele kufundiswe ngalo noma kufundwe ngalo esikoleni.

Izikole eziningi zesifundazwe ikakhulukazi ezisemakhaya inqubomgomo yazo ibeka isiNgisi njengolimi lokuqala lokwengezwa kuthi izilimi zomdabu isiPedi, isiXitsong, isiTshivenda kanjalo nezinye ezitholakalayo inqubomgomo izibeka esigabeni solimi lwasekhaya, nakuba isiNgisi sibuye sisebenze njengolimi oluphakathi lokundlulisa imlayezo (uRabapane, 2010:28; uMadiba & Mabiletja, 2008:213; noMabiletja, 2015:36). Lokhu kuveza ukuthi izilimi zomdabu zisetshenziswa njenge zokufunda kuphela kodwa azikakangeni ngokuphelele ekubeni izilimi zokufundisa kuleso sigaba kusasetshenziswa isiNgisi kakhulu ekufundiseni.

6. UKUHLAZIYWA KOLWAZI

Ukuhlaziywa kolwazi kuyisigaba esibalulekile ukuba ulwazi olutholakele lwendlule kuso ukuze, lubhalwe ngendlela eyenza lwenze umqondo kumfundi wocwaningo. Esahlukweni sesithathu kuchazwe kabanzi ngamathuluzi asetshenzisiwe ukuqoqa ulwazi, kanjalo nokuvivinywa kwawo, kwaze kwafika ekutheni ulwazi oluqoqiwe luzohlaziywa kanjani. Ucwano seluze lwafika kuso leso sigaba sokuhlaziywa kwalo ulwazi lo cwano.

6.1 AMAQHINGA AZOSETSHENZISWA UKUHLAZIYA ULWAZI

Abacwaningi bajwayele ukusebenzisa izindlela ezingafani lapho benza ucwano kanjalo noma sebehlahiywa ulwazi olutholakele ngabahlanganyeli bocwano. Ukwenza ucwano kuphinde kuhluke futhi ngokwemikhakha olwenziwa ngaphansi kwayo. Ucwano

Iwesayensi ukwenziwa kwalo kuhlukile kunokwenziwa kocwaningo olwenziwa enhlalweni yabantu noma kubantu.

UGumbi (2017:140) uveza ukuthi abafundi kanjalo nabacwaningi besebenzisa izindlela ezahlukene ukucubungula ulwazi. Uqhuba aveze ukuthi amaqhinga ajwayelekile ukucwaninga ulwazi abakholelwa kuwo njengezindlela zokuhlaziywa ulwazi okuyilezi: *ukuzibandakanya olwazini (immersion in the data), i- generation of categories & themes, i- coding of data , i- provision of interpretation through the use of memos* bese kulandelwa ukwethulwa kombiko. UHeberman & Miles (2002:46) baphakamisa ezinye izindlela ezingasetshenziswa ukuhlaziya ulwazi olusuke seluqoqiwe eziyisithupha: *ziqala nge-Familiarisation, i-thematic framework, i-indexing, i-charting, yi-mapping kanye ne-interpreting.*

(A) I – FAMILAIRASATION

UGumbi (2017:140) uchaza i-familairisation njengo kusebenziseka noma ukuguquka kolwazi olusuke lungaqondisiseki kahle lwenziwe into ezwakalayo noma eqondakalayo. Uqhuba aveze ukuthi umcwaningi usungula isisekelo sokuqonda izinhlobo ezahlukene zolwazi oluqoqiwe lususelwa ezixoxweni, ukubukela, izingxoxo ezihlonziwe kanye nokuhlaziywa kwemiqulumbhalo. UGauthier & Wallace (2022:24) uveza ukuthi lendlela yokucubungula ulwazi kubalulekile ukuba umcwaningi azinike ithuba lokuhlolisisa ukuthi ulwazi oluqoqiwe ngoludingwa ucwaningo, lokuqondisisa ulwazi kanjalo nokubheka ukhlobana phakathi kolwazi olutholakele kusetshenziswa izindlela ezahlukene zokuqoqa ulwazi, kanjalo nokhlobana kwezimpendulo ezivele kubahlanganyeli abehlukene.

(B) I – THEMATIC FRAMEWORK

UNaeem nabanye (2023:2) baphawula ukuthi lendlela isiza umcwaningi ukuba ahlele ulwazi ngokwa makhodi (*coding of data*), ukubhekwa kwezindikimba kanjalo nokuhlungwa kwazo izindikimba kulandelwe ukwethulwa kocwaningo. Nokuveza ukuthi lapha umcwaningi uthola ithuba lokwenza izindikimba azozisebenzisa azokwethula ulwazi lo cwaningo lwakhe ngaphansi kwazo. UGumbi (2017:140) yena uphawula kanje ngokusebenza kwe *thematic framework*:

I-thematic framework isiza ngokuthi umcwaningi akwazi ukuqagula izindikimba ezahlukene, ngononina kanye neminingwane ebalulekile kanjalo nokugwema ukuthi ingaphindaphindeki (Huberman & Miles 2002).

Okugcizelela khona ukuthi *i-thematic framework* isiza umcwaningi ukuba akwazi ukuhlela izindikimba ezahlukene kanjalo neminingwane ebalulekile ngendlela efanele.

(C)I- INDEXING

UGumbi (2017:141) uphawula ukuthi lolu ulwazi olusuke luqoqwe ngesikhathi kwenziwa ucwaningo lwase lugcinwa kuso isiqoqilwazi. Umcwaningi ulwazi lolu oluqoqiwe alugcine aze alusebenzise ngesikhathi esecwaninga ulwazi olutholakele ngokwezigaba zalo.

(D)I – CHARTING

UGumbi (2017:141) uchaza *i-charting* njengo kugcinwa kolwazi olubalulekile ngabahlanganyeli bocwaningo. Lolu kuba ulwazi olumayelana nesimo esithile abahlanganyeli bocwaningo ababhekene nazo. Lolu ulwazi oluqoqwe ngesikhathi kuqoqwa ulwazi locwaningo kungabe bayabukelwa abahlanganyeli bocwaningo, bebukwa bebhekene naso isimo kanye nezindlela. Ulwazi olugciniwe kubalwa ngisho amasu noma amaqhinga abahlanganyeli abawasebenzisayo ukulwisana nesimo esisuke sibaxakile.

(E)I- MAPPING

UGumbi (2017:141) uphawula ukuthi lapha umcwaningi uveza ukuthi ucwaningo olwenziwa ngaphansi kwaso sikanjani, kanjalo nokuba simi ngandlelani. Ungabe lukhona yini ushintsho ngesimo? Isimo sikhomba ukuathatha yiphi indlela?

(F) I- INTERPRITING

Lapha umcwaningi uhumusha ulwazi olutholwe kubahlanganyeli aphinde alucacise ukuze lube ngolwenza umqondo kumuntu olufundayo ngolwazi olutholakele. UGumbi (2017:141) uveza ukuthi lapha umcwaningi uhlaziya ulwazi oluqoqwe ngesikhathi socwaningo, aluhlaziye lonke ngononina, ngaphansi kwezindikimba kanye nemibuzongqangi yocwaningo.

6.2 UKUHLAZIYWA KOLWAZI OLUQOQIWE

Lolu cwano lukwazile ukuqoqa ulwazi oluphenduke umbiko wocwaningo obalulekile oveza izinhlobo ezinkinga zolimi, eziqondene nezilimi emfundweni eyisisekelo, esifundazweni saseLimpopo. Ucwaningo luphinde lakuthola ukuthi zisekhona izinkinga zokubukeleka phansi kolimi nokuvaleleka kwazo kunqubomgomo yolimi yezikole esifundazweni. Konke lokhu kwenzeka nje izinhlobo zika Hulumeni ezibhekelele izilimi ezisemthethweni okuyiSepedi, isiNdebele, isiZulu, isiXitsonga, IsiSwati kanjalo nesiTshivenda zikhona, kodwa aziphawuli lutho ngenqubomgomo yolimi icindezela izilimi zomdabu, iphinde izibukela phansi ekubeni kwathiwa zonke izilimi ezisemthethweni sezizalingana ngokwamandla eNingizimu Afrika entsha.

Konke lokhu kuvela njengo mthelela omubi emfundweni yezingane sesifunda ngenxa yamaphutha avela ngenkathi kwenziwa inqubomgomo yolimi yezikole, uHulumeni kwenziwa konke lokhu ukhona, lonke ulwazi lokuthi inqubomgomo yolimi yakhelwe phezu kwasiphi isisekele kanjalo nezimfuno unalo. Uqonda kahle futhi ukuthi ukulungisa amaphutha enzeka

ngaphambilini kubusa uhulumeni wobandlululo lapho abantu abamnyama bebengavumelekile ukuba izilimi zabo zomdabu zibe ingxenye yezemfundo kanjalo nokuthi zibe ngezokufunda nokufundisa. Kucace ngokusobala ngokuphawula kwabahlanganyeli ukuba noma izilimi zomdabu zingezona ezokufunda nokufundisa kodwa emagumbini okufundela bayazisebenzisa ukwendlulisa ulwazi, ngoba izingane izonza ezizizwa kancono.

Nazi izindikimba ezitholakele ngenkathi kwenziwa ucwaningo nokuzohlaziywa ulwazi lo cwaningo luphinde luhlelwe ngaphansi kwazo: u-6.2.1) Izinkoleloze ngolimi lwasekhaya emphakathini nasezikoleni, no-6.2.2) Ukubukeleka phansi kwezilimi zomdabu njenge zokufunda nokufundisa ezikoleni, kanye no-6.2 3) Inqubomgomo yolimi engahlelekile ezikoleni.

6.2.1 IZINKOLELOZE NGOLIMI LWASEKHAYA EMPHAKATHINI NASEZIKOLENI

Ngokothishanhloko indlela esetshenziswa ukuqoka inqubomgomo yolimi ezikoleni kulandelwa umthetho we-1996 ogunyaza izilimi eziyisishagalolunye ukuba zibe semthethweni, kanye nenqubomgomo yolimi kazwe lonke (*Act 108 of 1996; 04 December*) oqale ukusebenza ngonyaka we-1997. Obalula ukuthi ezikoleni inqubomgomo yolimi amalunga omphakathi ngaphansi kwesigungu sesikole anelungelo lokuba enze inqubomgomo yesikole elungele izingane zomphakathi elekelelana nothishanhloko kanjalo namalungu engamele isikole (school management team) ngaphansi kuka *section 6* womthethosisekelo wezwe laseNingizimi Afrika. Konke lokhu kuyiqiniso nesimiselo sokwakhiwa kwenqubomgomo yolimi ngokomthetho sisekelwezwe. Ngale kokulandelwa komthetho ngendlela efanele ekwenziweni kwenqubomgomo yolimi lapho yenziwa kuyavela ukuthi yakhelwe phezu kwezinkoleloze ngolimi lwasekhaya kumalungu abandakanyekayo lapho yenziwa.

Kuyavela ukuthi isiPedi njengo limi lwasekhaya alubonakali njengo limi izingane ezingalusebenzisa uma ziqeda isikole seziqhuba imfundo yazo eNyuvesi noma sezibuyele ezindaweni zokusebenza. Ngaleyondlela kukhona inkolelo ethi isiPedi silunge sifundwa njengo limi lwasekhaya kodwa asikulungele ukuba sisetshenziswe njengo limi lokufunda nokufundisa ezikoleni. Nakuba abanye othishanhloko beweseka lo mbono iningi labo lithi liyafisa ukuba isiPedi naso kesenziwe ulimi lokufunda nokufundisa ngokwenqubomgomo yesikole. Lokhu bekusho ngoba sebeke babona emagumbini okufundela ukuthi sinamandla okuthuthukisa imiphumela yezingane kanjalo neyesikole uqobo.

Iningi labazali njengama lunga esigungu sesikole ayaphikisana nalokhu, ngoba ethi izingane zawo ngeke ziwuthole umsebenzi uma ziqeda isikole uma zifundiswa ngesiPedi. Lokhu akwenzeki kuphela esiyingini iDilokong kuphela kodwa nakwezinye kuyenzeka kulesi sifundazwe. Ngokocwaningo lukaMadima (2023:31) olwenziwa esiyingini iVhembe ngaphansi komasipala uMakhado, lapho omunye wamalungu esigungu sesikole ephawula khona kanje uma ebuzwa ukuthi kungani beqoke isiNgisi njengo limi lokufunda nokufundisa:

The SGB chairpersons also believe that learners may not get employment if they are not taught in English at school. They argued that their children will never play a part in the economy of the country if they do not learn in English, which is a language of prestige. Most of them said they would rather have their children struggle in English rather than learn in their mother-tongue which will not benefit them anything.

Lokhu okugcizelela khona ukuthi izinkoleloze maqondana nezilimi zomdabu ayiqondene kuphela nesiyingi iDilokong noma nesiPedi kodwa nezinye izilimi zomdabu zicindezelekile ngenxa yezikoleloze kwezinye iziyingi zesifundazwe. Ngesizathu sensila yobandlululo esasele kubantu bakithi yokuthi umuntu ubawutho ngoba ekwazi ukukhuluma isiNgisi nesiBhuni njengezilimi zabelumbi. Izilimi zomdabu ziyizilimi eziyamaniswa nokungabi namandla nokungahlakaniphi, ngenkathi isiNgisi nesiBhunu kuyizilimi eziyamaniswa namandla kanjalo nokuhlakanipha.

Lezi zinkoleloze zicindezela izilimi zomdabu futhi ziphinde zenze zibonakale zingakufanele ukuba zenziwe izilimi zokufundisa ezikoleni. Kuphinde kwenze zingahlonishwa esikoleni lezi zilimi ngoba zibukwa njengezilula nezingeke futhi zaguqula impilo yezingane. Le nkoleloze iphinde ivele lapho kuthiwa izingane zesikole aziziniki isikhathi sokufunda ulimi lwasekhaya isiPedi uma zizovivinywa kuso ngoba zithi silula, zigcine zifunda ezinye izifundo esikhundleni saso. Kugqame kakhulu nokuthi ngisho kuhlelo lokufunda esikoleni (*Time table*) izilimi zomdabu azifakwa ekuseni, zifakwa ntambama ngoba kuthi umqondo wezingane awukwazi ukubamba izifundo ezinzima ntambama ngakho ngoba silula isiPedi sifakwa ntambama. Lokhu akwenzeki kuphela ngesikhathi sokufunda kuphinde kwenzeke ngisho nangesikhathi sezivivinyo lapho izilimi zomdabu zifakwa ukuba zibhalwe ntambama ngemumva kokuba sekukhona isifundo esibhalwe ekuseni.

Ngesikhathi socwaningo umcwaningi exhumana nabahlanganyeli bocwaningi kukhona olunye ulwazi obelungeyona ingxenye yemibuzo ebihleliwe oluvelile. Lapha sikhuluma ngolwazi olunjengokuthi kwesinye isikhathi uma kufanele ezikoleni kuqashwe uthisha wolimi

Iwasekhaya isiPedi oqeqeshiwe akaqashwa kuthathwa noma ngabe umuphi uthisha kuthiwe akasifundise ngoba silula. Esikhundleni sokuba kuvulwe isikhala saso bese kuvulwa esezinye izifundo ezibonakala zisemqoka kwandiswe othisha bazo. Le nkoleloze ilimaza izingane ngoba zigcine zingaluqondisis ulimi futhi zingenalo uthando lwalo, kanti isizathu uthisha olufundisayo naye akakuqeqeshelwe ukulifundisa futhi kusengenzeka akaluthathi njengesifundo esibalulekile. Nokungaba isizathu sokuba izingane nazo zigcine zilubukela phansi ulimi lwazo lwasekhaya isiPedi. IsiPedi njengo limi lwasekhaya kuyavela ukuthi siyasetshenziswa emagumbini okufundela ukufundisa ngokuntshontsha kodwa noma kunjalo asinikwa malungelo ukuba sibe ulimi lokufundisa.

6.2.2 UKUBUKELEKA PHANSI KWEZILIMI ZOMDABU NJENGE ZOKUFUNDA NOKUFUNDISA EZIKOLENI

Kulesi siyingi kulandelwa inqubomgomo yolimi ebeka isiPedi esigabeni solimi lwasekhaya bese ibeka isiNgisi njengo limi lokuqala lokwengezwa kanjalo futhi njengolimi lokufundisa. Isizathu sokuba le nqubomgomo ilandelwe kucace ngokusobala ukuba ingoba iqokwe iziphathi mandla ezengamele isikole kanjalo nokwenziwa kwenqubomgomo yolimi esikoleni. Kucace ngokusobala ukuthi amalungu esigungu sesikole noma eyiqoka lenqubomgomo yolimi ayiqokayo futhi ilandelwa kodwa awalenzi iqiniso ezinganeni naso limi lwasekhaya isiPedi.

Lokhu kuqinisekiswa ukuthi ngesikhathi kuqoqwa ucwaningo kuvelile ukuthi bayakubona ukubaluleka kwezilimi zomdabu kwezemfundo, kanjalo nokuthi kungayithuthukisa imiphumela yezingane kanjalo neyesikole jikelele. Sona isigungu sesikole siphinde sakuveza ukuthi izilimi zomdabu uma kufundiswa ngazo izingane zisheshe ziluqonde ulwazi nokwenza kubelula ukuba ziphendule imibuzo ngendlela egculisayo. Ngesikhathi sokwenziwa kwenqubomgomo yolimi bona futhi abazali bemelwe isigungu sesikole abasiqoka abazikhethi izilimi zomdabu ukuba zibe ngezokufundisa ezikoleni. Nokuyinto ecindezele izingane iphinde yenze ukuthi zingenzi kahle kwezinye izifundo ezizifundiswa ngesiNgisi. Ucwaningo luka uMariba (2020:16226) uphawula ukuthi ukusetshenziswa kwesiNgisi nesiBhunu ezincwadini, ezinkulumeni ezihleliwe kanjalo nakuzinkulumo mpikiswano, kwenza abafundi abangakwazi ukusebenzisa lezi zilimi noma abangaziqondi kahle bengakwazi ukuthola ulwazi. Ikakhulukazi abafundi abakhuluma izilimi zomdabu njenge zasekhaya kulesi sifundazwe isiTshivenda, isiXitsonga kanjalo neSipedi.

Ngalendlela kuyavela ukuthi ukufundiswa kwezingane ezikoleni zabantu abamnyama ngolimi lokuqala lokwengeza kuyazicindezela kwenze imphumela yazo ingabi mihle ezifundweni, kanti ulimi ezifundiswa ngalo nalo azikaluqondi kahle.

Ukucindezeleka kolimi lwasekhaya isiPedi kuphinde kwenze ukuba lucindezeleke lugcine lulandela isiNgisi ngokuthandwa. Lokhu kuse ngemumva kokuthi isiPedi sifundwa kuphela njenge sifundo ekubeni isiNgisi sifundwa njengesifundo kuphinde kufundiswe ngaso izifundo ezinye ezinhlanu. Ngalendlela isiNgisi sisetshenziswa kakhulu ukwendlula ulimi lwasekhaya ezikoleni zesiyingi iDilokong.

Azikho izizathu ezinqala ezibekiwe njengo kuyizo ezenza ukuthi izilimi zomdabu zingabekwa ukuba zibe ngezokufundisa. Zivinjwa ukuba zifike lapho ngoba zibukeleke phansi ngokwezinga futhi zibonakala zingakufanele ukuba zisetshenziswe njenge zokufundisa izingane zomphakathi. Lokhu kwenza kugqame ngokusobala ukuthi akukakabi bikho ukulingana kwezilimi ngokwezinga eNingizimi Afrika, futhi izilimi zomdabu azukezokuba izilimi zokufundisa ezikoleni. Ngakho ngoba amalungu omphakathi abona imfundo yezingane zawo inekusasa eliqhakazile uma zifundiswa ngesiNgisi kunesiPedi ulimi lwazo lwasekhaya futhi eziluhqondayo.

6.2.3 INQUBOMGOMO YOLIMI ENGAHLELEKILE EZIKOLENI

Izikole ziyisebenzisa ngendlela eyiyo inqubomgomo yolimi eqokiwe ukuba ziyilandele, inkinga ukuthi ayihlelekile ngendlela evikela zonke izilimi zomdabu emphakathini. Ngokwa bahlanganyeli bocwaningo kuyavela ukuthi emphakathini izikole ezikuwo esiyingini iDilokong, kukhona amalunga omphakathi akhuluma isiSwati njengo limi lwasekhaya ngoba engamaSwati. Lamalunga ayingxenywe enkulu yomphakathi izikole ezitholakala kuwo ngokobuningi alandela bona abakhuluma isiPedi.

Kugqame kakhulu kodwa ukuthi ezikoleni uma kwakhiwa inqubomgomo yolimi isiSwati asifakwa ukuba sibe yingxenywe yayo esigabeni solimi lwasekhaya. Lokhu osekuveza ukuthi izingane ezingama Swati inqubomgomo yolimi esikoleni iziphoka ukuba zithathe isiPedi njengo limi lwazo lwasekhaya. Lokhu kwenzeka ukusukela ezikoleni zamabanga aphantsi kuze kuyofika ezikoleni zamabanga aphezulu. Lokhu kuyalulimaza ulimi isiSwati ngoba ukuhamba kweminyaka singancishelwa ngabantu abasikhulumayo ngoba izingane zona sezivele zabona kuncono zivele sikhulume isiPedi ngisho emakhaya.

Abanye babahlanganyeli bocwaningo bakuvezile ukuthi bayafisa ukuthi inqubomgomo yolimi engabe inqubomgomo yolimi iyazifaka nezinye izilimi zomdabu ezikhona emphakathini ukuba zibe ingxenye yayo. Nokuyinto ebizokwenza iqiniso kubanikazi bazo lezi zilimi zomdabu kanjalo nemfundo yezingane zabo ukuthi itholakale olimini lwabo lwasekhaya. Ilungelo lalezi zingane lokuthola imfundo ngolimi lwazo lasekhaya nalo belizobe linakekelwe futhi luhlonishiwe. Emphakathini izikole ezikuwo izinga lolimi isiPedi alilingani nezinga lolimi isiSwati ekubeni zombili lezi zilimi zingezomdabu, isiSwati sona asihlonishwa kakhulu ngoba asiyona nengxenye yezemfundo. Inqubomgomo yolimi yezikole kuhle kuvele ukuba kufanele engabe izilimi zomdabu izifakile ukuba zibe izilimi zokufundisa kanjalo futhi yaphinda yanika zonke izilimi zomdabu ukuba zibe yingxenye yezemfundo esigabeni solimi lwasekhaya, ukuze imfundo yezingane zonke zesikole itholakale nangolimi lwazo lwasekhaya.

7. ISIPHETHO

Insila kahumeni wobandlululo yokubukela phansi izilimi zomdabu namanje isekhona kubantu bakithi futhi isenza izilimi zomdabu zibe nesigcwagcwa kubaninizo. Isigcwagcwa esikulezi zilimi kwenza ukuba kwande izinkoleloze ngezilimi zomdabu zingasuki kubantu kodwa bazithathe njenge qiniso ngezilimi zomdabu. Akugcini lapho ngoba lokhu kuholela ekutheni izilimi zomdabu zibukeleke phansi zibonakale njengezilimi ezingafanele ukuba zenziwe ezokufundisa ezikoleni. Lokhu okuyinto engahlukile neyayenziwa uhulumeni wobandlululo owayephoqelela abantu bomdabu ukuba bafundiswe ngesiNgisi noma ngesiBhunu. Konke lokhu kuyizimpawu zenqubomgomo yolimi engahlelekile ezikoleni, ephinde icindezele ezinye izilimi zomdabu ngokuba zingabi ingxenye yezemfundo.

ISAHLUKO SESITHUPHA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

6.1 ISINGENISO

Lolu bekuwucwaningo lokuhlola ukuthi inqubomgomo yolimi ezikoleni yenziwa kanjani kulandelwa imigudu efanele yini uma yenziwa ezikoleni ezisesiyingini iDilokong esifundazweni iLimpopo. Ukubheka le nqubomgomo yolimi yezikole kuncike kakhulu ekutheni iyalandelwa yini inqubomgomo yesifundazwe kanjalo nekazwe lonke uma kwenziwa eyesikole. INingizimu Afrika entshe inenqubomgomo yolimi kazwelonke enezibopho ezibheke ekulinganisweni kwezilimi ngokwamandla, ukuthuthukisa izilimi zomdabu kanjalo nasekusetshenzisweni kwazo izilimi zomdabu ukufunda, ukufundisa kanjalo nokuhlola. Ukufakwa kwezilimi zomdabu njenge zokufundisa kuyokwenza kube lula ukufunda kwezingane ngokunethezeka ngoba ziyobe zifunda ngolimi eziluzondayo, lokhu kuzokwenza zihlomule ngolwazi kalula, ziphinde zenze kahle ezifundweni zazo nokuzokhuphula imiphumela yezikole kanjalo neyazo izingane uqobo. Inqubomgomo yolimi yesifundazwe sase-Limpopo ithi izilimi ezisemthethweni ilezi: IsiBhunu, IsiNgisi, IsiNdebele, IsiXhosa, IsiZulu, IsiPedi, IsiSetswana, IsiTshivenda kanjalo nesiXitsong.

Izikole ezine ezikhethwe kulolu cwaningo zikhethwe ngokwamazinga azo ehlukenene, isikole A kanjalo noB lezi izikole zamabanga aphantsi (*primary schools*), bese kuthi isikole C kanjalo nesikole D izikole zamabanga aphezulu (*high/ secondary schools*). Lolu cwaningo luyiveze obala imizwa kanye nemibono ngokusetshenziswa kwezilimi esikoleni kanjalo nokuma kwenqubomgomo yolimi yezikole. Zivelile izinkinga ezibhekene nenqubomgomo yolimi, kanjalo nezinkinga ezidala ukuthi ingabi ngegculisayo, kubalwa izinkoleloze ngolimi lwasekhaya, ukubukeleka phansi kolimi lwasekhaya kanjalo nokungahleleki kahle kwenqubomgomo yolimi.

6.2 UKUBALULEKA KOCWANINGO

Lolu cwaningo luzoveza izinqinamba ezengamele inqubomgomo yolimi, kanjalo nokuthi zibangwa yini nokuzosiza umnyango wezemfundo ukuba wazi ukuthi ubhekene naziphi izinkinga ngenqubomgomo yolimi ezikoleni. Lolu cwaningo lwenze kwacaca ukuthi isiNgisi sisazishiya kude le ngokusetshenziswa ezikoleni njengolimi lokufundisa, kodwa izingane zibe ziqonda kancono isiPedi okuwulimi lwazo lwasekhaya. Nokuyinto egcina yenza ukuthi imiphumela yezingane ezikoleni ingabi mihle ngoba izifundo eziningi zizifundiswa ngolimi

Iwazo lokuqala lokwengezwa okuyisiNgisi. IsiPedi ezindlini zokufundisa zisetshenziswa kuphela ngesikhathi saso njengesifundo kanjalo noma zichazelwa ulwazi ezisuke zingaluqondi uma lwethulwa ngesiNgisi, nakhona ngokuntshontsha. Ukunikezwa kwezingane imfundo ngolimi lwazo lwasekhaya kuyavela ukuthi kungaletha ushintsho oluhle kakhulu kwezemfundo ngokukhuphula imiphumela, lokhu okusho ukuthi izilimi zomdabu kufanele ibukwe kabusha indaba yokwenziwa kwazo izilimi zokufundisa ezikoleni zomphakathi.

Lolu cwaningo lusebenzise izinjulalwazi ezimbili. Injulalwazi yokuqala okuyinjulalwazi yokuhlelwa kolimi (*language planning theory*) kanye nenjulalwazi yokwenganyelwa kolimi (*language management theory*). Injulalwazi yokuhlelwa kolimi nechaza kabanzi ngokuhlelwa kolimi ngokwehlukana kwezigaba kuvelileke ngokokuphawula kwabanhlanyaneli bocwaningo ukuthi inqubomgomo yolimi ihlelwa kanjani emazingeni aphantsi esigabeni somphakathi. Kuphinde kwavela nokuthi ulimi lwengamelwa kanjani ngokwehlukana ngokwezigaba kanjalo nasemazingeni aphantsi okuyisigaba somphakathi. Lolu lwazi lutholakale ngezingxoxo, izinhlololwazi kanjalo nezinhlolelwazi ezisakuhleleka.

Zombili izinjulalwazi ezisetshenzisiwe ukucubungula izinkinga zokuhlelwa kwenqubomgomo yolimi kanjalo nokwengamelwa kwezilimi ezikoleni. Inkinga yokuqala ukwakhiwa kwenqubomgomo yolimi ngaphansi kwezinkoleloze ezenza izilimi zomdabu zingathathwa njengezilimi ezibalulekile. Izizathu zalesi senzo sokubukeleka phansi kwazo zifaka nokuthi kuthiwa izilimi zomdabu azisani phambili, kanti futhi ngeke waqashwa ngazo emsebenzini ngoba azikuvezi njengomuntu ongakwazi ukuvelele wenze umsebenzi wakho ngendlela egculisayo. Ngalandlela kutholakala amalunga omphakathi kanjalo nalawa ayisigungu sesikole ephawula ukuthi kuncono izingane zawo zisokole esikoleni kodwa zibe zifundiswa ngesiNgisi kunolimi lwabo lwasekhaya isiPedi. Le nkoleloze ilimaza izingane kakhulu ngoba zigcine zingenzi kahle esikoleni, ekubeni kuvela ukuthi izilimi zomdabu zibalulekile kakhulu kwezemfundo, futhi nemiphumela kugqame kakhulu ukuthi inganyuka ibengemihle kakhulu uma zinganikwa ithuba izilimi zomdabu ezikoleni zibe izilimi zokufundisa. Izinkoleloze zonke lezi kubalulekile ukuba kulwiswane nazo ngoba zenza izilimi zomdabu zibe nesigcwagcwa ngisho kubantu abazikhulumayo.

Ukubukeleka phansi kwezilimi zomdabu nokuyinto eholela ekutheni kungabonakali zifanelwe ukuba izilimi zokufundisa ezikoleni. Nokwenza kuvele ukuthi ngokokuma kwesimo izilimi zomdabu ngeke nakanye zize zifike esigabeni sokuba zenziwe izilimi zokufundisa, lokhu okungalimazi kuphela izilimi zomdabu kodwa okuphinde kulimaze imiphumela yezingane

ezikoleni. Ukubukeleka kwezilimi zomdabu phansi kwenza isiNgisi siqhubeke njalo nokushaya izilimi zomdabu emakhanda. Lokhu kwenza abantu baqhubeke nokubona izilimi zomdabu njengezilimi ezingenamandla, kodwa isiNgisi ilona limi olunamandla okufanele izingane zifundiswe ngalo ezikoleni. Ukukwazi kwezingane ukusebenzisa isiNgisi kwenza zithathwe njenga bantu abahlakaniphile kunabantu abakhuluma isiPedi okanye izilimi zomdabu. Ukubukeleka phansi kwezilimi zomdabu kuyinto ezalwe nguhulumeni wobandlululo owayenze azangaba namalungelo ezweni laseNingizimu Afrika, ngoba ethi ngeke ziyithuthukise ngalutho imfundo kanti futhi azibalulekile lezi zilimi ukwendlula isiNgisi kanjalo nesiBhunu. Ukubukeleka phansi kwezilimi zomdabu kanjalo nokubukeleka phansi ngokwezinga kwakulindleke ukuba kuphele ngaphansi kweNingizimu Afrika entsha, ngoba zase zikhululiwe zanikwa amalungelo alinganayo nezabelumbi kodwa lokhu akushintshanga lutho ngokubukeleka phansi kwalezi zilimi. Nakuba kunjalo ukucindezeleka kwazo ngesikhathi sohulumeni wobandlululo kuyezwakala kwakungezona ezabo kodwa kithi kufanele senze kancono sizenze igugu kithi ngoba lezi izilimi zethu. Ukuhlonishwa kwazo kanjalo nokusetshenziswa kwazo njenge zokufundisa kufanele kwenziwe yithi banikazi bazo kanjalo nokukholelwa kuzo kufanele ukuba kuqale kithi. Uma singaqala sizinike inhlonipho ezifanele siphinde sizisebenzise thina ukubukeleka kwazo phansi kuzophela.

Umcwaningi ube eseqonda ukuthi kubalulekile ukuba othishanhloko kanjalo nabaluleki bolimi baqinise emizameni abayenzayo yokweseka izilimi zomdabu. Lokhu kuyosiza ukunqoba izinkoleloze zolimi kuphinde kube yisifundo esiyoqinisekisa ukuthi, intsha elandelayo lezi zinkoleloze ngeke yona ibenazo ngezilimi zomdabu. Ukwenza iqiniso kwabo ukuthi zisekeke osizweni eziludingayo kungaphinde kwenze ukuthi ukubaluleka kwazo kubonakale ngisho kubantu abangakakuboni ezikoleni kanjalo nasemphekathini.

6.3 UBUHLE NEZINQINAMBA ZOCWANINGO

Lolu cwaningo lugxile kakhulu ekuhloleni ukwenziwa kwenqubomgomo yolimi ezikoleni kanjalo nemiphumela yokulandelwa kwaleyo nqubomgomo esuke isiqokiwe izikole ezikhethiwe. Ucwanningo lokwenze ngempumelelo lokhu ngoba lukwazile ukuveza ukuthi izikole zibeka isiPedi esigabeni solimi lwasekhaya bese kuthi isiNgisi siba ulimi lokuqala lokwengezwa siphinde sibe nawulimi lokufundisa. Ucwanningo lukuqinisekisele ukuthi isiNgisi sisabonakala sincono kakhulu kunezilimi zomdabu kwezemfundo, ngenkathi izilimi zomdabu zona zinganakiwe zibukeleke phansi. Kuvelile ukuba inqubomgomo yezikole ayikabi ngeqinisekisa ukulingana kwezilimi ngokwamandla kanjalo nenakekela bonke abantu

ngokwezidingo zolimi, ngoba khona izilimi esazishiya ngaphandle kodwa zibe ziyingxenye yomphakathi enkulu njenge Siswati nje.

Ukuthatha isikhathi eside kokutholakala kwencingane yenkambiso elunileyo (*ethical clearance*) enyuvesi kanjalo nakumnyango wezemfundo inqinamba yokuqala eyenze ucwaningo lwathatha isikhathi eside. Ukushintshwa kukathishanhloko esikoleni B ehambe kungaqondakali noma uyahamba noma usamisiwe kwenza ukuqala ukuxhumana nabahlanganyeli kume, ngisalinde imvume. Lezi zizathu zenze kwaba umqansa ukuqeda lolu cwaningo ngesikhathi obekulindleleke ukuba luphele ngaso. Lapha kubalwa nokuba nzima kokutholakala kwenqubomgomo yolimi yesifundazwe kweminye iminyango yezemfundo eseduze, nokuphoqe ukuba umcwaningi ahambe ibanga ukuze afike olwazini abeludinga.

6.4 IZIPHAKAMISO EZIMAYELANA NOCWANINGO OLWENZIWE, EZIQONDENE NOMNYANGO WEZEMFUNDO KANJALO NEZINQONDENE NENQUBOMGOMO YOLIMI YASE NINGIZIMU AFRIKA

Iziphakamiso izisombululo ezingavela ngomcwaningi njengo mbono wezisombululo ezingasetshenziswa ukulwisana nezinkinga esezivelile. Lonke ucwaningo oselwenziwe kubalulekile ukuba umcwaniningi, uma esezitholile izinkinga averse izisombululo yena aziphakamisa njengezingenza ukuba inking isombululwe. Lolu cwaningo luzoveza iziphakamiso zalulo cwaningo olwenziwe noma oluzolandela lolu cwaningo. Kuyobe sekulandela iziphakamiso eziqondene noMnyango wezemfundo kanjalo neziqondene nenqubomgomo yolimi yezwe laseNingizimu Afrika.

6.4.1 IZIPHAKAMISO MAYELANA NOCWANINGO OLUNGENZIWA

Izinqinamba ezivezwe ucwaningo esigabeni esingenhla zikhomba ukuthi ziningi izinkinga eziqondene nokusetshenziswa kwezilimi ezikoleni kanjalo nenqubomgomo yolimi. Lezi zinqinamaba zihamba zize zibenomthelela ngisho emiphumeleni yezingane kanjalo nesikole imbala ekhomba ukungabi ngemihle ngokulindlekile. Izinqinamba okuxoxwe ngazo esahlukweni esingenhla zikhomba ukuthi luningi ucwaningo okumele lwenziwe maqondana nokungasetshenziswa kwezilimi zomdabu njenge zokufundisa. Lokhu okukhomba ukuthi umcwaningi wocwaningo olulandelayo kufanele ahlale isikhathi eside, endaweni yocwaningo nabafundi nothisha, ukuze aqonde umthelela oza nokufundiswa kwezingane ngesiNgisi. Lokhu kuzosiza ukuba umcwaningi aqonde ngokuphelele umehluko obakhona lapho izingane zichazelwa ngolimi lwazo lo mdabu ekubambeni ulwazi kanjalo nalapho zichazelwa khona ngesiNgisi. Iziphumo zocwaningo lolo ziyobe sezikhomba ukuthi izilimi zomdabu ngeke yini

zaluletha ushintsho emiphumeleni yesikole uma zenziwa ezokufundisa kanjalo nokuhlola. Ziphinde ziveze ukuthi iluphi ushintsho okumele lwenziwe kunqubomgomo yolimi ukuze kunakekelwe zonke izilimi zomdabu ezitholakalayo emphakathini izikole ezikuwo. Lolu cwaningo kungafanele lubandakanye nokufundisa amalungu esigungu sesikole ngokubaluleka kwezilimi zomdabu, ukuchazelwa kwawo ngoshintsho olungeza nazo emfundweni yezingane zomphakathi.

6.4.2 IZIPHAKAMISO EZIQONDENE NOMNYANGO WEZEMFUNDO YAMABANGA APHANSI

Umnyango wezemfundo wesifundazwe kubalulekile ukuba uvele namacebo okulekelela abaphathi beziyingi, abalulekie kanjalo nothishahloko. Lokhu kulekelela komnyango wezemfundo kubala nokuba wonke amalungu esigungu sesikole (*school governing body*) afundiswe ngenqubomgomo yolimi akwazi ukuyiqonda ngaphezu kokuthi ikhuluma ngezilimi ezizostshenziswa isikole. Kufanele lo mkhankaso ubandakanye nomphakathi wonke jikelele ukuze nawo ungezu kweseka ukucindezelwa kwezilimi zomdabu, ngokuba zibonakale zingakufanele ukuba ngezokufundisa kanjalo nokuvallelwa kwazo ekubeni yingxenye yezemfundo zingatholakali ezikoleni. Lokhu kunganika umnyango wezemfundo ukuba uthole ithuba lokwenza isiqiniseko sokuthi awekho amaphutha abakhona ezikoleni athikameza imfundo yezingane nemiphumela yazo neyesikole, ngenxa yokungabibikho kolwazi oluphelele ngezilimi zomdabu kanjalo namandla azo kwezemfundo kanye nakweminye imikhakha. Ukwenzeka kwalemkhankaso kubaulekile ukuba kungashiya ngaphandle ukuhlangana nothisha kanjalo nabafundi okuyizingane zesikole, lokhu kwenzelwa ukuthi nabo kutholakale izinkinga ababhekana nazo ezindlini zokufundela. Lokhu kuyokwenza iso okubukwa ngalo izilimi zomdabu kanye nolokuqala lokwengezwa kungabi ngolokucabangela ukuthi iluphi ulimi okufanale kube olokufundisa ezikoleni. Isinqumo sokuthi iluphi ulimi okufanele kube olokufundisa manje luyiqokwa ukuvunwa isimo njengoba kuke kwavela ukuthi izilimi zomdabu nazo zikufanele ukuba ngezokufundisa ngoba yizona abafundi abazizwa kancono uma bechazelwa ulwazi.

6.4.3 IZIPHAKAMISO EZINQONDENE NENQUBOMGOMO YOLIMI YASE NINGIZIMU AFRIKA

Kuyiqiniso elingephikiswe futhi elingeguqulwe, ukuthi uma uhulumeni wezwa laseNingizimu Afrika engayithathela ekhanda indaba yokungalingani kwezilimi zomdabu, ungakhona umehluko ongenzeka ekulungisweni kwesimo. Lokhu kuhlanganisa nokubuyekezwa

kwenqubomgomo yolimi yezikole, ngaphansi kwethimba elingogoti ezilimini elingajutshwa uhulumeni ukuba inqubomgomo yolimi yezikole, ithi iqokwa noma yenziwa babe sebeqeqesheke ngokwanele maqondana nezilimi abantu abazoba yingxenye yokwenziwa kwayo. Ithimba elijutshwe uhulumeni kufanele liqinisekise ukuthi alukho ulimi emphakathini okucindezelwe amalungelo alo njengo kuthi lungabi ingxenye yezemfundo kodwa bebe bebaningi emphakathini abantu abalusebenzisa njengo limi lwasekhaya. Lokhu kuzokwenza ukuthi uhulumeni abenesiqiniseko sokuthi alukho ulimi izinga lalo emphakathini elehliswa isithunzi nokuyinto engenza lugcine lushabalala ngoba amalungelo alo ecindezelwe. Ukuvikeleka kwazo zonke izilimi nokwengameleka kwazo ngokweqiniso kuyoletha ubumbano emphakathini, nokuyinto umphakathi waseNingizimu Afrika oyidingayo kakhulu ngemumva kwempi yobuhlanga eyake yabakhona ngaphambilini phakathi kwezinhlanga ezahlukeni.

6.4.4 ISIPHETHO SOKUGCINA SOCWANINGO

Lesi sahluko bekungesokugcina socwaningo sigoqa konke maqondana nenqugomgomo yolimi ezikoleni kanjalo nokuma kwezilimi ngaphansi kwenqubomgomo yolimi ezikoleni nezinkinga zakhona. Kulesi sahluko umcwaningi uxoxile ngemiphumela yocwaningo kanjalo neziphakamiso zalo uzivezile. Umcwaningi uxoxile kakhulu kugalelo elikhulu locwaningo okuyinqubomgomo yolimi ezikoleni kanjalo nokwenziwa kwayo, ukubukeleka phansi kwezilimi zomdabu njenge zokufundisa kanjalo nezinkoleloze ezikhona ngazo emphakathini. Ucwano selulonke kulesi sigaba selufike emaphethelweni ikakhulukazi ngoba seluluthulile ulwazo locwaningo, oluvele ngemumva kokuhlaziywa kweminingo evela kubahlanganyeli bocwaningo.

IMITHOMBO YOCWANINGO

- Ajepe, I., & Ademowo, A. J. (2016). English language dominance and the fate of indigenous languages in Nigeria. *International Journal of History and Cultural Studies*, 2(4), 10-17.
- Akindele, J., Akano, R., & Olatundun, O. (2022). Linguistic Diversity, Nigerian Indigenous Languages and the Choice of the English Language for Nigeria's National Sustainability. *Voices: A Journal of English Studies*, 7, 79-90.
- Alexander, N. (2004). The politics of language planning in post-apartheid South Africa. *Language problems & Language planning*, 28(2).
- Asenahabi, B. M. (2019). Basics of research design: A guide to selecting appropriate research design. *International Journal of Contemporary Applied Researches*, 6(5), 76-89.
- Bagwasi, M. M. (2021). Education, multilingualism and bilingualism in Botswana *International Journal of the Sociology of Language*, 2021(267-268), 43-54.
- Bagwasi, M., & Costley, T. (2022). A defiance of language policy: seamless boundaries between languages in Botswana classrooms. *Journal of the British Academy*, 10(s4), 125-140.
- Baldauf Jr, R. B. (2004). Language planning and policy: Recent trends, future directions.
- Baldauf, R. B. (1994). [Unplanned] language policy and planning. *Annual review of applied linguistics*, 14, 82-89.
- Baldauf, R. B. (1994). [Unplanned] language policy and planning. *Annual review of applied linguistics*, 14, 82-89.
- Bamgbose, A. (2011). African languages today: The challenge of and prospects for empowerment under globalization. In *Selected proceedings of the 40th annual conference on African linguistics* (pp. 1-14). Somerville: Cascadilla Proceedings Project.
- Beukes, A. M. (2004). The first ten years of democracy: Language policy in South Africa. In *Xth Linguapax Congress on Linguistic Diversity, Sustainability and Peace* (pp. 20-23).
- Beukes, A. M. (2009). Language policy incongruity and African languages in postapartheid South Africa. *Language Matters*, 40(1), 35-55.
- Brenzinger, M. (2017). Eleven official languages and more: legislation and language policies in South Africa. *Journal of Language & Law/Revista de Llengua i Dret*, (67).

- Cavallaro, F., & Ng, B. C. (2014). Language in Singapore: From multilingualism to English plus. *Challenging the monolingual mindset*, 156(33), 9781783092529-005
- Chebanne, A. M., & Monaka, K. C. A (2021) A note on multilingualism in Botswana and implication for learning and teaching.
- Chebanne, A., & Kewagamang, P. (2020). A model for introducing marginalized indigenous languages in the Botswana education system. *Mosenodi Journal*, 23(1), 4-23.
- Daber, G. J., & Faith, G. D. (2022).indigenouis languages: neglected tool for sustainable development strategy in Nigeria. *BW Academic Journal*, 1(1), 8-8.
- De Jong, E. J., Li, Z., Zafar, A. M., & Wu, C. H. (2016). Language policy in multilingual contexts: Revisiting Ruiz's "language-as-resource" orientation. *Bilingual Research Journal*, 39(3-4), 200-212.
- Desai, Z. K. (2012). *A case for mother tongue education?* (Doctoral dissertation, University of the Western Cape).
- Escamilla, K. (2016). A tribute to Richard Ruiz empirical applications of Ruiz's language orientations: From theory to practice. *Bilingual Review/Revista Bilingüe*, 33(3).
- Etikan, I., & Bala, K. (2017). Sampling and sampling methods. *Biometrics & Biostatistics International Journal*, 5(6), 00149.
- Farr, M., & Song, J. (2011). Language ideologies and policies: Multilingualism and education. *Language and Linguistics Compass*, 5(9), 650-665.
- Filita, N. J. (2020). *Teachers' perspectives on the integration of information and communication technology into the teaching and learning of Sesotho* (Doctoral dissertation, University of the Free State).
- Gadelii, K. E. (1999). Language planning: Theory and practice. *Evaluation of language planning cases world-wide*. Paris, fr: unesco.
- Gauthier, R. P., & Wallace, J. R. (2022). The computational thematic analysis toolkit. *Proceedings of the ACM on Human-Computer Interaction*, 6(GROUP), 1-15.
- Gichuru, M. J. (2017). The interpretive research paradigm: A critical review of is research methodologies. *International Journal of Innovative Research and Advanced Studies (IJIRAS)*, 4(2), 1-5.

- Giger, M., & Sloboda, M. (2008). Language management and language problems in Belarus: Education and beyond. *International journal of bilingual education and bilingualism*, 11(3-4), 315-339.
- Gihar, R. Research Paradigms: Qualitative, Quantitative and Mixed Method. Gihar, R. Research Paradigms: Qualitative, Quantitative and Mixed Method.
- Gomashie, G. A. (2019). Kanien'keha/Mohawk Indigenous language revitalisation efforts in Canada. *McGill Journal of Education/Revue des sciences de l'éducation de McGill*, 54(1).
- Gumbi, P. (2014). Ubuliminingi esiFundazweni saseFreyistata: Okwenzeka ezindlini zokufundela eNyuvesiti yaseFreyistata. *Alternation Special Edition*, 13, 173-190.
- Gumbi, P. (2019). IsiZulu as an indigenous African language, and technology in the basic education sector in KwaZulu-Natal. *South African Journal of African Languages*, 39(2), 204-210.
- Gumbi, P. P. (2017). *Ukusetshenziswa kolimi lokufunda, ukufundisa nokuhlola ezikoleni zase-Harrismith, esifundazweni sase-Free State* (Doctoral dissertation).
- Gumbi, P., & Ndimande-Hlongwa, N. (2015). Embracing the use of African languages as additional languages of teaching and learning in KwaZulu-Natal schools. *South African Journal of African Languages*, 35(2), 157-162.
- Heugh, K. (1999). Languages, development and reconstructing education in South Africa. *International journal of educational development*, 19(4-5), 301-313.
- Hill, L. (2010). Language and status: On the limits of language planning. *Stellenbosch Papers in Linguistics*, 39, 41-58.
- Huberman, M., & Miles, M. (2002). *The qualitative researcher's companion*. London: SAGE Publications.
- Hult, F. M., & Hornberger, N. H. (2016). Revisiting orientations in language planning: Problem, right, and resource as an analytical heuristic. *The Bilingual Review/La Revista Bilingüe*, 33(3), 30.
- Janusheva, V., Talevski, D. J., & Pejchinovska-Stojkovic, M. (2022). Determining the sample in the language oriented qualitative researches. *Research in Pedagogy*, 12(1), 270-283.

- Jauza, M. L. (2020). *Ukuhlaziywa kokufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimibili sika-de Schryver (2015) ngeso lenjulalwazi yokusebenziseka* (Doctoral dissertation).
- Jernudd, B. H., & Neustupný, J. V. (1987). Language planning: for whom. In *Proceedings of the international colloquium on language planning* (Vol. 71, p. 84). Université Laval.
- Johnson, D. C., & Ricento, T. (2013). Conceptual and theoretical perspectives in language planning and policy: Situating the ethnography of language policy. *International Journal of the Sociology of language*, 2013(219), 7-21.
- Kaplan, R. B., & Baldauf Jr, R. B. (2005). Editing contributed scholarly articles from a language management perspective. *Journal of Second Language Writing*, 14(1), 47-62.
- Kaplan, R. B., & Baldauf, R. B. (1997). *Language planning from practice to theory* (Vol. 108). Multilingual Matters.
- Kelliher, F. (2011). Interpretivism and the pursuit of research legitimisation: an integrated approach to single case design. *Leading issues in business research methods*, 1(2), 123-131.
- Khawaja, M. (2021). Consequences and Remedies of Indigenous Language Loss in Canada. *Societies*, 11(3), 89.
- Kivunja, C. (2018). Distinguishing between theory, theoretical framework, and conceptual framework: A systematic review of lessons from the field. *International journal of higher education*, 7(6), 44-53.
- Koerber, A., & McMichael, L. (2008). Qualitative sampling methods: A primer for technical communicators. *Journal of business and technical communication*, 22(4), 454-473.
- Kolobe, M., & Matsoso, L. (2020). Effects of Language Status on Assessment and Educational Development of Basotho Learners from Minority Languages' Backgrounds. *International Journal of Language Education*, 4(3), 378-388.
- Korper, A. K., Patrício, L., Holmlid, S., & Witell, L. (2020). Service design as an innovation approach in technology startups: a longitudinal multiple case study. *Creativity and Innovation Management*, 29(2), 303-323.
- Kurtbôke, P. (1996). The impact of corpus planning on bilingual dictionaries. In *Euralex 96 Proceedings* (pp. 591-596).

- Lacey, A., & Luff, D. (2001). *Qualitative data analysis* (pp. 320-357). Sheffield: Trent focus.
- Leboho, P. S. (2021). *Guidelines towards the development of a compulsory course in African language for first-entering students at the University of Limpopo* (Doctoral dissertation).
- Mabiletja, M. M. (2015). *Transition to multilingual education in South African schools* (Doctoral dissertation).
- Madiba, M., & Mabiletja, M. (2008). An evaluation of the implementation of the new Language-in-Education Policy (LiEP) in selected secondary schools of Limpopo Province. *Language Matters*, 39(2), 204-229.
- Madima, S. E. (2023). The Language of Learning and Teaching in South Africa: A Case Study on Selected Public Primary Schools in Limpopo Province. *Journal of Postcolonial Linguistics*, 9, 25-35.
- Madima, S. E., Babane, M. T. M. T., & Klu, E. K. (2024, March). Language policy implementation challenges in postcolonial anglophone Africa: A case of Limpopo Provincial Legislature in South Africa. In *Forum for Linguistic Studies* (Vol. 6, No. 2, pp. 1164-1164).
- Maliehe, D. A. (2020). *Enhancing the role of learning facilitators in supporting teachers teaching Sesotho home language* (Doctoral dissertation, University of the Free State).
- Maphosa, S. (2021). An ecological approach to the implementation of language-in-education policy: A Kalanga case study. *Language Matters: Studies in the Languages of Southern Africa*, 52(3), 4-25.
- Mariba, G. (2020). An investigation into the implementation of South African Language Policy at Makhado Local Municipality in Limpopo Province, South Africa. *Gender & Behaviour*, 18(3), 16222-16228.
- Marupi, O., Tshotsho, B. P., & Nhongo, R. (2021). The functionality of Sotho as a previously marginalised language in a multilingual educational setting.
- Masala, P. (2023). The linguistic reconstruction of post-colonial South Africa and Lesotho: english dominance dilemma. *Journal of Social Sciences*, (4), 90-101.
- Maseko, B., & Siziba, L. P. (2023). Continuities or change?: A synchronic and diachronic analysis of documented language policies of selected universities in South Africa. *Journal of Language Teaching and Research*, 14(2), 304-313.

Mashau, P. L. (2019). *An exploration of the implementation of language policies for community radio stations in Vhembe District of Limpopo Province* (Doctoral dissertation).

Mbatha, S. T. (2020). *Ukucwaninga ukulungela kothisha abasaqeqeshwa ukuyofundisa izibalo ngezilimi zomdabu emabangeni ayisisekelo: kugxilwe olimini lwesizulu* (Doctoral dissertation).

McIvor, O., & Ball, J. (2019). Language-in-education policies and Indigenous language revitalization efforts in Canada: Considerations for non-dominant language education in the Global South. FIRE: Forum for International Research in Education.

McIvor, O., & McCarty, T. L. (2017). Indigenous bilingual and revitalization-immersion education in Canada and the USA. *Encyclopedia of Language and Education: Bilingual and Multilingual Education*.

Mhlungu, S. Z. (2021). *Indlelakubuka yabafundi nabazali ngokufundwa nokufundiswa kohlelo lolimi lokuqala lokwengeza lwesiZulu esikoleni esixube izinhlanga e-Vryheid* (Doctoral dissertation).

Mills, A. J., Durepos, G., & Wiebe, E. (Eds.). (2009). *Encyclopedia of case study research*. Sage publications.

Mlondo, Z. W. (2016). *Ucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini ulimi lokuqala lokwengeza esikoleni esisesifundeni sase Pinetown* (Doctoral dissertation).

Mojalefa & Fredericks (2019) Sesotho is still a marginalised language, *Southern African Linguistics and Applied Language Studies*, 37:4, 303-314, DOI: 10.2989/16073614.2019.1692677

Motaung, B. L. (2021). *Translanguaging as a pedagogical strategy to implement multilingual language policy at a South African university* (Doctoral dissertation, University of the Free State).

Mugovhani, N. G. (2021). The seeds of ethnic or tribalistic manifestations in Limpopo: The case of Makhado, Vuwani and Malamulele. *HTS Teologiese Studies/Theological Studies*, 77(2).

Mumpande, I. (2020). The Revitalisation of Ethnic Minority Languages in Zimbabwe: The Case of the Tonga Language. *MA diss., University of South Africa*. <http://hdl.handle.net/10500/26766>.

- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22, 16094069231205789.
- Ndimande-Hlongwa, N. P. (2001). *Ukuqhathaniswa kwezibongo zabantu basentshonalanga-Afrika, Empumalanga-Afrika Nezabasemzansi-Afrika Njengenkomba yesiko lobuzwe obubodwa base-Afrika* (Doctoral dissertation).
- Nekvapil, J. (2011). The history and theory of language planning. In *Handbook of research in second language teaching and learning* (pp. 871-887). Routledge.
- Nekvapil, J. (2016). Language management theory as one approach in language policy and planning. *Current Issues in Language Planning*, 17(1), 11-22.
- Nekvapil, J., & Nekula, M. (2006). On language management in multinational companies in the Czech Republic. *Current issues in language planning*, 7(2-3), 307-327.
- Nekvapil, J., & Sherman, T. (2015). An introduction: Language management theory in language policy and planning. *International Journal of the Sociology of Language*, 2015(232), 1-12.
- Nene, B. G. (2014). *Ukuhlelwa kokufundwa kolimi lwesiZulu njengolimi lwesibili: kubhekwa abasebenzi kanye nabafundi basenyuvesi ya KwaZulu-Natal* (Doctoral dissertation).
- Ngcobo, M. N. (2009) *Ukuhlelwa Kolimi Nobuhle Ndimande-Hlongwa*. Pietermaritzburg, Cape Town, Randburg, King William's Town Shuter & Shooter, 181 pp. ISBN 978-0-796-039880.
- Nhongo, R. (2013). A national language policy for Zimbabwe in the twenty-first century: myth or reality?. *Journal of Language Teaching & Research*, 4(6).
- Nkosana, L. B. (2011, June). Language policy and planning in Botswana. In *The African Symposium* (Vol. 11, No. 1, pp. 129-137).
- Nkosi, Z. P. (2011). *An exploration into the pedagogy of teaching reading in selected foundation phase isiZulu home language classes in Umlazi schools* (Doctoral dissertation).
- Noor, K. B. M. (2008). Case study: A strategic research methodology. *American journal of applied sciences*, 5(11), 1602-1604.

Ntombenhle, M. N. (2021). *Ukufundiswa kohlelo lolimi kubafundi bebangale 10 abenza isiZulu ulimi lokuqala lokwengeza ezikoleni ezintathu zase-Richards Bay* (Doctoral dissertation).

Nyati-Ramahobo, L. (2000). The language situation in Botswana. *Current Issues in Language Planning*, 1(2), 243-300.

O'Halloran, P. (2017). *The Soweto Uprising*.

Obukadeta, F. M. (2019). *Language Policy and Planning in the Broadcast Media of a Multilingual Context: A Case Study of Kogi State, Nigeria* (Doctoral dissertation, University of Sheffield).

Olaoye, A. A. (2013). The role of indigenous languages in national development: A case study of Nigerian linguistic situation. *International Journal of Applied Linguistics and English Literature*, 2(3), 29-34.

Pathiranage, Y. L., Jayatilake, L. V., & Abeysekera, R. (2020). Case study research design for exploration of organizational culture towards corporate performance. *Review of International Comparative Management/Revista de Management Comparat International*, 21(3), 361-372.

Patrick, N. G. (2011). Language planning in action: Singapore's multilingual and bilingual policy. *Ritsumeikan Asia Pacific Journal*, 30, 1-12.

Pelea, N. A. (2021). *Enhancing teacher pedagogical content knowledge of teaching Sesotho phonics to learners with learning disabilities* (Doctoral dissertation, University of the Free State).

Penrod, L. (2019). Indigenous Language Preservation and Revitalization in Canada and Sweden. *Journal of Academic Perspectives Volume*, (1), 1.

Pham, L. T. M. (2018). Qualitative approach to research a review of advantages and disadvantages of three paradigms: Positivism, interpretivism and critical inquiry. *University of Adelaide*.

Posel, D., & Casale, D. (2011). Language proficiency and language policy in South Africa: Findings from new data. *International Journal of Educational Development*, 31(5), 449-457.

- Rabapane, E. M. (2010). *An analysis of a language policy with special reference to the Mopani District of the Limpopo Province* (Doctoral dissertation, University of Limpopo (Turffloep Campus)).
- Rabiee, F. (2004). Focus-group interview and data analysis. *Proceedings of the nutrition society*, 63(4), 655-660.
- Rai, N., & Thapa, B. (2015). A study on purposive sampling method in research. *Kathmandu: Kathmandu School of Law*, 5.
- Rashid, Y., Rashid, A., Warraich, M. A., Sabir, S. S., & Waseem, A. (2019). Case study method: A step-by-step guide for business researchers. *International journal of qualitative methods*, 18, 1609406919862424.
- Ricento, T. K., & Hornberger, N. H. (1996). Unpeeling the onion: Language planning and policy and the ELT professional. *TESOL quarterly*, 30(3), 401-427.
- Sanden, G. R. (2016). Language management^x 3: A theory, a sub-concept, and a business strategy tool. *Applied Linguistics*, 37(4), 520-535.
- Selemela, K. B. (2020). *Teachers' perspectives on the role of home language on academic literacy: a case study of two South African schools* (Doctoral dissertation, University of the Free State).
- Shohamy, E. (2007). Language tests as language policy tools. *Assessment in education*, 14(1), 117-130.
- Singh, R. J. (2014). Is mother-tongue education possible in a language-diverse province? A case of Limpopo Province. *Mediterranean Journal of Social Sciences*, 5(25), 141.
- Tan, C. (2006). Change and continuity: Chinese language policy in Singapore. *Language Policy*, 5(1), 41-62.
- Tellis, W. (1997). Introduction to case study. *The qualitative report*, 3(2), 1-14.
- Thwala, J. J. (2019). The adoption of South Africa's constitutionally-mandated indigenous languages as languages of learning and teaching (Lolt): a multilingualism approach. *International Journal of Arts Humanities and Social Sciences Studies*.

- Tomaszewski, L. E., Zarestky, J., & Gonzalez, E. (2020). Planning qualitative research: Design and decision making for new researchers. *International Journal of Qualitative Methods*, 19, 1609406920967174.
- Tomlinson, B. (2008). Language acquisition and language learning materials. *English language learning materials: A critical review*, 3-13.
- Ugwu, E. O., & Ogunremi, P. O. (2019). Nigeria and the Sustainable Development Goals: Why the indigenous languages count. *European Scientific Journal*, 15(5), 52-68.
- Varpio, L., Paradis, E., Uijtdehaage, S., & Young, M. (2020). The distinctions between theory, theoretical framework, and conceptual framework. *Academic Medicine*, 95(7), 989-994.
- Von Esch, K. S., Motha, S., & Kubota, R. (2020). Race and language teaching. *Language Teaching*, 53(4), 391-421.
- Wong, L. P. (2008). Data analysis in qualitative research: A brief guide to using NVivo. *Malaysian family physician: the official journal of the Academy of Family Physicians of Malaysia*, 3(1), 14.
- Wright, W., & Boun, S. (2016). The development and expansion of multilingual education in Cambodia: An application of Ruiz's orientations in language planning. *Bilingual Review/Revista Bilingüe*, 33(3).

IZELEKO (APPENDIX)



12 March 2024

Mbekezeli Mlambo (217023899)
School of Education
Edgewood Campus

Dear M Mlambo,

Protocol reference number: HSSREC/00006597/2024

Project title: Ukulandelwa kwenqubomgomo yolimi ezikoleni ezikhethiwe eLimpopo Sekhukhune Esiyingeni, Delokong

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 08 January 2024 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has 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.

Incidents of adverse events and serious adverse events (AEs and SAEs) should be reported in writing to HSSREC, the study sponsors, and any regulatory authority (where appropriate), within 7 working days of the occurrence for local sites and 14 days for all other South African sites.

This approval is valid until 12 March 2025.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Health Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)
/ms

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 8350/4557/3587 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS

CONFIDENTIAL



LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE PREMIER

TO: DR MC MAKOLA

FROM: DR NE MALINDI

ACTING CHAIRPERSON: LIMPOPO PROVINCIAL RESEARCH ETHICS COMMITTEE (LPREC)

REVIEW DATE: 08 MAY 2024

SUBJECT: LANGUAGE POLICY IMPLEMENTATION IN SELECTED SCHOOLS OF SEKHUKHUNE CIRCUIT, IN DILOKONG

RESEARCHER: MLAMBO M

Dear Colleague

The above researcher's research proposal served at the Limpopo Provincial Research Ethics Committee (LPREC). The committee is satisfied with the methodological and ethical soundness of the study.

Decision: The proposal is granted full approval.

Regards

Acting Chairperson: Dr NE Malindi



Secretariat: Ms J Mokobi



Date: 27/05/2024

CONFIDENTIAL



LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE PREMIER

Office of the Premier

Research and Development Directorate

Private Bag X9483, Polokwane, 0700, South Africa

Tel: (015) 230 9910, Email: mokobij@premier.limpopo.gov.za

**LIMPOPO PROVINCIAL RESEARCH ETHICS
COMMITTEE CLEARANCE CERTIFICATE**

Review Date: 08 May 2024

Project Number: LPREC/28/2024: PG

Subject: Language Policy Implementation in Selected Schools of Sekhukhune Circuit, in Dilokong.

Researcher: Mlambo M

Acting Chairperson: Dr NE Malindi



Chairperson: Limpopo Provincial Research Ethics Committee

The Limpopo Provincial Research Ethics Committee (LPREC) is registered with National Health Research Council (NHREC) Registration Number **REC-111513-038**.

Note:

- i. This study is categorized as a Low Risk Level in accordance with risk level descriptors as enshrined in LPREC Standard Operating Procedures (SOPs)
- ii. Should there be any amendment to the approved research proposal; the researcher(s) must re-submit the proposal to the ethics committee for review prior data collection.
- iii. **The researcher(s) must provide annual reporting to the committee as well as the relevant department and also provide the department with the final report/thesis.**
- iv. The ethical clearance certificate is valid for 12 months. Should the need to extend the period for data collection arise then the researcher should renew the certificate through LPREC secretariat. PLEASE QUOTE THE PROJECT NUMBER IN ALL ENQUIRIES.

Enquiry : [REDACTED] 0/2 [REDACTED]

Maceba Secondary
School P O Box 2267

Nqutu

3135

21 March 2024

Primary School A

Dear Sir or Madam

PERMISSION TO CONDUCT A RESEARCH AT YOUR SCHOOL FOR
ACADEMIC PURPOSE.

1. The above matter bare reference.
2. I Mlambo M hereby request permission to conduct an academic research at your school, which will commence from 15 March.
3. The research is about conducting the Language policy of the school, which includes the formation of the policy, members of the board, implementation of the policy.
4. The research will there for need permission of participation from other school stakeholders.
5. Therefore, direct letters of request for participation will be send to participants for their concern.
6. If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Phephani. P Gumbi: University of KwaZulu-Natal (Edgewood Campus)

Email Address:Gumbip1@ukzn.ac.za

Telephone number: 031 260 7600

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Requesting permission to use audio-tape when interviewing and video-camera for observations.

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

I would appreciate positive response.

Yours sincerely

Mr M. Mlambo

Mlambo M (MR)

Student number: 217023899

Cell number: [REDACTED] / [REDACTED]

Email address: 217023899@stu.ukzn.ac.za

DECLARATION I.....
(Full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

DATE

.....

.....

ENQUIRY: 0 [REDACTED] /2 [REDACTED]

Maceba Secondary
School P O Box 2267

Nqutu

3135

13 March 2024

Primary School B

Dear Principal

PERMISSION TO CONDUCT A RESEARCH AT YOUR SCHOOL FOR
ACADEMIC PURPOSE.

7. The above matter bare reference.
8. I Mlambo M hereby request permission to conduct an academic research at your school, which will commence from March 19.
9. The research is about conducting the Language policy of the school, which includes the formation of the policy, members of the board, implementation of the policy.
10. The research will there for need permission of participation from other school stakeholders.
11. Therefore, direct letters of request for participation will be send to participants for their concern.
12. If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Phephani. P Gumbi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: Gumbip1@ukzn.ac.za

Telephone number: 031 260 7600

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Requesting permission to use audio-tape when interviewing and video-camera for observations.

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

I would appreciate positive response.

Yours sincerely

Mr M. Mlambo

Mlambo M (MR)

Student number: 217023899

Cell number: [REDACTED] / [REDACTED]

Email address: 217023899@stu.ukzn.ac.za

DECLARATION I.....
(Full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

DATE

.....

.....

ENQUIRY: 0 [REDACTED] 0/ [REDACTED]

Maceba Secondary School

P O Box 2267

Nqutu

3135

24 March 2024

Secondary School C

Dear Principal

PERMISSION TO CONDUCT A RESEARCH AT TLOUPHUTI
SECONDARY SCHOOL FOR ACADEMIC PURPOSE.

13. The above matter bears reference.
14. I Mlambo M hereby request permission to conduct an academic research at your school, which will commence at the beginning of March 15.
15. The research is about conducting the Language policy of the school, which includes the formation of the policy, members of the board, implementation of the policy.
16. The research will therefore need permission of participation from other school stakeholders.
17. Therefore, direct letters of request for participation will be send to participants for their concern.
18. For any further clarity please , contact my supervisors on the following contact details:
Dr Phephani. P Gumbi: University of KwaZulu-Natal (Edgewood Campus)
Email Address: Gumbip1@ukzn.ac.za
Telephone number: 031 260 7600

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Requesting permission to use audio-tape when interviewing and video-camera for observations.

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

I would appreciate positive response.

Yours sincerely

Mr M. Mlambo

Mlambo M (MR)

Student number: 217023899

Cell number: 0 [REDACTED] 0/ [REDACTED]

Email address: 217023899@stu.ukzn.ac.za

DECLARATION I.....
(Full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

DATE

.....

.....

ENQUIRY: [REDACTED] 0/2 [REDACTED]

Maceba Secondary
School P O Box 2267

Nqutu

3135

15 March 2024

Secondary School D

Dear Sir

PERMISSION TO CONDUCT A RESEARCH AT YOUR SCHOOL FOR
ACADEMIC PURPOSE.

19. The above matter bare reference.

20. I Mlambo M hereby request permission to conduct an academic research at your school, which will commence from March 19.

21. The research is about conducting the Language policy of the school, which includes the formation of the policy, members of the board, implementation of the policy.

22. The research will there for need permission of participation from other school stakeholders.

23. Therefore, direct letters of request for participation will be send to participants for their concern.

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

Dr Phephani. P Gumbi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: Gumbip1@ukzn.ac.za

Telephone number: 031 260 7600

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Requesting permission to use audio-tape when interviewing and video-camera for observations.

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

I would appreciate positive response.

Yours sincerely

Mr M. Mlambo

Mlambo M (MR)

Student number: 217023899

Cell number: [REDACTED] / 0 [REDACTED]

Email address: 217023899@stu.ukzn.ac.za

DECLARATION I.....
(Full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

DATE

.....

.....

INCWADI YEMVUME YOMHLANGANYELI

School of Education, College of
Humanities, Edgewood Campus,
University of KwaZulu-Natal

Sawubona thisha ofundisa isiZulu ulimi lwaseKhaya emabangeni aphezulu

Igama lami ngingu Mlambo Mbekezeli, ongumfundi owenza iziqu ze-Masters eNyuvesi yaKwaZulu-Natali, *i-Edgewood campus*, eNingizimu-Africa. Ngenza ucwaningo ngaphansi kwesihloko esithi

“Ukulandelwa KweNqubomgomo Yolimi Ezikoleni Ezikhethiwe ELimpopo Sekhukhune eziseSiyingini, Dilokong”.

Uyamenywa ukuba uhlanganyele kulolu cwaningo, lapho ngizobe ngisebenzisa khona izindlela ezimbili zokuqoqa ulwazi; Izinhlololwazi, Inhlololwazi esakuhleleka kanye nezinhlolombuzo ezivulekile. Ngokuqoqa ulwazi ngisebenzisa Izinhlololwazi, Inhlololwazi esakuhleleka kanjalo nezinhlolombuzo ezivulekile ukuba ngikwazi ukunika abahlanganyeli ithuba lokukhuluma ngokuvuleleka, beveze ukuqonda kwabo kanjalo nokadekubona wabo ngokuma kwezilimi ezikoleni abasebenzela kuzo.

Ngicela ube nolwazi lokuthi:

- Siyagaranta ngobumfihlo bakho konke oyokusho nanokuthi konke okushilo angeke kuvezwe ukuthi kwashiwo nguwe; kodwa kuyobikwa njengemibono nje eyaqhamuka kubahlanganyeli bonkana.
- Imibuzo noma izingxoxo mayelana nephrojekthi ziyothatha cishe imizuzu engama-45 kuya ehoreni elilodwa, kodwa kungenzeka leli hora lihlukaniswe kuye ngokuthi wena ufisa kanjani.
- Noma yimiphi imininingwane oyinikezile ngeke isetshenziswe ukungqubana noma ukungqilana nawe kodwa yonke imininingwane iyosetshenziselwa inhloso yephrojekthi kuphela.
- Yonke imininingwane iyogcinwa kwisilondolozi esiphephile bese ishatshalaliswa emva kweminyaka emihlanu ucwaningo seluphelile lwaphinde lwabikwa.
- Ungazikhethela ukuhlanganyela noma ukungahlanganyeli noma ukuhlanganyela ubuye uyeke nakuba ucwaningo lungakapheli. Awuyikuhlululwa ngesinqumo sakho.
- Ukuhlanganyela kwakho kuyosiza ekufundeni kuphela, akukho nzuzo eyimali etholakalayo ngokuhlanganyela.
- Uma uthanda ukuhlanganyela, sicela ukukhombise lokhu ngokubeka uphawu maqondana nesinqumo osithathile lapha ngezansi. Sicela ubeke uphawu futhi mayelana nokuthwetshulwa kanye nokuqoshwa kwemininingwane.

	Ukuvuma ngesihle	Ukungavumi
Isiqophimazwi		
Ikhamera yezithombe		
Ividiyo		

Ngingatholakala kule mininingwane:

Umbikombani: 217023899@stu.ukzn.ac.za

Inombolo yocingo: XXXXXXXXXX

My supervisor Dr. Phephani Gumbi who is located at the School of Education, Edgewood campus of the University of KwaZulu-Natal.

Contact details: email: Gumbip1@ukzn.ac.za: Telephone number: 031 260 7600

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Ngiyabonga ngeminikelo yakho kululo cwaningo.

UKUGOMELA

Mina..... (Amagama agwele omfundisi) ngiyaqinisa lapha ukuthi ngiyaqonda okuqukethwe kule ncwadi kanye nohlobo lwale phrojekthi, futhi ngiyavuma ukuhlanganyela kule phrojekthi yocwaningo.

Ngoyaqonda ukuthi ngikhululekile ukuphuma kule phrojekthi noma yinini uma ngifisa ukukwenza lokho.

.....
UKUSAYINA KOMFUNDISI

.....
USUKU

INFORMED CONSENT LETTER

School of Education, College of
Humanities, Edgewood Campus,
University of KwaZulu-Natal

Dear Participant

My name is Mlambo Mbekezeli, I am a Master's candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa. I am interested in learning about **“Ukulandelwa KweNqubomgomo Yolimi Ezikoleni Ezikhethiwe ELimpopo Sekhukhune eziseSiyingini, Dilokong”**.

You are invited to participate in this project, and I will use two methods of data generation; namely; Interviews, semi-structured interviews and questionnaires. By Schedule interviews, semi-structured interviews and questionnaires the intention is to allow participants to deeply share their understanding and experience of language dynamics around the schools they are in.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person but reported only as a population member opinion.
- The interview may last for about 1 hour and may be split depending on your preference.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- The research aims at knowing the challenges of your community relating to resource scarcity, peoples' movement, and effects on peace.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:

Email: 217023899@stu.ukzn.ac.za



My supervisor is Dr. Phephani Gumbi who is located at the School of Education, Edgewood campus of the University of KwaZulu-Natal.

Contact details: email: Gumbip1@ukzn.ac.za: Telephone number: 031 260 7600

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

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

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

SIGNATURE OF PARTICIPANT

DATE

.....

.....

Schedule Interviews

The questions are written in three languages English, IsiZulu and isiPedi.

- 1. Which criteria was used to make the language policy of the school?*
- 2. Which language is the school language policy pointing as the home language for learners, and what is the reason for this language to be pointed as the home language.*
- 3. Do you sometimes wish that the school language policy should be changed, yes or no? Whether yes or no please support.*
- 4. According to you experience is the current language policy of the school the best for the learners' education. Please explain.*
- 5. What strategies do you think should be implemented from school language policy to improve the status of home languages?*
- 6. Do you think the use of home languages (indigenous languages) In teaching do bring positive change in improving the results of the school?*
- 7. According to your experience do you think the learners' understand the importance of keeping the language alive or not? Kindly support your answer.*
- 8. What should be done to show them the importance of indigenous language or what the school has done to show them the importance of indigenous language?*

Go beakanya Ditekolo

Diputsiso tse di ngwadilwe ka maleme a mararo e leng Sejahlapi, Sezulu le Sepedi.

1. Ke tsela efe yeo e dirišitswego go tšweletsa molaotheo wa polelo ya sekolo?
2. Ke polelo efe yeo molaotheo wa polelo ya sekolo e le šupang ele leleme la gae la barutwana le gona ke gona ke lebaka le fe le dirang gore le šupše e le leleme la gae?
3. E kaba nako ye nngwe o duma gore molaotheo wa polelo ya sekolo o fetolwe, ee goba aowa. Ge eba karabo ya gago ke ee goba aowa re kgopela o hlaloše.
4. Goya ka maitemogelo a gago e kaba seemo sa bjale sa molaotheo wa polelo ya sekolo o maamong a mabotse go thuto ya barutwana.
5. Ke leano lefe leo o naganago gore le swanetše go diragatšwa gotšwa go molaotheo wa polelo ya sekolo go hlabolla seemo sa leleme la gae.
6. Na o nagana gore tšhomišo ya maleme a gae go ruteng etloga etliša phetogo ye botse go kaonafatšeng sephetho sa sekolo?
7. Go ya ka maitemogelo a gago o nagana gore barutwana ba kwešiša bohlokwa bja go boloka polelo e phela goba aowa? Thekga karabo ya gago ka botho.
8. Ke eng seo se swenetšego go dirwa go ba bontšha bohlokwa bja polelo ya setlogo goba seo sekolo se se dirilego go ba bontšha bohlokwa bja polelo ya setlogo?

Izingxoxo

Imibuzo ibuzwa ngezilimi ezintathu IsiNzisi, IsiZulu kanjalo nesiPedi.

1. Kwasetshenziswa miphil imigomo ukwakha inqubomgomo yolimi yesikole?
2. Iluphi ulimi ingubomgomo yesikole elukhomba njengo lwasekhaya lwabafundi, iziphi izizathu ezenza lokho?
3. Ngabe kwesinye isikhathi kuyenzeka ufise engathi inqubomgomo yolimi yesikole ingashintshwa yebo noma cha? Noma ngabe uthe yebo noma cha ngicela usekela impendulo yakho.
4. Ngokuka kadebona wakho ingabe inqubomgomo esebenzayo esikoleni ingelungele abafundi nemfundo yabo? Ngicela uthi ukwenaba.
5. Imaphi amasu ocabanga ukuthi angafakwa kunqubomgomo yolimi yesikole ukuze kuthuthukiswe isithunzi solimi lwasekhaya?
6. Ngokucabanga kwakho ngabe ukusetshenziswa kwezilimi zasekhaya (izilimi zomdabu) ukufundisa kuletha umphumela omuhle ezikoleni?
7. Ngokwakho kanjalo nokadebona wakho ngabe izingane ziyakubona ukubaluleka kokugcinwa kwezilimi zomdabu noma cha? Ngicela usekele impendulo yakho.
8. Yini engenziwa ukuzikhombisa ukubaluleka kwezilimi zomdabu noma ikuphi isikole esesikwenzile ukuzikhombisa ukubaluleka kwezilimi zomdabu?

Sami Structured interview

The questions are written in three languages English, IsiZulu and isiPedi.

- 1. What is meant by language policy?*
- 2. Do you think language policy of the school is important yes or no? Whether your answer is yes or no please support you answer.*
- 3. Is the purpose of the school language policy served or honoured according to you yes or no? Support your choice.*
- 4. Do you have any suggestion on how maybe can the school language policy be improved.*
- 5. Do you see the importance for indigenous languages to be taught in schools? Kindly support you choose.*
- 6. Is there any strategies that the school is providing to the indigenous languages so boost their status around the school and making learners' to understand it importance? Kindly support you choose.*
- 7. Do you think the learners' are proud of using their home language or they are not proud? Kindly support you choice.*

Dipotsišo

Diputsiso tse di ngwadilwe ka maleme a mararo e leng Sejahlapi, Sezulu le Sepedi.

1. Molaotheo wa polelo ya leleme ora goreng?
2. O nagana gore molaotheo wa polelo ya sekolo e bohlokwa ee goba aowa? Ge eba karabo ya gago ke ee goba aowa re kgopela o thekge karabo ya gago.
3. E kaba mohola wa molaotheo wa polelo ya sekolo owa diragatšwa/ tšweletšwa goba owa hlompšwa go ya ka wena? Ee goba awo re kgopela o thekge karabo ya gago.
4. E kaba o nale kakanyo ya gore ke bjang mohlomongwe molaotheo wa polelo ya sekolo o ka hlabolwago ka gona.
5. Na o bona bohlokwa bja gore maleme a setlogo a rutwe dikolong?
6. Na go na le maano ao sekolo se a fago maleme a setlogo go godiša maemo a ona go dikologa sekolo le go dira gore baithuti ba kwešiše bohlokwa bja sona? Thekga kgetho ya gago ka botho.
7. Na o nagana gore barutwana ba ikgantšha ka go šomiša polelo ya gabo bona goba ga ba ikgantšhe? Thekga kgetho ya gago ka botho.

Izihlolembuzo ezivulekile

Imibuzo ibuzwa ngezilimi ezintathu IsiNingisis, IsiZulu kanjalo nesiPedi.

1. Imeleni inqubomgomo yolimi?
2. Ucabanga ukuthi inqubomgomo yolimi esikoleni ibalulekile yebo noma cha? Noman game impendulo yakho uyebo noma ucha sekela impendulo yakho.
3. Ingabe inhloso yenqubomgomo yolimi yesikole iyafezeka yini ngokubona kwakho yebo noma cha? Sekela impendulo isinqumo sakho.
4. Kungabe kukhona umbono onawo ngokuthi inqubomgomo yolimi yesikole ingathuthukiswa kanjani?
5. Ngabe uyakubona ukubalulekwa kokufundiswa kwezilimi zomdabu ezikoleni? Ngicela usekele umbono wakho.
6. Ungabe akhona amaqhinga asetshenziswa isikole maqondana nokuthuthukisa izinga lolimi lo mdabu kanjalo nokukhombisa abafundi ukubaluleka kwalo?
7. Ingabe ucabanga ukuthi izingane zona ziyazigqanja yini ngolimi lwazo lomdabu noma cha? Ngicela usekele impendulo yakho.

Questionnaires

The questions are written in three languages English, IsiZulu and isiPedi.

1. Is the language policy of the school fair to the home language that you are supervising?

2. What make you to think that it is fair or it is not fair from your teaching experience compared with the current job you are doing of being language supervisor.

3. Is the any improvement that you can say from the school you are supervising have been made to make sure that the home languages are respected.

4. When you are with home language teachers are you happy with their learner's progress on the subject.

5. Is there any comment that you will like to put according to your perspective with regard to the importance of home languages importance?

6. What are the challenges that you think are faced by indigenous languages in this area?

7. According to your understanding and experience what is causing these challenges?

8. What are the solutions that you think might resolve the challenges faced by the language?

9. Looking at the current language situation, do you see any improvement in the future with regard to the situation of the district you are serving?

Mokgwa o monnyane wago lekola

Diputsiso tse di ngwadilwe ka maleme a mararo e leng Sejahlapi, Sezulu le Sepedi.

1. Ekaba molaotheo wa polelo ya sekolo o lokile go polelo ya gae yeo o e hlokometšego?

2. Ke eng yeo e go dirang gore golokile goba gase goa loka gotšwa go maitemogelo a gago a borutiši geo lekalekanya le seemo sa mošomo woo o dirang ga bjale?

3. E kaba gona le tšwelopele/ tľhabollogo yeo oka e bolelago go tšwa go sekolo seo o se hlokometšego yeo o dirileng gore leleme la gae lea hlompšwa?

4. Ge o ena le barutiši ba leleme la gae ekaba o thabišwa ke tšwelopele ya barutwana ka leleme la gae.

5. E kaba gona le seo oka ratago go se tšweletša go ya le ka tebelelo ya gago mabapi le bohlokwa bja leleme la gae.

6. Ke ditlhohlo di fe tšeo dipolelo tša batho- baso di kopanago le tšona lifelong la geno?

7. Go ya le ka kwešišo le tsebo ya gago , ke eng seo se hlolwago ditlhohlo tse?

8. Ke ditharollo di fe tseo di ka kganago go fediša ditlhohlo tše?

9. Ge o lebeletše seemo sa bjale o bona gale nale bokaone mabapi le dipolelo tša bathobaso mo sedikong seo o šomago go sona?

Inhlololwazi esakuhleleka

Imibuzo ibuzwa ngezilimi ezintathu IsiNzisi, IsiZulu kanjalo nesiPedi.

1. Ingabe inqubomgomo yolimi inabo yini ubulungiswa olimini lwasekhaya ongumhloli kulo?

2. Yini eyenza ucabange ukuthi iyabenza noma ayibenzi ubunlungiswa ususela kukadekubona wakho njengo thisha, uqhathanisa namanje ngoba usungumhloli.

3. Ngabe lukhona uguquko oluhle ongathi izikole ongumhloli kuzo zilwenzile ukwenza isiqiniseko sokuhlonishwa kolimi lwasekhaya.

4. Uma unothisha bolimi lwasekhaya ngabe uyaye ujabule ngendlela izingane ezenza ngayo esifundweni solimi.

5. Ngabe kukhona ongafisa ukukuphawula ngokwakho ukubona maqondana nokubaluleka kolimi lwasekhaya.

6. Yiziphi izinkinga obona engathi zibhekene nezilimi zomdabu kulendawo?

7. Ngokuqonda kanjalo nokuka kadebona wakho zibangwa yini lezi zinkinga?

8. Yiziphi izisombululo ocabanga ukuthi zingakwazi ukulungisa izinkinga ezibhekene nezilimi zomdabu?

9. Uma ubheka isimo samanje sezilimi, uyayibona yini inqubekela phambili esikathini esizayo maqondana nezinkinga zezilimi ezikhungethe isiyingi osebenzela kuso?
