

**UKUHLELWA KOKUFUNDWA KOLIMI LWESIZULU
NJENGOLIMI LWESIBILI: KUBHEKWA ABASEBENZI KANYE
NABAFUNDI BASENYUVESI YAKWAZULU-NATALI**

NGU-

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**UMSEBENZI WETHULWE NJENGENGXENYE YOKUGCWALISA
IZIDINGO ZEQUHUZU LE-“MASTER OF ARTS”, EMNYANGWENI
WEZILIMI ZASE-AFRIKA ENYUVESI YAKWAZULU-NATALI**

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ISIFUNGO

Mina, Buyani Gift Nene, ngiyafunga ukuthi lo msebenzi osihloko sithi:

**UKUHLELWA KOKUFUNDWA KOLIMI LWESIZULU NJENGOLIMI
LWESIBILI: KUBHEKWA ABASEBENZI KANYE NABAFUNDI
BASENYUVESI YAKWAZULU-NATALI**

ungowami kusukela uqala kuze kube sekupheleni kanye nokuthi yonke imithombo yolwazi engiyisebenzisile noma engiyicaphunile ikhonjisiwe futhi kwakhonjiswa ukuthi ithathwephi ngendlela yokucaphuna.

.....

Buyani Gift Nene

.....

usuku

AMAZWI OKUBONGA

Ngizothanda ukubonga kubona bonke abenze lo msebenzi wami waba yimpumelelo, ikakhulukazi laba abalandelayo:

Ngizothanda ukubonga umeluleki wami uSolwazi Nobuhle Hlongwa ngokungeluleka angihole kulona lonke lolu cwaningo. Ngaphandle kwakho Solwazi lolu cwaningo belungeke lube yimpumelelo, ukungisiza kwakho kusukela sisakhanda isihloko salolu cwaningo ungibonisa ukuthi kumele sibe kanjani kuze kube sekupheleni kwalo, ngithi okwenze kimi ukwenze nakwabanye abasazolandela isandla sakho sifudumele.

Ngibonge kakhulu umndeni wami ngokungeseka kanye nokungibekezelela ngaso sonke isikhathi uma ngicela ukuqhubeka nokufunda. Ngizobonga umama uKhonzeni Nene, ngithi ntombi kaMasoka ukuba nesineke kwakho usinakekela kuyobongwa nasemazulwini.

Ngibonge ozakwethu ebesifunda nabo eSikoleni sezoBuciko ngaphansi koMnyango weZilimi zoMdabu zase-Afrika ebesenza nabo iziqu esezithe thuthu esiZulwini, uHloniphani Ndebele. Mfowethu ngibonga kakhulu iziyalo zakho ngokwenziwa kocwaningo kanye nokusebenzisana okuhle esibe nakho ngesikhathi ngiqhuba lolu cwaningo. KuZanele Thembani kanye noSiphelele Nkosi, ngiyabonga kakhulu ngokusizana nani emsebenzini ebesiwenza. Ngithi unwele olude nime njalo.

Ngibonge kuMdali ngakho konke angenzele khona kanye nokwenza lo msebenzi ube yimpumelelo ngoba ngaphandle kwentando yakhe ubungeke uphumelele.

ISETHULO

Lo msebenzi ngiwethula kubaba wami uMbuzeli Nene kanye nogogo wami uMaNdlovu Nene abangasekho emhlabeni. Ngithi kubo, “Lalani ngokuthula”.

IQQQA

Lolu cwaningo lubheka inqubomgomo yolimi yesikhungo semfundo ephakeme iNyuvesi YaKwaZulu-Natali, ngokubheka ukuhlelwa kokufundwa kolimi lwesiZulu njengolimi lwesibili, kubhekwa abasebenzi kanye nabafundi baseNyuvesi YaKwaZulu-Natali. Lolu cwaningo lungena ngaphansi komkhakha wokuhlelwa kolimi.

Izilimi zomdabu kufanele zibambe iqhaza elikhulu empilweni yabantu baseNingizimu Afrika ukuze abantu bezokwazi ukuzithuthukisa ngazo. Izikhungo zemfundo ephakeme kumele zikusukumele ukulondoloza kanye nokuthuthukisa izilimi zomdabu. INyuvesi YaKwaZulu-Natali yona isiphumele obala ukuthi izothuthukisa ulimi lwesiZulu. Lokhu kufakazelwa yinqubomgomo yayo yolimi egqugquzela ubulimimbili (isiZulu kanye nesiNgisi).

INyuvesi YaKwaZulu-Natali yakhipha isinqumo sokuthi bonke abafundi abazokwenza unyaka wokuqala eziqwini eziphansi kusukela ngonyaka wezi-2014 kuzodingeka ukuba bafunde isiZulu, njengesidingo sokuphuthula iziqu. Izinhloso zalolu cwaningo ukuthola uvo lwabafundi kanye nabasebenzi besikhungo esiphakeme iNyuvesi YaKwaZulu-Natali ngokufundwa kanye nokufundiswa kwesiZulu, ukuhlola izinhlelo zokufundiswa kwesiZulu eNyuvesi YaKwaZulu-Natali kanye nokuhlola imivuzo yezemfundo ngokufundiswa kwesiZulu eNyuvesi YaKwaZulu-Natali.

Indlela esetshenzisiwe ukuqoqa ulwazi kulolu cwaningo yikhwalithethivu (*qualitative*). Amasampula angahleliwe asetshenzisiwe ukuze wonke umuntu abe nethuba elilinganayo lokubamba iqhaza kulolu cwaningo. Ukubuzwa kwemibuzo engahleliwe kwenziwe ukuthola ulwazi kubafundi kanye nabasebenzi. Loluhlobo lwemibuzo yilona obelufanele lolu cwaningo ukuze ababambiqhaza bezokhuluma ngokukhululeka. Kubuye kwahlaziywa osomqulu abakhuluma ngenqubomgomo yolimi kanye nezindaba zamaphephandaba ezikhuluma ngenqubomgomo yolimi yaseNyuvesi YaKwaZulu-Natali. Injulalwazi i-*Language Management Theory* (LMT) iyona esetshenzisiwe ukuhlaziya ulwazi.

Kulolu cwaningo kuphakanyiswe ukuthi, bekuvele kunesidingo sokuthi esisodwa sezikhungo eziphakeme ezikhona esiFundazweni saKwaZulu-Natali sithuthukise isiZulu njengolunye lwezilimi ezisemthethweni zesifundazwe.

ABSTRACT

The aim of this research is to explore the language policy of the University of KwaZulu-Natal, by looking at acquisition planning of isiZulu as a second language with a major focus on staff and students at the University of KwaZulu-Natal. This research is under the field of language planning.

African languages need to play a vital role in the lives of the South Africans so that they can use them to develop themselves. Higher education institutions have a significant role to play in preserving and developing African languages. The University of KwaZulu-Natal has demonstrated a commitment in developing isiZulu as a language of teaching and learning within the Higher Education domain. This is reinforced by its language policy which encourages bilingualism (isiZulu and English).

The University of KwaZulu-Natal adopted a policy in which all first year undergraduate students would be required to register isiZulu as the requirement to complete their degrees starting from year 2014. The aims of this study are therefore to ascertain attitudes towards the learning of isiZulu among staff and students at the University of KwaZulu-Natal, to explore the teaching of isiZulu at the University of KwaZulu-Natal and to investigate pedagogical benefit of learning isiZulu in a University of KwaZulu-Natal.

A qualitative research methodology was adopted in this study. Open ended questions were also used to gather information from staff members and students. These types of questions were important in this study as they enabled participants to raise their views. Also the documents about language policy and stories from newspapers about UKZN language policy were analysed. The Language Management Theory was used to analyse data.

In this study, it was recommended that the development of isiZulu in at least one of the institutions of Higher Learning in the province of KwaZulu-Natal has always been a necessity.

OKUQUKETHWE

Isifungo	II
Amazwi okubonga	III
Isethulo	IV
Iqoqa	V
Abstract	VII

Isahluko sokuqala

Ukwethulwa kocwaningo

1.1 Isingeniso	1
1.2 Amatemu ayisisekelo socwaningo kanye nezincazelo	3
1.3 Umlando omfishane ngokuhlelwa kolimi	4
1.3.1 Ukugqugquzelwa kwesiDashi (1652-1795)	6
1.3.2 Ukuthuthukiswa kwesiNgisi (1795-1948)	6
1.3.3 Ukuthuthukiswa kwesiBhunu (1948-1994)	7
1.3.4 Ukukhululeka kwezilimi zoMdabu eNingizimu Afrika (1994-)	8
1.4 Ukuchazwa kwenkinga	11
1.5 Izinhloso zocwaningo	12
1.6 Imibuzo ezophendulwa ucwaningo	12
1.7 Ukubaluleka kocwaningo	13
1.8 Ukuhleleka kwezahluko	14

1.9 Isiphetho	15
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Isahluko sesibili

Ukubuyekezwa kwemibhalo

2.1 Isingeniso	16
2.2 Imibhalo ephathelene nokuhlelwa kolimi	17
2.3 Izinhlolo zokuhlelwa kolimi nenqubomgomo yolimi kanye nezindlela zokubuka ukuhlelwa kolimi	18
2.4.1 Ukuhlelwa kolimi e-Ireland	23
2.4.2 Inqubomgomo yolimi yezemfundo e-Ireland	24
2.4.3 Inqubomgomo yolimi yezemfundo ephakeme e-Ireland	25
2.5.1 Ukuhlelwa kolimi eTanzania	26
2.5.2 Ukuhlelwa kolimi kwezemfundo eTanzania	27
2.6.1 Ukuhlelwa kolimi eNingizimu Afrika	27
2.6.2 Umthethosisekelo kanye nenqubomgomo yolimi eNingizimu Afrika	28
2.6.3 Inqubomgomo yolimi yezikhungo zemfundo ephakeme eNingizimu Afrika	31
2.6.4 Umbiko kaNdebele ngokuthuthukisa izilimi zesintu zase-Afrika njengezilimi zokunikezela ngolwazi wonyaka wezi-2005	33
2.6.5 Umqulu obhekele izikhungo zemfundo ephakeme nokuqeqesha 2012	34
2.6.6 Umthetho wokusetshenziswa kwezilimi ezisemthethweni wangonyaka wezi-2012 (<i>Use of Official Languages Act 2012</i>)	34
2.7 Inqubomgomo yolimi yesifundazwe saKwaZulu-Natali	35

2.8. Inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali	37
2.9 Okushiwo abacwaningi ngenqubomgomo yolimi yaseNingizimu Afrika	38
2.10 Ucwangingo oselwenziwe oluhlobene nalolu (olukhuluma ngenqubomgomo yolimi)	40
2.11 Isiphetho	43

Isahluko sesithathu

Izindlela zokwenza ucwangingo

3.1 Isingeniso	45
3.2 Amapharadaymu	45
3.2.1 Yini ipharadaymu	46
3.2.2 <i>Positivist</i> pharadaymu	46
3.2.3 <i>Descriptive-Interpretive</i> pharadaymu	47
3.2.4 <i>Constructionist</i> pharadaymu	48
3.3.1 Ukuhlelwa kocwangingo	48
3.3.2 Ikhwalithethivu	49
3.4 Ukwenza amasampula (<i>Sampling</i>)	49
3.5 Izindlela ezisetshenziwe ukwenza ucwangingo	50
3.5.1 Izingxoxo	51
3.5.2 Ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nabantu	52
3.5.3 Ububi bendlela yokuxoxisana nabantu	52
3.5.4 Ukuqoshwa kohlelo lomsakazo olwaludingida ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali	53
3.5.5 Ukuhlola/ukubuyekeza imibhalo (<i>document review</i>)	54
3.6 Inkambiso elungileyo	54
3.7 Injulalwazi/insizakuhlaziya esetshenziwe	55
3.8 Isiphetho	58

Isahluko sesine

Ukwethulwa kanye nokuhlaziywa kolwazi

4.1 Isingeniso	59
4.2 Kungabe injulalwazi <i>iLanguage Management Theory</i> (LMT) isebenze kanjani ukusiza ukuhlaziywa kolwazi kulolu cwaningo	60
4.3 Luthini uvo lwabafundi kanye nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokufundwa kwesiZulu njengolimi lwesibili?	62
4.3.1 Unalo yini ulwazi ngequbomgomo yolimi yaseNyuvesi yaKwaZulu-Natali? Uma unalo, waluthola kanjani?	62
4.3.2 Ukuhlaziywa kolwazi olumayelana nokuthi ngabe abafundi nabasebenzi banalo yini ulwazi ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali kanye nokuthi lolo lwazi baluthola kanjani	64
4.3.3 Uthini umbono wakho ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali?	64
4.3.4 Ukuhlaziywa kwezimvo zabafundi nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokufundwa kwesiZulu njengolimi lwesibili	70
4.4.1 Yimiphi imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi kanye nabasebenzi ukuze bakwazi ukufunda isiZulu	72
4.4.2 Ngabe unalo yini ulwazi ngezinhlelo zokufundwa kanye nokufundiswa kwesiZulu ezihlinzekwa eNyuvesi yaKwaZulu-Natali? Uma unalo, uzibona zikusiza kuphi	73
4.4.3 Ukuhlaziywa kwemizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi nabasebenzi ukuze bakwazi ukufunda isiZulu	76
4.5.1 Ukufunda isiZulu kuzobasiza kanjani abafundi nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokwamakhono okufundisa njengomsebenzi abawufundele kanye nokuthuthukisa ulwazi	78

4.5.2 Ngokucabanga kwakho emuva kokuba usuqedile eNyuvesi ubona ukuthi kukhona yini lapho lolu limi luzokusiza khona	79
4.5.3 Ukuhlaziywa kwezimvo zabafundi ngosizo lokufunda isiZulu	81
4.5.4 Emsebenzini owenzayo ukubona kubaluleke kangakanani ukuba wazi ulimi lwesiZulu	82
4.5.5 Ukuhlaziywa kwezimvo zabasebenzi ngosizo lokufunda isiZulu	83
4.6.1 Kungabe ucabanga ukuthi kungaba yimpumelelo yini ukusetshenziswa kwezilimi zoMdabu ezikhungweni zemfundo ephakeme	84
4.6.2 Ukuhlaziywa kwezimvo zabasebenzi nabafundi mayelana nempumelelo yokusetshenziswa kwezilimi zesintu ezikhungweni zemfundo ephakeme	87
4.7.1 Imibono yohlelo lomsakazo Ukhozi FM	88
4.7.2 Ukuhlaziywa kwezimvo zabafundi nabasebenzi bephawula ohlelweni lomsakazo Ukhozi FM	90
4.8 Ukuphawula kwabezindaba	91
4.9 Isiphetho	97

Isahluko sesihlanu

Isiphetho socwaningo neziphakamiso

5.1 Isingeniso	99
5.2 Ukufingqa izahluko	99
5.3 Ukuphenduleka kwemibuzo kanye nezinhliso zocwaningo	102
5.3.1 Uvo lwabafundi nabasebenzi mayelana nokufundwa kwesiZulu njengolimi lwesibili	102
5.3.2 Imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi nabasebenzi ukuze bakwazi ukufunda isiZulu	103

5.3.3 Ukufunda isiZulu kuzobasiza kanjani abafundi nabasebenzi baseNyuvesi yaKwaZulu-Natali	104
5.4 Iziphakamiso	105
5.5 Isiphetho	105
Imithombo yolwazi	107
Isithasiselo	117

ISAHLUKO SOKUQALA

UKWETHULWA KOCWANINGO

1.1 Isingeniso

Izilimi zomdabu kumele zibambe iqhaza elikhulu empilweni yabantu baseNingizimu Afrika kanye nabezwekazi lase-Afrika lonkana. Ukungasetshenziswa ngendlela efanele kwazo ezikhungweni eziphezulu zikahulumeni kuncisha lezi zilimi amathuba okuba zithuthuke ukuze nazo zilingane nezinye izilimi ikakhulukazi zaseNtshonalanga okuyizona ezingobhongoza emikhakheni eminingi. Njengoba iNingizimu Afrika yathola inkululeko ngonyaka we-1994 lapho kwaqala khona ukusebenza kombuso wentando yeningi kodwa isahudula izinyawo ekufakeni izilimi zomdabu ezikhungweni zemfundo ephakeme njengezilimi zokufunda kanye nokufundisa. UMakhathini (2011:12) uthi:

Izilimi zomdabu kumele zidlale indima ebalulekile ezimpilweni zabafundi abaningi baseNingizimu Afrika ekufundeni kanye nasekuzuzeni amakhono amasha kanye nolwazi. Kepha azisetshenziswa ngendlela okusetshenziswa ngayo isiNgisi kanye nesiBhunu, ikakhulukazi ezikoleni, emanyuvesi kanye nasemisakazweni.

Okwenza asho kanjalo ukuthi kulula ukubamba ulwazi olutholayo kanye nolufundiswayo uma kuzosetshenziswa ulimi oluqonda kangcono ukudlulisa lolo lwazi. Uphinde akubalule ukuthi kepha lezi zilimi azisetshenziswa njengoba kusetshenziswa isiNgisi kanye nesiBhunu ikakhulukazi ezikoleni, izikhungo zemfundo ephakeme kanye nakwezemisakazo. Lokhu kukodwa nje kuyalubulala ulimi ngoba aluyitholi indawo lapho luzosetshenziswa khona lwaziwe ngabantu bonke. Futhi lokhu kuyalehlisa izinga lolimi ngoba bayancipha abantu abafuna ukulufunda ngoba bengazi ukuthi bazolusebenzisa kuphi futhi luzobasiza kanjani emsebenzini yabo yansuku zonke. Isinqumo seNyuvesi yaKwaZulu-Natali sokuthuthukisa isiZulu ngokuba sibe yisidingo sokuphuthula iziqu kubona bonke abafundi abazoqala iziqu zokuqala ngonyaka wabo wokuqala

kusuka ngonyaka wezi-2014 sivulele ulimi lwesiZulu ithuba lokuthi lukhule futhi luthuthukiswe kuwona wonke amazanga. Uma abasebenzi abenza umsebenzi abawufundele besiqonda isiZulu futhi besisebenzisa ezindaweni abasebenza kuzo lokhu kuyokhulisa kuphinde kuthuthukise ulimi lwesiZulu, ngoba amatemu abawathola eyinkinga noma engaziwa ezindaweni zokusebenza ayoshesha azeke bese ososayensi bezilimi kanye nabasunguli bamatemu bekwazi ukwenza umsebenzi wabo wokuqamba amatemu amasha sewulula ngoba ayobe esehlodziwe vele lawo matemu ayinkinga.

Lolu cwaningo lugxile ekufundweni kolimi lwesiZulu njengolimi lwesibili eNyuvesi yaKwaZulu-Natali. Okungumzamo owenziwa yiso lesi sikhungo ukuhambisana nemithetho kazwelonke yokusetshenziswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme kanye nokwandisa inani labantu abakhuluma isiZulu. UNgqongqoshe Wezikhungo Zemfundo Ephakeme Kuzwelonke, uDokotela Blade Nzimande, waphakamisa ukuthi yilesi nalesi sikhungo semfundo ephakeme kumele siphakamise inqubomgomo yaso yolimi iphinde ishicilelwe. Lokhu kufakazela inqubomgomo yolimi yezikhungo zemfundo ephakeme (2002:5) ethi:

Ungqongqoshe wezemfundo kumele, ngokuhambisana nesahluko sama-27(2) somthetho wezemfundo ephakeme wangonyaka we-1997, aphakamise inqubomgomo yolimi yezikhungo zemfundo ephakeme. Ihambisane nenqubomgomo ephakanyiswe ungqongqoshe, imikhandlu yezikhungo zemfundo ephakeme, ngokusebenzisana nomkhandlu wezigele zazo, kumele baphakamise inqubomgomo yolimi yesikhungo sezemfundo ephakeme bese iyashicilelwa futhi benze inqubomgomo enjalo itholakale uma icelwa. (Language Policy for Higher Education, 2002:5).

Lolu cwaningo lwami luzodingida inqubomgomo yolimi yesikhungo semfundo ephakeme iNyuvesi yaKwaZulu-Natali, ngoba kunokuxhumana kunqubomgomo yolimi yaso lesi sikhungo kanye nekazwelonke. Ngizoqala ngibheke inqubomgomo yolimi kazwelonke, eyesifundazwe, eyezikhungo eziphakeme zezemfundo kuzwelonke bese ngigcina ngeyaseNyuvesi

yaKwaZulu-Natali. Inhloso yalokhu ukuveza ukuthi umthetho kahulumeni noma ingqubomgomo iyona enomthelela kakhulu ezinqumweni ezithathwa yizikhungo. Inhloso yesibili ukuveza ukuthi lesi sinqumo seNyuvesi yaKwaZulu-Natali sokufundwa kwesiZulu yibona bonke abafundi abazokwenza unyaka wokuqala eziqwini zabo siyahambisana yini nomthetho kazwelonke. Ngemuva kokuphakamisa lesi sinqumo iNyuvesi yaKwaZulu-Natali yaba undabamlonyeni kwabezindaba bephakamisa izimvo zabo ezahlukene. Kodwa abaningi babesishayela ihlombe lesi sinqumo betusa nokuthi abaphathi kanye nesigungu senyuvesi babe nesibindi esibabazekayo okumele nezinye izikhungo zibukele kuso. Esigatshaneni esilandelayo kuzobhekwa amatemu ayisisekelo kulolu cwaningo.

1.2 Amatemu ayisisekelo socwaningo kanye nezincazelo

Kubalulekile ukuba amatemu angumgogodla wocwaningo achazwe. Kulolu cwaningo-ke kuzochazwa amatemu amathathu: ukuhlelwa kolimi, ukuhlelwa kokufundwa kolimi kanye nenqubomgomo yolimi. Lokhu kwenzelwa ukuba umfundi walolu cwaningo abe nokuqonda ukuthi uma kusetshenziswa itemu elithile kuqondweni/ kuqondwe siphi isimo.

- **Ukuhlelwa kolimi**– UKaplan kanye noBaldauf (2003:3) bachaza ukuhlelwa kolimi njengengxenye yemicabango, imithetho kanye nemigomo (inqubomgomo yolimi), ukushintshwa kwemithetho, izinkolelo, kanye nokwenza okuhlose ukuzuza ushintsho oluhleliwe (noma ukugwema ukwenzeka koshintsho) ekusetshenzisweni kolimi ngumphakathi owodwa noma ngaphezulu.
- **Ukuhlelwa kokufundwa kolimi** –UCooper (1989) uthi ukuhlelwa kokufundwa kolimi kungachazwa njengomzamo lapho abantu befunda khona ulimi olusha, lapho bekwazi ukuqonda ulimi kanjalo nokukwazi ukukhanda kanye nokusebenzisa amagama kanye nemisho ukuxhumana. Kungaba sezindaweni zokusebenzela noma emiphakathini abaphila kuyo. Ngakho-ke ukuhlela ukufundwa kolimi singasho sithi umzamo ohleliwe wokugquguzela ukufundwa kolimi.

UBaldauf Jr (2012) usebenzisa itemu elithi ulimi kwezemfundo (*language-in-education*) lapho echaza khona ukuhlelwa kokufundwa kolimi (*language acquisition*). UDeumert (2001:388) uchaza ukuhlelwa kokufundwa kolimi njengemizamo kanye nokugqugquzela ukufundwa kolimi olusha.

- **Inqubomgomo yolimi** – UNdimande-Hlongwa (2009:4) uthi lesi isinqumo esisemthethweni sesimo solimi esehlukene nesikhulunywayo emiphakathini esithathwa isikhungo esithile noma uhulumeni (inqubomgomo kazwelonke) maqondana nokusetshenziswa kolimi njengokuthi yiluphi ulimi oluzosetshenziswa ukufunda kanye nokufundisa.

1.3 Umlando omfishane ngokuhlelwa kolimi

Uma singathi ukuhlehla kancane sibuke umlando wezilimi eNingizimu Afrika siyathola ukuthi ukuhlelwa kolimi akusiyona into entsha. Kusukela kudala kwakwenziwa, noma kwakwenziwa ngendlela engahleliwe nje. Uma singabheka ukuhlelwa kolimi lwesiZulu, kwaqala ngesikhathi lapho kwakusabusa inkosi uShaka kaSenzangakhona. Inkosi yaphoqa abantu ukuba bayeke ukukhuluma izilimi zesigodi kepha bakhulume ulimi lwenkosi okwabe kuyisiNtungwa, lolu limi osekuyilona oluthathwa njengesiZulu sangempela manje. Abantu abakhuluma izilimi zesigodi babenqatshelwa ukuba bazikhulume uma kukhona inkosi. UDonne J.L. ecashunwa kuKubeka (1979:28) uthi “labo ababekhuluma ezinye izilimi ngaphandle kwesiZulu babenqatshelwa ukwenza njalo uma yena [inkosi uShaka] ekhona, futhi babekhuluma naye ngokusizwa utolika. Lokhu kwakuqhubeka kuze kube bayakwazi ukuchaza kahle abafuna ukukusho ngolimi lwesiZulu, lokho ngamanye amazwi kwakwaziwa ngokuthi ukukhuluma uLimi oLuphezulu”. Uhulumeni wabelumbi yena waphoqa abantu ukuba basebenzise izilimi zokufika okuyisiNgisi kanye nesiDashi njengezilimi ezisemthethweni. Ekhasini le-inthanethi elaziwa ngokuthi i*South African History Online* (1925:1)bathi:

Ngenkathi i-*Union of South Africa* isungulwa ngonyaka we-1910, yayikhandwe iTransvaal, i-Orange Free State, iNatali kanye nesifundazwe saseCape. IsiDashi kanye nesiNgisi kwakuyizona zozimbili izilimi ezisemthethweni. Kepha, kwakunemizamo yokuthi kancane kancane kugcine isiDashi sesibanjelwe yisiBhunu esikhundleni saso.

Ngesikhathi sombuso wobandlululo uhulumeni waqhubeka nokuvalela ngaphandle izilimi zomdabu zithathwa njengezilimi ezingenakusasa, zisetshenziswa ezikoleni zabomdabu kuphela futhi ulwazi lukahulumeni lungasatshalaliswa ngazo. Uhulumeni wentando yeningi wafika wazikhulula izilimi zomdabu waphakamisa izilimi eziyishumi nanye njengezilimi ezisemthethweni. Umthethosisekelo waseNingizimu Afrika isigaba sesi-6 (1) uthi “izilimi ezisemthethweni zelizwe [iNingizimu Afrika] iSipedi, isiSuthu, iSetswana, isiSwazi, isiVenda, isiTsonga, isiBhunu, isiNgisi, isiNdebele, isiXhosa kanye nesiZulu”. Lokhu nje osekubalulwe ngenhla kuyakhombisa ukuthi ulimi lubaluleke kangakanani kwezombusazwe, ezomnotho kanye nasekusabalaliseni ulwazi kubantu. Ngezikhathi zengcindezelo uhulumeni wayengabakhathalele abanye abantu yingakho ayephakamisa izilimi ezikhulunywa nguye kuphela, enye incazelo yalokhu ukuthi uhulumeni wayezama ukucashisa ulwazi kubantu abamnyama ngoba wayebabuka njengabantu abangenaqhaza ekuphathweni kanye nasekubusweni kwezwe. Yingakho uhulumeni wentando yeningi wafika waqhakambisa izilimi eziningana ukuze bonke abantu babe neqhaza kwezomnotho kanye nezombusazwe. Isizathu esiqavile esenza uhulumeni wentando yeningi aphakamise izilimi eziningi, yingoba iNingizimu Afrika inemiphakathi enamasiko kanye nezilimi ezahlukene.

Umlando wokuhlelwa kolimi eNingizimu Afrika ngizowehlukanisa izigaba ezine isikhathi sombuso wabelumbi, kube yisikhathi iNingizimu Afrika ithola uzimele geqe, isikhathi sombuso wobandlululo kanye nesikhathi sombuso wentando yeningi. UKamwangamalu (2002) lezi zinkathi zokuhlelwa kolimi uzichaza kahle uma ezibiza ngamatemu olimi lwesiNgisi laphe ezihlukanisa khona kanje ‘*Dutchification, Anglicization,*

Afrikanerization kanye ne*language democratization*'. Lapha ngezansi umcwaningi uzochaza ngalezi zigaba ezibalulwe ngenhla.

1.3.1 Ukugqugquzelwa kwesiDashi (1652-1795)

Ukugqugquzelwa kolimi lwesiDashi kusho ukugqugquzelwa kokusetshenziswa kolimi lwesiDashi kuyona yonke imikhakha ephezulu yempilo lapho esingabala khona ezokuphatha, ezomnotho, uhwebo, kwezepolitiki kanye neminye. UKamwangamalu (2002) uthi ukuthuthukiswa kwesiDashi ngokusemthethweni kwakwenziwa futhi kuphoqwa nguhulumeni wamaDashi wezimboni ezazaziwa ngokuthi iDutch East India Company okwakuyiqembu lokuqala labaseNtshonalanga elafika ukuzokwengamela umbuso waseNingizimu Afrika. UKamwangamalu (2002:1) uthi “ngalesi sikhathi [1652-1795] ulwazi lwesiDashi kuphela,, olwalusebenza njengento eyenza kusheshe ukuthi uthole izinsiza zikahulumeni kanye nomsebenzi ezikhungweni zikahulumeni”. Ulimi lwesiDashi lwaba ngulimi olubusayo futhi wonke umuntu owayefuna ukuxhumana noma ukuhweba nohulumeni kwakufanele afunde lolu limi. Lesi sigaba sokuhlelwa noma sokugqugquzelwa kolimi saphela lapho umbuso weCape Colony uwela ezandleni zamaNgisi.

1.3.2 Ukuthuthukiswa kwesiNgisi (1795-1948)

Ngenkathi umbuso wamaNgisi uthatha amandla wengamela iCape Colony wazama ngakho konke okusemandleni ukushintsha ulimi lwesiDashi njengolimi olungubhongoza kusetshenziswe isiNgisi. UDavenport (1991:40) uthi “inqubomgomo yokuthuthukisa isiNgisi yayenziwe ngenhloso enkulu yokuthatha isikhundla solimi lwesiDashi njengolimi lokuxhumana kuwona wonke amazanga empilo emphakathini kusetshenziswe isiNgisi”. Uhulumeni wamaNgisi nawo wafuna ukuba kuthuthukiswe ulimi lwawo. Okungabaluleka ngalesi senzo ukuthi ulimi lunamandla okuphatha, ngaso sonke isikhathi uma uhulumeni ethatha umbuso ufika azibhekisise kahle

izinsalelo ezibhekene nokusetshenziswa kolimi bese ezama ukuqhamuka nezisombululo isikhathi esiningi ezizohambisana nolimi olukhulunywa uhulumeni ophethe ngaleso sikhathi. UKamwangamalu (2002:1) uthi:

Inkathi yokuthuthukiswa kwesiNgisi yayidinga ulwazi lwesiNgisi ukufinyelela kunoma yiziphi izinsiza zikahulumeni ezazikhona eKoloni. Zonke izikhala/izikhundla zikahulumeni ezisemthethweni zazibekelwa labo abakhuluma isiNgisi hhayi umphakathi owawukhuluma isiDashi, owawubuye waziwe njengamaBhunu (isib. abalimi).

Uhulumeni wasebenzisa ulimi njengethuluzi lokuncisha abathile amathuba okuthi bathole izikhundla noma imisebenzi kahulumeni. Uhulumeni wayelwela ukuthi wonke umuntu osesikhundleni kumele akhulume ulimi olufanayo ukuze kuzoba khona ulimi oluthathwa njengolimi lukahulumeni.

1.3.3 Ukuthuthukiswa kwesiBhunu (1948-1994)

Umbuso wobandlululo wona wafika wathuthukisa isiBhunu njengolimi lokuxhumana kanye nokuhlinzeka ngezidingo zikahulumeni. Okungabaluleka lapha ukuthi uhulumeni wayedlala umdonsiswano ngolimi okumele lusetshenziswe eNingizimu Afrika kwakuthi loyo oqhoqhobele izintambo zombuso ngaleso sikhathi afune ukuthi kusetshenziswe ulimi lwakhe. Kuzokhumbuleka ukuthi izinhlangotho zepolitiki ngalesi sikhathi zazihlukaniseke ngokobuzwe. Noma kwakungesiwo umgomo obhalwe phansi lona kodwa kwakwenzeka isibonelo, amaBhunu ayexhasa iqembu *leNational Party* kuthi aBelungu bona baxhase iqembu *leSouth African Party*. Ngalesi sikhathi ukwazi isiBhunu kwakukubeka emathubeni angcono okuthola usizo kuhulumeni kanye nokuthola amathuba omsebenzi. UDe Kadt (2006:47) uthi “kwakuyiqiniso ezindaweni zokukhankasa zikaHertzog, ukuthi ukuthathwa kwesiBhunu njengolimi olusemthethweni lwezwe, esikhundleni sesiDashi, kwakungeminye yemizamo yokuqala eyathathwa yilo hulumeni [wombimbi lwe*South African Party* ne*National Party*]”.

Imithetho kahulumeni yashintshwa nayo uhulumeni wobandlululo efuna ukufika nezakhe naye izinguquko. Waphakamisa umthetho owaziwa ngokuthi yi*Bantu Education*. Uhulumeni wobandlululo waqhamuka nokuthi ezikoleni kufanele kufundwe ngolimi lwesiBhunu lokhu okwaze kwaholela esigamekweni esidume kakhulu eNingizimu Afrika sangonyaka we-1976 lapho abafundi babebhikisha bebhikisana nokufunda ngolimi lwesiBhunu ezikoleni. Ngenxa yengcindezi eyayivela ezinhlanganweni ezahlukene zabantu abamnyama bekhalela amalungelo abo, kwaholela ezingxoxweni ezaholela ekutheni iNingizimu Afrika iye okhethweni lwentando yeningi lwangonyaka we-1994.

1.3.4 Ukukhululeka kwezilimi zomdabu eNingizimu Afrika (1994 -)

UKamwangamalu (2002) uthi ushintsho kusuka embusweni wobandlululo kuya embusweni wentando yeningi lwathuthukisa ukuqonda ukuthi iNingizimu Afrika akusilo izwe lobulimimbili njengoba yayenziwe uhulumeni wamaDashi kanye namaNgisi kepha iyizwe lobuliminingi. Nokuyilapho kwaqala khona ukuthuthukiswa kwezilimi zomdabu njengoba umthethosisekelo ukuchaza lokho. UDe Kadt (2006:50) uthi “isidingo sokunaka izilimi eziyisishiyagalolunye zomdabu, kuhambisana nokunakekelwa kwamazinga esiNgisi kanye nesiBhunu kwakubonakala ngokucacile kubona bonke ababembandakanyeka”.

Kwathi lapho iNingizimu Afrika ithola inkululeko emva kokhetho lwentando yeningi lwangonyaka we-1994 imithetho eminingi yabuyezwa kanye nenqubomgomo. INingizimu Afrika yaqoma ukusebenzisa inqubomgomo yolimi egqugquzela ubuliminingi. Izilimi eziyishuminanye zaseNingizimu Afrika (kuhlanganisa isiNgisi nesiBhunu) kanye nolimi lwezimpawu zaba semthethweni njengoba kwakushiwo kumthethosisekelo. Ngakho-ke izifundazwe kwamele ukuba zikhethe ulimi olulodwa noma ngaphezulu lomdabu oluzosetshenziswa ndawonye nesiNgisi njengezilimi zokuxhumana kanye nokusabalalisa ulwazi lukahulumeni. Izikhungo zemfundo ephakeme kwadingeka ukuba ngokomthetho kanye nenqubomgomo yaseNingizimu

Afrika zikhethe ulimi olulodwa lomdabu oluzosetshenziswa ngokuhlanganyela nesiNgisi njengolimi lwezemfundo noma njengolimi lokuxhumana. Kwamele ukuba izikhungo ziyibhale phansi inqubomgomo yazo yolimi bese iyashicilelwa.

UMthetho Wezemfundo Ephakeme wangonyaka we-1997 usitshela ngenqubomgomo yolimi yezikhungo zemfundo ephakeme. Osomqulu iNqubomgomo Yolimi Kwezemfundo (1997) kanye neNqubomgomo Yolimi yeziKhungo Zemfundo Ephakeme (2002) babeka umhlahlandlela wokuthuthukisa inqubomgomo. Ngaphansi komthetho Wezemfundo Ephakeme, kanye nangaphansi kwenqubomgomo eyanqunywa ungqongqoshe wezemfundo kuZwelonke, yilesi naleso sikhungo semfundo ephakeme kufanele sinqume inqubomgomo yolimi yaso bese iyashicilelwa. (University of KwaZulu-Natal 2011).

Ukuhambisana nomhlahlandlela wenqubomgomo ongaphezulu, inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali igqugquzela ukusetshenziswa ngokulingana kwazo zozimbili izilimi okuyisiZulu kanye nesiNgisi. INyuvesi yaKwaZulu-Natali iyaqhubeka nokusebenzisa isiNgisi njengolimi oluqavile lwezemfundo ngokwenzanjalo igqugquzela ukukhula kwalo lolu limi lwesiNgisi ngenkathi ikugqugquzela nokuthuthuka kwesiZulu njengolimi lwesibili kwezokuxhumana kanye nokusatshalaliswa kolwazi. Ngokubona komcwaningi isizathu sokuba isikhungo senze lokhu ukuthi ziningi izinselelo ezikhona ekufundisweni kanye nasekuthuthukisweni kolimi ikakhulukazi izilimi zesintu. Singabala izinselelo ezifana nezinsizakufundisa, eziningi zikhiqizwa ngolimi lwesiNgisi okungaba lukhuni uma uthi abafundi abaqale manje bafunde ngesiZulu ekubeni bengasiqondi kahle, lokhu okudale ukuthi ngasekuqaleni konyaka wezi-2013 inyuvesi ithathe isinqumo sokuthi kube yisidingo sokuphuthula iziqu ukuba bonke abafundi abazokwenza unyaka wokuqala kwiziqu zokuqala kusuka ngonyaka wezi-2014 kuzodingeka ukuthi bathathe isiZulu.

UWebb (2012) uthi inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali ingeminye yemizamo eqhubekayo eNingizimu Afrika, yokuzama ukuvala igebe elikhona phakathi kwalabo ababencishwe amathuba ngesikhathi sikahulumeni wobandlululo kanye nalabo ababenikwe amathuba (abamhlophe), futhi singasho sithi singeminye yemizamo yoguquko ehloswe uhulumeni ezigabeni zonke zempilo. Abafundi abanengi abaphuma ezikoleni ezisezindaweni zasemakhaya bakuthola kunzima ukuthola ulwazi, ukuzithuthukisa ngokwamakhono, ukwenza ucwaningo lwezemfundo kanye nokungena kweminye imikhakha esebenzisa kakhulu amatemu emisebenzi efundelwe ngenxa yolimi olusetshenziswayo abangaluqondi ngokwanele. Enye yezinjongo zalolu cwaningo ukuthola imivuzo yezemfundo ngokufundiswa kwesiZulu eNyuvesi yaKwaZulu-Natali.

UNdimande-Hlongwa (2009:209) uthi uhulumeni uhlangene noma uyabandakanyeka ekuhlelweni kolimi ngoba unamandla okushaya imithetho ngokusetshenziswa kwezilimi. Ikomidi lezemfundo ephakeme likazwelonke lagqugquzela ukuba zonke izikhungo zishicilele inqubomgomo yolimi yesikhungo ngasinye. NeNyuvesi yaKwaZulu-Natali nayo kwakumele ishicilele inqubomgomo yayo yolimi. INyuvesi yaKwaZulu-Natali yaphakamisa inqubomgomo yayo yolimi egqugquzela ubulimimbili, eyabe isiqinisekiswa yikomidi ngonyaka wezi-2006, yabe seyamukelwa ngokusemthethweni umkhandlu wenyuvesi ngawo unyaka wezi-2006. Lolu cwaningo luzohlola ukuthi kusuka le nqubomgomo yaphakanyiswa yini eseyenziwe yisikhungo ukuqinisekisa ukuthi lokhu ekushoyo maqondana nokufundwa kwesiZulu njengolimi lwesibili kuyafezeka na. Inqubomgomo yolimi yeNyuvesi yaKwaZulu-Natali (2006:4) ithi le nqubomgomo iyobuyekwezwa ngonyaka wezi-2018, ekupheleni kwesigaba sokuqala sokwenziwa kwayo isebenze, noma ngemuva kwalokho uma kubonakala kunesidingo. Lolu cwaningo luzogxila ekufundisweni kwesiZulu njengolimi lwesibili ngoba yilona limi lwesintu lesi sikhungo esavumelana ngalo ukuthi luzosetshenziswa ngokulingana nesiNgisi. Luzobe lubheka izinselelo ezibhekene nalesi sikhungo uma kubhekwa izinsizakufundisa ezikhona ukuthuthukisa isiZulu, ukuba khona kwabantu abakuqeqeshelwe

ukufundisa ngazo zozimbili izilimi kanye nokuthi bonake-ke abantu okumele bafunde isiZulu okungabafundi bakulungele kangakanani ukufunda lolu limi, unjani umqondosimo wabo uma kukhulunywa ngokufundwa kwesiZulu.

1.4 Ukuchazwa kwenkinga

Sekubaluliwe ngenhla ukuthi inqubomgomo yolimi yeNyuvesi yaKwaZulu-Natali igqugquzela ubulimimbili, okuchaza ukusebenza ngokulingana kwazo zozimbili izilimi okuyisiZulu kanye nesiNgisi. Lokho okusho ukuthi, wonke umuntu osebenza noma ofunda eNyuvesi yaKwaZulu-Natali kumele aziqonde zozimbili lezi zilimi. Ukufunda ulimi akusiyo into elula nje kuncike ezintweni eziningi, singabala isikhathi sokufunda lolu limi ohlose ukulufunda, izimali ezidingakalayo ukuthenga izinsizakufundisa kanye nokuholela abasebenzi, ukubakhona kwabantu abakuqeqeshelwe ukwenza lowo msebenzi njalonzalo. Lezi kuseyizinkinga ezingaphandle nje, kodwa ezinomthelela omkhulu empumelelweni yokuqaliswa kokusebenza kwanoma iyiphi inqubomgomo yolimi. UMakhathini (2011:17) uma ebuka inqubomgomo yolimi yaseNingizimu Afrika uthi “inkinga lapha ukwenza uqobo lwakho lokhu okubhalwe kumthethosisekelo ngokubukeka kwesimo sezilimi eNingizimu Afrika”. Lokhu kufakazela ukuthi kuyenzeka inqubomgomo ithi ibhalwe kahle kosomqulu kodwa lokhu okwenziwa ngabantu kanye nalabo abaphethe ngaleso sikhathi kuphambane nokubhalwe phansi. Kwesinye isikhathi kuyenzeka kuthathwe isinqumo kanti abantu okuyibona esibathinta kakhulu imibono yabo ayihambisani naso.

Ukuthathwa kwesinqumo sokuphasisa inqubomgomo yobulimimbili eNyuvesi yaKwaZulu-Natali kwakungesiyo into elula njengoba zazikhona nezinye izikhungo ezikhona esiFundazweni saKwaZulu-Natali ezazingakwenza lokho. Okwesibili zikhona nezinye izilimi zesintu ezikhulunywayo esifundazweni okwakumele ikhethe phakathi kwazo. Kepha ngokubheka inani labantu abasebenzisa lolu limi kanye nenani labafundi

ababhalisa kulesi sikhungo unyaka nonyaka kwabonakala ukuthi yisona isiZulu esikhulunywa kakhulu esikhungweni kanye nasesifundazweni. Isinqumo esithathwe iNyuvesi yaKwaZulu-Natali maphakathi nonyaka wezi-2013 sokuthi wonke umfundi ozokwenza unyaka wokuqala kwiziqu zokuqala kule nyuvesi kusuka ngonyaka wezi-2014 kuzoba yisidingo sokuphothula iziqu ukuba afunde isiZulu, leso kwabe kuyisinqumo sokuhlelwa kokufundwa kanye nokufundiswa kolimi (*acquisition planning decision*). Inkinga enkulu evamise ukuthikameza ukufunda kanye nokufundiswa kwezilimi kuba yimali kanye nabantu abaqeqeshwe ngokwanele ukwenza umsebenzi.

1.5 Izinhlalo zocwaningo

Izinhlalo zalolu cwaningo yilezi ezilandelayo:

- Ukuthola uvo lwabafundi kanye nabasebenzi besikhungo esiphakeme eNyuvesi yaKwaZulu-Natali ngokufundwa kanye nokufundiswa kolimi lwesiZulu njengolimi lwesibili.
- Ukuhlola izinhlelo zokufundiswa kwesiZulu eNyuvesi yaKwaZulu-Natali.
- Ukuhlola imivuzo yezemfundo ngokufundiswa kwesiZulu eNyuvesi yaKwaZulu-Natali.

1.6 Imibuzo ezophendulwa ucwaningo

Imibuzo ezophendulwa yilolu cwaningo yilena elandelayo:

- Luthini uvo lwabafundi kanye nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokufundwa kwesiZulu njengolimi lwesibili?
- Yimiphi imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi kanye nabasebenzi besikhungo ukuze bakwazi ukufunda isiZulu?
- Kuzobasiza kanjani abafundi kanye nabasebenzi bezemfundo eNyuvesi yaKwaZulu-Natali ukufunda isiZulu?

1.7 Ukubaluleka kocwaningo

Ucwaningo lwalolu hlobo lubaluleke kakhulu kulesi sikhathi samanje ngoba iNyuvesi yaKwaZulu-Natali kusengeyokuqala ukuphakamisa ulimi lwesintu okumele lufundwe futhi lusetshenziswe njengolimi lwezemfundo. Lokhu okusho ukuthi kusengenzeka nezinye izikhungo zemfundo ephakeme zifune ukusika iphethini kuyona iNyuvesi yaKwaZulu-Natali. Lolu cwaningo lubalulekile ngoba luzosivezela ngokuqhubeka ngaphakathi eNyuvesi yaKwaZulu-Natali mayelana nokufezekisa inqubomgomo yayo yolimi eyashicilelwa ngonyaka wezi-2006 kanye nokwenza isinqumo esithathile sibe yimpumelelo, sokuthi bonke abafundi abazokwenza unyaka wokuqala eziqwini zokuqala kusuka ngonyaka wezi-2014 kuzoba yisidingo sokuphothula iziqu ukuba bafunde isiZulu. Lolu cwaningo luzosivezela izinkinga inyuvesi engahlangabezana nazo okanye ehlangabezane nazo kanye nokuthi lezo zinkinga izixazulula kanjani.

Lolu cwaningo luzophinda lusivezele nomqondosimo wabafundi kanye nabasebenzi balesi sikhungo njengoba kuyibona ebathinta kakhulu le nqubomgomo yolimi. Luzophinda luveze nokuthi izilimi zomdabu zingalondolozwa kanjani eNingizimu Afrika kusetshenziswa izikhungo zemfundo ephakeme njengendawo yokuzithuthukisa kanye nokuzigcina zisetshenziswa ngendlela efanele. Ukulondolozwa kwezilimi zomdabu kungagwema ingozi yokuba kugcine sekunezilimi ezishabalalayo. Isibonelo nje sezilimi esezashabalala singabala ulimi lwaBathwa kanye nezilimi ezabezikhulunywa amaNdiya ngesikhathi efika lapha eNingizimu Afrika. UMakhathini (2011:57) uthi:

Abafundi kanye nabafundi basezikhungweni eziphakeme kuba nokuhululeka kanye nokuzethemba ezifundweni zabo uma besebenzisa ulimi lwabo lwebele ekufundeni kwabo. Izindawo zokusebenza izilimi zase-Afrika azikakhuliswa ngokwanele ukugqugquzela abafundi ukuba babone ukubaluleka kokukhetha ulimi lwase-Afrika njengolimi lokufundisa/ukuhlinzeka ngolwazi. Ukusetshenziswa kolimi njengolimi lokunikezela ngolwazi kudala isidingo samatemu amasha kuphinde kunikezele ngethuba

lokuwasebenzisa ezingqikithini ezinolwazi olunzulu, isib. ezincwadini, ekufundiseni, ocwaningweni lwezesayensi kanye nakokunye, futhi le nkambiso ingadayisa ulimi emnothweni womhlaba wonke.

Kafushane nje uMakhathini lapha ngenhla uchaza ukuthi imikhakha yokusebenza kwezilimi zomdabu ayikathuthukiswa ngokwanele ukuze kugqugquzeleke abafundi babone isidingo noma ukubaluleka kokuqoka ulimi lwesintu njengolimi lokunikezela ngolwazi noma lokuxhumana ngisho ezindaweni zokusebenza. Uqhuba athi ukusetshenziswa kolimi njengolimi lokufundisa kanye nokufunda noma lokunikezela ngolwazi kuveza isidingo samatemu amasha kanye nokuzithuthukisa izilimi zigcine sezisetshenziswa kwingqikithi enolwazi olugcwele, njengokuthi kungabi bikho ulimi mhlampe okuthiwa alukwazi ukusetshenziswa kwezesayensi noma ezobuchwepheshe ngoba kwentuleka amatemu kanye namagama amasha.

1.8 Ukuhleleka kwezahluko

Lapha ngaphansi kwalesi sihlokwana kuzovezwa konke okuqukethwe yizahluko kanye nokuthi isahluko ngasinye sidingida yiphi ingqikithi. Lolu cwaningo luhlukaniseke ngezahluko ezinhlanu, kubalulekile ukuba zivezwe ukuthi zahlukaniseke kanjani futhi zidingida yiphi ingqikithi khona kuzoba lula kumfundi wocwaningo ukuba athole lokhu akuhlosile uma eselufunda.

Isahluko sokuqala, kulesi sahluko kwethulwa konke okuzodingidwa yilolu cwaningo. Imibuzo kanye nezinjongo zocwaningo zivezwa ngaphansi kwalesi sahluko.

Isahluko sesibili, ngaphansi kwalesi sahluko kuzobuyekezwa imibhalo. Umcwaningi ukhethe ukuyehlukanisa ngokwezigatshana imibhalo yakhe azoyibuyekeza kukhona ekhuluma ngokuhlelwa kolimi okunguwona mkhakha lolu cwaningo olungena ngaphansi kwawo, kube khona ekhuluma ngenqubomgomo yolimi, inqubomgomo yolimi izoqale ibhekwe

ngokwamazwe bese kugxilwa kakhulu kweyezemfundo. Siphinde sibheke ukuthi bathini osomqulu bakahulumeni ngenqubomgomo yolimi.

Isahluko sesithathu, kulesi sahluko kuzobe kubhekwa izindlela zokwenza ucwaningo kanye nenjulalwazi/insizakuhlaziya ezosetshenziswa. Lesi sahluko siveza ukuthi ulwazi luqoqwe kanjani kulolu cwaningo futhi iyiphi injulalwazi ezosetshenziswa ukuhlaziya ulwazi olutholakele.

Isahluko sesine, lesi sahluko sizokwethula ulwazi olutholakele siphinde siluhlaziye. Lesi sahluko sizophinde siveze ukuthi injulalwazi esetshenzisiwe okuyi-*Language Management Theory* (Injulalwazi Yokwengamela Ulimi) ibe wusizo kanjani kulolu cwaningo.

Isahluko sesihlanu, lesi sahluko siqukethe iziphakamiso kanye nesiphetho. Lesi sahluko sizobe sesisonga lonke ucwaningo siveza nokuthi belukhuluma ngani futhi luyifeze kanjani inhloso yokuphendula imibuzo kanye nezinhloso obeluziqondile.

1.9 Isiphetho

Lesi sahluko besethula ucwaningo lonke siveza izinhloso kanye nemibuzo oluzoyiphendula. Kwethulwe umlando omfishane ngokuhlelwa kolimi eNingizimu Afrika kwabuye kwachazwa amatemu abalulekile nangumgogodla walolu cwaningo. Kuveziwe ukuthi lolu cwaningo lwalolu hlobo lubaluleke kakhulu njengoba iNyuvesi yaKwaZulu-Natali kuseyiyona ezihola eqhulwini ngokuphakamisa ulimi lomdabu noma lwesintu okumele lusetshenziswe ezikhungweni zemfundo ephakeme njengolimi lokufunda kanye nokufundisa. Isahluko esilandelayo sizobe sidingida ngokubuyekezwa kwemibhalo ephathelene nalolu cwaningo.

ISAPHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Lesi sahluko sibuyekeza imibhalo eyahlukene ephathelene nokuhlelwa kolimi kanye nokufundiswa kolimi. Kuzoqale kubuyekezwe imibhalo ephathelene nomkhakha wokuhlelwa kolimi, kubhekwe ukuthi ongoti, abahlaziyi kanye nabacwaningi yimuphi umsebenzi asebawenza mayelana nalo mkhakha, yiziphi izinto ababezihlola kanye nokuthi batholani okuphathelene nokuhlelwa kolimi emisebenzini yabo. Kubalulekile ukuthi kubhekwe izinhlobo zokuhlelwa kolimi nenqubomgomo yolimi kanye nezindlela zokubuka ukuhlelwa kolimi. Zehlukene izindlela ezihlongozwe ngababhali zokuhlelwa kolimi futhi bazibuka ngeso elingafani kufanele zibhekwe zonke lezo zinto kanye nokwehluka kwemikhakha yokuhlelwa kolimi. Ukuze umfundi walolu cwaningo athole ukukhanyiseleka okuphelele ngokuhlelwa kolimi kubalulekile ukuthi kuke kubhekwe namanye amazwe ukuthi wona yikuphi asekwenzile mayelana nezinqumo zokusetshenziswa kolimi.

Ziningi izinqumo esezithathiwe mayelana nokuhlelwa kolimi umhlaba wonke jikelele, nakuba izinselelo zamazwe aseNtshonalanga zibukeka zingalingani nezamazwe ase-Afrika wona okuthi uma uhulumeni wenkululeko ethatha izintambo abhekane nenkinga enkulu yokukhetha izilimi ezisemthethweni ngenxa yesimo somphakathi wase-Afrika obuliminingi. Uma sekubhekiwe ukuhlelwa kolimi kuyobe sekubhekwa ucwaningo oselwenziwe mayelana nokusebenza kolimi kwezemfundo. Imfundo iyisikhali sempilo yesizukulwane sanamuhla kodwa kunezinselelo eziningi ikakhulukazi ezibhekana nalabo bafundi abakhuluma izilimi zase-Afrika okuye kutholakale ukuthi izilimi zabo lincane iqhaza ezilibambayo kwezemfundo kuyaphoqeleka ukuba bafunde ngolimi okungesilona olwabo.

2.2 Imibhalo ephathelene nokuhlelwa kolimi

Kuyavela emibhalweni ukuthi igama elithi ukuhlelwa kolimi akulona igama lokuqala ukuthi lisetshenziswe emibhalweni. NgokukaRicento (2006) itemu elithi “Ukuhlelwa Kolimi” kwezemfundo lethulwa umsebenzi kaHaugen ecwaninga ngokuhlelemba izilimi eNorway. UHaugen (1959:8) uthi ukuhlelwa kolimi ngokwakhe ukuqonda kuwumsebenzi wokuhlela ubhalo magama olukhethekile, uhlelomagama kanye nezichazimazwi ukusiza ababhali kanye nabakhulumani bolimi emphakathini okhuluma ngendlela engafani. Uqhubeka athi kulokhu kwenza kolwazi lwezilimi kuhamba kuze kufinyelele ngale kokuchasisa kwezilimi, kufike endaweni lapho ukwahlulela kungenziwa ngokokuhlukana kohlobo lwezilimi ezikhona. Kanti uHornberger (2006) yena ubona umkhawulo wokuhlelwa kolimi kanye nenqubomgomo yolimi ubanzi kunobhalo magama, igrama kanye namagama afakwa kwisichazimazwi okubalulwe kwincazelo kaHaugen engenhla, kepha ubona ukuqinisa phakathi kolwazi lwesichasiselo esibonwa ngokucabanga kanye nolwazi lokwenziwayo, lufinyelele ngale kokuchaza ukuzikhethela kepha luhamba luqhubeke emkhakheni wokuhlelwa kolimi. UCooper (1989) uthi ukuhlelwa kolimi akuwona nje umzamo ozimele obhekene nokuhlelwa kolimi nje kuphela, kepha kwenzelwa impumelelo yezinye izinto ezingancikile kwisayensi yezilimi okungabalwa ukuhlangana kwamazwe, ukulawula kwezombusazwe, ukuthuthuka kwezomnotho, incasiselomcilikisho (*specification*) yabantu abayidlansana. Kwincazelo yakhe kunamaphuzu amabili abalulekile kulolu cwaningo, okuwukuhlangana kwamazwe kanye nokuthuthuka kwezomnotho.

UNdimande-Hlongwa (2009) uyawaveza amanye amagama aseke asetshenziswa achaza ukuhlelwa kolimi kanye nanokuthi ayehlongozwe ngobani. Uveza lamagama alandelayo kanye nongoti abawahlongoza, Ubuchwepheshe Bolimi *Language Engineering* (Miller 1959), Ukuthuthuka Kolimi *Language Development* (no 55 1967), Ukubhekelwa Kolimi *Language Regulation* (Gorman 1973), kanye nelithi Ukwenganyelwa Kolimi *Language Management* (Gernudd & Neustuphy 1986). UNdimande-Hlongwa (2009) uthi kuwona wonke amagama asetshenziswayo elokuhlelwa kolimi ladla

ubhedu. UCooper (1989) wahlongoza umhlahlandlela wakhe wokuhlelwa kolimi ewakhela ohlakeni lwemibuzo efana nethi ibaphi ababambiqhaza/abasebenzi bokuhlelwa kolimi abanomthelela ekushintsheni indlela abantu abaziphethe ngayo? Yindlela yabaphi abantu okumele ishintshwe, futhi ishintshwe kangakanani ngaphansi kwamiphi imibandela kusetshenziswa yiphi indlela yokuthatha izinqumo enomthelela muni (Cooper 1989:98).

URicento (2006) uhlukanisa ukuthuthuka komkhakha wokuhlelwa kanye nenqubomgomo yolimi ngezigaba ezintathu, eyihlukanisa iminyaka engamashumi amabili isigaba ngasinye, sikhonjiswa ngezinqubo kanye nezigameko ezinkulu zepolitiki yezenhlalo, amapharadaymu e-*epistemology*, kanye nezindlela zamasu ezikhona zocwaningo lokuhlelwa kolimi kanye nenqubomgomo yolimi olukhombisa ukuthuthukiswa kolimi ngalezi zigaba kanye noselwenziwe. Uthi izigaba zokuqala ezimbili zibonakala ngokubhekelela izinkinga zokusebenza kolimi ezikhona emazweni amasha, ekuqaleni ngomqondo wethemba lokwenza okuhle kanye nemiqondo engahlangene nabani, bese kuthi ekugcineni kuvezwa ukuqwashisa kwezinto ezingaqhamuka ezinomthelela omubi kanye nezithikamezo ezingavezwa izinhlobo esezenziwe kabusha kanye nokuthuthuka lapho amandla okuhlelwa kanye nenqubomgomo yolimi yakhelwa khona.

2.3 Izinhlobo zokuhlelwa kolimi nenqubomgomo yolimi kanye nezindlela zokubuka ukuhlelwa kolimi

Ukusetshenziswa kokuqala kwegama ukuhlelwa kwezinga lolimi kanye nokuhlela ikhophasi kwaqhamuka noKloss (1969). UNdimande-Hlongwa (2009:88) uthi “uma kukhulunywa ngokuhlelwa kwezinga lolimi kusuke kubhekwe kakhulu izinto ezifana nokukhethwa kwezilimi ezisemthethweni, kubhekwa ukuthi yiluphi ulimi okufanele lusetshenziswe ukufundisa ezikoleni, nokufanele lusetshenziswe ezinkantolo, kumabonisa kude njll”. UCooper (1989) ucwaninga athole ukuthi ulimi nolimi kunomsebenzi okumele luwenze, ubala imikhakha eyahlukene owezamasiko,

owokuxhumana, ezepolitiki kanye nezomnotho. UNdimande-Hlongwa (2009) uma echaza ukuhlela ikhophasi uthi lokhu kuhlela kugxile esakhiweni sangaphakathi solimi uqobo lwalo. Uqhubeka athi ukuhlelwa kwamagama olimi, kusuke kuqondiswe ikakhulukazi ekwakhiweni kwamagama amasha ukuze kugcine kuvele izichazimagama kanye nezincwadi. Kwathi ngemuva kweminyaka engamashumi amabili uCooper (1989) waqhamuka negama lokuhlelwa ukufundwa kanye nokufundiswa kolimi. Uthi uma echaza ngalolu hlobo lokuhlelwa kolimi athi lapha kulolu hlobo kusuke kukhulunywa ngemizamo ehlelekile yokuthuthukisa ukufundwa kanye nokufundiswa kolimi.

Lo mdwebo osekhasini elilandelayo ucacisa ngezinhlobo zokuhlelwa kolimi kanye nenqubomgomo yolimi kanye nezindlela zokubuka ukuhlelwa kolimi. Lo mdwebo ucashunwe kuHornberger (2006).

Ithebula lezinhlolo kanye nezindlela zokuhlelwa kolimi

Izinhlolo	Indlela yokuhlela inqubomgomo (ukwakheka)	Indlela yokuhlela ukutshalwa kwenqubomgomo (ukusebenza)
Ukuhlela izinga lolimi (okuphathelele nokusetshenziswa kolimi)	Okwenziwa ibe semthethweni Ukwenziwa ibe ngokwelizwe Ukuvamiswa kwezinga lolimi Ukuvimbela/ukunqatshelwa	Ukuvuselelwa Ukunakekelwa Ukusatshalaliswa Ukuxhumana phakathi kwezilimi - okwamazwe ngamazwe, ngaphakathi ezweni
Ukuhlela ukufundwa kanye nokufundiswa kolimi (okuphathelele nabasebenzisi bolimi)	Iqoqo Ezefundo/izikole Imibhalo Ngokwezenkolo Imisakazo Umsebenzi	Ukuphinda kuhlelwe ukufundiswa kanye nokufundwa Ukunakekelwa Ushintsho Izilimi zangaphandle/ ulimi lwesibili/imibhalo
	Ukukhetha Iqhaza lolimi olusemthethweni emphakathini Izinhlolo ezengeziwe zesayensi yezilimi	Ukwenza isebenze Iqhaza lokusebenza kolimi emphakathini Izinhlolo ezengeziwe zolimi
Ukuhlela ikhophasi	Ukuvanyiswa kwekhophasi Ukuvanyiswa kwama-auxiliary code Indlela yokubhala	Ukwenziwa kabusha (imisebenzi emisha) Igama Isimo sokubhala Ukwenziwa kabusha (izindlela ezintsha, imisebenzi emidala) Ukhluzwa Ukwenziwa kabusha Ukwenziwa lula kwesimo sokubhala Ukuhlanganiswa kwamatemu
	Ukubhala Uhlobo lolimi Izinhlolo zesayensi yezilimi	Ukuchaza Imisebenzi yolimi Izinhlolo ezingezona ezesayensi yezilimi

Hornberger (2006:29)

Kuleli thebula elisekhasini eledlule kubukeka indlela yenqubomgomo ibhekela kakhulu izindaba zomphakathi kanye nezwe emazingeni aphezulu, igcizelela ukusatshalaliswa kolimi noma imibhalo, ibhekelela kakhulu ukuvanyiswa kolimi. Ukuhlela indlela yokutshalwa kolimi kubukeka kubhekelela kakhulu izindaba zolimi noma ukubhalwa emazingeni aphantsi, kugcizelela kakhulu ukubheka izindlela zokukhuluma, ukubhala kanye nokusatshalaliswa kwazo kubheka kakhulu ulimi lokubhala.

Ukuhlelwa kolimi kungumsebenzi ohlanganisa imisebenzi yezemfundo yongoti kwezolimi kanye namanye amakomidi azimele abhekelele ukusetshenziswa kolimi. UHaugen (1969) uma ephawula ngetemu elithi ukuhlelwa kolimi ubeka athi lihlanganisa umsebenzi okhethekile wongoti bolimi kwezemfundo kanye namakomidi, zonke izindlela zokwaziwa ngokuthi ukukhuliswa kolimi kanye nakho konke okwenzelwa ukushintsha olimi noma ukuvamisa ulimi. UBanda (2009) wenza ucwaningo lwakhe ebheka ngeso elihlodayo ukuhlelwa kolimi kanye nenqubomgomo yolimi e-Afrika eyibheka ngeso lobuliminingi. Waphawula wathi inqubomgomo yamanje isakhandelwe emicabangweni yaseNtshonalanga kanye neyombuso wabelumbi wobuliminingi, ikakhulukazi okuhlanganisa ubulimibunye okuningi. Ngalokhu kubona ukugqugquzelwa kobuliminingi eNingizimu Afrika kubukeka njengokudukisayo njengoba kugqugquzela izilimi eziyishumi nanye ezahlukeni, okufike kube yindida ukusetshenziswa kolimi olulodwa kwezemfundo. Kulolu cwaningo lwakhe wathola ukuthi kunesidingo sohlelo lwezemfundo olugqugquzela ubuliminingi kanye nezinqubomgomo zolimi ezakhelwe enanini lezilimi zemvelo ezaziwa ngabakhulumani bolimi kanye nokuhlelwa nangaphandle kwemingcele yalezo zindlela kanye nezinqubomgomo ezikhuluma ngokweqa imingcele yobuliminingi bukapakele kwezinye izindawo.

INyuvesi yaKwaZulu-Natali ingenye yezikhungo zemfundo ephakeme ezihamba phambili ezwenikazi lase-Afrika. Isinqumo sayo senqubomgomo yolimi egqugquzela ubulimimbili sizoba nomthelela ekuthuthukeni komnotho wesifundazwe kanye nomnotho weNingizimu Afrika yonke. Ephuzwini lokuhlangana kwamazwe, ukufundwa kwesiZulu kuzokwenza

abafundi abaqhamuka kwamanye amazwe bawuzwe umehluko okhona phakathi kwamazwe abo kanye naseNingizimu Afrika. Lokhu bazokuzuzana ngokufunda olunye lwezilimi zaseNingizimu Afrika futhi okuyilona limi olukhunywa abantu abaningi kuleli lizwe. Uma ufunda ulimi oluthile ngeke uwashiye ngaphandle amasiko aleso sizwe noma abantu abasebenzisa lolu limi, ngakho-ke ukufundwa kwesiZulu kuzophinda kuhlomulise abantu bezinye izizwe ukuze bawaqonde kahle amasiko esiZulu, lokho kuyobenza baxhumane kangcono nabantu besifundazwe abangamaZulu.

Ukuba lolu limi lwenziwe isidingo sokuphuthula iziqu kubona bonke abafundi abazokwenza unyaka wokuqala kwiziqu zabo eziphansi kuzosiza abafundi abadabuka kwamanye amazwe kanye nabaphuma kwezinye izifundazwe abangaluqondi ulimi lwesiZulu ukuba bathole ithuba lokuthi basheshe baluqonde khona bezokwazi ukuxhumana kahle nezakhamuzi zesifundazwe. Okuzodalulwa yilolu cwaningo ukuthi kungabe kulindeleke umthelela onjani ngokufundwa kwesiZulu eNyuvesi yaKwaZulu-Natali. Kuphinde kube yiphuzu lokuhlangana kwamazwe, iNyuvesi yaKwaZulu-Natali ingesinye sezikhungo ezinabafundi abaqhamuka kumazwe ahlukene emhlabeni wonke jikelele. Kulindeleke ukuba inqubomgomo yolimi ibe nomthelela enanini labafundi abaphuma kwamanye amazwe abazongena kulesi sikhungo.

Lapha ngezansi kuzobhekwa ukuhlelwa kolimi ngokuhlukana kwezindawo. Kuzobhekwa ukuthi amazwe athile wona yikuphi noma yiziphi izinqumo azithatha eziphathelene nokuhlelwa kolimi njengoba kuke kwabalulwa ngenhla ukuthi ukuhlelwa kolimi akuwona nje umsebenzi obhekene nongoti bezolimi kuphela kepha nohulumeni eba neqhaza elikhulu akalibambayo ngoba uyena uthatha izinqumo mayelana nokusetshenziswa kolimi. Ngaphansi kwala mazwe azobhekwa kuzobukwa inqubomgomo yolimi yelizwe, kubukwe inqubomgomo yolimi yezemfundo kanye nenqubomgomo yolimi yezikhungo zemfundo ephakeme ilizwe ngalinye. Kuningi osekwenziwe ngokuhlelwa kolimi umhlaba wonke kanye namazwe amaningi anezinhlelo zawo zokuhlelwa kolimi ngezindlela ezahlukene. Ngenxa yobuncane balolu cwaningo umcwaningi uzobuka nje amazwe amabili

angaphandle abheke ukuthi wona aluhlele kanjani ulimi kanye nenqubomgomo yolimi. Amazwe azobukwa yi-Ireland kanye neTanzania bese kuba yiNingizimu Afrika. Isizathu sokukhetha lamazwe ukuthi kuningi osekwenziwe kuwo ukuthuthukisa izilimi zawo kubalwa nezikhulunywa abantu ezweni ngaphandle kwesiNgisi. Esihlokwani esilandelayo kuzobhekwa ukuhlelwa kolimi e-Ireland

2.4.1 Ukuhlelwa kolimi e-Ireland

Umbhalo wesine womthethosisekelo wangonyaka we-1922 ubeka isi-Irishi njengolimi lwezwe lase-Irishi Free State. Ngesikhathi umthethosisekelo omusha wase-Ireland uqeda ngokusemthethweni amandla obukhosi ngonyaka we-1937, izwe lashintsha igama lalo elithi Irish Free State kwaba yi-Eire, kwase kuthi ulimi lwesi-Irishi lwaphenduka ulimi lokuqala olusemthethweni, kanye nesiNgisi njengolimi lwesibili olusemthethweni (Cooper 1989). Ulimi isi-Irishi luphinde lwaziwe njenge*Gaeilge*. I-Ireland yathi uma ishintsha umthethosisekelo yalugcina ulimi lwayo njengolimi olusemthethweni. Imibhalo kahulumeni kwase kufanele isatshalaliswe ngazo zozimbili izilimi ezisemthethweni okuyisiNgisi kanye nesi-Irishi. Uma kubhekwa indlela kodwa izilimi ezazisetshenziswa ngayo e-Ireland isiNgisi yisona esasihamba phambili. UCooper (1989:100) uthi ulwazi lwesi-Irishi lwaluyisidingo somsebenzi emisebenzini ethile kahulumeni, kodwa imisebenzi yansuku zonke kahulumeni yayenziwa ngesiNgisi. ULaoire (2005) uthi umphakathi ongamaphesenti angaphezulu kwama-95% wase-Ireland ukhuluma isiNgisi njengolimi lokuqala.

ULaoire (2005) uthi isiNgisi saqala sangena esikhundleni sesi-Irishi njengolimi lwamabhizinisi, uhwebo, ukuphatha, ezemfundo kanye nokuxhumana kwansuku zonke e-Ireland kusuka ngonyaka wekhulunyaka le-18 kuze kuza nganeno. Namuhla i-Ireland isicishe ibe yilizwe elikhuluma isiNgisi, elingasenaye umuntu okhuluma ulimi olulodwa lwesi-Irishi kuphela. Amandla amakhulu esiNgisi njengesango kuzona zonke izintuba zokufinyelela kwezomnotho kanye nezenhlalo ayaziwa yibona bonke abahlali

base-ireland. Ukuhlelwa kolimi e-Ireland kusabhekele ikakhulu ukuvikela kanye nokukhulisa isi-Irishi, okunokwenza inqubomgomo esishiwo kanye nebhawle kahle ehlanganisa isiNgisi, nesi-Irishi kanye nezinye izilimi zase-Ireland. IsiNgisi kanye nesi-Irishi zazifundiswa ezikoleni kusuka emazingeni aphansi kuze kube semazingeni aphezu amahora athile kodwa kwakungenzeki lokhu ezikoleni ezizimele.

Umthetho owaziwa nge-*The Official Languages Act 2003*, wasayinwa waba semthethweni ngomhla zii-14 Julayi 2003. Inhloso yalo mthetho ukuqinisekisa ukubakhona kanye nezinga eliphezulu lemisebenzi yomuphakathi eyethulwa ngolimi lwesi-Irishi. Nakuba lo mthetho kwakungowokubhekela izilimi ezisemthethweni kodwa iqhaza lesiNgisi alibaze linakwe, kwaba sengathi ububekelwe ukuthuthukisa isi-Irishi. Njengoba lolu cwaningo lumayelana nenqubomgomo yolimi kwezemfundo sizoyibamba lapho inqubomgomo yolimi yelizwe lase-Ireland bese sibuka inqubomgomo yolimi kwezemfundo e-Ireland.

2.4.2 Inqubomgomo yolimi yezemfundo e-Ireland

Ngokohlelo lwezemfundo lwase-Ireland, ukufunda kuyisidingo sokuphothula iziqu ezinganeni kusuka eminyakeni eyisithupha kuya eminyakeni eyishumi nanhlanu (*Mercator-Education 2001*). Izinto eziningi ezibhekene nezikole ezazixhaswe nguhulumeni emazingeni okuqala kanye nawesibili zazibhekiswa kuMnyango wezemfundo neSayensi. Umthetho i-*Qualification (Education and Training) Act 1999* waphasiswa ngenyanga kaNtulikazi enyakeni we-1999 ukwakha ukuxhumana kohlaka lokuphatha olusha lokuthuthukisa kanye nokunikezela ngeziqu. Umthetho wezemfundo i-*Education Act 1998* kwaba ngumthetho wokuqala wokusebenza ngokujwayelekile kwenhlangano yezemfundo ezweni, ubeka uhlelo lwezemfundo ezingeni lokuqala kanye nelesibili ngokwesishayamthetho. Ngaphansi kwalo mthetho kuphinde kukhulunywe ngokubekwa kwesigungu esengamele izikole. Imisebenzi yesigungu sokuphatha

ihlanganisa ukuhlela isikole, kanye nezinto ezibalulekile kwinqubomgomo yolimi esikoleni.

Isigaba samashumi amathathu nanye somthetho i-*Education Act* (1998) sinikezela ngethimba labantu abanomsebenzi ombili wokunikezela ngemisebenzi yoxhaso kwezemfundo ngolimi lwesi-Irishi, kuhlanganisa nezikole zama*Gaeltacht* kanye nomsebenzi wokufundwa kanye nokufundisa isi-Irishi njengesifundo. Leli thimba liphinda leluleke umphathi wohlelo lwezemfundo kanye nokuhlolwa. Ezindaweni zama*Gaeltacht* uhlelo lwezemfundo ezingeni lokuqala kanye nelesibi (emazingeni aphantsi kanye naphezulu) luphethwe uhulumeni ngokomthetho, umehluko wukuthi ulimi lwezokunikezelwa ngolwazi isi-Irishi kanti ngokuvamile ezinhlelweni eziphethwe nguhulumeni kuyaye kube isiNgisi. Kodwa izikole eziningi zama*Gaeltacht* seziphenduka ubulimimbili, isi-Irishi kancane kancane silahlekelwa ukuba wulimi olungubhongoza noma oluhamba phambili, lokhu kungenxa yoguquko olukhona emphakathini. Ngenxa yomklamo kanye nezinhloso zalolu cwaningo asizukhuluma ngenqubomgomo yolimi ngokwahlukahluka kwamazinga ezemfundo kusuka emazingeni aphantsi kuze kuyofinyelela emazingeni aphezulu kepha sizogxumela kwinqubomgomo yolimi kwezemfundo ephakeme okuyiyona edingidwa yilolu cwaningo.

2.4.3 Inqubomgomo yolimi yezemfundo ephakeme e-Ireland

E-Ireland izikhungo zemfundo ephakeme zihlukaniswe izigaba ezine amanyuvesi; izikhungo zamakhono nobuchwepheshe; amakolishi okuqeqesha othisha nezemfundo kanye nezikhungo zemfundo ezizimele. Ukusetshenziswa kolimi, isi-Irishi siyafundiswa njengomkhakha wezemfundo ngokwaso siphinde futhi sibe yingxenye yezindlela zokufundisa kumadiploma aphezulu ezifundweni zokufundisa kuzona zonke izikhungo zemfundo zozine. Sifundiswa ngaphansi kwezikole zolimi kanye nasekuqeqesheni othisha. Lezi zifundo zinikezelwa ngalo ulimi lwesi-Irishi. Ezinye izifundo ziyanikezelwa ngolimi lwesi-Irishi kwamanye amanyuvesi.

Enyuvesi iDublin City ngaphansi kwesikole sezifundo zamabhizinisi nezifundo zezezimali, ezamakhompuyutha kanye nezokuhweba zinikezelwa ngesi-Irishi. Inyuvesi kazwelonke yase-Ireland eseGalway yathola uxhaso lwezimali ngonyaka we-1929 ukuba inikezele ngezifundo ngalo ulimi lwesi-Irishi (Mercator-Education 2001:28).

Lezi zinhlaka yizona eziqhamuka nezidingo zolimi emiphakathini ngezinhloso ezahlukene. Ucwango olwenziwa ngaphansi kwalezi zinhlaka ezibalulwe ngenhla yilona oluveza izidingo zolimi ezinhlobonhlobo emiphakathini eyahlukene yezwe lase-Ireland. Ukuhlelwa kolimi kungenzelwa nezinye izidingo ezingaphathelene nesayensi yezilimi.

2.5.1 Ukuhlelwa kolimi eTanzania

Njengoba emazweni amaningi ase-Afrika kukhulunywa izilimi eziningi, kunezinsalelo ezinkulu uma sekuziwa ekuhlelweni kolimi. Izinsalelo ezusuka ekukhethweni kolimi ngezinhloso zokuphatha, ukuxhumana kanye nezemfundo, ukubiza kokuthuthukisa ulimi, iqhaza lezilimi ezikhulunywa yidlanzana kanye nezindawo zobulimimbili kuyona yonke inqubomgomo yolimi (Tibategeza 2009:1). Zaziziningi kakhulu izilimi ezabe zikhulunywa kuleli lizwe zazingaphezulu kwekhulu. IsiSwahili yayikhulunywa ngabantu abaningi abanye beyikhuluma njengolimi lwesibili. Kwathi lapho iTanzania ithola inkululeko ulimi lwesiSwahili kwaba yilona limi oluqavile lwezwe. UNdimande-Hlongwa (2009:105) uthi “umengameli wokuqala waseTanzania [emva kokuthola inkululeko] uJulius Nyerere nguye owaba ngungqondongqondo ngokuthi athi lapho esegcotshwa ngokusemthethweni njengomengameli enze izifungo zakhe ngolimi lwesiSwahili”. Kuzona zonke izinto ezenziwa nguhulumeni kwasetshenziswa izilimi zombili isiNgesi kanye nesiSwahili. Kwaba khona imibono eyahlukene mayelana nenqubomgomo kanye nokuhlelwa kolimi kosopolitiki baseTanzania.

2.5.2 Ukuhlelwa kolimi kwezemfundo eTanzania

Emva kokuba abantu baseTanzania bethole inkululeko ngonyaka we-1961 uhlobo lwemfundo yobulimimbili njengenhloso ephakeme yelizwe elisha yafanekiswa (Tibategeza 2009:14). Lokhu kwakusho ukuthi isiSwahili sizosetshenziswa kanye nesiNgisi njengolimi lokuxhumana kanye nokunikezela ngolwazi ezikoleni lokho okwakuyosenza sibe ngolunye lwezilimi zezemfundo. Ngonyaka we-1978 ucwaningo olwaluqhutshwa yi *National Kiswahili Council* (Mlamba and Matheru 1978) lwakhulisa ukubona ngenqubomgomo eyayikhona kanye nokwamukela ushintsho (Lwaitama kanye noRugemalira 1990). Ezinye zeziphakamiso zalolu cwaningo kwakungumbono wokuthi isiSwahili kumele sithuthukiswe sifakwe nakwamanye amazanga ezemfundo singacini emazingeni aphansi kanye nasezindaweni lapho sikhulunywa khona abantu abaningi njengolimi lokuqala. Ngonyaka we-1982 i *Presidential Commission on Education*, eyayikhethwe uMengameli uNyerere, yaphakamisa ukuthi kushintshwe isiNgisi njengolimi lokufunda kanye nokufundisa kusetshenziswe isiSwahili emakilasini asemazingeni asesekhondali lokho kwakumele kube sekusebenza kusuka ngonyaka we-1985. Ohlelweni lukahulumeni olwaziwa ngokuthi i-*Education Sector Development Programme* lwangonyaka wezi-2001 olwakhishwa unqongqoshe wezemfundo kanye nezokuqeqeshwa kwamakhono, ukusetshenziswa kwesiNgisi njengolimi lokunikezela ngolwazi' kubhaliwe ngaphansi kokuqinisa kwezemfundo emabangeni aphezulu. Okubalulekayo lapha ukuthi ulimi lwesiSwahili luthathwa njengolubaluleke kakhulu kuwona wonke amazanga ezemfundo eTanzania.

2.6.1 Ukuhlelwa kolimi eNingizimu Afrika

Ngaphansi kwalesi sihlokwana kuzobhekwa inqubomgomo yolimi yaseNingizimu Afrika. Inqubomgomo yolimi eNingizimu Afrika iyatholakala kumthethosisekelo wezwe kwisahliko sesithupha. Kuzobhekwa umthethosisekelo ukuthi uthini wona mayelana nokusetshenziswa kwezilimi eNingizimu Afrika bese kuzobuyekezwa abanye osomqulu

abahlukene bakahulumeni waseNingizimu Afrika abaphathelene nokusetshenziswa kolimi. Lokhu umcwaningi ukwenzela ukucacisa ukuthi ithini yona imigomo kanye nemithetho kahulumeni mayelana nokusetshenziswa kwezilimi ikakhulukazi ezesintu. INingizimu Afrika emva kokukhululeka embusweni wobandlululo ngonyaka we-1994, nayo yabhekana nenselelo efanayo neyamanye amazwe ase-Afrika lapho uthola khona ukuthi ilizwe likhuluma izilimi eziningi. Lokhu kuba yinselelo enkulu kuhulumeni omusha wenkululeko uma sekufanele akhethe ulimi noma izilimi ezisemthethweni. Uma sekuthathwa lesi sinqumo kufanele abhekelelwe amalungelo ezinye izilimi noma ngabe zincane kangakanani. Lapha ngenzansi kuzobuyekezwa kafushane osomqulu abambalwa bakahulumeni kuzoqalwa ngomthethosisekelo waseNingizimu Afrika ukuthi uthini wona ngokusetshenziswa kwezilimi kuleli lizwe. Inhloso yalokhu ukubheka ukuthi iNingizimu Afrika yona yabhekana kanjani nenkinga yobuliminingi ngesikhathi isithola umbuso wentando yeningi.

2.6.2 Umthethosisekelo kanye nenqubomgomo yolimi eNingizimu Afrika

Umthethosisekelo waseNingizimu Afrika kanye nenqubomgomo kazwelonke igqogquzela ubuliminingi. Umthethosisekelo waseNingizimu Afrika wangonyaka we-1996 iSahluko sesi-6 uthi izilimi ezisemthethweni eNingizimu Afrika yisiPedi, isiSuthu, isiTswana, isiSwazi, isiVenda, isiTsonga, isiBhunu, isiNgisi, isiNdebele, isiXhosa kanye nesiZulu. Ngokubuka umlando wokwehliswa kokusetshenziswa kanye nezinga lezilimi zendabuko zabantu bethu, umbuso kufanele uthathe izinyathelo ezingasebenza nezinenqubekelaphambili zokuphakamisa izinga nokuthuthukisa ukusetshenziswa kwalezi zilimi (South African Constitution 1996:45). INingizimu Afrika yathula inqubomgomo ebukeya ifanele futhi kuyiyona elungile ekuxazululeni izinkinga zolimi emiphakathini esebenzisa izilimi eziningi/ezinhlobonhlobo.

Le nqubomgomo yamanje yasusa inqubomgomo yolimi kahulumeni wobandlululo yona eyabe igqugquzela ukuthuthukiswa kwesiBhunu kanye nesiNgisi kuphela. Ngokomthethosisekelo uhulumeni waseNingizimu Afrika uyazibophezela ekuthuthukiseni ukusetshenziswa kwazo zonke izilimi ezisemthethweni zaseNingizimu Afrika. Ukufezekisa lokhu usebenzisana nezinhlangano ezahlukene ezibhekelele ukusetshenziswa kwezilimi kanye nezibhekelele ukugcinwa kwamagugu esintu. Kodwa kwaqokwa ibhodi yezilimi zonke zaseNingizimu Afrika okuyilona elibhekelela ukunakekelwa kanye nokusetshenziswa kwezilimi eNingizimu Afrika elaziwa ngokuthi yi- *Pan South African Language Board* (PanSALB). Imisebenzi emibalwa nje yaleli bhodi ukuthuthukisa ubuliminingi, ukusetshenziswa ngokulinganayo kwezilimi ezisemthethweni, ukuhlonishwa kwezinye izilimi, ukuthuthukisa izilimi zabomdabu ebezikade zicindezelwe kanye neminye (Ndimande-Hlongwa 2009:77). Kukhona nombiko wekomidi elaziwa ngokuthi yi- *Language Plan Task Group* (LANGTAG) okuyilona eleluleka ungqongqoshe obhekelele izindaba zolimi. Wonke lama komidi asawela ngaphansi kwemizamo encomekayo eyethulwa yiNingizimu Afrika ukuthuthukisa zonke izilimi ezisemthethweni. Nakuba nje iPanSALB ihudula izinyawo noma ibukeka njengenja engenamazinyo uma sekuyiwa ngasohlangothini lokuthi ifeze izinhloso kanye nomsebenzi ewubekelwe, kepha ezinye izinhloso kanye nemithetho iyazama ukugqugquzela kanye nokuthuthukisa izilimi zesintu.

INingizimu Afrika isebenzisa inqubomgomo yobuliminingi. Lokhu kufakazelwa umthethosisekelo waleli lizwe njengoba usuchaziwe kafushane esigabeni esingenhla ikakhulukazi isahluko sesithupha okuyisona esiphathelene nezilimi eNingizimu Afrika. Ukuxhumana konke okusemthethweni phakathi kwabantu kanye nohulumeni kufanele kwenziwe ngezilimi eziqondwa ngabantu. Ukuxhumana konke kuchaza ukuxhumana okwenzeka ngomlomo kanye nokuxhumana ngokubhala. UNdimande-Hlongwa (2009) uyakuveza ukuthi uma ukuxhumana kuqaliswe nguhulumeni, ulimi lomphakathi okuqondiswe kuwo, njengomthetho yilo oluzokhomba ukuthi kusetshenziswe luphi ulimi.

Uhlaka lwenqubomgomo yolimi kazwelonke (2003:5) luthi:

Njengamanje kunokuqapheleka okukhulu kwesidingo sokunyusa izinga lokuthuthukiswa kwezilimi zesintu ezabe zibukelwa phansi ngaphambilini kanye nokugqogquzela ubuliminingi kubantu baseNingizimu Afrika ukuze bahlukane nenkoleloze yokusebenzisa izilimi okungesizona ezesintu njengeziphezulu, okanye izilimi ezisemthethweni zezwe.

Umthethosisekelo waseNingizimu Afrika nakuba ukugqogquzela ukusetshenziswa kwezilimi zabomdabu kanye nazo zonke izilimi ezisemthethweni eNingizimu Afrika, kodwa kubukeka sengathi abakukhathalele ukuthi uma sezisetshenziswa lezo zilimi kungabe zisetshenziswa ngendlela efanele yini. Lokhu kubonakala kwenzeka emaphephandabeni kanye nenhlangano yokusakaza ngomoya iSABC lapho uthola khona kusetshenziswa amagama esiZulu angekho olimini noma sisetshenziswe ngendlela engafanele, singabala isiqubulo sikaSABC 1 esithi 'Yamampela' okungesilo igama lesiZulu, esiZulwini kuthiwa yangempela. Lokhu kuyalubulala ulimi ngoba izizukulwane zikhula sezazi ulimi okungesilona ngoba zikhula amagama athile esetshenziswa olimini kube sengathi amagama akhona kanti cha kudukiswa isizwe.

Isidingo sokuqinisa amaxhama ekuthuthukiseni izilimi zomdabu ezabe zibukeleka phansi ngesikhathi sombuso wobandlululo kanye nokuthuthukisa ubuliminingi eNingizimu Afrika sibonakala siphezulu. Lokhu kufakazelwa isimo esinganambithisiseki kahle sokusetshenziswa kwezilimi zomdabu eminyangweni kahulumeni. Lokhu kufakazelwa umthetho osanda kushaywa owaziwa nge-*The use of Official Languages Act* wezi-2012 okuzokhulunywa ngawo kabanzi kwesinye sezigatshana ezilandelayo.

2.6.3 Inqubomgomo yolimi yezikhungo zemfundo ephakeme eNingizimu Afrika

UFinlayson kanye noMadiba (2010:46) bathi “mayelana nokusetshenziswa kwezilimi zase-Afrika emazingeni ezemfundo ephakeme, uhulumeni wakhetha ithimba elibhekelela ezemfundo ephakeme ezweni lonke *iNational Commission on Higher Education*”. Uhulumeni waseNingizimu Afrika waqoka ikhomishana ezobhekelela ukusebenza kwezilimi zase-Afrika ezikhungweni zemfundo ephakeme. Umphumela wale khomishana kwaba ukuphuma kwenqubomgomo yolimi ezikhungweni zemfundo ephakeme eyaziwa ngokuthi yi *Language Policy for Higher Education*.

Inqubomgomo yolimi yezikhungo zemfundo ephakeme *Language Policy for Higher Education* (2002:5) ithi:

Ungqongqoshe wezemfundo kumele, ngokuhambisana nesahluko sama-27 (2) somthetho wezikhungo zemfundo ephakeme wangonyaka we-1997, anqume inqubomgomo yolimi yezikhungo zemfundo ephakeme. Ngokuhambisana nenqubomgomo enqunywe ungqongqoshe, imikhandlu yezikhungo zikahulumeni ezisemazingeni aphezulu, ngokusebenzisana nemikhandlu wezigele, kumele banqume inqubomgomo yolimi yesikhungo esiphezulu sezemfundo futhi kumele ishicilelwe futhi inqubomgomo enjalo itholakale uma icelwa. Isidingo somthetho siyaliqonda igunya lezikhungo sokuba zinqume inqubomgomo yolimi ukunikezela ngaleso sinqumo esinjalo kungaphansi kokubheka iqhaza lomphakathi kanye nomsebenzi kangqongqoshe nokwenza imiklamo yenqubomgomo.

Kafushane nje lokhu okucashunwe kunqubomgomo yolimi ezikhungweni zemfundo ephakeme kuchaza ukuthi ungqongqoshe wezemfundo kumele anqume inqubomgomo yolimi yezikhungo eziphakeme, bese kuthi umkhandlu wesikhungo ngasinye zemfundo ephakeme kumele unqume inqubomgomo yolimi yesikhungo bese iyashicilelwa. Nayo inqubomgomo yolimi yezemfundo ephakeme iyakugqoguzela ukusetshenziswa kanye

nokuthuthukiswa kwezilimi zesintu ukuze nazo zigcine sezifike emazingeni alinganayo nawesiNgesi kanye nesiBhunu kwezemfundo. Isinqumo esathathwa iNyuvesi yaKwaZulu-Natali sokuthuthukisa ulimi lwesiZulu njengolimi lwezemfundo siyahambisana nenqubomgomo yolimi kwezemfundo ephakeme kazwelonke.

Ungqongqoshe wezemfundo ephakeme uDokotela Blade Nzimande (2012) ethamele i-10th Anniversary of the Stellenbosch University Language Centre wabeka wathi:

Inkulumompikiswano lapha ayisekho ekutheni kumele sithuthukise izilimi zase-Afrika kwezemfundo zibe yizilimi zezemfundo, kodwa isisekutheni yinini [lapho kufanele izilimi zesintu zibonakale sezisebenza ngempumelelo kwezemfundo] futhi zingaba kanjani lezi zilimi yingxenye yohlelo lwezemfundo ngale kwezinkomba nje ezikhona njengamanje emanyuvesi ethu amaningi.

Ngamafuphi lapha ungqongqoshe ucacisa ukuthi kule minyaka esesiyihambile kumbuso wentando yeningi akusamele sikhulume ngokuthi kungani sithuthukisa izilimi zesintu zase-Afrika njengezilimi zezemfundo, kodwa osekumele kuboniswane ngakho ukuthi yinini lapho kumele lezi zilimi zibe yingxenye yezemfundo. Lokhu ungqongqoshe ukusho ngokubona izinga kanye nendlela ezithuthukiswa kanye nokungambandakanywa kwazo kwezokufunda kanye nokufundisa ezikhungweni zemfundo ephakeme ngayo lezi zilimi zesintu. Uqhubeka athi:

Ukuthuthuka kwezilimi zase-Afrika kuncike ekwenzeni ngendlela enobulungiswa okuyisakhi esidingakalayo ekukhandweni kwezwe kanye nasekugqugquzeleni ubumbano emphakathini wezwe lethu. Ukuthuthukisa zonke izilimi ezisemthethweni kuyisidingo samalungelo abantu kanye nesithunzi, ukungena kanye nokuphumelela ezikhungweni zemfundo ezingale kwamabanga

aphezulu, ukulondolozwa kwamagugu ethu, ukuxhumana kanye nesiko.(Nzimande 2012)

2.6.4 Umbiko kaNdebele ngokuthuthukisa izilimi zesintu zase-Afrika njengezilimi zokunikezela ngolwazi wonyaka wezi-2005

Ithimba likangqongqoshe elizokweluleka ngokuthuthukiswa kwezilimi zase-Afrika zesintu njengezilimi zokunikezela ngolwazi ezikhungweni zemfundo ephakeme laqokwa ngonyaka wezi-2005. Leli thimba laqokwa ukuze kufezekiswe izinhloso zenqubomgomo yolimi kwezemfundo ephakeme yangonyaka wezi-2012. Lo mbiko wawusebenza njengesisekelo somhlahlandlela wenqubomgomo owawuhlongozwe ungqongqoshe wezemfundo uSolwazi Kader Asmal, ngokuthuthukiswa kwezilimi ezisemthethweni zaseNingizimu Afrika okuphuthumayo, kwesikhashana kanye nesikhathi eside, ngaphandle kwesiNgisi nesiBhunu ukuba zisetshenziswe njengezilimi zokunikezela ngolwazi ezikhungweni zemfundo ephakeme.

Lo mbiko waphakamisa ukuthi izilimi zesintu zaseNingizimu Afrika ezisemthethweni, ngokomthetho sisekelo, kumele zibuyise futhi zijulise izinga lazo ezisemthethweni. Isikhungo sezemfundo ephakeme ngasinye kumele senze umhlahlandlela wokwenza inqubomgomo isebenze ekhombisa izinhloso zesikhathi esifushane, esiphakathi kanye neside. Ukukwazi ukuxhumana okungenani ngolimi olulodwa lwesintu kumele kube yisidingo esisemthethweni kumuntu ukuze athole umsebenzi kanye nokuphakanyiswa esikhundleni kunoma yimuphi umsebenzi kahulumeni kanye nakunoma yisiphi isikhungo sikahulumeni. Esinye isiphakamiso kwaba wukuthi izikhungo zemfundo ephakeme, izikhungo zikahulumeni kanye nezizimele kumele zihlanganyele ngokwezifunda ukuhlonza izifundo okufanele zihunyushelwe ezilimini zesintu zase-Afrika. Lo mbiko wabe usuphakamisa ukuthi izilimi zesintu zingathuthukiswa kanjani ngokwezikhungo eziphakeme nokuthi isikhungo kumele sithuthukise luphi

ulimi ngokubheka isifundazwe kanye nolimi olukhulunywa kakhulu lapho kwakhiwe khona lesi sikhungo.

2.6.5 Umqulu obhekele izikhungo zemfundo ephakeme nokuqeqesha 2012

Lo mqulu owaziwa nge *Green paper for post-school education and training* uthi iminyango eminingi yezilimi zase-Afrika emanyuvesi isivaliwe ngenxa yokwentuleka kwezinsizakufundisa kanye nokwehla kwenani labafundi. Uthi ukuze kwenziwe ubulungiswa kunqubomgomo yolimi yomnyango wezemfundo kanye nokuqinisekisa ukuthi izingane zase-Afrika zifundiswa ngezilimi zazo zebele ezikoleni zamazinga aphansi, kunesidingo sokuba amanyuvesi aqeqeshe othisha ukuba bafundise izilimi zase-Afrika ngendlela efanele njengezilimi zokufunda kanye nokufundisa. Iphinde ithi enye yezindlela zokuqinisekisa ukuxhumana okuhle kubona bonke abantu baseNingizimu Afrika, njengoba siphakamisa izinga lezilimi zase-Afrika ezweni lethu, ukuba kugqugquzelwe abafundi ukuba bathathe okungenani isifundo esisodwa solimi ezinhlelweni zeziqo noma zediploma.

2.6.6 Umthetho Wokusetshenziswa Kwezilimi Ezisemthethweni wangonyaka wezi-2012 (*Use of Official Languages Act of 2012*)

Lo mthetho ubhekelela ukusetshenziswa kwezilimi ezisemthethweni eminyangweni kahulumeni. Inhloso enkulu yalo mthetho ukuqinisekisa ukuthi zonke lezi zilimi ezisemthethweni eNingizimu Afrika ziyasetshenziswa. Okubhalwe phansi emithethweni yelizwe kuvamise ukuphikisana nalokhu okwenziwa ngabantu empilweni yangempela. Umthetho Wokusetshenziswa Kwezilimi Ezisemthethweni (2012:6) uthi:

Yonke iminyango kahulumeni kazwelonke, izikhungo zomphakathi zikahulumeni kanye nabadayisela umphakathi kuzwelonke kumele benze inqubomgomo yabo yolimi emayelana

nokusebenzisa kwabo izilimi ezisemthethweni ngokwezinhloso zikahulumeni ngesikhathi esingaphansi kwezinyanga eziyishumi nesishiyagalombili emveni kokusebenza kwalo mthetho noma isikhathi esingangaleso esiyonqunywa unqongqoshe, ukudlula kuleso sikhathi akumele kweqe ezinyangeni eziyisithupha ... kumele ukhombise izilimi okungenani ezintathu ezisemthethweni lowo mnyango okumele uzisebenzise ngokwezinhloso zikahulumeni.

Lo mthetho ungomunye wemizamo kahulumeni yokuthuthukisa izilimi zomdabu. Uhulumeni waseNingizimu Afrika uthe uma ebona ukuthi iminyango eminingi kahulumeni isabambelele ekusebenziseni isiNgisi ngaphezu kwazo zonke ezinye izilimi wabe esephasisa lo mthetho. Lo mthetho uthi okungenani umnyango ngamunye kufanele usebenzise izilimi ezintathu ezisemthethweni, njengezilimi zokuxhumana nabantu okungaba ukuxhumana ngokomlomo noma ukuxhumana okubhalwe phansi. Ulwazi lukahulumeni alufinyeleli kahle kubantu oluqondiswe kubo ngenxa yokuthi kusetshenziswa ulimi abangaluqondi kahle. Lokhu kudala izinkinga eziningi emsebenzini kahulumeni ngoba abantu bagcina sebenza amaphutha angenasidingo ngenxa yokuntuleka kolwazi ekubeni lube lukhona inkinga kuwukuthi lubhalwe ngolimi abangaluqondi.

2.7 Inqubomgomo Yolimi Yesifundazwe SaKwaZulu-Natali

Inqubomgomo yolimi yesifundazwe saKwaZulu-Natali igqugquzela ukusetshenziswa kwazo zonke izilimi ezisemthethweni. Kodwa ngokwezibalo zenani labantu abakhuluma izilimi ezikhona esifundazweni, isifundazwe sabe sesiqoma ukusebenzisa izilimi ezine okuyisiNgisi, isiZulu, isiBhunu kanye nesiXhosa njengezilimi ezisemthethweni zesifundazwe. Le nqubomgomo yolimi iyona eyabekelwa ukuthuthukisa indlela uhulumeni wesifundazwe axhumana ngayo nabantu kanye nasebenzela ngayo umphakathi futhi iyona eyenza ukuthi abantu abahlala kulesi sifundazwe bazizwe besekhaya.

Umthetho obizwa ngeKwaZulu-Natal Provincial Languages Bill (2012:9) iSahluko sesi-6 (2) lapho kukhulunywa ngokusetshenziswa kwezilimi ezisemthethweni zesifundazwe ngezinhlalo zephalamende ithi:

Noma yisiphi isaziso esikhishwe ngaphansi noma ngegunya lanoma yimuphi umthetho wesifundazwe futhi sashicilelwa ebhukwini likahulumeni noma yiliphi iphephandaba elitholakala esifundazweni, kumele sishicilelwe okungenani ngezilimi ezimbili ezisemthethweni zesifundazwe: kulandelwa ukuthi (a) ulimi olusetshenziswa futhi olukhethwe ngamalungu omphakathi okubhekiswe kuwo isaziso luyabhekwa futhi (b) olulodwa lwezilimi ezisetshenzisiwe ukushicilela isaziso, kumele lubhekele izimo zesifunda, kumele kube ngolunye lwezilimi zesintu ezikhulunywayo esifundazweni.

Okubalulekayo kulokhu okuphakanyiswa yisifundazwe ukuthi abantu abahlala kuleyo ndawo noma okuyibona kuqondiswe kubo kufanele kwenziwe isiqiniseko sokuthi izinkulumo noma imibhalo yethulwa ngolimi abalufanda kangcono. Futhi siyakubalula ukuthi olunye lwezilimi ezisetshenziswa ukuchicilela izaziso zomphakathi kumele kube ulimi lomdabu. Okubalulekayo lapha ukuthi inqubomgomo yolimi yesifundazwe saKwaZulu-Natali inakho ukhlobana nenqubomgomo yolimi kazwelonke, nakuba eyesifundazwe izinciphisile izilimi yaphakamisa ezine njengezilimi ezisemthethweni zesifundazwe.

Izinhlalo zenqubomgomo yolimi yaKwaZulu-Natali ukukhuthaza ukusetshenziswa ngendlela elinganayo kwezilimi eziqhakambile ezisemthethweni ezikhulunywa esifundazweni okuyisiNgisi, isiZulu, isiBhunu kanye nesiXhosa (KwaZulu-Natal Provincial Language Bill 2012:8). Okunye futhi nokubaluleke kakhulu ukwenza lula ukufinyelela ezinsizeni zikahulumeni nokuthola ulwazi. Uma ulwazi lukahulumeni lukhishwa ngezilimi eziqondwa yibo bonke abantu kuba lula ukuba abantu bazi ukuthi uma befuna ulwazi noma usizo oluthile bazoqonda kumuphi umnyango kanye nokuthi bazobhekana nobani uma befika lapho. Nayo le nqubomgomo iqinisekisa ukulungiswa kwesimo sangenkathi edlule ngokuqondene nolimi

olusemthethweni lwabomdabu olwalungabhekelelwe nhlobo ngesikhathi sombuso kahulumeni wobandlululo. Iphinda ikubalule ukukhuthazwa kokufundiswa kanye nokufunda ngolimi lwebele ezindaweni lapho kungenzeka khona.

Inqubomgomo yolimi yaKwaZulu-Natali yesekwa yile migomo elandelayo; Ukuzinikela ekukhuthazeni ukulingana kwezilimi kanye namalungelo ezilimi njengoba kufanele ngaphansi kwenqubo yentando yeningi; ukwamukela ukuthi izilimi ziyizinsiza zokukhulisa ulwazi, ubungoti kanye nokubamba iqhaza ngokugcwele emikhakheni yezepolitiki kanye neyezomnotho; ukusebenza ngokubambisana ukuze kukhuthazwe ubuliminingi ngokuhambisana noMthethosisekelo; ukugwema ukusebenzisa noma yiluphi ulimi ngezinhloso zokuxhaphaza, ukuqonela kanye nokubandlulula; kanye nokukhuthaza ukubeka abantu phambili ekubhekaneni nezidingo kanye namaphupho emiphakathi ekhuluma izilimi ezahlukene, ngokuhlala njalo kuxoxiswana nokuphikisana ngayo (KwaZulu-Natal provincial language bill 2012:9).

Le nqubomgomo kwavunyelwana ukuba iyobuyekezwa njalo emva kweminyaka emihlanu ukuze kubonakale ukuthi isalungile yini. Bese kuba nenqubomgomo yolimi yezikhungo zemfundo ephakeme kuzwelonke okuzoxoxwa ngayo esigatshaneni esilandelayo.

2.8 Inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali

UFerguson (2006:180) uthi “kunesivumelwano sezemfundo esesisabalele sokuthi ulimi lwebele noma ulimi lomphakathi olwaziwa kakhulu emphakathini, ngokomthetho, yilona limi lokuxhumana kanye nokusabalalisa ulwazi olufaneleke kakhulu kwezemfundo ngesikhathi seminyaka yokuqala yokufunda”. Inqubomgomo yolimi yeNyuvesi yaKwaZulu-Natali ithi ukwehluka kancane kulokhu okushiwo uFerguson, yena uthi kumele izilimi zebele zisetshenziswe emazingeni aphansi njengezilimi zokuxhumana kwezemfundo. INyuvesi yaKwaZulu-Natali yona

lo mbono yawubuka ngelinye iso lapho iphakamisa inqubomgomo yayo yolimi engqungquzela ubulimimbili. Lokhu kuyahambisana nomthethosisekelo wezwe laseNingizimu Afrika kuphinda kuhambisane nenqubomgomo yolimi kwezemfundo ephakeme (*Language Policy for Higher Education 2002*).

INyuvesi yaKwaZulu-Natali yaphakamisa inqubomgomo yayo yolimi egqungquzela ubulimimbili, yaqinisekiswa yikomidi ngonyaka wezi-2006, yaphinda yamukelwa ngokusemthethweni umkhandlu wenyuvesi ngawo futhi unyaka wezi-2006. Inqubomgomo yolimi yeNyuvesi yaKwaZulu-Natali icacisa ngesidingo sokuqhubekisa ukuhlonishwa, ukuphumeleliswa kwezilimi ezibalwe kumthethosisekelo nezinye izilimi, kubandakanya izilimi ezingamagugu, ezenza kube nesidingo sokuxhumana ngamasiko isayensi kanye nezomnotho; Ukuthuthukisa ukuqonda ngobuliminingi ngokuvumela zonke izilimi ezisemthethweni KwaZulu-Natali, okuyisiZulu, isiNgisi kanye nesiBhunu; kanye nesidingo sokuthuthukisa isiZulu sibe sezingeni elifanayo nesiNgisi ezikhungweni zemfundo. Inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali (2006:1) ithi “INyuvesi izoqhubeka isebenzise isiNgisi njengolimi lokuqala lwezemfundo kodwa izobe yenza imizamo yokuthuthukisa kanye nokusebenzisa isiZulu njengolimi olwengeziwe lokuxhuma kuhambisana nokuthuthukisa izinsiza (zezemfundo kanye nezenhlalo) ezenza ukusebenza kolimi kube yinto engenzeka ukuxhumana nazo zonke izinhlaka zeNyuvesi”.

2.9 Okushiwo abacwaningi ngenqubomgomo yolimi yaseNingizimu Afrika

Kulesi sihlokwana kuzobhekwa kafushane ukuphawula kwabacwaningi mayelana nenqubomgomo yolimi yezwe laseNingizimu Afrika. Kuveziwe ngenhla ngesikhathi kade kudingidwa inqubomgomo yaseNingizimu Afrika ukuthi inqubomgomo yakuleli lizwe igqungquzela ubuliminingi. UNgcobo (2009:209) ubeka kanje uma ephawula ngesinqumo seNingizimu Afrika sokuvumela izilimi eziningi:

Ukufa kombuso wobandlululo mgonyaka we-1994 kwacaba indlela yombuso wentando yeningi ezweni [laseNingizimu Afrika]. Omunye wemisebenzi yabaholi abasha kwakungukwakha inqubomgomo yolimi entsha – umsebenzi owawuzobonakalisa ubunzima. Ngokukhanyiselwa ukwahluka kwemibono, uhulumeni waseNingizimu Afrika ngonyaka we-1994 waphakamisa izilimi eziyishumi nanye ukuba kube yizilimi ezisemthethweni zelizwe

...

Lapha ngenhla uNgcobo uphawula ngenselelo eyayibhekene nabaholi bakahulumeni omusha wentando yeningi ukubhekana nodaba lobuliminingi njengoba kwabe kunokwehlukana kwemibono ngalolu daba. Njengoba yaze yaqoma inqubomgomo ephakamisa izilimi eziyisishiyagalolunye zomdabu kanye nesiNgisi nesiBhunu njengezilimi ezisemthethweni. Kwaba yinqubomgomo yolimi yokuqala emhlabeni ukuphakamisa izilimi eziningi kangaka. UNdimande-Hlongwa (2009:21) uma efakazela leli phuzu elingenhla ubeka athi “INingizimu Afrika yizwe lokuqala emhlabeni ukuthi libe nezilimi eziyishumi nanye ezisemthethweni. Ngaleyo ndlela inqubomgomo yobuliminingi ayijwayelekile”.

Le nqubomgomo ibonakala njengokuyiyona efanele ukubhekana nezinkinga zolimi emiphakathini yobuliminingi. UNgcobo (2007:157) uyalifakazela leli phuzu ngokubeka kanje:

INingizimu Afrika yakhipha inqubomgomo ebukeka njengefanele ukubhekana nezinkinga zolimi emiphakathini okhuluma izilimi eziningi. Inqubomgomo yangena esikhundleni izinqubomgomo zakudala ezaba neqhaza ekufukuleni kanye nasekuthuthukiseni isiNgisi kanye nesiBhunu njengazo kuphela izilimi ezisemthethweni zelizwe eNingizimu Afrika.

UKamwangamalu (2004) wahlola isimo sokuhlelwa kolimi eNingizimu Afrika, uthi kubukeka kunokungahambisani phakathi kwenqubomgomo yolimi kanye nokusetshenziswa kolimi, ngokubheka ukugququzelwa

kobuliminingi. Izinkomba zakamumva ziveza ukuthi kunokugudlukela olimini olulodwa lwesiNgisi emikhakheni eminingi yokusetshenziswa kolimi. Uma kubhekwa inqubomgomo yolimi kwezemfundo ephakeme uNdimande-Hlongwa (2009:31) uthi “ ngaphansi komthetho wezemfundo ephakeme, nangegunya lenqubomgomo ebekwe uNgqongqoshe Wezemfundo Kuzwelonke , yilesi nalesi sikhungo semfundo ephakeme kufanele sikhethe inqubomgomo yolimi yalesi sikhungo bese leyo nqubomgomo iyashicilelwa.

2.10 Ucwangingo oselwenziwe oluhlobene nalolu (olukhuluma ngenqubomgomo yolimi)

Ngaphansi kwalesi sihlokwana kuzobukwa umsebenzi noma ucwangingo oselwenziwe mayelana nenqubomgomo yolimi kwezemfundo. Yize noma lolu cwangingo luzokwenziwa eNyuvesi yaKwaZulu-Natali kodwa kuzobhekwa kafushane ukuthi kwamanye amazwe iluphi ucwangingo olukhona mayelana nokusetshenziswa kolimi kwezemfundo, bese kugxilwa kakhulu kolwenziwe lapha eNingizimu Afrika ikakhulukazi oluphathelene nenqubomgomo yolimi yesikhungo sezemfundo ephakeme iNyuvesi yaKwaZulu-Natali.

U-Owu-Ewie (2006) wenza ucwangingo lwakhe ebheka inqubomgomo yolimi kwezemfundo eGhana, ebheka isiNgisi njengolimi okuyilona lodwa olukhona kwinqubomgomo yolimi yezemfundo eGhana. Ucwangingo lwakhe lwalubheka kakhulu umlando wokuthuthuka kwenqubomgomo yolimi kwezemfundo eGhana, ehlola ukuthi yikuphi okudingakalayo ukushintsha inqubomgomo kanye nokuphendula ezindabeni noma ezinkingeni esezivele mayelana nenqubomgomo. Waphawula wathi ukuphendulwa kwenqubomgomo entsha kanye nezinhloso zokuqalisa ukusebenza kohlelo olusha lokuguqukela kwimfundo yobulimimbili kubukeka kunesidingo.

UWalter noBenson (2012) benza ucwangingo ngenqubomgomo yolimi kanye nolimi lokuhlinzeka ngolwazi kwezemfundo esemthethweni eMelika. Bathola ukuthi kujwayelekile ukuthola ukuthi kunomehluko omkhulu phakathi kwenqubomgomo kanye nokwenza emazingeni okunikezela ngemfundo.

Baphakamisa ukuthi umthwalo usemahlombe ezikhungo zomphakathi ukwakha isexwayiso sokuthi izilimi zabo zingasetshenziswa ngempumelelo kanye nokubamba iqhaza elikhulu kwezemfundo kanye nasemphakathini.

UWebb (2012) emsebenzini wakhe osihloko sithi 'ukuphathwa kobuliminingi kwezemfundo ephakeme ngaphambi konyaka we-1994 eNingizimu Afrika', wayegxile kakhulu emanyuvesi ayethathwa njengawabamhlophe ngemuva konyaka we-1994. Ucwaningo lwakhe lwaluxoxa ngezinto ezimbili ezibalulekile ngesimo sezemfundo yobuliminingi ezikhungweni zemfundo ephakeme eNingizimu Afrika, wayebheka umbono wobuliminingi nokuhluka kwamasiko emanyuvesi kanye nocwanningo oludinga ukwenziwa ngalokhu. Waphawula wathi ukuhluka kwezilimi kanye namasiko kuyigugu elibalulekile lelizwe elidinga ukuvikelwa kanye nokugqugquzelwa ngisho nasezikhungweni zemfundo ephakeme. Uphetha athi ubunkimbinkimbi bokwenganyelwa kolimi, kanye nokuba ngubhongoza kwesiNgisi kanye nokubukeka kwezilimi zomdabu zase-Afrika njengezingabalulekile kudinga amanyuvesi aseNingizimu Afrika ahambe ibanga elide ukuze afezekise iphupho lobuliminingi kanye nokwehluka kwamasiko. Waphakamisa ukuthi izilimi zomdabu zase-Afrika zithuthukiswe njengezilimi zokufunda kanye nokufundisa.

UMoodley (2010) wahlola ubulimimbili eNyuvesi yaKwaZulu-Natali ebheka imiqondosimo yabasebenzi kanye nabafundi, wathi indlela okubukwa ngayo ulimi iyona nto ebaluleke kakhulu ekuboneni ukuphumelela kwanoma iyiphi inqubomgomo yolimi. UNdimande-Hlongwa, uMazibuko kanye noGordon (2010) babebheka ukufundwa kanye nokufundiswa kolimi lwesiZulu njengolimi lwesibili ngezinhloso zokwenza umsebenzi owufundele eNyuvesi yaKwaZulu-Natali njengempendulo yomsebenzi ofundelwe. Baphawula bathi kunokuxhumana phakathi kolimi njengensiza kusebenza kanye nesidingo kubafundi asebephothule iziqu eNyuvesi yaKwaZulu-Natali ukuba bakwazi ukuxhumana ngempumelelo nabantu ngesiZulu.

UNdimande-Hlongwa, uBalfour, noMkhize kanye no-Engelbrecht (2010) emsebenzi wabo osihloko sithi 'Inqubekela phambili kanye nezingqinamba

zokwenziwa kwenqubomgomo yolimi isebenze eNyuvesi yaKwaZulu-Natali' baphawula bathi iNyuvesi yaKwaZulu-Natali ayihlosile ukubophezela abasebenzi bayo bezemfundo ezikoleni kanye namafakhalthi ukuba bafunde ulimi lwesiZulu, kodwa abantu ngabodwana bayogququzelwa ukuba bavolontiyi noma basifunde isiZulu, kuncike esimweni semikhakha abakuyo kanye nokuzihlanganisa kwabo nomphakathi. Baqhuba bathi "ohlangothini lwabasebenzi abasizayo, kunesidingo esibalulekile ukuba bafunde isiZulu sokuxhumana ngoba yibona ubuso benyuvesi emphakathini" (Ndimande-Hlongwa kanye nabanye 2010:355). Kafushane nje lapha ngenhla baveza ukuthi abasebenzi abasizayo kunesidingo esiphuthumayo ukuba basifunde isiZulu sokuxhumana ngoba yibona ubuso besikhungo (iNyuvesi yaKwaZulu-Natali) kubantu.

UMakhathini (2011) wenza ucwaningo olusihloko sithi 'Ukuthuthuka kwesiZulu njengolimi lwezemfundo ekufundiseni imicabango ebalulekile kwezomnotho uphawula uthi ukufunda kuvula iminyango ukuba umuntu abe yilokhu afisa ukuba yikho kusasa. Ukuba yilokhu ohlele ukuba ube yikho kudinga ukuba umuntu akwazi ukuxhumana kahle nabantu ezweni. UMakhathini (2011:162) uthi:

Ukukwazi kwethu ukuxhumana ngendlela nabanye abantu ngolimi olukhulunywayo kanye nolubhaliwe kuthathwa njengezinhloso ezibalulekile zohlelo lwethu lwezemfundo. Ukufunda kubaluleke kakhulu empumelelweni yemiphakathi yethu. Ukukwazi ukufunda kunesidingo esikhulu futhi kubalulekile ekuthuthukisweni kwezenhlalo kanye nomnotho womphakathi wethu, kanti futhi lokhu kungenzeka olimini uma abantu abanengi beluqonda kangcono, futhi lolo limi kubantu baseNingizimu Afrika kanye nawo wonke amazwe aseNingizimu ne-Afrika kungaba ulimi lwesintu lwase-Afrika.

UKamwendo, uHlongwa noMkhize (2013) benza ucwaningo olubheka ulimi lokunikezela ngolwazi kanye nohlelo lwezemfundo olukhiqiza ulwazi ngokwase-Afrika bebheka isiZulu eNyuvesi yaKwaZulu-Natali eNingizimu

Afrika. Indlela ababehlaziya ngayo babeyibuka inyuvesi ngezindlela ezine eyokuqala babeyibuka njengekhiqiza ulwazi ngendlela yase-Afrika (*African Scholarship*) lokhu abathi kuchaza ukubheka izindaba kanye nokukhiqiza ulwazi ngendlela yase-Afrika. Abakuphawulayo wukuthi bakuqaphelile ukuthi ukukhiqiza ulwazi ngendlela yase-Afrika yiyona ndlela iNyuvesi yaKwaZulu-Natali eyithathe njengomgogodla wombono wayo. Indlela yesibili ukwenza izikhungo zamazinga aphezulu ezemfundo zibukeke ngokwase-Afrika, eyesithathu ukuzalwa kabusha kwe-Afrika ngokwezemfundo kanye nezinguquko kwezemfundo. Ekuphawuleni kwabo bakuvezile ukuthi iNyuvesi yaKwaZulu-Natali bekubalulekile ukuba iphakamise isiZulu njengolimi lwesibili lwezokuxhumana ukuze kufezeke lezi zinhloso ezingenhla eziphokophele ukuthuthukisa ukukhiqizwa kolwazi ngokwase-Afrika. Baphinda bakuveza ukuthi ukukhethwa kwesiZulu kulandela ukuthi isikhungo sakhawe esifundazweni saKwaZulu-Natali esikhuluma kakhulu isiZulu kanti futhi nezibalo kusuka ngonyaka wezi-2008 kuya kowezi-2012 zikhombisa ukuthi inani labafundi abaningi ababhalisa kulesi sikhungo abafundi abamnyama futhi abakhuluma isiZulu.

Lolu cwaningo luzobe lubheka ukufundiswa kwesiZulu njengolimi lwesibili, alubhekile indlela yokufundisa yobulimibili. Nakuba abacwaningi sebelwenzile ucwaningo oluhlobene nalolu kodwa babuka kakhulu indlela yokufundisa ngobulimibili hhayi ukufundiswa kolimi lwesintu ezikhungweni zemfundo ephakeme njengolimi lwesibili. Ekufundisweni kolimi ikakhulukazi njengolimi lwesibili kubalulekile ukuhlola umqondo simo walabo bantu okumele bafunde lolo limi oluhlosiwe kanye nokuthola uvo lwabo mayelana nalolo limi.

2.11 Isiphetho

Kulesi sahluko kubuyezwe imibhalo enhlobonhlobo ephathelene nokuhlelwa kolimi. Njengoba ukuhlelwa kolimi kuwumkhakha obanzi futhi sekwenziwe izinto eziningi mayelana nokuhlelwa kolimi emhlabeni wonke

jikelele, kubonakale kunesidingo ukuba kekubhekwe amazwe ambalwa ukuthi wona yini aseenzile ukugqugquzela ukufundwa kolimi. Imiqulu kahulumeni ekhuluma ngokuhlelwa kolimi nayo ibuyekeziwe, le miqulu ebhekiwe iphathethelene nezinqumo zikahulumeni mayelana nokufundwa kolimi emazingeni ahlukeni kwezemfundo. Isahluko esilandelayo sizodingida izindlela zokwenza ucwaningo kanye nenjulalwazi esetshenziswe kulolu cwaningo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO

3.1 Isingeniso

Lesi sahluko sethula izindlela ezisetshenzisiwe ukwenza lolu cwaningo. Izindlela ezisetshenzisiwe ukuqoqa ulwazi ukuze kufezwe izinhloso zalolu cwaningo, ipharadaymu kanye nenjulalwazi yocwaningo kuzokhulunywa ngakho kulesi sahluko. Umcwaningi uzoqala akhulume ngamapharadaymu, izochazwa ukuthi iyini ipharadaymu futhi yini umsebenzi wayo ocwaningweni. Okwesibili kuzochazwa izinhlobo zamapharadaymu, ngenxa yobungako bocwaningo kuzokhulunywa ngamathathu kuphela bese kuqagulwa okuyiyona ezosetshenziswa kulolu cwaningo. Okwesithathu kuzokhulunywa ngokuhlelwa kocwaningo, kulolu cwaningo kuzosetshenziswa ikhwalithethivu kanye ne-ethnography njengamasu okucubungula kanye nokuhlela ucwaningo. Okwesine kuzokhulunywa ngamasampula kanye nokuthi enziwe kanjani amasampula kulolu cwaningo. Okwesine kuzobe sekukhulunywa ngezindlela ezisetshenzisiwe ukwenza lolu cwaningo. Kuyobe sekuchazwa ngenkambiso elungileyo nanokuthi igcinwe kanjani kulolu cwaningo. Okokugcina okuzokhulunywa ngakho kulesi sahluko kuzoba injulalwazi/insizakuhlaziya esetshenzisiwe kuphinde kuvezwe ukuthi ibe wusizo kanjani kulolu cwaningo futhi yingani umcwaningi eqome ukusebenzisa yona.

3.2 Amapharadaymu

Ngaphansi kwalesi sihlokwana kuzobukwa amapharadaymu ocwaningo. Kuzokhulunywa ngamapharadaymu amathathu kuphela okuyi *positivistic*, *interpretive* kanye ne *reconstructionist*. Ngenxa yobufishane balolu cwaningo umcwaningi ukhethe ukukhuluma ngalawa omathathu kuphela ngoba futhi yiwona asemadala noma awaziwa kakhulu emkhakheni wokwenziwa kocwaningo. Kukhona nenye ezaleke kabusha esuselwa kwipositivistic eyaziwa ngokuthi yipost-positivistic kodwa ngeke sikhulume ngayo kulolu cwaningo.

3.2.1 Yini ipharadaymu

UBryman (1988) kuBryman (2012:630) uthi “ipharadaymu iqoqo lezinkolelo kanye nokucashunwe kokushiwo abanye ongoti bezomkhakha wesayensi yezokuhlalisana emphakathini emkhakheni othile okuba nomthelela kokufanele kucwaningwe ngakho, ucwaningo lungenziwa kanjani, kanye nokuthi imiphumela ingatolikwa/ingafundwa kanjani”. Ukucacisa kafushane nje lencazelo engenhla ipharadaymu imayelana nokuthi yini ekhona ngaphandle emhlabeni okudingeka kwenziwe ucwaningo ngayo, umhlaba usebenza kanjani, yimaphi amaqiniso akhona ngalokhu okumele kucwaningwe ngakho futhi azotholakala kanjani kanye nokuthi yini esiyaziyo ngawo lawo maqiniso.

3.2.2 IPositivistic pharadaymu

ULeong (2008:343) uthi:

Ipositivistic yaqubuka njengepharadaymu ephathelene nefilosofi ngeminyaka yekhulu nyaka le-19 iqhamukano-Auguste Comte ekuphikisaneni kwakhe nefiziksi yokusunguleka kwezinto/isayensi yokusunguleka kwezinto zemvelo (*metaphysics*) futhi isiqinisekiso sakhe ukuthi ulwazi lwesayensi kuphela olungaveza iqiniso ngezinto ezikhona ngampela.

Ipositivistic isebenza kakhulu ngezinombolo ocwaningweni lwayo futhi abantu abasebenzisa le pharadaymu bakholelwa ukuthi ukuhlaziya ngokwesayensi kuphela okungakuqhamukela namaqiniso okuthi yini into ethile yenzeke ngendlela eyenzeka ngayo noma kungani abantu abathile benze izinto ngendlela ethile. UWahyuni (2012:71) uthi “abantu abangamapositivist bakholelwa ekutheni abacwaningi abahlukene abahlola amaqiniso enkinga eyodwa bangathola umphumela ofanayo ngokuba basebenzise ngokucophelela ukuhlola izibalo futhi basebenzise indlela

efanayo yokucwaninga ekuhloleni isampula enkulu”. Lokhu kufakazela ukuthi le pharadaymu isebenzisa izinombolo futhi abacwaningi abasebenzisa le ndlela yokuhlaziya baqhamuka nomphumela owodwa ofanayo. Le pharadaymu inokuphikisana ne-*descriptive-interpretive* pharadaymu okuzokhulunywa ngayo ngezansi.

3.2.3 Descriptive-Interpretive pharadaymu

Le pharadaymu ihlose ukuqonda ingaphakathi kanye nezincazelo eziqonde ngqo mayelana nesihloko okucwaningwa ngaso. Le ndlela iqonda umhlaba ngendlela abantu abaphila kuwo abawuqonda ngayo. URacher noRobinson (2002:469) bathi “umcwaningi kanye nalokho/abantu okucwaningwa ngabo baxhumana kakhulu, futhi imiphumela noma okutholakele kwenziwa ngesikhathi ucwaningo lusaqhubeka”. Kulolu hlobo lwepharadaymu umcwaningi kanye nabantu enza kubo ucwaningo bayaxhumana. Indlela umcwaningi athola ngayo ulwazi incike kakhulu kubantu ngqo okuyibona enza kubo ucwaningo. U-Angen (2000) kuRacher kanye noRobinson (2002:469) uthi “ngokwalabo ababizwa ngosomaqiniso kuneqiniso elizimele elingancikile olwazini lwethu ngalo futhi esingalazi kuphela ngokubona kwethu ngalo, okujwayelekile/okuhambisana nokubona kwabantu abasebenzisa *i-interpretive*”.

Ngokwale pharadaymu ubuqiniso behlukene angeke nithole imiphumela efanayo kepha kuyoya ngokuthi ingqikithi yocwaningo enilwenzayo iyafana yini. Lapha kule pharadaymu kuhlaziywa ulwazi olutholakele njengoba lunjalo kuyahanjwa kuyiwe kubantu kuhlalwe nabo kube yibona abakhombisa ukuthi umhlaba bona ngokwabo bawubona kanjani njengoba kusuke kuyibona okwenziwa ngabo ucwaningo. Umcwaningi walolu cwano ukhethe ukusebenzisa yona le pharadaymu kulolu cwano futhi kubonakala kuyiyona ezokwazi ukufezekisa izinhloso zalolu cwano, ngoba kuzoxoxiswa nabo ngqo ababambi qhaza kuphinde kube yibona abazisholoyo ukuthi bakubona kanjani ukufundiswa kwesiZulu njengolimi lwesibili eNyuvesi yaKwaZulu-Natali.

3.2.4 Constructionist pharadaymu

UHealy noPerry (2000:120) bathi “*iconstructionist* ihlola ngemiqondonkolelo kanye nokubaluleka okutholakala ngale kokutholile ngakho-ke empeleni ubuqiniso bakhiwe amaqiniso amaningi abantu abanawo emiqondweni yabo”. Ngakho-ke ubuqiniso obukhandiwe buncike ekuxhumaneni phakathi komcwaningi kanye nababambiqhaza. Le pharadaymu inokuhlobana ne*descriptive-interpretive* pharadaymu ngoba womabili kuba nokuxhumana phakathi komcwaningi kanye nombambiqhaza noma abantu enza kubo ucwaningo. Kodwa umehluko okhona phakathi kwe*constructionist* kanye ne*descriptive-interpretive* ukuthi *idescriptive-interpretive* yona iyakholelwa ukuthi bukhona ubuqiniso kanti *iconstructionist* yona ikholelwa ekutheni abukho ubuqiniso kodwa ubuqiniso butholakala ngokwemiqondo nkolelo, lokhu okuchaza ukuthi iqiniso ilokhu abantu abakholelwa kukho. Abantu abaphuma emiphakathini eyahlukene futhi abakhulele ezindaweni ezingafani bangakholelwa ezintweni ezahlukene ngesihloko esisodwa, ngokwale pharadaymu bonke baneqiniso futhi inkolelo yabo iyona emukethe ubuqiniso. Lokhu kusho ukuthi ungalulawula ucwaningo kubantu abahlukene ngesihloko esisodwa bese uthola amaqiniso angefani ngoba labo bantu banezinkolelo ezingefani.

3.3.1 Ukuhlelwa kocwaningo

Umcwaningi usebenzise ikhwalithethivi ukuhlola ukufundwa kanye nokufundiswa kwesiZulu kubafundi kanye nabasebenzi bezemfundo eNyuvezi yaKwaZulu-Natali. Lolu cwaningo lwenziwe eNyuvezi yaKwaZulu-Natali. Ikhwalithethivi iphinde yasetshenziswa ukucubungula nokuhlaziya ulwazi olutholakale. U-Dey (1993:10) uthi nakuba ulwazi lwekhwantithethivu lusebenza ngezinombolo, ulwazi lwekhwalithethivu lusebenza ngezincazelo. Izincazelo ikakhulukazi zakhiwa/uzithola ngolimi kanye nokwenza. UGubrium kanye noSankar (1994:vii) bathi “ucwaningo lwekhwalithethivi lwazisa kakhulu amandla emvelo abantu abanawo ukwazi izinto ezimayelana nezimpilo zabo, ukwazana phakathi kwantu ngabanye,

kanye namazwe abo ahloniphekile”. Kafushane nje ucwaningo lwekhwalithethivi lukhombisa amandla amakhudlwana omdabu abantu abanawo ukwazi izinto ngempilo yabo, yabanye kanye nezwe abaphila kulo.

Lolu cwaningo luzolandela indlela ye-*ethnography*. UBryman (2012:431) uma ephawula nge-*ethnography* uthi “i-*ethnography* kanye nokuhlola ababambiqhaza kukutshela kabanzi ngokuzimbandakanya komcwaningi kanye nempilo yomphakathi yalabo enza ucwaningo ngabo”. Le ndlela igqugquzela ukuba umcwaningi abe yingxenye yomphakathi enza kuwo ucwaningo.

3.3.2 IKhwalithethivu

Lena indlela noma isu locwaningo lapho umcwaningi ehlaziya khona lokho okushiwo ngabantu esebenzisa ikakhulukazi uhlobo lwemibuzo oluthile. Lelisu alisebenzisi ikakhulukazi izinombolo ekuhlaziyeni ulwazi kepha lethembele kakhulu kulokhu okushiwo abantu ngemilomo yabo mayelana nocwaningo lolo oluqhutshwayo. UBryman (2012:380) uthi “ucwaningo lwekhwalithethivu isu locwaningo elijwayele ukugcizelela amagama ukunezinombolo ekuqoqweni kanye nasekuhlaziyweni kolwazi”. Abacwaningi abanengi uma behlaziya ikhwalithethivu bavamise ukuyiqhathanisa nekhwantithethivu ukuze kuzobonakala kahle umehluko phakathi kwazo. Kepha ngoba lolu cwaningo luzosebenzisa ikhwalithethivu sizoxoxa ngayo kuphela. Umehluko owodwa nje esingawubalula phakathi kwalamasu ukuthi ikhwantithethivu isebenzisa kakhulu izinombolo kanti ikhwalithethivu isebenzisa lokho okushiwo ngabantu.

3.4 Ukwenza amasampula (*Sampling*)

Amasampula angahleliwe asetshenzisiwe kulolu cwaningo. Ababambe iqhaza kulolu cwaningo bahlukaniswe amaqoqwana amabili. Lawa maqoqwana akhandwe iqoqo labafundi kanye neqoqo labasebenzi bezemfundo eNyuvezi yaKwaZulu-Natali. Amasampula angahleliwe enzelwe

ukuthi wonke umuntu athole ithuba elilinganayo lokuba akhethwe. Abantu abayishumi okuxoxiswane nabo kulolu cwaningo babuzwa nemibuzo ethile emayelana nocwaningo. Leli yinani labantu okukhulunywe nabo ngabodwana abafundisi basesikhungweni abahlanu kanye nabafundi abahlanu. Kodwa inani labafundi lona lenyukile ngesikhathi sekuxoxiswana namaqoqo ahlonziwe ngoba lokhu umcwaningi wayekwenza emakilasini amaqoqwana abafundi abafunda isiZulu njengolimi lwesibili. Inani labafundi kulama kilasi basuka eshumini nanhlanu kuya emashumini amabili. Umcwaningi wayebuzwa umbuzo ngamunye bese enikeza okungenani abafundi abayisihlanu ekilasini ithuba lokuba baphawule ngawo. Lokhu kwakwenzelwa ukuthi bonke abafundi abakhona ekilasini leqoqwana balithole ithuba lokuphawula.

Le ndlela yamasampula yaziwa ngokuthi amasampula ahlelwe ngaphandle kokucabanga (*random sampling/probability sampling*). Lelisu elisetshenziswayo ukwenza amasampula eliqinisekisa ukuthi bonke abantu/izinto okuzokwenziwa kuzo ucwaningo zithola ithuba elilinganayo ukuba zikhethwe. UDe Vos (1998:135) uma ephawula ngaleli qhinga uthi “uma umphakathi ohlongoziwe usukhethiwe, uhlaka lwesampula luyenziwa. Iloyo naloyo okhona ohlakeni lwesampula uba nethuba elilinganayo lokuba afakwe naye kwisampula”

3.5 Izindlela ezisetshenzisiwe ukwenza ucwaningo

Izindlela zehlukahlukene ezingasetshenziswa ukwenza ucwaningo noma ukuqoqa ulwazi oludingeka ocwaningweni. Lapha ngezansi kuzovezwa izindlela ezisetshenzisiwe ukuqoqa ulwazi kulolu cwaningo. Akuzukhulunywa ngezinye izindlela ezingasetshenziswanga ngenxa yomklamo wocwaningo.

3.5.1 Izingxoxo

Ukubuzwa kwemibuzo kubantu ababambe iqhaza kulolu cwaningo kwenziwe ngumcwaningi. UNdimande (1998) uthi zimbili izindlela zokuxoxisana ezikhona. Kukhona indlela yokuxoxisana enemibuzo elungiselelwe, nezimpendulo esezicatshangiwe ukuthi kungaba yizo. Olwesibili yilolu okuthi noma uyihlelile imibuzo ongayibuza kodwa ube nelungelo lokuyiguquguqula uyibeke ngenye indlela (Ndimande 1998:27). Umcwaningi ukhethe ukusebenzisa le yesibili ngoba nabantu obekuxoxwa nabo kufanele baveze neyabo imibono ngenqubomgomo yaseNyuvezi yaKwaZulu-Natali ngokukhululeka. UNdebele (2012:85) uthi “ukuxoxisana nabantu indlela yokuqoqa ulwazi kanye nokuthola ulwazi kubantu ngabanye”. Ababambe iqhaza bakhethwe ngendlela engahleliwe kumaqoqo eminyaka engalingani kanye nasemikhakheni eyahlukene enikezelwa eNyuvezi yaKwaZulu-Natali. Izingxoxo ziqoshwe kusetshenziswa isiqophimazwi. Izingxoxo ezenziwe ngolimi lwesiNgisi zihunyushwe zaphinde zabhalwa ngesiZulu umcwaningi.

Imibuzo evulekile iyona ebisetshenziswa kulolu cwaningo. UCorbetta (2003:270) uma ephawula ngohlobo lwezingxoxo lapho kubuzwa khona imibuzo evulekile uthi:

Indlela okudingidwa ngayo izihloko ezahlukene kanye nendlela yokuhlela amagama emibuzweni kuyekelwa ukuba kulawulwe umcwaningi/umlawuli ngxoxo. Ngaphansi kwesihloko ngasinye, umcwaningi/umlawuli ngxoxo ukhululekile ukulawula izingxoxo ngendlela akacabanga ukuthi ifanele, ukubuza imibuzo akacabanga ukuthi ifanele ngamagama akabona ukuthi angcono, ukunikeza incazelo kanye nokucela ukucaciselwa uma impendulo ingacacile, ukutshela umbambiqhaza/ophendulayo ukuba athi ukuchasisa kabanzi uma kunesidingo kanye nokwenza indlela yakhe yokuqhuba izingxoxo.

3.5.2 Ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nabantu

UNdimande (1998:27) uthi le ndlela ibonakala iyinhle kakhulu futhi incomeka ngoba yenza umcwaningi akwazi ukugqugquzela imibuzo yakhe uma kufanelekile. Umcwaningi ukhethe ukusebenzisa le ndlela ngoba efuna ukuba ababambiqhaza bakwazi ukusho lokho abakufisayo noma abakubonayo ngokukhululeka. Le ndlela inhle ngoba ayincishi umbambiqhaza ithuba lokuba abeke owakhe umbono. Isibonelo nje uma uzokwenza izingxoxo ezihleliwe lapho umcwaningi usuke enemibuzo kanye nezimpendulo ezingalindeleka kumbambiqhaza okanye uthole ukuthi umbambiqhaza uma ezophendula uyakhethiswa phakathi kwezimpendulo ezihlongozwe umcwaningi.

Isizathu esenze ukuthi umcwaningi akhethe ukusebenzisa le ndlela ukuthi inqubomgomo yolimi yaseNyuvezi yaKwaZulu-Natali ibisematheni ngesikhathi kwenziwa lolu cwaningo. Izinhlobo ezahlukene zemisakazo zikhuluma ngale nqubomgomo singabala amaphephandaba, imisakazo kanye neziteshi ezahlukene zikamabonakude. Isinqumo esathathwa iNyuvezi yaKwaZulu-Natali ngonyaka wezi-2013 sokuthi wonke umfundi ozokwenza unyaka wokuqala kulesi sikhungo kusukela ngonyaka wezi-2014 kuzoba yisidingo sokuphothula iziqu ukuba afunde isiZulu. Ngakho-ke ababambiqhaza ngokuxoxisana nomcwaningi bayobe benalo ithuba lokuveza imibono yabo njengoba kuyibona ingxenye yomphakathi waseNyuvezi yaKwaZulu-Natali baphinde babe nethuba lokuqhathanisa abakuzwa kushiwo emisakazweni kanye nalokhu bona abakwaziyo kanye nabakubona kwenzeka ngaphakathi esikhungweni.

3.5.3 Ububi bendlela yokuxoxisana nabantu

Nakuba umcwaningi ebone ukuthi le ndlela iyona enhle futhi nefanele ukusetshenziswa kulolu cwaningo kodwa nayo inabo ububi bayo. NesiZulu siyasho sithi akukho soka lingena sici. Le ndlela ibonakala ithatha isikhathi esiningi ngoba kufanele kuqoshwe izingxoxo ziphinde zibhalwe phansi. Kwesinye isikhathi uthola ukuthi uma usubhala phansi izingxoxo eziqoshiwe kuba khona lapho ungezwa kahle ukuthi umbambiqhaza uthini.

Le ndlela iphinda idle imali eningi ngoba kufanele umcwaningi ahambele izindawo lapho kuzokwenzeka khona ucwaningo. UMkhwanazi (2013:59) uthi:

Le ndlela imba eqolo ngoba umcwaningi kufanele agibele aye lapho kunomuntu ozomnika ulwazi aludingayo. Nakumcwaningi ozihambela ngemoto yakhe kuyabiza ngoba kuzofanele afake uphethroli emotweni ontengo yawo ikhuphuka mihla namalanga.

Akufani noma uzoqoqa ulwazi ezincwadini lapho ungavele uvakashele umtapo wolwazi owodwa uthole lonke ulwazi oludingayo ngaleso sihloko esidingidwayo noma osihlosile.

3.5.4 Ukuqoshwa kohlelo lomsakazo olwaludingida ngenqubomgomo yolimi yaseNyuvesi YaKwaZulu-Natali

Umcwaningi waqopha uhlelo lomsakazo Ukhozi FM 'Abasiki Bebunda' olwalusakazwa bukhoma eNyuvezi yaKwaZulu-Natali eThusini (Howard College) mhla ziyi-13 kuMandulo 2013. Isiqubulo salolu hlelo sasithi 'Iqhaza Lezilimi zase-Afrika Ezikhungweni Zemfundo Ephakeme: Kubhekwa inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali'. Lapha kwakumenywe bonke abafundi kanye nabafundisi baseNyuvezi yaKwaZulu-Natali ukuba bazothamela uhlelo baphinde banikwa ithuba lokuphawula ngenqubomgomo yesikhungo.

Ngemuva kokuba sekusabalele izindaba zokuthi iNyuvezi yaKwaZulu-Natali isithathe isinqumo sokuba wonke umfundi ozokwenza iziqu eziphansi ngonyaka wokuqala sekuzoba yisidingo sokuphothula iziqu ukuba afunde ulimi lwesiZulu, lesi sikhungo saba undabamlonyeni kwezemisakazo singabala imisakazo, amaphephandaba kanye naseziteshini eziningi zikamabonakude. Ukhozi FM njengolunye lwemisakazo esakaza ngalolu limi lwasukumela phezulu uma luzwa lokhu kangangokuba lwaze lwaqoma

ukuzosakaza bukhoma eNyuvesi uhlelo lwalo olwasakazwa ngoLwesihlanu 13 Mandulo 2013 kwaphinda kwaqhutshekwa nalo ohlelweni lwalo Ezangempelasonto.

3.5.5 Ukuhlola/ukubuyekeza okubhaliwe (*document review*)

Le ndlela yokuqoqa ulwazi iyona esize umcwaningi ukuze akwazi ukuthola ngisho ukubona kwabantu abangaphandle kweNyuvezi yaKwaZulu-Natali. Lapha kuzobukwa amaphephandaba ukuthi wona athini emva kokuphuma kwasiqumo sokufundwa kwesiZulu eNyuvezi yaKwaZulu-Natali. Bese kubhekwa nemibhalo yabacwaningi asebeke bacwaninga ngenqubomqomo yesikhungo semfundo ephakeme iNyuvezi yaKwaZulu-Natali. Le ndlela yokuqoqa ulwazi ayinazo izindleko ezinkulu. Kodwa ububi bayo ukuthi ulwazi kungenzeka lungahambisani nesihloko noma lungahleleki ngendlela okanye uthole ukuthi seludlulelwe isikhathi.

3.6 Inkambiso elungileyo

Umcwaningi nguyena owayelawula ucwaningo, ukugcina inkambiso elungileyo wasebenzisa lezi zindlela ezilandelayo. Umcwaningi wayefundela ababambi qhaza incwadi yokucela imvume yokwenza ucwaningo aphinde abanikeze umfunziso wale ncwadi uma bewudinga. Lolu cwano alunabo ubungozi obungahle bukhinyabeze impilo yombambiqhaza. Umbambi qhaza wayenalo ilungelo lokungalibambi iqhaza kulolu cwano futhi wayengayeka noma yinini uma esezizwa engaphatheki kahle ngokuba ingxenye yalolu cwano. Ilungelo lobumfihlo beligcinwa ngokuba igama lombambi qhaza ligcinwe liyimfihlo lingadalulwa.

3.7 Injulalwazi/insizakuhlaziya esetshenzisiwe

Injulalwazi/insizakuhlaziya esetshenzisiwe kulolu cwaningo yaziwa ngokuthi i-*Language Management Theory* (LMT). Le njulalwazi yahlongozwa uJernudd noNeustupny ngonyaka we-1986. U-Nekvapil (2006) uthi itemu elithi LMT emibhalweni ehlobene nesayensi yezilimi zabantu lethulwa uJernudd noNeustupny ekufakeni kwabo isandla engqungqutheleni eyabe ise-Quebec, eCanada. Le nsizakuhlaziya iphakamisa ukuthi ukuphathwa kolimi kufanele kubukwe njengento ekhulayo ngokwezigaba eziningi. Isigaba sokuqala ukubalulwa kwenkinga kanti esesibili ukuthathwa kwezinyathelo yizikhungo ezihlelayo. Isigaba sesithathu ukwenza okuyohlenganisa ukungenelela kakhulu kwabantu ngabodwana. I-LMT ibuka ukuhlelwa kolimi okwenzeka emazingeni aphakeme (*macro language planning*) okunikezwa invume nguhulumeni, kanye nokuhlelwa kolimi emazingeni aphansi (*micro language planning*) okwenziwa ngabantu ngabodwana kanye nezinhlangano ezingekho ngaphansi kukahulumeni. UNekvapil noNekula (2006:307) bathi:

Ukuhlelwa kolimi okwenzeka emazingeni elizwe noma ukuhlelwa kolimi okwenziwa ilizwe/izikhungo zikahulumeni kungathathwa njengokuhlelwa kolimi emazingeni aphezulu. Kepha kunobufakazi bokuthi ulimi luphinde luhlelwe izinhlelo zomphakathi ezincanyana, lokho okudala ukuthi itemu elithi ukuhlelwa kolimi emazingeni aphansi lisebenze.

UNgcobo (2009) uthi kwesinye isikhathi ukuhlela ulimi emazingeni aphezulu kubhekiswe ekuphathweni kolimi okuhleliwe kanti ukuhlela ulimi emazingeni aphansi kuqondiswe ekuphatheni okulula. Le njulalwazi iphakamisa ukuthi ukuhlobana phakathi kokuhlelwa kolimi emazingeni aphansi kanye naphakeme kuyefana njengoba zozimbili lezi zingxenye ziyasebenzisana. UNeustupny (1994:50) uthi:

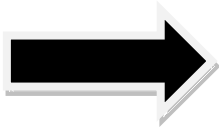
Noma yimuphi umthetho wokuhlelwa kolimi kumele uqale ngokubheka izinkinga zolimi njengoba zibonakala ekusetshenzisweni kwalo, futhi izinhlelo zokuhlela angeke zithathwe njengeseziphelile kuze kube ukususwa kwenkinga sekwenziwe.

Uma kuhlelwa ulimi kumele kuqale kuhlonzwe inkinga yolimi ekhona emphakathini lowo okubhekiswe kuwo ukuhlelwa kolimi bese kuqaliswa izinhlelo zokuhlela ulimi futhi angeke lezo zinhlelo kuthiwe seziphothuliwe ibe ingakaxazululeki leyo nkinga ebikade ihlonziwe. INyuvezi yaKwaZulu-Natali yaqale yenza ucwaningo mayelana nokuthi kungani abafundi bengaziphothuli iziqu zabo ngesikhathi esifanele. Yabe isithola ukuthi ulimi abafundiswa ngalo nalo lunomthelela kulokhu ngoba abaliqondi ngokwanele, yabe isithatha lesi sinqumo sokusebenzisa isiZulu okuyisona esikhulunywa ngabafundi abanesibalo esikhula kakhulu ukungena enyuvesi unyaka nonyaka.

I-LMT ibalulekile kulolu cwaningo ngobayeseka/iveza izindlela zokuthi zingalondolozwa kanjani izilimi zomdabu eNingizimu Afrika. Iphinda iveze ukuthi kungani iNyuvezi yaKwaZulu-Natali yakhetha ukugqugquzela ukufundiswa kwesiZulu. Kulolu cwaningo yonke imizamo eyenziwe nguhulumeni waseNingizimu Afrika ukuthuthukisa izilimi ithathwe njengokuhlelwa kolimi emazingeni aphakeme (*macro*). Ukunciphisa ububanzi balolu cwaningo, umcwaningi ukhethe ukuthi abuke izinqumo ezithathwe uhulumeni waKwaZulu-Natali njengokuhlela okusemazingeni aphakeme kuthi ezenziwe iNyuvezi yaKwaZulu-Natali azithathe njezisemazingeni aphansi.

UGiger noSloboda (2008:317) bathi i-LMT ayibhekile kuphela ekuhlelweni kolimi izikhungo, izinhlelo ezihleliwe zokuphatha ulimi kanye nomthelela wazo ekuthatheni izinqumo komuntu ngayedwana ngokusebenza kolimi, kodwa iphinde ibheke izindlela abantu ngabodwana abaphatha ngazo

intshumayelo eqhubekayo yokugcinwa kolimi kanye nokukhetha ulimi. Uma le njulalwazi singayichaza ngokwemidwebo singayichaza ngalolu hlobo:



Ukubalulwa kwenkinga
(kwenziwa ngabantu)

ukuthathwa kwezinqumo
(izikhungo ezihlelayo)

ukwenza zisebenze
(kwenziwa ngabantu)

Uma singathi ukuchaza kancane ngalokhu okushiwo yilemicibisholo singathi, iLMT ithi akufike kuqagulwe ukuthi iyiphi inkinga ekhona mayelana nokusebenza kolimi (kungaba alusetshenziswa ngendlela ebhalwe phansi kwinqubomgomo yelizwe noma yesikhungo), bese kuthi izikhungo ezihlelayo zihlala phansi ziyayidingida le nkinga ziphume nezinqumo (ukuze abafundi bezokwazi ukukhuluma kanye nokufunda ulimi kufanele lube yisidingo sokuphuthula iziqu), bese kuthi lezo zinqumo ezithathiwe njengezisombululo zibuyiselwa emuva ebantwini lapho zizosebenza khona, sekuqala-ke manje ukusetshenziswan kwalezo zinqumo ezithathiwe emphakathini lowo ohlongoziwe. Nakuba le njulalwazi iqhamuka ngaphansi kwenjulalwazi yokuhlelwa kolimi, kodwa ziyaphambana ngoba injulalwazi yokuhlelwa kolimi iqala phezulu ngezinqumo ezithathwa nguhulumeni noma abaphathi mayelana nokusetshenziswa kolimi kanti i-LMT iqala ibheke inkinga abantu ababhekene nayo mayelana nokusebenza kolimi, bese kuthi uhulumeni noma izikhungo ezihlelayo/izinhlangano ezithile zomphakathi zihlangana zibonisana ngenkinga ebhekene nalowo mphakathi bese kuthathwa izinqumo.

3.8 Isiphetho

Lapha kulesi sahluko umcwaningi ubekade eveza amapharadaymu, ukuhlelwa kocwaningo, izindlela ezisetshenzisiwe ukwenza lolu cwaningo kanye nokuthi inkambiso elungileyo igcinwe kanjani ngesikhathi kuqhutshwa lolu cwaningo. I*Language Management Theory* (LMT) ichaziwe futhi yahlonzwa njengenjulalwazi esetshenzisiwe ukuhlaziya ulwazi olutholakele kulolu cwaningo. Siveziwe isizathu sokuthi kungani umcwaningi eqome ukusebenzisa le njulalwazi, yingoba iyona esivezela ngokusobala ukuthi izikhungo zemfundo ephakeme zingazigcina futhi zizithuthukise kanjani izilimi zomdabu zase-Afrika. Esahlukweni esilandelayo kuzokwethulwa ulwazi olutholakele ngesikhathi kuqhutshwa lolu cwaningo bese luyahlaziywa, kusetshenziswa yona injulalwazi ye*Language Management*.

ISAHLUKO SESINE

UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI

4.1 Isingeniso

Kulesi sahluko kuzokwethulwa ulwazi olutholakele bese luyahlaziywa. Imibuzo ebisetshenziswa kumuntu ngamunye kanye nebisetshenziswa emaqoqweni ahlonziwe iyefana, lokho kuzodala ukuba ulwazi lwethulwe luphinde luhlaziywe kanye kanye. Okokuqala kuzobhekwa ukuthi isebenze kanjani injulalwazi yokwengamela ulimi (*Language Management Theory*) ukuhlaziya ulwazi. Ngakho-ke kuzovezwa ukuthi le njulalwazi ibe wusizo kanjani ekuhlaziyeni ulwazi olutholakele kulolu cwaningo.

Okwesibili kuzokwethulwa ulwazi olutholakale ezingxoxweni nabantu ngabodwana kanye nolutholakale eqoqwaneni elihlongoziwe. Umbuzo ngamunye ohloswe ukuphendulwa wucwaningo, unemibuzo engaphansi kwawo esetshenzisiwe ezingxoxweni ukuthola ulwazi oluqondene nalowo mbuzo.

Okwesithathu kuzobe sekwethulwa ulwazi olutholakale ohlelweni lomsakazo Ukhozi FM olwalubhunga ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali, ikakhulukazi ngesinqumo sayo sokuthi sekuzoba yisidingo sokuphuthula iziqu kuwona wonke umfundi ozongena kulesi sikhungo kusuka ngonyaka wezi-2014 ukuba afunde isiZulu ukuze aphothule. Okwesine kuzokwethulwa ulwazi olutholakale ngokuhlola noma ukubuyekeza okubhaliwe ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali. Lapha kuzobe kubhekwa amaphephandaba ukuthi wona aphawula athini ngesinqumo senyuvesi kanye nokubhalwe kwi-inthanethi.

Ulwazi luzokwethulwa kulandelwa imibuzo ezophendulwa ucwaningo, imibuzo ezophendulwa yilolu cwaningo mithathu njengoba kushiwo esahlukweni sokuqala, ngaphansi kombuzo ngamunye kunemibuzo ebikade isetshenziswa ezingxoxweni ukuze kutholakale ulwazi oluqondene nalowo mbuzo. Iqhinga elizosetshenziswa umcwaningi ukuze ulwazi lwakhe

lubekeke ngendlela ecacile uzofike abhale umbuzo ohlose ukuphendulwa ucwaningo bese ethula ulwazi olutholakele oluphathelene nombuzo loyo.

4.2 Kungabe injulalwazi *iLanguage Management Theory* isebenze kanjani ukusiza ukuhlaziywa kolwazi kulolu cwaningo

Injulalwazi *iLanguage Management* (LMT) ichaziwe esahlukweni sesithathu kwathiwa ibuka ukwenganyelwa kolimi njengento eyenzeka ngokwamazanga amabili okuyizinga eliphansi (okwenziwa ngabantu ngabodwana kanye nezikhungo ezingekho ngaphansi kukahulumeni) kanye nezinga eliphezulu (okwenziwa nguhulumeni). UNgcobo (2009) uchaza ukuhlela ulimi emazingeni aphezulu njengokuhlelwa kolimi okuhleliwe bese kuthi ukuhlela ulimi emazingeni aphantsi ekuchaze njengokuhlela ulimi okulula. Indlela esetshenziswa yile njulalwazi uma kuhlelwa ulimi ukuthi kumele kuqale kuhlonzwe inkinga mayelana nokusetshenziswa kolimi, emvakokuba inkinga isibaluliwe/isihlonziwe bese kuthathwa izinqumo ezihlose ukuxazulula leyo nkinga ekugcineni kube ukusetshenziswa kwalezo zinqumo ukuze kuxazululeke leyo nkinga okubhekenwe nayo.

Isebenze kanjani insizakuhlaziya ye*Language Management* ekuhlaziyweni kolwazi kulolu cwaningo. Ukulandela le njulalwazi ekuhlaziyweni kolwazi kulolu cwaningo bekubhekwa kuqala inkinga ebhekene neNyuvesi yaKwaZulu-Natali mayelana nokufunda kanye nokufundiswa kwesiZulu njengolimi lwesibili. Inqubomgomo yolimi yaseNingizimu Afrika igqugquzela ubuliminingi kanye nenqubomgomo yolimi yezikhungo zemfundo ephakeme eNingizimu Afrika iphakamisa ukuthi inyuvesi nenyuvesi kumele iphakamise inqubomgomo yayo bese iyashicilelwa kungabalwa njengesisusa sokufundiswa kwesiZulu eNyuvesi yaKwaZulu-Natali. Ungqongqoshe wezikhungo zemfundo ephakame ulokhu elishaye njalo ikhwelo lokuthi kumele kuthuthukiswe izilimi zase-Afrika ukuze nazo zizokwazi ukusetshenziswa njengolimi lokufunda kanye nokufundisa ezikhungweni zemfundo ephakeme. Lokhu okubalwe lapha ngenhla kungathathwa

njengezinkinga inqubomgomo yolimi yeNyuvesi yaKwaZulu-Natali ezama ukuzixazulula.

Emva kokuphakanyiswa kwenqubomgomo yolimi yezikhungo zemfundo ephakeme ehambisana nenqubomgomo yolimi yaseNingizimu Afrika, isigungu esihlelayo seNyuvesi yaKwaZulu-Natali noma esithatha izinqumo mayelana nokuhlelwa kolimi kwamele sihlale phansi sithathe izinqumo mayelana nenqubomgomo yolimi yesikhungo. Lokhu singakuthatha njengesigaba sesibili sokuhlela ulimi ngokwenjulalwazi i*Language Management*. Le njulalwazi ithi esigabeni sesibili sokuhlela ulimi kumele izikhungo ezihlelayo zihlale phansi zithathe izinqumo mayelana nokusetshenziswa kolimi emva kokuba inkinga esihlonziwa noma isidingo solimi lolo sesibonakele. Ngokubheka isifundazwe iNyuvesi yaKwaZulu-Natali eyakhiwe kuso kanye nenani labafundi ababhalisa kulesi sikhungo unyaka nonyaka isidingo sokuba isiZulu sifakwe kwinqubomgomo yolimi yalesi sikhungo sabonakala. Imithetho eminingi esinayo ezweni mihle kakhulu uma uyibuka ibhalwe phansi kodwa uma usubheka okwenziwa ngabantu kuyaphambana nokubhalwe phansi. Ukugwema lokhu iNyuvesi yaKwaZulu-Natali yabe isingena esigabeni sesithathu sokuhlelwa kolimi ngokwe*Language Management Theory*.

Ukuthatha isinqumo sokuba isifundo sesiZulu sibe yisidingo sokuphuthula iziqu kubona bonke abafundi abazokwenza unyaka wokuqala eNyuvesi yaKwaZulu-Natali kusukela ngonyaka wezi-2014 sithathwa njengesigaba sesithathu sale njulalwazi. Lesi sinqumo siphathelene nokufunda kanye nokufundiswa kolimi lwesiZulu. Uma inqubomgomo yolimi isiphasisiwe igqugquzela ukuba kusetshenziswe isiZulu nesiNgisi, kudingeka kube nemizamo eyenziwayo ukuze ibe impumelelo. Ngeke uthi abantu abasebenzise ulimi abangaluqondi ngakho ke kumele kube nendlela ethile ezobagqugquzela ukuba bafunde lolo limi. Ukufundwa kolimi lwesiZulu njengolimi lwesibili umzamo owenziwa iNyuvesi yaKwaZulu-Natali ukusiza labo abangaluqondi lolu limi ukuze nabo baluqonde kanti futhi

kuyahambisana nenqubomgomo yolimi yelizwe kanye neyezikhungo zemfundo ephakeme. Ngisho isahluko sesithupha somthetho sisekelo waseNingizimu Afrika siyayikhuluma indaba yezilimi.

4.3 Luthini uvo lwabafundi kanye nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokufundwa kwesiZulu njengolimi lwesibili?

Ngaphansi kwalesi sihlokwana kuzobe kwethulwa kuphinde kuhlaziywe izimvo zabafundi kanye nabasebenzi mayelana nokufundwa kwesiZulu eNyuvesi yakwaZulu-Natali. Kungaba yiphutha elikhulu uma singaqali ngokuthola ukuthi kungabe banalo yini ulwazi ngenqubomgomo yolimi yesikhungo ngoba lolu cwaningo lugxile kakhulu kuyona. Ngemuva kwalokho kuyobe sekutholakala imibono yabo mayelana nenqubomgomo yolimi yaseNyuvesi-yaKwaZulu-Natali bese iyahlaziywa.

4.3.1 Unalo yini ulwazi ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali? Uma unalo, waluthola kanjani?

Abafundi:

Umfundi 1: Yebo ngiyayazi, kodwa ngiqale ukuba nolwazi ngayo ngemuva kokuba sekuphume isinqumo sokuthi isiZulu sekumele kube yisidingo sokuphothula iziqu.

Umfundi 2: Yebo, ithi isikhungo kumele sisebenzise izilimi ezimbili isiNgisi nesiZulu ngokulingana. Ngafunda ngayo ku-inthanethi ekhasini laseNyuvesi yaKwaZulu-Natali.

Umfundi 3: Yebo. Ngayizwa ngothisha wesifundo sesiZulu.

Abanye abafundi ababili ababambe iqhaza kulolu cwaningo bavuma ukuthi banalo ulwazi ngenqubomgomo yolimi yesikhungo, oyedwa wathi wayizwa ngothisha wakhe wakhona lapha enyuvesi. Oyedwa wathi wayizwa ngesikhathi kubizwe abafundi bezokwamukelwa baphinde baziswe ngesikhungo behamba nabazali babo.

Abasebenzi:

Umsebenzi 1: Yebo nginalo ulwazi ngale nqubomgomo, ngasengisebenza lapha ngesikhathi isungulwa ngeke ngisazi kahle ukuthi ngayithola ngamuphi umthombo kodwa nje sachazelwa ngayo futhi sasikwazi ukuthola ulwazi ngokuqhubekayo kusuka isahlongozwa kuze kube yenziwa ibe semthethweni.

Umsebenzi 2: Yebo nginalo ulwazi ngayo, ngafunda ngayo ngizoqala ukusebenza lapha.

Umsebenzi 3: Yebo nginalo kusukela isahlongozwa sasitshelwa ngokuqhubekayo kwaze kwafinyelela ekutheni iyashicilelwa.

Bonke abasebenzi ababambe iqhaza kulolu cwaningo bathi bayazi ngenqubomgomo.

Iqoqo elihlonziwe:

Lapha kwakukhulunywa nabafundi abenza isifundo solimi lwesiZulu njengolimi lwesibili emakilasini amaqoqwana. Kuleli kilasi (*tutorial*) abafundi babeyishumi nanhlanu. Umcwaningi wayebuzwa umbuzo owodwa bese enikeza abafundi abahlanu ithuba lokuthi bawuphendule. Abafundi

babevumelekile ukusebenzisa noma yiluphi ulimi phakathi kwesiNgisi nesiZulu ukuze bezozizwa bekhululekile ukuzwakalisa imibono yabo. Emibuzweni eminingi babesho okufanayo nalokhu okushiwo ngabafundi ababuzwa imibuzo ngabodwana.

4.3.2 Ukuhlaziywa kolwazi olumayelana nokuthi ngabe abafundi nabasebenzi banalo yini ulwazi ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali kanye nokuthi lolo lwazi baluthola kanjani.

Inhloso yalo mbuzo bekuwukuthola ukuthi abafundi kanye nabasebenzi besikhungo kungabe banalo yini ulwazi ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali. Bonke okuxoxisanwe nabo kutholakale ukuthi banalo ulwazi baluthola ezindaweni ezahlukene. Lokhu kusho ukuthi izindlela isikhungo esisabalalisa ngazo ulwazi mayelana nenqubomgomo yolimi yaso ziningi. Ulwazi mayelana nokuqhubekayo kanye nezinqumo mayelana nokusetshenziswa kolimi iNyuvesi yenza isiqiniseko sokuthi luyafinyelela kumphakathi wasenyuvesi okungabafundi kanye nabasenzi besikhungo. Enye inhloso yokubuza lo mbuzo umcwaningi ubefuna ukuthola ukuthi abantu okuxoxiswana nabo ngabe banalo yini ulwazi oludingeka kulolu cwaningo ngoba uma ungenalo ulwazi ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali, ukuxoxisana nawe bekungeke kube wusizo kulolu cwaningo.

4.3.3 Uthini umbono wakho ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali?

Abafundi:

Umfundi 1: Mina ngiyibona iyinhle kakhulu futhi kuyiyona okumele isetshenziswe ezweni elifana neNingizimu Afrika lapho kukhulunywa khona izilimi eziningi. Angiyiboni inkinga ngokufunda olunye ulimi, ukuthi inkinga angazi noma

isiZulu sesithuthuke kangakanani ukuba singaba ulimi lwezemfundo ngoba njengoba ngisifunda nje siyangidida ngoba uthola ukuthi igama elilodwa lisho izinto eziningi. Into eyenza mhlampe ngikubone kungenankinga ukufunda isiZulu ukuthi vele ekhaya umndeni wami ukhuluma izilimi eziningi futhi sihlala ezindaweni ezahlukene, nami ngiyakuthokozela ukuthi kube nolimi engilwaziyo abangalwazi ngoba ekhaya yimina nomama kuphela abakwazi ukukhuluma isiZulu ubhuti wami nosisi bahlala eJalimane. Ngakho siyaqhudelana ngokufundisana ezinye izilimi.

Umfundi 2: Le nqubomgomo yolimi ngiyibona sengathi ifuna ukusibuyisela emuva ngezikhathi lapho abafundi babephoqwa ukuba bafunde izilimi abangazithandi. Angisiboni mina isidingo sokufunda isiZulu ngoba akukho lapho sizongisiza khona. Ngibona sengathi abantu abamnyama sebeyaziphindiselela njengoba nabo babephoqwa ngesikhathi sobandlululo ukuthi bafunde izilimi zethu. Abazali bami abasazi isiZulu kuvele kubenzima ukuthi ngisifunde yingakho ngingenzi kahle nje kulesi sifundo ngoba ngigcina ukusikhuluma ekilasini futhi silukhuni.

Umfundi 3: Mina angiyiboni inkinga ngale nqubomgomo yolimi, ngoba sisaqhubeka ngokufunda ngesiNgisi ezinye izifundo noma sifundiswa isiZulu siphinde sichazelwe ngesiNgisi ukuze sizoqonda kahle. Kuhle kakhulu lokhu okwenzakalayo ngoba uma ucela usizo uyaluthola ngiye ngibone abasaziyo isiZulu bekhuluma sona ehhovisi lefakhalthi, lokhu kwenza nabazali babafundi abamnyama bakwazi ukuqonda uma bechazelwa ngokudingakala noma okulindeleke ezinganeni zabo. Ngiyakuthokozela ukufunda isiZulu futhi.

Umfundi 4: Inhle kakhulu inqubomgomo yolimi yenyuvesi. Ayikho inkinga ekusetshenzisweni kwezilimi ezimbili, kodwa isiZulu angiboni singakwazi ukuba ulimi lokusabalalisa ulwazi lwezemfundo. Amatemu ezesayensi yezemithi kanye nezifo ezikhona awakabi bikho amatemu aqondene nazo ngqo umama wami ubekade enza ucwaningo lwakhe ngeTB kwathiwa kumele enze incwadi yemvumo ebhalwe ngesiNgesi nesiZulu wayinika abantu ababili abahlukene ukuba bayihumushe kwabuya izincwadi ezimbili ezingefani. Mina isiZulu ngiyasithanda futhi siyasikhuluma no-anti osiza ekhaya.

Umfundi 5: Inqubomgomo yolimi yesikhungo sethu inhle kakhulu kodwa mina ngiyibona izofana nje nemithetho eminingi kahulumeni esinayo egcina ngokubhalwa phansi ekugcineni ingasebenzi uma sekumele ifezekiswe. Nakuba ingekho inkinga ngokufundwa ngazo zozimbili izilimi kodwa kungathi thina esingasikhulumi isiZulu iningi lethu lizoqhubeka nokukhetha isiNgesi. Mina nje isiZulu ngize ngasifunda lapho ngihlala khona ezindaweni zokuhlala abafundi ngoba ngisikhuluma nabangani bami esidlala nabo ibhola. Lapha esikhungweni ngaphakathi ngisho amaZulu ewodwa akhuluma isiNgesi lokho kudala singasiboni isidingo sesiZulu ngoba nabanikazi balo ulimi abalusebenzisi.

Abasebenzi:

Umsebenzi 1: Yinhle kakhulu le nqubomgomo, futhi ngiyibona ihambisana nezinjongo zelizwe zokufaka ushintsho kubhekelelwe labo ababengenawo amathuba ngaphambilini. Thina safunda ngezilimi zabamhlophe lokho okwakwenza singaphumeleli ngendlela ezifundweni zethu.

Umsebenzi 2: Le nqubomgomo ngiyibona njengokuyiyona yona futhi ekulungele ukuba isebenze ikakhulukazi njengoba nenyuvesi yethu ifuna ukukhiqiza ulwazi ngokwase-Afrika. Uma sizokhiqiza ulwazi nangesiZulu lokho kuyosenza sikwazi ukuzishaya isifuba ngokuthi ulwazi lwethu silukhiqiza ngokwase-Afrika ngampela. Ukufundwa kolimi akusiyona inkinga bonke abantu bayakwazi ukufunda ulimi olusha noma ngabe usukuliphi izinga lokukhula uma nje usazibona ukufanele ukusebenza ngokwezemfundo angiboni kuyoba nzima ukufunda ulimi olusha.

Umsebenzi 3: Uma sikhuluma ngezinguquko ezilethwa uhulumeni wentando yeningi sisuke sikhuluma ngento enje, ngibona inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali ihambisana kakhulu nezinhloso zikahulumeni wethu zokuletha uguquko emphakathini waseNingizimu Afrika. Ngiyayithanda futhi ngiyayesekela le nqubomgomo yolimi nezinye izikhungo ngiyafisa sengathi zingabukela kuyona iNyuvesi yaKwaZulu-Natali.

Umsebenzi 4: Ngiyibona ilungile kakhulu le nqubomgomo. Okufanele sikuqonde ukuthi akusikho nje ukuthi iphathelene nesiZulu kodwa imayelana nokuthi zonke izilimi zomdabu zase-Afrika zinikezwe ithuba kanye nezinga elifanayo nalezo zaseNtshonalanga. Omunye umuntu engayithatha ngokuthi lento inobuhlanga kanye nobuzwe phakathi kanti cha ayinjalo. INyuvesi yaKwaZulu-Natali njengoba yakhiwe esifundazweni esinabantu abakhuluma isiZulu abaningi kanti futhi nezibalo ziyakhombisa ukuthi iningi labafundi ababhalisa kulesi sikhungo bakhuluma isiZulu bekufanele ukuthi iluthuthukise lolu limi. Uma abafundi abamhlophe

noma abezinye izinhlanga ezingakhulumi isiZulu bengezusifunda lapha isiZulu kuzobe sithi abasifundephi?

Umsebenzi 5: Le nqubomgomo iyahambisana nomthethosisekelo wezwe, ngakho-ke ayinankinga. Futhi ngibone kuyisinqumo esihle futhi esinobuhlakani ukuthi iNyuvesi yaKwaZulu-Natali ithi bonke abafundi abazokwenza unyaka wokuqala eziqwini eziphansi/zokuqala kumele bafunde isiZulu, awukho umthetho ovimbela noma iyiphi inyuvesi ukuba ibe nesifundo esiyisidingo kuwona wonke umuntu ukuze aphothule iziqu zakhe. Akungabi sekuba udaba olukhulu futhi kubukeke sengathi yinto embi enokucwasa le, abantu kumele bayithathe njengazo zonke izifundo ngoba mhlampe ukuba bekuyisiNgisi ubungeke uze ukuzwe nalokhu kukhuluma okungaka osekuze kwafaka lesikhungo kwabezindaba behlaziya le nqubomgomo yethu. Singama-Afrika sonkana kumele siziqhenye ngokwethu sikuthuthukise thina futhi, ngiyibona le nqubo mgomo izoba yimpumelelo futhi izovula nohulumeni amehlo abone ukuthi yini eseyenziwe yini okusamele yenziwe mayelana nokuthuthukisa izilimi zesintu zase-Afrika.

Iqoqo elihlonziwe:

Umfundi 1: Anginankinga nayo kodwa ngibona sengathi inyuvesi ivele yabona sengathi sonke thina esifunda lapha sizosebenza esiFundazweni saKwaZulu-Natali, ngokuba ithi wonke umfundi ozongena lapha sekumele afunde isiZulu. Mina nje ngizoqeda ukufunda ngibuyele ekhaya eLimpompo ngiyofuna umsebenzi khona, ngakho-ke ukusebenzisa isiZulu ngizokugcina lapha.

Umfundi 2: Yinhle kakhulu yona futhi sengike ngezwa kukhulunywa ngayo emsakazweni ngabona ukuthi ibaluleke ngani inqubomgomo enjena. Nakuba ngibona kunzima ukufunda isiZulu kithi esingasazi kodwa sizosijwayela futhi sizosifunda. Into eyenza ngithi yinhle ukuthi izokwenza inyuvesi yethu yehluka futhi ihlonishwe ezwenikazi lase-Afrika ngokusho kwabahlaziyi. Nami bengibona kuwukusigcindezela nje uma kuthiwa asifunde isiZulu ekubeni singasidingi eziqwini zethu ngoba ngisho lapho esiyosebenza khona sizobe sikhuluma isiNgisi kodwa manje sengiyayibona inhloso.

Umfundi 3: Le nqubomgomo ihlose ukwenza le nyuvesi (iNyuvesi yaKwaZulu-Natali) kube sengathi ngeyamaZulu. Yini kungakhethwanga olunye ulimi olusemthethweni kube yilona olusetshenziswayo. Mina ngiyibona sengathi ibukeka ilungile ngasohlangothini lwezepolitiki kodwa nje yona ayilungile kubafundi.

Umfundi 4: Ayikho inkinga ngobulimimbili kodwa ukufunda isiZulu kunzima, futhi sinamagama amaningi asho into eyodwa mhlampe kungcono ukuba kukhethwe olunye ulimi. Bekungcono sisazifundela ngokuthanda njengoba kuthiwa sekuzoba yimpoqo nje ukusifunda uma uzobhalisa lapha ngibona lizoncipha inani labafundi abazobhalisa lapha ngoba umuntu uzongaziphothuli iziqu ngoba ehlulwa isiZulu ekubeni kungekho lapho sizodingeka khona uma esesebenza.

Umfundi 5: Ilungile le nqubomgomo kodwa ngibona sengathi kube nephutha ukuba zingatshelwa izikole kuqala ukuba zinikezele ngesiZulu kubona bonke abafundi. Kunzima ukuzoqala

ukufunda ulimi enyuvesi kungcono mawunaso isisekelo salo kusuka ezikoleni zamabanga aphakeme.

4.3.4 Ukuhlaziywa kwezimvo zabafundi nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokufundwa kwesiZulu njengolimi lwesibili.

Abafundi abane kwabahlanu okuxoxiswane nabo ngabodwana imibono yabo iyavumelana noma iyahambisana nenqubomgomo yesikhungo. Izwe laseNingizimu Afrika ilizwe eligqugquzela ubuliminingi, omunye wabafundi ukuvezile ukuthi inqubomgomo efana nale iyona ezohambisana nezidingo kanye nomthethosisekelo wezwe. Ekuphawuleni kwabo bayivezile inkinga ebhekene nalolu limi ukuze lukwazi ukuba ulimi lwezemfundo omunye walaba fundi uphakamise ukuthi luyadida ngoba uthola ukuthi igama elilodwa lisho izinto eziningi. Lena yinkinga asebekwazile abaphathi kanye nababhekelele ukufundwa kolimi kulesi sikhungo ngoba sebasithatha isinqumo sokuba kuxhaswe izinhlelo zokuthuthukisa amatemu emikhakha eyehlukene ahunyushwe ngesiZulu.

Ukuphawula okubhekene nezindlela zokufundisa lolu limi omunye wabo ukuvezile ukuthi indlela yokuba kuchazwe ngazo zozimbili izilimi ngesikhathi kufundiswa lolu limi iyabasiza ngoba bakwazi ukuqonda kahle ukuthi kukhulunywa ngani. Ukusetshenziswa kwesiZulu kwenza nabazali balezo zingane eziphuma ezindaweni zabantu abamnyama ikakhulukazi labo abangawatholanga amathuba okuya esikoleni bakwazi ukuthola ulwazi mayelana nesikhungo ngaphandle kwenkinga. Leli phuzu liveza ukuthi ngaphambi kokuba inyuvesi ithathe isinqumo ngale nqubomgomo yakwazi ukuhlonza inkinga ekhona okuwukungafinyeleli kahle kolwazi kubazali bezingane eziningi ezibhalise kulesi sikhungo okungamaZulu ngenxa yolimi olusetshenziswayo.

Enkulumeni nabafundi kuphinde kwavela iphuzu elibalulekile mayelana nokuhumusha lapho umfundi ephakamise ukuthi uma kuhunyushelwa esiZulwini kususwa esiNgisini kuba nokungafani kwemibhalo. Lokhu

kuphawulwa ngisho nawongoti bezokuhumusha ukuthi noma yikuluphi ulimi uma uhumusha angeke indlela okuhlelwe ngayo imisho ifane uma kade kuhumusha abantu ababili abahlukene. Into ebalulekile ukungashintshi kwengqikithi yendaba ebikade ihunyushwa kube nolwazi olulahlekayo noma olusho okwehlukile kulokhu obekushiwo ulimi okususelwa kulo. Ukugwema ukulahleka komqondo wolwazi ezinhlelweni zokuhumusha inyuvesi ixhasa izinhlelo ezimayelana nokuthuthukiswa kwamatemu lokho kuyolugcina ulwazi lungalahlekanga.

Ezingxoxweni nabasebenzi kutholakale ukuthi bonke bayahambisana nale nqubomgomo bephakamisa izimvo ezechukene ezenza behambisane nayo. Kuvele iphuzu lokufaka izinguquko eNingizimu Afrika. Kuvelile ukuthi le nqubomgomo yiyona engahambisana kakhulu nezinhlelo zezinguquko kanye nokunika amathuba labo ababencishekile ngaphambilini ngezikhathi zobandlululo. Ulimi olusetshenziswayo luneqhaza elikhulu ekuphumeleleni komfundi ezifundweni zakhe, omunye wabasebenzi uze waveza iphuzu lokuthi abafundi abansundu abenzi kahle ezifundweni zabo ngenxa yokuthi basebenzisa ulimi abangalugqondi kahle.

Umgomo weNyuvesi yaKwaZulu-Natali ukukhiqiza ulwazi ngokwase-Afrika. Uma inyuvesi ifuna ukufezekisa leli phupho layo kumele kube khona ulimi lwase-Afrika elusebenzisayo, ngoba uma ufuna ulwazi kubantu kungaba ngezinhloso zocwaningo noma zomsebenzi uthola ulwazi oluningi futhi bakuphendula kahle uma usebenzisa ulimi lwabo. Ngakho-ke inkinga eqale yahlonzwa ngokwalesi sinqumo kube yinkinga yolimi kanye nokungaxhumani kahle nabantu uma kufunwa ulwazi ngokwase-Afrika. Angeke ukwazi ukukhuluma ngabantu ngaphandle kwezimvo zabo. Ngakho-ke angeke ukwazi ukukhiqiza ulwazi ngokwase-Afrika uma ungasebenzisi ulimi lwase-Afrika olwaziwa abantu abaningi kuleyo ndawo khona nabo bezokwazi ukuveza imibono yabo eyahlukene mayelana nalolo lwazi ngaphandle kokuvinjelwa imingcele yezilimi.

Inqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali akusikho nje kuphela ukuthi iphathelene nokuthuthukiswa kwesiZulu, kepha imayelana

nokuthuthukiswa kwezilimi zesintu zase-Afrika. Ezingxoxweni nabasebenzi kuvelile ukuthi le nqubomgomo ayinakho ukucwasana ngokobuzwe kepha iyahambisana nenqubomgomo yolimi yezikhungo zemfundo ephakeme eNingizimu Afrika egqugquzela ukuba kuthuthukiswe izilimi zesintu nazo zize zifike ezingeni lesiNgisi kanye nesiBhunu kwezemfundo. Ungqongqoshe wezikhungo zemfundo ephakeme uDokotela Blade Nzimande uphawula athi “ngokwami ngifisa kugcine sekufundiswa ngazo lezi zilimi zithuthuke zifane nesiNgisi nesiBhunu ngoba ingenzeka leyo nto” (Shangase 2013).

Nanoma bekhona abaveze imibono engahambisani nale nqubomgomo kulolu cwaningo, kepha uma usucubungula imibono yabo uphinda uyiqhathanisa nosekushiwo ngabanye kubonakala sengathi bona bayibheke ngeso elifushane. Uma le nqubomgomo uyibheka ngeso elibanzi uyakuthola ukuthi iyahambisana nemithetho yelizwe, izinguquko ezihlelwe nguhulumeni ophezulu kanye nenqubomgomo yolimi yezikhungo zemfundo ephakeme. Laba abakhombise ukungahambisani nale nqubomgomo okungabafundi abambalwa bona babheke izidingo zamanje ngesikhathi besengabafundi abakubukanga ukuthi ingabasiza kanjani uma sebephothulile kanye nanoma sebenza ucwaningo. Futhi ababukanga ukuthi lokhu kuzobasiza kanjani ukufeza iphupho lezwe lethu lokuba babe buliminingi okuyinzuzo enkulu eNingizimu Afrika.

4.4.1 Yimiphi imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi kanye nabasebenzi ukuze bakwazi ukufunda isiZulu?

Ngaphansi kwalesi sihlokwana kuzobhekwa ukuthi yimiphi imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi kanye nabasebenzi ukuze bakwazi ukufunda isiZulu. Lo mbuzo olandelayo iwona owasiza umcwaningi ukuze athole ulwazi mayelana nalo mbuzo okuyiwona oyisihlokwana ngenhla.

4.4.2 Ngabe unalo yini ulwazi ngezinhlelo zokufundwa kanye nokufundiswa kwesiZulu ezinikezelwa eNyuvesi yaKwaZulu-Natali? Uma unalo, uzibona zizokusiza kanjani?

Abafundi:

Umfundi 1: Noma ngingenalo ulwazi olugcwele ngazo kodwa kukhona engikubonayo njengoba ngenza lesi sifundo. Kodwa zikhona izincwadi esinikezwa zona ezibhalwe ngesiNgisi kanye nesiZulu. Ziwusizo olukhulu ukuze sikwazi ukuthola incazelo yamagama esingawaqondi kahle kanye nanokuthi abhalwa kanjani.

Umfundi 2: Yebo zikhona zona izinhlelo eziwusizo kuthina. Kukhona ama-CD esiwatholayo lapho ukwazi ukulalela khona uzwe nanokuthi igama liphinyiswa kanjani. Awusizo kakhulu ngoba igama lifike lishiwo ngesiNgisi bese liphinda lishiwo nangesiZulu, lokho kukwenza uthole incazelo kanye nokuqonda okugcwele. Kufana nokuthi awugcini ukufunda esikoleni kodwa noma ususekhaya uyakwazi ukuzifundela ngosizo lwawo kuba sengathi uthisha unaye elokhu ekuchazela ekusiza ngokuphinyiswa kwamagama.

Umfundi 3: Kukhona ilabhoethri yezilimi ewusizo kakhulu. Uma kukhona ongakuzwisanga kahle noma okukudidile ngesikhathi ufunda uyakwazi ukuyobekisa isikhathi elabhoethri yezilimi bese uyozufundela khona wedwa ngosizo lwamakhasethi adlalwa khona amayelana nesifundo. Lapha awumdingi uthisha ozokufundisa ngoba lama khasethi ahlukaniswe ngokwezihlokwana ezidingidwa ekilasini.

Nabanye ababili babehambisana nalokhu osekubalulwe ngenhla, baphawula ngama-CD, amakhasethi kanye nelabholethri yezilimi njengezinhlelo ezikhona futhi ezibasiza kakhulu ekuthuthukiseni ulwazi lwabo lwesiZulu.

Abasebenzi:

Umsebenzi 1: Zikhona izinhlelo ezibhekelele ukufundisa abasebenzi ulimi lwesiZulu. Kukhona-nje olwalubhekelele abasebenzi bezempilo ikakhulukazi kwezobuhlangikazi, inhloso yalolo hlelo kwakuwukusiza abasebenzi ukuze bakwazi ukuxhumana kahle neziguli ngoba uma sebephumele ngaphandle okungaba isezindaweni lapho benza khona ucwaningo kuyabasiza ukuba babe nolwazi lwesiZulu.

Umsebenzi 2: Yebo lukhona nje uhlelo oluqhubekayo lokufundisa abasebenzi isiZulu ikakhulukazi abasebenza emkhakheni wezemithi kanye nobudokotela. Yize noma isikhathi okunikezelwa ngaso lezi zifundo sisifushane kodwa sithola usizo olukhulu ukuze sikwazi okungenani ukuxhumana neziguli sibuze impilo. Lesi sifundo sinikezelwa amasonto ayisithupha kuphela okuyisikhathi esincane kakhulu mhlampe kuzomele kube uhlelo oluqhubekayo.

Umsebenzi 3: Zikhona izinhlelo ezinikezelwa abasebenzi ukuze basizakale bakwazi ukuxhumana nabafundi ngesiZulu futhi sekunesikhathi lezi zinhlelo zaqaliswa. Inkinga sincane kakhulu isikhathi esinikwa sona ukuba siqonde lolu limi. Mina nje sengiyakwazi ukubingelela abafundi bami ngesiZulu uma bezocela usizo ngoba ngangibhalisile ohlelweni

lwangesimesta edlule lapho sanikezelwa ngezifundo zesiZulu amasonto ayisithupha.

Umsebenzi 4: Yebo zikhona izinhlelo eziphathelene nokuthuthukisa ulimi lwesiZulu. Kukhona nje uhlelo lokuthuthukisa amatemu esiZulu lapho sibheka khona amatemu asetshenziswa emikhakheni eyahlukene bese siwabhala ngesiZulu. Lapha uthola itemu libhalwe ngesiNgisi bese kuba nelibhalwe ngesiZulu eceleni lokhu sikwenzela ukuthi umuntu ofunda leli bhukwana abe nencazelo egcwele yalokhu esisuke sikuqondile.

Umsebenzi 5: Yebo kukhona izifundo esifundiswa zona njengabasebenzi ukuze sifunde isiZulu. Lapho sinikezwa amabhuku azosisiza ukuba sifunde kanye ne-CD ehambisana nawo. Le CD iwusizo kakhulu ngoba uyakwazi ukuyilalela noma ngabe uyashayela uza noma ubuya emsebenzini kungaze kube nesidingo sokuhlala phansi ufunde ngoba thina simatasatasa kuningi esikwenzayo futhi sibuye senze nocwaningo. Lama CD onga isikhathi futhi kulula ukuwasebenzisa ngoba uyakwazi ukubuyela emuva uma ungezwanga kahle ufunde nokuthi igama liphinyiswa kanjani.

Iqoqo elihlonziwe:

Umfundi 1: Zikhona izinhlelo ezibonakalayo eziphathelene nokufundiswa kwesiZulu, ngingabala nje ukuthuthukiswa kwelabholetiri yokufundisa izilimi eThusini. Ngifike laphaya sekushintshwe imishini yokusebenza kwafakwa emisha nesezingeni lesimanje manje. Lokhu kuzoba nosizo kakhulu

ekuthuthukiseni ukufundwa kolimi futhi uma ngifundela laphaya ngizizwa ngikhululekile.

Umfundi 2: Mina into engiyibona inosizo olukhulu yiwona lama kilasi amaqoqwana lapha sithola ithuba lokuba sikhulume siphendulane ngaso isiZulu. Uma usekilasini uyethuka ube namahloni okukhuluma phambi komfundisi kodwa lapha kuleli kilasi sijwayelene futhi sibancane siyakwazi ukukhuluma sithi uma kukhona lasibhede khona asilungise umfundisi. Kuba mnandi kuleli kilasi ngoba nomfundisi ucishe abe neminyaka elingana neyethu ngakho asimesabi futhi uyasilungisa uma siphimise amagama ngendlela okungesiyona.

Umfundi 3: Abasizi/abalekeleli babafundi (student mentors) bawusizo olukhulu ukuba uqonde isiZulu. Into enhle ngabo ukuthi basuke bekunika usizo ngawedwana kulula ukuqonda futhi uyakwazi ukukubona uma ungaqondi kahle.

Abanye babephawula ngelabholethri yezilimi bethi iyona abayaziyo futhi ewusizo ekufundeni isiZulu.

4.4.3 Ukuhlaziywa kwemizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi nabasebenzi ukuze bakwazi ukufunda isiZulu

Okuvela kule mibono engenhla ukuthi zikhona zona izinhlelo eziningana esezihlelwe kanye neziqhutshwa isikhungo ukusiza abafundi kanye nabasebenzi ukuba bafunde isiZulu. Ukufunda noma ukufundisa ulimi akusiyo into elula njengokufundisa isifundo nje esejwayelekile. Uma kufundiswa ulimi kumele kuthuthukiswe izincwadi ezizokwazi ukuchazela

kabanzi labo abafunda lolo limi njengolimi lwesibili mayelana nalolo limi. Lokho kudla izimali ezishisiwe.

Emizamweni eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abasebenzi kanye nabafundi ukuba bafunde ulimi lwesiZulu, singabala ukuhlelwa kanye nokukhiqiza izincwadi ezisebenzisa izilimi ezimbili ukuze zisize abafundi kanye nabasebenzi ukuze baqonde lolu limi ikakhulukazi labo abafunda isiZulu njengolimi lwesibili.

Enye into abayincome kakhulu nabaveze ukuthi iwusizo kakhulu ababambiqhaza kube ukukhiqizwa kwama-CD afundisa isiZulu. Lama-CD bathe onga isikhathi futhi ayakwazi ukuqeqesha loyo muntu ofunda ulimi ukuthi izinhlamvu ezithile zesiZulu ziphinyiswa kanjani. Uma ulimi ulufundiswa umuntu naye olukhuluma njengolimi lwesibili naye kukhona lapho ebakhona nobunzima ekuphimseni izinhlamvu ezithile ikakhulukazi lezo ezinemisindo eqhumayo njengo Q, C kanye noX kodwa lama-CD ayakwazi ukuxazulula leyo nkinga ngoba lowo muntu osuke efundisa noma ehumusha kuwo usuke ekhuluma isiZulu njengolimi lwebele futhi ezwakala kahle uma ephimisa amagama noma imisindo. Ukuze uzokwazi ukuqonda kahle ulimi kumele ulokhu uzejwayeza ukulusebenzisa kodwa inkinga ebhekana nalabo abafunda isiZulu njengolimi lwesibili ukuthi emakhaya noma ezindaweni abahlala kuzo abekho abantu abazokhuluma nabo lolu limi. Lama-CD azama ukuxazulula leyo nkinga ngoba noma engekho umuntu enizolusebenzisa naye lolo limi kodwa ungakwazi ukuzilalelela i-CD bese kuba lula ukuzijwayeza lolo limi.

Ukuthuthukiswa kwelabhoethri yezilimi, nakho kubalwe ababambiqhaza njengomunye wemizamo ebonakalayo futhi enosizo ekusizeni abafundi kanye nabasebenzi ukuze bakwazi ukufunda izilimi. Kule labhoethri sekufakwe ubuchwepheshe besimanje obenza ukuyisebenzisa kube lula futhi kuhehe. Bakuvezile ukuthi iyabasiza ngoba abafundi bayakwazi ukuya kuyo ngesikhathi abangenzi lutho ngaso bese besebenzisa imishini ekhona kanye namakhasethi atholakala khona akhuluma ngqo ngezihloko ezidingidwa emakilasini. Ukunikezelwa kwamakilasi amaqoqwana nakho

kubaluliwe ngababambiqhaza njengolunye lwezinhlelo oludlala indima enkulu ekubeni baqonde kangcono isiZulu. Kulama kilasi amaqoqwana bathola ithuba lokubuza imibuzo futhi inani labo lilincane kunalelo lasemakilasi ajwayelekile, lokho kwenza ukuthi umfundisi akwazi ukugxila kulokho abaphakamise ukuthi abakuqondi kahle kanti futhi nomfundisi uyashesha ukubona uma kukhona lapho besala khona. Kuwona lamakilasi baphinde bathole ithuba lokuba bakhulume ngesiZulu phambi komfundisi ozokwazi ukubalungisa lapho bephambuke khona abafundise nokuphimisa kahle amagama abanikeza inkinga.

Kunohlelo lokufundisa abasebenzi bezemfundo ulimi lwesiZulu. Lolu hlelo lwenzelwe ukuba abasebenzi nabo bakwazi ukukhuluma lolu limi, indlela abafundiswa ngayo isuke ikhuthaza ukuba bakwazi ukukhuluma isiZulu khona bezokwazi ukuxhumana nabafundi ngaso. Nakuba lolu hlelo beluncomile ukuthi luyabasiza kakhulu kodwa bakhale ngesikhathi ukuthi sincane kakhulu. Omunye uze wakuveza ukuthi akulula ukuba ufunde ulimi ngamasonto ayisithupha ekubeni lesi sifundo kungasho ukuthi singena nsuku zonke. Kungeminye yemizamo enikezelwa inyuvesi le ukuba abasebenzi labo abangasiqondi isiZulu nabo balicoshe leli thuba ukuba bafunde lolu limi. Lezi zifundo zinikezelwa mahhala kubasebenzi futhi amakilasi angena ngesikhathi esivuna bona uma sebephumile emsebenzini. Lezi zinhlelo zokufundwa kwesiZulu eNyuvesi yakwaZulu-Natali ngabasebenzi zenganyelwe isikole sezobuciko ngaphansi komkhakha wezilimi zomdabu, kanti basebenzisana nenkampani ebizwa ngokuthi i-*University Extended Learning* okuyinkampani ezimele.

4.5.1 Ukufunda isiZulu kuzobasiza kanjani abafundi nabasebenzi baseNyuvesi yaKwaZulu-Natali ngokwamakhono okufundisa njengomsebenzi abawufundele kanye nokuthuthukisa ulwazi?

Ngaphansi kwalo mbuzo kuzoba nemibuzo emibili owokuqala uzobe uqondene nabafundi kuthi owesibili uqondane nabasebenzi. Injongo yalokhu ukuthola ulwazi lokuthi ukufunda isiZulu kuzomsiza kanjani

umfundi uma esephothule izifundo zakhe emva kwalokho luyobe seluhlaziywa. Owesibili umbuzo uyobe uhlose ukuveza ukuthi abasebenzi bona kuzobasiza kanjani ukwazi isiZulu emsebenzini abawenzayo.

4.5.2 Ngokucabanga kwakho emva kokuba usuqedile eNyuvesi ubona ukuthi kukhona yini lapho lolu limi luzokusiza khona?

Umfundi 1: Ezifundweni engizenzayo ngibona lolu limi luzoba usizo olukhulu ukuze ngikwazi ukuxhumana kahle neziguli njengoba ngenza izifundo zobudokotela.

Umfundi 2: Lesi sifundo sizongisiza ukuqonda isiko lamaZulu. Lokho kuyoba usizo kakhulu uma sengisebenza ngoba engikufundile nje lapha ukuthi umuntu enilingana naye kanye nomuntu omdala babingelelwa ngezindlela ezingafani kanti futhi lokhu kuyakusiza ukuba lowo muntu osebenza ngaye akunake kangcono uma ukhuluma ulimi lwakhe.

Umfundi 3: Yebo luzongisiza kakhulu ngoba isiZulu ulimi olukhulunywa kakhulu eNingizimu Afrika. Ngakho-ke yonke indawo lapho ungasebenza khona emva kokuphothula iziqu zakho uzomthola umuntu noma abantu abakhuluma isiZulu. Noma ngabe awukho esifundazweni saKwaZulu-Natali kodwa uyobathola abantu abakhuluma lolu limi.

Umfundi 4: Mina angiboni ukuthi sizongisiza kuphi ngoba uma ngiqeda ukufunda ngizobuyela ezweni lami lapho ngingeke ngisasikhuluma khona isiZulu.

Umfundi 5: Sizongisiza uma sengiphothule iziqu ngizokwazi ukukhuluma kahle neziguli, angeke ngidinge usizo lukanesi ukuba angitolikele ukuthi iziguli zami zithini futhi ziphethwe yini.

Iqoqo elihlonziwe:

Umfundi 1: Ukukhuluma isiZulu kuzoba wusizo kakhulu emsebenzini engiwufundelayo ngoba ngizobe ngisebenza ngomphakathi. Ngeke ngibe nenkinga ngisho ngingathola umsebenzi ezibhedlela zasemakhaya lapho ngizosiza khona ogogo nomkhulu kuyoba lula ukuba sixhumane.

Umfundi 2: Sizongisiza kakhulu ngizokwazi ukubuza imibuzo ebalulekile ezigulini zami ngaphandle kosizo lukanesi.

Umfundi 3: Njengoba ngifundela ezemithi ngizokwazi ukuxhumana nabathengi bami ngizwe ukuthi bafuna ukuthenga muphi umuthi noma baphethwe yini ukuze ngizokwazi ukubanika umuthi oqondene naleso sifo.

Bonke abanye bavuma ukuthi sizobasiza ikakhulukazi ukuxhumana neziguli noma abathengi uma sebesezindaweni zokusebenzela.

4.5.3 Ukuhlaziywa kwezimvo zabafundi ngosizo lokufunda isiZulu.

Okuvezwe ngabafundi ukuthi lolu limi luzobasiza kakhulu uma sebephothule iziqu zabo. Uma wenza izifundo zobudokotela isiZulu sizokusiza ukuba ukwazi ukuxhumana kahle neziguli zakho. Nabenza eminye imikhakha bakuvezile ukuthi sizobasiza emisebenzini abayifundelayo. Uma ufundela ezemithi kufanele ukwazi ukuqonda ukuthi umuntu ozothenge umuthi uthi ufuna muthi muni. Kwesinye isikhathi umthengi ufika engawazi umuthi azowuthenga, uma ekuchazela ngokugula kwakhe kufanele uqonde ukuthi uthini khona wena njengomuntu onolwazi ngokusebenza kwemithi uzokwazi ukuthi umtshele futhi umnike umuthi oqondene ngqo nesifo sakhe.

Uma ufunda ulimi awuqondi nje ulimi lwaleso sizwe ofunda ulimi lwaso kepha uthola nolwazi olubalulekile mayelana namasiko aleso sizwe. Omunye umfundi ukuvezile lokhu ukuthi ukuqonda isiZulu kuzomenza aluqonde kahle isiko lamaZulu lokho okuba nomthelela omuhle uma sewuxhumana nalowo muntu. Ukhona nokuvezile ukuthi yena ubona lungeke lumsiza lolu limi. Lo mfundi ubeke iphuzu lokuthi uzohamba ayosebenza ngakubo emva kokuba eseqedile lapho angeke aludinga khona lolu sizo. Lo mfundi akakubhekanga ukuthi uma sewenza iminyaka yokugcina kwiziqu zakho uyathathwa uyosebenza ezindaweni zokusebenzela njengesinye isidingo sokuphothula iziqu.

Njengoba le nyuvesi yakhiwe esifundazweni saKwaZulu-Natali abafundi abaningi basiwa ezibhedlela ezikhona kulesi sifundazwe. Uma engaluqondi lolu limi kuyoba nzima ukuba axhumane neziguli ngaleso sikhathi kuthi uma esehlolwa ukuthi uwenza kanjani umsebenzi wakhe futhi uyakwazi yini ukuxhumana neziguli lokho kube nomthelela omubi emiphumeleni yakhe. Kungenzeka uthole ukuthi uyawazi umsebenzi owenzayo kodwa ngokungaxhumani kahle neziguli zakho noma abantu osebenza ngabo kubukeke sengathi awuwazi umsebenzi wakho.

Umsebenzi walesi sifundo kubafundi ukusombulula izinkinga zokuxhumana emva kokuba sebephothulile iziqu zabo kanye nokubenza baqonde ngosiko

lwesiZulu. Kubalulekile ukuba kubalulwe noma kuhlonzwe inkinga kuqala ngaphambi kokuba kuthathwe izinqumo ukuzama ukuxazulula leyo nkinga. Lokhu kubalulekile ngoba kuthi kuthathwa izinqumo ibe inkinga ebhekene nabantu mayelana nokusebenza kolimi ibe seyaziwa futhi nabo abasebenzisi bolimi bayakwazi ukufaka imibono mayelana nenkinga ababhekene nayo. Ngezansi kuzolandela umbuzo owabuzwa abasebenzi bese kwethulwa izimvo zabo.

4.5.4 Emsebenzini owenzayo ukubona kubaluleke kangakanani ukuba wazi ulimi lwesiZulu?

Umsebenzi 1: Kubaluleke kakhulu ngoba ukwazi ukuxhumana nabafundi abaphuma emakhaya kanye nasezindaweni ezahlukene. Iningi labafundi kulesi sikhungo bakhuluma isiZulu ngakho kuyekube kuhle ukuthi uma umfundi enenkinga umchazele ngolimi akaluzwa kangcono khona naye ezokuqonda kangcono lokhu okushoyo.

Umsebenzi 2: Ukuze sikwazi ukuthuthukisa ulwazi ngokwase-Afrika kubalulekile ukuba sizithuthukise lezi zilimi zesintu. Ukuba nokuqonda okunzulu ngolimi lwesiZulu kwenza umsebenzi wethu ube muhle ngisho emazingeni omhlaba ngakho-ke kubalulekile ukwazi lolu limi ikakhulukazi uma ufundisa esikhungweni esinenqubomgomo yolimi efana neyalesi (iNyuvesi yaKwaZulu-Natali) sikhungo ukuze ukwazi ukuxhumana kahle ngisho nabazali bezingane ngoba sebeyazi ngenqubomgomo yalapha.

Umsebenzi 3: Mina ngisebenza ngaso isiZulu njengoba ngifundisa sona nje, engingakusho ukuthi kubalulekile ukuba nolwazi ngalo lolulimi ukuze ngizokwazi ukuchazela abafundi lokhu

engikufundisayo. Enye into engingayibalula kubalulekile ukuba ube nolunye ulimi lwesintu olwaziyo ngoba ngisho kuvela izikhala eziphezulu zomsebenzi bayadinga ukwazi ukuthi lukhona yini ulimi lwesintu olwaziyo, uma lukhona uba sethubeni elingcono ukunabanye obuncintisana nabo.

Umsebenzi 4: Sibaluleke kakhulu ikakhulukazi ekuthuthukiseni ulwazi, njengamanje kunentshumayelo yokuthi kumele kuthuthukiswe ulwazi ngokwase-Afrika. Ngakho-ke kubalulekile ukuba nathi sikhiqize ulwazi ngalo lolu limi okwesibili uma uyokwenza ucwaningo kulesi sifundazwe uthola abantu abakhuluma isiZulu uma uzokhuluma nabo ngolimi lwabo uthola ulwazi oluningi futhi olunzulu mayelana naleso sihloko sakho.

Umsebenzi 5: Ukwazi olunye ulimi kubalulekile noma ngabe yimuphi umsebenzi owenzayo. Ngale kokuthi nje sifundisa iningi lafundi abangamaZulu, emsebenzini engiwenzayo ngiyakwazi ukubuka izinto ngelinye iso ngoba ngesikhathi ngifunda lolu limi ngathola ukuqonda namanye amasiko lokho okwenza ngikwazi ukubeka izibonelo ezizoqondwa yiwona wonke umuntu uma ngifundisa. Ukufundwa kanye nokufundiswa kwesiZulu kuzoluthuthukisa kakhulu ulwazi esilukhiqiza kule nyuvesi ngoba sekuzoba nolwazi olwahlukahlukene futhi olukhiqizwa ngezilimi ezahlukene hhayi ulimi olulodwa ngoba nalo kunanemingcele oluba nayo ekuqondeni izimo zomhlaba.

4.5.5 Ukuhlaziywa kwezimvo zabasebenzi ngosizo lokufunda isiZulu.

Abasebenzi bakubona ukuqonda lolu limi kuzoba wusizo kakhulu ukuze bakwazi ukuxhumana nabafundi abaphuma emiphakathini eyahlukene.

Izibalo zikhombisa ukuthi iningi labafundi ababhalisa kulesi sikhungo unyaka nonyaka ngabafundi abamnyama iningi labo okungamaZulu, njengoba kuvelile ocwaningweni lukaKamwendo, uHlongwa noMkhize (2013:77). Ngakho kubalulekile ukuba uqonde ulimi lwabo khona uzokwazi ukubachazela kangcono uma ubona kukhona abangezwise kahle khona. Bakuvezile nokuthi ukuze bakwazi ukuthuthukisa kanye nokukhiqiza ulwazi ngokwase-Afrika kumele kubekhona ulimi lwase-Afrika olusetshenziswayo ukukhiqiza ulwazi. Njengoba isiZulu sesihlonziwe njengolimi okumele lusetshenziswe kwezokufunda kanye nokufundisa abasebenzi sebezokwazi ukwenza ucwaningo lwabo ngalo lolu limi. Lolo cwaningo olubhalwe ngolimi lwase-Afrika kuyoba ilona cwaningo olufezekisa umbono wenyuvesi wokukhiqiza ulwazi ngokwase-Afrika.

Abasebenzi bakuvezile futhi ukuthi njengoba iNingizimu Afrika kuyilizwe eligqogquzela ubuliminingi, ukuqonda isiZulu kuyabasiza uma sebefaka izicelo zemisebenzi eminye noma ukunyuselwa ezikhundleni eziphezulu ngoba uyaqhamuka umbuzo wokuthi lukhona yini olunye ulimi olwaziyo. Uma lukhona noma ngabe uluqonda njengolimi lwesibili lokho kukubeka ethubeni elingcono lokuba uqashwe kunalabo abangenalo ulimi lwesibili abaluqondayo.

4.6.1 Ngabe ucabanga ukuthi kungaba yimpumelelo yini ukusetshenziswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme?

Ngaphansi kwalesi sihlokwana kuzokwethulwa ulwazi olumayelana nokuthi ngabe abafundi kanye nabasebenzi baseNyuvesi yaKwaZulu-Natali bacabanga ukuthi kungaba yimpumelelo yini ukusetshenziswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme. Ulwazi olutholakele luyobe seluhlaziywa ukuze kutholakale ilaka labafundi kanye nabasebenzi.

Abafundi:

Umfundi 1: Angiboni ukuthi kungaba yimpumelelo, kungasinikeza inkinga kwezokuxhumana njengezifundiswa wonke umuntu esozokhuluma ulimi lwakuleso sikhungo afunde kuso bese siba nenkinga yokuqonda ukuthi ubekhuluma ngani.

Umfundi 2: Kungenzeka futhi kungaba yimpumelelo, nanka amazwe afana noChina asebenzisa izilimi zawo kodwa nawo ayakwazi ukukhiqiza izifundiswa njengamanye amazwe akhona emhlabeni.

Umfundi 3: Kungaba yimpumelelo kodwa kudinga ukuzinikela kubafundisi bethu ukuze bezokwazi ukukhanda amatemu adingakalayo ngoba izilimi zesintu ikakhulukazi isiZulu ngibona sengathi asikabi nawo amatemu awenele ikakhulukazi ezobuchwepheshe kanye nezemfundo.

Umfundi 4: Khona kungaba yimpumelelo kodwa kudinga ukuqaliswa ngendlela ethile enobuchule. Kungavele nje kuthiwe sesizofunda ngazo lezi zilimi kodwa ziqale zifakwe kancane kancane kuqalwe ngezifundo ezithile kuthi uma sekubonakala ukuthi kuyaphumelela kuzo zilokhu zengezwa mhlampe njalo emuva kweminyaka emibili emva kokuba sezihloliwe ezokuqala yabonakala impumelelo.

Umfundi 5: Ayikho into engeke yenzeke uma nje labo bantu abafisa ukuyenza bezozinikela baphinde baxhumane nabantu abafanele ukuba siza. Nazo izilimi zesintu zingasebenza ngempumelelo uma abafundisi bezoxhumana basebenzisane

ikakhulukazi kuzona zonke izikhungo ezizosebenzisa lolo limi khona kuzosetshenziswa amatemu afanayo hhayi uthole ukuthi kwenye inyuvesi mhlampe i-*microscope* ibizwa ngelinye igama nakwenye bayibiza ngelinye kodwa kube kusetshenziswa ulimi olufanayo.

Abasebenzi

Umsebenzi 1: Ayikho inkinga ngokusebenzisa izilimi zesintu ezikhungweni zemfundo ephakeme futhi nje kungaba yimpumelelo, uma uya eChina ufika odokotela bekhuluma ulimi lwakhona uhulumeni esebenzisa ulimi lwakhona yingoba bazinikela baluthuthukisa ulimi lwabo nathi uma singazinikela sithuthukise izilimi zethu zomdabu kungaba yimpumelelo.

Umsebenzi 2: Kufanele siyekele imfundisoze yokuthi izilimi zesintu ngeke zakuyisa ndawo. Uma ulimi luzoyithola indawo lapho luzosetshenziswa khona angeke lungathuthuki, ayikho nencane inkinga ngokusetshenziswa kwezilimi zesintu ezikhungweni zemfundo ephakeme futhi lokho kungaba yimpumelelo. Kumele sikhumbule ukuthi lezi zikhungo ilapho kwenziwa khona ucwaningo ngakho-ke banawo amandla okuzithuthukisa lezi zilimi uma nje bezothola uxhaso lwezimali olwanele ukwenza lokho.

Umsebenzi 3: Ukuze zisebenze ngempumelelo kusafanele zithuthukiswe zikwazi nazo ukungena kumakhompuyutha. Izinto eziningi manje emkhakheni wezemfundo zenziwa ngekhompuyutha kodwa izilimi zesintu azikakwazi ukungena kuyona. Inkinga ngolimi lwesiZulu luhlangene uthola isivumelwano sihlangene

nesenzo emshweni lokho kuzoba yinselelo ekufakeni lolu limi kwikhompuyutha.

Umsebenzi 4: Uma kungafakwa izimali ezanele ukuze luthuthukiswe ulimi lungasebenza ngempumelelo. Uma singabheka ulimi lwesiBhunu abanikazi balo baluxhasa lwakwazi ukuthuthuka lube wulimi lwezemfundo ekubeni lwabe lukhulunywa ngabantu abayidlanzana ngakho-ke naso isiZulu singathuthukiswa sigcine sibe yilo ulimi lwezemfundo ngenkulu impumelelo.

4.6.2 Ukuhlaziywa kwezimvo zabasebenzi nabafundi mayelana nempumelelo yokusetshenziswa kwezilimi zesintu ezikhungweni zemfundo ephakeme.

Nomunye umsebenzi ufakazelana nalaba abangenhla ukuthi izilimi zesintu zingakwazi ukusetshenziswa uma nje zizothola uxhaso lwezimali ukuze zithuthukiswe ziphinde zinikwe indawo lapho zizosetshenziswa khona njengasezikhungweni zikahulumeni, ikwezemfundo kanye neminye imikhakha.

Iningi lababambiqhaza lakubona kungaba yimpumelelo ukusetshenziswa kwezilimi zesintu emazingeni emfundo ephakeme. Nakuba kubonakala kuyimpumelelo kepha zikhona izingqinamba okubhekana nazo kepha ezingaxazululeka. Izwe laseChina ababambiqhaza bebelenza isibonelo samanye amazwe awaqoma ukusebenzisa izilimi zawo kwezemfundo kanye nakwezokuxhumana. Ukusetshenziswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme kungaba isixazululo ezinkingeni zomnotho kanye nokuxhumana.

Nakuba lolu cwaningo luthole ukuthi ukusetshenziswa kwezilimi zesintu kungadla izimali ezishisiwe uma zithuthukiswa ukuze zibe yizilimi zokuxhumana noma zokufunda kanye nokufundisa ezikhungweni zemfundo

ephakeme, kodwa ababambiqhaza bathe yinto engenzeka. Abantu kumele bayeke imfundisoze yokuthi izilimi zesintu angeke zabathuthukisa ngokolwazi, nazo zidinga indawo lapho zizosetshenziswa khona ukuze zithuthuke. Ababambiqhaza bakuvezile futhi ukuthi uma lezi zilimi zingasetshenziswa ezikhungweni eziphakeme zingathola ithuba lokuba kwenziwe ucwaningo olunzulu ngazo kugxilwe ezimpandeni zolimi bese luyathuthuka ulimi.

4.7.1 Imibono yohlelo lomsakazo Ukhozi FM

Ngaphansi kwalesi sihlokwana kuzokwethulwa kuphinde kuhlaziywe ulwazi olwatholakala ohlelweni Abasiki Bebunda lomsakazo Ukhozi FM. Lolu hlelo lwabe lubanjelwe khona eNyuvesi yaKwaZulu-Natali ngomhla ziyi-13 kuMandulo 2013. Umcwangingi wacoshalelo thuba waluqopha ukuze nalo lolu hlelo lube yingxenye yalolu cwaningo.

Umfundi 1: Sikujabulela kakhulu lokhu esikubona lapha eNyuvesi yaKwaZulu-Natali ngegxathu layo lokuthuthukisa isiZulu, ithuba okade sasililindile leli futhi yithuba okade sasitshelwa ngalo kuthiwa kuzoba khona izinguquko eNingizimu Afrikasesizibonile ke manje zenzeka eNyuvesi yaKwaZulu-Natali. Uma ngabe wenza ucwaningo njengomfundi uya ku-inthanethi uyabona ukuthi uma uya eChina kubalulekile ukwazi ulimi lwakhona ukuze ukwazi ukuphuthula iziqu zakhona, kanye nakwamanye amazwe amaningi kunjalo. Ikuphi inkinga uma ngabe iNyuvesi yaKwaZulu-Natali ifuna ukuthuthukisa ulimi lomdabu lwase-Afrika.

Umfundi 2: Njengoba le ndlela yokufundisa isiZulu izokwazi ukuthi ivumele abanye abafundi ukuthi bagcine bekwazile ukuthi baxhumane nabanye ngezinga elilinganayo/elifanayo, kuzoba njani ke uma kuwukuthi awanalo uthando lokuxhumana nawo ngoba

eNyuvesi yaKwaZulu-Natali kunokucabangela ukuthi kukhona amaZulu kuphela kuzokwenzakalani ke uma usufuna ukuxhumana nabanye abafundi okungesibona amaZulu. Yini kukhethwe isiZulu hhayi ezinye izilimi.

Umfundi 3: Angiyiboni lento yokufundwa kwesiZulu izosisiza ngoba akuthina sonke esiyosebenza lapho kuhlala khona amaZulu uma sesiphothulile. Uma usuphumele ngaphandle ezweni lemisebenzi badinga isiNgisi ngisho uxhumana nabaphathi kanye nabantu osebenza nabo uyosebenzisa isiNgisi.

Umfundi 4: Njengomkhandlu wabafundi waseNyuvesi yaKwaZulu-Natali, siyakuthokozela ukuqaliswa kokusebenza kwenqubomgomo yolimi esikhungweni sethu. Okungelinye lamagxathu abalulekile ekwenzeni ngcono imizamo yokufaka izinguquko ezibalulwe ngisho kumthethosisekelo wezwe.

Umfundi 5: Kufana nokuthela amanzi emhlane wedada nje ukufundisa isiZulu lapha enyuvesi ikakhulukazi kubantu abamhlophe, bazolusebenzisaphi lolu limi ngoba abaludingi. Emisebenzini okusetshenzwa kuyo kukhulunywa ulimi lwabo (isiNgisi) noma wenza inhlolokhono uyenza ngolimi lwabo. Mina ngibona kuwukuhlehlela emuva nje indaba yalolu limi.

Umsebenzi 1: Enye into eyinkinga abafundi abasebenzi ngendlela ezifundweni zabo, anovula i-inthanethi yalana esikoleni ekhombisa izibalo zokuthi sisebenza kanjani, asenzi kahle ngoba alukho ulimi esiluqonda ngokwanele noma yiluphi ulwazi onalo unalo ngoba kunolimi olwaziyo. Abafundi bethu

abasazi isiZulu abasazi isiNgisi yingakho senza kanje. Uzalelwe lapha e-KZN wafunda khona amazinga aphantsi wasuka lapho weza e-UKZN mawuqeda uzosebenza esibhedlela esilapha kwaZulu-Natali. Ubani ozokuxhumanisa neziguli uma ungasazi isiZulu? Abafundi bethu abayiqondi kahle imicabangoyezemfundo ngoba ithulwa ngolimi abangaluqondi kahle.

Umsebenzi 2: Njengoba sazi ukuthi ulimi lungathuthukisa ezomnotho futhi lwandise namathuba emsebenzi. Ukufundwa kwesiZulu kule nyuvesi kuzokwandisa amathuba okuba sibe nabahumushi, otolika kanye nabantu abathuthukisa amatemu esiZulu abaziqonda ngokulingana lezi zilimi zombili (isiNgisi nesiZulu) lokho kuyokwandisa amathuba omsebenzi futhi kuthuthukise nomnotho ngoba ulwazi oluhunyushiwe seluyofinyelela kuwona wonke umuntu ngendlela elinganayo. Abasebenzi abaphuma kulesi sikhungo bazokwazi ukuxhumana ngqo nabantu ababasebenzelayo ngaphandle kokudinga usizo lotolika nabahumushi.

4.7.2 Ukuhlaziywa kwezimvo zabafundi nabasebenzi bephawula ohlelweni lomsakazo Ukhozi FM

Imibono yabafundi ababeyingxenye yalolu hlelo yehlukene; kukhona abangayiboni inqubekelaphambili ngokufundwa kwesiZulu eNyuvesi yaKwaZulu-Natali. Baveza ukuthi uma ufundisa abezinye izinhlanga isiZulu bazosisebenzisa kuphi. Okunye okuvelile ukuthi ukukhetha ukusebenzisa ulimi kanye nokungalusebenzisi kulele kumuntu ngamunye uma umuntu engathandi ukulusebenzisa futhi singekho isimo esimphoqayo ukuba asebenzise lolo limi angeke alusebenzisa.

Nakuba into eyagqugquzela lo msakazo ukuba ube nalolu hlelo eNyuvesi yaKwaZulu-Natali kwaba yisinqumo sokuba isiZulu sesizoba isidingo sokuphothula iziqu kuwona wonke umfundi ozoqala iziqu ngonyaka wezi-2014, kepha lwalugxile kakhulu enqubomgomeni yolimi yaseNyuvesi yaKwaZulu-Natali. Ukuphawula kwabantu ababeyingxenywe yalolu hlelo kwakungabheki kakhulu ukufundwa kwesiZulu njengolimi lwesibili njengoba kuyikhona okungumgogodla walolu cwaningo kepha babebuka inqubomgomo yonke. Kuvelile esahlukweni sokubuyekezwa kwemibhalo ukuthi inqubomgomo yalesi sikhungo igqugquzela ubulimimbili. Nababambiqhaza kulolu hlelo babebukeka beyithokozela le nqubomgomo futhi kubukeka kuyiyona ezoxazulula izinkinga zokungenzi kahle kwabafundi ezifundweni zabo.

Omunye wabasebenzi waphakamisa ukuthi uma kungabukwa i-inthanethi kubhekwe ekhasini laseNyuvesi yaKwaZulu-Natali kuyabonakala ukuthi abafundi abenzi kahle. Imbangela yalokhu ukuthi abafundi alukho ulimi abalufunda kangcono ngoba isiZulu abasazi kanti nesiNgisi abasazi kahle. Ukwandiswa kwezilimi zokufunda nokusabalalisa ulwazi kunikeza abafundi ithuba lokuba bakhethe ulimi abalwazi kangcono ukuba kube yilona abazobhala ngalo. Lokhu okungenhla umcwaningi ukuvezela ukuze acacise ukuthi injulalwazi ahlaziya ngayo lolu lwazi isiza kanjani ekwenganyelweni kolimi, lokhu uzokubona uma sekuphethwa lesi sahluko lapho kuzophawulwa khona ngokuthi isebenze kanjani injulalwazi yeLMT ukuhlaziya ulwazi. Khumbula ukuthi le njulalwazi ithi kumele uqale ubalule inkinga bese kube yina kuthathwa izinqumo ngokusebenza kolimi.

4.8. Ukuphawula kwabezindaba

Ngaphansi kwalesi sihlokwana kuzokwethula kuphinde kuhlaziywe ulwazi olutholakale ekuphawuleni kwabezindaba. Kuzobhekwa amaphephandaba ashicilelwa aphume ebhaliwe kanye nalawo ashicilelwa kwi-inthanethi. Amaphephandaba azobhekwa yilawa Isolezwe, *iTimes Live*, *i-IOL News*, *i-Africa is a Country*, *iDaily News* ne*The Mercury*.

UHadebe (2013) uthi:

Akungabazeki ukuthi isinqumo sikahulumeni sokuphoqa ukungenisa izilimi zemvelo kuleli ezikoleni sizoba nomthelela omuhle esizweni futhi senza omkhulu umehluko kwiNingizimu Afrika eyayiphethwe ngamakoloni nesiphethwe nguhulumeni wentando yabantu. (Isolezwe 22 May 2013: 12)

Uqhubeka athi:

Imfundisoze ehambisana nokuthi abamnyama bazibukele phansi igxiliswe kakhulu ngayo imfundo. Kuthiwa ngeke lezi zilimi zikhiqize onjiniyela nodokotela neminye imikhakha. Kodwa cishe wonke amazwe omhlaba ahlonishwayo ngokuthuthuka ngezobuchwepheshe asebenzisa izilimi zawo zemvelo futhi ancintisana nawo asebenzisa isiNgisi. (Isolezwe 22 May 2013: 12)

Umbono weSolezwe lango mhla zingama-22 kuNhlaba 2013 osihloko sithi 'Sinika ithemba isinqumo kolwezilimi ezikoleni' esingenisweni sawo bathi Lokhu kuphawula kukhombisa ukuthi isinqumo seNyuvesi yaKwaZulu-Natali siyahambisana nemithetho kahulumeni wentando yabantu. Nakuba sekunesikhathi uhulumeni kazwelonke asikhipha lesi sinqumo kodwa izikole ikakhulukazi izikhungo zemfundo ephakeme zibonakala zimadolonzima noma zinyathela ngonyawo lonwabu ukufezekisa lesi siphakamiso. Kungaphawuleka ngokungananazi ukuthi iNyuvesi yaKwaZulu-Natali izihola eqhulwini ngokwenza lokhu emva kwesinqumo sayo. Yebo nezinye izikhungo bezizifundisa izifundo zesiZulu kepha lokhu bezikwenza ngokuba zisifundise njengesifundo kwesinye isikhathi ubuye uthole ukuthi lolu limi lufundiswa ngesiNgisi.

USolwazi Renuka Vithal kuClause (2013) uthi:

Ezweni elisaqhubeka nokuhlukaniseka ngokwezilimi, izilimi kufanele zisebenze ukuhlanganisa ndawonye imiphakathi yezemfundo

eyehlukene kanye nokugqugquzela ubumbano.
(Times Live 16 May 2013)

USolwazi uRenuka Vithal uchaza ukuthi ezweni elisaqhubeka ngokwahlukana ngokokuhlonzwa ngokwezilimi esizikhulumayo, izilimi zingasetshenziswa ukuhlanganisa imiphakathi efundayo eyahlukene futhi zigqugquzele ukuxhumana emiphakathini. Uma wazi ulimi lomphakathi othile kulula ukuxhumana nabantu balowo mphakathi ngolimi lwabo futhi awukutholi ukucwaseka ngokolimi uma ulwazi ulimi lwalowo mphakathi ohlosiwe. Ngakho-ke ukufundwa kwesiZulu njengolimi lwesibili kuzosiza labo abangasazi isiZulu ukuba bakwazi ukuxhumana ngendlela nomphakathi owakhele lesi sifundazwe okungaba ngezikhathi zokwenza ucwaningo lwesikole noma sebephothulile sebenza imisebenzi abayifundele. Ngokuphawula kwakhe futhi ulimi lungaba yithuluzi lokuhlanganisa imiphakathi eyahlukene efundayo ukuze ikwazi ukuxhumana ngendlela eqondile.

UMalala (2013) uthi:

Ngiyaseseka isinqumo esithathwe iNyuvesi yaKwaZulu-Natali ukwenza isiZulu sibe yisidingo kubona bonke abafundi abazokwenza unyaka wokuqala kusuka ngonyaka ozayo [2014].

Ziningi izizathu zokuhlaliselwa lesi sinqumo kodwa, ngokwami, esibaluleke kakhulu ukuthi izwe lethu lidinga ukuqonda okuningi, ziningi izikhala ezikhona ngokuhlukana kwezilimi. Ngicasulwa odokotela abalapha iziguli kodwa abangakwazi ukuzichazela ngokugula kwazo; izintatheli ezizama ukukhuluma nomama olilayo ezingakwazi ukukhuluma naye ngolimi lwakhe; abantu abangakwazi ukubingelelana futhi ngokwenza njalo, bahlukumezana bodwa. (Times Live 20 May 2013)

Ukuphawula okugqamile okuphakanyiswa uMalala ukuthi ilizwe lakithi (iNingizimu Afrika) lidinga ukuqonda okubanzi ukuthi maningi amageba

akhona emiphakathini yakithi adalwa ukwahlukana kwezilimi. Ulimi lungawenza umphakathi ube nobunye. Umfundi waseNyuvesi yaKwaZulu-Natali uma eyokwenza ucwaningo lwakhe lwezemfundo emphakathini wakulesi sifundazwe uyotholwa ukwamukeleka okukhulu uma ezokwazi ukuxhumana nabo ngolimi lwabo. Akubalulekile ukuthi uze uluqondisise ulimi kodwa nje uma uzokwazi ukubingelela abantu ngokwamazinga abo lokho nje kukukodwa kwenza lowo muntu ozokhuluma naye akuhloniphe futhi akulalele kangcono. IsiZulu siwulimi olugcwele inhlonipho kanye namagugu esizwe samaZulu, ukuqonda ulimi kukubeka ethubeni elingcono lokuqonda namasiko ahambisana nalo ulimi. Lokhu kuqonda kungabasiza kakhulu labo abenza isiZulu njengolimi lwesibili ngoba yilapho abangathola khona ukuchazeleka ngawo lamasiko axhunyaniswa nokufundwa kolimi.

USolwazi Mbulungeni Madiba kuJansen (2013) uthi:

Kunokwentuleka okukhulu kothisha abangakwazi ukufundisa izilimi zase-Afrika njengezilimi ezengeziwe. Izifundo zolimi lwesibili zidinga amakilasi amancane okungaba abafundi abangama-20. Ngakho, izifundo angeke zinikezelwe ngobuningi njengoba kujwayelekile kweminye imikhakha. Lokhu kuveza inkinga ebonakala kakhulu yokwentuleka kwezinsiza kusebenza, ezinezinkinga eziningi ezihloswe izinhlelo zokuhlelwa kolimi. (IOL News 17 May 2013)

USolwazi Madiba uphakamisa inselelo ebhekene nalabo abengamele ukufundwa kwezilimi zesintu. Uthi kunokwentuleka kothisha abangakwazi ukufundisa izilimi zase-Afrika njengolimi olwengeziwe. Uyakubalula nokuthi amakilasi olimi lwesibili kumele abe mancane okungenani kube ngabafundi abalinganiselwa emashumini amabili ekilasini. Lo mbono kaSolwazi Madiba uveza isidingo sabasebenzi abakuqeqeshelwe ukufundisa isiZulu njengolimi lwesibili esizoba khona eNyuvesi yaKwaZulu-Natali. Inani labafundi abazoqala izifundo zesiZulu eNyuvesi yaKwaZulu-Natali lizokwenyuka kakhulu, nenani labo ekilasini ngalinye lizokwenyuka angeke kwenzeka kalula ukuba babe ngamashumi amabili ikilasi ngalinye ngoba baningi

abafundi abakhuluma isiZulu njengolimi lwesibili ababhalisa kule nyuvesi unyaka nonyaka. Akubona bonke abantu ababebhala ababehambisana nesinqumo se-Nyuvesi yaKwaZulu-Natal.

UStanely Mabuza kuMolefe (2013) uthi:

Uma sikhuluma ngezinguquko ezikhungweni zethu zemfundo ephakeme, asimemi ukwethulwa kwezinqubomgomo ezingaziwa ngabantu abathile abangenamqondo abazama ukufaka ubuzwe ezikhungweni zomphakathi zemfundo ephakeme. Angeke ukwazi ukuphoqa ingane yeNdiya efuna ukufunda eNyuvesi yaKwaZulu-Natali ukuba manje ifake isiZulu ezinhlelweni zabo. Angilwisani nakho ngokobuzwe, kodwa ngesaba ukuthi abanye abantu bazama ukuphoqa izilimi kanye namasiko abo ngaphezu kwawo wonke amaqoqo akhona ezweni. (Africa is a country 23 May 2013)

UMabuza lapha wayekhala ngokuthi uma sikhuluma ngoshintsho kwizikhungo zethu zemfundo ephakeme, sisuke singamemi ukwethula kwezinqubomgomo ezingaziwa abantu abaningi zifakwa ngabantu abangabodwana abacabanga kafushane abahlose ukufaka ukucwasana ngokobuzwe kwizikhungo zethu zemfundo ephakeme. Kulokhu kuphawula kwakhe akukho okuveza ukuthi wake walwenza ucwaningo ukuqinisekisa umbono wakhe, yiziphi lezo nqubomgomo ezingaziwa, ngoba ngisho kwinqubomgomo yolimi yezikhungo zemfundo ephakeme kubaluliwe ukuthi inyuvesi nenyuvesi kumele ikhiphe inqubomgomo yayo yolimi bese iyashicilelwa? Ukucwaswa ngokobuzwe akaqondise kukho yikuphi, ngoba ukufundwa kwesiZulu akusho ukuthi izifundo sezizofundiswa ngesiZulu zonke, uma ingane iyofunda ezikoleni ezinezinhlanga ezixubile uma ifundiswa isiNgisi iphinde ifundiswe ngaso futhi ezinye izifundo kusuke kungesiyikho ukucwaseka lokho kodwa uma izofundiswa isifundo esisodwa solimi okuyisiZulu lokho sekuwukucwaseka ngokobuzwe. Lo mbono ngiwubona ungenaso isisekelo uma sizobheka ezweni esiphila kulo kanye nezimo esiphila ngaphansi kwaso. Ocwaningweni olwenziwe umcwaningi lukhombisa ukuthi umphakathi omningi waseNyuvesi yaKwaZulu-Natali

uyahambisana nalesi sinqumo, kusuka kubaphathi kuya kubafundi. Umthethosisekelo waseNingizimu Afrika uyahambisana nalesi sinqumo sokugqugquzelwa kwezilimi zesintu kuwona wonke amazanga. INyuvesi yaKwaZulu-Natali izimisele ukukhiqiza ulwazi lwase-Afrika, ingalifeza kanjani lelo phupho uma ingezuthuthukisa izilimi zase-Afrika ukuze ikwazi ukuxhumana nabantu abakuwona wonke amazanga ngokwempilo.

UVee Gani kuMadlala (2013) yena ubeka kanje:

Abafundi kumele banikezwe ithuba ukuba bazikhethela bona uma befuna ukuthatha isiZulu njengolimi. Uma beqhubeka nalokhu, kuzoba yinkinga.

Uma ubheka lokhu yinto efana nse, ukuthi nje manje sekuyisiZulu. Inyuvesi izama ukwenza into efana ncimishi abafundi abaningi abashona belwela yona, ukuba nolimi oluphoqiwe ukuba ulwenza.

Into ehlelwa inyuvesi ubandlululo lwendlela eyehlukile. Ngiphinda ngikusho lokhu ngoba ezweni okunombuso wentando yeningi, akekho umuntu onelungelo lokuphoqa noma ubani ukuba enze okuthile. (Daily News 17 May 2013)

Umbono kamnumzane Gani uthi abafundi kumele banikezwe ithuba lokuzikhethela uma befuna ukuthatha isiZulu njengolimi. Lapha umnumzane Gani ubuka lesi sinqumo seNyuvesi yaKwaZulu-Natali sifana nesikahulumeni wobandlululo lapho ayephoqa khona abafundi ukuba bafunde ngesibhunu. Uze uthi inyuvesi izama ukwenza into efanayo naleyo abafundi abaningi abafa beyilwela. Lapha ukhuluma ngemibhikisho yabafundi ngonyaka we-1976 lapho babelwisana nesiBhunu khona. Lezi zimo akaziqhathanisayo azifani, inyuvesi ayishongo ukuthi zonke izifundo sezizofundwa ngesiZulu; ngesikhathi semibhikisho yangonyaka we-1976 nezinye izifundo zabe zifundwa ngesiBhunu kepha eNyuvesi yaKwaZulu-

Natali isiZulu sizoba siyisidingo ukuze uphuthule iziqu zakho njengawo wonke amanyuvesi enazo izidingo zawo ukuze uphuthule iziqu.

USolwazi Hlongwa noSolwazi Mkhize (2013) bathi:

Ubuliminingi abunikezi nje kuphela umuntu ithuba lokwazi ngamasiko ahlukene kanye nemibhalo eyehlukene, kodwa buphinda buvumele umuntu ukuba ancintisanele imisebenzi ezindaweni eziningi zokusebenza. (The Mercury 8 August 2013)

OSolwazi lapha ngenhla babebheka ubuliminingi ngeso elibanzi bengabhekeleli isikhathi samanje kuphela. Uma umuntu azi izilimi eziningi uba semathubeni angcono okuthola umsebenzi okunaloyo owazi ulimi olulodwa. Lokhu kudalwa ukuthi izimboni zihweba nabantu abanhlobonhlobo abakhuluma izilimi ezahlukene. Ukwazi ulimi lomthengi wakho noma umuntu osebenza ngaye kwenza ukuthi lowo muntu akwethembe kangcono ngoba usuke ekuqonda kangcono.

4.9 Isiphetho

Lapha kulesi sahluko kwethulwe kwabuye kwahlaziywa ulwazi, ngendlela elandela imibuzo kanye nezinhloso zocwaningo ukuze bekuzovela ukuthi lolu cwaningo luyiphendule kanjani imibuzo ebeluhlose ukuyiphendula kanye nokuthi luzifeze kanjani izinhloso zalo. Kuqale kwahlolwa ukuthi injulalwazi i*Language Management* isetshenziswe kanjani ukuhlaziya ulwazi kulolu cwaningo, bese kwethulwa kwaphinde kwahlaziywa ulwazi ngokwehlukana kwalo. Kuqale kwethulwa kwaphinda kwahlaziywa ulwazi olutholakale ezingxoxweni nabafundi, abasebenzi kanye neqoqo elihlonziwe. Kulandelwe ngokuba kwethulwe kuphinde kuhlaziywe ulwazi olwatholakala ohlelweni lomsakazo Ukhozi FM olwalukhuluma ngqo ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali. Ekugcineni kwethulwe kwaphinda kwahlaziywa ulwazi olutholakale ekuphawuleni kwabezindaba ikakhulukazi amaphephandaba. Isahluko esilandelayo sizosonga lonke lolu cwaningo

sithule neziphakamiso kanye nemithombo yolwazi olusetshenzisiwe kulolu cwaningo.

ISAPHLUKO SESIHLANU

ISIPHETHO SOCWANINGO NEZIPHAKAMISO

5.1 Isingeniso

Lapha kulesi sahluko kuzohlinzekwa ngengqikithi yazo zonke izahluko ngokufingqiwe kuphinde kubalulwe inhloso yesahluko ngasinye. Kulandele ngokuchazwa ukuthi izinjongo kanye nemibuzo yocwaningo iphendulwe kanjani. Kuzolandela isiphetho kanye neziphakamiso ekugcineni.

5.2 Ukufingqa izahluko

Isahluko sokuqala besethula lonke ucwaningo. Sithole umlando omfishane wocwaningo nokuthi kwaqala nini ukuhlelwa kolimi lwesiZulu. Sitholile ukuthi izilimi eNingizimu Afrika zazithuthukiswa ngezinkathi ezingafani kuye ngokuthi uhulumeni ophethe ngaleso sikhathi ufuna kuthuthukiswe luphi ulimi, ikakhulukazi ngaphambilini uhulumeni wayefuna kuthuthukiswe lolo limi olukhulunywa nguye. UKamwangamalu (2002) uthi ukuthuthukiswa kwesiDashi ngokusemthethweni kwakwenziwa futhi kuphoqwa nguhulumeni wamaDashi wezimboni ezazaziwa ngokuthi iDutch East India Company okwakuyiqembu lokuqala labaseNtshonalanga elafika ukuzokwengamela umbuso waseNingizimu Afrika. Kwasekuba ukuthuthukiswa kwesiNgisi ngesikhathi umbuso wamaNgisi wengamela iCape Colony, wafika wagqugquzela ukusetshenziswa kwesiNgisi kuzona zonke izikhungo zikahulumeni. Kwathi uma umbuso wobandlululo owawuphethwe ngamaBhunu ungena ezintanjeni zokubusa wona wafika wagqugquzela ukuthuthukiswa kwesiBhunu njengolimi oluzosetshenziswa ukuxhumana nohulumeni kanye nokusabalalisa ulwazi lukahulumeni. Ngemuva kokuba iNingizimu Afrika isikhululekile emva kokhetho lwentando yeningi lwangonyaka we-1994 izilimi eziningi eNingizimu Afrika zathola inkululeko. Izilimi eziyishumi nanye zahlonzwa njengezilimi ezisemthethweni kanye nolimi lwezimpawu. Okubalulekayo lapha wukuthi wonke uhulumeni uma ungena emandleni okuphatha ufika uyishintshe

inqubomgomo yolimi aufune abantu basebenzise ulimi olukhulunywa uhulumeni ophethe ngaleso sikhathi.

Kusona isahluko sokuqala kube sekuchazwa futhi inkinga okuyiyona eyenze ukuba umcwaningi akhethe ukwenza lolu hlobo locwaningo. Ngemuva kokuba izilimi sezikhululekile eNingizimu Afrika uhulumeni waphakamisa inqubomgomo egqugquzela ubuliminingi. Izifundazwe zazizozikhethela ukuthi yiziphi izilimi zomdabu ezizozisebenzisa uma zisabalalisa ulwazi lukahulumeni, zazizokwazi ukukhetha izilimi ngokubheka inani labantu abasebenzisa lolu limi kwisifundazwe ngasinye. Nongqongqoshe wezikhungo zemfundo ephakeme waphakamisa ukuba yileso naleso sikhungo semfundo ephakeme siphakamise inqubomgomo yaso yolimi bese iyashicilelwa ukuze itholakale uma idingeka. Ngamafuphi lesi sahluko sokuqala besisilandisa kafushane ngomlando wokuhlelwa kwezilimi sase sicacisa inkinga kanye nezinhloso zocwaningo. Siphetha ngokusivezela ukuthi lubaluleke ngani ucwaningo. UMakhathini (2011:166) uthi “izilimi zesintu zase-Afrika kufanele zithole ukunakwa ngezininga elifanayo kwiNingizimu Afrika entsha, ikakhulukazi ukuze kuqhubeke kuphile izilimi zase-Afrika”.

Isahluko sesibili simayelana nokubuyekezwa kwemibhalo ephathelene nalolu cwaningo. Umcwaningi ukhethe ukuyehlukanisa izigatshana imibhalo ukuze ikwazi ukusinika umqondo ophelele mayelana nalokho ekuqukethe. Kukhona imibhalo ekhuluma ngokuhlelwa kolimi njengoba lolu cwaningo lungena ngaphansi komkhakha wokuhlelwa kolimi. Kube khona imibhalo ekhuluma ngenqubomgomo yolimi okuyiyona edingidwa kulolu cwaningo. Osomqulu bakahulumeni kanye nomthetho sisekelo kuthintiwe ukuze kucaciswe ukuthi uthini yena uhulumeni kanye nomthetho sisekelo wezwe mayelana nokuhlelwa kanye nenqubomgomo yolimi ezweni lonke. Ibhekiwe nenqubomgomo yolimi yesifundazwe saKwaZulu-Natali okuyilapho iNyuvesi yaKwaZulu-Natali yakhiwe khona. Inqubomgomo yolimi yezikhungo zemfundo ephakeme kuzwelonke ibukiwe kuso lesi sahluko sesibili ukuze kubonakale ukuthi yona ihambisana kanjani nenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali.

Isahluko sesithathu besethula izindlela ezisetshenzisiwe ukwenza lolu cwaningo. Izindlela ezisetshenzisiwe ukuqoqa ulwazi ukuze kufezwe izinhloso zalolu cwaningo, ipharadaymu kanye nenjulalwazi yocwaningo kukhulunywe ngakho kulesi sahluko. Kuqale kwakhulunywa ngamapharadaymu, yachazwa ukuthi iyini ipharadaymu futhi yini umsebenzi wayo ocwaningweni. Okwesibili kuchazwe izinhlobo zamapharadaymu, ngenxa yobungako bocwaningo kukhulunywe ngamathathu kuphela bese kwaqagulwa okuyiyona esetshenziswe kulolu cwaningo. Okwesithathu kukhulunywe ngokuhlelwa kocwaningo, kulolu cwaningo kusetshenziswe ikhwalithethivu kanye ne-*ethnography* njengamasu okucubungula kanye nokuhlela ucwaningo. Okwesine kukhulunywe ngamasampula kanye nokuthi enziwe kanjani amasampula kulolu cwaningo. Okwesine kube sekukhulunywa ngezindlela ezisetshenzisiwe ukwenza lolu cwaningo. Kube sekuchazwa ngenkambiso elungileyo nanokuthi igcinwe kanjani kulolu cwaningo. Okokugcina okukhulunywe ngakho kulesi sahluko injulalwazi/insizakuhlaziya esetshenzisiwe. Kafushane nje lesi sahluko besisethulela izindlela zokwenza ucwaningo kanye nenjulalwazi esetshenzisiwe ukuhlaziya ulwazi lwalo msebenzi.

Isahluko sesine sona besethula ulwazi olutholakele siphinde siluhlaziye. Izindlela eziveziwe kulesi sahluko okuyizona okuqoqwe ngazo ulwazi kube ukuxoxisana nabantu ngabodwana, ukuxoxisana neqoqo labantu abahlonziwe, ukuqoshwa kohlelo lomsakazo Ukhozi FM kanye nokubuyekeza okubhaliwe ikakhulukazi lokho okwakubhalwa amaphephandaba ngenqubomgomo yolimi yaseNyuvesi yaKwaZulu-Natali. Kubhekiwe nokuthi injulalwazi ebizwa nge*Language Management Theory* (LMT) isize kanjani ekuhlaziyweni kolwazi kulolu cwaningo.

5.3 Ukuphenduleka kwemibuzo kanye nezinhlalo zocwaningo

Lapha ngaphansi kwalesi sihlokwana kuzobhekwa ukuthi imibuzo yocwaningo iphenduleke kanjani. Kuzodingidwa umbuzo ngamunye kuvezwa ukuthi yiziphi izimpendulo ezitholakele kanye nokuthi ucwaningo luyifeze kanjani injongo yalo mayelana nalowo mbuzo.

5.3.1 Uvo lwabafundi nabasebenzi mayelana nokufundwa kwesiZulu njengolimi lwesibili

Abafundi ababambe iqhaza kulolu cwaningo baveze imibono eyahlukene mayelana nokufundwa kwesiZulu njengolimi lwesibili. Bakhona abebephikisana nalokhu kodwa abaningi kulabo okuxoxiswane nabo bayahambisana nalokhu kufundwa kwesiZulu njengolimi lwesibili. Labo abaphikisanayo baphakamise ukuthi isiZulu sizobasiza ngani uma sebesezindaweni zokusebenza ngoba uma bexhumana nabaphathi kanye nabantu abasebenza nabo bakhuluma isiNgisi. Kwathi labo abahambisanayo nokufundwa kwesiZulu baveza ukuthi sikhona isidingo salesi sifundo ngoba sizokwenza bakwazi ukuxhumana kahle nabantu abayobe besebenza ngabo. Uma ungudokotela kumele ukwazi ukuxhumana neziguli ngaphandle kosizo lokutolikelwa umhlengikazi ukuze kwakheke ubuhlobo kanye nokwethembana phakathi kwakho kanye neziguli zakho.

Abasebenzi ababambe iqhaza kulolu cwaningo bona basishayele ihlombe isinqumo sokuba bafundiswe isiZulu njengolimi lwesibili. Baphakamise ukuthi ukuqonda isiZulu kuzobasiza ukuze bakwazi ukuchazela kahle abafundi uma kukhona lapho bengezwa khona kahle. Okunye abakuphakamisile wukuthi ukufunda isiZulu kuzobasiza uma benza ucwaningo ngoba bazokwazi ukuxhumana ngendlela nezakhamuzi zesifundazwe saKwaZulu-Natali iningi lazo elikhuluma isiZulu.

Okutholakele kulolu cwaningo ukuthi sikhona isidingo sokuba abafundi kanye nabasebenzi baseNyuvesi yaKwaZulu-Natali bafunde isiZulu njengolimi lwesibili. Okokuqala njengoba inqubomgomo yolimi yesikhungo igqugquzela ukusetshenziswa ngokulingana kwesiNgisi kanye nesiZulu,

kufanele umphakathi wenyuvesi okungabafundi kanye nabasebenzi baziqonde zombili lezi zilimi. Okwesibili njengoba iNyuvesi yaKwaZulu-Natali inombono wokukhiqiza ulwazi ngokwase-Afrika kunesidingo sokuba okungenani kube khona ulimi olulodwa lwase-Afrika eluthuthukisayo. Angeke ukwazi ukukhuluma ngabantu abathile ngaphandle kokuthola uvo lwabo, kodwa uma kunemingcele yolimi angeke ukwazi ukuxhumana nalabo bantu ukuze uthole uvo lwabo. Ngakho-ke uma uzokwenza ucwaningo kubantu baKwaZulu-Natali kubalulekile ukuba uqonde ulimi lwabo ukuze kuzokwenyuka izinga lokuxhumana.

5.3.2 Imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukusiza abafundi nabasebenzi ukuze bakwazi ukufunda isiZulu

Ababambiqhaza baveze izinto ezahlukene ezihlinzekwa inyuvesi ukuze basizakale bakwazi ukufunda isiZulu. Babale izincwadi zokufundisa isiZulu ezisebenzisa izilimi ezimbili isiNgesi nesiZulu. Bathe lezi zincwadi ziyabasiza kakhulu ukuze bakwazi ukubona ukuthi igama libhalwa kanjani futhi lichazani. Ukunikezelwa kwama-CD afundisa isiZulu, bathe lama-CD awusizo olukhulu kubona ngoba akufundisa ukuthi igama libizwa kanjani aphinde akunike nencazelo yalelo gama futhi onga isikhathi ngoba uyakwazi ukudlala i-CD emotweni ngesikhathi ushayela noma uya emsebenzini noma esikoleni noma ususekhaya uyakwazi ukuyisebenzisa usuzihlalele wedwa. Ukuthuthukiswa kwelabhoethri yezilimi nakho kubalwe njengosizo olukhulu ngoba umfundi uyakwazi ukuthi uma engezwanga kahle ekilasini ahambe aye elabhoethri afike acele ikhasethi elimayelana naleso sihloko ebesidingidwa ekilasini bese ethola ulwazi olwengeziwe. Namakilasi amaqqwana aba nabafundi abangeqile emashumini amabili bawabale njengawusizo kakhulu njengoba bonke belithola ithuba lokukhuluma ekilasini nokuyinto ebanika isikhathi sokuzijwayeza ukukhuluma isiZulu.

Okutholakele ukuthi miningi imizamo eseyenziwe iNyuvesi yaKwaZulu-Natali ukuzama ukusiza abafundi kanye nabasebenzi ukuze bakwazi ukufunda isiZulu njengolimi lwesibili. Kunohlelo lokufundisa abasebenzi, lapho benikezwa izincwadi kanye nama-CD afundisa isiZulu. Kulolu hlelo kuba namakilasi aqhubeka amasonto ayisithupha ukuze nabo abasebenzi bezemfundo basizakale bafunde kukhona umuntu obafundisayo hhayi ukuthi bazifundele bona. Ukuthuthukiswa kwelabholetshri yezilimi kanye nokunikezelwa kwamakilasi amaqoqwana kubafundi lokhu kuzama ukugqugquzela abafundi ukuba bakhulume isiZulu. Kulama kilasi indlela okufundwa ngayo ayifani nasemakilasini amakhulu, emakilasini amaqoqwana kuyaxoxwa kukhona umfundisi obasizayo lapho benezinkinga khona okungaba ukuphimisa izinhlamvu ezithile okanye amagama abangawaqondi. Uyena umfundisi ofika athule isihloko sosuku bese kuyaxoxwa ngaso ngamaqoqo. Nakuba kunezindleko ezinkulu ukunikezela ngalezi zinhlelo kodwa inyuvesi isizamile futhi seziyatholakala ukuze abafundi kanye nabasebenzi basizakale ukuqonda isiZulu.

5.3.3 Ukufunda isiZulu kuzobasiza kanjani abafundi nabasebenzi baseNyuvesi yaKwaZulu-Natali

Ezinye zezinto eziphakanyiswe ababambiqhaza mayelana nokuthi isiZulu sizobasiza kanjani ngokwamakhono okufundisa kanye nokuthuthukiswa kolwazi noma ngokwemisebenzi abayenzayo ukukwazi ukuchazela kahle abafundi uma kukhona lapho bengezwisisanga kahle khona, ukuqonda amasiko amaZulu kanye nokuxhumana kahle neziguli uma sebephothule iziqu zabo. Kuyavela ukuthi sikhona isidingo sokuqonda isiZulu njengolimi lwesibili kubasebenzi bezemfundo kanye nabafundi baseNyuvesi yaKwaZulu-Natali. Njengoba kuke kwabalulwa kulolu cwaningo ukuthi isibalo esikhulu sabantu abahlala esifundazweni saKwaZulu-Natali bakhuluma isiZulu ngakho kunesidingo sokuba wonke umsebenzi osebenza ngabantu kulesi sifundazwe abenalo ulwazi lwesiZulu ngoba iningi lalabo bantu akasebenza ngabo liqonda kangcono isiZulu.

Okutholakele kulolu cwaningo ukuthi ukufunda isiZulu njengolimi lwesibili kubasiza kakhulu abafundi kanye nabafundisi baseNyuvesi yaKwaZulu-Natali. Abasebenzi kuzobasiza ukuchazela kahle abafundi uma kukhona lapho bengezwisisi kahle khona, ingezikhathi benza ucwaningo emiphakathini yesifundazwe iningi layo likhuluma isiZulu kanye nasekukhiqizeni ulwazi ngokwase-Afrika. Abafundi ukufunda isiZulu njengolimi lwesibili kuzobasiza ngesikhathi sebephothule iziqu sebesezindaweni zokusebenza ukuze baxhumane kangcono nabantu abayobe besebenza ngabo, ukuqonda isiko lamaZulu kanye nokukwazi ukuxhumana nabanye abafundi abakhuluma isiZulu.

5.4 Iziphakamiso

- INyuvesi YaKwaZulu-Natali kuzomele iqashe abantu abakufanele ukufundisa isiZulu njengolimi lwesibili.
- Nakuba iNyuvesi yaKwaZulu-Natali inabo oSolwazi abangongqondongqondo ekufundisweni kwesiZulu, kepha kuzomele yandise inani labafundisi besiZulu njengoba inani labafundi abazokwenza lesi sifundo kusukela ngonyaka wezi-2014 lizonyuka kakhulu.
- Izikhungo zemfundo ephakeme kufanele zigqogquzele ukusetshenziswa kwezilimi zase-Afrika njengezilimi zokufunda kanye nokufundisa. Lokhu kungavala igebe elikhona phakathi kokusetshenziswa kwezilimi elenziwa uhulumeni wobandlululo.
- Nezinye izikhungo zemfundo ephakeme kumele zibukele esinqumweni esithathwe iNyuvesi yaKwaZulu-Natali khona nezinye izilimi zase-Afrika zizothola ithuba lokuthuthukiswa.

5.5 Isiphetho

Sengiphetha isinqumo seNyuvesi yaKwaZulu-Natali sokugqogquzela kanye nokuthuthukisa isiZulu silungile ngokwezepolitiki kanye nezenhlalo

yabantu, futhi siyahambisana nenqubomgomo yolimi yezwe laseNingizimu Afrika kanye nenqubomgomo yolimi yezikhungo zemfundo ephakeme. Besikhona isidingo sokuthi isikhungo esisodwa sezemfundo ephakeme KwaZulu-Natali sithuthukise isiZulu njengolunye lwezilimi ezisemthethweni zesifundazwe. Ukufunda isiZulu njengolimi lwesibili kuzoba nosizo olukhulu kubafundi kanye nabasebenzi bezemfundo baseNyuvesi yaKwaZulu-Natali.

Imithombo yolwazi

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ISITHASISELO

INYUVESI YAKWAZULU-NATALI

IKOLISHI LEZOLUNTU

ISIKOLE SEZOBUCIKO

**ISIHLOKO SOCWANINGO: UKUHLELWA KOKUFUNDWA KOLIMI LWESIZULU
NJENGOLIMI LWESIBILI: KUBHEKWA ABAFUNDI KANYE NABASEBENZI
BASENYUVESI YAKWAZULU-NATALI**

INCWADI YESICELO SEMVUME ENOLWAZI

Ngiyakubingelela mbambiqhaza

Le ncwadi yesivumelwano enolwazi yenzelwe abantu abaceliwe ukuba babambe iqhaza ocwaningweni olusihloko sithi, Ukuhlelwa kokufundwa kolimi lwesiZulu njengolimi lwesibili: kubhekwa abasebenzi kanye nabafundi baseNyuvesi YaKwaZulu-Natali. Lolu cwaningo lwenziwa uBuyani Gift Nene, umfundi owenza iziqu zeMastazi eSikoleni Sezifundo Zobuciko. Izinhloso zalolu cwaningo yilezi, eyokuqala Ukuthola uvo lwabafundi kanye nabasebenzi besikhungo esiphakeme e-UKZN ngokufundwa kanye nokufundiswa kolimi lwesiZulu. Inhloso yesibili ukuhlola izinhlelo zokufundiswa kwesiZulu e-UKZN. Inhloso yokugcina ukuhlola imivuzo yezemfundo ngokufundiswa kwesiZulu eNyuvesi YakwaZulu-Natali.

Ukubamba kwakho iqhaza kulolu cwaningo kungukuzithandela ngokugcwele. Akukho bungozi obuhambisana nokuba yingxenye yalolu cwaningo futhi akukho nzuzo ozoyithola eqondene nawe. Imizamo iyokwenziwa ukugcina ulwazi lwakho luyimfihlo. Ulwazi lwakho luyohambisana nenombolo engaziwa/eyimfihlo yocwaningo, futhi lonke ulwazi locwaningo luyogcinwa luyimfihlo. Uma uzizwa ungakhululekile ungakhetha ukungalibambi iqhaza kulolu cwaningo, futhi lokho angeke kukukhinyabeze nanganoma iyiphi indlela. Ungayeka ukubamba iqhaza noma yingasiphi isikhathi ofisa ngaso ngaphandle kwezingqinamba noma imibuzo.

Akudingeki ukuba uthathe isinqumo namhlanje ukuthi uyathanda noma awuthandi ukubamba iqhaza. Ngaphambu kokuthatha isinqumo ungaxoxa nanoma ubani

omethembayo mayelana nocwaningo. Le ncwadi kungenzeka ibe namagama ongawaqondi. Zizwe ukhululekile ukubuza umcwaningi nganoma iyiphi incazelo.

Ucwaningo kuhlanganiswa nolwazi olungenhla ngichazeliwe khona ngomlomo futhi nganikezwa nomfunziso waleli phepha lolwazi kanye nefomu lemvumo.

Nginyaqonda ukuthi ukubamba kwami iqhaza kulolu cwaningo kusho ukuthini, futhi ngiyavuma ngokuzithandela ukubamba iqhaza kuyona yonke imicilikisho yokuqhutshwa kocwaningo.

Isayini yombambiqhaza _____ Usuku _____

Isayini yomuntu othatha imvume _____ Usuku _____

Ukunikezela ngemvume:

Ngiyavuma ukuba lezi zingxoxo ziqoshwe

Isayini yombambiqhaza _____ Usuku _____

Angivumi ukuba lezi zingxoxo ziqoshwe

Isayini yombambiqhaza _____ Usuku _____

Nganoma yiluphi ulwazi oluphathelene nalolu cwaningo ungaxhumana nalaba abalandelayo

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Ozithobayo

Buyani Nene

UNIVERSITY OF KWAZULU-NATAL

COLLEGE OF HUMANITIES

SCHOOL OF ARTS

**RESEARCH TOPIC: ACQUISITION PLANNING OF ISIZULU AS A SECOND LANGUAGE:
THE CASE OF STAFF AND STUDENTS AT THE UNIVERSITY OF KWAZULU-NATAL**

Informed Consent

Dear Participant

This informed consent is for people who have been invited to participate in this research study titled, Acquisition planning of isiZulu as a second language: the case of staff and students at the University of KwaZulu-Natal. This research project is conducted by Buyani Gift Nene, a Masters student in the School of Arts. Objectives of the study are, first one isto ascertain attitudes towards the learning of isiZulu among staff and students. The second objective is to explore the teaching of isiZulu at UKZN. The last objective is to investigate pedagogical benefit of learning isiZulu in a University of KwaZulu-Natal.

Your participation in this study is entirely voluntary. There are no risks associated with your participation in this study and there will be no benefits directed to you. Efforts will be made to keep your personal information confidential. Your personal information will be associated with an anonymous study number, and all study information will be kept privately. If you feel uncomfortable you may choose to not take part in this study, and that will not affect you in any way. You may stop participating at any time that you wish without being affected or questioned.

You do not have to decide today whether or not to participate in this research. Before you decide, you can talk to anyone you feel comfortable with about the study. This consent letter may contain words that you do not understand. Feel comfortable to ask the researcher for any definition.

The research study, including the above information, has been described to me verbally and I have been given a copy of this information sheet and consent form.

I understand what my involvement in the study means, and I voluntarily agree to participate in all aspects of the research procedures.

Signature of the participant _____ Date _____

Signature of person administering consent _____ Date _____

Declaration of Consent:

I consent to have this interview recorded

Signature of the participant _____ Date _____

I do not consent to have this interview recorded

Signature of the participant _____ Date _____

For any information concerning the study you can contact the following:

Academic supervisor:

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Tel: 031 260 1065

Email: hlongwan1@ukzn.ac.za

HSSREC Research Office

Ms P. Ximba

Tel: 031 260 3587

Email: ximbap@ukzn.ac.za

Yours faithfully

Buyani Nene

Imibuzo ebilawula izingxoxo

- Njengomfundi/umsebenzi wase-UKZN kungabe uthini umbono wakho ngokufundwa nokufundiswa kwesiZulu?
- Ngabe unalo yini ulwazi ngezinhlelo zokufundwa kanye nokufundiswa kwesiZulu ezinikezelwa e-UKZN. Uzibona zizokusiza kanjani?
- Ngokucabanga kwakho emva kokuthi usuqedile enyuvesi ubona ukuthi kukhona yini lapho lolu limi luyokusiza khona? (abafundi kuphela)
- Emsebenzini owenzayo ukubona kubaluleke kangakanani ukuba wazi isiZulu? (abasebenzi kuphela)
- Ngabe ucabanga ukuthi kungaba yimpumelelo ukusetshenziswa kwezilimi zesintu ezikhungweni zemfundo ephakeme?
- Uyayazi yini inqubomgomo yolimi yase-UKZN?
- Uthini umbono wakho ngenqubomgomo yolimi yase-UKZN?

Interview questions

- As a student/staff member at UKZN what is your opinion about learning and teaching of isiZulu?
- Do you have any information about mechanisms that are provided by UKN to learn and teach isiZulu?
- Do you think isiZulu will help you after you finish your studies? (students only)
- In your work, how important is to understand isiZulu? (staff only)
- Do you think the use of indigenous languages will be successful in higher institutions?
- Do you know about UKZN language policy?
- What is your opinion about UKZN language policy?