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KWAZULU-NATAL**

**INYUVESI
YAKWAZULU-NATALI**

**INDLELAKUBUKA YABAFUNDI NABAZALI
NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI
LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI
ESIXUBE IZINHLANGA E-VRYHEID**

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ISIKOLE SEZOBUKIKO
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DECLARATION

Submitted in fulfilment / partial fulfilment of the requirements for the degree of

Master of Arts, in the Graduate Programme in School of Arts,

University of KwaZulu-Natal, Pietermaritzburg, South Africa.

I, SIPHOSENKOSI ZEBLON MHLUNGU, declare that

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UMNIKELO

Nginikela lo mqingo kulaba abalandelayo:

Unkosikazi wami uMaMchunu uNompilo Mhlungu. Ngibonga kakhulu ngokungibezelela ngimatasa nomsebenzi. Phakade, wena waseNgonyameni!

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IZIFINYEZO

CAPS:	Curriculum and Assessment Policy Statement
DBE:	Department of Basic Education
FAL:	First Additional Language
FET:	Further Education and Training
FSGB:	Federation of School –Governing Bodies
GHS:	General Household Survey
KZN:	KwaZulu-Natal
LiEP:	Language in Education Policy
LoLT:	Language of Teaching and Learning
NAEP:	National Assessment of Educational Progress
NATU:	National Teachers’ Union
NCS :	National Curriculum Statement
NPF:	National Policy Framework
NSC:	National Senior Certificate
OBE :	Outcome Based Education
PanSALB:	Pan South African Language Board
PIRLS:	Progress in International Reading Literacy Study
RNCS:	Revised National Curriculum Statement
SADC:	The Southern African Development Community
SASA:	South African Schools Act
SGB:	School-Governing Body
SMT:	School Management Team
UKZN:	University of KwaZulu-Natal
UNESCO:	United Nations Education Scientific Cultural Organisation
uTAHFUZWE:	isiTatimende soHlelo lweziFundo lukaZwelonke

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IQQQA

INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E-VRYHEID

NGU:

SIPHOSENKOSI ZEBLON MHLUNGU

IsiZulu singezinye zezilimi ezihamba phambili esifundazweni saKwaZulu- Natali. UHulumeni wahlaba ikhwelo lokuthi zonke izikole ezaziwa ngama *x- Model C* zifunde izilimi zaboHlanga. Lokhu kwakuncike ekutheni yiluphi ulimi olukhulunywa kahle kakhulu esifundazweni ngasinye. NjengaKwaZulu Natali nje kukhulunywa isiZulu naseEastern Cape kukhulunywa isiXhosa. Lolu cwaningo luqhutshwe esifundeni saseZululand esikoleni esixube izinhlanga esiseVryheid. Abantwana abangamaZulu bangena ezikoleni esezaziwa njengama *x- Model C* ngenhloso yokuthola imfundo engcono. Ulimi lokufunda nokufundisa kulezi zikole isiNgisi. IsiNgisi siba yisibelele kusukela enkulisa kuze kube semazingeni athe thuthu. Iningi lalaba bafundi liqhamuka edolobheni eVryheid nasemalokishini akhele leli dolobha. Iningi lalaba bafundi laqala imfundo yalo yamabanga aphantsi ezikoleni zabamhlophe ezikhuluma ulimi lwesiNgisi nesiBhunu. Abanye babantwana abangamaZulu kulesi sikole bakhule bejwayele ukukhuluma ulimi lwesiNgisi nesiBhunu.

Ucwaningo beluhlose ukubheka indlelakubuka yabafundi nabazali ngokufundwa nokufundiswa kohlelo lolimi Lokuqala Lokwengeza lwesiZulu esikoleni esixube izinhlanga esiseVryheid. Lolu cwaningo lusebenzise indlela exubile yekhwalthethivu kanye nekhwantithethivu, ngoba izimpendulo ziphinde zahunyushwa ngezinombolo ukuqoqa ulwazi. Lolu cwaningo lusebenzise ipharadayimu yekhrithikhali. Lolu cwaningo lusebenzise insizakuhlaziya ye*Hegemony* kaGramsci, 1971. Ulwazi locwaningo luqoqwe lwahlaziywa ngokwezindikimba ezivezwe ngezihlokwana. Ukuqoqwa kwalo kuhlanganisa imibuzo esakuhleleka, izingxoxo ezisakuhleleka, ukuqoqa ulwazi ngokubukela kanye nokuhluzwa kwamadokhumenti. Bonke ababambiqhaza bavela esikoleni esixube izinhlanga esisesifundeni saseZululand eVryheid. Ucwaningo luveza ukuthi abafundi besiZulu ulimi Lokuqala Lokwengeza babhekene nezinsalelo eziningi ezahlukene. Ukwentuleka kwesisekelo solwazi lwesiZulu njengesifundo, ukwakhelwa umkhanya kwesiZulu kanye nokungakhulunywa kwesiZulu esicwengekile emakhaya nasesikoleni. Ucwaningo luveze izimpendulo ezingezinhle ngendlela abafundi abasibuka ngayo isiZulu. Ucwaningo luveze ukuthi abazali bancamela isiNgisi kunesiZulu. Ucwaningo luveze izindlela ezahlukene zokuqhakambisa isiNgisi ngaphezu kwesiZulu. Nakuba kunjalo ucwaningo lunikeze umhlahandlela nezincomo ezizokwazi ukhlangabezana nezingqinamba ezivezwe ababambiqhaza.

Amagama amqoka: *IsiZulu ulimi Lokuqala Lokwengeza, Abazali, Abafundi, Indlelakubuka*

ISAHLUKO SOKUQALA

ISETHULO NESENDLALELO SOCWANINGO

1.0 Isingeniso

Lo msebenzi wethula umbiko otholakale ngesikhathi kucutshungulwa indlelakubuka yabafundi nabazali ngokufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza eSolwazi High School exube izinhlanga eVryheid. Kuleli banga kwethulwa okuqukethwe isahluko sokuqala. Isahluko sokuqala siqukethe isendlalelo socwaningo. Isigaba sesibili sesahluko seneka incazelo ecacile yocwaningo. Incazelo yelanywa isisusa socwaningo. Kulandela ngokuchaza ubumqoka bocwaningo obuhambisana nokwesekelwa kobumqoka bocwaningo. Izinhloso nemibuzo eyisisekelo socwaningo kwethulwa kulesi sahluko. Umcwaningi ulandele ngokuveza izindlela ezizolandelwa ukuqoqa ulwazi locwaningo kanye nomklamo, kwase kuphethwa ngokuhleleka kwezahluke. Ngezansi umcwaningi wendlalela ucwaningo.

1.1 Isendlalelo socwaningo

Izibalo ziveza ukuthi isiZulu sikhulunywa kakhulu ezifundazweni zonke eNingizimu Afrika (Stats SA, 2014). Ithebula elingezansi licacisa ngezilimi ezikhulunywa eNingizimu Afrika.

[Ithebula 1.0 Izilimi zaseNingizimu Afrika, General Household Survey (GHS), 2019]

Ulimi	Amaphesenti
isiZulu	25%
isiNgisi	16,6%
isiXhosa	14,8%
isiBhunu	12,5%
isiPedi	12,4%
iSeSotho	9,7%
iXiTsonga	4.4%
iTshiVenda	3.1%
isiNdebele	2,8%
i-San	1,9%
i-Khoi	0,1%
Ulimi lweZimpawu	0,0%

IsiZulu siwela ngaphansi kweqoqo lezilimi zesiNguni (isiZulu, isiXhosa, IsiSwati, isiNdebele) okuthi uma zihlanganiswa zibizwe ngezisiNguni. Uma kubhekwa lezi zibalo eziphezulu kubonakala kusobala ukuthi ngenani isiZulu yilona lulimi olukhulunywa kakhulu kunezinye eNingizimu Afrika.

Inqubomgomo yolimi kaZwelonke (*Language Policy Act, 1996*) ihlobene nenqubomgomo yolimi esifundweni (*Department of Education, 1997*). Kanti inqubomgomo yolimi yesifundazwe saKwaZulu-Natali ihlobene nalezi ezingenhla lapho khona ibeka ukuthi; izilimi ezisemthethweni esifundazweni sakwaZulu isiZulu, isiNgesi isiXhosa kanye nesiBhunu.

Umbiko wakamuva uveza ukuthi IsiZulu yilona lulimi olukhulunywa kakhulu kuleli. Lo mbiko wakamuva, i-*General Household Survey* (GHS, 2019), uveza ukuthi lolu limi lukhulunywa kakhulu nasezikoleni kanjalo nasemsebenzini (Isolezwe, 2019:6). Oyi- *Statician General* uRisenga (2019) ubika ukuthi isiNgesi wulimi lwesibili olukhulunywa ngaphandle kwasekhaya. Umbiko uveza ukuthi silele isibili isiNgesi kubantu abasikhulumayo silandela isiZulu. Umbiko uyakuveza ukuthi sehlile isibalo sokusetshenziswa kwezilimi eziningi emakhaya ngaphandle kwesiZulu neSetswana (Isolezwe, 2019: 12). Ucwangingo luveza ukuthi ezilimini ezingaphezulu kweshumi kwezisemthethweni eNingizimu Afrika zimbili kuphela ezikhulunywa kakhulu ngabantu baseNingizimu Afrika (Shangase, 2019).

Ukugunyazwa kokufundwa kolimi lwesiZulu ezikoleni zaseNingizimu Afrika ngemuva kokwethulwa komthetho olawula ukufunda kolimi lwebele kwaba nomphumela wokuthi izikole ezixube ezinhlanga azaziwa ngama *X- Model C schools* zaphoqeleka ukuthi zifundise isiZulu njengoLimi Lokuqala Lokwengeza. (Mbatha, 2010:94). Uma kukhulunywa ngesiZulu kukhulunywa ngolimi oluhlelembekile (*standardized*) (PanSALB, 2008:4).

Singasho sithi isiZulu ulimi oluhlelembekile kahle ngoba lwezincwadi zohlelo (*grammar books*), lunemithetho yokubhala, lwezichazamazwi kanye nohlelomagama olusha olunembayo. Yingakho-ke ukusetshenziswa kolimi ezikoleni kufanele kube nobuhle, nobuqotho kanti futhi kube ngendlela esemthethweni nokuyiyona. Ngokomqingo kaCAPS (2013) abafundi emabangeni aphansi bafika kube kunenkolelo yokuthi basuke bengalwazi kahle ulimi uma befika esikoleni. Lokhu ukusukela ebangeni le-10 kuya kwele-12 abafundi kumele bazejwayeze ukusebenzisa ulimi Lokuqala Lokwengeza ngezinhlalo ezinhlobonhlobo. Ngokwalo mqingo ayadingeka amathuba okukhuluma ulimi Lokuqala Lokwengeza lokhu kubandakanya izizathu zokuxhumana nabanye, kungathuthukisa amakhono emazingeni ahlukene okuhlakanipha. Kuyavela ukuthi abafundi kumele kulama banga babe sebewazuzile amakhono okubhala ngenhloso yokuthuthukisa ulwazi. Kuleli qophelo lamabanga abafundi kufanele bakuqonde ukubhala amathekisthi azode ebaphosela inselelo ngolwazi lwabo

kumaqophelo ehlukene olimi. Abafundi kubhekeke ukuba bazazi izisekelo zolimi ngakho ukusebenzisa ulimi Lokuqala Lokwengeza. Ukwazi izisekelo zolimi kubandakanya uhlelo, uhla lolwazimagama, isipelingi nokunye (CAPS, 2013). Ukusukela ebangeni le-10 kuya kwele-12 abafundi bafundiswa amakhono okubhala nokufunda, kugxilwa kula makhono ukuze kwelekelwe ukuthuthukisa ulwazimagama, amakhono okukwazi ukubumba imisho. NgokoMnyango weMfundo eyiSisekelo (2011) ulimi Lokuqala Lokwengeza wulimi olufundwa lwengezwe kolwasekhaya noma kolwebele. Lolu limi lusetshenziswa nje ukuxhumana kwabantu emkhakheni yempilo ehlukene enhlalweni yabantu. Lolu limi lususelwa olimini okungelona olwasekhaya kodwa lusetshenziselwa nje ukuxhumana ngezindlela ezahlukene.

Ngesikhathi izwe libhekene nengcinezelo okuyizona zilimi ezazithathwa njengezibalulekile kwakuyisiNgisi nesiBhunu. Lezi zilimi yizona kuphela ezabe zisemthethweni, (*The Constitution of the Republic of South Africa, 1996, Act No. 104*). Ngemuva kokuba izwe likhululeke ngonyaka we-1994 nezinye izilimi ezabe zicindezelekile zase ziba semthethweni (Ndimande-Hlongwa, 2009: 77). Ngale ndlela zanikwa ukuhlonipheka nesithunzi esasinikwe isiBhunu nesiNgisi; zathathwa njengezilinganayo. Izikole ezibizwa ngama *Ex- Model C schools* yilezo zikole ezazakhelwe ukufunda nokufundiswa kwabamhlophe ngesikhathi sengcinezelo. (Lloyd, Roodt, & Odendaal, 2011). Kusukela ngonyaka we-1994 lezi zikole zabe seziqala zamukela abafundi bezinhlanga ezahlukene, esingabala (Abohlanga, Abomdabu waseNdiya, kanye namaKhaladi). Akumangazi - ke ukubona sinalolu hlobo lwesikole esiseVryheid esifundisa isiZulu njengoLimi Lokuqala Lokwengeza.

1.2 Luyini ucwaningo?

Kumqoka ukuthi sikuqonde ukuthi luyini ucwaningo, nokuthi siqonde ukuthi yini le ebaluleke kangaka ngocwaningo. NgokukaKothari (2004) ucwaningo ngumsebenzi wezemfundo ocwaningwayo, ngakho-ke kumele lusetshenziswe ngomqondo onobuchwepheshe. Ucwaningo lungukuhlaziywa kwezinto, kwemicabango nezimpawu ngenhloso yokuthola amaqiniso, lubuye lusize ukwengeza, ukulungisa noma ukuqinisekisa ulwazi noma lolo lwazi lusiza ekwakhiweni kwenjulalwazi emsebenzini wezobuciko.

Ucwaningo kumele luthathwe njengomsebenzi wobuchwepheshe, yingakho uma kucwaningwa ngezinto ezithile kubhekwa noma kungezelelwa olwazini olukhona noma kulungiswe lapho okungahambi khona ngokwezocwaningo. Lokho okushiwo nguKothari (2004) kuyiqiniso ucwaningo lubalulekile ngoba lwandisa ulwazi olusuke lukhona phambilini, yingakho uma kucutshungulwa imibhalo, umcwaningi kumele avule amehlo abheke izinto

ezibalulekile nezizokwandisa ulwazi olukhona. Ngezansi umcwaningi ubheka okube yisona sisusa salolu cwaningo.

1.3 Isisusa socwaningo

Umnyango Wemfundo eyisiSekelo kuZwelonke kuleli ubhekene nengwadla yokwentuleka kolwazi emkhakheni wezilimi zabohlanga. Ukuhlangabezana nezidingo zamakhono olimi, umnyango wazama ukulinganisa imfundo usebenzisa uhlelo i-*National Curriculum Statement* (NCS). Lolu hlelo lwabuyele lwaguqulwa emuva kweminyaka emine lwabizwa ngokuthi i-*Revised National Curriculum Statement* (RNCS). Lwaphinde lwathiwa fuqaqa kwangenwa emfundweni egxile oHlelweni lweMiphumela (OBE). Ngonyaka wezi-2013 kwabe sekwethulwa uhlelo olugxile emakhonweni i-*Curriculum and Assessment Policy Statement* (CAPS). Lolu hlelo luncoma ukuthi othisha bafundise amakhono ezilimi ezikoleni zakuleli ukuze kwakheke amakhono nakwezinye izifundo. Izikole zibhekene nenselelo yabafundi abaze bafinyelele emabangeni aphezulu bentula amakhono olwazi lolimi lwesiZulu. Siyabehlula abafundi abaningi isiZulu. Ngokwezibalo eziphezulu zabafundi abangenzi kahle kulolu limi kulesi sikole umcwaningi ubone kufanele aphe nye ngembangela yalokhu kungezi kahle. Ngokubona kwehla isasasa lokunikwa inhlonipho kwalolu limi umcwaningi ube nogqozi lokucwaninga lesi simo. Lolu cwaningo lugxile kwindlelakubuka yabafundi nabazali besikole iSolwazi High school exube izinhlanga ababuka ngayo ngokufundwa nokufundiswa kohlelo lolimi Lokuqala Lokwengeza lwesiZulu kulesi sikole. Indlela yokubuka izinto ichazwa njengendlela yokuqondisisa, ukuhumusha okuthile (*Oxford Concise Dictionary*, 2011:837).

Umcwaningi ukuqaphelile ukuthi abafundi abaningi abafika kulesi sikole bafika bekhuluma futhi beqonda ulimi lwasekhaya lwesiZulu futhi kungulimi lwabo. Bafika kulesi sikole esixube izinhlanga benze isiZulu njengolimi Lokwengeza isiNgisi basifunde njengolimi lwasekhaya. Lokhu kuhamba nesimomqondo noma nemfundisoze eveza ukuthi ukukhuluma isiNgisi kukwenza isihlakaniphi, ukuze usazi kahle isiNgisi kudingeka ulimi lwakho lwebele ulushaye indiva. Okukhathaze umcwaningi ukuthi imiphumela yabafundi abenza IsiZulu njengoLimi Lokuqala Lokwengeza ayigculisi neze osekwevile eminyakeni eyishumi kwenzeka okufanayo. Okunye okuvelayo kuvela uma kuhlolwa elinye lamakhono olimi lwesiZulu njengolimi Lokuqala Lokwengeza okuyikhono lokwakhiwa nokusetshenziswa kolimi ukufundwa kwalo ulimi nesipelingi nokunye okuyiminxa yolimi. Abafundi babonakala benenkinga kakhulu ngokufundwa kolimi. Okunye okudale inkinga kuyabonakala ukuthi indawo yaseVryheid ngokomlando yindawo eyakhelwe kakhulu abantu bebala elimhlophe kubonakala sengathi insila yokugubezela ulimi lwesiZulu ayikakakhucululeki kule ndawo. Le nsila ihamba ibanga elide ize ingene nakulesi sikole esixube izinhlanga esikhethwe umcwaningi lapho khona ulimi oluhamba phambili kungulimi lwesiBhunu nesiNgisi. IsiZulu sakhelwa umkhanya. Uma

abafundi ezikoleni bengasiqondi isiNgisi kuba khona ukukhathezeka kodwa uma bengaluqondi ulimi lwebele akekho okhathazekayo. Lokhu kuqhakanjiswa kwalezi zilimi zombili kubukeka kuba nomthelela ongemuhle ebantwaneni abafunda kulesi sikole. Kuvela kakhulu lapho sebesebenza emakilasini kucace nje ukuthi isiZulu basithatha njengolimi olungathi shu.

Okunye okususe umcwaningi ukuzwa abafundi behlala njalo besebenzisa amagama aziswana ahambiselana nokuthi ukufunda isiZulu ngeke kubanikeze ikusasa eliqhakazile. Ukwakhelwa umkhanya kwesiZulu kungubufakazi balezi zinkulumo abahlala bezisho. Bakubeka kucace ukuthi isiZulu asinawo amathuba omsebenzi atheni okungaze kwenze balangazelele kangaka ukusifunda nokusithanda. Ukuhluleka kwalaba bafundi ukunika isiZulu inhlonipho esiyidingayo kwenze umcwaningi wabona kufanele aqhube lolu cwaningo, ukuze athole okuyiwona mnyombo wale ndlelakubuka yabo. Ezinye izizwe ziyazikhathalela izilimi zazo. Ziyabhukula zilwe ngamandla azo ukugcina izilimi zazo zivekelekile. Okunye okwenze umcwaningi aqhube lolu cwaningo ukubuka ukwanda kwezinga lokungakhulunywa ngendlela isiZulu esihlelembekile. Phela izinhlaka ezakha umphakathi zibandakanya abazali abangabafundi bakulesi sikole. Lokhu kungakhulunywa kahle kolimi kuba nomthelela ongemuhle nakubafundi. Liselide- ke ibanga okusafanele lihanjwe ukuzama ukugququzela ukunakwa nokusingathwa kolimi ngendlela efanele.

1.4 Ubumqoka bocwaningo

Lolu cwaningo lubhekene ngqo nendlelakubuka yabafundi nabazali mayelana ngokufundwa nokufundiswa kohlelo lolimi lwesiZulu Lokuqala Lokwengeza esikoleni iSolwazi High school. Umcwaningi uqoke iSolwazi High School esendaweni yase Vryheid ngenxa yokuthi yisona sikole esixube izinhlanga ezahlukenene futhi esixube ubuliminingi. Ngakho-ke ukwenziwa kwalolu cwaningo kuzohlomulisa:

- Abafundi bolimi lwesiZulu abafunda ezikoleni ezixube izinhlanga.
- Abafundi bamabanga ehlukenene emfundo esemazingeni aphezulu kanye nalabo abafunda izilimi ezikhungweni zemfundo ephakeme.
- Umnyango WeZemfundo eyisiSekelo. Umnyango uzoluthola lolu cwaningo njengesicelo sawo. Lokhu kuzohlomisa othisha.
- Lolu cwaningo luzosiza, othisha, abalawuli besikole nabeluleki bolimi lwesiZulu kulesi siyngi, nababambiqhaza balolu cwaningo okungabazali nabafundi.

Umcwaningi ukholwa ukuthi lolu cwaningo luzoletha ulwazi olusha oluthile maqondana nohlelo lokufunda nokufundiswa kohlelo kwesiZulu kulesi sikole esikhethiwe. Umcwaningi

uyakholwa ukuthi luzobuyisa nokuzethemba kulaba bafundi abaNhlophe nabaseNdinya abake banambitha ubumnandi bokulufunda lolu limi kulesi sikole baphinde bashaya ungqimphothwe sebona aboHlanga belubalekela. Kungalesi sizathu ukuthi kwawona lo mbiko ubhalwe ngesiZulu ukuze ube ngumnikelo wokuphosa esivivaneni ekuthuthuksiweni kwemibhalo yesiZulu. Lokhu kuzolekelela nokuthi kwande ucwaningo ngalolu limi nangalesi sifundo esibaluleke kangaka. Ngezansi umcwanigi wesekela ubumqoka balolu cwaningo.

1.5 Ukwesekela ubumqoka balolu cwaningo

Kunezinhloso ezivamile zohlelo lwezifundo eNingizimu Afrika. Naso isiZulu kubhekeke ukuba kuhlomule abafundi ngokusifunda kwabo. IsiTatimende soHlelo lukaZwelonke ibanga R- kuya kwele-12 sikhombisa futhi siqhakambise lezi zinhloso (CAPS, 2013). Ukwesekela ubumqoka balolu cwaningo ulwazi oluphakame lwamakhono olimi luyamfimfa kubafundi balesi sikole. Abafundi bayehluleka ukufunda isiZulu ngokuphapheme nangokuhlolisisa lokho abakufundayo. Abafundi bamane bagxishe emakhanda lokhu abasuke benikwe khona ngaphandle kokukuhlaziya bakuhluzi kwenze umqondo. Abafundi bantula inqubekela phambili yolwazi oluqokethwe ulimi Lokuqala Lokwengeza. Abafundi abakushayi mkhuba ukuthi basazongena ezikhungweni zemfundo ephakeme bazohlangabezana nolimi lwesiZulu kwezinye zalezi zikhungo, ngakho bayadinga ukucijwa amakhono olwazi lolimi.

Ukwesekela ubumqoka balolu cwaningo ukuthi abafundisi bezinye izifundo kulesi sikole nalabo abenza uhlelo lokufunda nezikhathi bajwayele ukungathandi ukuba isifundo sesiZulu sihlizekwe ngezikhathi ezanele baye bakhohlwe ukuthi naso sidinga isikhathi esanele. Bavamise ukuthi basho bengananazi nje ukuthi akekho umfundi okuwulimi lwakhe lwasekhaya noma umuntu nje okhuluma lolu limi njengolwebele ongadlala ngesikhathi eside kangaka efundana nesiZulu. Lokhu okwenziwa yilabo thisha kuphambene nenqubomgomo yokulinganiswa kwezilimi. Bavamise ukukhuluma kabi ngesifundo sesiZulu naphambi kwabanye abafundi. Wonke lama zwi ayiziswana avame ukwakha isimomoqondo kubafundi sokuthi isiZulu asibalulekile. Into eshiwo ngothisha abafundi bavame ukuyithatha njengento eyiqiniso. Lezi zinkulamo zibhebhethekisa umqondo wokusibukela phansi isiZulu. Uma kwenziwa izikhathi zokufunda ohlwini lonyaka lesi sifundo sinikezwa izinsukwana nje ezimbalwa. Kangankuba noma kwenziwa izinhlelo zokufundwa okwengeziwe kwantambama asinikwa nhlobo isikhathi isiZulu. Nangezinhlelo zokufunda ngezimpelasonto asifakwa nholobo isiZulu. Konke lokhu kutolikeka ngokuthi yingoba singenamsebenzi walutho. Ngale kwalokhu abanye babafundi bavamise ukungayibhali imisebenzi yesiZulu abanikezwe yona. Lokhu kuhamba ibanga elide ngoba ubathola bematasa ngokubhala

imisebenzi yezinye izifundo ngesikhathi sokufunda isiZulu, okuyizinkomba zokuthi babuswa ukuthi isiZulu asithi shu. Uma sekubhekwa umsebenzi ingabe owasekhaya noma owenziwa ngesikhathi sokufunda kutholakele ukuthi abafundi banezaba abawubhalile umsebenzi. Banenkolelo yokuthi bazosiphasa ngoba abanye ulimi lwabo lwebele. Akube kusaba njengoba bebecabanga uma sekuphuma imiphumela.

1.6 Izinhlalo zocwaningo

Lolu cwaningo luhlose u:

1.6.1 Ukuhlola izinhlelo zokufundiswa nokufundwa kolimi lwesiZulu eSolwazi High school nezizathu zokukhetha lezi zinhlelo.

1.6.2 Ukuthola izinkolelo nezimvo zabafundi nabazali ngokufundwa kanye nemithelela ngokufundiswa kolimi Lokuqala Lokwengeza lwesiZulu.

1.6.3 Ukwenza izincomo nokuthuthukisa ukusetshenziswa kwezilimi nokwenza ngcono isimo sokubaluleka kwesiZulu eSolwazi High school.

1.7 Imibuzo yocwaningo

1.7.1 Yiziphi izinhlelo zokufunda nokufundiswa kolimi lwesiZulu esikoleni esiseVryheid?

1.7.2 Zithini izinkolelo nezimvo zabazali nabafundi ngokufunda nokufundiswa kolimi lwesiZulu eSolwazi High School?

1.7.3 Lingathuthukiswa kanjani izinga lokufunda nokufundiswa kolimi lwesiZulu esikoleni esiseVryheid sibe ngcono

1.8 Izindlelakwenza zocwaningo

Lolu cwaningo lusebenzisa izindlela zokuqhuba ucwaningo oluyikhwalthethivu. Lughala ekutholeni izimvo zabazali nabafundi mayelana nendlelakubuka yolimi lwesiZulu. Lolucwaningo luphinde lusebenzise nendlela engxube ngoba lufaka nekhwantithethivu. Isizathu sale ngxube yingoba lolucwaningo lunawo amavariyebhuli. Lunazo izimpawu zezinombolo zezibalomidanti abazali, othisha nabafundi baneqhaza kulolu cwaningo. Izinombolo zezibalomidanti zidalwa ubukhona bababambiqhaza. Izimpendulo zababambiqhaza zibalwe ngezinombolo kuvezwa ubufakazi ngokuhumusha ngama-*pie-chart*, yingakho nekhwantithethivu isetshenzisiwe. Ucreswell (2009) uveza ukuthi ucwaningo oluyikhwalthethivu yilo oluzama ukwelekela umcwaningi ngalokhu aphenya ngakho ngoba lusuke luphenya ukuthi abantu bazibuka kanjani izinto ezibazungezile, kanjalo nolwazi abalakhayo ngalezo zinto izindlela ezenzeka ngayo enhlalwenikuphila yabo. UEastwood (1988)

oyingcweti yekhwalthethivu uthi ucwaningo lwekhwalithethivu lweyeme kakhulu ekuqondeni izigameko ezibhekene nalokhu okwenzeka ngempela. Zibalulekile izimvo zababambiqhaza bocwaningo kulolu hlobo locwaningo. Ngaleso sizathu imiphumela yocwaningo lwekhwalithethivu iba yisithombe salokhu okucwaningwayo. Yingakho kumqoka kakhulu ukulazi kangcono ulimi lwalabo abangabambiqhaza bocwaningo. NgokukaBryman (1988) oyingcweti yezilimi obuye ungoti wekhwalithethivu uthi indlela ababambiqhaza bocwaningo abahumusha baqonde ngayo izinto yiyo ehambisana nocwaningo lwekhwalithethivu. Ngamafushane, laba ochwepheshe bachaza ukuthi uhlobo locwaningo lwekhwalithethivu wuhlobo locwaningo olusuke luzama ukuqonda ukusebenza kwezimo zezehlalo kanye nezosikompilo, futhi luphenya nezindlela lezi zimo ezizibonakalisa ngazo. Wuhlobo locwaningo oluzama ukuthola izizathu zokwenzeka kwezimo ezithile, yingakho imvamisa lolu cwaningo lugxile ekucwaningeni ngabantu, nezimo ezithile ezibathintayo. Lubheke ukuxhumana kwabantu nezimo abaphila ngaphansi kwazo ngenjongo yokuzama ukuthola izimpendulo.

Lolu cwaningo lungaphansi kwepharadayimu yekhrithikhali, okuyipharadayimu eyakhelwe phezu kwenkolelo yokuthi ubunjalo nobuqiniso bezinto bakhelwe bususelwa ezinhlakeni ezakhiwe ngumphakathi. UBertram benoChristiansen (2014:27) bathi pharadayimu yekhrithikhali ikuhlaba ikuhlikize ukungalingani nokwenzelela okuyinto egqamayo uma kubukwa indlela izinhlaka zemiphakathi ezakhiwe ngayo. Laba bacwaningi bayaqhubeka ngokuthi le pharadayimu iveza ukuthi ezenhlalo, ezombusazwe, ezomnotho, ezobunjalo bempilo. Ulimi, ubulili nokungalingani kwamazinga abantu ngezinye zezinto ezakha izinhlaka zomphakathi (Frow, 2001). Le pharadayimu ihambisana kahle nezinhloso zalolu cwaningo njengoba lona luhlose ukuhlaziya indlelakubuka yabazali nabafundi ngokufundwa nokufundiswa kohlelo lolimi lwesiZulu Lokuqala Lokwengeza. Zonke lezi zimo ezithintwa yipharadayimu ziyingxenywe yalolu cwaningo njengoba luzobe luhlaziya lezi zimvo zabazali nabafundi. Ucwaningo oluyikhwalthethivu lukhethwe ngoba ulwazi oluyotholakala kuyoba yilolo olutholakale ngokuhlaziya imiphumela yocwaningo ngendlela abazali nabafundi ababuka ngayo ukufundwa nokufundiswa kohlelo lolimi Lokuqala Lokwengeza lwesiZulu. Okutholakale kube ngulwazi oluzuzwe ngenkathi kuhlaziywa le mibono ebaliwe.

1.9 Umklamo wocwaningo

Lolu cwaningo lugxile kakhulu endleleni abafundi nabazali besikole iSolwazi High School esiseVryheid ababuka ngayo ukufunda nokufundiswa kolimi Lokuqala Lokwengeza lwesiZulu. Izimvo zabazali nabafundi kube seqhulwini ekuqhubeni lolu cwaningo. Kubuywe

kwabhekwa izinto okubonakala ziyizimbangela ngokufadabala nokunganakwa kolimi lwesiZulu kulesi sikole esiqokwe umcwaningi. Kubhekwe ukuthi kubangelwa yini ukuthi abafundi bangalugqizi qakala ulimi lwesiZulu kulesi sikole nemithelela ehambisana nakho konke lokhu esikubone kuyinkinga yalolu cwaningo. Lolu cwaningi lugxile ekubukeni ukuthi sifundiswa kanjani isiZulu nanokuthi indlela esifundiswa ngayo inamthelela muni kubafundi. Lezi zinhlelo ezisetshenziswayo ukuhlela ukufundwa kwesiZulu zithathelwe esiNgisini. Mayelana naleli phuzu umcwaningi uxoxisane nababambiqhaza bocwaningo ngokuphendula imibuzo abeyihlelile. Lolu cwaningo luphinde lwabheka iqhaza elibanjwa abazali ekuthatheleni abafundi izinqumo ekukhetheni ulimi abazolufunda. Lapha kube sekudingeka uvo lwabafundi kanye nabazali. Ucwaningo luthinte kanye nezinhlelo zesikole ekulawuleni ukufundwa nokufundiswa kwezilimi eSolwazi high school. Kubhekwe ukuthi yiziphi izinhlelo ezingenziwa ukukhuthaza nokuqhakambisa lolu limi njengolunye lwezilimi ezisemqoka ekufundeni nasekufundiseni esikoleni esiseVryheid.

Bangamaphesenti angamashumi amane abazali noma abaqaphi bezingane ezifunda esikoleni esiqokiwe abasebenzisa ulimi lwesiZulu njengolimi lokuxhumana. Bangamaphesenti angamashumi amane abazali abasebenzisa isiBhunu njengolimi lwasekhaya, kanti bangamaphesenti angamashumi amabili abazali noma abaqaphi babafundi abasebenzisa isiNgisi njengolimi lwasekhaya, (*School survey*: 2018). Abazali babantwana abakhuluma isiZulu njengolimi lwasekhaya bancamela ukuba isiNgisi sifundiswe njengolimi lwasekhaya. Kunesiphithiphithi esenzakalayo ngoba abafundi bazithola sekumele bakhulume isiNgisi ezindaweni zonke kusukela emagumbini okufundela kuze kuye ezinkundleni zezemidlalo. Ocawanigweni olwenziwa uNomlomo (2010) lwesimomqondo sabazali base Western Cape mayelana nokufundiswa nokufundwa kolimi lwesiNgisi lwasekhaya lokhu kushintshashintsha kwezilimi kuba nemithelela engemihle esimweni mqondo sabafundi. Lesi simomqondo siyefana ncmishi nesocwaningo luka De Klerk (2002: 7) owavundulula ukuthi kunezimpawu eziqinile impela ezikhomba ukuthi isasasa lokusebenzisa isiNgisi kakhulu esikoleni lisabalala lize lifinyelele emakhaya lapho khona isiNgisi sigcina sishaya amaphiko. Esethulweni salolu cwaningo umcwaningi ucacise kabanzi mayelana nokukhonya kwesiNgisi ezikoleni kanye nasemphakathini owakhelwe isikole esiqokiwe. Umcwaningi uqoke abantu abakhuluma ulimi lwesiZulu nababala eliMhlophe. Injongo yokuqoka lolu hlobo lwabahlanganyeli eyokuba isihloko somcwaningi sikwazi ukubathinta bonke abezinhlanga ezahlukene, njengoba isikole okucwaningwa ngaso sixube izinhlanga. Ucwaningo lugxile esikoleni esiseVryheid esixube izinhlanga ezahlukene ngakho bonke abahlanganyeli bocwaningo bahlala eVryheid. Lolu

cwaningo alugamanelanga kwenye indawo engahlangene nale umcwaningi ayikhethile. Ngakho bonke abahlanganyeli basendaweni eyodwa eqokwe umcwaningi. Inomthelela omkhulu indawo umuntu ahlala kuyo ekusetshenzisweni nasekuhlelweni kolimi alusebenzisayo. Umcwaningi uhlala futhi usebenza khona eVryheid. Okuchaza ukuthi kubelula kumcwaningi ukusabalalisa uhla lwemibuzo esakuhleleka, waphinde wahlanganyela kalula nababambiqhaza ngesikhathi semibuzo. Ngezansi kuhlelwa izahluko zocwaningo.

1.10 Ukuhleleka kwezahluko

Isahluko sokuqala: Isingeniso nesethulo socwaningo

Lesi isahluko esiqukethe isingeniso nesendlalelo salo msebenzi. Kulesi sahluko kwethulwa okuyikhona okuyizinhloso zalolu cwaningo, siphinde sethule imibuzo ewumngogodla yalolu cwaningo. Kulesi sahluko kwethulwa isisusa socwaningo nobumqoka nokwesekelwa kobumqoka bocwaningo. Kulesi sahluko kwethulwa izindlelakwenza zocwaningo. Lesi sahluko siqukethe umklamo wocwaningo kanye nezingqinamba zocwaningo. Kube sekuphethwa ngokuhleleka kwezahluko zocwaningo jikelele.

Isahluko Sesibili: Ukucutshungulwa kwemibhalo esetshenzisiwe.

Alukho ucwaningo oluzigenqezela lodwa nje, kodwa umcwaningi kufanele ahlwaye ulwazi aphinde ahlaziye imibhalo ehambisana nezinhloso zocwaningo lolo alwenzayo. Lesi sahluko sethula imibhalo esetshenzisiwe kulolu cwaningo. Umcwaningi ukuqaphele ukuthi ayikabi miningi kakhulu imibhalo eqondene ngqo nalolu cwaningo ebhalwe ngolimi lwesiZulu. Eminye imibhalo ecutshunguliwe kube yileyo ebhalwe ngesiNgisi. Lesi sahluko sithekela ulwazi lwabanye ongoti bezilimi.

Isahluko Sesithathu: Izindlela Zocwaningo.

Lesi sahluko siqukethe izindlela zokwenza ucwaningo. Umcwaningi usebenzisa indlela engxube yekhwalithethivu nekhwantithethivu. Nokho okuyiyona ndlela esebenze kakhulu yikhwalithethivu. Lesi sahluko sicacisa ngezindlela zekhwalithethivu kanye nokusebenza kwayo nokuhlobana kwayo nezizathu zokuqokwa kwayo kulolu cwaningo. Lesi sahluko sicacisa ngepharadayimu esetshenzisiwe. Lesi sahluko sicacisa ngezindlela zokuqoka okusetshenzisiwe, izindlela zokuqoka ulwazi, okuyindlela yemibuzo, nenzingxoxo

ezisakuhleke, ukuhlala ubukele kanye nokuhluzwa kwamadokhumenti. Lesi sahluko siqukethe izindlela ezicacisa ngenqubonhle yokungephuli imigomo yalolu cwaningo.

Isahluko Sesine: Uhlaka lwenjulalwazi.

Lesi sahluko siqukethe injulalwazi i-*hegemony* ehlobene nalolu cwaningo. Le njulalwazi ibe yisisekelo sokuqhuba izinhloso zalolu cwaningo. Kulesi sahluko kwethelwe emibonweni yongoti bolimi abehlukene asebak benza ucwaningo besebenzisa le njulalwazi. Okuyisibopho kube ukukhetha imibhalo ehambiselana ngqo nezinjongo nemigomo yale njulalwazi.

Isahluko Sesihlanu: Ukwethulwa nokuhlaziya kolwazi locwaningo.

Lesi sahluko sethula lonke ulwazi olutholakele ocwaningweni olwenziwe ngokushiwo ngendlelakubuka yabafundi nabazali ngokufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza. Lesi sahluko siqekethe ukwethulwa kwezibonelo zezimpendulo zababambiqhaza. Kulesi sahluko izimpendulo zithulwa ngezingoxo ezisakuhleleka, imibuzo esakuhleleka, ukuhlala ubukele kanye nokuhluzwa kwamadokhumenti. Izibonelo zezimpendulo zihambisana nokuphawula komcwaningi.

Isahluko sesithupha: Ukuhlaziya ulwazi olutholakele, izincomo kanye nesiphetho

Lesi sahluko esiyingxenywe yokugcina yocwaningo kubhekwe kwahlaziya lonke ulwazi olutholakele maqondana nokushiwo abazali nabafundi mayelana nokufunda nokufundiswa kwe siZulu ulimi Lokuqala Lokwengeza u, kwethulwa izincomo, iziphakamiso maqondana nemiphumela yocwaningo kube sekwethulwa nesiphetho socwaningo. Ucwaningo luphethwe ngokuveza imithombo yolwazi esetshenzisiwe kanye neminameko yezeleko.

Isiphetho

Injongo kulesi sahluko bekuwukwethulwa ucwaningo ngokuchaza kabanzi ngesendlalelo salo, intshisekelo, izinhloso kanye nezinjongo zocwaningo. Kuchaziwe kafushane ngokuzozuzwa ngalolu cwaningo, kanjalo nangalokhu okungaba yizingqinamba ezenza ucwaningo lungagelezi kahle. Kuphinde kwethulwa imibuzo ezanywa ukuphendulwa wucwaningo. Izindlela zokuqoqa ulwazi ezilandeliwe lapho kuqhutshwa ucwaningo nazo zichaziwe zabekwa obala. Kwethulwe nemigudu elandeliwe lapha kuqokwa khona abazobamba iqhaza kulolu cwaningo. Inkambiso elungileyo yethuliwe kulesi sahluko kwachazwe nobumqoka bayo ekulandeleni imigomo elungileyo yocwaningo. Ukwehlukana kwezahluko akusalanga

ngaphandle. Kwethulwe uhlobo lwepharadayimu esetshenziwe njengohlaka olumqoka lwalolu cwaningo ukukhanyisa kabanzi, nangokusobala ngesimo esicutshungulwayo. Umklamo olinywe wucwaningo nawo uveziwe. Esahlukweni esilandelayo kwethulwa imibhalo esetshenzisizwe ukwakha isisekelo salolu cwaningo.

ISAHLUKO SESIBILI

UKUCUTSHUNGULWA KWEMIBHALO ESETSHENZISIWE

2.0 Isingeniso

Kulesi sahluko kucwaningwa imibhalo esetshenzisiwe ehlobene nalolu cwaningo. Ukubhekwa kocwaningo oseke lwenziwa ngaphambili kubalulekile ukuze umcwaningi angaphindi into eyodwa, ucwaningo lwakhwe lwehluke. Kumelekelela nangokuthi akwazi ukukhanyiseleka kangcono ngesihloko uma ebheka izimvo zabanye abacwaningi mayelana nesihloko lesocwaninga ngaso. NgokukaKim (2015) umcwaningi uyabophezeleka ukuthi abheke ucwaningo oselwakwe lwenziwa ngaphambili andukuba aqale ukwenza olwakhe. Lo mcwaningi uthi lokhu kungamelekelela ukuba agweme ukuphinda ucwaningo oselwenziwe, kumsize futhi ekwenzeni ucwaningo lwakhe lwehluke. UBoote noBeile (2005) bathi lonke ulwazi umcwaningi aludingayo ekuqhubeni ucwaningo lwakhe luyatholakala uma ebuka lolo oselwenziwe ngabanye maqondana nesihloko asikhethele ukucwaninga ngaso. Kulesi sahluko umcwaningi ubheka ucwaningo oselwenziwe maqondana nendlela okubhekwa ngayo ukufunda nokufundiswa kohlelo Lolimi Lokuqala Lokwengeza lwesiZulu ezikoleni. Kulesi sahluko kuqhathaniswa imibono eyahlukene yeyamaniswa nesihloko salolu cwaningo. Imiqulu ezobuyezekwa eyenziwe eNingizimu Afrika kanye nesezake yenziwa ezwenikazi lase-Afrika jikelele. Ucwaningo lwasemazweni aphelela nalo luzobhekwa ngamafuphi. Kuzobhekwa imiqulu ewucwaningo olungashicilelwe nolushicilelwe olungamaJenali kanye nemiqulu ehambisana nohlobo lwalolu cwaningo. Lesi sahluko sicubungula lezi zihlokwana ezilandelayo:

- Imibiko nocwaningo olumayelana nesimo soLimi eNingizimu Afrika
- IsiTatimende seNqubomgomo yoHlelo LweziFundo nokuHlola
- Inqubomgomo yoLimi eNingizimu Afrika
- Ukufundwa nokufundiswa Kolimi
- Ubuliminingi
- Ulimi Olwengeziwe olusemthethweni
- Izinselelo ezibhekene nothisha ekusebenziseni nasekufundiseni uLimi

- Ukuthuthukiswa kolwazi lothisha boLimi Lokuqala lokwengeza
- Ukubukelwa phansi koLimi
- Imizamo yoMnyango weMfundo eyisiSekelo ngokufundiswa kwezilimi zeSintu
- Imibhalo ecwaningwe emazweni angaphandle

Umcwaningi uzoke aqale abuke aphawule aphinde aqhathanise izimvo zabanye abacwaningi mayelana nemibiko ngesimo solimi.

2.1 Imibiko nocwaningo olumayelana nesimo solimi eNingizimu Afrika

Kamuva sekube nenkombankombane mayelana nokusetshenziswa ngokungalingani kwezilimi. Le nkombankombane ihamba ize ikapakele ezikoleni. Lokhu kuvela kakhulu uma sekwenziwa uhlelo lokufundwa kwezilimi nalapho sezifundiswa khona. Kuyaphawuleka ukuthi isiZulu sivamile njalo ukuba nesigcwgacwa ezinganeni ezifunda ezikoleni ezixube izinhlanga. Lokhu kufakazelwa yimiphumela NgokukaMoonsamy (1995), abantu abampisholo lapha eNingizimu Afrika baluqhakambisa kakhulu ulimi lwesiNgisi. Baluhlonipha ukwedlula izilimi zabo. Lo mbono ufakazelwa nguDyres (2004) ocwaningweni lwakhe esikoleni sezinhlanga ezahlukene wavundulula ukuthi sinabafundi abaningi abampisholo kepha bonke laba bafundi baphoqelelwa ukuba bathathe isiNgisi njengolimi lwasekhaya noma babebonakala ukuthi basagcwele inkungu ngolimi lwesiNgisi.

Kubukeka sengathi lesi sichitho sokungathandi kahle isiZulu ngabafundi bakulezi zikole ezixube izinhlanga sitshaleka emakhaya. Abazali abangamaZulu abakuphuphi ngisho belele ukufundisa izingane zabo isiZulu. Lokhu kwenanelwa nguShazi-Hlongwane (2018) engosini yakhe ephepheni (Isolezwe, Septhemba 2018) esihlokweni esithi: Ukuchizela IsiZulu kungazidukisa izingane. Ubalula ukuthi ziningi izingane ezingamaZulu ezifunda esilungwini, ezithi noma sezifikile emakhaya ziphoqwe ukuba zithamunde isiNgisi. Lokhu kugcina sekuba wumthelela wokuchizela eziluncele ebeleni. Umbuzo- ke uthi, pho uma abazali besonga izandla bengazihluphi ngokucathulisa izingane zabo ngolimi ezaluncela, esikoleni zizokwenzenjani. UMngomezulu (2014) ocwaningweni lwakhe, uze aphawule ngokuthi ikhaya liyisikole sokuqala lapho umntwana efunda khona ulimi aluncele ebeleni, ngakho-ke abalukhulumayo kumele balukhulume ngokucophelela, bazi ukuthi kukhona abalufundayo. Ngokuka-Desai (2012) akwenzeki konke lokhu okubalulwa ngenhla, kodwa iningi labazali abamnyama bancamela ukuyofundisa izingane zabo ezikoleni lapho isiNgisi sifundwa njengolimi lwasekhaya bese umfundi ezikhethela olunye ulimi lokwengeza. Laba bazali zitho

zisuka nje babe behambisa izingane zabo kulezi zikole. Inkolelo yabo eyokuthi umfundi uhlakaniphiile uma ekwazi ukukhuluma isiNgesi. Okuyikhona okuhamba phambili kulaba bazali ukufundisa izingane zabo isiNgesi. Ithi ingane iqala ukukhuluma ibe ihlohlwa isiNgesi. Yingakho uMakhoba (2018:11) engosini yakhe ephephandabeni iSolezwe ekubeka enganazi ukuthi okuhamba phambili kulaba bazali kuba wukuthi ingane yabo isazi kahle IsiNgesi. Ithi iqala ifunda ukuphimisa amagama angumgogodla wokuqala ukukhuluma, ibe iphimisa amagama afana no *dad* (baba) no *mom* (mama). Emqulwini kaLe Roux (2011) , inkolelo yalo ngoti ithi, abazali bahlala njalo befuna ukukhethela abantwana babo izikole ezixube izinhlanga kanye nesifundo solimi lwesiNgesi. Okuvundulwa yilolu cwaningo iqiniso lokuthi abafundi bakuthola kungcono ukufunda imibhalo yohlelo lolimi ngolimi lwasekhaya kanye nolimi lokuthekela. NgokukaLe Roux (2002), kunomuzwa wokubalulela kolwazi lolimi lwasekhaya ukuze lufundeke kalula lolu olwengeziwe. Lokhu kungesizathu sokuthi abafundi abaningi ekukhuleni kwabo bakhuluma ulimi lwasekhaya lapho bexhumana nomphakathi.

Omunye umbiko oveza ukungeneliseki mayelana nokufunda nokufundiswa kolimi Lokuqala Lokwengeza lwesiZulu wethulwe yiNyunyana i-NATU ephephandabeni (Isolezwe, 22 Mashi, 2018). Iphini likasihlalo wale Nyunyana uThompson libika lisengqungqutheleni yekhulunyaka le nyunyana selokhu yabunjwa, likhala ngabazali abahambisa abantwana ezikoleni ezixube izinhlanga. UThompson ukhononda ngokuthi kulezi zikole ulimi lwesiZulu lufundwa njengolimi lwesiBili, okuholela ekutheni abafundi abaningi abafunda kuzo bangakwazi ukukhuluma kahle isiZulu. Uqhubeka abeke athi, uma ukubuka ngeso elijulile lokhu kusho ukuthi sizohlala sethembele kwezinye izizwe ukuthi zisenzele ucwaningo ngezinto zethu ngoba akukho esihlome ngakho thina njengabantu abancela isiZulu ebeleni (Thompson: Isolezwe, 8 Meyi 2018) Lokhu kubangelwa yinkolelo ethi lolu limi luzobaphumelelisa lubahlomulise nangemisebenzi. Abazali abaningi bafunela izingane zabo izikole ezisemadolobheni ngenkolelo yokuthi zizosifunda kahle isiNgesi. Lokhu kube sekukhubaza isiZulu ngoba sona zisifunda njengolimi Lokuqala Lokwengeza.

Nakuba lokhu kungelona icala, inqubomgomo yolimi iyakuveza ukuthi umphakathi noma abazali bakuleyo naleyo ndawo behlangene neMikhandlu eyengamele izikole banelungelo eligcwele lokukhethela abantwana ulimi lokufunda. Nakuba ekuhlaba lokhu uNdimande-Hlongwa (2009), ekhala ngesinqumo esathathwa sokuthi abazali abangazi lutho ngesinqumo zolimi kuthiwe yibona okumele bathathe izinqumo ngolimi okumele kufundiswe ngalo ezikoleni. Ngokuka Zungu noPillay (2010), isiZulu ulimi olukhulunywa kakhulu esifundazweni saKwaZulu-Natali. Okuqaphelekayo iphesenti lezikole ezifundisa uhlelo lolimi Lokuqala Lokwengeza libukeka lilincane kakhulu. Kuyichilo ngoba phela laba bazali basuke

bengatshelwanga wonke amaqiniso. Abazali bavele nje batuse benamele abantu abenza imisebenzi emihle kuyilabo abakhuluma isiNgisi noma isiBhunu, okunye abakuqondi ukuthi ebantwini nje kuyinto ejwayelekile ukuthi ukukhuluma nokwenza akufani. Ukwenziwa kwalo mgomo kuseyintshonalanga nempumalanga cishe kweziningi izikole zaKwaZulu-Natali. Lolu cwaningo lugxile kwesinye sezikole ezikulesi sifundazwe. Umonakalo wokwenyanywa kolimi lwaboHlanga uya ngokubhebhethaka okomlilo wequbula ezikoleni ezixube izinhlanga. Kwenye yezinkulumo ngxoxo ye*Sunday Times* 22 Julayi 2009, umfundi uma ephawuula ngolimi lwesiZulu wakuveza ukuthi abakutholi kubalulekile kangako ukusebenzisa ulimi lwebele. Izingcingo eziya phesheya kwezilwandle kazenziwa ngolimi lwebele, awulusebenzisi ulimi lwebele empilweni yemihla ngemihla, futhi alunamsebenzi.

Ngokwemibiko evela kwabanye abacwaningi abanjengo Mngomezulu (2014) abakhathezikile ngokubukelela phansi kolimi lwesiZulu, kuyabonakala ukuthi yibo kanye aboHlanga ababukela phansi ulimi lwabo. Umbuzo oqhamukayo ongazibuza wona uthi, owoMdabu uzokwenzenjani - ke yena uma abanikazi bolimi beluchizela. Lesi sithombemdwebo sizama ukwesekela ucwaningo olufuze lolu oselwake lwenziwa ngemikhakha yolimi, mayelana nokufundiswa kolimi nangendlela olubhekwa ngayo. Umcwaningi uzoke enabe nangesiTatimende senqubomgomo yoHlelo lweziFundo nokuHlola. Lokhu kwenzelwa ukucubungula ukuthi ingabe lemi qulu ithini yona mayelana nohlelo lolimi Lokuqala Lokwengeza. Umcwaningi uzobheka okushiwo umqulu weCAPS mayelana nesihlokwana esilandelayo.

2.2 IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola

Kubalulekile ukuthi umcwaningi ake abheke imibhalo esetshenzisiwe yaseNingizimu Afrika mayelana nenqubomgomo yolimi. Lokhu kuzokwelekelela ukuthi kubhekwe izindlela zokusebenza zale nqubomgomo ukuthi inamthelela miphi ngesihloko esicubungulwa yilolu cwaningo.

NgokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (CAPS, 2013) ulimi luyisikhali sokucabanga nokuxhumana. Ulimi lwelekelela ekusetshenzisweni kwamasiko nobuhle emphakathini. Lo mqingo ukhuthaza abafundi ukuthi kufanele bakukhathalele ukusebenzisa ulimi Lokuqala Lokwengeza ngezinhloso ezahlukahlukene. Kula mazinga kubalwa ukukwazi ukuzibhalela imibhalo yokuzithuthukisa umuntu ngayedwa okungaba

ngamadarayari, amajenali neminye imibhalo yokuziqambela. IsiTatimende seNqubomgomo yoHlelo siqhubeka siphawule ukuthi abafundi bebanga lesi-9 kufanele babe sebekuqonda ukusebenzisa ulimi lwasekhaya ngempumelelo nangokuzethemba. Lo mqulu uveza ukuthi abafundi kufanele bakwazi nokwenza izinqumo besebenzisa ukucabanga ngokuhlaziya nangobuchule. Kudingeka abafundi bakwazi ukuxoxisana ngempumelelo besebenzisa izinto ezibukwayo, ukufanikisa ngezimpawu kanye nokuthuthukisa amanye amakhono olimi. Lo mqulu uhlose ukuthi abafunde baqonde kangcono ngezinhloso zombhalo ngamunye nokubeka eqhulwini izethameli zabo. Leli su liphunyeleliswa ukuba abafundi babhale imisebenzi ezodamane ichukuluza ukucabanga kwabo namathekisti azobanikeza inselelo (CAPS, 2013). Othisha banomsebenzi wokuthuthukisa amakhono abafundi ekufundeni okubhaliwe nasekubhaleni. Lokhu kwenzelwa ukuthi bakwazi abafundi ukukhula ekuzimeleni nabo ngomuso babe ngababhali. (CAPS, 2013).

2.3 Imibhalo ecwaningiwe yaseNingizimu Afrika

Njengalokhu ucwaningo lubheke ngqo nokusetshenziswa kolimi, ngezansi umcwaningi ubheka okushiwo ngabacwaningi ngenqubomgomo yolimi eNingizimu Afrika.

2.3.1 Okushiwo abacwaningi ngenqubomgomo yolimi eNingizimu Afrika

Kuleli banga kubhekwa ukuphawula kwabacwaningi mayelana nenqubomgomo yolimi eNingizimu Afrika. Inqubomgomo yaseNingizimu Afrika igqugquzela ubuliminingi. Kuveziwe ngenhla ngesikhathi kade kudingidwa inqubomgomo yolimi yaseNingizimu Afrika ukuthi inqubomgomo yakuleli lizwe igqugquzela ubuliminingi. Ukuphela kobandlululo ngonyaka we-1994 kwaba yisisekelo sokwakha indlela yombuso wentando yeningi ezweni laseNingizimu Afrika.

Omunye umsebenzi owawuzoba ngonzima kwakuwukwakha kabusha. Uhulumeni waqoka iBhodi Yezilimi zonke eNingizimu Afrika. (*Pan South African Languages Board*). Imisebenzi eyabe iseqhulwini kuleli bhodi ukwakha nokuqinisekisa ubuliminingi kanye nokuthuthukiswa kwezilimi. Le nqubomgomo kwaba ngeyokuqala ukuphakamisa ukusetshenziswa kwezilimi eziningi kangokuba yinqubomgomo yolimi yokuqala emhlabeni ukuphakamisa izilimi eziningi kangaka. 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. Okunye okuvelayo ukuthi iNingizimu Afrika yakhipha inqubomgomo ebukeya njengefanelekile ukubhekana nezingqinamba zolimi emiphakathini

okhuluma izilimi eziningi. UHornberger (2006) ubona umkhawulo wokuhlelwa kolimi kanye nenqubomgomo yolimi ubanzi kunobhalomagama. Ukuhlelwa kolimi kuhambisana neminye imizamo yokuphumelelisa ezinye izinto ezingancikile kusayensi yezolimi, kepha ezihambelana nokuhlanganiswa kwamazwe, ukuphathwa kombuso nezombusazwe, ukuthuthukiswa komnotho. Kungumqondo ophusile ukuthi umcwaningi ake adlule kokushiwo ngabanye abacwaningi mayalana ngokufundwa nokufundiswa kolimi. Izinhloso zocwaningo zeyeme kakhulu endleleni okufundwa nokufundiswa ngayo ulimi. Lesi sihlokwana sizokwelekelela ukuba sibone ukuthi abanye ongcweti bolimi balubheka kanjani ulimi.

2.3.2 Okushiwo abacwaningi ngokufundwa nokufundiswa kolimi

Ngokwenzazelo evela esitatimendeni senqubomgomo yohlelo lokufunda nokuhlola (TaHFuZwe), abafundi abaningi eNingizimu Afrika basebenzisa ulimi lokwengeza, okuyisiNgisi, njengolimi lokufunda nokufundisa (*LoLT*). Okuchaza ukuthi kufanele kube abafundi emabangeni asuka kwele-4 kuya kwelesi-7, nokusuka kwelesi-7 kuya kwele-9 kufanele abafundi babe sebefinyelele emazingeni aphezulu okukwazi ukusebenzisa ulimi lwesiNgisi. Izinhlelo zezifundo zolimi lokufunda nokufundisa zinikeza ukwesekelwa okuqinile kulabo bafundi abazosebenzisa ulimi lwabo Lokuqala Lokwengeza njengolimi lokufunda nokufundisa. Lo mqingo uveza ukuthi ngasekupheleni kwebanga lesi-9, abafundi kumele ukuba sebekwazi ukusebenzisa ulimi lwasekhaya kanye nolimi Lokuqala Lokwengeza ngempumelelo nangokuzethemba ezinhlosweni ezahlukene okufaka kuzo nokufunda. Umcwaningi uMbatha (2020) emqingweni wokubheka ukulungela kwabafundisi abaqeqeshelwa ukufundisa uveza ukuthi ulimi lokufunda nokufundisa kufanele lube yilolo izinqubomgomo zolimi eziluvumelayo kungabibikho okucindezelwayo. Lo ngoti uqagulisa ukufundwa kolimi ngokwamazinga amathathu.

Ucwaningo lukaShozi (2015) luphawula ngenqubomgomo yezilimi zaseNingizimu Afrika (1997) eveza ngokusobala ukuthi izilimi kudingeke zinikezwe isizotha ezisifaneleyo. Igebe elavulwa ingcindezelo yezilimi ladala ukubukelwa phansi kwezilimi ezazithathwa njengezingabalulekile. Kanti umthetho olawula izilimi odalulwe ngenhla uphumela obala ngelungelo lokuzikhethele kubafundi ngolimi okufanele bazikhethele bona. UMnyango weMfundo eyiSisekelo (2020) uqinisekise isizwe ngokudalula izinhlelo onazo malungana nolimi lokusetshenziselwa ukufunda nokufundisa. Eminye yeminyakazo ewubufakazi bokuthi kukhona okwenziwayo ukubona isiFundazwe sase-Eastern Cape sivumela abafundi bakaMatikuletshe ukuthi bahlolwe ngolimi lwasekhaya. Ocwaningweni lakhe uMbatha (2020) kuyavela ukuthi kumqoka ukuhlanganisa abafundi, izinhlobo ezahlukene zabafundi

zisiza ukuthi lolu limi lokufunda nokufundisa zigqame kahle izinhloso zalo. Uveza ukuthi lokhu kungaqinisekisa ukuthi zonke izithiyo ziyabonwa zigudluzwe ngayo yonke indlela. Ubeka eqhulwini izinhloso okufanele zilwele ukuphumelelisa umzamo wokuqinisekisa ulimi lokuzikhethela. Lezi zinhloso zibandakanya othisha, amakomidi esemahhovisi ezemfundo, amakomidi asezikoleni, abazali kanye nezikole ezikhethekile ezisetshenziswa njengezikhungo eziyimithombo yolwazi.

UCofu (2013) emqingweni kaMkhize (2016) uvundulula ukuthi abazali abaningi abakafinyeleli eqophelweni lokunakekela ukufunda izilimi zasekhaya ezinganeni zabo. Lo ngoti uqagulisa ngokuthi abazali abaningi kanye nabanakekeli bezingane abakafiki ezingeni lokugxilisa ikhono lokufunda uhlelo lolimi lwesiZulu ezinganeni zabo. Lo ngoti uthi abazali abaningi banezinto eziningi ezibaxinile abazenzayo okubalwa imisebenzi ababhekana nayo, iminako yempilo yemihla ngemihla okugcina kubancisha ithuba lokubamba iqhaza ekulekeleleni abantwana babo. Ukufundwa nokufundiswa kolimi kuhamba kufake ubuliminingi. Lokhu kubangelwa ukuthi alukho ulimi oluzihambela lodwa nje ekufundeni nasekufundiseni. Lesi sihlokwana esilandelayo sicubungula ubuliminingi.

2.3.3Ubuliminingi

Emuva kokukhululeka kweNingizimu Afrika kwaqoshwa umthethosisekelo wezwe. Kulo mthetho kukhona nezingxenye ezigqungquzela ubuliminingi. (*Multi-lingualism*) (*Act 108 of 1996*). Ngokwenqubomgomo yolimi yowezi-1997 umthetho lo izinjongo zawo ukuthuthukisa nokuqhakambisa ubuliminingi. Ubuliminingi buchazwa ngekho lokukwazi ukukhuluma ulimi olungaphezu kolulodwa (Mbatha, 2006). Lo mthetho ubhekene nokuqinisekisa ubumqoka bezilimi ezisemthethweni (*official languages*), ukuphinde kubhekwe indlela okubandakanywa ngayo izilimi zokwengeza lwabo lwasekhaya. IsiZulu kanye nesiNgisi kufanele kunikwe isithunzi esilinganayo nokuphathwa okulinganayo kungabi isiNgisi kuphela esibalulekile nesisetshenziswa ukwedlula ezinye izilimi. UMbatha (2020) ephawula ephapheni Isolezwe, ukhala ngokuthi isiNgisi size sisetshenziswe nalapho kungenasidingo khona. Lo ngoti wesiZulu ukholelwa ukuthi kufanele ngabe izinhloso zomsebenzi wesiZulu ziqhutshwa ngesiZulu, kodwa okwethusayo ziqhutshwa ngesiNgisi. Ubuliminingi butuswa ngokuthi buhlomisa abafundi bakwazi ukuhlomela ingomuso. Kuyaqondakala ukuthi abafundi abacijelwa nje ukuqeda isikole kuphela kodwa. kubhekwe nokuhlonyiswa kwabo kwezomnotho, kwezokuphatha, nakwezokuthuthukiswa kwezwe. Kuyancomeka ukuthi abafundi bahlonyiswe kuqala ngolimi lwabo lwasekhaya ngaphambi kokuzazi nalezi ezinye izilimi. Abafundisi kumele baqaphele lapho befundisa ukuthi bafundisa izilimi zasekhaya ngokuyikho. Abafundisi kufanele baphinde bakugqungquzele ukufundwa kwezinye izilimi.

NgokukaCAPS (2013), ukufundwa kolimi emabangeni aphantsi kucija umfundi ukuthi uma esefinyelela ezikhungweni eziphakeme akwazi ukuqonda nezinye izilimi. Yizona zinjongo lezi zobuliminingi. Lezi zilimi ziyafundwa ezikhungweni eziphakeme okungabalwa isiBhunu, isiNgisi, isiNdebele, isiXhosa, isiZulu, isiPedi (Sesotho saLeboa), i-Sesotho, isi-Setswana, i-Siswati, i-Tshivenda, i-Xitsonga, nezilimi zezimpawu kanye neKhoi. Lezi zilimi zafundiswa emazingeni ehlukenene. Ngakho kufanele kube yisibopho sawo wonke umuntu ukufundisa abafundi izilimi ezingezona abazincele ebeleni ukwakha isisekelo sobuliminingi. Lokhu kungenziwa ngokuthi bakhuthazwe ukubhala imibhalo nangezinye izilimi. Umcwangingi uzoke alubheke kabanzi ulimi olwengeziwe esihlokwaneni esilandelayo njengolimi olusemthethweni.

2.3.4 Ulimi olwengeziwe olusemthethweni

Lolu cwaningo lugxile kwindlelakubuka yabafundi nabazali ngokufundwa nokufundiswa kohlelo Lolimi lwesiZulu Lokwengeza. Ukucubungula imibono yongcweti mayelana nolimi olwengeziwe kuzokwelekelela umcwangingi athole imibono eyahlukene. UMoyo (2015) ocwaningweni lwakhe olubheka amasu angasetshenziswa ukugqugquzela ukusebenza kwezimili zabohlanga zisetshenziselwa ukufunda nokufundisa, ubheka imvelaphi yolimi olwengeziwe olusemthethweni. Eminye imithetho okumele ihlonishwe ebekiwe inqubomgomo yolimi kahulumeni kaZwelonke, uhulumeni wesiFunda, uMnyango weMfundo, Ikhomishana elwela amaLungelo amaSiko, ezeNkolo kanye nezinhlango zezilimi zomphakathi. Lokhu kuladelwa kwale mithetho kubekelwe ukuba kulandelwe.

Ngemuva kwenkululeko ngonyaka we-1994 kwaba nezinguquko ezinqala eNingizimu Afrika, nasezimpilweni zabantu nje jikelele. Isikhathi sengcindezelo lapho khona isiNgisi nesiBhunu kwakushaya amaphiko kwabe sekuguqulwa lokho. Ngemuva kwenkululeko nalezo lezi ezazicindezelwe zabe sezithola ukuhlonishwa zaba semthethweni. Ngale ndlela zabe sezithola ukuhlonishwa. Owesithathu umthetho weMfundo ePhakeme (*Act 101 of 1997*). Osomqulu benqubomgomo yolimi kwezemfundo esemazingeni aphanse nenqubomgomo yolimi yezemfundo esemazingeni aphezulu babeka umhlahlandlela wokubheka ukuthuthukiswa kwezilimi. Emazingeni ezikhungo eziphakeme kwakumele isikhungo nesikhungo siziqokele sona ulimi esifuna ukufunda ngaso. Leyo nqubomgomo yabe isishicilelwa ngokusemthethweni. Inyuvesi yakwaZulu-Natali (2011) yabe isiziqokela nayo ukufundisa isiZulu njengolimi lokuxhumana. Ngokwemithetho yezilimi umfundi unelungelo lokuziqokela ulimi okufanele afunde ngalo. NgokukaMade (2008) kubalulekile ukuba umfundi afunde kuqala ulimi kwasekhaya anduba afunde ulimi Lokuqala Lokwengeza.. Zikhona zona izinselelo ezibhekene nabafundi kanye nothisha ekusetshenzisweni kolimi ngokunembayo. Ngezansinsi kubhekwa izinselelo ezibhekana nabafundisi bolimi ekulufundiseni.

2.3.5 Izinselelo ezibhekene nothisha ekusebenziseni nasekufundiseni ulimi

Ukufundwa nokufundiswa kwesiZulu esikoleni ezixube izinhlanga kunezinselelo eziningi. Lezi zinselelo zibhekana nothisha kanye nabafundi okungabanikazi bolimi.UMkhombo (2008) ukhala ngokuthi laba bafundi bakhuluma *i-tsotsitaal* empilweni yabo yemihla ngemihla yingakho ulimi lwabo luya ngokuya luzala imiphumela engemihle nasekuhlolweni kwasesikoleni. Ocwaningweni olwenziwe uNgcobo (2013) ebheka ukuthi zifundiswa kanjani izilimi zabohlanga ezikoleni ezisemalokishini aseThekwini. Kulolu cwaningo inselelo ibhekiswa kubafundisi bolimi. Uveza ukuthi okubalulekile ukuba ulimi Lokuqala Lokwengeza lufundiselwe ukuthuthukisa ulwazi lwabafundi, ukulukhuluma kahle nokulubhala emikhakheni ephansi ephakathi kuze kube phezulu, (DOB, 2011). Lo mcwaningi uthi abafundisi bolimi kufanele babe nolwazi olunzulu namava ekufundiseni lolu limi. Lo mcwaningi ukhala ngabafundisi bolimi abaxuba isiNgisi nesiZulu ngesikathi sokufundisa uthi lokhu kungaba nomthelela wokuthi kube lukhuni ukuthi abafundi bawazi amatemu esiZulu.

Inkinga enkulu eyokuthi isikhathi esiningi othisha abafundisa isiZulu ezikoleni ezixubile bangothisha abangasincelanga ebeleni isiZulu. Ngakho-ke labo thisha babhekana nenkinga yokufundisa kahle isiZulu kanti futhi uthole ukuthi abanaso isipiliyoni sokufundisa izingane zezinhlanga ezahlukene. Okubalulekile ukuthi othisha kumele baqeqeshwe ngokwanele ekufundiseni isiZulu njengolimi lwesibili ukuze bakwazi ukuthola amasu okufundisa izingane zezinhlanga ezahlukene ezisekilasini elilodwa lesiZulu. Lokhu kungafundiswa ngendlela kolimi Lokuqala Lokwengeza kwenanelwa uDlamini (1999: 71) emqulwini ohlelwe uMakhambeni (1992) uma ethi: “Olwami ulimi ngilutshelwa ngumntanomlungu”. “Olubengayo kuhle kwenyama yokosa, aluqob’ emabhukwini amaqatha, ngilugogode ngendlela yakhe ngiphethe ngokungazi lutho; nginguvuma zonke angicabangi”. “Ngiyavuma ukudla amaqatha olimi oluqotshiwe kabi budlabha losiwa ulwazi-nzulu-ngiyazisa”.Wengeza ngokuthi abafundisi bolimi kufanele bahambele imibuthano lapho becijwa khona amakhono okufundisa. Lokhu kungabacija babe namava adingekile okufundisa ulimi. Omunye ungoti, uAlexander (2009), ofakaza okushiwo yilabo ngoti ababeka ngenhla ugcizelela ukuthi kwentuleka kwekhono lolimi lwesiZulu kothisha kunomthelela ongemuhle. Othisha kumele bagqugquzelwe ukusebenzisa amatemu amukelekile uma befundisa izingane ezincane, ukuze zizobonela. Njengoba kunzima ukwesula amagama angewona enganeni, othisha kumele baqaphele indlela abasebenzisa ngayo ulimi. Kufanele babheke amatemu olimi abangenasiqiniseko ngawo ngaphambi kokufundisa.

Emqulwini kaNyathikazi (2014) obheka izinselelo ezibhekene nabafundisi bolimi kuyafakazeleka lokhu okungenhla kwezinselelo ezibhekana nothisha ekufundiseni kolimi

IwesiZulu. Lo mcwaningi uvundulula amaqiniso athi enye inselelo ebhekene nabafundisi bolimi lwesiZulu ukushintshashintsha kwezinhlelo zokufunda nokufundisa (*Curriculum change*). Inkinga ebonakala inkulu ngukuthi basuke bengeyona ingxenye yokushintshwa kwalezi zinhlelo kodwa kufanele bahambise njengoba kusuke sekuhleliwe. Lokhu kushintshashintsha kwezinhlelo zokufundisa kuqale ngemuva nje kokhetho lukazwelonke ngowe- 1994. Kulezi zinhlelo zokufundisa imigomo ebekelwe ukufunda nokufundisa ulimi lwebele neLokuqala Lokwengeza lwesiZulu isuselwe olimini lwesiNgisi. Lokhu-ke kuyayithuntubeza inzika yolimi lwesiZulu.

UNkosi (2014) uyehluka kancane kulabo ngoti abangenhla ngoba yena uyakuvuma futhi uyakuveza ukuthi ziseningi izingqinamba mayelana namakhonsepthi olimi lwesiZulu. Uveza ukuthi iningi labafundisi ababeyingxenye yocwaningo bakubeka njengento ebakhathazayo ukuthi iyindlala imithombo ebhalwe ngolimi lwesiZulu. Abafundisi banengqinamba yokwentuleka kwemithombo ebhalwe ngolimi lwesiZulu. Ngenxa yokushoda kwayo, baze basebenzise ebhalwe ngolimi lwesiNgisi bese bechaza ngesiZulu. Lokhu kungaba nomthelela omubi ekutheni abafundi babone kuyinto enhle ukuxuba isiNgisi nesiZulu. Othisha kuyacaca ukuthi bathwala kanzima nangokushoda kwamatemu noma amakhonsepthi esiZulu asho okufanayo nawesiNgisi, okwenza ukuthi baze bachaze ngaso isiNgisi. Kuyajabulisa ukuthi iningi labafundisi bayabona ukuthi kusemahlombe abo ukukhulisa ulimi lwesiZulu lube sezingeni eliphakeme kwezemfundo. Lezi zinselelo kufanele zilungiswe ukuze abafundi bolimi bakwazi ukusizakala. Ukusizakala kwabafundi kwencike osizweni olungatholwa othisha bolimi. Isihlokwana esilandelayo sibheka okushiwo abacwaningi mayelana nokuthuthukiswa kolwazi lothisha.

2.3.6 Ukuthuthukiswa kolwazi lothisha besiZulu ulimi lokuqala Lokwengeza nokubeseka.

Inselelo enkulu abafundi nothisha nabazali ababhekana nayo ngeyokuthi isikhathi esiningi othisha abaqhoqhobele lesi sifundo sesiZulu abahlonyisiwe abasiqeqeshelwe isiZulu. Isikhathi esiningi lezi zikole ezixube izinhlanga uma nje kukhona uthisha owazi ukukhuluma isiZulu kube sekulula ukuthi athathwe afundise isiZulu. Kwesinye isikhathi kuyenzeka othisha babe ngabaqeqeshelwe ukufundisa isiZulu ulimi lwasekhaya abafundi abakhuluma ulimi lwasekhaya ngaphandle kwalabo abangasincelanga ebeleni. UMncwango (2009) uveza ukuthi isiZulu njengesifundo siyahambisana nesiko ngakho akulula ukuba umuntu ongalwazi usiko lwesintu akuthole kulula nje ukufundisa ulimi lwesiZulu. Uthi akahambisane nezimpendulo ezivezwa abafundisi bolimi okuphawulwe ngabo ngenhla ephepheni likaNkosi. Uphinde aveze ukuthi kumqoka ukuthi abafundisi bolimi basebenzise izindlela ezinamasiko lapho kufanele khona basebenzise nezibonelo ezizothinta isiko. Lokhu sekungalekelela nalaba bafundi

abangesibo aboHlanga kube ludlana ukuthi basheshe balubambe ulimi.

UPillay no Zungu (2010) emqingweni wabo ngokuhlanganyela bancoma ukuthi abafundisi bolimi kumele basebenzise izindlela ezikhuthazayo nezinobungani lapho bethula khona isifundo sesiZulu. Bancoma ukuthi isifundo masizungeze ezinganeni hhayi kofundisayo (*learner - centred*). Bathi lokhu kungasiza kugqugquzele abafundi ukuthi basithokozele lesi sifundo. U-Alexander NoCook (2002) bancoma indlela yokufundisa isiZulu njengolimi Lokuqala Lokwengeza kusetshenziswa ubuciko bomlomo okungaba izinkondlo izinganekwane kanye nezindaba ezimfushane. Bengeza ngokuthi abafundisi kufanele baqambele izingane amaculo amasha akhuthazayo esiZulu. Baqhubeka bathi lama culo angasetshenziswa nangezikhathi zokuhlangana kwabafundi ngezikhathi zekhefu.

Ucwaningo olwenziwa uO'Connor no Geiger (2009) luveza ukuthi abafundisi bolimi lwesiZulu Lokuqala Lokwengeza base Western Cape bathola uqeqesho lokufundisa ulimi lwasekhaya kuphela. Okuyingqinamba enkulu ababhekana nayo uma sekumele bafundise olokuqala Lokwengeza. Ungoti wezilimi ofakazela uKhereji (2014) nguDikotla (2018) obeka ukuthi kubalukile ukuthi othisha baqeqeshwe ukufundisa izilimi zeSintu. Uqhubeka athi ikakhulukazi ngoba unyaka wezi -2019 kube kungunyaka wezilimi zendabuko. Uqhubeka athi uqeqesho lwalaba bafundisi lubhekene nabafundi abamnyama kuba lukhuni satshe uma sekufanele bafundise nezinye izinhlanga lona belu ulimi lwesiZulu. Ukuqeqeshwa ngokwaneleyo kothisha kungenza umehluko. Abeseka lo mbono yilabo ngoti abaveza ukuthi usukela ngonyaka we – 2011 lapho uMnyango weMfundo eyisiSekelo wethula uhlelo lokufunda lweCAPS, umnyango wethula izigcawu zokucobelelana ngolwazi zothisha okumbandakanya isiZulu Ulimi Lokuqala Lokwengeza. Noma kunjalo othisha ababelapho bakholelwa ukuthi kwasizakala othisha bolimi lwebele.

Sekukaningi–ke kunesikhalo esinjengalesi sokuthi lolu hlelo olusha lokufunda lushiya ngaphandle ulimi lokwengeza. Konke okuyimigomo yezilimi kuthathelwa kwelesiNgisi bese kwehliselwa phansi kwezokwengeza. IsiZulu Ulimi Lokuqala Lokwengeza luntula ngisho izinsakufundisa. Okuyiyona ngqinamba eabazekayo ukwentuleka kwezincwadi zolimi Lokuqala Lokwengeza. Eziningi izincwadi ezilotshiwe ezolimi lwasekhaya. Ukwentuleka kwezinsizakufundisa kuba nomthelelwa wokuthi ulimi lugcine lubukelwa phansi. Ukubukelwa phansi kolimi kunemithelela yokuthi lungafadabala kalula. Umcwani ngi uzoke abheke okushiwo ngabanye abacwani ngi ngokubukelwa phansi kolimi.

2.3.7 Okushiwo abacwani ngi ngokubukelwa phansi kolimi

IsiNgisi sithathwa njengolimi lwamandla kubantu abaningi. Lolu ulimi oluthandwa noluhlonishwa kakhulu. Njalo kuyaqapheleka ukuthi isiNgisi sihlale sidla umhlanganiso uma

abantu bezixoxela nje. Okudumazayo ukuthi nabo labo okungelona ulimi lwabo lokuqala yibo kanye abakhonze ukusithamunda bengazi nanyaka. Olunye ucwaningo oseluke lwafakazela lokhu olwaluqhutshwa kubhekwa nguNzuza (2006) ebuka maqondana nokuthi yiluphi ulimi okumele lusetshenziswe phakathi kolimi lwesiNgesi kanye nolimi lwesiZulu, kwahlala obala ukuthi izinombolo eziphezulu zabafundi zafakezela ukuthi baqoma ukufunda ngolimi lwesiNgesi ngokungananazi. Laba bafundi bancamela ukuba isiZulu asifundwe njengolimi lokuxhumana kuphela.

UMashiya (2010) emqulwini wakhe we *Curriculum Change* ubona isiZulu uLimi Lokuqala Lokwengeza lunesigcwagcwa ngenxa yokwentuleka kwezinsiza zokufundisa nezokufunda njengamacwecwe (DVDs), izincwadi nokunye. Lokhu kwenza abafundi bangabi namdlandla owanele wokufunda. Okunye okuvelayo kungesikhathi uNkosi (2011) enza ucwango esahleli ebukela waqaphela ukuthi abafundisi babengazisebenzisi izinsizakufundisa ngokwanele. Ukusetshenziswa kwezinsizakufundisa kuvusa ilukulukulu lokuthanda leso sifundo nakubafundi. Ukungabibikho kwezinsizakufundisa kwathokala ukuthi kudadabalisa isasasa lokufunda. Ukubuka nje incwadi nebhodi kuphela kwenza umfundi angakwenameli ngokupheleleyo ukuzibandakanya esifundweni. Lo mcwaningi uncoma ukuthi othisha bazejwayeze ukusebenzisa izinsizakufundisa eziphathelele nanobuchwepheshe besimanje ukuzama ukugxilisa uthando lokufunda ukuze abafundi bezobamba iqhaza elipheleleyo ekufundeni kwabo. Yizinsizakufundisa ezimqoka njengamabhuku okufunda nobuchwepheshe besimanje okubalulekile lapho uthisha efundisa. Ubukhona bezinsizakufundisa kudala ukuthi usuke emahlombe kathisha umthwalo omningi womsebenzi. Lokhu kubuye kwenze naye uthisha akujabulele ukusebenza ekhululekile. Umthethosisekelo wezwe (*ACT 108 OF 1996*) wagunyazwa yinkantolo yawo umthethosisekelo, lo mthetho uvumela uhulumeni wesifundazwe nokazwelonke ukuthi bashaye imithetho elawula ukufunda nokufundiswa kolimi. Ngakho nguye uhulumeni okufanele abhekane nazo zonke lezi zinselelo zokufunda nokufundiswa kolimi lwesiZulu Lokuqala Lokwengeza.

UDe Klerk (2009) uthi abanikazi balo ulimi yibo abalubukela phansi ulimi lwabo. Lokhu kudala izingqinamba ekukhulisweni kwalo. Luzokhula kanjani lukhuliswe ngubani uma abanikazi balo belubukela phansi. Kubalulekile ukuthi isimomqondo silungiswe ukuze abanikazi bolimi basiqonde isidingo sokuthuthukiswa kolimi lwabo. Bonke abantu ezifundazweni ngokwehlukana kwazo banomsebenzi wokuqinisekisa ukulondolozwa kwezilimi zabo. Umbhali wezingosi uShazi -Hlongwane waphawula ephephandabeni Ilanga (Julayi, 2018) uke wabhala isihloko esithi: “Saphoqwa kangaka ukukhuluma isiZulu sibe sihlala Kwa-Zulu Natali?” Lo mbhali wale ngosi yephephandaba ukhala ngokuthi imithombo

eminingi yezokwazisa ibhalwe ngesiNgesi nesiBhunu. Esingabala imithi etholakala emitholampilo nokunye. Wabalula nokuthi uma udinga ulwazi ezizendenilwazi, ezikhungweni zikaHulumeni okuningi kuhunyushwe ngesiNgesi. UDe Klerk (2009) ubeka ukuthi izifundiswa ziyalubalekela lolu limi ngoba zibona zizophoxeka, ubeka isibonelo ngalaba bafundi baseFort Hare abaveza ukwesaba ukuthi ukusebenzisa ulimi lwabo lwebele njengolimi lokufunda nokufundisa kuzobenza babe nolwazi oluncane lwesiNgesi. Abafundi babebuqonda ubungqoshishilizi besiNgesi emfundweni yaseNingizimu Afrika, futhi bekholelwa ukuthi ukufundiswa ngolimi lwesiNgesi kwakungcono ngezina eliphezulu.

Abazali banesandla ekubukelweni phansi kolimi. Abazali abanengi bathumela izingane zabo ezikoleni lapho isiZulu singafundwa futhi singakhulunywa khona. Emqulwini obhalwe uPhillipson (1992) eDenmark ecubungula ngobungqoshishilizi besiNgesi njengoLimi lokufunda. Lo mcwaningi ubona isiNgesi kuyilona limi oluthathwa njengolubalulekile ekufundeni ezingxenyeni eziningi zezwe. Uphillipson (1992) ubona inkinga yokwakhelwa komkhanya kwezilimi zase-Afrika zizonke iya ngokundlondlobala. Uqhubeka akhale ngezizwe zaseNtshonalanga ezicindizela zidicilele phansi isithunzi sezilimi zase-Afrika. Lokhu okuvezwa yile ngcweti kuyabonakala kuya kuba ukhondolo ezikoleni ezixube izinhlango. Ngenxa yokubukela phansi izilimi zaboHlanga. Isifundo esenziwe izinjulalwazi

zase Zimbabwe omakhelwane sifeza ukuthi womabili la mazwe abhekene nenkiyankiya efanayo uma sekuziwa ekubukelweni phansi kwezilimi zaseAfrika, uMagwa (2008) no Nyaungwa (2013).

UMkhombo (2012) wenze uphenyo ngezingqinamba ezibhekana nabafundi bebanga leshumi abenza IsiZulu njengoLimi Lokuqala Lokwengeza okuhlalukayo ocwaningeni lwakhe kuyefana ncimishi nokuka (Boughey, 2002). Bobabili baphuma nemiphumela ethi ukungafundiswa kahle kwalezi zingane ulimi uma zisangena emabangeni aphansi kuba nomthelela wokungenzi kahle nasemabangeni aphezulu. Ovumelana nalabo ngoti uSmith (2010), izingane eziningi zibheke nengqinamba ekufundeni kunoma yiziphi izifundo. Okukhulu ukuthi izingane ezihlulwa ukukhuluma nokusebenzisa ulimi lwasekhaya ziba nezingqinamba nakwezinye izifundo. Inganze ekwazi ukufunda kahle ulimi lwayo iba semathubeni okwenza kahle nasemsebenzini wesikole. Ngaphandle kokwenza kahle ingane ibuyelwa ukuzethemba ivikeleke ekuphoxekeni kokuzuzisa imiphumela engagculisi esikoleni. Ukungaphumeleli kahle esikoleni kungadala ukuthi ingane ilahlekelwa ukuzethemba kwayo.

Omunye umcwaningi obeka ngokufana nalo ongenhla nguMakamu (2009) emqulwini wakhe. Lo mcwaningi uveza ukuthi laba bafundi babonakala bekhululekile futhi bekujabulela ukufunda ngolimi lwesiNgesi. Uphinde aveze ukuthi isimomqondo salaba bafundi uma

kubhekiswe olimini lwabo asisihle neze, abaluthandi nhlobo. Laba bafundi bancamela ukukhuluma isiNgesi. UNkwashu (2011) uvumelana nalo ngoti ongenhla ocwaningweni lwakhe. Ucwangingo lwakhe luveza ukuthi womabili amaqembu abakhuluma isiXitsonga nabangasikhulumi, abafundi nabafundisi abanakho ukuziqhenya ngolimi lwabo. Ulimi lwabo baluthatha njengolimi olungathi shu. Okuyilona oluhamba phambili olwesiNgesi kuphela.

UBrink (2016) ocwaningeni lwakhe ebheka indlela abafundi abangamaTswana abaluthatha ngayo ulimi lo mcwaningi uveza ukuthi zizincane kakhulu izikole ezixube izinhlango ezifundisa izilimi zaboHlanga eNingizimu Afrika. Ucwangingo lwakhe luveza ukuthi siphansi kakhulu isibalo sabafundi abafunda ulimi lwesiTswana kulesi sikole. Lo mcwaningi ukholelwa ukuthi lokhu kubangelwa ubungqoshishilizi besiNgesi (Brink, 2016). Zibonakala zizincane kakhulu izikole ezifundisa izilimi zase-Afrika. Ngesizathu sokuthi lezi zikole ezazaziwa njengama *X- Model C* zigcwaliswe abafundi abakhuluma izilimi zesintu njengolimi lwaseKhaya. Okwethusayo olwebele balufunda njengoLokwengeza. Ikhona nokho imizamo eyenziwa uMnyango weMfundo eyisiSekelo malungana nokufundwa kwezilimi zeSintu. Umcwaningi ubheka le mizamo esihlokwani esilandelayo.

2.3.8 Imizamo eyenziwa uMnyango weMfundo eyisiSekelo mayelana ngokufundwa nokufundiswa kwezilimi zesintu

Ngokwemibiko esikhona uMnyango weMfundo eyisiSekelo uzama ukugqogquzela uhlobo lwalezi zikole ezaziwa ngama *X- Model c* mayelana ngokufundwa nokufundiswa kwezilimi zaseAfrika. Isikhungo iMolteno Institute for Language and Literacy (2018) sinezinkolelo ezithize ngokufundiswa umfundi ulimi lwebele. Lesi sikhungo sithi ukufundisa umfundi ulimi lwebele kungamsiza eminyakeni eyisithupha yokuqala engene esikoleni. ENingizimu Afrika umfundi ufundiswa ngolimi lwebele kusuka ebangeni lokuqala kuya kwelesithathu. Emva kwalama banga ube eseqala isiNgesi uma esenza ibanga lesine (Institute for Language Literacy, 2018: 22). UDikotla (2018) ufakazela okushiwo yilesi sikhungo ngokuthi kuthatha iminyaka eyisithupha kuya kweyisishiyagalombili ukufundisa umfundi akwazi ukuqonda ulimi lwesibili. Lo ngoti uthi iNingizimu Afrika isengcupheni ngokufundwa kolimi. Ocwaningweni lamazwe oluthinta ukufunda iProgress in International Reading Literacy Study (PIRLS), ucwangingo luthole okushaqisayo. Luthole ukuthi abafundi abayisishiyagalombili kuya kwabayishumi bebanga lesine abakwazi ukuqonda abakufundayo.

UDikotla (2018) uthi umfundi uma esekuqonda akufundayo kuba lula ukuthi uma sekumele afunde olunye ulimi. Ubalula ukuthi benza kahle ezifundweni zabo emazingeni aphezulu uma ubaqale ngolimi lwebele. Le nkinga ebibonakala yokwentuleka kwezilimi zeSintu ezikoleni ibonakala izoshabalala. Kulokoza inhlati yethemba uma sicaphuna lowo okhulumela

uMnyango weMfundo eyisiSekelo uMhlanga (2016) lapho ebeka eveza ukuthi sekunenqubekalaphambili ekuqinisekiseni ukuthi izikole ziyazifundisa izilimi zeSintu. Ezikoleni eziyizi -3558 ebezingazifundisi izilimi zeSintu eziyi-970 seziyazifundisa. Siqhubekela phambili nakuba kushaya ngonyawo lonwabu. Izifundazwe zonke zizibophezele ukwenza isiqiniseko ukuthi lesi siqalo siba yimpumelelo. Okunye akhala ngakho lo ngoti yinani labafundisi bolimi esike sadlula kulo ngamafuphi ngenhla. Ukwentuleka kothisha bezilimi, ikakhulukazi ezomdabu, kubonakala kuwumthelela wakho ukubukela phansi izilimi zeSintu. Nakuba kunalesi sikhalo kubonakala sekuzolunga. Imizimo yeMfundo eyisiSekelo eyokukhomoza othisha abangena emaNyuvesi ukuthi bazithathe izilimi zeSintu njengezifundo abazozifundisa (Mhlanga, 2017). Esihlokweni esiphume ephaphandabeni i*City Press* (2018:10) esithi: *Teach kids in their first language*, ibhodi elengamele izilimi i*Pan SA Language Board* (PanSALB) libalula ukuthi lifuna uMnyango wezeMfundo eyiSisekelo uphumele obala ngezinyathelo osuzithathile mayelana nokufakwa kohlelo lolimi lwesiNtu ezikoleni ezazaziwa njengama *Model c*. Leli bhodi lisikaza ukwenza uphenyo olunzulu ukubheka ibanga eselihanjiwe ukugunyazwa kokufundwa nokufundiswa kohlelo Lolimi Lokuqala Lokwengeza. Okhulumela leli bhodi uNkosi (2018) ukhala ngokuthi lulo hlelo lushaya ngonyawo lonwabu. Lokhu kudalwa ukuthi izikole ezaziwa ngama *X- Model C* esikhundleni sokufaka izilimi zama- Afrika ezinhlelweni zokufunda zincamela ukufaka izilimi zakwamanye amazwe. Izilimi ezinjengo Mandarin baseShayina, isiJalimane kanye nesiFulentshi. Uqhubeka athi uMnyango weMfundo eyisiSekelo kufanele uphasise lo mthetho kunokulanda izilimi zangaphandle. Omunye umcwaningi ovumelana naleli bhodi ngu Colditz (2018) oyisikhulu esiphezulu se *Federation of Governing Bodies of SA Schools* ubalula ukuthi zingama 60% kweziyizi -2200 izikole esezikwazile ukugunyaza kokufundwa nokufundiswa kohlelo lolimi Lokuqala Lokwengeza, okuyisibalo esibonakala sisincane kakhulu.

Ezinye izibalo ezingezinhle ezivelayo kulo mbiko waleli bhodi ngezithi, ngokocwaningo olwenziwe i-*SA Institute of Race Relations* izinga lokufundwa kwezilimi zaseAfrika ezikoleni ezixube izinhlanga lehlile lisuka emaphesentini ayi-7.2% ngonyaka wezi-2008 lafinyelela emaphesentini ama-4 ngonyaka wezi -2012. Kulo mbiko kuvela ukuthi kuzona zonke izilimi zaseAfrika ezehlile isiXhosa kuphela esenyuke sisuka ema-278 ngonyaka wezi -2008 kuya ema-317 ngowezi -2012. Okuyisona sizathu esinqala ngokugqoza kwaleli khwelo ukwentuleka kothisha abaqeqeshelwe ukufundisa lezi zilimi.

Umnyango weMfundo eyisiSekelo uzithethelela ngokuthi umfundaze owaziwa ngeFundza Lushaka oqeqesha othisha weluleka abafundi ukuthi bazithathe izifundo zezilimi zeSintu ukuze kuzophela ukwentuleka kothisha. Okuhambiselana ngqo nezinhloso zalolu phenyo kulokhu kuvelile nakuye okhulumela umnyango ukuthi izilimi zomdabu ziyachizelwa lokhu

kufakazelwa umkhulumeli woMnyango weMfundo eyisiSekelo (Mhlana: 2018) ukholelwa ukuthi abazali banenkoleloze ethi abantwana babo ngeke bagogode kwezemfundo uma befunda ngezilimi zeSintu. La mazwi abonakala ekhomba ngenjumbane abazali babafundi mayelana nokuchizelwa kolimi lwesiZulu. Okuyizona zinhlosongqo zalolu cwaningo olubheka indlelakubuka yabazali nabafundi mayelana nokufundwa nokufundiswa kohlelo lolimi lokuqala lokwengeza. Eminye imizamo okubonakala yenziwa uMnyango weMfundo eyisiSekelo ukwethulwa kolimi lwesiKiswahili. Lolu hlelo lubhekeke ukuba lwethulwe ohlelweni lwemfundo (*curriculum*) eminyangweni wezilimi ngonyaka wezi-2020. Okuzobe kungokokuqala ngqa emlandweni wezilimi zaseAfrika nasohlelweni lwemfundo yaseNingizimu Afrika jikelele ukufundiswa ngokusemthethweni kolimi lwesiNtu lwangaphandle kwaseNingizimu Afrika. UMtose (2018), wenyuvesi yase Rhodes, usishayela ihlombe lesi siphakamiso ubona sizoba nomthelela omuhle ekuxhumaneni kwabantu nasemnothweni imbala njengoba ulimi iKiswahili ngokwezibalo sikhulunywa ngabantu abayizigidi eziyi 135. Lo ngoti wolimi ukhala ngokuthi sifunwani isiFulentshi ezikoleni zaseNingizimu Afrika ngoba bancane kakhulu abantu abasikhulumayo. Umcwangingi ubheka imibhalo esetshenzisiwe emazweni angaphandle. Le mibhalo ebhekwayo yeyamene nesihloko salolu cwaningo.

2.4 Imibhalo ecwaningwe emazweni angaphandle

Ocwangingweni olwaqhutshwa eDenmark nguPhillipson (2002) kuvela ukuthi ulimi lwesiNgisi luzishayela amaphiko. Kuphawulwa ngokuthi lolu limi luthathwa njengolubalulekile nokumele luhlonshwe. Lo ngoti uveza ukubaluleka kwesiNgisi ngaphezu kwezinye izilimi, akubiza njengobufakazi bokuthi izilimi ezinye zisabukeleka phansi. Kukhona olunye ucwaningo olwalubheka ukusebenza kwamazwe omhlaba ngokuxhumana nangezilimi. Lolu cwaningo lwenziwa nguLincon (1998). Lo mcwangingi wavumbulula ukuthi amanye amazwe ikakhulukazi ezwenikazi i-Afrika kunzima ukuxhumana nogokugculisayo namazwe ako-Europe nako-Asia naseMelika okuyiwona athathwa njengamazwe ayizikhondlakhondla. Lo mcwangingi uqagulise nangosizo olunikezwa yibhange lomhlaba ukuthi lugcine lutholwa kalula amazwe agabe ngesiNgisi esiphezulu, asale encela izithupha lawa angamile kahle ngasesiNgisini.

Olunye ucwaningo ngolukaShanahan (2008) ebheka malungana nokufundwa kwesiNgisi ngabafundi base-Spain. Lolu phenyo lwaveza ukuthi abafundi base-Spain bazithamundela ulimi lwabo ngokungaxolisi. Laba bafundi baveza imizwa yokungasikhathaleli isiNgisi, kodwa beqhakambisa ulimi lwabo. Lolu phenyo luqukethe imizwa eyehluke kakhulu kunemibhalo etholakala eNingizimu Afrika. Le mibhalo ivamise isikhathi esiningi kuveza ubumqoka

nokuthakaselwa kwesiNgisi kulabo okungesiso ulimi lwabo ngaphezulu kolimi lwabo. Olunye ucwaningo olwenziwa yi *National Assessment of Educational Progress (NAEP)*. Lapha kwakuhlolwa nje ulwazi nokuhloma kwabafundi ngolimi. Lo mbiko waveza ukuthi abafundi abanengi abakwazi ukuqonda lokho abakufundayo. Lokhu kusuka emazingeni aphantsi kuze kufinyelele emazingeni aphezulu. Ngokwemfudo yezikhungo eziphakeme kubonakala kunomfantu omkhulun odaleka laba bafundi besesemabangeni asezansi. Laba bafundi bakhombisa ukuqonda kangcono imibhalo elotshwe ngezilimi zabo. Lokhu kusakhela isithombe sokuthi nezingane ezikhuluma ulimi lwasekhaya nezinikezwayo ithuba lokuqephuza ngolimi lwasekhaya lapho zibhala, zihlaziya zifunda zingaqonda kangcono ngezilimi zazo. Lokhu okwavundululwa yilolu cwaningo kunikeza nabafundisi bolimi Lokuqala Lokwengeza inselelo yokubheka amasu nezindlela abafundisa ngazo. Ngaleyo ndlela lapho uthisha efundisa isiZulu njengolimi Lokuqala Lokwengeza, kubalulekile ukuthi abhekisise indlela afundisa ngayo lolu limi ngoba amakhono abafundi abawazuzayo lapho befundiswa, bangabuye bawasebenzise nalapho sebefunda isiNgisi, okululimi lokwethekelwa kubo. Abacwaningi abanjengo Canagarajah (2006) noHaugen (1983) ocwaningweni luka-Osei Twuma Ankrah (2015), laba bacwaningi bakhala isililo esifanayo nababalulwe ngenhla mayelana nokukhishwa inyumbazane kolimi lwesintu ekuhlelweni kwalo ekufundeni nasekufundiseni ezikoleni. Bakhala irngezilimi ezishaya amaphiko ezikoleni zaseAfrika okuyisiFrentshi, isiPutukezi kanye nesiNgisi.

Kwake kwenziwa ucwaningo ngezimvo zezingcithabuchopho zolimi e-Ghana. Lolu cwaningo lwalubheka inqubomgomo luqhutshwa nguU-Owu-Ewie (2006) Lolu cwaningo lwacacisa ukuthi umlando wokuthuthukiswa kwenqumbomgomo yolimi lokufunda eGhana aluhambi ngendlela. Lolu phenyo lwaveza ukuthi isiNgisi yisona sodwa esivela emqulwini wenqubomgomo yolimi eGhana. Izilimi zabantu abamnyama zakhelwa umkhanya. Okuwubufakazi bokuthi ngempela izilimi zaboHlanga zakhelwa umkhanya. Yiwo kanye umnyombo ophenywa umcwaningi wezimvo zabazali nabafundi mayelana nokufundwa nokufundiswa kolimi lwesiZulu esikoleni esixube izinhlanga. Umcwaningi usefinyelela esiphethweni salesi sahluko semibhalo esetshenzisiwe.

Isiphetho

Kulesi sahluko bekubuyezwa imibhalo nocwaningo oselwenziwe mayelana nokufundwa nokufundiswa kohlelo lolimi lwesiZulu. Amazinga olimi avele kongoti eyingxubevange. Bekugxilwe kwinqubomgomo yolimi kulolu hlelo besibheka nokushiwo abacwaningi mayelana nenqubomgomo yolimi yaseNingizimu Afrika. Abanye ongoti abacwaningile baphinde babhala ngezinsalelo ezibhekene nabafundisi bolimi lwesiZulu Lokuqala Lokwengeza. Ukusetshenziswa kobuliminingi kubhekiwe ngeso elibanzi. Abacwaningi

asebebhale ngesiTatimende seNqubomgomo yokuHlola nabo bathintiwe kulesi sahluko. Lona lolu limi lubuye lwabhekwa njengolimi lokufunda nokufundisa. Lesi sahluko siphinde sagxila kokushiwo abacwaningi mayelana nokubukelwa phansi kolimi. Imibhalo yasemazweni aseAfrika maqondana nohlelo lolimi nayo ibhekiwe. Kuqhathaniswa imibono yongoti abehlukene. Kudingidwe kafushane ngeziqinamba ezibonakala zinomthelela wokungathuthuki ngokwanele kwezinga lalolu limi. Lesi sahluko besandulela isahluko sohlaka lwezindlelakwenza. Esahlukweni esilandelayo kubhekwa izindlela zocwaningo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO

3.0 Isingeniso

Kuleli banga kwethulwa umklamo nezindlelakwenza ezilandeliwe ukuqoqa ulwazi locwaningo. Siqala ngokunikeza incazelo ecacile ngezindlela zocwaningo. Silandela ngokuchaza ipharadayimu yekhrithikhali ukuze kutholakale izimpendulo zemibuzo yocwaningo. Kubhekwa imithelela enayo le pharadayimu kulolu cwaningo. Isigaba esilandelayo sibheka idizayini elandeliwe okuyikhwalithethivu. Lesi sigaba silandelwa izinsizakuqoqamningo ezisetshenzisiwe kulolu cwaningo. Lesi sigaba sihlose ukucacisa ngamasu alandeliwe ngokuqoqwa kolwazi. Lesi sigaba silandelwa yiqhaza lomcwaningi, okuyisigaba esiphathelene nenqubonhle. Lapha kucaciswa ngenqubonhle elandeliwe ukuze ucwaningo lungephuli imigomo nezimiso zocwaningo (*misconduct in science*) nenqubonhle. Kugcinwa ngokuvezwa ngokuyikhona umcwaningi akwenzile ukuze kuqinisekisewe ukukholeka nobuqiniso bocwaningo. Ngezansi kucaciswa izindlela zocwaningo.

3.1 Ukucaciswa kwezindlela zocwaningo

Kubalulekile ukukhetha izindlelakwenza ezihambisana nezinhloso zocwaningo. Lokhu kwenza umcwaningi acwaninge ngendlela ehambelana nalokhu asuke ekucwaninga. Izindlela zocwaningo yingxenye ebalulekile yocwaningo. Indlela yocwaningo kufanele kube engehlelekile yokukwazi ukusombulula izingqinamba futhi kumele yembule ikhono lokufunda ukuthi ngabe ucwaningo lwenziwa ngayiphi indlela (Rajasekar, 2006). Kunezindlela ezilandelwayo lapho umcwaningi eqhuba ucwaningo U-Bertram beno-Christiansen (2014) bachaza izindlela zocwaningo ngokuthi izinto ezifana namalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile ngenkathi ephendula imibuzo yocwaningo. Umcwaningi ovumelana nalo ongenhla uKhuzwayo (2012). UKhuzwayo (2012:40) uchaza indlela yokwenza ucwaningo njengendlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho azokucubungula. NgokukaKraus (1995:45) noma ubani ofisa ukucubungula noma yini etholakala emhlabeni kumele anqume ukuthi iyiphi indlela yokwenza ucwaningo angayisebenzisa ocwaningweni lwakhe. Ukunquma komcwaningi kuncike esisekelweni sokuthi ikuphi yena ahlose ukukucubungula noma azokucubungula ngakho ocwaningweni lwakhe. Ngakho uma umcwaningi enza lo msebenzi usuke elandela umgudu wepharadayimu ayiqokile. Lokhu kufakazelwa

nguMhlongo (2017:86) lapho ebeka kanje:

Ukusebenzisa ipharadayimu enye indlela yokuqinisekisa ukuxhumana kwezingxenywe zocwaningo kanjalo nokuveza ubukhali balo ucwaningo.

Okuchaza ukuthi uma umcwaningi ehlele noma ebhala ngesihloko esithile kumele lokho acwaninga ngakho kuhambelane nepharadayimu ayikhethele ukuze konke kuhambelane ngendlela. Ukuthathasisela kule nkulamo umklamo wocwaningo uvamise ukuphendula imibuzo efana nokuthi umcwaningi uluqoqa kanjani, aluhlaziye kanjani, aluhlele kanjani ulwazi locwaningo lwakhe. Le mibuzo edalulwa ngenhla izama ukuveza ubumqoka bokuhlela ngendlela nohlelo okulindeleke ukuba lulandelwe lapho kuqoqwa ulwazi locwaningo (Bertram noChristiansen, 2014). Esihlokwaneni esingezansi umcwaningi ubheka ukuthi ngabe iyini ipharadayimu yocwaningo.

3.2 Ipharadayimu yocwaningo

Lolu cwaningo lusebenzisa imogomo yepharadayimu yekhrithikhali. Kuleli banga umcwaningi uqala ngokuchaza ukuthi iyini ipharadayimu. Lokhu kwandulela ukuthi umcwaningi aveze ukuthi kungani ekhethe ipharadayimu yekhrithikhali kulolu cwaningo. Okusho ukuthi ipharadayimu yocwaningo iveza umbono othile ngomhlaba okuyilapho umcwaningi eveza ukuthi yikuphi okuvumelekile kulolu cwaningo nanokuthi luzoqhutshwa kanjani. Okuchaza ukuthi indlela umcwaningi asebenzisa ngayo ipharadayimu ukuchaza indlela abuka ngayo umhlaba nezigameko ezikhona kumele kube nobukhulu ubuchule nolwazi. Ipharadayimu iluphawu lwalokho okucatshangwa ngeqiniso (*ontology*) ulwazi lweqiniso (*epistemology*) kanye nezindlela thizeni zokuqonda lelo qiniso (*methodology*) (Cabtree noMiller, 1992).

Omunye ungoti uma evumela abangenhla ubeka ngokuthi naye ukholelwa ukuthi ipharadayimu ivela emibuzweni yocwaningo nasezindleleni abacwaningi abavame ukubuka ngazo umhlaba umhlaba (McKenna, 2003: 4). Ubudlelwane nokuhlalisana kwabantu kuncike kumcwaningi kuveze nokuthi ukuluphi uhlangothi ngokwepharadayimu. Ngezansi kubhekwa ipharadayimu yekhrithikhali.

3.2.1. Ipharadayimu yekhrithikhali nezimpawu zayo kulolu cwaningo

Ipharadayimu yekhrithikhali injongo yayo ukubheka umdonsiswano ohlangothini lwamandla kwezocwaningo. Ibhekana nokucindezelwa kwabantu abangenamandla becindezelwa ngabanamandla. Iyahlobana nezidingo zalolu cwaningo ngokubheka amandla olunye ulimi ngaphezu kolunye. Ipharadayimu yekhrithikhali izaleke ngemuva kokungagculiseki ngokusebenza kwamaqiniso *epositivism* kwahlanganiswa i- *interpretive nepositivism* kwaqhanyukwa nendlela eyodwa yekhrithikhali. NgokukaMhlongo (2016) ongoti

abangoMoyo, Modiba noSimwa (2015:60) bathi le pharadayimu yasunguleka ngenxa yombono owawuthi akuwona umqondo ophusile ukulandela indlela ye*positivism* yokwenza ucwaningo. Le pharadayimu ikholelwa ukuthi iqiniso lakhiwa umphakathi. Uma kukhulunywa ngepharadayimu yekhrithikhali kukhulunywa ngocwaningo olufuna ukuqonda ngokwenzeka kwesimo esithile. Le ndlela izwakalisa ukukhononda ngesimo sezinto nesomphakathi. Kulolu cwaningo umcwaningi uhlwaya amaqiniso ngesimo sokuqonda ngokusetshenziswa kolimi kunenkolelo yokuthi umhlaba wakhelwe phezu kwamaqiniso amaningi, indaba nje ukuthi lawa maqiniso avuna izinhloso zamaqembu athile abantu emphakathini. Le pharadayimu ibeka phambili amalungelo abantu nobulungiswa emiphakathini yabantu. Ngezansi kucaciswa ngezincabangelo ngepharadayimu yocwaningo.

3.2.2 Izingcabangelo ngepharadayimu yekhrithikhali

3.2.2.1 Ingcabangelo ngokutholakala kolwazi (i-epistemoloji)

Kunganjenge *positivism*, ikhrithikhali ayiboni ulwazi njengeqiniso elimile nelingakha umlando enhlalweni simo yabantu. Malungana nolwazi lweqiniso (*epistemology*) le pharadayimu ichazwa njengezama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile. Iphinde ichaze ukuthi ulwazi lwepharadayimu engumakhonya luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Ipharadayimu yekhrithikhali ikholelwa ukuthi ulwazi olukhiqizwa umcwaningi luhlala njalo lugubezelwe imicabango yomcwaningi. Kulolu cwaningo nakuba zikhona izimvo zababambiqhaza, imicabango yomcwaningi inendima enkulu eyibambile (Thornhill, 2007). Ipharadayimu yekhrithikhali iqhubeka ithi lolu lwazi kufanele lucutshungulwe futhi luhlolwe kahle. Ngalokho-ke ipharadayimu yekhrithikhali ivuma ukuthi ulwazi alusoze lwaba nezimpendulo ezicacile ezisobala kodwa ulwazi luyakhiwa. Ulwazi lwakhiwa ngokugxilisa ucwaningo ngokubheka inhlalokuphila yabantu. Nakuba le pharadayimu ngengcabangelo ngolwazi ikholelwa ekutheni iqiniso alihlali likhona njalo kodwa iyakholelwa ekutheni ulwazi lungavundululwa ngezindlela eziningi.

3.2.2.2 Ingcabangelo ngeqiniso (i-ontholoji)

Ipharadayimu yekhrithikhali ikholelwa ukuthi kunezikhungo ezifana nezikole, amasonto, imindeni nezinye lapho amalungu omphakathi ezimbandakanya ngokobungqoshishilizi balezo zikhungo ngazinye. Lezi zikhungo zinezinqubo zezinkolelo lapho kukhona amaqembu enhlalompilo akhululekile nacindizelweyo. Ipharadayimu yekhrithikhali ikholelwa ukuthi ezinye izimo zempilo ziyiqiniso zisebenza ukuhumusha isimo sempilo yabantu ngqo. Ipharadayimu yekhrithikhali inengcabangelo ethi ubungqoshishilizi nengcindezelo

kuyimiphumela yemibono egxile ezinkolelozeni zokuthi imiphakathi kufanele iphile kanjani (Badenhorst, 2007). Le nkohliso ibe isinikeza iqembu elithile amandla phezu kweqembu elinye. Le pharadayimu inenkolelo yokuthi amaqiniso maningi futhi kukhona aphezu kwamanye. KukhonaLe pharadayimu iyakuveza ukuthi amaqiniso awathathwa njengalinganayo.Umcwaningi akavumelani nokuthi ukungalingani ngokwenhlalompilo yabantu ungakuqonda ngengcabangelo onayo. Ngokolwazi lweqiniso (*epistemology*), le pharadayimu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadayimu engumakhonya. Ulwazi luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Umcwaningi akakholelwa ukuthi kungaba khona ulwazi olungeke lwavunjululwa wucwaningo oluhlose ukuthola amaqiniso athile. Uma ibukwa ngokwesobala lezindlela zokuqoqa ulwazi lezi zindlela zifuna usebenzise izingxoxo, uhlale lokho ocwaninga ngakho.

3.2.2.3 Ingcabangelo ngezindlela zocwaningo (imethodoliji)

Ikhithikhali ineminxa eminingi eminye yayo ibheka ukuqonda ukuthi abantu balichaza kanjani iqiniso. Le ngcabangelo ikholelwa ukuthi umcwaningi imiphumela yeqiniso akayivundululi ngendlela eyodwa. Ipharadayimu yekhithikhali incoma ukusebenzisa izindlela eziyingxube zocwaningo.Ngokujwayelekile abacwaningi baqoka phakathi kwamadizayini amabili. Lama dizayini ikhwalithethivu nekhwantithethivu. Isikhona nokho indlela engxube yokuqhuba ucwaningo. Injongo yalama dizayini ukuqoqa, nokuhlaziya kanye nokwethula ulwazi. Lolu cwaningo lusebenzisa indlela yekhwalithethivu. Nakuba kubhekwa izimvo zabazali kodwa ziyavela izimpawu ezimbalwa zekhwantithethivu umcwaningi usebenzisa izinombolo ukwakha iqembu lababambiqhaza nakuba ulwazi lungeke lukalwe ngezinombolo. Umcwaningi ubheka ukuhambisana kwepharadayimu nalolu cwaningo ngezansi.

3.3 Ukuhambisana kwepharadayimu nalolu cwaningo

Lolu cwaningo lungaphansi kohlelomqondo lwepharadayimu yekhithikhali. UBertram benoChristiansen (2014:27) bathi ikhithikhali pharadayimu ikuhlaba ikuhlikize ukungalingani nokwenzelela okuyinto egqamayo uma kubukwa indlela izinhlaka zemiphakathi ezakhiwe ngayo. Laba bacwaningi bayaqhubeka babeke ukuthi le pharadayimu iveza ukuthi ezenhlalo, ezombusazwe, ezomnotho, ezobunjalo bempilo zimi kanjani. Le pharadayimu ihambisana kahle nezinhloso zalolu cwaningo njengoba lubheka izimvo zabazali nabafundi mayelana nendlelakubuka ngokufunda nokufundiswa kolimi lwesiZulu esikoleni esixube izinhlaka. Ulimi liwumgodla walolu cwaningo. Ngokuka Mayr (2012), ulimi

alusebenzi nje kuphela ukufeza ukuxhumana, noma ukunxenxa, kodwa futhi luyisikhali sokwakha isimo senhlalo emphakathini ngokunika ezinye izingxenye zomphakathi amandla okubusa phezu kwezinye. NgokukaMhlongo (2016) ipharadayimu yekhrithikhali iyamaniswa nosozilimi abaqavile ababhale kabanzi kulo mkhaka (wokusetshenziswa kolimi). UBERSTEIN (1988:44) yena uthi ipharadayimu yekhrithikhali isondelene nocwaningo lwekhwalithethivu, ibandakanya iziphetho mayelana nobuqiniso obutholakala ocwaningweni, iphinde iqagule lokho okungenzeka esikhathini esizayo. Okugqamayo ngale pharadayimu ngokuthi ibheka izinto ezingamaqiniso kanye nokungalingani nokudalwa ukungalingani ngokwesimo senhlalo yabantu. Okungenye yezinhloso zalolu cwaningo ukubheka amaqiniso ngendlelakubuka yokufundwa kanye nokufundiswa kwesiZulu Ulimi Lokuqala Lokwengeza. Isetshenziselwa ukuqonda umhlaba ngokombono womuntu ngamunye, kanti uMiles noHuberman (1994:34) bona bathi le pharadayimu ibuka ukwenzeka kwezinto bese izichaza indlela ezenzeka ngayo kanye nezizathu zokwenzeka kwazo. Uma kubhekwa okushiwo uMiles benoHuberman kugqama ukuthi le pharadayimu ingena khaxa kulolu cwaningo. Ngokwale pharadayimu yekhrithikhali, ulwazi olutholakalayo ngocwaningo lwesimo esithile luhunyushwa njengesibuko esiveza izinhloso nezinkolelo zeqembu elithile lomphakathi. Ngamanye amagama ngokwale pharadayimu, ulwazi lusezandleni zabanamandla.

Umcwaningi walolu cwaningo uqome ukusebenzisa ipharadayimu yekhrithikhali ngoba yiyona elungele ukufezekisa izinhloso zalolu cwaningo. Kulolu cwaningo kuzokhulunywa nababambiqhaza ngezimvo zabo malungana nokufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza. Le ipharadayimu engagcini ngokufuna ukuqonda nje ngokwenzeka kwesimo esithile, kodwa futhi isuke izwakalisa ukukhononda ngesimo sezinto nesomphakathi. Ikholelwa ekuthini kunezinguquko okumele zenziwe ngoba umphakathi wakhiwe yizinhloso namaqembu athile. Bayaqhubeka ongoti abangoMoyo (2015: 64) nethimba lakhe babika ukuthi alukho ulwazi olumsulwa emhlabeni, njengoba nalo ulwazi luvamise ukuchema nezinhloso zohlangothi oluthile lomphakathi. Imvamisa yocwaningo olwenziwa ngaphansi kwale pharadayimu ludingida izinto ezenzeka ngempela emphakathini, futhi abantu abangakwazi ukuzihlobanisa nezimo asebeke bahlangana nazo empilweni. Isiphetho salolu hlobo locwaningo siyahambisana nezinhloso zocwaningo olukhrithikhali. Kusobala ngokwale ncazelo ukuthi mkhulu umsebenzi ohambisana nokusetshenziswa kwale pharadayimu njengalokhu bechaza ongoti ukuthi kunokuhlaziywa kwemiqondo kuphinde kube nemibuzo ngayo belu imiqondo, ukuze phela kuhlolwe izinguquko ezingenziwa. Yikho kanye—ke lokhu obekusophwe ngocwaningo oludingidwa yilo msebenzi. Enye yezinhloso

zocwaningo lwepharadayimu yekhrithikhali ngokukaBertram benoChristiansen (2014) ngukuhluza nokuhlaba futhi kuguqulwe imiqondo ebusayo ezinhlakeni ezithile zomphakathi. Njengoba kulolu cwaningo kubukwa indlelakubuka yohlelo lokufunda nokufundiswa kwesiZulu. Akugcini lapho kuphela kodwa futhi le pharadayimu iyazihlupha ngezinto ezenzeka esimweni sezenhlalo ngokubanzi. Ikwenza lokhu ngokuphenya umlando wokuxhumana kwesimo sezenhlalo nesenzeko esiphenywa wucwaningo. Yingakho abacwaningi abalandela ipharadayimu yekhrithikhali kubikwa ukuthi bakholelwa ekuthini ubunjalo besimo sezenhlalo buncike ekuthini umlando ngaleso simo uhamba kanjani, lowo lomlando ube usulokhu uphindaphindeka ngokuba ukhiqizwe yizizukulwane ngezizukulwane ngokulandelana kwazo. Ngokwale pharadayimu yekhrithikhali, ulwazi olutholakalayo ngocwaningo lwesimo eithile luhunyushwa njengesibuko esiveza izinhloso nezinkolelo zeqembu elithile lomphakathi. Esihlokwaneni esingezansi umcwaningi ubhekana ngqo nedizayini yekhwalthethivu okuyiyona esebenze kulolu cwaningo. Lapha umcwaningi uchaza kabanzi lolu hlobo lwedizayini yocwaningo.

3.4 Idizayini Yocwaningo

Kulolu cwaningo kusebenze indlela yekhwalthethivu nethe ukuxuba izimpawu ezimbalwa zekhwalthethivu.UMerriam (1998) uthi ucwaningo olulandela indlela yekhwalthethivu kumele luphendule le mibuzo:

- Yiluphi ulwazi okumele luqoqwe umcwaningi ukuze kuphenduleke imibuzo yocwaningo?
- Ingabe umcwaningi uzoluqoqa kanjani lolu lwazi?
- Ucwaningo oluqoqiwe luhlelwa luhlaziye kanjani ukuze ekugcineni lwakhwe umqondo?

Ngezansi umcwaningi wakha ithebula ngokuzama ukuveza isithombe esicacile ngezimpawu zalolu hlobo locwaningo. Ikhwalithethivu inezimpawu ezimqoka ezintathu eziwumgogodla wayo:

[Ithebula 3.4.0 ukhuleleka kwezimpawu zekhwalthethivu]

Izimpawu zekhwalthethivu	Okuhambisana nocwaningo
Idizayini <ul style="list-style-type: none"> • Izimpawu zokwemvelo • Izimpawu zokuqhamukayo • Ukuthola izinhloso 	Inhloso yalolu cwaningo ukubheka izimvo zabazali nabafundi ngendlelakubuka ngokufundwa nokufundiswa kohlelo lolimi lwesiZulu Lokuqala Lokwengeza.

<p>Ukuqoqa ulwazi</p> <ul style="list-style-type: none"> • Ngokocwaningo lwekhwalthethivu, kwabuzwa imibuzo ababambiqhaza kusetshenizwa imibuzo eyayihlelelwe bona. 	<p>Umcwaningi uziqoqele yena ulwazi siqu sakhe ngokusebenzisa imibuzo esakuhleka. Ngemuva kwemibuzo esakuhleleka nenhlololwazi kuthathwe izimpendulo zababambiqhaza njengoba zinjalo. Ukuhlaziywa kolwazi olutholakale luhlelelwe ngokwezigaba ezahlukene ngokwezimfuno zezinhloso zocwaningo. Okutholakale ocwaningweni kuchazwe ngokubhekisa ezinhlosweni zocwaningo kuthathelwa ezimpendulweni zephoswambuzo.</p>
<p>Ukuhluzwa kolwazi Ukuxhumana nabantu ngeso lokadebona</p> <ul style="list-style-type: none"> • Ukungathathi hlangothi • Uhlelo olunamandla 	<p>Ababambiqhaza babe nenkululeko yokubeka imibono nezimvo zabo ngokukhululeka. Umcwaningi ugxile emiphumeleni yezinhloso zocwaningo kunokugxila emizweni yakhe. Ukuqinisekisa inhlanjalo kule miphumela umcwaningi usizwe ukusebenzisa imiqondolisu ehambisana nezinjongo zalolu cwaningo.</p>
<ul style="list-style-type: none"> • Izwi lombono nokuqonda 	<p>Ulwazi lwababambiqhaza luthathwe njengeqiniso.</p>

Ukuchaza izimpawu zekhwalthethivu ngenhla kuholela umcwaningi ekutheni ake aqhubeke enabe kabanzi ngohlobo lwalolu cwaningo. Kulolu cwaningo kusetshenziswe ucwaningo lwekhwalthethivu ukuze umcwaningi athole lonke ulwazi aludingayo ngepharadayimu yekhrithikhali Le ndlela yokucwaninga yinhle ngoba yenza umcwaningi acabange ajule ngalokho akutholayo, indlela ahlaziya ngalo ulwazi lugxile kakhulu kulokho akutholayo. Ucwano ngokwekhwalthethivu lusebenzisa ukuqoqa ulwazi ngekhwalthethivu okungaba

ukuxoxisana nabantu, imibuzo noma imiqulu, imibhalo kanye nokubhekisisa abantu ababambe iqhaza ocwaningweni ukuze kuqondwe noma kuchazwe izinto ezenzeka emphakathini ngendlela eyiyo. Uhlobo locwaningo lwekhwalithethivu wuhlobo locwaningo olusuke luzama ukuqonda ukusebenza kwezimo zezehlalo kanye nezosikompilo, futhi luphenya nezindlela lezi zimo ezizibonakalisa ngazo. Wuhlobo locwaningo oluzama ukuthola izizathu zokwenzeka kwezimo ezithile, yingakho imvamisa lolu cwaningo lugxile ekucwaningeni ngabantu, nezimo ezithile ezibathintayo. Ocwaningweni lwekhwalithethivu umcwaningi usuke ebheka izinto ezisondelene nalokho akucwaningayo. Izinto ezingaba nobudlelwano ngesimo senhlalo, ipolitiki kanye nendawo nokunye (Patton 1990). Okuncomekayo ngocwaningo lwekhwalithethivu lunikeza izincazelo maqondana nemizwa yabantu ngalolo cwaningo olwenziwayo. Okuhle ngale ndlela yekhwalithethivu yiyo le esiza umcwaningi ngahlose ukukuzwa kuvela kubazali nabafundi mayelana nesihloko socwaningo. Luhle ngokukhiqizela abantu ulwazi malungana ngezinkolelo, izimvo, izindlelakubuka zabo ebudlelwaneni bomuntu ngamunye. Le ndlela yocwaningo lwekhwalithethivu incomeka ngokunika abantu ithuba lokuzuzisa izinto okungaba iqhaza ngokobulili, ubuzwe, ubuhlanga kanye nenkolo. Ukusetshenziswa kwendlela yekhwalithethivu kusiza ekuhumusheni nokuqonda kabanzi ngamaqiniso ahlukehukene ngesimo lesi esikhona. Ngezansi kubhekwa izizathu zokuqoka ikhwalithethivu kulolu cwaningo.

3.4.1 Izizathu zokukhethwa kwekhwalithethivu kulolu cwaningo

- **Ucwaningo luhlose ukuthola ulwazi.** Umcwaningi uhlose ukuthola ulwazi olunzulu. Umcwaningi uhlose ukucubungula ukuthi zithini izimvo zabazali othisha nabafundi mayelana nolimi lwesiZulu. Indlela yekhwalithethivu yiyona engena khaxa kahle kulolu cwaningo ngoba umcwaningi ulwazi uluthola ngqo kubabambiqhaza bocwaningo.
- **Ucwaningo luyachaza.** Izindlela zekhwalithethivu zinenhloso yokubheka izincazelo, amagamamqondo, ubunjalo kanye nezimpawu zezinto. Ucwaningo lwekhwalithethivu lugxile ekuchazeni kokwenzeka kwezinto bese ulwazi lucutshungulwa ngaphandle kwezinombolo. Ikhwalithethivu iyaluvumela ushintsho embuzweni kubabambiqhaza ngokuvumelana okuhambisana nesimo ukuba khona koshintsho. Ababambiqhaza bakwazile ukuchaza izimvo zabo mayelana nesimo solimi.
- **Izimo nezindawo zababambiqhaza zithathwe njengento esemqoka.** Umcwaningi uyoqoqo ulwazi aludingayo ngokuthola ababambiqhaza besendaweni ejwayelekile eyodwa malanga onke. Ababambiqhaza baqhubeke nokwenza izinto

ngokwejwayelekile ngaphandle kokuphazamiseka. Ulwazi luqoqwe ngezikhathi ababambiqhaza bocwaningo besesimweni esijwayelekile.

- **Kusetshenziswe isu lokuholela kokuthile.** Umcwaningi unikeze ithuba ababambiqhaza. Indlela yekhwalithethivu ijwayele ukulandela imigudu yokuqoka ngenhloso iphinde ilandele uhlelo lokuqoka okungekuningi kwengcosana yabantu uma kuzoqhathaniswa nabantu abasuke beqokelwe ucwaningo lwekhwantithethivu. Indlela yekhwalithethivu ivame ukusetshenziswa ngabacwaningi besayensi yenhlalokuphila. Njengoba imisebenzi eminingi yenhlalokuphila ilandela indlela yekhwalithethivu, ngaleyo ndlela lolu cwano aluqondile ukuthola luhlaziye ulwazi olweyeme ezinombolweni. Singenza isibonelo njegokuhlola nje ukuthi bangakanani abafundi, abazali kanye nothisha abaphawula ngesimo solimi. Lucubungula amazwi, izitatimende kanye nalokho okwenzekayo lapho kuhlaziywa kwakhiwe izindikimba. Ngezansi umcwaningi ucacisa ngeqhaza lakhe, ulwazi lwangaphambili, ukuchema kanye nendlelakubuka.

3.5 Iqhaza lomcwaningi ulwazi lwangaphambili, ukuchema kanye nendlelakubuka

Ocwaningeni lwekhwalithethivu okumqoka kusuke kungukubheka izimvo zababambiqhaza bocwaningo. Ngaleso sizathu lolu cwano lubheka ukwenzeka kwezinto empilweni yemihla ngemihla yababambiqhaza bocwaningo. USherman (2009) uthi indlela yekhwalithethivu ilunge ngoba yiyona ekuxhumanisa ngqo nababambiqhaza. URoskos (2005) usiqaphelisa ngokuthi umcwaningi kuyenzeka asebenzise ulwazi lwangaphambili ngesimo acwaninga ngaso, okungaba yingozi emiphumeleni yocwaningo. Ofakazela lokhu nguTrent (2006) yena ukholelwa ukuthi ukuchema komcwaningi kungadala ukuthi ucwaningo lungaculisi.

Umcwaningi ubeziqonda kahle izinto ezithinta yena ebezingaphazamisa izimvo zababambiqhaza. Konke okuyimiphumela yocwaningo bekuncike olwazini olukhiqizwe abacwaningwa. Indawo umcwaningi acwaninga kuyo uzalelwe wakhulela kuyo ngakho uyazi ukusuka nokuhlala. Isikole umcwaningi asiqokile usefundise kuso iminyaka eyevile kweyishumi, ngakho usiko, nezinkolelo Kanye nezindlela zokwenza zalesi sikole uzazi ukusuka nokuhlala. Imigomo yokusetshenziswa kolimi esikoleni esiqokiwe umcwaningi uyayiqonda kahle. Umcwaningi ubesenalo ulwazi lwabafundi abathile abangasinambithisisi kahle isiZulu kodwa lokho akakuthathanga njengolwazi lwakhe angabambelela kulo. Umcwaningi unabo abazali abaziyo abangazihluphi ngokulekelela izingane zabo ekufundeni ulimi lwesiZulu. Umcwaningi akathathanga lolu lwazi walwenza lwaba yisisekelo

semiphumela yocwaningo. Ababambiqhaza bangabantu abaziyo umcwaningi najwayele ukubabona. Konke lokhu okubaliwe umcwaningi wakwazi engakaqali ukwenza lolu cwaningo. Umcwaningi uzamile ukugxilisa ingqondo yakhe ngokwethembela kulokho okushiwo ababambiqhaza. Umcwaningi uzamile wazimisela akangayimbandakanya imizwa nemicabango yakhe emiphumeleni yocwaningo, wancika kokushiwo ababambiqhaza. Indlelakubuka yomcwaningi malungana nolimi isebenze kuphela ekuvezeni izincomo neziphakamiso zocwaningo oluzayo. Ngezansi umcwaningi ubheka ukusetshenziswa kwezinsizakuqoqamningo zocwaningo.

3.6 Ukusetshenziswa kwezinsizakuqoqamningo

Injongo enkulu yokuqoqa ulwazi ocwaningweni kusuke kungukuthola inkinga yodaba okucwaningwa ngalo. Lolu daba olusuke ludalwe ukulubalubeka komcwaningi ngesihloko esithile (Mouton, 2003). UMyers (2009) uchaza izindlela zokuqoqa ulwazi njengesu lokuthungatha nokwelekelela ekukhulisweni kwemibono yokwakha ulwazi locwaningo. Ngezansi kubhekwa amasu nenqubo yokuqoqa ulwazi locwaningo.

3.7 Amasu nenqubo yokuqoqa ulwazi locwaningo

Okunye okumqoka okumele umcwaningi akwenze kumayelana nenqubo azoyilandela ekuqoqeni ulwazi oludingekayo. Kufanele abheke ukuthi ulwazi uluhlwaya noma uluqoqa kobani. Umcwaningi kumele aqonde ukuthi lungakanani ulwazi azoluqoqa kanye nesikhathi asidingayo. Umcwaningi ubheka lezi zihlokwana: okuba ukusampula, namasu okusampula, amasu okuqoqa ulwazi kanye nendlela ezolandelwa yokuluqoqa ulwazi lolo. Lolu cwaningo lusebenzise indlela yekhwalithethivu ekuthungatheni ulwazi ngemibono eyahlukene yababambiqhaza. Umcwaningi ukwazile ukusondelana nababambiqhaza nendawo okwenziwe kuyo ucwaningo. Enye indlela yamasu esetshenzisiwe ukusondela kubabambiqhaza indlela ye-*ethnography* esetshenziswe njengesu lokuthungatha ulwazi. Ngezansi umcwaningi uchaza ngendlela ye-*ethnography*.

3.7. 1. Indlela ye-Ethnography

NgokukaBryman (2012:431) le ndlela ingukubukela ngokubamba iqhaza; ibandakanya ukuzihlanganisa kabanzi komcwaningi empilweni yabantu noma emphakathini asuke enza kuwo ucwaningo. Ngale ndlela kudingeka umcwaningi axoxisane nabantu siqu sakhe. Inhloso ukubona ukuthi abantu baphila kanjani impilo yansuku zonke. Okubalukekile ngale ndlela ye-*ethnography* inikeza umcwaningi ithuba lokuthola ulwazi olujulile. Ukuhlwaywa kolwazi olusondelene kakhulu nezimpilo zabantu bese kwenza kuba lula ukuzwelana nokufinyelela embonweni eyahlukene yababambiqhaza. Njengoba umcwaningi esuke efunda ulwazi

ngempilo yemihla ngemihla yabantu, kubalulekile ukuthi lolu lwazi luqoshwe ukuze lusetshenziswe ocwaningweni. UCreswell (2008) welula ngokuveza uhlangothi lokusetshenziswa kombono wokubuka isimo, amanothi abhaliwe kanye nezingxoxo njengamathuluzi ayisisekelo socwaningo ngaphansi kwe-*ethnography*.

3.7.2 Okuncomekayo ngendlela ye-*Ethnography*

Le ndlela iyalekelela ngokunikeza umcwaningi izinhlangothi ezahlukene ngempilo yabantu ababambe iqhaza. Ilekelela umcwaningi akhe ukwethembeka phakathi kwakhwe nababambiqhaza. Lokhu kwethembana kwenza kube lula ukuthola izimvo ngesihloko esisezithebeni. Ngokwakha ukwethembeka ababambiqhaza bayakhululeka noma ngabe bebemanqika ngesihloko.

3.7.3 Okungamcomeki ngendlela ye-*Ethnography*

Ngenxa yokuthi umcwaningi uma ecwaninga ngendlela ye-*ethnography* kudingeka azibandakanye nempilo yababambiqhaza. Le ndlela igcina isidla isikhathi eside kakhulu. Lokhu kungenxa yokuthi umcwaningi kufanele achithe isikhathi eside ezama ukwakha ubudlelwano nokwethembeka phakathi kwakhe nababambiqhaza. Ukungabi nesikhathi esanele komcwaningi kungagcina ekuqageleni ngeminye imiphumela nokungaba nomthelela ongemuhle ekuqhutshweni kocwaningo. Ukuzibandakanya komcwaningi ezimpilweni zabantu acwaninga ngabo kungaba nomthelela ongemuhle kwezezimali. Lokhu kungabangelwa ukuthi umcwaningi kudingeka asuke endaweni ahlala kuyo ayohlala lapho eqoqa khona ulwazi. Ngezansi umcwaningi wenaba ngezingxoxo zalolu cwaningo.

3.8 Izingxoxo

Lolu cwaningo luncike kakhulu ezingxoxweni malungana nokuqoqwa kolwazi. Lolu cwaningo luyisebenzisile le ndlela yokuxoxisana nabafundi nabazali ngenhloso yokuqoqa ulwazi ngempumelelo. Ngesikhathi kuqhubeka ingxoxo phakathi kukamcwaningi kanye nombambiqhaza bekwenzeka kube khona imibuzo equbukayo kumcwaningi mayelana nezimpendulo zombambiqhaza. Umcwaningi ubephethe amarekhodi anohlu lwabafundi ikilasi ngalinye, ephethe ibhuku lokubhala elehlukaniswe ngamakilasi kanye nezinga lokusebenza kwabafundi. Umcwaningi ubhale izimpendulo abebezisho ebhukwini. Abafundi banikezwe imibuzo elingana nezinga labo lolwazi. Abafundi kuhlalwe nabo phansi banikeza izimpendulo ngokwamakhono abo. Umcwaningi uphinde wasebenzisa indlela yokuthatha amanothi ahlanganiswa nezimpendulo. Inhloso yokuthatha amanothi ukuba umcwaningi angakhohlwa lokho okushiwo abafundi nabazali. Izimpendulo zababambiqhaza zigcineke kahle. Ngezansi umcwaningi udalula okuncomekayo ngezingxoxo.

3.8.1 Okuncomekayo ngezingxoxo

Le ndlela yemibuzo nengxoxo isize umcwaningi ukuba ahlunge ulwazi aludingayo kokubhaliwe nokuxoxiwe. Izimpendulo zababambiqhaza umcwaningi ubezibhala phansi ukuze ulwazi lungahwamuki. Okubalulekile ukuthi ingxoxo igcine yembule amazinga ehlukenene okucabanga nokujula kwabantu ngokwehlukana kwabo. Into ebingeke ivele ngokusebenzisa imibuzo yodwa. Njengoba ingxoxo nembuzo ingakhethi phela emasini wonke umbambiqhaza ube nethuba lokuphendula. Umcwaningi uthole isikhathi sokucela kumbambiqhaza ukuba enabe ngezimpendulo zakhe ngokwenkululeko yokuzikhethela kombambiqhaza. Umcwaningi ubeqopha ulwazi lombambiqhaza njengoba lunjalo. Umcwaningi uthole ithuba lokuphinda achaze naye ngemibuzo yezingxoxo ezisakuhleleka lapho umbambiqhaza engezwa kahle khona. Ngezansi umcwaningi wethula izingqinamba nokusetshenziswa kwezingxoxo.

3.8.2 Okube yizingqinamba ngokusebenzisa izingxoxo

UMhlongo (2016) uphawula ngokuthi nakuba isu lezingxoxo lilihle ekuqoqeni ulwazi kodwa nalo linezici zalo. Izinselelo ezivame ukuba khona lapho umcwaningi eqoqa ulwazi ngezingxoxo zibonakele kulolu cwaningo. Njengoba kucaca ukuthi ayikho indlela ewungqoshishilizi nengenasici uma kuqoqwa ulwazi. Kudingekile ukuba indlela ngayinye isetshenziswe ngokusekelwa ngenye noma ngokuqaphela. Lokhu kwenziwe kulolu cwaningo njengemizamo yokubhekana nezinselelo zezindlela ezisetshenzisiwe. Izingxoxo ezisakuhleleka zidinga isikhathi uma zibhalwa futhi zihlelwa. Ukuzihambisa nje zibhalwe phansi kwenze kwaba khona ababambiqhaza abakhala njalo ngesikhathi. Izingxoxo ezisakuhleleka njengoba zidinga isikhathi bekukhona abebethatha imibuzo ngethemba lokuyiphendula kepha uma sekulandwa ulwazi babe nezaba. Lokhu bekudla isikhathi kanti ezinye izingxoxo ezisakuhleleka bezingaqedwa ngesikhathi. Okusize umcwaningi kulokhu ukucela isikhathi esivumelana nabafundi kuthishanhloko wesikole esihlonziwe. Le ndlela ibonakale iba lusizo ikakhulukazi ngoba bezikhona nezincwadi zemvume. Bekuthi uma umcwaningwa enikwe isikhathi santambama angabe esagxilisa ingqondo yakhe akhale ngokuthi ukhathele ubuya emsebenzini. Ekubhekaneni nalezi zinselelo umcwaningi ubehlisa umoya aqophe ngokuvumelana isikhathi esizayo sokuhlangana nombambiqhaza. Lokhu bekwenzelwa ukuqedela izingxoxo ezisakuhleleka.

(a) Ingqinamba yokuhlangana nabazali

Njengoba ucwaningo luthinta isimo esenzeka esikoleni. Umcwaningi ukuthole kuwumqansa ukuxhumana kalula nabazali. Abanye babazali benza imisebenzi ebona behlale bematasa.

Ukuxhumana nabo bekuncike esikhathini abasitholayo esivumelana nabo. Lokhu bekwenza umcwaningi agcine engasahlelekile ngokwezikhathi esengumantuntanendishi ngenxa yezikhathi ezingefani. Ukubhekana nale ngqinamba umcwaningi ubebalinda baze babe nethuba.

(b) Ingqinamba yokuhlangana nabafundi

Abafundi abanye baba namakilasi engeziwe emuva kokuphuma kwesikole lokhu kwenze umcwaningi wagcina esebamba eyeka ukuthi uzobahlanganisa kanjani. Naso isikhathi sokuhlangana ngekhefu senze kwaba nzinyana ngoba phela abafundi basuke bedla ngalesi sikhathi. Kule ngqinamba umcwaningi ubehlala alinde ababambiqhaza. Umcwaningi uncamele ukudla isikhathi sakhe kunokuba adube ababambiqhaza ngenxa yokungagcini isikhathi. Kwesinye isikhathi bengingakwazi ukuthola ababambiqhaza ngesikhathi. Abanye abahlanganyeli bebehoxa. Ukuhlangabezana nalezo zingqinamba ngisizwe yilaba ababekuthakasela ukuhlangayela, bangikhulumele nabanye abazali. Abafundi bebephendula ngokwenelisayo kubhekwa umbuzo ngamunye ngesikhathi Ngolunye usuku umcwaningi ukwaze ukuxhumana nabafundi abahlanu kuphela nesizathu sokuthi abanye bebengaphumelelanga ukuza esikoleni ngosuku olubekiwe lokuhlangana. Abafundi abanye babe nesasasa elikhulu ukubamba iqhaza kodwa uma sekufika isikhathi sokuhlangana babuye bangatholakali kalula.

(c) Ingqinamba yokuhlangana nothisha

Othisha abangabambambiqhaza ababukiwe babe nokukhulu ukungabambisani nomcwaningi ngoba wayethi umcwaningi efika ekilasini othisha abazobukwa bacele umcwaningi ukuthi abambekezelele ngesikhathi bebesematasa ngomsebenzi omunye. Omunye uthisha obukiwe uze wacela umcwaningi ukuthi aphinde abuye ngelinye ilanga ngoba yena uphuthuma nokuyoqeqesha abafana bekhilikithi. Kulezi zingqinamba umcwaningi ubehlala abekezele baze ababambiqhaza ababukwayo babe nesikhathi esanele. Abanye ababambiqhaza ababukwayo bebhala ngokuthi asikho isikhathi sokuchaza izinto eziningi ngesikhathi sokufunda ngoba isikhathi sincane nje esitholwayo ngokuzobukwa befundisa. Bekhonondela isikhathi esimiselwe ukufunda nokufundisa ulimi Lokuqala Lokwengeza.

(d) Ingqinama yokuphendulwa kokungabuzwanga

Ulwazi beluza luyikazela ngenxa yezimpendulo ebeziphinde zinhlanhlathe. Ezinye izimpendulo bezishaya eceleni kobekubuziwe kuze kwenze umcwaningi aluhlunge aluhlelembe kahle ulwazi. Okunye obekuphendulwa kungabuzwanga kwenze umcwaningi wabuye waqala phansi wakhumbuza abacwaningwa izinhloso zocwaningo. Ukubhekana

nalezi zinsalelo umcwaningi ubebayeka ababambiqhaza baxoxe baze baqede. Nakuba kube yingqinamba lokhu kodwa umcwaningi ukwazile ukukhalima ababambiqhaza bagcina sebezama ukuletha izimpendulo ezishaya emhlohleni. Ngezansi umcwaningi ucacisa ngesu lokuqoqa ulwazi ngokubukela.

3.9 Ukuqoqa ulwazi ngokubukela

Enye yezindlela ezihlelekile ezisebenze kulolu cwango zokuthola ulwazi ukuba umcwaningi abukele okwenziwa ngabacwaningwayo. Ukuqoqa ulwazi ngokubukela uhlelo oluvame ukusethenziswa kakhulu emikhakheni ehambiselana nenhlalokuphila yabantu (*social sciences*). UTuson (2003) uchaza ukubukela njengendlela yokuqoqa imininingo evulelekile. Uphawula ukuthi umcwaningi ungena ngomqondo ekuxhumaneni nabacwaningwa. Umcwaningi ukhethe leli thuluzi lokuqoqa ulwazi ngenjongo yokuhlala abukele abone ukuthi ngabe izimvo zabafundi ngesikhathi senhlalolwazi kuyahambisana yini nalokhu akubona ezindlini zokufundela ngesikhathi sokufunda. Ukubukela kunika umcwaningi ithuba lokuhlanganisa konke okukunzikandaweni ukugwalisa ubuqiniso bocwango. Isikole esicwaningwayo bekuhlelwa kuqala usuku nesikhathi socwango. Umcwaningi ubefika amagumbi okufundela okwenza lolu cwango eselungisiswe ukuze konke kuhambe kahle. Ekusebenziseni leli thuluzi umcwaningi ubevakashela amakilasi abheke indlela abafunda ngayo isiZulu. Nakuba ucwango lugxile ekusetshenziseni kohlelo lolimi. Umcwaningi esebukela ubabonile abafundi benikezwa ithuba lokubhala nokuhlahlela imisho. Ukuthola lolu lwazi umcwaningi ubesebenzisa izinsizakufunda ebezinikezwe uthisha ngesikhathi efundisa. Ngesikhathi sokubukela othisha befundisa umcwaningi ubephethe ibhukwana lokuqoqa imininingo. Nakuba umcwaningi ubekhona ebukela konke obekwenziwa ngababambiqhaza ngesikhathi sokufunda akazibandakanyanga kobekwenziwa ngabafundi. Umcwaningi umane wazibophezela ukugxila kulokhu akuzele nazinqumele ukukwenza okuwukucoshela ulwazi. Bekwala noma uthisha obeqhuba isifundo esenesifiso sokubandakanya umcwaningi kodwa umcwaningi wakugwema lokho ngoba bekungeyona inhloso yakhe ukuphazamisa ababambiqhaza. Ngemuva kokuqhathanisa obekuvele ezingxoxweni zababambiqhaza kuhlalukile ukuthi kuningi okuyimiphumela yokubukela okufanayo nezingxoxo. Lolu lwazi luhlaziye lwahunyushwa ngendlela ngenxa yaleli thuluzi elilethe isiqiniseko solwazi olutholakele. Ngezansi umcwaningi ucacisa ngezingqinamba ngokuqoqa ulwazi ngokubukela.

3.9.1 Okube yingqinamba ngokuqoqa ulwazi ngokubukela

Alikho isu lokuqoqa ulwazi elingenabo ububi balo. Nakule ndlela yokubukela kube khona okube yingqinamba. Ububi obugqamile ukuthi umcwaningi ethi esaqhubeka nokubukela kube khona ukugulukudela komfundi engena nje ekilasini engangqongqozanga. Okunye okuveli njengengqinamba ngesikhathi sokubukela ukutheleka kwabafundi bezolanda izikhwama zabo zezimpahla zezemidlalo. Abanye bebengena bezocela izimvume zokungabibikho ngesikhathi sokuziqeqesha ngentambama yangalelo langa. Njengalokhu omunye wothisha ababukeliwe ungumqeqeshi wekhilikithi. Ukubhekana nalezi zingqinamba umcwaningi ubehlisa umoya azame ukulinda leso siwombe sokuphazamiseka size sidlule. Okunye okuphazamisile ukubizwa kwabafundi becelwa othisha abathile ngezizathu ezithile. Lokhu bekuholela ekutheni uthisha angabe esakwazi ukulawula ikilasi. Lokhu umcwaningi ukhumushe njengokuxega kwesimilo senhlonipho ebantwaneni besikole banamhlanje. UHoopes (1979) ukhuthaza ukuthi lowo ocwaningwayo sengathi angagwema isiphithiphithi endaweni acwaningelwa kuyo. Lo ngoti uyakuvuma ukuthi zikhona iziphazamiso eziba khona kodwa umcwaningi kufanele azithathe kahle angahluthuki. Kulesi simo umcwaningi uzamile ukubekezela wehlisa umoya walinda ukungenelela kukathisha ofundisayo.

Enye ingqinamba yokubukela kube ukungagcineki kwesikhathi kwabafundi lapho kushintshwa amakilasi eSolwazi High School. Abafundi bayajikeleza behamba kancane. Umcwaningi ubhekane nalezi zingqinamba ngokuzithatha njengesifundo nomqansa oqwalwayo uma kucwaningwa. Ngezansi umcwaningi ucacisa ngesu lokubuyekezwa kwamadokhumenti.

3.10 Ukubuyekezwa kwamadokhumenti

Nakuba kunemibono nezinkolelo eziningi mayelana nokuhluzwa kwamadokhumenti. Kunenkolelo yokuthi ukusetshenziswa kwamadokhumenti ekwethekeleni ulwazi locwaningo kufana ncimishi nokucoshela ulwazi ngokubuyekeza imibhalo yocwaningo lwangaphambili. Leli kube yiqhinga elisebenze ngempumelelo kulolu cwaningo. Leli thuluzi libe uphawu lesiqinisekiso sokufakazela okushiwo ngababambiqhaza kulolu cwaningo. Abacwaningi abafana noLincoln noGuba (1995) baqakulisa ngokuthi kungumqondo ophusile noncomekayo ukubuyekeza amadokhumenti. Lobu buhle bufakazelwa ukuthi amadokhumenti atholalakala kalula. Okunye okuwenza ancomeke ukuthi konke okuhlaziywa kuwo kweyeme emicabangweni yomcwaningi ngamunye. Umcwaningi ngamunye uyazitolikela lokho akutholayo okuwulwazi ngendlelakubuka (*perception*) yakhe. Le ndlela yokucoshela ulwazi

ibuye isebenze njengesu lokubheka kuqhathaniswe nolwazi oluqoqwe ngalezi ezinye izindlela.

Amadokhumenti ahlaziywe kulolu cwaningo kube umqingo kaCAPS wesiTatimende soHlelo lweziFundo lukwaZwelonke (uTaHFUZWE), Umhlahlandlela woKuHlola weZilimi, incwadi yomfundi yesiZulu ulimi Lokuqala Lokwengeza yamabanga kusukela kwele-10 kuya kwele-12, izincwadi zolimi Lokuqala Lokwengeza zebanga lesi-8 kuya kwelesi-9. Nakuba kungekuningi okubhalwe ngesiZulu okucwaninga isihloko solimi lwesiZulu Lokuqala Lokwengeza. Iminameko yezincwadi ezisetshenziswe njengamadokhumenti iveziwe ekugcineni. Umcwaningi uphinde wasebenzisa imibhalo yesiNgisi ukwethekela ulwazi lwalo cwaningo. Okuyisahluko semibhalo esetshenzisiwe kuveziwe esahlukweni sesibili salo mqulu. Ngezansi kubhekwa amasu okusampula.

3.11 Isampula namasu okusampula

Ukukhethwa kweqembu elakha abahlanganyeli bocwaningo kubizwa ngokuthi ukuqokwa kwesampula. Umqondo waleli gama uyafana nencazelo yalo ejwayelekile uma kukhulunywa emkhakheni wezamabhezini. Isampula yingxenywe encane esuke ikhethwe ngumdayisi esibalweni sokuningi ukukhombisa ubunjalo bezinto azidayisayo. Nasocwaningweni, kusebenza ngendlela efanayo. NgokukaMarshall no Rossman (2006:114) kuba nesibalo esikhulu umcwaningi angasisebenzisa ukuphendula umbuzo/imibuzo yocwaningo. Labo ngoti bancoma ukuthi la maqembu kumele kube ngabantu abangabuzwa ngasikhathi sinye ukuze kungeke kube khona ozosho okushiwo omunye ngenxa yokuthi bafakane imiqondo efanayo. Lokhu kwenzelwa ukuba imiphumela yocwaningo ibe yiqiniso. Nazi izindlela zokuqoka ezilandeliwe kulolu cwaningo. Ngezansi kubhekwa izindlela zokuqoka.

3.12 Izindlela zokuqoka

Kulolu cwaningo kusetshenziswe izindlela ezimbili: ukuqoka ngokwenhloso kanye nokuqoka okunikezelanayo. Ngezansi umcwaningi wenaba ngalezi zindlela.

3.12.1 Ukuqoka ngenhloso kulolu cwaningo

Kulolu cwaningi kusetshenziswe isu lokuqoka ngenhloso (*purpose sampling*) ngokucwaninga ngendlelakubuka yabafundi nabazali ngokufundwa nokufundiswa kohlelo lolimi lwesiZulu Lokuqala Lokwengeza. Ukuqoka ngenhloso kulolu cwaningi umcwaningi ukuncikise endlelenikubuka kaOrmrod (2005). Lo ngoti uthi ukuqoka ngenhloso yindlela umcwaningi asuke efuna ukukhetha ngayo abantu abangase babe nolwazi ngesihloko socwaningo. Ababambiqhaza bonke banelungelo lokwaziswa ukuthi ukuzibophezela kwabo ekubeni

ngababambiqhaza bakwenza ngenkululeko yokuzikhethela. Ababambiqhaza kumele batshelwe ukuthi banelungelo lokuyeka ukuzibandakanya nocwaningo. Ababambiqhaza banelungelo lokuphathwa ngesizotha nokunekelwa amaqiniso ngumcwaningi. Bonke ababambiqhaza abathintekayo banelungelo lokuchazelwa ngemingomo ehambiselana nokuqhutshwa kocwaningo.

Lolu cwaningo luqhutshwe ngokuqokwa kwabafundi bebanga le-10 nele-11 kuya kwele -12 ekilasini ngalinye. Lolu cwaningo luqhutshwe eSolwazi High School eseVryheid. Lesi sikole siqokwe ngoba sinabafundi bezinhlanga ezihlukene. Kukhona abafundi abampisholo abakaPhunga noMageba, abeLungu amaKhaladi, kanye namaNdiya futhi sisemphakathini oxubile ngokobuhlanga nangezilimi ezikhulunywayo. Kukhona abafundi ababalelwa enkulungwaneni eyodwa. Othishela bona bangama -48. Umphakathi owakhele lesi sikole uphila impilo esemazingeni ehlukene.

Kuqokwe abafundi abayishumi. Kuqokwe abafundi abenza kangcono nabasezingeni eliphansi kulesi sifundo. Imbangela yalokhu ukuzama ukuhlola izimvo ezahlukeni ngolimi. Ezinye izizathu zokuqoka laba bafundi abasemabangeni athe thuthu (FET) ingoba bona sebefinyelele ezingeni sebenesipiliyoni ngokufundwa nokufundiswa kohlelo lolimi lwesiZulu Lokuqala Lokwengeza. Laba bafundi sebeqoqe ulwazi nesipiliyoni namava (*personal experiences*) mayelana nokufundwa kohlelo lwesiZulu. Umcwaningi ukuqikelele ukuthi ababambiqhaza baqokwa ngokwezinga lokusebenza kwabo kulolu limi. Kungalesi sizathu ukuthi kuxutshwe abafundi ngokwamazinga okusebenza kwabo. Lokhu kwenzelwa ukuba kuvele isithombe esicacile ngombiko wocwaningo. Kuyavela embikweni waminyaka yonke okhishwa nguMnyango Wezefundo, (2014) ngokubambisana nezinhlaka zonke zephepha elibhalwa ngabafundi bebanga le- 12 ukuphela konyaka ukuthi abafundi balesi sifundo abenzi kahle. Leli phepha livame ukuba nezinselelo eziningi kubafundi. Umcwaningi akabehlulelanga ababambiqhaza nangezina lokuphendula (*response rate*). Amazinga okuphumelela ayehluka unyaka nonyaka. Ithebula elingezansi libonakalisa iminyaka yabafundi abaqokiwe namazinga abakuwo ngokwamabanga. Abafundi banikezwe amagama mbumbulu Lawa magama avela esahlukweni sokugcina ekuhlaziyeni kolwazi olutholakele.

[Ithebula 1 lokuqoka ababambiqhaza abangabafundi, 2019]

IBANGA	IMINYAKA	INANI
10	16	10
11	17	10
12	18	10

Nakuba kusetshenziswe leli su akusho ukuthi abafundi abahlulelwa ngokutholakele kulolu cwaningo. Lolu lwazi nezimpendulo ezethulwa embikweni wocwaningo yilo oludodisa lufundise abantwana abasazoqala ukufunda amabanga asezansi kanye nalabo abasaqhubeka emabangeni athe thuthu. Abazali nabafundi bekulindeleke ukuba baphendule ngokubhala phansi. Imibuzo ibivuswa ukuthola iqhaza umuntu ngamunye okufanele ngabe uyalibamba kodwa lokho kungenzeki. Ukukhethwa kwababambiqhaza abangabazali kukhethwe abazali babafundi bamabanga onke. Abazali abanikezwanga amagama kulolu cwaningo, kodwa kusetshenziswe isu lokubaveza ngamakhodi ukuze kungephulwa imigomo yocwaningo. Kuphinde kwavezwa ukuthi bangabazali babafundi baliphi ibanga. Kule mikhakha yamabanga abazali baqokwe baba bahlanu ibanga ngalinye. Abazali abaqokwanga ngezanga lokusebenza kwezingane. Ukusebenzisa leli qhinga lokukhetha- (*sampling technique*) abazali baleli zinga yingoba umcwaningi uhlose ukuhlanganisa imibiko emibili; owabafundi abakhethiwe kanye nabazali abakhethiwe; ukuze ulwazi luzohlanganiswa kuphunywe nesisombululo noma nemibono eyahlukene ephusile. Umcwaningi uhlose ukubona ukuthi akukho yini okucishe kuhambelane (*relevance*) phakathi kwabazali nabafundi. Kungalesi sizathu esahlukweni sesihlanu skwethulwa kolwazi locwaningi , umcwaningi unikeza izimpendulo eziyizibonelo zababambiqhaza abangabafundi, aphinde anikeze izibonelo zezimpendulo ezababmbiqhaza abangabazali, nazo ezicishe zibe nakho ukuhlobana ngendlelakubuka yabo. Umcwaningi akakhethanga ngokuchema (*selection bias*). Ababala elimhlophe nelimnyama baqokiwe ngoba vele isikole esezinhlanga ezixubile.

Ngezansi itafula lababambiqhaza abangabazali. Itafula liveza ibanga labafundi abangabazali kubo, inani labazali kanye namakhodi abo. Inhloso yokuveza ngamakhodi bekuyisiqiniseko sokuthi bonke abazali bavikelekile ocwaningweni.

[Ithebula 2 lokuqoka ababambiqhaza abangabazali, 2019]

IBANGA	INANI	AMAKHODI
Ibanga le-8	5	MZ/8
Ibanga le-9	5	MZ/9
Ibanga le-10	5	MZ/10
Ibanga le-11	5	MZ/11
Ibanga le-12	5	MZ/12

3.12.2 Ukuqoka okunikezelanayo

Umcwaningi ube esebenzisa ukuqoka okunikezelanayo ukuthola abanye ababambiqhaza. Lokhu kube yisizathu sokuthi umcwaningi ubehlose ukuqoka abazali

abakhuluma isiZulu nezinye izilimi kulolu cwaningo ukuqoqa ulwazi. Lokhu kwenziwe ababambiqhaza abalaye umcwaningi kwabanye abangaba nolwazi oluthe xaxa ngesihloko. Lokhu uLeedy (2005) ukubiza ngesnow ball sampling. Abazali umcwaningi abekade engabazi ubathole ngokulayelwa yilabo umcwaningi abaziyo. Leli su lisize umcwaningi ukuthi avukuze ulwazi olwaneleyo ngesihloko esicwaningwayo. Abafundi bakhethwe ngenhloso usizo umcwaningi uluthole kwabanye othisha Kanye nakuthishomkhulu. Leli su libonakale lithela izithelo ngoba baningi abantu umcwaningi abekade engaqondi ngabo ukuthi bangaba nolwazi olungaka ngesihloko. Ekugcineni kube yisinqumo somcwaningi ukuqoka abamambiqhaza ngokubheka izimfuno zalulo cwaningo. Ngezansi kuvezwa ukubaluleka kanye nemigomo yenqubonhle.

3.13 Ukubaluleka kanye nemigomo yenqubonhle

Kunoma yiluphi ucwaningo kumele umcwaningi alandele inqubonhle yocwaningo. Ngaphambi kokuqoka ababambiqhaza kuhle umcwaningi alandele imigudu efanele. Kulolu cwaningo kusetshenziswa ulimi oluvumelekile futhi olungahlambalazi. UCanonici ehlangene nabanye (2005) uthi, kunamalungelo abhekele ukulandelwa kwenkambiso elungileyo lapho kwenziwa ucwaningo. Lokhu kubizwa:

- Ngokulandela imithetho ebekelwe inqubonhle nokunikezwa imvume yokuqhuba ucwaningo, kwelekelela ababambiqhaza namalungelo abo. Kuphinde kuvikele isithunzi sababambiqhaza ukuze ucwaningo luhambe kahle.
- Umcwaningi nesikhungo semfundo kufanele kuvikeleke.
- Kwehlisa ungabazane maqondana ngokungenzi kahle komcwaningi nesikhungo akuso.

Lokhu okuthintwe ngenhla kwenzeka ikakhulukazi uma kuwucwaningo olufaka abantu abangabahlanganyeli bocwaningo. Kepha-ke; uStrydom benoDelport (2011) bayavumelana ngokuthi izingqinamba ezihambisana nokuqinisekiswa kwenqubonhle lapho kwenziwa ucwaningo zimbaleka kakhulu uma kuwucwaningo oluthinta imibhalo, kubalwa namathekisthi okwenza abacwaningi bagcine bekushaye indiva ukulandelwa kwemininingwane ehambisana nenqubonhle. Ngenxa yalesi sizathu, uCohen (2008) uxwayisa abacwaningi balolu hlobo ukuba bakuqaphele ukuba bangangeni kulo noxhaka. Umcwaningi ulandele imigudu efanele ngoba ucwaningo luthinta abantu (*human study*). Okunye, njengalokhu isikhungo afunda kuso sinezimiso ezibekiwe okumele zilandelwe lapho kwenziwa ucwaningo lwaleli qophelo, naye njengomcwaningi ukuqinisekisele ukuthi uyazilandela njengalokhu ubufakazi buveziwe beminameko esekugcineni. Kubhekwa inkambiso elungile okufanele

abacwaningi bayilandele ngesikhathi sokuqhuba ucwaningo ukuze ulwazi lwababambiqhaza lufukanyelwe luhlale njalo luyisifuba. Umcwaningi ulandele imigomo yemibhalo yezingabunjalo locwaningo lwenyuvesi yaKwaZulu-Natali (UKZN, 2007).

3.13.1 Ukutholakala kwenqubonhle ekhishwa yiNyuvesi (Protocol Ref Number HSSREC/0000316/2019)

Umcwaningi ufake isicelo semvume yokwenza ucwaningo eNyuvesi afunda kuyo. Ngokubhalela ikomidi elidalulwe ngezansi. Isicelo sale mvume sigunyazwe ngokusemthethweni yikomiti, *iHumanities & Social Research Ethics Committee (Protocol Ref Number: HSSREC/0000316/2019)* laseNyuvesi yaKwaZulu-Natali, ngomhla ziyi-13 kuSeptemba 2019. Sasicutshulungiwe isicelo somcwaningi kwatholakala imvume (Bheka iseleko A)

3.13.2 Ukutholakla kwemvume yabaqaphicwaningo (imvume yeNhloko yoMnyango WeZemfundo esifundazweni saKwaZulu Natali- Ref 2/4/8//1656)

Umcwaningi ufake isicelo eMnyangweni weMfundo eyisiSekelo KwaZulu-Natali. Okuqokethwe yile ncwadi bekuwukwazisa umNyango ngezinhlalo zokufisa ukuqhuba ucwaningo ezihambiselana nenqubonhle yeNyuvesi nokuphathwa ngendlela kolwazi lwababambiqhaza. Incwadi egunyaza umcwaningi ukuthi aqhube ucwaningo esikhungweni semfundo, umcwaningi wayithola zili-15 ku-Okthoba 2018, wayedlulisela emnyangweni ofanele enyuvesi (Bheka iseleko B)

3.13.3 Incwadi yokucela imvume kuthishanhloko wesikole, eyabafundi kanye neyabazali.

Umcwaningi wenze isiqiniseko sokuthi ngaphambi kokuxhumana nababambiqhaza bocwaningo ucela imvume kuthishanhloko. Lokhu kwenzelwe ukuba zingabibikho izingqinamba zokuxhumana nababambiqhaza. Umcwaningi wanika uthishanhloko incwadi ngesihloko sophenyo obezocela ukuluqhuba. Umcwaningi wenaba ngentshisekelo yakhe yokuwenza lolu cwano ngokwabe sekuholela ekutheni incwadi esemthaethweni eyayiveza obala iziathu zokuthi kungani kuqokwe lesi skole ukwenzela kuso lolu cwano. Incwadi yalotshwa ziyi-9 kuJulayi 2018, imvume yatholwa ngosuku olufanayo ziyi-9 kuJulayi 2018.

Abafundi abaqokelwe ukuba ababambiqhaza kulolu cwano banikwezwe izincwadi umfundi ngamunye. Lezi zincwadi beziqondene nababambiqhaza abangabafundi nabazali futhi zibanikeza nesiqiniseko sokuthi ucwaningo abazobandakanya kulo alunabungozi futhi izimvo zombambiqhaza ziyoba yisifuba somcwaningi azinakusetshenziswa ukufaka

umbabiqhaza ogibeni. (Bheka iseleko C). Abafundi bebala elimnyama baqokiwe ngoba vele isikole esezinhlanga ezixubile. Umcwaningi wenza konke okusemandleni ukufunda izincwadi nokutolika lapho kungezwakali khona. Ababmbiqhaza baphinde bagayelwa amakhophi abazowagcina njengesifakaziso zokuthi bayakugunyaza ukubamba iqhaza kulolu cwaningo. Ababmbiqhaza. Umcwaningi wakudalula ukuthi ukuziba yingxenywe yalolu cwaningo akusikhona ukuzidonsela amanzi ngomsele okungahle kukhinyabeze impilo yombambiqhaza nanoma ngayiphi indlela. Ababmbiqhaza bachazelwa ukuthi akuyukutholakala mihlomulo ngokuba yingxenywe yalo msebenzi. Imvume yokwenza ucwaningo yatholakala kubafundi nakubazali. Ngaphambi kokuqoqa ulwazi locwaningo nazi izinto ezichazelwe ababmbiqhaza:

- Okuhloswe ucwaningo
- Imidanti yocwaningo
- Uhla lwemibuzo
- Umkhawulo obekelwe ucwaningo.
- Ukuthi imiphumela yocwaningo izosetshenziswa kanjani nanokuthi ulwazi luyoba imfihlo.

3.14 Indawo nesikhathi

Ulwazi locwaningo luqoqwe esikoleni esisefundeni i-Zululand, esiYingini saseFilidi esifundazweni saKwaZulu-Natali. Ingxoxo ibe yingxenywe enkulu yokuqhutshwa kwalolu cwaningo. Bekubanjwa izingxoxo esikoleni esikhethiwe. Umcwaningi uhlanganyele esikoleni nabafundi isigamu sonyaka wezi-2018 eqoqa ehlunga ulwazi. Umcwaningi ubesebenzisa izikhathi zekhefu nezikhathi zokuphuma kwesikole ukuhlangana nabafundi. Umcwaningi usebenzise isikhathi sekhefu samaholide asebusika wonyaka wezi-2019 ukuqoqa ulwazi kubazali. Umcwaningi wenze isikhathi sosuku evikini nabazali. Indawo bekuba semtatsheni wolwazi lesikole. Ukuqoqa ulwazi ngokubukela bekwenziwa ngesikhathi esimiselwe uhlelo lokufunda. Umcwaningi ubesebenzisa isikhathi lapho enekhefu khona ukubukela othisha besiZulu befundisa. Ngezansi kubhekwa ukuvivinywa kocwaningo.

3.15 Ukuvivinya ucwaningo

Ukuzwa amanzi ngobhoko mayelana nempumelelo yalolu cwaningo. Umcwaningi wakhe izinhla zemibuzo ngaphambi kokuqala aqoqe ulwazi. Umcwaningi uphinde wezwa izimvo zabafundi mayelana nokufunda nokufundiswa kolimi lwesiZulu Lokuqala Lokwengeza. Kuyisenzo esincomekayo ukuthi ngaphambi kokuba umcwaningi enze ucwaningo kufanele aqale ahlanganise amacebo ahlukene noma amasu ekuqinisekiseni ucwaningo

oluyimpumelelo. Nakulo lolu cwaningo lwenziwe uvivinyo esikoleni esifundisa isiZulu njengolimi lwesiBili Lokwengeza. Umcwaningi uhlanganise imibuzo engefani nale esemibuzweni yababambiqhaza. Le mibuzo ayibange isasetshenziselwa inhloso yokuqoqa ulwazi lwalolu cwaningo ngqo. Imibuzo ebuziwe ibihambiselana nazo izinhloso zocwaningi imayelana nokusetshenziswa kwesifundo sesiZulu ngesimomqondo nemizwa yabafundi. Kwasikole okwenziwe kuso ucwaningo sivivinyo asidalulwanga. Izimpendulo ezethulwe ngababambiqhaza abalekele kuvivinywa ucwaningo zibe yimfihlo azangasetshenziswa ukwakha ulwazi lwalolu cwaningo. UJanesick (2010). Ulwazi oluvundululwe ukuvivinywa kocwaningo luhloliwe lwahlonzwa nokuthi luyilo ngampela yini. Okuyiyona nhlosongqangi yokwenza lolu vivinyo umcwaningi ubehlose ukubona ukuthi kungenzeka yini kube khona imibuzo eba nokudida yocwaningo ngqo noma yonke izwakala iqondakala kahle. Ngezansi umcwaningi uchaza ngezindlela zokuhlaziya ulwazi. Ngezansi kubhekwa ukuhlaziywa kolwazi olutholakele.

3.16 Ukuhlaziywa kolwazi olutholakele

Kulolu cwaningo kusetshenzisiwe izindlela zokuhlaziya zocwaningo lwekhwalithethivu. Ulwazi olutholakele locwaningo lwakhiwe ngezindikimba ezivele ezingxoxweni ezasukuhleka, imibuzo esakuhleka, ukuhlala ubukele kanye nokuhluzwa kwamadokhumenti. Ukuhlaziya kolwazi kungabhekwa ngamazinga amathathu kungenzeka ngesikhatho esisodwa, kuqoqwa ukwazi lubekwe ndawonye, kuhlolwe amaqiniso kanye nokuphetha. Okuyiyona njongo enkulu ekuqoqeleni ulwazi ndawonye ukuthola lokho okube yisisusa socwaningo nokweneleseka kokuphenduleka kwemibuzo yocwaningo kanye namaqiniso. Umcwaningi ungena athi shi ekuhlaziyeni ulwazi olutholakele. Kulolu cwaningo kulandelwe indlela kaMabuza (2008) lapho ethi ulwazi luhlwaywa luhluzwe umcwaningi aluhlelembe ngezigaba zezincazelo (*descriptive*). Ukuqoqwa kolwazi kuhlelwe ngokwezindikimba ulwazi luyahlaziywa ngokulandela imibuzo esakuhleleka ebunjwe isuselwa emibuzweni kanye nolwazi oluqoqwe ngezixoxo nangokuhlala ubukele. Ucwanningo nocwaningo kufanele lukhombise izimo zokwethembeka, ngezansi umcwaningi ubheka zona.

3.17 Izimo zokwethembeka

UZulu (2013) uthi umcwaningi kumele aveze ubufakazi bokuthi ucwaningo luyakholeka futhi luyahambisana ngokweqiniso nezinjongo zalo. Ucwanningo lwanoma yiluphi uhlobo kumele luveze izimvo zababambiqhaza njengoba zinjalo. Imizwa, imicabango kanye nemibono yababambiqhaza kumele iveze ubuqiniso bocwaningo. Ucwanningo kufanele lilandele imigudu efanelekile kusukela luqala luzde lufinyelele esiphethweni. Izingabunjalo locwaningo

liyisifakaziso sokuthi ucwaningo alukhandwanga kodwa kuphenyiwe kwahlwaziywa kwahluzwa. Ngezansi umcwaningi ubheka ukukholakala nobuqiniso balolu cwaningo.

3.18 Ukukholakala nobuqiniso bocwaningo

Ukuze ucwaningo lwamukeleke futhi lukholeke, kubalulekile ukuba kulandelwe imigomo ebalulekile eqinisa ukukholakala kocwaningo. Ngokujwayelekile, ucwaningo lwekhwantithethivu luthathwa njengocwaningo okuyilona olukholakala kangcono kunalolo lwekhwalithethivu. Njengoba ucwaningo lwekhwalithethivu lungancikile ezinombolweni nasezibalweni, uNiewenhuis (2008:80), uyakuqinisa ukuthi ucwaningo lwekhwalithethivu lugxile ekuhlaziyeni ukuthi umuntu noma iqembu elithile licabanga kanjani ngesimo esicwaningwayo, futhi nokucubungula izincazelo ngezenzo zalo. Yingakho kukhuthazwa ukuba abacwaningi bekhwalithethivu basebenzise ngqo amazwi abahlanganyeli bocwaningo ngenkathi bebhala umbiko wabo. Okunye okwenziwe ukuqinisa ukukholeka kocwaningo kube ngukuxoxisana nabanye abantu engabalwa umeluleki womcwaningi.

Isiphetho

Kulesi sahluko umcwaningi uzamile ukuyamanisa imiklamo nezinhlaka zokwakheka kocwaningo kanye nezindlelakwenza zocwaningo. Kuso lesi sahluko umcwaningi ukhulume ngohlaka lwezindlelakwenza ezisetshenzisiwe ukuhlaziya ulwazi olutholakele. Uqhubekile umcwaningi wachaza izinhlaka zokwakheka kohlelo locwaningo nemikhakha yezindlelakwenza zocwaningo ezahlukene ezeyamene nezinjongo zalolu cwaningo. Umcwaningi ubuke ngokujulileyo uhlaka lwamapharadayimu. Umcwaningi uveze ukuhleleka kocwaningo ngokuveza obala izindlela ezisetshenzisiwe ukufeza izinjongo zalolu cwaningo. Kuso lesi sahluko kwethulwe imigudu elandelwayo lwapho kuqokwa abambiqhaza kwaphinde kwavezwa izindlela ezilandeliwe ukuqinisekisa imithetho yenqubonhle kanye nenkambiso elungileyo yocwaningo. Umcwaningi uphinde waveza izindlela ezilandeliwe zokuhlaziya ulwazi locwaningo. Esahlukweni esingezansi umcwaningi udingida kabanzi ngenjulalwazi yalolu cwaningo.

ISAHLUKO SESINE

UHLAKA LWENJULALWAZI YOCWANINGO

4.0 Isingeniso

Isahluko esandulela lesi, umcwaningi ubehlaziya izindlelakwenza zocwaningo kanye namathuluzi asetshenzisiwe ukuqoqa ulwazi locwaningo. Kulesi sahluko kuvezwa uhloko lwenjulalwazi oluqokiwe kulolu cwano bese kuchazwa kafushane ngemvelaphi nobunjalo bayo nokuhlaziya okushiwo abacwaningi abanohlolwe ngayo. Kulesi sahluko umcwaningi ubheka injulalwazi *ihegemony* (Gramsci, 1971). Ukucacisa, umcwaningi ucubungula ukuthi iyini injulalwazi, bese ethula okuyiyona njulalwazi esetshenziswe ukuhlaziya kulolu cwano. Kulesi sahluko injulalwazi ichazwe ngokweminxa yokusebenza kwayo emsebenzini wocwaningo. Lesi sahluko sithekela kumibonobufakazi (*claims*), imiqondozulu (*insights*) yabanye ongoti ngezinjulalwazi. Ngezansi kubhekwa ukubaluleka kwenjulalwazi.

4.0 Ukubaluleka kwenjulalwazi ocwaningweni

Umsebenzi wocwaningo usuke ungaphelele kahle uma ungasekelwe ngohlaka lwenjulalwazi ukuze kugwemeke ukudideka. UBartens (1995:116) ubeka ngokuthi ukuhumusha imibhalo uyihlobanisa nohlaka lwenjulalwazi sekwasondelana kakhulu. Kubalulekile ukuthi uhloko lwenjulalwazi lube ngolulandelekayo. Ngenye indlela ucwaningo olungalandeli uhloko lwenjulalwazi lungethathwe njengocwaningi oluyiqiniso nolukholekayo. Ukulandelwa kohlelo lwenjulalwazi kwenza ucwaningo ukuthi ucwaningo lufakazeleke. Ucwaningo oluqokethe uhloko lwenjulalwazi lubeka ucwaningo ezingeni lokuthembeka nokukholeka. Lesi sihlokwana esilandelayo sethula incaciso yenjulalwazi. Lokhu kwenzelwa ukuba ofundayo athole umsuka ojulile ukuthi iyini injulalwazi.

4.1 Ukuchwazwa kwenjulalwazi

NgokukaWeick (1989:109), injulalwazi iwumbhalo nombiko okuhloswe ngawo ukuhlaziya amaqiniso nezenzeko. Uhloko lwenjulalwazi luqokethe isithombe mayelana ngezindlela zokuxoxa ezigxile emakhonsepthini athile. UMabuza (2008:32) akehluki kakhulu kulabo ngoti; injulalwazi uyichaza njengohlaka lwemicabango ejulile elukeka ebuchosheni uma umuntu ecabanga. Injulalwazi ingachazwa njengeqoqo lezitatimende nezindlela ezichaza amaqiniso aveza izimo ezithize noma ubunjalo bezinto. (*American Dictionary*, 2000). Injulalwazi ivame ukusetshenziswa ngamaqembu omphakathi athile asuke eqonde ukuthola kabanzi ngesimo esithile. Ibuye isetshenziselwe ukuthola lawo maqiniso asemkhakheni

eyahlukene. Injulalwazi ingasetshenzisiwa yisikhungo esithile esifuna ukuphenya ngesimo esithile. Ayivezi okutheni ngaphandle kokuvundulula ulwazi obelungaziwa futhi olungathintene nesimo senhlokuphila yabantu.. Izinjulalwazi ziveza imiphumela yolwazi olunzulu. Zicike ezinkolelweni zabacwaningi futhi zivame ukusetshenziswa ngabacwaningi. Izinjulalwazi zeyeme ezinkolelweni ezithile kanti zisetshenziswa abacwaningi. UKhoza (2016) ugcizelela la mazwi angenhla ngokuthi injulalwazi yakhiwe ngamaqoqo emicabango yezingcweti zosozilimi ichaza kabanzi ngaleso sihloko okwenziwa uphenyo ngaso.

Injulalwazi ingumhlahandlela osetshenziswa izingcwepheshi zobunjulalwazi ngendlela ezisuke zibona ngayo nangokusuke kwenzeka ngayo malungana nenhlokuphila yabantu. (Mhlongo, 2016). Obeka ngokufana nongoti abangenhla, nguTumane (2016). Lo ngoti uthi injulalwazi ivela njengobuchule nomcabango womunye umuntu ukuthola kabanzi ngalokho asuke ekhuluma ngakho ukuze athole ulwazi olujulile. Kubalulekile ukuthi umcwaningi akhethe injulalwazi ehambisana nezinjongo zocwaningo. Ekusetshenzisweni kwezinjulalwazi kumele umcwaningi acacise ngemvelaphi yayo. Lokhu kwelekelela ofundayo angadunguzi oswini. Esihlokwaneni esilandelayo umcwaningi wenaba ngenjulalwazi akhethe ukuyisebenzisa kulolu cwaningo.

Lolu cwaningo lusebenzisa *ihemony*. *Ihemony* yasungulwa nguGramsci (1971). UMclellan (1980) uthi injulalwazi ye*Marxist* yaqambeka ngenxa yemithelela yezigameko zokuqambeka kwe*Communist League* (1851) eParis kanye nokuboshwa nokushushiswa kwezidlamlilo ezazihola le nhlango. UMarx lona wayenenkolelo yokuthi awukwazi ukubheka umhlaba nezindimbane kodwa konke okuzungeze umhlaba kumele kubhekwe nguyedwana. Indlela uMarx ayeqonda ngayo umnotho nokuphatha yeyehluke kakhulu neyabantu ayephila nabo. Wayekhohlelwa ukuthi abasemandleni bayithuluzi lokuqhoqhobala umnotho nezikhundla (Engels, 1948). NgokukaBobbio (1975) umehluko phakathi kukaMarx we*Marxist* no Gramsci we*hegemony* kwakungukuthi:

- UGramsci wayekhohlelwa ukuthi ukuphatha kwezomnotho nezinga lempilo lencike emandleni kaHulumeni ophetheyo nasekwabelaamandla.
- UMarx wayekhohlelwa ukuthi bonke abasemandleni nasemazingeni aphezulu empilo kufanele bazibheke bona nombuso wabo ngaphandle kokwabela abangekho emagunyeni nakwezokuphatha.

Esihlokwaneni esilandelayo umcwaningi usika elijikayo ngemvelaphi aseiyenzile ye*hegemony*.

4.2. Injulalwazi *ihegemony* nemvelaphi yayo

Lolu cwaningo lusebenzisa injulalwazi kaGramsci (1971) ebizwa ngokuthi *ihegemony*. Le njulalwazi ivame ukusetshenziswa lapho kukhona iqembu elibusa phezu kwelinye. Kuyaphawuleka ukuthi *ihegemony* ayigxilile olimini kuphela kodwa nakweminye imikhakha yempilo. Igama lale njulalwazi, liveza amandla akulabo abasezikhundleni eziphakeme ngokwezinhlaka zeimiphakathi. Le njulalwazi ihambiselana kahle kakhulu ngesimo esifaka ezezipolitiki. UGramsci (1971) ubeka isifakaziso sokuthi *ihegemony* indlela yamandla ezombusazwe ekapakela kwezobunzululwazi nakwezokuhola, nezamandla njengokwehlukaniselwe ezombutho wokuvikela. Iqeqebana elibusayo emphakathini lakha liqinise ubungqoshishilizi balo obubusa ezinye izinhlaka zomphakathi. Kusobala ukuthi izinhlaka zemiphakathi nabantu bathatha lokho okuyizinkolelo zedlanzana eliqhoqhobebe amandla. Le njulalwazi ibheka imikhakha eyahlukene yamazanga empilo. Ngokwale njulalwazi imithetho yolimi ivame ukushaywa yilabo abasuke bebuswa ukuthi izilimi zabanye zingaphansi kwezabo ngokwamazanga enhlalokuphila. Nakulo lolu cwaningo kuhambe kuvela ukubukeleka phansi kwezinye izilimi. Eqinisweni nje izilimi ezithathwa njengezibalulekile isiNgisi kanye nesiBhunu. Ithebula elingezansi liveza le mikhakha.

[IThebula 4.0 licashunwe ku Luiz, Fontana, 2013]

Izinga lezinto ezibonakalayo (<i>Material Level</i>)	Izinga lombono (<i>Ideological Level</i>)
1. Ezokuphepha kwezwe noma kwamazwe (zilawulwa abasemagunyeni)	1. Ukubaluleka nobugugu bezwe (kucatshangelwa abasemagunyeni)
2. Ezomnotho wezwe noma wamazwe (zilawulwa abasemagunyeni)	2. Izinkolelo (Ukuhlelwa kwezenkolo nezimfundiso zezwe noma zamazwe kulawulwa abasemagunyeni)
3. Ezemfundo zezwe noma zamazwe (zihlelwa zilawulwe abasemagunyeni)	3. Ulwazi (Ulwazi lwedluliselwa abasemagunyeni kwabaphansi.
4. Ezobuchwepheshe (zilawulwa abasemagunyeni)	4. Izikhungo zezokwazisa yizo ezishaya imithetho yezokufunda, ezokuhweba, ezokulondolozwa komnotho
5. Ubuzwe nebala (Iziphathimandla zilawula ezobuzwe nebala)	5. Ezokuhlelwa kolimi (ulimi luhlelwa luvune labo abasemagunyeni kwezokuphatha)

4.2.1 Imvelaphi yomqambi wenjulalwazi i-hegemony

U-Antonio Fransco Gramsci (1891- 1937) wayeyingcithabuchopho kwezemfundo nosopolitiki. UGramsci wazalelwa eSardinia. USchwarzmantel (2009) uma echaza izigameko zempilo kaGramsci ubhekisa eMpini Yokuqala Yomhlaba ebizwa nge-*Russian Revolution* (1917). Ukubheduka kweMpi Yomhlaba kwabumba iqembu lamaKhomanisi ase-Europe. Kuyona yonke le midonsiswano uGramsci wasebenza njengethuluzi lokuletha izinguquko. UGramsci waba ngumholi nomsunguli wamaKhomanisi ezweni lase-Italy (1921-1926). Wabe eseboshwa nguBenito Mussolini ngonyaka we 1927. Iqhaza likaGramsci labonakala lindlondlobala ekwakhiweni kombuso wentando yabantu kwezokuphatha e-Italy (Morton, 2006). Ngesikhathi evalelwe ejele wabhala incwadi yokuqala esejele eyaba ngundabamlonyeni (Morton, 2006:71). Le ncwadi ye*hegemony* kaGramsci yatholwa ukuthakaselwa ngeminyaka ye-1951 engasekho, lapho kwaqalwa kwakhiqizwa imiqulu eyisikhombisa. Ukusabalala kwale ncwadi kwelekelela izingcweti zolimi zaqala zayisebenzisa lapho zenza ucwaningo. Incwadi eyabe ibhalwe uGramsci yaveza ukukhathazeka kokungalingani nokubuswa kwe-Italy yizwe lase-Europe kwenza uGramsci waba ngundabamlonyeni. Imibhalo yakhe yonke yayilwa nokungalingani kwabasemandleni nasezikhundleni ezahlukene emikhakheni yempilo. Ukungaphathwa ngendlela nangokungalingani kwaholela ekutheni uGramsci abhale izincwadi ezabe sezizala le njulalwazi

4.2.2. Imisebenzi ayenzile uGramsci esebenzisa ihegemony

UGramsci waphosa esivivaneni ngosiba ekuthuthikiseni abantu abacindezelweyo ngokwezemfundo, ngokwezenkolo, nakwezamsiko nasemikhakheni yezokuphatha. Wasungula i-*Elitist Trade Union* (1921) eyayilwa nakho ukungalingani kwezokuphatha nasemisebenzini. Wasungula iJournal iL'Ordine Nuovo (1921). UGramsci wabhala imiqingo eminingi ekuboshweni kwakhe imibhalo yakhe yasabalala ngokukhulu ukushesha yasetshenziswa ngabacwaningi abehlukene

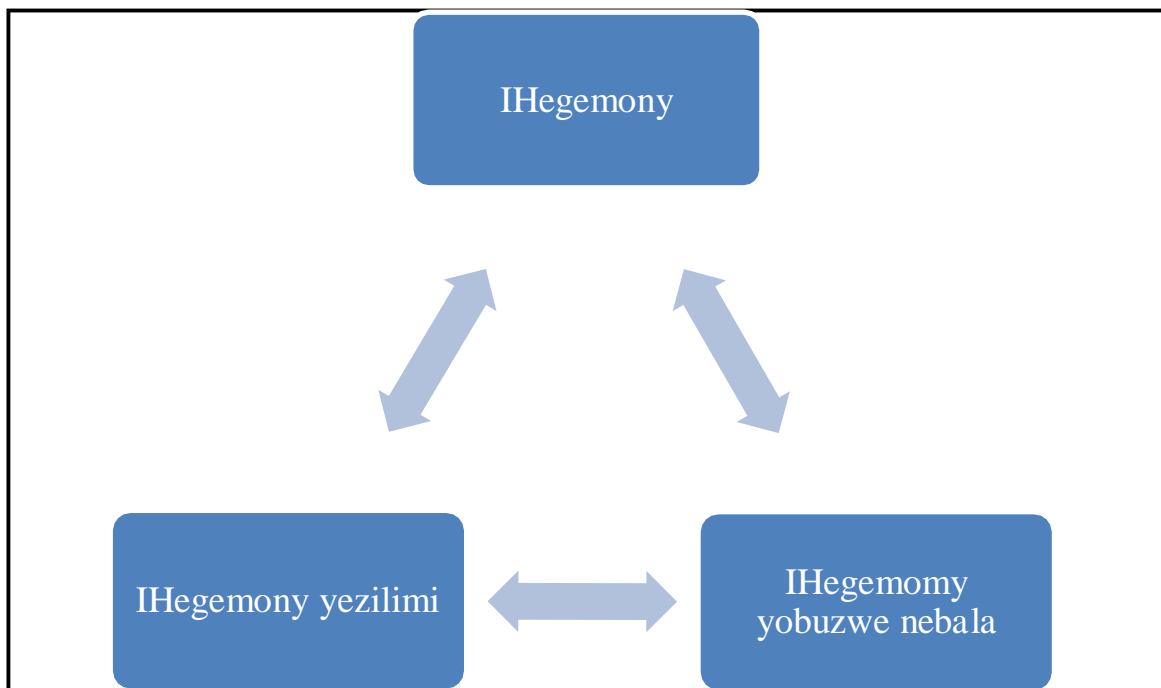
Izincwadi ezabhalwa uGramsci singabala lezi:

- *Eurocommunism and western Marxism* – (1920)
- *The importance of culture and of intellectuals in civil society* (1921).

Njengoba umcwaningi ubeke wakuthinta ngenhla ukuthi le njulalwazi isebenza emikhakheni eyehlukene yempilo. Umcwaningi ubheka ukusebenza kwayo ngezansi.

4.3 Imikhakha yenjulalwazi *ihegemony*

Nakuba le njulalwazi ibheka imikhakha yempilo ebalulwe ngenhla. Umcwaningi ngeke anamathele kuyo yonke kodwa uzobheka iminxa ehambelana ngqo nezinhloso zalolu cwaningo; okuyiminxa *yehegemony* yezolimi nomunxa wesayensi yezolimi nomunxa *wehegemony* yobuzwe nebala. Mayelana nokubheka ubuzwe nebala yingoba phela ucwaningo lwenziwa esikoleni esixube izinhlanga. Mayelana *nehegemony* yezilimi yingoba isihloko sibhekene ngqo nolimi. Le njulalwazi yehlukene ngeminxa. Umcwaningi wakha isithombemdwebo sale minxa ngezansi.



[Ifiga 4.0.0 icashunwe ku Gramsci, 1971]

UGramsci (1971), uthi injulalwazi *ihegemony* equkethe amandla okubusa ezeopolitiki, ekapakela emikhakheni yokuhola namandla aphethwe yilaba abangabacindezeli abalawula abanye. NgokukaTumane (2011), *ihegemony* isifundisa ukuthi ukwehlukana ngokwemingcele yempilo yinto eyamukelekile. Uqhubeka ngokuthi lokhu kudingekile ngoba sehlukene ngamasiko, ngemvelaphi nangezilimi. Lo ngoti uphawula ukuthi okuyikona ekushiya ngaphandle le njulalwazi ukuthi abantu uma behlukene ngokwamazinga empilo nokucabanga bahlalisana kanjani. Ngenxa yokusetshenziswa kwalo belu ulimi ukwehlukana nokuchaza amaqembu abantu atholakala emphakathini. Yingakho kugcina kunolimi lomkhakha; okuwulimi olusetshenziswa emkhakheni othile njengolimi olukhulunywa yizisebenzi zezomthetho olwehluke kakhulu kulolu olukhulunywa empilweni ejwayelekile yemihla

ngemihla. Wena ongalwazi lolu limi uyasala lapho leli qembu selikhuluma lodwa kwazise ukuthi akuwona umkhakha wakho. Lokhu kusaqinisa khona okushiwo nguMhlongo (2016) ukuthi ulimi lusebenza ukwakha amaqembu ehlukeni omphakathi nendlela aziwa ngayo wumphakathi (*their social identity*). Kanjalo lawa maqembu asebenzisa lona ulimi ukukhiphela ngaphandle abantu abathile emphakathini. Ngaleyo ndlela ulimi lomkhakha lunamandla okugcina ubunjalo besimo sezinto sihlale sinjalo (*status quo*) kanti futhi luyakwazi ukuguqula ubunjalo besimo sezinto. Njengezinye izinjulalwazi, nayo le inazo izimpawu ebonakala ngazo. U-Agnew (2004) uthi *ihegemony* ingabonakala ngokungqubuzana phakathi kwamazwe ahlukeni noma kulo izwe elilodwa. U-Agnew (2004) uphawula ngokuthi *ihegemony* ayichazi nje impi yokubanga ezokuphatha nezikhundla kuphela kepha ingabandakanya impi yezikhwepha njengokuthi izwe elinye livukele umbuso welinye izwe. Nakuba kunjalo, lo ngoti uveza ukuthi *ihegemony* kule minyaka iveza ukulwa ngokwezikhundla buthule, ngaphandle kwezikhwepha. U-Artz noMurphy (2000:32) baveza umbono wokuthi sizungezwe ngamandla: amandla ezokuphatha, awezokusakaza awomphathi kumsebenzi wakhe, womfundisi kumfundi wakhe. Noma ngabe yibuphi ubudlelwano, amandla awaveli nje ngokwemvelo. Amandla akhiwa ngendlelakuziphatha. Amandla ancike kokubonakalayo, onswinyweni lwezomnotho, imigudu yemithetho, nokunye. Lo mbono ongenhla uqhubeka nokufakazela khona ukuthi ophethe uzibona enamandla okuqhoqhubala lyoo amphetheyo. U-Fontana (2008) uyakuveza nokho ukuthi leli gama *ihegemony* lingaveza ukuqhoqhubala amandla emazingeni ehlukeni empilo. La mazinga empilo angaba ekhaya, esontweni, esikoleni kanye nasemphakathini. Ofakazela lo mbono kaFontana nguCoffi (2005:123) uphawula ngokuthi *ihegemony* ichazwa njengomgudu lapho eminye imibono yenziwa mqoka emphakathini.

Lolu cwaningo lubheka umkhakha wasesikoleni, ekucwaningeni ngendlelakubuka yabafundi nabazali ngokufundwa nokufundiswa kwesifundo solimi lwesiZulu Lokuqala Lokwengeza esikoleni esikhethiwe. Kubhekwa nangokusetshenziswa kolimi lusetshenziswa ngabafundi abaqokiwe abayingxenywe yomphakathi. Ngezansi kubhekwa ukubaluleka kwenjulalwazi.

4.4 Ukubaluleka kwale njulalwazi kulolu cwaningo

Umcwaningi ubone kuphusile ukuthi aveze ubumqoka bale njulalwazi kulolu cwaningo. Ngokuka-Kane (2001) injulalwazi *ihegemony* yelekelela abacwaningi ekuqondeni kahle impilo nezinto ezenzeka esikhathini sokuphila kwabo. Le njulalwazi yelekelela abacwaningi bakwazi ukuhumusha imiphumela yezinqumo ezithathwa yilabo abasemandleni

ngokwezikhundla zabo. Lokhu kungaba semikhakheni yemfundo, yezenkolo kanye neyamasiko. NgokukaFoley (1994) ukuqhwagwa kwamandla okuphatha nokuqhoqhobala ezomnotho kwabe kuyindlela yokuthunaza isithunzi salabo abangenamandla kanye nokubabukela phansi. Indlela okuqokwa ngayo izilimi ezikoleni ezixube izinhlanga kwenza labo abangenazwi bazithole sebethatha lokho okunqunywa iziphathimandla malungana nolimi oluzofundwa njengolwebele nelokwengeza. Kubalulekile ukuthi umcwaningi ake athi ukwenaba ngokusebenza njulalwazi *ihegemony*. Ngezansi sibheka ukusebenza kwayo.

4.5 Ukusebenza kwenjulalwazi *ihegemony*

UGauba (2003: 256) ucacisa ukuthi le njulalwazi kaGramsci yakheka ngokubuka amaqembu amabili okuwumphakathi wezepolitiki (*Political Society*) kanye nezinhlango zomphakathi (*Civil Society*.) Kule njulalwazi izinhlangano zomphakathi (*Civil Society*) zakhiwa iqeqebana lamaqembu okuyilwa: imindeni, amaqembu omphakathi, abezenkolo, abezemfundo. U-Arker (2008) wenaba ngokuthi kuba sekulangazeleni kwezinhlango zomphakathi (*Civil Society*) ukulwela ukuthola ukugunyazeka emikhakheni yempilo (*hegemonic order*) kulabo abasemagunyeni (*the proletariat*). Abantu abasemazingeni aphantsi empilo babhekana nengcinezelo yalabo abaziwa ngama*Capitalists*. Lokhu kuchaza ukuthi abangenawo amandla okuthatha izinqumo bancethezela abanamandla; bathathe noma yini esibekiwe phambi kwabo.

Ukwephuca umuntu amandla okusebenzisa ulimi lwakhe kufana nokumephuca ubuyena nemvelaphi yakhe uqobo. NgokukaGramsci (1971) laba abasuke bephethe amandla bayaluxhaphaza ulimi lwezinye izinhlanga. Abangenamandla bayaphoqelelwa ukuthi basebenzise ulimi olusuke luvuna laba abaqhoqhobele amandla. Yikho konke lokhu okuthinte umcwaningi, waze wafuna ukuthola izimvo zabazali nabafundi ngokufundwa nokufundiswa kolimi lwesiZulu Lokuqala Lokwengeza kulesi sikole esikhethiwe. Umcwaningi uhlose ukubheka ukuthi bazizwa kanjani ngokuqokelwa ukusebenzisa isiZulu njengolimi Lokuqala Lokwengeza. Ngezansi kubhekwa *ihegemony* yobuzwe nebala.

4.6 *Ihegemony* yobuzwe nebala

UKhumalo (2006) uchaza ubuzwe nebala njengendlela engelona iqiniso; indlela yokuhlukanisa abantu ngokungelona iqiniso futhi engasekelwe ebufakazini noma emaqinisweni angokwesayensi. Ngamanye amazwi lokhu kwehlukana abantu esikwenzayo akuhlanganise lutho namaqiniso angokwesayensi. Bukhona ubudlelwano phakathi kolimi ne*hegemony* yobuzwe nebala (*The Relationship between Language and Cultural Hegemony*). Encwadini ebizwa nge-*Prison Notebook* kaGramsci, lo mqambi wale njulalwazi esejele wacubungula

ummango wolimi ewulumbanisa *nehegemony* yobuzwe nebala. Okwavela ngalokhu kulumbanisa lezi zinto zombili kwaba ukuthi iqhaza elibanjwa ulimi kwi*hegemony* yobuzwe nebala lakha izinga lemibono ehlukeno mayelana nokuphathwa nokulawulwa kwezwe. UJackson (2001) uze abalule ukuthi abantu baziqambela imithetho yokukhulunywa nokusetshenziswa kwezilimi ukuze kuzokwenza umqondo kubo. Ngokuka-Jackson (2001:21) le mithetho yedluliselwa ezizukulwaneni ngezizukulwane. Uthi lokhu kuhambisana ngqo *nehegemony* yobuzwe nebala. Ukwedluliselwa kolwazi nemithetho yokusebenza kolimi kubandakanya ukufundisa izizukulwane ngezizukulwane imithetho yolimi. Izilimi zalabo abangekho emagunyeni ziqhubeka zithathwe njengalezo ezibukelwa phansi. Ofakazela lo mbono nguManado (1994:67) oveza ukuthi iqembu elibusayo livame ukusebenzisa ulimi njengethuluzi lokuwaka ukuze lizuze ukuqhoqhoqobala amandla. *Ihegemony* yedlula isiko njengoba ichaziwe ekuqanjweni kwayo okuhlobene nomphakathi ekusabalalisweni nokufaka umoya wamandla. Ngampela iqembu elibusayo linamandla okucindezela lelo elingabusiyi ngokwenzazelo yenjulalwazi esetshenzisiwe. Umcwani ubheka ukusebenza *kwehegemony* yesayensi yezolimi esahlokwaneni esingezansi.

4.7 Ukusebenza kwe*hegemony* yesayensi yezolimi

Kulolu cwaningo umcwani uqome ukuthi athi ukugxila kwi*hegemony* yesayensi yezolimi ngoba kakade lolu cwaningo lumayelana nolimi. ukwakhekha *kwehegemony* yesayensi yezolimi kungezinye yeziingxenywe ezibalululekile uma kubhekwa izinhloso zalolu cwaningo. Inqubomgomo yolimi equkethwe umqulu wmothethosisekelo wezwe iyakugunyaza ukusetshenziswa kwezilimi ezisemthethweni eziyishumi nanye eNingizimu Afrika. Ukusetshenziswa kwalezi zilimi kwakha isisekelo maqondana nezinhloso zokuthuthukiswa kolimi. Lezi zilimi ezigunyazwa ngulo somqulu yilezo ezazicindezelwe ngesikhathi sobandlululo. Lo mqulu uvikela ukusetshenziswa kwalezi zilimi ngokulinganayo nokunikwa isithunzi ezisifanele. Lo mqulu uyakudalula ukuthi wonke umuntu unelungelo lokubamba iqhaza ekuzikhetheleni ulimi aluthandayo. La malungelo awasetshenziswa uma engancikile noma engahambisani nanoma yiziphi izimiso zomqulu wamalungelo Abantu basuke babone izilimi zabo zingenamsebenzi walutho. Yikho nje kuvela ngokusobala ukuthi *ihegemony* yesayensi yezolimi ikhuluma kabanzi ngokucindezelwa kwezilimi zoMdabu ngenxa yolimi olulodwa olushaya amaphiko kuzo zonke izindawo; kusukela emfundweni, kwezomnotho, nakwezenhlalo nje yabantu, kwezepolitiki nakwezokuxhumana jikelele. Ziningi izilimi ezisemthethweni ezisetsenziswa eNingizimu Afrika, kubonakala kusazothatha isikhathi ukuthi zonke zilingane nesiNgisi. Kufanele ziqale zithuthukiswe ukuze zifike ezingeni lokuthi

zisetshenziswe kahle ezikoleni, emnothweni nasekuxhumaneni ngazo umhlaba wonke. Abacwaningi nababhali abanengi bolimi lwesiZulu basembhidlangweni wokuthuthukisa lolu limi ukuze lufike ezingeni lesiNgisi. Kubukeka kusengokuqwala intaba ukufeza lo mshikashika.

Ikhona imiphumela encomekayo ngebanga eselihanjwe yiNyuvesi yaKwaZulu- Natali. Le Nyuvesi emizamweni yayo yokuthuthukisa izilimi yazibophezela ngokuphamisa inqubomgomo yayo yolimi. Ubuhle ngale nqubomgomo igqugquzela ubulimimbili. Le nqubomgomo yaqinisekiswa yikomidi lezilimi ngonyaka wezi-2006. Lo mqule wabe sewamukelwa njengosemthethweni ngawo unyaka ofanayo. Kule nqubomgomo kucaciswa ngokusobala ngesidingo sokuthi kuphikelelwe kuhlonishwe izilimi, ziphinde zithuthukiswe kulandelwa umthethosisekelo nezinye izilimi. Ubugugu bobulimimbili eNyuvesi yaKwaZulu- Natali buyizinkomba zemizamo yokuthuthukisa ulimi. Ukuthuthukiswa kwalezi zilimi kwenza kube lula nokuxhumana phakathi eNyuvesi kuphinde kuthuthukise kucebise ezamasiko nesayensi nezomnotho. Ukuqhubeka nale mizamo sekuthele izithelo sekukhona nabafundi asebezuze amakhono okubhala izincwadi zezilimi ezahlukene. Kulesi sikhungo esiphakeme liya nokwanda nezinga labacwaningi abacwaninga ngolimi lwabo lwasekhaya. Lokhu kuyizinkomba zebanga eselihanjiwe. Okuqaphelekayo kule nyuvesi imiqingo eminingi efana neyokudlulisa ulwazi nezinhlelo zokubanjwa kwemicimbi sekuhunyushelwe olimini lwesiZulu akusatholakali ngesiNgisi kuphela.

Okunye okubonakala kuzoba yisisombululo kule nselelo yokuthuthukiswa kolimi kuvezwa umbiko wesimemezelo seSADAC sokuthi isiZulu sesizoba ngezinye zezilimi ezisemthethweni ezizosetshenziswa yile nhlango yamazwe (Isolezwe, 2019). Esihlokwaneni esilandelayo umcwaningi uzoke acubungule ngale njulalwazi emkhakheni wemfundo. Esihlokwaneni esilandelayo umcwaningi ubheka kabanzi *ihegemony* yesayensi yezolimi emkhakheni wemfundo. Njengoba izinjongo zalolu cwanningo zibhekene ngqo nemfundo umcwaningi ubheka *ihegemony* emkhakheni wemfundo ngezansi

4.8 *Ihegemony* yesayensi yezolimi emkhakheni wemfundo

UGramsci (1971) ukholelwa ukuthi imfundo ingumgogodla wokwakhiwa komntheni wezwe. Lo ngoti uyakuveza ukuthi akholelwa kukho ukubalukela kokukhuliswa kolwazi ngezemfundo. Ukukhuliswa kolwazi kungathela izithelo zokukhuliswa kanye nokuthuthukiswa kwamakhono okwakha umnotho. Uyakholelwa ekukhulisweni nakwekhiweni kwezinhlelo ezizolandela amasiko. Lo ngoti uveza ukuthi *ihegemony*

yesayensi yezilimi ivame ukusetshenziswa ukuthunaza isithunzi salezi ezinye. Nalapha emiqingweni yezinqubomgomo zaseNingizimu Afrika izilimi zihlelwa yilabo abasezintanjeni zombuso. Abantu abasemazingeni aphantsi empilo abanazwi elitheni. Izindlela ezilandelwayo zokuhlelwa kolimi zivuna labo abasemagunyeni. Ngezansi kubhekwa ukuphosela inselelo *ihegemony* yesayensi yezolimi

4.9 Ukuphosela inselelo *ihegemony* yesayensi yezolimi

Umcwaningi uzobheka okuyizona zimvo zokuphonsela inselelo *ihegemony* yesayensi yezolimi. USnell (2013) usikhumbuza ukuthi *ihegemony* yesayensi yezolimi iyaphoseleka inselelo kwamanye amazwe. Isibonelo asivezayo yilapho izingane zase-UK ezifunda ulimi lwazo lwebele olumiselwe imigomo zikwazi ukufinyelela kwezinye izilimi ezizithandayo ngaphandle kokujinjelwa *ihegemony* yesayensi yezolimi nokushaya kwayo amaphiko. Lezi izingane zinelungelo lokuzifundela nokukhuluma izilimi ezizifunda emgwaqeni ezaziwa nge*street language*. Ziluthatha lolu limi zilusebenzise nasemisebenzini yesikole. Ezikoleni ezakhele lezi zindawo othisha abamiselwe imithetho yokunqanda ukukhulunywa kwalezi zilimi. Esinye isibonelo sisikhunjuzwa nguTumane (2010) ngokufika kwabeziMishini (*missionaries*) ngonyaka we 1799 befika eNingizimu- Afrika aba bavangeli babekuqonda ukuthi ukushumayela ivangeli kudinga ulwazi olunzulu lolimi lwalabo abazoshunyayezwa. Yingakho laba bezimishini bangena bathi shi ekufundeni izilimi zeSintu okwaholela ekuhumusheni iBhayibheli ngolimi lwesiZulu.

URoberts (1996) yena usikhumbuza ngokwavubela izibhelu zaseSoweto ngowe-1976. Uhulumeni wengcindezelo wabuyekeza imigomo yokusatshalaliswa ngenkani kolimi lwesiBhunu ezikoleni zaseNingizimu Afrika, ikakhulukazi eSoweto. Uhulumeni wobandlulelo wayekhohlelwa ukuthi ukuze ulimi lwesiBhunu lugcinwe lungashabalali kwakufanele lufohlwe ngenkani. Kungalesi sizathu sabona kubheduka impi phakathi kwabafundi baseSoweto nohulumeni wangaleso sikhathi. Ukubheduka kwalolu dlame kwaba nomthelela wokuthi kungabe kusaqhutshekwa kufundwe kufundiswe ngolimi lwesiBhunu. Ngezansi umcwaningi ubheka osekubhaliwe ngale njulalwazi.

4.10 Izinkoleloze ngenjulalwazi *ihegemony*

Abanye abacwaningi bacabanga ukuthi kunemfundisoze ngale njulalwazi noma kunenkoleloze ethi ukusetshenziswa kolimi olulodwa kungadala ubumbano esizweni (Hornberger, 2002: 31-32). Abanye bakhohlelwa ukuthi izilimi zohlanga zintula injula yezincazelo zamatemu empucuzeko, ikakhulukazi emkhakheni wezokufunda nokufundisa

ngakho-ke, ukuhambisana nale njulalwazi kungavala leli gebe (Benson, 2005: 7). Abanye ongoti bacabanga ukuthi ukusebenzisa isiNgisi njengolimi lokufunda nokufundisa kungathuthukisa abakhuluma isiNgisi njengolimi Lokuqala Lokwengeza. Bakholelwa ukuthi ukufundwa kolimi lwesiNgisi kumele kuqalwe emabangeni asezansi ukuze umntwana ezothola lonke ulwazi olwaneleyo (UNESCO, 2008: 2). Lezi zinkolelo yizona zimbangela zokuthi abazali bomdabu bathumele izingane zabo ezikoleni ezixube izinhlanga lapho isiNgisi nesiBhunu kuyizilimi ezithathwa njengezibalulekile. Konke okuqukethwe yile njulalwazi kubonakala kweyamana nezinhloso zalolu cwaningo.

Isiphetho

Kulesi sahluko umcwaningi uzamile ukuyamanisa injulalwazi *ihegemony* kanye nezinjongo zalolu cwaningo. Kuso lesi sahluko umcwaningi ukhulume ngohlaka lwenjulalwazi, injulalwazi *ihegemony* esetshenzisiwe ukuhlaziya ulwazi olutholakele. Uqhubekile umcwaningi waveza incazelomiqondomsuka (*conceptual explication*) yegama elithi *hegemony*, walichaza wase ehlukanisa echaza iminxa etholakala kule njulalwazi *ihegemony*. Iminxa echaziwe ihlotshaniswe nokusebenza kwale njulalwazi. Ukusetshenziswa kwale njulalwazi kuchazwe ngokujulileyo ngokubheka ukuqambeka kwayo kanye nemvelaphi yayo. Esahlukweni esilandelayo umcwaningi ubheka ukwethulwa kanye nokuhlaziywa kolwazi olutholakele.

ISAHLUKO SESIHLANU

UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI

5.0 Isingeniso

Lesi isahluko esimqoka kakhulu kulolu cwaningo. Kulesi sahluko kwethulwa futhi kuhlaziye okutholakele ngenkathi kwenziwa ucwaningo ngokubheka okushiwo abafundi nabazali ngendlelakubuka mayelana nokufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza eSolwazi High School. Ukwethula ulwazi lwalolu cwaningo kusetshenziswe izindlela ezichazayo ngezigaba (*descriptive*), izindlela zokubhala ngamatafula (*tables*) eziholele ukuba izinombolo zihunyushwe ngamagrafu nangama-*pie-charts*. Njengoba bese kuphawuliwe ezahlukweni ezingaphambili, ulwazi olwethulwa kulesi sihloko lutholakale ngezingxoxo, imibuzo esakuhleleka, ukuhlala ubukele kanye nokuhlaziya kwamadokhumenti. Emuva kwesingeniso kwethulwa ulwazi olutholakele ngokubheka imibuzo ewumgogodla wocwaningo. Kuleli banga kwethulwa imibuzo yababambiqhaza nezibonelo zezimpendulo, kube sekwedlulelwa emibuzweni yabazali, kuvezwe amadokhumenti ahlaziyiwe kuphethwe ngokuqoqa ulwazi ngokubukela.

5.1 Ukuchazwa kwamakhodi asetshenziwe

Kuyavela ocwaningweni lukaGovender (2009) ukuthi ulwazi oluqoqwayo luhunyushwa ngendlela ababambiqhaza abaphendule ngayo. Indlela abaphendula ngayo ikhombisa amazanga olwazi abanalo ngokuzungeze isihloko. Ukuhunyushwa kolwazi kuyeqa olwazini olunikiwe ngoba kubuye kulumushwe imizwa, imicabango nezinkolelo zabo. Abahlanganyeli kube ngabafundi bebanga leshumi, kwaba abafundi bebanga leshumi nomuvo, ekugcineni kwaba yiqoqo lokugcina labafundi bebanga leshumi nambili.

Ebangeni ngalinye kuqokwe abafundi abayishumi. Kuqokwe abafundi abenza kangcono nabasezingeni eliphansi kulesi sifundo. Imbangela yalokhu ukuzama ukuhlola izimvo ezahlukene ngolimi. Ezinye izizathu zokuqoka laba bafundi abasemabangeni athe thuthu (FET) ingoba bona sebefinyelele ezingeni sebenesipiliyoni ngokufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza. Laba bafundi sebeqoqe ulwazi nesipiliyoni namava (*personal experiences*) mayelana ngokufunda isiZulu. Abafundi banikezwe amakhodi, umcwaningi azowacacisa kabanzi ngezansi. Kube sekuqokwa abazali bamabanga onke. Ukukhethwa kwababambiqhaza abangabazali kukhethwe abazali babafundi bamabanga onke.

Abazali abanikezwanga amagama kodwa bavezwe ngamakhodi. Kusetshenziswe isu lokuveza ukuthi bangabazali babafundi baliphi ibanga emakhodini. Kule mikhakha yamabanga abazali baqokwe baba bahlanu ibanga ngalinye. Abazali abaqokwanga ngezinga lokusebenza kwezingane. Ukusebenzisa leli qhinga lokukhetha- (*sampling technique*) abazali baleli zinga yingoba umcwaningi uhlose ukuhlanganisa imibiko emibili; owabafundi abakhethiwe kanye nabazali abakhethiwe; ukuze ulwazi luzohlanganiswa kuphunywe nesisombululo noma nemibono eyahlukene ephusile. Umcwaningi uhlose ukubona ukuthi akukho yini okucishe kuhambelane (*relevance*) phakathi kwabazali nabafundi. Umcwaningi akakhethanga ngokuchema (*selection bias*) ubelandela indlela eyodwa ayisebenzisayo ukuqoka. Ngezansi umcwaningi wethula izingxoxo ezisakuhleka zabafundi.

5.2 Ukwethulwa kwezingxoxo zabafundi

Ulwazi oluvundululwe yilolu cwaningo lutholwe ngokusetshenziswa kwamasu anhlobonhlobo ngokuthi kusetshenziswe amaqhinga ahlukene. Izingxoxo ezisakuhleka zisetshenziswe njengensika yalolu cwaningo. Umcwaningi usebenzise imibuzo esakuhleka ukuqoka ulwazi olwethulwa kuleli banga. Imibuzo yiyo umcwaningi azoqala ngokwethula izimpendulo zayo. Lokhu umcwaningi ukuqinisekise ngokuthi imibuzo ebhalwe ngesiZulu yenziwe ibe sezingeni elizwakalayo kubo-bonke ababambiqhaza. Abafundi nabazali banikwe imibuzo ukuze bayiphendule beyesekela ngalokhu abacabanga ukuthi kuyindlelakubuka yabo. Leli su libe selandulela amanye amasu okuwukuqoka ulwazi ngokubukela kanye nokuhlwaya kumadokhumenti. Imibuzo ibuzwe ngezinsuku ezingefani ngesizathu sokunikeza abafundi isikhathi sokukhiqiza imibono engefani. Umfundi ubebuzwa ngosuku oluqondene nolwakhe kungesiyo indidiyela. Esinye isizathu bekuwukugwema ukuthi abafundi bangaphazamiseki ngesikhathi sabo sokufunda ngoba yonke imibuzo ibibuzelwa ngaphakathi esikoleni eSolwazi High School. Abazali, umcwaningi ubehlangana nabo ezindaweni ezahlukene. Konke bekuncike ekutheni bayasithola yini isikhathi, ingekho ingcindezelo. Izimpendulo zemibuzo zehlukaniswe ngezigaba ezimbili, abanye abafundi bebenikezwa imibuzo edinga impendulo yegama elilodwa, eminye imibuzo ibe yizingxoxo ezasakuhleleka. Lezo zimpendulo zivezwe ngaphansi kwedizayini yekhwantithethivu lapho izimpendulo bezikalwa ngezinombolo. Ezinye izimpendulo zethulwe ngedizayini yekhwalthethivu lapho ababambiqhaza bebenaba ngezimpendulo zabo. Njengoba bekwethuliwe esahlukweni sesithathu izimpendulo zabafundi zihlelwe ngamakhodi. Ababambiqhaza abangabafundi kulou cwaningi basukela ebangeni le-10 nele-11 kuya kwele-12. Izimpendulo zabafundi zivezwa ngamakhodi amele abafundi. Le

mibuzo inike ithuba abafundi lokuthi baveze imibono yabo nendlelakubuka yabo mayelana nokufunda nokufundiswa kolimi lwesiZulu. Ulwazi locwaningo beluza luyikazela. Umcwaningi uzamile ukuluhlunga ulwazi locwaningo ngokusebenzisa indlela kaMarriam (1998). Lo ngoti uveza indlela yokucoshela ulwazi luhluzwe bese luyethulwa. Lo ngoti uncoma indlela yokukhetha izimpendulo ezimbalwa kunokwethula zonke izimpendulo. Lo ngoti ubalula ukuthi ukwethula zonke izimpendulo zababambiqhaza kugcina kudala ukudideka. Ngakho-ke yize ingxoxo izobe igxile kuzo zonke izimpendulo zabafundi, embuzweni ngamunye kuzokwethulwa izibonelo zezimpendulo kuphela ukuze ucwaningo luqoqeke. Ababambiqhaza bethulwa ngokunikwa amakhodi. Ulwazi olwethulwa ngumcwaningi ngezansi lwehlukaniswe ngokwamakhodi. UWertz (1983) uthi amakhodi afana nokuqamba ulwazi oluqoqiwe amagama ngokwehlukana kwalo. Ngamanye amazwi, lokhu kuchaza ukuthi ulwazi ngalunye lwehlukaniswa kulonye ngokuthi lunikezwe igama, umaki, noma inombolo ethile. Uma ulwazi selunikezwe amagama, izinombolo noma umaki, kube sekubhekwa iphethini kulolo lwazi oseluhlukaniswe ngamakhodi. Ngamafuphi nje kuyaye kubhekwe ukuthi yini ethi ayifane noma elokhu iphindaphindeka kumakhodi ehlukenene.

Ngezansi umcwaningi uveza itafula lamakhodi amele ababambiqhaza abangabafundi balolu cwanningo:

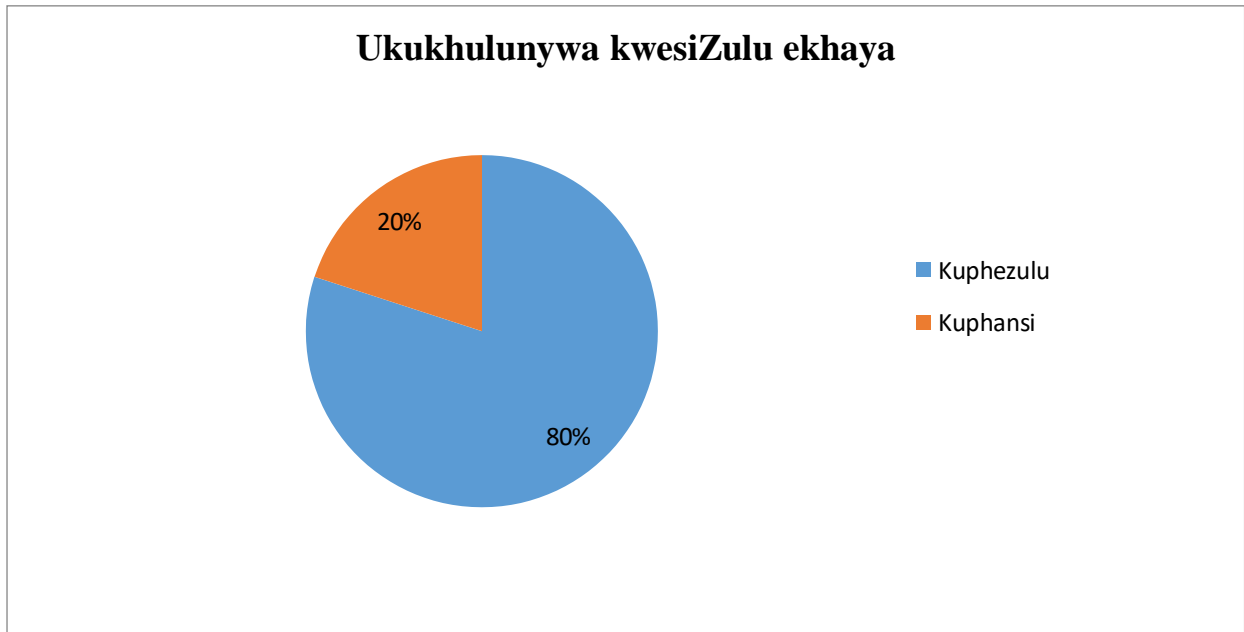
[Itafula lamakhodi abafundi, 2021]

Ibanga	Ikhodi
Ibanga le-10	MF-10
Ibanga le-11	MF-11
Ibanga le-12	MF-12

5.3 Imibuzo nezimpendulo zabafundi

Kuleli banga umcwaningi wethula imibuzo yabafundi kanye nezibonelo zezimpendulo zabafundi. Ngemuva kwezimpendulo zabafundi umcwaningi uhlaziya izimpendulo ngokuphawula ngendlelakubuka yakhe esusela olwazini lwezimpendulo. Njengoba abafundi ababambe iqhaza belishumi ekilasini ngalinye, ngemuva kwekhodi kuzoba khona inombolo yomfundi. Isibonelo: MF-10/3 njalo njalo.

Umbuzo1: Uyasikhuluma yini isiZulu ekhaya?	MF-10, MF-11, MF-12
Yebo	8
Cha	2



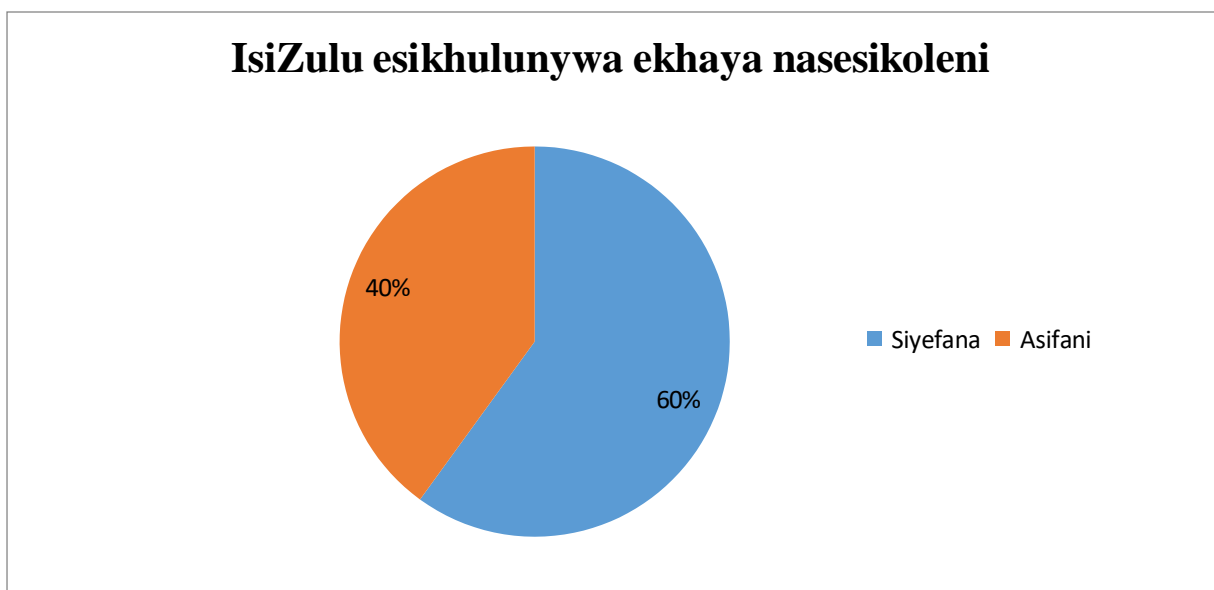
[I-Pie chart 1, 2021]

Ukuphawula komcwaningi (Umbuzo1)

Ababambiqhaza bayakuveza ukuthi iningi labo bayasikhuluma isiZulu emakhaya. Kunendlela esetshenziswa ngabafundi lapho bekhuluma isiZulu. Umsuka wale ndlela yokukhuluma uvela kakhulu olimini lwesiNgisi. Okukhulunywa ngabafundi kugcina sekwejwayeleka sengathi kuyisiZulu kanti akusona. Nokho bakhona abaveze ukuthi abasikhulumi isiZulu ekhaya. Izimpendulo zabangasikhulumi isiZulu ekhaya zitolikeka ngokuthi ukungejwayeli ukusikhulumi kungaba nomthelela wokungenzi kahle esiZulwini njengesifundo. Okunye okudala ukungasikhulumi isiZulu ekhaya isimo sokuguquguquka kwezokuxhumana. Ukuxhumana okuthathe indawo yolimi lwasekhaya ukuxhumana okusebenza ngokwemisindo (*electronic media*). Lokhu kuxhumana kuthatha ulimi lwasekhaya kululahle le kude ngoba iningi lalezi zindlela zokuxhumana zingolimi lwesiNgisi. Ukungakhulunywa kolimi lwasekhaya ngabanikazi balo kudala umonakalo esifundweni sesiZulu. NgokukaNzunza (2006) abafundi abaningi bayadembesela ukukhuluma isiZulu ezindaweni zasemiphakathini, uqhubeka athi isiZulu esikhulunywa ekhaya asicwengekile neze ngenxa yokunganakwa kwesiZulu. Lokhu kuyahambisana nokushiwo uKhohliso (2015) ukuthi isiNgisi yisona

esibonakala sihamba phambili eNingizimu Afrika. UKamwangamalu (2003) uthi uma ulimi lwebele lungasetshenziswa lugcina selushabalele. Ukungakhulunywa kwesiZulu ngokwenelisayo noma ngokusezingeni selokhu kuvela njengembangela yokwentuleka kolwazi lolimi kubafundi. NgokukaBusani (2013) ngokujwayelekile umfundi uma engazihluphi ngokukhuluma ulimi lwasekhaya kuvame ukuba yinkinga uma sekufanele alufunde njengesifundo. Lo mcwaningi uveza ukuthi kuba yinkinga enkulu kakhulu-ke uma sekufanele afunde nezinye izifundo, ngoba isifundo sihlaziyeka kangcono ngokusihumushela olimini lwebele.

Umbuzo 2: IsiZulu osikhuluma ekhaya siyefana yini nosifunda esikoleni?	MF-10, MF-11, MF-12
Yebo	6
Cha	4



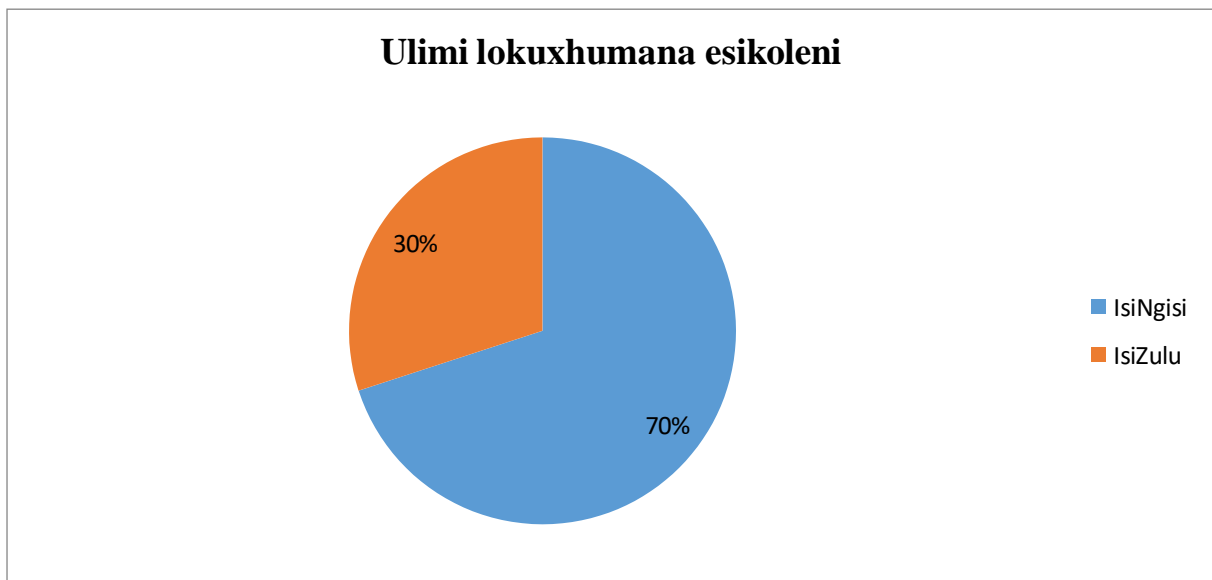
[1-Pie chart 2, 2021]

Ukuphawula komcwaningi (Umbuzo 2)

Ngokwalezi zimpendulo ezingenhla kumele kubhekwe ukusetshenziswa nohlelo lolimi ngendlela ezisetshenziswa ngayo emakilasini. Ekufundeni ukuxhumana kuhlala njalo kwakha isisekelo esiqinile sokwakha ulwazi. Ngaphandle kokuthi ukuxhumana kuzuzisa umfundi ezindlini zokufundela kuphinde kumelekelele nasekuxhumaneni kwempilo yangaphandle kwesikole. Abafundi banezimpilo abaziphila esikoleni baphinde baziphile ngaphandle. Isikhali

sokufunda masikhulise sithuthukise umfundi ngaphandle nasemphakathini aphila kuwo. Kubonakala kukhona ukudembesela kwabanye abazali ukubeka isisekelo okuyiso solimi entsheni. Alukho ulimi oluvumelana nothelawayeka lapho kusetshenziswa ulimi, izilimi zonke zinemigomo emiselwe ukusetshenziswa ngendlela ulimi lolo oluhlelwe ngayo. NgokukaNyathikazi (2016) zonke izikole eziKwaZulu –Natali zifundisa ngolimi lwesiNgisi zonke izifundo. IsiZulu yisona sifundo kuphela esifundwa ngesiZulu, lokhu okungaba nomthelela wokuthi kugcine abafundi bezwa isiNgisi ekhaleni ngaphezu kwesiZulu. Enye yezinto ezibalwa ngaphansi kwenjulalwazi kaGramsci (1971) *ihemony* ukuhlelwa kolimi. Ukuhlelwa kolimi kungeminye yemizamo eyenziwa uhulumeni esebenzisa amabhodi engamele izilimi ukuthi kube nokufundwa kolimi oluhlelekile nolimi olumiselwe imigomo. Imizamo eyenziwa ukugququzela ukufundwa nokuthuthukiswa kolimi.

Umbuzo 3: Yiluphi ulimi olusetshenziselwa ukuxhumana ngaphakathi esikoleni?	MF-10, MF-11, MF-12
IsiNgisi	7
IsiZulu	3



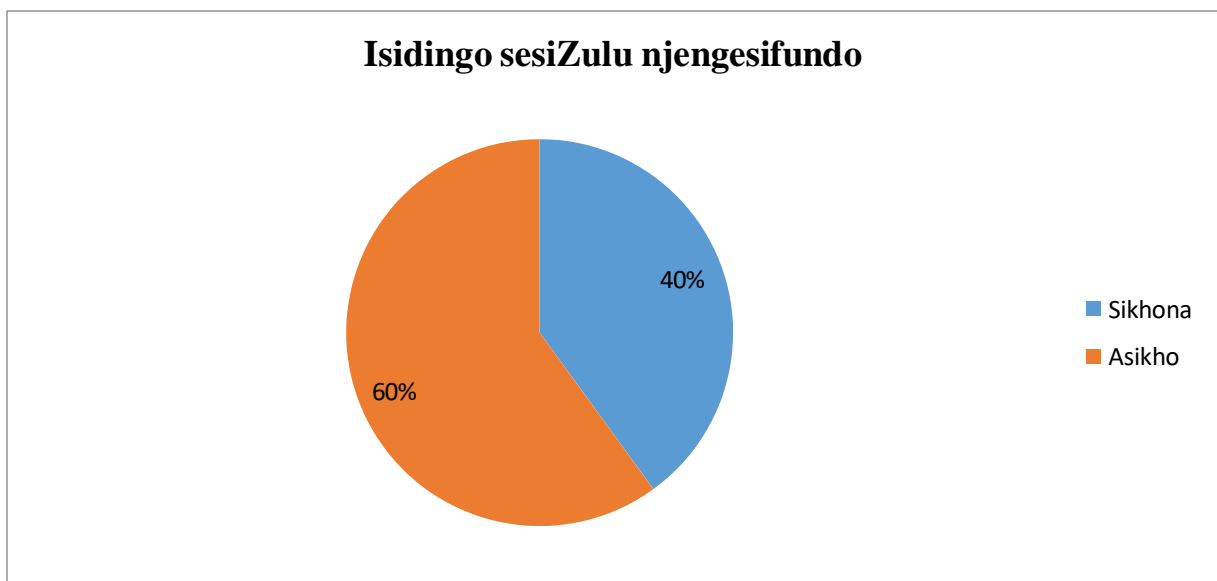
[I-Pie chart 3, 2021]

Ukuphawula komcwaningi (Umbuzo 3)

Izimpendulo zababambiqhaza ziveza ukukhonya kwesiNgisi njengolimi olukhululunywa kakhulu kulesi sikole. Okuvezwa izimpendulo ezingenhla kubonakala kuhambisana ncimishi nenjulalwazi eyisisekelo salolu cwaningo. Le njulalwazi iyakuphawula ukuthi *ihemony*

(1971) isebenza ngamandla ukuqhoqhobala ezinye izilimi. Ukushaya amaphiko kolimi lwesiNgesi kuyizinkomba zokuthi abafundi basishaya indiva isiZulu. Inqubomgomo yezilimi yezemfundo. Ngokujwayelekile ulimi lwesiZulu lungoluvulelekile kuwo wonke umuntu ongumfundi ofisa ukulisebenzisa, ukusetshenziswa ngabafundi bonke abafisayo. Kulezi zimpendulo kuvela ingcindezi ababanayo abafundi abakhuluma isiZulu ulimi lwasekhaya. Lokhu kwakha isimomqondo sokuthi uma ukhuluma ulimi lwesiZulu awuphucuzekile unganahle ube yinhlekisa kwabanye abafundi. Ikhona imfundisoze ethi uma ukhuluma ulimi lwakho uyiqaba, awusazi isiNgesi. Lokhu kuphinde kwaveza ukuthi alukakabibikho nhlobo ushintsho nobulungiswa nakuba sekuphele iminyaka engaphezu kwamashumi amabili sakhululeka. Izilimi zakuleli ziyalingana ngokoMthethosisekelo wakuleli. Zilingana ephepheni kuphela uma ubheka mkhulu kakhulu umehluko. Okungenzeka ukuthi lesi sigaba soMthethosisekelo (sama-30) sehlulekile ukuhlinzeka ukulingana kwezilimi kuleli. Lesi sigaba siqinisekisa ukulinganiswa kwezilimi ezisemthethweni. Amagama athathwe kumthethosisekelo wezwe laseNingizimu Afrika mayelana nezilimi aqinisa ukukhuliswa nokugqugquzelwa kwazo izilimi. Lokhu kuvumelana nemiqingo egqugquzela ukulinganiswa nokukhuliswa kwezilimi.

Umbuzo 4: Ngokubona kwakho, sikhona yini isidingo sokuthi isiZulu sibe ngesinye sezifundo lapha esikoleni?	MF-10, MF-11, MF-12
Yebo	4
Cha	6

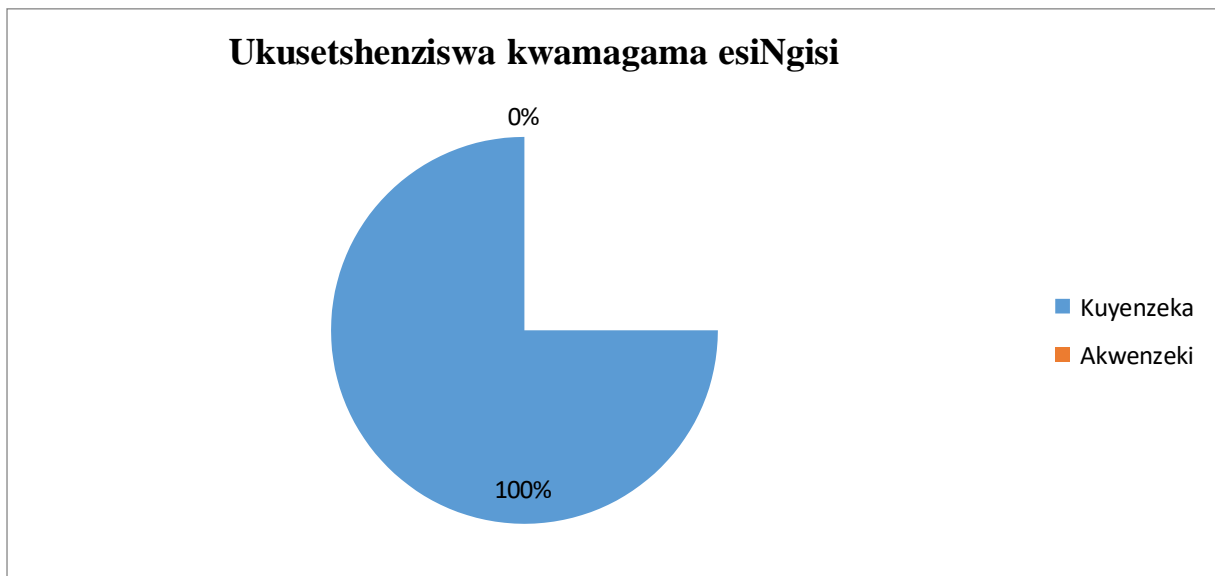


[1-Pie chart 4, 2021]

Ukuphawula komcwanigi (Umbuzo 4)

Izinombolo ziveza ngokusobala ukuthi abafundi abasiboni isidingo sokufundwa kwesiZulu. Lokhu kwakha isithombe sokuthi abafundi abasinambithisisi kahle isiZulu njengesifundo. Nakuba bekhona abasakhela umkhanya isiZulu, kuyabonakala ukuthi akusibona bonke abafundi abachizela lesi sifundo. Ikhona ingxenye yabafundi esenalo uthando nokulangazelela ukusifunda lesi sifundo. Izimpendulo zabafundi zikhombise imicabango engaboni ngaso linye. Ngokwenqubomgomo yolimi kwezemfundo (1997) kusobala ukuthi bonke abafundi banelungelo lokuzikhethela lokufunda ngayinoma yiluphi ulimi kulezo ezigunyazwe ngumthetho wezwe. Kuyavela ocwaningweni lukaKhohliso (2015) ukuthi isiNgisi sisetshenziswa ebangeni lokuqala kuze kufike kwelesikhombisa emazingeni aphansi. Kuthi ezikoleni zamazinga aphezulu siqhubeke isiNgisi sibe wulimi lokufunda nokufundisa. UNkosi (2011) uveza umuzwa wakhe ngokuthi inkinga yokuphuthelwa kwabafundi ukufunda ulimi lwasekhaya ekubeni bengabakhulumi balo iletha izinkinga uma abafundi sebenyukela emazingeni emfundo ezikhungweni eziphakeme. Njengoba kuhlale obala ukuthi iningi lalaba bafundi lifunda isiBhunu nesiNgisi kuphela.

Umbuzo 5: Kuyenzeka yini ukuthi uma nifunda isiZulu uthisha asebenzise amagama esiNgisi?	MF-10, MF-11, MF-12
Yebo	10
Cha	0



[1-Pie chart 5, 2021]

Ukuphawula komcwaningi (Umbuzo 5)

Izinombolo eziningi ziveza ukuthi othisha bayazixuba izilimi lapho befundisa isiZulu. Lokhu kwakha isithombe sokuthi abafundi bantula ulwazi olwaneleyo lwesiZulu futhi balahlekelwa yithuba lokuzuza amakhono aneleyo olimi. NgokuaBokamba (1988:24) ukuxutshwa kwezilimi kungukuhlanganiswa kwamazwi ezingxenyeni zemisho nasekubunjweni kwemisho ngokusebenzisa amagama ezinye izilimi. Lokhu kuxutshwa kolimi kuvame ukuba othisha bagudlukele kukho uma kwabona sebephelelwe ngulwazi lwamagama esiZulu okanye uma seziyime emthumeni kubafundi, othisha sebezama ukubathambisela ukuze bezoqonda lokho okufundiswayo. Nokho lokhu okwenzeka ngesikhathi sokufunda isiZulu kuyaphambana nokushiwo uShozi (2015). Lo mcwaningi uveza ukuthi izingane eziningi zibhekene nezingqinamba ezindlini zokufundela malungana nokwehluleka ukusebenzisa ngempumelelo ulimi. Lo mcwaningi uveza ukuthi noma iyiphi ingane engenzi kahle olimini lwayo iba semathubeni amakhulu okuthi ingenzi kahle kwezinye izifundo. Uqhubeka athi kuyithikameza nasekuxhumaneni ngokuzethemba nabanye abafundi.

UNyathikazi (2014:26) ubeka umvuzo wokufundisa ngendlela eqondile zingaxutshwa izilimi. Uveza imiphumela yokulahleka kwamamaki uma sekuhlolwa. Lo mcwaningi uveza ukuthi ukushaya indiva kothisha ukunamathela olimini lwesiZulu kuphela lapho befundisa kuba nemiphumela engemihle. Nakuba abacwaningi abaphawule ngenhla bebeka izingqinamba ngokuxutshwa kwezilimi, uMaluleke (2014) ubeka okwehlikile, ubona ukuxuba izilimi kungezinye zezindlela ezikhulisa ngokushesha ulimi. Uveza ukuthi uma abafundi behluleka ukuqonda lokho abakufundayo kubalula ukuzwa uma kugudlukelwa kwezinye izilimi.

Umbuzo 6: Kuyakulekelela yini ekwazini ulimi lwesiZulu kangcono uma uthisha ebuya asebenzise amagama esiNgisi?	MF-10, MF-11, MF-12
Yebo	10
Cha	0

Okuzuzwa ngabafundi ngokuxutshwa kolimi

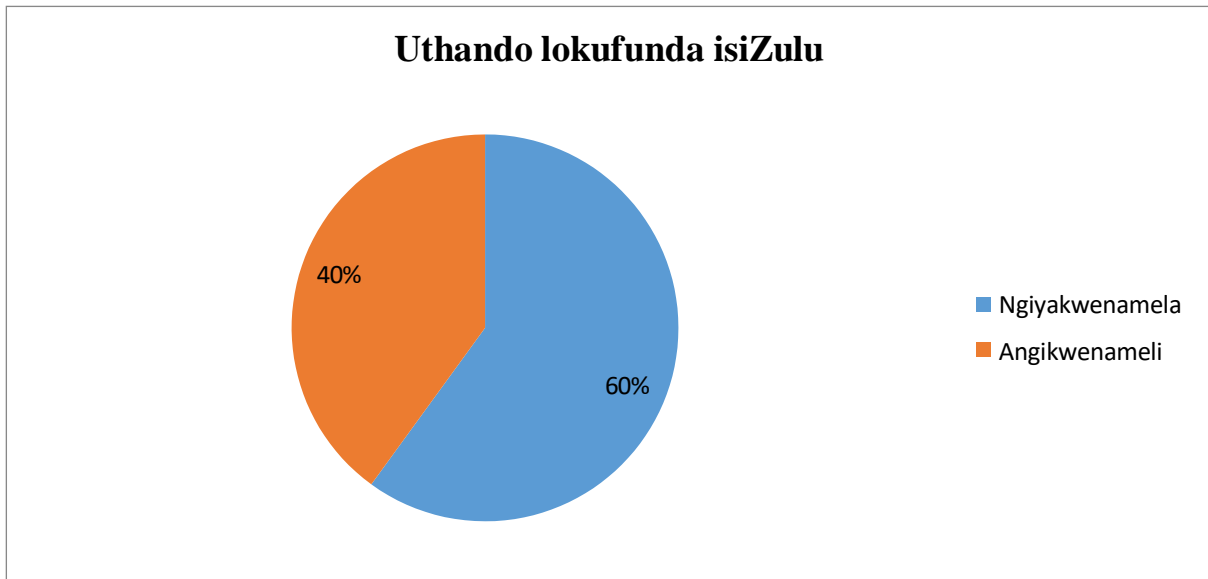


[I-Pie chart 6, 2021]

Ukuphawula komcwaningi (Umbuzo 6)

Izifakaziso zonke ezifanayo ezivela kuMF-10, MF-11 kuya kuMF-12 ziveza ngokusobala ukuthi abafundi bayazuza ngokuxutshwa kwezilimi lapho befunda isiZulu. Ukuzuza kwabo umcwaningi angakubuka ngeso lokuthi kuchaza ukuthi kabanalo ulwazi olwanele ngesifundo sesiZulu. Lokhu umcwaningi ukuphawuliswa ukuthi baveza ukuthi bezwa kangcono uma sebehunyushelelwa esiNgisini. UGrage (2017) uqinisa imizwa evezwa ababambiqhaza ngokuthi ukufundisa ngokuxuba izilimi kuyindlela engcono yokuthuthukisa ulimi lomdabu lapho kufundwa noma kufundiswa lokhu ukubiza nge-*intellectualisation of indigenous languages*. UMbatha (2020) ngokadebona wakhe ekufundiseni isiZulu uvumelana nezimpendulo zababambiqhaza ngokuthi ukufundisa isiZulu ukuthola kuba umsebenzi ongenzima uma edamane efaka amagama ezinye izilimi ikakhulukazi amagama esiNgisini.

Umbuzo 7: Uyakwenamela yini ukufunda ulimi lwesiZulu?	MF-10, MF-11, MF-12
Yebo	6
Cha	4



[I-Pie chart 7, 2021]

Ukuphawula komcwaningi (Umbuzo 7)

Ukushaya phezulu kwezinqubo zababambiqhaza abangakwenameli ukufunda isiZulu kuyizinkomba zokuthi lesi sifundo sinesigcwagcwa. Okunye okungaba yisizathu okuvezwa yilezi zimpendulo kungadalwa umthelela wokubukela phansi lesi sifundo uma siqhathaniswa nezinye. Izimpendulo eziveza ukwenama zibonakala zikhombisa ukuba nalo uthando lwesiZulu kodwa futhi kubonakala luluncane uthando ngalesi sifundo ngokwempendulo jikelele.

Nakuba idlanzana lisithokozela isiZulu kodwa umsebenzi unomthamo omkhulu kubo. Okuyimbangela yalokhu yizo izinsizakusebenza ezinesandla kulokhu. Omunye umbambiqhaza ephawula ngalo mbuzo uveze ukuthi abanye abafundi bafunda ngoba bephoqwe ngabazali, abanye baphoqwa ukwesaba ukuthatha isiBhunu kanti abanye bayasithanda isiZulu. Lezi zifakaziso zidweba umfanekiso wokuthi abafundi abanye abasihloniphi lesi sifundo sesiZulu. Ukungasithandi isifundo njengomfundi kuze kube nemiphumela yokungasihloniphi. Ukungahlonishwa kwesifundo kuthinta nabafundisi baso. Abafundi abangasihloniphi isifundo banomkhuba wokuthatha othisha baleso sifundo njengopopayi. Ucwangingo lukaNkosi (2018) lwake lwaveza ukuthi bakhona abafundi abafunda isiZulu ngoba bephoqwa isimo. Lokhu kuyinselelo esuke izobhekana nomfundisi osuke efundisa umfundi ophoqwe isimo ukufunda ulimi lwesiZulu. UBoucher (2020) uze aveze ukuthi abanye abafundisi baze bazame ukusebenzisa ezobuchwephe emakilasini lapho befundisa bezama ukuthi abafundi bezwe kangcono.

Umbuzo 8: Zikhona yini izinkinga obhekana nazo ngokufunda ulimi lwesiZulu?	MF-10, MF-11, MF-12
Yebo	7
Cha	3



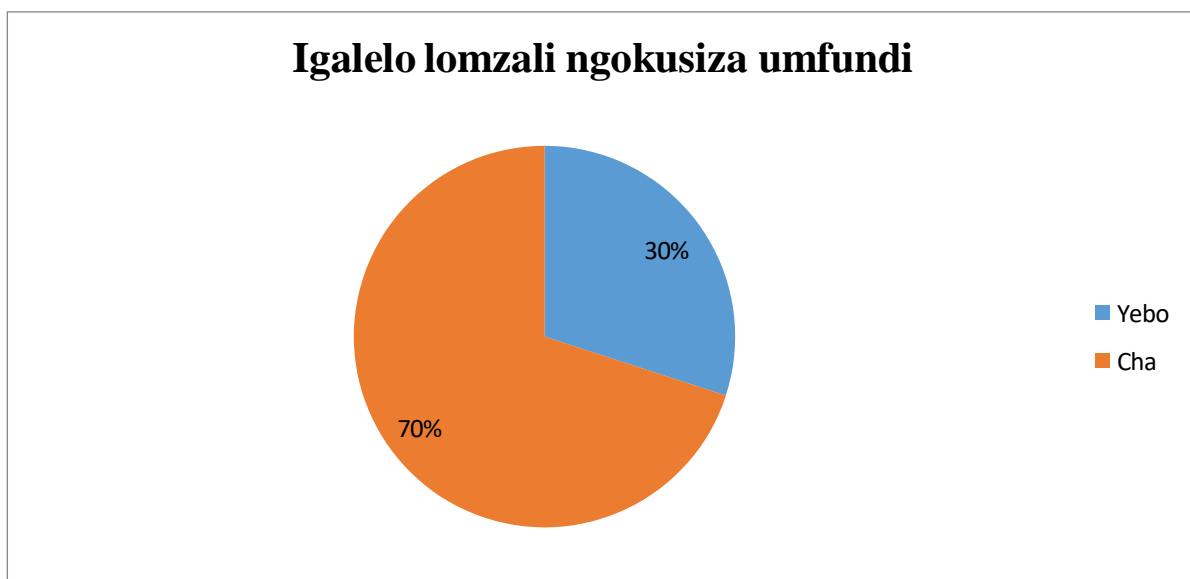
[I-Pie chart 8, 2021]

Ukuphawula komcwaningi (Umbuzo 8)

Okuvezwa ngababambiqhaza kuyisifakaziso sokuthi isiZulu sinakho ukubanikeza izingqinamba lapho besifunda. Indlela okuphendulwe ngayo kweminye imibuzo engenhla ehambisana nesigcwgagwa salesi sifundo sesiZulu, akwethusi ukubona ababambiqhaza bekuvuma ukuthi banazo izinkinga ngokufunda ulimi lwesiZulu. Okuphawulwa nguNaidoo (2010) uveza ukuthi abafundi ukuze balekelelwe bakwazi ukubhekana nezingqinamba kufuneka isifundo sibandakanye bona abafundi ngqo (*learner centred*), abafundi bangacini nje ngokuba yizethameli. NgokukaNaidoo (2010) ukungalandeli imigomo kothisha yokufundisa ebalulwa yisiTatimende seMfundo kaZwelonke (2011) yikhona okuwumsuka wokungenzi kahle kwabafundi olimini. UNyathikazi (2014) ubalula ukuthi ukungaqeqesheki kahle kothisha ekufundiseni isiZulu kuba yimbangela yokungenzi kahle kwabafundi. Njengoba kuvela kulolu cwango ukuthi abafundi abaningi abenza isiZulu njengolimi Lokuqala Lokwengeza bangabantu abasikhuluma njengolimi lwebele, kuyihlazo ukuthola abafundi balolu limi behlulwa ukuhlanganisa nje umusho. Lesi sihlava size sifinyelele uma sebhlolelwa u*National Senior Certificate*. Lokhu kukhombisa ngokusobala ukuthi abafundi

abahlonyisiwe ngokwanele. Ukwentuleka kwezinsizakufunda nezinsizakufundisa kuseyinselelo enkulu. Abafundi bazama ngawo wonke amandla ukuba baphumelele ngamalengiso emisebenzini abasuke behlelelwe yona yokuhlola. Kubukeka sengathi bethweswa umthwalo ongaphezu kwamahlombe abo ngendlela umsebenzi owenzeka ngayo. Imizwa evezwa ngabambambiqhaza ngezinkinga ababhekana nazo ngolimi lwesiZulu iwubufakazi bokuthi bakhona abafundi abathwele kanzima kulesi sifundo. UMadiba (2002) ukhala ngokuthi isiNgesi sisathathwa njengolimi olubalulekile njengoba kuseyilona lulimi lokufunda nokufundisa ezikoleni zaseNingizimu Afrika. Izilimi zonke zinawo amandla okuthuthukiswa zonke ngokulinganayo ziphinde zisetshenziwe ngaphandle kwenkinga kunoma yini esemicabangweni yomuntu.

Umbuzo 9: Uyakwelekelela yini umzali ukubhekana nezinkinga onazo ngokufunda ulimi lwesiZulu?	MF-10, MF-11, MF-12
Yebo	3
Cha	7



[1-Pie-chart 9, 2021]

Ukuphawula komcwaningi (Umbuzo 9)

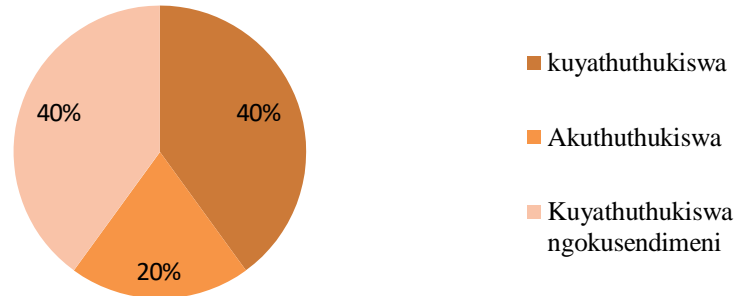
Ukungabonakali kweqhaza elicacile elibanjwa ngabazali emsebenzini walesi sifundo kudweba isithombe sokuthi kwabona abazali abasikhathalele lesi sifundo. Kulezi zinsuku uhlelo lokufunda komfundi lwethweswe emahlombe abazali. Ukungangeneleli ngokwaneleyo

kwabazali ekusizeni abantwana babo ngesiZulu kwakha isithombe esingesihle .Ngokohlelo lwemfundo ka-CAPS kugqugquzelwa abazali ukuba babambe iqhaza elikhulu ekufundeni kwabantwana babo. Lesi sifakaziso esethulwa kulo mbuzo siveza ukuxega kwesandla osizweni olunikezwa abafundi lusuka kubazali. Lezi zimpendulo ziletha ungabazane ukuthi abazali balukhuthalele yini lolu limi olufundwa izingane zabo. Kuyaqapheleka nokho ukuthi bakhona abazali abayenzayo imizamo yokulekelela abantwana babo. Lokhu kuhumusheka ngokuthi isekhona inhlasa yethemba uma ubheka inani labazali elibalekelelayo abantwana babo malungana ngokufundwa kolimi.

URose (2005) uphawula ukuthi izingane ezifundelwa ngabazali imibhalo, iziqephu zingakangeni ngisho ukungena esikoleni ziba sethubeni lokuba ngongoti bolimi lwebele. Lo ngoti uqagula ukuthi ziba semathubeni angcono okwenza kahle nasemfundweni yazo. Ngamanye amazwi ukuze kuthuthuke amakhono olimi nothando lokwazi ulimi kubafundi kufanele abazali babambe iqhaza elikhulu ekulekeleleni abantwana babo. Ethula imiphumela kamatikuletshehi ungqongqoshe weMfundo eyisiSekelo kazwelonke uMotshekga (2018) waveza ukuthi impumelelo ebonakala ebangeni le-12 iyizithukuthuku zeminyaka zokubambisana phakathi kothisha, abafundi, abazali kanye nomphakathi. Ucwangingo luyakuveza ukuthi kubalulekile ukufundiswa komtwana ulimi lwasekhaya emazingeni aphantsi. Imiphumela yokufundiswa kahle komtwana ulimi lwasekhaya ivela obala uma sekuphuma imiphumela kamatikuletshehi.

Umbuzo 10: Okufundiswayo esiZulwini kuyaluthukisa yini ulwazi lwakho njengomfundi ngamasiko nemvelaphi yakho?	MF-10, MF-11, MF-12
Yebo	4
Cha	2
Ngokusendimeni	4

Ukuthuthukiswa kolwazi lwamasiko nemvelaphi

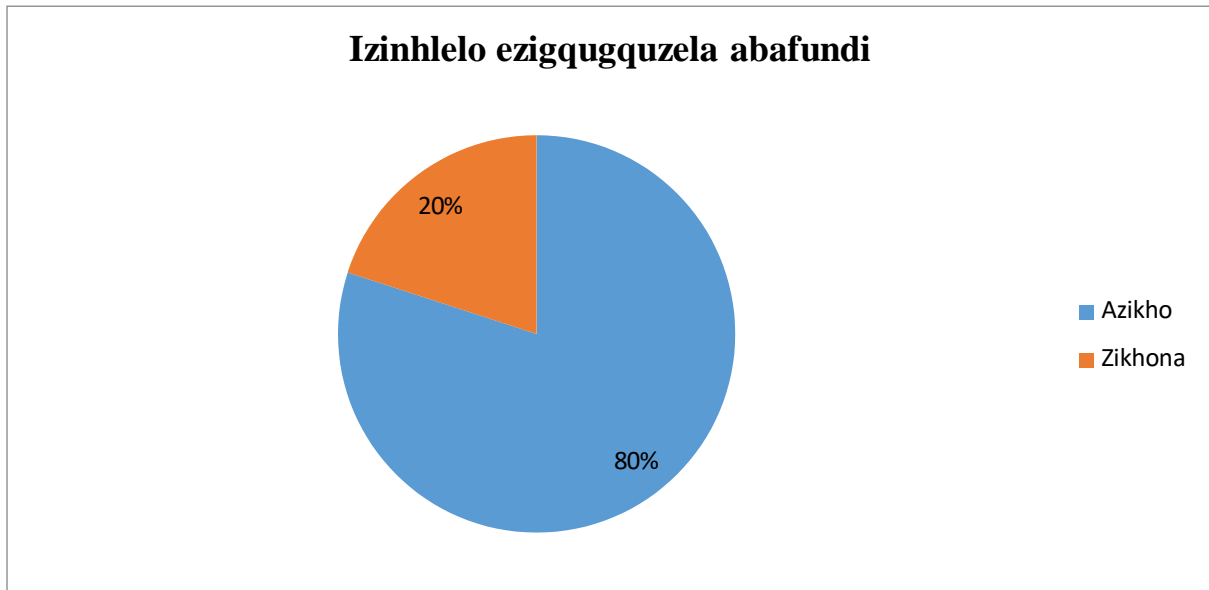


[1-Pie-chart 10, 2021]

Ukuphawula komcwaningi (Umbuzo 10)

Lo mbuzo uveze ukwahlukana ngemibono kubabambiqhaza ngoba bavelile abathe akuthuthukiswa nhlobo abanye baphendula ngokuthi kuyathuthukiswa abanye baveza ukuthi ngokusendimeni. Yize abafundi kudingeke bahlonyiswe ngolwazi lwesimanje ukubalekelela ngezinsalelo ababhekana nazo, kuyiqiniso elingephikwe ukuthi bayaludinga ulwazi ngemvelaphi yabo ngoba kuyobasiza ukungazikhohlwa ukuthi bangobani. Okunye okwakha uthando lwesiZulu yikho ukuthi kugxilise izimfundiso ngemvelaphi yabo. Ezilimini zonke kwezisemthethweni eNingizimu Afrika isiXhosa kuphela esikhombisa umfutho nokuthuthukiswa kwendabuko yolimi namasiko. Kuyaqapheleka ukuthi nasezikhungweni zemfundo yamazanga aphantsi ulwazi lwemvelaphi namasiko aluthuthukiswa ngokwaneleyo. Ulimi nesiko kuhambisana ngendlela yokuthi akulula ukwehlukana usiko lomuntu nolimi lwakhe. Njengoba isiko lenziwa ngabantu, ubuntu bomuntu bakhiwa yisiko lelo. Ucwaningo olwenziwe iKhomishana yaMalungelo oLuntu eNingizimu Afrika, (2007) icwaninge isihloko esithi: *Challenges to the Promotion of the indigenous Languages in South Africa*. Imiphumela yalolu cwaningo yathola ukhulobana okukhulu phakathi komuntu, ukuziphatha, ukucabanga kwakhe nokunye okuningi ngomuntu ukuthi konke kugxile emvelaphini yolimi lwakhe nokuzazi. Kungumsebenzi wesizwe sonke ukubeka eqhulwini ukuthuthukiswa kolwazi lwevelaphi namasiko kubafundi bezilimi, ikakhulukazi ulimi lwesiZulu okucwaningwa ngalo.

Umbuzo 11: Zikhona yini izinhlelo eninazo lapha esikoleni zokunigquguzela ukusebenzisa ulimi lwesiZulu?	MF-10, MF-11, MF-12
Yebo	2
Cha	8



[I-Pie chart 11, 2021]

Ukuphawula komcwanigi (Umbuzo 11)

Ingxenyane eningi yabafundi iyakuvuma ukuthi azikho izinhlelo ezibagquguzelayo. Nokho-ke nenye ingxenyane encane yabafundi iyakuveza ukuthi zikhona. Le ngxenyane yabafundi evume ukuthi zikhona izinhlelo inikeze izibonelo ezimbalwa. Omunye umbambiqhaza ukuvezile ukuthi uthisha wabo wesiZulu uyabagquguzela ukuthi babingelelane ngesiZulu, bagweme ukusebenzisa isiNgisi uma bendawonye beluqonda bonke ulimi. Omunye umbambiqhaza uze waphawula ukuthi uthisha wabo wabenzela iqoqo enkundleni yokuxhumana ka-*WhatsApp* lapho khona becobelana ngamagama amasha nezincazelo zawo. Okunye okuwezwe ngumbambiqhaza ngemizamo yezinhlelo zokugquguzela abafundi yikho ukucija amakhono ngezixoxo zesiZulu ezivulelekile ezindlini zokufunda ngesikhathi sokufunda. Le mizamo yothisha ababambiqhaza bakubekile ukuthi bayithatha njengemqoka ngoba iyabasiza ekuqondeni kangcono isiZulu. Okuphawulekayo behlukene ngemibono abafundi, abavezi okufanayo, okutolikeka ngokuthi bakhona ababona lukhona usizo ekugxiliseni kothando lwesiZulu, kubuye kube khona abangaluboni lukhona. Okuvela kulezi zimpendulo zabavuma

ukuthi zikhona izinhlelo kangaba yimizamo ebonakala yenziwa othisha besiZulu balesi sikole. Nakuba ukufundiswa kwezilimi eNingizimu Afrika kusemazingeni aphantsi, yingoba ucwaningo luyakufakazela ukuthi bayingcosana abantu abakhuthalele ukufunda izilimi zasekhaya ngendlela esezingni eliphezulu. Ngaphezu kwalokho ucwaningo luyakudalula ukuthi iNingizimu Afrika ayinazo izikole eziningi ezinemitapo yolwazi. UMbatha (2020) ukholelwa ukuthi lokhu nje kukhombisa wona amazanga aphantsi okufundwa kwezilimi. NgokukaTaHFuZwe ibanga le-10 kuya kwele-12, amasu okufundisa ancike ezinjongweni okuhloswe ukuba zifezwe. Kufanele kuhlale kusezinhlelweni zikahulumeni ukuhlale njalo ehlovisa abafundisi besiZulu ngoqeqesho oluhambisana nezinguquko zesikhathi esiphila kuso. NgokukaNkosi (2011) kubonakala kungafezeki lokhu, ngoba yena ukhononda ngokuthi othisha abaningi kabazihluphi ngokuthuthukisa ulwazi lwabo kwezolimi, lokhu kudala ukuthi ulimi lugcine lungathuthuki. Esihlokwaneni esilandelayo umcwaningi udingida izingxoxo zabafundi.

5.4 Izingxoxo zabafundi

Engxenyeni engenhla umcwaningi usebenzise imibuzo ukuqoqa ulwazi. Kuleli banga umcwaningi usebenzisa izingxoxo ukwethula izimpendulo zabafundi. Nakuzona izingxoxo zabafundi izimpendulo zethulwa ngamakhodi amele abafundi. Izibonelo zezingxoxo zilandelwa ukuphawula komcwaningi. Kuleli banga kwethulwa ulwazi ngokulandela indlela echazayo. Lena yindlela umcwaningi ake acacisa ngayo esingenisweni salesi sahluko.

Umbuzo 12:

Uthini umbono wakho ngokusetshenziswa kwesiZulu sixutshwe nesiNgisi (codeswitching).

Izimpendulo:

MF-11/4

Asive si-*weak* nje esiZulwini kuze kuphoqe ukuthi othisha bethu basebenzise isiNgisi ukuze sizwe kahle. Amagama amaningi asiwazi kuba ngcono uma sizofundiswa kusetshenziswe nesiNgisi. Ngike ngibone amaphepha e-*Exam* amanye ama-*sentences* ahamba nama-*translation*. So okwenziwa othisha bethu kuyasisiza. Ngicabanga ukuthi kufanele –ke kodwa sifundiswe ulwazi lamagama esiZulu ukugwema lento yokuxuba isiZulu nesiNgisi.

MF-12/4 ubeke kanje yena:

Izingqinamba esihlangabezana nazo singabafundi ukuthi kuyenzeka sifunde sixutshwe nabafundi bangaphandle kwe-South Africa abangasazi isiZulu. USir oba *obliged* nje ukuxuba izilimi afake nesiNgisi uma efundisa. Einye zezizathu abantwana esifunda

nabo abasejwayele isiZulu. Abasjwayele nakusikhuluma ke nje. Uma sekubhalwa –ke hhay kuba umsebenzi omkhulu. Abanye bazihlalela nabazali abazikhulumela isiNgisi.

U-MF-12/4 uveze inkinga elethwa ukuxuba izilimi ebe enikeza futhi nesisombululo senkinga ngayinye. Ulwazi alwethulile umcwaningi ube eselufaka ethebuleni kanje:

[Itafula lombuzo 11, impendulo yomfundi, 2020]

Okuvela ngokuxutshwa kwezilimi	Izixazululo
Ukushabalala kolimi	<ul style="list-style-type: none"> • Kufanele kufundiswe ulimi kulandelwe imigomo
Ukuhwamuka kolwazi lolimi	<ul style="list-style-type: none"> • Ukuzejwayeza ukukhuluma ulimi olucwengekile
Ukushabalala komlando wezwe	<ul style="list-style-type: none"> • Ukuthuthukisa izilimi
Ukwentuleka kolwazi lolimi nezimiso zalo	<ul style="list-style-type: none"> • Ukusizwa kwabafundi

Ukuphawula komcwaningi (Umbuzo 12)

Lo mbuzo uphendulwe ngabafundi ngezindlela ezikhonjisiwe ngasenhla. Imiphumela yokuxuba izilimi okwenziwa yibo abafundi bakubona kuyimingenela eqhamuka ezikhaleni ezehlukene zempilo yabafundi. Imiphumela ebaliwe kube ukufa kwesizwe nokushabalala kolimi lwaso uma lesi simo siqhubeka. Kuvelile nokuthi izizukulwane ezizayo ngeke zibe nalo ulimi uma kudedelwa ulimi lushabalale. Izinga lokuxuba isiZulu nezinye izilimi enkulumweni yabafundi libonakala ngendlela abaphendule ngayo. Lo mbuzo uphendulwe ngokusabalele ngabafundi bebeka abakucabangayo njengoba bebuziwe. Kuyaqapheleka ukuthi isiZulu siyashetshwa nesiNgisi ukuze nalabo abangasiqondi basheshe basizakale. Kuvelile ezimpdulweni ukuthi ukwentuleka kolwazi lwesiZulu namagama yikho kanye okuyimbangela yengxube yolimi. Kuyaphawuleka futhi ukuthi ukuxuba izilimi kunomnyombo wasekhaya. Abafundi bayakubeka ukuthi kusekhaya lapho okuvame khona ukuthi kukhulunywe kuxutshwe izilimi. UBhengu (2019) ubona umkhuba wokuxuba izilimi kungukuhlinzela uZulu ezibini. Uphawula ngokuthi yibona kanye abanikazi balo ulimi abalubulala ngokulusheba nezinye izilimi.

Umbuzo 13:

Uqale ukusifunda kuliphi ibanga isiZulu?

Izimpendulo:

MF-11/5

Ngiqale *eHigh School* mina ukufunda isiZulu esiqondile *ePrimary* besingasifundi kwanhlobo isiZulu esiqondile asazi nokuthi kwenzakalani okungangokuba kithina ima

isiZulu kuyinto okungathi siqala ukuthola ulwazana ngaso thina sazi ukuthi kufanele uqale kulawa mabanga aphansi esasiwenza kodwa nje sazithola sikudisadvantage. Nendlela esifundwa ngayo la eHigh School yehlukile nje kakhulu. EPrimary besilula kakhulu isiZulu sakhona bebungekho ubunzima empeleni sasizifundela nabelungu sichaza ukubingelela ukuvalelisa namagama ezilwane ngesiZulu. Akukho okwakune challenge kangako.

MF-12/5

Mina uma ngikhumbula kahle ukuthi isiZulu sethu vele emabangeni aphansi sasisifunda kancane nje sisikha phezulu. Angikhumbuli nje sifundiswa lezi zinto ezi-serious. Ngabona sengifika la esikoleni esiphezulu ukuthi kanti isiZulu silukhuni kanje ngoba umuntu ehlala esithatha kancane nje. Laphaya emazingeni aphansi sasizifundela izinto ezilula ezingadingi ukuxukuza ingqondo, mina angisayazi lento uma into efundwayo isizoba nzima kanje, Ngivele ngibone nje ukuthi uma kuya kuqhubeka kusho ukuthi umuntu isiZulu uzohlala esifeyila. Angikwazi ukulandelanisa kahle amagama nemisho yami ibuye ingabi nayo imiqondo ephelele. Sengizithola njalo nje ngibhala ama-corrections

Ukuphawula komcwaningi (Umbuzo 13)

Kulezi zimpendulo kuvela umqondo wokuthi noma isiZulu siqalwa emabangeni aphansi, kodwa isisekelo asiqini kahle. Lesi sisekelo yiso okufanele ngabe abafundi sibalungiselela uhlelo lwesiZulu sasemazingeni aphakeme. Okunye okuvelayo kulobu bufakazi ukuthi kunohlobo lwabafundi besiZulu ulimi Lokuqala Lokwengeza abangababambiqhaza abaveze ukuthi bafunda isiZulu ngezinga lesithathu lama zinga aphansi kakhulu futhi anomehluko uma uwaqhathanisa nezinga lesifundo solimi olucwaningwayo aphansi nokwehlukile kunesiZulu ulimi Lokuqala Lokwengeza. Okuphawulekayo ukuthi izinhloko ezihlela ulimi ezikoleni azikakuqondanisi kahle ukunikezelana usuka ebangeni lezinga eliphansi unyuka uya kwelithe thuthu. Uma kubukwa isimo sezilimi eniNingizimu Afrika kubonkala isiNgisi sizihambela sodwa ekuhlonishweni kwezilimi. Nakuba imithetho elawula ukusetshenziswa kwezilimi iveza ukuzithathela phezulu zonke kodwa lokho kubonakala kungalandelwa.

Umbuzo 14:
Iyiphi indlela oyithola izwakala kalula uma uthisha efundisa isiZulu?

Izimpendulo:

MF-10/6

Ngingathi nje, ukufundiswa ikhono lokubhala kuba lula ngoba siyaye sinikwe isihloko, kuthiwe nje asibhale nanoma ngabe yini ezothuthukisa ulimi lwethu.. Njengokuthi uthisha uke asikhiphele izithombe athi asiqambe indaba siyinike isihloko. Kuthiwe asikhulume ngathi sizichaze. Siyazichaza-ke. Bese kuthiwa-ke asime

phambili sifunde le nto esiyibhalile. Uthisha uyasisiza ngokuthi alungise amaphutha izipelingi, amagama, awokwakha imisho.

MF-11/6

Mina ngizwa ngiqonde kahle uma uthisha wethu esebenzisa amashadi. Ukusetshenziswa kwamaphosta kusifundisa kalula uthola ukuthi sesiphatha izithombe zosaziwayo esibathandayo abadlali bebhola abaculi sikunameke ekilasini. Ngesikhathi kufundwa siyakwazi njelo ukurifeyela kukho ngoba kunezifundo othola ukuthi ama *short transactional and they relate* kulento esiyinamathisele emakilasini kuvele kube ngcono kanjalo. Okunye okwenza kuzwakale kangcono ama-*slides* ahambisana nazo futhi izithombe hhay lapho-ke kuba mnandi futhi.

MF-12/6

Yebo, mina ngicsha kalula uma nje sinikwa imisebenzi eyahlukene Ngesikhathi into ngiyibhala yilesi sikhathi ingena kalula ekhanda. Inkinga nje ma sinikwa umsebenzi wasekilasini ukuthi siwubhale isikhathi esiningi sibancane kakhulu esikwaziyo ukubhala into eqondile. Iningi lethu hhayi asikwazi nhlobo. Kuze kube ngcono uma sinikwe imisebenzi esizoyenza emakhaya, ngoba abanye babazali bethu bayasisiza. Kodwa kubuye kusibhayizise ukubhalelwa emakhaya ngoba uthisha uma esethi asifunde imisebenzi yethu esiyibhalile asibe sisakwazi. Bese kuyabonakala –ke lapho ukuthi umuntu akazibhalelanga.

Ukuphawula komcwaningi (Umbuzo 14)

Izimpendulo zika MF-10/6 benoMF-11/6 ziveza imibono eyefanayo malungana nezindlela ezilandelwayo lapho kufundiswa isiZulu. Kuyavela nasempendulweni kaMF-11/6 ukuthi othisha bayazama ukuwubhalisa umsebenzi omningi, nowasekhaya bayanikezwa njengomzamo wokucija amakhono olimi. Kukhona nokubambisana okuba khona phakathi kwabanye abafundi nothisha. Lokhu kuzwakala ngokuthi bakhona abafundi abaziphathela bona mathupha amashadi anamekwa ekilasini. Okuvezwa nguMF-10/6 noMF-11/6 kuveza ubufakazi bemizamo yothisha kanye neqhaza elibanjwa ngabafundi qobo lwabo emizamweni yokufunda ngempumelelo. Nakuba kukhona ukwehlukana kwezimpendulo kodwa okuthanda ukugqama izinsizakufundisa ezizanywa yibo othisha.

Ikhona inkinga ekufundiseni ulimi lwesiZulu. Kuyaphoxa nje ukuthi izinto ezifundiswa esiZulwini zibuye zihunyushwe zithathelwa esiNgisini. Ikhona imbiko ethi izinsizakufundisa zisuke zenzelwe isiNgisi kodwa othisha bagcine sebezisebenzisa ukufundisa isiZulu. UHlongwa (2018) uthi noma abafundi bolimi bengachazwa njengabaphumelelayo ekucijweni kwabo ngamakhono olimi, ukuphumelela kwabafundi akwaxhiwa yibo luqobo. Izimo abafunda ngaphansi kwazo zibanika ugqozi nothando lokufunda lolu limi. Ubukhona

babafundisi abaziqonda kahle izimiso zokusetshenziswa kolimi kwenza abafundi bakhuthazeke.

Umbuzo 15:

Yiziphi izincomo ongazenza ezingagqugquzela ukufundiswa kwesiZulu?

Izimpendulo:

MF-10/7

Kungasikhuthaza uma singaqala sifundiswe i-*vocab* yesiZulu. Sinikezwe nezincwadi ezisezingeni lethu hhayi lezi zincwadi zakwaHome. Ulimi olukulezi zincwadi zakwaHome lulikhuni. Kulesi sikole azikho izinhlelo zamacultures la enziwa kwezinye izikole okungaba umculo wesintu, isicathamiya amahubo nendlamu. Lezi zinto ziyakugqugquzela ukuthi uluthande ulimi lwakho. Into eyenziwa kangcono nje amasports cabanga ke ukuthi singazifunda nini zonke lezi zinto engizibalile. Othisha abasifundisayo abasitholele amatopic a- *interesting maybe atrendayo* hhayi okulikhuni kakhulu *maybe* isiZulu singaba *fun* nje.

MF-11/7

Mina ngibona kufanele sizanywe ngama *extra lessons* kanye namawinter school. Indaba yokuthi siqhubeke sifunde kodwa sibe siphinde sifeyila kungekho okwenziwayo iyasibulala. Singathanda ukuthi kube khona nezincwadi ezisichaza kahle isiZulu kanye namaDictionaries esiZulu mhlawumbe singasizakala.

MF-12/7

Ake si-odelwe amabhuku esiZulu aneleyo. Izincwadi zesiNgisi noma zesiBhunu zihlale zenele nje zona kwayikhona nje lokho kwenza indaba yesiZulu inganakwa muntu. Lokhu kukhanda *iperception* yokuthi isiZulu asinamsebenzi walutho. Ngingathanda i-Assembly mayike yenziwe ngesiZulu nje ngelinye ilanga, ama-announcements enziwe ngesiZulu kube khona otolika ngesiNgisi abangasizwa isiZulu, ukuze kuzobonakala ukubaluleka kolimi lwethu.

Ukuphawula komcwangingi (Umbuzo 15)

Ukwentuleka kwezinsizakufundisa ezihambisana nezidingo zabafundi nezindlela ezihlangabezana nokuhlonishwa kwenqubomgomo yolimi Lokuqala Lokwengeza avezwe obala ababambiqhaza abaphawule ngenhla .U-MF-10/7 uveza ukukhathazeka kwakhe ngezinsiza ezingekho ezingeni, kanti u-MF-11/7 ukhala ngesikhathi, u-MF-12/7 yena uphakamisa ukuthi azitholakale phela izinsiza ezaneleyo zesiZulu. NesiZulu asisetshenziswe ukuze kuzovela ubumqoka baso kulesi sikole. Othisha bafundisa kangcono

nangokuzithemba uma kukhona izinsizakufundisa. Ukezethemba kwabafundi abanezinsiza kufunda kuyefana nesimo lapho uthisha ephelele ngezinsizakufundisa. Ukufundisa kukathisha ngokukhululekileyo yilapho kunezinsizakufunda nezinsizakufundisa ezaneleyo khona. Okuchaza ukuthi lezi zimvo ezivezwa yilaba babambiqhaza ziyahambelana nalokhu okushiwo yilo mcwaningi.

Umbuzo 16:

Yikuphi osukuzuzile selokhu waqala ukufunda isiZulu?

Izimpendulo:

MF-10/8

Sengiyakwazi ukubhala incwadi ngesiZulu, nakuba ngisenza amaphutha. Sengiyashesha uma ngibhala umsebenzi ngaso isiZulu bengehluleka ukushesha bekuthatha isikhathi eside ukubhala isiZulu ngisheshe. Lento ibidalwa ukuthi bengingenalo ulwazi lwamagama. Bekungithatha isikhathi ngisacabanga nje kwagama lesiZulu. Sengiyakwazi nokusiza usisi wami omncane ngama-*homework* akhe ase-*Primary*. Ngiyakwazi ukuyibhala ngiyihlele kahle ngiphinde ngiyethule inkulumo ekilasini ngesiZulu, nakuba amagama abuye abaleke phela kodwa ngiyasizama i-*speech*.

MF-11/8

Ngiyakwazi manje ukuxhumana kahle nogogo ekhaya. Ekhaya phela ugogo akafundile manje umuntu ubehlala elokhu ekhuluma isiNgisi aze ahlale ethetha ugogo. Ngiyakwazi ukufunda ngokuzwakalayo, benginamahloni kabi okufunda isiZulu ngoba maningi amagama ebengingawazi ngehluleka ukuwabiza. Senginothando lokubuka izindaba zesiZulu ku-*tv* cabanga leyo nto bengingayijwayele nhlobo.

MF-12/8

Ngiyasiphasa –ke manje ngendlela engcono, ngiyazibhalela i-*homework* kwesinye isikhathi bengivele ngingenqeni ukuthi ngiyibhale ekuseni esikoleni kulabo abasazi kangcono isiZulu. Ngiyakwazi ukuzama ukuchaza amagama. Okusangehlula nje izaga nalokhu okuthiwa izisho ngisasokola –ke lapho. Okuningi kodwa sekulula sengikwazi nokufunda incwadi ye-*literature* ekilasini beyinzima yonke leyo misebenzi.

Ukuphawula komcwangingi (Umbuzo 16)

Abafundi bazuza lukhulu ngokufunda nokufundiswa kwesiZulu. Izimpendulo ziwubufakazi bokuthi ukhona umehluko obonakalayo ovezwa abafundi balesi sifundo. Ukukwazi ukuzenzela umsebenzi wasekhaya, ukuzifundela ngenkululeko ungaphoqiwe, ukukwazi ukuqonda imibhalo yobuciko kuyinzuzo enkulu kubafundi. Kuyaqapheleka ukuthi akusibona bonke abafundi abakushaya indiva lokhu abakuzuza uma bezibandakanya nesifundo sesiZulu. Ulimi lungelinye lamalungelo ayisisekelo eNingizimu Afrika, umthethosisekelo uyakusho lokhu (*Republic of South Africa*, 1996). Ukuthuthuka kokusebenzisa ulimi okuvezwa yilaba babambiqhaza kuwukufezeka kwelungelo lolimi lokuzikhethelela nokuzithuthukisa olimini lolo oziqokele lona. Amava avezwa abafundi emsebenzini abayenzayo awubufakazi bokuzikhandla kwabanye abafundi ngokwazi ngenjula yolimi lwabo.

Ngezansi umcwangingi wethula izimpendulo zababambiqhaza abangabazali. Izimpendulo zabazali zethulwa ngezingxoxo njengoba umcwangingi ebephawulile ngenhla. UCreswell (2009) uthi uma sekubhekwe amaphethini agqamayo ocwangingweni izimpendulo zocwangingo zingabe sezihlelwa ngokwezingxoxo. Izingxoxo umcwangingi azibalule esingenisweni salesi sahluko zivezwe ngokulandela izimpendulo zababambiqhaza, ngemuva kokuthi umcwangingi eseqaphelile ukuthi kukhona imiphumela eyimvama olwazini olukhiqizwe ababambiqhaza abangabazali. Lezi zingxoxo eziye zavela zagqama yizona ezihlaziye ngokujulile ukuveza umqondo opheleleyo eziwuqukethe.

Esigabeni esilandelayo kwethulwa ulwazi olutholakale kuxoxwa nabazali. Umcwangingi usebenzise ukuqoka okunenhloso (*purposive sampling*), ukhethe ababambiqhaza abangabazali abangama-25. Abazali bakhethwe emabangeni onke Abazali abakhethwanga ngokwamazinga okusebenza kwabantwana babo. Ukukhethwa kwabo bekwencike esibalweni esidingekayo ebangeni ngalinye. Ibanga ngalinye linabazali abahlanu. Lolu lwazi lwethulwa ngezingxoxo umcwangingi azibambe nabazali. Njengoba umcwangingi ebephawulile esingenisweni salesi sahluko izimpendulo zabazali zethulwa ngendlela yokusebenzisa amakhodi. Amagama abazali agodliwe ukuvikela inqubonhle yocwangingo kanye nokungephuli imigomo yocwangingo.

5.5. Imibuzo nezimpendulo zabazali

Umbuzo 1:**Unalo yini ulwazi ngenqubomgomo yaseSolwazi High School?****Izimpendulo:****MZ-8/1**

Anginalo ulwazi ngemithetho yolimi lalesi sikole, engikwaziyo nje ukuthi umntwana wami uthatha isiZulu njengolimi Lokuqala Lokwengeza. Angijwayele yazi ukuzikhathaza ngendaba yama *second languages* awafundayo. Ngazi nje ukuthi i-English uyenza ngo-*home*. Imithetho yezilimi angiyilandeli ngabe ngiqamba amanga. Okunye –ke ukuthi ngajatshuliswa ukuthi nje akangenanga kwa-Afrikaans. Ilukhuni phela leyo nto. Okuningi okuthinta ama-second languages ngigcina ngingakunakanga ngoba kwamina isiZulu angisazi kahle. Okuningi ngize ngikuzwe ngaye eseingichomela ngaso isiZulu sakhe lesa.

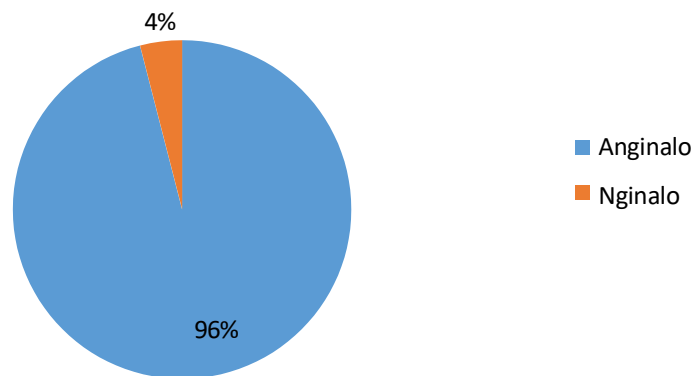
MZ-9/1

Nginakho ukubona i-*booklet* encane efakwa ezincwadini zama- *Annual General Meetings*, kusuke kubhaliwe okuhambisana no*Language Policy* bala esikoleni kodwa nje angikaze ngizikhathaze ngikufunde. Uma nje le ngane yami isiphasa kahle isiNgisi ngikhululekile angiboni ukuthi sengingalokhu ngifuna ukwazi okungale engingahlangene nakho. Ayikho –ke nento eyake yangenza ngafuna ukwazi ngemithetho yolimi ngoba ngibona enza kahle kwezinye izifundo. Ukuthi phela umuntu unomsebenzi omningi nanka ama-*homework* okumele sisize ngawo izingane, nanku umsebenzi, nali ikhaya libheke mina. Ungagcina uyifunda nini yonke lento ngampela?

MZ-10/1

Nginalo ulwazi oluncane lokuthi imithetho yezilimi imi kanjani lapha esikoleni. Sengake ngaba nesikhathi sokuxoxa nanothisha omkhulu phela abanye babazali babefuna isikole sinike ithuba abantwana abasaziyo isiZulu basifunde ngo-*home*. Kwacaca khona –ke ukuthi akuphumeleli lokho ngoba inqubomgomo emiselwe izilimi ikubeka kucace ukuthi isiNgisi nesiBhunu kuphela esiyofundwa ngolimi lwasekhaya. IsiZulu nesiJalimane simiselwe ukuba senziwe njengolimi lwesiBili. Angazi –ke ukuthi le migomo ishintshwa uma sekunjani? Kuxhunywana nobani? Nathi nje kwakuyimizamo yokuthi sinikeze abantwana bethu ithuba lokufunda ngolimi lwasekhaya isiZulu.

Ulwazi ngenqubomgomo yolimi eSolwazi High School



[I-Pie-chart 12, 2021]

Ukophawula komcwani (Umbuzo 1)

Ngokwezimpendulo zababambiqhaza abanalo ulwazi ngenqubomgomo yolimi esikoleni esiqokiwe. Lesi sifakaziso sivundulula ukuthi nembala isekhona inkinga yokungabikhona kokulingana kwezilimi esikoleni esiqokiwe. Okuphawulekayo ukuthi abazali abaningi bantula ulwazi lwenqubomgomo akukuhle ukuthi umzali antule ulwazi ngenqubomgomo yolimi lapho kufunda khona umntwana wakhe. Lokhu kuveza umbono wokuthi kungoba isiNgisi nesiBhunu kuphela ezithathwa njengezilimi ezidla ubhedu kulesi sikole. Lesi senzo esomthelela wenqubomgomo yalesi sikole evuna ukusetshenziswa kolimi lwesiBhunu nesiNgisi njengolokufundisa nokuhlola. kwenzeka. NgokukaGumbi (2017) obeka ukuthi abazali kubalulekile bayazi futhi bayiqonde inqubomgomo yezilimi yezikole zabantwana babo. Kunenkinga malungana nemiqulu kahulumeni yokulinganiswa kwezilimi. Le nqubomgomo esebenza ezikoleni ayilandelwa ngokupheleleyo. Ungqongqoshe weMfundo eyiSisekelo ukuvezile ukungathokozi ngokulandelwa kwezinqubomgomo ezikoleni. Kanjalo namabhodi engamele izikole abonakala ehluleka ukusingatha kahle lolu daba. Kwezinye izinto ungqongqoshe azibeke eqhulwini ukubunjwa kwenqubomgomo yezilimi zomdabu zase- Afrika njengezilimi zokufunda kanye nokufundisa.

Umbuzo 2:

Ngabe ukubona kubalulekile yini ukuthi umntwana wakho afunde isiZulu njengesinye sezifundo zakhe?

Izimpendulo:

MZ-10/2

Angifuni ukuqamba amanga angisiboni isidingo nje kimina asibalulekile neze. Ngokwazi kwami lento yesiZulu ayisani ndawo ngaphandle nje kokukwazi ukusikhuluma. Into esizikhathaza ngayo ezifundweni azenzayo ukuthi akwazi kahle ukukhuluma nokubhala isiNgisi. Okunye okulandela lapho sekuyi-*stream* sakhe –ke sakwa-*Science*. Okunye-ke angibe ngisazikhathaza ngakho. Enye nje into izifundo zonke uzenza ngesiNgisi kugcine kuba nzima ukunaka isiZulu sodwa nje. Ngike ngizwe kuthiwa kukhona ama-*extra lessons* amanye ama-subjects akaze ngiwezwe awesiZulu so nje angiboni ngempela ukuthi sibaluleke ngani.

MZ-10/3

Angikuboni kubalulekile. Ngicabanga ukuthi i-*Language* eyodwa njengesifundo yenele nje kumtwana. Eyani lento yokuthi kube khona o-*Additional Language*, isiza bani leyonto? Okukuqala nje owami umntwana wenza isiZulu esilula kakhulu e-*Primary* akayazi yonke lento ayithole la e-*High School*. Unyaka wesithathu lo manje engenzi kahle neze esiZulwini. Ukube kuya ngami ngabe uyasikhipha ngoba njalo silimaza i-*average* yakhe emamakini, uhlala ethola amamaki aphansi.

MZ-11/1

Sikhona isidingo sokufunda isiZulu futhi ngiyakubona ukubaluleka kwaso enganeni yami. Engikuphawulayo nje ukuthi ezifundweni azenzayo selokhu angena la esikoleni yisona asiphasa kakhulu. Angazi –ke noma kwenziwa ukuthi umsebenzi wami owokutolika enkantolo. Ngiyasazi isiZulu naye ngiyamhlalela ngimlekelele. Singezinye sezifundo engibona ukuthi simsiza nangokufukula ulwazi lwakhe nje ngemvelaphi yakhe nangamasiko.

Ukuphawula komcwaningi (Umbuzo 2)

Ababambiqhaza baveza ukungabi nandaba ngokubaluleka kokufundwa kwesiZulu. Izingxoxo ziveze ukuthi abazali abakuboni kungathela izithelo ezinhle ukufundwa kwesiZulu. Basithatha njengesifundo nje esingenamsebenzi walutho. Kunenkoleloze kubazali abangabambiqhaza ethi ukufunda isiZulu kuzophashisa ulwazi lesiNgisi kubantwana babo. Lokhu kube sekutshala uvalo lokuthi abantwana bazolahlekelwa ulwazi lwesiNgisi belibelwe isiZulu esingenamsebenzi walutho. Izimpendulo ziveza nokuthi isiZulu asibi nawo ngisho amakilasi engeziwe njengakwezinye izifundo. Ukungasikhathaleli isiZulu kubazali kwenza nabantwana babo bagcine bengenzi kahle kulesi sifundo. Okuqaphelekayo ukuthi uma sebengenzi kahle abantwana abazali abanye kubalula ukuthi bakhombe ngenjumbane othisha.

Kuyichilo ukuthi kukhona abazali abanesimomqondo esinje malungana nolimi lwesiZulu, kulezi nsuku kube kukhulunywa ngokuthi wonke umuntu akaziqhenye ngolimi lwakhe. Kuyaqapheleka ukuthi kubabambiqhaza ukhona oveze ukubaluleka kwesiZulu njengesifundo. Lo mzali ufakazelwa nguRudwick (2008) oveza ukuthi akusibona bonke abazali abangenandaba nolimi lwabo. Bakhona abagquguzela izingane zabo ukuthi zilufunde ulimi lwesiZulu. Ekhuluma engqungqutheleni yokukuqhakanjiswa kwezilimi zomdabu. Usekela-Shansela weNyuvesi yaseKapa uPhakeng (2019) waveza ukuthi abalokothi kule nyuvesi bakuvumele wethweswe iziqu ungasiphumelelanga isiXhosa. Lokhu kubukeka kungumsebenzi omuhle noncomekayo owenziwa yile nyuvesi ekuthuthukiseni nasekubekeni eqhulwini ukufundwa kwezilimi zabomdabu. UPhakeng uveza ukuthi abafundi abaqeqeshelwa ubudokotela, osonhlalakahle kanye nothisha basuke bezosebenzela umphakathi. Ngokusebenzela umphakathi akusibona bonke abantu abafundile nabasaziyo isiNgisi. UPhakeng (2019) uthi ukhathazwa ukuthi abaqeqeshwa kule nyuvesi bazowusiza kanjani umphakathi bengazazi izilimi zaboHlanga?

Kuyiqiniso ukuthi bakhona abazali abakulangazelele ukuthi izingane zabo zizifunde izilimi zabomdabu. Inyuvesi yaKwaZulu –Natali nayo yashaya umthetho wokuthi abafundi abalokothi bethweswe iziqu ngaphandle kokuphuthula ulimi lwesiZulu. Inqubomgomo yolimi yenyuvesi yakwaZulu-Natali eyashicilelwa ngowezi-2006 yayiphakamisa ukuba kuqinisekise ngonyaka wezi-2014 ukuthi bonke abafundi abathweswa iziqu akube ngabalufundile ulimi lwesiZulu. (UKZN, 2006). Okufakazela lokhu wucwaningo lukaNgidi (2007) omunye umbambiqhaza ukuvezile ukuthi kuhle abantwana bazifunde izilimi zabomdabo okuyizilimi zebele. Lokhu kungagwema umonakalo wokuthi laba bantwana bagcine sebekwitiza isiNgisi unomphelela bangaphinde balwazi olwebele.

Umbuzo 3:

Qhaza lini olibambayo ukuqinisekisa ukuthuthukisa ulimi lomfundi ekhaya?

Izimpendulo:

MZ-11/2

Firstly as an educator myself, my child has Zulu books but I strongly believe they are not suitable for her grade and worse they are home language books even though they perceive them as FAL books. Sometimes I buy her Zulu FAL books just to assist her in understanding language structures. The other alternative I just compile notes and booklets for her with the help of my colleague. I have to work hard to make sure that my child has suitable learning material. I also use newspapers and magazines.

(Okukuqala njengoba nginguthisha qobo lwami ingane yami inawo amabhuku esiZulu kodwa ngiyakholwa kakhulu ukuthi awalungele ibanga akulo okubi kakhulu izincwadi zolimi lwasekhaya nakuba bezithatha njengezolimi Lokuqala Lokwengeza. Ngesinye isikhathi ngimthengela izincwadi zolimi Lokuqala Lokwengeza ukumelekelela ngohlelo nokusetshenziswa kolimi. Okunye engikwenzayo ukuhlanganisa amanothi nezincwajana ngosizo lukazakwethu. Kumele ngisebenze kanzima ukuqinisekisa ukuthi ingane yami inezinsizakufunda ezilungele yona. Ngiyawasebenzisa amaphephabhuku namaphephandaba).

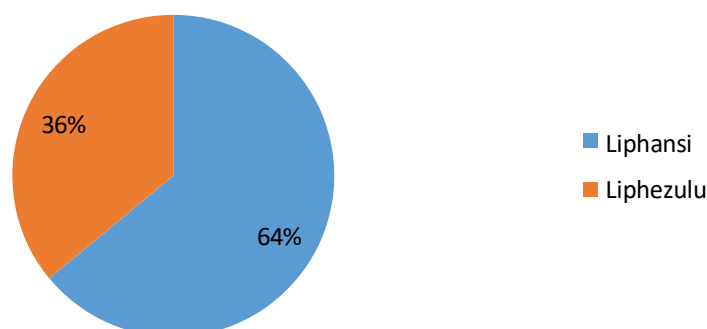
MZ-12/1

Asikhulume iqiniso akukho okutheni engikwenzayo ngokuthuthukisa ulwazi lolimi lwesiZulu. Kunzima ukuthi ngingamoshisa isikhathi ngifundise ingane isiZulu into avele akwaziyo ukuyikhuluma. Ngimfundise ukubhala lo muntu ungumZulu nje. Mina nje ngijabuliswa ukuthi uyakwazi ukusikhuluma kahle isiNgisi. Eqinisweni kumele ngigxile lapho ekumsizeni akhulume isiNgisi esisezingeni eliphezulu. Angiboni ukuthi sesingaze simoshe isikhathi sifundisane isiZulu, ngaleso sikhathi singabe senza ama-*homework* silungise nale-*Maths* ebehlulayo.

MZ-9/4

Angikuboni engingakwenza okudlula okwenziwa esikoleni. Habe! Ngiyakhokha phela laphayana. Ekhaya sikhuluma i-*English* isikhathi esiningi, kwesinye isikhathi siyazixubela. Ikakhulukazi ngoba sihlala edolobheni nomakhelwane bazikhulumela isiNgisi nesiBhunu kucina sekwenqenisa ukulokhu sikhuluma isiZulu. Manje nje indaba yokwenza isikhathi ngifundise ingane ngolimi lwesiZulu inzima kabi Sivamisile ukuzixubela isiZulu nesiNgisi. Ngicabanga ukuthi yingoba yilona lulimi olukhulumeka kalula. Amagama amaningi awesiZulu sibuye siwalibale. Sigcine sifaka amagama esiNgisi. Okunye ukuthi nathi sizisebenzela endaweni okukhulunywa isiNgisi kakhulu kuyo sigcina singasasikhulumi isiZulu esiqondile. Uyazi kwamina ngiwumZulu kodwa yeyi kuyangenqenisa kwakusikhuluma nje.

Iqhaza lomzali ekuthuthukiseni ulimi ekhaya



[1-Pie-chart 13, 2021]

Ukuphawula komcwangingi (Umbuzo 3)

Izimpendulo zezingxoxo ezivezwe ngenhla zakha isithombe esicacile ukuthi liphansi kakhulu izinga leqhaza elibanjwa abazali ekuthuthukiseni ulimi kubantwana babo ekhaya. Nakuba Lokhu kungabuye kubangelwe ukuthi emphakathini kunengcindezi yokuthi umuntu okhuluma isiNgisi usuke ethathwa njengesihlakaniphi. Akusabukeki kahle uma umuntu ekhuluma nje ulimi lwesiZulu lwebele lodwa, sekuye kube sengathi angakhuluma isiNgisi kakhulu. Inhlakanipho yomuntu isivezwa ngezanga lokukhuluma kahle isiNgisi. Abazali abanikeza izimpendulo bakubona kungemqoka kangako ukuthuthuka kolimi kubantwana babo. Lokhu bakuveza ngokucacile ukuthi okumele bakhathazeke ngakho ukuthuthukisa ulwazi lwesiNgisi nokubalekelela bafunde ezinye izifundo ngempumelelo. Noma kunjalo kodwa bakhona abazali abazamayo. Lokhu kuvezwa izimpendulo eziveza imizamo eyenzenziwa abanye abazali. Lo mzali uveza ukuthi yena uze athenge izinsizakufunda zomntwana wakhe.

Ucwaningo olwenziwa nguWebb (1992) ebheka isimomqondo sabafundi ngolimi, lwaveza ukuthi abafundi abaningi bakhetha ukukwazi ukukhuluma isiNgisi kahle kunolimi lwasekhaya. Ucwaningo olunye luze luveze ukuthi othisha abaningi, nabazali basithatha kancane isiZulu ngoba asinikezwa izinga nenhlonipho elinganayo nesiNgisi (Shozi, 2015). Lezi nkoleloze zihlose khona ukuqhubezela ukubukela phansi isiZulu. NgokukaMlondo (2015) abafundi bayehluleka ukuthola ulwazi oludingekayo lapho bentula ulwazi kulokho abakufundayo ngolimi lwabo. Lo ngoti uqhubeka ngokuthi abafundi abangakuqondi abakufundayo baze balahlekelwe nayimklomelo lapho sekuhlolwa. NgokukaMlondo (2015), ukungaphumeleli kwabafundi olimini lwesiZulu njengesifundo, kubakhinyabeza kakhulu abafundi, ngokomqondo nangokomphefumulo ukwedlula ukungaphumeleli kwezinye izifundo.

Umbuzo 4:
Mehluko muni owuqaphela olimini kumntwana wakho selokhu aqala ukufunda IsiZulu?

Izimpendulo:

MZ-12/2

Uma ngingaqhathanisa umsebenzi womntwana wami eqala ukungena kwaGrade8 njengoba esekwaGrade 12 mkhulu kakhulu umehluko engiwubonayo. KwaGrade 8 ubefeyila. Bekungikhathaza lokhu kufeyila ngoba bekuvame ukuphazamisa amamaki akhe onke wonyaka. Ngingakubalula nje ukuthi waqala ukufunda isiZulu engakwazi ukusikhuluma nakahle manje usesikhuluma kahle kakhulu.

Wayengakwazi ngisho ukufunda iBhayibheli lodwa leli manje sekunguye oze azicelele ukufunda uma sithandaza lapha ekhaya, nasesontweni useba nesibindi afunde phambi kweBandla.

MZ-10/4

Mina ngaqala nje ngamtholela umuntu omzama ngama *extra lessons* kanye namawinter school. Wayengafuni nakuya lapho manje sekusegazini nje kuye ukuya khona. Indaba yokuthi aqhubeke afunde kodwa ngibe ngimbuka aphinde afeyila kungekho okwenziwayo ngavele ngabona ukuthi iyambulala. Sengaze ngafunda nokuthi ngimtholele nezincwadi ezisichaza kahle isiZulu kanye nama *Dictionaries* esiZulu ngibona kumzama lokhu uyasizakala uyathanda nokufunda amaphephandaba esiZulu manje. Ubenezinkinga eziningi ikakhulukazi isipelingi, ukubumba imisho, Ukwakhiwa kwezigaba kanye nokuhlanganisa indaba. Kubukeka umehluko usukhona ngalokhu engimsiza ngakho. Useyakwazi nokuthola amamaki amahle manje.

MZ-11/3

Awukho umehluko engiwuqaphelile otheni. Angiboni nje kahle emamakini esiZulu ukuthi kwenzakalani. Uma sekubuyiselwa izincwadi zakhe zesiZulu zihlale njalo zingaphelele esezilahlele ngizithole sengikhokha. Sike sazama nokumtholela amaphephandaba esiZulu akawafundi, ama-*homework* esiZulu akawabhali ekhaya uyawafihla amabhuku esiZulu. Okunye engikuqaphelayo isiZulu sakhe sisaxutshwa nesiNgisi kakhulu. Akawathathi *serious* ama-*lessons* esiZulu sengabizwa kangaki nje ngibizelwa amacala akhe okubhanka ama-*class*.

Ukuphawula komcwaningi (Umbuzo 4)

Kulo mbuzo kuyavela ezimpendulweni zabazali ukuthi ukhona umehluko ophawulekayo uma ubheka ukuthuthuka kolimi lwabafundi. Ukuzinikela kwabanye babazali abangababambiqhaza kwenza kubonakale iqhaza elibanjwe abazali ekuthuthukiseni ulimi kubantwana babo. Kulesi sifakaziso sezingxoxo kuyavela ukuthi kwesinye isikhathi inkinga isuka emuva emakhaya. Ukudembesela kwabazali ekunakeni ukuthuthuka kolimi kubantwana babo kwenza ibe ncane kakhulu inqubekela phambili. Ukunganaki komzali ekusizeni umntwana wakhe kungumthelela wokuthi lunganakwa ulimi. Nakuba kungeke kugxekwe abazali ngezimpendulo zabo nabo abafundi abanye kubonakala bengazikhathazi ngenqubekela phambili yokuthuthuka kolimi. URivers (1980) yena uveza umbono wokuthi kulele kumuntu ukuzikhulisa ngokwakhe nokuzithuthukisa olwazini lolimi.

Umbuzo 5:
Yikuphi okunye ongafisa umntwana wakho afundiswe kona esifundweni sesiZulu?

Izimpendulo:

MZ-8/2

Ngingajabula uma kungengezwa izinkondlo. Uyazi ebhukwini lomntwana wami angikaze ngiyibone ngisho eyodwa nje inkondlo. Ngikholelwa ukuthi uma kungengezwa izinkondlo engasizakala nangolwazi nje olujulile lolimi. Izisho nezaga akazazi vele, kanti lokho kuvame ukuba kube khona ezinkodlweni. Usengasizakala nokwazi nje ngamasiko ngoba phela izinkondlo ziphethe namasiko ngokwezindikimba zazo ezahlukene.

MZ-9/5

Ama-*culture* nje awekho kulesi sikole. Ngigathanda kube khona imicimbi yamasiko ehambiselana nokukhuliswa kolimi. Uma kungahlelwa izikhathi bafundiswe ngamasiko ancike esiZulwini cishe ukuba bengaba nolwazi oludingekile ngolimi, ngoba hheyi lezi zingane azazi lutho nje oluthinta amasiko. Akufundiswe nangomlando nje wakwaZulu okuthinta umlando kuyaluthinta nolimi.

MZ-11/5

Ukubhalwa kwezindaba, izinkulumompikiswano, imiqhudelwano yezipelingi esike sikubone ko-English, imincintiswano yokufunda izincwadi zesiZulu. Kungaba kuhle kufundiswe nolwazi magama nje abantwana babe nesikhathi esanele sokufundiswa ngezincazelo zamagama, yeyi awuyazi inkinga esibhekana nayo emakhaya abantu bethuka inhlamba ngoba bengalazi igama ukuthi lichaza ukuthini. Ngingathanda ukubona kuba nemisebenzi yasekhaya mhlawumbe kabili ngesonto ethinta nje izimo zokukhuluma.

Ukuphawula kocwaningi (Umbuzo 5)

Izingxoxo zababambiqhaza ziveza ugqozi abazali abanalo ngokuthuthukisa ulwazi lolimi lwabantwana babo. Ukubalula ngokwengeza kwezinkondlo kuveza ukuthi bakhona abazali abanalo ulwazi ngengqikithi yesifundo sesiZulu. Omunye umbambiqhaza uveza izinhlobo zemisebenzana engenziwa ukuthuthukisa ulwazi lolimi. Kuyakhanya ukuthi uma izingane zifundisiwa ngolimi lwazo lokhu kwakha ukuzethemba nokuziqhenya ngolimi. Ukuthuthuka okuvezwa yilaba babambiqhaza kufakazelwa wucwaningo lukaShozi (2015) oluveza ukuthi amaShayina eHong Kong athola ukuzethemba nokuphumelela kahle ezifundweni ngenxa yolwazi analo ngolimi lwawo. Kuyancomeka okwenziwa ngabanye ababambiqhaza ukwakha isisekelo esiqinile solimi kubantwana babo. Ngokwenza kanje kungagcina kwakheka umqondo nakwabanye babone ukuceba nokubaluleka kwesiZulu. Kuleli banga elilandelayo umcwaningi usebenzisa indlela yokuqoqa ulwazi ngokubukela nokuyindlela eyandulela eyokugcina ekuqoqweni kolwazi locwaningo.

5.6 Ukuqoqa ulwazi ngokubukela

Enye yezindlela ezihlelekile ezisebenze kulolu cwaningo zokuthola ulwazi ukuba umcwaningi abukele okwenziwa ngabacwaningwayo. Ukuqoqa ulwazi ngokubukela uhlelo oluvame ukusetshenziswa kakhulu emikhakheni ehambiselana nenhlalokuphila yabantu (*social sciences*). UTuson (2003) uchaza ukubukela njengendlela yokuqoqa imininingo evulelekile. Uphawula ukuthi umcwaningi ungena ngomqondo ekuxhumaneni nabacwaningwa. Umcwaningi ukhethe leli thuluzi lokuqoqa ulwazi ngenjongo yokuhlala abukele abone ukuthi ngabe izimvo zabafundi ngesikhathi senhlololwazi ziyahambisana yini nalokhu akubona ezindlini zokufundela ngesikhathi sokufunda. Ukhula ubukele kunika umcwaningi ithuba lokuhlanganisa konke okukunzikanaweni ukugcwalisa ubuqiniso bocwaningo. Isikole esicwaningwayo bekuhlelwa kuqala usuku nesikhathi socwaningo. Umcwaningi ubefika amagumbi okufundela okwenza lolu cwaningo eselungisiswe ukuze konke kuhambe kahle. Okunye okubalulekile ngokubukela bekuwukuthi umcwaningi akwazi ukuhlanganisa akuthole kuhlambuzo kanye nenhlololwazi ukufika engqikithini nomongo wolwazi. Kulolu cwaningo umcwaningi ukwaze ukubukela amakilasi amane othisha besiZulu uLimi Lokuqala Lokwengeza. Amagama anikezwe othisha ababukelwayo akusiwona awangempela.

Umcwaningi ubukele kuphela amabanga eshumi neleshumi nanye ngenxa yokuthi ibanga leshumi nambili bese lilungiselela ukubhala uSingakuhlola. Ngesikhathi umcwaningi ebukela ubefika emakilasini kusasele imizuzu eyishumi ngoba umcwaningi ufundisa kuso lesi sikole. Ngokuvumelana nababambiqhaza umcwaningi ubecela ukungena kuqala abafundi bengakangeni. Umcwaningi ubehlala nje abukele aqophe phansi kwijenali abekubona kwenzeka kanye nokuma nokuhleleka kwekilasi. Umcwaningi ukuqinisekisile ukuthi nakuba othisha abebebukwa sebefisa kangakanani aphawule ngesihloko esidingidwayo angalokothi aphawule. Ngesikhathi umcwaningi ebukela akawaqophanga amazwi futhi akazithathanga izithombe ngoba kwakungekho esivumelwaneni lokho. Konke obekwenzeka ekilasini bekuqoshwa kwijenali. Amakilasi umcwaningi awabukelile abenezikhathi ezahlukene kusukela emizuzwini engama -30 kuya kwengama-40. Ikilasi ngalinye libukelwe kanye.

5.6.1 Ukuhleleka kwamakilasi kanye nezinsizakufunda nokufundisa emakilasini abukwayo

Ukuma kwamakilasi eSolwazi High school kwenziwe ngokufana. Kula makilasi umcwaningi abukele kuwo kukhona izihlalo zabafundi ezinamatafula. Ukuhleleka kwezitulo namatafula kwenzelwe ukuba umuntu ahlale ngayedwana. Ezindongeni kuneminameko yezingqembe ebhalwe ngesiNgesi okuyizaziso ngokwenqubo yesikole.

Kukhona itafula likathisha nesihlalo sakhe. Kusetshenziswa ibhodi lobuchwepheshe besimanje. Kukhona amakhabethe alondoloza izincwadi zabafundi kanye namakhabethe alondoloza izincwadi zikathisha. Kukhona ne-*overhead projector* yokufundisa. Kulama kilasi kukhona amafayela kathisha agcwele amaphepha abhalwe ngomshini. Izincwadi zokufunda nokufundisa kwakuyilezo abazisebenzisayo emabangeni abakuwo nezimiselwe ukufundwa.

5.6.2 Ithebula likanzikandaweni wothisha ababukwayo nesikole

[Ithebula likanzikandaweni wothisha nesikole, 2020]

Isikole nesiYingi Nothisha	Iziqu zikathisha	Unyaka aqala ngawo ukufundisa isiZulu	Amabanga awafundisayo
1. Solwazi High school- Othaka CMC Nksz. Mahaye	STD (English & Geography) BPead (History)	2009	8-12
2. Solwazi High school Othaka CMC Nksz. Sibeko	B.Ed (IsiZulu & Computer Science)	2005	8- 9
3. Solwazi High school Othaka CMC Mnu. Mayisela	BA & ACE (IsiZulu & EMS)	2011	8-12
5. Solwazi High school Othaka CMC Mnu. Mbuyazi	BSC & PGCE (NS Bio & IsiZulu)	2015	8-11

Umcwaningi usebenzise amathebula ukwethula ulwazi aluqoqe ngokubukela. Lama thebula ayefana kubobonke othisha ababukeliwe ngoba bebefundisa belandela imigomo ka-CAPS. Ulwazi oluqokethwe amathebula olucacisa izindlela namasu asetshenziswa othisha lapho befundisa isiZulu ulimi Lokuqala Lokwengeza. Lolu lwazi lusize umcwaningi wakwazi ukuhlenganisa imibono yababambiqhaza kanye nalokho azitholele yena siqu sakhe ngokubukela. UBhengu (2019) ephawula ngezinhlelo ezahlukene zemfundo uveza ukuthi emuva kokuzuzwa kwenkululeko uMnyango weMfundo eyisiSekelo waqhamuka namasu

ayimizamo yokuhlangabezana nokuphucula imfundo. Kwaqhanyukwa nohlelo lwe*National Curriculum Statement (NCS)*, i-*Revised National Curriculum Statement (RNCS)*. Lezi zinhlelo njengezinye zayekwa kwethulwa uhlelo olwalugxile emiphumeleni i-*Outcome Based Education (OBE)*, nalo lwathola ukugxekwa lwabhuntsha kanjalo. Ngonyaka wezi-2013 kube sekwethulwa uhlelo olugxile emakhonweni i-*Curriculum and Assessment Policy Statement (CAPS)*. Yilo –ke lolu obelulandelwa ngothisha abebekelwa. Kuleli banga kwethulwa amathebula ezifundo ngokulandelana kwawo ekugcineni umcwanigi uphawula ngakubonile ngokweziganathana ngesikhathi ebukela.

5.6.3 Ithebula 1- lesifundo sikaNksz. Mahaye

Isikole: Solwazi High School

Ibanga le -10

Isifundo sekhono lokukhuluma

Isihloko: Ububi nobuhle bezinkundla zokuxhumana

[Ithebula 1 lesifundo sikaNksz. Mahaye]

Umsebenzi kathisha	Umsebenzi wabafundi
<p>Isethulo sesifundo:</p> <ul style="list-style-type: none"> ▪ Kwethulwa isifundo ▪ Ubanika esihloko ebhala ebhodini 	<ul style="list-style-type: none"> ▪ Bayalalela
<ul style="list-style-type: none"> ▪ Isifundo siyaqhubeka : ▪ Abafundi banikezwa izincazelo unikeza umhlahlandlela wokuthi kuzoba nezingxoxo bakhe amaqoqwana kuyobe sekubhalwa emabhukwini okuyizimvo 	<ul style="list-style-type: none"> ▪ Abafundi behlukana ngamaqoqo njengokomyalelo kathisha. Baqala izingxoxo zabo.
<ul style="list-style-type: none"> ▪ Uyahlola inqubekelaphambili ehlola ukusebenza kwabafundi 	<ul style="list-style-type: none"> ▪ Bayakhuluma kodwa kusamdlalo. ▪ Omunye ubhala amaphuzu eqembu
<p>Uthisha ubayalela ukuba baqophe amagama amasha abaqalayo ukuwezwa avukwa engxoxweni yabo</p>	<ul style="list-style-type: none"> ▪ Ayaqoshwa amagama, kucatshangwa nezincazelo zawo.
<ul style="list-style-type: none"> ▪ Isikhathi siyaphela 	<ul style="list-style-type: none"> ▪ Abafundi badingida ngezimpendulo zabo babodwa abakopelanayo.

▪ Uthisha uqoqa amaphepha	
▪ Uthisha unikeza umyalelo ngenqubekelaphambili ngesihloko	▪ Abafundi bathatha imiyalelo

5.6.4 Ithebula 2 - lesifundo sikaNksz. Sibeko

Isikole: Solwazi High school

Ibanga le-11

Isifundo sekhono lokubhala

Isihloko: Uhlelo nokusetshenziswa kolimi (Umusho omagatshagatsha)

[Ithebula 2 lesifundo sika Nksz. Sibeko]

Okwenziwa uthisha	Okwenziwa abafundi
Isingenso: ▪ Wethula isifundo	▪ Bayalalela
Ukuqhubeka kwesifundo: ▪ Uyafundisa ngomusho	▪ Bathatha amanothi
▪ Unika umyalelo wokuthi ababhale izibonelo zomusho Omagatsha	▪ Bambalwa kuphela ababhala lezi zibonelo abanye bacofa amafoni
▪ Ubacela ukuthi bashintshelane amabhuku bamakelane	▪ Baphendula izimpendulo okungeyizo uma sekumakelwana
▪ Uthisha ubanikeza ezakhe izibonelo zohlobo lwalo musho omagatshagatsha	▪ Kuphakamisa ababili bafuna ukucaciseleka
▪ Uthisha uyachaza, kuphela Isikhathi	▪ Abafundi banika uthisha amabhuku bayaphuma

5.6.5 Ithebula 3- lesifundo sikaMnu. Mayisela

Isikole: Solwazi High school

Ibanga le-11

Isifundo sekhono lokubhala

Isihloko: Uhlelo nokusetshenziswa kolimi (Izingcezu zenkulumo)

[Ithebula 3 lesifundo sika Mnu. Mayisela]

Umsebenzi kathisha	Umsebenzi wabafundi
Isingeniso: <ul style="list-style-type: none"> ▪ Kwethulwa isifundo 	<ul style="list-style-type: none"> ▪ Bathatha imiyalelo
<ul style="list-style-type: none"> ▪ Ubuza ngeminxa yesihloko sosuku mayelana nokuhlelwa kwezingcezu zenkulumo 	<ul style="list-style-type: none"> ▪ Bayabangisana bafuna ukuphendula bonke kanye kanye Bayazisho ngesiNgisi bamnika ama-<i>adverb: Adverb of time, place and manner Subject, Verb, Noun, Pronoun, Adjective, Conjunction</i>

<ul style="list-style-type: none"> ▪ Uyabakhalima uthi abazisho ngesiZulu 	<ul style="list-style-type: none"> ▪ Bayazama ukuzicabanga. Oyedwa uyamemeza okungeyikho uthi: “izimpambosi <i>sir</i>”
<ul style="list-style-type: none"> ▪ Usebanika ke isibonelo esisodwa sebizo nokwehlukana Kwawo 	<ul style="list-style-type: none"> ▪ Bayawabhala
<ul style="list-style-type: none"> ▪ Uqhuba isifundo ngokubachukuluza ngokuthi bajeqeze emuva kwabakufunda emabangeni asezansi 	<ul style="list-style-type: none"> ▪ Bayazama ukukhumbula kancane kancane bagcine bezama ukumemeza amabizo abonakalayo nangabonakali
<ul style="list-style-type: none"> ▪ Ubanika umsebenzi wasekhaya uyabayalela ukuthi uwufuna mhla baphinde babonana ngoba ababonani njalo 	<ul style="list-style-type: none"> ▪ Bayawubhala umsebenzi bakhona kodwa abakhonodayo ukuthi bazosiswa ngubani emakhaya
<ul style="list-style-type: none"> ▪ Kuphela isikhathi uyaqoqa Amaphephepha 	<ul style="list-style-type: none"> ▪ Bayaphuma abafundi

5.6.6 Ithebula 4 -lesifundo sikaMnu. Mbuyazi

Isikole: Solwazi High school

Ibanga le-10

Isifundo sekhono lokukhuluma nokubhala

Isihloko: Ezobuchwepheshe

[Ithebula 4 lesifundo sika Mnu. Mbuyazi]

Umsebenzi kathisha	Umsebenzi wabafundi
<ul style="list-style-type: none">▪ Uyendlalela▪ Kwethulwa isihloko	<ul style="list-style-type: none">▪ Bathatha imiyalelo
<ul style="list-style-type: none">▪ Ubabuza ukuthi yini ezobuchwepheshe?	<ul style="list-style-type: none">▪ Bayaphendula
<ul style="list-style-type: none">▪ Ubabuza ukubaluleka Kwezobuchwepheshe	<ul style="list-style-type: none">▪ Bayaphendula banikeza nezibonelo
<ul style="list-style-type: none">▪ Ngesikhathi efundisa usebenzisa ama-<i>slides</i>	<ul style="list-style-type: none">▪ Bayakopisha amagama amasha abanye abanake nakunaka bacofa amafoni bamkhombisa wona bathi nazi izibonelo zezobuchwepheshe
<ul style="list-style-type: none">▪ Kukhala insimbi isikhathi Siyaphela	<ul style="list-style-type: none">▪ Abafundi bayaphuma futhi abanye ababhalile

Emuva kokuba umcwaningi esevakashele amakilasi eyokwethamela isifundo sesiZulu nokubona izindlela ezicishe zifane ezihlelwe emqulwini kaCAPS ebezisetshenziswa othisha abebebukwa. Umcwaningi ubone kuncomeka ukunameka isibonelo ngezansi esiyisifakaziso solokho obekulandelwa ngothisha.

5.6.7 Ithebula 5: Isibonelo sesifundo esithathwe encwadini yeBanga le-lesi-9 isifundo sekhono lokukhuluma nokubhala

[Ithebula 5 Isibonelo sesifundo esithathwe encwadini yebanga lesi-9 isifundo sekhono lokubhala nokukhuluma]

Isihloko: Indaba eningayo	Okuqukethwe
Isendlalelo:	Amathiphu abalulekile ombhalo wokuziqambela

<ul style="list-style-type: none"> ▪ Ukuchazwa kwesihloko ▪ Iyini indaba eningayo ▪ Ukubhalwa kohlaka ▪ Isakhiwo sendaba Isingeniso Umzimba Isiphetho ▪ Izakhiwo nezimiso zokusetshenziswa kolimi ngesikhathi kubhalwa indaba ▪ 	<ul style="list-style-type: none"> ▪ Imigomo yokubhalwa kwendaba ▪ Ukulandela uhlaka ▪ Isakhiwo sendaba
<p>Umsebenzi weqoqo</p>	<ul style="list-style-type: none"> ▪ Abafundi baqala ngokusebenzisa indaba eyisibonelo abazoyinikwa nguthisha emaqoqweni ukuqonda kangcono ngesihloko ▪
<ul style="list-style-type: none"> ▪ Abafundi bafundiswa ngenqubo yokubhala ▪ Ukuhlela ngaphambi kokubhala ▪ Ukwakha izinhlaka zokuqala ▪ Ukubuyekeza, ukufundisisa ukuze kucacise, ukulungisa amaphutha kanye nokwethula. ▪ Abafundi bazonikezwa ithuba lokubhala indaba bayethule kuthisha ukuze ayihlole 	<ul style="list-style-type: none"> ▪ Abafundi bakha izinhlaka zokuqala. ▪ Babuyekeza ulwazi lwangaphambili ngokuhlelwa kwendaba. ▪ Abafundi bayabhala ngokwawamqoqo baqala ngesingeniso
<p>Imiyalelo:</p> <ul style="list-style-type: none"> ▪ Bayalelwa ukuba bethula izinhlaka zokuqala ▪ Bayalelwa ukuba bachaze ngokuxhumana okukhona 	<p>Ukwethula:</p> <ul style="list-style-type: none"> ▪ Abafundi bathula izinhlaka zabo zokuqala ▪ Abafundi bahlela uhlelo lohlaka

<p>phakathi kwesihloko nesingeniso</p> <ul style="list-style-type: none"> ▪ Bayalelwa ukuba balungise amaphutha. 	<ul style="list-style-type: none"> ▪ Abafundi bachaza ngokuxhumana phakathi kwesihloko sendaba nesingeniso sayo ▪ Abafundi balungisa amaphutha
<p>Amathuba engeziwe</p> <ul style="list-style-type: none"> ▪ Abafundi bazofunda eminye imibhalo, amaphephandaba ukwandisa ulwazi. 	<p>Umsebenzi wokuzithuthukisa</p> <ul style="list-style-type: none"> ▪ Abafundi bazoqhubeka nomsebenzi wabo: ▪ Baqoqe ulwazi ▪ Babhale uhlaka lokuqala lwendaba.

Ukuphawula komcwaningi ngokwezindikimba ezivele kubukelwa

- **Ukuxhumana kukathisha nabafundi**

Kulesi sifundo sikaNksz. Mahaye akubanga bikho ukuxhumana okutheni phakathi kwakhe nabafundi. Iphimbo ebelilokhu lizwakala ngelakhe enikeza imiyalelo kuphela. Kwaze kwaphela isikhathi waziqoqela amaphepha. Lokhu kungaxhumani kube nomthelela wokuthi angabi khona umfundi obuza okuthile okungahumusheka ngokuthi abafundi abanaso isibindi sokubuza kothisha. Ukuthula kwabafundi akuvezanga isithombe sokuthi bayakuqonda konke okulindelwe kubo njengabafundi. UVygotsky (1978) uthi uma kunokuxhumana nokuzwana ngengxoxo phakathi komfundi nothisha, abafundi bakuqonda kangcono okusuke kufundiswa. Umcwaningi onguMbatha (2020) uthi ukuze abafundi baphumelele babe ngabanqobayo esifundweni noma yisiphi kufanele ukuthi othisha baqonde kabanzi ubumqoka bendlela yokufundisa (*pedagogy*) okumele bayilandele lapho bethula isifundo.

Isifundo sikaNksz. Sibeko naso asibanga nakho ukuxhumana okutheni, futhi esohlelo lolimi. Kulesi sifundo umcwaningi ubebheke ukuthi kuxhunywana kanjani ikakhulukazi ngoba kungesohlelo lolimi. Abafundi babhale emabhukwini kodwa okuphawulekayo bayehlukela ukuhlahla umusho omagatshagatsha ngendlela efanele. Okuvelile kulesi sifundo ukuthi abafundi bentula ulwazi magama. Abafundi bebonakala bedunguza oswini nje. Indlela abebhlahla ngayo imisho ibihumusheka ngokuthi ulwazi lwabo ngezingcezu zenkulumo

okuyizona zisekelo zohlelo lolimi luphansi kakhulu. Umcwani ngi onguPhillpson (1992) uthi ulimi luyisikhali esibalulekile lapho kufundwa noma kufundiswa. Lo mcwani ngi ugcizelela ukuthi abafundi kufanele baqale baqonde futhi bathuthuke olimi lwabo. UBalfour (2016) uthi kusemqoka ukuqikelela ukuthi ulimi njengesifundo luyadinga ukuthuthukiswa kubafundi, futhi lubekwa ngendlela ezwakalayo neqondakalayo kubafundi. Lo ngoti uthi uma ulimi lungathuthukisiwe ngokwanele, kuvame ukuba kube nokuthiyeka kokuxhumana phakathi kwabafundi, nothisha. Ngaleyo ndlela abafundi bagcina bengazuzi ulwazi oluhlelwe lwaba yizinhlosomfezo zesifunjwana. Nokho ukuthuthuka kolimi akunamkhawulo, luthuthuka imihla namalanga, futhi luthuthuka ngokusetshenziswa (Mbatha, 2020). Kulesi sifundo sikaMnumzane Mayisela besinakho ukuxhumana okumbaxa okusuka kumfundi kuye kuthisha nothisha kuye kumfundi. Okuphawulekayo sisuke sathatheka njengomdlalo ngokwedlulele ngoba abanye abafundi bagcina abanye abanikeza izimpendulo okungesizo. Ulimi olusetshenziwe lapha lushetshwe nesiNgisi nazi izingcezu zenkulumo zivele zamenyezwa ngesiNgisi zonke. Abakhombisanga ulwazi olwanele ngesifundo abafundi.

UWatson (2002) uthi izimpendulo zabafundi emibuzweni ebuzwa nguthisha yizona ezimwebela isithombe ukuthi izinhlosomfezo zesifundo zifezekile yini, noma kusadingeka athi ukwenaba ukuze baqonde. Njengoba abafundi bebephendula ngokungazethembi nje, lokhu kuhumusheke ngokuthi izinhlosomfezo zesifundo abaziqondi nhlobo. Uthisha uzamile ukubahola ngokuthi asebenzise nesu lokujejeza emuva ebakhomoza ukuthi babuyise ulwazi lwangaphambili kodwa kwanhlanga zimuka nomoya. UShretha (2009) yena uthi uma kuxutshwa izilimi ngesikhathi sokufunda lokhu kuyinkomba yokuthi kungenzeka ukuthi phakathi kothisha nomfundi kukhona owentula amakhono olwazi lolimi. Uthisha ubamba iqhaza elikhulu ekusizeni abafundi ukuthi baqonde ulwazi olwethulwayo (Jones, 2009; Goba, 2014).

- **Ukuzibandakanya kwabafundi esifundweni**

Isifundo sikaMnu. Mbuyazi siveza yena yedwa ezikhulumela nabafundi ababengakhombisi nje ukumnaka. Umcwani ngi uqaphele ukuthi isifundo besigcina sibandakanya uthisha yedwa, abafundi bengasabonakali bebamba iqhaza kokufundwayo. Ngenxa yokwentuleka kolwazi lwesifundo abafundi bagcine sebeziqhelelanisa nesifundo, kwaba nguthisha yedwa (*teacher centerd*). Kwesinye isikhathi umcwani ngi ubone sengathi bambukela phansi kakhulu nakhu bengabhalanga lutho, abanye banesibindi sokumkhiphela amafoni bethi bamkhombisa isibonelo sezobuchwepheshe. Khona lapho ekukhishweni kwamafoni sekungenwa ezinkundleni zokuxhumana ngoba abanye bathola ithuba lokuxoxa nabangani babo. Zonke

izifundo ezibukeliwe umcwaningi ukuqaphelile ukuthi abubanga bikho ubufakazi obuveze ukuthi lufundiswa kanjani ngampela uhlelo kanye nezimiso zolimi. Kanjalo nezinsizakufundisa nazo umcwaningi azihlaziyiye azithole esikoleni esiwunzikandaweni ziyakuveza ukuthi ukufundiswa kohlelo nokutshenziswa kolimi kuyaxega.

Lapha ngezansi umcwaningi ukuvezile okuyizibonelo zezinye izincwadi ezifundwayo lapha esikoleni. Uze wabheka nomhlahlandlela wokufundisa izilimi kwamane kwahlala obala ukuthi umunxa wohlelo nokusetshenziswa kolimi awuthintwa kangakho. Okuhumusheka ngokuthi luselude ukhalo olusazohanjwa ukuzama ukugxilisa ukufundiseka ngokuyikho kohlelo lolimi. UHlongwa (2018) uveza ukuthi ukuze isifundo sihambe kahle kufanele sibe nokuxhumana phakathi kukathisha nomfundi. Ukufunda okuyikho okusuka kuthisha kuye kumfundi, nokusuka kumfundi kuye kuthisha.

5.7 Ukuhlaziywa kwamadokhumenti

Kuhlaziye amadokhumenti womhlahlandlela wokuHlola weZilimi, izincwadi zabafundi zesiZulu zolimi Lokuqala Lokwengeza zamabanga esi-8 kuya kwawe-12. Iminameko yezincwadi ezisetshenziswe njengamadokhumenti iveziwe ekugcineni. Kulolu cwaningo kuhlaziye amadokhumenti abalulwe ngenhla kuphela. Awathintwanga amabhuku abafundi ngoba isivumelwano kwakukubuka nje othisha befundisa njengethuluzi lokwengeza ulwazi oluqoqwayo. Ngaleso sizathu ke umcwaningi akafinyelelanga ekubhekeni ukuthi abafundi babhali kanjani.

Isiphetho

Lolu cwaningo lwenziwe esikoleni esixube izinhlango. Inhloso yalolu cwaningo bekuwukucubungula indlelakubuka yabafundi kanye nabazali malungana nokufundwa nokufundiswa kolimi lwesiZulu Lokuqala Lokwengeza. Mithathu imibuzo ephendulwa yilolu cwaningo. Ucwaningo olwenziwe kulesi sikole luvumbulule ukuthi isiNgisi sisenawo umthelela omkhulu ekufundweni nasekufundisweni kolimi lwesiZulu. Ucwaningo luvumbulule ukuthi ukwentuleka kwezinsizakufunda nezinsizakufundisa kuba nomthelela wokungenzi kahle kwabafundi besiZulu. Ucwaningo luphinde lwavundulula ukuthi abahlanganyeli bocwaningo basenayo insila yobandlululo emqondweni wabo. Nakuba kunjalo ikhona imbijana eveza ukuzigqaja mayelana nolimi lwesiZulu. Isahluko esilandelayo sihlaziya umongo wezindikimba walokho okutholakele kanye neziphakamiso.

ISAHLUKO SESITHUPHA

UKUHLAZIYA ULWAZI OLUTHOLAKELE, IZINGXOXO KANYE NEZIPHAKAMISO

6.0 Isingeniso

Isahluko esandulela lesi bekwethulwa ulwazi oluvele ngesikhathi kuqhutshwa lolu cwaningo eSolwazi High School. Umcwani usebenzise izinsizakuqoqamininingo okube imibuzo yenhlololwazi esakuhleleka nezingxoxo, nokwethamela. Kubuye kwengezwa ulwazi ngokuhluzwa kwamadokhumenti. Inhloso yalolu cwaningo bekuwukuphenya kabanzi ngendlelakubuka yabafundi nabazali mayelana nokufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza. Ucwaningo belugxile eSolwazi High School okuyisikole esixube izinhlanga esiseVryheid, lapho isiZulu sifundwa njengolimi Lokuqala Lokwengeza. Inhloso -ke emqoka kulesi sahluko ukubona kuvela ubufakazi bokuphenduleka kwemibuzo emithathu engumgogodla yalolu cwaningo, kanye nokuhlaziywa kwalolu lwazi oluqoqiwe. Ulwazi luhluzwa ngokwezindikimba ezitholakale ocwaningweni. Kube sekugcinwa ngeziphakamiso zalolu cwaningo. Ngezansi ifiga iveza izindikimba zolwazi locwaningo ezitholakele. Ngezansi kwefiga umcwani wenaba ngendikimba ngayinye etholakele.

6.1 Umongo wokutholakele ocwaningweni ngokwezindikimba



[Ifiga 6.1.0, umongo wokutholakele ocwaningweni ngokwezindikimba, 2020]

6.1.1 Ukuxuba isiZulu nolimi lwesiNgisi nomthelela wakho

Lolu cwaningo luvundulule ukuthi abafundisi banakho ukutholakala sebethamunda ulimi lwesiNgisi ezindlini zokufundela lapho kufundwa isiZulu ulimi Lokuqala Lokwengeza. Lokhu kube sekuvezwa ukuthi kungenxa yomthelela wesingisi esikhulunywa kuzo zonke ezinye izifundo. Okunye okuvele njengembangela kungenxa yokungabi nalwazi olwanele kubafundi kuze kuphoqe uthisha ukuthi afake amagama esiNgisi. NgokukaKamwangamalu (2001) ukuguqukela kolunye ulimi ngesikhathi sokufundisa (*code-switching*) kuyinsakavukela umchilo wesidwaba. Lo ngoti uchaza lesi senzo njengento eseyijwayelekile nengaselona ichilo. UKamwangamalu (2001) yena uveza ukuthi inqubomgomo yolimi lokufunda nokufundisa (*Language of Teaching and Learning Policy*) yiyona evame ukuba umhlahlandlela, ekhanyisela uthisha ngolimi okumele alusebenzise lapho efundisa noma ehlole. Ngakho uma kukhulunywa ngolimi lokufunda nokufundisa akufanele kushiye izinqubomgomo. Okushayela isipikili sokugcina ukuthi lokhu kuyenzeka nasemakhaya lapho abafundi bevela khona, lapho ulimi lushetshwa nezinye izilimi.

Amazinga okuxhumana phakathi kwabazali nabafundi emakhaya kuba izinga lolimi lwesiNgisi. Isizathu esivela ocwaningweni yiso belu esokuthi bazama ukulolonga nokugxilisa ulwazi lwesiNgisi. Lesi simo sibe sesenza ukuthi isiZulu sicindezeleke sithunazeke kubafundi. Le nkinga yokungasazi kahle isiZulu igqama kahle ekhonweni lokubhala nokwethula. Ocwaningweni kuvelile ukuthi emakilasini esiZulu ulimi Lokuqala Lokwengeza kukhona nalaba bafundi abangewona amaZulu. Ababambiqhaza baveze ukuthi kungalesi sizathu ukuthi kugcina kushetshwa ulimi, kuzanywa ukuthi bezwe kangcono laba abangesibo abakhulumi besiZulu ulimi lwasekhaya.

Ngokwezimpendulo zababazali abekho abaphonsela inselelo isikole malungana nokungeneliseki kwabo ngokusetshenziswa kolimi lushetshwa nesiNgisi. Omunye umbambiqhaza ukuvezile ukuthi inqobo nje ingane yakhe uma isikhuluma kahle isiNgisi akanankinga. Abazali banejoka lokubhukula balekelele ukukhuthanza abantwana babo ukuthi bakwejwayele ukukhuluma isiZulu. Igalelo labazali ukwenza isiqineseko sokuthi izingane zabo zilufunda ngokuyikho ulimi. Ulwazi lobuchwepheshe oluthe chithi saka luphinde lwavela njengembangela yokuxutshwa kwezilimi. Le nkinga yokusheba ulimi lwesiZulu nolwesiNgisi ibhebhethekiswa nawukukhonya kwezobuchwepheshe empilweni yangemihla ngemihla yabantu njengomthelela ekuxubeni izilimi. Ngezansi umcwaningi uhlaziya ngokukhulunywa kwesiZulu ekhaya.

6.1.2 Ukukhulunywa kwesiZulu ekhaya

Ababambiqhaza abangabafundi abangamaphesenti angama-80 bakuvumile ukuthi bayasikhuluma isiZulu ekhaya. Uma kubhekwa lezi zibalo eziphezulu ezivezwe ulwazi locwaningo, kuyafakazeleka ngokusobala ukuthi ngokwezombolo isiZulu yilona lulimi olukhulunywa kakhulu kunezinye eNingizimu Afrika. Umbiko wakamuva i-*General Household Survey* (GHS, 2019) uveza ukuthi IsiZulu yilona lulimi olukhulunywa kakhulu kuleli. Lo mbiko wakamuva, uveza ukuthi lolu limi lukhulunywa kakhulu nasezikoleni kanjalo nasemsebenzini. Abuvelanga ubulungiswa ekusetshenzisweni kwesiZulu ekhaya. Kuvele ukuthi siyashetshwa futhi akekho onendaba kangako ngalokho. Ukusetshenziswa kwaso sodwa nje kukancane kabi, kuvelile ukuthi isikhathi esiningi lesi siZulu okuthiwa sikhulunywa ekhaya sisuke sishetshwa nesiNgisi. Akwethusi uma izimpendulo ezivezwa ngabafundi ngokuqhubeka kwemibuzo seziveza ukuthi kabasenameli isiZulu uma besithatha njengesifundo.

Ukungakhulunywa kwesiZulu esinothile emakhaya kungabangwa yimithelela eminingi. Isikhathi esiningi uthola ukuthi imibhalo ezikhungweni zikahulumeni, ezitolo nakwezinye izizindalwazi ayibhaliwe ngezilimi ezikhulunywa yibo bonke abantu. Lokhu kugcina kwakha nje nesimomqondo kubantwana emakhaya sokuthi isiZulu asinamsebenzi walutho. Yonke into ibhalwe ngesiNgisi nesiBhunu, kwabantu abakhuluma isiZulu baya ngokuya bencipha. Umthethosisekelo wesigaba sama-30 uyakugcizelela ukuhlonishwa nokunikeza isithunzi izilimi. Kuvelile ocwaningweni ukuthi ngisho abazali imbala abazikhathazi ngokucathulisa nokuthuthukisa ulimi ezinganeni zabo. Ngezansi umcwaningi uhlaziya ukunganakwa nokwakhelwa umkhanya kwesiZulu kwehlukaniswe ngezizatshana ezimbili.

6.1.3 Ukunganakwa nokwakhelwa umkhanya kwesiZulu

(a) Ukwakhelwa umkhanya kwesiZulu

Kuvelile kulolu cwaningo ukuthi abafundi abaningi bantula ulwazi olujulile lwesiZulu nakuba sebefinyelele emabangeni aphezulu. Ucwaningo olwenziwe kulesi sikole luvumbulule ukuthi abafundi abaningi abasazi kahle isiZulu yize sebesemabangeni aphakeme. Ubufakazi obuvezwa ngababambiqhaza busidwebela isithombe sokuthi isiZulu sinesigewagcwa sakhelwa umkhanya. Okuyilona limi olunamandla oluhlohlwa ingane isencane ifika nje esikoleni esiNgisi. Kufakazelekile kulolu cwaningo ukuthi isiZulu sinebhadi lokwakhelwa umkhanya. Okwethusayo ukuthi lesi senzo senziwa abanikazi baso isiZulu. Ukuchizelwa kwaso kusenza singahlonipheki nakwezinye izizwe ngenxa yokuthi abanikazi baso bayasishalazela. Ucwaningo luveze ukuthi abafundi abafunda isiZulu basibukela phansi.

Lokhu umcwaningi ukholwa ukuthi kwenziwa ukungakhulunywa kwesiZulu esamukelekile, okwenziwa ngabafundi uqobo. Kuvelile ocwaningweni ukuthi abanye abafundi basifunda isiZulu ngoba bephoqiwe emakhaya noma bebalekela isifundo sesiBhunu. Ocwaningweni kuvelile ukuthi uhlobo lwalaba bafundi abaseqenjini eliphoqwe ngabazali ukufunda isiZulu banomkhuba ongemuhle wokuhlala njalo bephazamisa ukufunda nokufundiswa kwesiZulu. Abanye babo ubezwa bekhononda ngokuthi kubaluleke ngani ukufunda lento (IsiZulu) ngoba bona bazoqeda isikole baziyele phesheya kwezilwandle. Kuyadumaza ukuthi laba babambiqhaza sebelahlekelwe uqobo lwabo kepha bebe besebancane ngokweminyaka, besengabafundi. Lokhu kusho ukuthi abasenaso isisekelo esiqinile sendabuko, okuyiso imfundo okumele yakhelwe phezu kwaso. Nokho-ke kulolu hlobo lwababambiqhaza abangenaso isakhiwo sokuziqhenya ngendabuko yabo imfundo isihuhuluza phezulu nje. Lokhu okusho ukuthi njengoba abafundi bengalunaki ulimi lwabo bekulesi sigaba kukhomba ingozi yokuthi bazoze bafike esigabeni sokuthi baqede isikole bengalwazi ulimi lwabo. Lokhu kuyinkinga ngoba abafundi asebedlulile esigabeni sokukhula ababe besakwazi ukufinyelela ekulwazini kahle ulimi lwabo (Johnson noNewport, 2010).

Ukuzibukela phansi kwabantu abamnyama ngobuzwe nangolimi lwabo kusayiphithanisa ingqondo yabo. Abantu abampisholo baphila ngobuluqobo obeswele izisekelo zemvelaphi yempilo yabo. Imfundo kufanele isebenze njengesikhali esizokwengeza ukuzazi nokuzigqaja, kodwa kulobu bufakazi obuvela olwazini lwalolu cwanningo kubukeka sengathi umonakalo usemkhulu kakhulu empilweni yabo. Ucwaningo luveza ukuthi ukunganambithisisi izilimi zabomdabu kubafundi balolu limi kubukeka kuqhubeka nokubhebhethekisa isimomqondo esithi ukwazi ulimi lwakho lwebele kufana nokuba yisiqhaza nokungaphucuzeki. Ngokwesigaba sama-30 soMthethosisekelo kuyavela ukuthi zonke izilimi zidinga ukuhlonishwa zikhululeke zithuthukiswe. Ngokocwaningo lukaNgcobo (2014) kuyavela ukuthi abafundi nabazali bakhathalela ukwazi kangcono ulimi oluzobasiza kwezomnotho nasezindaweni zokusebenza.

Ucwaningo lukuvezile ukuthi abafundi babukelana phansi nabo bebodwa. Ukubukeleka phansi kwabafundi besiZulu ngabanye kwenza baphelelwe umdlandla wokusithanda. Njengoba umcwaningi eke wacaphuna esahlukweni sokuqala. Basibukela phansi bangabi nandaba uma sifundiswa ekilasini. Okuphawulekayo uma kubhekwa ezinye izifundo ziyanakwa abafundi bayazikhathaza ngazo. Abafundi abanengi abakhombisi intshisekelo nokuzinikela emsebenzini wabo wesiZulu njengoba behlale benza kwezinye izifundo. Okuningi bagcina ngokukufunda esikoleni ngenkathi uthisha eseseduze kwabo. Lokhu kuba

nomthelela wokuthi ulwazi lwesiZulu abanalo lungathuthuki. Abafundi bagcina benolwazi oluncane lokhu okubadalela inkinga ngesikhathi sokuhlolwa. Bagcine besebenzisa ulwazi lwamagama noma yiluphi olufika emiqondweni. Yilapho- ke obathola khona sebebhala amagama esiNgisi emibhalweni wesiZulu kugcine kudaleke umonakalo wokuthi abafundi bathole imiphumela engagculisi kahle. Abafundi abanolwazi bayazimisela bayaqikelela lapho befunda bethula izimpendulo zabo zokubhala.

(b) Uhlelo lwezikhathi olunikwa isifundo sesiZulu

Okunye okuvele ocwaningweni ukuthi azikho izikhathi zokufunda isiZulu ezengeziwe ngoba isikhathi sisuke singekho. Lokhu kuvezwe ngumbambiqhaza okhale ngokuthi sengathi bangaba namakilasi engeziwe ukuze bezocebisa ulwazi lwabo lwesifundo sesiZulu. Ngokomqulu we*Policy Handbook for Educators (National Education Policy Act 27, 1996)* othisha bolimi Lokuqala Lokwengeza emazingeni aphansi babelwa amahora ama-3 bese emabangeni athe thuthu babelwe amahora ama-5 ngeviki noma ngokohlelo lwezikhathi olubekiwe olulandelwa yizikole. Ukwentuleka kwesikhathi esaneleyo kuhlonzwe njengengqinamba uma kubhekwa imiphumela yocwaningo. Ukungabibikho kwezikhathi zamakilasi engeziwe nesikhathi esanele kuqagula ukuthi isifundo sesiZulu asifundwa ngempumelelo.

Iningi labeluleki bezifundo ezikoleni (*subject advisors*) lincoma ukuba othisha babhalise umsebenzi omningi. Bakholelwa ukuthi lokhu kwenzelwa ukuba ukufunda nokufundisa kuhambe kahle. Into eyenziwa ngothisha babe sebegxila ekubhaliseni le misebenzi bese ukufunda nokufundisa kushaye ngolonwabu. U-CAPS (2011) ngokomhlahlandlela wesiZulu ulimi Lokuqala Lokwengeza ugcizelela ukuthi ingane ibhale umsebenzi njalo ngosuku. Uma ingane ingawubhalanga umsebenzi kugcizelelwa ukuba ithole owasekhaya. Umonakalo wokuzama ukugijimisa umsebenzi omningi obhaliwe ubuye ube nomthelela ongemuhle uma ubheka imiphumela yocwaningo. Siba sincane kakhulu isikhathi sokuchaza, sokucubungula nesokwabelana nolwazi nabafundi. Le ndlela iza nobubi bokuthi nabo abafundi bagcine sebengasitholanga isikhathi sokuxoxa ngezinsalelo ababhekana nazo malungana nesifundo sesiZulu. Ngenxa yokunaka kakhulu ukugcwalisa izincwadi, abafundi balahlekelwa isikhathi sokuchazelwa ngomsebenzi. Ngezansi umcwanigi ubheka ukungahlonishwa kwenqubomgomo yolimi lwesiZulu.

6.1.4 Ukungahlonishwa kwenqubomgomo yolimi lwesiZulu

Lo mbuzo ububhekene nababambiqhaza abangabazali. Abazali abangamaphesenti angama-98 bakubeke kwacaca ukuthi kabanalo ulwazi ngenqubomgomo. Indlela ababeke ngayo ikwenze kwaba sobala ukuthi kabanandaba nokungabi nalwazi lolo. Ababambiqhaza bakuvezile ukuthi inqubo nje uma abantwana babo belwazi kahle ulimi lwesiNgisi konke kuhamba kahle. Ababambiqhaza baveze ngokusobala ukuthi ulimi lokuxhumana kulesi sikole isiNgisi. NgokwesiTatimende senqubomgomo yoHlelo lweziFundo nokuHlola kukaZwelonke (*Department of Basic Education, 2010*), izinga loLimi Lokuqala Lokwengeza lwenza kubukeke sengathi abafundi basuke bengenalo ulwazi lwalolu limi ngenkathi beqala esikoleni. Lokhu kulingana kubonakala kukhulunywa ngomlomo kube kungenzeki. Leli zinga liqhakambisa ukusetshenziswa kolimi ngempumelelo, okuyikhona okukhombisa ikhono lokuxhumana okunhlobonhlobo okudingekayo empilweni yansukuzonke, yokuxhumana komphakathi nasemfundweni. NgokoMnyango weMfundo eyisiSekelo (2011) esigabeni esiphansi (*Foundation Phase*), ebangeni lesi-2 nelesi-3 abafundi baqala ukubhala nokufunda ngalolu limi abasuke kade bekhuluma ngalo. Lapha abafundi baphinde balekelelwe wukusebenzisa ulwazi lwabo lolimi lwasekhaya. Esigabeni esiphakathi nendawo (*Intermediate Phase*) kanye nesigaba esiphakeme (*Senior Phase*) abafundi bayaqhubeka bathuthukise amakhono abo okulalela, ukukhuluma, ukufunda kanye nokubhala. Kuleli banga lesi-4 bonke abafundi bafundiswa kusetshenziswa uLimi Lokuqala Lokwengeza, isiNgisi, futhi kumele bajwayezwe lona kakhulu.

Kumele kugcizelelwe ukuthi basebenzise ulimi Lokuqala Lokwengeza uma becabanga. Lokhu kwenza abafundi bathuthukise amakhono okuhlakanipha kwezemfundo, abasuke bewadinga ekufundeni izifundo ezifana neSayensi ngoLimi Lokuqala Lokwengeza. Babuye bagxile kakhudlwana emathekisthini obuciko kanye nasekwazini ukwakha ngengqondo usebenzisa ulimi Lokuqala Lokwengeza. Kulindeleke ukuthi laba bafundi bathi befika ebangeni le-10, babe sebezihambela-nje olimini Lokuqala Lokwengeza. Kubhekwa amakhono okuxhumana nabanye kanye nokuhlakanipha kwezemfundo (*Department of Basic Education, 2013*). Lawo mazinga yilawo angenza ukuthi abafundi bakwazi ukusebenzisa uLimi Lokuqala Lokwengeza ngempumelelo ebangeni le-12. Kwenzelwe ukuthi bamelane nokulusebenzisa ezimweni ezijulile emazingeni aphakeme emfundo noma ezindaweni zokusebenza. Nakuba ikhona inqubomgomo yolimi Lokuqala Lokwengeza ayikwazi ukusebenza kahle uma kungeke kwagcizelelwa ukubaluleka kwalo lolu limi. UCorson (1990: 22-25) uthi ukuhlelwa kolimi kungumgogodla wokuqinisekisa ukuthi zonke izilimi uHulumeni uzinikeza isithunzi

ezisifanele. Lo ngoti wezilimi uveza ukuthi uhlelo lolimi kanye nenqubomgomo yolimi izinto ezimbili ongeke wakwazi ukuzehlukhanisa. UDirven (1999) uveza ukuthi labo abahlela ulimi banakho ukushiya ezinye ngaphandle kube khona lolo noma lezo zilimi ezibonakala zihamba phambili kunezinye. Ingena lapho –ke injulalwazi *ihegemony* esetshenziswe umcwaningi kulolu cwaningo.

6.1.5 Ulimi lokufunda nokufundisa

Lolu cwaningo luthole ukuthi nakuba inqubomgomo yolimi i-*Language in Education Policy* (1997) ikuveza ukufundisa ngokukhululeka izilimi zomdabu, kubukeka kusenobuthaka ekusetshenzisweni kwezilimi zabomdabu njengolimi lokufunda nokufundisa. Nakuba izinqubomgomo zikusho ngemibhalo ukuthi izilimi zomdabu kumele zisetshenziswe njengezemfundo ukuze zibe sezingeni futhi zithuthukiswe (*intellectualisation*), kodwa lolu cwaningo luveze ukuthi lezi zilimi azikasetshenziswa ngokusezingeni elenelisayo. Iningi labafundi lincome ukusebenzisa isiZulu nesiNgisi kanyekanye. Babeka isizathu sokuthi isiNgisi sibuye senze bawaqonde kangcono amagama esiZulu alukhuni. Ingcosana ithe kuzwakala kangcono ngesiZulu kanti abanye babeke ngokuthi kuhle uma kubekwa ngesiZulu nje singaxutshwa nesiNgisi ngoba lokho kubadalela inkinga uma sebebhalala. Alikhumbuleki igama lesiZulu elinembayo uma bekulokhu kufundiswa kushetshwa izilimi.

Okuvele ocwaningweni kwenza kucace ukuthi izingane zaboHlanga azikwazi ukubhala nokufunda okubhalwe ngezilimi zazo. Uma kwenzekile ngengxaphephe zakwazi ukufunda okubhalwe ngezilimi zazo, lokho ezikufundayo kusuke kufana nomlolozelo ezingawazi nokuthi usho ukuthini. Ngamanye amazwi umbhalo ziwufunda zibe zingawuqondi nakancane ukuthi uthini. Zimbalwa kakhulu izingane zaboHlanga kulesi sikole okuvele ukuthi uma zifunda okubhalwe ngolimi lwazo ziqonde zikuqondisise zingafuniseli nakancane ukuthi kuthiwani kulowo mbhalo. Kuphinde kwavela ubunzima abafundi abahlangana nabo ngokubunjwa kwemibhalo kanye nemisho nje yesiZulu. Ziningi kakhulu izizathu ezivundululwe wucwaningo eziholela ekutheni ababambiqhaza bangakwazi ukufunda, ukubhala bakuqonde ngokusezingeni okubhalwe ngolimi lwesiZulu. Indlelakubuka yababambiqhaza iveze inkolelo yokuthi ingane ekwazi ukukhuluma isiNgisi isuke isiqedile isiwele ngelibanzi. Le nkolelo isemakhaya nasemiphakathini eminingi yaboHlanga. Uma ababambiqhaza abangabazali bebiswa yile nkolelo kusho ukuthi abakwazi ukugqugquzela izingane zabo ukuthi zikwazi ukufunda nokubhala izilimi zazo.

Lolu cwaningo luveze ukuthi iningi lezingane ezifunda kulesi sikole kuthi zisuka amadaka emazingeni aphantsi zibe zifunda ngesiNgesi, luphuma luphele nya ulimi lwebele kuleyo ngane bese kusala lolu efundiswa ngalo. Ababambiqhaza bakuvezile ukuthi bayawakhohlwa ngisho amagama nezincazelo zawo uma bezama ukwakha imisho. Yilesi sizathu esigcina senze abafundisi bashebe izilimi benzela ukuthi abafundi bakuqonde kahle abakufundayo. Akukhona nje ukuthi ingane igcina ingasazi lutho okunolimi lwayo lwebele kodwa igcina ingasafuni kwakuzihlanganisa nalokho okuhambisana namasiko omdabu. Igcina isikubukela phansi konke okungekhona okwamaNgesi.

Ongoti bezilimi babalisa ngalesi simo sezingane zaboHlanga ukuthi izingane ezingafundiswa ngolimi lwazo lwebele zihlangabezana nenkulu inkinga uma kufundwa ngezihloko ezinemixhantela eminingi. Ingane ekhule ifunda ngolimi lwayo lwebele kulula ukuthi isheshe ikubambe okufundwa ngolunye ulimi. NgokukaCAPS (2013) ulimi lwebele luyisisekelo sokuthi ingane ikwazi ukufunda okuthile ngaphambi kokuthi iqhubeke ifunde ezinye izilimi. Kuvelile ocwaningweni ukuthi abazali kufanele ngaso sonke isikhathi bagququzele ingane ukuba ikhulume ulimi lwayo lwebele. Okunye okuvelile okuhle okwenziwa ngomunye wababambiqhaza ongumzali wukuthi kubalulekile ukuthi udamane ezama ukwenzela ingane yakhe amabhukwana olimi lwesiZulu kanye nokuyitholela amaphephandaba esiZulu.

Okubalulekile uma ingane iqale yaluqonda yaluqondisisa ulimi lwayo lwebele ngaphambi kokuthi ifunde olunye ulimi, kuba lula ukubamba okulimi okungelona olwayo lwebele (Khohliso, 2020). Ukuqala ngokulwazi ingafuniseli ulimi lwayo lwebele kusiza ngisho uthisha ofuna ukufundisa ingane ngolunye ulimi. Yingakho kudingeka ukuthi umzali ahlale eyigququzela ingane ukuthi ikhulume ulimi lwebele uma isekhaya ngoba uthola ukuthi esikoleni ulimi lwebele alukhulunywa. Ukujwayeza ingane ulimi lwebele uma isekhaya kwenza ukuthi kuthuthuke nalokhu okubizwa ngokuthi ubuliminingi. Ithi isuka lapho ibe isikwazi ukuxhumana nezinye ezikhuluma ezinye izilimi ngoba sekukhona okuyisisekelo solimi kuyo. Ongoti bathi ukuze ingane ikwazi ukuliqonda kahle isiko layo nomlando wayo kudingeka ilwazi kahle ulimi lwayo lwebele ingafuniseli ngalo. Bathi ongoti uma ingane ikwazi ukukhuluma ulimi lwayo lwebele iluqonde kahle, lokho kwenza ikhule inokukhulu ukuzethemba nokuzazi ukuthi ingubani. Umbambiqhaza ukuvezile ukuthi sebelahlekelwe nawukuzethemba ngenxa yokwentula ulwazi lolimi lwesiZulu. Le nkinga yokwehluleka kwezingane zalesi sikole ukwakha, ukuhlela imisho kanye nokufunda okubhalwe ngezilimi zazo ziquqonde kahle ikhathaza uMnyango Wemfundo ikakhulukazi uMnyango Wemfundo

Eyisisekelo. Le nkiyankiya isiholele ekutheni lo Mnyango ubize imibuthano yokucobelelana ngolwazi lapho kuzoboniswana khona ngale mpicabadala. Lesi simo siwukhathaza kakhulu uMnyango Wemfundo ngoba sinomthelela omkhulu ngisho ekuphaseni kwabafundi bebanga leshumi nambili. Okubuhlungu ngalesi simo wukuthi abazali abaningi boHlanga akuthi diki kubo. Abazali abaningi bomdabu ababoni nencane inkinga uma izingane zabo zingakwazi ukufunda nokubhala ngezilimi zabo. Kulaba bazali igcagcele esokeni khona kunje. Laba bazali abacabanga kanje bayisifakaziso esisobala senjulalwazi yalolu cwaningo. Injulalwazi *yehegemony* kaGramsci (1971) igcizelela ukuthi labo abacindezelweyo ngolimi lwabo bathakasela ukusebenzisa ulimi okungelona olwabo, ngenxa yengcindizelo nemfundisoze yokuthi olwabo aluthi shu.

U-Ives (2004) uyakuhlaba lokhu uqakulisa ngokuthi abacindezelweyo ngolimi bangakwazi ukuphuma kulolu gibe bakwazi ukuqhakambisa izilimi zabo baphinde bazithuthukise nangokwakha amatemu amasha. U-Ives (2004) uqhubeka ngokuthi lokhu kungathuthukisa ulimi luze lube ngoluhlonishwayo. Ucwangingo luphinde lwaveza abafundi abazisholo bona ukuthi baqala ukufunda isiZulu sebesemabangeni aphakeme kwawasezansi abasithintanga nhlobo. Ngokomnyango weMfundo eyisiSekelo (2011) emazingeni olimi lokwengenza emazingeni akhaphazelayo (*Grade 4-6*) abafundi basuke sebesesigabeni sokufunda ngokusebenzisa amakhono okukhuluma ukuze bezokwazi ukuxhumana bakhulume lokho okushiwoyo. Ngakhpo ulimi olukhulunywa abafundi kufanele lugxilise, lusekelwe ngazo zonke izindlela. Njengoba umcwangingi ekuvezile esahlukweni sesithathu ukuthi elinye ithuluzi lokuqoqa ulwazi kube ngelokubukela. Ngezansi kubhekwa okuvundululwe ucwaningo ngesikhathi sokubukela.

6.1.6 Okuvundululwe ucwaningo ngesikhathi sokubukela

Kulolu cwaningo kuvelile ukuthi abafundi bayaluntula ulwazi lolimi. Lokhu kubonakale ngesikhathi uthisha engena ethula isifundo nesihloko. Abafundi bebebonakala bengenakho ukuqonda kwalokho okufundiswayo. Kuke kwabuzwa umbuzo ngesikhathi sokubukela izimpendulo eziningi zeza ziyikazela ngesiNgisi. Okunye okuvelile kulolu cwaningo yizinkinga zokungabibikho kwezinsazakufunda nezinsizakufundisa. Lolu lwazi luvele ngesikhathi kusetshenziswa inhlololwazi kanye nethuluzi lokuhlala ubukele. Kuvele ukuthi izinsizakufunda zolimi Lokuqala Lokwengeza lesiZulu azikho. Ngaleso sizathu okokufunda abafundi kuze kuthekelwe ezinsizeni zolimi lwasekhaya.

Abacwaningi abafana noVerspoor, Farell noHeynemen (1989) bathi izinsizakufunda nezinsizakufundisa zingezinye zezindlela ezithuthukisa ukuqonda kumfundi. Baqhubeka bachaze ukuthi izinsizakufunda nezinsizakufundisa yinoma yiluphi uhlobo lwemibhalo, lwezithombe noma amavidiyo, okwelekelela umfundi ukuthi aqonde kangcono nothisha afundise kangcono. Ngamafuphi labo ngoti bachaza ukuthi izinsizakufunda nezinsizakufundisa zibamba iqhaza ekuthuthukiseni izinga lokuqonda nokufundisa okuzwakalayo. Okunye okuvelile umtapo wolwazi osesikoleni awunazo izincwadi ezanele zesiZulu ulimi Lokuqala Lokwengeza. Lokhu kuyaphambana nokho nomqulu olawula ukufunda kulolu limi Lokuqala Lokwengeza, u-CAPS (2013) lo mqulu uyakuveza ukuthi ezincwadini zolimi lwasekhaya okuqokethwe kusezingeni eliphezulu kakhulu kunezincwadi zolimi Lokuqala Lokwengeza. Iningi labafundi nabazali likhale ngokwentuleka kwezinsizakufunda nokufundisa. Ngokwabo lokhu kuyingxenywe yezinkinga ezidala bangakwazi kahle ukusebenzisa uhlelo lolimi ngendlela eyamukelekile. Njengalokhu lolu cwaningo lunemibuzo emithathu ebalulekile edinga ukuphenduleka ekugcineni. Imiphumela iyakuveza ukuthi ukungabibikho kwezinsizakufundisa kwenza umthwalo ube nzima kubafundi.

Elinye lababambiqhaza likuvezile engxoxweni esakuhleleka ukuthi lona lize lizisungulele amabhukwana olimi amancane ukuze ingane yandise ulwazi lwesiZulu. NgokukaMorrow (2005) ukuzimbandakanya kwabazali emfundweni yezingane zabo kwenza ukuthi zingabi nenkinga esikoleni futhi zifunde ngokuzethemba maqondana nolimi. Yingakho uLapp (2005) ethi isikole sodwa nothisha ngeke baphumelele ukufundisa umfundi amakhono olimi, kodwa kudinga abazali nabo babambe iqhaza. Lo mbono ongenhla ubonakala ufezeka maqondana nesifakaziso sombambiqhaza ongenhla. Abanye abazali banenkinga yokuzimbandakanya ngokuphelele emfundweni yezingane zabo ngenxa yokuba hlwempu (Neuman, 2004). Abanye abazali bayaziyekelela izingane zabo ngoba kuyisifundo sesiZulu ngoba bebona ulimi lwesiNgisi kuyilo oluhamba phambili lungolwamandla (Kunene, 2009). Ababhali abavela ngenhla bawubufakazi bokuthi abazali banezizathu ezahlukahlukene eziholela ekubonakaleni kweqhaza elingagculisi emfundweni yezingane zabo. Lolu cwaningo luyakuveza ukuthi abafundi abanaso isisekelo solwazi lwesiZulu. Abafundi babhekana nenkinga uma sekumele bahlolwe noma benze imisebenzi yasekilasini. Nakuba zikhona izingane ekufundeni nasekwethuleni kodwa inkinga ebonakala ihamba phambili eyokwentuleka kolwazi magama kanye nokuhlelwa kolimi.

Ngokwe*Curriculum Assessment Policy Statement* (2012) isiZulu njengolimi Lokuqala Lokwengeza umgomo waso uthi abafundi abafunda uhlelo lolimi kubhekeke ukuba bazuze

amakhono olimi lokuxhumana emikhakheni eyehlukene yempilo. Kubhekeke ukuba bakwazi ukusebenzisa lolu limi ezingeni labo lokufunda emikhakheni yohlelo lwezifundo. Kubhekeke ukuba bakwazi ukubhala bacubungule imibhalo bafundele ukuzithokozisa nokuzinithisa ngolwazi ngesibindi ukuze ekugcineni bayoba ngabakwaziyo ukucwaninga baphinde bakwazi ukuzicabangela ngokuzimela. Abafundi uma bentula izinsizakufunda bazowathola kanjani lama khono avezwa umqulu obalulwe ngenhla. Ngokubonwe umcwaningi ngesikhathi sokubukela kubukeka abafundi bebhekene nengwadla yokukhinyabezeka ekufundeni isifundo sesiZulu ngenxa yezinsiza ezingalungele ukufunda nokufundisa kwalesi sifundo. Lolucwaningo ngesikhathi kubukelwa luveze ukuthi ababhali bezincwadi balandela inqubomgomo ngokuthi bagxile ezindikimbeni ezithile ezisuke zigcizelelwe ngabashicileli. Luningi kakhulu uhlobo lwalezi zincwadi olulethwa ngendlela yokukhangisa ezikoleni ukuze abafundisi bazikhethele ezihambisana nabo.

Ocwaningweni kuvelile ukuthi akukho ukuhlolisisa okwanele ngasohlangothini loMnyango weMfundo eyisiSekelo ukuqinisekisa ukuthi izincwadi ezikhangiswayo zisezingeni elifanele nokuthi zikulungele ukufundwa ezikoleni. Njengoba abashicileli banezindledlana zabo zokuheha abafundisi kugcina sekwenzeka ngendlela yokuthi lowo nalowo mfundisi athengele isikole leyo ncwadi emhlaba umxhwele. Kulesi sikole kugcina sekusetshenziswa izincwadi ezahlukahlukene. Okutholakalayo ukuthi olunye ulwazi olubhalwe ezincwadini luyashayisana. Abanye ababhali sebebhale into ethile ngenye indlela kuthi abanye yona leyo nto bayibeke ngeyabo indlela ehlukile. Umphumela walokhu kuba ukuxokozela kubafundisi bebodwa kuyilowo esegabe ngencwadi kasibanibani nomunye eseqhakambisa eyomunye umbhali. Kugcina sekuyinhlakanhlaka exaka abafundisi ize idlulele nakubafundi. Lokhu okushiwo yilaba babambiqhaza kubuveza ngokusobala ubunzima abafundi ababhekana nabo uma kumele bahlolwe baphinde benze imisebenzi yonyaka yalesi sifundo. Nakuba kulesi sikole ukhona umtapo wolwazi, kuwo lo mtapo izincwadi zesiZulu ulimi Lokuqala Lokwengeza azibonwa. Okunye umcwaningi akuqaphelile ngesikhathi sokubukela imisebenzi enikezwa abafundi miningi kakhulu ngenxa yokuthi othisha basuke bejahe ukuqeda uhlelo. Ngokujaha ukuqeda babe sebenikeza abafundi imisebenzi eminingi ilandelana. Kanti phela njengoba kuyisifundo solimi lesi uthisha kumele ayihlele kahle ayisebenzise futhi ayiqede yonke imisebenzi ehleliwe. Ucwanningo luvundulule ukuthi abafundi abasemabangeni athe thuthu banenkinga engaka nje yolimi yingoba abanaso isisekelo solwazi lolimi ngenxa yokwentuleka kwezinsizakufunda. Uma umfundi engayifundanga imigomo kanye nemithetho yolimi uba nenkinga kakhulu uma esesemabangeni aphakeme. Ngezansi kubhekwa okuvundululwe ulwazi locwaningo ngenjulalwazi ye*hegemony*.

6.1.7 Okuvundululwe ulwazi locwaningo ngenjulalwazi ye*hegemony*

Lolu cwaningo luvundulule ulwazi oluhambisana ncimishi nokusebenza kwenjulawazi yalou cwaningo. *Ihegemony* isebenza kakhulu lapho kuneqeqenbana eliqhoqhobebe nelicendezele abanye. Lolu cwaningo lugxile ohlelweni lolimi lwesiZulu esikoleni esiseVryheid. Izimpendulo zababambiqhaza zikuvezile ukuthi isiZulu sibukelwa phansi kunesiNgisi nesiBhunu kulesi sikole. Kuyaqapheleka ukuthi yizona zilimi (IsiNgisi nesiBhunu) ezibonakala zidla umhlanganiso kulesi sikole esikhethiwe. Injulalwazi *ihegemony* yiyona ebe lusizo ekuhlaziyeni ukuze kutholakale ulwazi olujulile mayelana nokusetshenziswa kwesiZulu ulimi Lokuqala Lokwengeza esikoleni esiqokelwe lolu cwaningo. Lokhu okuchazwa ngenhla kube ubufakazi lapho umcwaningi ebuze khona umfundi wakulesi sikole mayelana nesizathu sokwakhela umkhanya ulimi lwesiZulu wavele waphendula ngokuthi izizathu ezenza abantu abanjengami bekhetha isiNgisi sisobala. Sekunolwazi olusabalele, amakhono, imisebenzi okuseduze nathi, uma sikhuluma izilimi zendabuko asiyi ndawo. Zingaki izicwadi ze*Physics*, ze*Mathematics* noma ze*History of Arts* ezibhalwe ngesiZulu? Mangaki ama-*encyclopedia* abhalwe ngesiZulu? Lokhu kubekwa omnuye wabafundi bakulesi sikole esiqokiwe.

Inkungu yokubukela phansi ulimi eyadalwa ingcindezelo isayisibekela ingqondo yabafundi, ngakho-ke ababambiqhaza kulesi sikole esiqokiwe baye bamiselwe ulimi lwesiNgisi ukuba balufunde njengolwasekhaya. Lolu cwaningo luveze ukuthi labo abangabakhulumi balo ulimi lwesiZulu yibona kanye abalubukela phansi. Nakuso lesi sikole esaziwa nge *X-Model c* kuye kuvame ukuthi uma ungasikhulumi isiBhunu noma isiNgisi ubukeleke phansi. Kungalesi sizathu omunye wabafundi bephepha Isolezwe abhala isihloko esithi: “Bheda isiNgisi uzohlekwa, kodwa bheda isiZulu usesitayeleni” (Isolezwe, 2018:12).

Abafundi besiZulu bakuvezile ukuthi abasiboni sibalulekile isiZulu njengenxenywe yezifundo. Lokhu kubangelwa isimomqondo semfundisoze yokuthi kuhle ukwazi isiNgisi kunolimi lwakho lwebele. Kuvele nenkoleloze ekhomba ukuthi ukukhuluma isiZulu kungokwabantu abasezingeni eliphansi. Lo ngoti ukholwa ukuthi kuhle ukuhlanganisa abantun ngamazinga abo ehlukeni. Kuphindwe kufaniswe noma kulinganiswe indlela abaphathwa ngayo ngempilo abayiphilayo. Ngasohlangothini lwezemfundo isikole esikhethwe umcwaningi, ngokwenqubomgomo yolimi isiNgisi nesiBhunu yizona zilimi ezibekwe zaba eziseqhulwini ekusetshenzisweni kwezilimi, nakuba umphakathi ukhuluma izilimi eziningi ezahlukeni. Kuyaphawuleka ukuthi isiZulu sisacindezelekile nakule ndawo eyakhelwe yilesi sikole. Okuvele njengembangela yalokhu yikho ukuthi lesi sikole sakhe edolobheni elinomlando wolimi lwesiBhunu. Lokhu kubukeleka phansi kwezinye izilimi kucaca kahle uma

ukuhlobanisa nobuzwe nebala. Ubuzwe nebala kungeminye yeminxa ebhekwa yile njulalwazi. *Ihegemony* yesayensi yezolimi iveza ukuthi abantu, izikhungo ezehlukene noma uHulumeni bakhetha ngokungathi bakhululekile ukufunda kanti abakhululekile neze. Ukufundiswa noma ukuqeqeshwa ngesiNgisi, ukusatshalaliswa kwesiNgisi kuyingxenye yokungalingani ngokwamandla okubusa (Eriskin, 1992; Tollefson, 2002). Ngezansi kuvezwa okuhlobene nenjulalwazi.

6.1.8 Okuhlobene nokuvele kulolu cwaningo ngenjulalwazi *ihhegemony*

UMohamed (2008) wenze ucwaningo ngendlelakubuka yabafundi basenyuvesi yaseNigeria mayelana nokulawula kwesiNgisi. Lo ngoti uveza ukuthi ezilimini ezincane ezingamakhulu amane, isiNgisi kuphela esithathwa njengolimi olumqoka. Emiphakathini yaseNigeria, isiNgisi sishaya amaphiko. Lesi senzo sisebenza nasemikhakheni yokuhlelwa kwemfundo yaseNigeria. Okuyimphumela yalokho nezifundiswa zakuleli zwe zikholelwa ukuthi kungcono ukwazi isiNgisi kunolimi lwebele. Lolu cwaningo lunemiphumela efanayo nale etholwe kulolu cwaningo kokushaya amaphiko kwesiNgisi nesiBhunu.

UBamgbose (1984) wenza uphenyo lweminyaka eyisithupha eNigeria mayelana nokusetshenziswa kolimi lwebele, iYoruba. Lolu cwaningo lwaveza ukuthi abafundi ababehlolwa ezifundweni ngolimi lwebele benza kangcono kakhulu ko*Maths* nako*Science*. Lokhu kufakazela injulalwazi kaGramsci (1971) *ihhegemony*. Olunye ucwaningo obelusebenzisa injulalwazi *ihhegemony* ngoluka Rooy (2003). Lapha lo ngoti wayesebenzise izinhla zemibuzo (*questionnaires*), esebenzisa nohlaziyonombolo (*quantitative analysis*). Imibuzo yakhe yayihlola ukuthi ithini imizwa yabantu baseVaal Triangle malungana nesimo solimi lwesiSotho. Imiphumela yenaningqo (*raw score*) yaveza ukuthi isiNgisi yilona lulimi olusetshenziswa njengolubalulekile kulesiya sifunda. IsiBhunu savela njengolimi olwalulandela ngemuva. Izinkolelo zale njulalwazi zivela ngokucacile lapho olunye ulimi luqhoqhobele olunye. Ungoti owenza ucwaningompindwa (*replication studies*) wathola imiphumela efanayo nalo ongenhla nguKamwangamlu (2001), lapho enza uphenyo ngamandla olimi lwesiNgisi. Lo ngoti uveza ukuthi *ihhegemony* yesiNgisi iyaqhubeka ibe nomthelela omkhulu nakwezokusakaza. Imithetho elawula ukusetshenziswa kwezokusakaza kumabonakude ivuna isiNgisi. Amaphesenti angamashumi amahlanu ezinhlelo zikamabonakude asebenzisa okuthathwe e-United Kingdom (Kamwangamlu, 2001). Ngezansi umcwaningi ufingqa okutholwe ucwaningo ngokubhekisa kule mibuzo yocwaningo:

6.1.9 Ukufinqga imibuzo yocwaningo ngezingxoxwana

Inhloso yokwenza lolu cwaningo bekungukuphendula le mibuzo emithathu. Le mibuzo yethulwe esahlukweni sokuqala. Kuleli banga umcwaningi ubheka umbuzo ngamunye abeke nezimvo zakhe ngokuvele ocwaningweni. Ngezansi umcwaningi ubheka umbuzo wokuqala.

6.1.10 Yiziphi izinhlelo zokufunda nokufundiswa kolimi lwesiZulu esikoleni esiseVryheid?

Njengoba lo mbuzo unemibuzo ngaphansi kwawo ebhekene ngqo nababambiqhaza abayingxenywe yocwaningo. Izimpendulo zababambiqhaza ziveze ukuthi izinhlelo zokufunda nokufundiswa kolimi lwesiZulu azitheli izithelo ezijabulisayo. Imbangela yalokhu okudalulwe ucwaningo malungana nokusokola kwabafundi ngezisekelo zolwazi lolimi. Ukwentuleka kolwazi kube yimbangela yokuthi bafundi baphendule ngokukhululeka beveza imizwa yokungabi nolwazi ngesifundoesobala. Umcwaningi uqaphele ngesikhathi sokubukela ukuthi isikhathi esinikezwa isiZulu siba sincane kakhulu okwenza noma uthisha ethi usihlomele kanjani isifundo angakwazi ukuthula kahle. Lokhu konswinyo lwesikhathi kunemithelela engemihle eminye yayo ukungasizakali kwabafundi abathatha kancane. Ukwentuleka kwesikhathi kwenza uthisha anyanyalate singafundwa ngokwaneleyo isiZulu.

Okunye okuqaphelwe umcwaningi okube yingqinamba ukugcina othisha sebesebenzisa izincwadi zolimi lwasekhaya. Nabo lokhu basuke sebekwenzela ukuthi abafundi ababe nawo umsebenzi wekilasi noma abazowubhala emakhaya. Lokhu-ke kubangelwa ukuthi nabo othisha banomqingo womthethosisekelo owumhlahlandlela wolimi. Lo mhlahlandlela ubalawula ukuthi ulimi lufundiswe kanjani luhlolwe kanjani. Okubuhlungu ukuthi labo thisha abanikwa izinsizakufundisa kuba yimihlahlandlela nje kuphela.

Ucwaningo lukuvezile ukuthi zikhona izinhlelo zokwelekelela abafundi ukuzijwayeza ukukhuluma nokuthuthukisa ulwazi lolimi. Nakuba beyingcosana abaveze lolu lwazi. Ucwaningo luveze ukuthi abanye othisha bakha amaqoqo ezinkundleni zokuxhumana ukuze abafundi bazocobelelana ngolwazi. UKrashen (1982) uveza ukuthi umfundi ulwazi kahle ulimi ngokuthi alukhulume. Ukungazejwayezi ukulusebenzisa kwenza bangathuthukisi ulwazi lwabo lwesiZulu. Ulimi luwulimi ngokukhulunywa. Abafundi bathola isikhathi esincane sokuxoxa emakilasini. Uthisha onikeza abafundi isikhathi esiningi sokuxoxa ubonakala njengothisha ongawenzi kahle umsebenzi wakhe. Iziphathimandla ziyaye zijabule ukubona uthisha emi phambi kwakilasi efundisa noma izingane zithule zibhala umsebenzi. Lapho iziphathimandla zivakashela izikole zithola ukuthi isikole sithulile, akukho msindo

ozwakalayo, okuzwakalayo amaphimbo othisha abafundisayo, ziyaye zibone ukuthi ibambe ngakho, ukufunda kuyaqhubeka. Kuvelile ukuthi abafundi abasasitholi isikhathi esenele sokuhaya izinkondlo, imilolozelo, imilozi kanye nezibongo. Abafundi abasenaso isikhathi samahubo, izithakazelo, izingxoxo kanye nezinganekwane. Kugcizelelwa ekutheni abafundi babhale. Uthisha ochitha isikhathi esiningi ematasa ngobuciko bomlomo uba indaba egudwini kozwakwabo. Kuthiwa uchitha isikhathi, uyadlala nabafundi. Ukungatholi ithuba lokukhuluma kwenza abafundi babopheke engqondweni, olimini kanye nasemzimbeni. Izingane ezingatholi ithuba lokukhuluma, ezichitha isikhathi esiningi zibhala, zigcina sezinenkinga nasekubhaleni. Ngezansi kubhekwa umbuzo wesibili wokuthuthukiswa kwezinga lokufunda nokufundiswa kwesiZulu esikoleni esise-Vryheid. Ngezansi umcwaningi ubheka umbuzo wesibili.

6.1.11 Zithini izinkolelo nezimvo zabazali ngokufunda kanye nokufundiswa kolimi Lokuqala Lokwengeza lwesiZulu esikoleni esiseVryheid?

Lo mbuzo ubhekene nabazali ngqo. Yibo abazali ababamba iqhaza emfundweni yabantwana babo. Kulo mbuzo abazali bakhiphe yonke ingonyuluka ngabakholelwa kukho ngohlelo lolimi kulesi sikole. Okukuqala okuvezwe abazali abakholelwa ukuthi umntwana unelungelo lokuzikhethela ulimi okumele afunde ngalo. Omunye umbambiqhaza ukuvezile ukuthi ngokwakhe ngabe isiNngisi sifundwa sodwa njengolimi, kungalokhu kuba khona ulimi lokwengeza ngoba akakuboni yena ukuthi kusiza bani lokho. Ngeshwa lokhu okuvezwa yilo mzali akwenzeki ngoba isikole sinemithetho yaso yenqubomgomo yezilimi. Lokhu kuhumusheke njengokuthi abazali abangababambiqhaza bayaneliseka uma zingane zabo zikwaze ukuba yizingcweti zolimi lwesiNngisi kuphela. Abanye bavezile amasu abawasebenzisayo ekwelekeleleni abantwana babo ngesifundo sesiZulu. Laba bazali baphinde baveza osekuzuzwe ngabantwana babo okuhle ngokuzibandakanya nesifundo sesiZulu.

6.1.12 Lingathuthukiswa kanjani izinga lokufunda nokufundiswa kolimi lwesiZulu esikoleni esise-Vryheid libe ngcono?

Ocwaningweni kuvelile ukuthi ukubukelwa phansi kolimi kubangelwa ukuthi ababambiqhaza abakuboni abangakuzuza ngokufunda isiZulu empilweni yabo yangomuso. Kuqaphelekile ukuthi le nkoleloze yakhiwa ivutshelwe nasekhaya nasemphakathini abahlala kuyo. Ezingxoweni kuvelile ukuthi ulimi lwesiZulu lulahlwa ngaphandle nje kungabi ndaba zalutho. Ababambiqhaza bebelibeka ngembaba nje ukuthi abasiboni isidingo sokuthi isiZulu sibe ngesinye sezifundo.

Kuyaphawuleka ukuthi bakhona abakuncomayo ukufunda nokufundiswa koLimi Lokuqala Lokwengeza. Abazali nabafundi abebeyingxenywe yocwaningo bayakuncoma ukuthi isiZulu asinikezwe phela isikhathi esaneleyo sokufundwa. Uma isikhathi sisincane kunzima kakhulu ukuthi kungaba nokufunda nokufundisa okungathela izithelo. Bayakuncoma ukuthi othisha

abaqhamuke noma basungule izindlela ezizoheha ukuthi abafundi baluthande loli limi. Abazali bayakuncoma ukuthi sengathi ukwelekelela abafundi ekuthuthukiseni ulwazi lwabo lwesiZulu kuthela izithelo ezinhle. NgokweSASA (1996) bavumelekile abazali ukuzikhethele ulimi okufanele lufundwe ngabantwana babo ezikoleni bebambisene nomkhandlu olawula isikole. Ocwaningweni kuvelile kwagqama ukuthi abazali abaningi kabanalo ulwazi ngenqubomgomo yolimi yesikole futhi abanye kabazikhathazi nangokwazi ngayo. Lokhu kwakha isithombe sokuthi abazali bamukela lokho abakunikezwayo ababi nalo izwi ekuqokeni ulimi oluzofundwa njengolwasekhaya nelokwengeza.

6.1.13 Ingxoxo eyindidiyela yokutholakale kulolu cwaningo

Kuvelile kulolu ukuthi abafundi babhekene nengwadla enkulu ekufundeni ulimi Lokuqala Lokwengeza lwesiZulu. Kuvelile ukuthi inqubomgomo yolimi lwesikole sabo igqugquzela ukuthi kube isiNgisi nesiBhunu okuyizilimi zokufunda nokufundisa. Okuyiyona nkinga edalwa ukungafundiseki kahle kolimi baveze ingqinamba yokwentuleka kwezisekelo zolwazi lolimi. Lolu cwaningo lusebenzise injulalwazi kaGramsci (1971) ye*hegemony*. Injulalwazi kaGramsci iveza ubungqongqoshe balabo abasemagunyeni kulabo abaphansi ngokwamazinga enhlalokuphila. Le njulalwazi isebenzisa umunxa we*hegemony* yesayensi yezolimi neminye. Lokhu sikubone esahlukweni sesihlanu sesihlwaya ulwazi maqondana nolimi ngoba izinjongo zalolu cwaningo zibhekene nolimi. Le njulalwazi iphinde yavundulula inqwaba yezinkinga zolimi esikoleni esikhethiwe. Lezi zinkinga umcwaningi uyaziveza ngokwezindikimba ekuhlaziyeni kokutholakele. Ezinye zalezi zinkinga yikho ukushaya amaphiko kwesiNgisi nesiBhunu kulesi sikole. Okunye okuvelile inkinga ethinta izinkoleloze ngolimi lwesiZulu. Lezi zinkolelo zibusa izimomqondo zabantu ngenxa yokukhonya kwesiNgisi. Nakwezomnotho isiNgisi sidla umhlanganiso. Lokhu kungenxa yolwazi lokuthi zonke izinhlokhono zenziwa ngesiNgisi. Kuvamile ukuthi uma ukhuluma isiZulu uthathwe njengomuntu osezingeni eliphansi.

Inkinga enye evelile ukushetshwa kwesiZulu sixutshwa nesiNgisi lapho othisha befundisa. Lokhu kuvele kungumthelela ongemuhle kubafundi. Abanye bagcina bengawazanga ngempela amagama angoshaya khona. Nakuba abafundi bekutusile lokhu bethi kubelekelela ekuqondeni kangcono isiZulu. Lokhu kushetshwa kwesiNgisi nesiZulu kuyabalimaza abafundi ngesikhathi sezivivinyo nangesikhathi sokuhlolwa ngenxa yokuthi amatemu abawasebenzisayo ngesikhathi kufundwa awahambisani nalawo abahlangabezana nawe sekubhalwa. Inkinga enye evelile eyokungakwazi ukubhala.

Ukwesweleka kwamakhono okubhala esiZulwini ngenye yezinkinga evelile kulesi sikole esixube izinhlanga. Le ngqinamba idalwa ukungahleki kahle kohlelo lokufunda nokufundisa

isiZulu njengezinye zezifundo kulesi sikole. Ababambiqhaza bakuvezile ukuthi bayehluleka ukubhala imisho. Angisayiphathi eyemibhalo yokuziqambela kuba nzima kakhulu. Ukuzama ukubhekana nalezi zinselelo abafundi baveze ukuthi baye bacele usizo emakhaya. Enye inkinga evelile ukuthi abazali abaningi sengathi bayaziqhelelanisa nolimi Lokwengeza olufundwa ngabantwana babo. Lokhu kuvezwe ngumbambiqhaza okubeke kwacaca ukuthi akanankinga yena ngokwenzeka olimini lokwengeza inqubo nje uma ingane yakhe isiphasile isiZulu. Kuphinde kwavela ukuthi bakhona abazali abakukhathalele ukufunda isiZulu kwabantwana babo. Lokhu kuvezwe ubufakazi bomunye umzali uma ethi uzama ngisho ukwakha ibhukwana lesiZulu enzela ingane yakhe. Lo mzali akagcini lapho uze athenge izincwadi ezisezingeni lolimi olufundwayo aphinde aqoqe namaphephandaba. Okunye okudonse amehlo omcwaningi ukubona kukhona abafundi abanezimpundulo ezithi azifane eziveza ukubaluleka kokufundwa kolimi lwesiZulu. Abanye baze baveza ukuthi ukuchazeleka ngokuthi kuxustshwe ulimi kwenza kube lula nasezifundweni eziphathelele nengqikithi (*content subjects*) ngakho bakubona kubalulekile ukuthi lungashetshwa ulimi futhi balufunde ngempumelelo. Bakhona abebephikisana nalokhu ababone kungekuhle ukuxutshwa kwesiZulu nesiNgisi. Ngezansi umcwaningi wethula iziphakamiso zemiphumela yocwaningo.

6.1.14 Iziphakamiso zemiphumela yocwaningo

Ukuqhutshwa kwalolu cwaningo kwembule umcwaningi inkungu kakhulu. Ezinye zezinto abecabanga ukuthi uyazazi zembuleke ngenye indlela. Umcwaningi angancoma ukuba kube khona ucwaningo olwenziwayo ngokuzayo olungabandakanya:

- Ucwaningo olungagxila ekubukeni imizamo eyenziwa izigungu ezilawula izikole (SGB's) ekuthuthukiseni ukufunda nokufundiswa kwesiZulu ulimi Lokuqala Lokwengeza.
- Ukucwaninga ngolwazi othisha abanalo maqondana nokufundiswa kolimi lwesiZulu Lokuqala Lokwengeza.
- Ucwaningo ngezinsalelo ezibhekana nothisha abangaqeqeshelwe ukufundisa ulimi lwesiZulu Lokuqala Lokwengeza.

6.1.15 Iziphakamiso eziyindidiyela eziqondene noMnyango weMfundo eyisiSekelo, abazali, othisha kanye nomphakathi:

- Othisha kumele basebenzise amasu amaningi ahlukahlukene okufundisa abafundi uhlelo lolimi. Othisha kumele bazihluphe ngokwandisa ulwazi abanalo ngolimi. Lokhu bangakwenza ngokusungula izigcawu zokucobelelana ngolwazi. Amawadi namasekethe angalekelela ngezindawo zokuhlangana kwabelwane ngamasu okuthuthukisa ulwazi lwesiZulu. Bangasebenzisa imiqulu ekhishwa uMnyango

weMfundo eyisiSekelo.

- UMnyango weMfundo eyisiSekelo kufanele uqhamuke nezinhlalelo ezisheshayo zokuthi kutholakale izinsizakufundisa zolimi lwesiZulu Lokuqala Lokwengeza. Kumele uphinde ugqugquzele uxhase ababhali bezincwadi ukuze bezokwazi ukushicilela izincwadi ezisezingeni labafundi bolimi. Iihlazo lento yokuthi uthi uphethe incwadi yesiZulu kodwa ibe igcwele imibhalo yesiNgisi. Lokhu ngeke ukuthole kwenzeka kwezinye izilimi noma izifundo isiZulu nje esiseshweni.
- Umnyango weMfundo eyisiSekelo awuhlale phansi nababhali benze umhlahlandlela olandelekayo mayelana neKharikhulamu. Uma sekufika isikhathi sokushintshwa kweKharikhulamu umnyango mawazise ababhali ukuze konke kuzohambisana ngendlela.
- Umyango weMfundo eyisiSekelo kufanele wenze isiqiniseko sokuthi zonke izikole ezifundisa izilimi zeSintu zikhona izincwadi zesiZulu emitatshweni yolwazi. Lokhu kungalekelela abafundi kubahlomise babhekane nezinsalelo abanazo ngolimi.
- Abasethi bamaphepha abaqikelele ukuthi basetha umsebenzi wolimi onomongo, kuncishiswe ukusethwa kwamaphepha agcwele ulwazi olujwayelekile. Akwande uhlelo nokusetshenziswa kolimi emaphepheni okuhlola esiFundazwe nakaZwelonke. Akunciphe amaphepha akitaza imizwa yabafundi kuphela kodwa ebe engabanothisi ngolimi. Amaphepha avame ukugcwala izithombe kodwa ulimi lube luyingcosana.
- Abafundi bamabanga aphezulu kuyadingeka ukuthi banikezwe isikhathi sokufunda ngabodwana nokufunda ngamaqembu
- Abafundi abafundiswe ukuphendula imibuzo yamaphepha yeminyaka edlule.
- Akuqashelwe ukuba abafundi ababhunyelwa ngolwazi oluningi kanyekanye kepha kufanele banikezwe amakhono okufunda, awokubhala, ukuqondisisa nokuhlaziya
- Othishanhloko kumele benze isiqiniseko sokuthi uma beqasha othisha ezikoleni bayazixuba izinhlanga ezikoleni ezixube izinhlanga. Lokhu kungasiza ukuthi uthisha oqeqeshelwe ulimi lwesiZulu Lokuqala Lokwengeza agxile kulokhu akuqashelwe angazitholi esentanta efundisa izifundo eziningi. Lokhu kugcina kwenza angabi naso isikhathi esaneleyo sokufundisa ulimi lwesiZulu.
- Abaphathi bezikole kumele bakubeke eqhulwini njengakwezinye izifundo ukuqasha othisha abaqeqeshelwe ukufundisa isiZulu ezikoleni ezixube izinhlanga. Lokhu kungagwema ukuthi kuvele kuthathwe noma ubani kuthiwe akafundise isiZulu ngoba

silula. Lesi simomqondo yiso esidale umonakalo omkhulu sabulala ulimi.

- Abazali abanciphise amazanga okukhulunywa kwesiNgisi emakhaya kungenasidingo, abaphinde bayeke ukubukela phansi ulimi lwesiZulu. Lokhu kugcina kusikhipha nya isiZulu emqondweni wengane.
- Abazali abazinikele kakhulu emfundweni yezingane zabo. Kufanele bazilekelele izingane kungabi umthwalo kathisha kuphela ingane ifunde nasekhaya. Kuhle abazali bazejwayeze ukuthenga amaphephandaba olimi lwesiZulu ukwakha uthando lwesiZulu enganeni. Izincwadi zokuzifundela ukuzithokozisa abazithenge abazali babe nesikhathi lapho kuzofundwa khona emakhaya.
- Umphakathi wezeMfundo awehlukane nokuqhakambisa isiNgisi okwedlula ezinye izilimi Lokhu kuyahambisana nokwenziwa ngabanye babazali abangababambiqhaza ngoba bayingxenye yomphakathi. Kanti futhi lokhu kusekelwa ezinye izimpendulo ebezinikezwa ngabazali lapho bebethamunda isiNgisi abanye. Othisha abayeke ukuxuba isiNgisi nesiZulu uma befundisa emakilasini. Lokhu kuyazidida izingane zigcine zingasaluqondi ulimi. Ngesikhathi sesivivinyo umfundi usuke ebhala ngolimi abuzwe ngalo sisuke sesingekho isiNgisi, ngakho-ke ukuxuba isiNgisi nesiZulu ekilasini akubasizi ngalutho abafundi kodwa kubalimaza kakhulu. Lokhu kubonakala sebenikeza izimpendulo ezivivinyweni ngenxa yokwejwayezwa nguthisha.
- Abafundisi abaqhamuke nezinhlelo zokuthuthukisa amakhono okusebenzisa uhlelo lolimi ngendlela. Imiqhudelwano nemiklomelo yalabo abenza kangcono olimini ingavusa ilukuluku lokuthanda ukusifunda isiZulu. Ngezansi kubhekwa izingqinamba.

6.1.16 Izingqinamba zololu cwaningo

Okuvele njengezingqinamba kulolu cwaningo ukuthi imiphumela yalo ayivezanga isithombe ngokwenzeka kwezinye izikole kodwa kuvele okuqondene nesikole ebesicwaningwa kuphela. Njengoba lolu cwaningo belugxile ekufundiseni nasekufundweni kohlelo lolimi lwesiZulu ngolimi Lokuqala Lokwengeza esikoleni esixube izinhlanga esiseVryheid kube sekutholakala okuqondene nesikole ebesicwaningwa kuphela. Okutholakele kube yimiphumela yokwenzeka kulesi sikole kuphela okusho ukuthi imiphumela etholakele ngeke kuthiwe iveze okwenzeka olimini lwesiZulu njengoLimi Lokuqala Lokwengeza. Ingingqinamba yalokho ukuthi imibono nemizwa yabanye abazali nabafundi isale ngaphandle embikweni wocwaningo. Alukugxilanga ezikoleni eziningi, kumbe kuwo onke amabanga esikoleni. Lokhu kungaba nomthelela wokuthi le nsila ingagezeki kwezinye izikole ezingomakhelwane, ngoba ibukeka iwukhwekhwe oluthelelanayo olwemboze izikole eziningi ezakhele indawo yase Vryheid.

Okunye okubonakale kuyingqinamba imibuzo ebuziwe ilotshwe ngesiZulu okuyiyona nselelo enkulu kubo abafundi nabazali ngoba kwakhona ukufunda umbhalo wesizulu kubonakale kuba ngumqansa ngenxa yokungejwayeli ukusebenzisa ulimi lwesizulu. Okunye okube yinkinga kube ukwesweleka kwemithombo yesizulu egxile lapho ematemini ocwaningo. Njengoba imithombo eminingi isabhalwe ngesiNgisi, kusenzinyana ukuthola amanye amatemu ocwaningo esizulu. Imithombo eminingi esetshenzisiwe ibuye yahunyushwa isuselwa olimini lwesiNgisi. Kuyinkiyankiya nokho ukuhumusha imibhalo yezinga eliphezulu lokufunda zingekho nezichazamazwi ezisezingeni elifanele lokwenza lo msebenzi. Okuyingqinamba ukuthio lolu cwaningo aludidiyeli bnke abafundi lubheka labo abambalwa nje. Ukubhekana nazo zonke lezi zingqinamba umcwaningi uzamile ukufunda imisebenzi eminingana eqhubekayo eyiqoqa lama temu ewumzamo wokubhekana nezimo ezifana nalesi esiyedlule ngaphansi kweso lebhodi eyengamele izilimi zabomdabu i-PanSALB. Umcwaningi uzamile ukuxoxisana nezingqwele emkhakheni yolimi. Umcwaningi uphinde wazama ukuxhumana asebenzisane nazo zonke izinhlanga ezithinta lolu cwaningo.

Isiphetho

Lolu cwaningo luqhutshwe esikoleni esiseVryheid esixube izinhlanga. Uhlobo lwalezi zikole zaziwa ngokuthi ama- *X- Model c*. Bekuqokwe abazali nabafundi njengababambiqhaza balolu cwaningo. Isizathu sokuqoka lezi zinhlanga zombili bekuwumzamo wokuhlanganisa okuyimiphumela yocwaningo kuphunywe nesisombululo sinye. Lolu cwaningo beluphenya indlelakubuka yabafundi nabazali ngokufunda nokufundiswa kohlelo lolimi Lokuqala Lokwengeza lwesizulu. Ucwano luvundulule ukuthi isekhona inhlese yokubukela phansi ulimi lwesizulu. Kuvelile futhi ukuthi ziyentuleka izinsizakufundisa nezinsizakufunda. Kuvelile ukuthi abazali kabakugqikizi qakala okufundwa ngabantwana babo olimini lwesizulu. Ukushetshwa kwesizulu nesiNgisi kuvele njengento ejwayelekile ukwenzeka ezindlini zokufundela. Ivelile ingcosana yazabazali nabafundi abasenalo uthando lwesizulu.

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Iseleko A Incwadi yemvume yeNyuvesi



UNIVERSITY OF
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

13 September 2019

Mr Siphosenkosi Zebon Mhlungu (204511418)
School Of Arts
Pietermaritzburg Campus

Dear Mr Mhlungu,

Protocol reference number: HSSREC/00000316/2019

Project title: INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E-VRYHEID - THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL SCHOOL IN VRYHEID

Full Approval – Expedited Application

This letter serves to notify you that your application received on 03 September 2019 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid for one year from 13 September 2019.

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

Yours sincerely,

Dr Rosemary Sibanda (Chair)

/spm

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

Iseleko B Incwadi yemvume yoMnyango weMfundo eyiSisekelo



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref.:2/4/8/1656

Mr SZ Mhlungu
Private Bag X9329
Vryheid
3100

Dear Mr Mhlungu

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E VRYHEID - THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL SCHOOL IN VRYHEID”**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 15 October 2018 to 01 March 2021.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Zululand District


Dr. EV Nzama
Head of Department: Education
Date: 16 October 2018

Iseleko C Incwadi yesicelo kathishomkhulu

Siphosenkosi Zeblon Mhlungu
Private Bag x 9329
Vryheid
3100
09 July 2018

The Headmaster
Sivelihle High School (pseudonym)
Private Bag X 9320
Vryheid
3100

Dear Principal

REQUEST: PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL

I am a Masters student at the University of KwaZulu-Natal (Pietermaritzburg Campus). This letter is to ask for permission and at the same time inform you that I have selected your school in Zululand district where I intend to conduct my research. Please note: Real name of the school will not be used, but pseudonym will be used.

My research is titled:

**INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA
KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI
ESIXUBE IZINHLANGA EVRYHEID**

**'THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND
LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL
SCHOOL IN VRYHEID'**

This research is influencing the ways in how learners and parents think about the teaching and learning of isiZulu. The researcher believes that this research will also explore the challenges that learners are faced with as they learn isiZulu as first additional language to mostly learners that are using isiZulu mother tongue. This study could also be useful for subject advisors of this learning area and schools management team in managing and monitoring the effective teaching of isiZulu mostly in those areas that learners lack understanding on. Furthermore, it will assist the school to focus in developing ideas that are more useful, skills and resources for educators that will help them to achieve the vital aims concerned of this learning area.

Please take note of the following issues:

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

My supervisors for this study are Dr. Phindile Dlamini and Mrs. T.R Ngcobo, their contact details as follows:

Dr. P.D Dlamini; Email: dlaminip6@ukzn.ac.za; Telephone: +27 (0)33 260 5932; Cell no: +27 84 9113 282.

Mrs. T.R Ngcobo; Email: ngcobot3@ukzn.ac.za; Telephone: +27 (0) 33 260 5932; Cell no: +27 82 780 7742.

You can also contact the University of KwaZulu- Natal Research Office:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X54401 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 260 4557- Fax: 27 31 260 4609

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

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

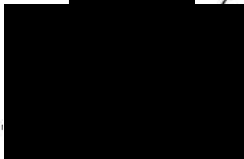
Yours sincerely,

Mr. S.Z Mhlungu
The School of Arts, IsiZulu Studies,
College of Humanities
University of KwaZulu- Natal
Cell: 076 113 2893 or 071 720 1919
Email: mphomhlungu1@gmail.com

DECLARATION

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

I ANTON HE ROLIX (Full names of Principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project. I understand that I am at liberty to withdraw from the project at any time, should I so desire.

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

Iseleko D Incwadi yesicelo eya kumzali (isiNgesi)

LEARNER CONSENT LETTER TO CONDUCT RESEARCH (ENGLISH VERSION)

I, MR. T. MDULOSE..... have been informed about the study entitled: **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA EVRYHEID**

“THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL SCHOOL IN VRYHEID” by Siphosenkosi Zeblon Mhlungu.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is voluntary and that I may withdraw at any given time without any compulsion to re-involve myself with the research.

If I have, any further questions / concerns or queries related to the study I understand that I may contact the researcher at The School of Arts, IsiZulu Studies, College of Humanities, University of KwaZulu-Natal (UKZN), Ridge Road, Pietermaritzburg Campus, Scottsville.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANTIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

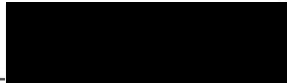
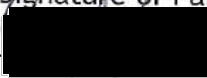
Private Bag X 54001 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 260 4557 - Fax: 27 31 260 4609

Email: HSSREC@ukzn.ac.za

I hereby provide consent

 (Parent)	<u>11/09/2019</u>
Signature of Participants	Date
	<u>11/09/2019</u>
Signature of Witness	Date

Information Sheet and Consent to Participate in Research

Date:

My name is Siphosenkosi Zeblon Mhlungu from College of Humanities, School of Arts, University of KwaZulu- Natal. My contact details are as follows:

076 113 2893

Email address: mphomhlungu1@gmail.com

You are being invited to consider participating in a study that involves research into **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA EVRYHEID**

“THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL SCHOOL IN VRYHEID”

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee.

In the event of any problems or concerns / questions, you may contact the researcher at The School of Arts, IsiZulu Studies, College of Humanities, University of KwaZulu- Natal (UKZN), Ridge Road, Pietermaritzburg Campus, Scottsville; or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANTIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 260 457- FAX: 27 31 260 4609

Email: HSSREC@ukzn.ac.za

Please note that the participation in this research is voluntary and participants may withdraw at any point; also in the event of refusal / withdrawal of participation; the participants will not incur any penalty whatsoever. If you wish to withdraw at any point simply, call this to my attention. Please be assured that I will never pressurize nor try to convince you into reinvolving yourself with the study. Participants will not be terminated from the study, except where a participant misses an already scheduled interview three consecutive times, or where the participant has chosen to withdraw.

Interview respondents will be kept anonymous where appropriate and pseudonyms will be assigned when it is necessary to refer to different individuals. In such cases, they will be referred to as participants from the specific group. The

collected data will be stored in a locked cabinet in my supervisor's office for a minimum period of five years. No videos pictures and recordings will be used. Afterward the documents will be shredded and recycled and any other materials incinerated

Signature of the Participant

11/09/2019

Date

Signature of Witness

11/09/2019

Date

Iseleko E incwadi yesicelo eya kumfundi (isiZulu)

INCWADI YOKUCELA IMVUME KUBAFUNDI (ZULU VERSION)

Mina mbambiqhaza ngazisiwe nguSiphosenkosi Mhlungu mayelana nocwaningo olusihloko sithi: **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E-VRYHEID** Ngiyayiqonda injongo nenqubo yocwaningo. Nginikeziwe ithuba lokuphendula imibuzo yocwaningo nganikeza nezimpendulo ngokwenelisayo.

Ngiyazibophezela ukuthi ukuzimbandakanya kwami nalolu cwaningo kwencike ekuzinikeleni ngingaphoqiwe futhi ngingahoxa nangayisiphi isikhathi ngaphandle kokucindezelwa ukuthi ngiphinde ngibambe iqhaza ocwaningweni. Uma ngingaba nemibuzo nanoma yini okunye okuhlobene nocwaningo ngiyaqonda ukuthi ngingaxhumana nomcwaningi esikoleni sezobuCiko, emnyangweni wesiZulu, eKoishi lezeSintu, enyuvesi yaKwaZulu- Natali, Ridge Road Pietermaritzburg Campus, Scottsville.

Uma nginemibuzo ngolwazi thizeni oluhlobene nalolu cwaningo mayelana namalungelo ami njengombambiqhaza noma uma nginokuthile mayelana neminxa yalolu cwaningo noma nomcwaningi ngingaxhumana:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

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KwaZulu- Natal, SOUTH AFRICA


Tel: 27 31 260 4557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Nginikeza imvume

 (PARENT)

Ushicilelo lombambiqhaza


Ushicilelo lukafakazi

11/09/2019

Usuku

11/09/2019

Usuku

Ishidi Lolwazi nesicelo sokubamba iqhaza ocwaningweni

Usuku:

Igama lami nguSiphosenkosi Mhlungu esikoleni sezobuCiko, emnyangweni wesiZulu enyuvesi yaKwaZulu- Natali. Ngemininingwane ungangithinta:

076 113 2893

Email Adress: mphomhlungu1@gmail.com

Uyamenywa ukuba ubambe iqhaza ekuqhutshweni kocwaningo oluthinta **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E-VRYHEID**. Lolu cwaningo luhloliwe lwacutshungulwa lwagunyazwa inyuvesi yakwaZulu Natali kanye nekomiti leKolishi lezeSintu nezifundo NgeNhlalo Yomphakathi elibhekelele izingabunjalo lophenyo.

Uma udinga ulwazi noma uhlangabezana nezingqinamba noma imibuzo ongaba nayo ungaxhumana nomcwaningi esikoleni sezobuCiko, uMnyango wesiZulu, iKolishi lezeSintu, enyuvesi yakwaZulu- Natali (UKZN), Ridge Road, Pietermaritzburg Campus, Scottsville, mphomhlungu1@gmail.com, noma i UKZN Humanities & Social Science Research Ethics Committee, nansi imininingwane ngezansi:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Qaphela ukuthi ukuba umbambiqhaza kulolu cwaningo kungokokuzikhethela umbambiqhaza angahoxa nanoma ngayisiphi isikhathi, okunye esehlakalweni sokuhoxa noma sokwenqaba umbambiqhaza akayikuphoqwa noma ahlawuliswe. Uma ufisa ukuhoxa njengombambiqhaza ungaxhumana nomcwaningi noma nini, uyacelwa ukuba ubeke izizathu zokuhoxa kwakho uma kungenzeka, nakuba kungadingekile ukwenza lokho. Qiniseka ukuthi angiyikukucindizela noma ngizame ukukushintsha umqondo ekuzibandakanyeni kulolu cwaningo. Ababambiqhaza abayikuhoxiswa ocwaningweni, ngaphandle lapho khona umbambiqhaza engaphumeleli kuze kube yizikhawu ezintathu ezilandelanayo ezikhathini

ezihleliwe zezingxoxo ezasukuhleleka noma lapho umbambiqhaza ekhethe ukuxoha mathupha.

Ababambiqhaza amagama abo ayogcinwa eyimfihlo, amagama mbumbulu ayosetshenziswa aqanjwe noma aqondane ngqo nababambiqhaza. Kokunye bayobizwa ngabambiqhaza eqenjini elithile. Ulwazi oluqoqiwe nanoma ngayiphi indlela kuyokhiyetwa ekhabetheni ehhovisi likaMeluleki iminyaka engengaphansi kwemihlanu. Akunakusetshenziswa amavidiyo nezithombe neziqophamazwi. Emva kwalokho imiqingo iyobe isinyomfozwa noma iphinde isetshenziswe ukwakha iphepha.

Siphosenkosi Mhlungu

204511418

mphomhlungu1@gmail.com

076 113 2893

Iseleko F Incwadi yesicelo eya kumzali (isiZulu)

INCWADI YOKUCELA IMVUME KUBAZALI (ZULU VERSION)

Mina mbambiqhaza ngazisiwe nguSiphosenkosi Mhlungu mayelana nocwaningo olusihloko sithi: **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E-VRYHEID** Ngiyayiqonda injongo nenqubo yocwaningo. Nginikeziwe ithuba lokuphendula imibuzo yocwaningo nganikeza nezimpendulo ngokwenelisayo.

Ngiyazibophezela ukuthi ukuzimbandakanya kwami nalolu cwaningo kwencike ekuzinikeleni ngingaphoqiwe futhi ngingahoxa nangayisiphi isikhathi ngaphandle kokucindezelwa ukuthi ngiphinde ngibambe iqhaza ocwaningweni. Uma ngingaba nemibuzo nanoma yini okunye okuhlobene nocwaningo ngiyaqonda ukuthi ngingaxhumana nomcwaningi esikoleni sezobuCiko, emnyangweni wesiZulu, eKoishi lezeSintu, enyuvesi yaKwaZulu- Natali, Ridge Road Pietermaritzburg Campus, Scottsville.

Uma nginemibuzo ngolwazi thizeni oluhlobene nalolu cwaningo mayelana namalungelo ami njengombambiqhaza noma uma nginokuthile mayelana neminxa yalolu cwaningo noma nomcwaningi ngingaxhumana:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X54001 Durban 4000

KwaZulu- Natal, SOUTH AFRICA

Tel: 27 31 260 4557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Nginikeza imvume

Ushicilelo lombambiqhaza

Ushicilelo lukafakazi

11/09/2019

Usuku

11/9/2019

Usuku

Ishidi Lolwazi nesicelo sokubamba iqhaza ocwaningweni

Usuku:

Igama lami nguSiphosenkosi Mhlungu esikoleni sezobuCiko, emnyangweni wesiZulu enyuvesi yaKwaZulu- Natali. Ngemininingwane ungangithinta:

076 113 2893

Email Adress: mphomhlungu1@gmail.com

Uyamenywa ukuba ubambe iqhaza ekuqhutshweni kocwaningo oluthinta **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA E-VRYHEID**. Lolu cwaningo luhloliwe lwacutshungulwa lwagunyazwa inyuvesi yakwaZulu Natali kanye nekomiti leKolishi lezeSintu nezifundo NgeNhlalo Yomphakathi elibhekelele izingabunjalo lophenyo.

Uma udinga ulwazi noma uhlangabezana nezingqinamba noma imibuzo ongaba nayo ungaxhumana nomcwaningi esikoleni sezobuCiko, uMnyango wesiZulu, iKolishi lezeSintu, enyuvesi yakwaZulu- Natali (UKZN), Ridge Road, Pietermaritzburg Campus, Scottsville, mphomhlungu1@gmail.com, noma i UKZN Humanities & Social Science Research Ethics Committee, nansi imininingwane ngezansi:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

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ezihleliwe zezingxoxo ezasukuhleleka noma lapho umbambiqhaza ekhethe ukuxoha mathupha.

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Siphosenkosi Mhlungu

204511418

mphomhlungu1@gmail.com

076 113 2893

Iseleko G Incwadi yesicelo eya kumzali (isiNgisi)

PARENTAL CONSENT LETTER TO CONDUCT RESEARCH (ENGLISH VERSION)

I MRS T NDWANDWE..... have been informed about the study entitled: **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA EVRYHEID**

“THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL SCHOOL IN VRYHEID” by Siphosenkosi Zeblon Mhlungu.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is voluntary and that I may withdraw at any given time without any compulsion to re-involve myself with the research.

If I have, any further questions / concerns or queries related to the study I understand that I may contact the researcher at The School of Arts, IsiZulu Studies, College of Humanities, University of KwaZulu-Natal (UKZN), Ridge Road, Pietermaritzburg Campus, Scottsville.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANTIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 260 4557 - Fax: 27 31 260 4609

Email: HSSREC@ukzn.ac.za

I hereby provide consent



Signature of Participants

11/09/19

Date



Signature of Witness

11/9/19

Date

Information Sheet and Consent to Participate in Research

Date:

My name is Siphosenkosi Zebon Mhlungu from College of Humanities, School of Arts, University of KwaZulu- Natal. My contact details are as follows:

076 113 2893

Email address: mphomhlungu1@gmail.com

You are being invited to consider participating in a study that involves research into **INDLELAKUBUKA YABAFUNDI NABAZALI NGOKUFUNDWA NOKUFUNDISWA KOHLELO LOLIMI LOKUQALA LOKWENGEZA LWESIZULU ESIKOLENI ESIXUBE IZINHLANGA EVRYHEID**

“THE PERCEPTION OF LEARNERS AND PARENTS ABOUT TEACHING AND LEARNING OF ISIZULU FIRST ADDITIONAL LANGUAGE IN A MULTICULTURAL SCHOOL IN VRYHEID”

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee.

In the event of any problems or concerns / questions, you may contact the researcher at The School of Arts, IsiZulu Studies, College of Humanities, University of KwaZulu- Natal (UKZN), Ridge Road, Pietermaritzburg Campus, Scottsville; or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

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Private Bag X 54001 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 260 457- FAX: 27 31 260 4609

Email: HSSREC@ukzn.ac.za

Please note that the participation in this research is voluntary and participants may withdraw at any point; also in the event of refusal / withdrawal of participation; the participants will not incur any penalty whatsoever. If you wish to withdraw at any point simply, call this to my attention. Please be assured that I will never pressurize nor try to convince you into reinvolving yourself with the study. Participants will not be terminated from the study, except where a participant misses an already scheduled interview three consecutive times, or where the participant has chosen to withdraw.

Interview respondents will be kept anonymous where appropriate and pseudonyms will be assigned when it is necessary to refer to different individuals. In such

cases, they will be referred to as participants from the specific group. The collected data will be stored in a locked cabinet in my supervisor's office for a minimum period of five years. No videos pictures and recordings will be used. Afterward the documents will be shredded and recycled and any other materials incinerated

Signature of the Participant

Signature of Witness

11/09/2019

Date

11/09/2019

Date

Iseleko H

IMIBUZO EQONDENE NABAFUNDI BAMABANGA ONKE

1. Uyasikhuluma yini isiZulu ekhaya?
2. IsiZulu osikhuluma ekhaya siyefana yini nosifunda esikoleni?
3. Yiluphi ulimi olusetshenziselwa ukuxhumana ngaphakathi esikoleni?
4. Ngokubona kwakho, sikhona yini isidingo sokuthi isiZulu sibe ngesinye sezifundo lapha esikoleni?
5. Kuyenzeka yini ukuthi uma nifunda isiZulu uthisha asebenzise amagama esiNgisi?
6. Kuyakulekelela yini ekwazini ulimi lwesiZulu kangcono uma uthisha ebuya asebenzise amagama esiNgisi?
7. Uyakwenamela yini ukufunda ulimi lwesiZulu?
8. Zikhona yini izinkinga obhekana nazo ngokufunda ulimi lwesiZulu?
9. Uyakwelekelela yini umzali ukubhekana nezinkinga onazo ngokufunda ulimi lwesiZulu?
10. Okufundiswayo esiZulwini kuyaluthukisa yini ulwazi lwakho njengomfundi ngamasiko nemvelaphi yakho?
11. Zikhona yini izinhlelo eninazo lapha esikoleni zokunigqugquzela ukusebenzisa ulimi lwesiZulu?
12. Uthini umbono wakho ngokusetshenziswa kwesiZulu sixutshwe nesiNgisi (*codeswitching*).
13. Uqale ukusifunda kuliphi ibanga isiZulu?
14. Iyiphi indlela oyithola izwakala kalula uma uthisha efundisa isiZulu?
15. Izincomo ongazenza ezingagqugquzela ukufundiswa kwesiZulu?
16. Yikuphi osukuzuzile selokhu waqala ukufunda isiZulu?

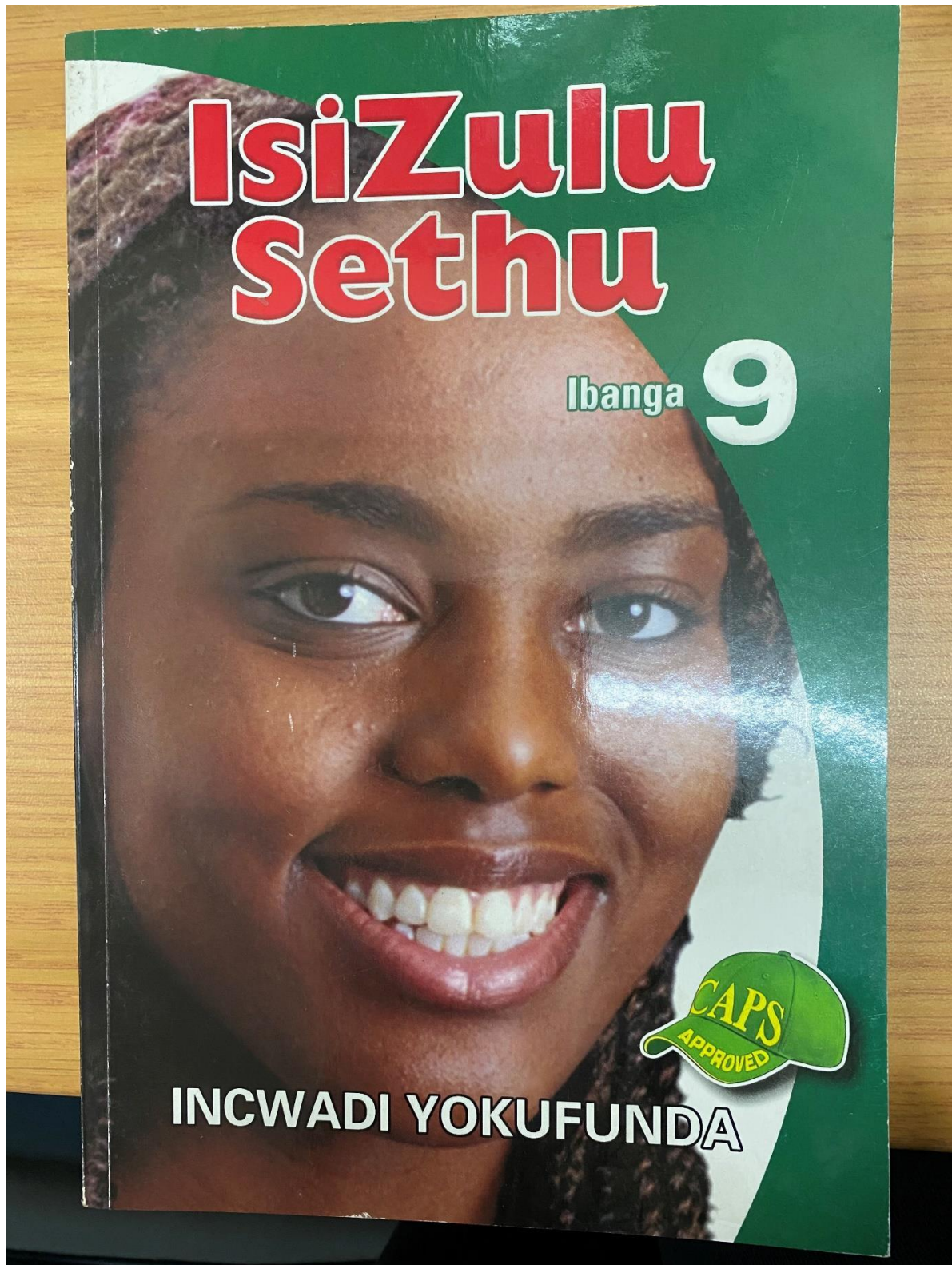
Iseleko I

IMIBUZO EQONDENE NABAZALI BAMABANGA ONKE

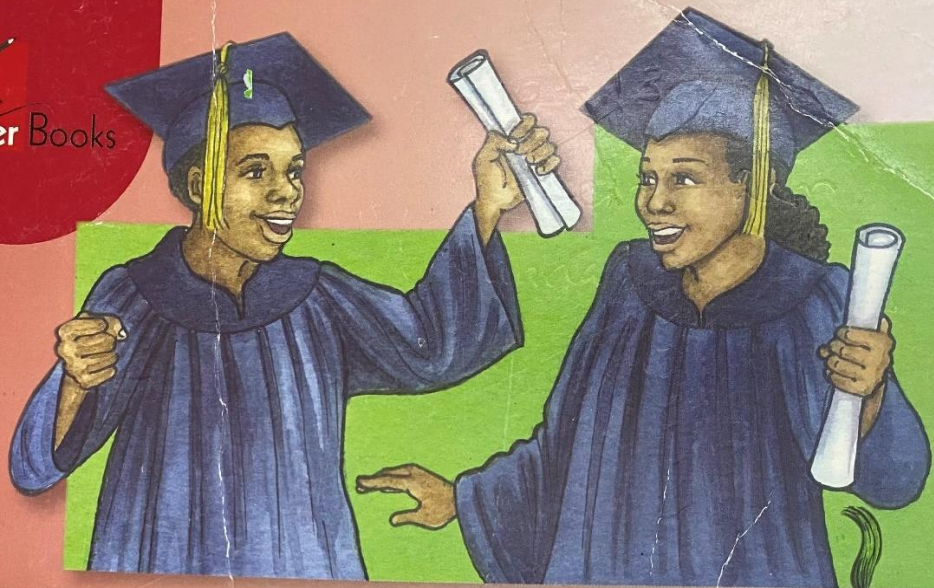
1. Unalo yini ulwazi ngenqubomgomo yaseCute High School?
2. Ukubona kubalulekile yini ukuthi umntwana wakho afunde isiZulu njengesinye sezifundo zakhe?
3. Qhaza lini olibambayo ukuqinisekisa ukuthuthukisa ulimi lomfundi ekhaya?
4. Mehluko muni owuqaphela olimini kumntwana wakho selokhu aqala ukufunda IsiZulu?
5. Yikuphi okunye ongafisa umntwana wakho afundiswe kona esifundweni sesiZulu?

Iseleko J

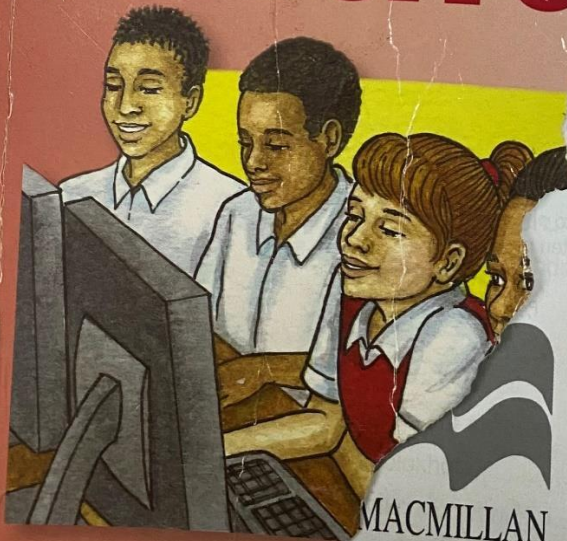
Iminameko yezincwadi zesiZulu Amabanga 9-12




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IsiZulu

Sanamuhla Esicebile

L Bhayi

F Thabethe


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Yomfundi

12



