

**IFUTHE LEELWIMI KWIMPUMELELO YABAFUNDI BEBANGA LESHUMI ELINAMBINI  
KWIZIFUNDO ZEJIYOGRAFI(SEZELIZWE) KWIZIKOLO EZIBINI EZICHONGIWEYO  
KWISITHILI SASEMONTI**

**NGUNOMNQAKATI GCAKI**

**(s218213182)**

**ISIFUNDO SOPHANDO ESIZALISEKISA IIMFUNO  
ZESIDANGA SEMASTAZI KWIDYUNIVESITHI YASENELSON MANDELA**


**IKHANKATHA NGUGQIRHA Z. MADE**

**EYOKWINDLA 2022**

## ISIQINISEKISO

Mna Nomnqakati Gcaki ndiyaqinisekisa ukuba ukuveliswa komsebenzi othi, ifuthe leelwimi kwimpumelelo yabafundi bebanga leshumi elinambini kwisifundo seJiyografi (seZelizwe) kwizikolo ezibini ezichongiweyo kwisithili saseMonti ngumsebenzi wam, kwaye yonke imithombo yolwazi esetyenzisiweyo iboniswe ngokufanelekileyo. Ndikwaqinisekisa ukuba lo msebenzi awuzange ungeniswe nakweliphina iziko le mfundo ephakamileyo.

UTYIKITYO



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UMHLA

EYOKWINDLA 2022

## UMBULELO

Ndingathanda ukudlulisa umbulelo kwikhankatha lam uGqirha Z. Made isisele senyathi ngokuvuma ndinxonxothele kulo mbele ubhongxileyo. IYunivesithi yaseNelson Mandela ngoncedo lwayo lwemali ekufundeni. Ndithi maz'enethole. Nolwandle Mnwana-Mini ndibamba nkqi ngazo zozibini kuwe maMqocwa, Jojo, mathol' anyongande kukudlelana. Ndiyabulela kuThixo uSomandla osisibane osinikeza amandla sakuba nomtha wedolo.

## UNIKEZELO

Mna Nomnqakati Gcaki ndinikezela lo msebenzi kubazali bam (abangasekhoyo) uMafuya noNolungile Gcaki udadewethu uNomadinga Gcaki(ongasekhoyo). Abantwana bam uBathandwa noLisakhanya Gcaki.

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**Uluhlu lwamagama ashunqulelweyo asetyenzisiweyo:**

ANC: African National Congress

DBE: Department of Basic Education

DoE: Department of Education

ECLPF: Eastern Cape Language Policy Framework

IIAL: Incremental Introduction of African Languages

LANGTAG: Language Plan Task Group.

LiEP: Language in Education Policy.

LTSM: Learner Support Material

LoLT: Language of Learning and Teaching.

MTE: Mother Tongue Education

NGO: Non- Profit Organization

PanSALB: Pan South African Language Board.

PRAESA: Project for the Study of Alternative Education in South Africa.

SASA: South African Schools Act

SGB: School Governing Body.

SYPP: Six Year Project

TESOL: Teaching English to Speakers of Other Languages

UNESCO: United Nations Education, Scientific and Cultural Organization



## ISAPHLUKO SOKUQALA

### 1. INTYILA PHANDO

Isahluko sokuqala sixoxa ngengxaki yophando esi siseko kolu phando, nemibuzo yophando kunye neenjongo zokuba isifundo esikhoyo sifuna ukufezekisa ntoni. Ngokunxulumene nengxaki ephandwayo, esi sahluko sigxile kuphononongo loncwadi ukuze kuhlolwe ubudlelwane phakathi kolwimi lokufundisa kunye nempumelelo yabafundi kwiBanga le-12 kwisifundo seJiyografi. Ukuhlolwa koncwadi kuthathwe kwimigaqo-nkqubo yokufundisa kunye neethiyori zophuhliso lokuqonda nenkcubeko. Inkqubo yeethiyori ezikhethiweyo zisetyenziselwa ukwenza ingqiqo yokuba ulwimi lokufundisa luba nefuthe njani ekufundiseni nasekukhuleni kwengqondo nokuqiqa komfundi. Ngophononongo loncwadi, umphandi unqwenela ukufumanisa ubunzima abahlangabezana nabo abafundi ekufundeni iJiyografi ngolwimi lwesiNgesi kwiBanga leshumi elinesibini.

Olu phando luza kuphonononga nzulu ifuthe lelwimi kwimpumelelo yabafundi kwisifundo seJiyografi kubafundi besigaba seshumi elinambini kujoliswe kwindlela abaphumelela ngayo kwiimviwo zokuphela konyaka. Olu phando luza kujongwa kwizikolo ezibini kwiphondo leMpuma Koloni kwisithili saseMonti phakathi kweminyaka wama-2016 ukuya kuma-2018. Ngokophando esele lwenziwe, abafundi abalwimi lwabo lwasekhaya lusisiXhosa kufanele ukuba bafundiswa ngolwimi lwabo abazikhethela lona ukutsho oko isiXhosa kwaye bavavanywe kwangalo.

Oku akunjalo njengoko amaphepha abo ovavanyo engolwimi lwesiNgesi, lwimi olo olufika lubabeke phantsi konxinzelelo olukhulu olubenza bangabinakho ukuzithemba nokuziva bekhululekile xa bephendula imibuzo emagumbini okufundela. Umphandi olu luvo uluseka ngengxelo ayifumene kumaxwebhu eSebe lezeMfundo (2018 NSC Chief Markers Report) yesifundo seJiyografi iphepha lokuqala.

*Learners were unable to answer higher order questions. This can be attributed to lack of language proficiency. As the consequence, they misinterpreted the question or completely failed to understand the question and in process lost valuable marks.*

Kufuneka kwenziwe iinzame nemigudu ukulungisa le meko ukuze abafundi bangabi nomqobo wolwimi olusisiNgesi xa bephendula imibuzo yeemviwo zokuphela konyaka.

Le meko iya kuthi ilungiswe ngokuthi kuqulunqwe izixhobo zokuxhasa ootitshala nabafundi ngolwimi lwesiXhosa kuqiniswe ulwazi lweQumrhu Yebhodi Elawula isikolo ngexabiso lolwimi lwasekhaya njengolwimi lokufunda nokufundisa, namaphepha ovavanyo alungiswe abuzwe ngolwimi lwabo lwasekhaya olusisiXhosa. Olu phando luza kuthi lulandele uphando lwezobugcisa ukuqokelela idatha kusetyenziswa nodliwano-ndlebe olungahlelwanga, ukuqwalasela okungahlelwanga kunye nobungakanani kwaba bandanyekayo kuphando ukubonisa ukungaqhubi kakuhle kwabafundi bezikolo ezibini ezichongiweyo. Ingxelo zimvo olu phando oluza kungqiyama ngayo yingxelo zimvo kaVygotsky, Lantoff kunye noRatner.

IThiyori yenkcubeko kaVygotsky yileyo ejongene nendlela umntwana anxibelelana ngayo nentlalo, inkcubeko kunye nabanye abantu esebenzisa ulwimi lwakhe lwenkobe. Ngokuka Cherry (2019) ithiyori yenkcubeko uyichaza enjenge:

*“Sociocultural Theory is an emerging theory in psychology that looks at the important contribution that society makes to individual development, stressing the interaction between developing people and culture in which they live”.*

Oku kungasentla kucacisa ukuba inkulu inxaxheba edlalwa yinkcubeko nentlalo ekuphuhliseni ulwimi lomntu.

IThiyori yenkcubeko ayigxininisi kuphela kwindlela abantu abadala noontanga abanempembelelo ngayo ekufundeni komntu ngamnye kodwa nakwindlela iinkolelo eziyichaphazela ngayo imfundo nendlela ehanjiswa ngayo.

Yona ingcali yakwaRatner (2002) ecatsulwe nguLantoff (2015) uqaphele ukuba:

*“Sociocultural Theory the human mental functioning is a mediated process that is organized by cultural artefacts, activities, and concepts”.*

Ngoko luvo lwale ngcali kwiThiyori yenkcubeko, ukusebenza kwengqondo yomntu yinkqubo yokucamngca ehlelwe ziimpawu zobugcisa zenkcubeko, imisebenzi kunye neengcinga.

Kwesi sahluko kubhekiswa ngokukodwa kulwakhiwo lwethisisi. Inika imvelaphi ngesifundo ngokujonga imigaqo-nkqubo eyahlukeneyo yeelwimi ethe yanempembelelo kwezemfundo. Isahluko sisaqhubeka nokubonisa ingxelo yengxaki imibuzo yophando, ingqiqo kunye nokubaluleka kwesifundo. Okokugqibela, icacisa izahluko ezahlukeneyo zolu phononongo.

## 1.1. INGABULA ZIGCAWU

Umgaqo siseko weli loMzantsi Afrika uyibeke elubala into yokuba wonke umntu unelungelo lokufumana imfundo ngolwimi aluchongileyo kumaziko emfundo ukuqinisekisa kokufikelela kolwazi ngokuvakalayo. Umgaqo-nkqubo weelwimi kwiMfundo ukhuthaza ukulingana kweelwimi kunye nokuphuhliswa kweelwimi ezazifudula zisingelwa phantsi okanye zihlelelekile. IsiNgesi sisafumana elona nqanaba liphezulu kwezemfundo. Olu luvo lungqinwa zezi ngcali zilapha ngezantsi:

*An increasing number of learners, especially speakers of African languages are taught through the medium of English and Afrikaans after Grade 3 Schlebusch: (2002); De Klerk (2003).*

Lo mcaphulo wezi ngcali ucacisa ukuba Inani elandayo labafundi, ngakumbi abo bathetha iilwimi zesiNtu bafundiswa ngesiNgesi emva kweBanga lesi-3. Le meko ihlala isilela ekuthetheni ulwimi lwase-Afrika, umzekelo, abantwana abathetha isiXhosa ngeendlela ezininzi: malunga nokuzithemba kulwimi lokufundisa kunye nokuqonda imixholo yezifundo ebhalwe ngesiNgesi. Kukho izizathu eziqinisekileyo zembali neziza kujongwa nazo kamva kwesi sahluko. Ngenxa yoku kungasentla, olu phononongo lujonga ifuthe lolwimi oluthi luthintele impumelelo yabafundi kwisifundo seJiyografi bebanga leshumi elinambini bafundi abo abathetha isiXhosa.

Umgaqo siseko kwiBhili yamalungelo isolotya 29(2) ukucacisa oku kungasentla ngolu hlobo,

*“Everyone has the right to receive education in the official language or languages of their choice in public educational systems where that education is reasonably practicable”.*

Umgaqo siseko utyhila uluvo lokuba wonke umntu unelungelo lokufumana imfundo ngolwimi olusemthethweni okanye ngeelwimi azikhethela zona kwiinkqubo zemfundo zikawonke-wonke apho imfundo inokwenzeka ngokufanekileyo.

Ukanti oka Sigcawu (2004) uthi; Nabani na othi ahlohlwe ngolwimi lwakhe lweenkobe loo nto imbeka kumhlaba othe tye, imenza akwazi ukuphuhla koko akufundayo.

Le mihlomlo ingasentla icacisa gca okwekati emhlophe ehlungwini ukuba kusekuninzi okufuneka kwenziwe ukuphumelelisa umgaqo siseko weli lizwe loMzantsi Afrika kumba wolwimi njengoko lwesiNgesi elisenefuthe kwimfundo yabafundi ngakumbi abo balwimi lwabo lwenkobe izilwimi zesiNtu.

UNomlomo (2007:256) unoluvo oluthi,

*“Learning in the home language has logical and psychological benefits where the learner understands the subject better and is able to grasp ideas better”.*

Lo mhlomlo wale ngcali usityhilela ukuba ukufunda ngolwimi lwasekhaya luneengeniso ezinengqiqo kunye nengqondo apho umfundi asiqonda kakuhle isifundo kwaye ekwazi nokuzibamba iingcamango ngcono, kwaye ukwabethelela ukuba ulwimi lwasekhaya lo mfundi akufundiswa ngalo lungamkhaphela kwizinga eliphezulu lokuzithemba nokwenza ngcono kwizifundo zakhe.

Eyona njongo iphambili yolu phando lifuthe elidalwa lulwimi lokufunda nokufundisa elikhokhelela ekungaqhubini kakuhle kwabafundi bebanga leshumi elinambini.

## **1.2. INGXAKI YOPHANDO**

Ingxaki yolu phando kukuphanda ngendlela ulwimi lokufunda nokufundisa olusisiNgesi oluthi lube nefuthe ngayo ekufundeni isifundo seJiyografi, nto leyo ekhokhelela ekungaqhubini kakuhle kwabafundi bebanga leshumi elinambini. Ulwimi belusoloko

lungumcimbi ophikisanayo kwimfundo yase Mzantsi Afrika ukusukela kumaxesha obukoloniyali. Inkqubo yamakholoniyali yanyanzelisa iilwimi zazo ukuba zifakwe kwabo baphantsi kobukholoniyali, nto leyo eyakhokelela ekubeni kubekelwe bucala iilwimi zesiNtu.

Ukuze uqonde imeko yolwimi kunye nemfundo eMzantsi Afrika izikolo unanamhlanje sisafundisa ngolwimi lwesiNgesi, kubalulekile ukuba siqwalasele imvelaphi yeelwimi njengeelwimi okanye imithombo yeendaba yokufundisa elizweni enokulandelwa ukusuka kumaxesha amathathu abalulekileyo, angala ikholoniyali, ucalucalulo nentando yesininzi.

Iingcali ezinjengo Francis uBeverley kunye noDonald (2010:120) bayichaza le ngxaki yolwimi ngelithi:

*“A classroom perspective believed that: The language in the classroom seems to be opaque to learners than providing accessible medium to work with academic content, the language itself will introduce a formidable barrier. So, the double bind comes down to students working to learn the language as they are trying to learn the content, while teachers work to learn the content while are actually de facto teaching the language”.*

Lo mcaphulo ungasentla ubonisa ukuba ulwimi abafundiswa ngalo abafundi egumbini lokufundela lungenza zicime izibane kubo, kunokuba lube lulwimi lokwenza isifundo sifikeleleke. Loo nto ithetha ukuba ulwimi luphela lunefuthe ekufundeni, ngelixa ootitshala besebenzela ukufunda umxholo ngelixa befundisa ulwimi.

Ngoko luvo lukaBloem, Carter, Christian, Ooto noShuart-Faris (2004:245-250) bathi:

*“Language lies at the very heart of teaching and learning, through it concepts are conveyed, competence assessed, behavior managed, identities formed, relationships forged, and the complex and messy business of constructing knowledge takes place”.*

UBloem nabanye balubona ulwimi njengesona sikrweqe sokudlulisela ulwazi, isigama sesifundo nokunxibelelana ngalo. Kwabo bafundi baluvayo ulwimi yonke into ilula kubo kwaye ityhilekile, ngelixa kwabo bangaluqondiyo olu lwimi yonke into ikhangeleka imfiliba

kubo. Ulwimi lufana nqwa namanzi aphilisa intlanzi, lulo olucombulula inwebu okanye lususe inkungu emehlweni kubafundi xa befundiswa emagumbini okufundela.

Lockheed kunye noVespoor (1991) becatshulwa nguGroepe (2008: 20) bathi:

*“Children whose home language is not the medium of instruction confronts a substantial barrier to learning”.*

Lo mhlomlo uphuhlisa injongo yolu phando ngolwimi lokufunda nokufundisa olu sisithintelo okanye olu nefuthe kwimpumelelo yabafundi bebanga leshumi elinambini kwizikolo zasemaphandleni ezichongiweyo.

UBernstein (1965:158) uthi:

*“The vocabulary will be drawn from a narrow range due to restricted code, which will not facilitate the verbal expansion of the individual’s discrete intent”.*

Le ngcamango yale ngcali ibonisa ukuba le khowudi iyawanciphisa amathuba okuba umntu izimvo zakhe azandlale. Ulwimi lwesiNgesi luyayenza loo nto kubafundi, luyabaqhubosha ekubeni bakhuphe izimvo zabo gabalala.

### **1.3 INJONGO YOPHANDO**

Injongo yolu phando kukuqwalasela lushukuxe umba wefuthe lolwimi lokufunda nokufundisa ukutsho oko isiNgesi, olungunobangela wokungaqhubi kakuhle kwabafundi bebanga leshumi elinambini kwiimvavanyo zokuphela konyaka kwizikolo ezibini ezichongiweyo kwisifundo seJiyografi.

Oku kuya kubhekiselwa kuthelekiso lweziphumo zabafundi bezi zikolo zibini kujongwe iziphumo zomnyaka wama- 2016 ukuya kuma- 2018, ezi njongo zophando zinezizathu ezayamileyo ezihamba nazo.

## 1.4 IZIZATHU ZOPHANDO

Olu luphando luza:

- ✦ Kuphonononga ifuthe lolwimi lwesiNgesi kwimpumelelo yabafundi besigaba 12 kwisifundo seJiyografi.
- ✦ Kuqwalasela izinto abathi abafundisi-ntsapho nabafundi bazibone zinefuthe ekusetyenzisweni kolwimi lwesiNgesi njengolwimi lokufunda nokufundisa.
- ✦ Kujonga amalinge anokuthi enziwe ukukhawulelana nabafundi kule ngxaki bajongene nayo yefuthe lolwimi oluye lube ngunobangela wokungaqhubi kakuhle kwabo kwiimvavanyo zokuphela konyaka.
- ✦ Ukushukuxa umba wokulinganiswa kweelwimi njengoko umgaqo siseko weli lizwe ukukhuthaza oko.

## 1.5 UMBUZO ONGUNDOQO

Futhe lini elidalwa lulwimi lokufunda nokufundisa kubafundi besifundo seJiyografi bebanga leshumi elinambini kwizikolo ezibini ezichongiweyo? Lo mbuzo ukhatshwa yile mibuzo yayamileyo ingezantsi.

## 1.6 IMIBUZO EYAYAMILEYO

- † Zinto zini abathi ootitshala nabafundi baziqaphele njengefuthe ekusetyenzisweni kolwimi lwesiNgesi njengolwimi lokufunda nokufundisa?
- † † Athini amava abafundi nawootitshala ngexesha lesifundo seJiyografi?
- † Futhe lini olunalo olu lwimi lokufunda nokufundisa kwiziphumo zabafundi beJiyografi bebanga leshumi elinambini?
- † Malinge mani anokuthi enziwe ukukhawulelana nabafundi kulo meko bajongene nawo?
- † Ingaba umgaqo siseko weRiphabliki yaseMzantsi Afrika we- 1996 iBhili yamalungelo isigaba 29(2) uyafezekiseka na?

## 1.7. INDLELA YOPHANDO KUNYE NOQULUNQO LOPHANDO

Olu phando luza kuqhutywa kwibanga leshumi elinambini kwizikolo ezichongiweyo ngomba wefuthe lolwimi njengesithintelo sokungaqhubi kakuhle kwabafundi kwisifundo seJiyografi.

*A research design is viewed as all issues involved in planning and executing a research project from identifying the problem through to reporting and publishing the result Punch (2009).*

Ngokwalo mhlomlo wale ngcali uyilo lophando lujongwa njengemicimbi yonke ebandakanyekayo ekucwangciseni nasekuphumezeni iprojekthi yophando ukusuka ekuchongeni ingxaki ukuya kwingxelo kunye nokupapashwa kwesiphumo.

Indlela yophando aya kuthi umphandi ayisebenzise yinto yokuphonononga Gillham, (2000). Ngokutsho kuka Rule no John (2011) bathi: into yokuphonononga yi “systematic study of a case in its depth” (p.42). Oku kuthetha ukuba into yokuphonononga kukufundisisa imeko kwimeko enzulu ngoko luvo lwale ngcali.

Into yokuphonononga ezi ngcali zingezantsi ziyichaza ngolu hlobo:

*Mitchell (1983) defined a case study as a “detailed examination of an event (or series of related events) which the analyst believes exhibits (or exhibit) the operation of some empirical inquiry that investigates a contemporary phenomenon within its real-life context, identified general theoretical principles” (p. 192). Yin (1994) defined a case study as “an especially when the boundaries between phenomenon and context are not clearly evident...[and] relies on multiple sources of evidence” (p. 13). As Yin said, one should use a case study strategy because he or she deliberately wants to study contextual conditions. According to Gomm, Hammersley, and Foster (2000), “case study refers to research that investigates a few cases in considerable depth”.*

UMitchell nezinye iingcali ezichazwe apha ngasentla uyichaza into yokuphonononga njengesifundo esimalunga novavanyo olunzulu lomsitho (okanye uthotho lweziganeko ezinxulumene noko) apho umhlalutyi akholelwa kwimiboniso (okanye umboniso) wokusebenza kweminye ichonge imigaqo-mfundiso ngokubanzi. U-Yin uyichaze into



yokuphonononga njengophando olunamandla oluphanda into yangoku ngaphakathi kobomi bokwenyani umxholo, ngakumbi xa imida phakathi kwento kunye nomxholo ingacacanga kwaye ixhomekeke kwimithombo emininzi yobungqina. Njengoko uYin watsho, umntu kufuneka asebenzise iqhinga lento yokuphonononga kuba ufuna ngabom ukufunda umxholo kunye neemeko. NgokukaGomm, uHammersley, kunye noFoster imeko yokufunda ibhekisa kuphando oluphanda iimeko ezimbalwa kubunzulu obukhulu.

Kolu phando umphandi uza kuthi aphande ukungaqhubi kakuhle kwabafundi bebanga leshumi elinambini kwisifundo seJiyografi kwizikolo ezibini ezichongiweyo ngokuthi aqokelele idatha.

*“Data collection is of paramount importance in the research as its aim is to better understand the theoretical framework” (Bernard, 2000:85)*

Olu luvo lwale ngcali lubonisa ukuba ukuqokelelwa kwedatha kubalulekile kakhulu kuphando njengenjongo yokuqonda kangcono isakhiwo sobugcisa.

### **1.7.1 UMZEKELISO WENGUQULO YAMAGAMA**

Umzekeliso wenguqulo yamagama aya kuthi umphandi ayisebenzise yeyokutolika, injongo ikukuqonda intlalo yehlabathi, ngokwale meko lulwimi lokufunda nokufundisa olu ngumqobo kwindlela abaqhuba ngayo abafundi bebanga leshumi elinambini kwizikolo zasezilalini ezichongiweyo. Umphandi uya kusebenzisa lo mzekeliso wenguqulo yamagama ukuqonda indlela abathathi nxaxheba abalitolika ngayo ilizwe abanxibelelana nalo.

### **1.8. UQULUNQO LOPHANDO**

Olu phando luza kuthi lulandele uyilo lophando olusemgangathweni ukuqokelela idatha kusetyenziswa into yokuphonononga ulwazi olukumaxwebhu abhaliweyo iziseko zedatha, udliwano-ndlebe olungahlelwanga kunye nokuqwalaselwa okungahlelwanga.

*According to Newman (1994:319), “research methodology is a combination of methods used to achieve the research objectives among others, data collection, data analysis and sampling strategy”.*

NgokukaNewman indlela yophando yindibaniselwano yeendlela ezisetyenziselwa ukufezekisa injongo zophando phakathi kwezinye, ukuqokelelwa kwedatha, uhlalutyo lwedatha kunye nesicwangciso seesampuli.

### 1.8.1 KHWALITEYITIVU METHODOLOJI

Uphando olusemgangathweni luhlobo lwesenzo sentlalo esigxininisa kwindlela abantu abatolika ngayo, kwaye benze ingqiqo ukuqonda ubunyani bentlalo.

*“Qualitative research examines the patterns of meaning which emerge from the data and these are often presented in the participants’ own words” (Cresswell, 1994:38)*

Ngoko luvo lwale ngcali ingasentla uphando olusemgangathweni luvavanya iipateni zentsingiselo evela kwidatha eboniswa ngamazwi aphuma ngqo kumthathi-nxaxheba.

Ukanti okaGrotjan uluchaza enjenje uphando olusemgangathweni:

*“Qualitative research is concerned with the understanding of human behavior from the researcher’s own frame of reference”. (Grotjan, 1987:128).*

Ngokwalo mhlomlo wale ngcali uphando olusemgangathweni luchaphazela indlela yokuziphatha komntu kwisakhelo somphandi.

*“A qualitative research design is concerned with establishing answers to the whys and how’s of the phenomenon in question (unlike quantitative). Due to this, qualitative research is often defined as being subjective (not objective), and findings are gathered in a written format as opposed to numerical”.*

Lomcaphulo udandalazisa ukuba uyilo lophando olusemgangathweni luchaphazela ekumiseleni iimpendulo zokuba kutheni kwaye injani imeko ekuthethwa ngayo. Ngenxa yoku phando olusemgangathweni ludla ngokuchazwa njengokuzimela hayi injongo kwaye iziphumo ziqokelelwe kwifomathi ebhaliweyo ngokuchasene namanani.

Ezinye iingcali zilubona uyilo olusemgangathweni ziluchaza ngolu hlobo:

*“Qualitative research is a multi-method in focus, involving an interpretive naturalistic approach to its subject matter. This means that qualitative researchers*

*study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them”.*

Olu luvo luveza ukuba uphando olusemgangathweni yindlela eyohlukeneyo ekugxilwe kuyo ebandakanya ukutolika indlela yendalo kumxholo wayo. Oku kuthetha ukuba abaphandi abasemgangathweni bafunda izinto kubume bendalo bezama ukuqonda okanye ukutolika isenzeko ngokweentsingiselo abantu abazisa kubo.

Ukanti uBertrams kunye no Christiansen (2014:221-234) bathi:

*“Qualitative methods are methods that involve collecting numerical data that can be counted”.*

Ezi ngcali zidandalazisa ukuba indlela echanekileyo yokuqokelelwa kwedatha iquka usetyenziso lwamanani. Ukuhlalutya ngokusemgangathweni kuquka ukuqokelela, ukuhlenga-hlengiswa, ukulandelelanisa, ukuvavanya nokutolika idatha.

OkaMbude (2013:88) uthetha enjenje ngomba weendlela ezisemgangathweni:

*The use of interviews for learners, teachers, parents, and focus groups with departmental officials plus classroom observation forms part of what Mack et.al (2005) describe as the three most common qualitative methods.*

Ngokwalo mcaphulo wale ngcali uphuhlisa ukuba ukusetyenziswa kodliwanondlebe lwabafundi, ootitshala nabazali kunye namaqela ekugxilwe kuwo namagosa esebe kunye nokuqwalaselwa kumagumbi okufundela kuyinxalenye yeendlela ezintathu eziqhelekileyo zoyilo lophando olusemgangathweni.

Umphandi uyavumelana noHodgeskiss (2007:178) xa esithi; ukuba imigaqo yophando kunye nokutolika zihlala zisetyenziswa ngokutshintshanayo ngokusekwe kwimbono yokuba inyani ihlala itshintsha ngokuchanekileyo xa abantu benxibelelana ngamagama abo amava aya kutshintsha kubantu abohlukeneyo. Indlela abacacisa ngayo unobangela wokwenza kwabo kubalulekile, indlela ootitshala abachaza ngayo into ngokuqhelekileyo ukubonisa impumelelo okanye ukusilela kwabo ngundoqo kule ngxoxo.

### **1.8.2 Udliwano-ndlebe olungahlelwanga**

Idatha kwesi sifundo iya kuqokelelwa ngokuthi kusetyenziswe udliwano-ndlebe olungahlelwanga kunye nokuqwalasela okungahlelwanga. Umphandi uyakuphuhlisa ishedyuli yodliwano-ndlebe. Ngokutsho kukaWelman kunye no Kruger (2001) udliwanondlebe yindlela yokwenza uphando edibanisa iisethi eziphambili zemibuzo evulekileyo (imibuzo ephakamisa iingxoxo) kunye nethuba lomceli-ndlebe ahlolisise imixholo ethile okanye iimpendulo ezingaphezulu. Udliwano-ndlebe olungahlelwanga luthi luvumele abaphenduli ukuba baxoxe baze baphakamise imiba angakhange acinge ngayo umphandi.

### **1.8.3 UKUQWALASELA OKUNGAHLELWANGA**

Imethodi yokuqwalasela olungahlelwanga iya kuthi isetyenziswe njengesixhobo sesibini sokuqokelela idatha kwisifundo. Ukuqwalasela okungahlelwanga yindlela ebalulekileyo yokufumana ihlabathi elisijikelezileyo. UBertrams noChristiane (2014) bathi ukuqwalasela okuhleliweyo kwenza umphandi afumane idatha yokuqala. Kuqwalasela oko kufuneka kukhethwe ngendlela ethile. Abantu balungile ekukhetheni kwizinto ezibonakala ziyinzuzo kuthi.

Ukuqwalasela oku kukwazi ukubona, ukujonga ngokuchanekileyo kubandakanya ukucwangcisa ngokuqaphela oko sifuna ukugcina. Umphandi uza kusebenzisa ishedyuli yokuqwalasela iindidi kumanqaku okuqwalasela ahlanganiswe ngexesha lokujonga. Uza kuqwalasela indlela abafundi abathi bazibandakanye ngayo kunye nabanye abafundi, kunye nootitshala ngexesha lesifundo seJiyografi kwibakala leshumi elinambini kwizikolo ezichongiweyo.

### **1.8.4 ISAMPULI**

ISampuli liqela labantu elichongiweyo ukuphanda uluntu ngaphandle kokuqokelela idatha kuye wonke umntu. UMaxwell (2008) yena uyichaza ngolu hlobo isampuli.

*“Purposeful sampling can be used to establish comparisons to illuminate the reasons for differences between settings or individuals, a common strategy in multi-case qualitative studies”.*

Ngokwale mbono kaMaxwell isampula enenjongo yileyo ingasetyenziselwa ukumisela ukuthelekisa ukukhanyisa izizathu zokungafani phakathi kwezicwangciso okanye abantu ngabanye, isicwangciso esifanayo kwiinkalo ezininzi zokufunda. Ngelixa yena uChristiansen no Bertram (2014) besithi isampula kukukhethwa kwabantu, imibutho yamaqela, iimpawu eziza kuphandwa ukusuka kubemi. Indlela yokwenza isampula eza kusetyenziselwa ukuqokelela idatha kwisifundo yisampula ecacileyo. Ngokuka Tran no Perry (2003) isampula ecacileyo ingasetyenziselwa ekufundeni kwimeko okanye xa inani labantu lilincinane ukusampula ngendlela ethile.

Ngeli xesha uKumar (2005) abonisa ukuba ukufezekisa iinjongo zesifundo, umphandi kufuneka athathe isigqibo enoqaphelo lokuba ngubani onokunika ulwazi olufanelekileyo (2005:179); kwelinye icala uChristiansen kunye noBertram (2014) bathi kwisampula enenjongo umphandi ujongise kwiqela elithile, beyiqaphele nento yokuba iqela alimeli abantu bonke.

### **1.8.5 IZIXHOBO ZOKUQOKELELA IDATHA**

Esi sifundo siza kusebenzisa izixhobo ezahlukeneyo zokuqokelela idatha kunye nobuchule ukuqinisekisa ukufunyanwa kwayo.

- Idatha yeSebe leZemfundo ebhaliweyo kwela candelo lokuvavanya neemviwo.
- Into yokuphonononga kujongwe kumaxwebhu abhaliweyo.
- Izikolo ezibini eziyi sampula kolu phando kusetyenziswa idatha ebhaliweyo liSebe lezeMfundo.

Idata eqokelelwe kwinto yokuphonononga kunye noqwalaselo olungahlelwanga iya kugcinwa kwi"google drive"nakwi imeyili yomphandi.

### **1.8.6 UHLALUTYO LWEDATHA**

Uhlobo lwedatha aza kuluqokelela umphandi luza kubandakanya iingxelo zento yokuphonononga kunye namanqaku okuqwalasela olungahlelwanga aya kufumaneka ngexesha lento yokuphonononga nokuqwalasela okungahlelwanga. Idatha iya kuhlaziywa ngokukhawuleza kwaye ikhutshwe ngokoluvo luka Nachmias no Nachmias (1987) ngenxa yokuba iingcamango eziphambili ezivela kwiinkcubeko zentlalo (Sociocultural Theory) kaVygotsky (1978) ziya kusetyenziswa ukulungiselela idatha eqokelelweyo.

*Deductive theory is narrow and focused Bertrams no Christiansen, (2014).* Ukutsho oko iingcamango ezithathwa yile thiyori zijoliswe ngqo kuloo nto kuthethwa ngayo kwaye zincinci.

### **1.8.7 UKUQINISEKISWA KWEDATHA**

Umphandi uza kuqinisekisa ukuba idatha eqokelelwe kumaxwebhu abhaliweyo nakwidatha esi siseko yeSebe lezemfundo iya kuba yenyanyisekileyo. Umpandi uza kuqinisekisa ukuba idatha eqokelelweyo ibonisa ucwaningo ngokufanelekileyo. Abathathi-nxaxheba iza kuba zizikolo ezibini ezichongiweyo kujongwe kumaxwebhu abhaliweyo.

## **1.9. UPHENGULULO LONCWADI NOPHANDO LWEENGALI**

Yintoni uphengululo loncwadi? UBanget-Drowns (2005:232-234) uluchaza uphengululo loncwadi enjenje,

*" A literature review is a descriptive, analytic summary of the existing material relating to a particular topic or area of study"*

Ukanti okaLizard (2019) uthi, uphononongo loncwadi luphando kunye nokuvavanywa koncwadi olukhoyo kwisifundo sakho okanye kwindawo oyikhethileyo. Lo mhlomlo wezi

ngcali ubonisa ukuba umphandi uza kuzeka mzekweni ethathela kulwazi lwezinye iingcali ezifana noGroepe (2008: 15) othi:

*There is a positive correlation between the language of instruction and Xhosa speaking Grade 11 learners understanding of Geography concepts, as well as their achievement in this subject.*

Ngokwalo mcaphulo wale ngcali kukho unxibelelwano phakathi kolwimi lokufunda kunye nolwimi lwesiXhosa lwabafundi beBanga le-11 lokuqonda iikhonsepthe zeJiyografi kunye nempumelelo yabo kwesi sifundo. Iziphumo zesifundo sakhe zibonisa ukuba abo bafundi balwimi lwabo lusisiNgesi baqhuba kakuhle kwesi sifundo kunabo ulwimi lwabo lwasekhaya isisiXhosa okanye isiBhulu. UFrans (2016) kumqulu wakhe wobugqirhalwazi nosihloko sithi: Imiqobo ekufundeni isiNgesi njengolwimi lwesibini kumaziko emfundo ephakamileyo eNamibia.

Uphando lwakhe luthi:

*“There was a lack of specific teaching objectives in oral communication and written skills in syllabi, while the inability of students to write correct sentences, and the limited time also played a role” (Frans, 2016)*

Lo mcaphulo wale ngcali ubonisa ukuba bekukho ukunqongophala kweenjongo ezithile zokufundisa kunxibelelwano lomlomo kunye nezakhono ezibhaliweyo kwisilabhasi, ngelixa ukungakwazi kwabafundi ukubhala izivakalisi ezichanekileyo kunye nexesha elilinganisiweyo lidlala indima. Olu phando luza kunyathela kwiiThiyori zikaVygotsky kunye noPiaget ukutsho oko iThiyori yeNkcubeko, eyeNkcubeko yezeNtlalo kunye neThiyori Yophuhliso Lokuqonda. Isimo sikaVygotsky kukuba ingqondo yomntu iphakathi kwaye konke ukufunda kuqala ngokunxibelelana nabanye kunye nelizwe lentlalontle.

Apha ngezantsi umphandi ukhangele ezinye zeengcamango ezasetyenziswa nguVygostsky kwinkcazo yentlalo yenkcubeko ukutsho oko ulwimi, ukuhanjiswa (mediation), ukuhlola kwangaphakathi (internalization) kunye nommandla wophuhliso oluphambili (zone of proximal development).

### 1.9.1 ULWIMI

Ulwimi ludlala indima enkulu ngexesha lokufunda nokufundisa oku kudandalaziswa ngulo mhlomlo ungezantsi ocacisa ukuba ulwimi kufuneka lufikeleleke kwaye lwamkeleke ukuze inkqubo yokufunda iqhubeke.

Ngokwenkcazelo yeWikipedia (2006) ulwimi:

*“A language is a structured system of communication used by humans based on speech and gesture (spoken language) sign, or often writing. Many languages, including the most widely spoken ones, have writing systems that enable sounds or signs to be recorded for later reactivation”.*

Ngokwalo mcaphulo ulwimi yinkqubo yonxibelelwano esetyenziswa ngabantu, esekwe kwintetho nakwimiqondiso (ulwimi oluthethwayo), ukusayina, okanye ukubhala rhoqo. ukuze iphinde isebenze kwakhona ukutsho oko ulwimi uphinde uvakalise izimvo zakho ngexesha lokufunda nokufundiswa.

Ukanti okaChomsky (2000) uluchaza enjenje ulwimi:

*“Language is the inherent capability of the native speakers to understand and form grammatical sentences. A language is a set of (finite or infinite) sentences, each finite length and constructed out of a finite set of elements”.*

Ngokwalo mhlomlo wale ngcali ulwimi lululwakhiwo lwezithethi zomthonyama zokuqonda nokwenza izivakalisi zegrama. Ulwimi yiseti (enomda okanye engenasiphelo) izivakalisi, ubude obunomda kwaye zakhiwe ngaphandle kweseti yezinto.

Nalena ingcali yakwaLyons (1981) yaleka umsundulo ngenkcazelo yolwimi uthi:

*“Language is the principal system of communication used by groups of human beings within the particular society of which they are members”.*

Ulwimi yeyona ndlela iphambili yokunxibelelana esetyenziswa ngamaqela athile abantu kwindawo ethile abangamalungu ayo ngokutsho kwale ngcali.



Le nkcazo yolwimi ithathela ingqalelo izivakalisi njengesiseko solwimi. Izivakalisi mhlawumbi zinomda okanye zingenamda kwinani, kwaye zenziwe kuphela ngezinto ezinomda. Ngamanye amazwi ulwimi yinkqubo yonxibelelwano okanye yezwi elinamandla lokuphikisa apho abantu basetyenziselwa ukunxibelelana nokunxibelelana nabanye kubomi babo bemihla ngemihla

NgokweThiyori yokufunda ngokwenkcubeko (Socio-Cultural Learning Theory),

*“Language is a direct result of the symbols and tools that emerge within a culture and has a pivotal role to play during learning processes (Halliday 1993:93 cited Wells, 1999)*

Ngokwalo mcaphulo wezi ngcali ulwimi sisiphumo esingqalileyo seesimboli kunye nezixhobo ezivelayo ngaphakathi kwinkcubeko. Ulwimi lunendima ebaluleke kakhulu ekufuneka luyidlalile ngexesha lokufunda njengokuba ukufikeleleka kolwimi lwenza ukuba abathathi nxaxheba bafunde. Ke ngoko ulwimi malwenziwe ukuba lufikeleleke kwaye lwamkelwe njengesixhobo ootitshala abanoku sisebenzisa ekufundiseni.

### **1.9.2 UKUHANJISWA**

Kuyimfuneko ukuba umphandi ahlolisise kwesi sifundo ukuba izixhobo neenkqubo zokufunda zisetyenziselwa ukudibanisa ukufunda ngexesha lokufunda nokufundiswa. Enye yeengcinga ezi sisiseko zentlalo nenkcubeko ngokuka Lantoff (2000) njengebango layo lokuba ingqondo iyalamla.

*According to Vygotsky (1978) mediation refers to people intentionally interject items between their environment and themselves, so that they can modify it and obtain specific benefits. Mediation is also defined as “the use of certain tools within socially organized activity” Vygotsky (1978). Similarly, Wertsch, (1991) Bateson (1992) notes that the world is never approached directly during development of higher cognitive functions but is always mediated.*

NgokukaVygotsky ukulamla kubhekisa ebantwini ngenjongo yokufaka izinto phakathi kwendalo kunye nabo, ukuze bakwazi ukuyiguqula kwaye bafumane izibonelelo ezithile. Ulamlo lukwachazwa njengokusetyenziswa kwezixhobo ezithile kwimisebenzi elungelelaniswe ngokwentlalo

Ngokwalo mhlomlo wezi ngcali zingasentla kuyacaca ukuba kukho ukunxulumana phakathi kwentlalo kunye nokuqhubeka kubantu, khon'ukuze oko bakufumene kwintlalo bakusenzise ukuze bazuze nto.

*Kozulin (1998) explains that psychological devices are symbols, traditions and culture, symbols, writing and language that enable us to utter our voice.*

Ngokoluluvo lukaKozulin izixhobo zengqondo ziimpawu ezibonisa, izithethe nenkcubeko, iimpawu, ukubhala kunye nolwimi olwenza sikwazi ukukhupha izwi lethu.

### **1.9.3 UPHANDO NGEZINYE IINGCALI**

Umphandi uza kuhlaluba ahlole iincwadi zabanye ababhali ezidalanca ifuthe elithi lenziwe lulwimi eliye libenegalelo ekungaqhubini kakuhle kwabafundi ngenxa yolwimi lokufunda nokufundisa, isiNgesi ke, ukutsho oko. Kubalulekile ukuba umphandi aphakule nakwabany' oovimba axhwith'iintsiba kwabo sele bephandile ukuze okhe ngazo, kakade intaka yakha ngoboya benye. Athi amanyange inyathi ibuzwa kwabaphambili, nomphandi ke uza kuzeka mzekweni.

Ngoko luphando umgaqo wolwimi ubonwa njengesona sisombululo sokuphumelelisa ingxaki yolwimi lwesiNgesi olungumqobo kwimpumelelo yabafundi Bamgbose, (1991).

Umgqaqo siseko weli lizwe kwiBhili yamalungelo isolotya 29(2) uyibeke yacaca into yokuba wonke ubani unelungelo lokufumana imfundo ngolwimi alukhethileyo kumaziko emfundo. Nangona umgaqo siseko usitsho kodwa olona lwimi luxatyisiweyo iselelo lwesiNgesi ngokoluvo luka Alexander (1995).

OkaNomlomo (2015:5) uthetha enjenje,

*" How can learning be effective if the language of teaching is not understood by most learners."*

Njengoko ulwimi lokufunda nokufundisa isisiNgesi oku kuba ngumqobo kwimpumelelo yabafundi ngoba befunda ngolwimi isininzi esingaluqondiyo.

IGazethi kaRhulumente (2017:17) nombolo 41321 ethetha ngomgaqo wemfundo yasemaphandleni (draft document) iyichaza yenjenje le meko:

*Poor learning outcomes are a direct result of the decision at School Governing Body level that chooses the language of learning and teaching for learners.*

Lo mhlomlo ungasentla udandalazisa ukuba amandla okuchonga ulwimi lokufunda nokufundisa asezandleni zequmrhu lebhodi elawula isikolo.

UDesai (2002 :186-192)

*“Free State educators contend that black learner’s lack of proficiency in English is the most important reason for high grade 12 failure rate in the province during 1999”.*

Olu phando lwale ngcali lusengumngeni unanamhla oku njengeko neengxelo zophethe ootitshala abakorekishayo (chief marker’s report,2018) abafundi bebanga leshumi elinambini isifundo seJiyografi zisitsho okokuba ulwimi ngumqobo kubafundi abaninzi, njengoko betsala nzima ukuqonda imibuzo kwaye bengakwazi ukuzandlala izimvo zabo xa besebenzisa ulwimi lokufunda nokufundisa. Kunanamhla kusekho ingxoxo-mpikiswano ngalo mba wokungaqhubi kakuhle kwabafundi bebanga leshumi elinambini.

UTshotsho (2013:40) kwiJenali yakhe uthi:

*“The use of English language as a medium of instruction in South Africa contributes a great deal to the high failure rate and dropout rates among Black students”.*

Ezi ngcali zikwaxhaswa ngoka Elsworth (2017:228) xa esithi:

*South Africa has established that poor English competence is hindering the academic performance for whom the language is not their mother tongue.*

Oku kungasentla kudandalizisa ifuthe lolwimi lokufunda nokufundisa kwimpumelelo yabafundi kukwabonisa ukuba kunganyetyelezelwa kuza kudlalwa ukutsho oko usemninzi umsebenzi ofuneka wenziwe ukutshintsha le meko.

UBrock-Utne uHalls no Holmarsdottir (2004) nabo bayayibonakalisa le ngxaki edalancwa lifuthe lowimi lokufunda nokufundisa bejonge kwilizwe laseTanzania apho abafundi abalwimi lwabo lwasekhaya lusisiSwahili bayane babenengxaki malunga nolwimi lokufunda nokufundisa olu sisiNgesi.Loo nto ibenza bangaqhubi kakuhle kwizifundo zabo.

Ngokuka Lin (1990:7) *In Hong Kong learners are not performing well since they are taught in English whereas their mother tongue is Cantonese.*

Olu luvo lukaLin lusityhilela ukuba nakwamanye amazwe ikhona le ngxaki yolwimi olu ngumqobo oluthintela impumelelo yabafundi.

#### **1.9.4 IZITHAKO EZISISISEKO SOPHANDO**

Kolu phando iThiyori eza kusetyenziswa yiThiyori yokuhlola kwagaphakathi. Umsunguli wale Thiyori nguVygotsky (1986). UWinegar (1937:31) uyichaza le Thiyori yokuhlola kwangaphakathi ngolu hlobo:

*“Internalization is the negotiated process that reorganizes the relationship of the individual to her or his social environment and generally carries it to future performance”.*

Ngokwalo mhlomlo wale ngcali ukuhlolwa kwangaphakathi kubonwa njengomsebenzi wokumelwa, inkqubo eyenzeka kwinkqubo yezoluntu nakwingqondo yomntu.

Ngokuka Kozulin (1990) ukuchaza ukuhlolwa kwangaphakathi ngolu hlobo:

*“Internalization is a process through which cultural artefacts including language take on a psychological function. Internalization is perceived as a representational activity, a process that occurs simultaneously in social practice and in the human brain”.*

Ngoko luvo lwale ngcali ukuhlolwa kwangaphakathi yinkqubo apho izinto zobugcisa zenkcubeko, kubandakanya ulwimi, zithatha umsebenzi wengqondo, ukumanyaniswa kubonwa njengomsebenzi wokumelwa, inkqubo eyenzeka ngaxeshanye kuhambo olusebenzayo nakwingqondo yomntu.

Oka Vygotsky (1986) uthi:

*“Communicated language is transformed into inner speech and further into verbal thinking”.*

Ngokwalo mhlomlo ulwimi oluthethwayo luguqulwa lube yintetho yangaphakathi kwaye luqhubeke lube kukucinga ngomlomo.

*Similarly, Lantoff (1994) asserts that internalization is the process whereby thinking with culturally created mediation artefacts above all those which are linguistically organized occurs.*

Kwangokunjalo noLantoff uqinisekisa ukuba ukwenziwa kwangaphakathi yinkqubo apho ukucinga ngezinto zobugcisa zokulamla ezenziwe ngokwenkcubeko ngaphezu kwazo zonke ezo zilungelelaniswe ngokweelwimi. Kuqala kubonakala phakathi kwabantu njengodidi lwaphakathi kwengqondo kwaye ngaphakathi komntwana njengecandelo lodidi lwengqondo. Umntu uyahamba ekwenzeni isenzo esibambekayo ngokudibana ngoncedo lwezinto ezibonakalayo kunye nabanye abantu ukwenza isenzo ngengqondo ngaphandle koncedo lwangaphandle olubonakalayo.

UDaniels (2004) waleka umsundulo uthi:

*“Interpersonal processes are transformed into intrapersonal processes of development during internalization”.*

Ngokwalo mcaphulo wale ngcali iinkqubo zokunxibelelana nabantu ziguqulwa zaba ziinkqubo zokukhula zangaphakathi ngexesha langaphakathi. Kolu cwaningo umphandi uza kusebenzisa ukuhlola kwangaphakathi ukuba abafundi bafunda njani ukusebenzisa isiNgesi kwaye bayithabatha njani inxaxheba kulwimi olungaphandle kolo lwabo.

### **1.9.5 UMMANDLA WOPHUHLISO OLUPHAMBILI**

Ummandla wophuhliso oluphambili kulapho kujongwa izinga nenqanaba lokuphuhliswa kokusetyenziswa kolwimi.

UVygotsky (1978:86) uwuchaza ummandla wophuhliso oluphambili njenge:

*“The distance between the actual development level as determined through problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers”.*

Ngokwalo mhlomlo kaVygotsky umgama phakathi kwelona nqanaba lophuhliso njengoko kumisiwe ekusombululeni iingxaki kunye nenqanaba lophuhliso olunokubakho ekusombululeni ingxaki phantsi kwesikhokhelo sabantu abadala okanye ngentsebenziswano nabalingane abanamandla ngakumbi. Oko kukuthi ummandla wophuhliso oluphambili ngumgama phakathi kwezinga lokuphuhliswa nenqanaba lokuphuhliswa kokusetyenziswa kolwimi.

UVygotsky uhambisa athi:

*“Zone of proximal development is the difference between what a person can achieve when acting alone and what the same person can accomplish when acting with support from someone else and/or cultural artifacts”.*

Ngoko luvo lwale ngcali indawo yophuhliso olungqameneyo ngumahluko phakathi kwento umntu anokuyiphumeza xa esenza yedwa kunye nezinto anokuzenza umntu ngokufanayo naxa esebenza ngenkxaso yomnye umntu kunye okanye izinto zakudala zenkcubeko.

UWertsch (1985) naye wabelana ngombono ofanayo ewuchaza ummandla wophuhliso oluphambili njenge:

*“The gap between what a student can accomplish with assistance and that student can accomplish on his or her own”.*

Ngoko luvo lwale ngcali ebona ngasonye noVygotsky iwuchaza ummandla wophuhliso oluphambili njengesithuba phakathi kwento umfundi angayifezekisa ngoncedo nento umfundi angayifezekisa ezimele.

UHardman (2007:65-94) ngenkcazelo yakhe yommandla wophuhliso uthi:

*“Pedagogy is a structured process whereby a culturally more experienced peer or teacher uses cultural tools to mediate or guide a novice into established, relatively stable ways of knowing and being with a, institutional context, in such a way that knowledge and skills the novice acquired lead to relatively lasting changes in the novice’s behaviour that is learning”.*

Ngokwale mbono yale ngcali inkqubo yokufundisa yinkqubo emiselweyo apho oontanga okanye utitshala onamava ngokwenkcubeko esebenzisa izixhobo zenkcubeko ukulamla okanye ukukhokela lowo uqalayo kwiindlela ezimiselweyo, ezinzileyo zokwazi nokuba kunye nomxholo weziko, ngendlela yokuba ulwazi kunye nezakhono zomqali ufumene ukukhokhela kutshintsho oluhlala luhleli kwindlela yokuphila yesiqalo yokufunda. Utitshala okanye umfundi uthi asebenzise ulwazi lwakhe lwangaphambili analo ngolwimi ukuqhubela phambili inkqubo yokufunda nokufundisa.

### **1.10. IMIBA EQATSHELWAYO**

Eyona ngxaki ephambili kulo mba wokungaqhubi kakuhle kwabafundi kukungaphunyezwa komgaqo wolwimi nangona ubekwe wacaca, uchaza ukuba zonke iilwimi maziphathwe ngokulinganayo. Kufuneka kwenziwe izicwangciso eziza kusetyenziswa ukuphelisa le ngxaki yokuba ulwimi lokufunda nokufundisa lube sisithintelo kwindlela abaqhuba ngayo abafundi.

Oku kungqinelana nenjongo ephambili yolu phando apho umphandi abona kukho ingxaki edalwa lulwimi lokufunda nokufundisa, lwimi olo oluthi lubenefuthe olubangela ukuba abafundi bangaqhubi kakuhle kwisifundo sabo seJiyografi.

UJohnson (1983 :192-194) wafumanisa oku kulandelayo:

*“Most teachers have adopted code-mixing in their oral medium (in subjects as Geography) although textbooks and written work are still in English”.*

Le nkcazelo ingasentla ibonisa ukuba nangona ulwimi lungumqobo othintela izinga abaphumelela ngalo abafundi nootitshala kwelabo icala banomnqantsa xa befundisa ngolwimi lokufunda nokufundisa kuba baphela bexuba isiNgesi nolwimi lwasekhaya lwabafundi

Gxilishe (1992), Myers-Scotton (1993), Kamwangamalu (2001), Finlayson (1989),

*“Maintains that code-switching refers to a situation where a speaker uses more than one language during a discourse”.*

Ezi ngcali zilapha ngasentla zichaza ukutshintshwa kolwimi njengemeko apho isithethi sithi sisebenzise ulwimi olungaphezulu kolunye ngexesha lentetho.

UMpofu (2012:25) uqaphele oku:

*“Whatever else the goals of a school system, there must be a first one: to make it possible for all children to function effectively in the domain of school. Unless the language barriers to education overcome a large proportion of the world’s population is denied full access to education”.*

La mhlomlo uphuhlisa ukuba nokuba yeyiphi na enye injongo yeenkqubo zesikolo, kufuneka kubekho eyokuqala: ukwenza ukuba bonke abantwana bakwazi ukusebenza ngokukuko kummandla wesikolo. Ngaphandle kokuba imiqobo yolwimi kwimfundo yoyisiwe uninzi lwabemi behlabathi banqatyelwa ukufikelela ngokupheleleyo kwimfundo. Ungekaphunyeleliswa umqobo wolwimi loo ibangela ukuba isininzi sabantu sinqatyelwe kukufikelela ngokupheleleyo kwimfundo.

Nale ingcali ilapha ngezantsi izekwa mzekweni ingqinelana nezi zingasentla ithetha ngolu hlobo xa ichaza ukutshintshwa kolwimi:

Myers-Scotton (1993:47),

*Refers to code-switching as: Involving the use of two or more languages in the same conversation, usually within the same conversational turn, or even within the same sentence.*

Ngoko luvo lwale ngcali ukutshintshwa kolwimi kubhekiselele kutshintsho lolwimi njengokubandakanya ukusetyenziswa kweelwimi ezimbini nangaphezulu kwincoko efanayo, uhlala ujika kwincoko efanayo, okanye nakwisivakalisi esinye. Ukutshintshwa kolwimi kuchazwe njengemeko apho isithethi sithetha into enye sisuke ekusebenziseni ulwimi olo siye kolunye ulwimi olwahlukileyo kolo besiluthetha. Umphandi ukwaqaphele ukuba kungangcono xa ngaba amaphepha abafundi bebanga leshumi elinambini ovavanyo lokuphela konyaka ebenokusetwa ngolwimi lwesiNgesi ze aguqulelwe esiXhoseni njengoko benenyhweba yoko abo bafundi balwimi lwabo isisiBhulu.



## 1.11 INKCAZA MAGAMA

Ngokubhekiselele **kumgaqo-siseko weRiphabliki yaseMzantsi Afrika** ka (1996), iBhili yamalungelo isoloty 29(2) ithi wonke umntu unelungelo lokufumana imfundo ngeelwimi okanye ngolwimi olusemthethweni alukhethileyo kwiziko loluntu apho imfundo inokwenzeka khona.

**Language of learning and teaching (LOLT)** lulwimi olusetyenziswa njengolwimi lokufunda nokufundisa kumaziko emfundo.

**Language barrier** sisithintelo solwimi ukutsho oko umqobo wolwimi.

**Learning and Teaching Support Material (LTSM)** zonke izinto ezinokuthi zisetyenziswe ukuncedisa ekufundeni nasekufundisweni kwabafundi.

**School Governing Body (SGB)** iqumrhu elilawula isikolo kuquka abazali, ootitshala kunye nabafundi.

**School Management Team (SMT)** iqela lolawulo lwesikolo.

**Bilingualism** kulapho abafundi befundiswa ngeelwimi ezimbini ulwimi lwabo lwasekhaya kunye nolwimi lwesiNgesi.

**Multilingualism** kukusetyenziswa kweelwimi ezininzi ukuze isithethi ngasinye sikwazi ukunxibelelana ngeelwimi ezintathu nangaphezulu.

**Mother tongue** is a language that one learns first, it is a language that one is identified with a native speaker of the language. Ulwimi lwenkobe lulwimi athi ubani alufunde kuqala.

**Language** ulwimi lusingaphumo esicacileyo seempawu kunye nezixhobo ezivela kwinkcubeko, ulwimi lunendima oluyidlalayo ngexesha lokufunda. Ukufikelela kolwimi kunceda abathathi nxaxheba ukuba bafunde.

**Restricted code** According to Brenstein (1965) is when the vocabulary is drawn from a narrow range. Sisigama esibhekiselele kulwazi oluncinci.

## 1.12 UKUMA KWEZAHLUKO

Olu phando luza kwahlulwa-hlulwa lube zizahluko ezihlanu. **Isahluko sokuqala** siza kuba nentshayeleyo kunye nemvelaphi yophando. Sikwazisa kwakhona ingxaki yophando kwaye sichaza ukubaluleka kwesifundo.

**Kwisahluko sesibini** kuza kuphononongwa uluncwadi nesakhelo sobugcisa senziwe. Injongo yeli candelo kukubonisa abafundi ngeengqinisiso ezaneleyo zokwenza ukuba isifundo sibekwe kwisakhelo esibanzi solwazi. Uncwadi luza kunika indlela eyahlukileyo kwisihloko somphandi.

**Kwisahluko sesithathu** inkcazo yendlela yophando inikezwa ngokuchaza ucwangciso lophando, inkqubo zokuqokelela idatha kunye neendlela zokuqokelela idatha. Injongo yeli candelo kukwazisa abafundi malunga nento umphandi ayenzileyo, uyenze njani, kwaye umphandi uyenzeleni le nto ayenzileyo.

**Kwisahluko sesine** idatha eqokelelweyo iza kuhlalutywa kwaye iziphumo zayo kuxoxwe ngazo. Eli candelo liza kuzama ukuphendula imibuzo yophando ephakanyiswe kwisahluko sokuqala.

**Kwisahluko sesihlanu** uhlalutywa lweziphumo, iingcebiso kunyenesishwankathelo.

### Isishwankathelo

Ukushwankathela, esi sahluko sijongana nembali yeelwimi zoMzantsi Afrika, ngakumbi ezo zintathu, amaxesha abalulekileyo kwimbali yoMzantsi Afrika, eyile, yobukoloni, yocalulo kunye nedemokhrasi. Ukongeza, ijonga indlela ukhetho lweendlela zokufundisa ezikolweni ezichaphazeleke ngayo yimigaqo-nkqubo yeelwimi yexesha elidlulileyo. Ikwaqaqambisa ingxaki yophando kunye nemibuzo ekugxilwe kuyo. Isahluko esilandelayo siza kugxila kuphononongo loncwadi ukuze sifumane ukuqonda kwendlela uncwadi esele lukhona kunye nophando olunika ulwazi ngoku.

## ISAPHLUKO SESIBINI

### UPHONONONGO LONCWADI NEZISEKO ZEENGCINGANE

#### 2.1 INTSHAYELELO

Kwesi sahluko umphandi uza kuphonononga uncwadi neziseko zeengcingane ezi hambelana nophando olu. Umphandi kananjalo uya kubonisa indlela eziqhangamshelana nezinxibelelana ngayo ezi ngcingane zolu phando. Ezona njongo ziphambili zolu phando kukubeka elubala iindlela ezithi iilwimi zibe nefuthe ngayo kwimpumelelo yabafundi bebanga leshumi elinambini

Uphononongo loncwadi luvavanyo lwemithombo yezemfundo enjengeencwadi, amanqaku ejenali, neethisis ngesihloko esithile, Lizard (2019). Ngokufana noLizard uBangert-Drowns (2005) uluchaza enjenje uphengululo okanye uphononongo loncwadi:

*“A literature review is a descriptive, analytic summary of the existing material relating to a particular topic or area of study.”*

Le ngcamango wale ngcali ucacisa ukuba uphononongo loncwadi luhlalutyo lwezinto ezikhoyo ezinxulumene nesihloko esithile. Lo mhlomlo wezi ngcali ubonisa ukuba umphandi uza kuzeka mzekweni ethathela kulwazi lwezinye iingcali.

Imithombo yolwazi kwi-intanethi iluchaza ngolu hlobo uhlalutyo loncwadi:

*“A literature review is a comprehensive summary of previous research on a topic. The literature review surveys scholarly articles books and other sources relevant to a particular area of research. The review should enumerate, describe, summarize, objectively evaluate and clarify the previous research”.*

Ngokwalo mhlomlo uphononongo loncwadi sisishwankathelo esipheleleyo sophando lwangaphambili ngesihloko. Uphononongo loncwadi luphonononga amanqaku abafundi, iincwadi kunye neminye imithombo efanelekileyo kwindawo ethile yophando. Uphononongo kufuneka lubhale, luchaze, lushwankathele, luvavanye ngokucacileyo lucacise uphando lwangaphambili.

Olu phando luza kunyathela kwiiThiyori zika Lev Vygotsky yeSociocultural ,Post Sociocultural kunye neCognitive Development Theory ka Jean Piaget kuba zichaphazela indima yokufunda okuqala ngokunxibelelana nabanye kunye nelizwe lentlalontle; Ngokufanayo ,uRatner(2002) ucatshulwe kuLantoff ,Thorne& Poehner(2015) uphawula ukuba kwiThiyori yeNkcubeko yentlalo (Sociocultural Theory) ukusebenza kwengqondo yomntu yinkqubo ehlanganisiweyo ecwangcise bubugcisa benkcubeko kunye nengqondo.Ezi thiyori ziza kusetyenziswa njengesixhobo sokuhla amahlongwane indima edlalwa yinkcubeko yoluntu kulwimi lomntwana kunye namanqanaba akhe okukhula komntwana.Kolu phando kuza kusetyenziswa ezi thiyori kujongwe indlela ulwimi oluye lube nefuthe ngayo kwimpumelelo yabafundi.

### **2.1.1 AMAGQABANTSHINTSHI NGETHIYORI YENKCUBEKO**

IThiyori yenkcubeko yileyo ejongene nendlela umntwana anxibelelana ngayo nentlalo inkcubeko kunye nabanye abantu esebenzisa ulwimi lwakhe lwenkobe.NgokukaCherry (2019) ithiyori yenkcubeko uyichaza enjenje:

*“Sociocultural Theory is an emerging theory in psychology that looks at the important contribution that society makes to individual development, stressing the interaction between developing people and culture in which they live”.*

Oku kungasentla kucacisa ukuba inkulu inxaxheba edlalwa yinkcubeko nentlalo ekuphuhliseni ulwimi lomntu. IThiyori yenkcubeko ayigxininisi kuphela kwindlela abantu abadala noontanga abanempembelelo ngayo ekufundeni komntu ngamnye kodwa nakwindlela iinkolelo eziyichaphazela ngayo imfundo nendlela ehanjiswa ngayo.

Wikipedia (2013) uyibeka ngolu hlobo inkcazelo ye Sociocultural Theory:

*“Sociocultural Theory is the way people interact with others and the culture they live in shape their mental abilities”.*

Lo mhlomlo udandalazisa ukuba ngenene lukhulu unxibelelwano phakathi komntu nenkcubeko ukukhulisa ingqondo.

Ukungqina oku uJohn- Steiner (1996) ecaphula kumsebenzi ka Vygotsky (1920s and 1930s)

*“Sociocultural Theory is based on the concepts that human activities take place in cultural contexts, are mediated by language and other symbol systems, and can be best understood when investigated in their historical development”.*

NgokukaJohn- Steiner ulwimi lulo oluhambisa ulwazi nto ke leyo engunozala womqobo wolwimi kumntwana ngoba ufika kumagumbi okufunda kusetyenziswa olunye ulwimi olungelulo oluya ebekhula ngalo gxebe ulwimi lwenkobe. Ulwimi lulo oluthi kunxityelelwane ngalo ngoko kuthi kwakubakho umahluko phakathi kweelwimi abantu abazithethayo kubekho umqobo wolwimi oko kudale ingxaki.

Uthi xa eluchaza ulwimi u Imberti, (2007:67-73) enjenje:

*“Language is the key to person’s self -identity. It enables the person to express emotions, share feelings tell stories and convey complex messages and knowledge. Language is our greatest mediator that allows us to relate and understand each other”.*

Le ngcali ingasentla iyayibethelela into yokuba ulwimi yindlela athi umntu abonakalise indlela aziva ngayo, abalise amabali uluvo lwakhe ahambise nolwazi.

UBloem et al (2004) ucacisa enjenje xa ethetha ngomba wolwimi,

*“Language lies at the very heart of teaching and learning, through it concepts are conveyed, competence assessed, behavior managed, identities formed, relationships forged, and the complex and messy business of constructing knowledge”.*

Ngokwalo mhlomlo ka Bloem kuselubala ukuba ingxam yokufunda nokufundisa ilele kulwimi abathi ootitshala banxibelelane ngalo kunye nabafundi babo ukugqithisa ulwazi. Umqobo wolwimi ngunobangela womqobo kunxibelelwano, phantsi kwemeko ezizizo unxibelelwano luye lwenzeke xa abo bantu bethetha ulwimi olunye.

UWittgenstein (1992:149) uthi: *“The limits of our language “means the limits of our world.*

Lo mhlomlo ubhentsisa ukuba umqobo wolwimi ubeka umda kwihlabathi liphela.

UGarcia (2006) uthi:

*“Language barrier is a term used to imply all the problems faced by an individual as he tries to communicate with a group of people who speak a tongue other than his own”.*

Ngokombono wale ngcali umqobo wolwimi yingxaki athi umntu ahlangebuzane nayo xa enxibelelana nabanye abantu abathetha olunye ulwimi ingelulo olo lwakhe. Oku kwenzeka kakhulu kumagumbi okufundela apho abafundi bayane babe nengxaki xa utitshala esebenzisa ulwimi lwesiNgesi ukufundisa umzekelo isifundo seJiyografi. Abanye baphela befuna ukutolikelwa nto ke leyo emenza utitshala aphele exuba ulwimi lokufunda nokufundisa nolo lwenkobe. Oku kuye kubachane xa bebhala iimviwo zabo njengoko kubuzwa ngesiNgesi kuphela. Uvela apho umqobo wolwimi othi ube sisithintelo kwimpumelelo yabafundi ngenene ulwimi lunefuthe kwimpumelelo yabafundi.

Ukuxhasa oku uFarrugia, (2009) no Prediger nabanye (2012:6213-6222) uyicacisa ngolu hlobo into yokuxutywa kolwimi ngexesha lokufunda nokufundisa:

*“Code-switching is a practice of switching between two or more languages in a conversation or utterance, while code mixing happens when the switch between languages is only for one of few words”.*

Ngokuka Bailey, Burkett kunye noFreeman (2008:606-625)) bathetha benjenje ngolwimi lwesibini oluye lube ngumqobo:

*“Second language often creates a formidable barrier to learner’s school success: It can obscure and make complicated content to be learned through reading and lectures: It can make classroom activities and tasks difficult to participate in and learn through: and can distort formal testing of these students’ competence”.*

Ezi ngcali zithi ulwimi lwesibini luthi lube nefuthe kwimpumelelo yabafundi. Oko kwenza kube nzima kakhulu ukuba abafundi bathathe inxaxheba kumagumbi okufundela kwaye baphela sebesenza ubutyobo ukudlulisa oko bakufundileyo ngolunye ulwimi ingelulo olo lwabo lweenkobe.

ULaCelle-Peterson kunye noRivera (1994:55-75) bathi bona xa bethetha ngolwimi:

*“In every teaching-learning situation, language is mediating knowledge: It is inextricably bound up with the underlying concepts being taught and is central to participant’s ability to function and learn in classroom contexts”.*

Ezi ngcali zicacisa ukubaluleka kolwimi oluthi ludlulisele kubafundi ulwazi kwaye belindelekile ukuba bathathe inxaxheba.

Rogoff (1994 :210) uthi:

*“Learning is a process of transforming participation in shared sociocultural endeavors”*

Le mbono kaRogoff ibonisa ukuba ukufunda yinkqubo yokuguqula intatho-nxaxheba kwizinto esabelana ngazo.

Ingcali yeKharityhulam uSchwab (2009:259-343) uthi:

*“Curriculum is what is successfully conveyed to students, by committed teachers using appropriate materials and actions of legitimated bodies of knowledge, skills, taste, and propensity to act and react, which are chosen for instruction after serious reflection and communal decisions by representatives of those involved in the teaching of a specified group of students who are known as decision makers”.*

Ngokoluvo lukaSchwab ikharityhulam lulwazi olusekelwe ukuba luhanjiswe kubafundi ngootitshala abazinikeleyo kusetyenziswa ulwimi nazo zonke izixhobo ezincedisana nokuhanjiswa kwayo.

## **2.1.2 UKUCHAZWA NZULU NGETHIYORI YENKCUBEKO**

### **1.INTSHAYELELO**

IThiyori yeNkcubeko ka Vygostky igxininisa ukuxhomekeka kweenkqubo zentlalo nezomntu ngamnye kulwaxhiwo lolwazi. Ngokwesakhelo sikaVygotsky indima edlalwe yinkcubeko kunye nolwimi ekuphuhliseni komntu yinto ebaluleke kakhulu kwaye inika umxholo ophambili.

IThiyori yeNkcubeko yeza nePsychologist yaseRussia uLev Vygotsky owazalwa ngo1896.Wasweleka eneminyaka eyi 37 ngenxa yesifo sephepha.IThiyori yakhe yapapashwa yi (Mind in Society 1978).

UVygostky kwinkcazo yakhe yentlalo yenkcubeko uyicacisa ngezi ngekhonsepthi zilandelayo: Ulwimi, ukulamla, ukuhlola kwangaphakathi kunye nommandla wophuhliso oluphambili.

## **2.ULWIMI**

Ulwimi ludlala indima enkulu ngexesha lokufunda nokufundisa oku kudandalaziswa ngulo mhlomlo ungezantsi ocacisa ukuba ulwimi kufuneka lufikeleleke kwaye lwamkeleke ukuze inkqubo yokufunda iqhubeke.

NgokweThiyori yokufunda ngonkwenkcubeko, ulwimi sisiphumo esigqamileyo seesimboli kunye nezixhobo ezivelayo ngaphakathi kwinkcubeko. Ulwimi lunendima ebaluleke kakhulu ekufuneka luyidlalile ngexesha lokufunda.

## **3.UKULAMLA**

Phakathi koluntu kunye nentlalo kuye kubekho unxibelelwano khon'ukuze oko bakufumene kwintlalo bakusebenzise ukuze bazuze nto.Oku kungqinwa yile ngcali ingezantsi.

*According to Vygotsky (1978) mediation refers to people intentionally interject items between their environment and themselves, so that they can modify it to obtain specific benefits.*

## **4.UKUHLOLA KWANGAPHAKATHI**

Umsunguli wale Thiyori nguVygotsky (1986). UWinegar (1937:31) uyichaza le Thiyori njengenkqubo ethi ilandelwe ukubeka phantsi igunya lokuhlobana kwizizwe ezithile kujoliswe kwizizwe eso kunye nentlalo yaso. Olu cwaningo ludalanca indlela okusebenza ngayo ukuhlola kwangaphakathi, ukuqonda ukuba abafundi bafunda njani ukusebenzisa isiNgesi kwaye bayithatha njani inxaxheba kulwimi olungaphandle kolo lwabo lwenkobe.



## 5. UMMANDLA WOPHUHLISO OLUPHAMBILI

Ummandla wophuhliso oluphambili kulapho kujongwa izinga nenqanaba lokuphuhliswa kokusetyenziswa kolwimi. Indawo apho iintlobo zentlalo zokulamla ziphuhlisa khona ngumda okanye ummandla wophuhliso oluphambili.

UVygotsky (1978) uwuchaza enjenje ummandla wophuhliso oluphambili:

*“The distance between the actual development as determined through problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (p.86)*

Ngokwalo mhlomlo kaVygotsky ummandla wophuhliso oluphambili ngumgama phakathi kophuhliso lwangenene kunye nengxelo yokuconjululwa kwengxaki kunye nenqanaba lophuhliso njengoko kumiselweyo ukusombulula ingxaki kunye nesikhokhelo sabadala okanye ngokusebenzisana nabanye oontanga bakhe.

*Wertsch (1985) also share the same view in which he also defines the zone of proximal development as “the gap between what a student can accomplish with assistance and what that student can accomplish on his/her own.”*

Ngokwale ngcali ingasentla ummandla wophuhliso oluphambili udandalazisa umsantsa phakathi koku nokuphunyezwa ngumfundi ngoncedo noko anokufezekisa ngokuno kwakhe engancediswa.

### 2.2 IMEKO YENGXOXO

Isininzi sezifundo zophando kubudlelwane phakathi kwemfundo yolwimi lwenkobe kunye nempumelelo yabafundi ikhombisa unxibelelwano phakathi koku kubini. La mazwi angasentla angqinwa zezi ngcali xa zisithi:

*A plethora of research studies on the association between mother-tongue and scholastic achievement point to a good correlation between the two (Kaphesi, 2000) (Myburg, Poggenhoel & Van Rensburg, 2004).*

OkaCummins (2001) uzixhasa ezi ngcali ngoluvo oluthi:

*“A finding that is consistent is that bilingual children perform better in school when the school effectively teaches in that language”.*

Iziphumo ezihlala zihleli zihambelana nokuba abantwana abathetha iilwimi ezimbini baqhuba ngcono ezikolweni xa isikolo sifundisa abantwana ngolwimi lwabo lwenkobe, kwaye apho kufanelekileyo kuphuhliswe ulwazi lokufunda nokubhala.

Hoffman (1992: 126) argues that:

*“Bilinguals have a wider and more varied range of experiences than monolinguals, as they have access to two cultures and operate in two different systems. Their need to switch from one code to another has also been seen as beneficial to flexible thinking, as each language may provide the speaker with distinct perspectives”.*

Ngokwalo mcaphulo ungasentla iilwimi ezimbini zinoluhlu olubanzi nolwahlukeneyo kunamava kunabantu ababodwa, njengoko benofikelelo kwiinkcubeko ezimbini kwaye basebenza kwiinkqubo ezimbini ezahlukeneyo. Imfuno yabo yokutshintsha ikhowudi iye kwenye iye yabonwa njengeluncedo kukucinga okuguqakayo, njengoko ulwimi ngalunye lunokunika isithethi ngeendlela ezahlukeneyo.

Ngokwezimvo zezingcali ziveza ukuba ulwimi lwenkobe lomntwana lulo olwenza ukufunda kube lula yaye ulwazi lufikelele njengoko lunjalo kungakhange kwenziwe migudu yakuxuba ulwimi ngoba bonke utitshala nabafundi banxibelelana ngokukuko.

Phakathi kwezizathu ezininzi ezibangela ukuba ulwimi lufune ukuthathelwa ingqalelo ekhethekileyo kukuba abafundi abaninzi bafunda iJiyografi kulwimi lwabo lwesibini okanye lwesithathu Ellerton & Clarkson,(1996).Nokuba ngaba kusetyenziswa iilwimi ezininzi,ukufudukela kwenye indawo,ukwenziwa iKoloni ,ukujongwa kwehlabathi okanye ezinye izinto.liklasi zeJiyografi zibandakanya ukusetyenziswa kolwimi oluninzi,ukufunda kusetyenziswa ulwimi lwesibini umzekelo isiNgesi kunye nesiBhulu apha eMzantsi Afrika,ukufunda ngolwimi lwengcinezelo okanye lweqaqobana umzekelo iSpanish eUnited States.

Ukwanda kokuqonda kunye nokwazi ngale nyaniso sele ihleli ikho kukhokhelele ekukhuleni kwengqondo okufuna ukuqonda ubudlelwane phakathi kweenkubeko ezahlukeneyo ngokwahluka kolwimi kunye nokufundisa kunye nokufunda iJiyografi.

Oku kuneempembelelo ezibalulekileyo kwiinkqubo zeklasi yeJiyografi kwaye iyindawo efanelekileyo yophando. Siyazi ukuba eMzantsi Afrika abafundi base-Afrika kulindeleke ukuba basebenzise olu lwimi lokufunda nokufundisa (isiNgesi) ukuze bazifunde zonke izifundo ukusukela kwinqanaba le-4 ukuya kwele-12. Abafundi bavavanywa ngolwimi abangalazi kakuhle, ingaba olu vavanyo luphawu lokwenyani lokubanakho kwabafundi bolwimi lwesibini?

## **2.3 UKUQONDA UMGAQO-NKQUBO WOLWIMI**

### **YINTONI UMGAQO-NKQUBO WOLWIMI?**

Njengoko isifundo sinento yokwenza nolwimi njengesithintelo kwimpumelelo yabafundi beBanga le-12 kwisifundo seJiyografi, kubalulekile ukuba ube nokuyiqonda ngokupheleleyo imeko yolwimi kunye nomgaqo-nkqubo walo, UHartshone (1995:18) uluchaza enjenje ulwimi:

*“Language is used by people to express their deepest feelings to pray, to swear, make love, and communicate with others. It is what makes people see themselves as different; and it is related to issues of identity, position, and power”.*

Ngokwale ngcali ulwimi lulo olubalaseleyo xa kufikelelwa kumba wonxibelelwano, lulo olwenzela abantu badandalazise izimvo okanye iimvakalelo zabo kwaye bazive bohlukele.

*According to Hameso (1997:3) language is a means of communication, expressions, and conceptualization. He also claims that language can be used as a means of domination and discrimination. Elugbe (1990:12) links language with the culture and people’s history (i.e., the history of people can be traced through their language)*

Ngengcaciso elula ulwimi yinxalenye yokuziphatha kwabantu lubandakanya ukusetyenziswa kwezandi zelizwi kwiipateni ezinentsingiselo ukwakha, ukuchaza kunye nokwazisa iingcinga neemvakalelo.

Pattanayak's (in Nomlomo 2007:40) *definition of language is based on its use in education, and it seems to incorporate almost all the factors that are mentioned above.*

Ngokubhekiselele kumgaqo nkqubo ezinye iingcali ziwuchaza ngolu hlobo:

*“A policy is a plan or document that defines the scope of operation and programmes in response to language challenges at national level “(Rubin, 1984; Cooper, 1984)*

Ngokwalo mhlomlo wezi ngcali zingasentla umgaqo-nkqubo sisicwangciso esibonisa ubungakanani bokusebenza kunye neenkqubo zokuphendula kwimiceli mngeni yolwimi kwinqanaba lika Zwelonke.

Oka Dye (2001:3) Umgaqo-nkqubo uqhutywa yinjongo kwaye unika isikhokhelo sokwenza. Ujolise kwikamva kwaye unokushintsha ngokuhamba kwexesha ukuze uhambelane notshintsho lwezoqoqosho, ezobuchwephesha kunye noluntu. Ngamanye amazwi le ngcali icacisa ukuba ukwenziwa komgaqo -nkqubo kubandakanya ulawulo lotshintsho olubandakanya ucwangciso olufanalekileyo lokuphumeza ngokufanelekileyo.

Ngokubanzi umgaqo-nkqubo wolwimi unokuchazwa njengesicwangciso ngokubanzi okanye isenzo esamkelwe ngurhulumente weqela lezopolitiko okanye umbutho wezoshishino njengesisombululo kwingxaki zolwimi. Ngaphandle kwempembelelo yezopolitiko ukwenziwa komgaqo-nkqubo wolwimi unefuthe kuqoqosho lwelizwe. Amazwe amaninzi aseAfrika axhomekeke kwiilwimi zaseYurophu ezinje ngeSingesini nesiFrentshi kutshintsho lwezoqoqosho.

Imigaqo-nkqubo yolwimi inokulawula ukufikelela kwimisebenzi yabantu abangazithethiyo iilwimi eziphambili eMzantsi Afrika ,ngakumbi,ezi lwimi zimbini zaseYurophu isiNgesi nesiBhulu bezikuphela kweelwimi zaseburhulumenteni kulawulo lwangaphambili localucalulo kodwa nakulo rhulumente wentando yesininzi isekwazezi lwimi ezibeka umntu kumhlaba obanzi.Kungenxa yoku okubangela ukuba uninzi lwabantu abamnyama

benqwenela isiNgesi njengolwimi lokuqhubela phambili kwezentlalo noqoqosho bephazamisa ukufunda ulwimi nokufunda ngolwimi.

Kwimeko yolu phononongo, umgaqo-nkqubo nolwimi lokufunda nokufundisa unokuchazwa njengesicwangciso selizwe sokulwa iingxaki zolwimi. Umgaqo-nkqubo wolwimi yenye yendlela esekwe ngamaqela agqwesileyo ekusebenzeni kolwimi Toffelson (1991:16). Uphando olusele lwenziwe kumazwe ngamazwe kuquka nawalapha eAfrika lubonisa ukuba ukukhula ngengqondo kufezekiswa ngokukhawuleza kulwimi lwenkobe kunokuba kusetyenziswe ulwimi lokufunda nokufundisa olu sisiNgesi. Kumaxesha amaninzi umntwana utsala nzima ukufunda ulwimi lwesibini angaqhelananga nalo kunaxa efunda ngolwimi lwakhe lwenkobe (Brock-Utne, 2007).

Umgaqo-nkqubo wolwimi uphakamisa ubunyani bolwimi lwenkobe kwinkqubo yemfundo. Umgaqo-nkqubo wolwimi ujonge ukuhlengahlengisa intswela-bulungisa yocalu-calulo apho isiNgesi nesiBhulu zanikwa inqanaba eliphezulu kunezinye iilwimi kunye nokwenza lula ukufikelela kwiinkonzo ezilungileyo, kunye nolwazi ukuze kuhlangatyezwane nolindelo lwabathengi kunye neemfuno zabo. UAlexander( 2000) uxoxa ukuba ukugcinwa kwesimo solwimi yeyona nto ebangelwa sisimo sokugcinwa kwemeko emileyo. Imvumelwano yolwimi yomanyano lwabemi boMzantsi Afrika lowe1909 kunye nomgaqo-siseko wazo zonke iilwimi ezisemthethweni zowe-1925 zaphela ngempumelelo ngowe-1996, kwabe kukuzalwa kwenkqubo yolwimi.

Umgaqo-nkqubo wokukhuthaza zonke iilwimi ezili-11 kuthetha ukuba isiNgesi asisayi kuba namalungelo akhethethekileyo Botha, (1994). Akukho mathandabuzo okuba ukusebenzisa isiNgesi njengolwimi lokufunda kuhlala kukhanyele ukufikelela kwimfundo engcono yabafundi abamnyama basezilalini ngelixa kwangaxeshanye kugcinwe inqanaba. Kungenxa yesi sizathu ukuba umgaqo-nkqubo wolwimi waseMzantsi Afrika ujongane nemicimbi yesimo, ukufikelela, ukulingana kunye nokuxhotyiswa okusekwe kule migaqo ilandelayo:

- † Amalungelo womntu ngamnye ukuba akhethe luphi ulwimi okanye iilwimi zokufunda aze azisebenzise njengolwimi lokufunda.

- † Amalungelo omntu ophuhlisa izakhono zolwimi okanye kwiilwimi azithandayo eziyimfuneko ekuthatheni inxaxheba ngokupheleleyo kuzwelonke, kwiphondo kunye nasekuhlaleni.
- † Isidingo sokukhulisa nokuphuhlisa iilwimi zoMzantsi Afrika ezazifudula zisingelwa phantsi kwaye zingahoywanga (ANC, 1994:124-134).

linjongo zoMgaqo-nkqubo wolwimi eMzantsi Afrika kukukhuthaza ubunye kuZwelonke,ukuqinisa inkululeko ,kubandakanya ukukhuselwa kwamalungelo eelwimi,ukukhuthaza ukusetyenziswa kweelwimi ezininzi,ukukhuthaza intlonipho kunye nonyamezelwano malunga nokwahluka kweelwimi nenkcubeko,ukuqhubela phambili ukuphuculwa kweelwimi zaseAfrika kunye nokukhuthaza uphuhliso lwezoqoqosho kuzwelonke(ISebe Lobugcisa Inkcubeko neSayensi(1996:23).

Kuyabonakala ukuba uMgaqo-nkqubo wolwimi waseMzantsi Afrika ubeka isikhokhelo kumiliselolwimi kumgaqo-nkqubo wemfundo okhuthaza ukusetyenziswa kweelwimi ezininzi. Ulwimi kumgaqo-nkqubo wemfundo luneenjongo ezimbini ezizezi; ukukhuthaza ukufundiswa kwazo zonke iilwimi zaseAfrika kuwo onke amanqanaba emfundo nokunika abazali ilungelo lokukhetha ukuba loluphi ulwimi oluza kusetyenziswa njengolwimi lokufunda nokufundisa. Ngokuchasene nenyano ukuba isabanceda abo abantetho isisiNgesi kwiilwimi zaseAfrika njengoko isiBhulu nesiNgesi isekuphela kweelwimi zokufunda nokufundisa ukusuka kumabanga asezantsi ukuya kwimfundo yamabanga aphezulu Nomlomo, (2007). Ngamanye amazwi iilwimi zaseAfrika zisetyenziselwa ukutshintsha ukusuka kwimfundo yolwimi lwenkobe kwinqanaba lesiseko ukuya kulwimi lwesibini lokufundisa ukusuka kwibanga-4.

Ngaxeshanye ulwimi kumgaqo-nkqubo wemfundo lunokujongwa njengento yokubambelela kuba uthambisa abafundi abathetha ulwimi lwaseAfrika kulwimi lwesibini lokufundisa oluqhele ukuba sisiNgesi kubafundi abathetha ulwimi lwaseAfrika.Kwimeko yolu phando abafundi abathetha isiXhosa abanikwa thuba lokufunda ulwimi lwabo lwenkobe emva kwebanga -3 nangona umgaqo-nkqubo ujolise ekuqhubeleni phambili ukufunda nokukhuthaza unxibelelwano phakathi kwabantu boMzantsi Afrika ngophuhliso lweelwimi ezimbini nezizezinye.Desai,(2001). Uphononongo olwenziwe nguMeyer (1997)

lubonisa ukuba nasiphi na isigqibo esichaphazela ulwimi kumgaqo-nkqubo wemfundo kufuneka sigqithiselwe kwizinto ezikhoyo emhlabeni.

### **2.3.1 ULWIMI KUMGAQO-NKQUBO WEMFUNDO**

Umgaqo-nkqubo weLwimi kunye neMigaqo neMigangatho malunga nemigaqo-nkqubo yeelwimi zabhengezwa kunye nguMphathiswa wezeMfundo nge-14 Julayi 1997. Owona mnqantsa ujongene nawo umgaqo-nkqubo wolwimi iSebe leZemfundo liwucacisa lenjenje:

*The LiEP favoured an additive approach in which “the underlying principle is to maintain home language(s) while providing access to and the effective acquisition of additional language(s)” (DoE, 1997).*

Lo mhlomlo ungasentla ubonisa ukuba luxanduva lomgaqo-nkqubo wolwimi ukugcina iilwimi zenkobe kwaye wenze iilwimi ezongezelelweyo zifikeleleke.

NgokukaKing kunye noBenson (2004) ulwimi kwimigaqo-nkqubo wemfundo luyindlela yokucwangcisa ebandakanya ukucwangcisa kobume okanye kweemeko kunye nokucwangcisa kweqela. Ukucwangiswa kobumbano nokucwangciswa kweemeko kuyafikelelwa ngenkqubo yokubeka emgangathweni eqhele ukuba neempembelelo kwimeko yolwimi nako konke ukugcinwa kolwimi. Umzekelo ulwimi olunelona nqanaba liphezulu luhlala lusetyenziswa kwezemfundo nakwezinye iindawo ezisesikweni.

Regarding the choice of media of instruction in schools, the government leaves that role to the School Governing Bodies:

*... in determining the language policy of the school, the governing body must stipulate how the school will promote multilingualism through using more than one language of learning and teaching, and/or by offering additional languages as fully-fledged subjects, and/or applying special immersion or language maintenance programmes. (National Department of Education, 1997:8)*

Nangona uRhulumente uxanduva lokukhetha ulwimi lokufunda nokufundisa ezikolweni eluphose emagxeni abazali, bona basenoloyiko lokuba iilwimi zenkobe azimsi ndawo lowo ufunda ngazo. Yiyo ke lo nto unanamhla oku nangona sakhululeka isiNgesi nesiBhulu isezona lwimi zinkqenqeza phambili njengeelwimi zokufunda nokufundisa. Olu luvo luxhaswa ngoka Cummins xa esithi:

*The question of medium of instruction in African languages is quite a contentious issue as most parents want their children to rather study in English than their own home languages for possible reasons such as: to ensure a successful financial and social future; the job market which demands knowledge of English; and tertiary education which recognizes English and Afrikaans only as Medium of Instruction (Cummins, 2003).*

Lo mhlomlo wale ngcali uyayingqina le nkolelo ikhoyo ngokubanzi yokuba isiNgesi sivula yonke iminyango yobomi. Abantu abakholelwa kule ntsomi bayalibala ukuba kukho abantu abaphumeleleyo emhlabeni abangathethi gama lasiNgesi. Kwakhona kukho abantu abanobuchule besiNgesi kodwa abasilelayo ebomini.

Oka Nomlomo 2007: 48 ucebisa enjenje;

*“All South Africans (non-mother tongue speakers of African languages) should leave school with at least an adequate bilingual competence in at least one African language, and either English or Afrikaans for African learners”.*

Lo mhlomlo wale ngcali wokuba abemi beli loMzantsi Afrika mabaphume noko esikolweni benolwazi lweelwimi ezimbini ubuncikane ungqinwa nazezi ngcali zilandelayo:

*This would be a fair practice for all learners, black and white, and the status of African languages could improve. Currently, the native speakers of English and Afrikaans are still placed at an advantage educationally by the present policy. Regarding the implementation of additive multilingualism as suggested by the new*



*language policy, the government has followed laissez-faire approach in this regard Webb, (2004) (Heugh, 2003).*

Okwangoku abo bantetho isisiNgesi nesiBhulu basaxhamla ngumgaqo-nkqubo okhoyo, ngokubhekiselele ekuphonyezweni kweelwimi ezininzi ezongeziweyo njengoko usitsho umgaqo -nkqubo wolwimi kusekude engqinibeni.

Ngokomgaqo-nkqubo wolwimi ezona njongo ziphambili zomgaqo-nkqubo wezemfundo kulwimi zezi (umhlathi 5)

1. Ukukhuthaza ukuthatha inxaxheba ngokupheleleyo kuluntu nakuqoqosho ngokufikelela ngokulinganayo nangokufanelekileyo kwimfundo.
2. Ukulandela umgaqo-nkqubo weelwimi onika inkxaso ngakumbi ekukhuleni kwengqiqo ngokubanzi phakathi kwabafundi, kungoko ke kusekwa ukusetyenziswa kweelwimi ezininzi njengesongezo kulwimi kwezemfundo.
3. Ukuphakamisa nokuphuhlisa zonke iilwimi ezisemthethweni.
4. Ukuxhasa ukufundiswa kwazo zonke ezinye iilwimi ezifunwa luluntu eMzantsi Afrika, kubandakanya iilwimi ezisetyenziselwa iinjongo zonqulo, iilwimi ezibalulekileyo kurhwebo nonxibelelwano lwamanye amazwe, kunye nolwimi lokuThetha ngeZandla eMzantsi Afrika kunye nonxibelelwano olongezelelweyo kunye nolongezelelo.
5. Ukulwa nezinto ezingalunganga ezibangelwa ziindidi ngeendidi zokungahambelani phakathi kweelwimi zenkobe neelwimi zokufunda nokufundisa.
6. Ukuza nezisombululo zokuphuhlisa iilwimi ezazifudula zisingelwa phantsi.

Ulwimi kumgaqo-nkqubo wemfundo (1997) lukwacacisa ezi ngxelo zilandelayo:

- Umzali usebenzisa ukhetho lolwimi emele umfundi ongaphantsi kweminyaka elishumi elinesibhozo.
- Abafundi (ukutsho oko abazali) mabakhethe ulwimi lokufundiswa bakwamkelwa esikolweni.

- Xa kukho ulwimi olungafumanekiyo abafundi banokucela iSebe lezeMfundo lephondo ukuba lenze amalungiselelo ngolwimi abalukhethileyo.
- Amabhunga olawulo ezikolweni mawacacise ukuba isikolo siya kukhuthaza njani ukusetyenziswa kweelwimi ezininzi ngokuthi kusetyenziswe ngaphezu kolwimi olunye lokufunda nokufundisa.

Umgaqo-nkqubo wolwimi uyibeke yacaca into yokuba amandla okukhetha ulwimi lokufunda lusezandleni zabazali ukutsho oko amaqurhu ebhodi yesikolo, oku akunjalo kuba abafundi bafunda ngolwimi lwesiNgesi lwimi olo olungaziphakamisiyo iilwimi zesiNtu.

*The language policy (2002) stipulates that the learner's home language should be used for learning and teaching whenever possible, which is concurrent with the constitution, the language in education policy and other official documents.*

Umgaqo-nkqubo wolwimi umisela ukuba ulwimi lwenkobe lwabafundi malusetyenziselwe ukufunda nokufundisa xa kunokwenzeka, ngaxeshanye nomgaqo-nkqubo wezemfundo kunye namanye amaxwebhu asemthethweni.

Ukuqhubela phambili uGxekwa (2009:4) ecatshulwe nguMpofu (2012:17) uthi:

*“African languages are important because the social, political, and economic development of most of the people of South Africa depends on the proper and systematic use of their indigenous languages. Moreover, failure or refusal to use African languages in many domains adversely affects the African's human rights in general. These include their right to quality education, good health, fair trial, economic justice, access to information and freedom of expression”.*

Lo mcaphulo wale ngcali ucacisa into yokuba iilwimi zase-Afrika zibalulekile kuba intlalo ezopolitiko kunye nophuhliso lwezoqoqosho uninzi lwabantu boMzantsi Afrika luxhomekeke ekusebenziseni ngendlela nangendlela eyiyo kweelwimi zabo zemveli.

Umgqaqo-nkqubo wolwimi okhoyo ngoku kwezemfundo eMzantsi Afrika ujonge ekulungiseni ukungalingani kweelwimi zangaphambili kodwa inyani kukuba kusekuncedeni abo bangathethi ulwimi lweenkobe kwiilwimi zesiNtu.

### **2.3.2 IMIGAQO-NKQUBO YANGAPHAMBILI KWENTANDO YESININZI**

Ngokuka Tollefson (1995:2) imigqaqo-nkqubo yolwimi isisiphumo sokuzabalaza kwamandla kunye nebala lemidlalo. Apha eMzantsi Afrika ikholonayizeshin yazisa nayo imigqaqo-nkqubo yeDatshifikheshin ngokufika kweNkampani yeDutch East India ngo 1652, kwalandela iBritish Anglicisation Policies ukusuka ngo 1795 ukuya kwinkulungwane ye- 19 ngokutsho kuka Probyn (ecatshulwe nguHeugh 2007).

Ngexesha le-19<sup>th</sup> leminyaka isikolo sikaRhulumente kunye nenkqubo yaqesha Abafundisi-ntsapho Bolwimi Lwenkobe babantwana abamhlophe nabamakhaladi kwizikolo zabamabanga aphantsi, edla ngokulandelwa lutshintsho kulwimi lwesiNgesi kubafundi besiDatshi okanye besiBhulu kwinqanaba lesibini.

Kwisiqingatha sesibini senkulungwane yeshumi elinanye kwabonwa ukuthandwa kwezikolo zama Datshi isiBhulu nesiNgesi ikakhulu kwinqanaba leSekondari.

Emva kweemfazwe ezikrakra zehlabathi *kwiTurn of the Century* uthethwano phakathi kooRhulumente bamakoloneli baseBritane kunye neRiphabliki yamaBoer ikhokhelele kumanyano loMzantsi Afrika(1909-1910).Isigxina saseburhulumenteni sabelwa isiNgesi nesiDatshi.Ukufundwa ngolwimi lweenkobe kwalandelwa zaze zasetyenziswa zombini isiBhulu nesiNgesi.Ngokunyuka kweQela lesiZwe emandleni ngonyaka we-1948 kunye nokungeniswa kocalu-calulo,ukwahlulwa-hlulwa kolwimi kwandiswa kwade kwayofikelela ekwahlulweni ngokobuhlanga .Ulwimi kumgqaqo-nkqubo wezemfundo lube sisixhobo esisebenzayo sokusebenza esivumela ukufundwa kweelwimi ezimbini kunye nokuthintela abafundi beelwimi ezahlukeneyo kwimimandla nakwizikolo ezikhethwe nguRhulumente.

Sigcau, (2004) uthetha athi:Le nkqubo yophuhliso eyahlukileyo yayenzelwe ukukhuthaza imiyalelo yemveli,kwaye kukhokelele ekusekweni kweebhodi zeelwimi ukuphuhlisa ukufuna isigama sokupapasha iincwadi ngolwimi lwenkobe.Ngonyaka ka1953 imfundo

yolwimi lwenkobe yabafundi baseAfrika yandiswa ukuya kwiminyaka esibhozo njenge nxalenye yeBantu Education Act.

Lo mgaqo-nkqubo wabela izibonelelo ezinqongopheleyo ekuphuhliseni iilwimi kunye nekharityhulam eya kusetyenziswa kwizikolo ezihanjwa ngabafundi baseAfrika. Ngenxa yoko ukuza kuthi ga ngoku imfundo yolwimi lwenkobe idityaniswe ngendlela engeyiyo njengesixhobo sokubekela ecaleni kunye nengcinezelo ngoko luvo luka Wababa kunye noPludermann, Probyn (becatshulwe ngu Mbude2013).

Nangona ingxelo kaUNESCO ngo1953 icebise ukufundwa kolwimi lwasekhaya kwimfundo esi siseko izizathu ezixhasayo apha eMzantsi Afrika ibiyinto ye-ajenda yezopolitiko efihlakeleyo yokwahlula nokucinezela imfundo yamaAfrika njengoko kubonakala kumazwi owayesakuba ngumphathiswa wezemcimbi yezemveli ngo 1953 wagqibela engumphathiswa wemfundo yeBantu. Xa ndinolawula kwimfundo yemveli ndiza kuyitshintsha ukuze ubuzwe bufundiswe kwasebuntwaneni ukuba ukulingana nabantu baseYurophu asiyonto yabo. (HoA1953; 3585).

Kubalulekile ukuqaphela ingqwalasela ka Mahlasela –Thusi kunye noHeugh (2004) yokuba imfundo yeBantu, kwelinye icala bekukho ezopolitiko eziqhutywayo zahlukile nemfundo engalinganiyo yabafundi baseAfrika, kodwa kwelinye icala bekucetywa ukuba kuphuhliswe isigama nencwadi zesikhokhelo (*textbooks*) kwiilwimi zaseAfrika ngabazinikezeleyo kwabo bathetha ulwimi lokuqala lweelwimi zaseAfrika ngokwazo.

Inkolelo exhaphakileyo yokuba imfundo yeBantu yazisa kubafundi baseAfrika ikharityhulam ephantsi icelwa umngeni ngokuthelekisa kukaMahlalela umxholo wesiNgesi owawusetyenziswa ezikolweni ngaphambi kuka-1975 othetha ngokuchaseneyo (Mahlalela-Thusi kunye noHeugh 2004:199)

Ngonyaka ka 1975 URhulumente wocalu-calulo wazama ukunyanzelisa inkqubo ezimbini kwizikolo zaseSekondari zase-Afrika apho inxenye yomxholo wokufundisa yayiza kufundiswa ngesiNgesi ze inxalenye ifundiswe ngolwimi lwesiBhulu (Probyn,2005).

Oku kwakhokhelela ekuvukeleni kwabafundi eSoweto ngowe-1976 kwabangelwa kukumiselwa kwesiBhulu njengolwimi lokufunda olu sisinyanzelo Sigcau (,2004). Uqhankqalazo luka 1976 lwanyanzela urhulumente ukuba apasise isenzo sokufunda

kunye noqeqesho esinciphisa imfundo yolwimi lwenkobe ukuya kwiminyaka emine elandelwa kukhetho lwesiBhulu okanye lwesiNgesi Brock-Utne (2002); Heugh (2007). Uninzi lwezikolo lwakhetha isiNgesi Brock-Utne (2002:16)

*According to Probyn (2005), the Soweto student uprising signaled the start of 20 years of political resistance, in which schools frequently became sites of conflict. From this point on, there was clear antagonism towards Afrikaans as the language of the oppressor, resulting in what Heugh (2007:199) terms a consequential pendulum swing towards assimilation to English.*

Ngoko luvo lwezi ngcali kwaye kwabakho ukuchasana okucacileyo ngesiBhulu njengolwimi lwengcinezelo, nto leyo yakhokhelela ekubeni uluntu lubhenele ekuchongeni isiNgesi. Inkcukacha manani ezisemthethweni zibonisa ukuba phakathi kweminyaka yoo1980s ngama-96% abo bonke abafundi abamnyama baseMzantsi Afrika abangaphaya kwebakala lesine abasebenzisa isiNgesi njengolwimi lokufunda Sigcau:(241). Unanamhla oku isiNgesi sise sisixhobo sokulwa kwaye sinobunganga, sikwaphethe ingcinezelo yamaphupha enkululeko yabantu.

Ngokwahlukileyo, umgaqo-nkqubo okhoyo ngoku wokusetyenziswa kolwimi kweli lizwe uqinisa ubudlelwane bamandla ngokungakhuthazi amanye amaqela (abeLungu, abeBala namaNdiya) ukuba afunde iilwimi zaseAfrika.

#### **2.3.4 UMGAQO-NKQUBO WOLWIMI LWENTANDO YESININZI**

Umanyano lwentando yesininzi luphawulwa ngumgaqo wokuqala omnyama we-ANC owaqala ngo-1994, noweza nenguqulelo ezintsha ekufuneka zenziwe nguRhulumente ukuze kwenziwe inkqubela phambili yentando yesininzi. URhulumente omtsha okhokhelwa yi-African National Congress (ANC) uzimisele ukulungisa ukungalingani kwenkqubo yocalu-calulo eMzantsi Afrika. Oku kungqinwa zezi ngcali zilapha ngezantsi;

*Given the fact that the previous governments (colonial and apartheid) enforced inferior and unequal education for blacks, the new education policy committed itself to achieving “Lifelong Learning” or “Education for All” Chisholm & Motala,*

*(1999:45). The notion of "Education for All" claims that education is the basic human right of every child and it is necessary for self-reliance.*

Ngokwalo mcaphulo wezi ngcali ngenxa yokuba ooRhulumente bangaphambili (ubukoloniyali kunye nocalucalulo) babenyanzelisa imfundo yabantsundu neyokungalingani kubantu abantsundu, umgaqo-nkqubo wemfundo omtsha wazibophelela ekufezekiseni "uLwazi lokuFunda konke" okanye "Imfundo yethu Sonke" Uluvo lwe "Imfundo yethu Sonke" lubanga ukuba imfundo lilungelo elisisiseko lomntu wonke ongumntwana kwaye kuyafuneka ukuba akwazi ukuzithemba.

*The ANC established the Policy Framework for Education and Training, as well as the Reconstruction and Development Programme (RDP) which considered 10 years of quality basic education for all South African children (Chisholm & Motala,2001:45).*

Lo mcaphulo wezi ngcali ubonisa ukuba imfundo lilungelo eli sisiseko laye nawuphi na umntwana kwaye kubalulekile ukuzithemba. I-ANC iseke uMgaqo-sikhokelo woMgaqo-nkqubo wezeMfundo noQeqesho, njenge Nkqubo yoKwakha ngokutsha noPhuhliso (iRDP) ethe yaqwalasela iminyaka eli-10 yemfundo esisisiseko esemgangathweni yabo bonke abantwana baseMzantsi Afrika ngabula Chisholm noMotala.

Xa umntu ecinga ngomgaqo-nkqubo wolwimi wocalu-calulo okhuthaza ukungalingani ngokobuhlanga nangokolwimi phakathi kwabamnyama nabamhlophe, umgaqo-nkqubo wolwimi omtsha unenkqubela phambili enkulu.

*Bamgbose (2000: 106) defines language policy as: "a programme of action on the role or status of a language in a given society".*

Le ngcali ilapha ngasentla iwuchaza umgaqo-nkqubo wolwimi njengenkqubo yokwenza indima okanye ubume bolwimi kwindawo ethile.

*Prator in Olshtain (2000), sees language policy as “decisions concerning the teaching and use of language and their careful formulation by an authority which has the power to do so, for the governance of others.*

Ngokwalo mcaphulo wezi ngcali umgaqo-nkqubo wolwimi ziwubona njengezigqibo ngokubhekisele ekufundiseni nasekusetyenzisweni kolwimi kunye nokwenziwa kwazo ngocoselelo ligunya elinamandla okwenza oko, kulawulo lwabanye. Umgaqo-nkqubo wolwimi lwentando yesininzi uyayixabisa uze uyamkele iyantlukwano yenkcubeko neelwimi kunye neenzame zokulungisa zonke izinto ezingalunganga ezazifunyenwe ngabo babengekho kumandla olawulo ngexesha localu-calulo.

UMzantsi Afrika kufuneka uqhwyelwe izandla ngenxa yempumelelo ethile kule minyaka engamashumi amabini anesithandathu yenkululeko. Kufanelekile ukuba sikhankanye ukuba kukho iinzame ezenziwayo zokuphuhlisa iilwimi ezazifudula zisingelwa phantsi kumajelo eendaba nakwamanye amacandelo obomi ngokusekwa kwe Pan South African Language Board (PANSALB) kunye neekomiti zeelwimi zephondo. Ezi komiti zeelwimi zizama ukulungisa ukungalingani kwexesha elidlulileyo nangona iimeko ezithile zolwimi zinxulunyaniswa nembali yelizwe lethu.

Nangona umgaqo-nkqubo wokuthetha iilwimi ezininzi kunye neenkcubeko ezininzi eMzantsi Afrika ukhona, iilwimi zase-Afrika zisasingelwa phantsi kwezemfundo, kuba azisetyenziselwa ukufunda nokufundisa emva kwebanga lesi-3. Ngokubhekiselele kukhetho lolwimi lokufunda nokufundisa ezikolweni oko uRhulumente ukuphose emagxeni eQumrhu Yebhodi Elawula isikolo (SGB) (National Department of Education, 1997:8)

Nangona eli solotyana libonisa ukuthathelwa ingqalelo ngokwentando yesininzi kunye nokubandakanyeka komzali ukuphuhlisa ukusetyenziswa kweelwimi ezininzi, kuninzi okuphachazelekayo koku. Izinto ezifana nabazali abathatha entweni abasa abantwana babo kwezo zikolo ulwimi lokufunda nokufundisa lusisiNgesi, kubekho nabo bazali bangathathi ntweni banabantwana abachaphazelekayo xa ulwimi lokufunda nokufundisa isisiNgesi. Ukukhetha ulwimi lwenkobe ukuba ibe lulwimi lokufunda nokufundisa yinto

enzima kubo leyo. Ngelishwa ubungangamsha besiNgesi busachaphazela amaqela ebekade ehlelekile ngexesha lobandlululo unangoku.

*Makalela (2005:155) cautions: "it would be inappropriate to link the preference for English both in the post-1976 Soweto Uprising and the post-apartheid era as a genuine sign of any dislike for learning through African languages."*

Ngokwale ngcali yakwaMakalela ibonisa ukuba makungaxulumanyiswa ukukhetha isiNgesi noqhushululu lwaseSoweto kunye nexesha lasemva kocalu-calulo njengophawu lokwenyani lokungathandi ukufunda ngeelwimi zesiNtu.

*As suggested by Granville et al. (1998:264) all South Africans (non-mother tongue speakers of African languages) should leave school with at least an adequate bilingual competence in at least one African language, and either English or Afrikaans for African learners.*

Le ingaba yeyona nto ilungileyo kubo bonke abafundi abamnyama nabamhlophe kwaye inqanaba leelwimi zesiNtu linokuphucuka. Okwangoku abo bathetha isiNgesi nesiBhulu babekwa kumhlaba othe tye ngumgaqo-nkqubo wolwimi okhoyo ngoku.

Kukho inkolelo ngokubanzi yokuba isiNgesi sivula yonke iminyango yobomi. Abantu abakholelwa kule ntsomi bayalibala ukuba bakhona abantu abaphumeleleyo ebomini bengathethi nelinye igama lesiNgesi. Kukwakho nabantu abasaziyo isiNgesi abasilelayo ebomini. Umzekelo onke amazwe aseYurophu asebenzisa iilwimi zawo kwezemfundo.

Kuyothusa ukuba aba bantu bathetha isiNgesi esingcono xa kuthelekiswa nabantu abamnyama baseMzantsi Afrika abafundiswa ngesiNgesi ngaphezulu kweminyaka esibhozo befunda. Kwaye bakwango ngqa phambili kwezobuchwephesha nezenzululwazi.

*Science and technology can be acquired through one's mother tongue and not only through English as is the case with developed countries like Japan and others (Mazrui, 1990).*



Ngokwalo mhlomlo wale ngcali oku kudandalazisa okokuba ezobuchwephesha nenzululwazi zinokufunyanwa ngolwimi lwenkobe. Ingabakho ingxoxo mpikiswano yokuba isiNgesi ayikuphela kolwimi olumisela impumelelo ebomini.

Umgaqo-nkqubo wezemfundo okhoyo ngoku eMzantsi Afrika ujolise ekulungiseni undonakele wexesha elidlulileyo kodwa inyani isekuncedeni abo bangathethi ulwimi lwenkobe (abantetho isisiNgesi nesiBhulu) IsiNgesi nesiBhulu ziphuhlisiwe kakuhle kwaye bezizezona lwimi ziphambili eMzantsi Afrika ngaphambili.

Okwangoku kusekho ukuthathelwa ingqalelo kwimimandla esemthethweni efana nemfundo ngakumbi isiNgesi. Ukutshintsha indlela yokufunda ukusuka kunyaka wesine wokufunda akuchaphazeli isiNgesi nesiBhulu njengoko ezi lwimi zisetyenziswa njengolwimi lokufunda nokufundisa ukusukela kunyaka wabo wokuqala wesikolo ukuya kuthi ga kumabanga wemfundo ephakamileyo. Ngenxa yoko izithethi zezilwimi (isiNgesi nesiBhulu) aziyiboni imfuneko yokufunda iilwimi zesiNtu njengoko iilwimi zabo zibanika izibonelelo zentlalo zoqoqosho. Kwelinye icala abantwana base-Afrika banyanzelwa ngokungathanga ngqo ukuba bafunde isiNgesi ukusuka kwibanga lesi-4 ukuyo kutsho kumabanga aphaqamileyo.

Thus Maake (1994) comments:

*Whites of all political and ideological persuasions have been so comfortable with the privileges that apartheid offered them in the form of cheap labour that they found no need to learn African languages... they were in a situation which never demanded that they associate with the African working class as equals at any time.*

Ngoko luluvo lukaMaake abamhlophe kuzo zonke iinkolelo zezopolitiko kunye neengcinga zabo bebexolile ngamalungelo abawanikwa licalu-calulo ngohlobo lwemisebenzi kangangokuba ababonanga mfuneko yokufunda iilwimi zesiNtu. OkaDesai (2001:64) ucebisa enjenje malunga nokunokwenziwa ukukhulisa iilwimi zesiNtu:

*“For African languages to be developed like English and Afrikaans, efforts should be made to encourage and extend their use as languages of learning and teaching”.*

Amaqela ahlukeneyo eelwimi nenkcubeko eMzantsi Afrika kufuneka akhuthazwe afunde iilwimi zabanye abantu ukuze kuphunyezwe iilwimi ezininzi. Ukuphunyezwa kwelwimi kufuneka kuthathelwe ingqalelo ngokukuko ngokulingana kweelwimi kunye nomanyano lwesizwe. Ukongezwa kweelwimi ezininzi kunokwenzeka ukuba iilwimi zesiNtu zabafundi zisetyenziswa kwezemfundo okanye azithathelwa indawo ziiilwimi zasemzini.

### **2.3.5 UMGAQO-NKQUBO WEMFUNDO YOLWIMI LWENKOBÉ**

Ulwimi lwenkobe lolo lwimi umntwana aqala ngalo ukuthetha noluthi lusetyenziswe ixesha elininzi apho umntwana ahlala khona.

*According to Njeru (2014), the terms “mother tongue” and “first language” are used to refer that a child acquires first, even though the terms are not always synonymous”.*

Ngokwale mbono yale ngcali ulwimi lwenkobe kunye nolwimi lokuqala lulwimi athi umntwana alwazi nangaphambi kokuba aye esikolweni.

*Nomlomo (2007:50) describes the language or medium of instruction as the language in which basic skills and knowledge are imparted to learners. He goes on to say that where the medium of instruction is the same as the mother tongue, it affirms the developmental capacity as a language of culture, science, and technology.*

Lo mhlomlo ungentla ubhentsisa ukuba izakhono ezi sisiseko zihanjiswa ngolwimi ukuya kubafundi kwaye ukuba indlela yokufundisa iyafana nolwimi lwenkobe oko kubabeka kumhlaba obanzi abafundi.

*“People become more creative and innovative in their own mother tongues” Prah, (2003:16).*

Le ngcali iyayidandalazisa elubala ukuba elowo uye akwazi ukuzandlala abe nezangotshe xa esebenzisa ulwimi lwakhe lwenkobe.

*Chumbow (1990:63) emphasizes the psychological and socio-cultural importance of the child's mother tongue. He links the child's mother tongue to conceptualization and thinking.*

Ngokwalo mhlomlo wale ngcali ingasentla icace gca okwebhokhwe emhlophe ehlungwini ukuba kukho unxibelelwano phakathi kwendlela umntwana acinga ngayo nolwimi lwakhe lwenkobe. Oku kungqinwa yile ngcali ingezantsi.

*It is generally accepted and has been proven empirically that the mother tongue has psychological and socio-cultural benefits for the child as it enhances continuity in the child's learning process (Nomlomo 2007)*

Ngokoluvo lwale ngcali kuyabonakala ukuba yamkelwe ngokubanzi into yokuba kukho unxibelelwano phakathi kwezibonelelo zengqondo nentlalo-ntle yomntwana nto leyo enyusa izinga lokufunda lomntwana.

## **2.5 UKWAMKELWA KOMGAQO -SISEKO WAMALUNGELO OLWIMI NGO-1996**

Isigqibo esathatyathwayo sokunikezela inqanaba elisemthethweni kwiilwimi ezili-11 ezisemthethweni besazisiwe ikakhulu ngumgaqo jikelele wokuba inqanaba kunye namalungelo ezo lwimi zazisetyenziswa phambi kwedemokhrasi aluzukuncitshiswa okanye lususwe.

*With the dawn of democracy in 1994, the new government set about remedying past inequalities, attempting to bring about the requisite social, political, and economic reform for re-entering the global economy Probyn (2005).*

Ngokwale ngcali yakwa Probyn uRhulumente wentando yesininzi wazisa ithemba ebantwini lokulinganisa zonke iilwimi ezazi jongelwe phantsi ngexesha lobandlululo.

Umgqo-siseko ka-1996 weRiphabliki yoMzantsi Afrika iquka amasolotya axhasa ukwamkelwa kwenkululeko kwihlabathi lonke ukusebenzisa ulwimi lokuqala njengelungelo lomntu eli sisiseko.

Isoloty 9 (3) umzekelo, limisela ukuba akukho namnye umntu onokucalu-calulwa ngokuthe ngqo okanye ngokungathanga ngqo ngenxa yezizathu, phakathi kwezinye izinto, zolwimi, kunye nesoloty lama-29 (2) licacisa ukuba wonke umntu unelungelo lokufundiswa ngolwimi lwaseburhulumenteni alukhethileyo kumaziko emfundo oluntu apho loo mfundo inokwenzeka khona.

*Afrikaans and English, which had enjoyed official national status since 1910, and those languages which had been awarded official homeland status during the apartheid years – isiZulu, isiXhosa, isiNdebele, siSwati, Sesotho sa Leboa (latterly also referred to as ‘Sepedi’), Sesotho, Setswana, Tshivenda, and Xitsonga – became the official languages Heugh (2007). This selection accounted for more than 98% of the population and so was also justified on account of numbers (Alexander 1992, 2012).*

Ngoko mcamango wezi ngcali kuye kwathathelwa ingqalelo ezo lwimi zazisa kusingelwa phantsi ngexesha lobandlulo kujongwe nomyinge wabantu abazisebenzisayo ezo lwimi. Nangona umgaqo siseko uyibeka yacaca into yokwamkelwa komgaqo-nkqubo wolwimi kusekho imiceli mngeni ekhoyo umzekelo unanamhla oku ulwimi lokufunda nokufundisa ezikolweni isesisiNgesi. Oku kusaphakamisa izinga lesiNgesi njengakumaxesha amandulo.

## **2.6 AMANDLA ESINGESI**

EMzantsi Afrika, nangona umgaqo-nkqubo omtsha weelwimi uphakamise iilwimi ezilithoba zase-Afrika ngokuzinika isikhundla ezisemthethweni, kodwa isiNgesi sisalawula imimandla esemthethweni efana nemfundo.

*English, specifically, is regarded as a language of power and prestige, enabling success in terms of employment, participation in the national and global economy and social recognition Sigcau (2004).*

Ngokwale mbono yale ngcali isiNgesi sisathathwa njengolwimi olunamandla kunye nodumo ukuze ubani abe nempumelelo kujongwe izinto ezifana nengqesho kuqoqosho lwesizwe nolwehlabathi kunye nokwamkelwa entlalweni.

*The British Empire's spread into Africa apparently brought 'linguistic imperialism', described by Ansre (in Phillipson and Skutnabb-Kangas 1995: 339) as the phenomenon in which the minds and lives of the speakers of a language are dominated by another language to the point where they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, governments, the administration of justice, etc.*

Nazo ezingcali zaleka umsundulo koka Sigcau ziyicacisa eyokuba ulwimi lwesiNgesi lubonwa njengolona lwimi olufanele ukuba lusetyenziswe xa kujongwe imiba ephambili ebomini efana nolawulo, imfundo, intanda-bulumko nezinye. Yena oka Toffelson (2000:8) uyibeka ngolu hlobo into yokongama kwesiNgesi naye ephosa esivivaneni ebhentsisa oku kubonwa kwesiNgesi njengolwimi oluphumelelisayo nkalo zonke.

*"English is widely seen as a key to economic, success of nations and the economic well-being of individuals, the spread of English also contributes to significant social, political, and economic inequalities"*

OkaMotha kunye noLin (2014:332) bayidandalazisa ngolu hlobo le nto yobu bunganga bolwimi wesiniNgesi,

*At the center of every English language learning moment lies desire: desire for the identities represented by accents and varieties of English, for capital, power and images that are associated with English; for what is believed to lie beyond the doors that English unlocks.*

Ezi ngcali zilubona ulwimi lwesiNgesi njengolwimi olunamandla okuvula iminyango.

Uphando olwenziwe kumazwe amaninzi lubonisa ukuba izithethi ezingezizo ezomthonyama zolwimi lwesiNgesi (zombini ootitshala kunye nabafundi) bafumana iingxaki kwigumbi lokufundela lesiNgesi umzekelo,

- 1) Bambalwa ootitshala abaqeqesheke ngokwaneleyo kwisiNgesi ukunceda abafundi ukuba balwazi ulwimi lwesiNgesi.
- 2) Kukho kancinane okanye akukho kuqiniswa kwesiNgesi ngaphandle kwesikolo.
- 3) Abafundi kunzima ukuqonda xa ulwimi lokufundisa isisiNgesi.
- 4) Amanqanaba okuyeka isikolo kunye namazinga okusilela ezifundweni aphezulu ngokutsho kwezi ngcali, (Holmarsdottir, Galabawa & Lwaitama, O-saki, 2005)

Ngoko luvo lwezi ngcali ngenxa yobunzima bikwazi isiNgesi abafundi baphela beyeka phakathi isikolo isizathu lulwimi olunefuthe kwimpumelelo yabo. Nayo le ngcali ilapha ngezantsi iyoleka ingxaki ibangelwa lulwimi lwesiNgesi entlalweni yoluntu.

*Pennycook (1995) identifies one common criticism: that English poses a threat to the survival of indigenous languages.*

Ngokwalo mhlolo wale ngcali ulwimi lwesiNgesi luzibeka emngciphekweni wokutshabalala ezo lwimi zazisa kujongelwa phantsi ngexesha lengcinezelo.

*In Tanzania, for instance, Mazrui (cited by Nomlomo 2007:22) has noted that despite the country's progress in using Kiswahili in primary schools, there is still a reluctance to proceed further with Kiswahili at secondary school level and beyond.*

Ngoko luvo lwale ngcali ukulawula kolwimi lwesiNgesi kuthi kwenze amazwe afana noTanzania abenomtha wedolo ukuqhubekela phambili nokusetyenziswa kolwimi lwabo

Iwenkobe isiSiswahili kumabanga aseSekondari njengolwimi lokufunda nokufundisa jnjengoko kunjalo kumabanga aphantsi.

*Mushi (1996:136) claims that English is not used by Tanzanians in their daily activities, but it is learned for academic and business advancement. Likewise, Banda (1996:111) points out that English enjoys high status in Zambia, and it was declared a medium of instruction in the late 1960s. As a result, some Zambian languages that were used as languages of learning and teaching then were given a lower status and were made optional subjects in some schools' curricula. In South Africa, although the new language policy elevated the nine African languages by giving them official status, English still dominates in official domains such as education.*

Ngokwalo mcaphulo wezi ngcali inkoliso yamazwe aseAfrika isebenzisa isiNgesi njengolwimi lokufunda nokufundisa, nto leyo ebonisa ukusengelwa phantsi kweelwimi zenkobe zala mazwe. IsiNgesi sinikwa izinga eliphezulu. Ezi ngcali zingqinelwa ngoka Puja, yena uthetha enjenje:

*The use of English in secondary and tertiary education has serious consequences for teaching and learning in Tanzanian schools (Puja, 2003).*

Ngoko luvo lwale ngcali yakwa Puja ukusetyenziswa kwesiNgesi kwimfundo yamabanga aphakamileyo nakwimfundo ephezulu kuneziphumo ezibi zokufundisa nokufunda kwizikolo zaseTanzaniya. Okokuqala, kunyanzelisa ootitshala abachaphazelekayo, ukuba bahoye umgaqo-nkqubo othi "akukho mithetho mayitshintshwe, akukho kuxutywa kolwimi, akukho nguqulelo kwigumbi lokufundela" ukuze umfundi afumane ukuqonda isigama esinzima.

Okwesibini, inyanzelisa abafundi kwimeko yokufunda ngocoselelo, ukunkqaya kunye nokukopa ngexesha leemviwo. Ulwimi lwesiNgesi luthi lube ngumqobo ekubeni umfundi acinge gabalala kwaye akuqonde oko kufundiswayo, kwaye lukubamba ngxi ukukhula

kolwimi lwesiSwahili. Ulwimi lwesiNgesi lungumqobo ekufundeni kwabafundi abaninzi kweli lizwekazi le Afrika, nto leyo ekhokhelela ekubeni bangaqhubi kakuhle kwiimviwo zabo.

Nezi ngcali zilapha ngezantsi zaleka umsundulo koku sekuthethwe zezi zilapha ngasentla.

*Moreover, in South Africa, the truth is that English is dominating and the government of South Africa is promoting its use as a language of business, commerce, and industry Ndzimande and Pampallis, (1992). English is regarded as being more important than other indigenous languages. Black parents who send their children to English medium schools also encourage this. At the same time, most blacks cannot afford this 'luxury' and their children suffer the consequences of not being proficient in English (Mc Donald, 1990).*

Ngokwalo mcaphulo wezi ngcali kweli lizwe loMzantsi Afrika ulwimi lwesiNgesi lulo olunkqenqeza phambili, luyazidobelela ezinye iilwimi oku kukhuthazwa nangurhulumente. Abazali abafumileyo epokothweni abantwana babo babasa kwezo zikolo ulwimi lwesiNgesi lusetyenziswa njengolwimi lwaseKhaya baze bafe namthanyana abo bantwana babazali abangathathi ntweni.

*Imam (2005:472) comments thus:*

*English is considered as a global language and thus both the west and east have become equally busy promoting this language. However, it is time for the developing countries to think seriously about who is being most benefited in this language promotion. Why are millions of dollars being invested in language programmes like English Language Teaching (ELT) and Teaching of English to speakers of Other Languages (TESOL)? Is it just for the sake of development? What has English to do with development? Why does one need to adopt someone else's language/identity to achieve development'?*



Oku kuphawula kwale ngcali kubonisa ukuba nangona isiNgesi sibonwa njengolwimi oluphuhlileyo, akunjalo kuba unanamhla oku amazwe aseMpuma naseNtshona amaxhaphetshu esiphuhlisa. Umnqa ngowokuba unanamhla oku isiNgesi sisakhuliswa nto leyo ebonakalisa amandla olwimi lwesiNgesi.

## **2.7 INXAXHEBA YOLWIMI KWIGUMBI LOKUFUNDA**

### **1. IILWIMI EZISETYENZISWAYO NGEXESHA LOKUFUNDA NOKUFUNDISWA**

Nangona amazwe aseAfrika ayifumana inkululeko, kodwa xa sijonga umba weelwimi inkululeko kuwo ayikho. La mazwe asakhonkxekile kuba asasibona isiNgesi njengolwimi olwangamileyo.

*While African countries got their independence from the colonists, many of them retained the colonial languages (English, French or Portuguese) as official languages in government and administration, education, science and technology, and international relations (Molosiwa, 2005:177), (Alidou, 2004); (Prah, 2003).*

Ngokwalo mhlomlo wezi ngcali amazwe aseAfrika ayifumana inkululeko kodwa azigcine iilwimi zeengcinezelo ezifana nesiNgesi, isiFrentshi okanye isiPhuthukezi njengelwimi ezazisetyenziswa kwezoshishino, kwezemfundo naseburhulumenteni. Ulwimi lwesiNgesi lwaba lulwimi lwesibini kubafundi njengoko olokuqala ilulwimi lwabo lwenkobe nolwathi lwasetyenziswa njengolwimi lokufunda nokufundisa.

*The National Education Policy Investigation (NEPI) Report (1992) defines a second language as a language which is acquired or learned after gaining some competence in a first language. It further states that such a second language is not usually used in the learner's home but is used in the wider society in which the learner lives. In some cases, what is termed a 'second language' may in fact be a 'foreign' language if the learner has no adequate exposure to the language outside the classroom.*

Ngokwale ngcaciso ye NEPI ulwimi lwesibini lolo lwimi luthi ubani alufunde okanye alufumane emva kokuba efumene olo lwakhe lokuqala ukutsho oko ulwimi lwakhe lwenkobe. Ihambisa ithi ulwimi lwesibini lunqongophele ukusetyenziswa ekhaya nangona lusetyenziswa elizweni.

*The irony is that medium of instruction policies of many African countries advocates multilingualism, and many African people speak more than one African language, yet multilingualism is seen from the European language perspective. That is, for Africans to attain multilingualism, they should add European or foreign languages to their linguistic repertoire*

Isigqebelo sesokuba ipolisi zolwimi kumazwe aseAfrika zikhuthaza ukuthethwa kweelwimi ezininzi, umntu ubonwa ngokuthi asebenzise ulwimi lwesiNgesi ukuba uchubekile kwaye uyakwazi ukuthetha iilwimi ezininzi.

*Prah (2003) and Brock-Utne (2000) refer to this situation where colonial languages are still dominating in the education of African children in post colonialism as the colonization of the minds of Africans.*

Ezi ngcali zaleka umsundulo zizeka mzekweni zixhasa ezi ngcali zingasentla zibonisa ukukhonkxeka kwengqondo yabantu baseAfrika abaphakamisa ulwimi lwesiNgesi kunezo zabo khon'ukuze baphumelele.

*Nomlomo (2007:60) mentions Tanzania and South Africa as countries that still support English in education despite their current language policies that aim at developing African languages. He says: Even Tanzania, which made major strides to phase out English from its educational system, is now showing signs of back-peddling and reluctance to proceed any further with its Swahilization programme... Despite South Africa's new language policy to demote both English and Afrikaans and give greater prominence to several African languages, English has gained new ground in this country (Mazrui, 2002:269).*

Lo mhlomlo wale ngcali ubonisa uloyiko athi la mazwe aseAfrika abe nalo ekubeni angaphumelela xa enokuthi asebenzise iilwimi zabo zenkobe umzekelo iTanzaniya ebonakala imathidala ukuqhubeka nesiSwahili kwinkqubo zayo. Nakubeni uMzantsi Afrika unomgaqo-nkqubo omtsha wolwimi olukhuthaza ukusetyenziswa kweelwimi zesiNtu isiNgesi siso esisathwele intshinga, nto leyo ekhokhelela ekubeni ootitshala bazibone selebexuba ulwimi xa befundisa abafundi. Isizathu sokuxutywa kolwimi kukuba ootitshala bayabona ukuba kumnyama kubafundi kwaye ingelulo nabo ulwimi lwabo lwenkobe. Ukuxutywa kolwimi egumbini lokufundela kwenza ukuba utitshala angakhululeki gabalala xa esebenzisa olu lwimi lokufunda nokufundisa njengoko naye ingelulo ulwimi lwakhe lwenkobe atyibilikayo xa eluthetha.

## **2. Iilwimi zesintu zaseAfrika azisebenzi ngokupheleleyo**

Ngokwendlela urhulumente wentando yesininzi acwangcise ngayo kumgaqo-nkqubo wolwimi bekungafanelanga ukuba iilwimi zesiNtu azikalingani nolwimi lwesiNgesi nolwesiBhulu. Kwaye ezi lwimi zisabonwa njengezinamandla. Oku kungqinwa zezi ngcali zilapha ngezantsi xa zisithi:

*Makoni, in Prah (2007:20), sums the whole argument well in stating that "English, French and Portuguese are languages of power, modernity, school, government and officialdom, while African languages dominate the domestic domain, primary groups and primordial solidarities." This notion is further supported by Heugh, in Mesthrie (2002), by stating that indigenous African languages were never intended for use in the upper levels of education, the economy and political activity.*

Ngokwalo mhlomlo wale ngcali xa iyisishwankathela yonke le ngxoxo isitsho ukuba isiNgesi, isiFrentshi nesiPhuthukezi ziilwimi zamandla, ezangoku, ezesikolo, ezaseburhulumenteni, ezesebe, ngelixa iilwimi zaseAfrika zilawula ulawulo lwasekhaya, amaqela aphambili kunye nokuqina okuqinisekileyo. Lo mbono uxhaswa nguHeugh, kuMesthrie ngokuthi iilwimi zesintu zase-Afrika zange zenzelwe ukuba zisetyenziswe

kumanqanaba aphezulu emfundo, ezoqoqosho kunye nezopolitiko. NoKlu nabanye baleka umsundulo bathi ekunikezeleni iingxoxo ezixhasa ukusetyenziswa kweelwimi ezingezizo ezomthonyama zase-Afrika, ithi iilwimi ezingezizo ezomthonyama zaseAfrika zisebenza njengesihlanganisi phezu kwento yokuba iilwimi zemveli zaseAfrika azinazo izichazi-magama zenzululwazi nezobuchwepheshe.

Baqhuba bathi iilwimi zesintu zesiNtu azinazo izithsaba ezinokusetyenziselwa unxibelelwano olusebenzayo. Komnye umdlalo weqonga kumabonakude (iGoing Up) xiTsonga iboniswa njengolwimi olungaqondakaliyo nabantu abasebenzisa iinkcazo endaweni yamagama abodwa, o.k.t. 'Lokomunhuangarikona' (akekho) kunye no 'tekanchumu wo karhi u wuendlawawena' (yamkela).

OkaTurner (2012) unoluluvo lulandelayo:

*There is also a perception, according to Turner, that indigenous African languages are 'exceptionally' difficult and people, therefore, take them as additional languages.*

Ngoko luvo lwale ngcali kukwakho imbono, yokuba iilwimi zemveli zaseAfrika zinzima ngokukodwa kwaye ke abantu njengeelwimi ezongezelweleyo. Iziphumo zingqina ukuba iilwimi zemveli zesiNtu azisebenzi ngokupheleleyo, kwaye zikude lee ukufikelela kwinqanaba elifanayo lesiNgesi kunye nesiBhulu.

Umntu angaqhubeka athi:

Ukusilela kukaRhulumente woMzantsi Afrika ukohlwaya imigaqo-nkqubo yolwimi kungunobangela wokungaphuhliseki kweelwimi zesintu zaseAfrika. Kukho imigaqo nkqubo elungileyo kakhulu kwaye oka Prah uyibeka ngolu hlobo:

*Prah (2007:15) puts it, "Most observers who have looked at the issue of language policy in Africa are agreed about the fact that there is a big gap between intended policy (planned or espoused) and action or implementation"*

Ngokwalo mcaphulo wale ngcali uninzi lwababukeli abawujongileyo umba womgaqonkqubo weelwimi e-Afrika bayavumelana malunga nento yokuba kukho umsantsa omkhulu phakathi komgaqo-nkqubo ocetywayo (ocwangcisiweyo okanye oxhaswayo) kunye nesenzo okanye ukuphunyezwa. Ukuzazi kunendima ekufuneka kuyidlalile kuphuhliso lweelwimi zesiNtu kunye okanye kuphuhliso olungelulo. Umzekelo:

UMkhonza (2009) unika izizathu zokuba kutheni amaphephandaba angesiSwati anengxaki eSwazini. Indlela abajonga ngayo izinto amaSwazi inempembelelo kuba kukho ukungabikho komdla ekunikeni ingxelo ngesiSwati. Amaswazi ngokwawo ajongela phantsi imisebenzi efuna ukubhalwa ngesiSwati. Oku kunika umdla kakhulu kuba amanye amaSwazi akakwazi ukufunda isiNgesi kodwa onke amaphephandaba esiSwati awenzi kakuhle eSwazini. Kwisithili saseZululand awona maphepha-ndaba abalulekileyo yiPaulpietersburg, iVryheid Herald, iZululand Observer, iNew Age kunye neThe Witness. Kunika umdla nangakumbi ukuqaphela ukuba iSowetan lelona nqaku liphezulu kuwo onke amaphephandaba afundwayo kwesi sithili. Onke la maphepha-ndaba abhalwe ngeelwimi zesiNtu ezingezizo ezomthonyama.

Le ngcali ilapha ngezantsi ulubeka gca inqanaba okulo uMzantsi Afrika kumba weelwimi zesiNtu ithetha yenjenje:

*Determining, according to respondents, the stage South Africa is in in terms of Batibo's (2005:89-92) phases of language shift and death in Africa is difficult because it is relative.*

Lo mcaphulo wale ngcali ubonisa ukuba nangona seyikhona indima ehanjwe ngurhulumente ukubuyisa isidima seelwimi zesiNtu oko kusengumnqantsa.

### 2.7.1 IINZUZO ZEMFUNDO YOLWIMI LWENKOBÉ

Kwimeko yolu phonononga okanye yesi sifundo ulwimi lwenkobe lubhekisa kulwimi aqale wadibana nalo umfundi kwaye ekhululekile kakhulu kulo. Olu luvo lungasentla lungqinwa zezi ngcali zingezantsi xa zichaza ulwimi lwenkobe.

Ulwimi lwenkobe luchazwa nguUNESCO (1953:46) njenge:

*“The language which a person acquires in early years, and which normally becomes their natural instrument of thought and communication.”*

Lo mhlomlo ucacisa ukuba ulwimi lwenkobe lolo lwimi athi umntu alufumane kwiminyaka yokuqala kwaye luya kuba sisixhobo sendalo sokucinga kunye nonxibelelwano. Nezinye iingcali ziya phefumla ngenkcazelo yemfundo yolwimi lwenkobe:

Keller (1997:134) defines mother- tongue education as:

*Education which uses as its medium of instruction a person’s mother-tongue, that is, the language which a person has acquired in early years, and which normally has become his natural instrument of thought and communication.*

Ngokwale ngcamango yale ngcali imfundo esebenzisa ulwimi lwenkobe lomntu njengolwimi lokufundisa oko kukuthi, ulwimi olufunyenwe ngumntu kwiminyaka yokuqala kwaye esiqhele ukuba sisixhobo sakhe sendalo sokucinga kunye nonxibelelwano.

The Kenya Institute of Education (2003:117) yona iluchaza yenjenje ulwimi lwenkobe,

*As the first language a child is expected to or the language of school’s catchment area.*

Ngokwenene ezi ngcali ziyicacisa gca okwekati emhlophe ehlungwini into yokuba ulwimi lwenkobe lusingqongile kwimfundo yomntwana. Ulwimi lwenkobe lwabafundi

ababandanyekayo kolu phando sisiXhosa esilulwimi lwesibini ngobukhulu kulwimi lwaseAfrika eMzantsi Afrika.Imfundo esekwe kulwimi lwenkobe ke kulapho ulwimi lwenkobe lusetyenziswa njengesixhobo sokufundisa nokuba sisodwa okanye ecaleni kolwimi lwesibini.Umzekelo kubafundi abantetho isisiBhulu okanye abantetho isisiNgesi eMzantsi Afrika ulwimi lwenkobe lwabo lusetyenziswa njengolwimi lokufundisa kwisikolo sonke ukuya kuma kumaziko emfundo ephakamileyo,ngelixa abafundi abathetha ulwimi lwaseAfrika bafundiswa ngolwimi lwabo lweenkobe kwiminyaka emithathu yokuqala yokufunda kuphela.Oku kungqinwa ngoka Qorro :

*Mother tongue education in many African states is offered for the first three years of schooling before transitioning to a European language such as English, French or Portuguese (Qorro, 2004)*

Ngokwalo mcaphulo wale ngcali amazwe amaninzi aseAfrika imfundo ngolwimi lwasekhaya inikezelwa kula minyaka mithathu yokuqala yokufunda ngaphambi kokuba kudlulelwe kwilwimi zaseYurophu ezifana nesiNgesi, isiFrentshi okanye isiPhuthukezi.

ITanzaniya lelinye lamazwe elenza ngokwahlukileyo kula mazwe maninzi aseAfrika, apho abafundi bafunda ngolwimi lwabo lwenkobe iminyaka esixhenxe baze bafundiswe ngolwimi lwesiNgesi kumabanga aphezulu ukuya kwawemfundo ephakamileyo.

UGran (2007: 31-35) ucacisa enjenje ngale nkqubo yemfundo yaseTanzania

*Kiswahili is the African lingua of Tanzania in the education system it serves as the language of instruction at primary school level. From secondary school and onwards, however the medium of instruction is English.*

Le ngcali ingasezantsi ivakalisa ukuba olu hlobo lwemfundo lukhupha abantu abanobuchule kulwimi lwabo lwenkobe nakulwimi lwesiNgesi.

*This system of education which is more dominant in Tanzania turned out people who are bilingual, i.e., proficient in both an African language and a European language (Qorro, 2004).*

Lo mhlomlo wale ngcali ubonisa ukuba le nkqubo yemfundo esetyenziswa eTanzaniya yenza abantu bathethe iilwimi ezimbini gqathu ukutsho oko iKiswahili kunye nesiNgesi.

IEthiyoophiya njengeTanzaniya isebenzisa ulwimi lwemveli isi-Amharic njengesixhobo sokufundisa kwimfundo yamabanga aphantsi. UBoothe noWalker (1997:2) baveza unobangela wokusetyenziswa kolu lwimi lwenkobe kweli lizwe, bathetha benjenje:

*“The main aim of mother tongue education in this country is to provide access to primary education, and to develop all people to eliminate poverty”.*

Njengesiqalo iincwadi ezikhoyo zamabanga asezantsi (amabanga 1-6) nezikhokhelo zootitshala zaguqulelwa kwiilwimi ezilithoba zesizwe sase-Ethiyoophiya kubandakanya nesi-Amharic. Lo msebenzi wenziwa ngowe-1992 ngoncedo lwabafundisi-ntsapho, uluntu, abaxhasi kunye nemibutho engekho phantsi kukarhulumente (NGO'S)

UBoothe noWalker (1997:13) bathi:

*“This initiative developed positive attitudes of parents, teachers, and students towards the use of the mother tongue in education”.*

Ngokwalo mhlomlo wezi ngcali balibona eli nyathelo lokuguqulelwa kweencwadi kwiilwimi ezilithoba zesizwe njengeniyathelo lokukhulisa isimo sengqondo sootitshala, abafundi kunye nabazali malunga nokusetyenziswa kolwimi lweenkobe kwezemfundo.

URanaweera (1976:416-423), umphandi wase Sri Lanka nowayesakuba ngumlawuli wezemfundo kwiziko lophuhliso lwekharityhulam le-Ofisi yoMphathiswa wezeMfundo eSri Lanka uyayixhasa imfundo yolwimi lwenkobe. Ubhala njalo:



*“The transition from English to the national languages as the medium of instruction in science helped to destroy the great barrier that existed between privileged English educated classes and the ordinary people; between the science educated elite and the non-science educated masses; between science itself and people. It gave confidence to the common man that science is within his reach and to the teachers and parents that a knowledge of English need not necessarily be a prerequisite for learning science”.*(Quoted from Groepe 2008)

Olu luvo lwale ngcali lususa inkungu emehlweni yokuba unganakho ukuzithemba ngolwimi lwakho lwenkobe kwaye inzululwazi inakho ukufikelela kuye wonke ubani, ootitshala nabazali bayazi ukuba akudingeki siNgesi ukuze ufunde isayensi. Kuyabonakala ukuba umntwana ufunda ngcono kwaye ukhula ngokukhawuleza ngokwengqondo ukuba ufunda ngolwimi lwenkobe. Ukutsho oko ukuze umntwana akwazi ukuveza izimvo zakhe kunye neemvakalelo zakhe ngokucacileyo nangokufanelekileyo oko ukwenza ngokusebenzisa ulwimi lwakhe lwenkobe.

*“Research also shows that the learners will not develop the necessary understanding of more advanced concepts and will face difficulties when learning other subjects such as history and geography in the second language”* Schlebusch, (2002).

Uphando olwenziweyo ngokwale ngcali lubonisa ukuba abafundi baba nobunzima obukhulu bokuqonda iikhonsepthe kunye nokufunda izifundo ezinjengeZembali kunye neJiyografi ngolwimi lwesibini olu luvo lungqina ngenene ukuba ulwimi lunefuthe kwimpumelelo yabafundi.

*UNomlomo (2007:64) found that Xhosa speaking learners tended to understand concepts of natural science better through exposure to Xhosa teaching and learning. Mother tongue instruction is associated with better understanding of concepts and better academic achievement.*

Ngokwenene le ngcali iyayidandalazisa into yokuba ulwimi lwenkobe luyamkhulula umfundi lumenza akwazi ukucinga gabalala. Nayo le ngcali yakwa Sonkwala (1992) kuMade (2010:70) yaleka umsundulo ithetha yenjenje:

*“Reinforcement is established when the mother- tongue is used to explain the content or subject matter of what has been taught. The pupil’s understanding and comprehension is enhanced using mother-tongue”.*

Lo mcaphulo uveza ukuba ngokwenene ukomeleza kusekwa xa ulwimi lwenkobe lusetyenziswa ukucacisa umxholo okanye umxholo wento efundisiweyo. Ukuqonda komfundi kuyaphuculwa ngokusebenzisa ulwimi lwenkobe.

UMade (2010:72) uthi:

*“It cannot be sufficiently expressed to show that a pupil’s success at school depends inter alia, to a degree on his ability to express his thoughts, impressions, and feelings clearly. This he can easily achieve through his mother- tongue because he can mother- tongue because he can understand and be understood”.*

Ngoko luvo lwale ngcali ithi ayinakuchazwa ngokwaneleyo ukubonisa ukuba impumelelo yomfundi esikolweni ixhomekeke kokunye ukuya kuthi ga kwinqanaba lokukwazi kwakhe ukuveza iingcinga zakhe imbonakalo kunye neemvakalelo zakhe ngokucacileyo oku angakufezekisa ngokulula ngolwimi lweenkobe kuba unokuqonda kwaye aqondwe.

UHaasbroek (1986:38): uyavumelana nale ngxelo ngokuthi:

*“It was found that children in Holland whose mother-tongue was Dutch and received their education through their mother-tongue, showed much better results than children in Holland who were taught through a language which was not their mother-tongue”.*

Ngokwalo mhlomlo wale ngcali kwafumaniseka ukuba abantwana baseHolendi abalwimi lwabo lweenkobe isisiDatshi kwaye bafumana imfundo yabo ngolwimi lwabo lweenkobe babonisa iziphumo ezingcono kakhulu kunabantwana baseHolendi ababefundiswa ngolwimi olungelulo olwabo.

This statement has also been emphasized by LANGTAG (Language Plan Task Group, 1996:9) saying:

*No person should be prevented from the use of his or her choice of language within the bounds of reasonableness. The democratic state is duty-bound to protect this right to assist the citizens if impediments to exercise of their right arise through no fault of others.*

Le ngxelo ingasentla icacisa ukuba akukho mntu kufuneka athintelwe ekusebenziseni ulwimi alukhethayo phakathi kwemida yokuqonda. Urhulumente wentando yesininzi ubophelekile ekukhuseleni eli lungelo lokunceda abemi ukuba imiqobo yokusebenzisa ilungelo labo livela ngaphandle kwesiphoso sabanye.

UDe Wet (2006:5) uyavuma ukuba kukhona okufumanekayo xa kufundwa ngolwimi lwasekhaya uthi:

*“Learners are normally psychologically more at ease with their home language, therefore true insight and application of content are more effective”.*

Lo mcaphulo wale ngcali ubonisa ukuba abafundi ngokwesiqhelo bayakhululeka ngokwasengqondweni ngolwimi lwabo lwenkobe, ke ngoko ukuqonda ngokwenene nokusetyenziswa komxholo kuyasebenza ngakumbi. Ukufundiswa ngolwimi lwenkobe kwindawo zaseAfrika isengumba onengxoxo-mpikiswano eshushu kakhulu unanamhla oku kuba inemiceli mngeni emininzi. Abantu abaninzi baseAfrika, ingakumbi eMzantsi Afrika bayinxulumanisa into yokufundiswa ngolwimi lwenkobe nemfundo ekumgangatho ophantsi eyayinyanzeliswa ngurhulumente wocalu-calulo ekukhuthazeni ukusetyenziswa

kolwimi lwenkobe olusisiXhosa njengolwimi lokufundisa nokufunda ngokolu phando ukuqanda ulwimi lungabi nefuthe kwimpumelelo yabafundi.

UNESCO (United Nations Education Scientific and Cultural Organization) (2006), submits the following:

*“According to different studies, it has been shown that children do better if they get basic education through their mother-tongue”.*

Ngokwalo mcaphulo ungasentla kuyabonakala ukuba ngokwezifundo ezahlukeneyo, kubonisiwe ukuba abantwana benza ngcono ngokufumana imfundo esisiseko ngolwimi lwabo lweenkobe. Kubalulekile ukufunda ngokusebenzisa ulwimi lwenkobe (isiXhosa) njengoko uphando luchaphazela lo mba kuba oko kunegalelo ekuphakamiseni isiXhosa njengolwimi lokufunda nokufundisa. Ukufunda ngolwimi lwenkobe kunceda umntu lowo ukuba asiqonde ngokucacileyo isifundo.

Ukusukela ekubeni abantu baseAfrika babelwela ukufikelela kumalungelo athile awayexhanyulwa ngabamhlophe kuphela (abantetho isiNgesi nesiBhulu) baqala ukukholelwa ukuba isiNgesi kuphela kwenqwawqwa eliya kubonyusa kwezoqoqosho nezentlalo. Uninzi lwabazali bakholelwa ekubeni ukuba abantwana babo bafundiswa ngesiNgesi baya kuba kwimeko engcono yokufumana imisebenzi engcono eyayixhanyulwa ngabamhlophe bodwa. Kubonakala ngathi abazazi izibonelelo zengqondo zemfundo yolwimi lwenkobe.

UMtuze (1992:48) ucebisa ukuphuhliswa kwesigama njengesixhobo sokunyusa umgangatho weelwimi zesiNtu:

*"... if these Africans want to demand equal language rights, they should obviously have to develop their languages 'terminology, failing which, these languages will dwindle to insignificance as medium of meaningful communication in technical discourse."*

Ngokwalo mhlomlo kaMtuzi kusekho umnqantsa wokungabikho kwezixhobo zokufunda nokufundisa iilwimi zesiNtu emagumbini okufundela. Nangona kunjalo inyani yeyokuba phantse onke amazwe aseAfrika ayengamathanga eBritane neFransi asasebenzisa ulwimi lwalo mazwe ayebathimbile. Ukutsho oko kusetyenziswa isiNgesi okanye isiFrentshi njengeelwimi zokufunda nokufundisa kumazwe amaninzi ase Afrika. Amanye amazwe ayengamathanga enze iinzame zokuguqula imeko zithathele ingqalelo kwezemfundo ezo lwimi zawo zesiNtu ezazisaya kusingelwa phantsi. ITanzaniya, iNigeriya kunye neEthiopiya ngamanye amazwe athe azama ukusebenzisa iilwimi zabo zemveli kwezemfundo.

UNEPI, (1992:53) uyicacisa ngolu hlobo indlela ehanjwe lilizwe laseTanzaniya ukuzama ukufundisa ngesiSwahili:

*“Although Tanzania has been among the first African countries to implement mother tongue education, the government objects to the extension of the use of Kiswahili as the medium of instruction beyond primary schooling. The main claim of the objection is that English is a language of research and international communication”.*

Lo mhlomlo ungentla ubonisa ukuba nangona eli lizwe liyibona imfuneko yokufundisa ngolwimi lwenkobe kusekho ukungalithembi olu lwimi lwabo ukuba lungabakhulula okanye lungababeka endaweni.

Ngokusekwe kukuqwalaselwa kuka Bamgbose (2005:249-254) ecatshulwe nguNomlomo (2007) kunye namava emfundo yolwimi lwenkobe eNigeria, Six Year Primary Project (SYPP) esi sishwankathelo silandelayo sinokutsalwa:

- 1) Imfundo yamabanga aphantsi iba nentsingiselo ngakumbi xa iqhutywa ngolwimi lokuqala lomntwana.
- 2) Imfundo yolwimi lwenkobe ayithinteli imfundo efanelekileyo ngeelwimi ezininzi.

- 3) Imfundo yolwimi ingabandakanya ukuhlengahlengiswa kwekharithulam.
- 4) Isigama akufuneki sibe ngumqobo ekufundiseni ngolwimi lwenkobe.
- 5) Umzamo wentsebenziswano uyafuneka kuphuhliso lwezixhobo kunye nokuqulunqwa kwesigama.

Ngokweziphumo ezifunyaniswe yile ngcali ingasentla kule Six Year Primary Project (SYPP) zinika inkxaso emandla ekusetyenzisweni kolwimi lwenkobe ekufundeni nasekufundiseni kwizikolo zamabanga asezantsi (eprayimari). Kuba olu lwimi sele luqhelekile, ukufunda nokubhala ngalo kulula kwaye ulwazi kunye nokuqonda iikhonsepthe kulwimi lwenkobe lukwalungiselela inkqubo yokufunda. Le miba ingasentla ingalulo uncedo nakwamanye amazwe aseAfrika xa efuna ukusebenzisa ulwimi lwenkobe njengolwimi lokufunda nokufundisa.

Oku kungqinwa yingcali uMade (2010:70) xa isithi:

*“Various studies that were done in African countries (Nigeria 1970, Tanzania 1971, Mali 1985, and South Africa 1990), have confirmed that children learn faster and perform better if taught through the medium of their mother-tongue”.*

Lo mhlomlo ungentla uyabonisa ukuba ngokwenene inkulu inzuzo efunyanwa ngabafundi xa befundiswa ngolwimi lwabo lwenkobe. Kukho imfuneko engxamisekileyo yokuphuhlisa iilwimi ezahlukileyo ukuze abafundi bakwazi ukufikelela kumxholo wesifundo ngolwimi lwabo lweenkobe nanjengoko imfundo ifikelela lula ngolwimi umfundi akhululekileyo kulo.

USonkwala (1992:69) ucebisa ngelithi: *“The pupil’s understanding and comprehension is enhanced using mother- tongue”.* Nale ingcali icebisa ukuba ukuqonda nokuqaphela komfundi kuyaphuculwa ngokusebenzisa ulwimi lwenkobe. Ulwimi lwenkobe lwabafundi lolona lunokukunceda ekuchazeni iikhonsepthe zangaphandle. Ukwaleka umsundulo kulo mhlomlo wezi ngcali ulwimi lwenkobe lungabanceda abafundi ukunqanda oku

kulandelayo: Ukunqanda ukufunda ngentloko okanye ukunqaya, ukukhuthaza ukuba abafundi bangasiyeki phakathi isikolo nokukhuthaza umda nesimo sengqondo esifanelekileyo ngesikolo kunye nokukhuthaza abazali ukuba babancede ngokulula abantwana babo kwimisebenzi yasekhaya njengoko ululwimi lungeso sithintelo.

## **2.8 EMVA KWEMFUNDO YOBUKOLONIYALI KUNYE NOHLOBO LOKUFUNDISA**

Kuyabonakala ukuba imikhosi ethanda ukugcinwa kunye nokuphakanyiswa kwesiNgesi kwimfundo yaseAfrika ibonakala ngathi iyoyisa.

UNomlomo 2007:60) uyichaza enjenje le meko:

*“While African countries got their independence from the colonists, many of them retained the colonial languages (English, French or Portuguese) as official languages in government and administration, education, science and technology, and international relations”.*

Ngokwalo mcaphulo wale ngcali kuyacaca ukuba nangona amazwe aseAfrika afumana inkululeko kwikholoniyalizim uninzi lwawo azigcina iilwimi zekoloniyali njengeelwimi ezisemthethweni kurhulumente nakulawulo, imfundo, isayensi kunye netekhnoloji kunye nobudlelwane bamanye.

Kumazwe amaninzi ase-Afrika ukugcinwa nokunyuswa kweelwimi zekoloniyali njengolwimi lokufundisa kuseyinto ephambili. Oku kubangelwa yinto yokuba ezi lwimi zibonwa njengelwimi eziphambili kwezoqoqosho.

Le ngcali ingezantsi ingqina oku kungasentla:

*The global view is that these languages are “major economic languages” with linguistic capital value Brock-Utne & Hopson, (2005:13).*

Ukanti yena uMazrui (2002:269-275) ungaphesheya kulo mbono mve xa esithi:

*...Professional Japanese scientists or social scientists can organize a conference or convention and discuss professional matters almost entirely in Japanese. But a conference of African scientists devoted to scientific matters in an African language is not yet possible.*

Ngokwalo mhlomlo wale ngcali alukho ulwimi abantu balo abangenakuphumelela ngalo xa abo bantu belo lwimi bezithembile ngolwimi lwabo umzekelo amaJamani. Ezi ngcali zingezantsi zizibona ezi lwimi zaseYurophu zikhuselwe ngabantu abaphezulu abazibona zingathathi cala kwaye ziluncedo.

*“These languages are protected by elites who perceive them as neutral, natural, and beneficial” Prah, (2005:44); Hopson, (2005:94).*

Oku kotshela kwala mazwe ase-Afrika kwezi lwimi zobukholoniyali uPrah noBrock-Utne bakubona ngoluhlobo:

*Prah (2003) and Brock-Utne (2000) “refer to this situation where colonial languages are still dominating in the education of African children in post colonialism as the “colonization of the minds of Africans”.*

Lo mhlomlo ubhentsisa uluvo lokuba nangona la mazwe aseAfrika ayifumana inkululeko kodwa yona ingqondo isakhonkxekile. Enye yezinto eziphembelela ukugcinwa kweelwimi zekoloniyali kwinkqubo yemfundo yaseAfrika kukungabikho kocwangciso lwezinto ezithile (corpus planning) kwiilwimi zesiNtu. Nangona umgaqo-nkqubo wolwimi wasekelwa ukulungisa kokungalingani kweelwimi ngexesha lobandlululo oku akubonakali kunjalo kubonakala isiNgesi sisongamile okanye sisenamandla. Ukuphunyezwa komgaqo-nkqubo wolwimi kuseyintsindabadala



Imigaqo-nkqubo yolwimi lokufunda nokufundisa ithwaxwa kukusilela kwezixhobo ngakumbi kula mazwe akudala e-Afrika (ex-colonial). Iziphumo zoku kukudingeka koncedo lwangaphandle lwemali.

*Alidou (2004) and Mazrui (2002) "allege that the World Bank is reluctant to support programmes that promote the use of national African languages in the former colonies".*

Le ngcamango yezi ngcali ibonisa ukuba kusekude engqinibeni ukwenza izixhobo zeelwimi ezazisakusingelwa phantsi ngexesha localu-calulo njengoku oku kufuna imali. Iinkqubo ezininzi ezimiliselweyo zeelwimi ezimbini kumazantsi e-Sahara ye-Afrika ziphelela emoyeni ngenxa yokunqongophala kwenkxaso-mali.

UAlidou (2004:204) uthi:

*"This state of affairs encourages the predominance of French and English languages as media of instruction in African schools".*

Lo mhlomlo wale ngcali ubonisa ukuba oku kunqongophala kwenkxaso-mali kukhuthaza ukusetyenziswa kweelwimi zesiNgesi nesiFrentshi njengeelwimi zokufunda nokufundisa.

Uninzi lwabaphengululi baseAfrika bayazibona iziphumo ezibi zekoloniyalizim kwimfundo yaseAfrika. Olu luvo luxhaswa zezi ngcali zilandelayo:

*"Some of the negative effects of colonialism include the poor academic achievement of learners taught in colonial languages, high dropout rate and class repetition" (Alidou2004); (Bamgbose, 1991).*

UTshotsho (2013:40) uthi:

*“Research has revealed that language and achievement are closely linked and the use of English language as a medium of instruction in South Africa contributes to the high failure rate and dropouts among black students”.*

Ngokwalo mcaphulo wezi ngcali kuyacaca ukuba ulwimi olu lunefuthe kwimpumelelo yabafundi, kwaye lude lubenze abanye baphume phakathi.

Ebhokisa kuphando lwe-UNESCO olwenziwe kumazwe amabini ngakumbi iBurkina Faso kunye neMali uAlidou uvakalisa inkxalabo yakhe malunga nokusetyenziswa kwesiFrentshi njengolwimi lokufundisa:

*Indeed, sub-Saharan African countries that have maintained colonial languages in education continue to be among the poorest, most illiterate, and most poorly educated countries in the world. Countries such as Burkina Faso, Mali, and Niger face both access- and quality-of-education issues, with more than 70% illiteracy among the adult population and only 30% of school-aged children with access to basic education. Those children who attend school face serious educational problems due to their lack of mastery of the medium of instruction. For example, the dropout rate between fifth and sixth grade is more than 30% of all students. In addition, there is a high rate of class repetition. According to UNESCO’s annual evaluations, more than 35% of all students repeat a class or two before they finish the 6 years of compulsory education. (Alidou, 2004:202)*

Ngokwalo mhlomlo wale ngcali kuyabonakala ukuba nangona la mazwe esasebenzisa eza lwimi zangaphambi kokuba zifumane inkululeko loo nto ayibenzi baphumelele, isigqebelo kukuba ngawona mazwe ahluphekileyo, anabantu abaninzi abangafundanga kwaye nabaphuma phakathi besekumabanga asezantsi. Okunye okuqaphelekayo lizinga eliphezulu labafundi abaphinda ibanga.

Ukuphendula kulawulo lwesiNgesi, u Imam (2005:472) uphawula enjenje:

*English is considered as a global language and thus both the west and east have become equally busy promoting this language. However, it is time for the developing countries to think seriously about who is being most benefited in this language promotion. Why are millions of dollars being invested in language programmes like English Language Teaching (ELT) and Teaching of English to speakers of Other Languages (TESOL)? Is it just for the sake of development? What has English to do with development? Why does one need to adopt someone else's language/identity to achieve 'development'?*

Ngokwalo mcaphulo ungasentla le ngcali inenkxalabo enento yokwenza nomhlaba jikelele owomeleza ukukhuthazwa kwesiNgesi kwihlabathi liphela ngendleko zeelwimi zasekuhlaleni kunye nobuni babantu.

Nangona umgaqo-nkqubo wolwimi wasemva kwentando yesininzi kunye nolwimi lokufunda nokufundisa waphunyezwa, ifuthe lolwimi oluthintela impumelelo yabafundi useyintsinda badala. Isisombululo asikabikho, oku kukhokhelela kwingxoxo mpikiswano esekhona unanamhla oku ngolwimi lokufunda nokufundisa ezikolweni. Umphathiswa weSebe lezeMfundo esisiseko uAngie Motshekga uvuse ingxoxo mpikiswano ngesibhengezo asenze ngomhla we-09/03/2022 kwiindaba zikamabonakude malunga nezicwangciso zesebe lakhe zokudibanisa okanye ukuphumeza ulwimi lwenkobe ezikolweni isizathu kukungaqhubi kakuhle kwabafundi kuba befundiswa ngolwimi olungelulo olwabo.

## **2.9 IINGXOXO NGOLWIMI LWENKOBÉ KUNYE NOMGAQO-NKQUBO WEELWIMI EMZANTSI AFRIKA**

Umba wokufundiswa nokufunda ngolwimi lwenkobe isengumba ongumceli-mngeni unanamhla oku. Olu luvo lungqinwa yile ngcali yakwaHeugh xa isithi:

*“Multilingual education policy has been a controversial affair in South Africa, especially over the last 60 years” (Heugh 2013).*

Ngokwalo mhlomlo wale ngcali kuyacaca ukuba le ngxoxo-mpikiswano malunga nolwimi lwenkobe yintsinda badala yengxoxo. Akungoku kwaxoxwa ngalo mba.

According to Hoffman et al (1992),

*“Multilingualism comes about when speakers of different languages are brought together within the same political entity”.*

Ngokwalo mhlomlo wale ngcali ukusetyenziswa kweelwimi ezininzi kwenzeka xa izithethi zeelwimi ezahlukeneyo zidityanisiwe kumbutho omnye wezopolitiko.

*Multilingualism is often confused with bilingualism, where bilingualism means two languages from (bi-meaning two + lingua-meaning language). Despite the theoretical discussions concerning the differences, Wei (2000), maintains that these terms are often used interchangeably and can be applied both to individual people and to communities.*

Ukusetyenziswa kweelwimi ezininzi kuhlala kudidekile nokubhalwa kweelwimi ezimbini, apho iilwimi ezimbini zithetha iilwimi ezimbini ukusuka (ulwimi olunentsingiselo ezimbini kunye nolwimi). Ngaphandle kweengxoxo zethiyori malunga neyantlukwano, u-Wei ugcina ukuba la magama ahlala esetyenziswa ngokutshintshisanayo kwaye anokusetyenziswa kubantu ngabantu nakuluntu. Lo mhlomlo utyhila ukuba kubakhona ukubhidaniswa kwala magama mabini ukuthetha iilwimi ezimbini kunye nokuthetha iilwimi ezininzi.

Injongo yomgaqo-nkqubo wolwimi kukulungisa ukungabi nabulungisa kocalucalulo apho isiNgesi nesiBhulu zanikwa inqanaba eliphezulu kunezinye iilwimi. Olu luvo luxhaswa ngulo mcaphulo ongezantsi.

*Prior to 1994 English and Afrikaans were used as official languages throughout South Africa. Only students whose mother tongue was English, or Afrikaans were at an advantage. The rest of other population speaks other indigenous languages National*

*Development of Education, (1992). All that changed after 1994 when 11 languages were declared official languages and given same status. This was a way of promoting African languages which were neglected in the past.*

Le ngcaciso ilapha ngasentla ibonisa ukuba oku kulinganisa iilwimi ezazisaya kusingelwa phantsi nolwimi lwesiNgesi nesiBhulu ngumba oye wanikwa ingqwalasela ngumbutho olawulayo wentando yesininzi.

Nangona kunjalo lo mbono kaRhulumente wokunyusa zonke iilwimi eziyi-11 ezisemthethweni oku kubonakala kungumqondiso nje kwaye kungenzeka kuhlale kukwimeko ebonakalayo. Oku kucaciswa yile nkcaza ilapha ngezantsi.

*The vision of the African National Congress (ANC) government of promoting all 11 languages is just a symbolic gesture and is likely to remain so in the foreseeable future.*

Kukho ukungangqinelani phakathi kwemigaqo-siseko kunye neminye imigaqo-nkqubo karhulumente eqhubela phambili, ephepheni, umgaqo-nkqubo weelwimi ezininzi, kodwa iphunyezwa ngokusebenzisa ukufana ukuqhubela phambili isiNgesi. Oku kucaciswa zezi ngcali uAlexander kunye no Heugh.

*There is also a disjunction between constitutions and other government policies that advance on paper, a multilingual policy, yet are implemented through an assimilatory drive towards English (Alexander & Heugh 1999).*

Oka Heugh yena uthetha enjenje xa ecacisa ngenkxalabo yakhe malunga namanyathelo athathwa ngurhulumente ukuvala umsantsa okhoyo phakathi kweelwimi zesiNtu kunye nolwimi lwesiNgesi nesiBhulu.

Heugh (2013:16) says:

*“Whilst government remains inert on the matter, the discriminatory policy of the former apartheid government continues, by default to be practiced in schools”.*

Ngoko luvo lwale ngcali, ngelixa urhulumente engasebenzi ngale nyewe lo mgaqo-nkqubo wocalucalulo walowo waye sakuba ngurhulumente wobandlululo uyaqhuba, ngokungagqibeki ukuze wenziwe ezikolweni.

*According to Section 9 (3) individuals are protected against unfair discrimination on the grounds of language and this is endorsed by the Eastern Cape language policy (2007), where it reflects the recognition of multilingualism in the promotion of human rights, facilitating effective administration and contributing to the development of the country’s economy, education, and cultural diversity. As a result of the past language policies, particularly the Bantu Education Act, most Africans have thus attached high status to English than that of their mother tongue isiXhosa (Maartens, 1998).*

Nangona urhulumente esilela ukufezekisa umgaqo-nkqubo wolwimi amaphondo ayazama ukuphakamisa iilwimi zenkobe. Umzekelo iphondo leMpuma Koloni uMgaqo-nkqubo weLwimi waseMpuma Koloni (ECLP) yamkela izibonelelo ezichazwe kumgaqo-siseko. Ikwavumelana nolungiselelo lokusetyenziswa ngokulinganayo kwazo zonke iilwimi ezisemthethweni zelizwe, kunye nokukhuthaza nokuphuhlisa iilwimi ebezifudula zisingelwe phantsi.

UMgaqo-nkqubo weelwimi waseMpuma Koloni uxakekile uphumeza ukusetyenziswa kweelwimi ezingasiwa so ngebanga le-12 leemviwo zokuzilungiselela ukuvavanya izikolo ezikwinqanaba (quintile) 1-3 apho ezeMbali, iMathematika kunye nezeNzululwazi amaphepha ebebhalwe ngesiNgesi nangesiXhosa okanye isiSuthu (imfundo yeelwimi ezimbini). Esi sisiphumo sesibhengezo esenziwa nguMphathiswa wezeMfundo, oHloniphekileyo uGade kuHlahlo-lwabiwo mali nakwintetho yoMgaqo-nkqubo yowama-2020/2021 phantsi kwePrayorithi 10” yoMgaqo-nkqubo woLwimi noCwangciso.

Ubhengeze oku kulandelayo:

*“Language transformation is a priority, and we acknowledge that, while language is not everything in education -without language, everything is nothing in education. The Department is committed to the project declared by MEC and the Premier at the beginning of the year of providing the African Language class of Grade 12 with an opportunity of bilingual examination in some learning areas”*

Ngokwale ntetho kaMphathiswa inguqu kulwimi yinto ephambili kwaye siyaqonda ukuba, ngelixa ulwimi ingeyiyo yonke imfundo- ngaphandle kolwimi yonke into ayonto emfundweni. ISebe lizinikele kwiprojekthi eyayibhengezwe nguMEC neNkulumbuso ekupheleni konyaka ka-2019 wokubonelela iklasi yeelwimi zesiNtu kwiBanga le-12 ngethuba loviwo lweelwimi ezimbini kwezinye iinkalo zezifundo.

Oku kwabhengezwa kwiphephandaba iDaily Dispatch langomhla we-13 Disemba 2019 uMphathiswa ebhengeza ukuba abafundi bematriki bakubhala iimviwo ngolwimi lwesiXhosa nesiSuthu.Uthetha enjenje:

*The Eastern Cape will be the first province to take this step, which will “decolonize education”.*

Ngoko luvo lukaMphathiswa oku kubhalwa kweemviwo ngesiXhosa okanye isiSuthu kuya kubabeka emhlabeni othe tye abafundi njengoko beyakuphendula ngolwimi lwabo lwenkobe. Umzekelo iphepha lezeMbali leyoMsintsi wama-2020 imibuzo ibuzwe ngesiNgesi nangesiXhosa kwakwiliphepha linye sijonge umbuzo wesithandathu iphepha lesithoba:

## **Question 6: CIVIL SOCIETY PROTESTS FROM THE 1950's TO THE 1970's: THE CIVIL RIGHTS MOVEMENT**

‘The various forms of protest actions of the Civil Rights Movement successfully improved the lives of Black Americans in the USA in the 1990's’

Do you agree with the statement? Support your answer with relevant historical evidence.

NgesiXhosa ubhalwe lo mbuzo ngolu hlobo:

**UMBUZO 6: UQHANKQALAKAZO LOLUNTU UKUSUSELA KWIMINYAKA 1950's UKUYA 1970's: ICIVIL RIGHTS MOVEMENT**

'Amanyathelo oqhankqalazo ahlukeyo eCivil Rights Movement abuphucula ngempumelelo ubomi bamaAmerika aNtsundu eUSA kwiminyaka yowe-1960's'

Ingaba uyavumelana nale nkcaza? Xhasa impendulo yakho ngobungqina bezembali.

Nakubeni urhulumente wephondo leMpuma Koloni ezamana nokufezekisa umgaqo-nkqubo wolwimi weli loMzantsi Afrika, ingxaki iseluncwadi olubhalwe ngesiXhosa ezi zifundo ziye zanamaphepha emibuzo aguqulelwe esiXhoseni eemviwo zokuzilungiselela.

Imfundo eyahluliweyo, umgaqo-nkqubo wolwimi owenzelwe uphuhliso olwahlukileyo, izixhobo ezingalinganiyo, kunye nekharithulam ehlwempuzekileyo ikhokhelela kwimfundo ephantsi yabantu abaninzi. Ilifa (legacy) lalemfundo iphantsi liza kuqhubeka lisithambisela izizukulwana. Enyanisweni akusokuze kubekho sisombululo sikhawulezileyo sokuyibamba ime ngxi, kwaye ngokuqinisekileyo akukho zisombululo zikhawulezayo zokuguqula okanye ukuguqula inkqubo. Iindlela ezihlangabezana nombala omnye wenkqubo yemfundo engasebenzi kakuhle, kwaye engaveli kuvavanyo lomfanekiso omkhulu, ayinakuphumelela.

Umfanekiso omkhulu ubandakanya iinjongo zesicwangciso esitsha esinethemba lentando yesininzi sophuhliso, ukuqonda ngokucacileyo imeko ngqo esivela kuyo kunye nezo sizifumana sikuzo ngoku, nokuqonda ukuba kuya kuzisa ixesha elingakanani utshintsho olusebenzayo ukuguqula le meko kuyiyo malunga nolwimi lwenkobe. Lwimi olo ekufanele ukuba lulwimi lokufunda nokufundisa ezikolweni ukuze abafundi bangabi nawo umqobo wolwimi kumagumbi okufundela ngakumbi ngexesha leemviwo.



Oka Akinnaso (1991:61) uycacisa ngolu hlobo le meko ingasentla:

*“The failure of language and educational policy where the two are not closely inter-related in multilingual settings is legendary. International research and experience show conclusively that no language policy will succeed unless an accompanying plan is implemented; neither will it succeed if there is an accompanying plan which is at variance with goals”.*

Ngokwalo mhlomlo wale ngcali ulwimi kwimigaqo-nkqubo yezemfundo alunakuphumelela ngaphandle kokuba ludibene kwaye luhambelana kunye nomgaqo-nkqubo wezemfundo wesizwe kunye nesicwangciso (okanye ikharithulam entsha).

Umgqaqo-nkqubo wolwimi, enyanisweni unika isiNgesi ithuba elingcono kakhulu lokwandisa njengesixhobo sonxibelelwano kunangaphambili. Olu luvo luxhaswa zezi ngcali uThomas no Collier bona bawubeka ngolu hlobo lo mba:

*Most children whose home language/s have a lower status than English is never likely to achieve more than 40% in their final school examinations for English if they are plunged too quickly into an English mainly or only education (Thomas & Collier, 1997)*

Lo mcaphulo wezi ngcali ubonisa ukuba uninzi lwabafundi abalwimi lwenkobe olunezinga eliphantsi kunesiNgesi abanakuze baphumelele ngaphezulu kwee-pesenti ezingamashumi amane ekhulwini kwiimviwo zabo zokugqibela zesiNgesi ukuba bakhawuleze bafunda kwangoko ngolwimi lwesiNgesi.

Yena oka Krashen (1996:49) uthi:

*“When people do object to bilingual education, quite often it is based on application not theory.”*

Lo mhlomlo wale ngcali uveza ukuba xa abantu bephikisana nemfundo ebhalwe ngeelwimi ezimbini, amaxesha amaninzi oko kususiseko hayi ithiyori. Ikhwelo likarhulumente lokuphakamisa iilwimi lithathelwa ingqalelo nazi Yunivesithi umzekelo iYunivesithi yakwa Zulu Natala.

*The University of KwaZulu-Natal has made significant inroads in the promotion of indigenous languages since the adoption of its Language Policy and Plan in 2006. The constitution of the University Language Board (ULB), with a clear mandate to drive the implementation of the Language Policy and Plan and to provide the necessary resources and support to both the academic and support sectors, has seen the University achieve a lot of milestones in indigenous language development the highlight of which was the historic introduction of a compulsory isiZulu Module to be taken by all undergraduate students, which started in January this year (2014).*

IYunivesithi yaKwaZulu-Natala ingenelele ekunyuseni iilwimi zesintu ukusukela oko kwamkelwa uMgaqo-nkqubo nesiCwangciso soLwimi ngo-2006. Umgaqo-nkqubo kunye nesiCwangciso kunye nokubonelela ngezixhobo eziyimfuneko nenkxaso kuwo omabini amacandelo emfundo kunye nenkxaso, ibone iYunivesithi ifezekisa amanyathelo amaninzi kuphuhliso lweelwimi zesintu nokuqaqanjelwa kwayo yayikukungeniswa kwembali kweModyuli yesiZulu esisinyanzelo eza kuthathwa ngabo bonke. abafundi bezidanga zokuqala, eziqale ngoJanuwari kulo nyaka wama-2014.

Iziphumo zomgaqo-nkqubo wolwimi omtsha kwezemfundo zibandakanya isidingo sokusebenzisa ezinye iilwimi ezisemthethweni zokufunda kunye nesiNgesi. Oku kuthetha ukuba iincwadi zezifundo zesikolo nezixhobo ukutsho oko imathiriyeli kufuneka zifumaneke ngezinye iilwimi ngaphandle kwesiNgesi, yiyo loo nto ke inkqubo yenkqubo yesigama kwaye ukuguqulelwa kuya kuba yimfuneko. Uviwo lwemfundo eMzantsi Afrika lubonisa indlela engaqhelekanga eziphindaphinda ngayo imbali.

## 2.10 ISISHWANKANTHELO

Ukusuka kule ngxoxo ingasentla kuyabonakala ukuba iilwimi zasemzini ezinjenge singes isiBhulu nesiFrentshi zisalawula njengeelwimi zokufunda nokufundisa kwilizwekazi laseAfrika. Ngamanye amagama iziphumo zekoloniyalizim zisaqhubeka ngaphandle kokuzimela kwayo okanye nangona la mazwe azuza inkululeko azimela. Ubume behlabathi bubonakala ngathi buqhubela phambili ukusetyenziswa kwezi lwimi zasemzini eAfrika njengeelwimi zophuhliso kuqoqosho nakwezopolitiko.

Ngenxa yoko ukufikelela kwizibonelelo zoqoqosho nezentlalo kuhlala kumiselwe bubuchule bomntu kwiilwimi zasemzini kuba unxibelelwano kwihlabathi liphela ikakhulu lungeelwimi zangaphandle.

Kwimeko yoMzantsi Afrika isiNgesi sisatshotsha entla kwiilwimi zesiNtu nangona nazo zikwimo esemthethweni. Ubungangasha okanye ukongama kwesiNgesi kunefuthe ekuphunyezweni komgaqo-nkqubo wangoku wolwimi. Kwezemfundo ukongama kwesiNgesi kwiilwimi zesiNtu kubonakala kunefuthe elibi kwinkqubo yokufundisa nokufunda apho ootitshala nabafundi bengengabo abantetho isisiNgesi.

Nangona iphondo leMpuma-Kapa lizama ukumilisela umgaqo-nkqubo wolwimi oku kusengumnqantsa kuba nangona abafundi bebanga leshumi elinambini bezikolo ukhwantayili 1-3 bebenikwe ithuba lokuphendula kwiimviwo zokuzilungiselela kwizifundo zeZembali, iMathematikha kunye neZenzuluLwazi khangе kube njalo.

Abafundi khangе balisebenzise elo thuba balilisela ngelithi bebehlohlwe ngesiNgesi ngoko kunzima kubo ukubhala ngolwimi lwabo njengoko umqathango obumisiwe liSebe lezeMfundo ubusithi xa ethe umfundi waphendula ngesiXhosa aze abhale ngaso sodwa angaxubi nesiNgesi. Nangona kunjalo abafundi baye banenyhweba yokuyiva imibuzo kuba bebefunda umbuzo ngesiNgesi athi akungawuva awujonge kwela cala lesiXhosa.

Umnqa ngowokuba iSebe lezeMfundo lephondo leMpuma Koloni afune abafundi baphendule ngesiXhosa poqo ukanti kwala maphepha kuguqulelo lwawo akhona amagama asabhalwe ngesilungu. Umzekelo kwakweli phepha lezeMbali lemviwo zokuzilungiselela kwabafundi zomnyaka wama-2020 umphandi ujonge inguqulelo yombuzo 4(p.9) ukungqina oku akuthethayo:

#### **UMBUZO 4: UKWANDISWA KWEMFAZWE I-COLD WAR: UPHANDO-CHINA**

Chaza ukuba yaba yimpumelelo njani imigaqo-nkqubo ye Great Leap Forward and the Cultural Revolution ukuguqula iChina ekubeni lilizwe eliphila ngolimo lwamandulo ibe lilizwe lezoshishino.

Ukuthathela ingqalelo okuxoxwe kwesi sahluko ngokubhekisele kulwimi lwemigaqo-nkqubo yokufundisa, kunokugqitywa kwelokuba ukusetyenziswa kwesiNgesi njengolwimi lokufundisa apho ilwimi lwesibini kubonakala ifuthe lolwimi kungekuphela kulwakhiwo lolwazi kodwa nasekufundiseni iJiyografi ngolwimi lwesiNgesi.

Esi sahluko silandelayo sixoxa ngeendlela zophando kunye neendlela zokuqokelela idatha ukuze kulungiswe ingxaki yophando echazwe kwesi sahluko.

## **ISAPHLUKO 3**

### **INDLELA YOYILO YOPHANDO**

#### **3.1 INTSHAYELELO**

Esi sahluko sigxile kuyilo lophando, indlela yokusebenza kunye nobuchule obusetyenzisiweyo ngumphandi. Inkqubo yophando ibhekisa kwinkqubo esetyenziselwa ukuqokelela ulwazi kunye nedatha ngenjongo yokufumana isisombululo kwingxaki ephandwayo njengoko ityhiliwe kwisahluko sokuqala. Inkcazo ecacisiweyo, indlela efanelekileyo yophando isetyenzisiwe kolu phando. Oku kubandakanya iindlela zophando, uyilo lophando, iinkqubo zokuqokelelwa kwedatha, imigaqo, iinkqubo zohlalutyo lwedatha, imithombo yedatha, ubunyani kunye nokuthembeka kunye neenkcazo zemigaqo.

*According to Bless et al (2006:13), "theory serves as an orientation for gathering of facts since it specifies the types of fact to be systematically observed".*

NgokukaBless nabanye ithiyori isebenza njengoqhelaniso lokuqokelela iinyani kuba icacisa iintlobo zenyani ekufuneka ziqwalaselwe ngokucwangcisiweyo.

Eyona nto kugxilwe kuyo kwesi sahluko yinkcazo yendlela esetyenzisiweyo ekuqokeleleni idatha. Njengendawo yokuqala, esi sahluko sixoxa ngoyilo lophando kunye nengqiqo yeendlela zophando ezisetyenzisiweyo. Okokugqibela, izixhobo ezahlukeneyo kunye neendlela ezisetyenzisiweyo ekuqokeleleni idatha kuxoxwa ngazo ngenjongo yokuvula indlela yokwazisa idatha kunye nohlalutyo kwisahluko esilandelayo.

#### **3.2 UYILO LOPHANDO**

Uyilo lophando luyilo lwengqikelelo okanye elisisicwangciso apho kuqhutywa khona uphando. Uyilo lophando lunokuqwalaselwa njengesakhiwo sophando, sisincamathelisi esibambe zonke izinto kwiprojekthi yophando iphela. Ngamafutshane sisicwangciso somsebenzi wophando ocetywayo. Uyilo lophando lulungiselelo lweemeko zokuqokelelwa kunye nohlalutyo lwedatha ngendlela ejolise ekudibaneni nokubaluleka kwenjongo yophando kunye noqoqosho nenkqubo. Uyilo lophando sisicwangciso, ubume

kunye nesicwangciso kunye nophando olwenziweyo ukuze kuqinisekiswa ukukhangela imibuzo kunye nolawulo lomahluko. Ngoko ke uyilo lophando sisicwangciso esiphambili esichaza iindlela neenkqubo zokuqokelela idatha. Uyilo lophando luyimfuneko kuba lwenza ukuba kubelula ukuhamba ngeendlela ezahlukeneyo zophando.

UMouton (2001:55) uluchaza ngolu hlobo uyilo lophando:

*Research design as a blueprint of how the researcher intends to conduct the study. In line with Mouton's (2001) description, Henning et al. (2004:36) refers to research design as a reflection of the methodological requirements of the research question that determines the type of data that will be collected and how the data will be processed.*

Ngokwalo mhlomlo wale ngcali yakwa Mouton uyilo lophando ulubona njengesicwangciso sendlela umphandi azimisele ngaso ukuqhuba isifundo. Ngokuhambelana nenkcazo kaMouton, uHenning nabanye (2004) ubhekisa kuyilo lophando njengomboniso weemfuno zendlela yombuzo wophando omisela uhlobo lwedatha eya kuqokelelwa kunye nendlela idatha eza kulungiswa ngayo. Ngamanye amagama, uyilo lophando sisicwangciso okanye ulwakhiwo olukhokhela umphandi ukufumana ulwazi okanye ubungqina bokuphendula umbuzo okanye imibuzo yophando.

*A research design, according to Mouton (2001:55), focuses on the end product, the problem or research question and evidence to address the research question appropriately.*

Uyilo lophando, ngokukaMouton lujolise kwisiphumo sophando, ingxaki okanye umbuzo wophando kunye nobungqina bokuphendula umbuzo wophando ngokufanelekileyo.

*"A research design refers to the overall strategy that a researcher chooses to integrate the different components of the study in a coherent and logical way,*

*thereby ensuring that the research problem will be effectively addressed".  
(University of California Libraries, 2015).*

ITHala leencwadi leDyunivesithi yaseKhalifoniya laleka umsundulo kule ngcali ingasentla yakwaMouton ngokuthi uyilo lophando lubhekisa kwisicwangciso sisonke esikhethwe ngumphandi ukudibanisa izinto ezahlukeneyo zesifundo ngendlela ehambelanayo nesengqiqweni, ngaloo ndlela kuqinisekiswa ukuba ingxaki yophando iya kusonjululwa ngokufanelekileyo. Esi sifundo siphonononge izithintelo ezithintela abafundi ukuba bangabaqhubi kakuhle kwibanga leshumi elinambini kwisifundo seZelizwe njengoko kuchaziwe kwisahluko 1 neses-2.

Indlela esemgangathweni isetyenziswe njengesicwangciso sisonke, apho iintlobo ezahlukeneyo zezixhobo ezinje ngento yokuphonononga, imibuzo engekho sikweni kunye nohlalutyo lwamaxwebhu zasetyenziselwa ukuqokelela idatha.

Ngoko phando oselwe lwenziwe zezinye iingcali kuye kwafumaniseka oku kungezantsi:

*Three previous studies done by Wolfaardt (2001) and Frans (2007, 2009) on the generally poor performance of learners in content subjects at secondary level concluded that performance (examination results) was affected by English as a language.*

Oluvo lubonisa ukuba izifundo esezenziwe zibonisa ukuba ukungaqhubi kakuhle kwabafundi kumabanga aphakamileyo kubangelwa lulwimi lwesiNgesi lwimi olo ilolokufunda nokufundisa noluthi lube ngumqobo kwimpumelelo yabafundi ngexesha leemviwo. Yintoni kanye kanye ethintela abafundi kwezi zikolo zibini ukuba bangaqhubi kakuhle kwiimviwo zeZelizwe? Olu phononongo lufuna ukuphendula umbuzo wophando: Futhe lini eidalwa lulwimi lokufunda nokufundisa kubafundi bebanga leshumi elinambini kwisifundo seZelizwe kwizikolo ezibini ezichongiweyo?

Umphandi uza kuvelisa abonise iinzame azenzileyo zokuqokelela. Uza kuphanda kwimithombo eyahlukeneyo enjengamaxwebhu ashicilelweyo, iziseko zedatha nethala le intanethi elineenkukacha malunga neziphumo zezi zikolo zibini zichongiweyo.

Ingcali yakwa Sleyew iyichaza ngolu hlobo indlela yophando:

*“Research methodology is the path through which researchers need to conduct their research. It shows the path through which these researchers formulate their problem and objective and present their result from the data obtained during the study period. The research design and methodology chapter also show how the research outcome at the end will be obtained in line with meeting the objective of the study”. (Sleyew,2019)*

Ngokwalo mhlomlo indlela yophando yindlela apho abaphandi kufuneka benze uphando lwabo. Ibonisa indlela aba baphandi abaqulunqa ngayo ingxaki yabo kunye nenjongo kwaye babonise iziphumo zabo kwidatha efunyenwe ngexesha lophando.

Oka Bogdan no Biklen, (1992) bathi:

*“This approach enabled the researcher to present the collected data in a narrative way and descriptive formats”.*

Olu luvo lwezi ngcali luyibeka elubala into yokuba olu hlobo lophando lwenza unikezelo ngedatha eqokelelweyo ngendlela ebalisayo nengcaciso ethe gca.

### **3.3 UQOKELELWA KWEDATHA KUNYE NENKQUBO**

Umphandi usebenzise idatha yesibini kunye neyokuqala okanye ephambili engekho sikweni ayifumene kootitshala nabafundi besikolo axelenga kuso kunye nedatha yesibini. Idatha yesibini luhlobo lwedatha apho ulwazi sele lukhona kwaye sele luqokelelwe. Ukukhangela idatha esele ikho kwenze ukuba umphandi azame into eyahlukileyo kumsebenzi wabaphandi bangaphambili.



Ukuba nolu hlobo lolwazi luncede kakhulu ekucaciseni ingxaki yophando. Idatha yayiqokelelwe ngokusisiseko kwiincwadi ezahlukeneyo, amaphephandaba, iijenali kunye ne-intanethi. Amaxwebhu anokuhlelwa njengamaxwebhu angaphakathi kunye nonxibelelwano lwangaphandle kunye neengxelo ezivela kumgaqo-siseko weSebe leZemfundo kunye namanye amaxwebhu asetyenziswa njengemithombo yesibini.

Into yokuphonononga, imibuzo engekho sikweni, ulwazi olukumaxwebhu karhulumente ibe bubuchule kunye nezixhobo ezisetyenziselwe ukuqokelela idatha. Njengokuba umphandi esebenzise ulwazi olukumaxwebhu eSebe leZemfundo uye wafumana olu lwazi lungezantsi oluye lwamncedisa kuphando lwakhe.

IJonguhlanga inabafundi abayi 249 abalwimi lwabo lwasekhaya isisiXhosa. Isikolo sitsala abafundi kwiifama nakumatyotyombe kufutshane nesikolo. Sinabafundisi-ntsapho abasibhozo, abathandathu kubo bakwinqanaba sethuba lokuqala sootitshala. Aba titshala ngabona banexesha elininzi lokufundisa xa ubathelekisa nalo ukwinqanaba lesibini. Yena ujongene nolawulo lwesikolo kwaye unike ubunkokeli kwimicimbi yekharithyulamu njengoko eyinxalenye yeqela lolawulo lesikolo eliquka inqununu enye. Bonke ootitshala besi sikolo bathetha isiXhosa ulwimi lwasekhaya. IZweliyandila S.S.S. inabafundi abayi 220 nootitshala abalishumi abalwimi lwabo lwasekhaya lusisiXhosa. Umphandi olu lwazi ulufumene kwisiseko sedatha leSebe leZemfundo ngobume bezikolo.

Ezi ndawo ke zilungele injongo yolu phando njengoko umphandi wayenakho ukufikelela kwisifundo sophando njengootitshala kunye nogxa wabo kwesinye sezi zikolo (Jonguhlanga S.S.S). Umgaqo-nkqubo wolwimi kwezi zikolo awubaniki mhlaba wakukhetha ulwimi lokufunda abafundi njengoko bengabafundi abathetha isiXhosa.

Ngelo xesha umgaqo siseko kwiBhili yamalungelo isolotya 29(2) ithi:

*“Everyone has a right to receive education in the official language or languages of their choice in public educational system where that education is reasonably practicable”.*

Lo mhlomlo ubonisa elubala ukuba nangona ilungelo lokuzikhethela ulwimi lokufunda nokufundiswa libhaliwe kwiBhili yamalungelo oko akunjalo, isifundo seZelizwe sisafundwa ngesiNgesi unangoku sekuyiminyaka engamashumi amabini anesibhozo eli lizwe lixhamla inkululeko yentando yesininzi.

### **3.3.1 INKQUBO (IPHARADIGIMU) YOPHANDO**

Inkqubo yophando yindlela okanye imodeli yophando yokuqhuba uphando oluqinisekisiweyo luluntu lophando kangangexesha elide kwaye belusebenza kangamakhulu eminyaka.

USchumacher kunye noMcMillan (2010: 320) bayichaza benjenje inkqubo yophando:

*A paradigm as a set of assumptions about how things work, and qualitative research methods involve very different assumptions about how research should be conducted and the role of the researcher.*

Inkqubo yophando bayibona njengesethi yengqikelelo malunga nendlela izinto ezisebenza ngayo, kunye neendlela zophando ezisemgangathweni ezibandakanya iingcinga ezahlukileyo malunga nokuba uphando kufuneka luqhutywe njani kunye nendima yomphandi.

Schumacher and McMillan (2010:355) point out that:

*Some of the major research paradigms used in education include positivist and constructivist. Constructivist paradigm is basically an idea based on observation about how people learn by Schumacher and McMillan and has been applied in this study.*

OkaSchumacher noMcMillan bachaza ukuba ezinye zeendlela eziphambili zophando ezisetyenzisiweyo kwezemfundo zibandakanya ukujonga okuhle kunye nokwakha. Ipharadigimu okanye inkqubo yonxibelelaniso sisiseko esisekwe ekuqwalaseleni malunga nendlela abantu abafunda ngayo uSchumacher noMcMillan kwaye sele isetyenzisiwe kolu phando. Inkqubo yonxibelelaniso ithetha ukuba abantu bazakhela ukuqonda kwabo kunye nolwazi lwehlabathi ngokufumana izinto kunye nokubonisa loo mava.

*According to Schumacher and McMillan (ibid), the emphasis for research into social phenomena is on the fact that the researchers would try to understand why people behave as they do in their settings.*

Inkqubo yophando isebenza njengombono obonelela ngesiseko sophando kwaye ibophelela umphandi kwiindlela ezithile zokuqokelela idatha, ukujonga kunye nokutolika. Inkqubo zophando, ke, zibalulekile kuyilo lophando kuba zinefuthe kubume bombuzo wophando, yiyo loo nto eza kufundwa kunye nakwindlela oza kufundwa ngayo umbuzo.

### **3.4 UHLOBO LOPHANDO**

Uhlobo lophando yindlela yokuchaza amaqela abaphenduli abonisa amaqela ahlukeneyo okuziphatha, izimo zengqondo okanye umbono wehlabathi. Uhlobo lophando ngokubanzi lunamagama achazayo okanye iintlobo eziqhotyoshelwe kwimizobo yeendlela zokuziphatha eziqhelekileyo kunye okanye izimo zengqondo kwiqela ngalinye.

*The English Oxford Dictionary (2010) defines typology as a system of dividing things into different types.*

Lo mhlomlo ungasentla ubonisa ukuba uhlobo lophando lubeka izinto ngokwamanqanaba azo. Oku kulandelayo luhlobo lophando lolu phando.

<b>INKQUBO: eziphambili namacandelwano enkqubo</b>	<b>lindidi kunye</b>	<b>Inkcazelo namagama aqhagamshelwayo</b>	<b>Amagama ahambelanayo</b>
1. Isakhelo sophando noyilo 1.1 Isakhelo		Umbono kaVygotsky • Ubume bengqiqo	Igumbi lokufundela lokunxibelelana Ingxaki yophando
2. Datha			
2.1 Ukuqokelelwa kwedatha			
2.1.1		• Ukuthembeka	• Ngenjongo
2.1.2 Imibuzo engekho sikweni		• Uyilo lwemibuzo  • Imibuzo	• Imibuzo
2.1.2 Ukuqwalasela okungekho sikweni		• Abangathathi-nxaxheba	• Uluhlu lokujonga
2.1.3 Amaxwebhu		• Isicwangiso sokufundisa sonyaka • Amaxwebhu kaCaps	• Uluhlu lokujonga
3. Ukuphathwa kwedatha nohlalutyo 3.1 Umgangatho 3.2 Isicwangciso sokufundisa sonyaka		• Into yokuphonononga • Ukuqwalasela okungekho sikweni • Amaxwebhu kaCaps	Utitshala ohlohla eZelizwe
Ulawulo lophando		• Into yokuphonononga	

nokusetyenziswa kophando 4.1 Ukugcinwa kwemfihlo nokungaziwa 4.2 Imigaqo yokuziphatha		<ul style="list-style-type: none"> <li>• Ulwazi olufumaneka kumaxwebhu</li> <li>• Iziko ledatha</li> </ul>
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### 3.5 IINDLELA ZOPHANDO

Inkqubo yphando sisicwangciso kunye nenkqubela equka amanyathelo okuqikelela ngokubanzi kwiindlela ezichanekileyo zokudityaniswa kwedatha, uhlalutyo nokutolika. Ngamanye amazwi iindlela zophando kunye neenkqubo zophando, ezithi zithathe amanyathelo eengqikelelo ezibanzi kwiindlela ezineenkukacha zokuqokelela idatha, ukuhlalutya nokutolika.

Oka Williams (2011:204-222) uyichaza enjenje indlela yophando:

*“A research methodology is a way used to find out the result of a given problem on a specific matter or problem that is also referred to as a research problem. In methodology, the researcher uses different criteria for solving or researching the given research problem”.*

Ngoko luvo lwale ngcali inkqubo yophando yindlela esetyenziselwa ukufumana isiphumo sengxaki enikiweyo kumcimbi othile okanye ingxaki ekwabizwa ngokuba yingxaki yophando. Kwindlela yokusebenza umphandi usebenzisa iindlela ezahlukeneyo zokusombulula okanye ukuphanda ingxaki yophando ayinikiweyo.

Inkqubo yophando yahlulwe yangamacandelo amabini: indlela yokuqokelelwa kwedatha kunye nendlela yohlalutyo lwedatha. Imithombo eyahlukeneyo isebenzisa iindlela ezahlukeneyo zokusombulula ingxaki. Iindlela ezininzi okanye iindlela zisetyenziselwa ukufumana isisombululo kwingxaki ethile. Koku phando kusetyenziswe into yokuphonononga.

### 3.5.1 INTO YOKUPHONONONGA

Olu phononongo luthatha uhlobo loyilo lophando lwemeko. Into yokuphonononga yimeko ethile yento esetyenzisiweyo okanye ehlahutywe ngenjongo yokubonisa ithisisi okanye umgaqo. Imeko yesifundo ibandakanya uphononongo olusondeleyo kunye novavanyo olunenkukacha lweemeko ezithile okanye iimeko ngaphakathi kwimeko yokwenyani yelizwe. Into yokuphonononga luphononongo olunzulu ngomntu, iqela Labantu oknye iyunithi ejoilse ekuhlanganiseni ngokubanzi kwiiyunithi ezininzi.

Olu phononongo lwalunomda kwizikolo ezibini eziphakamileyo. Yimeko yokufunda okanye into yokuphonononga kuba olu phando lufuna umphandi ukuba asombulule ingxaki ngokuphuhlisa isicwangciso esitsha kwaye ke ngenxa yoko ingxaki ijolise kwiziphumo zezikolo ezibini ezichongiweyo kwiminyaka ka 2016 ukuya kuma ngowama 2018. Inkqubo ecetyiweyo (iyakufumaneka kwisahluko 5) enokusetyenziselwa ukusombulula ingxaki ephandiweyo.

lingcali ziyayichaza into yokuphonononga, le ngcali ingezantsi iyichaza ngolu hlobo:

Oka Hamel (1993:230)

*Case study is a research methodology, typically seen in social and life sciences. There is no one definition of case study research. However, very simply... 'a case study can be defined as an intensive study about a person, a group of people or a unit, which is aimed to generalize over several units. A case study has also been described as an intensive, systematic investigation of a single individual, group, community, or some other unit in which the researcher examines in-depth data relating to several variables.*

Into yokuphonononga yindlela yophando ebonakala kwisayensi nakwezentlalo. Into yokuphonononga iye yachazwa njengophando olunzulu, olucwangcisiweyo lomntu omnye, iqela, uluntu okanye enye iyunithi apho umphandi avavanya khona ulwazi olunzulu olunxulumene nezinto ezahlukeneyo.

URowley (2002:185) waleka umsundulo ecacisa ngento yokuphonononga:

*He adds that in a case study like this one uses a variety of evidence from different sources.*

Oka Rowley wongeza ukuba kwimeko yokufunda ngolu hlobo usebenzisa ubungqina obahlukeneyo obuvela kwimithombo eyahlukeneyo Ukujonga oku, imithombo ebisetyenzisiwe zizinto ezinje ngamaxwebhu, into yokuphonononga kunye nokuqwalaselwa okungahlelwanga.

Ngale ndlela, iYunivesithi yaseCalifornia yamathala eencwadi ichaza uphando olwenziweyo njengesifundo esinzulu sengxaki ethile yophando, umzekelo ingxaki yophando kolu phononongo: imiqobo ethintela abafundi bebanga le-12 ukuba baphumelele iimviwo kwizikolo ezibini eziphakamileyo. Uyilo lwesifundo esinokwenzeka lunokwandisa amava kwaye longeze amandla kwinto esele isaziwa ngophando lwangaphambili.

ULittlejohn (2000:210),

*“Asserts that human beings cannot be studied using models developed for the physical sciences because humans are qualitatively different from natural events”.*

Ngoko mbono wale ngcali ingasentla ibonisa ukuba abantu abanakufundwa kusetyenziswa iimodeli ezenzelwe inzululwazi yomzimba kuba abantu ngokomgangatho bahlukile kwimicimbi yendalo. Inkqubo yophando etolikayo ixhasa inkolelo yokuba inyani iyakhiwa ngumbono oqinisekileyo kunye noqikelelo olungenakwenziwa. Umphandi uyavumelana nale nkqubo kwaye unomdla wokuqonda abathathi-nxaxheba kolu phando kuba abantu banenkululeko yokuzikhethela, iinjongo, kunye neenjongo, ke abantu kufuneka bafundwe njengee- arhente ezisebenzayo.

*According to Yin (1994:125), a case study is “research situations where the number of variables of interest far outstrips the number of data points. On the other hand, Rule & John (2011:42) define a case study as “the systematic study of a case in its depth”*

Imeko yophando yimeko yophando apho inani lezinto eziguququkayo zomdla lingaphezulu kwenani leedatha. Kwelinye icala, uRule noJohn bona bayibona imeko yophando okanye into yokuphononga njengesifundo esenziwe ngokwenkqubo yemeko enzulu.

UJohn Gerring (2004:341) uyichaza enjenje imeko yophando:

*A case study is best defined as an intensive study of a single unit with an aim to generalize across a set of units. Case studies rely on the same sort of covariational evidence utilized in non-case study research. Thus, the case study method is correctly understood as a particular way of defining cases, not a way of analyzing cases or a way of modeling causal relations*

Ngokwalo mhlomlo wale ngcali isifundo semeko sichazwe ngcono njengesifundo esinzulu secandelo elinye ngenjongo yokwenza isethi yeeyunithi. Indlela yokufunda imeko yamkela isethi yeenkqubo ezifunekayo ukwenza uphando lwezifundo.

NokaCreswell ((2007) waleka umsundulo ngenkcazelo yakhe ngento yokuphonononga uthetha enjenje:

*“Case study research is defined as a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) over time through detailed in-depth data collection involving multiple sources of information observation, interviews, etc”.*

Into yokuphonononga ichazwa njendlela yomgangatho apho umphandi ephonononga ubomi bokwenyani, inkqubo engumda yangoku engumda ekuhambeni kwexesha ngokuqokelelwa kwedatha enzulu ebandakanya imithombo emininzi efana nokuhlela, udliwano-ndlebe njalo-njalo.

Le misebenzi ibandakanya ukuyila imeko yophando, ukuqokelela idatha yophando, ukuhlalutya idatha kunye nokunika ingxelo.

*One of the features of Case Studies is that they do not attempt to control the context Benbasat, (1994); Goldstein & Mead, (1987); Yin, (1999); and Stake, (1995). Baxter & Jack (2008) contend that Case Studies allow the researcher to explore individuals or*



*organizations, simple through complex interventions, relationships, communities, or programmes.* The case in this study is Jonguhlanga Senior Secondary School and Zweliyandila Senior Secondary School in East London.

Ngokutsho kweezingcali zingasentla olunye lweempawu zento yokuphononga kukuba abazami ukulawula imeko. UBaxter kunye noJack ecatshulwe ngu-Yin baphikisa ukuba into yokuphononga ivumela umphandi ukuba aphonononge abantu okanye imibutho, ngokulula ngongenelelo olunzima, ubudlelwane, uluntu okanye iinkqubo.

Ngokuka Yinn (2014) into yokuphononga ineendidi:

1.Descriptive case study: is used to describe a particular phenomenon within its context, it can be used to expand on a particular theme unearthed by a survey.

2.Explonatory case study: explores cause-effect relationships, and/or how events happen.

3.Exploratory case study: is used to define questions and hypothesis-or to test out a research procedure-for a further piece of research, such as a large -scale survey.

4.Comparative case study: is used to compare two or more cases. Sometimes referred to as multiple case study because there is more than one case. But focus is on the comparison of the case.

Ngamanye amazwi into yokuphonononga isetyenziselwa ukuchaza isenzeko esithile ngaphakathi komxholo wayo, ingasetyenziselwa ukwandisa umxholo othile ofunyenwe luphando.

Indlela yesifundo semeko ukutsho oko into yokuphonononga iluncedo kakhulu ekusetyenzisweni xa kukho imfuneko yokufumana uxabiso olunzulu ngomba, isiganeko okanye into enika umdla kwimeko yobomi bendalo bokwenyani. Into yokuphonononga yindlela yophando esetyenziselwa ukuvelisa ubunzulu, ukuqonda okunacala amaninzi kumbandela ontsokothileyo kwimeko yobomi bayo bokwenyani .Umzekelo wento yokuphonononga siwubona kwiphepha leZembali labafundi bebanga - 12 lo nyaka ka2020 kwiphondo laseMpuma Koloni kwiimviwo zokuzilungiselela phepha elo liye laba nemibuzo ngeelwimi ezimbini, ulwimi lokufunda nokufundisa kunye nolwimi lwesiXhosa. Umzekelo:

## Umbuzo 2

### 2.1 Sebenzisa uSosi 2A

2.1.1 Nika inkcaza yegama elithi 'ukuzimela'(independence) ngamazwi akho (1x2) 2

2.1.2 Nika amagama emibutho yenkululeko Emithathu eyalwela ukuzimela kweAngola. (3x1) 3

2.1.3 Sebenzisa iinkcukacha ezikwisosi nolwazi lwakho ze uchaze kwakutheni ukuze imibutho yenkululeko emithathu ingabi nakusamkela isivumelwano sokulawula ngobambiswana esasimiselwe yiAlvor Accords. (1x2)

Yinto yokuphonononga esebenze kwizikolo ezingu-khwantayili1-3 ukubonisa ukuba into yokuphonononga kuchongwa iqela elithile njengoko umphandi echonge izikolo ezibini, ukuze athathele kuzo uphando lwakhe esebenzisa amaxwebhu abhaliweyo. Lo mzekelo ungasentla othathwe kwiphepha leemviwo zokuzilungiselela kunika isikhokhelo esihle kwimfundo yabantwana beli lizwe njengoko bekuqonda oko kufunwayo ngumbuzo. Umphandi ucebisa ukuba oku kungapheleli kwiimviwo zokuzilungiselela kuqhubeka nakwiimviwo zokuphela konyaka ukuphucula iziphumo njengoko iSebe leZemfundo lincoma igalelo elibenalo oluguqulelo kwindlela abaphumelele ngayo abafundi knyaka ka2021.

### 3.6.2 UKUQWALASELA OKUNGEKHO SIKWENI

Ukuqwalasela okungacwangciswanga yindlela ootitshala abanokuqokelela ngayo idatha esemgangathweni malunga nenkqubela phambili nokukhula komfundi, ngaphandle kokuthembela kwimisebenzi yokufunda okanye iingxelo ezivela kwabanye ootitshala.

Gillham (2000: 134) *regards informal observation as the most direct way of obtaining data on what people do. Gay et al (2009) put the emphasis of observation on understanding the natural environment as lived by participants, without altering or manipulating it.*

Ngokwembono yale ngcali ukuqwalasela okungekho sikweni ikubona njengeyona ndlela ichanekileyo yokufumana idatha kwinto eyenziwa ngabantu. Ukanti okaGay nabanye bathi ubeke ugxininiso lokuqwalasela ekuqondeni imeko yendalo njengoko yayihlala ingabathathi-nxaxheba, ngaphandle kokuyiguqula okanye ukuyilawula.

Enye yezona zinto ziphambili ekusebenziseni ukujonga eklasini kukuba ivumela umphandi ukuba enze oku kulandelayo:

- Ivumela umphandi ukuba afunde iinkqubo zemfundo kubume bendalo:
- Ibonelela ngobungqina obuthe kratya nobuchanekileyo kuneminye imithombo yedatha.
- linkcazo zeziganeko zokufundisa ezibonelelwa ngale ndlela zifunyenwe zikhokelela kuphuculo lokuqonda kunye neemodeli ezingcono zokuphucula ukufundisa.

Ezi ngcali zilapha ngezantsi zikubona ukuqwalasela kusizisa ingxaki egumbini lokufunda bave xa besithi:

Leedy and Omrod (2001:158)

*State that observations have some disadvantages in that the presence of a researcher may change what people say and do and how significant events unfold.*

Lo mhlomlo uveza ukuba ukuqaphela kunezinto ezithile ezingalunganga kuba ubukho apho umphandi anokutshintsha oko abantu bakuthethayo nabakwenzayo kunye nendlela ezibonakala ngayo iziganeko ezibalulekileyo. Lo mphandi uyavumelana nolu luvo kodwa ukubona ukuqwalasela okungekho sikweni nako kunezibonelelo ezithile.

Classrooms are specifically constituted to bring about learning and it is therefore not unreasonable to collect data about what goes on there to enrich our knowledge on language use (Nunan,1992). For the study observation aimed at investigating how learners interacted with each other, and with their teachers in Geography lessons. He also focused on the kind of pedagogy or methodology teachers used to impart knowledge to learners through the medium of English. The researcher also sought for

information on what texts and resources were available to support both teachers and learners in the geography classroom.

Umphandi ube nenyhweba yokwenza ukuqwalasela okungekho sikweni njengoko engutitshala kwesinye zezikolo ezikhankanywe kolu phando yokufumana ithuba lokuqwalasela indlela abafundi abanxibelelana ngayo notitshala ngeli xesha lokufunda nokufundiswa kusetyenziswa ulwimi lwesiNgesi. Apha ngezantsi zezinye zezinto umphandi aye waziqwalasela:

- (i) Kungaphi na ootitshala benika imiyalelo okanye izalathiso kunye nendlela abafundi abayiqonda ngayo imiyalelo yesiNgesi.
- (ii) Indlela ootitshala abazama ngayo ukucacisa iikhonsepthi ezithile ezinzima nezintsha zeJiyografi kubafundi ngolwimi lwabo lwasekhaya nokuba ngaba baye basebenzisa abanye abafundi njengezixhobo zokufundisa ngokumalunga nokuguqulela okanye ukutolika, Ngamanye amazwi uqwalaselo olungahlelwanga lwalufuna ukuchonga iintlobo zenkxaso efumanekayo kubafundi abalwimi lwabo ingesosiNgesi.
- (iii) Indlelela ootitshala abalunike ngayo baza balwandisa ngayo ulwazi besebenzisa ezinye iindlela zokufundisa ezintsha ezifana nokudlala (role play) nezinye.
- (iv) Indlela abafundi abanxibelelana ngayo kunye nootitshala ngexesha lesifundo nako kuye kwaqwalaselwa kokuqwalasela kungekho sikweni.

### **3.6.3 UKUQOKELELA IDATHA**

Ukuqokelelwa kwedatha yinkqubo yokuqokelela kunye nokulinganisa ulwazi kwizinto eziguquguqukayo zomdla kwifashoni emiselweyo evumela ukuba umntu aphenidule imibuzo yophando echaziweyo, ukuphumla kunye nokuvavanya isiphumo, Idatha imele ulwazi oluqokelelwe ngohlobo lwesicatshulwa okanye lokubhaliweyo kunye amanani.

## Intlobo zedatha

- Observational data
- Experimental data
- Simulation data
- Derived data

Idatha iqokelelwa ngokusebenzisa izixhobo zophando. Izixhobo zophando zizixhobo ezisetyenziselwa ukuqokelela idatha okanye ulwazi. Izixhobo zenza umphandi akwazi ukugcina umkhondo wento ebonwayo kwaye ayinike ingxelo. Ngezi zizathu umphandi wakhetha ukuqokelela idatha aze ayohlule ibe kwinqanaba lokuqala ukuqwalasela okungekho sikweni nodliwano-ndlebe olungekho sikweni, nelesibini elivela kumaxwebhu nakulwazi oselukhona leSebe lezeMfundo.

Oka McMillan kunye noSchumacher (1989:85) bayibeka olu hlobo xa bekuchaza ukuqokelelwa kwedatha:

*“Data collection refers to the process of gathering information related to your research which involves identifying sources of data and selecting methods. Data collection occurs in different phases, namely planning, beginning data collection, closing data collection and completion”.*

Ukuqokelelwa kwedatha kubhekisa kwinkqubo yokuqokelela ulwazi olunxulumene nophando lwakho ebandakanya ukuchonga imithombo yedatha kunye nokukhetha iindlela. Ukuqokelelwa kwedatha kuyenzeka kwizigaba ezahlukeneyo, ezi zezi, ukucwangcisa, ukuqokelela idatha, ukuvala ukuqokelelwa kwedatha kunye nokugqitywa.

Ngokuka Sapsford no Jupp (1996:335) bathi bona xa bechaza ukuqokelelwa kwedatha:

*“Data collection is the process of gathering and measuring information on targeted variables in an established system, which then enables one to answer relevant questions and evaluates outcomes.”*

Ukuqokelelwa kwedatha yinkqubo yokuqokelela kunye nokulinganisa ulwazi kwizinto ezijolisiweyo kwinkqubo emiselweyo, ethi ke ibangele ukuba umntu aphenule imibuzo efanelekileyo kwaye avavanye iziphumo ngokwalo mhlomlo wezi ngcali.

OkaBernard (2002:287) waleka umsundulo ngokubaluleka kokuqokelelwa kwedatha uthi: *“Data gathering is of paramount importance in research as its aim is to better understand the theoretical framework. This exploratory investigation will collect qualitative data”*.

Ukuqokelelwa kwedatha kubaluleke kakhulu kuphando njengoko injongo yayo ikukuqonda ngcono isakhelo sethiyori. Olu phando lokuhlola luya kuqokelela idatha esemgangathweni.

*“The qualitative data is generated from database of the department of education. some common ways for generating qualitative data are case studies discussions and informal conservations” (Creswell & Creswell, 2018).*

Idatha esemgangathweni iqokelelwe kuluvo olubhaliweyo nakwiziko ledatha leSebe leZemfundo. Ezinye zeendlela eziqhelekileyo zokuvelisa idatha esemgangathweni zizinto zokuphonononga kunye nengxoxo engekho sesikweni.

Kule theyibhile ilandelayo iindlela zokuqokelela idatha okanye ubuchule kunye nemisebenzi esetyenzisiweyo kolu phando iyabonakaliswa. Kuthelakiswa iziphumo zezi zikolo zibini kwenziwe kuzo uphando datha leyo ethatyathwe kwingxelo yeSebe lezeMfundo zezikolo ezibini ezikhankanyiweyo kuphando.

#### ITHEYIBHILE YESIBINI

Ubuchule bokuqokelela idatha	Unyaka	Umsebenzi
Ukuqokelelwa kweziphumo zesikolo iJonguhlanga S.S.S.	2016	Ukujongwa kwiziko ledatha leSebe lezeMfundo 42%

	2017	Ukujongwa kweziphumo kwiziko ledatha leSebe lezeMfundo 25%
	2018	Uujongwa kweziphumo kwiziko ledatha leSebe lezeMfundo 13.3%
Ukuqokelelwa kweziphumo zesikolo iZweliyandila S.S.S.	2016	Ukujongwa kweziphumo kwiziko ledatha leSebe lezeMfundo 7%
	2017	Ukujongwa kweziphumo kwiziko ledatha leSebe lezeMfundo 6%
	2018	Ukujongwa kweziphumo kwiziko ledatha leSebe lezeMfundo 3,8%
Ingxoxo engekho sikweni		Ukugcina idayari yophando yolwazi oluqokelelwe kwiingxoxo ezingekho sesikweni zabantu abohlukeneyo.

Le ngxelo ifunyenwe kumaxwebhu eSebe lezeMfundo kwaye yidatha yesibini (secondary data)

*Secondary data is referred to as the gathering of second hand data collected by an individual who is not the original user. It is the process of collecting data that is already existing, be it already published books, journals and/or online portals.*

Idatha yesibini ibhekisele kuqokelelo lwedatha yesibini eqokelelwe ngumntu ongenguye umsebenzisi wokuqala. Idatha yesibini yinkqubo yokuqokelela idatha eselikhona, nokuba ziincwadi esele zipapashiweyo, iijenali kunye okanye iphothali ye-iintanethi.

### 3.6.4 UHLALUTYO LWAMAXWEBHU

Uhlalutyo lwamaxwebhu luhlobo lophando olusemgangathweni olusebenzisa inkqubo yenkqubo yokuhlalutya ubungqina obubhaliweyo kunye nokuphendula imibuzo ethile yophando. Amaxwebhu anokubonelela ngedatha yophando eyongezelelweyo, esenza uhlalutyo lwamaxwebhu lube luncedo kwindlela yophando. Amaxwebhu anokubonelela ngemvelaphi kunye nokugubungela ngokubanzi idatha kwaye ke aluncedo ekumiseni imeko yophando lomntu kwicandelo lesifundo sakhe. Olu luvo luxhaswa zezi ngcali zingezantsi.

Encyclopedia (2018)

*Document analysis is a form of qualitative research that uses systematic procedure to analyze documentary evidence and answer specific research questions.*

Lo mcaphulo ungasentla usivezela ukuba uhlalutyo lwamaxwebhu luhlobo lophando olusebenzisa inkqubo ecwangcisiweyo ukuhlalutya ubungqina obubhaliweyo kunye nokuphendula imibuzo.

Maree and Pietersen (2007:82)

*Mention that when using documents as data collection technique, one must focus on all types of written communication that may shed light on the phenomenon under investigation.*

Ngokwalo mhlomlo wezi ngcali zikhankanya ukuba xa usebenzisa amaxwebhu njengenkqubo yokuqokelelwa kwedatha, umntu kufuneka agxile kuzo zonke iintlobo zonxibelelwano ezibhaliweyo ezinokuthi zikhanyise kwisenzeko esiphantsi kophando. Uhlalutyo lwedatha aluphazamisi kulandelelana kokusebenza okanye ubuncinci. Umzamo ofunekayo ukulungiselela uhlalutyo ungaphantsi kakhulu kunophumela ngaphandle, udliwanondlebe okanye imfuno zendawo yokusebenzela.



Umphandi uphonononge ingxelo ekuvimba wemiqulu yeSebe lezeMfundo,apho kukho ingxelo ebanzi ngeziphumo zabafundi bebanga leshumi elinambini.Ingxelo yeziphumo zebanga leshumi elinambini ibonakalisa izinga eliphezulu labafundi abakwinqanaba lokuqala(level1) ngenxa yomqobo wolwimi lofunda nokufundisa.Oku kubonakalisiwe kwingxelo yabamakishi abaziintloko(chief markers)(2018 ) bathi:

22,1% of the candidates achieved an average higher than 40%, whereas approximately 77,9% scores mark below 40%. Again like 2017 results, the most disappointing is the 48,6%level 1 mark.Ezi ziphumo bazikhapha ngemiceli mngeni efana nokunqongophala kwesigama sejiyografi nokunzinyelwa kwabafundi kukubhala imihlati bebethwa ngumxholo wombuzo.Lo ngumngeni kwesi sifundo ndicebisa ukuba amaphepha eemviwo aguqulelwe kukwimi lwenkobe lomfundi ukuze ayazi ingxam yombuzo.

### **3.6.5 UKUQINISEKISWA KWEDATHA**

Ukunyaniseka kunye nokuthembeka kubonisa inqanaba abaphandi abanokuthi benze ngalo isiphoso kwimilinganiselo yabo. Umphandi uya kuqinisekisa ukuba idatha eqokelelweyo ibonakalisa into yokuphonononga ngokufanelekileyo. Ukulinganisa umgangatho wophando, abaphandi abaninzi bahlala basebenzisa ukuthembeka kunye nokunyaniseka okubandakanya ukuchaneka. Ukuthembeka kubhekisa kuzinzo okanye ukungqinelana komlinganiso wophando kufundo.

*Reliability measures whether a particular technique would yield the same results when administered to the same object repeatedly Mouton, (2001); Bless & Higson-Smith, (1997); Best & Kahn, (1989). According to de Vos et al. (2005:163) reliability is not concerned with what is being measured, but with how well it is being measured. However, researchers warn that reliability is not always accurate or perfect, depending on various factors and research conditions de Vos, et al. (2005); Mouton, (2001).*

Ngokoluvo lwezi ngcali a manyathelo okunyaniseka nokuba ubuchule obuthile buza kuvelisa iziphumo ezifanayo xa zilawulwa kwinto enye iphindaphinda. Ngokuka-de Vos ukuthembeka akuchaphazeli noko kulinganiswayo, kodwa kwindlela ekulinganiswa ngayo. Nangona kunjalo, abaphandi balumkisa ukuba ukuthembeka akusoloko

kuchanekile okanye kugqibelele, kuxhomekeke kwizinto ezahlukeneyo kunye neemeko zophando.

OkaMouton (2001:245) uthi:

*The use of a variety of data collection methods which complement each other can reduce inaccuracy of research data.*

Le mbono yale ngcali iveza ukuba ukusetyenziswa kweendlela ezahlukeneyo zokuqokelela idatha ezihambelanayo inokunciphisa ukungachaneki kwedatha yophando.

Ukongeza u-Vos nabanye bacebisa ngezi nkqubo zilandelayo ukonyusa ukuthembeka:

- (i) Ukucacisa ukuqonda konke ukwakhiwa ukuze kuphuculwe ukungangqinelani kwenkcazo yolwakhiwo ngalunye.
- (ii) Ukwandisa inqanaba lokulinganisa ngokulinganisa kwelona nqanaba lichanekileyo.
- (iii) Sebenzisa uvavanyo lwaphambi kovavanyo, izifundo zokuqhuba kunye nokuphindaphinda.

*Validity, on the other hand, refers to the extent to which a measure accurately reflects the concept it is intended to measure (de Vos, et al., 2005)*

Ngokwalo mhlolelwezi ngcali ukusebenza, kwelinye icala, kubhekisa kwinqanaba apho umlinganiso ubonakalisa ngokuchanekileyo umxholo ekujongwe ukuba uwulinganise.

*While reliability asks how accurate and consistent a measurement is, validity asks what the instrument measures and the meaning of measurement results Bless & Higson-Smith, (1997).*

Ngoko luvo lwezi ngcali zingasentla ukuthembeka kubuza ukuba umlinganiso uchanekile kwaye awuguququkuki kangakanani, ubunyani babuza ukuba sithini na isixhobo kunye nemilinganiselo yeziphumo zomlinganiso. Ukunyaniseka kwemilinganiselo kuphando olusemgangathweni kuxhomekeke ekubeni iindlela zokuqokelelwa kwedatha ziphanda into ekufanele ukuba iphandwe luphando.

Oka Henning nabanye (2004:148) bathi:

*Validity checks for lack of precision, it questions the procedures used and the decisions made, and it addresses theoretical questions which underpin the research study.*

Ukuqinisekiswa kokungqinisisa ukungabikho kokuchaneka, kubuza iinkqubo ezisetyenzisiweyo kunye nezigqibo ezenziwe, kwaye iphendula imibuzo yethiyori exhasa isifundo sophando. Kukwabalulekile ukuba idatha elungiswe okanye eqokelelwe ngulo mphandi iphinde iqinisekise ngabanye (amakhankatha esifundo) abafunde iziphumo zophando.

### **3.6.7 IMIQOBO YESIFUNDO**

Ukuqondwa kancinci kweCandelo 6 loMthetho weZikolo waseMzantsi Afrika (1996) kungqale ngqo kusasazo olunqongopheleyo kwizikolo zoluntu liSebe leSizwe lemfundo. Eli candelo lixhobisa amalungu eBhunga loLawulo leSikolo (i-SGB) ukuze abe nakho ukuthatha izigqibo ngemigaqo-nkqubo yolwimi ezikolweni ngokuhambelana nomthetho kazwelonke nowephondo. Aba bazali njengabameli bezikolo ngokubanzi kwaye kulindeleke ukuba bathathe izigqibo ezikhawulezayo zoMgaqo-nkqubo woLwimi lweSikolo (i-SLP) ukhetho olunolwazi olululo ukuze usebenze eyona nto ibalulekileyo kwimfundo yabantwana babo. Nokuba i-SASA (1996) kunye ne-LiEP (1997) ziyilelwe ukulungisa ukungalingani kwangaphambili; inyani kukuba uninzi lwabazali abathathi ntweni, abafundanga abanalwazi ngemicimbi neenkqubo zolwimi; aba bazali abanakho ukusebenzisa lo mthetho ukuze baxhamle. Oku kokunye okubangele umda kwisifundo.

### 3.6.8 ISISHWANKATHELO

Eyona nyani kukuba abazali abaNyama banelungelo abangalaziyo, ngoko ke abanakulisebenzisa ukukhusela abantwana babo ekukhuliseni imfundo, loo nto isisikhumbuzo senkohlakalo ngento enokwenzeka xa abantu bengenako ukufikelela kulwazi ngolwimi abalufundayo. Indibethe kakhulu yandishiya ndidiniwe kwaye ndinomoya wokuba njengesithethi seelwimi zaseAfrika kunye nomfundisi-ntsapho asenzi ngokwaneleyo. Iyinyani into yokuba siphila kuluntu oluye lwamisela ubuhlanga ngendlela esenze ngayo okanye esingakhange senze ngayo ukuqinisekisa ukwenziwa koMgaqo-nkqubo weLwimi kwiMfundo (1997) kubuhlungu.

Uqikelelo lwam okuxhasa olu phando lolokuba ezinye zezinto ezinefuthe kwindlela abaqhuba ngayo abafundi abathetha isiXhosa kwiBanga le-12 kwisifundo seJiyografi inento yokwenza nomqobo wolwimi olu sisiNgesi abafunda ngalo esikolweni. Oku kubangela ootitshala baphele bexuba ulwimi ukuzama ukwenza abafundi bakuqonde oko kufundiswayo. Abafundi loo nto ibabeka phantsi konxinzelelo njengoko iimviwo bezibhala ngolwimi lwesiNgesi. Uqikelelo lwam lunika ubungqina obomeleleyo bophando ngokuxhasa imfundo ngolwimi lwenkobe ngokuchasene nokusetyenziswa kolwimi lwesibini njengolwimi lokufunda nokufundisa. Iindlela ezisetyenzisiweyo zivelise ukuqondwa okuntsokothileyo kwezithintelo okanye kwemiqobo yempumelelo kubafundi bebanga leshumi elinambini kwizikolo ekuzekeliswe ngazo kwiimviwo zabo. Esi sahluko sicacisile kwaye sichaze indlela esetyenzisiweyo ekwenzeni olu phando. Ndiza kusebenza kwinkqubo yokutolika ngokuzama ukucacisa nokutolika iipateni ezivela kwidatha. Isahluko esilandelayo sixoxa ngohlalutyo lwedatha.

## **ISAHLUKO SESINE**

### **INKCAZO YEDATHA KUNYE NOHLALUTYO**

#### **4.1 INTSHAYELELO**

Kwisahluko esingaphambili, idatha ebonisiweyo kunye nohlalutyo yanika umphandi ithuba lokuphanda iinjongo eziphambili zophando kunye nokufumana iimpendulo kwimibuzo yophando. Olu phando luphando ngefuthe lolwimi oluthi lube sisithintelo kwimpumelelo yabafundi beBanga le-12 kwiJiyografi. Iziphumo zophononongo ke, zisekwe kwimixholo ephuhliswe kuhlalutyo lwedatha. Ukuqhubeka kolwimi lwesiNgesi lube ngumqobo othintela impumelelo yabafundi bezikolo ezibini ekugxilwe kuzo. Uluhlu okanye itheyibhile 2 ibonisa ukuba iziphumo zabafundi kwiJiyografi zibonisa izinga elisezantsi abaphumelela ngalo abafundi. Oku kubonisa ukuba ulwazi lwesiNgesi lwabafundi luphantsi kakhulu. Ababhali bayavuma ukuba uhlalutyo lwedatha yophando olusemgangathweni lubandakanya ukwahlulwa kwemixholo elawulekayo, iipateni, iindlela kunye nobudlelwane ukwenza intsingiselo yalo.

Bogdan & Biklen (1992:153), Henning et al, (2004:102) explain the process of data analysis as a process where the researcher must organize, account for, and provide explanations for data, i.e., the researcher must “move from a description of what is the case to an explanation of why it is the case.” Hence Henning et al. (2004:103) claim that the process of analysis is the “heartbeat” of research which may occur in the form of “thick description”. They refer to “thick description’ as information that gives a picture about the context, intentions and meaning of a particular act (Henning, 2004:128).

Oku kungasentla kubonisa ukuba ababhali abaninzi bayavuma ukuba uhlalutyo lwedatha yophando olusemgangathweni lubandakanya ukwahlula idatha kwimixholo elawulekayo, iipateni, iindlela kwakunye nobudlelwane ukwenza intsingiselo yayo. Ezi ngcali zikwachaza inkqubo yohlalutyo lwedatha njengenqubo apho umphandi kufuneka aququzelele athathele ingqalelo kwayeanike iingcaciso zedatha, oko. Kolu phando idatha

ihlaziywa ngokutolikwa kwaye incitshisiwe yaba yimixholo, ngokusebenzisa indlela yophando olusemgangathweni.

*The emphasis is based on description and not testing the hypothesis as in quantitative approach Glesne & Peshkin, (1992). Rather than a statistical presentation, the facts are presented in a descriptive manner. The researcher accepts that although qualitative research is subjective, it is still regarded as reliable and valid (Reichardt and Cook, 1979)*

Ugxininiso lusekwe kwinkcazo kwaye aluvavanyi intekelelo ngendlela yobungakanani. Endaweni yokwenza ingxelo-manani, iinyani zichazwa ngendlela echazayo. Umphandi uyayamkela into yokuba nangona uphando olusemgangathweni lusemholweni, lusathathwa njengoluthembekileyo nolusebenzayo.

Uphando kufuneka lube nempembelelo ebonakalayo kuluntu ngokugxeka imeko ekuyo ngoku kunye nokucela umngeni kubunganga besiNgesi kwiiklasi zejiyografi; ngakumbi ukuba loo nto yenza iilwimi zabafundi zingalingani.

Esi sahluko sakhiwe ngendlela ethi izame ukuphendula imibuzo yophando enikwe kwiSahluko 1, ngelixa inika iisampuli zedatha eziyinyani ezazifakwe ngeendlela ezahlukeneyo zokuqokelela idatha. Imibuzo yophando inento yokwenza nokufunda nokufundiswa kweJiyografi, indlela abaqhuba ngayo abafundi kwizifundo zeJiyografi, kunye nokwazisa ngomgaqo-nkqubo wolwimi kwezemfundo. Ngokusekwe kwimibuzo yophando, esi sahluko sijolise ekunikezeleni ngedatha ngelixa sinika uhlalutyo olusisiseko lwedatha ukulungiselela indlela yokuhlalutywa okunzulu kwedatha.

Uhlalutyo lweziphumo lubandakanya oku kungezantsi:

(a) Ingxelo exilongiweyo kunye nengxelo yabamakishi abaziintloko

(b) linkcukacha kumaxwebhu abhaliweyo aneengxelo zeziphumo kwiSebe lezeMfundo kwiphondo leMpuma Koloni.

(c)lindlela zokufundisa kukatitshala kuthathelwa kuqwalaselo olungahlelwanga kunye namava omphandi.

OkaAtkinson kunye Cofeey (1997), bachaza uxwebhu njengeenyani zezentlalo eziveliswayo,zisetyenziswe ngeendlela ezilungelelanisiweyo ekuhlaleni.Ukanti ukuhlalutywa kwamaxwebhu ngokuka Straus(2008) “,document analysis is a systematic procedure for reviewing or evaluating documents both electronic and printed material,Documents contain text and images that have been recorded without a researcher’s intervention”.

Oku kungentla kucacisa ukuba amaxwebhu aqulethe isicatshulwa kunye nemifanekiso erekhodiweyo ngaphandle kokungenelela kwabaphandi.Uhlalutywo lwamaxwebhu yinqubo ecwangcisiweyo yokuphonononga okanye yokuvavanya amaxwebhu asekhomputheni naprintiweyo.Amaxwebhu umphandi uwafumene kubuxhakaxhaka bale mihla obuthi benze kubelula ukufikelela kulwazi oludingayo.

#### **4.3.1 INGXELO EXILONGIWEYO**

Ingxelo exilongiweyo ithathwa kwingxelo yamagosa aziintloko (chief markers report) ukucakaca indlela abaphumelele ngayo abafundi izifundo zabo zebanga leshumi. Apha ngezantsi yingxelo exilongiweyo ebonisa impumelelo yabafundi ukusuka ngonyaka wama 2016 ukuya kowama -2018 kwisifundo seJiyografi.

NgokweDiagnostic Report (2016:11) abafundi abaqhubi kakuhle kwisifundo seZelizwe ingakumbi kuloo mibuzo ifuna bazandlale badalakanace izimvo zabo besebenzisa ulwimi lwesiNgesi kuye ke kubonakale okuya kuba ngumqobo wolu lwimi lwesiNgesi lutsho lubathintele kwimpumelelo yabo.Nazi izizathu ezikhankanyiweyo:

Factors contributing to poor performance

- **Inability to address the requirements of questions adequately:** In several sub-questions learners’ responses were not in line with question’s requirements. Weaker candidates often provided incomplete or unclear response’s if an explanation is required, a one-word answer is insufficient.

- **Inability to identify relevant information:** Weaker candidates were unable to strategically identify relevant information. They tended to provide less important or immaterial information in supporting their information.

Ngokwale ngxelo kuyabonakala ukuba abafundi abayiphenduli kakuhle imibuzo bebethwa kukuba bayoyiswa kukuzandlala bandandalazise izimvo zabo. Kulo mibuzo injalo baphela bebhala igama elinye. Ela futhe lolwimi isifundo esigxile kulo kuyabonakala ukuba linalo ifuthe kubafundi kwimpumelelo yabo njengoko ulwimi lokufunda nokufundisa isiNgesi.

Ingxelo exilongiweyo ka2017

Le ngxelo phaya kwiphepha (2017: 7) ibethelela uluvo lokuba ulwimi lunefuthe kwimpumelelo yabafundi. Ulwimi kwikharithulam ngokubanzi yinxalenye ebaluleke kakhulu kwimpumelelo yabafundi, ngeenzame zokwakha ulwazi lolwimi lwabafundi kunye nokuzithemba ekucazululeni zombini ulwimi lokufunda, ulwimi lokufundisa (LoLT) kunye nolwimi lokuhlola. Ootitshala bayakhuthazwa ukuba bongeze imiba yolwimi lwabo njengoko oku kusebenza kwimeko yezikolo zabo okanye kumagumbi okufundela ukuze abafundi babenakho ukuluqonda ulwimi abavavanywa ngalo. Umphandi uye wajonga iphepha lokuqala lesifundo seZelizwe lika Novemba 2017 ukuxhasa oku kuchazwa yile ngxelo.

UMBUZO 2.5.4 In a paragraph of approximately EIGHT lines, explain the changes that captured stream will undergo downstream of the elbow of capture (4x2) 8

Ingxelo ibonisa ukuba abafundi abaqhubanga kakuhle kulo mbuzo zihambisa zithi:

Candidates performed poorly because it was incorrectly interpreted by many candidates as they could not identify the section of the captured stream downstream of the elbow capture. Thus, they could not describe the changes in the stream after river capture occur.



Umphandi xa ejonga le ngxelo kwisifundo seZelizwe ibonisa impumelelo engonelisiyo yabafundi bebanga le-12 ithathelwe kweyelizwe lonke.

IDiagnostic Report (2018 :5)

Le ngxelo nayo kwasekuqaleni yondlala umba wolwimi ekufundiseni nto leyo ekhombisa ukuba lunefuthe okanye isithintelo kwimpumelelo yabafundi bebanga leshumi ngokufanayo nengxelo ebikhutshwe kwiminyaka emibini edlulileyo isatsho ukuba ulwimi lokufunda nokufundisa lisengumceli ngeni. In an effort to build learner's language proficiency and their confidence in decoding both the Language of Learning and Teaching (LoLT) and the Language of Assessment (Diagnostic report:2018)

Le ngxelo idandalazisa unxibelelwano olukhoyo phakathi kolwimi lokufunda, lokufundisa nolo umfundi avavanywa ngalo. Le ngxelo ilapha ngezantsi iveza ukuba abathathi-nxaxheba bebevumelene ukuba eli phepha beliyinguqulelo ebhetele kunaleyo yokuqala yalo ngo-2017, nokuba abaviwa bekufanele ukuba baphumelele amanqaku aphezulu. Oku kubonakaliswa yidatha equlunqwe apha ngezantsi emva kweemviwo zabafundi bebanga leshumi elinambini zomnyaka wama-2018.

Learners Per Rating Level as Percent

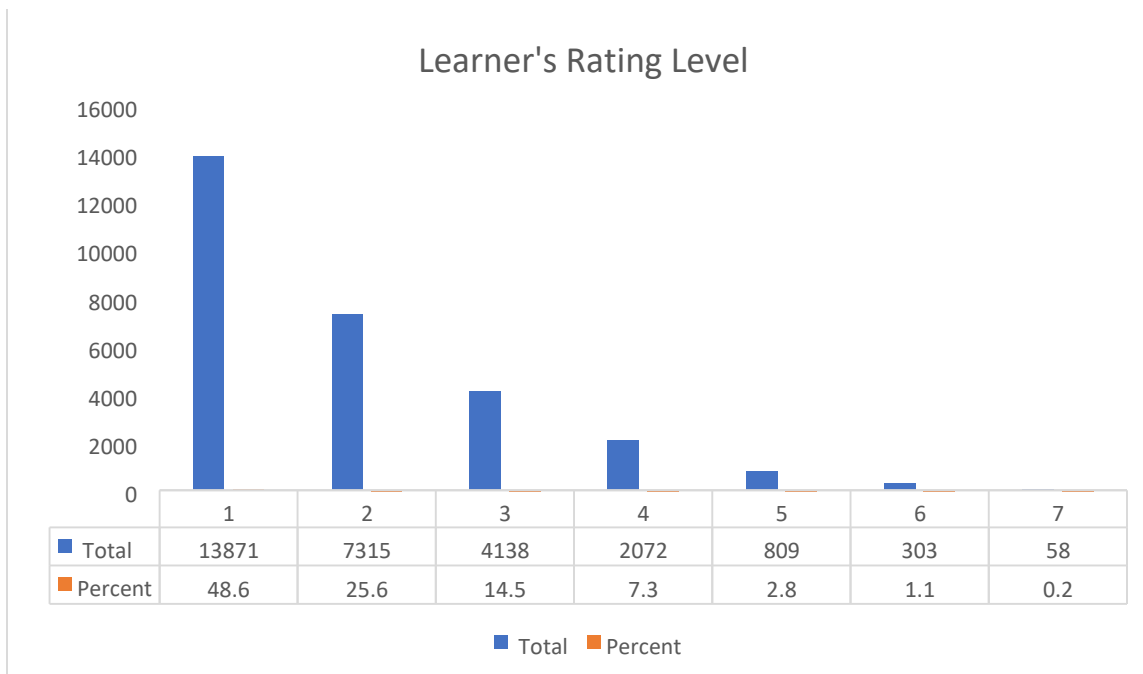
Total wrote	28566	
% Passed	51.4%	
Levels	Totals	Percent
1	13871	48.6
2	7315	25.6
3	4138	14.5
4	2072	7.3
5	809	2.8
6	303	1.1
7	58	0.2

Oku kuqulathwe kule theyibhile ilapha ngasentla kubonakaliswe kule tshathi ilapha ngezantsi ibonisa ukuba kubafundi abayi 28566 ebebebhale abayi 13871 abaphumelelanga njengoko befumene inqanaba lokuqala. Eli nani likhulu kakhulu lihambelana nokuthethwa ziingxelo zamagosa aziintloko ezoba umfanekiso ngqondweni wendlela abaqhuba ngayo abafundi ngenxa yomqobo wolwimi lokufunda nokufundisa. Oku kuhambelana nenjongo yomphandi njengoko ephanda ngefuthe lolwimi kwimpumelelo yabafundi.

**Ingxelo yamagosa aziintloko:** Emva kokumakishwa kwabafundi bebanga leshumi amagosa aziintloko aqulunqa ingxelo edandalazisa elubala indlela abaqhuba ngayo abafundi bejonge umbuzo nombuzo kwiphepha elo belibhalwa. Yiloo ngxelo ke kuyane kuqulunqwe kuyo ingxelo exilongiweyo. It was clear from the scripts marked that both the English second language and Afrikaans speaking candidates struggled/failed to understand the context of the questions because of language barrier (chief marker's report 2018:2). Lamazwi acacisa unobangela wokungaqhubi kakuhle kwabafundi bejonge kule theyibhile ilapha ngasentla.

Ngokwale ngxelo yamagosa aziintloko kwakucacile kumaphepha okuphendula abafundi athe akorekishwa, ukuba abafundi abathetha isiNgesi njengolwimi lwesibini kunye nabo bathetha isiBhulu bazabalaza okanye basilela ukuqonda imeko yemibuzo ngenxa yomqobo wolwimi.

Le ngxelo yala magosa aziintloko iboniswe kule theyibhile ingezantsi:



*Umzobo 1*

Ezi ziphumo zibonisa elubala ukuba le ngxaki yokungaqhubi kakuhle ayipheleli kwezi zikolo zibini zichongiweyo iyabonakala ukuba okungaqhubi kakuhle yingxaki yesizwe siphela. Oku kubonisa umqobo wolwimi ngokwengxelo, ngakumbi xa sijonge abo baphumelele ngezinga lokuqala. Oku kungqinwa ngulo mhlomlo ungezantsi uthatyathwe kwingxelo exilongiweyo (2018).

PERFORMANCE TRENDS (2016–2018): The number of candidates decreased by 7 150 relative to the 2017 enrolment. The general performance of candidates declined slightly this year as indicated by 74,2% of candidates achieving 30% and above, with 46,7% achieving 40% and above. The pass rate at both levels is the lowest performance recorded in the last three years.

Lo mhlomlo ungasentla ubonisa izinga elehlayo lokuphumelela kwabafundi kwisifundo seJiyografi ngokwendlela abaphumelela ngayo.

Ingxelo yeSebe lezefundo eliyithatha kwingxelo kwiSebe leze Mfundo likaZwelonke ibonise indlela abangaqhubi kakuhle ngayo abafundi bezizikolo zichongiweyo. Okukubonakaliswa zezi theyibhile zingezantsi.

Itheyibhile yempumelelo yesikolo saseJonguhlanga S.S.S. kwisifundo seZelizwe ukusuka kunyaka wama-2016 ukuya kowama-2018.

UNYAKA	Ababhalileyo	10-29% abaphumeleleyo	30-40% abaphumeleleyo	50% abaphumeleleyo
2016	15	9	4	1
2017	34	30	4	0
2018	16	14	2	0

Le theyibhile ingasentla ibonisa izinga abaphumelela ngalo abafundi besi sikolo kwisifundo seJiyografi xa umphandi ejonga le minyaka mithathu:

2016-42%, Kwabalishumi elinesihlanu ababhalileyo kuphumelele babahlanu ze abalithoba bangaphumeleli.

2017-25% Kwabangamashumi amathathu anesine ababhalileyo kuphumelele abane abangamashumi amathathu abaphumelela.

2018-13% Kwabalishumi elinesithandathu ababhalileyo kuye kwaphumelela ababini abalishumi elinesine abaphumelela.

Itheyibhile impumelelo iyonke yesikolo saseZweliyandila S.S.S. kwisifundo seJiyografi ukusuka ngonyaka wama 2016 ukuya kowama -2018.

UNYAKA	Ababhalileyo	0-29% abaphumeleleyo	30-40% abaphumeleleyo	50% abaphumeleleyo
2016	9	7	2	0
2017	6	5	2	0
2018	8	7	1	0

Ngokwezi ziphumo zikule theyibhile zibonisa izinga eliphantsi kakhulu isifundo seJiyografi umphandi xa ejonge le minyaka mithathu:

2016-7% apho kwabalithoba ababhalileyo babini abaye baphumelela.

2017-6% kwabathandathu ababhalileyo abahlanu abaphumelelanga kuye kwaphumelela bababini.

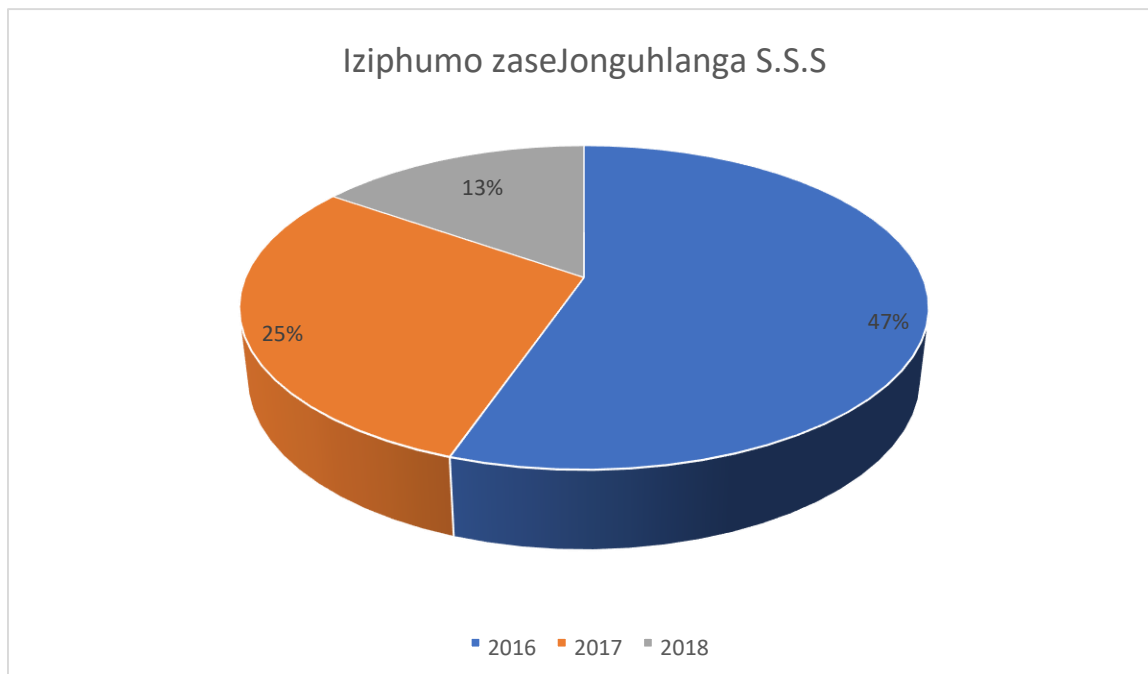
2018-3,8% kwabasibhozo abaye babhala kuye kwaphumelela wamnye abathandathu abaphumelelanga.

Ngokwengxelo yamaxwebhu abhaliweyo abafundi kufumaniseke ukuba imiba yolwimi yiyo ebafricanisa ubunzima kakhulu ekumelaneni nayo, malunga nama-80% babenobunzima ekufundeni ngolwimi lokufundisa kwaye oku kwabenza kwanzima kubo ukuqhuba kakuhle kwiimviwo zokuphela konyaka nanjengoko benomqobo wolwimi.

#### 4.3.2 INGXELO YAMAXWEBHU ESEBE LEZEMFUNDO EZIKOLO EZIBINI EZICHONGIWEYO ITHATHWE KUMAXWEBHU ABHALIWEYO

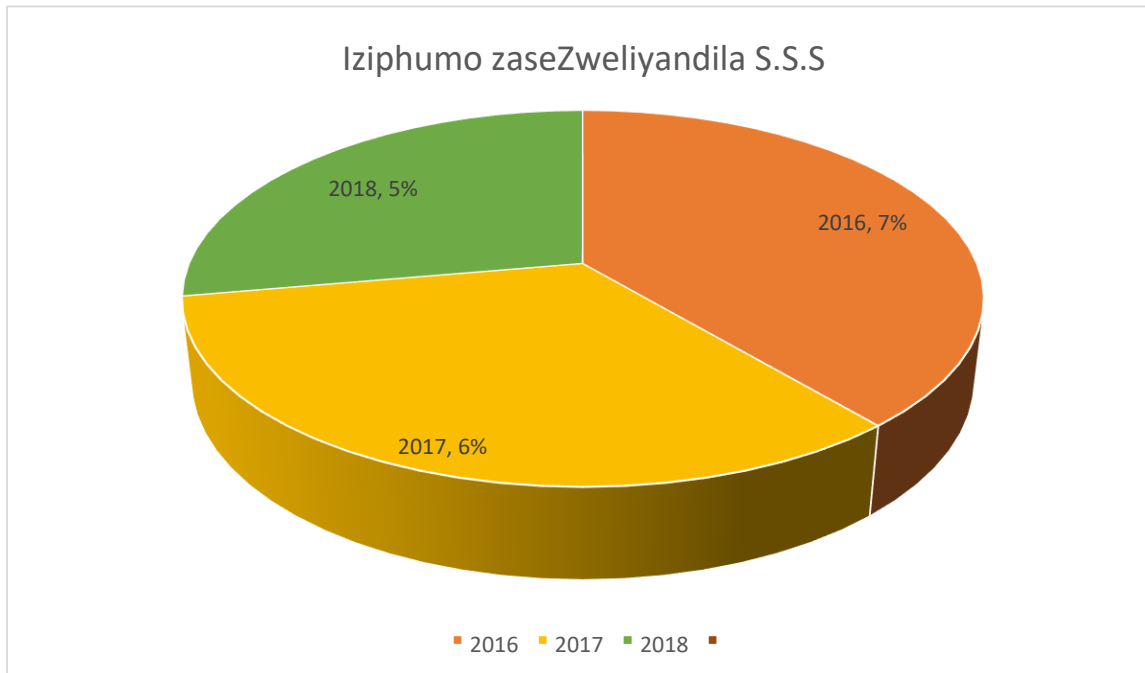
Umphandi usebenzise amaxwebhu abhaliweyo awafumene kwisiseko sedatha yeSebe leZemfundo ukusuka kunyaka wama-2016 ukuya kunyaka wama -2018. Ngokwala maxwebhu abhaliweyo abonisa ukuba iziphumo zabafundi bezikolo ezichongiweyo kolu phando ukutsho oko iJonguhlanga S.S.S. kunye neZweliyandila S.S.S. zibonisa ukuba ngenene abaqhubi kakuhle tu aba bafundi.

Iziphumo zezikolo ekujoliswe kuzo Jonguhlanga S.S. S. 2016-47%,2017-25%,201713%, Zweliyandila S.S.S.2016-7%,2017-6%, 2018. Ezi ziphumo ziboniswe kakuhle kwezi tshathi zilapha ngezantsi. Indlela abaqhuba ngayo aba bafundi ingqinelana nenjongo yesi sifundo apho ulwimi lokufunda nokufundisa ukutsho oko ulwimi lwesiNgesi uye lube ngumqobo kwimpumelelo uabafundi yezi zikolo zingaentla ngexesha leemviwo zokuphela konyaka. Ingxaki kukungeva umbuzo ngelinye ixesha ibe kukuzandlala ngolwimi lwesiNgesi xa bephendula imibuzo.



Umzobo 2

Le tshati ingasentla ibonisa izinga lempumelelo labafundi baseJonguhlanga S.S.S. kwisifundo seZelizwe ukusuka kunyaka wama-2016 ukuya kowama-2018.



### Umzobo 3

Le tshati ingasentla ibonisa iziphumo zabafundi baseZweliyandila zesifundo seJiyografi ukusuka ngomnyaka wama- 2016 ukuya kowama -2018.Ezi ziphumo zibonisa elubala ukuba batsala nzima kwimpumelelo yabo yesi sifundo seZelizwe.Njengoko ingxelo besezitshilo ukutsho oko iingxelo zamagosa aziintloko(chief marker’s reports) zidibene nengxelo yoxilongo (diagnostic report) zeSebe leZemfundo likaZwelonke xa zityakatya indlela abaqhube ngayo abafundi.

Ukuqwalasela okungahlelwanga umphandi njengoko engumfundisi-ntsapho kwisikolo saseJonguhlanga uye waba nenyhweba yokuncokola nabafundi kunye notitshala wesifundo seZelizwe ukuqonda unobangela wokungaqhubi kakuhle kwabafundi beJiyografi kwesi sikolo.Iimpendulo ibe lulwimi lwesiNgesi abalubona lungumqobo .Zithe iimpendulo zabo abayiva imibuzo ithi ke lo nto ulwimi lunefuthe kwimpumelelo yabafundi.

Ukuqwalasela okungahlelwanga kubonise ukuba kukho izinto ezithile ebeziphembelela ukuthetha isiXhosa. Ukuthatha inxaxheba kwabafundi kwisifundo seJiyografi xa ulwimi lokufundisa isisiNgesi. Ezi zinto zinxulunyaniswa ngokusondeleyo nobuchule babafundi besiNgesi nokuba ubuchule obunjalo buchaphazela njani ukuqonda kwabo iikhonsepthe zeJiyografi. Ikwachaphazele nembono yabafundi malunga izifundo.

Okokuqala, ngokubhekisele ekuqwalaselweni kwegumbi lokufundela, kwaqatshelwa ukuba abafundi banobunzima ekuphenduleni ngomlomo xa befunda isiNgesi.

Oku kuye kwabonakala ngokusoloko betshintsha ikhowudi besuka esiNgesini besiya kulwimi lwabo lwasekhaya (isiXhosa), kuba bekunzima ukuba beze nezivakalisi zegrama ezichanekileyo ngesiNgesi.

Oku kuye kwabonakala ngokusoloko betshintsha ikhowudi besuka esiNgesini besiya kulwimi lwabo lwasekhaya (isiXhosa), kuba bekunzima ukuba beze nezivakalisi zegrama ezichanekileyo ngesiNgesi. Oku kubonisiwe xa abafundi bephendula ootitshala, imibuzo bebuza imibuzo nangeminye imisebenzi yaseklasini njengeengxoxo zamaqela.

Abafundi abathetha isiXhosa eklasini babenomkhwa wokunxibelelana ngolwimi lwabo lwasekhaya phakathi kwabo, kwanaxa bexoxa ngeqela. Oku kwakubonisa ngokucacileyo ukuba baziva bekhululekile ngakumbi ukunxibelelana ngolwimi lwabo lweenkobe ngokuchasene nesiNgesi, esilulwimi lokufundisa. Abafundi abathetha isiXhosa eklasini nabo bebengenzi nto kwinkqubo yokufunda kuba bakufumanise kunzima ukunika iimpendulo ezigcweleyo kuba umthetho wabo wesiNgesi wawungalunganga. Baye ke banyanzelwa ukuba babhenele kwiimpendulo ezingezizo zomlomo kunye neempendulo ezi zodwa (monosyllabic).

Abanye abafundi baya kusebenzisa izandla zabo kwaye basebenzise ulwimi lomzimba ukuba abakwazi ukuzithetha ngolwimi lokufundisa. Abanye bangaphendula nje ngo-ewe okanye ngo-hayi okanye banike impendulo ibenye kwimibuzo efuna ingcaciso epheleleyo besusa nje umbuzo kubo. Ingxaki bayazoyikisela kwaye boyika nokuhlekwa ngabanye abafundi, nokuzendlala izimvo zabo ngolwimi lwesiNgesi.



Abafundi baye bangakulangazeleli kakhulu ukunika ulwazi ngokuzithandela. Ukungaqondi kwabafundi isiNgesi ngokucacileyo sisithintelo kumagumbi okufundela. Abafundi ababingabo bepanwe kakhulu nolwimi lokufundisa. Kunzima ukucela ukuqondiswa apho bangaqondi khona ingxaki kukuzandlala ngolwimi lwesiNgesi.

Zonke ezi ndlela zokuziphatha zabafundi zikhankanywe apha ngasentla zibonisa ukungabikho kwenxaxheba ephelileyo yabafundi. Oku kungenxa yokungazi kakuhle ulwimi lokufunda nokufundisa (isiNgesi). Ezi patheni bezi zizithintelo kwimfundo egxile kubafundi kwaye zinokuba nefuthe elibi kwizifundo zabo nakwimpumelelo yabo. Ngokwamaxwebhu abhaliweyo kuyafumaniseka ukuba ikhona ingxaki malunga nokuhlohlwa kwabafundi ngotitshala besebenzisa ulwimi lwesiNgesi. Indlela ootitshala abaziphethe ngayo iphenjelelwa lulwimi lokufundisa ingakumbi abo bafundisa ngesiNgesi babe ulwimi lwabo lweenkobe isiXhosa.

Kubonakele xa beqwalasele ukufundiswa kwamagumbi okufundela ukuba ootitshala bajongene nezithintelo ezininzi njengokungakwazi komfundisi-ntsapho ukutshintshela kulwimi lweenkobe lomfundi malunga nokufundiswa kweJiyografi kubafundi abantetho isisiXhosa ngesiNgesi.

Eyona nto yayenza yabanzima nangakumbi yayi kukuba ootitshala ngokwabo babethetha isiXhosa ngolwimi lweenkobe, abathi ngamanye amaxesha babenobunzima bokuzibonakalisa ngesiNgesi. Ngenxa yoko, ootitshala bahlala bexuba ulwimi besuka esiNgesini besiya esiXhoseni, ngakumbi xa bejamelene neekhonsephti ezinzima kwiJiyografi. Ngokwamaxwebhu abhaliweyo kuyafumaniseka ukuba ikhona ingxaki malunga nokuhlohlwa kwabafundi ngotitshala besebenzisa ulwimi lwesiNgesi. Indlela ootitshala abaziphethe ngayo iphenjelelwa lulwimi lokufundisa ingakumbi abo bafundisa ngesiNgesi babe ulwimi lwabo lweenkobe isiXhosa.

Eyona nto yenza kubenzima nangakumbi kukuba ootitshala ngokwabo bathetha ulwimi lwabo lweenkobe sisiXhosa. Ngenxa yoku ootitshala bahlala bexuba ulwimi besuka

esiNgesini besiya esiXhoseni, ngakumbi xa bejamelene neekhonsephthi ezinzima kwiJiyografi.

#### **4.3.3 INGXELO YAMAXWEBHU NGOMBA WOKUXUTYWA KOLWIMI**

Ingxelo ezifumanaka kumaxwebhu bhaliweyo ziyayiveza into yokuba ukuxutywa kolwimi ngexesha lokufunda nokufundisa kungunozala wokungaqhubi kakuhle kwabafundi.ngxaki ingexesha leemviwo nanjengoko amaphepha ephuma ebhalwe ngesiNgesi kwaye kulindeleke ukuba abafundi baphendule kwangaso.

Kwiimeko apho ootitshala nabafundi banxibelelana ngolwimi abasebenza ngalo banobuchule obulinganiselweyo, ezi zinto zilandelayo zezona zinokwenzeka xa utitshala nomfundi unxibelelwano lunokuqhubeka ngexesha lokukufundiswa ngeJiyografi:

- (i) Utitshala angabuza imibuzo elungileyo kwaye abafundi bangazibona iimpendulo kodwa basilele ukuveza izimvo zabo ngokucacileyo ngenxa yokunqongophala kwamava kwinkcazo kunye iinkcazo.
- (ii) Utitshala usenokusilela ukubuza umbuzo ngokuchanekileyo ngenxa yengqiqo ukungaqondi okanye ukungaziqondi iingcinga zejiyografi.
- (iii) Utitshala angabuza imibuzo engeyiyo ngenxa yomgangatho wolwimi ophantsi kuye.
- (iv) Utitshala unokubuza imibuzo efuna ukukhumbula ngokunyanisekileyo ulwazi olusencwadini.
- (v) Utitshala unokuyeka ukubuza kunye nokunxibelelana aye ngqo ekunikeni abafundi inowuthsi.
- (vi) Utitshala unokuzama ukusebenzisa unxibelelwano ngotshintsho okanye ngokuxuba ulwimi indlela, kwaye ulawule intetho.

*“So code-switching was a means of facilitating or mediating learning” (Freeman & Freeman, 1994:58).*

Ngokwalo mcaphulo wezi ngcali ukutshintsha kolwimi yayiyindlela yokuququzelela okanye yokuqhuba ukufunda. Oko kukuthi, basebenzise ukutshintsha kunye nokuxuba ulwimi njengezixhobo ezixabisekileyo ukuze kuzuze abafundi babo ekuqondeni umxholo wejiyografi.

*Stated differently, code-switching and mixing enables the teachers to convey the meaning of their lessons, while it helps learners to understand the lesson content (Cleghorn, 2005). For instance, studies by Brock-Utne (2006), Holmarsdottir (2005), Mwinsheikhe (2003) and Vuzo (2005), although conducted in different countries (South Africa and Tanzania) illustrate that teachers made use of code-switching to make their lessons meaningful to the learners.*

Lo mhlomlo wezi ngcali uchaza ngokwahlukileyo, ukutshintshwa kolwimi kunye nokuxutywa kolwimi kwenza ootitshala bakwazi ukudlulisa intsingiselo yezifundo zabo, ngelixa inceda abafundi ukuba baqonde umxholo wesifundo. Uphando olwenziwe zezinye iingcali lubonisa ukuba ootitshala basebenzisa ukutshintshwa kolwimi ukwenza izifundo zabo zibe nentsingiselo kubafundi.

Oku kunokuthetha ukuba ukufundisa nokufunda kuququzelelwa ngcono ngolwimi lwenkobe lomfundi kunolwimi lwesibini. Kwimeko yolu phando, yenza ukuqonda ukuxhasa uluvo lokuba ukulungiselela ukufundwa, kufuneka isiXhosa sinikwe iwonga elisemthethweni njengolwimi lokufundisa ukulwa nomqobo wolwimi. Apha ngezantsi kokufunyaniswe ngumphandi kolu phando.

#### 4.4.1 Indlela abaqhuba ngayo abafundi kwizifundo zeJiyografi

Oku kulandelayo sisishwankathelo seempendulo zabafundi kwimibuzo ebuzwe kubo kudliwanondlebe olungahlelwanga malunga nokuba ulwimi lokufundisa luyichaphazele njani indlela abaqhuba ngayo kwizifundo zabo. Ukuphendula kumbuzo wokuba zeziphi iingxaki zokufunda abafundi abathetha isiXhosa abadibana nazo xa befundisa iJiyografi ngesiNgesi, bakufumanisa kunzima ukuqonda nokulandela Isifundo kuba baziva ngathi utitshala akakwazi ukuba cacisela ngolwimi abanakho ukuluqonda kakuhle.

Ngokwabo ootitshala bangakhetha ukutshintshela kwisiXhosa ukuba ngaba kunjalo ufuna ukwandisa ngesihloko esithile okanye inyani. Oku kuxutywa kolwimi kuko okubachanayo abafundi kuba amaphepha eemviwo aphuma ebhalwe ngolwimi lwesiNgesi.

Nangona kunjalo, isiXhosa lulwimi lwasekhaya kubafundi kwaye ngenxa yoko bebengasazi kakuhle isiNgesi. Uninzi lwabo luziva lungakhululekanga ekuphenduleni imibuzo yootitshala ngesiNgesi ngenxa yokusilela kwabo ukuthetha isiNgesi ngokutyibilikayo. Kuye kube nzima kubo ukuba baqalise imisebenzi eklasini kwaye banike ulwazi ngokuzithandela. Ootitshala bafumana ubunzima xa besifundisa esi sifundo seJiyografi njengoko kufuneka beguqulele esiXhoseni. Yiyo loo nto abafundi bebeziva ngathi ngamanye amaxesha babesengozini ekufumaneni izakhono ezifanelekileyo zeJiyografi kunye neendlela zokuphumelela ezifundweni.

Ngokwengxelo yamaxwebhu abhaliweyo abafundi kufumaniseke ukuba imiba yolwimi yiyo ebafricanisa ubunzima kakhulu ekumelaneni nayo, malunga nama-80% babenobunzima ekufundeni ngolwimi lokufundisa kwaye oku kwabenza kwanzima kubo ukuqhuba kakuhle kwiimviwo zokuphela konyaka nanjengoko benomqobo wolwimi oluthi lube nefuthe kwimpumelelo yabo.

Bavakalelwa kukuba baphulukana lula nokujonga xa bemamele kuba bebengasoloko beyiqonda ingqikelelo yeJiyografi kunye nolwimi lwengingqi. Ngamanye amazwi, ulwimi lokufunda nokufundisa lwaba ngomnye linefuhe ekufundeni kwabo.

Ke ngoko abafundi abathetha isiXhosa baziva ngathi ukufundiswa ngesiNgesi kunefuthe elibi kwindlela abathatha ngayo inxaxheba kwigumbi lokufundela, nelibanefuthe elibi kwindlela abaqhuba ngayo ezifundweni. Le ngcali ilapha ngezantsi abafundi bafunda ngamva mve xa esithi:

*Perkins (1999) believes that learners construct knowledge actively as they are trying to make sense of their experiences.*

Lo mcaphulo wale ngcali ekholelwa ekubeni abafundi bakha ulwazi ngokuzimisela njengokuba bezama ukuqonda amava abo.

Oka Brown naye waleka umsundulo yena uthetha enjenje:

*“Learning takes place in context and learning of knowledge could only be achieved through meaningful activity, learning is a continuous life-long process resulting from acting in situations” (Brown, 1989).*

Ngoko luvo lwale ngcali ukufunda kwenzeka kwimeko kwaye ukufunda ulwazi kunokuba kuphela kufezekiswa ngomsebenzi onentsingiselo, ukufunda yinkqubo eqhubekayo yobomi obude obubangelwa kukusebenza kwiimeko. IsiNgesi kuninzi lwabafundi lulwimi abaluthethayo, abalufundayo, abalubhalayo nabalumamelayo kuphela kwigumbi lokufundela kuphela. Yiyo loo nto abafundi kufuneka babe nolwazi ngolwimi lokufunda esikolweni, ukuba bafuna ukuphumelela kwizifundo.

#### **4.4.2 Inxaso iyafuneka kwiBanga le-12 kubafundi besifundo seZelizwe**

Amaxwebhu abhaliweyo abonisa ukuba kukho imfuneko yenkxaso kubafundi ngokunjalo nootitshala xa ulwimi lokufundisa kwiJiyografi lusisiNgesi. Ahambisa athi la maxwebhu abhaliweyo kudliwanondlebe olwalukhe lwenziwa ootitshala bavumelana ngamxhelomnye ukuba abafundi abathetha isiXhosa bantsale nzima ukufumana ulwazi olwahlukeneyo kwimithombo yaseprayimari neyesecondari kuba bengenako ukusebenzisa ulwimi ukuze bakwazi ukuqokelela ulwazi ngomsebenzi ngokuziphandela.

Ngokomnye wootitshala abafundi abantetho isisiXhosa banobunzima bokuqiqa uninzi lolwazi abanikwe lona, ngenxa yokunqongophala komyalelo kulwimi lokufundisa.

Ngokukodwa omnye utitshala wayeziva ngathi ukufundisa iJografi kwiklasi yeelwimi ezininzi kwenza ukuba kube nzima ukucwangcisa kunye nokuyila ubuchule bokuxhasa abafundi abathetha isisiXhosa ukuze baqonde iikhonsepthi zeJiyografi ngesiNgesi ukuze bakwazi ukufezekisa iziphumo ezifunekayo zokufunda.

Ukuxhasa abafundi abathetha isisiXhosa, utitshala kuye kwafuneka abenakho ukucacisa ezinye zeekhonsepthi ezinzima kunye nesigama kulwimi lwasekhaya lwabafundi apho bengenabuchule khona. Omnye utitshala, nangona kunjalo ujonge lo mqobo ekufundeni njengomceli mngeni kunye nethuba lokucwangcisa nokuyila iindlela zokuxhasa abafundi abantetho isisiXhosa ukuze baphumelele ezifundweni. Lo titshala wasebenzisa abafundi besiXhosa eklasini ababeqonda ngcono iikhonsepthi ezithile ukuze bazicacisele abanye. Ukuxhasa abafundi abasokolayo, usebenzise iiteyiphu zokurekhoda zootitshala besiXhosa bezinye izikolo ukucacisa iikhonsepthi ezithile ngolwimi lwabo lwasekhaya.

Uninzi lootitshala abaphalaza izimvo kwisiseko sadatha nabo baziva ngathi abanye babafundi abathetha isisiXhosa bakufumanisa kunzima ukubonisa ulwazi kunye nezinto abaziqondayo kwiJiyografi ngolwimi lwesiNgesi. Ngokwabo, abo bathetha isiNgesi ngolwimi lwenkobe bajongana ngokulula nemiceli mngeni. Abafundi abathetha isisiXhosa kuba sele beluphuhlisile ulwazi lolwimi lokufundisa engayenza kubelula kubo ukuba baziqhelanise nomxholo.

Abanye baba titshala ekwenziwe udliwanondlebe olungahlelwanga nabo babenoluvo lokuba abafundi abathetha isisiXhosa bafuna iintlobo ngeentlobo zenkxaso yokoyisa iziphumo zesiNgesi njengomqobo ekufundeni nasekufundiseni. Babengaba yazi ukuba ulawulo lwesikolo kufuneka lucwangcise ngcono xa kusenziwa umgaqo-nkqubo wolwimi wesikolo nokuba loo mgaqo-nkqubo kufuneka uzalisekise iimfuno zabo bonke abafundi esikolweni ukuqinisekisa ukuba yonke into umfundi unethuba lokuphumelela kwizifundo.

Omnye weyona miqobo mikhulu ekufundiseni iJiyografi kubafundi abathetha isiXhosa ngesiNgesi kukungabikho ngokupheleleyo kwezixhobo zokuxhasa umfundi ukwenza ukuba utitshala akhokele abafundi ukuba bafumane iziphumo zokufunda ezilindelekileyo.

Aba titshala bakholelwa ekubeni ukunqongophala kwezixhobo zenkxaso ezinjengeencwadi zesikhokelo, iilebhu zemultimedia kunye nokusilela ukufikelela ngokulula kwiintanethi kube nefuthe kubuchule babafundi ukuqonda iikhonsepthe zeJiyografi ezinje ngophuhliso kunye nokuzinza. Ootitshala ekwenziwe udliwanondlebe olungahlelwanga nabo ngamxhelo-mnye kwiimpindulo zabo bakhalele ukungabikho kwentsebenziswano phakathi kootitshala benkalo yesifundo nootitshala bolwimi bexhasa abafundi abathetha isiXhosa abasifundiswa ngesiNgesi.

Nangona bevumile ukuba kuncinci kakhulu okanye akukho ntsebenziswano phakathi kootitshala bolwimi kunye nenkalo yesifundo okanye ootitshala besifundo, bakholelwa ngokuqinileyo ukuba ulwimi kwikharithulam sisicwangciso sokufundisa esifanelekileyo ukuba siphononongwe.

Ootitshala ekwenziwe kubo udliwanondlebe olungahlelwanga bekwenza oko ngokuzithandela bavumelene ngamxhelo-mnye ukuba imfiliba intsebenziswano phakathi kootitshala benkalo yesifundo nootitshala bolwimi bexhasa abafundi abathetha isiXhosa befundiswa ngesiNgesi. Bonke ootitshala endenze nabo udliwanondlebe olungahlelwanga babekholelwa ngamandla ekubeni ulawulo lwesikolo lunendima ebalulekileyo ekufuneka luyidlalile ekuphuhliseni ubume beelwimi zesiNtu notyalo-mali kuzo ukuze kuxhaswe kugcinwe ukulingana kweelwimi esikolweni. Ootitshala abavela kwimvelaphi eyahlukeneyo yolwimi baya kuba sisixhobo esinexabiso ngokubhekiselele kutshintsho lolwimi kunye nokuguqula ukusuka kwisiNgesi kungene kulwimi lwabafundi lwasekhaya.

#### **4.4.3 Unxibelelwano olubi kunye nentsebenziswano phakathi kootitshala nabafundi**

Uhlalutyo lwedatha lubonisa ukuba ootitshala bajamelena nemiqobo eyahlukeneyo malunga nokufundiswa kweJiyografi kubafundi abathetha isiXhosa (ukuxutywa kolwimi) ngesiNgesi. Ootitshala banomngeni wokuguqulela iikhonsepthe zeJiyografi khon'ukuze abafundi bakuqonde oko bakufundiswayo nto leyo eye ibathwaxe ngexesha leemviwo njengoko kubuzwa ngesiNgesi kwaye kufuneka ephendule ngaso. Akubikho nxibelelwano lunempumelelo kwigumbi lokufundela, nanjengoko ootitshala nabafundi babengakwazi ukunxibelelana kakuhle ngolwimi lokufundisa isiNgesi. Njengoko kubonisiwe apha ngasentla, ootitshala ngokwabo bebengengabo abantetho isisiNgesi, kwaye bebengasoloko benika imiyalelo ecacileyo kubafundi ngesiNgesi.

#### **4.4.4 lindlela ezijolise kootitshala**

Ulwimi njengendlela yonxibelelwano sisixhobo esibaluleke kakhulu kwigumbi lokufundela kuba lwenza abafundi bakwazi ukuthetha, ukucinga, ukufunda nokubhala.

*“In other words, it mediates learning hence it is regarded as a prerequisite to geography learning Wallace”, (2003:8); Freeman & Freeman, (1994).*

Ngamanye amagama, ngokoluvo lwezingcali ulwimi lulamla ukufunda yiyo loo nto lithathwa njengeyona nto iphambili ekufundeni kwejiyografi. Ngokubhekisele kwiindlela zokufundisa, eyona nto yayixhaphakileyo ekufundiseni kusetyenziswa isiNgesi okanye isiXhosa yayikukuthetha ngakumbi kwabafundisi-ntsapho ngokuthatha inxaxheba kwabafundi okuncinci, kwaye imbalwa imibuzo enzima.

Incoko katitshala okanye indlela yokufundisa ebalisa ayinxibelelani kangako kwaye ayikhuthazi ukuthatha inxaxheba kwabafundi kwizifundo zabo. Utitshala udlala eyona ndima inkulu ngokuthetha okanye ngokumpompa ulwazi kubafundi, ngelixa abafundi bengabaphulaphuli nje. Yenye yeendlela zokufundisa ngokwesiko ezinxulunyaniswa



nolawulo oluzimeleyo kunye nokugxila kutitshala (apho utitshala alawula yonke into eklasini).

Tsui (1996:152) has this comment about teacher talk:

*The teachers have the misconception that an effective teacher should be able to solicit immediate responses and those responsible teachers should be talking all the time in class.*

Ngokwalo mcaphulo wale ngcali ibonisa ukuba xa intetho katitshala ininzi okanye ethetha okokoko, kuya kuncipha ukuthatha inxaxheba kwabafundi, okukhokelela ekuthuleni okanye ekungathathini nxaxheba kwabafundi loo nto ibangele ukuba utitshala athethe nangakumbi siphela isifundo sigxile okanye sijolise kutitshala (teacher centred).

*Cleghorn (2005:108) claims that in cases where the medium of instruction is a second language of the teachers and learners, the question-and-answer method usually prevents teachers and learners from expressing themselves in the language of instruction.*

Le ngcali ilapha ngasentla ubanga ukuba kwimeko apho indlela yokufundisa ingolwimi lwesibini lootitshala nabafundi, indlela yokubuza neempendulo idla ngokubathintela ootitshala nabafundi ekubeni bazivakalise ngolwimi lokufundisa.

*In such cases teacher-learner interaction usually takes the form of a three-phase discourse where the teacher (i) initiates a question (I), (ii) the learners respond (R), and the teacher supplies feedback (F) (Jones, 2000; Ellis, 1985).*

Ngoko luvo lwale ngcali kwimeko apho iindlela yokufundisa ingolwimi lwesibini labafundi nootitshala ukunxibelelana kootitshala nomfundi kuhlala kuthatha intetho enezigaba ezithathu apho utitshala, aqala umbuzo, abafundi baphendule aze utitshala anike ingxelo.

Kwiimeko zokubuzwa imibuzo, abafundi banokuthi bakuphephe ukuthetha okanye ukunika zivakalisi ezigcweleyo ngolwimi lwesibini baze babhenele kwiimpendulo zegama elinye ngenxa yokunqongophala kolwazi lolwimi lwesibini. Indlela ejolise kootitshala ihlala inxulunyaniswa nesifundo esijolise kutitshala okanye ukufundisa ngokudlulisa kuba utitshala uhlala engumqalisi, kwaye abafundi abanikwa thuba laneleyo lokuhlola umxholo wokufunda bebodwa. Bathintelwe naluhlobo lwemibuzo katitshala. Ke ngoko, intetho ikhuthaza ubume bolawulo lobutitshala kunye nokufunda ngokulula.

Kwangokunjalo, umsebenzi wamaqela sisicwangciso esisebenzisanayo apho abafundi bafunda ngokusebenzisana. Oku kukhuthaza abafundi ukuba baphonononge kwaye bafumane izinto bebodwa, kwaye babethelele kwiinqobo ezisemgangathweni ezilungileyo kubafundi (umz. ukwabelana, ukunyamezelana, imbeko, njalonjalo.) ukuba zilawule.

*“In terms of the Vygotskian theory, group work can also enable the learners to attain the highest level of development if they work in collaboration with more capable peers and under the guidance of a teacher or adult” (Freeman & Freeman, 1994).*

Lo mcaphulo wezi ngcali zijonge ithiyori kaVygotsky, umsebenzi weqela unokwenza ukuba abafundi bafumane ummandla wophuhliso ukuba basebenza ngokubambisana noontanga babo abanesakhono nangakumbi phantsi kwesikhokelo sikatitshala okanye umntu omdala. Kwaye ukuba umsebenzi weqela awulawulwa kakuhle, awuyi kufundisa abafundi ukuba bafikelele kwelona nqanaba liphezulu lokufunda (ummandla wophuhliso oluphezulu).

*Cleghorn (2005:108) refers to this kind of learning as collateral learning. In collateral learning learners do not integrate new knowledge with their existing knowledge to arrive at their highest level of understanding or development which is associated with independent and abstract thinking.*

Olu luvo luvo lwale ngcali lubhekisa kolu hlobo lokufunda njengokufunda ngokubambisana. Kwizifundo zokufunda ezisebenzisanyo abafundi badibanisi ulwazi olutsha nolwazi lwabo olukhoyo ukuze bafike kwelona nqanaba liphezulu lokuqonda okanye ukukhula okunxulunyaniswa nokucinga okuzimeleyo nokungaqondakaliyo.

#### **4.4.5 Izicwangciso zokufundisa ezingonelanga**

Umphandi akufumanise kokubhaliweyo kukuba enye yengxaki ethi ibekhona yindlela esetyenziswa ngootitshala xa befundisa. Umphandi ufumanise ukuba izicwangciso zokufunda ezisetyenziswayo ngoku xa kufundiswa ukusebenzisa ulwimi olongezelelweyo kubonakala kungonelanga ukunceda abafundi baqonde iikhonsepthi zenkalo yesifundo kulwimi olongezelelweyo. Kukho ukunqongophala kwamacebo afana nokusetyenziswa kootitshala noontanga abathetha ulwimi lwenkobe esiXhoseni, nokuba, umzekelo, kukurekhodwa kwamakhasethi kunye nezixhobo zoncedo ngesiXhosa ezineenkcazo zesiNgesi. Kuyabonakala ukuba ngutitshala othethayo bona abafundi bamamele kuba banomqobo wolwimi bayaxakwa kukuphendula ngakumbi imibuzo efuna bazandlale. Ukunqongophala kolwazi kwabafundi abangamaXhosa kubathintele ekuphenduleni ngokukuko kwimibuzo ebibuzwa malunga neengcinga zeJiyografi.

#### **4.4.6 Ukuxutywa ngolwimi njengesixhobo sokufundisa**

Kwiimeko apho ootitshala nabafundi banxibelelana ngolwimi abasebenza ngalo banobuchule obulinganiselweyo, ezi zinto zilandelayo zezona zinokwenzeka:

1. Utitshala angabuza imibuzo elungileyo kwaye abafundi bangazibona iimpendulo kodwa basilele ukuveza izimvo zabo ngokucacileyo ngenxa yokunqongophala kwamava kwinkcazo kunye iinkcazo.

2. Utitshala usenokusilela ukubuza umbuzo ngokuchanekileyo ngenxa yengqiqo ukungaqondi okanye ukungaziqondi iingcinga zejiyografi.

3. Utitshala angabuza imibuzo engeyiyo ngenxa yokunqongophala kolwazi lolwimi kuye.
4. Utitshala usenokubuza imibuzo efuna ukukhunjulwa ngokulula kwincwadi leyo ifundwayo ukuze abafundi bakwazi ukuphendula njengoko benomqobo wolwimi.
5. Utitshala unokuyeka ukubuza kunye nokunxibelelana aye ngqo ngaphakathi unika amanqaku okanye inowuthsi.
6. Utitshala unokuzama ukusebenzisa unxibelelwano ngokuxuba ulwimi okanye ngokutshintsha ulwimi, kwaye ulawule intetho

Olu luvo lungqinwa yile ngxali ilapha ngezantsi yona ithetha yenjenje:

*The teacher can try to run interaction in a code-switching or code-mixing manner, and dominate discourse (O-saki, 2005: 44 – 45).*

Kwimeko yolu phononongo, iindlela (ngakumbi u-1, 4 no-6) zibonakala ngathi zininzi ekuchazeni indlela ootitshala abanxibelelana ngayo nabafundi babo kwiklasi yejiyografi. Le ndlela baqhuba ngayo ootitshala ikhokhelwa kukuba abafundi abathathi nxaxheba ngexesha lokufunda nokufundisa xa isifundo siqhutywa ngolwimi lwesiNgesi. Kuye kunyanzeleke ukuba ootitshala baxube ulwimi lwesiNgesi ni lwesiXhosa. Oko kukuthi, basebenzise ikhowudi kunye nokuxuba njengezixhobo ezixabisekileyo ukuze kuzuze abafundi babo ekuqondeni umxholo wejiyografi.

*Stated differently, code-switching and mixing enables the teachers to convey the meaning of their lessons, while it helps learners to understand the lesson content Cleghorn, (2005). For instance, studies by Brock-Utne (2006), Holmarsdottir (2005), Mwinsheikhe (2003) and Vuzo (2005), although conducted in different countries (South Africa and Tanzania) illustrate that teachers made use of code-switching to make their lessons meaningful to the learners.*

Lo mcaphulo wezi ngcali ukhuthaza ukuxutywa kolwimi xa kufundiswa njengesisombululo esisebenzayo emagumbini okufundela izifundo ezifana neJiyografi khon'ukuze abafundi bakuqonde abakufundayo nootitshala baziva bekhululekile ngolu uhlobo lonxibelelwano. Oku kunokuthetha ukuba ukufundisa nokufunda kuququzelelwa ngcono ngolwimi lwenkobe lomfundi kunolwimi lwesibini. Kwimeko yolu phando, kuyavakala ukuxhasa uluvo lokuba ukulungiselela ukuqhuba ukufunda, isiXhosa kufuneka sinikwe iwonga elisemthethweni njengolwimi lokufundisa ukuqala kumabanga asezantsi ukuyo kuma kumabanga aphezulu.

Ukutshintshwa kolwimi kubonakala ngathi kubethe imvakalelo "yokuxhomekeka kwiinguqulelo" apho uninzi lwabafundi alunakuzama nokuzama ukuphendula imibuzo yesiNgesi kodwa bangalinda utitshala ukuba aguqulele imibuzo esiXhoseni phambi kokuba bakwazi zama ukunika iimpendulo.

Nangona ukuguqulelwa kulwimi lwenkobe lwabafundi kwakusetyenziselwa ukuququzelela ukufunda, ikwanokubonwa njengenye yezinto ezibangela ukuba abafundi bangakwazi ukunxibelelana ngolwimi lwesiNgesi kwigumbi lokufundela. Ukuqwalasela iThiyori kaKrashen yentekelelo ebonisa ukuba umntwana ulwazi ulufumana ngolwimi.

*Krashen's 'Input Hypothesis' claims that learners acquire language by one way only that based on; understanding the messages they receive or by exposure to a comprehensible language input. This model emphasizes that for acquisition to take place there must be a period that allows learners to process input without any pressure to produce output Krashen, (1985). However, this model shed lights on the idea that the 'affective filter' must also be 'low enough to allow the input "in"' Bahrani, (2013, p.22). Furthermore, Krashen's model also places great importance on different forms of language aspects to function as comprehensive input.*

Ngoko luvo lukaKrashen Igalelo lentekelelo ('Input Hypothesis') lakhe lithi abafundi bafunda ulwimi ngendlela enye kuphela esekwe; ukuqonda imiyalezo abayifumanayo okanye ukuboniswa kukungeniswa kolwimi okuqondakalayo. Le modeli igxininisa ukuba

ukuze ukufunyanwa kwezinto kwenzeka kufuneka kubekho ixesha evumela abafundi ukuba baqhubeka negalelo ngaphandle koxinzelelo lokuvelisa iziphumo Ngapha koko, imodeli yale ngcali ikwabeka ukubaluleka okukhulu kwiindlela ezahlukeneyo zolwimi ukuze zisebenze njengegalelo elibanzi. kokukhona abafundi benxibelelana nesiXhosa kokukhona beziqonda ngcono izifundo, kodwa kwangaxeshanye kokukhona bephulukana nokufumana igalelo elinyanisekileyo lesiNgesi. Yiyo loo nto abanye babo bephela benobuchle obulinganiselweyo kwisiNgesi.

Ngokumalunga nokusetyenziswa kolwimi kwigumbi lokufundela lejiyografi, kuboniswe idatha ebonisa ukuba ootitshala nabafundi baxhomekeke ekutshintsheni ulwimi nasekuxulubeni ngelixa ootitshala bexhomekeke kumagama emboleko. Ukutshintsha ulwimi (code switching) kwakusetyenziselwa iinjongo ezahlukeneyo: ukuyalela abafundi ukuba baphendule ngesiNgesi (njengesixhobo solawulo). Okwesibini, ukutshintshwa kwekhwudi kwakusetyenziswa njengesixhobo sokukhuphela okanye umkhondo abafundi abanokuthi bawusebenzise njengesiseko sokwandisa ukuqonda kwabo isifundo.

Okwesithathu, ayizange isetyenziselwe ukukhuthaza abafundi kuphela, kodwa ikwaphelisa noxinzelelo olwaluza ngenxa yokuthula kwabafundi eklasini. Lilonke, ukutshintshwa kolwimi kwakusetyenziselwa ulawulo lwegumbi lokufundela, ukulamla okanye ukusika kunye nokukhuthaza. Oku kuthetha ukuba ukutshintsha ulwimi sisicwangciso esisetyenziswa ngootitshala ukulungiselela ukufunda xa kukho ukungangqinelani phakathi kolwimi lokufundisa kunye nolwimi lwasekhaya lwabafundi, oko kukuthi xa abafundi bengakwazi ukumelana nolwimi lokufundisa

*Thus Meerkotter (1998) describes code-switching as a communicative resource to manage interaction in the teaching-learning situation.*

Lo mhlomlo wale ngcali iluchaza kolwimi njengesixhobo sonxibelelwano sokulawula intsebenzo kwimeko yokufunda nokufundisa ukutshintshwa. Nangona kunjalo, ukusebenza kwesi sicwangciso kuya kuphela kwinkxaso yonxibelelwano ngexesha

lokwenziwa kwesifundo kwigumbi lokufundela kuphela ngenxa yokuba ayamkelekanga kwiimviwo. Amaxwebhu abhaliweyo ayayibonisa into yokuba ukutshintshwa kolwimi kuyenzeka ezikolweni ukuqala kumabanga asezantsi ukuya kuma kwibanga leshumi elinesibini.

Umzekelo, ukumamela isifundo sejiyografi ngesiXhosa kwiBanga le-11 okanye le-12 kakhulu eqhelekileyo kwaye kwenziwa ngootitshala abanamava abakwathi abafundi abasiqondi isiNgesi.

*Aderndorff (1996:389) also noted that code-switching occurs in many South African schools and universities, and it is a useful communicative resource used to accomplish educational objectives. Code-switching usually occurs in cases where the teacher/lecturer and students are speaking the same language.*

Lo mcaphulo wale ngcali usivezela ukuba ukutshintsha kolwimi sisixhobo sonxibelelwano esisebenzisekayo esisetyenziselwa ukufezekisa iinjongo zemfundo. Ukutshintshwa kolwimi kwenzeka kwiimeko apho utitshala okanye umhlohli kunye nabafundi bathetha ulwimi olunye.

#### **4.4.7 Ukunqongophala kwezixhobo zokufundisa**

Kucacile ukuba ukungabikho kwezixhobo zenkxaso ezinje ngeencwadi zezifundo zemithombo yeendaba kunye nokusilela ukufikelela kwi-intanethi kube nefuthe elibi kwisakhono somfundi sokuqonda iikhonsepthe zeJiyografi. Usetyenziso lwezixhobo zokufundisa lunokunceda utitshala ukunika intsingiselo ngakumbi kumxholo wesifundo nokukhuthaza abafundi ukuba babe nomdla ngakumbi kwisifundo kwaye baqwalasele ngakumbi ukuba bayasokola ukuqonda ulwimi olusetyenzisiweyo xa kufundiswa.

Ukusetyenziswa kwezixhobo zokufundisa kwiJografi kunokubanceda abafundi baqonde iikhonsepthe ngebebengasokolisa ukuziqonda ngesiNgesi. Ootitshala mabaphonononge iitalente zabo ngokubhekisele kuphuhliso lwezincedisi zokufundisa ngesiNgesi. Xa

kuphuhliswa ezi zibonelelo zoncedo umxholo kufuneka ulandelelaniswe ngokufanelekileyo ekufundeni umzekelo. Amacandelo aya kufuneka ahlulwe ngokulandelelana, okuqhubekayo okuya kuxhasa abafundi abantetho isisiXhosa ukufezekisa iziphumo kwiJiyografi ngokusebenzisa isiNgesi.

#### **4.4.8 Ubuchule obulinganiselweyo kwisiNgesi**

Abafundi abathetha isiXhosa bakufumanise kunzima ukuqonda ezinye zeekhonsepthi kwiJiyografi ngenxa yokunqongophala kolwazi. Ngenxa yokuba bengaziva mnandi ngesiNgesi baye babeneentloni ekuthatheni inxaxheba kwizifundo. Abazange babuze imibuzo ukuze bacaciselwe ngomsebenzi abangawuqondiyo kwaye kunqabile ukuba baphendule imibuzo yootitshala ngezivakalisi ezipheleleyo. Ukungabikho kootitshala kulwimi lokufundisa kwabenza banzima kwabona ukuba banikele imiyalelo ecacileyo kubafundi. Yiyo loo nto abafundi babenobunzima ekuphenduleni kwezinye zeendlelazemiyalelo kwaye khange zisebenze kakuhle ingakumbi xa besebenza bengamaqela.

Iziphumo zikhombisa ukuba ootitshala, baye bathambekele ekutshintsheni ulwimi lokufundisa (code switching) kulwimi lwabo lweenkobe, isiXhosa. Kubaluleke kakhulu ekufundiseni ukuba utitshala abe unolwazi olululo lolwimi lokufundisa.

#### **4.4.9 Ubume obuphantsi beelwimi zaseAfrika kwimfundo**

Umgangatho ophantsi wolwimi lwaseAfrika kwimfundo uqhutyelwa ekubeni umgaqonkqubo wolwimi wesikolo usaqinile, kwaye ilungiselela abafundi abathetha isiNgesi nesiBhulu kuphela, ngaphandle kokutshintsha kwenani labafundi.

Abafundi babaphantsi konxizelelo kumagumbi okufundela kuba bafika besazi ukwimi lwabo lweenkobe bafike bafundiswe ngolwimi lwesiNgesi nto leyo ebashiya bengasiqondanga isifundo sabo sigxile kwiJiyografi.



*Children take what parents and environments offer them (Tadadjeu, 2007), and in this case they become victims of the situation which reflects past language policies and practices.*

Ngokwalo mhlomlo wale ngcali ilapha ngasentla abantwana bathatha oko babaziselwa kokubangqongileyo, kwaye kule meko baba ngamaxhoba emeko leyo ibonakalisa imigaqo-nkqubo nolwimi lwangaphambili. Ngenxa yezizathu ezingokwembali uninzi lweelwimi zaseAfrika khange ziphuculwe ziye kwinqanaba elifanayo neli iilwimi zangaphambili zekoloniyali isiNgesi, isiFrentshi, isiPhuthukezi kunye neSpanishi.

Abafundi abathetha ulwimi lwesiNtu bafika nalo kumagumbi okufundelayo nto leyo eyenza kube ngumnqantsa kutitshala umzekelo kulowo uhlohla isifundo seJiyografi ehlohla ngolwimi lwesiNgesi olu ngumqobo, oku kuxhaswa yile ngcali ilapha ngezantsi.

*Learners who speak an African language at home bring to the classroom their own understanding of the world and unless the language learners know best what is used as a basic tool for teaching, learning and assessment, the education system is failing them (Wababa, 2007).*

Ngokwalo mcaphulo wale ngcali Abafundi abathetha ulwimi lwesiNtu ekhaya bazisa kwigumbi lokufundela ulwazi lwabo ngehlabathi kwaye ngaphandle kokuba abafundi bolwimi bazi ngcono into esetyenziswa njengesixhobo esisiseko sokufundisa, ukufunda nokuvavanya, inkqubo yezemfundo iyasilela kuzo.

EMpuma Koloni, apho olu phando belwenziwe khona, kukho isidingo esikhulu sokusebenzisa isiXhosa ekufundiseni, ekufundeni nasekuvavanyeni izifundo ezinomxholo okanye iinkalo zezifundo ukulungiselela abafundi abathetha isiXhosa.

Ukuqukumbela, kucacile ukuba ulwimi lokufundisa lunempembelelo eqinisekileyo kwindlela abaqhuba ngayo abafundi abathetha isiXhosa kwiBanga le-12 leJiyografi ngolwimi lwesiNgesi.

#### **4.4.10 Ulwimi lwenkobe kunye nokuzithemba okungcono**

Kubafundi abaninzi, ukufunda ngolwimi lwesiXhosa (ulwimi lwabo lweenkobe) ibonakale iyinto echaphazela ukuzithemba kwabo nokuzithemba ngendlela elungileyo. Abafundi babonisa ukuzingca ngolwimi lwabo njengolwimi lokufundisa. Babonakala bekhona ukwazi ukubaluleka kolwimi lweenkobe ekufumaneni ulwimi lwesibini. Iimpendulo zabafundi ngokwamaxwebhu abhaliweyo ziveza ulwazi lwabo olunomdla lokuthetha iilwimi ezimbini endaweni yolwimi-mbini, kunye nezixhobo zokuqonda ulwimi lwenkobekwaye abafundi bakwabonakalise ukuzithemba ngokokwazi isiNgesi.

#### **4.4.11 Imiceli mngeni kuLwimi**

Uninzi lwemiqobo enxulumene nolwimi inxulunyaniswa nokungachaneki kuguqulelo lwezinto zeJiyografi ukusuka kwisiNgesi ukuya esiXhoseni Inkqubo yemiceli mngeni ibinento yokwenza nolwimi lweJiyografii kunye nokusetyenziswa kwamagama angaqhelekanga esifundo seZelizwe esiXhosa athanda ukubachaphazela abafundi ukuqonda isigama seJiyografi. Okunye okungumceli mngeni kulwimi kukuba abafundi baqaliswa kwamsinyane ukufundiswa ngolwimi lwesiNgesi. Oku kuxhaswa luluvo lwezi ngcali zilapha ngezantsi.

*The learners' bad academic performance in Geography could be linked to the quick shift to English (L2) medium of instruction and the learners' developed and rich linguistic competence in their home language (Leach & Scott 2000).*

Ukungaqhubi kakuhle kwabafundi kwiJiyografi kunganxulunyaniswa nokukhawuleza kokutshintshela kulwimi lokufundisa lwesiNgesi (L2) kunye nobuchule babafundi bokukhulisa nokutyeba kolwimi lwabo lwasekhaya. Iziphumo zophando zezinye iingcali zibonakalisa ukuba xa abafundi befunda ngolwimi lwabo lwasekhaya baphumelela ngezinga eliphezulu. Nezi ngcali zilapha ngezantsi ziya kungqina oko.

*Similar findings have been reported in numerous research studies conducted in South Africa and elsewhere Desai (2012); Nomlomo (2007); Vuzo (2007); Bamgbose (2005);*

*De Klerk (2000); Sentson (1994). For example, the results of the SYPP project in Nigeria showed that learners who were taught in their mother tongue, Yoruba, performed better than those who were taught in English Bamgbose (2005). The delayed switch to English medium of instruction led to greater proficiency in English, and better understanding of Geography and Science concepts. Interestingly, follow-up longitudinal studies also showed that the learners who had six years of mother tongue education coped better at the secondary and tertiary levels (Bamgbose 2005).*

Iziphumo ezifanayo ziye zaxelwa kwizifundo zophando ezininzi ezenziwa eMzantsi Afrika nakwezinye iindawo ziingcali ezahlukeneyo ukubonakalisa amandla okufundiswa ngolwimi umfundi aluqondayo ukutsho oko ulwimi lwakhe lweenkobe.

Ukulibaziseka ukutshintshela kulwimi lwesiNgesi lokufundisa lukhokelele kubuchwephesha obukhulu kwisiNgesi, kunye nokuqonda okungcono kweJiyografi kunye neekhonsepthi zeNzululwazi. Umdla, ulandelelwano izifundo ezide zibonakalise ukuba abafundi abaneminyaka emithandathu yokufunda ngolwimi lweenkobe bamelane ngcono kumabanga aphezulu nakwimfundo ephakamileyo. Isifundo esasifundwa kulo msebenzi yayikukuba nokwenzeka kokuphuhliswa kwesigama seJiyografi esiXhoseni esiphikisana nembono ngokubanzi yokuba iilwimi zesiNtu azinakusetyenziswa kwimfundo yeZelizwe nanjengoko zingenaso isigama esifanelekileyo.

## **ISIPHELO**

Iziphumo zibe kukuba abafundi abalwimi lokuFunda nokuFundisa (LoLT) alufani nolwimi lwabo lwenkobe abaqhubi kakuhle kwiJiyografi kwizikolo ezibini ezichongiweyo. Olu luvo lungqinwa yile ngcali yakwa Malekela xa isithi:

*Malekela (2004) correctly postulates that since most school subjects require transaction through language, both written and oral, understanding the language of instruction facilitates scholastics achievement. Those who have a better command of the language*

*stand a better chance of performing well than those without the mastery of the language of instruction.*

OkaMalekela ubeka ngokuchanekileyo ukuba uninzi lwezifundo zesikolo zifuna ukuthengiselana ngolwimi, kokubhaliweyo nokubhaliweyo, ukuqonda ulwimi lokufundisa kuququzelela impumelelo kwizifundo. Abo banomyalelo ongcono wolwimi banethuba elingcono lokuqhuba kakuhle kunabo bangenalwazi lolwimi lokufundisa

Uhlalutyo lwedatha lubonisa ukuba ukufunda ngolwimi olongezelelweyo kubonisa iingxaki kootishala nabafundi. Ootitshala bakufumanisa kunzima ukufundisa abafundi besebenzisa isiNgesi njengoko bengenaso ngokupheleleyo isiNgesi kwaye akukho nkxaso ngohlobo lokutshintsha kolwimi okanye uguqulelo.

Ukuqonda ukusetyenziswa kwesiNgesi nesiXhosa njengeelwimi zokufundisa koku isifundo, idatha kwimiba yomgaqo-nkqubo wolwimi ijolise ekwaziseni nasekumiliselweni kwe imisebenzi enxulumene nolwimi ezikolweni. Uhlalutyo lwam kweli candelo luchaphazela ootitshala kunye nokwazisa kwabazali kunye neembono zabo kwimicimbi yomgaqo-nkqubo wolwimi. Ukuqonda ukusetyenziswa kwesiNgesi nesiXhosa njengeelwimi zokufundisa kolu phando, idatha kwimicimbi yomgaqo-nkqubo wolwimi ijolise ekwaziseni nasekuphunyezweni kwemisebenzi enxulumene nolwimi ezikolweni. Ngamanye amazwi kukuba kuqinisekiswa ukuba abazali banolwazi na ngomgaqo-nkqubo wolwimi, mgaqo-nkqubo lowo uvumela ukuba abazali bachonge ulwimi abafuna bafundiswe ngalo abantwana babo. Iziphumo zale mixholo ivelileyo ziya kuthi zishukuxwe kwisahluko esilandelayo.

## **ISAHLUKO SESIHLANU**

### **IZIPHUMO ZOPHANDO**

#### **5.1. INTSHAYELELO**

Esi sahluko sibonisa indlela isifundo esiphendule ngayo imibuzo yaso kunye nokuphumeza iinjongo zaso sikwanika isishwankathelo seziphumo zophando kunye nesiphelo. Izigqibo zithathelwa kwiziphumo ezifunyenweyo kusetyenziswa into yokuphonononga, uhlalutyo lwamaxwebhu nezixhobo ezisemgangathweni njengoko kuchaziwe kwizahluko ezingaphambili. Ngesiseko seziphumo zophando, iingcebiso zenziwe kunye nenkqubo zophuculo ezinikiweyo. Isahluko sikwanika nesishwankathelo esifutshane seziphumo zokufunda. Kufuneka umntu anxibelelane ngokubhala nokuthetha. Oku kuyasebenza nakubafundi abafunda ulwimi lwesibini (isiNgesi) okanye ngolwimi lwesibini. Oku kunokwenzeka kuphela ukuba ulwazi olunikwayo lucwangcisiwe, lunengqiqo, lubanzi, lunomdla, lufanalekile, luchanekile, luyintsusa, lwakhiwe kakuhle kwaye ludluliselwa ngolwimi abaluhlanganyeli abafundi.

#### **5.2. Isishwankathelo seziphumo**

Iziphumo eziboniswe kwesi sahluko zisisiseko kuphononongo loncwadi kunye nedatha eqokelelwe ngento yokuphonononga, uhlalutyo lwamaxwebhu kunye nokuqwalasela okungekho sikweni. Ngokwedatha ehlahutyiweyo enxulumene nokufundiswa kwebanga leshumi elinambini ngolwimi lwesiNgesi. Ndingathanda ukwenza esi sishwankathelo silandelayo seziphumo:

(i) Ulwimi lwesiNgesi noluthi lube nefuthe kwimpumelelo yabafundi kujoliswe kwisifundo seJiyografi.

(ii) Ukungangqinelani phakathi kolwimi lokufunda nokufundisa kunye nolwimi lomfundi kubangela ukungaziqondi izifundo zeJiyografi kwenze utitshalala azibone sele exuba ulwimi (code-switching)

(iii)Kukho ukunqongophala kwezixhobo zokuxhasa ootitshala nabafundi ukoyisa umqobo ekufundeni nasekufundiseni ebangelwa kukungabikho kolwazi kulwimi lokufundisa (isiNgesi).

(iv)Amallinge okukhawulelana nabafundi kulo mqobo wolwimi lokufunda nokufundisa othi ube nefuthe kwimpumelelo yabafundi.

### **5.3.1 Ulwimi lwesiNgesi noluthi lube ngumqobo kwimpumelelo yabafundi**

Olu phonononga lubonise ukuba ulwimi lunamandla okuba nefuthe kwimpumelelo yabafundi bebanga leshumi elinesibini bezikolo ezichongiweyo. Lukwabonise ukuba phakathi kwezinye iimfuno ulwimi yinto ebalulekileyo ekufundeni iJiyografi.Ulwimi ludlala indima ebaluleke kakhulu ngexesha lokufunda njengoko uHalliday (1993: p.93 ecatshulwe nguWells 1999) ephawula ukuba ukufikelela kolwimi lwenza ukuba abathathi nxaxheba bafunde.Isifundo.OkaVygotsky(1978)ubhekisa kulwimi njengesixhobo esilamla ukufunda.Inkcubeko idlala indima enkulu kuba abafundi bacinga ngoLwimi lwabo lwaseKhaya kungoko bekufumanisa kunzima ukuphendula ngesiNgesi.Noka Nomlomo (2015:5) uyazixhasa ezi ngcali xa esithi:” *How can learning be effective if the language of learning and teaching is not understood by most learners*”.Lo mhlomlo ungqinelana nendlela nezinga abaphumelela ngalo aba bafundi bakhankanywe apha kwisifundo,njengoko izinga labo lokuphumelela lisezantsi.

### **5.3.2 Ukuxutywa kolwimi ngexesha lokufunda nokufundisa**

Umphandi ufumanise ukuba ulwimi luyaxutywa ngexesha lokufunda nokufundiswa njengoko umphandi ebenze udliwano-ndlebe oungahlelwanga.Ukuxutywa kolwimi kuxa umntu esebenzisa igama okanye ibinzana elinye ukusuka kolunye ulwimi . Inani elikhulayo labantu liqala ukwenza unxibelelwano olubalulekileyo lokuba iilwimi zesiNtu zisetyenziswa kunxibelelwano lweklasi kwigumbi lokufundela leJiyografi phantse kuzo zonke izikolo zabaNtsundu.Ukuxutywa kolwimi sisibonelelo saseklasini ekufuneka iSebe leMfundo lisikhuthaze kwaye lisamkele ukuze senziwe ngoyilo kwaye sikhankanywe njengesicwangciso kumaxwebhu ekharityhulam.

Ukutshintsha kolwimi kuxa umntu etshintsha phakathi kweelwimi ezimbini nangaphezulu njengoko kubonisiwe ngaphambili kolu phando. UPrediger(2012) states that code switching is a practice of switching between two or more languages in a conversation or utterance, while code mixing happens when the switch between languages is only for one or few words facilitating teaching and learning. Abafundi bayane bezive bekhululekile xa kuxutywa ulwimi njengoko bekuqonda oko kufundiswayo. Nangona kunjalo ukuxutywa kolwimi kuyabachana abafundi kuba ayibakhuthazi ukusebenzisa isiNgesi ngokufanalekileyo ukuze baphucule ubuchule babo bokunxibelelana. Enye into ephazamisayo ngomba wokuxutywa kolwimi kukuba utitshala afundise ngesiXhosa kodwa afune abafundi baphendule kwaye babhale ngesiNgesi.

### **5.2.3 Ifuthe lolwimi lwesiNgesi kwiziphumo zabafundi**

Nokuba isiNgesi lulwimi lwegcuntswana kodwa lulwimi olunamandla kwaye kusetyenziswa lona kumaziko emfundo. Esi sele senyathi sakwaElsworth(2017) singqina ukuba isiNgesi sinefuthe kwiziphumo zabafundi uhambisa athi; South Africa has established that poor English competence is hindering the academic performance for whom the language is not their mother tongue. IsiNgesi sasingelulo ulwimi lokufunda iJiyografi, yayisakuba zeZelizwe. Ikholoniyalizim kunye nocalacalulo zagxininisa isiNgesi (kunye nesiBhulu kancinci) njengeelwimi zokufunda nokufundisa. Ngelixa umgaqo-nkqubo wolwimi omtsha ujolise ekuqwalaseleni ukuxabisa okugqithileyo kwesiNgesi nesiBhulu kwa nokusengelwa phantsi kweelwimi zaseAfrika, ngokwesiqhelo isiNgesi sisaqhubeka nokulawula ukufundiswa kweJiyografi, nto leyo ethi ichane abafundi njengoko ulwimi luye lube ngumqobo kwimpumelelo yabo njengoko besekucacisiwe kwizahluko ezingaphambili.

UTshotsho (2013) uyangqina naye xa uthi; the use of English as a medium of instruction in South Africa contributes a great deal to the high failure rate and drop outs among Black students. Ndifumanise ukuba ulwimi lwesiNgesi lunefuthe kwiziphumo zabafundi kuba abayiqondi okanye abayiva imibuzo njengoko ibhalwe ngolwimi lwesiNgesi. Oku

kubabeka ebunzimeni abafundi kuba kufuneka baguqulele into ebhalwe ngesiNgesi esiXhoseni ukuze bafumane intsingiselo yayo kuqala phambi kokuba banike iimpendulo.Ngamanye amaxesha bayasilela ukuqonda oko kufunwa ngumbuzo kwaye oko kubonakala kwiziphumo ezibi abathi abanye babo bazifumane kwiimviwo okanye kwiimvavanyo (njengoko kubonisiwe kwisahluko sesi-4).

#### **5.3.4 Ukunqongophala kwezixhobo zokufunda nokufundisa**

Xa ubani echaza inkqubo yokufunda nokufundisa,inkcazo ayiphelelanga ngaphandle kwemiba ethile efana nezixhobo zokuvavanya,ukufundisa nokufunda.Njengoko isifundo sijolise kumqobo wolwimi njengesithintelo kwimpumelelo yabafundi bebanga leshumi elinambini kwizikolo ezibini ezichongiweyo eMonti.Intsebenziswano okanye unxibelelwano Phakathi kukatitshala nabafundi ludla ngokudityaniswa ngokusebenzisa izixhobo zokufundisa.Ke ngoko ndibandakanyile izixhobo zokufunda nokufunda ukuze ndixhase iziphumo zam,nangona zingaboniswa ngenjengonyona yemibuzo yophando.

Izixhobo zokufundisa xa zisetyenziswe ngokukuko zilulutho kakhulu kutitshala nomfundi ngokunjalo.Izixhobo ziluncedo zinceda utitshala ukuba anike intsingiselo ethe kratya kumxholo wesifundo lo gama zitsala umdla womfundi kunye nomdla kwisifundo sabo.Le nkqubo ikhoyo yemfundo (CAPS) ikhuthaza ootitshala ukuba bazenzele izixhobo zokufundisa bebenzisa ubuxhakaxhaka bale mihla ,ingxaki yidatha kwezi iindawo yenethiwekhi.UKabali-Kagwa(1997) however sees potential in teachers to explore their own talent regarding the development of teaching and learning materials.Her view is in line with the perception that teachers are mediators of learning materials.Ngamanye amazwi umbono wakhe ngumceli mngeni kootitshala wokuba baphumeze indima yabo njengabaqulunqi bezixhobo zokufunda nokuba abanye babo babengaqeqeshwanga kakuhle.

#### **5.3.5 Amalinge okukhawulelana nabafundi**

Esi sifundo sigxile kulwimi lokufunda nokufundisa oluthi lube ngumqobo kwimpumelelo yabafundi, kungoko ndiye ndachaphazela umba womgaqo-nkqubo wolwimi. Umgaqo-nkqubo



weli lizwe uneelwimi ezilishumi elinanye, zonke zisesemthethweni. UBotha(1994) uthi umgaqo-nkqubo wokukhuthaza zonke iilwimi ezili-11 kuthetha ukuba isiNgesi asisayi kuba namalungelo akhethekileyo. Lo mgaqo-nkqubo wolwimi ukwanika nabazali ilungelo lokukhetha ulwimi lokufunda nokufundisa lwabantwana babo. Oku kungqinwa nalisolotya 29(2) kwiBhili yamalungelo lithi :  
Everyone has a right to receive education in the official language or languages of their choice in public educational systems where that education is reasonably practicable.

Njengoko isifundo singefuthe lolwimi olusisithintelo kwimpumelelo yabafundi bebanga leshumi elinambini kwizikolo ezichongiweyo, kucingelwa ukuba ukuba bonke abafundi banokufumana isakhono esifanelekileyo kulwimi lwesiNgesi. Indlela abantu abacinga ngayo malunga neelwimi zesiNtu njengolwimi lokufundisa ingaphucuka. Ndicebisa ukuba ukufundiswa kwesiNgesi njengesifundo akungquzulani, endaweni yoko kusebenze njengesiseko esilungileyo sokudibanisa iilwimi ezimbini. Ndikwacebisa nokuba la maphepha eemviwo aguqulelwe esiXhoseni okwangoku zingekabikho iincwadi ezibhalwe ngesiXhosa njengoko lisenza iphondo leMpuma Kapa lenze njalo nakwiimviwo zokuphela konyaka.

## **5.5 ISIPHELO**

Ukuze umfundi athathe inxaxheba eklasini, kufuneka ukuba abenako ukucinga nzulu, ukunxibelelana nokukhulisa ubuchule bokuyila. Oku kunokwenzeka kuphela xa umfundi efunda ngolwimi akhululekileyo kulo (ukutsho oko ulwimi lwenkobe). Nangona Umgaqonkqubo Wolwimi Kwezemfundo usithi wonke umfundi unelungelo elisisiseko lokufundiswa ngolwimi alukhethayo, kubonakala ngathi kukho ukunqongophala kweminqweno kubaphathi besikolo yokwenza izinto ngokuzimisela ekucwangcisweni kolwimi lwabo esikolweni sabo. Kucacile kwiziphumo zophando ukuba abafundi abathetha isiXhosa bakufumanisa kunzima ukufunda iJiyografi ngolwimi lwesiNgesi. Ngamanye amagama, abafundi bayasilela ukuqonda izifundo ezifundiswa ngolwimi lwesiNgesi.

Oku kubangela ukuba abafundi bangaqhubi kakuhle kwizifundo zeJiyografi njengoko kubonisiwe kwiTheyibhile yesi-2 kwisahluko sesithathu. Kwimeko yesi sifundo, isiNgesi sisithintelo ekufundeni ngempumelelo iJiyografi ngabafundi abathetha isiXhosa kwibanga

le-12. Iziphumo zophando zibonisa ukuba ukusetyenziswa kolwimi olongezelelweyo (isiNgesi) njengolwimi lokufundisa kuye kube ngumqobo omkhulu ekufundeni kubafundi abantetho isisiXhosa. Ngokubhekisele kwiziphumo zophando ekuxoxwe ngazo kwisahluko esingaphambili, umphandi ufumene ezi zigqibo zilandelayo:

(i) Unxibelelwano olubi kunye nentsebenziswano phakathi kootitshala nabafundi.

(ii) Imiceli mngeni kulwimi

(iii) Izicwangciso zokufundisa ezingonelanga.

(iv) Kukho ukunqongophala kwezixhobo zokuxhasa ootitshala nabafundi ukoyisa imiqobo ekufundeni nasekufundiseni ebangelwa kukungabikho kolwazi kulwimi lokufundisa (isiNgesi).

(v) Ubume obuphantsi beelwimi zaseAfrika kwimfundo.

(vi) Ekuqgibeleni abaphathi besikolo abalihoyi iwonga leelwimi zesiNtu kwezemfundo.

## **5.6 IINGCEBISO**

Ngesiseko seziphumo zophando ezixoxwe kwisahluko sesine ndingathanda ukwenza ezi ngecebiso zilandelayo:

### **5.6.1. Ukukhuthaza ukusetyenziswa kweelwimi ezininzi ezikolweni**

Kufuneka kuqulunqwe izicwangciso ezitsha zokufundisa, kufuneka ziyiliwe ukunceda abafundi bakwazi ukumelana nokusetyenziswa kweelwimi ezininzi apho ulwimi lwenkobe lomfundi lungelulo olokufunda nokufundiswa. Oku kunokubandakanya ukukhuthaza ukusetyenziswa kwesiXhosa njengolwimi lokufundisa emva kwebanga lesi-4 kwizikolo zaseMpuma Koloni. Oko urulumente akuqalileyo kwizikolo zaseCofimvaba kusele kubanjalo kwizikolo zonke zeli phondo. Abafundi banokuba zizibonelelo eziluncedo

malunga nokuguqula kunye nokutshintsha ulwimi kwigumbi lokufundela. Ootitshala kufuneka bacinge ngeendlela ezintsha zokufundisa, ezinokuthi zilungiselele kakuhle iimfuno zamagumbi okufundela aneelwimi ezininzi. Oku kungenziwa ngempumelelo ngentsebenziswano phakathi koogxa beelwimi ezahlukeneyo kwimeko yolwimi lwaseMzantsi Afrika.

### **5.6.2 Ukuphuhlisa izixhobo zokufunda nokufundisa iJiyografi**

Kubalulekile ukuba kuphuhliswe izixhobo zokufunda ukuncedisana nabafundi ukuba bakwazi ukusiqonda isifundo seJiyografi ngolwimi abaluyondayo.

*The absence or scarcity of textbooks in African languages has created a need for adapting and translating texts into African languages to suit the classroom needs (Wababa, 2007).*

Ngokoluvo lwale ngcali lubonisa ukuba ukungabikho okanye ukunqongophala kweencwadi zezifundo kwiilwimi zesiNtu kudale imfuneko yokulungisa nokuguqula izicatshulwa kwiilwimi zesiNtu ukuze zilungele iimfuno zegumbi lokufundela. Iilwimi ezimbini zeenkobe ezisekelwe kwizixhobo ezinokuveliswa ngokuguqula nokulungelelanisa iincwadi zezifundo ezikhoyo kunye nezinye izixhobo zokufundisa ezibhalwe ngesiNgesi. Abafundi banokuxhamla kwezi zixhobo njengezalathiso eziluncedo.

Ootitshala mabakhuthazwe ukuba bavelise ezabo izixhobo ezifanelekileyo kubafundi ngakumbi abo balwimi lwabo lweenkobe isisiXhosa. Ootitshala banakho ukwenza izixhobo zokufunda ezithile zebakala okanye lesigaba njengezifundo ezihlanganisiweyo zokufundisa iipowusta neetshati ezinesigama sesiXhosa nezinye izixhobo zokufundisa ukunceda ukwenza iilwimi zesiNtu zibonakale ngakumbi kumagumbi okufundela nokwenza ukuba ikharityhulam ifikeleleke kubo bonke abafundi abakwigumbi lokufundela.

### **5.6.3. Ukufundisa ulwimi kwikharityhulam yonke**

Ukusetyenziswa kolwimi ngokukuko yeyona nto iphambili ekufundiseni nasekufundeni ngempumelelo izifundo ezinomxholo. Ulwimi ngokubanzi kwikharityhulam kufuneka lube yindlela yokuphononongwa kwimfundo, njengoko ootitshala beelwimi banokusebenza ngokubambisana nootitshala besifundo okanye benkalo yesifundo. Ootitshala mabacwangcise kunye ukuphuhlisa izakhono zolwimi zabafundi. Kufuneka bayamkele into yokuba nemiba enxulumene nolwimi ikwaluxanduva lwabo njengoko unxibelelwano olusebenzayo egumbini lokufundela lwenzeka ngolwimi ingakumbi olo umfundi aluqondayo ukutsho oko ulwimi lwakhe lweenkobe.

### **5.6.4 Ukuphuhlisa isigama seJiyografi**

Enye ingcebiso yeyokuba kufuneka kwenziwe iinzame zokunqulunqa isigama seJiyografi ukusilinganisa kwezinye iilwimi ezifana nesiNgesi oku kunokwenza kube lula ukuba utitshala acacise ngexesha lesifundo. Oku kuthetha ukuba kuphuhliswe isigama seJiyografi esiXhoseni. Kuba ukufunda okunentsingiselo, ngakumbi kwizifundo ezinomxholo, kuxhomekeke kakhulu kubungakanani bokuqondwa kweekhonsepthe ezinzulu, umxholo wesifundo kufuneka ubandakanye isigama esise lulwimini olwaziwa ngcono ngumfundi. Kwakhona intsebenziswano phakathi kolwimi nootitshala abazingcali kwizifundo kubalulekile ekuguquleni isigama eso kwiilwimi zesiNtu ezifana nesiXhosa. Ukuphuhlisa isigama kuthetha ukufumana iikhonsepthe zeJiyografi okanye zobugcisa ngokuboleka kwezinye iilwimi ezinje ngesiNgesi isiBhulu nezinye iilwimi zesiNtu.

### **5.6.5. Ukuguqula umgaqo-nkqubo wolwimi wezikolo**

Umgaqo-nkqubo wolwimi weli lizwe ukhuthaza ukulingana kweelwimi zonke ezazi sakusengelwa phantsi oku kungqinwa yile ngcali ilapha ngezantsi.

*South Africa's new language policy promotes multilingualism and language rights or what Phillipson and Skuttnubb-Kangas (1996) call the ecology of language paradigm.*

Ngoko luvo lwale ngcali umgaqo-nkqubo omtsha wolwimi ukhuthaza ukulingana kweelwimi kwaye ukwakhuthaza amalungelo olwimi ingakumbi elo lokufunda nokufundisa. Ke ngoko, ukucwangciswa kwemigaqo-nkqubo yolwimi ezikolweni kufuneka kuzalisekise iimfuno zabo bonke abafundi ukuze kuqinisekiswa ukuba wonke umfundi uya kuziva ekhululekile ngolwimi lokufundisa kwaye ngaloo ndlela kukhuthazwe ukugqwesa kwizifundo kwabo bonke abafundi esikolweni. Iilwimi zesiNtu kufuneka zidlale indima ebaluleke ngakumbi xa kuqulunqwa umgaqo-nkqubo wolwimi wesikolo.

Abantetho ilulwimi lwesiNtu akufuneki bacinge ukuba kungolwimi lwesiNgesi kuphela apho baya kuthi baphumelele kwaye bagqwese kwizifundo. Okubaluleke ngokulinganayo, kukucwangciswa kwemigaqo-nkqubo yolwimi echanekileyo enokuphakamisa iilwimi zesiNtu njengeelwimi zokufundisa. Ngalo mqobo usendleleni, abafundi abathetha isiXhosa banokukhuphisana kwinqanaba elifanayo noogxa babo abantetho isisiNgesi esikolweni.

#### **5.6.7. Uphando oluthe kratya malunga nemigaqo-nkqubo yokufunda eMpuma Koloni.**

Uphando oluninzi luyafuneka ukugxila kwindlela yokuguqula imigaqo-nkqubo yeelwimi kwizikolo zaseMpuma Koloni ukulungiselela abafundi abaphuma kwiinkcubeko zolwimi ezahlukeneyo. Izifundo ezizezinye kufuneka zenziwe ngendlela yokunyusa inqanaba lesiXhosa njengeqabane elilinganayo kunye nesiNgesi nesiBhulu njengolwimi lokufundisa, ngakumbi eMpuma Koloni.

Ukuphuhliswa kobuchule bukatitshala kulwimi lokufunda nokufundisa kunye nolwimi lwasekhaya lwabafundi kungangumba obaluleke kakhulu kuphando olungaphezulu nanjengoko oku kunganceda ukuvala umsantsa phakathi kolwazi lukatitshala ngesifundo kunye nokukwazi kwabo ukudlulisela olu lwazi kubafundi. Umgaqo-nkqubo wolwimi ukhuthaza ukusetyenziswa kweelwimi zesiNtu, oku kuxhaswa ngulo mhlomlo weSebe leZemfundo likaZwelonke.

*In keeping with the national language-in-education policy for public schools (1997) the Incremental Introduction of African Languages (IIAL) of all education departments*

*including Eastern Cape Education Department, favours the use of home languages (DBE, 2013).*

Ngokwalo mhlomlo ungasentla ngokuhambelana nomgaqo-nkqubo wolwimi kwezemfundo kwizikolo zikarhulumente yazise ukufakelwa kweelwimi zesiNtu kuzo zonke izikolo.

Injongo zikaIAL kukuphucula ubuchule nokusetyenziswa kweelwimi zaseAfrica ezazifudula zisengelwa phantsi, ukukhulisa ukuzithemba kwabazali ekukhetheni iilwimi zabo njengoLwimi lokuFunda nokuFundisa. Ukwandisa ukufikelela kulwimi ngabo bonke abafundi, ngaphaya kwesiNgesi nesiBhulu ngokufuna ukuba bonke abo bangaluthethiyo ulwimi lwenkobe bafunde ulwimi lwesiNtu. Enye yeenjongo zikaIAL kukukhuthazo umanyano kwezentlalo nokwandisa amathuba okuphuhla kweelwimi zesiNtu njengenxalenye ebalulekileyo yokugcina ilifa lemveli nenkcubeko.

Iphondo leMpuma Koloni lilo kuphela elazise Ulwimi lweenkobe kwilwimi ezimbini (Mother Tongue Bilingual Education) apho izibalo, ezenzululwazi nobuchwephesha zifundiswa ngesiXhosa ukusuka kwibanga 4 ukuya kwele-6. Ukuba ukungeniswa kweelwimi zesiNtu kuya kufezekiswa kwindlela abantu abaziphatha ngayo eziqhubela phambili iindlela ezenza ukuba isiNgesi sikwindawo ephezulu kuluntu kufuneka lutshintshwe.

## **5.7 Amazwi okuqukumbela**

UMzantsi Afrika kufanele ukuba ngomgaqo-nkqubo wawo wolwimi oqhubela phambili wenze iinzame kwangoko zokuphumeza nokubeka iliso kumgaqo-nkqubo wezolwimi kwezemfundo ukuze kubekho ukulingana kweelwimi ezikolweni. Oku kunganceda abafundi abathetha ulwimi lwesiNtu ukuba baphumelele ezifundweni zabo, ngokwasengqondweni nangokweemvakakelo ukuba bafundiswa ngolwimi lwabo lwenkobe endaweni yolwimi lwasemzini. Le ngcali ilapha ngezantsi iyicacisa ngolu hlobo indaba yolwimi lwenkobe:

*In shaping a dynamic identity for each learner, the school, should acknowledge each learner's cultural and linguistic rights and build on that foundation for their future learning (Heugh, 2002).*

Ngokwalo mcaphulo wale ngcali ibonisa ukuba ekwenziweni kwesazisi esinamandla somfundi ngamnye isikolo kufuneka samkele amalungelo enkubeko kunye nolwimi lomfundi ngamnye kwaye sakhele kweso siseko semfundo yabo yexesha elizayo. Inkcazo yobunganga njengolawulo oluxhomekeke ekwamkelweni ngabo balawulayo iya kuba yinyani ukuba siyaqhubeka nokwamkela indima yobunganga edlalwa sisiNgesi kuze kuthiwe uninzi lwabafundi abangafikeliyo kwiJiyografi kuthintelwe zizithintelo zolwimi.

*Thus, communicating geographically in multilingual classrooms in South Africa means managing the interaction between the following: ordinary English (OE) and geography English (ME); formal and informal geography language; procedural and conceptual discourses; learners' main language and the Language of Learning and Teaching (Setati, 2002)*

Lo mhlomlo wale ngcali ucacisa ukuba ukunxibelelana ngokobume bendawo kwigumbi lokufundela elisebenzisa iilwimi ezininzi eMzantsi Afrika kuthetha ukulawula intsebenzo phakathi kwesiNgesi nesiNgesi sejiyografi eqhelekileyo, inkqubo yolwimi lwejiyografi esesikweni nengacwangciswa kunye neengxoxo zentetho zabafundi ulwimi oluphambili uLwimi oluphambili lokuFunda nokuFundisa.

Kwilinge lokuzama ukwenza indlela eya phambili kulo mbuzo wobunzima kufuneka ubuzwe:Kude kube nini sizimisele ukugcina inkqubo eya kuthi isilele elinye iqela ngaphezulu kwelinye kwidemokrasi entsha?Inokubakho impendulo enye kuphela – utshintsho luyafuneka kwaye luyanqweneleka.Bonke abantwana baqinisekisiwe ukulingana kuMgaqo-siseko wethu kwaye bafanelwe lithuba elilinganayo kwimfundo enentsingiselo.Ukuba le nkqubo ingabonelela ngemfundo yolwimi lwenkobe kwabo bathetha ulwimi lwenkobe lwesiNgesi nesiBhulu,yeyiphi na le nkqubo inaso isizathu sokungaboneleli ngokufanayo kumntwana waseAfrika,nabayinxalenye yesininzi sabafundi abasele besazi ukuba nokuba bangalala kangakanani na esikolweni

ngaphezulu kweentsuku ezingamashumi amathathu basenokungaphumeleli ngenxa yomqobo wolwimi.

OkaHeugh (1999:165) ubonisa ngelithi:

*“There can be no equality in South Africa until there are materials(textbooks) in each of the learning areas from Grade 1-12 in all official languages, until matriculation examinations can be written through each of these languages”.*

Ngokwale ngcamango yale ngcali imfundo ayinakuze ilingane kweli lizwe loMzantsi Afrika kude kuveliswe izixhobo zokufunda kuzo zonke izifundo ukusuka kwiBanga 1-12 ngeelwimi zonke ezisemthethweni bade abafundi beBanga -12 babhale ngolwimi lwabo lwenkobe.

Ngoku uMzantsi Afrika uzikhulula kancinci kwintsalela yobukoloniyalizim kunye nemeko yokungabikho kokusesikweni kocalucalulo,kufuneka sazi ukuba ibali eliphoxayo lokuphumelela kwijiyografi liza kusoloko likukhumbuza ukuba lo gama nje ulwimi lomfundi lungelulo ekifundiseni nasekufundeni iJiyografi,iziphumo ziya kuqhubeka ukuba ngumqobo omkhulu.Ingayimbeko enkulu ukuba uMzantsi Afrika ulandele umzekelo weSebe lezeMfundo likaBasque Autonomous Region eSpain;apho inzame ezimanyeneyo zenziwe ngenxa yokusilela okukhulu kwabafundi kulwimi ekujoliswe kulo ukuxhobisa ootitshala.

*A decision was made to implement bilingual schooling models, by providing language training for all teachers in the system gradually over a 25-year period by putting them on paid study leave until they could reach the desired competence levels (Benson, 2008).*

Olu luvo lwale ngcali luxhasa iinzame ezinokwenziwa ululwa nalo mqobo wolwimi abathi abafundi baqobisane nawo. Ayinakuze ibe yinto enkulu ukubuza ukuba ngaba uMzantsi Afrika uzimisele ngemfundo egxile kubafundi ngaphandle kokuba okuchaseneyo



kuyinyani.Ukuqukumbela le thisisi ndifumana ubungqina buka de Kart bungena ncakasana.

*“She postulates that our focus has been on communication in English; the focus should be on the need for language – for both the language of teaching and other languages to serve as a tool in both the educative process, and the world of work. To this end, proficiency must mean more than merely surface proficiency in the language” (de Kadt, 2003).*

Ngokwalo mcaphulo wale ngcali ucacisa ukuba eyona nto sigxile kuyo kukunxibelana ngesiNgesi, kugxilwe kwimfuno yolwimi – kuzo zombini iilwimi kunye nezinye iilwimi ukuba zisebenze njengesixhobo kwinkqubo yokufundisa nakwilizwe lomsebenzi. Ukuza kuthi ga ngoku, ulwazi oluchanekileyo kufuneka luthethe ngaphezulu kobuchule nje bolwimi.

Oku kufuna ukuba kubekho imfuneko yokusuka ekugxileni ngaphezulu kwisiNgesi; bonke abantwana banelungela lokufumana amathuba okufundiswa isiNgesi kakuhle kwaye basifunde kakuhle.Elo lungelo akafuneki lithathe ilungelo labo lokufikelela kwimfuno enentsingiselo ngolwimi abaluyonda ngcono.Ukufunda iilwimi ezimbini kuye kube yindlela efanelekileyo,ukuqinisekisa ukuqonda kakuhle umxholo wezifundo ezinjenge Jiyografi kulwimi lwasekhaya,ngelixa isiseko esiqinileyo sesiNgesi sibekiwe kwaye sixhaswa.

Kwithemba lam ngekamva lokuthetha iilwimi ezimbini ndigqibezela uphando lwam ngokuchaza ukuba ndiyavumelana nenkolelo kaNancy Hornberger (2003) yokuba ukuguqula imfuno esemgangathweni ibe yiyantlukwano kumela ingxoxo ephikisayo ethi icel’umngeni ekuphunyezweni kwemfuno yolwimi nenkcubeko efanelekileyo.

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IMIBUZO YODLIWANO-NDLEBE OLUNGAHLELWANGA

**1.1 Baziva njani abafundi ngolwimi lokufunda nokufundisa?**

1. Zeziphi iingxaki zokufunda zokufunda odibana nazo xa ufundiswa iJiyografi ngesiNgesi uLwimi Lokuqala oloNgezelelweyo?

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2. Yeyiphi kwezi zilandelayo ofumaninisa kunzima ukumelana nayo kuLwimi lokuFunda nokuFundisa? (Phawula kwibloko efanelekileyo)

- A. Ukufunda            [ ]
- B. Ukubhala           [ ]
- C. Ukumamela        [ ]
- D. Ukuthetha         [ ]

3. Ingaba ulwimi lokufundisa nokufunda lunafuthe lini ekuqondeni kwakho amagama nezixhobo zokufunda kwiJyografi?

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4. Uhlangebazana njani nokuqonda imiba yeJiyografi?

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5. Ucinga ukuba ukufundiswa ngolwimi lweenkobe kubalulekile?

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6. Ingaba ulwimi lokufundisa olusisiNgesi lunefuthe njani ekuqondeni isigama seJiyografi?

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1.2. UDLIWANO-NDLEBE NOOTITSHALA BEJIYOGRAFI

1. Ucinga ukuba isiNgesi sinaziphi iziphumo kwindlela abaqhuba ngayo abafundi abathetha isiXhosa kwiklasi yebanga leshumi elinambini?

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2. Zeziphi iindlela zokufundisa ozisebenzisayo ukuxhasa abafundi ukuba baqonde iikhonsepthe zeJiyografi?

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3. Yeyiphi inkxaso ocinga ukuba iyafuneka ukoyisa imiqobo yolwimi nokufundisa?

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4. Ingaba zikhona izixhobo zokunceda abafundi abalwimilwabo lwenkobe isisi Xhosa?

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5. Umgaqo-nkqubo wolwimi uxhasa kangakanani ukufundisa ngeelwimi?

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Centre No	Centre Name	District Name	Year	Quintile	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above		
4181087	ZWELEMANDLA HIGH SCHOOL	EAST LONDON	2015	2	22	14	62	23	23	9	9	56	49	8	36	19	68	12	17	17	12	17	17	17
4181088	SAKHAKAMVA HIGH SCHOOL	EAST LONDON	2016	2	34	3	64	20	35	14	45	24	54	7	52	19	87	8	15	20	11	11	18	18
4181090	GONUBIE HIGH SCHOOL	EAST LONDON	2016	3	25	8			15	47	41	49	36	56	16	62	43	56	18	6	16	12	12	25
4181091	MZAMOWETHU PUBLIC SCHOOL	EAST LONDON	2015	4	23	70			29	69	41	100	15	100	16	69	28	82	16	31	12	25	25	25
4182001	ACCORD BUSINESS ACADEMY	EAST LONDON	2015	3	12	33	24	71	41	93	17	94	3	100	28	93	43	100	21	67	80	16	88	88
4182002	ALPHENDALE SECONDARY SCHOOL	EAST LONDON	2016	3	9	44	25	100	21	52	19	21	9	70	51	59	26	58	34	15	26	27	27	42
4182003	ALTHORPE COLLEGE	EAST LONDON	2015	4	7	86			14	46	8	38	12	100	14	43	24	50	10	40	9	8	38	38
4182035	OXFORD COLLEGE	EAST LONDON	2016	4	3	100			149	83			3	100	13	69	13	69	11	0	9	0	0	0
4182088	CENTRE OF EXCELLENCE	EAST LONDON	2015	4	24	17			82	79	27	52	82	89	7	100	130	88	61	44	30	50	50	50
4182090	CANNAN ACADEMY	EAST LONDON	2015	4	3	100			110	75			49	96	58	90	90	81	48	35	30	40	40	40
4182091	KINGS COLLEGE	EAST LONDON	2016	4	7	57	24	96	4	50	2	100	6	67	32	84	52	79	36	19	28	39	39	39
4183083	VUKHAMBE SCHOOL	EAST LONDON	2015	5	100				44	82	27	52	17	100	19	100	36	78	25	32	15	40	40	40
			2016	5	100				4	50	2	100	6	67	4	50	4	75	4	0	2	50	50	50
			2015	5	100				6	86	86	84	51	100	33	93	33	81	47	49	36	58	58	58
			2016	5	100				8	77	37	78	71	97	87	74	95	79	56	59	53	57	57	57
			2015	5	100				9	89	11	91	16	100	8	88	88	11	100	25	76	23	91	91
			2016	5	100				15	80	12	75	35	100	5	100	36	67	11	100	38	39	24	96
			2015	5	100				12	75	4	50	24	83	8	100	8	100	10	30	30	6	67	91
			2016	5	100				7	86	5	100	9	100	11	91	9	89	14	50	11	11	67	91

District Name	Centre No	Year	Quintile	Accounting		Agricultural Sciences		Business Studies		Economics		English (FAL)		Geography		History		Life Sciences		Mathematics Literacy		Mathematics		Physical Sciences				
				Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	Wrote	% Achieved 30-100	
BUFFALO CITY	HOERSKOO DE VOS MALAN	4191020	2016	5	37	92.0																						
		4321038	2017	3			18	50.0				31	100.0		14	64.0	32	19.0	17	29.0	15	0.0			18	94.0		
		4191083	2016	3			17	41.0				41	90.0		24	33.0	41	15.0	41	73.0								
		4321039	2017	5	46	100.0			89	100.0				59	98.0	67	100.0	101	100.0	106	100.0	102	91.0			61	93.0	
		4181021	2016	5	49	100.0			85	99.0				55	100.0	68	100.0	103	99.0	124	100.0	89	97.0			77	92.0	
		4321040	2017	3									32	100.0				32	69.0	21	76.0	10	10.0					
		4191021	2016	3									58	95.0				59	61.0	49	33.0	10	10.0					
		4321041	2017	3	11	27.0							29	100.0	8	100.0		29	21.0	18	44.0	11	0.0					
		4181056	2016	3	14	43.0							44	100.0	22	68.0		43	37.0	35	37.0	8	25.0					
		4321042	2017	3	8	0.0							49	84.0	36	14.0	28	61.0	19	32.0	34	41.0	12	0.0			5	0.0
		4191114	2016	3	10	60.0							51	98.0	30	43.0	31	71.0	12	42.0	26	58.0	13	15.0			7	29.0
		4321043	2017	3	24	8.0							53	98.0	25	44.0	14	71.0	17	94.0	8	38.0	33	12.0			10	60.0
		4181022	2016	3	13	31.0							58	95.0	32	56.0	21	62.0	22	68.0	14	64.0	22	14.0			16	19.0
		4321044	2017	4	12	83.0							14	93.0	54	69.0	44	98.0	86	66.0	104	72.0	15	80.0			19	79.0
		4181057	2016	4	28	86.0							39	100.0	103	71.0	85	75.0	128	65.0	179	87.0	25	44.0			28	68.0
	4321045	2017	2									41	98.0	36	53.0	23	78.0	18	78.0	28	61.0	13	46.0			13	62.0	
	4181058	2016	2									28	86.0	17	41.0	12	67.0	16	69.0	17	53.0	11	36.0			11	27.0	
	4321046	2017	3									34	85.0	34	26.0	34	71.0			34	41.0							
	4181059	2016	3									38	95.0	38	48.0	38	55.0			37	27.0							
	4321047	2017	3	114	67.0							111	62.0	138	70.0	141	100.0			72	85.0	65	58.0			29	83.0	
	4181060	2016	3	139	78.0							148	82.0	165	79.0	165	100.0			86	92.0	78	50.0			17	71.0	
	4322127	2017	9	8	50.0							27	63.0	11	64.0	7				26	65.0	17	59.0			12	58.0	
	4182091	2016	5	5	100.0							7	96.0	5	100.0					9	89.0	14	50.0			11	91.0	



Province Districts	Centre Name	Year Number	Exam Date	Quintile	Accounting		Agricultural Sciences		Business Studies		Economics		English First Additional Language		Subject Description		Life Sciences		Mathematical Literacy		Mathematics		Physical Sciences		
					Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote	% Achieved at 30% and Above	Total Wrote
	JONGILANGA HIGH SCHOOL	2018	4321045	2018	2																				
	JONGILANGA SENIOR SECONDARY SCHOOL	2018	4321046	2018	3									16	18	100.0	15	16	81.3						
	KHULANI COMMERCIAL HIGH SCHOOL	2018	4321047	2018	3	160	96	60.0		151	103	68.2	177	142	80.2	170	170	100.0							
	KINGSRIDGE HIGH SCHOOL	2018	4321048	2018	5	26	25	95.2		57	54	94.7				23	23	100.0	33	33	100.0	46	46	100.0	
	KUSILE COMPREHENSIVE SCHOOL	2018	4321049	2018	3	8	6	75.0	33	30	90.9	33	25	75.8	35	23	65.7	146	145	99.3	38	20	52.6		
	KUYASA SENIOR SECONDARY SCHOOL	2018	4321050	2018	3	7	7	100.0		7	6	85.7	7	6	85.7	111	108	97.3	39	24	61.5	67	46	68.7	
	KWENXURA SENIOR SECONDARY SCHOOL	2018	4321051	2018	1	8	3	37.5	8	4	50.0	20	11	55.0	23	10	43.5	41	39	95.1	17	8	47.1		
	LILYFONTEIN SCHOOL	2018	4321052	2018	5	8	8	100.0		9	9	100.0				15	15	100.0							
	LINGELETHU SENIOR SECONDARY SCHOOL	2018	4321053	2018	2	12	2	16.7	9	7	77.8	12	1	8.3				36	34	94.4					
	LOYISO SENIOR SECONDARY SCHOOL	2018	4321054	2018	3					3	1	33.3	4	1	25.0	31	29	93.5	22	13	59.1	20	18	90.0	
	LUMKO HIGH SCHOOL	2018	4321055	2018	3	20	14	70.0		44	25	56.8	20	17	85.0	138	138	100.0	88	81	92.0	93	91	97.8	
	MASIXOLE HIGH SCHOOL	2018	4321056	2018	3	28	18	64.3					21	14	66.7	78	76	97.4	44	31	70.5	20	15	75.0	



District Name	Centre No	Centre Name	Year	Quintile	Accounting		Agricultural Sciences		Business Studies		Economics		English (FAL)		Geography		History		Life Sciences		Mathematical Literacy		Mathematics		Physical Sciences	
					Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above	Wrote	% Achieved at 30% & Above
EAST LONDON	4181054	GOODHOPE SENIOR SECONDARY SCHOOL	2015	2	30	30	52	67	30	40	52	98	17	100	66	98	22	14	31	48	21	14	14	9	12	8
	4181055	GREENPOINT SECONDARY SCHOOL	2015	4	25	88	76	92	42	69	109	83	46	98	66	98	36	89	86	97	26	54	9	100	83	
	4181055	INKWENKWEZI HIGH SCHOOL	2015	3	20	30	84	82	34	74	62	97	33	48	57	100	62	16	53	30	8	0	0	0	83	
	4181057	JOHN BISSEKER SECONDARY SCHOOL	2015	4	19	89	93	57	0	0	44	100	22	68	120	85	43	37	35	37	8	8	25	23	83	
	4181058	JONGILANGA HIGH SCHOOL	2015	2	28	86	126	75	0	0	39	100	103	71	85	75	128	45	202	72	26	31	23	28	68	
	4181059	JONGILANGA SENIOR SECONDARY SCHOOL	2015	2	2						28	86	17	41	12	67	16	69	17	53	11	11	36	11	27	15
	4181060	KHULANI COMMERCIAL HIGH SCHOOL	2015	3	102	63	92	89	115	90	115	100	100	42	98	55	60	37	27	55	55	62	23	23	96	71
	4181061	KWENXURUPA SENIOR SECONDARY SCHOOL	2015	1	17	12	148	82	165	79	165	100	31	43	16	75	38	86	92	78	58	17	50	17	29	29
	4181062	LOYISO SENIOR SECONDARY SCHOOL	2015	3	25	28	26	35	36	33	52	90	31	45	19	58	31	52	21	52	21	62	15	27	27	6
	4181063	LUMKO HIGH SCHOOL	2015	3	20	45	41	88	41	66	115	100	33	97	41	98	74	76	81	69	33	61	28	39	12	6
	4181065	MZOKHANYO HIGH SCHOOL	2015	3	50	46	58	48	55	36	135	99	37	97	36	89	65	75	83	69	40	68	35	34	34	34
	4181066	MZOMHLE SENIOR SECONDARY SCHOOL	2015	3	35	51	29	52	52	31	164	94	80	30	21	38	78	69	91	46	47	19	37	33	21	21
	4181067	NGWENYATHI HIGH SCHOOL	2015	3	15	60	26	65	30	33	91	100	38	74	47	89	65	52	75	75	16	54	24	46	46	29
	4181068	NOWAWE HIGH SCHOOL	2015	3	16	62	35	32	39	49	98	100	29	79	29	86	53	70	57	26	27	43	27	63	17	17
	4181069	QAOAMBA SENIOR SECONDARY SCHOOL	2015	3	38	5	64	61	18	56	63	74	89	39	46	23	65	46	48	38	61	25	20	24	21	6
	2016	3	19	58	12	100	64	42	22	55	112	95	55	31			12	100	84	45	19	79	12	100	100	6