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**UPHENYO NGEZINGA LOLIMI LWEZIMPAWU
LWASENINGIZIMU AFRIKA NEMIPHUMELA YALO
EKUTHUTHUKISENI IMPILO YEZITHULU EZIZALWA
NGABANCELA ISIZULU EBELENI**

NGU-

NOKUZOLA CHRISTINA KAMADIKIZELA CELE

UMQULU OWETHULWA UKUFEZA IZIDINGO ZEZIKU
ZOBUDOKOTELA EMKHAKHENI WEZILIMI
EMNYANGWENI WESIZULU ENYUVESI YAKWAZULU-
NATALI ESEWESTVILLE

UMELULEKI

USOLWAZI P.J. ZUNGU

INDAWO

ENYUVESI YAKWAZULU-NATAL,
ESOPHIKWENI LWASEWESTVILLE

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ISIFUNGO

Mina Nokuzola Christina KaMadikizela Cele ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi: **UPHENYO NGEZINGA LOLIMI LWEZIMPAWU LWASENINGIZIMU AFRIKA NEMIPHUMELA YALO EKUTHUTHUKISENI IMPILO YEZITHULU EZIZALWA NGABANCELA ISIZULU EBELENI,** ngumsebenzi wami engizisungulele wona, ngawuhlela. Ngiwe ngivuka ngiqoqa ulwazi engibumbe ngalo lolu khamba, ngaze ngazenelisa. Lomsebenzi wami ngibe sengiwethula kubahloli bomsebenzi walolu hlobo.

Ukushicilela

Usuku :

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UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kubazali bami ,
uThamsanqa Reginald Madikizela

UNqukhwe, uMgabaz' ongafiyo
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Ngingekhohlwe yintombi yakwaGasela uNomaxandyana Mary-
Jane Madikizela engithe ngisancela kwagwansile, uJehova
wangilumula, ngasala dengwane. Ngiphinde lo msebenzi
ngiwunikele kabazukulu bami, uSiphokazi, uKhanyisile
noMbaliyezwe.

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NGIYABONGA BABA!.

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ABSTRACT

After the release of Act No 108 of 1996, the status of the nine African languages of South Africa was elevated to that of English and Afrikaans and as a result, for the first time in the history of languages, South Africa became the first country in Africa to have eleven official languages. However, Sign Language for the Deaf was left out even though Section 6(4) of the South African School's Act No 84 of 1996 puts it clearly that "A recognized sign Language has the status of an official language for purposes of learning at a public school". In terms of Section 6 (5) (a) (iii) of the Constitution of the Republic of South Africa, Pan South African Language Board was also given a task to promote, and create conditions for the development and use of the Sign Language. DEAFSA (1996), states that Sign Language is the first or natural language for the Deaf. In Act No. 108 of 1996: Section 29(2) stipulates that: "Everyone has the right to receive education in the official language or languages of their choice in public educational institution where that is reasonably practicable".

The first objective of this study was to investigate if the South African Sign Language (SASL) was a fully-fledged language and to find out more about the present status of this language. The second objective was to examine if South African Sign Language was taught to Parents of Deaf children from the Zulu hearing community's point of view.

Marcel Jousse; a French Jesuit Anthropologist and linguist, firmly believes in the anthropology of geste, which is synonymous with the anthropology of mimicry. This theory forms the basis of language acquisition of all peoples of the world. *"The oral style with its mnemotechnic devices only comes into play once the individual has been informed by a reality which he receives and replays through his mimic being as a whole,* (Fanning (1995:vii). This theory best describes the manner in which signers acquire their sign language, which solely depends on gestures made in the space by hands, body movements and facial expressions.

In this theory, the anthropos plays out the receptions of the universe, replays them, stores them and revivifies them in expressions that are the mimisms of the whole human compound: corporeal, ocular and auricular manual. Unfortunately, the laryngo - buccal mimism is excluded in deaf people since they cannot speak.

A multi-disciplinary approach from the educational, linguistic, historical, political and cultural perspectives was employed in collecting data for this study. The samples for the study comprised deaf learners, deaf educators, and hearing educators in schools for the deaf, interpreters of sign language, senior management from the schools of Deaf learners and parents of the deaf children.

The researcher discovered that very little has been done by researchers and the government of the day to assist the deaf to gain recognition in his or her community. Parents of deaf children are unable to communicate fully with their children. The study also revealed that deaf children prefer to be taught by deaf teachers because they can identify much better with them. The researcher discovered that literature for the deaf is non-existent in all spheres of their lives. Sign language per se, is not taught as a subject. Deaf learners are not allowed to take their subjects at a Higher Grade; as a result, they feel extremely marginalized by the educators.

Promoting this language would improve our trade and industry, travel & tourism etc. Student exchange programmes would also enhance the development of the sign language locally, nationally and internationally. The Deaf would become multilingual in the Sign Languages of the world when they come into contact with Deaf people from other parts of the world. This would involve sport, education, politics and other activities. The deaf would be equipped to meet various challenges in life.

The Deaf people need to communicate freely amongst themselves and the hearing community of our country should make an effort to learn the Sign

Language so that they are able to communicate with the deaf. This would improve the socio-economic status of our country.

IQOQA

UMthethosisekelo wezwe laseNingizimu-Afrika ka-1996 wakhuphulela izilimi zabomdabu baseAfrika eziyisishiyagalolunye ezingeni elilinganayo nalelo lezilimi zabamhlophe okwabe kuyisiNgisi nesiBhunu. Izwe laseNingizimu Afrika labe lingelokuqala emazweni omhlaba ukuba libe nezilimi eziyishumi nanye ezisemthethweni. Ulimi lweziThulu lona alubanga nenhlanhla yokukhushulelwa kulelo zinga nakuba uMthetho Wezikole waseNingizimu-Afrika uthi uLimi Lwezimpawu nalo lusezingeni elilinganayo nolwezilimi ezisemthethweni maqondana nokufundiswa kwalo ezikoleni. Ngokwesigaba 6 (5) (a) (iii) soMthethosisekelo waseNingizimu Afrika, kwabekwa iBhodi LeziLimi laseNingizimu Afrika ngolwabelungu okuthiwa iPan South African Language Board ukuba lithuthukise futhi lenze nezindlela zokukhuphula izinga loLimi Lwezimpawu. INhlangano yeziThulu yaseNingizimu Afrika okungeyabelungu iDEAFSA (1996), yabeka ukuthi uLimi Lwezimpawu luwulimi lwemvelo lweziThulu. UMthetho onguNombolo 108 we-1996 isigaba 29 (2) ukubeka ngembaba ukuthi wonke umuntu unelungelo lokuba athole imfundo ngolimi olusemthethweni noma ngezilimi azithandayo esikoleni somphakathi lapho loku kunokwenzeka khona.

Injongo yokuqala yalolu cwaningo ukuphenya ukuthi kungabe uLimi Lwezimpawu LwaseNingizimu Afrika luwulimi oluphelele yini kanye nokucwaninga ngezinga lalolu limi kulesi sikhathi esikuso. Injongo yesibili ukuhlola ukuthi uLimi Lwezimpawu luyafundiswa yini njengesifundo ezikoleni. Enye injongo ukubheka izinga lokuxhumana phakathi kwezingane eziyiThulu nabazali bazo abangamaZulu.

Umgogodla oyinjulalwazi walolu cwaningo yilowo kaMarcel Jousse waseFulansi onguSozilimi noMhloli wamasiko nendlela yokuphila kwabantu. UJousse ukholelwa kakhulu emthethweni wemvelo wobuzizizi (vibrations). Le njulalwazi yobuzizi iyona eyisisekelo sokufunda ukukhuluma kwazo zonke izinhlanga

emhlabeni. Lapha isidalwa esingumuntu siye sinyakaze ngenxa yokunyakaza kumbe kobuzizizi obenzeka emvelweni emzungezile. Yilapho kudaleka khona ukuphefumula nokukhuluma komuntu.

Umcwaningi usebenzise izindlela ezahlukene ebuka ingqikithi yakhe ngehlo lemfundo, lezilimi, lomlando nelesikompilo ngesikhathi eqoqa ulwazi lwakhe Abasetshenzisiwe njengamasampula abafundi abayiziThulu, othisha abayiziThulu, othisha abezwayo ezikoleni zeziThulu, otolika boLimi Lwezimpawu, abaphathi bezikole zeziThulu kanye nabazali bezingane eziyiziThulu.

Umcwaningi uthole ukuthi kuncane kakhulu osekwenziwe mayelana nocwaningo loLimi Lwezimpawu. Abazali bezingane zeziThulu abakwazi ukuxhumana ngenkululeko nezingane zabo eziyiziThulu ngenxa yenkinga yolimi. Umcwaningi utholile futhi ukuthi izingane eziyiziThulu zifisa ukufundiswa othisha abayiziThulu ngoba zikwazi ukuxhumana ngenkululeko nabo. Utholile futhi umcwaningi ukuthi ayikho imibhalo eqoqiwe enokusetshenziswa ezikoleni ukufundisa uLimi Lwezimpawu. ULimi Lwezimpawu alufundiswa njengesifundo ezikoleni. Abafundi abayiziThulu abavunyelwe ukuthatha izifundo ezisezingeni eliphakeme (i-Higher Grade) ngesilungu. Lokhu kwenza ukuthi abafundi bazizwe bebandlululiwe nayibona othisha ababafundisayo.

Ukuthuthukisa uLimi Lwezimpawu kuyothuthukisa umnotho wezwe ikakhulukazi ezohwebo, ezokuvakasha nezokungcebeleka. Izimboni ziyokwazi ukuqasha iziThulu njll. Ukuba nezinhlelo zokushintshanisa iziThulu zaseNingizimu Afrika nezakwamanye amazwe kuyokwenza uLimi Lwezimpawu luthuthuke nhlangothi zonke. Ngaleyo ndlela, iziThulu ziyogeqesheka ngokwanele ukuhlangabezana nezidingo zezimpilo zazo.

IziThulu ziyadinga ukuxhumana nomphakathi ozwayo ezweni laseNingizimu Afrika ngakho-ke, kubalulekile ukuthi umphakathi ozwayo ulufunde uLimi

Lwezimpawu. Lesi senzo siyoba isinyathelo esikhulu ekuthuthukiseni ezomnotho nenhlalakahle yabantu.

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ISAPHLUKO SOKUQALA

1.

ISETHULO SOCWANINGO

1.1. Isingeniso.

Isikhathi sengcindezelo nobandlululo ezweni laseNingizimu Afrika esandulela unyaka we-1994, saba nemiphumela emibi ekuthuthukiseni izilimi zabomdabu kanjalo nolimi lwalabo abayiziThulu; uLimi Lwezimpawu. Izilimi ezazibalulekile futhi ezisemthethweni kubacindezeli kwakuyisiNgisi nesiBhunu. Ukuqala kombuso wentando yeningi kuveze inguquko ngoba izilimi zabomdabu eziyisishiyagalolunye zikhushulelwe ezingeni lalezo zabelungu.

UMthethosisekelo waseNingizimu Afrika ngiwucaphuna endimeni 6 (1) lapho uthi: *Izilimi ezisemthethweni eNingizimu Afrika yisiPedi, isiSuthu, isiTswana, isiSwazi, isiVenda, isiTsonga, isiBhunu, isiNgisi, isiNdebele, isiXhosa, kanye nesiZulu.* ULimi Lwezimpawu alukho ohleni lwezilimi ezingenhla. Akungabazeki ukuthi lusacindezelekile uLimi Lwezimpawu.

Lesi sahluko sokuqala sizokwendlela umsebenzi wocwaningo othinta uLimi Lwezimpawu olusetshenziswa iziThulu kanye nezimungulu. Laba bantu abayiziThulu balinganiselwa ezinkulungwaneni ezingamakhulu amane, (400 000) ezweni laseNingizimu Africa. ULimi Lwezimpawu lungolwemvelo, njengoba abantu abayiziThulu bengakwazi ukukhuluma baphimisele. Amaqiniso ngoLimi Lwezimpawu azombululwa ngendlela yocwaningo.

1.2. Isidingo Socwaningo.

Kunesidingo esikhulu sokwenza ucwaningo ngoLimi Lwezimpawu njengoba kungumkhakha ongakacwaningwa ngokujulile yizingcweti zezilimi. IziThulu zinosikompilo lwazo ngakho zinelungelo lokuthi usikompilo lwazo luhlonishwe. UMthethosisekelo weRiphabhuliki YaseNingizimu Afrika we-1996 esigabeni 30 uthi:

Wonke umuntu unelungelo lokusebenzisa ulimi alukhethayo futhi abambe iqhaza empilweni yamasiko ayikhethayo, kepha akekho ovunyelwe ukusebenzisa lawa malungelo ngendlela engahambisani nanoma yisiphi isimo soMqulu wamalungelo.

Kuyakhanya ukuthi kubalulekile ukuba kwambulwe ngosikompilo lweziThulu ukuze umphakathi waseNingizimu Afrika ubenolwazi ngobukhona kwalesi sizwe. Ukwazi ngeziThulu kuyodala ukuthi ulimi lweziThulu lube nesithunzi.

Lolu cwaningo luzoqhubeka luphenye ngomsebenzi weBhodi lezilimi LaseNingizimu Afrika ngesilingu okuthiwa yi*Pan South African Language Board* leli gama lifingqwa kuthiwa yi*PanSALB*. Omunye wemisebenzi eyabe yabelwe leli Bhodi kwabe kungukuthuthukisa nokudala amasu nezindlela zokuphakamisa nokusebenzisa uLimi Lwezimpawu: Isigaba 6 (5) (iii). Kunesidingo-ke sokuthuthukisa uLimi Lwezimpawu ukuze umphakathi ozwayo ubenogqozi lokufunda lolu limi, ngaleyo ndlela bese kubalula ukuxhumana neziThulu ngolimi lwazo.

Lo mzamo uzokwazi ukuhlanganisa abantu abayiziThulu nalabo abezwayo. Njengoba ulimi lweziThulu lungaziwa nje, kusengazathi laba bantu baphila ezweni labo bodwa nokuthi umphakathi ozwayo awukwazi ukuxhumana nabo kodwa bebe bephila ezweni elilodwa.

Kunesidingo sokuthi lolu limi lufundwe ezikoleni. Isigaba 6 (4) soMthetho weZikole zaseNingizimu Afrika uNombolo 84 ka 1996 ubeka ngokusobala ukuthi :

ULimi Lwezimpawu olwamukelekile lusezingeni lolimi olusemthethweni maqondana nokufundwa ezikoleni zomphakathi. Ileso naleso sikole somphakathi singafaka ohlwini lwezifundo zaso uLimi Lwezimpawu lwaseNingizimu Africa. Izinga lokuxhumana phakathi kwabezwayo nabayiziThulu kuyokhuthazwa.

Ngale ndlela ontanga beziThulu abezwayo bayoqala ukufunda ukukwamukela nokuphilisana nalabo abakhubazekile. UJairaj (1996:16) efakazela amagama angasenhla uthi: *The hearing peers will begin to understand how to live naturally with those with handicaps.*

Kunesidingo futhi sokuthi kuthuthukiswe izinga lemfundo ezikoleni zeziThulu. ULimi Lwezimpawu kumele lufundwe njengesifundo kungapheleli ekutheni kube ulimi lokufundisa nje kuphela. Lesi simo sokuba abayiziThulu bangabinalo ulimi lokuqala ohleni lwezifundo zezikole zabo kuyilimazile kakhulu imfundo yabo. UJairaj (1996:16) ecaphuna (1996:1). UMthethosisekelo weRiphabhuliki YaseNingizimu Afrika isigaba 29 (2) uthi :

Wonke umuntu unelungelo lokuthola imfundo ngolimi alukhethayo esakhiweni semfundo yomphakathi lapho leyomfundo inganikezwa ukuze kuqinisekise ukuthi leli lungelo kuyafinyelelwa kulona ngempela nokuphoqelelwa kwaleli lungelo, umbuso kufanele uhlolisise yonke imigudu ebalulekile yemfundo kubandakanya nezakhiwo zemfundo ezifundisa ngolimi olulodwa kube kunakekelwe okulandelayo:

- a) lokho okugculisa wonke othintekile
- b) ukuthi kungenzeka yini ; futhi
- c) isidingo sokulungisa imiphumela yemithetho nenqubo eyedlule eyayibandlulula ngokobuzwe.

Kunesidingo sokuphawula ngokubaluleka kwemfundo edidiyelayo njengoba kuvela uMthetho Osacutshungulwa Wesigaba 6 wonyaka we-2001. Inggikithi kulo Mthetho ithinta imfundo yeziThulu nabakhubazekile. Lo Mthetho unakekela ukudalwa kwengane ngayinye ngayinye okungakaze kwefana. Ingane ngayinye inezinto ezithandayo, kunezinto ekwazi ukuzenza futhiinezidingo zayo ngokwemfundo. Ngenxa yalokhu lo Mthetho ubona kubalulekile ukuhlonishwa ukungefani kwabantu. Ngolwasemzini lo Mthetho uthi: *Every learner has unique interests, abilities and learning needs, and respect for diversity must be maintained.*

Uphinde lo Mthetho ukhuthaze ukuthuthukiswa kwezinhlelo zokufunda ezikoleni. Ukuthuthukiswa kwezinhlelo kubalulekile ukuze izifundo zihambelane nezidingo zeziThulu. Ngolwaphesheya lo Mthetho uthi: *Curriculum development is essential to ensure flexibility, addition and adaptation.*

1.3. Indlela yocwaningo.

Umcwaningi ufune ulwazi ngoLimi Lwezimpawu ngezindlela eziningi ezechukene. Usebenzise imithombo esemqoka kakhulu. Uxoxisane nothisha abayiziThulu kanye nothisha abezwayo, waphinda waxoxisana nabaphathi bezikole. Ubuye waxoxisana nezikhulu emikhakheni ethinta uLimi Lwezimpawu. Okuxoxwe nabo yilaba: omele uMnyango wezeMfundo kaZwelonke uMarie Schoeman, omele iNhlangano yeziThulu yaseNingizimu Afrika iDEAFSA uAnthia Boch, omele iziThulu ePhalamende ngaphansi kwesigungu sabakhubazekile, uWilmas Newhoudt-Druchen.

Umcwaningi ubuye wasebenzisa imibuzo ephendulwa ngokubhalwa phansi. Abaphendule imibuzo abafundi abayiziThulu, abazali beziThulu, otolika boLimi Lwezimpawu, othisha abayiziThulu nothisha abezwayo kanye nabaphathi bezikole zeziThulu.

Ubuye waya kozibonela ngqo ukusetshenziswa koLimi Lwezimpawu ekufundiseni iziThulu ezikoleni. Ocwaningayo ubone kusetshenziswa izilimi ezimbili kanyekanye ekufundiseni izifundo. Lezi zilimi isiNgisi noLimi Lwezimpawu. Ubone nokusetshenziswa kwendlela yokukhuluma ehlanganisa konke ekufundiseni. Othisha bathi bayayisebenzisa le ndlela ehlanganisa konke ngoba bafundisa izingane eziyiziThulu kanye nabasizwa izinsizakuzwa ukuba bezwe kancane. Laba bafundi abahlukaniswa, bafunda bendawonye egumbini elilodwa lokufundisela.

Umcwaningi usebenzise imithombo yolwazi elekelelayo. Ufunde izihloko kumaJenali, nemiqulu ethinta uLimi Lwezimpawu egcinwe emaNyuvesi, amabhuku athinta lolu limi, izingqwembe eziphanyekiwe namaphephandaba nawo afundiwe. Luningi ulwazi umcwaningi aluthole ku-intanethi. Iyona le intanethi eyenze kube lula ukuthola ngocwaningo oselwenziwe oluthinta isihloko socwaningo.

1.3.1. Imishini Esetshenzisiwe Ukuqopha Ulwazi.

Ukuze kube nobufakazi ngocwaningo olwenziwe, umcwaningi usebenzise isiqophamazwi ngesikhathi enza inhlolovo. Ubuye wasebenzisa isithwebulizithombe sevidiyo. Umcwaningi uqophe ingxoxo nothisha abayiziThulu, ukufundisa iziThulu ngendlela yokukhuluma ehlanganisa konke, nokuveza indlela esebenzisa izilimi ezimbili kanyekanye ekufundiseni. Loku kuqopha kwenziwe ngesikhathi umcwaningi esemagunjini okufundela iziThulu.

Ukuxoxisana neziThulu kwenze umcwaningi waluqonda kangcono usikompilo lweziThulu.

1.4. Injulalwazi.

Injulalwazi eyisisekelo salo msebenzi yileyo kachwepheshe wezilimi uMarcel Jousse ongowokuzalwa eFulansi. Le njulalwazi ibhekise kakhulu ekufundeni ulimi okungaba olwabezwayo noma olweziThulu. Igxila kakhulu ekuthinteni ukunyakaza komzimba okwandulela ukukhuluma ngezimpawu noma ngomlomo.

Kuyiqiniso ukuthi ukukhuluma ngezimpawu njalo kwandulela ukukhuluma ngomlomo uma umuntu efunda ukukhuluma. Kuba kuningi ukulingisa nokuphindaphinda okwenza ukuthi umuntu akhumbule. (Fanning, 1995:vii).

Lolu cwaningo lubuye luthinte kakhulu impikiswano ephathelene nokusebenzisa uLimi Lwezimpawu kanye nokwenza iziThulu zikhulume ngokufunda izindebe zabakhulumayo bese zibalingisa. Imfundo yeziThulu ithinteka kakhulu yile mpikiswano.

1.5. Umbono Ongafakazelwanga.

Kulo msebenzi umcwaningi uphokophelele ukufakazela ukuthi: ULimi Lwezimpawu lungathuthukiswa ngokuqala kufunwe izinkinga ezikhona kulolu limi. Izinkinga zingavela obala uma umcwaningi engaxhumana nabasebenzisa uLimi Lwezimpawu ezikoleni zeziThulu, aphinde axhumane nabazali beziThulu kanye notolika boLimi Lwezimpawu.

Ukuvela kwezinkinga, zihlale obala, kungaba umhlahlandlela wamacebo okumele kwenziwe ukuze isimo ngoLimi Lwezimpawu siguquke. Ukuthuthuka koLimi Lwezimpawu kuyosho ukuthuthuka komphakathi weziThulu.

1.6. Umklamo.

Imingcele yocwaningo izothatha iTheku namaphethelo: Le ndawo ingaphansi kukaMasipala weTheku kanti ixube izindawo zasemaphandleni nezasemadolobheni. Kunezikole ezine ezinika imfundo kulabo abayiziThulu. Amagama azo yilezi: *iKwathintwa School for the Deaf eNtshanga; iV.N. Naik School for the Deaf eNewland East ngakwaMashu; iFulton School for the Deaf eGillits ngaseHillcrest kanye neDurban School for the Hearing Impaired eseManzimtoti.*

Isikole esamukela abayiziThulu semfundo ephakeme esiseThekwini, *iDurban Institute of Technology* naso umcwaningi usivakashele.

1.7. Ukuhlaziywa Kwesihloko.

Amagama asetshenzisiwe esihlokweni kumele acace kahle kulowo ofunda lo mqulu ukuze kungabibikho ukudideka okungadalwa ukungawaqondi kahle amagama athile.

1.7.1. Isihloko Socwaningo.

Isihloko salolu cwaningo sithi: **Uphenyo Ngezinga Lolimi Lwezimpawu eNingizimu Afrika Nemiphumela Yalelo Zinga Emfundweni YeziThulu Ezizalwa Abancela IsiZulu Ebeleni EThekwini Namaphethelo.** Amagama asesihlokweni asemqoka, achaziwe ngezansi.

1.7.2. Izithulu.

Ukuba yisiThulu kusho ukungezwa nya ezindlebeni. Kungasho futhi ukuzwa kancane okuze kudinga usebenzise izinsizakuzwa. Leli gama libhalwe laba nofeleba esiqwini salo ukuze iziThulu nazo zihlonishwe ngoba abantu abangezwa bayisizwe esinolimi namasiko aso.

1.7.3. Ulimi.

Ulimi lusho indlela yokuxhumana phakathi kokhulumayo nolalele okwenza abantu ababili bakwazi ukuveza imicabango yabo nokubakhathazayo ngokusebenzisa amazwi omlomo noma izimpawu zokukhuluma. Ulimi ngokulukhuluma luwuhlelo oluvumela abantu bosikimpilo oluthile kumbe labo abafunde indlela yabantu abathile yokuphila, bakwazi ukuxhumana kumbe kusebenzisana. UBrown (1980:4) ecaphuna uFinocciaro (1964) ulichaza kanje igama lolimi: *Language is a system of a betray, vocal symbol which permits all people in a given culture, or other people who have learned the system of that culture, to communicate or interact.*

Umcwaningi ubona ulimi lwakhiwe amagama asetshenziswa ngendlela ecishe ifane ngabantu abaningi, ngalendlela bakwazi ukukhuluma bezwane omunye nomunye. Ubuye uBrown (1980:4) acaphune isichazamazwi ngesiNgisi iRandom House Dictionary of the English Language (1966) sona esilichaza kanje igama lolimi: *Language is any set of linguistic symbol as used in a more or less uniform fashion by a number of people who are thus enabled to communicate intelligibly with one another.*

Ulimi luyindlela yokusebenzisa iphimbo noma enye into ukuveza

Ulimi luyindlela yokusebenzisa iphimbo noma enye into ukuveza okuzwayo noma okucabangayo. Lwakhiwe inhlanguanisela yezimpawu, ikakhulukazi amagama noma izimpawu ezisho okuthile. Okushiwo uphawu akuguquki. Isichazamazwi *iWebster's New International Dictionary of the English Language* (1934), sibeka kanje ngolimi: *Language is any means, vocal or other, of expression or communicating feeling or thought ... a system of conventionalized signs, especially words, or gestures having fixed meanings.*

Kucacile kulezi zincazelo ezingasenhla ukuthi ulimi alusho kuphela ulimi olukhulunywa ngomlomo, kusetshenziswe iphimbo kodwa nezimpawu ziyasetshenziswa olimini esikhundleni samazwi omlomo.

1.7.4. Ulimi Lwezimpawu.

Lolu wulimi lwemvelo lwabantu abayiziThulu. Uma kukhulunywa ngalolu limi kusetshenziswa izimpawu ezenziwa ngezandla, ukunyakazisa amalunga athile omzimba. Isimo sobuso, sinika incazelo ethile ngesikhathi kukhulunywa, kudliwa indaba kuthule kuthe cwaka. Kuyenzeka kwabanye abayiziThulu kube khona umsindo ophelezelwa wukunswininiza.

1.7.5. Ukuncela IsiZulu Ebeleni.

Lesi sisho sichaza ukuthi ulimi ulufunda kumzali wakho ekhuluma nawe kusukela uzelwe usancela ibele. Yilabo abezwayo kuphela abakwazi ukuncela isiZulu ebeleni.

1.7.5.1. Ukuchazwa Kwamanye Amagama Asemqoka Kulolu Cwaningo.

Lawo magama umcwaningi abone ukuthi angase angaqondakali kofundayo achaziwe ngezansi.

1.7.5.2. Izimungulu.

Leli gama lisho abantu abangakwazi ukukhuluma ngenxa yendlela ezakheke ngayo izitho zokukhuluma. Laba bantu abakwazi ukuphimisa amagama emilonyeni yabo.

1.7.5.3. Inkulumo Ehlanganisa Konke.

Le ndlela yokukhuluma isho ukusebenzisa uLimi Lwezimpawu, amazwi omlomo, ukubhala amagama ngeminwe emoyeni, ukufunda izindebe zokhulumayo, ukufunda nokubhala phansi nokusebenzisa izinsizakuzwa. Ngakho lena indlela yokukhuluma ekhululekile, okhulumayo usebenzisa noma yini engamsiza ukudlulisela inkulumo. USchaeffer echaza le ndlela yokukhuluma uthi:

Total communication means a flexible, try anything approach to communication. It implied schools would use gestures, sign language, voice and lipreading, fingerspelling, reading and writing and residual hearing, (Schaeffer, 1980: ix).

Ezikoleni-ke kwakumele kusetshenziswe ukulinganisa uLimi Lwezimpawu, iphimbo, ukufunda izindebe, ukubhala ngeminwe emoyeni, ukufunda, ukubhala nokusebenzisa izinsizakuzwa.

1.7.5.4. Kwenzeka kanjani ukuba umuntu abe yisiThulu?.

Kukhona izingane ezizalwa ziyiziThulu kanti namazinga okuba yisiThulu ayashiyana. Kukhona kubona abangezwa nya kanti futhi kukhona abezwa kancane. Yibo laba abasebenzisa izinsizakuzwa ezenza bakwazi ukuzwa kangcono.

Abanye abantu balahlekelwa ukuzwa ngenxa yokulimala ezingozini. Laba bantu basuke bekade bekwazi ukukhuluma kodwa ngenxa yengozi ethinte izitho zokukhuluma, angabe esakwazi ukukhuluma. Omunye umuntu uba yisiThulu noma isimungulu ngenxa yokugula.

Kujwayelekile ukuthi umuntu ongenwe yisifo sohlangothi angakwazi ukukhuluma ngoba kusuke kugqene ulimi obese kudala ukuthi ogulayo ahluleke ukukhuluma ngomlomo.

1.7.5.5. Usikompilo.

Yilesi nalesi sizwe sinesiko lwaso lokuphila. Ngokunjalo, abantu abayiziThulu bakhuluma ulimi lwabo kanti futhi banemikhuba yabo yokwenza izinto: isibonelo: bathanda ukuganana bodwa kunokuba omunye wabo agane noma aganwe umuntu ozwayo. UMsimg (1995:12) echaza usikompilo, uthi:

Isiko lisho umkhuba noma ukwenza okuthile osekujwayelekile kubantu abaningi bamaZulu, futhi osekuyisikhathi eside kwenziwa, osekuze kwemukelwa njengomthetho, futhi okukholelwa ukuthi uma kungaphethwanga ngemfanelo, izelelesi lezo zokwehlelwa imiswazi emibi, imikhokha namalumbo.

NgokukaJairaj (1996:8), uPadden beno Humpreys banomqondo wokuthi leli gama liqukethe ulwazi oluqoqwe ngokucophelela.

Lolu lwazi luchaza ukuthi abantu abathile baphila kanjani endaweni abahlala kuyo. Le ndlela yokuphila igqama kakhulu uma iqhathaniswa nosikompilo lwabanye abantu. Usikompilo lusho amagugu nenkambiso yabantu, ulimi nezinguquko ezintsha ezisetshenziswayo, ludluliselwe ezizukulwaneni ngezizukulwane. Umqulu iGallaudet (1987:261) okhuluma ngabantu abayiziThulu nezimungulu ulichaza kanje igama losikompilo: *Culture is a process which the values, norms, language and technology are shared and transmitted from one generation to another by means of a given group.*

URama, (1998:9) ukholelwa ukuthi bonke abantu bezinhlanga ezahlukene banezinjongo ezimbili: okokuqala ukukwazi ukuphila kahle kuleyo ndawo ohlezi kuyo nokugcina ubuzwe babo nobumbano ngezikhathi zonke. Umcwaningi ucaphune amazwi kaRama lapho ethi: *All cultures share two main objectives: firstly to successfully adapt and survive in their environment and secondly to maintain their identity and unity through time.*

Isimo sokungakwazi ukukhuluma ngomlomo esidalwa ukungezwa, senza ukuba kusunguleke uLimi Lwezimpawu okuyilona lulimi lwemvelo lweziThulu. Yilo lolu limi olwenza ukuba abangezwa bakwazi ukuba nosikompilo lwabo olubaxhumanisayo. UMakhanya (1996: 6), esika elijikayo uthi:

Isiko liyigugu nomlando wezizwe ngezizwe eziziqhenya ngalo isiko liyinto ebucayi edinga ukugcinwa, lilondolozwe njengezikhali zamaNtungwa. Isiko lidinga ukudluliselwa kuzizukulwane ngezizukulwane. Isiko liyindlela yokufeza izidingo ezithile empilweni yomuntu nomuntu kuye ngezigaba namabanga okukhula kwakhe.

Kuyacaca ukuthi uma kukhulunywa ngolimi longqondongqondo, usikompilo ilona olubaluleke kakhulu. Usikompilo lubaluleke kakhulu ekuthuthukiseni abantu kanti luziveza ngezindlela eziningi. UAYisi (1979:18) yena ubeka kanje ngosikompilo: *It is becoming more and more clear scientifically speaking, to use culture as the most important factor. Culture is the most important factor in human development and culture is manifested in many different ways.*

Kulolu cwaningo, isihlokwana esithinta usikompilo lweziThulu kuzocaciswa ngaso ikakhulukazi ngoba ingqikithi yocwaningo ithinta uLimi Lwezimpawu. Umphakathi weziThulu unosikompilo lwawo nolimi lwawo. Kunezinto ezingamagugu kubo futhi banezinkinga ezifanayo. Laba bantu abanazo izimpawu zokukhubazeka kodwa babonakala ngoba sebeqala bekhuluma ngezimpawu ukuthi bayiziThulu.

1.7.5.6. Ubuzizizi.

Leli gama lisho ukunyakaza kancane komkhathi okungabonwa ngamehlo enyama. Loku kuzamazama okuncane kuba nomthelela esidalweni esingumuntu noma isilwane. Ukunyakaza komkhathi kudala ukuthi kunyakaze izicubu ezincane emzimbeni womuntu.

1.7.5.7. Imfundo Edidiyelayo.

Le mfundo edidiyelayo ihlanganisa imfundo ezikoleni zezingane ezingakhubazekile nalezo ezikhubazekile. Injongo enkulu yokudidiyela imfundo ngukuphakamisa izinga lokufunda ezikoleni zabakhubazekile. UMthetho Osacutshungulwa Wesigaba 6 wonyaka we-2001.

1.8. Izinjongo Zocwaningo

Umcwaningi unenjongo yokuba aveze ukubaluleka kokuthi abantu bazi ngoLimi Lwezimpawu. Ufisa ukuthi bangagcini nje ngokwazi ngobukhona kwalo kodwa baphinde bazi ngosikompilo lwabakhuluma lolu limi. Ucwanningo luphokophele ukuveza ngokusobala ukuthi iziThulu zisacindezelekile nolimi lwazo lusabukelwa phansi njengoba uLimi Lwezimpawu lungakabi ulimi olusemthethweni eNingizimu Africa.

Ngonyaka we-2003 lolu limi beseluqaliwe ukufundwa njengesifundo ezikoleni zeziThulu nakuba belungakabhalwa phansi. Umcwaningi unenjongo yokuthi abheke ukuthi uMnyango WezeMfundo NamaSiko KaZwelonke uyakusekela yini ukufundwa kwalolu limi ezikoleni.

Lolu limi alukakashicilelwa phansi njengezilimi eziyishumi nanye ezisemthethweni zaseNingizimu Afrika. Umcwaningi ufisa ukuveza ukuthi kungani lolu limi lungakabhalwa phansi. Unenjongo futhi umcwaningi ukuveza ukuthi ulimi lube namthelela mini emfundweni yeziThulu nokuthi kubaluleke kangakanani ukuthi lolu limi luthuthukiswe ukuze kusizakale abafundi ezikoleni.

Kuyobhekwa futhi igalelo lemfundo edidiyelayo ekuthuthukiseni izinga lemfundo ezikoleni zeziThulu njengoba kuvimbe ulimi ekuxhumaneni nalezi zikole.

Enye injongo wukuba umcwaningi aphenye ukuthi kungani kuze kube unyaka we-2003 lolu limi lungakabi semthethweni. Ekugcineni, umcwaningi uzimisele ukuba aveze amasu okuthuthukisa uLimi Lwezimpawu.

1.9. Usikompilo LweziThulu.

Bonke abayiziThulu emhlabeni wonke jikelele banendlela yokuphila ethe phecelezi kunaleyo yabantu abezwayo. Okubenza babukeke beyisizwe ngokwabo, ubumbano lwabo oludalwa ulimi abalukhulumayo. Usikompilo lwabo ludidiyela uLimi Lwezimpawu; inkambiso, amasiko namagugu esizwe sabo.

Ngokubuka kwabezwayo okunye okubhalwe ngasenhla kubukeka kuhlekisa, kungajwayelekile noma kungaphokophele ndawo kodwa kube kubahlanganisa abayiziThulu. UPenn 1993, ulichaza kanjena usikompilo lweziThulu: *Deaf culture includes sign language; norms, customs and shared values. Some of these norms may be sometimes passed off as 'funny , queer, or of no consequence' yet they hold deaf culture together.*

1.9.1. Ukuthinta Umuntu Emahlombe Ngemuva.

Uma isiThulu sifuna ukukhuluma nesinye, ofuna ukuqala ingxoxo uthinta lowo afuna ukukhuluma naye ehlombe. Akathintwa ke noma kuphi umuntu oyisiThulu. Abantu abayiziThulu uma behlangana, bayajabulelana ngokwenza okunye kwaloku okulandelayo; ukuqabulana, ukuxhawulana, noma ukugonana. Uma sebehlukana baphinda okunye kwalokhu okubalwe ngaphezulu.

1.9.2. Ukuqala Kwengxoxo YeziThulu.

Uma sebebingelelene abayiziThulu, baqala ngomlando omfishane okuyiwo oveza ukuthi bayiziThulu bobabili. Uma kwabakhulumayo kukhona ongakwenzi lokhu okubhalwe ngaphezulu, kuye kugqame ukuthi lowo akasona isiThulu.

1.9.3. Ukukhumbuzana.

Kuyindlela yokuqala ingxoxo ukuqala ngokukhumbuzana izinto ezithinta abakhulumayo. Lokhu kwenzeka ngokukhulu ukushesha kwazise uLimi Lwezimpawu lunejubane elikhulu kunolimi olukhulunywa ngomlomo. Uma bobabili abakhulumayo sebekhumbuzane, ingxoxo ibe isiyaqala.

1.9.4. ULimi Lwezimpawu Empilweni YeziThulu.

Ukuze okhulumayo amukeleke kulabo abangezwa; abayiziThulu, kumele bakwazi ukuxhumana nabo ngoLimi Lwezimpawu. Zinegugu iziThulu ngolimi lwazo futhi azamukeli ukuthi lucindezeleke. ULimi Lwezimpawu liwulimi lweziThulu lwemvelo kanti lwakhiwa iziThulu ukuze zikwazi ukuxhumana esinye nesinye. UCastello (1995: x) uluchaza kanjena uLimi Lwezimpawu: *It is the native first language of deaf people and was created by deaf people for the purpose of communicating with each other.*

AbayiziThulu akubajabulisi ukuba baphoqwe ukuba bakhulume ngomlomo. Emazweni amaningi omhlaba lolu limi selwenziwe lwaba semthethweni.

1.9.5. Bathanda Ukuhlala Bendawonye Isikhathi Eside.

AbayiziThulu bayakuthokozela ukuba ndawonye ngoba ulimi lwabo ludinga umbone owenza inkulumo, kukhanya, nibonana amehlo namehlo ngoba kukhulunywa ngezandla, kulalelwe ngamehlo; ayikwazi ukuqhubeka inkulumo ebumnyameni. Loku kwenza kwabo kuveza ukuthi ngokwendalo abanakujwayelana kakhulu nabantu abakhuluma ngomlomo futhi banobumbano olungebhidlike.

1.9.6. Ukuganana.

Kwejwayelekile ukuthi iziThulu ziganane zodwa. Umcwangingi uthole ukuthi bathanda ukuganana bodwa ngenxa yenkinga yolimi. IziThulu zinenkolelo yokuthi njengoba abezwayo bebabona bekhubazekile, ngakho bacabanga ukuthi abahlakaniphile kahle engqondweni; kungakho-ke nje bekuthakasela ukuganana bodwa.

1.9.7. Ukuzalwa KwesiThulu Yilabo AbayiziThulu.

Kuba yintokozo ukutholakala kwengane eyisiThulu uma izalwa abazali abayiziThulu. Le ngane iluncela ebeleni uLimi Lwezimpawu. Umzali okhuluma isiZulu ukubona kungumshopi ukuzalwa kwengane engezwa ekhaya. Kuye kuncengwe abaphansi ngokubahlabela ukuba bavule ingane izindlebe kodwa loku kuhlaba akubasizi ngalutho. Umcwangingi wathola umndeni eMlazi esigcemeni sakwa-G , lapho kwazalwa khona izingane ezimbili eziyiziThulu. Njengoba abazali bengakwazi ukukhuluma ngokukhululeka nalezi zingane, bagcine sebekwamukela njengesibusiso ukutholwa kwezingane eziyiziThulu ngoba baxoxa bobabili bejabule bekhululekile ngolimi lwabo. Abanaso isizungu.

1.9.8. Ukuba YisiThulu Akusho Ukukhubazeka.

IziThulu azikuboni kuwukukhubazeka ukungezwa futhi abakwemukeli ukubizwa ngezidalwa. Okwehlukile kuphela wulimi. Ziyabuza iziThulu ukuthi ungambiza kanjani umuntu ongalwazi ulimi lwakho njengesidalwa? Bayakuveza ukuthi akukho okwenziwa abantu abezwayo iziThulu ezingakwazi ukukwenza. Ligqame kakhulu leli phuzu ngesikhathi umcwangingi enza inhlolovo kubafundi abayiziThulu abafunda *eDurban Institute of Technology*.

1.9.9. Igama Lomuntu Lophawu.

Bonke abantu abayiziThulu baqambana amagama abo ngezimpawu ezithile ezikhona emizimbeni yabo. Onezindlebe ezinkulu kungaba uNdlebenkulu. Lokho kuchaza ukuthi kuzokwenziwa uphawu olukhombisa izindlebe ezinkulu uma kukhulunywa ngaye.

1.9.10. Ukunotha Kosikompilo LweziThulu

Usikompilo lweziThulu luphelele ngoba lunamancoko alo, lunezinganekwane, luezindaba ezimnandi, lueziphicaphicwano, lunenkondlo nezindaba eziyimidlalo. Okusele kuphela ukuba loku kunotha koLimi Lwezimpawu, kumbululwe, kube sobala nakulabo abezwayo.

1.10. Osekwake Kwabhalwa Mayelana NoLimi Lwezimpawu

Bayingcosana kakhulu oSozilimi asebeke bacwaninga ngoLimi Lwezimpawu.

1.10.1. Ucwangingo Olwenziwe ENingizimu Afrika Oluthinta ULimi Lwezimpawu

UJairaj (1996), emqulwini wakhe onesihloko esithi: ***The inclusion of a Deaf learner in a regular school***, ukhuluma ngezinkinga ezingavela uma kuhlanganiswa abafundi abayiziThulu kanye nabezwayo ngenxa yosikompilo lweziThulu. Ngakho ugxile kakhulu kusikompilo lweziThulu. Uphawula ngoLimi Lwezimpawu njengolimi lwemvelo lweziThulu. Akayithinti imininingwane ngolimi lwemvelo lwabangezwa. Uphinde wasika elijkayo ngemfundo yeziThulu nakuba engavezi ukuthi imfundo yeziThulu izezingeni eliphansi nje kungenxa yezindlela ezisetshenziswayo ekufundiseni iziThulu.

U-Aarons (1998), ephawula esihlokweni sesigatshana esithi: ***Sociolinguistics of South African Sign Language***, uzame ukuthola ukuthi ngabe uLimi Lwezimpawu lwaseNingizimu Afrika, luyefana yini kumbe lwehlukene kangakanani ezindaweni ezahlukene eNingizimu Afrika. Ubheke izigodi ezahlukene wayesecwaninga ukuthi izimpawu ezisetshenziswayo ngabe zehlukene yini.

URama (1998), emqulwini wakhe osihloko sawo sithi: ***An investigation into the social identity of the South African Deaf Community: Implications for the deaf learners***, usithintile isihlokwana esikhuluma ngoLimi Lwezimpawu nakuba engagxilanga kangako olimini. Ugcizelele ekutheni uLimi Lwezimpawu luwu limi lwemvelo lwalabo abangezwa. Uma isiThulu sifuna ukuqala ingxoxo nesinye, oqala ukukhuluma umqhweba ehlombe lowo afuna ukukhuluma naye. Ingxoxo kumele yenzeke bebhokene ubuso nobuso.

Uma 'kukhulunywa' ngalolu limi kusetshenziswa izimpawu ezenziwa ngokunyakazisa izandla, ukunyakazisa amalunga omzimba ngendlela enika incazelo ethile nesimo sobuso sinika incazelo ethile. Ngamafuphi, kulolu limi 'kukhulunywa' ngezandla bese 'kulalelwa' ngamehlo.

Bayaqambana laba Bantu amagama abo ezimpawu. Umuntu, uqanjwa ngophawu olusemzimbeni wakhe olwenza abe nomehluko kwabanye aphila nabo. Uma enezindlebe ezinkulu, uqajwa igama, ukuthi unguMadlebamakhulu. Leli gama lenziwa ngezimpawu zezandla. Ocwaningayo ufisa ukubheka izinga loLimi lwezimpawu nezindlela zokuluthuthukisa.

UJoseph (1999) ephawula emqulwini wakhe onesihloko esithi: ***Outcomes-based Music Education in the foundation phase in independent schools in Gauteng, South Africa***, ugcizelela ukuthi indlela yokukhuluma ngezimpawu ezinganeni eziyiziThulu nabazali babo isishintshile ngenxa yemfundo ezikoleni zeziThulu.

Uveza isidingo sokuba abazali beziThulu bafunde ulimi olusetshenziswa ezikoleni. Uphinde aveze ukuthi njengoba abazali bengalwazi kahle ulimi lwasesikoleni, abakwazi ukukhuluma ngendlela ekhululekile nezingane zabo. Nokho-ke uJoseph akaphawuli ngabazali bezingane ezingamaZulu. Ucwangingo lwakhe luthinte abazali bezinye izinhlanga. Umcwangingi uzoqhubeka nocwangingo lukaJoseph, abheke ukuthi lesi simo siyiqiniso kangakanani kubazali abakhuluma isiZulu. Akayinikanga incazelo ngokuthi lwakheke kanjani uLimi Lwezimpawu.

UMokgobu (1996), ocwangingeni lwakhe olunesihloko esithi: ***The pedagogy of initial reading at Sizwile School for the Deaf***, unenhloso yokubheka uLimi Lwezimpawu olusetshenziswa njengolimi lokuxhumana ezikoleni zeziThulu. Uyafuna ukuthola ukuthi uLimi Lwezimpawu luyasetshenziswa yini ngendlela esiza izingane?. UMokgobu uzama ukuthola futhi ukuthi izingane zebanga lesibili ngabe zifundiseka kahle yini ngesiNgisi esibhalwe phansi?.

Kuyatholakala ukuthi abafundi bebanga lesibili abafundiswa ukufunda isiNgisi. Uyakhuthaza uMokgobu ukuba umthetho wemfundo yeziThulu ugcizelele ukufundiswa kokufunda isiNgisi esibhalwe phansi. UMokgobu akacubunguli noko ngoLimi Lwezimpawu ukuthi luwulimi oluphelele yini nokuthi lukulungele yini ukuba lusetshenziswe ekufundiseni izingane?.

UPenn (1991), ubhale iJenali esihloko sithi: ***Deaf-Hearing interchange in South Africa***, equkuthwe emqulwini *iSign Language Studies* umqulu 7 amakhasi 131-142 kufingqiwe 1991. Uthinte isihloko esithinta uLimi Lwezimpawu, izinkinga zokuxhumana nocwaningo oluthinta ukuxhumana, ulwazi ngokuxhumana, ube esesika elijikayo ngokuthuthukiswa koLimi Lwezimpawu emazweni aphesheya. Injongo enkulu ukuthola amasu okwenza kube lula ukuxhumana phakathi kweziThulu nabezwayo ezweni laseNingizimu Afrika.

Lesi hloko asigxilanga oLimini Lwezimpawu. Ucwangingi ufuna ukuveza ukuthi ngabe uLimi Lwezimpawu lwehluke kanjani olimini olukhulunywa ngomlomo. Ufisa nokuveza ukuthi kudalwa yini ukuba lungathuthuki lolu limi?.

UPenn (1990) ukhiqize iJenali esihloko sithi: ***Language problems and language planning***, Umqulu 4 no2, amakhasi 91-103, kufingqiwe 1990 ukhuluma ngezihloko eziphathelele nokulandelayo: iziThulu, uLimi Lwezimpawu, ubandlululo, usikompilo lweziThulu nezinkinga zabo emphakathini. Uyakugqamisa ukucindezeleka kweziThulu nolimi lwazo. Uveza neqhaza loLimi Lwezimpawu njengolimi lwemvelo lweziThulu. Uyaveza ukuthi ukucindezeleka koLimi Lwezimpawu kwenza kube khona uqhekeko emphakathini waseNingizimu Afrika.

UJoseph (1999) emqulwini wakhe osihloko sithi: ***Perceptions of mothers of children of schools for the Deaf in Durban with reference to the use of sign language***, eNyuvesi yasePitoli, uveza umbono wabazali ngoLimi Lwezimpawu olusetshenziswa abafundi ezikoleni. Izihloko eziqavile kulo msebenzi zithinta ukusebenza nabazali ezikoleni nendlela entsha yokufundisa iziThulu.

Kulendlela othisha basebenzisa uLimi Lwezimpawu kanye nesiNgisi noma olunye ulimi olusemthethweni. Abazali babeneliswa ukuba izingane zifundiswe ukuphimsa amagama ngomlomo.

Kwabakhona ukuyigxeka le ndlela yokusebenzisa uLimi Lwezimpawu ekufundiseni. Yomibili imisebenzi kaJoseph ayivezi ukuthi indlela yokufunda kweziThulu ngoLimi Lwezimpawu kanye nesiNgisi kanyekanye kunamphumela muni emfundweni yeziThulu.

Storbeck (1994) wenza ucwaningo eseNyuvesi iRand Afrikaans ngaphansi kwesihloko esithi: ***A case study of Bilingual Education in a School for the Deaf***. Kuyavela kulo mqulu ukuthi ingakaqalwa le ndlela entsha yokufunda nokufundiswa kwabafundi abayiziThulu, babephokwa ukuba bafunde izindebe zokhulumayo bese nabo bemlingisa bekhuluma noma bengezwa ukuthi uthini.

Le ndlela yokufundisa exuba izilimi ezimbili, okuwuLimi Lwezimpawu kanye nesiNgisi kanyekanye, yayivula ithuba lokuba iziThulu zilusebenzise nazo ulimi lwazo ukuze ukufunda kube ngcono. UStorbeck uzama ukuthola ukuthi le ndlela yokufunda ibaphatha kanjani abafundi bebanga lesine.

Emibhalweni ebalulwe ngasenhla, abacwaningi kuningi abangaphawulanga ngakho okuthinta uLimi Lwezimpawu. Akuveli ukuthi izinga lalolu limi lunamphumela muni emfundweni yeziThulu?. Abachazi bajule ngalolu limi. Abavezi futhi ukuthi yiziphi izingqinamba iziThulu ezibhekene nazo ngenxa yokubukelwa phansi kolimi lwazo?; lokho kudala ukuthi imfundo yabo ibe sezingeni elingaphansi kwemfundo yezikole zabezwayo.

1.10.2. Ucwangingo Lwasemazweni Aphesheya Oluthinta ULimi Lwezimpawu.

IJenali esihloko sithi: ***N.J. Parents Suit Over Sign Language***, itholakala emqulwini i-Education U.S.A.4/30/2001, Umqulu 43 Isihloko 9, Ikhasi10, 1p, iveza ukungeneliswa kwabazali bakaDanica Lesko, owayengezwisisi kahle ezindlebeni ngesinyathelo esathathwa yisikole saseNew Jersey sokujezisa ingane yabo ngoba yayisuke yasebenzisa uLimi Lwezimpawu ikhuluma ebhasini labo lesikole.

Lesi sikole sinenjongo yokuba abafundi abayiziThulu baphoqwe ukufunda ukukhuluma ngomlomo. Ukusebenzisa uLimi Lwezimpawu kwakuyicala.

Lo mbhalo uthinta isihlokwana esibe ngundabamlonyeni empikiswaneni phakathi kokuba iziThulu zisebenzise ulimi lwazo ngenkululeko noma ziphoqwe ukufunda izindebe zokhulumayo bese zimlingisa. Le nkulumompikiswano ithintiwe kulolu cwaningo.

IJenali esihloko sithi: ***Memory span for Arabic numerals and digit words in Japanese kanji in deaf signers***; etholakala emqulwini iJapanese Psychological Research, kuNhlaba 2001, Umqulu 43, Isihloko 2, ikhasi 63, 9p iveza ucwangingo oluthinta ukuqhathanisa izinga lokukhumbula labantu abezwayo neziThulu. Umphumela walolu cwaningo uveze ukuthi abezwayo baseJaphani neziThulu zakhona bakhumbula ngendlela enejubane elifanayo. Isihlokwana sokukhumbula siyavela kulolu cwaningo njengoba ukufunda ulimi nokukhumbula kuhambelana.

U-Buechner nabanye babhale iJenali kusomqulu i-**Time Europe**: 11/25/2002, Umqulu 160 Isihloko 22, ikhasi 68, 2p, 4c; lapho beveze khona intuthuko ngemishini eseyakhiwe yokusiza iziThulu. Kukhona ucingo olwakhelwa ezinyweni lomhlathi okuthi uma kukhona okhulumayo kulolu cingo, umbiko lowo uye engqondweni bese ezwa lowo onalo mshini. Kodwa inkinga ekhona ngalo mshini ukuthi onalomshini uma esekwazile ukuthola umbiko, akakwazi ukuphendula. Ngolwasemzini lo mshini ubizwa nge*Bluetooth Technology*. Wasungulwa abacwaningi ababili bezwe lase Brithani oJames Auger noJimmy Loizeau.

URyan Peterson, owayengumfundi esikoleni esiphakeme, eneminyaka eyi-18 yobudala, waphuma phambili emncintiswaneni wosoSayensi, i*Science Siemens Westinghouse* kwelaseMelika, ngokusungula igilavu elikwazi ukuhumusha izimpawu zesandla zalowo okhuluma uLimi Lwezimpawu bese okukhulunyiwe kuvela sekubhaliwe ocwepheni oluphathwa ngesandla.

UReisler esihlokweni sakhe esithi: **Technology, Improving Sound, Easy Fury** esiqukethwe kuJenali iNewsweek; 2/24/2003, Umqulu 141 Isihloko 8, ikhasi16, 1p, 1c, ukhuluma ngeziThulu nezinsizakuzwa ezikhona ezingasetshenziswa. Indlu yendlebe efakelwayo, ngolwasemzini i*Cochlear implant* yenza imizwa yokuzwa ivuleke bese kuthi nobengezwa kakhulu akwazi ukuzwa bese kubalula ukufunda ukukhuluma ngomlomo. Ayinalo usizo noko kulowo ongezwa nya ezindlebeni.

Umphakathi wabangezwa kanye nalabo abayamukelayo indalo yokuba yisiThulu, abavumelani nokuthi abezwayo baphoqe ukuba iziThulu zifundiswe ukukhuluma ngomlomo. Bakubuka lokhu kuyindlela yokuqeda usikompilo lweziThulu.

KwelaseBelgium, u de Halleux ubhale iJenali esihloko sithi: **Not a disability** esemqulwini iLancet 12/22/2001 Umqulu 258 Isihloko 9299, ikhasi 16, 1p, 1c. Kule Jenali u de Halleux uveza ukuthi iziThulu kumele zamukelwe yimiphakathi yalabo abezwayo. Akwamukelekile ukusetshenziswa kwendlu yendlebe ngoba uthi isiThulu asikhubazekile ngakho asikho isidingo sokuba selashwe. Ubona le ndlela yokwelapha ukungezwa, ibukela phansi ukukhuliswa kwengane eyisiThulu ngosikompilo lweziThulu.

1.11. Izinkinga Okuhlangatshezwane Nazo.

Zibe khona izinkinga umcwaningi ahlangebezane nazo. Inkinga yokuqala idalwe ukuthi abakufundele ukutolika uLimi Lwezimpawu nokuthi abayona inala ezweni laseNingizimu Afrika. Umcwaningi ubedinga otolika ngqo uma exoxa neziThulu. Le nkinga iselulile isikhathi sokwenza lolu cwaningo.

Inkinga yesibili eyokusebenzisa ividiyo khamera edinga ubucwepheshe ukuze kwenzeke umsebenzi oncomekayo. Ocwaningayo bekumele ngaso sonke isikhathi athole usizo lomuntu onaleli khono lokuthwebula.

Bekungabilula ukuthola izimpendulo zemibuzo ebhalwe phansi ngokushesha ezikoleni. Isizathu salokhu ngukubamatasatasa kothisha kulesi sikhathi senguquko esisheshayo.

Bekumele-ke umcwaningi ancenge ephindelela ukuze ekugcineni akwazi ukuthola imibuzo iphenduliwe. Bekukhona izikhathi lapho ocwaningayo exwayeka kulabo abayiziThulu uma ebuza imibuzo ethinta indlela yabo yokuphila. Banezinkolelo zokuthi abantu abezwayo bababukela phansi ngoba becabanga ukuthi iziThulu zinomqondo omncane. Umcwaningi ubenomthwalo wokucacisa kabanzi kulabo abayiziThulu ngezinjongo zalolu cwaningo. Imibhalo eminingi umcwaningi ayisebenzisile ibhalwe ngolimi lwesiNgisi. Ngaso sonke isikhathi bekumele abeke akufundile ngolimi lwesiZulu, okungazange kube umsebenzi olula noko.

1.12. Izahluko Zocwaningo

1.12.1. Isahluko Sokuqala: Isethulo socwaningo

Lesi sahluko siyisendlalelo socwaningo lonke. Siveza yonke imininingwane ezothintwa ngaphansi kwesihloko socwaningo. Amagama asemqoka kanye nalawo asesihlokweni ayachazwa ukuze kucace kuthi bha okushiwo kulo mqulu. Izinjongo zocwaningo ziveziwe ukuze umgudu wocwaningo ube sobala ukuthi uphokophelele kuphi.

Ubandlululo olusekhona oluthinta iziThulu ezweni eselathola inkululeko lwenze umcwaningi waba nomdlandla wokwenza lolu phenyo. Ngamafuphi nje, uLimi Lwezimpawu, olungulimi lwemvelo lweziThulu, alukakamukeleki njengolimi olusemthethweni njengoba izilimi eziningi zabomdabu baseNingizimu Afrika ezazicindezelwe ngesikhathi sobandlululo sezakhululeka; zabekwa ezingeni lezilimi zabamhlophe, isiNgisi nesiBhunu. IziThulu zisagqilazekile ngenxa yesizathu esingenhla. Ulimi lweziThulu alwaziwa abakhulumayo; lokhu kudala ukuthi abayiziThulu baphilise okwabantu ababoshiwe, abasesiqhingini.

Umcwaningi uyachaza ukuthi injulalwazi eyisisekelo kulolu cwaningo yileyo kaMarcel Jousse onguSozilimi waseFulansi. Ezinye izinjulalwazi zakhelwe phezu kwalena kaJousse egxile kakhulu ekuvezeni ukuxhumana phakathi kwesidalwa esingumuntu nemvelo emzungezile enobuzizizi. Umcwaningi uyaqhubeka athinte imisebenzi yocwaningo eseyenziwa ethinta isihloko soLimi Lwezimpawu.

1.12.2. Okungavelanga Ocwaningweni Olungaphandle Kwe-Afrika.

Umcwaningi uthole ukuthi uLimi Lwezimpawu osekucwaningiwe ngalo wuLimi Lwezimpawu lwaseMelika. Alukho ucwaningo oseluke lwenziwa ngeziLimi zeZimpawu zaseAfrika nokuqhaqthanisa uLimi Lwezimpawu noLimi lwase-Afrika olukhulunywa ngomlomo. Akekho oseke wacwaninga ngegrama yohlelo yoLimi Lwezimpawu lwaseNingizimu Afrika. Alukho ucwaningo oluveze ukuqhathanisa iziLimi zeZimpawu zamazwe ehlukenene ukuze kutholakale ukufana nokungefani kwalezi zilimi.

1.12.3. Isahluko Sesibili : Okushiwo Yimibhalo

Kulesi sahluko umcwaningi uzokwenaba ngokushiwo yimibhalo ikakhulukazi mayelana nomlando woLimi Lwezimpawu kusukela emazweni aphesheya kuze kufike khona lapha eNingizimu Afrika. Kuzochazwa ngoLimi Lwezimpawu ezwenikazi lase Yuropha, eNtaliyane, eFulansi, eBrithani naseJemeni. Kuyovezwa futhi ngezwekazi eliseNtshonalanga iMelika. IMelika igqame kakhulu emlandweni woLimi Lwezimpawu njengoba yaqopha umlando ngokwakha iNyuvesi yeziThulu yokuqala emhlabeni wonke okuthiwa iGallaudet. Kuyovezwa nomlando ezweni laseGibithe elikwizwekazi laseAfrika. Kuyokhanyiswa ngoLimi Lwezimpawu eNingizimu Afrika.

Lesi sahluko siyobuye siveze ukuthi inkolo ibe naliphi iqhaza ekufundiseni uLimi Lwezimpawu emasontweni nokushumayela ngalo. Siyoveza futhi nokusetshenziswa koLimi Lwezimpawu emfundweni yeziThulu. Siyothinta nesihloko sempikiswano ngendlela yokufundisa iziThulu ezikolweni; naleyo ndlela eyayisetshenziswa emandulo ephoqa ukuba iziThulu zikhulume ngomlomo nendlela esetshenziswayo ngesikhathi sanamuhla ezikolweni zeziThulu. Kuyovezwa nomlando othinta ukusunguleka kwezikole zeziThulu ezakhele iTheku namaphethelo.

1.12.4. Isahluko SesiThathu :Indlela Yocwaningo

Injongo kulesi sahluko ukuveza izindlela umcwaningi azisebenzisile ekuqoqeni ulwazi aludingayo ngaphansi kwesihloko socwaningo. Umcwaningi uqale ngokufunda imibhalo, wabe esehlela imibuzo ephendulwa ngokubhala phansi elandelwe yinhlobo ehlela izimpendulo zengxoxo. Usebenzise isiqophamazwi ngesikhathi enza ingxoxo nesithwebulizithombe esiyividiyo ngesikhathi ebuka okwenzekayo. Wenze nohlelo lokuxhumana nezikole zalabo abayiziThulu lapho ucwaningo luzokwenziwa khona.

INhlangano yeziThulu iDEAFSA, uMnyango Wezemfundo Namasiko kaZwelonke kuphenyiwe ngalolu limi lweziThulu ukuze isimo soLimi Lwezimpawu saziwe njengoba kufanele senziwe ngcono. Kuyoba khona isivumelwano esisayiniwe, esivumela umcwaningi ukuba asebenzise isithwebuli sevidiyo uma ethatha izithombe zezingane zezikole. Uma seludidiyelwe lonke ulwazi, luyohluzwa, luhlunganiswe ngobuciko lube ngumqulu wokufeza izidingo zeziqu zobuDokotela.

Injulalwazi eyisisekelo salolu cwaningo esetshenzisiwe ileyo kaMarcel Jousse. Uma umkhathi unyakaza, uzizizela nomzimba womuntu nawo ubese usuzizizela ezicubwini ezincane zezitho zomzimba. Ukunyakaza komlomo, ukukhuluma nokunyakazisa izandla nomzimba walabo abayiziThulu, kudalwa yilo buzizizi obenzeke ezicubini ezincane zomzimba. Umzimba nawo ulingisa umkhathi. Yonke inkulumo kungaba eyomlomo noma eyezimpawu iqala ngokwenza izimpawu. (UConolly 2000) ubeka kanje: *Jousse states that the origin of the human expression was the immediate corporeal manual mode.*

1.12.5. Isahluko Sesine : ULimi Lwezimpawu

Isahluko sesine siyenaba ngoLimi Lwezimpawu siphinde siveze ukuthi lolu limi lwehluke kanjani olimini olukhulunywayo lwesiZulu. Incazelo iyanikwa ukuthi lolu limi lufundwa kanjani nokuthi lunazimpawu zini. Siphinde lesi sahluko siveze izindlela oyisiThulu azisebenzisayo uma "ekhuluma". Angakhuluma ngomlomo elingisa abezwayo, okuyinto enzima kakhulu kumuntu oyisiThulu. Kukhona ukukhuluma okuhlanganisa konke; izimpawu namagama omlomo. Angakhuluma ngokubhala emoyeni ikakhulukazi uma efundile.

Lesi sahluko sizoveza ukuthi umfundi oyisiThulu ulufunda kanjani ulimi lwakhe ngoba akujwayelekile ukuthi umfundi oyisiThulu azalwe umzali oyisiThulu. Kuyobhekwa umehluko phakathi koLimi Lwezimpawu nesiZulu. Kuyovezwa nokuthi uphawu lwehluke kanjani egameni nokuveza lokho okuhambisanayo phakathi kwesiZulu noLimi Lwezimpawu. Umcwaningi uayosika elijikayo ngosikompilo lweziThulu. Lesi sahluko siphinde siveze ukuthi kunenhlango elwela amalungelo eziThulu, iDEAFSA. Ngenxa yokucindezeleka kweziThulu, kwaba nesidingo sokuthi kusunguleke le nhlangano.

1.12.6. Isahluko Sesihlanu: Iqoqa Nesiphetho

Isahluko sesihlanu siqoqa wonke umsebenzi wocwaningo. Sibeke ngamafuphi okuqukethwe ezahlukweni zonke zocwaningo, saphawula ngombono obungafakazelwanga, saphinde zaveza obekuyizinjongo zomcwaningi nokufezeka kwazo.

Siphinde le sahluko saveza konke okutholakele ngesikhathi umcwaningi eqoqa ulwazi ngezindlela ezahlukene. Uveze okutholakele ngesikhathi exoxa nomele Inhlango yeziThulu iDEAFSA, okutholakele ngesikhathi exoxa nomele uMnyango WezeMfundo kaZwelonke, okutholakele ngesikhathi exoxa noyisiThulu omele iziThulu ePhalamende kaZwelonke.

Umcwaningi uvezile futhi okutholakele ngesikhathi ebheka izimpendulo zabafundi abayiziThulu, izimpendulo zothisha abezwayo ezikoleni zeziThulu, izimpendulo zothisha abayiziThulu, izimpendulo zabaphathi bezikole zeziThulu, izimpendulo zotolika boLimi Lwezimpawu kanye nakubazali beziThulu. Lezi mpendulo zemibuzo eyayibuzwe umcwaningi, zalandeliswa ngengxoxo ukucolisisa izimpendulo ezazingawukhiphi kahle umongo wengqikithi yomcwaningi.

Umcwaningi udlulele phambili wabeka iziphakamiso okungathi uma zenziwe, luthuthule uLimi Lwezimpawu, lufundwe nasezikoleni zabezwayo nezeziThulu ngendlela efanele nesemthethweni. Abazali beziThulu, nomphakathi ozwayo uyokhuthazeleka ukufunda uLimi Lwezimpawu. Uma ukuthuthuka koLimi Lwezimpawu kuyokwenza ngcono isimo somnotho sezwe lakithi neziThulu ziyophakama, zigcine usikompilo lwazo.

Umcwaningi uyobe esephonsa inselele kulabo abangaba nothando lokuphenyisisa ngoLimi Lwezimpawu. Uzivezile izindawo ezidinga ukuphenywa ngoLimi Lwezimpawu neziThulu.

1.13. Isiphetho

Lesi sahluko yisendlalelo socwaningo. Umcwaningi ngaso sonke isikhathi uqikelela ukuba angacindezeli amalungelo abantu athintana nabo. Usikompilo lweziThulu lucacisa kahle ukuthi laba bantu baphila njengabantu abakhuluma ngomlomo. Ngenxa yokuthi bayingxenye yomphakathi waseNingizimu Afrika, akufanele bayekwe bephila esiqhingini sabo bodwa. Udonga oluwu limi kumele lubhidlizwe ukuze kufinyelelwe kubo, bese kuncelwa emibeleni yabo okufihlekile, okungaziwa, okuyoba wusizo ezimpilweni zomphakathi ozwayo.

Injongo yomcwaningi esahlukweni esilandelayo, ukwembula okushiwo imibhalo ngoLimi Lwezimpawu emazweni aphesheya nakuleli. Uzobe eseveza imilando yezikole zeziThulu eziseThekwini namaphethelo azosebenzisana nazo kulolu cwaningo.

ISAHLUKO SESIBILI

2.0 OKUSHIWO YIMIBHALO NGOLIMI LWEZIMPAWU

2.1. Isingeniso

Lesi sahluko sizoveza okushiwo imibhalo mayelana nomlando woLimi Lwezimpawu emazweni aphesheya kuze kufike nakuleli laseNingizimu Afrika. ULimi Lwezimpawu ludala njengoba kuwulimi lwemvelo lweziThulu emhlabeni wonke. Ilokhu kwabakhona iziThulu nezimungulu, uLimi Lwezimpawu lwaba khona.

Umlando uveza ukuthi emandulo lalikhona isasasa lokufunda uLimi Lwezimpawu ngoba abezwayo babefuna ukuxhumana neziThulu kwezenkolo. Lokhu kwadala ukuba kube nezifundo ngoLimi Lwezimpawu ezindlini zamasonto.

Ayikho noko imininingwane ejulile ethinta uLimi Lwezimpawu emazweni amaningi. Isizathu salokhu ukuthi kuncane kakhulu okubhalwe phansi ngoLimi Lwezimpawu kwesikhathi sakudala esingakuqhathanisa nesimo soLimi Lwezimpawu esikhathini samanje. Ngaphezu kwalokho kuncane okuphawulwayo ngabantu abayiziThulu okungaveza ulwazi ngokuthuthuka koLimi Lwezimpawu kulaba abayiziThulu. UKyle (1995:37) kuleli phuzu ubeka kanje ngolimi lwasemzini:

There are relatively few early records of Sign Language with which we can compare its current form. In addition, there are few commentaries by or about deaf people which might provide into the development of sign as a language among deaf people.

Akubanga lula kumcwaningi ukuthola ulwazi olusabalele ngomlando woLimi Lwezimpawu emazweni amaningi; noma kunjalo ubone kubalulekile ukuveza lowo mlando akwazile ukuwuthola emibhalweni nakwi-intanethi.

Ucwaningo ngalo lolu limi luqale ngekhulu leminyaka engu-16 emazweni apheheya. Amazwe apheheya agqame kakhulu emlandweni woLimi Lwezimpawu yizwe laseMelika, elaseNgilandi nelaseFulansi. Umlando othinta amazwe anjengeJalimane, i-Austria, elaseNtaliyane nelaseGibhithe namanye awunako ukujula noko. Isihlokwana esilandelayo sizoveza umlando woLimi Lwezimpawu kwizwekazi laseYurophu.

2.2 Umlando WoLimi Lwezimpawu KwelaseYurophu.

Izwekazi laseYurophu linamazwe abe negalelo elikhulu ekuthuthukiseni uLimi Lwezimpawu. Leli zwekazi libe elokuqala emhlabeni wonke ukuba libe nesikole seziThulu. Kulesi sikole iziThulu zazifundiswa ngolimi lwazo lwemvelo. Izwe laseNgilandi lingelinye lamazwe avelele ekuthuthukiseni uLimi Lwezimpawu. Ngonyaka we-2003 uLimi Lwezimpawu ezweni laseBrithani selibekwe lwaba semthethweni. Izwe laseNgilandi liyingxenye yezwekazi laseYurophu. Esihlokwani esilandelayo sizobheka iqhaza lezwe laseNgilandi ekubhekeleni ulimi lweziThulu.

2.2.1 ULimi Lwezimpawu Ezweni LaseNgilandi.

Emandulo, kwelaseNgilandi, ukuba yisimungulu nokuba yisiThulu kwakuthathwa njengesigulo okumele selashwe. Umlando usitshela ukuthi uSt. John waseBeverley welapha umuntu owayeyisimungulu. Ngakolunye uhlangothi abanye bakubona kuyinselele ukubhekana nesimo esinjena, (Kyle, 1995:37). Kungakho-ke kuthe ngekhulu leminyaka engu-16, yaqala imfundo yeziThulu nezimungulu kwelaseNgilandi. Imfundo yeziThulu ibe ngundabamlonyeni ngekhulu leminyaka engu-17. Kule minyaka ababhali ababanegalelo ngolwazi lwabo loLimi Lwezimpawu ngoJohn Bulwer kanye noGeorge Dalgarno, (Kyle, 1995:37).

UDalgarno ube ngusaziwayo ngegalelo lakhe ekusunguleni indlela yokubhala amagama ngeminwe emoyeni ngonyaka we-1661. UWallis owayenguthisha weziThulu akazange alikhombise isasasa ekusebenziseni le ndlela ekufundiseni iziThulu. Lo msebenzi kaDalgarno wabuye wavuselelwa nguDulgald Stewart owayeyinzululwazi yaseScotland. UStewart wawubona ubaluleke kakhulu umsebenzi kaDalgarno ikakhulukazi uma esewuqhathanisa nokaSicard waseFulansi owaba negalelo elikhulu emlandweni wemfundo yeziThulu kulelo zwe. Othisha bokuqala baseNgilandi, oWallis noHolder babenenjongo yokuthi umfundi wabo agcine esekwazi ukukhuluma aphimise amagama emlonyeni wakhe. (Kyle 1995:38).

Kwabakhona inqubekela phambili emfundweni yeziThulu ngonyaka we-1760 ngesikhathi uThomas Braidwood eqala ukufundisa iziThulu eScotland. UBraidwood waduma ngekhono lokuqqa iziThulu zize zikwazi ukukhuluma. Le ndlela kwaba yiyona ndlela yokufundisa iziThulu ezikoleni zaseNgilandi. Okuqgamile kule ndlela yokufundisa kwaba ukuthi abafundi babengafundiswa ngoLimi Lwezimpawu kodwa kwakugcizelelwa ukuba balingise abantu abakhulumayo ngokusebenzisa imilomo yabo nezindebe.

Isikole sokuqala sezimungulu neziThulu kwelaseNgilandi savulwa nguBraidwood edolobheni lase-Edinburgh ngonyaka we-1760. Indlela eyabonakala ukuthi ilungele izikole zalolu hlobo kwaba yileyo ehlanganisa indlela kaDalgarno nekaBraidwood echazwe ngasenhla. Le ndlela yokufundisa yathola ukugxekwa ngoba yenza ukuthi abafundi abayiziThulu bangakhululeki ekutheni bethule imiqondo yabo ngendlela abayithandayo ngenxa yokucindezelwa wulimi olungelona olwemvelo yabo. Ngonyaka we-1783 uBraidwood waya koqala umsebenzi wokufundisa iziThulu edolobheni laseLondon. Ngonyaka we-1792 isikole sokuqala seziThulu sasungulwa kuleli dolobha. UMphathi waso wokuqala kwaba ngumshana kaBraidwood, uWatson Braidwood.

Lesi kwakuyisikole esingumnikelo kubafundi abayiziThulu ngeminyaka yawo-1810. Esinye isikole salolu hlobo savulwa ngonyaka we-1812 e-Edinburgh naso saba ngaphansi komzukulu kaBraidwood. Ngawo wona lo nyaka esinye isikole savulwa edolobheni laseBirmingham.

Ngekhulu leminyaka engu-19, inani lezikole zeziThulu kwelaseNgilandi lase likhuphuke ngokushesha. Kwashicilelwa umthetho wokuba iziThulu zifundiswe ukubhala isiNgisi ukuze kubekhona ukuxhumana phakathi kweziThulu kanye nabakhuluma isiNgisi. Kwakukhona ukuphikisana mayelana nokusebenzisa uLimi Lwezimpawu ekufundiseni iziThulu. Kubalulekile ukuthi kesibheke indlela yokusetshenziswa koLimi Lwezimpawu ezikoleni ezweni laseNgilandi.

2.2.1.1. Indlela Yokufundisa Ezikoleni ZaseNgilandi

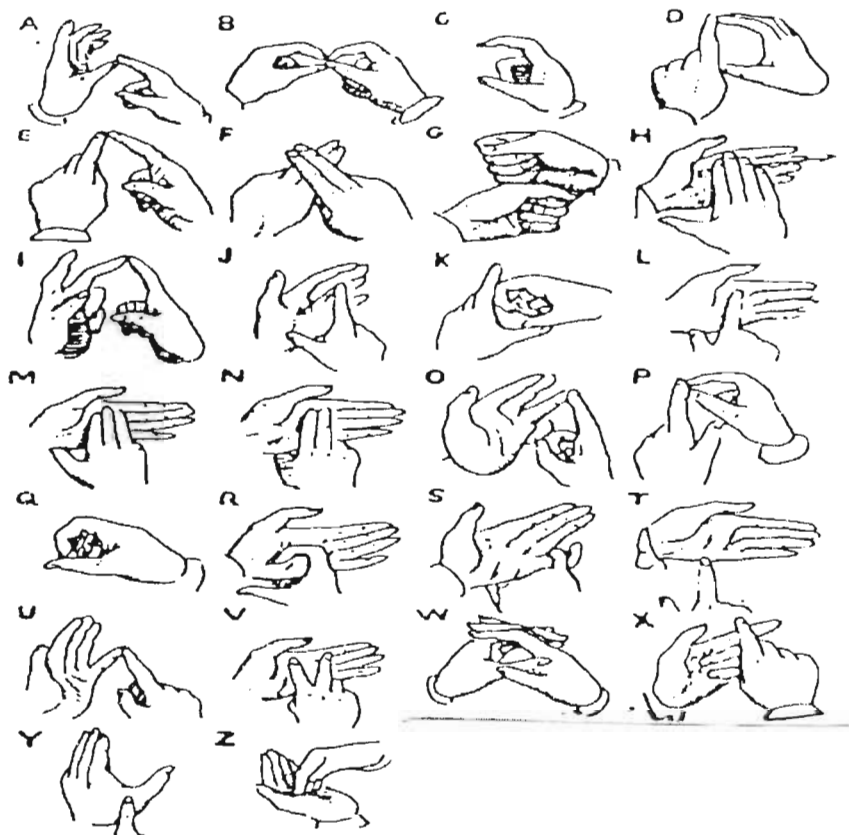
Ngonyaka we-1839, uTuckfield wakhankasela ukuba kusetshenziswe uLimi Lwezimpawu kanye nokupela amagama emoyeni ngeminwe. Le ndlela yokufundisa yayincike kakhulu kuleyo esetshenziswa eFulansi. Umqondo kaTuckfield waphikiswa uDickens ngo-1865 ngoba uDickens wayenomqondo wokuthi ukusebenzisa uLimi Lwezimpawu kwehlisa isithunzi.

Kwaba khona umqondo omusha wokuthi iziThulu zifundiswe ukukhuluma ngokufunda ukunyakaza kwezindebe zalowo okhulumayo. Lo mqondo wadala ukuthi ukusebenzisa uLimi Lwezimpawu kuvalwe ezikoleni. Kwabe sekuphoqeleka ukuba iziThulu zilingise izindebe zokhulumayo. Ukufunda okubhaliweyo kwabe sekwenziwa ngoLimi Lwezimpawu. UScott naye waphikisana no Dickens ngonyaka we-1870. Walulwela uLimi Lwezimpawu kulabo ababephikisana nokusetshenziswa kwalo ezikoleni.

Wakucacisa ukuthi uLimi Lwezimpawu lusetshenziswa ngothisha ngoba iyona nkundla ebahlanganisa nezingane futhi iyona nto eyenza bamukelane ukuze omunye akwazi futhi ukukhuluma nomunye, akwazi ukuthola okukhulunywayo.

Umcwaningi uzobheka izwe laseNtaliyane ukuthi libe naqhaza lini oLimini Lwezimpawu kulelo zwe. Ngekhulu leminyaka engu-20 uSir Richard Paget wasungula uLimi Lwezimpawu lwesiNgisi okuthiwa ngolwasemzini i*British Sign Language (BSL)* ngonyaka we-1951. Esedlulile emhlabeni uRichard Paget, umsebenzi wakhe wacoliswa nguLady Grace Paget noDkt. Peirre Gorman. UWilbur walubiza lolu Limi Lwezimpawu lwesiNgisi ngolimi lukaPaget noGorman olubizwa ngolwasemzini ngokuthi yi-Paget-Gorman Sign System, (Wilbur, 1979:204).

2.2.1.2 Ukuma Kwesandla Uma Kupelwa Izinhlamvu Zamagama eNgilandi.



2.2.1.2 Ukuma Kwesandla Uma Kupelwa Izinhlamvu ZamagamaNgilandi.



2.2.2. ULimi Lwezimpawu Ezweni LaseNtaliyane.

OwayenguDokotela wamakhambi uGeronimo Cardano, owayehlala edolobheni iPauda kwelase-Ntaliyane wazihlupha ngokufuna indlela okungafundiswa ngayo uLimi Lwezimpawu. Kukhona izingane eziyiziThulu ehluleka ukuzelapha uDkt. Geronimo Cardano kwase kumhlupha ukuthi lezi ziThulu zizoxhumana kanjani nomphakathi. Waxhumana noJuan Pablo de Bonet ongowaseNtaliyane ngonyaka we-1620.

2.2.2. ULimi Lwezimpawu Ezweni LaseNtaliyane.

OwayenguDokotela wamakhambi uGeronimo Cardano, owayehlala edolobheni iPauda kwelase-Ntaliyane wazihlupha ngokufuna indlela okungafundiswa ngayo uLimi Lwezimpawu. Kukhona izingane eziyiziThulu ehluleka ukuzelapha uDkt. Geronimo Cardano kwase kumhlupha ukuthi lezi ziThulu zizoxhumana kanjani nomphakathi. Waxhumana noJuan Pablo de Bonet ongowaseNtaliyane ngonyaka we-1620.

UJuan Pablo de Bonet naye wakhathazeka ngokuba iziThulu zifundiswe ngoLimi Lwezimpawu. Incwadi yokuqala yokufundisa uLimi Lwezimpawu enemifanekiso yokuma kwesandla nokubukeka kobuso yashicilelwa nguJuan Pablo de Bonet khona eNtaliyane ngawo unyaka we-1620. Umlando ukhomba ukuthi amalungelo eziThulu ayecindezelekile.

Umcwaningi usezokwenaba ngomlando woLimi Lwezimpawu eFulansi. IFulansi ingelinye lamazwe emhlabeni wonke eligqame kakhulu ekuthuthukiseni uLimi Lwezimpawu.

2.2.3. Umlando WoLimi Lwezimpawu KwelaseFulansi

ULimi Lwezimpawu lwagqama kakhulu ngesikhathi lusetshenziswa ezikoleni kuleli lizwe. Uthisha wokuqala woLimi lweziThulu eFulansi owayengowokuzalwa kwelaseSpain kwaba nguJacob Rodrigues Pe'riere. Ngenxa yokukhuthala kwakhe, kwasungulwa isikole sokuqala eFulansi ngekhulu leminyaka engu-18. Igama lika-Abbe Charles Michel de L'Epee, weBandla lamaKhatholika edolobheni iParis, ligqame kakhulu ekusungulweni kwemfundo yeziThulu kwelaseFulansi. Wathinteka kakhulu ngesikhathi ebona amantombazane ayiziThulu ayehlala emijondolo ezweni laseFulansi.

U-de L'Epee wabe eseqala efunda uLimi Lwezimpawu ukuze akwazi ukuxhumana neziThulu ngoba wayenenjongo yokusungula imfundo yeziThulu kwelaseFulansi.

Isikole sokuqala seziThulu savulwa enhlokodolobha yaseFulansi, iParis ngonyaka ka-1755. Kwakutholakala imfundo yamahhala kulesi sikole. UL'Epee wasungula indlela yokuthi iziThulu zikwazi ukuxhumana zodwa ngolimi olusha oluhlanganise uLimi lwezigodi njengoba iziThulu nezimungulu zazivela ezindaweni ezahlukene. Wayefuna ukuthi iziThulu zikwazi ukuxhumana nomphakathi ozwayo ngokusebenzisa uLimi Lwezimpawu. Kwaba nesidingo sokuthi iziThulu zifunde ukubhala amagama ngeminwe emoyeni.

Ude L'Epee waveza ikhono eliyinqayizivele lokusungula uLimi Lwezimpawu olusha lwesiFulentshi. Lolu limi olusha lwenza ukuthi iziThulu zikwazi ukuxhumana nabezwayo. Ukwakheka kwemisho kulolu Limi Lwezimpawu olusha lwaseFulansi kwakufana nse nolimi lwabezwayo lwaseFulansi. Lolu limi lwalunezimpawu ezihambelana naloko okumelwe wuphawu. Lezi zimpawu zalolu hlobo zaziyooba wusizo kakhulu uma iziThulu zixhumana nomphakathi ozwayo.

UL'Epee wavula indlela yokuba iziThulu zibe nolimi lwazo oluhlelekile, lolo limi olukwazi ukunciphisa ukuqhelelana kwabezwayo neziThulu. Ngo-1992 uPenn wabeka kanje ngesiNgisi: *L'Epee paved the way for deaf people to have a more standardized language of their own...one which would effectively bridge the gap between the hearing and non hearing worlds.* <http://www.westislandlife.com/asl/history.htm> ikhasi 2.

Ngesikhathi akha uLimi Lwezimpawu olusha ude L'Epee, wagxila kakhulu ekwakhekeni kwezimpawu nokuqikelela ukulandelana kwezimpawu emushweni. Wazihlupha, wenza imizamo yokuthi uLimi Lwezimpawu lufane ezweni lonke kwelaseFulansi.

ULimi Lwezimpawu lugqame kakhulu lusetshenziswa ezikoleni lapho kusuke kuhlangele khona iziThulu. Sizobheka-ke ukusetshenziswa koLimi Lwezimpawu ezikoleni kwelaseFulansi.

2.2.3.1. Ukusetshenziswa KoLimi Lwezimpawu Ezikoleni ZaseFulansi

Izwe laseFulansi ilona elaba elokuqala ukuba libe nezikole zokufundisa iziThulu emazweni aseYurophu. Indlela yokufundisa iziThulu ezikoleni yagxila ekutheni iziThulu zifundiswe izifundo zazo ngoLimi Lwezimpawu. Ukupela amagama emoyeni nako kwakuyingxenye yendlela yokufundisa.

Omunye owaduma emfundweni yeziThulu eFulansi kwaba nguSicard ngekhulu leminyaka engu-19. Waxhumana noThomas Hopkins Gallaudet, ongowaseMelika, esikoleni sokufundela ukufundisa iziThulu iBraidwood esasiseNgilandi. Uqeqesho aluthola eNgilandi alumanelisanga. <http://www.disabilitymuseum.org/lib/docs/1693.htm> Bobabili baya e-Fulansi lapho uGallaudet wayephokophelele khona ukuthola olunye uqeqesho ngoLimi Lwezimpawu.

2.2.4. Umlando WoLimi Lwezimpawu Ezweni LaseJalimane.

Izwe laseJalimane libe negalelo ekusunguleni imfundo yeziThulu. Ukusunguleka kwemfundo kwadala inkundla yokuxhumana kwabezwayo neziThulu noma izimungulu. USamueli Heinicke ngonyaka we-1778 waba ngusaziwayo ezweni lase Jalimane kulabo abayiziThulu. Wakha isikole sokuqala seziThulu eJalimane. Leso sinyathelo senza langasala ngemuva izwe laseJalimane embhidlangweni wokwakha isu lokuxhumana neziThulu.

USamuel Heinicke waba yivulandlela ekutheni iziThulu zikhulume ngomlomo ngoba zifunda izindebe zalowo okhulumayo. Akazange athande ukusebenzisa uLimi Lwezimpawu uma efundisa iziThulu. Wasungula isikole sokuqala semfundo yeziThulu edolobheni iLeipzig khona eJalimane.

<http://www.west.islandlife.com/asl/history.htm> .

Ngezansi umcwaningi uzothi qaphuqaphu ngendlela yokufundisa ezikoleni kwelaseJalimane.

2.2.4.1. Ukusetshenziswa KoLimi LweziMpawu Ezikoleni KwelaseJalimane.

Kukhona amazwe ayelucindezela uLimi Lwezimpawu ekutheni lusetshenziswe ezikoleni. Ayekhona futhi amazwe ayebona kufanele uLimi Lwezimpawu lusetshenziswe ezikoleni zeziThulu. Indlela eyasetshenziswa uHeinecke kwelaseJalimane yayehlukile kuleyo yaseFulansi. EkaHeineck indlela yokufundisa iziThulu yayigcizelela ukukhuluma ngomlomo nakuba iziThulu zazingezwa. Le ndlela iphikisana naleyo yokufundisa ngoLimi Lwezimpawu. Kwaba nokuphikisana phakathi kwendlela kaHeinecke eJalimane neka de L'Epee eFulansi ngesikhathi uHeinecke ethi zonke izindlela zokufundisa zazingenamsebenzi, zibulala iziThulu futhi zingengcono kunobuwula, ziyize, zingehlukene nokuxhaphaza futhi ziyinto engenamqondo. UKyle (1995:38) kuleli phuzu ubeka kanje ngolwaphesheya: *Conflict arose between the German (Heinicke) and French (de L'Epee systems when Heinicke declared all methods to be useless and pericious and no less then folly, fraud and nonsense.* Esihlokwaneni esilandelayo umcwaningi uzobheka umlando woLimi Lwezimpawu waseSpain.

2.2.5. Ulimi Lwezimpawu KwelaseSpain

Leli zwe ligqame kakhulu ngasohlangothini lwezenkolo. Ngonyaka we-328 ngemuva kokufa kweNkosi uJesu Kristo, kwaqala ukuba kufundwe uLimi Lwezimpawu ezikhungweni zezenkolo. Inkolo ihambe phambili emazweni amaningi ukukhuthalela ukuphakanyiswa koLimi Lwezimpawu. Ukusungulwa kwezikole zeziThulu bekwandulelwa ukufundiswa kweziThulu emagcekeni amaBandla ezenkolo futhi abeFundisi bezenkolo bahambe phambili ukusungula imfundo yeziThulu. Isikole sokuqala seziThulu sasungulwa eSpain ngonyaka ka-1545. Uthisha weziThulu kwakunguPablo Ponce de Leon.

2.2.5.1. Indlela yokufundisa Ezikoleni ZaseSpain.

UPablo Ponce de Leon unezezele uLimi Lwezimpawu ngokupelwa kwamagama emoyeni. Kusetshenziswe indlela ehlanganisa konke eSpain. Lokhu kusho ukuthi bathe befundiswa ukufunda izindebe, babe besebenzisa noLimi Lwezimpawu, (Penn, 1992:346).

Ngenxa yokungabikho kwemibhalo yoLimi Lwezimpawu, akubanga lula kumcwaningi ukuthola umlando woLimi Lwezimpawu wamazwe aseMpumalanga. Isihlokwana esilandelayo sizoveza okutholakele emibhalweni ngoLimi Lwezimpawu kwelaseMelika.

2.3. Izwekazi LaseMelika Nomlando WoLimi Lwezimpawu

Abantu abathinteka kakhulu ngeziThulu nangolimi lwazo kwaba ngabefundisi bezenkolo. Umlando woLimi Lwezimpawu eMelika ugqamisa kakhulu igama likaThomas Hopkins Gallaudet owayenguMfundisi wezenkolo, okwamphatha kabi ebona intombazanyana yakwamakhelwane wakhe, okwakunguAlice Cogswell owayeyisiThulu, ingakwazi ukufunda iBhayibheli esontweni.

Ubaba wale ntombazane, uDkt. Cogswell wayengumngane kaThomas Gallaudet. Babonisana bobabili ngokuthi uThomas Gallaudet aye kwelaseYurophu ukuyofundela ukufundisa iziThulu nokusetshenziswa koLimi Lwezimpawu. Ngaleso sikhathi sasingekho isikole seziThulu eMelika. http://library.thinkquest.org/J00293/dev.thinkquest.org/history_of_sign_language.htm.

Nempela uGallaudet wawela ngonyaka we-1815, eyofundela ukufundisa iziThulu eNgilandi. Wafika khona wemukelwa esikoleni sokuqeqesha abafundela ukufundisa iziThulu esiseScotland iBraidwood. Kulapho uThomas Gallaudet ahlangani khona no-Abbe Roche Ambroise Sicard, owayengumFulentshi. Bobabili uGallaudet noSicard abaneliswanga neze indlela yokufundisa iziThulu eyayisetshenziswa ezikoleni zokuqeqesha othisha abayiziThulu. Indlela yokufundisa iziThulu kulesi sikole akayithandanga uGallaudet ngoba iziThulu zaziphoqwa ukuba zikhulume ngomlomo njengabantu abezwayo. USicard wabe esemema uGallaudet ukuthi avakashele esikoleni sakhe esisePherisi kwelaseFulansi ayobona indlela yokufundisa iziThulu esetshenziswa khona. Nebala, sebeqede uqeqesho lwabo, babamba amabombo balibhekisa kwelaseFulansi. Ngesikhathi eseseFulansi uGallaudet wayibuka wayithanda indlela yakhona yokufundisa iziThulu. Le ndlela yayihlukile kuleyo eyayisetshenziswa esikoleni iBraidwood eNgilandi. Indlela ayifunda eFulansi eyokufundisa iziThulu ngoLimi Lwezimpawu.

Wayenesasasa laloku njengoba weyefuna ukufundisa ivangeli kulabo abangezwa. Wacela uqweqwe lukathisha waseFulansi uLaurent Clerc owayeyisiThulu ukuba aphindele naye emuva eMelika ukuze amulekelele ekuqaleni imfundo yeziThulu kwelaseMelika. Uhambo lwabo ngomkhumbi sebephinda emuva, besuka eFulansi beya eMelika lwabathatha izinsuku ezingama-52.

Ngesikhathi besemkhunjini uGallaudet, wathola ithuba lokuba afundise uLaurent Clerc owayeyisiThulu ukuba asazi isiNgisi, kanti noClerc oyisiThulu naye wathola ithuba lokufundisa uGallaudet uLimi Lwezimpawu lwaseFulansi.

Ngonyaka we-1817 uGallaudet wasungula isikole sokuqala seziThulu ezweni laseMelika edolobheni iHartford endaweni yaseConnecticut. UClerc waba nguthisha wokuqala oyisiThulu owafundisa ngoLimi Lwezimpawu kulesi sikole. Ngemuva kokusungulwa kwesikole seziThulu eConnecticut ziningi izikole ezaqhibuka njengamakhowe eMelika. Kulezo zikole ezintsha kwakukhona isikole seziThulu saseNew York esavulwa ngonyaka we-1818. Esinye isikole seziThulu savulwa ePennsylvania ngonyaka we-1820. Kwathi kufika unyaka we-1863 kwase kwakhiwe izikole ezeqile ku -22 ezweni laseMelika.

UGallaudet wayelokhu enephupho lokusungula ikolishi lemfundo ephakeme yeziThulu. Incwadi egunyaza ukusungulwa kwekolishi yasayinwa nguMongameli wezwe laseMelika u-Abraham Lincoln ngonyaka we1864, (Critley, 1939:35).

2.3.1. Ukuma Kwesandla Uma Kupelwa Amagama EMelika.

Nebala ngawo unyaka we-1864 kwavulwa ikolishi leziThulu iGallaudet eWashington DC lapho iziThulu zathola khona imfundo yobucwepheshe emisebenzini yezandla. Leli kolishi laphathwa u-Edward Miner Gallaudet owayeyindodana kaThomas Hokins Gallaudet. <http://www.westlandlife.com/as/history.htm>.

Ngonyaka we-1946 ikolishi iGallaudet yakhushulelwa ezingeni leNyuvesi. Imfundo yaleli kolishi yenza iziThulu zaba nokuzethemba, zabona zingabamba noma iliphi iqhaza emphakathini. Ukuzethemba kweziThulu ngemfundo ezase ziyithole kule Nyuvesi, kwadala ukuba zilwele amalungelo azo maqondana nezikhundla eNyuvesi.

2.3.2. Umfanekiso Wokuma Kwesandla



2.3.3. Isehlakalo SaseNyuvesi iGallaudet.

Ngonyaka we-1988 enyangeni kaNdasa kwabekwa uMongameli wemfundo yeziThulu ozwayo, ongesona isiThulu. Lesi senzo asamukelekanga kubafundi abayiziThulu. Kwasuka esinamathambo, iziThulu zaqoqana zamasha ziqonde ePhalamende ziyokhononda ngokubekwa kukaDokotela Elizabeth Zinzer owayengesonisa isiThulu. NgokukaPenn(1993), lesi sigameko sawushaqisa umhlaba wonke ukubona ubumbano namandla osikompilo lweziThulu. UPenn (1993:17) ubeka kanje ngesiNgisi : *The event touched the hearts and imagination of the hearing world and highlighted the power of Deaf culture.*

Umpfumela wale mashi kwaba ukushiya esikhundleni kukaDokotela u-Elizabeth Zinzer. Kwase sekubekwa ngokusemthethweni uDokotela Irving King Jordan owayeyisiThulu ukuba engamele imfundo yeziThulu kulesi Sikhungo semfundo ephakeme. UJesse Jackson naye ongomunye weziThulu ubeka kanjena ngomphumela waleyo mashi:

Ukuzimisela kwenu, ubuqotho nokubumbana kuqophe umlando wokunqoba eGallaudet. Ukunqoba kwenu kube ukunqoba kwethu sonke. Kwaba ukunqoba kwabo bonke abantu abake bezwa ubuhlungu bokukhishwa inyumbazane, bebukelwa phansi futhi bengahlonishwa. Ngolwaphesheya uJesse wabeka kanje:

Your determination, strength and unity achieved a historic victory at Gallaudet. Your victory was a victory for all of us....It was a victory for all people who ever felt the pain of being stereotyped, devalued and unrespected.

Enkulumweni yakhe yokuqala uDkt. Jordan wathi: IziThulu zingenza noma yini ngaphandle kokuzwa. Ebeka ngolwabelungu wathi: *Deaf people can do anything but hear*. Lawa magama akhe agcina eseyisiqubulo kule Nyuvesi. <http://www.westislandlife.com/asl/history.htm>

2.3.4. Ulimi Lwezimpawu eCalifornia

Ngonyaka we-1968 kwaqala indlela yokukhuluma ngezimpawu ehlanganisa konke esikoleni sabezwayo iSanta Anna eCalifornia. Osebenzisa lolu hlobo lokuxhumana, olungomunye umkhakha woLimi Lwezimpawu, usebenzisa zonke izindlela ukudlulisela umlayezo wakhe kulabo abayiziThulu. Inkulumo ehlanganisa konke isho ukuthi ezikoleni kwakuzosetshenziswa ukulinganisa uLimi Lwezimpawu, iphimbo, ukufunda izindebe, ukubhala amagama ngeminwe emoyeni, ukufunda phansi, ukubhala ngesandla nokusebenzisa izinsizakuzwa. Inkulumo ehlanganisa konke yaqala ukusetshenziswa eminyakeri yawo-1968.

Le ndlela yayisho ukusebenzisa noma yini ngendlela ekhululekile enkulumweni. UCleve (1992) ubeka kanje ngolwaphesheya uma echaza lolu hlobo lokukhuluma:

Total communication implied that schools would use gestures, sign language, voice, lipreading, fingerspelling, reading handwriting and residual hearing. Total communication was used as early as 1968, to describe a flexible, try anything approach to communication. (Cleve, 1992:150).

Lolu hlobo lokuxhumana lwamukeleka ezweni laseMelika njengolusemthethweni ngonyaka we-1970. Ukusebenzisa inkulumo ehlanganisa konke akuzange kunambitheke kulabo abayiziThulu ngoba babenegugu ngolimi lwabo. *For many Deaf, sign language presents a cultural achievement, a source of pride and identity.*

2.3.5. Ukuhambisa Ivangeli Phakathi KweziThulu Ezweni LaseMelika.

UGallaudet njengoba wayenguMfundisi ogcotshiwe, waba nomthwalo wokuhambisa ivangeli nakulabo abayiziThulu. Inkolo yaba neqhaza elikhulu ekusungulweni kwemfundo yeziThulu. Kuleli zwe iziThulu zaqale zafundela ezindlini zamasonto zingakokwakhiwa izikole zazo. UGallaudet wayelokhu enomkhuleko ethi uSomandla uyakwazi ukufisa kwakhe, ukuzinikela kwakhe emsebenzini kaNkulunkulu nokufisa kwakhe ukuba abe isisebenzi sokuba iziThulu nezimungulu ziqeqeshelwe izulu. Umcwaningi ucaphune amazwi kaGallaudet lapho ethi ngolwasemzini: *All mighty God, Thou knowest my desire to be devoted to Thy service and to be made the instrument of training deaf and dumb for heaven.*

Izwe laseMelika laba yingqalabutho ekushumayezeni iziThulu ngokusebenzisa otolika boLimi Lwezimpawu. ULimi Lwezimpawu lwafundiswa ezikoleni zokuqeqesha abeFundisi. Kwathi ngokuvela kwabefundisi abayiziThulu, ivangeli lahamba ngesivini esikhulu phakathi kweziThulu nezimungulu.

Ibandla le- Episcopal laba elokuqala ukubhekana nezidingo zenkolo yabangezwa. Inkonzo yokuqala yeziThulu ebandleni le-Episcopal yenziwa ngonyaka we-1846.

UThomas Hopkins Gallaudet washumayela ngoLimi Lwezimpawu kulabo abayiziThulu enhlokodolobha yaseMelika iNew York, (Penn, 1992:11). Ngonyaka we-1911, ukushumayeza iziThulu kwaqala ePennsylvania. Ibandla le-Assembly of God laqala ukushumayeza iziThulu ngoLimi Lwezimpawu ngonyaka we-1929 edolobheni iLos Angeles. Ngonyaka we-1935, iziThulu zaseTexas zaqala ukufundiswa ngezwenkosi, zasizwa kakhulu ngotolika. Kusukela ngonyaka we-1930 kuya kowe-1982, iBandla lePresbyterian lakhuthala kakhulu ekufundiseni izwi leNkosi kulabo abangezwa ngoLimi Lwezimpawu.

2.3.6. ULimi Lwezimpawu Olusha EMelika

Ngo-1966 uDavid Anthony wasungula uLimi Lwezimpawu olusha oluyisiNgisi eMelika. Lolu limi lwabizwa ngolwasemzini ukuthi yi*Seeing Essential English (SEE)*. Ngonyaka we-1972 ubuye wasungula uLimi Lwezimpawu lwesiNgisi ngqo olubizwa ngabaphesheya ngokuthi yi*Signing Exact English*. Kwathi esikoleni seziThulu eWashington DC kwasungulwa uLimi Lwezimpawu lwezingane zesikole. Lolu limi lwathasiselwa ngokubhala ngesandla emoyeni. Lolu limi lwalenza izingane eziyiziThulu zifundiseke kalula izifundo zazo (Wilbur, 1979:205).

2.4. Izwekazi Lase-Afrika NoLimi Lwezimpawu.

Izwekazi lase-Afrika nalo alisalanga ngemuva ekuthuthukiseni iziThulu zalo. Njengoba amazwe amaningi ase-Afrika angaphansi kwemibuso yamazwe aphesheya, imfundo yeziThulu yafaniswa naleyo yamazwe ayizikhondlakhondla aphesheya.

2.4.1 Umlando WoLimi Lwezimpawu EGibithe

Ezweni laseGibhithe njengasemhlabeni wonke amalungelo eziThulu ayecindezelekile. IziThulu zazingabi ondlalifa, zazingenazo izikole zemfundo, zazingashadi futhi zazingasindisiwe. IziThulu zazingalibambi iqhaza emicimbini ephathelene nenkolo yesintu. Kusobala ukuthi babengemukelekile njengabantu abaphilayo. Abafundisi bezenkolo bakhathazeka yilesi simo. IziThulu zaqala ukuba zithole imfundo emasontweni. Njengasezweni laseMelika othisha kwakungabafundisi bezenkolo. Yibo futhi abefundisi bezenkolo abasungula imfundo yeziThulu kwelaseGibhithe, (Penn, 1993:499).

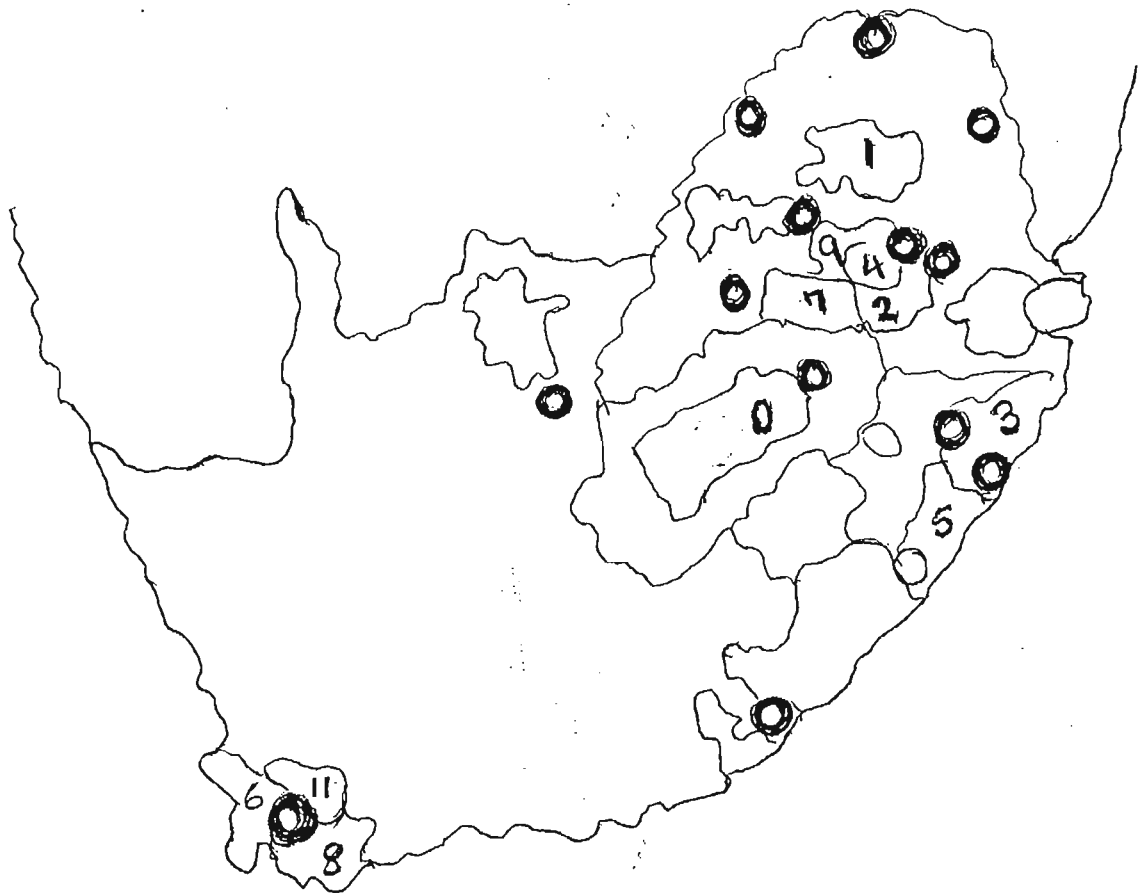
2.4.2 Umlando WoLimi Lwezimpawu ENingizimu Afrika.

Emlandweni wokusunguleka koLimi Lwezimpawu eNingizimu Afrika kugqama kakhulu igama lika-Abbe L'Epee waseFulansi owasungula isikole sokuqala seziThulu ngonyaka we-1765 eFulansi. Izwe laseFulansi nelaseMelika lisebenzisa isandla sokudla uma kupelwa amagama emoyeni. ULimi Lwezimpawu lwaseNingizimu Afrika lusebenzisa indlela efana nse naleyo esetshenziswa eMelika naseFulansi yokupela amagama ngeminwe emoyeni. Lawa mazwe wonke asebenzisa isandla esisodwa ekupeleni amagama ngeminwe emoyeni, (Critley, 1939: 34).

ULimi Lwezimpawu lwaseNingizimu Afrika lumele izilimi zezigodi zeziThulu ezahlukeni eNingizimu Afrika. Lolu limi kumele lube nenhlanguanisela yezilimi zezimpawu zezigodi zaseNingizimu Afrika. Izigodi zezilimi zezimpawu zivezwe ngezansi kwibalazwe laseNingizimu Afrika.

Umfanekiso wezigodi lapho kusetshenziswa khona ulimi lwezimpawu okuhambelana nolimi olukhulunywa ngomlomo. Lapha KwaZulu-Natal kunolimi lwezimpawu oluyisiZulu, okusho ukuthi luhambelana nolimi lwesiZulu olukhulunywayo.

2.4.2.1. Umfanekiso Okhombisa Izigodi ZoLimi LweziThulu



0 – Free State

isiTswana

7 – Gauteng

isiNgisi

1 – Northern Province

isiTswana

8 – Western Cape

isiBhunu

2 – Gauteng

isiSotho

9 – Gauteng

isiBhunu

3 – KwaZulu-Natal

isiZulu

○ – Ulimi LweziMpawu Ezikoleni

4 – Mpumalanga

isiNdiya

ZoMnyango WezeMfundo

5 – KwaZulu-Natal

isiNgisi

11 - Western Cape

isiBhunu

6 - Western Cape

isiNgisi

samaKhaladi.

Ucwaningo luveze ukuthi ulimi lwaseNingizimu Afrika lumibalabala. Kukhona izimpawu zasemazweni aphesheya: kukhona izimpawu ezifana nezaseFulansi, ezifana nezaseMelika, ezifana nezase-Ireland nezifana nezaseNgilandi. Lokhu kwadalwa abantu abavela emazweni aphesheya ababeneqhaza ekusungulweni kwemfundo yeziThulu eNingizimu Afrika. Lokhu kwabanomthelela omkhulu emfundweni ngoba nangonyaka we-2003 kusenezikole ezingakanamatheli oLimini Lwezimpawu lwaseNingizimu Afrika. Lokhu sekudale inkinga ekufundiseni uLimi Lwezimpawu lwaseNingizimu Afrika ezikoleni ezithile. Kuze kube manje, ngonyaka we-2003, abafundi abayiziThulu ezikoleni ezakhele iTheku abaxhumani kalula ngoba basebenzisa uLimi Lwezimpawu olungefani.

Ulimi Lwezimpawu lwaqala ukusetshenziswa eNingizimu Afrika ngesikhathi kuvela imfundo yeziThulu eKapa ngonyaka we-1863. Lolu limi lwafika nezelamani, izindelakazi ezimbili ezazivela ezweni laselireland. Ibandla lamaRoma elaqala umsebenzi wokufundisa iziThulu eNingizimu Afrika, (Penn, 1993:341).

Ngonyaka we-1874 eKapa kwavulwa isiKhungo seziThulu nezimungulu esaziwa ngokuthi yi*Grimley Institute for the Deaf*. Ngonyaka we-1877, kwafika odade baseJalimane abasungula isikole seziThulu e*King Williams Town*. Akuphelanga sikhathi esingakanani, ibandla lase*Dutch Reformed Church* nalo lasungula isikole seziThulu i*De La Bat eWorcester*, (Penn, 1993:346).

Ngonyaka we-1934 izikole zeziThulu zahlukaniswa ngobuhlanga. Ngawo lowonyaka isikole seziThulu iSt. Vincent savulwa eGoli. Ngonyaka we-1941, kwasungulwa isikole sokuqala seziThulu zabaNsundu, (Penn, 1993:346).

Sesiside isikhathi imithetho ethinta ukufundwa koLimi Lwezimpawu lucindezelekile lolu Limi.

Aluzange lufundwe ezikoleni njengesifundo. Abafundi babelufunda emagcekeni esikole ngesikhathi sokudlala.

2.4.2.2. Itebhula Lomlando woLimi Lwezimpawu eNingizimu Afrika

Unyaka	Iziganeko Zomlando WoLimi Lwezimpawu LwaseNingizimu-Afrika
1863	Izindelakazi ezimbili ezazivela e-Ireland zaqala ukuqeqesha iziThulu eKapa.
1874	Isikhungo seziThulu nezimungulu savulwa edolobheni eKapa. Igama laso kwathiwa yiGrimley Institute for the Deaf and Dumb
1877	Izindelakazi ezaziqhamuka kwelaseJalimane zavula isikole seziThulu edolobheni laseKing Williams Town.
1881	Kwavulwa isikole ibandla iDutch Reformed Church endaweni yaseWorcester. Isikole saqanjwa kwathiwa iDe La Bat School.
1920	Izikole zeziThulu zabekelwa umgomo wokuthi iziThulu zifundiswe ukukhuluma.
1934	Izikole zeziThulu zahlukaniswa ngobuhlanga. Kwaba khona ezabaMhlophe nezabaMnyama. Kwavulwa isikole iSt. Vincent seziThulu eGoli.
1941	Isikole sokuqala seziThulu ezimnyama savulwa. Kulesi sikole kwasebenza indlela yokubhala amagama emoyeni kaPaget benoGorman.
1980	Incwadi yokuqala yoLimi LweziThulu yadayiswa. Igama layo yi <i>Talking to the Deaf</i> . Yamukeleka ezikoleni zoMnyango wezeMfundo.
1984	Ulimi lokufundisa ezikolweni lwashintsha lusuka kwelomdabu lwaya esiNgisini

2.4.3. Izikole ZeziThulu KwaZulu-Natali.

Izikole eziningi ezakhelwe iziThulu zasungulwa amabandla ezenkolo. IBandla lamaRoma lahamba phambili kulo mkhankaso. Isifundazwe saKwaZulu-Natali naso asisalelanga ngemuva ekuthuthukiseni iziThulu. Ngesikhathi salolu cwaningo zabe seziyi-8 izikole zeziThulu KwaZulu-Natali. Ukubaluleka kokufunda kweziThulu kugqama kakhulu lapho ngicaphuna amazwi kaSoseshini wabayiziThulu KwaZulu Natali lapho ethi azikho izinhlelo ezikhona zokugwema izingane ukuthi zingaze zigcine seziyiziThulu. Kufanele umzali asukume uma ebona ingane ihlala ngokuphathwa, izindlebe zihlala ngokuphuma ubomvu, kungaze konakale. Uma odokotela besheshe bathola ukuthi ingane iphethwe yini, bayakwazi ukuvikela ukuthi ingane ingagcini seyiThulu. Kulula kakhulu ukuthi ingane isheshe ibonakale ukuthi inenkinga yokungezwa uma isesikoleni. Lokhu kuyafakazeleka lapho sicaphuna inkulumo kaSoseshini weziThulu kwaZulu Natal ngolwaphesheya *iKwaZulu-Natal Deaf Association* uma ithi:

Poor prevention of Deafness programmes, lack of early detection and inadequate schooling mean that 75% of adults have functional literacy problems. Because of all these factors, many deaf people within the community are unable to take their rightful positions in their communities.
<http://www.tradepage.co.za/kznda/adult.htm>

Ukubhekela iziThulu eziseSayidi namaphethelo, isikole *iSt. Martin School for the Deaf* siqale ukusebenza lulunye kuMbasa onyakeni we-1992. Ngesikhathi socwaningo, ngonyaka we-2003 abafundi abayiziThulu babengama-184.

Ngaphambi konyaka we-1985 ikolishi iNdaleneni elabe liyikolishi lokufundela imisebenzi yezandla laphendulwa lenziwa isikole seziThulu. Yilo leli kolishi elabe liyisikole sokufundela ubuthishela. Lathatha iziThulu eziqhamuka eRichmond namaphethelo. IziThulu zaseRichmond namaphethelo zona zabe sezinikwa iNdaleneni okwakuyikolishi lokufundela ubuthishela nemisebenzi yezandla.

Saphendulwa kwaba isikole seziThulu ngonyaka we-1985 kuMasingana ziyishumi nesihlanu. Ngonyaka we-2003 abafundi abayiziThulu babeyi-117.

ENkandla kwavulwa isikole okuthiwa *iVuleka School for the Deaf* kuMasingana ngonyaka we-1962. Lesi sikole sivulwe *iBandla leDutch Reformed Church*. Ngesikhathi socwaningo, abafundi abemukeliwe ngonyaka we-2003 babengama-277.

Kunesikole esisungulwe yiBandla lamaRoma eMlazi esigcemeni sakwa-V okuthiwa *iVulindlebe School for the Deaf* esaqala ukusebenza zingu-15 kuMasingana ngonyaka we-1985. Ngonyaka we-2003 abafundi sebebonke kulesi sikole babeyi-15. Samukela izingane ukusuka ebangeni lokuqala kuya ebangeni lesikhombisa.

2.4.4. Umlando Ngezikole Ezine ZeziThulu EThekwini Namaphethelo

Umcwaningi wakhetha ukugxilisa ucwaningo lwakhe ngoLimi Lwezimpawu ezikoleni ezine zeziThulu ezisendaweni yeTheku. Lezi zikole: *yiKwathintwa School for the Deaf eNtshanga*, *iFulton School for the Deaf eGillits*, *iDurban School for Hearing Impaired neV.N. Naick eNewland East ngakwaMashu*. Ngezihlokwana ezilandelayo umcwaningi uzobheka umlando wesikole ngasinye kwezibalwe ngasenhla.

2.4.4.1 Isikole SeziThulu IFulton EsiseGillits.

Emcimbini wokugubha iminyaka engamashumi amabili nanhlanu beshadile oMnumzane noNkosikazi James Kerr bakwaFulton, banikela ngesithabathaba somuzi wabo ebandleni i-Anglican. Lo muzi wawusemaphandleni endaweni engamakhilomitha angu-30 kusuka eNtshonalanga yeTheku kuya eMgungundlovu. Lo muzi wawusendaweni yaseGillits eduze kwaseHillcrest.

Injongo yalo mndeni wakwaFulton kwakungukuba umnikelo wabo usetshenziselwe lokho okubonakala kuyisidingo esikhulu kubantu. IBandla laxhumana noMnyango WezeMfundo, kwase kuvunyelwana ngokuthi sikhulu isidingo sesikole seziThulu kule ndawo. Kwabe sekuxhunyanwa noMnyango WezeMfundo. Nebala mhla zingu-31 kuMasingana onyakeni we-1959 (31.01.1959), isikole seziThulu iFulton savulwa ngokusemthethweni.

UTHishanhloko wokuqala kwaba nguMnu. Patrick Coyne owafika nothisha abane kanye nometroni owayezobheka amantombazane. Abafundi babebathathu vo ababhalisa kulowo nyaka. Ulimi lokufundisa izifundo kulesi sikole kwaba isiNgisi. Uhla lwezifundo ezifundiswa kulesi sikole isiNgisi, izifundo zokupheka, izifundo zamakhono, izifundo zokuhweba kanye nezifundo ezingaqondene namkhakha othile. Izingane ezazemukelwa kulesi sikole kwakungabelungu. Kamuva abafundi abampisholo nabo bemukelwa kulesi sikole.

2.4.4.2. Isikole SeziThulu IKwathintwa EsiseNtshanga

Isikole seziThulu iKwathintwa sakhiwe eNtshanga endaweni yamaRoma. Le ndawo iphakathi kweTheku noMgungundlovu eduze komgaqo omkhulu wezimoto oya eMgungundlovu. Ingamakhilomitha angamashumi ayisihlanu nahlanu ngaseNtshonalanga yeTheku. Lesi sikole sasungulwa nguMbhishobhi uDenis Hurley ngonyaka we-1981.

Le sikole saqala siyisikole sabafana abezwayo bodwa. Ngaleso sikhathi sasibizwa ngokuthi iNtshanga Boys High School. Langa limbe uBishobhu, uDenis Hurley weBandla lamaRoma aKatholika, evakashele eNtshanga, wezwa esethintwa ngumfanyana omncane womuntu omnyama engutsheni yakhe. Wathi uma ekhuluma nalo mfana, umfana wamane wathula wangamphendula. Wabona uMbhishobhi ukuthi lowo mfana wayeyisiThulu.

Kwamphatha kabi loku, kwamcacela ukuthi umfana akezwa ngempela. Wabe esehlabeka emoyeni ngezingane eziyiziThulu ezingamaZulu, kwamkhathaza futhi ukuzwa ukuthi bona abanaso isikole lapho bethola khona imfundo. Wanquma ukuba isikole sabafana iNtshanga High School sishintshwe kube isikole seziThulu. Ngenxa yokuthi wathintwa isiThulu, wethuka, wase ethinteka emoyeni, igama lalesi sikole laqanjwa ngesenzo esenzeka phakathi komfanyana noMhlekezi uHerley. Sasesiqanjwa ngokuthi iKwathintwa. Ngolwaphesheya igama lalesi sikole kwaba iKwathintwa *School for the Deaf*. Kuso kukhona izindlu zokufundela izifundo ezejwayelekile, izifundo zemisebenzi yezandla kanye namahositela okulala.

Imfundo kulesi sikole iqala kubafundi abaneminyaka emithathu, abasenkulisa. Ibanga eliphezulu elesigaba seshumi. Ingxenye enkulu yabafundi kulesi sikole bangamaZulu.

2.4.4.3. Isikole Sabangezwa SaseThekwini Okuthiwa I-Durban School for the Hearing Impaired.

Emva komhlangano kazwelonke wesiGungu seziThulu; okuthiwa ngolwabelungu yiSouth African National Council for the DEAF owawungonyaka we-1952, kwabakhona umbono wokuthi kwakhiwe isikole sabakhubazekile KwaZulu-Natal. Inhlango yezipumpu the yamaNdiya yaseNatali yakuthokozela lokhu njengoba kwakuyiyona nhlangano ekhona yabakhubazekile. Singakakhiwa lesi sikole seziThulu, iziThulu zaseNatali zabe zamukelwa ezikoleni zaseKapa. Izikole ezabe zamukela iziThulu zaseNatali kwabe kuyiWitterbome nesikole samaKhaladi iWorcester.

Ngonyaka we-1967 kwasekukhona izingane ezingu-52 eziyiziThulu ezazingafundi. Umkhankaso wokwakha isikole seziThulu wagqugquzeleka ngesikhathi sekwakhiwe inhlango yeziMpumpu the neziThulu yamaNdiya eNatali, ngolwabelungu okuthiwa yiNatal Blind and Deaf Society.

Inhlangano yehla yenyuka emphakathini icela imali yokwakha isikole. Indawo angamayeka angama-20 yatholwa eNewlands. Sakhiwa isikole ngemixhaso sasesivulwa ngo-1969.

Sabhaliswa ngaphansi koMnyango wezeMfundo yamaNdiya njengesikole esizimele. Ukufunda kusukela ezinganeni ezineminyaka emibili kuya esigabeni seshumi nambili.

Uthishanhloko wokuqala wakulesi sikole kwaba nguNkz. B.M. Pillay. Ngesikhathi socwaningo, uthishanhloko besekunguNkz.T. Naidoo, owathatha izintambo ngemuva kukaNkz. Pillay. Nakuba lesi sikole sasakhelwe ukusiza iziThulu ezingamaNdiya kodwa ngesikhathi socwaningo abafundi abangamaZulu nabo besebamukelwa.

2.4.4.4. Isikole seziThulu iV.N. Naik eNewlands East ngakwaMashu.

Amadoda agqamile kakhulu ekusungulweni kweV.N.Naik okuyisikole seziThulu nguMnu. Cassim Mahomed Bassa owathinteka ngesikhathi ebona izingane ziphila esiqhingini sokungakwazi ukuxhumana nomhlaba abaphila kuwo. UMnu. Bassa wabe esecela ukuba Mnu. V.N. Naik abadayisele indawo okungakhiwa kuyo isikole seziThulu. UMnu. Naik wamane wanikela ngendawo engamayeka angu-20 eNewlands East ukuba kwakhiwe isikole seziThulu. Okhiye besikole banikwa uMnu. C.M. Bassa ngonyaka we-1982 zimbili kuLwezi. Ingane yokuqala eyisiThulu yemukelwa kulesi sikole mhlaziyi-15 kuMasingana 1983 (15.01.1983). UThishanhloko wokuqala kulesi sikole kwaba uMnu. R.R. Pillay. Abafundi abamukelwa ngonyaka wokuqala babengama-224. Bonke laba bafundi kwakungamaNdiya. Lesi sikole samukela abafundi kusukela beneminyaka emithathu. Isikole sigcina esigabeni seshumi nambili.

Lesi sikole sigxile ekusebenziseni uLimi Lwezimpawu lwaseMelika. Uma umcwaningi ebuza ukuthi kungani babambelele olimini lwaseMelika, baphendula ngelokuthi uLimi Lwezimpawu lwaseMelika yilona oluthuthuke kakhulu ukwedlula uLimi Lwezimpawu lwaseNingizimu Afrika. Azikho izimpawu ezingekho uma ufuna ukufundisa ngalo.

2.4.5. Inkulumompikiswano phakathi kokusebenzisa umlomo nezandla

Ngonyaka we-1993 uPenn waveza umlando woLimi Lwezimpawu okhombisa ukungqubuzana kwemiqondo ekusetshenzisweni koLimi Lwezimpawu ekufundiseni iziThulu. Kwakukhona umqondo wokuthi iziThulu ziphoqwe ukufunda izindebe zokhulumayo bese nazo zikhuluma ngomlomo. Lo mbono wokwenza iziThulu zikhulume ngomlomo, usekelwe kakhulu izwe laseNgilandi. Lokhu kungqubuzana kwemiqondo kudale ukudideka ezingqondweni ngesikhathi kusungulwa imfundo yeziThulu eNingizimu Afrika. Ngonyaka we-1970 indlela ehlanganisa konke eyasungulwa eCalifornia, yamukeleka ngokusemthethweni ukuba isetshenziswe ezikoleni zeziThulu, (Kyle, 1995:42).

Izikole ezimbili zeziThulu okuyiV.N. Naik neKwaThintwa ezisemaphathelweni eTheku; ziqalile ukufundisa uLimi Lwezimpawu ngonyaka we-2002 njengesifundo. Ngonyaka we-2003 lesi sifundo soLimi Lwezimpawu sasingakabi yisifundo esihlolwayo ekupheleni konyaka. Asikafundiseki njengezinye izilimi. Uhlelo lwalesi sifundo alukemukeleki.

2.4.6. Ukuthuthuka Kwezinsizakuzwa

Umlando ngoLimi Lwezimpawu ukhombisa ukuthi kuthathe isikhathi eside ukuba iziThulu zamukeleke njengabantu abanolimi lwabo nosikompilo lwabo. Isikhathi esiningi ukungezwa bekubukwa njengesifo okufanele selashwe.

Kungakho nje uMnyango weZempilo uzama ngaso sonke isikhathi ukufuna ukwenza uhlobo lwezinsizakuzwa ezingasiza wonke umuntu ongezwa. Izinsizakuzwa njengegilavu lokuzwa, indlu yendlebe efakwa ngaphakathi esikhunjeni sendlebe, zehlulekile ukusiza umuntu ozelwe eyisiThulu. Lezi zinsizakuzwa ziwusizo kulabo abezwa kancane. www.siemens-foundation.org.

Nakuba zithuthuka izinsizakuzwa, iziThulu zithanda ukuhlala ziyiziThulu. Azithandi ukuba usikomplilo lwazo luqedwe nolimi lwabo luphele. Kunengxenye enkulu yeziThulu engakulangazeleli ukusebenzisa izinsizwakuzwa.

2.5. Isiphetho

Umlando woLimi Lwezimpawu ukhona emazweni onke omhlaba ngoba uma kuzelwe isiThulu, kwakhiwa ulimi lwasekhaya lokuxhumana naso. Uma ingane iya esikoleni ifunda ulimi lweziThulu olusemthethweni walelo zwe. Izibonelo: uLimi Lwezimpawu lwaseFulansi, olwezimpawu lwaseNgilandi, olwezimpawu lwaseMelika nolwezimpawu lwaseNingizimu Afrika. Lesi sahluko siveze ukuthi imfundo yeziThulu yabe inokukhinyabezeka kusukela emandulo. Kunamazwe abephikisana nokusetshenziswa koLimi Lwezimpawu ezikoleni kanti kolunye uhlangothi, kunamazwe akwemukelayo ukusetshenziswa koLimi Lwezimpawu ekufundiseni iziThulu. Izwe laseCalifornia liveze indlela entsha yokukhuluma ehlanganisa konke. Le ndlela iyasetshenziswa nasezikoleni zakuleli. Abathanda ukuyisebenzisa le ndlela othisha abezwayo. Kusukela ngonyaka we-1994 izikole zeziThulu zaseNingizimu Afrika nazo zaqala ukusebenzisa uLimi Lwezimpawu ekufundiseni.

Kuze kube wunyaka we-2003, uLimi Lwezimpawu lwaseNingizimu Afrika belungakabi semthethweni. Ngawo lo nyaka ongasenhla, uLimi Lwezimpawu belungakabhalwa phansi futhi lungakahlolwa ezikoleni ekupheleni konyaka.

Isahluko esilandelayo siveza izindlela ezisetshenzisiwe ekuqoqeni ulwazi oluqondene noLimi Lwezimpawu.

3.

ISAPHLUKO SESITHATHU

INDLELA YOCWANINGO

3.1 Isingeniso

Ukucwaninga okunobuhlakani kukhiqiza ulwazi oluhluzekile futhi olwethembekile. Lolu lwazi lungasetshenziswa ukwenza inguquko ezimpilweni zabantu ngaphandle kokungabaza. Ukucwaninga ngolimi olusetshenziswa umphakathi othile, kudinga ukuthi kudalule ulwazi olungephikiswe. Lapha kusuke kufundwa ngolimi olwakhiwa ngabantu, beluguquguquula, empilweni yansuku zonke njengoba liveza, luphinde lwakhe okuyiqiniso ngendlela yokuphila yabantu.

Ukwenza ucwaningo ngolimi kuwumsebenzi odinga umcwaningi ukuba athole amaqiniso ngesihloko, esebenzisa izindlela zokucubungula zivumbulule amaqiniso ngesihloko esicwaningwayo. Ucwaningo lolimi kufanele luveze amaqiniso aphahekayo ngokutholakele ngokucophelela ukuze abasebenzisa lolu lwazi basizakale. Kufanele ulimi luhlolwe ngesikhathi belwakha, bexhumana ngalo, lusetshenziswa ngabanikazi balo empilweni yansuku zonke. U Ferguson (1996:v) ubeka kanje ngolwasemzini: *Sociolinguistics examines discourse as it is constructed and shaped in the interaction of everyday life, and as it reflects and creates the social realities of that life.*

Ukufunda ngabantu behleli endaweni yabo, kusho ukufunda ngokuziphatha kwabo empilweni ejwayelekile, ezimweni eziqhubekayo, ngenjongo yokubheka ukuthi indlela yokuphila ibenza baziphathe kanjani. Umcwaningi ucaphune uWatson Geog (1988:576) ngesikhathi ethi: *Ethnography is the study of people's behaviour in naturally occurring, on going settings, with a focus on the cultural interpretation of behaviour.* Injongo yokufunda ngempilo yasezikoleni ukuba kutholakale incazelo ecacile ngolimi olusetshenziswa khona nezinkolelo zalabo abathintekayo

ezikoleni. Ukufunda ngempilo ethinta imfundo, kubandakanya ukuhlola indlela yokufunda nokufundisa, ubudlelwane phakathi kwabafundi bebedwa, phakathi kothisha nabafundi nendlela yokuphila lapho ukufunda nokufundisa kwenzeka khona. Okunye okuyimiphumela yokufunda, wukwenza ngcono imfundo nenqubo yezikole. Kuleli phuzu uGoets beno Compte (1984:17), bathi:

The purpose of educational ethnography is to provide rich descriptive data about the context, activities and beliefs of participants in educational settings. Educational ethnography involves examination of process of teaching, learning, the relationships amongst pupils, teachers and learners and the sociocultural context within which teaching and learning occur. One of the outcomes of educational ethnography is to improve educational and school practice.

Ukuthola ulwazi olwethembekile nolukholekayo kubalulekile uma kufundwa ngolimi. Uma amaqiniso ashaya emhlohlweni engekho, kungadala ukuthi kubekwe imithetho yolimi engemihle futhi okungasebenzeki ngayo. UCreswell (1994:178) uthi ngolwabelungu : *Fact finding is a very important of any language studying activity in the absence of accurate information, bad or unworkable language policy may be put in place.* Kule ndawo u-Akidele ugqamisa ukubaluleka kokuthola umsuka wamaqiniso uma kwenziwa ucwaningo ngolimi.

3.2 Isikhathi socwaningo

Umcwaningi angasebenzisa isikhathi esingangosuku kumbe izinsuku eziningi enza ucwaningo esizindeneni asikhethile. Abacwaningi abaningi babona indlela yokuthatha isikhathi eside uqoqa ulwazi ngesihloko inembuyiselo nezithelo. U-Sommer (1986 : 9) uthi : *Some researchers may be fortunate enough to be able to study a situation or a group of people over time.*

Umcwaningi kulesi sahluko usebenzise isikhathi eside kusukela, kuMandulo we-2002 kuya kuMfumu we-2003. Wayevakashela izikole abuye axhumane nabantu abathintekayo oLimini Lwezimpawu. Ngaphambi kokuba ocwaningayo avakashele izikole, wabhala incwadi yokucela imvume eMnyangweni weMfundo ukuba enze ucwaningo ezikoleni zeziThulu ezisendaweni yaseThekwini namaphethelo ngesilungu okuthiwa yi*Greater Durban Metro Area*. Le ncwadi yesicelo ivela kwiSithasiselo A kulo mqulu. Imvume yokwenza ucwaningo yatholakala eMnyangweni wezeMfundo wesiFunda sakwaZulu-Natali.

Kunenkolelo ethi uma ufuna ukuthola incazelo enomongo ngolwazi lwezinto ezithinta ukuphila kwethu, abantu abangakunika ulwazi olugcwele othisha, iziphathimandla zikaHulumeni nabanye nje abantu. UFerguson (1996 : 275) efakazela amazwi angasenhla uthi : *The most fruitfull source of linguistic information in many countries will be consultation with teachers, government officials and other informants.*

3.3 Isampula

Amasampula yidlanzana labantu elikhethwayo limele iningi. Leli dlanzana yilona eliphonswa yonke imibuzo ukuze kutholakale amaqiniso ngokwenzakalayo kubantu bonke abamelwe yileli dlanzana ezweni. Kuyamsiza umcwaningi ukusebenza ngabantu abangebaningi kakhulu uma eqonde ukuthola yonke imininingwane ngesihloko. Loku kungumqondo ka-Gall et al 1996:217 nabanye. Ubuncane bamanani ezingane ezifunda ezikoleni zeziThulu, kumphoqile umcwaningi ukuthi impela amasampula akhe abe yingcosana. Ukhethe izikole ezine zeziThulu ezakhele iTheku namaphethelo kanye nesikole semfundo ephakeme sokufundela imisebenzi eThekwini.

3.3.1. Izinhlolo Zamasampula Ezisetshenzisiwe Kulolu Cwaningo.

- Abafundi abayiziThulu abangu-40
- Othisha abayiziThulu abangu-7
- Othisha abezwayo abangu-30
- Abaphathi abangu-4
- Otolika abangu-35
- Abazali bezingane eziyiziThulu abangu-45

Ucwaningo olusezingeni eliphakeme lwenzeka kuphela uma kube nokuqikekela ekukhetheni amasampula, ngakho ukuhlungwa kwamasampula kufanele kungachemi ukuze kukhiqize okuyiqiniso. USommer (1986:237) uxwayisa ngelokuthi:

The selection of a sample must be on unbiased if it is to yield valid information. ULuthuli (1990:202) kuleli phuzu uthi: *The matter of sampling should not be taken lightly.*

Izinhlolo zamasampula ezahlukene zase zisetshenziswa kulolu cwaningo. Amasampula amele iningi angaqondana nengxenywe ethile ebhekene nayo nje abheka nje kuphela. Kulolu cwaningo kusetshenziswe ukuthatha lapha nalaphaya ekuhlungeni amasampula.

Umcwaningi usebenzise abafundi beBanga 8, 10 no-11 ezikoleni zeziThulu ezahlukene. Lezi zikole iDurban School for Hearing Impaired, iKwathintwa School for the Deaf, iV.N. Naik School for the Deaf kanye ne-Fulton School for the Deaf. Iminyaka yabafundi abasetshenzisiwe isuka eminyakeni engu-14 kuya ku-20. Uhlunge nangobuhlanga kubafundi.

Amasampula omcwaningi kube yizingane ezingamaZulu. Ubulili buhlanganise abafana namantombazane. Kulelo nalelo banga ocwaningayo usebenze nabafundi bonke. Lokhu kudalwa ukuthi

esigabeni ngasinye kuba nabafundi abangaphansi noma ngaphezulu kweshumi nambili (12). Umfundi ubengaphoqwa kodwa ubesebenzisana nomcwaningi ngokuzithandela.

3.3.2. Incwadi Yemvume Yokusebenza Nabantwana AbayiziThulu.

Ngaphambi kokuba umcwaningi asebenze nabafundi abayiziThulu, kwaba nesidingo sokuthi abhalele abazali izincwadi, acele imvume yokusebenza nezingane zabo ocwaningweni. Izincwadi zokucela imvume kubazali zaphathiswa abafundi ngesikhathi kuvalwa izikole ngoMandulo we-2002. Ezimpendulweni, akekho umzali owengqabe ukuba umcwaningi asebenze nengane yakhe.

3.3.3. Indlela Yokuqoqa Ulwazi.

Umcwaningi usebenzise indlela yokuqoqa ulwazi ngamanani (Quantitative) nokuqoqa ulwazi ngemininingwane (Qualitative) ethinta isihloko. Usebenzise lezi zindlela zombili kanyekanye. Loku kuhlenganisa izindlela ezimbili ocwaningweni olulodwa okuveza ukuhlenganisa amasu ekucwaningeni ingqikithi eyodwa kubizwa ngokuthi unxantathu.

UCreswell (1994:174) uthi ngolwabelungu: *The idea of combining the qualitative and quantitative approaches in a single study is termed triangulation, indicating the combination of methodologies in the study of the same phenomenon.* Ekuqoqeni ulwazi oluthinta imininingwane nolwazi oluthinta amanani, umcwaningi usebenzise imibuzo ebhalwe phansi. Izimpendulo zalandelwa yingxoxo eyaba wusizo ukucacisa izindawo ezingezwakali kahle ezimpendulweni.

3.3.3.1. Indlela Yokuqoqa Ulwazi Ngamanani iQuantitative Approach.

Le ndlela ihlanganisa amasu amaningi okuqoqa ulwazi. Osebenzisa le ndlela ukwazi ukuthola incazelo ejulile ngesampula kumbe ngamasampula asebenza ngawo. Injongo enkulu yale ndlela ukuthola okucatshangwa ngabantu ngesihloko esicwaningwayo. Amasu okusenga ulwazi kumasampula ukuphonsa imibuzo ephendulwa ngokubhalwa phansi. Le mibuzo kumele ihluzwe ngokucophelela ukuze ikwazi ukuveza imicabango yabantu, imibono, izinkolelo nabakuthandayo ngesihloko esicwaningwayo.

Okudala ukuthi umcwaningi akhethe le ndlela yokwenza ucwaningo ukuba athole amaqiniso awadingayo kulelo nalelo sampula, abese ethola ulwazi ngempilo yabantu bonke acwaninga ngabo. Umcwaningi uyokwazi ukufunda imiqondo nezinkolelo zezingane acwaninga ngazo ngoba esehluka izimpendulo zamasampula. UCreswell (1994:118) uthi ngolwabelungu: *The purpose is to generalize from a sample to a population so that inferences can be made about some characteristics, attitudes or behaviour of this population.*

Ukuzibonela ngamehlo okucwaningwayo kwenzeka ngendlela yemvelo ekhululekile, kuyisu elihle lokuthola ulwazi olungephikiswe. Umcwaningi uyisebenzisile le ndlela yokuqoqa ulwazi. Uvakashele izingane emagunjini okufundela, wazibonela mathupha uthisha ozwayo esebenzisa indlela yenkulumo ehlanganisa konke ekufundiseni. Uzibonele mathupha uthisha oyisiThulu esebenzisa indlela yoLimi Lwezimpawu kanye nesiNgisi kanye kanye ekufundiseni iziThulu. Usebenzise ividiyo, isithwebulazithombe ukuze ulwazi alutholile lulondolozeke. Okuqoshiwe kugcinwe emakhasethini evidiyo angunombolo 1 nonombolo 2.

Ukufunda imibhalo nokutomula ulwazi ku-intanethi kube ngenye yezindlela ebe yinsika yalolu cwaningo. Ulwazi ngoLimi Lwezimpawu lutholakale

emitapweni yezincwadi. Yiwo amabhuku amvule amehlo umcwaningi waqala waba nothando lokufunda ajule ngoLimi Lwezimpawu. Ulwazi oluningi oluthinta umlando woLimi Lwezimpawu emazweni omhlaba lutholakale kwi-intanethi. Imibhalo ne-intanetha kube wusizo olukhulu ekuqoqeni ulwazi oluningi ngesihloko esicwaningwayo.

Uma sibheka ukwakhiwa kwemibuzo, kwejwayelekile ukuthi imibuzo ebhalwe phansi okokuqala ibe namaphutha, kwesinye isikhathi ibe mide kakhulu. Umcwaningi oyimfundamakhwela ufaka izinto eziningi emibuzweni yakhe ngoba engathandi kube khona okusalayo. Uyaye akhohlwe ukuthi ophendulayo uzokhathala, aphelelwe wuthando elokhu ezama ukuphendula imibuzo emide engapheli. Imibuzo kuhle ibe mifishane ukuze iphenduleke kalula. USommer kuleli phuzu elingasenhla, ubeka kanje ngesiNgisi :

Beginner researchers often include too many items in a questionnaire. In their desire to omit nothing, they forget that the respondents will become fatigued and lose interest as they plod through an unending barrage of questions. For most purposes, the shorter the instrument, the better.

Ukusebenzisa imibuzo ephendulwa ngokubhalwa phansi kungaba icebo elihle lokuqoqa ulwazi ngokusetshenziswa kolimi yingxenyekhethiwe yomphakathi. UFerguson (1996:275) kuleli phuzu uthi: *Questionnaires can be effective means of collecting sociolinguistic information from special sub populations.* Umcwaningi ubona ukusebenzisa imibuzo ebhalwe phansi kuwumgogodla wocwaningo oluyimpumelelo. Ucaphune kwi-intanethi lapho kuthi khona: *Written surveys or questionnaires are the backbone of a successful survey,*

<http://www.bc.sdu.bc-org/avp/ulib/ref/Research-Guide/Ch2-Web.html>

ikhasi 4.

Kulolu cwaningo imibuzo ephendulwa ngokubhalwa phansi isetshenzisiwe ukuze umcwaningi athole ulwazi nakulabo angeke akwazi ukufinyelela mathupha kubona. Ulwazi ulusenge kula masampula ehlukeni alandelayo: Abafundi abayiziThulu ezikoleni ezine ezibalwe ngaphezulu, abazali bezingane eziyiziThulu okuhlanganisa izingane ezifundayo nezingane ezingafundi, othisha abezwayo abafundisa ezikoleni zeziThulu; othisha abayiziThulu; abaphathi bezikole ezine zeziThulu eziseThekwini namaphethelo kanye notolika boLimi Lwezimpawu okuhlanganisa abasetshenziswa njengotolika ezikoleni kanye nabafundela ukutolika uLimi Lwezimpawu eDurban Institute of Technology.

Imibuzo yehlukeni izigaba ezimbili. Kukhona imibuzo enempendulo eyodwa njengokuphendula ngo-“Yebo” noma “Qha”; kukhona futhi umbuzo ovumela ophendulayo ukuthi ankante asho loko okusomqondweni wakhe, (Sommer 1986:129). Kulolu cwaningo, kusetshenziswe kakhulu indlela yemibuzo evulelekile lapho ophendulayo ubecelwa ukuba asekele izimpendulo zakhe ngokuchaza noma ngokucacisa.

Indlela yokwenza imibuzo ezophendulwa ngokubhala phansi nayo idinga ikhono. Kufanele imibuzo icace futhi izwakale ukuze kungabi lukhuni ukuqonda okufunwa umcwaningi. Kubalulekile futhi ukuthi umbuzo ungabi mude kakhulu, hleze ophendulayo anengwe, awushiye engawuphendulanga. Umcwaningi ukuqikekele ukuthi imibuzo yakhe ingabi mide futhi ingabi miningi. Inani lemibuzo ibingeqi ku-17.

Izimpendulo zemibuzo ephendulwe ngokubhalwa phansi zibuye zingaluvezi lonke ulwazi oludingwa ngocwaningayo. Omunye umuntu wenza impendulo ibe mfishane kakhulu, omunye aweqe umbuzo angawuphenduli. Kube nesidingo sokuthi umcwaningi abe nezingxoxo nedlanzana lalabo abakade bephendule imibuzo ebhalwe phansi ukuze

kucolisiseke izimpendulo. Ingxoxo ejulile nedlanzana labantu isetshenziswa ukuze kuhluzwe imibono nalabo ababuzwayo ngokuqhubekayo ngocwaningo. Ibuye isize ekubukeni osekwenziwe ngenjongo yokwakha, ikakhulukazi ukubheka okuyingqikithi, nemibono okumele ikhuthazwe ngekusasa lalesi sihloko. I-Intanethi kuleli phuzu ithi : *The intensive group interview is used to solicitate ideas, feedback, and constructive evaluation of products, issues, and future promotional ideas.* <http://www.bc.edu/bc-org/avp/ulib/ref/Research-Guide/Ch2-Web.html> ikhasi 4.

3.3.3.2. Indlela Yokuqoqa Imininingwane Yolwazi. (Qualitative Approach)

Indlela eqoqa imininingwane ngolwazi iwusizo kumcwaningi ngoba uyakwazi ukuphenya ajule efuna umnyombo walokho akulangazelela ukukuthola. Le ndlela isebenzisa ikakhulukazi ingxoxo kumbe inhlobo. Ingxoxo iyasetshenziswa ukuphenyisisa okungezwakalanga kahle ezimpendulweni ezibhalwe phansi. Umcwaningi uyisebenzisile lindlela yengxoxo ngesikhathi **exhumana** nalabo ababengamasampula anhlobonhlobo. Laba kube abafundi abayiziThulu, othisha abayiziThulu, othisha abezwayo, abaphathi bezikole, oTolika boLimi Lwezimpawu kanye nabazali beziThulu.

Kukhona olunye uhlobo lwengxoxo lapho umcwaningi eba nabantu abakhethayo axoxa nabo ngesihloko **abhekene** naso. Ngezansi umcwaningi uzochaza ngezinhlobo ezahlukenengxoxo.

3.3.4. Ingxoxo

Kukhona izinhlobo ezintathu zengxoxo. Kukhona ingxoxo eqhubeka ngokulandela imibuzo ebhalwe phansi, lena kuthiwa ingxoxo ehleliwe. Kukhona ingxoxo futhi eqhubeka ngoba umcwaningi ebuza ngamaphuzu athinta isihloko. Kulolu hlobo lwengxoxo, umcwaningi ubuzwa imibuzo

eholwa izimpendulo zalowo obuzwayo. Lena kuthiwa ingxoxo engahleliwe. Kukhona indlela yesithathu yengxoxo ehlanganisa ingxoxo ehleliwe nengxoxo engahlelwanga eholwa izimpendulo zobuzwayo kodwa ibe ihleliwe. Umcwaningi usebenzise kakhulu indlela yokusebenzisa imibuzo ebhalwe phansi kodwa abuye akhe eminye imibuzo eholwa izimpendulo zobuzwayo.

Umcwaningi kukhona izingxoxo azenzile nabantu abagqamile oLimini Lwezimpawu. Kube ingxoxo nomele iNhlango yeziThulu yaseNingizimu Afrika okuthiwa iDEAFSA, omele uMnyango wezeMfundo kuzwelonke kanye nomele iziThulu **kulabo** abakhubazekile abasePhalamende likaZwelonke. Izingxoxo nabasezikhundleni ababalwe ngasenhla, bekuwuhlobo olukhululekile oluholwa izimpendulo zobuzwayo. Ingxoxo ewuhlobo olunjena ivumela obuza imibuzo akhe imibuzo ngoba edonswa izimpendulo zalowo ophonswa imibuzo. **Le** ndlela yokusenga ulwazi ingekhululekile. USmmer (1986:54) uthi: *Interviews allow the interviewer the latitude to tailor questions to the responses on the subjects or perspectives not contemplated by the researcher. This research tool is open and flexible*

3.3.5. Iqoqo Lendlela Yokuqoqa Ulwazi Evezwe Etebhuleni.

(a) Indlela yokuqoqa uLwazi ngamanani. (Quantitative Approach)

Amasu okuqoqa ulwazi

Imibuzo ebhalwayo

Injongo

- * Ukuthola ulwazi olulandelayo
- * ULimi Lwezimpawu ezikoleni / uLimi Lwezimpawu ekhaya
- * Ulwazi lokufundisa uLimi Lwezimpawu
- * Imibono yothisha abezwayo nabayiziThulu mayelana noLimi Lwezimpawu
- * Imibono yomphakathi ngeziThulu
- * Imibono ngokufundiswa koLimi Lwezimpawu
- * Ukuxhumana kwabazali bezingane eziyiziThulu nezingane zabo

(b) Indlela yokuqoqa imininingwane ngokuvundulula lonke ulwazi olukhona (Qualitative Approach)

Ingxoxo

- * Ukuthola isiqiniseko sezimpendulo zemibuzo ephendulwa ngokubhalwa phansi.
- * Ukuthola imizwa yabantu ngoLimi Lwezimpawu.
- * Ukuthola imibono ngemfundo yeziThulu
- * Imibono yabafundi abayiziThulu nokuxhumana kwabo ngoLimi Lwezimpawu.
- * Imibono yothisha, abaphathi, notolika ngoLimi Lwezimpawu NeMfundo yeziThulu.

Ukubuka ngamehlo

- * Ukubona ngamehlo ulimi lusetshenziswa yiziThulu nothisha.
- * Ukuzibonela indlela yokufundisa esetshenziswa uthisha ozwayo noyisiThulu.
- * Ukuthola umehluko phakathi kwendlela ehlanganisa konke nendlela yokusebenzisa uLimi Lwezimpawu nesiNgisi.
- * Ukubuka kusetshenziswa uLimi Lwezimpawu ngesikhathi kufundiswa ezinye izifundo.
- * Ukubuka isifundo soLimi Lwezimpawu esiphelele kusuka esingenisweni Kuze kube sesiphethweni.
- * Ukubona izinsizakufundisa ezisetshenziswa uthisha.
- * Ukubheka izinga lokuxhumana ngoLimi Lwezimpawu.
- * Ukuphendula kwabafundi imibuzo .
- * Ukubhalwa phansi kwezimpendulo.

Imibhalo
ne-Intanethi

- * Ukuthola ulwazi olukhuluma ngoLimi Lwezimpawu.
- * Ukuthola ulwazi ngocwaningo oselenziwa.
- * Ukuthola umlando ngoLimi Lwezimpawu

3.4. Ucwangingo Ngemibuzo Ephendulwa Ngokubhalwa Phansi

Ukusebenzisa imibuzo ephendulwa ngokubhala phansi akumniki umcwangingi ithuba lokubuzisisa ngesihloko esidingidwayo ngoba kujwayelekile ukuthi izimpendulo zibhalwe phansi engekho ocwangingayo. Umcwangingi wazama ukuqoqisisa yonke imininingwane ngokubuza imibuzo ephendulwe ngokubhalwa phansi. Le mibuzo yalandelwa yingxoxo ngokusebenzisa umcwangingi ngemuva kokuba eqoqe lonke ulwazi abefisa ukuluthola kulabo abayidlanzana abaphendule imibuzo ebhalwe phansi. Umcwangingi ngaso sonke isikhathi ubesizwa uthisha ozwayo wakhona esikoleni ukuba amtolikele ngesikhathi exoxa nabafundi abayiziThulu nangesikhathi exoxa nothisha abayiziThulu.

3.4.1. Izimpendulo Zabafundi AbayiziThulu

Ngabafundi abayiziThulu abangamaZulu kuphela abaphendule le mibuzo. Inani labafundi abayiziThulu abaphendule imibuzo bangu-40. Umcwangingi ufisa kwaziwe ukuthi inani labafundi abayiziThulu abangamaZulu liselincane emazingeni aseSekhondari. Umhlangano nabafundi abayiziThulu waba mhla zinyi-16 kuMandulo onyakeni we-2003.

(a) Ngifisa Ukwazi Ukuthi Ngabe Zikhona Yini Izingane EziyiziThulu Ezingafundi?

Itebhula 1

IZITHULI EZINGAFUNDI	INANI	EKHULWINI %
Zikhona izingane	25	63
Azikho izingane	0	0
Abangaphendulanga	15	38
SEBEBONKE	40	100

Izimpendulo ezingama-63% ziveza ukuthi zikhona izingane eziyiziThulu ezingafundi. Ingxoxo elandele izimpendulo ezibhalwe phansi, iveze ukuthi iningi leziThulu ezingafundi lihlala ezabelweni. Abafundi abayiziThulu bakuvezile futhi ukuthi ezinye izingane eziyiziThulu azifundi ngoba abazali bengenayo imali yokuzikhokhela esikoleni. Esinye isizathu sokungafundi ukuthi izikole zikude kakhulu.

Umcwaningi uzitholele yena iziThulu eziyi-11 ezingazange zilubhade esikoleni. Lezi ziThulu eziyi-11 zihlala ezabelweni ezingaphansi kweTheku namaphethelo. Abathathu bahlala eNanda, ababili bahlala eNqutshini, abathathu bahlala kwaFelekisi, ababili bahlala esiQhingini endaweni yaseLovu kuthi oyedwa uhlala eMgababa.

(b) Ngabe Usizo Lwezimoto Eziletha Ziphinde Zigoduse Abafundi Ezikoleni Niluthola Nonke Nje ? ☐ YEBO ☐ Noma ☐ QHA

Itebhula 2

USIZO LWEMOTO ETHUTHA ABAFUNDI	INANI	EKHULWINI %
Abalutholayo usizo	15	37.5
Abangalutholi usizo	25	62.5
SEBEBONKE	40	100

Abafundi abayiziThulu abangalutholi usizo lwezimoto ezibathuthayo bangama -62.5%. Ingxenywe yabafundi engu-37.5% iyaluthola usizo lwezimoto. Ingxoxo nabafundi iyaveza ukuthi abafundi abathola usizo yilabo abahlala esilungwini. Bagibela nezinye izinhlanga ebhasini lesikole. Bavezile ukuthi isizathu sokuba bangalandwa ngezimoto abafundi abayiziThulu yingoba abaphathi bezikole besaba ukuphucwa izimoto ezindaweni ezihlala abantu abaNsundu.

- (c) **Yimuphi Uthisha Omuzwa Kahle Uma Efundisa Phakathi Kukathisha OyisiThulu Nothisha Ozwayo?**

Itebhula 3

UKUZWAKALA KOTHISHA	INANI	EKHULWINI %
Abezwayo	0	0
AbayiziThulu	40	100
SEBEBONKE	40	100

Abafundi abayi-100% bathi othisha abayiziThulu bezwakala kangcono uma befundisa kunothisha abezwayo. Kuyacaca ukuthi isizathu sokuba babezwe kangcono yingoba uLimi Lwezimpawu lungolwemvelo kothisha kanye nakubafundi abayiziThulu. Ingxoxo elandele kubafundi emuva kokubuya kwezimpendulo ezibhalwe phansi, idalule ukuthi abafundi bafisa landiswe inani lothisha abayiziThulu ezikoleni zabo.

- (d) **Ngabe Uyakwazi Ukushaya Ingoma YakwaZulu?**

Itebhula 4

ULWAZI LOKUSHAYA INGOMA	INANI	EKHULWINI %
Abanolwazi	40	100
Abangenalo ulwazi	0	0
SEBEBONKE	40	100

Itebhula liveza ukuthi abafundi abayiziThulu abayi-100%, banalo ulwazi lokushaya ingoma. Lokhu kuveze ukuthi bayakwazi ukuxhumana nabezwayo emidlalweni ethile yokuzijabulisa. Lokhu kuchaza ukuthi kuningi ezizifundela kona iziThulu ngokubuka izinto zenziwa abakhulumayo.

- (e) **Ngabe Zikhona Yini Izifundo Ongathanda Zengezwe Kulezi Zikole Ezingaba Wusizo Kuwe?**

Itebhula 5

UKUNEZELWA KWEZIFUNDO	INANI	EKHULWINI %
Abafisa zengezwe	40	100
Abangafisi zengezwe	0	0
SEBEBONKE	40	100

Itebhula liveza ukuthi abafundi bengu-100% bayafisa ukuthi kube nezifundo ezinezezelwayo ohleni lwezifundo zesikole. Ngesikhathi exoxisa nabasezingeni lokuphatha ezikoleni, bathi akulula ukuba bafake zonke izifundo ezithandwa ngabafundi njengoba bengenawo amandla okwandisa inani lothisha. Kwavela futhi ukuthi amandla okuqasha othisha asezandleni zoMnyango WezeMfundo naMasiko.

- (f) **Ngabe Uyakwazi Ukuxhumana Nabantu Abezwayo Ngolimi Lwakho?**

Itebhula 6

UKUXHUMANA NABEZWAYO	INANI	EKHULWINI %
Abakwazi ukuxhumana	0	0
Abangakwazi ukuxhumana	40	100
SEBEBONKE	40	100

Izimpendulo ziveze ukuthi abafundi abangu-100% abayiziThulu abakwazi ukuxhumana nabezwayo. Ingxoxo eyalandela yaveza ukuthi bayafisa ukuthi abezwayo balufunde uLimi Lwezimpawu ukuze bakwazi ukuxhumana nabo. Bayafisa futhi ukuthi otolika boLimi Lwezimpawu baqashwe ukuze babe ngabaxhumanisi phakathi kweziThulu nabezwayo.

(g) Umzali Wakho Uyalwazi Yini ULimi Lwezimpawu LwaseNingizimu Afrika?

Itebhula 7

ULWAZI LOLIMI LWEZIMPAWU NGOMZALI	INANI	EKHULWINI %
Abanolwazi oluncane lolimi	5	12.5
Abangenalwazi lolimi	35	87.5
SEBEBONKE	40	100

Itebhula elingasenhla liveza ukuthi abazali abangu-12,5% banalo lwazi oluncane ngoLimi Lwezimpawu lwaseNingizimu Afrika. Lesi simo ikhomba ukuthi abazali beziThulu abakwazi ukuxhumana ngokukhululekile nezingane zabo. Ngesikhathi umcwaningi exoxisana nabafundi abayiziThulu, bakuvezile ukuthi bayajabula uma behlezi esikoleni ngoba emakhaya abo abakwazi ukuxoxa ngokukhululeka nabazali babo. Umcwaningi ufisa ukucacisa ukuthi uLimi Lwezimpawu lwasekhaya alufani noLimi Lwezimpawu lwasesikoleni, okuwuLimi Lwezimpawu lwaseNingizimu Afrika. Uma umcwaningi ebuza ingxenye yabazali abanolwazi oluncane, kuvelile ukuthi labazali bayakwazi ukubhala ngamagama emoyeni. Itebhula liveza ukuthi kunabazali abangu-87.5% abangenalo ulwazi loLimi Lwezimpawu lwaseNingizimu Afrika.

Lokhu kusho ukuthi kufanele kwenziwe imizamo yokuthi abazali beziThulu balufunde uLimi Lwezimpawu. Ngesikhathi umcwaningi exoxa nabazali ngale nkinga yokuhluleka ukuxhumana ngendlela eyenelisayo nezingane zabo, bakuvezile ukuthi bayakulangazelela ukulufunda uLimi Lwezimpawu kodwa inkinga ukuthi azikho izikole lapho lufundiswa khona.

- (h) **Ngabe Uyakwazi Ukuxhumana Nabafundi AbayiziThulu Bakwezinye Izikole ZeziThulu?.**

Itebhula 8

UKUXHUMANA NABAFUNDI BAKWEZINYE IZIKOLE	INANI	EKHULWINI %
Abakwazi Ukuxhumana	40	100.0
Abangakwazi ukuxhumana	0	0
SEBEBONKE	40	100

Amanani angasenhla etebhuleni aveze ukuthi abafundi abayiziThulu abangu-100%, bayakwazi ukuxhumana nabafundi abayiziThulu bakwezinye izikole. Lezi zimpendulo zabafundi abayiziThulu ezivezwe ngasenhla ziyashayisana nezimpendulo zothisha abezwayo embuzweni obuzwe othisha abezwayo ofana nalona ongasenhla. Lokhu kuveza umehluko phakathi koLimi Lwezimpawu olufundwe umuntu ozwayo noLimi Lwezimpawu oluyimvelo kulabo abayiziThulu. IziThulu ziyakwazi ukuxhumana ngoLimi lwazo lwemvelo umehluko uba khona oLimini Lwezimpawu uma siqhathanisa uLimi Lwezimpawu lwaseNingizimu Afrika, uLimi Lwezimpawu lwaseNgilandi noLimi Lwezimpawu oluyisiNgisi noLimi Lwezimpawu oluyisiZulu. Noma izilimi zehlukene, akuthathi sikhathi eside bese bexhumana.

- (i) **Ngifisa Ukwazi Ukuthi Ngabe Othisha Bayanifundisa Yini Ngamasiko Omdabu AkwaZulu? Chaza.**

Itebhula 9

UKUFUNDISWA NGAMASIKO OMDABU	INANI	EKHULWINI %
Othisha bayasifundisa ngamasiko	40	100.0
Othisha abasifundisi ngamasiko	0	0
SEBEBONKE	40	100

Itebhula likhombisa ukuthi abafundi abangu-100%, bayafundiswa ngothisha ngamasiko akwaZulu ezikoleni. Exoxisana nabafundi umcwaningi, uthole ukuthi luba khona usuku lokugubha usikompilo lwezinhlanga zonke ezifunda esikoleni. Ngalolu suku abafundi abayiziThulu bayafundiswa ngokuziphatha kahle okulindelekile kubona. Bavunula imvunulo yomdabu. Lo mcimbi uye uthathe usuku lonke. Kuyenzeka futhi othisha bavakashise abafundi ezindaweni ezingamagugu akwaZulu.

(j) Ngabe Zikhona Yini Izifundo Ezanelisayo Eziphathelele Nokwexwayisa Ngengculazi Kulesi Sikole? Cacisa ngezansi.

Itebhula 10

IZIFUNDO NGOMASHAYABHUQE	INANI	EKHULWINI %
Zikhona izifundo nge HIV/AIDS futhi ziyenelisa	23	57.5
Zikhona izifundo nge HIV/AIDS kodwa azenelisi	17	42.5
SEBEBONKE	40	100

Amanani angasenhla etebhulini aveza ukuthi zikhona izifundo ezexwayisa abafundi ngengculazi kodwa abeneliswa ulwazi olutholakala kulezi zifundo bangu-57.5%. Kukhona ingxenye yabafundi engu-42.5% engeneliswa ulwazi olutholakala kulezi zifundo. Ingxoxo nabafundi ngaleli phuzu yaveza ukuthi abafundi abakwazi ukubuza yonke into abafisa ukuyibuza ngoba izifundo zifundiswa othisha babo. Lokhu kusho ukuthi badinga umuntu ozobachazela, ahlube udlubu ekhasini ngalo mashayabhuqe.

- (k) **Kuyaphumelela Yini Noma Kuba Nezinkinga Uma Nisebenza Umsebenzi Owodwa Niyidlanzana?**

Itebhula 11

UKUSEBENZA NEDLANZANA	INANI	EKHULWINI %
Kuyaphumelela uma nisebenza niyidlanzana	6	15.0
Akuphumeleli uma nisebenza niyidlanzana	34	85.0
SEBEBONKE	40	100

Izimpendulo zabafundi abangu-85% ziveze ukuthi zikhona izinkinga uma abafundi abayiziThulu besebenza beyidlanzana. Ingxenye encane eyi-15% iveze ukuthi azibi khona izinkinga. Ingxoxo nabafundi ngezimpendulo zabo yambule ukuthi abafundi abethembele kwabakhuthele abayiboni inkinga ngoba ayasizana amalungu edlanzana. Lokhu kusho ukuthi uthisha onika umsebenzi okumele wenziwe idlanzana, kufanele acacise bha konke okufanele kwaziwe. Kumele futhi umsebenzi awabele bonke abafundi kulelo dlanzana, bangabi bikho abafundi abancela igazi labanye.

- (l) **Kungenzeka Yini Ukuthi Kukhona Izinkinga Uma Uthisha Efundisa Ngendlela YeMfundomphumela Ngolwasemzini i-OBE? Chaza ngezansi.**

Itebhula 12

UKUFUNDISA NGENDLELA YEMFUNDOMPHUMELA	INANI	EKHULWINI %
Abathola inkinga	21	52.5
Abangayitholi inkinga	13	32.5
Abangaphendulanga	6	15.0
SEBEBONKE	40	100

Izimpendulo zabafundi ziveze ukuthi ingxenye engu-52.5% ithi ithola izinkinga ekufundisweni ngendlela yeMfundomphumela. Lokhu

kukhomba ukuthi kungenzeka ukuthi othisha babo abakaqeqesheki kahle kwiMfundomphumela noma kusho ukuthi ulimi abalusebenzisayo aluzwakali kahle kubafundi abaningi. Abafundi abangu-32.5% bathi abanankinga ngokwetebhula elingasenhla. La manani abeka ngokusobala ukuthi ikhona inkinga ekusebenziseni indlela yeMfundomphumela ezikoleni zeziThulu, ngoba sincane isibalo sabathi izifundo zeMfundomphumela, azinankinga.

3.4.2 Imibuzo Eqondene Nothisha Abezwayo Abafundisa Ezikoleni ZeziThulu.

Imibuzo ethunyelwe ezikoleni ezine ezakhele iTheku ingama -70. Inani lothisha abezwayo abaphendule imibuzo ebhalwa phansi, ingamashumi amathathu 30. Izimpendulo zale mibuzo ilandelwe ngumhlangano phakathi komcwaningi nothisha bezwayo. Lo mhlango wabanjwa mhla ziye-23/ 09/ 2003 esikoleni seziThulu Kwathintwa eNtshanga.

(a) Ukuqeqeshelwe Yini Ukusebenzisa ULimi Lwezimpawu Ekufundiseni? Cacisa ngezansi.

Itebhula 1

UKUQEQESHWA KOTHISHA	INANI	EKHULWINI %
Ngikuqeqeshelwe	2	6.7
Angikuqeqeshelwe	28	93.3
SEBEBONKE	30	100

Izimpendulo zothisha ziveza ukuthi ingxenye enkulu yabo elinganiselwa ku-93.3%, abaqeqeshwanga ukusebenzisa uLimi Lwezimpawu ekufundiseni. Ingxoxo nothisha abezwayo iveze ukuthi baqeqeshelwe ukufundisa izingane ezizwayo. Othisha abangu-6.7% baqeqeshelwa ukufundisa iziThulu

besebenzisa uLimi Lwezimpawu. Leli inani eliphansi kakhulu. Kusobala ukuthi ukuze lesi simo sishintshe, kumele uMnyango WezeMfundo ukhuthaze othisha ukuba bafundele ukufundisa ngoLimi Lwezimpawu. Ngaphezu kokuqeqeshwa kwabo emakolishi, banezezele ulwazi lwabo ngokufundela ukufundisa iziThulu ngoLimi Lwezimpawu.

- (b) **Ngabe Uyakwazi Yini Ukufundisa Abezwayo NeziThulu?** **YEBO** noma **QHA** **Cacisa Impendulo Yakho Ngezansi.**

Itebhula 2

ULWAZI LOKUFUNDISA ABEZWAYO NEZITHULU	INANI	EKHULWINI %
Abanolwazi lokufundisa abezwayo neziThulu	30	100
Abangenalo ulwazi lokufundisa abezwayo neziThulu	0	0
SEBEBONKE	30	100

Itebula lizeva ukuthi othisha abangu-100% bayakwazi ukufundisa abezwayo neziThulu. Esexoxa nothisha abezwayo umcwaningi uthole ukuthi othisha abezwayo bangakwazi ukufundisa uLimi Lwezimpawu ezikoleni zabezwayo uma bengathola uqeqesho.

- (c) **Ngifisa Ukwazi Ukuthi Ku Lula Ukuqeda Izinhlelo Zezifundo Ezimiselwe Unyaka Njengoba Bekwazi Ukuziphothula Kahle Othisha Abafundisa Abafundi Abezwayo? Chaza.**

Itebhula 3

UKUQEDA UMSEBENZI WONYAKA	INANI	EKHULWINI %
Kulula ukuqeda umsebenzi	3	10.0
Akulula ukuqeda umsebenzi	25	83.3
Abangaphendulanga	2	6.7
SEBEBONKE	30	100

Itebula liveza ukuthi othisha abangu-10.0% bathi kulula ukuqeda umsebenzi wonyaka. Ngakolunye uhlangothi othisha abangu-83.3% bathi akulula neze ukuqeda umsebenzi wonyaka. Kukhona nengxenye ka-6.7% engawuphendulanga lombuzo. Lamanani akhombisa ukuthi othisha abaningi bayahluleka ukuqeda umsebenzi omiselwe unyaka. Uma umcwaningi esexoxisana nabo, uthole ukuthi laba abakwaziyo ukuqeda umsebenzi baye bazinikele basebenzise nesikhathi sabo sesivaliwe isikole, baqhubeke nomsebenzi nezingane.

- (d) Ngabe abafundi bebanga le-12 baphumelele yini ekuhlolweni ngonyaka we-2003?

ILANGA, DECEMBER 30-31, 2003

KEY:

E — PASSED WITH ENDORSEMENT
M — ENDORSEMENT WITH MERIT
N — SS WITH MERIT
D — ENDORSEMENT WITH DISTINCTION
P — SS WITH DISTINCTION

V N NAIK SPECIAL SCHOOL

N. Dube, Nombuthi (ENGSS)
 (MATHS) (PHSIS) (HOMES)
 Govender, Richard
 Khanyile, Nompiso G (MATHS)
 (HOMES)
 Mkhongo, Vusi B
 Mosisa, Khayaletu H
 Naidoo, Desigan (ECONS)
 Sannasse, Krishnee (MATHS)
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Abrahams, Bernadette (ENGSS)
 Babulal, Sumaina
 Doorasamy, Ronald
 Govender, Santha (MATHS)
 Gumah, Jamie
 Khumalo, Siyabonga S B
 Naidoo, Cindy
 Naidoo, Diane E
 Naidoo, Kesnee
 Palad, Anush
 Pillay, Samantha T
 N Ramsami, Jenelle J (MATHS)
 (BUSES)

Itebhula 4

IMIPHUMELA YEBANGA-12 NGONYAKA KA-2003	INANI	EKHULWINI %
Abafundi abaphumelele	20	77
Abafundi abangaphumelelanga	6	23
SEBEBONKE	26	100

Itebula liveza ukuthi abafundi abaphumelele ekuhlolweni bangu-77% kanti abangaphumelelanga bangu-23%. Abafundi ababhale isivivinyo sikaMatikuleletsheni ezikolweni ezintathu zeziThulu, bangu-100%. Lokhu kuveza imiphumela emihle kakhulu. Imiphumela evezwe ephepheni ngasenhla ikhombisa amagama abafundi abaphumelele izifundo ezithize ngamalengisa. Laba bafundi bahlakaniphile. Zonke lezi zifundo abazibhalile zisezingeni

eliphansi ngesilungu iStandard Grade. Le miphumela iyakhombisa ukuthi abafundi abayiziThulu bangafunda izifundo zikaMatikeletsheni ngezinga eliphezulu ngolwabelungu iHigher Grade.

- (e) **Ngabe izifundo ezifundiswa ezikoleni zeziThulu ziyefana nezifundo ezifundwa ezikolweni zabezwayo?**

Itebhula 5

UKUFANA KWEZIFUNDO	INANI	EKHULWINI %
Izifundo ziyefana	30	100
Izifundo azifani	0	0
SEBEBONKE	30	100

Itebhula liveza ukuthi othisha abezwayo abangu-100% bathi izifundo ziyefana. Uma umncwaningi esephenyisisa ngalo kufana kwezifundo uthole ukuthi noma zefana ngamagama izifundo kodwa amazinga ezenziwa kuwona awefani. Kutholakele futhi ukuthi ulimi lokuqala leziThulu alufundwa ebangeni 12. Ngokusho kothisha abezwayo ukungafundwa koLimi Lwezimpawu kuyisikhalo lokhu kubafundi abayiziThulu.

- (f) **Kuwusizo Yini Ukufakwa KoLimi Lwezimpawu Ezikoleni ZeziThulu?**

Itebhula 6

UKUFAKWA KOLIMI LWEZIMPAWU EZIKOLENI	INANI	EKHULWINI %
Kuwusizo ukufaka uLimi Lwezimpawu	30	100.0
Akulona usizo ukufaka uLimi Lwezimpawu	0	0.0
SEBEBONKE	30	100

Izimpendulo zothisha abezwayo abangu- 100%, zisho ukuthi bayahambisana nokufakwa koLimi Lwezimpawu njengesifundo ezikoleni zeziThulu. Engxoxweni yomcwaningi nothisha abezwayo bakhale ngokuthi uMnyango WezeMfundo awuzixhasi ngokwanele izikole zeziThulu. Bakuvezile futhi

othisha ukuthi azikho izincwadi zokufundisa uLimi Lwezimpawu. Okuthande ukukhathaza ngokwedlulele ukuthi alikho ibhuku eliyisichazazimpawu ezikoleni, kanti futhi alukho nohlelo olusemthethweni lokufundisa uLimi Lwezimpawu.

Ukufakwa koLimi Lwezimpawu njengesifundo ezikoleni zeziThulu kudale ukuba othisha abezwayo baqale phansi balufundisise uLimi Lwezimpawu. Lokhu kukhomba ukuthi ulwazi lwabo loLimi Lwezimpawu alufani. Kukhona uqeqesho lwangaphakathi (*In-service Training*) loLimi Lwezimpawu lwaseNingizimu Afrika ezikoleni zeziThulu okwenziwe kuzo ucwaningo.

(g) Zikhona Yini Izinkinga Ezincike Ekusetshenzisweni KoLimi Lwezimpawu Esikoleni? Chaza Ngezansi.

Itebhula 7

IZINKINGA NGOLIMINI LWEZIMPAWU EZIKOLENI	INANI	EKHULWINI %
Zikhona izinkinga	29	96.7
Azikho izinkinga	0	0
Abangaphendulanga	1	3.3
SEBEBONKE	30	100

Itebhula elingasenhla liveza ukuthi bonke othisha abangu-96.7%, babona zikhona izinkinga ekufundiseni uLimi Lwezimpawu. Uma umcwaningi esexoxisana nothisha, uthole ukuthi inkinga enkulu ukuthi uLimi Lwezimpawu alukabumbani kube wulimi olulodwa. Kusasetshenziswa ulimi lwezigodi. Lesi simo senza othisha bahlale beziqeqesha bona kulolu limi oluhlala luguquguquka. Kuyacaca futhi ukuthi kubaluleke kangakanani ukuba uLimi Lwezimpawu luthuthukiswe. Bavezile futhi othisha ukuthi uLimi Lwezimpawu lwaseNingizimu Afrika alukakabi nazo izimpawu ezanele okuchaza amagama eSayensi nobucwepheshe. Lokhu kuyinselele enkulu ukuba luthuthukiswe ulimi lweziThulu ukuze kufundiseke kahle ngalo. Abekho, abathe azikho izinkinga ezisetshenzisweni koLimi Lwezimpawu ezikoleni. Kukhona othisha abangu-3.3% abangawuphendulanga lo mbuzo.

- (h) **Ngabe Zikhona Yini Izifundo Ezingafundiseki Ngendlela YeMfundomphumela (OBE)? Cacisa ngezansi.**

Itebhula 8

IZIFUNDO EZINGAFUNDISEKI NGENDLELA YEMFUNDOMPHUMELA	INANI	EKHULWINI %
Zikhona izifundo	20	66.7
Azikhona izifundo	10	33.3
SEBEBONKE	30	100.0

Itebhula liveze ukuthi othisha abangu-66.7%, bathi zikhona izifundo ezingafundiseki kahle ngendlela yeMfundomphumela. Le nkinga ikhomba ukungaqeqesheki kothisha ekusebenziseni indlela yeMfundomphumela. Othisha abakwazi ukufundisa ngendlela yeMfundomphumela bangu-33.3%. Leli nani lingakhuphuka uma lungathuthukiswa ulwazi lothisha.

- (i) **Yiziphi Izinsizakufundisa Eziwusizo Kulabo AbayiziThulu? Khetha Kulezi Ezinikezwe Ngezansi: izincwadi amashadi umsakazo umabonakude**

Itebhula 9

IZINHLOBO ZEZINSIZAKUFUNDISA EZIWUSIZO	INANI	EKHULWINI %
Izincwadi	2	6.8
Amashadi	20	66.5
Umabonakude	8	26.7
Umsakazo	0	0.0
SEBEBONKE	30	100.0

Itebhula elingaphezulu liveze ukuthi othisha abangu-66.7% bancoma ukusebenza kwamashadi ekufundiseni iziThulu. Etebhuleni kuvelile ukuthi ingcosana engu-26.7%, ibona uMabonakude ewusizo. Kukhona othisha abangu-6.8% abathi ukusebenzisa izincwadi kuwusizo. Abakugqamisile engxoxweni

othisha abezwayo ukuthi insizakufundisa ewusizo yileyo umfundi ayibona ngamehlo. Lokhu kusho ukuthi uthisha kumele azilungiselele ngokwanele uma eyofundisa iziThulu ngoba kufanele abe nako okubonwa ngamehlo azokusebenzisa.

(j)

Ngokubuka Kwakho, Izifundo Ezifundwa Kulesi Sikole Ngabe Ziyomsiza Yini Umfundi oyisiThulu Ngesikhathi Esizayo? Chaza ngezansi.

Itebhula 10

UKUPHAWULA NGOHLELO LWEZIFUNDO	INANI	EKHULWINI %
Izifundo ziyomsiza abafundi	8	26.7
Izifundo azizukumsiza abafundi	10	33.3
Kumele zinezazelwe izifundo	12	40.0
SEBEBONKE	30	100

Itebhula liveza ukuthi othisha banemiqondo eyahlukene mayelana nokuthi izifundo ziyoba nalo yini usizo kumfundi ngesikhathi esizayo. Othisha abangu-26.7% bathi izifundo zizomsiza umfundi. Kukhona othisha abangu-33.3% abathi izifundo azizukumsiza umfundi. Izimpendulo eziningi zikhomba ukuthi abafundi angeke basizakale kulezi zifundo ezifundwa ezikoleni zeziThulu. Ngesikhathi umcwaningi exoxa nothisha abezwayo, kuvele ukuthi abafundi bangasizakala ngohlelo lwezifundo kuphela uma izifundo zenezazelwa ukuze zanelise izidingo ezahlukene zezingane. Bakhale kakhulu ngokungafundiswa koLimi Lwezimpawu ebangeni 12, baveza nokuthi amanani othisha kuleso naleso sikole yiwona ashoyo ukuthi zingafakwa yini ezinye izifundo.

- (k) **Kufanele Lusetshenziswe Kanjani ULimi Lwezimpawu Ekufundiseni Izingane EziyiziThulu? Cacisa ngezansi.**

Itebhula 11

IZINDLELA EZIWUSIZO EKUFUNDISENI	INANI	EKHULWINI %
Indlela ehlanganisa konke	18	62.1
Ulimi Lwezimpawu nolimi lwabezwayo	11	37.9
Ulimi Lwezimpawu lodwa	0	0.0
SEBEBONKE	29	100

Izimpendulo zikhomba ukuthi othisha abangu-62.1%, babona indlela yenkulumo ehlanganisa konke iwusizo kakhulu ekufundiseni iziThulu. Ngesikhathi umcwaningi exoxisana nothisha abayiziThulu, kuvelile ukuthi le ndlela ayincomeki. Babeke kwacaca othisha abayiziThulu ukuthi indlela yenkulumo ehlanganisa konke ibulala usikompilo lwabo ngoba iziThulu azifisi ukufunda ukukhuluma ngomlomo. Kukhona ingxenye engu-37.9% yothisha yona ebona ukuthi kumele kusetshenziswe uLimi Lwezimpawu kanye nesiNgisi. Le ndlela iyancomeka kakhulu kothisha abayiziThulu. Othisha bathi ukusebenzisa isimo sobuso ngendlela ehambelana nencazelo yalokho okushiwoyo kanye nokusebenzisa izandla nomzimba ngendlela emukeleka kusikompilo lweziThulu, kuyasiza kakhulu ekunikeneni isithombe salokho okushiwoyo. Bakugcizelele ukuthi uphawu kumele lwenziwe endaweni ethile phambi komzimba. Othisha bathi uma kungaqikelelwanga lokhu, inkulumo yoLimi Lwezimpawu ingase ingaqondakali kahle.

(l) Kungabe Othisha Bayazama Yini Ukutshala Usikompilo LwesiZulu Kulesi Sikole SeziThulu?

Itebhula 12

UKUTSHALA USIKOMPILO LWESIZULU	INANI	EKHULWINI %
Othisha bayazama ukulutshala	30	100.0
Othisha abazami ukulutshala	0	0.0
SEBEBONKE	30	100.0

Itebhula elingasenhla liveze ukuthi othisha abangu-100%, bayalutshala futhi bayalukhuthaza usikompilo lwesiZulu kubafundi abayiziThulu abazalwa ngamaZulu ababafundisayo. Engxoxweni yomcwaningi nothisha, kuvelile ukuthi luba khona usuku esikoleni olukhuthaza amasiko ezinhlanga ezikhona esikoleni. Kuvelile futhi ukuthi bayabavakashisa abafundi ezindaweni lapho bezobona khona amagugu akwaZulu.

(m) Kungabe Izihambeli Zezikole Ezizwayo Ezivela Ngaphandle Ezisuke Zizonika Usizo Kubafundi Zisuke Zilwazi Yini ULimi Lwezimpawu? YEBO QHA

Itebhula 13

ULWAZI LWEZIVAKASHI LOLIMI LWEZIMPAWU	INANI	EKHULWINI %
Izihambeli ezizwayo zisuke zilwazi uLimi Lwezimpawu	0	0.0
Izihambeli ezizwayo zisuke zingalwazi uLimi Lwezimpawu	30	100.0
SEBEBONKE	30	100

Itebhula likhomba ukuthi bonke othisha abayi-100%, bathi izivakashi ezizwayo azilwazi uLimi Lwezimpawu. Umcwaningi ubona ukuthi uLimi Lwezimpawu alukasabalali emphakathini. Kufanele uMnyango WeMfundo wenze amasu okuba uLimi Lwezimpawu lufundwe ezikoleni zabezwayo, bukuye kube khona otolika boLimi Lwezimpawu abaqashwe uMnyango WezeMfundo.

- (n) **Ngabe Sikhona Yini Isidingo Sokubhala Amagama Ngeminwe Emoyeni? Chaza.**

Itebhula 14

ISIDINGO SOKUBHALA AMAGAMA EMOYENI	INANI	EKHULWINI %
Ababona sikhona isidingo	30	100.0
Ababona singekho isidingo	0	0.0
SEBEBONKE	30	100

Itebhula likhomba ukuthi bonke othisha abezwayo abayi-100%, bakubona kunesidingo esikhulu ukubhala amagama ngeminwe emoyeni. Umcwaningi esexoxa nothisha abezwayo kubesobala ukuthi kungani kunesidingo okukubhala amagama ngeminwe emoyeni. Lo mkhakha woLimi Lwezimpawu uyasiza uma lungekho uphawu lwalokho okukhulunywa ngakho. Isib. Amagama amadolobha, amagama ezindawo namagama abantu abhalwa emoyeni ngeminye yesandla sokudla.

3.4.3. Izimpendulo Zemibuzo Eqondene Nothisha AbayiziThulu

Othisha abayiziThulu abaphendule imibuzo bangu-7. Bavela ezikoleni ezine okwenziwe kuzo ucwaningo. Lokhu kudalwa ukuthi bayingcosana kakhulu ezikoleni. Kuyenzeka isikole sibe noThisha oyisiThulu oyedwa zwi. Umcwaningi waxoxa nothisha abayiziThulu baseV.N.Naik School for the Deaf ukuze acolise izimpendulo mhla zingu 18/09/2003. Le ngxoxo ilindolozwe ekhasethini le Vidiyo ingunombolo 2 kulolu cwaningo.

- (a) **Ngabe Usebenzisa Luphi Uhlobo LoLimi Lwezimpawu?**

Itebhula 1

UHLOBO LOLIMI LWEZIMPAWU	INANI	EKHULWINI %
ULimi Lwezimpawu lwaseNingizimu Afrika lwemvelo	7	100.0
ULimi Lwezimpawu lwaseMelika	0	0.0
ULimi Lwezimpawu lwaseBrithani	0	0.0
SEBEBONKE	7	100

Itebhula elingasenhla likhomba ukuthi u-100% wothisha abayiziThulu, basebenzisa uLimi Lwezimpawu lwemvelo lwaseNingizimu Afrika. Kuvelile noko engxoxweni neziThulu ukuthi uLimi Lwezimpawu lwaseNingizimu Afrika alukakahleleki kahle. IziThulu zisasebenzisa ulimi lwezigodi kungakho lolu limi lungakaqoqeki. Lesi simo sisiveza ngokusobala isidingo sokuthuthukisa lolu limi. Itebhula libeke kwacaca bha ukuthi azikho iziThulu ezisebenzisa uLimi Lwezimpawu lwaseMelika noma lwaseNgilandi.

(b) Usufundise Iminyaka Emingaki Ezikoleni ZeziThulu?

Itebhula 2

IMINYAKA YOKUFUNDISA	INANI	EKHULWINI %
Owodwa kuya kwemihlanu	5	71.4
Eyisithupha kuya kweyishumi	2	28.6
SEBEBONKE	7	100

Kuyavela kumanani angasenhla ukuthi othisha abayiziThulu abangu-71.4% basanda kuqala ukusebenza ezikoleni zeziThulu. Laba sebesebenze iminyaka ephakathi kowodwa kuya kwemihlanu. Ingxenye yothisha abayiziThulu engu-28.6% isisebenze iminyaka ephakathi kweyisithupha kuya kweyishumi. La manani aveza ubuncane benani lothisha ezikoleni zeziThulu. Kusobala ukuthi uMnyango WezeMfundo NamaSiko kumele ukusukumele ukuqeqeshwa kothisha abayiziThulu. Ngesikhathi umcwaningi exoxisana nabafundi abayiziThulu, kuvelile ukuthi bafisa inani lothisha abayiziThulu landiswe ezikoleni zeziThulu. Inani lothisha asebefundise isikhathi eside lincane ngoba iziThulu azizange zilithole ithuba lokuqeqeshelwa ukuba ngothisha esikhathini esiphambili ezweni laseNingizimu Afrika.

(c) **Ukwazi Ukufundisa Kuwaphi Amabanga Kulesi Sikole?**

Itebhula 3

AMABANGA ABAKWAZI UKUFUNDISA KUWO	INANI	EKHULWINI %
Izifundo zaseSekhondari yabadala iBanga 10 – 12	0	0.0
Izifundo zeMfundomphumela iBanga 1 – 9	7	100.0
SEBEBONKE	7	100

Itebhula ngasenhla likhombisa ukuthi abekho - 0 othisha abayiziThulu abakwazi ukufundisa iBanga 10 kuya ku-12. Ngesikhathi umcwaningi exoxisana nothisha abayiziThulu, kuvelile ukuthi bakhona abafundisa uLimi Lwezimpawu kuze kufike ebangeni-11. Kodwa babeke ukuthi abakufundelanga ukufundisa uLimi Lwezimpawu. Ukufundisa lolu limi babona kungakabi semthethweni ngoba abakazitholi izincwadi eziqhamuka eMnyangweni WezeMfundo eziveza ukuthi lufundiswa kanjani.. Amanani ngasenhla abuye aveze ukuthi bonke othisha bayakwazi ukufundisa baze bafike ebangeni 9. Abekho othisha abaqeqeshelwe ukuba bafundise engxenyeni yeSekhondari yabadala. Lesi simo siphonsa inselele eMnyangweni WeMfundo; kumele baqeqeshwe othisha abayiziThulu abazofundisa emazingeni aphezulu aseSekhondari.

(d) **Uqeqeshwe kuliphi ikolishi noma kuyiphi iNyuvesi kulawa alandelayo?**

Khetha ebhokisini impendulo okuyi yona yona. **Springfield** **kwaGqikazi**
Gallaudet

Itebhula 4

ISIKHUNGO SOKUQEQESHA	INANI	EKHULWINI %
Ikolishi iSpringfield	1	14.3
Ikolishi kwaGqikazi	1	14.3
INyuvesi iGallaudet	1	14.3
Abangaqeqeshwanga	4	57.1
SEBEBONKE	7	100

Izimpendulo zikhomba ukuthi abangu-14.3% baqeqeshwe eZikhungweni zokuqeqesha othisha ezahlukene. Oyedwa uqeqeshwe eSpringfield. UMnyango WezeMfundo wawuke walivula ikolishi lokuqeqesha othisha iSpringfield. Kuleli kolishi kwakusetshenziswa kakhulu otolika ukuze kube nokuxhumana phakathi kweziThulu nabezwayo. Omunye u-14.3% uqeqeshwe eNyuvesi iGallaudet. Waya kokuqeqeshwa kuleNyuvesi ngoba kuyiyo yodwa eyasungulelwa iziThulu ezivela kuwo wonke amazwe omhlaba.

Itebhula libuye laveza u-14.3%, oqeqeshwe ekolishi lokufundela ubuthishela kwaGqikazi. Ngesikhathi umcwaningi exoxa naye uthole ukuthi lo thisha oyisiThulu usebenzisa izinsizakuzwa ngoba uqale ukungezwa esenza imfundo yaseSekhondari. Izinsizakuzwa zenze ukuthi akwazi ukufunda ekolishi lothisha abezwayo.

La manani asaveza futhi ukuthi kunothisha abangu-57.1% abangaqeqeshelwe ukufundisa iziThulu. Ingxoxo iveze ukuthi othisha laba abayiziThulu abangakufundelanga ubuthishela, bangena ezikoleni zeziThulu njengabasizi bothisha abezwayo. Ngesilungu babizwa ngamaTeacher Aids. Njengoba bengaqeqeshiwe, abaholelwa uMnyango WeMfundo kodwa baholelwa ngabazali.

(e) Ngabe zikhona yini izinkinga oLimini Lwezimpawu lwaseNingizimu Afrika?

Itebhula 5

UBUKHONA BEZINKINGA OLIMINI LWEZIMPAWU	INANI	EKHULWINI %
Zikhona izinkinga oLimini Lwezimpawu	7	100
Azikho izinkinga oLimini Lwezimpawu	0	0
SEBEBONKE	7	100

Itebhula liveza ukuthi othisha bengu-100% bathi zikhona izinkinga oLimini Lwezimpawu lwaseNingizimu Afrika. Ingxoxo phakathi komcwaningi nothisha abayiziThulu iveze ukuthi bonke othisha babona kunenkinga ekusetshenzisweni kolimi lwezigodi ngenkululeko. Bathi futhi lokhu kwenza

ukuthi uLimi Lwezimpawu lungahlangani lube ulimi olulodwa lwaseNingizimu Afrika. Kuyabakhalisa kakhulu ukuthi ulimi lwabo alukakabi semthethweni nokuthi alukakathuthuki njengezilimi zaseNingizimu Afrika ezisemthethweni. Bayakhononda futhi abayiziThulu ngokuthi ulimi lwabo aluhlonishwa, lusabukelwa phansi.

Ezikoleni bakhala ngokuthi alukakafundiseki kahle ngoba alukho uhlelo oluqondile, olusemthethweni lokufundisa uLimi Lwezimpawu. Bonke othisha abayiziThulu bafundisa uLimi Lwezimpawu. IziThulu zikhale ngokuthi uMnyango WezeMfundo awukhombisi isasasa lokuthuthukisa uLimi Lwezimpawu. Azikho nezincwadi zokufundisa lolu limi ezikoleni.

Lezi zikhalo zothisha abayiziThulu ziphonsa inselele eMnyangweni WezeMfundo naseMnyangweni WobuCwepheshe NamaSiko obizwa ngokuthi *iDepartment of Arts and Culture*, ukuba leminyango yenze imizamo ukuba uLimi Lwezimpawu luthuthuke.

- (f) **Kubalulekile yini ukuba iziThulu ziphoqwe ukuba zifunde izindebe zokhuluma ngomlomo ukuze nazo zigcine zikwazi ukukhuluma?**

Itebhula 6

UKUFUNDA IZINDEBE	INANI	EKHULWINI %
Akubalulekile	7	100
Kubalulekile	0	0.0
SEBEBONKE	7	100.0

Itebhula likhombisa ukuthi bonke othisha abayiziThulu abayi-100% bakubona kungabalulekile neze ukufunda izindebe zalowo okhuluma ngomlomo. Umcwaningi esexoxisana nabo, baveze ukuthi ukufunda izindebe akubasizi ngalutho ngoba oyisiThulu akumele afunde ukukhuluma ngomlomo. IziThulu

zinendlela yazo yokukhuluma. ULimi Lwezimpawu luphelele, asikho isidingo sokuzama ukusebenzisa umlomo.

(g) Uyayihambela Yini Imihlangano Yokuqeqeshwa Kothisha Eholwa Ngabakhuluma Ngomlomo?

Itebhula 7

UKUHAMBELA IMIHLANGANO	INANI	EKHULWINI %
Abayihambelayo	0	100.0
Abangayihambeli	7	0.0
SEBEBONKE	7	100.0

Itebhula elingasenhla likhombisa ukuthi othisha abayiziThulu bonke abangu-100% abayihambeli imihlangano eholwa ngabakhuluma ngomlomo. Uma umcwaningi esexoxisana nabo uthole ukuthi isizathu esidala bangayihambeli imihlangano eholwa abakhuluma ngomlomo yingoba bengeke bezwa lutho olukhulunywayo. Bavezile ukuthi bafisa uMnyango WezeMfundo uqashe otolika boLimi Lwezimpawu abangasetshenziswa emihlanganweni ethanyelwa nayilabo abayiziThulu. Kusobala ukuthi othisha abayiziThulu abakutholi ukuqeqesheka ngenxa yenkinga yolimi.

(h) Ngabe Imfundo Edidiyelayo Izoba Nosizo Yini Ekuthuthukiseni Imfundo YeziThulu? Cacisa Ngezansi.

Itebhula 8

USIZO LWEMFUNDO EDIDIYELAYO	INANI	EKHULWINI %
Izoba nosizo	6	85.7
Ayizukuba nalo usizo	0	0.0
Ongaphendulanga	1	14.3
SEBEBONKE	7	100

Itebhula elingasenhla likhomba ukuthi othisha abayiziThulu abangu-85.7% babona imfundo edidiyelayo izoba wusizo ekuthuthukiseni imfundo yeziThulu.

Uma umcwaningi esexoxa nothisha abayiziThulu, uthole ukuthi babona imfundo edidiyelayo izoba umxhumanisi phakathi kwezwe labezwayo nezwe leziThulu. Le mfundo izodala ukuthi uLimi Lwezimpawu lufundwe yilabo abezwayo. Noko kukhona uthisha oyisiThulu ngokwamanani, u-14.3% ongawuphendulanga lo mbuzo. Loku kungenzeka ukuthi akanalo ulwazi ngezinjongo zeMfundo Edidiyelayo.

- (i) **Ngabe imaphi amalungiselelo okumele uMnyango WezeMfundo uwenze ukulungiselela iMfundo Edidiyelayo? Khetha impendulo eyodwa kwezinye.** **Ukufundiswa kolimi ezikoleni zabezwayo**

Ukuqeqeshwa kothisha ngolimi

Ukuletha izincwadi zoLimi Lwezimpawu kuzo zonke izikoleni

Kwenziwe

konke okubalwe ngesenhla

Itebhula 9

AMALUNGISELELO EMFUNDO EDIDIYELAYO	INANI	EKHULWINI %
Ukufundiswa kolimi ezikoleni zabezwayo	2	29
Ukuqeqeshwa kothisha ngolimi	3	42
Ukuletha izincwadi zoLimi Lwezimpawu zonke izikole	2	29
Kwenziwe konke kanyekanye okubalwe ngasenhla	0	0.0
SEBEBONKE	7	100

Itebhula elingasenhla liveza ukuthi kunengxenye engu-29% ethi uLimi Lwezimpawu lufundwa ezikoleni zabezwayo. Kunengxenye enkudlwana engu-42% ethi kumele kuqeqeshwe othisha ezikoleni. Ngesikhathi umcwaningi exoxisana nothisha abayiziThulu baveze ukuthi ukuqeqeshwa kothisha oLimini Lwezimpawu kufanele kuhambe phambili. Eminye imizamo yokutshala uLimi Lwezimpawu ezikoleni angeke ibe impumelelo uma othisha bengaqeqeshiwe ngendlela efanayo. Lokhu kusho ukuthi uMnyango weMfundo kumele ukubeke emahlombe awo ukuqeqeshwa kothisha oLimini Lwezimpawu. Kunenye ingxenye engu-29% ethi akulethwe izincwadi zokufunda uLimi Lwezimpawu

ezikoleni. Abekho othisha abayiziThulu ababona kungenzeka konke okubhalwe ngasenhla kanye kanye.

- (j) **Wenza kanjani uma uhlangana nomuntu oyisiThulu okhuluma uLimi Lwezimpawu lwesinye isigodi? Uyakwazi ukuxhumana naye? Cacisa.**

Itebhula 10

UKUXHUMANA NOKHULUMA ULIMI LWESINYE ISIGODI	INANI	EKHULWINI %
Uyakwazi ukuxhumana	7	100.0
Awukwazi ukuxhumana	0	0.0
SEBEBONKE	7	100

Itebhula elingasenhla likhombisa ukuthi othisha abayiziThulu abangu-100% abanayo inkinga ekuxhumaneni nesiThulu esikhuluma ulimi lwesinye isigodi. Incazelo evele engxoxweni ngaleli phuzu, ikubeke kwasobala ukuthi iziThulu azihluleki ukuxhumana ngolimi lwazo lwemvelo. Ingxoxo nothisha abezwayo ikhombise ukuthi banenkinga ukuqonda ulimi lwezigodi kwazise akulona ulimi lwabo lwemvelo lolu.

- (k) **Ngobani okufanele bahambe phambili uma kusungulwa olunye uLimi Lwezimpawu, njengoLimi Lwezimpawu lwesiNgisi? Khetha kwabalandelayo: IziThulu Osozilimi uMnyango weMfundo**

Itebhula 11

OKUFANELE BASUNGULE ULIMI OLUSHA	INANI	EKHULWINI %
IziThuli	7	100.0
Osozilimi	0	0.0
UMnyango wezeMfundo	0	0.0
SEBEBONKE	7	100.0

Itebhula likhombisa ukuthi othisha abayiziThulu abangu-100% babona kufanele ukuthi kube yiziThulu ezihamba phambili uma kusungulwa olunye uLimi

Lwezimpawu, njengoLimi Lwezimpawu lwesiNgisi. Engxoxweni kuvelile ukuthi iziThulu azikwamukeli ukuba abantu abezwayo kube yibo abasungula izimpawu zoLimi Lwezimpawu lweziThulu. Loko kusho ukuthi iziThulu ziyaziqhenya ngolimi lwazo. Ngokusho kweziThulu osozilimi noMnyango wezeMfundo kuyodinga kulandele ngemuva. Indlela kumele ihlahlwe yiziThulu ekusunguleni ulimi olusha. Kuvelile futhi ukuthi ulimi olusha lwesiNgisi selukhona, luyasetshenziswa ezikoleni.

(l) Sikhona yini isidingo sokufunda ukupela amagama emoyeni?

Itebhula 12

ISIDINGO SOKUPELWA KAMAGAMA EMOYENI	INANI	EKHULWINI %
Sikhona isidingo	7	100.0
Asikho isidingo	0	0.0
SEBEBONKE	7	100

Izimpendulo zikhombe ukuthi othisha abayiziThulu abangu-100% bakubona kunesidingo ukupelwa kwamagama emoyeni. Ngesikhathi umcwaningi exoxisana nothisha abayiziThulu, bathe kunesidingo ngoba kunezimpawu ezingekho oLimini Lwezimpawu lwemvelo. Bayakwazi ukuzifunda kalula izinhlamvu zokubhala. Lo mkhakha woLimi Lwezimpawu ubaluleke kakhulu nasemfundweni yeziThulu. Ziningi izimpawu ezingekho eziqondene nezifundo oLimini Lwezimpawu lwaseNingizimu Afrika. Uma uphawu lungekho, kubhalwa igama ngeminwe emoyeni.

(m) Zikhona yini izinkinga ohlangabezana nazo uma uhlangana nabazali beziThulu ozifundisayo?

Itebhula 13

UKUBAKHONA KWEZINKINGA EKUXHUMANENI NABAZALI	INANI	EKHULWINI %
Zikhona izinkinga	7	100.0
Azikho izinkinga	0	0.0
SEBEBONKE	7	100

Othisha abayiziThulu abangu-100% baveze ukuthi bayazithola izinkinga ekuxhumaneni nabazali bezingane abayiziThulu ababafundisayo. Ingxoxo eyabakhona phakathi kocwaningi nothisha abayiziThulu yaveza ukuthi abazali abalwazi uLimi Lwezimpawu. Baveza nokuthi ngenxa yenkinga yokungakwazi ukuxhumana kahle nabazali bayakugwema ukuza emhlanganweni ethinta izingane zabo.

- (n) **Zikhona yini izinkinga ohlangabezana nazo uma ukhuluma nothisha abezwayo ezikoleni zeziThulu?**

Itebhula 14

UKUBAKHONA KWEZINKINGA EKUXHUMANENI NOTHISHA ABEZWAYO	INANI	EKHULWINI %
Zikhona izinkinga	0	0.0
Azikho izinkinga	7	100.0
SEBEBONKE	7	100

Itebhula elingasenhla likhomba ukuthi othisha abayiziThulu bebonke, abangu-100%, abanazo izinkinga ekuxhumaneni nothisha abezwayo abafundisa ezikoleni zeziThulu. Kusobala ukuthi lokhu kudalwa ukuthi othisha abezwayo abasebenza nabo bayalwazi uLimi Lwezimpawu.

- (o) **Zikhona yini izinkinga ohlangabezana nazo uma uxhumana nomphakathi? Chaza.**

Itebhula 15

UKUBAKHONA KWEZINKINGA EKUXHUMANENI NOMPHAKATHI	INANI	EKHULWINI %
Zikhona izinkinga	7	100
Azikho izinkinga	0	100
SEBEBONKE	7	100

Itebhula elingasenhla likhomba ukuthi othisha abangu-100% bathi zikhona izinkinga othisha abayiziThulu abazithola ekuxhumaneni nomphakathi. Ingxoxo iveze ukuthi izinkinga zidalwa ukwehluleka ukuxhumana ngoLimi Lwezimpawu. Lesi simo sisho ukuthi othisha abayiziThulu angeke bakwazi ukuxhumana nomphakathi ozwayo ngenxa yodonga oludalwa wulimi. Akubajabulisi ukuba phakathi kwabantu abangakwazi ukukhuluma nabo.

3.4.4 Izimpendulo Zemibuzo Ebhekiswe Kubaphathi Bezikole.

Izimpendulo ziveza ukuthi zine izikole okwenziwe kuzo ucwaningo. Nazo lezi zimpendulo zilandelise ngengxoxo neSekela loMphathi sikole waseDurban *School for Hearing Impaired*, uMnu. P. Zondi. Le ngxoxo yaba mhla ziye-10 ku Mfumu onyakeni we-2003.

(a) Bangaki othisha abafundisa kulesi sikole sebebonke?

Itebhula 1

INANI LOTHISHA EZIKOLENI	INANI	EKHULWINI %
Othisha abezwayo	130	94.9
Othisha abayiziThulu	7	5.1
SEBEBONKE	137	100

Itebhula elingasenhla likhombisa ukuthi inani lothisha abafundisa iziThulu ezikoleni sezizonke eThekwini namaphethelo lingu-137 (100%). Kulesi sibalo sothisha kukhona othisha abezwayo abangu - 94.9%. Bese kuba khona ingxenye encane kakhulu yothisha abayiziThulu abangu - 5.1%. Lawa manani aveza ukuthi othisha abaningi abakulezi zikole zeziThulu ngothisha abezwayo. Ngesikhathi umcwaningi exoxisana nabafundi abayiziThulu, bakuvezile ukuthi bafisa landiswe inani lothisha abayiziThulu ezikoleni ngoba yibona abazwakala kangcono uma befundisa.

(b) Behlukene Kanjani Othisha Ngobulili Babo?

Itebhula 2

UBULILI BOTHISHA NGAMANI	INANI	EKHULWINI %
Abesilisa	9	6.6
Abesifazane	128	93.4
SEBEBONKE	137	100

Itebhula elingasenhla liveza amanani ngokwehlukana kobulili bothisha ezikoleni zeziThulu ezine. Likhombisa ukuthi abesilisa bebonke bangu- 6.6%. Othisha besifazane ngokwetebhula bangu- 93.4%. Amanani akhombisa ukuthi baningi kakhulu othisha besifazane kunalabo besilisa. Uzamile umcwaningi ukuthola isizathu salokhu kubaphathi bezikole. Impendulo iveze ukuthi othisha besimame baqashwe baba baningi ngoba kunenkolelo yokuthi bayakwazi ukunakekela abantu abakhubazekile; ngoba banesineke nothando.

(c) Yiziphi Izifundo Ezenziwa Kulesi Sikole Engxenyeni YeSekhondari Yabancane?

Izifundo ezilandelayo zenziwa eSekhondari yabancane ngendlela yeMfundomphumela, ngolwabelungu i-OBE. Le ndlela yeMfundomphumela inenjongo yokuba umfundi akhombise izithelo zalokho akufundile esikoleni ngolwazi alukhombisa ngokwenza izinto. Lezi zifundo ziyefana ezikoleni zabezwayo nezeziThulu;

- | | |
|-------------------------|------------------------|
| a) Izilimi | e) Izifundo zokupheka |
| b) Ubuchwepheshe | f) Ubungoti Bemvelo |
| c) Ezomlando | g) Izibalo nobungoti |
| d) Ukuthuthukisa impilo | h) Ezomsebenzi nokonga |



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Lezi zifundo zifundiswa ngoLimi Lwezimpawu nesiNgisi kanyekanye, kanti futhi nenkulumo ehlanganisa konke iyasetshenziswa kulezi zikole. Ngesikhathi umcwaningi evakashele egunjini lokufundisa izingane eziyiziThulu e*Durban School for Hearing Impaired*, uzibonele mathupha ukusetshenziswa kwenkulumo ehlanganisa konke ekufundiseni. Lesi sifundo siqoshiwe ekhasethini levidiyo engunombolo1 yalolu cwaningo.

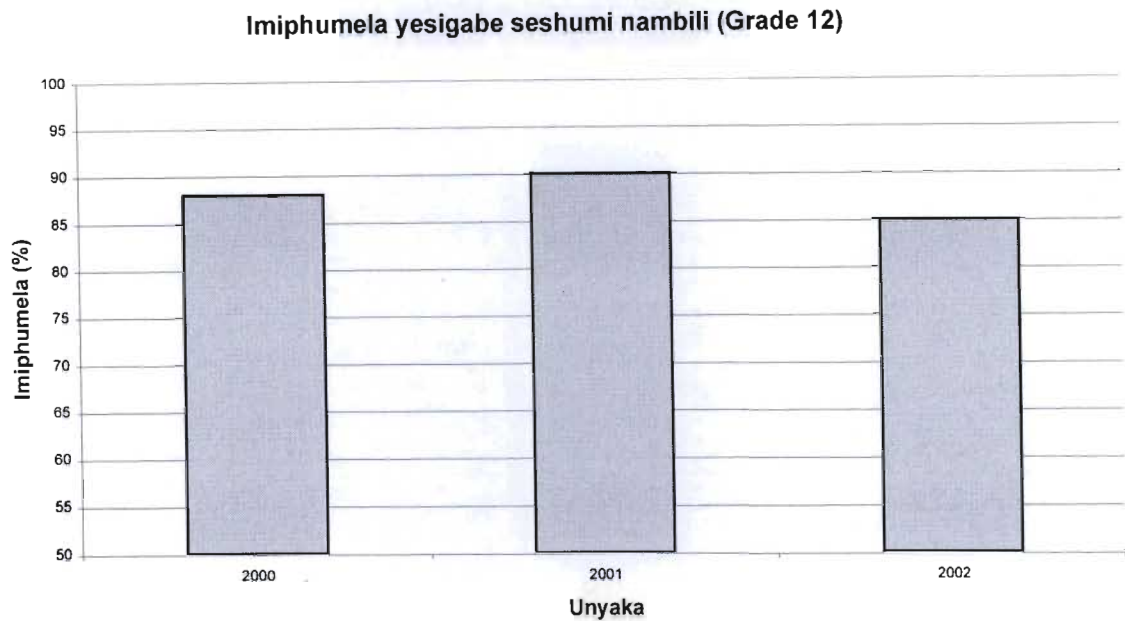
(d) Yiziphi Izifundo Ezenziwa Kulesi Sikole Engxenyeni YeSekhondari Yabadala?

Ngonyaka we-2003 izifundo ezilandelayo bezisafundwa ngendlela endala engefani nendlela yeMfundomphumela. Lezi zifundo azifundwa ezikoleni. Izifundo ezingezansi zonke zicashunwe ezinhlelweni zezifundo zezikole ezine ezibalwe ngasenhla:

- | | |
|------------------------|-----------------------------------|
| a) ULimi Lwezimpawu | h) Izifundo zesimo somzimba |
| b) ULimi LwesiNgisi | i) IMathemathiksi |
| c) Ezomnotho | j) Izifundo zokupheka |
| d) Ezohwebo | k) Izifundo zokubaza ukhuni |
| e) Ukulungisa izinwele | l) Izifundo zokusebenza ngensimbi |
| f) Ezomthetho | |
| g) Ukuthayipha | |

Ngesikhathi umcwaningi exoxa nabafundi abayiziThulu, uthole ukuthi abanelisiwe ukungafundwa koLimi Lwezimpawu kuwo wonke amabanga. Abafundi baveze ukuthi bayafisa zandiswe izifundo esikoleni ngasinye. Nokho abaphathi bezikole babone kungelula ukwanelisa izifiso zabafundi, isizathu esikhulu wukuthi abanawo amandla okuqasha othisha njengoba ukuqasha kungumsebenzi woMnyango wezeMfundo.

(e) **Baphumelela Kanjani Abafundi Bebanga-12 (Grade12) Ngonyaka Ka-2000, 2001 No-2002**



Itebhula elingaphezulu liveza ukuthi imiphumela yebanga-12 mihle kakhulu kusukela ku-2000 kuya ku-2002. Ngonyaka ka 2000 abafundi baphumelela ngo-88%. Ngonyaka ka-2001 baphumelela ngo-90%. Ngonyaka ka-2002 baphumelela ngo-85%. Njengoba besekuvilele ngaphambili ukuthi zonke izifundo zenziwa ezingeni eliphansi, imiphumela yabafundi ikhomba ukuthi bahlakaniphe ngokwanele ukuba nabo benze izifundo zesigaba-12 ezingeni eliphezulu. Ukufundwa koLimi Lwezimpawu njengolimi lokuqala lweziThulu, kuyokwenza imiphumela ibe mihle ngokwedlulele.

(f) Bangaki abafundi abafunde kulesisikole kusukela esigabeni 8 kuya esigabe 9 kusukela onyakeni we 2000, 2001 no 2002?

Izifundo zonke zenziwa ezingeni eliphansi ngolwabelungu

iStandard Grade. Okwesibili ulimi lwabo lwemvelo alukho ohleni lwezifundo ezihlolwa ekupheleni konyaka.

Itebhula

Unyaka we-2000	Isigaba 8	Isigaba 9	Isigaba 10	Isigaba 11	Isigaba 12
Abafana	20	27	24	12	11
Amantombazane	41	32	35	25	24
Sebebonke	61 = 25%	59 = 24%	59 = 24%	37 = 14%	35 = 13%

SEBEHLANGENE = 251

Unyaka we-2001	Isigaba 8	Isigaba 9	Isigaba 10	Isigaba 11	Isigaba 12
Abafana	42	31	20	11	11
Amantombazane	35	33	32	29	23
Sebebonke	77 = 28%	64 = 25%	52 = 20%	40 = 15%	34 = 12%

SEBEHLANGENE = 267

Unyaka we-2002	Isigaba 8	Isigaba 9	Isigaba 10	Isigaba 11	Isigaba 12
Abafana	39	22	29	18	15
Amantombazane	38	48	45	20	11
Sebebonke	77 = 27%	70 = 24%	74 = 25%	38 = 14%	26 = 10%

SEBEHLANGENE = 285

Unyaka we-2003	Isigaba 8	Isigaba 9	Isigaba 10	Isigaba 11	Isigaba 12
Abafana	36	41	39	20	15
Amantombazane	43	45	37	18	14
Sebebonke	79 = %	86 = %	76 = %	38 = %	29 = %

SEBEHLANGENE = 308

Amanani abafundi ezikoleni ezine engxenyeni yeSekhondari kusukela ebangeni-8 kuya ebangeni-12 ikhombisa lokhu; Ngonyaka ka-2002 abafundi bebanga-8 babengu-25%. Abebanga-9 babengu-24%. Abebanga-10 babengu-24%. Abebanga-11 babengu-14%. Abebanga-12 babengu-13%. Sebebonke abafundi kulezi zikole zonine babengu-251.

Ngonyaka ka-2001 abafundi bebanga-8 babengu-28%, ibanga-9 babengu-25%, ibanga-10 babengu-20%, ibanga-11 babengu-15% bese kuthi ibanga-12 babengu 12%. Inani labo selilonke ngu 267. Loko kusho ukuthi inani labafundi lenyuke ngo-5%.

Ngonyaka ka-2002 itebhula likhombisa ukuthi abafundi bebanga-8 babengu-27% abebanga-9 babengu-24%, abebanga-10 babengu- 25%, abebanga-11 babengu-28 kuthi abebanga-12 babengu- 10%. Sebebonke abafundi babengu-285. Inani labafundi libe ngu- 7%.

Ukwenyuka kwamanani abafundi abayiziThulu kusho ukuthi uMnyango WezeMfundo kufanele ukulungiselele ukwandisa inani lothisha kulezi zikole.

(g) Ngabe Abafundi Bahlukene Kanjani Ngobuhlanga Kulesi Sikole?

Itebhula 5

Unyaka	2000	2001	2002	2003
AmaZulu	83 = 33%	94 = 35%	107 = 37%	110 = 38 %
AmaNdiya	105 = 41%	115 = 43%	122 = 42%	125 = 43%
AmaKhaladi	31 = 12%	32 = 11%	33 = 11%	33 = 11%
Abelungu	22 = 8%	26 = 9%	23 = 8%	25 = 8%
Sebebonke	251	267	285	293

Itebhula elingasenhla liveza ukuthi abafundi abangamaZulu ngonyaka we-2000 babengu-38%, ngonyaka we-2001 babengu-43%, ngonyaka we-2002 babengu-11% kwathi ngonyaka we-2003 babengu-9% . Abafundi abangamaNdiya ngonyaka we-2000 babengu-41%, ngonyaka we-2001 babengu-43%, ngonyaka we-2002 babengu-42% kwathi ngonyaka we-2003 babengu-43%. Uhlanga lwamaKhaladi ngonyaka we-2000 babengu-12%, ngonyaka we-2001 babengu-11%, ngonyaka we-2002 babengu-11% kanti ngonyaka we-2003 babengu-11%. Uhlanga lwabelungu lunamanani aphansi kakhulu. Ngonyaka we-2000 babengu-8%, ngonyaka we-2001 babengu-9%, ngonyaka we-2002 babengu-8% bese kuthi ngonyaka we-2003 babengu-9% .

(h) Ngabe Luyafundiswa Yini ULimi Lwezimpawu Kuzo Zonke Izigaba?

Itebhula 6

UKUFUNDISWA KOLIMI LWEZIMPAWU	INANI	EKHULWINI %
Luyafundiswa kuzo zonke izigaba	1	25.0
Alufundiswa kuzo zonke izigaba	3	75.0
SEBEBONKE	4	100

Itebhula elingasenhla liveza ukuthi ezikoleni ezine, kukhona u-25% ofundiswa uLimi Lwezimpawu kuwo wonke amabanga esikoleni iKwathintwa eNtshanga. Ngokuxoxisana neSekela loMphathi wakulesi sikole, umcwaningi utholile ukuthi isikole sigcina ebangabeni 10 kuphela. Itebhula likhomba ukuthi ezikoleni ezintathu, uLimi Lwezimpawu alufundwa kuwo wonke amabanga. ISekela loMphathi lesikole iDurban School for Hearing Impaired, lasho ukuthi uLimi Lwezimpawu alufundwa ezingeni lebanga-12.

Isizathu salokho ukuthi alukahleleki kahle futhi aluhlolwa. Engxoxweni nosezingeni lokuphatha esikoleni iDurban School for Hearing Impaired wathi uLimi Lwezimpawu bese luqalile ukufundwa ngonyaka we-2003.

Othisha bokufundisa lolu limi baqashwa abazali ngoba zingekho izikhala zokuba baqashwe uMnyango WezeMfundo.

(i) **Ngabe Bangaki Abafundi Okumele Uthisha Emunye Abafundise kulesi Sikole SeziThulu?**

Izimpendulo zezikole ezine iveze ukuthi abafundi kumele babe bahlanu kuthisha ngamunye (5:1). Umcwaningi wazibonela mathupha ngesikhathi ehambela izikole zeziThulu ukuthi kwejwayelekile ukuba izingane zibe ziningi kuthisha oyedwa. Egunjini lilinye abafundi bebebaba ngaphezulu noma ngaphansi kwe- (12).

(j) **Iyiphi Indlela Yokusebenzisa Ulimi Ewusizo Ekufundiseni Umfundi oyisiThulu? Chaza.**

Itebhula 7

INDLELA YOKUSEBENZISA ULIMI	INANI	EKHULWINI %
ULimi Lwezimpawu lodwa	0	0.0
Inkulumo ehlanganisa konke	1	25.0
Limi Lwezimpawu nesiNgisi	3	75.0
SEBEBONKE	4	100

Itebhula liveza ukuthi abekho kubaPhathi bezikole abathi kuhle kusetshenziswe uLimi Lwezimpawu lodwa. Ngokwamanani abangahambisani nokusetshenziswa koLimi Lwezimpawu lulodwa, bangu-0%. Amanani alabo abafisa kusetshenziswe inkulumo ehlanganisa konke bangu-25%. Ngesikhathi umcwaningi exoxisana nothisha abezwayo, wathola ukuthi le ndlela yokusebenzisa uLimi Lwezimpawu ithandwa kakhulu ngothisha abezwayo. Itebhula liveza ukuthi abaPhathi abangu- 75% babona indlela yokusebenzisa uLimi Lwezimpawu kanye nesiNgisi iwusizo kakhulu. Ngesikhathi umcwaningi exoxisana nabafundi abayiziThulu wathola ukuthi abayinambithisisi

kahle indlela yenkulumo ehlanganisa konke. NgesiNgisi le ndlela yokukhuluma ibizwa ngokuthi yi*Total Communication*.

Bayayithanda abafundi abayiziThulu indlela esebenzisa izilimi ezimbili kanyekanye. Iyona le ndlela eyenza ukuthi abayiziThulu bezwe kangcono izifundo ngoba ivumela ukuba lusetshenziswe uLimi Lwezimpawu. IziThulu zithola ukufunda isiNgisi ngesikhathi zifundiswa ezinye izifundo.

3.4.5 Imibuzi Nezimpendulo Zabazali beziThulu.

Ingqikithi kulemibuzo ithinta ukuxhumana kwesiThulu nomzali kanye namalunga omndeni. Umcwaningi wayithumela ngezingane eziyiziThulu imibuzo eyi-70. Le mibuzo yayiphelezela incwadi echaza ngocwaningo. Kwabuya imibuzo ephendiliwe engama-45, eyi-15 yayivela kubazali abasezabelweni kanti abangama-20 yayivela kubazali abasemalokishini nasemadolobheni. Umhlango nabazali beziThulu waba ngo 02/10/2003.

- (a) **Uyakwazi ukuxhumana nengane yakho eyisiThulu ngendlela eyanelisayo? Chaza ukuthi kungani weneliswe noma ungeneliswa indlela oxhumana ngayo nengane yakho.**

Itebhula 1

UKUXHUMANA KWABAZALI NABANTWANA BABO	INANI	EKHULWINI %
Kuyanelisa	0	0.0
Akwenelisi	45	100.0
SEBEBONKE	45	100.0

Itebhula liveza ukuthi bonke babazali abangu-100% abakwazi ukuxhumana ngendlela eyanelisayo nezingane zabo. Izimpendulo zabazali zinika le ncazelo: Abazali abanezingane ezifundayo bathi ulimi abalusebenzisa ekhaya alufani noLimi Lwezimpawu izingane

ezilusebenzisa esikoleni. Ulimi lwasekhaya alunazo izimpawu ezanele ukuthi usho yonke into othanda ukuyisho enganeni yakho.

- (b) **Walufunda Kanjani ULimi Lwezimpawu Olukhuluma Nengane Yakho? Khetha Ezimpendulweni Ozinikeziwe**

Itebhula 2

UKUFUNDA KOMZALI ULIMI	INANI	EKHULWINI %
Sazakhele ekhaya	45	100.0
Walufunda esikoleni	0	0.0
Ngenye indlela	0	0.0
SEBEBONKE	45	100

Itebhula likhomba ukuthi abazali abangu-100% bathi ulimi abalukhuluma nezingane zabo emakhaya bazakhela bona nezingane zabo eziyiziThulu. Umcwangingi exoxisana nedlanzana labazali bakhombise ukulangazelela ukufunda uLimi Lwezimpawu lwaseNingizimu Afrika ngoba benethemba lokuthi ukuxhumana nezingane zabo kungaba ngcono. Abanye bayafisa ukuxhumana ngendlela ekhululekile kodwa abanalwazi lokuthi lufundiswaphi uLimi Lwezimpawu.

- (c) **Wabona Nini Ukuthi Ingane Yakho IyisiThulu?**

Itebhula 3

ISIKHATHI SOKUBONA ISIMO SENGANE	INANI	EKHULWINI %
Ekupheleni konyaka wokuqala	0	0.0
Ekupheleni konyaka wesibili	35	77.8
Ekupheleni konyaka wesithathu	10	22.2
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-77.7% babona ukuthi izingane zabo ziyiziThulu ekupheleni konyaka wesibili. Kukhona ingxenye yabazali engu-22.2% eyabona ukuthi izingane zabo ziyiziThulu ekupheleni konyaka wesithathu. Ingxoxo nabazali iveze ukuthi ezinye izingane azizalwanga ziyiziThulu kodwa ngenxa yokuguliswa yizindlebe, zigcine sezilahlekelwe wukuzwa.

(d) Abomndeni Bayakwazi Nje Ukuxhumana Nengane Yabo EyisiThuli? Chaza Ngezansi.

Itebhula 4

UKUXHUMANA KOMNDENI NOMnTWANA	INANI	EKHULWINI %
Bayakwazi ukuxhumana	20	44.4
Abakwazi ukuxhumana	25	55.6
SEBEBONKE	45	100

Itebhula likhomba ukuthi abazali abangu-44.4% bakhona abakwaziyo ukuxhumana kancane nezingane zabo eziyiziThulu. Kuvelile ezimpendulweni ukuthi abazali abakwazi ukuxhumana nezingane eziyiziThulu abahlala nazo emakhaya. Kuvelile futhi ukuthi noma bexhumana kodwa ziba khona izinkinga.

Itebhula libuye liveze ukuthi abazali abangu-55.6% bathi abomndeni abakwazi ukuxhumana nezingane eziyiziThulu. Isizathu esivela ezimpendulweni ukuthi abomndeni abangakwazi ukuxhumana nezingane eziyiziThulu, yilabo abangahlali nazo lezi zingane.

- (e) **Ngabe Luyefana Yini Ulimi Olusetshenzizwa Ekhaya Lakho Nalolo Lwase Sikoleni? Chaza?**

Itebhula 5

UKUFANA KOLIMI LWASEKHAYA NOLWASESIKOLENI	INANI	EKHULWINI %
Ulimi luyefana	0	0.0
Ulimi alwefani	45	100.0
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali bonke bengu-100% bathi ulimi lwasekhaya alufani nolwasesikoleni. Bachaza bathi uLimi Lwezimpawu lwasesikoleni lwezimpawu eziningi kunolimi lwasekhaya. Olwase sikoleni lubuye lufake nokubhala ngeminwe emoyeni.

- (f) **Ngabe Ingane Yakho EyisiThulu Inabo Yini Abangane Abezwayo? Sekela Impendulo Yakho.**

Itebhula 6

UKUBAKHONA KWABANGANE ABEZWAYO	INANI	EKHULWINI %
Bakhona abangane	45	100.0
Abekhona abangane	0	0.0
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-100% bathi izingane zabo eziyiThulu zinabo abangane abezwayo. Exoxa nabazali umcwaningi, uthole ukuthi labo bangane babo, abakhule nabo baye bafunde uLimi Lwezimpawu kuye lona oyisiThulu. Kukhona umzali ogqamise ukuthi umngane wengane yakhe ulwazi ukudlula yena engumzali uLimi Lwezimpawu. Omunye umzali wathi uma engazi ukuthi uzoyibeka kanjani inkulumo enganeni yakhe eyisiThulu, uye asizwe umngane wengane yakhe ukuthi adlulisele inkulumo enganeni yakhe eyisiThulu.

(g) Ingane Iyawazi Yini Amasiko AkwaZulu Apathhelene Nempilo Yasekhaya?

Itebhula 7

ULWAZI LOMNTWANA NGAMASIKO AKWAZULU	INANI	EKHULWINI %
Umtwana unalo ulwazi	5	11.1
Umtwana akanalo ulwazi	37	82.2
Abangaphendulanga	3	6.7
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-11.1% bakholelwa wukuthi ingane inalo ulwazi lwamasiko akwaZulu. Balicacisa kanje leli phuzu: Izingane ziba negalelo emicimbini yokugcinwa kwamasiko asekhaya. Kukhona abazali abangu-82.2% abathi izingane zabo azinalo ulwazi lwamasiko akwaZulu. Bonke abazali bakhombise ukuthi banazo izinkinga zokungabinalo ulwazi lokuxhumana ngokukhululekile nezingane zabo. Abazali abanezingane ezingafundi bathi baye bazame ngayo yonke indlela ukulingisa loko akushoyo ize igcine izwile ingane.

(h) Unalo Yini Ulwazi Lokuthi Ingane Yakho Ithanda Ukufundela Msebenzi Muni? Cacisa ngezansi.

Itebhula 8

ULWAZI LOKUFUNDELWA YINGANE	INANI	EKHULWINI %
Unalo ulwazi	4	8.9
Akanalo ulwazi	41	91.1
SEBEBONKE	45	100

Itebhula elingasenhla likhombisa ukuthi abazali abangu-8.9% banalo ulwazi lokuthi izingane zabo zizofundela msebenzi muni. Abazali abangu-91.1% abanalo ulwazi lokuthi izingane zabo zizofundela

msebenzi muni. Loku kuveza ukuthi impela akukho ukuxhumana okukhululekile phakathi kwengane nomzali.

- (i) **Wenzenjani Uma Kukhona Uphawu Ongalwazi Okufanele Ulusebenzise Ekukhulumeni Nengane? Chaza.**

Itebhula 9

AKWENZAYO UMA UPHAWU LUNGEKHO	INANI	EKHULWINI %
Usizwa umngane okhulumayo wesiThulu	5	11.1
Ubhala phansi ephepheni	25	55.6
Uncama ukuthula	15	33.3
SEBEBONKE	45	100

Itebhula liveza ukuthi izimpendulo zabazali abangu-11.1% bathi uma uphawu bengalwazi, basizwa abangane abakhulumayo bezingane zabo eziyiziThulu. Abazali abangu-55.6% bathi babhala phansi, ingane ifunde loko afuna ukukusho. Kukhona abazali abangu-33.3% bathi abamane bathule uma behluleka ukucacisa abakushoyo enganeni yabo eyisiThulu.

Ngokuxoxisana nabazali, umcwaningi uthole ukuthi abazali abasemadolobheni abanezingane ezifundayo, basizwa ukubhala phansi uma kukhona inkinga yokuxhumana. Uma ingane ingafundile, umzali usebenzisa ukukhomba leyo yinto akhuluma ngayo, kwesinye isikhathi alinganise.

- (j) **Ngabe Ingane Yakho EyisiThulu Inazo Yini Izinkinga Ezithola Emphakathini Njengoba IyisiThulu? Cacisa.**

Itebhula 10

IZINKINGA EMPHAKATHINI	INANI	EKHULWINI %
Zikhona izinkinga	10	22.2
Azikhona izinkinga	35	77.8
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-22.2% bathi izingane zabo zinazo izinkinga emphakathini. Izimpendulo ziveze ukuthi inkinga enkulu ukuthi umphakathi ubona ingane yakhe eyisiThulu njengengane engenamqondo, eyisilima. Lokhu kudala ukuthi abayiziThulu bangemukeleki kahle emphakathini. Ezimpendulweni, abazali baveze ukuthi izingane zabo ziyalwa ngoba bengatholi ukuthi abanye bathini abakhuluma ngomlomo ikakhulukazi uma ukuxhumana kungenzeki kahle. Abathandi abazali ukuba izingane zabo zixhaphazwe yilabo abezwayo.

Kukhona noko abazali abangu-77.8% abathi izingane zabo azizitholi izinkinga emphakathini ezikhulele phakathi kwawo. Ingxoxo iveze, ukuthi ingane eyisiThulu, iyemukeleka kulowo mphakathi ezalelwe kuwona.

- (k) **Ngabe Likhona Usizo Oluthola KosoNhlalohle Maqondana Nengane Yakho?**

Itebhula 11

USIZO LOSONHLALONHLE	INANI	EKHULWINI %
Luyatholakala usizo	30	66.7
Alutholakali Usizo	15	33.3
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-66.7%, bayaluthola usizo eMnyangweni WezeNhlalakahle. Kunengxenye yabazali engu-33.3% engalutholi usizo eMnyangweni WezeNhlalakahle. Lokhu kusho ukuthi kunabazali ababona izingane zabo zikhubazekile ngokuba yiziThulu. IziThulu zona aziziboni zikhubazekile. Umcwaningi uthole emibhalweni ukuthi isiThulu esaba nguMongameli wokuqala weNyuvesi yeziThulu eMelika sathi isiThulu singenza noma yini engenziwa umuntu ozwayo ngaphandle kokuzwa; ebeka ngolwaphesheya wathi:- DEAF can do anything that is done by the hearing but hear. Ingxoxo nabazali iveze ukuthi abazali abathola impesheni yezingane zabo eziyiziThulu, yilabo abanezingane ezingenalo ikusasa, ezingafundile.

(I) Ngabe uyalwazi uLimi Lwezimpawu lwaseNingizimu Afrika?

Itebhula 12

ULWAZI LWABAZALI LOLIMI LWEZIMPAWU	INANI	EKHULWINI %
Abazali bayalwazi uLimi Lwezimpawu	0	0.0
Abazali abalwazi uLimi Lwezimpawu	45	100.0
SEBEBONKE	45	100

Itebhula liveze ukuthi abazali abangu-100% abalwazi uLimi Lwezimpawu lwaseNingizimu Afrika. Lesi sibalo esikhulu kangaka sabazali abangalwazi uLimi Lwezimpawu lwaseNingizimu Afrika siveza kucace ukuthi kunesidingo esingakanani ukuthi uMnyango WezeMfundo wenze amalungiselelo okuba uLimi Lwezimpawu lufundwe ezikoleni zabadala okuthiwa ngolwabelungu ama-Adult Centres.

- (m) **Ngabe Uyeneliswa Yini Yisimo Semfundo Sengane yakho?**
Cacisa Ngezansi.

Itebhula 13

UKWANELISEKA KWABAZALI NGEMFUNDO	INANI	EKHULWINI %
Abanelisiwe	5	11.1
Abangenelisiwe	38	84.4
Abangaphendulanga	2	4.4
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-11.1% banelisiwe imfundo yezingane zabo. Abazali ababalelwa ku-84.4% bathi abanelisiwe imfundo yezingane zabo. Izizathu abazibhalile yilezi:

- Ukuba kude kakhulu kwezikole kanti zimbalwa.
- Alufundwa uLimi Lwezimpawu esikoleni.
- Azikho izimoto ezibayisa esikoleni.
- Asikho isikole semfundo ephakeme seziThulu.

Kukhona ingxenye engaphendulanga engu-4.4%. Kuyacaca ukuthi kukhona abazali abanezikhalo ngemfundo yezingane zabo.

- (n) **Ngabe Uyalwazi ULimi Lwezimpawu LwaseNingizimu Afrika?**

Itebhula 14

ULWAZI LWABAZALI LOLIMI LWEZIMPAWU	INANI	EKHULWINI %
Abazali bayalwazi uLimi Lwezimpawu	0	0.0
Abazali abalwazi uLimi Lwezimpawu	45	100.0
SEBEBONKE	45	100

Itebhula lithi abazali abangu-100% bathi abalwazi uLimi Lwezimpawu lwaseNingizimu Afrika. Lesi simo siphonsa inselele eMnyangweni

WezeMfundo ukuba uLimi Lwezimpawu lufundiswe ezikhungweni zokufundisa abadala ngolwaphesheya ama-Adult Centres.

- (o) **Ngabe Kuyini Ongathanda UMnyango WeMfundo Ukwenze Ukuthuthukisa Imfundo Yengane Yakho?**

Itebhula 15

USIZO LOMNYANGO WEMFUNDO	INANI	EKHULWINI %
Abazali abadinga usizo loMnyango weMfundo	45	100.0
Abazali abangaludingi usizo loMnyango weMfundo	0	0.0
SEBEBONKE	45	100

Itebhula liveza ukuthi abazali abangu-100% badinga usizo loMnyango WezeMfundo. Ngesikhathi umcwaningi exoxa nedlanzana labazali uthole ukuthi abazali bafisa uMnyango WezeMfundo ubaxhase ngezimali zesikole. Bafisa izimoto ezilanda abafundi zisize nezingane zendlu emnyama. Balangazelela nokuthi izikole zeziThulu zibekhona nasezabelweni. Lezi zifiso zabazali ziphonsa inselele kuMnyango WezeMfundo okufanele ubhukule ukuze amaphupho abazali afezeke.

3.4.6. Izimpendulo Zotolika BoLimi Lwezimpawu

Imibuzo ethunyelwe kotalika ingama - 50 kodwa kubuye izimpendulo ezingu - 35. Izimpendlo zalemibuzo nazo zilandelwe yingxoxo ukuze kucolisiseke izimpendulo. Ingxoxo notolika yaba mhla ka 11 kuMfumfu onyakeni we-2003.

a) **Ngithanda Ukwazi Ukuthi Ungowaluphi Uhlanga?**

Itebhula 1

UBUHLANGA BOTOLIKA	INANI	EKHULWINI %
AmaZulu	17	49
AmaXhosa	10	29
AbeSuthu	8	23
SEBEBONKE	35	100

Itebhula liveza ukuthi abafunda ukutolika e*Durban Institute of Technology*, bayizinhlanga ezixubile. Ingxenye enkulu engu-49% ngamaZulu, kulandele amaXhosa eyisibalo esingu-29%, kugcine abeSuthu bengu-23%. Kusobala ukuthi amaZulu maningi ngoba lesi sikole sikwaZulu-Natal okuyindawo ehlala amaZulu.

b) **Ngabe Uyalwazi Ulimi LwesiZulu?**

Itebhula 2

ULWAZI LOLIMI LWESIZULU	INANI	EKHULWINI %
Abalwaziyo	35	100.0
Abangalwazi	0	0.0
SEBEBONKE	35	100

Izimpendulo ziveza ukuthi otolika, abangu-100%, bayakwazi ukukhuluma isiZulu. Nalabo abayezinye izinhlanga, bayasazi isiZulu. Lokhu kusho ukuthi isifundazwe sakwaZulu-Natali angeke sibaswele otolika uma bedingeka ezinkantolo, emajele nakwezinye izindawo.

- c) **Kuthathe Isikhathi Eside Kangakanani Ukuba Ufunde Ulimi Lwezimpawu?** **Izinyanga eziyisithupha** **Unyaka owodwa**
Iminyaka emibili

Itebhula 3

UBUDE BESIKHATHI SOKUFUNDA ULIMI LWEZIMPAWU	INANI	EKHULWINI %
Izinyanga eziyisithupha	10	28.6
Unyaka owodwa	15	42.9
Iminyaka emibili	10	28.6
SEBEBONKE	35	100

Amanani ngasenhla akhomba ukuthi otolika bafunda uLimi Lwezimpawu ngejubane elingefani. Kuyavela ukuthi otolika abangu-28.6% bafunda uLimi Lwezimpawu esikhathini esingangezinyanga eziyisithupha. Kukhona ingxenye engu-42.9% efunda ulimi ngemuva kwesikhathi esingangonyaka. Otolika abangu-10% balufunda sekuphele iminyaka emibili. Laba abathatha isikhathi eside bavezile ukuthi abazinikanga isikhathi sokusebenzisa uLimi Lwezimpawu ngendlela eyenele kungakho-ke bengasheshanga ukulufunda.

Njengazo zonke izilimi uma uhlala neziThulu ushesha kakhulu ukufunda uLimi Lwezimpawu. Ingxoxo notolika elandele ngemuva kokubuya kwezimpendulo icacisile ukuthi abalusebenzisa njalo uLimi Lwezimpawu basheshe balwazi.

- (d) **Ngabe Zibekhona Izinkinga Ohlangabezane Nazo Ngesikhathi Ufunda ULimi Lwezimpawu?**

Itebhula 4

IZINKINGA EKUFUNDENI ULIMI	INANI	EKHULWINI %
Zibekhona	10	28.6
Azibangakhona	25	71.4
SEBEBONKE	35	100

Itebhula liveza ukuthi otolika abangu-28.6% babenazo izinkinga ngesikhathi befunda uLimi Lwezimpawu. Incazelo evelile sekuxoxiswana ukuthi uma ungalusebenzisi uLimi olufundayo uba nezinkinga. Baqhubeke bathi kubanenkinga kulabo abafunda lolu limi encwadini, uma engekho olwenzayo phambi kwabo. Ziyindlala izikole okufundwa kuzo uLimi Lwezimpawu futhi kujulwe ngalo.

- (e) **Waluthola Kanjani Uthando Lokufunda ULimi Lwezimpawu? Khetha Ezimpendulweni Ezilandelayo.**

Kunelungu lomndeni eliyisiThulu **Ngabona lusetshenziswa kumabonakude** **Ngabona ithuba lomsebenzi**

Itebhula 5

UGQOZI LOKUFUNDA ULIMI LWEZIMPAWU	INANI	EKHULWINI %
Kunelungu lomndeni eliyisiThulu	7	20.0
Ngabona lusetshenziswa kumabonakude	23	65.7
Ngabona ithuba lomsebenzi	5	14.3
SEBEBONKE	35	100

Itebhula likhomba ukuthi otolika abangu-20% bathola ugqozi lokufunda uLimi Lwezimpawu ngoba kukhona ilungu lomndeni eliyisiThulu. Isimo sasekhaya sadala uthando lokufunda uLimi Lwezimpawu. Otolika abangothisha esikoleni seziThulu bathi bathola ugqozi ngoba sebeqashwe esikoleni seziThulu.

Itebhula liveza ingxenye enkulu yotolika engu-65.7% abathola ugqozi lokufunda uLimi Lwezimpawu ngoba bebona lusetshenziswa kumabonakude. Otolika abangu-14.3% babona ukuthi bangathola imisebenzi uma befunda uLimi Lwezimpawu.

- (f) **Zikhona Ezinye Izindawo Lapho Otolika BoLimi Lwezimpawu Bedingeka Khona, Ngaphandle Kwasesikoleni? Chaza Ngezansi Wenabe.**

Itebhula 6

ISIDINGO SOTOLIKA BOLIMI LWEZIMPAWU	INANI	EKHULWINI %
Sikhona isidingo	35	100.0
Asikho isidingo	0	0.0
SEBEBONKE	35	100

Itebhula elingasenhla likhombise ukuthi otolika bebonke bengu- 100%, bathi sikhona isidingo sotolika boLimi Lwezimpawu. Esexoxisana notolika umcwaningi, uthole ukuthi umsebenzi wokutolika uyadingeka ezibhedlela, kuyo yonke iminyango njengoMnyango weMfundo, uMnyango wezeMpilo, uMnyango wezokuNgcebeleka njalo njalo. Loku kuveza ukuthi kufanele kuvulwe amathuba omsebenzi wotolika ukuze umphakathi oyiziThulu ungashiywa ngaphandle.

- (g) **Ngabe Kuyiqiniso Ukuthi ULimi Lwezimpawu LwaseNingizimu Afrika Alukakathuthuki?**

Itebhula 7

UKUTHUTHUKA KOLIMI LWEZIMPAWU	INANI	EKHULWINI %
Alukakathuthuki	35	100.0
Seluthuthukile	0	0.0
SEBEBONKE	35	100

Itebhula liveza ukuthi otolika abangu-100% bathi uLimi Lwezimpawu lwaseNingizimu Afrika alukakathuthuki. Uma bechaza otolika bathi lesi simo siyabakhathaza ngoba abaziboni bengaba sezingeni lotolika bomhlaba boLimi Lwezimpawu. Kunesidingo ukuthuthukiswa koLimi Lwezimpawu ngoba ngokuthuthuka kwalo notolika balolu limi bayothuthuka.

- (h) **Ngabe Sikhona Yini Isizathu Sokuba Kusetshenziswe ULimi Lwezimpawu Lakwamanye Amazwe NgolwaseMelika Khona Lapha ENingizimu Afrika?**

Itebhula 8

ISIDINGO SOLIMI LWEZIMPAWU LWAMANYE AMAZWE	INANI	EKHULWINI %
Sikhona isidingo	30	85.7
Asikho isidingo	5	14.3
SEBEBONKE	35	100

Itebhula ngasenhla liveza ukuthi otolika abangu-85.7% bathi sikhona isidingo sokuba uLimi Lwezimpawu lwaseNingizimu Afrika luthasiselwe ngolimi lwamanye amazwe. Sebecasisa isizathu sale mpendulo bathi uLimi Lwezimpawu lwaseNingizimu Afrika lusha, alukathuthuki. Ziningi

izimpawu ezingakabibikho. Kungakho kukhona abasebenzisa izilimi zamazwe aphesheya njengoLimi Lwezimpawu lwaseMelika. Kukhona inkinga olimini lwaseNingizimu Afrika; kuyenzeka igama elilodwa libe nezimpawu eziningi, kwesinye isikhathi amanye amagama angabi nazo izimpawu.

Itebhula liveza ukushayana kwemiqondo ngoba ikhona ingxenye yotolika engu-14.3% ethi asikho isidingo sokuboleka izimpawu zezilimi zamanye amazwe. Le ngcosana igcizelela ukuthi kufanele kuthuthukiswe uLimi Lwezimpawu lwaseNingizimu Afrika. Kusungulwe izimpawu ezintsha, ngaleyo ndlela zifezeke zonke izidingo ngalolu limi.

- (i) **Ngabe Ukhona Umehluko Phakathi KoLimi Lwezimpawu LwaseNingizimu Afrika NoLimi Lwezimpawu LwaseMelika?**

Itebhula 9

UMEHLUKO PHAKATHI KOLIMI LWASENINGIZIMU AFRIKA NOLWASEMELIKA	INANI	EKHULWINI %
Ukhona umehluko	35	100.0
Awukho umehluko	0	0.0
SEBEBONKE	35	100

Itebhula liveza ukuthi zonke izimpendulo zotolika ezingu-100% zithi ukhona umehluko phakathi koLimi Lwezimpawu lwaseNingizimu Afrika noLimi Lwezimpawu lwaseMelika. Incazelo ngotolika iveze ukuthi izimpawu azifani.

Otolika bakugcizelele ukuthi uLimi lwaseMelika lunothile; lunezimpawu eziningi kanti olwaseNingizimu Afrika lusantenga. Ziningi izimpawu ezingekho okufanele zakhiwe.

(j) **Ngabe Zikhona Izinkinga Ozithola Uma Utolikela Umuntu Okhuluma IsiZulu?**

Itebhula 10

UBUKHONA BEZINKINGA EKUTILOKENI ISIZULU	INANI	EKHULWINI %
Zikhona izinkinga	35	100.0
Azikho izinkinga	0	0.0
SEBEBONKE	35	100

Zonke izimpendulo zotolika ezingu-100% zikhomba ukuthi zikhona izinkinga uma utolika isiZulu ngoLimi Lwezimpawu. Umncwaningi esexoxa notolika wabuzisisa ukuthi ngabe zidalwa yini izinkinga. Bonke otolika bathi azikho izimpawu ezanele ukuba zichaze wonke amagama esiZulu. Lokhu kusagcizelela ukuthi kumele lwakhiwe, lwenziwe ngcono uLimi Lwezimpawu.

Izinkinga zidalwa ukungabikho kwezimpawu ezishaya emhlohlweni ezimele amagama esiZulu. Ubutolika bufundwa ngesiNgisi.

(k) **Ngabe Ikhona Indlela Yokungayinqamuli Inkulumo Uma Uhlangabezana Negama Elingenalo Uphawu?**

Itebhula 11

AMASU OKUNGAYINQAMULI INKULUMO	INANI	EKHULWINI %
Akhona amasu	35	100.0
Awekho amasu	0	0.0
SEBEBONKE	35	100

Itebhula elingasenhla likhomba ukuthi otolika abangu-100% bathi ikhona indlela yokungayinqamuli inkulumo uma uphawu legama olitolikayo

lingekho. Engxoxweni notolika baveze ukuthi ungasebenzisa ukubhala amagama emoyeni noma usebenzise inkulumo ehlanganisa konke. Lokhu kusho ukuthi nakuba uLimi Lwezimpawu lwaseNingizimu Afrika luzacile ngezimpawu, akhona amasu okungayinqamuli inkulumo njengoba kuvela engxoxweni yotolika.

(I) Kukhona Yini Okungenziwa Yizimboni Ukuze Zikwazi Ukuqasha IziThulu? Cacisa ngezansi.

Itebhula 12

UKUQASHWA KWEZITHULU EZIMBONINI	INANI	EKHULWINI %
Kukhona okungenziwa izimboni	35	100.0
Akukho okungenziwa izimboni	0	0.0
SEBEBONKE	35	100

Itebhula elingasenhla liveza ukuthi otolika abangu-100% bathi kukhona okungenziwa yizimboni mayelana nokuqashwa kweziThulu. Engxoxweni notolika baveze ukuthi abekho otolika ezimbonini. Lokhu kudala ukuthi iziThulu zingaqasheki kalula ngoba ingekho indlela yokuxhumana nazo. Ngokubona kotolika, izimboni kumele ziqashe otolika boLimi Lwezimpawu. Izimboni zingakhuthaza abaqashwa ukuthi nabo balufunde uLimi Lwezimpawu ngasese ukuze nabo bakwazi uuxhumana nozakwabo abayiziThulu.

- (m) Imfundo YeziThulu Ikuliphi Izinga Uma Iqhathaniswa Nemfundo Yabezwayo? Cacisa ngezansi.

Itebhula 13

UKUQHATHANISA IMFUNDO YEZITHULU NEYABEZWAYO	INANI	EKHULWINI %
Imfundo isezingeni elifanayo	0	0.0
Imfundo ayikho ezingeni elifanayo	35	100.0
SEBEBONKE	35	100.0

Itebhula elingenhla likhomba ukuthi otolika abangu-100% babona izinga lemfundo yeziThulu nemfundo yabezwayo lingefani. Uma izinga lilingana kufanele ngabe bakhona otolika abamele abayiziThulu njalo njalo. Sekuxoxwa notolika bathi imfundo yeziThulu isacindezelekile ngoba okokuqala uLimi Lwezimpawu alukafundwa ngendlela efanele ezikoleni. Ukungafundwa koLimi Lwezimpawu kuba nemiphumela emibi ohlotsheni lwesitifiketi abasitholayo uma bephumelela ebangeni-12. Akuzijabulisi iziThulu ukuthi izitifiketi zabo zisezingeni eliphansi. Lokhu kusho ukuthi abanengi abathintekayo oLimini Lwezimpawu bayafisa ukuthi lolu limi lufundwe ezikoleni ukuze luthuthuke. Leso senzo siyoba wusizo olukhulu kuzona iziThulu.

Umcwaningi esexoxisana notolika basezikoleni kuleli phuzu, uthole ukuthi imfundo yeziThulu idinga isikhathi eside kunaleso semfundo yabezwayo ngoba iziThulu ziyacathuliswa. Kunenkinga yokungabikho kwezimpawu zamagama athize eSayensi neMathemathiksi. Ngakho-ke lezi fundo azifundiseki kahle.

- (n) **Ngabe ULimi Lwezimpawu Olusetshenziswa Kumabonakude Luyaziwa Yini Ngotolika?**

Itebhula 14

UKWAZEKA KOLIMI LWEZIMPAWU OLUSETSHENZISWA KUMABONAKUDE KUMABONAKUDE	INANI	EKHULWINI %
Ulimi lwaziwa kahle	5	14.3
Ulimi alwaziwa kahle	30	85.7
SEBEBONKE	35	100

Itebhula likhombisa ukuthi otolika abangu-14.3% bathi uLimi Lwezimpawu olusetshenziswa kumabonakude luyaziwa ngotolika. Otolika abangu-85.7% bathi uLimi Lwezimpawu olusetshenziswa kumabonakude alwaziwa kahle. Ukuba yinhlakanhlaka koLimi Lwezimpawu yisona sizathu sokungaqondakali kolimi olusetshenziswa kumabonakude. Izwe laseNingizimu Afrika kumele libe noLimi Lwezimpawu olulodwa.

- (o) **Ngabe IziThulu Zisabambelele OLimini Lwezimpawu Lwezigodi Noma Sezisebenzisa ULimi Lwezimpawu LwaseNingizimu Afrika?**

Itebhula 15

UKUSETSHENZISWA KOLIMI LWEZIGODI YIZITHULU	INANI	EKHULWINI %
Zisebenzisa ulimi lwezigodi	35	100.0
Zisebenzisa uLimi Lwezimpawu lwaseNingizimu Afrika	0	0.0
SEBEBONKE	35	100

Itebhula liveza ukuthi otolika abangu-100% bathi iziThulu zisebenzisa ulimi lwezigodi. Esexoxisana notolika kuleli phuzu, umcwaningi uthole ukuthi lesi senzo sidala ukuthi uLimi Lwezimpawu lwaseNingizimu

Afrika lungakhulunywa ngendlela efanayo ezweni lonke. IziThulu kumele zibe negalelo ekuthuthukiseni ulimi lwazo.

(p) Ngabe Imboni YakwaTelkom Inalusizo Luni Ekulekeleleni IziThulu Ngokuxhumana?

Itebhula 16

UKUBAKHONA KOSIZO LAKWA-TELKOM	INANI	EKHULWINI %
Usizo lukhona	35	100.0
Usizo alukho	0	0.0
SEBEBONKE	35	100

Itebhula ngasenhla liveza ukuthi otolika abangu-100% bathi lukhona usizo olwenziwa u-Telkom. Esexoxa notolika umcwaningi, uthole ukuthi le mboni yasungula uhlelo lokuxhumana okuthiwa yiTelden. Lapha uthi umuntu ekhuluma kube kubhaleka phansi kulowo owamukela ucingo. UTelkom ubuye waveza indlela yokuthumela imibiko ngokubhala kumakhala ekhukhwini. Kuvelile noko ukuthi lolu sizo alufinyeleli kuzo zonke iziThulu ngenxa yokuthi abanayo bonke imali yokuthenga lezi zixhumanisi.

3.10. IZINGXOXO

Izingxoxo zibe wumgogodla walolu cwaningo. Umcwaningi waxoxisana nomele iNhlangano YeziThulu iDEAFSA kanye nomele uMnyango WezeMfundo wagcina exoxe nomele iziThulu ePhalamende. Izihlokwana ezilandelayo zilandisa ngezingxoxo umcwaningi abe nazo nalaba ababalwe ngasenhla.

a) Ingxoxo Nomele INhlangano YeziThulu IDEAFSA.

Ocwaningayo wabona kubalulekile ukuba axoxe nomele iNhlangothi YeziThulu eNingizimu Afrika, iDEAFSA. Igama le Nhlangothi ngolwaphesheya iDEAFSA *Federation of Southern Africa*.

Usuku	:	9.10.2003
Isikhathi	:	Ihora lesishiyagalolunye (9h00)
Okukhulunywe naye	:	u-Anthia Boch, ongumxhumanisi.
Indawo	:	Yenziwe ngocingo.

Owanika izimpendulo ngowasehhovisi elikhulu iDEAFSA eKapa.

Umcwaningi wabuza ngokusunguleka kwenhlangano nokuthi yayisungulwelwani. UAnthia Boch uchazile ukuthi yaqala yabizwa ngokuthi yi *National Council for the Deaf*. Wathi ngonyaka we-1994, le Nhlangothi yethiwa igama elisha, yase ibizwa ngokuthi yiDEAFSA. Washo ukuthi iDEAFSA inenjongo yokwelekelela iziThuli kulokho ezithanda ukukwenza empilweni yazo. Kafuphi nje inenjongo yokuthuthukisa iziThuli nolimi lwazo.

Umcwaningi uMbuzile ukuthi ngabe amalunga ale Nhlangothi akhona yini eBhodini lezilimi LaseNingizimu Afrika iPanSALB. Oka Boch wathi akhona amalunga Edeafsa eBhodini Lezilimi iPanSALB.

Wabuza umcwaningi mayelana nezinkinga okungenzeka ukuthi iNhlangothi iDEAFSA inazo. U-Anthia Bosch ephendula lowo mbuzo wathi banazo izinkinga kodwa enkulu kakhulu ubunzima bokuthola izimali zokuxhasa umsebenzi wale Nhlangothi. Ubeke ngembaba ukuthi iDEAFSA akuyona inhlangano kaHulumeni, ngaleyo ndlela iyaziphantela imali yokuqhuba umsebenzi.

Wabuza umcwaningi ukuthi iDEAFSA ikubuka kuhamba kahle yini ukuqeqeshwa koThisha abayiziThulu nabezwayo abasezikoleni zeziThulu.

Impendulo ka-Anthia Boch ikhombise ukukhathazeka kakhulu kweNhlangothi mayelana nokuqeqeshwa koThisha ukuba bafundise ezikoleni zeziThulu. Wavuzisa ukuthi emabhukwini eNhlangothi bahlanu kuphela abayiziThulu abathole uqeqesho lokuba woThisha. Wathi iNhlangothi iyasibona isidingo sokukhuthaza iziThulu ukuba zifunde ubuthishela. Wathi ukuba iDEAFSA inezimali ezanele ngabe ikhipha imifundaze yokuba iziThulu zifunde ubuthishela.

Mayelana nombuzo othinta uLimi Lwezimpawu esikoleni, u-Anthia Boch wathi, inhlangano yazama ngesikhathi esiphambili ukutshala abaqeqeshi boLimi Lwezimpawu ezikoleni. Ababefundisa ulimi koThisha bonke esikoleni. Ngenxa yezindleko zoqeqesho lokuxhasa kwabuye kwama. Washo wathi balindele ukuthi uMnyango WeMfundo uyixhase imfundo yeziThulu nangokufundisa uLimi Lwezimpawu. Wathi iDEAFSA ayithokozi ngoba abekho oThisha abaqeqeshwe ngokwanele ukuba bafundise uLimi Lwezimpawu ezikoleni zeziThulu. Ulibeke ngembabe elokuthi iziThulu eziningi ziya phesheya eMelika ukuyoqeqeshwa eNyuvesi i-Gallaudet. INhlangothi iDEAFSA iyafisa ukuthi kubekhona iNyuvesi yeziThulu eNingizimu Afrika.

Wabuza umcwaningi ngokungahlolwa koLimi Lwezimpawu ezikoleni zeziThulu, wachaza futhi ukuthi lokhu kuyikhinyabeza kangakanani imfundo yeziThulu.

(b) Ingxoxo NoMnyango WeMfundo NamaSiko KaZwelonke

Umnqwaningi ubone kufanele athintane noMnyango WezeMfundo kaZwelonke ukuze akwazi ukuthola izimpendulo ngemibuzo anayo ethinta uLimi Lwezimpawu. Ezikoleni zeziThuli yilapho uLimi Lwezimpawu lusetshenziswa khona abantu behleli ndawonye, ilapho futhi kulindeleke khona ukuthi loluLimi lubonakale luthuthukiswa. Okukhulunywe naye omele uMnyango WezeMfundo kaZwelonke nguMaria Schoeman.

Usuku lwengxoxo :	23/10/2003
Indawo :	UMnyango WezeMfundo ePitoli
Indlela yengxoxo :	Ucingo
Isikhathi sengxoxo :	1 ihora

Embuzweni othinta izinga loLimi Lwezimpawu uma kuqhathaniswa nezinye iziLimu eziyishumi nanye ezisemthethweni njengoba kuvela eSahlukweni Sesibili soMthethosisekelo isiGaba 6 (1), uMaria Schoeman omele uMnyango WezeMfundo wathi, uLimi Lwezimpawu nakuba lingekho sezingeni leziLimu eziyishumi nanye zaseNingizimu Afrika kodwa umthetho uyavuma ukuthi lolu limi lungafundiswa ezikoleni. Uvezile futhi ukuthi lokhu kuvela emthethweni omkhulu wezikole waseNingizimu Afrika. Isigaba : 23.

Umnqwaningi wabuza ngokufundiswa koLimi Lwezimpawu ezikoleni zeziThulu nabezwayo. Umnqwaningi ubuzile ukuthi uMnyango usuqalile yini ukuqasha othisha abazofundisa uLimi Lwezimpawu. UMaria Schoeman waveza ukuthi uMnyango ufisa ukuba uqeqeshe othisha abasezikoleni ukuba bafundise uLimi Lwezimpawu. Wabeka ukuthi uMnyango awunayo imali eyanele ukuqasha othisha abasha boLimi Lwezimpawu. Wambula ukuthi ubungakaziqali uMnyango WezeMfundo izinhlelo zokuqeqesha othisha.

Umcwaningi uma ephawula ngayekubonile ezikoleni ezahlukene okuthinta ukufundiswa koLimi Lwezimpawu ngezindlela ezahlukene, uMaria Schoeman waphendula ngelokuthi uMnyango WezeMfundo ubungakakulungiseli ukufundiswa koLimi Lwezimpawu ezikoleni. Uhlelo lwesilabhasi umcwaningi alutholile kwesinye sezikole, uMaria Schoeman uthe lolu hlelo alukho emthethweni futhi alwaziwa uMnyango WezeMfundo. Kumshaqisile umcwaningi ukuzizwela kubaphathi boMnyango WezeMfundo ukuthi ukufundisa uLimi Lwezimpawu akukho emthethweni ngokoMnyango WezeMfundo.

UMaria Schoeman ulibeka ngembaba ukuthi uhlelo lwesilabhasi kufanele luhambelane nemigomo yeMfundomphumela (OBE) . UMnyango weMfundo awukaluthumeli lolu hlelo. Impendulo kaMarie Schoeman iyashayisana nokuvela eMthethweni wezikole waseNingizimu Afrika othi:-

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Wabuza umcwaningi mayelana nomsebenzi woLimi Lwezimpawu osuqalile ezikoleni futhi onezinkinga. Umcwaningi wabeka ukuthi uLimi Lwezimpawu nabafundi abayiziThulu basacindezelekile uma umsebenzi owenziwa ezikoleni wokufundisa uLimi Lwezimpawu uyizeleze. Wabuza umcwaningi ukuthi uMnyango WezeMfundo uzothatha zinyathelo zini ngalenhlekelele eqhubekayo. Omele uMnyango WezeMfundo wathi kuzoqala ngohlelo lokuqeqeshisa oThisha abazofundisa uLimi Lwezimpawu ezweni lonke laseNingizimu Afrika. Kuze kwaphela unyaka ka-2003 lungakaqalwa lolu qeqesho. Umcwaningi ubuzile ngoLimi Lwezimpawu olusetshenziswa yizingane eziyiThuli ukuthi nalo aluhlelekile kahle. Umbikele uMaria Schoeman ukuthi oThisha abafundisa iziThulu banenkinga ngoba uLimi Lwezimpawu luguquka mihla namalanga.

(c) Ingxoxo NoWilmas Newhoudt – Druchen Omele IziThulu ePhalamende Likazwelonke.

Usuku lwengxoxo : 29. 11. 2002.
Isikhathi : Ihora leshumi nanhlanu.
Indawo : StMartins School for the Deaf e-Sayidi.
Ubube bengxoxo : Ihora elilodwa.

Umcwaningi wathola ithuba lokuxoxa noWilmas Newhoudt Druchen omele iziThulu ePhalamende likazwelonke. Kwakusemhlanganweni weziThulu ezifunda e-St Martins eSayidi School for the Deaf. Wathi eseqedile ayezokuthulela umphakathi uWilmas newhoudt Druchen wanikeza ithuba indlu ukuthi ibuze imibuzo. Umcwaningi wasizwa utolika wakhona esikoleni iSt Martins elokhu ehlezi eduze kwakhe emtshela konke okwakushiwo emhlanganweni.

Ephendula umbuzo ukuthi uzizwa kanjani izindaba ePhalamende njengoba eyisiThulu, waphendula ngelokuthi ukuba khona kwakhe ePhalamende kuwukuba alwele amalungelo eziThulu noLimi lwazo. Wathi kuqale kwanzima kakhulu eqala iPhalamende ngo-1994 ngoba wayengezwa ukuthi kuthiwani kwesinye isikhathi. Kodwa ugcine ephumelela ukuba notolika bakhe ababili ePhalamende bakwazi ukutolika uLimi Lwezimpawu.

Mayelana nesikhalo sezinga loLimi Lwezimpawu uma luqhathaniswa nezilimi eziyishumi nanye (11) zaseNingizimu Afrika esezakhushulelwa ezingeni eliphakeme, waphendula ngelokuthi u-Wilmas Newhoudt Druchen uyayilwa indaba yokuthi kukhuphuke izinga loLimi Lwezimpawu. Waqhubeka wathi kunemashi eyayizoba ngoNhlolanja we-2003 yeziThulu nabakhubazekile lapho babezoya kobeka khona isicelo sokuba uLimi Lwezimpawu lube semthethweni. Impela imashi yabakhona ngoNhlolanja

we-2003. Iheheba lezicelo lanikezwa uNgqongqoshe WezeMfundo kazwelonke u-Kader Asmal. IziThulu zisalindele impendulo kuze kube u-December ka 2003, impendulo ayikakabuyi.

Kwabanesikhalo sokubandlululwa kweziThulu ezifundweni zeSayensi nezeMathematiksi ezivela kuMabonakude ngeMigqibelo. Uma lezi zifundo zifundiswa kumabonakude akabi khona otolika ngoLimi Lwezimpawu. IziThulu ziyazidinga kakhulu lezi zifundo. U-Wilmas Newhoudt Druchen waphendula ngelokuthi leso sikhalo uzosibeka ePhalamende. Waqhubeka wathi ngokwazi kwakhe ibhodi eliphethe ukusakaza iSABC lihlala likhala ngokungabikho kwezimali ezenele ukuze zonke izilimi zisetshenziswe kumabonakude.

Mayelana nephuzu lokuthi uLimi Lwezimpawu luyobhalwa nini phansi njengezilimi zonke, u-Wilmas Newhoudt Druchen uthe kufanele kuqale kubhekwe ukuthi amazwe omhlaba enzenjani ngoLimi Lwezimpawu nokubhalwa kwalo. Mayelana nephuzu lokufundwa koLimi Lwezimpawu njengesifundo ezikoleni zeziThulu wathi u-Wilmas Newhoudt Druchen kwaba khona omkhulu umsindo ePhalamende uma kutholakala ukuthi uLimi Lwezimpawu lwalungekho ohleni lwezifundo njengoba kwakuzoqala unyaka we-2003. Isona sizathu esikhulu lesi esenza ukuthi kube khona imashi eyaba ngomhla ka 27 kuNhlolanja 2003.

U-Wilmas Newhoudt Druchen wabeka ngokusobala ukuthi iziThulu zoyolulwela ulimi lwazo zize zinqobe. Umbuzo othinta uLimi Lwezimpawu olusetshenziswa u-Wilmas Newhoudt Druchen waphendula wathi usebenzisa uLimi Lwezimpawu lwase-Ireland ngoba wafundisa ezikoleni zaseKapa esebenzisa lolu limi kakhulu.

Esesonga ingxoxo u-Wilmas Newhoudt Druchen wathembisa ukuthi uzozibeka izikhalo zeziThulu ePhalamende.

3.6. Isiphetho

Umcwangingi uyibekile indlela azoyisebenzisa ukwenza ucwangingo ngoLimi Lwezimpawu. Uhlanganise izindlela ezimbili : indlela eqoqa ulwazi ngamanani nendlela eqoqa ulwazi ngemininingwane. Usebenzise ingxoxo ukucolisisa izimpendulo zemibuzo ebhalwe phansi. Ngesikhathi kwenziwa izingxoxo isiqophamazwi noma ukuthwebula inkulumo ngevidiyo.

Izimpendulo ezibuye kumasampula zendlalwe ngendlela yamatebhula, zasezihluzwa. Ocwangingayo uwubekile umbono wakhe ngalezo nalezo zimpendulo ebeziqondene nemibuzo ngamunye ngamunye.

Kunezingxoxo azibambe nabasezikhundleni emikhakheni eyahlukene. Ingxoxo nomele umnyango WezeMfundo yambule okusha kocwangingayo; ikakhulukazi mayelana noLimi Lwezimpawu ezikoleni. Kusenezinkinga naseMnyangweni WezeMfundo ngalolu limi lweziThulu. Inkulumo nenhlangano yeziThulu iDEAFSA nayo inike isithombe ngokunakekelwa kweziThulu yileNhlangano negalelo layo ilwela amalungelo eziThulu. Iyona lenhlangano eyahlela iMashi eyenziwa iziThulu ngenyaga kaNhlolanja onyakeni we-2003. IziThulu zaya ePhalamende ziphethe iheheba elinesicelo sokukba uLimi Lwezimpawu lube semthethweni.

Ingxoxo nelunga lePhalamende eliyisiThulu nayo ibenegalelo ekubeni ocwangingayo abe nolwazi ukuthi iPhalamende KaZwelonke icabanga kanjani ngolimi lwezimpawu.

Isahluko esilandelayo siqondene noLimi Lwezimpawu olusetshenziswa eNingizimu Afrika.

ISAHLUKO SESINE

4.

ULIMI LWEZIMPAWU

4.1. Isingeniso

OwayenguMphathi wohlelo lwengqungquthela yoLimi Lwezimpawu ezweni laseCroatia ngonyaka we-2002, wathi, uLimi Lwezimpawu selusemthethweni emazweni abalelwa ku-20 ernhlabeni jikelele. Waqhubeka waveza ukuthi isinqumo sePhalamende laseYurophu olubizwa ngokuthi yi-European Parliament Resolution kanye neNhlangano yeziZwe, okuyi-United Nations, bakugcizelela ukubaluleka koLimi Lwezimpawu nesidingo sokuba abafundi abayiziThulu bafundiswe ngalo. <http://www.ffdi.hr/slsymposium/wel-comin.htm>

Umbuzo omkhulu okumelwe ubuzwe ngowokuthi, pho luzoba nini semthethweni uLimi Lwezimpawu eNingizimu Afrika? Lesi sahluko sizobheka izinga lolimi lwezimpawu, siphinde senabe kabanzi ngenqgikithi yoLimi Lwezimpawu. ULimi Lwezimpawu luwulimi lwezandla namehlo, Luwulimi la umnyakazo omayelana nenkulumo wenzeka khona ngaphandle kokusebenzisa ulimi nomlomo. Inkulumo eningi yenzeka emoyeni. Angeke uzibale izimpawu ongazenza emoyeni usebenzisa lolu limi kusuka ezimpawini ezisho into oyibona ngamehlo kuya ezintweni ezingabonakali ngamehlo.

Indlela yokuma kwezimpawu emshweni ilandela umthetho wohlelo lolimi lwaleso sizwe. UPenn (1994:549) ubeka kanje ngesiNgisi:

Sign language is a Language of hands and eyes and is a language of movement and space. Like spoken languages, it is infinitively creative and arbitrary, changing and abstract, complex and rule governed.

NgokoMthetho wezikole waseNingizimu Afrika, onguNombolo 86 we-1996; uLimi Lwezimpawu lusezingeni elilinganayo nezinye izilimi zaseNingizimuAfrika. Ngaleyo ndlela lusezingeni elifanayo nezinye izilimi zaseMzansi Afrika mayelana nokuthi lungafundiswa nalo ezikoleni. Isigaba 6 (1) okuyi-*South African Schools' Act No 86 of 1996*, uLimi Lwezimpawu lusemthethweni kulabo abafuna ukulufaka ohleni lwezifundo zabo. UMnyango WezeMfundo awukawusekeli lo Mthetho ngoba inhlolovo eyenziwe umcwaningi ngoMnyango WezeMfundo, uveze ukuthi uMnyango WezeMfundo ngonyaka we-2003, ubungakakulungiseleli ukufundiswa kwalolu limi ezikoleni. Othisha, abazali kanye notolika okuxoxwe nabo bakuvezile ezingxoxweni zabo ukuthi kunezinkinga ezithinta lolu limi.

Sesiside isikhathi kungenziwa lutho ngokuthuthukisa uLimi Lwezimpawu yize iNingizimu Afrika yathola inkululeko yayo ngo-1994. Kuze kubukeke sengathi lolu limi uHulumeni ulushaye indiva. Kulindeleke ukuthi iBhodi LeziLimi LaseNingizimu Afrika libe negalelo ekuthuthukiseni uLimi LweziThulu kodwa kusabukeka kumnyama phambili. Lokhu kwenza iziThulu zingaziboni ziyizakhamuzi ezigcwele zaseNingizimu Afrika.

ULimi Lwezimpawu njengolimi olukhulunywa ngomlomo, luba nolimi lwezigodi. ENingizimu Afrika kunezigodi eziyi-12 zoLimi Lwezimpawu. Kulezi zigodi kunoLimi Lwezimpawu lwakhona oluhambelana nolimi olukhulunywa ngomlomo lwaleyo ndawo. Yilolo nalolo lulimi olukhulunywa ngomlomo luba noLimi Lwezimpawu lwakhona olusetshenziswa yiziThulu. ULimi Lwezimpawu alusiko ukulinganisa ngezandla nje kuphela kodwa lwakhiwe nangezilimi ezikhulunywa ngomlomo. Luwulimi olusobala ngoba okukhulunywa ngakho uyakubona ngezimpawu. Kusuke kungalingiswa isilwane nje kuphela kodwa kusuke kuyingxoxo enomqondo. Alukho uLimi Lwezimpawu olungolomhlaba wonke. Izigodi zezwe elilodwa ziba neziLimi zezimpawu ezahlukene. Akusizo zonke izimpawu ezihambelana nezikushoyo ngqo.

Ngenxa yenkinga yokuba neziLimi zeZimpawu eziningi ezweni elilodwa laseNingizimu Afrika, iNhlangothi yeziThulu, iDEAFSA, yakwenza kwaba umthwalo wayo ukuthi kusungulwe uLimi Lwezimpawu lukaZwelonke olubizwa ngokuthi uLimi Lwezimpawu LwaseNingizimu Afrika, ngesilungu okuthiwa yi*South African Sign Language(SASL)*.

Lolu limi alukathuthukiswa njengoba lungakahlanganiswa ukuba lube ulimi olulodwa. IziThulu zisasebenzisa izilimi zezigodi. IziThulu ziyaziqhenya ngolimi lwazo futhi yilona lulimi olubahlanganisayo abakhulumi balo, lubenze babe yisizwe esisodwa.

4.2. Ukubaluleka kolimi

Ulimi kungaba olukhulunywa ngomlomo noma ngezimpawu, lubaluke kakhulu kulabo abalusebenzisayo ngoba yilona olubahlanganisayo njengomndeni kumbe njengesigodi noma isizwe. Yilona olwehlukana abantu ngobuzwe babo. UDeich (1979:9) naye ubona kubaluleke kakhulu ukuthi isidalwa esingumuntu sikwazi ukukhuluma kanye nokukhuluma nabanye abantu. Ubona ukukhuluma kuyinto yokuqala ebalulekile ukudlula konke okunye emhlabeni. Ubeka kanje ngolwaphesheya: *The first duty of man is to speak; that is his chief business in the world.*

Ulimi lwenza ukuba abantu bakwazi ukusebenzisana nokudlulisa ulwazi olubalulekile oluthinta usikompilo. Ngenxa yolimi, usikompilo lwesizwe luyakwazi ukwedluliselwa ezizukulwaneni ezilandelayo. Ngaleyo ndlela luyakwazi ukusimama lungafi. Uma kubulawa ulimi, kusuke kubulawa nosikompilo lwaleso sizwe, (Deich, 1979:9).

Umcwaningi ugcizelela ukuthi ulimi lubalulekile kubantu bonke. Ngolimi, abantu bayakwazi ukufunda imisebenzi elula nenzima kanye nabo bonke ubuxakaxaka bentuthuko yesimanjemanje. Ngolimi, abantu bayakwazi ukufunda ubuchwepheshe bemisebenzi kanti

nasezikoleni othisha bedlulisela ulwazi kubafundi. Abantu bayakwazi ukuveza imizwa yabo ngokusebenzisa ulimi. Bayakwazi futhi ukuxazulula izinkinga, babonisane, bakhe babuye babhidlize imibono yabo. Uma isizwe sithuthuka nolimi lwaso luyathuthuka, luhlonishwe, (Deich, 1979:15).

Yilo ulimi olungumxhumanisi wabantu. Uma umuntu ekhuluma kanti usebenzisa ulimi olungaziwa yilowo olalele, lowo muntu uyaye abese esebenzisa izimpawu ngezandla, alinganise. Uma ehluleka ukwedlulisela umbika nakuba esebenzisa izandla nezimpawu, uyaye adikibale, abese ekhethe ukuzithulela. UDeich 1979, ubeka kanje ngokubaluleka kolimi:

It is again pointed out that language is crucial to initiate a socialization process. If a person tries to communicate in a language that is not understood by the addressee, he then reverts to gestures or signals. If these fail, he may give up entirely and withdraw into himself. (Deich, 1979:17).

Kuba yinkinga enkulu uma abantu behlezi ndawonye kodwa bebe bengakwazi ukuxhumana ngenxa yolimi. ULimi Lwezimpawu nalo lubaluleke kakhulu kulabo abayiziThulu. Kuvamile ukuthi iziThulu zingakwazi ukuxhumana nabantu abezwayo ngoba kunenkinga yokuxhumana ngoLimi Lwezimpawu. Umcwaningi ubone kubalulekile ukuthi ake acwaninge ukuthi uLimi Lwezimpawu aluncikile yini ezilimini ezikhulunywa ngomlomo.

4.2.1. Isikhalo ngoLimi Lwezimpawu

Ngesikhathi iziThulu zimasha ziya ePhalamende ngoNhlolanja ngonyaka we-2003, zaziyokhala ngokucindezeleka kweziThulu nolimi lwazo. Zakhala ngokuthi imfundo yeziThulu isezingeni eliphansi ngoba uLimi Lwezimpawu oluwulimi lwemvelo lweziThulu, alufundiswa ngendlela eyiyo kanti nezifundo zonke zenziwa ngezinga eliphansi (Standard Grade). Ngale ndlela, iziThulu zizizwa zikhishwe

inyumbazane. UKinsey (2002:250) ubeka kanje ngesiNgisi: *"the Deaf are still marginalized and excluded. Their voices are not heard"*.

Umcwaningi uwubhekile umsebenzi weBhodi Lezilimi LikaZwelonke iPanSALB elabekwa ngokusemthethweni nguHulumeni ukuba lengamele izinhlelo zonke zokuthuthukisa izilimi nokuvikela amalungelo ezilimi. Lasungulwa ngo-1995 phansi komthetho okuthiwa iPan SALB Act 59 ka-1995 owabuyele wachibiyelwa ngo-1999. Leli Bhodi lasungulwa ukuze likhuthaze ubuliminingi nokuthuthukisa izilimi zaseNingizimu Afrika, kanye nolimi lwezimpawu lwaseNingizimu Afrika. Nakuba leli Bhodi lasungulwa kodwa uLimi LweziMpawu lusasele ngemuva kakhulu entuthukweni. Leli Bhodi lingaba negalelo ekuthuthukiseni uLimi LweziMpawu uma lingakumela ngezinyawo loku.

IziThulu zingathuthuka uma uLimi lwazo luthuthuka. UMutasa (2000:220) yena uthi *"People can only be empowered through their language"*.

Lawa mazwi afakazelwe nguNdimande ngowe-2003 lapho ethi : UHulumeni ukhiphe umthetho wobuliminingi ngoba ebona ukuthi abantu bacindezelwe wulimi. Ngelokhu wayefuna abantu bakhululeke ezingqondweni ngoba inkululeko yomuntu ilele olimini lwakhe. IziThulu zisacindezelekile olimini lwazo njengoba lungakafundiseki ngendlela efanele futhi lungakahlolwa nasezikoleni. UMthethosisekelo waseNingizimu Afrika, Isigaba 30 wesahluko sesibili, ubeka kanje ngoLimi namaSiko:

Wonke umuntu unelungelo lokusebenzisa ulimi alukhethayo futhi abambe iqhaza empilweni yamasiko ayikhethayo, kodwa akekho ovunyelwe ukusebenzisa lawa malungelo ngendlela engahambisani nanoma yisiphi isimiso soMqulu wamaLungelo.

4.3. Ngabe lolu Limi Lwezimpawu luwuLimi oluzimele na?

Umcwaningi uyahambisana nombono kaPenn (1993:12) yena obona uLimi Lwezimpawu kuwulimi lwangempela futhi lufana ngezinga lalo nezilimi ezikhulunywa ngomlomo. IziThulu zikwazi ukukhuluma noma yingasiphi isihloko ngezinto ezibonakalayo nezingabonakaliyo kucace kuthi bha. Nazo zilandela uhlelo lolimi lwazo njengoba kwenza abezwayo. Ubeka kanje ngesiNgisi uPenn (1993:12): *Sign Language is a real language, equivalent in status to any other language. Deaf persons can sign about any topic, concrete or abstract as economically, as effectively and as grammatically as hearing people can.*

OSozilimi asebacwaninga ngalolu limi bathola ukuthi uLimi Lwezimpawu luwulimi oluphelele futhi olufanayo njengazo zonke ezinye izilimi ezikhulunywayo. Efakazela leli phuzu elingasenhla u-Arons (1994:3) ubeka kanje ngolwasemzini: *"South African Sign Language is a fully fledged natural human language equivalent in all ways structurally to every human language."*

Umcwaningi wanikwa yisikole seziThulu iFulton ishadi lombhalo owazisa umphakathi ngeziThulu noLimi Lwezimpawu. Lesi saziyo sasivela eNhlanganweni yeziThulu yaseNingizimu Afrika, iDEAFSA. Okwakuqukethwe yilesi saziyo kwakuwukuthi: "Ayikho into ongeke ukwazi ukuyiphimisa ngomlomo kodwa ube ukwazi ukuyidlulisela komunye ngoLimi Lwezimpawu. Kwavela ukuthi ngoLimi Lwezimpawu lwaseNingizimu Afrika, umuntu uyakwazi ukusho okungashiwo ngolimi olukhulunywa ngomlomo. ULimi Lwezimpawu ungalusebenzisa ekwenzeni amahlaya, iziphicaphicwano, ukubhinqa, ukuqamba amanga, ukuqamba izisho ngisho nokuqamba izinkondlo imbala. INhlangano yabeka kanjena ngolwasemzini: *S.A.S.L. is capable of expressing all that spoken language is capable of. It can be used to tell jokes, ask riddles, express sarcasm, tell lies, create idioms, and even make poetry*

UCritley (1939:34) ucaphune uBulwer 1644 ebabaza ukunakekelwa kwemvelo ngokwanelisa izidingo zeziThulu nezimungulu okwenza zikwazi ukunqakulisana, ukuphikisana ngobuciko nangolimi lwezimpawu, zibuye ziwuhlabe inhlali, zinqobe abaphikisana nazo, basale bekhaxe ongezansi ngesikhathi ethi: *...the wonder of necessity that nature worketh in man that are born deaf and dumb, who can argue and dispute rhetorically by signs, and with a kind of mute and logistique overcome their amazed opponents.* (Critley, 1939:34).

4.3.1. Ngabe kukhona yini uLimi Lwezimpawu Olungahluleka Ukukwenza?

Isondo elaliqala ngomhlaka - 01.09.2002, kwaba yisondo elaqokelwa ukuba kwaziswe ngalo umhlaba ngobukhona beziThulu noLimi Lwezimpawu. Injongo yalowo mkhankaso kwakungukukhangisa ngoLimi Lwezimpawu. Esiqubulweni salowo mkhankaso esasithi : 'Izimpawu Zesimanje' kwavezwa ukuthi uphawu lwenziwa ngokusebenzisa izandla, ubuso, ikhanda kanye nengaphezulu lomzimba bese lufundwa ngamehlo.

Umbhalo uyachaza ukuthi enkulumeni evumayo noma ephikayo, amashiya ayaphakama, amehlo avuleke kakhulu, ikhanda namahlombe kuye phambili. Enkulumeni enombuzo ofuna impendulo ukuthi ngubani, kungani, kuphi, nini, amashiya ayehla, amehlo anciphe, ikhanda liya phambili litsheke kancane namahlombe aye phambili. Kuyavezwa ukuthi ukushintsha kwesimo sobuso kuyawushintsha umqondo womusho.

Kubuye kuvezwe umehluko phakathi koLimi Lwezimpawu kanye nokubhala amagama emoyeni ngeminwe. Kuyacaca ukuthi ukubhala amagama emoyeni kukodwa nje, akulona uLimi Lwezimpawu kodwa kuyasetshenziswa ukuthasisela uLimi Lwezimpawu uma luyiswa esiNgisini noma esiZulwini. Phambilini kucacisiwe ukuthi uLimi

Lwezimpawu alunabo ubudlelwane nolimi lwesiNgisi. Umbhalo ngalelo sonto leziThulu wawuveza ukuthi uLimi Lwezimpawu lunohlelo lwalo lwegrama olungefani nololimi olukhulunywayo noma olubhalwayo. ULimi Lwezimpawu lwaseNingizimu Afrika lunohlelo lwegrama olufanayo ezweni lonke. U-Erting (1997), uyakufakazela loku lapho ethi: *"Sign language has its own grammatical structure, independent of any spoken or written language...SASL has the same grammatical structure countrywide, (Erting, 1997:89).*

Umbhalo uyaphawula ngokuthi uLimi Lwezimpawu nalo alulunye emhlabeni wonke. Umehluko phakathi kwezilimi ezehlukene zezimpawu ukuma kwezandla nokunyakaza kwazo uma kukhulunywa.

4.4. Izinkolelo zabantu ngoLimi Lwezimpawu

Umcwaningi uzochathaza ulwazi alutholile ngamaqiniso oLimi Lwezimpawu ukuze kubakhanyele abafuna ukwazi ngokubaluleka kwalo ikakhulukazi eziThulini nakubazali bezingane zeziThulu.

4.4.1. Okuyigugu Namaqiniso ngoLimi Lwezimpawu

Umcwaningi uyavumelana noStokoe (1976) lapho eveza khona amaqiniso ngoLimi Lwezimpawu. Lolu limi luyigugu eziThulini njengoba luzihlanganisa njengesizwe. Yilapho nazo zithola khona ukududuzeka uma zihlangene zodwa.

Kuyilungelo leziThulu ukusungula nokusebenzisa uLimi Lwezimpawu okuwulimi lokuqala lwazo. IziThulu azikwamukeli ukusungulwa kolimi lwazo ngabantu abezwayo.

ULimi Lwezimpawu lungumgogodla wosikompilo lweziThulu. NeziThulu ezingayanga esikoleni, ezingakwazi nokubhala, zilukhuluma ngokukhululeka ulimi lwazo. Abezwayo nezimungulu banelungelo lokufunda futhi basebenzise ulimi lweziThulu.

Kulindelekile ukuthi uLimi Lwezimpawu lube wulimi oluhlonishwayo futhi lube semthethweni njengezilimi zaseNingizimu Afrika. NgoLimi Lwezimpawu iziThulu zingakwazi ukuthola ukuthuthukiswa. Zingakwazi futhi nokuthola imfundo efanayo neyalabo abezwayo. IziThulu zingakwazi futhi ukuxhumana nomphakathi ozwayo nokuthola ulwazi ngezwe eziphila kulo.

Otolika boLimi Lwezimpawu kumele baqeqeshwe impela ukuze kube khona ukuxhumana nokwamukelana phakathi kwabezwayo nabayiziThulu.

4.4.2. Okusemqoka NgoLimi Lwezimpawu

Lolu Limi umuntu ulubona ngamehlo, akaluzwa ngezindlebe. Kwenziwa izimpawu emoyeni ngezandla, ngamehlo, ngesimo sobuso nangokunyakaza komzimba. Izimpawu zimele amagama kumbe imisho. Kunezimpawu ezingenawo amagama aphinyiswayo kumbe abhalwa phansi amele zona.

ULimi Lwezimpawu lunohlelo lwalo lwegramam olungefani nolwezilimi ezikhulunywayo njengesizulu. Loluhlelo luyefana ezilimini ezahlukene zezimpawu. Okuqhakambile okudala umehluko ezilimini zezimpawu, ukwehlukana kwezimpawu ezimele into eyodwa kanye nokupelwa kwamagama ezinto emoyeni.

ULimi Lwezimpawu lwamazwe ehlukene alufani njengoba nezilimi ezikhulunywa ngomlomo zingefani. Kukhona nokho izinto ezifanayo ezenza kubelula ukukuqonda loko okukhulunywa iziThulu zamazwe ehlukene. UKlima (1979: 113), ubeka kanjena ngesiNgisi: *There is no one universal Sign Language. Yet, there are universals in Sign Language, which help to make it possible for their users to understand each other.*

IziThulu ziyakwazi ukuxhumana umhlaba wonke noma zingezamazwe ehlukene. Lokhu kudalwa ukuthi kukhona izimpawu ezifanayo jikelele. Nokunyakaza komzimba nezandla kuyenzeka kufane kanti nokuhleleka komusho kuyenzeka kufane emhlabeni wonke jikelele. Kunezimpawu ezincike kakhulu kulokho ezikumele, (Erting, 1997:7).

Asisebenziseki isiNgisi, isiZulu noma isiBhunu olimini alwenziwa. Loku kudalwa ukuthi iziThulu zinolimi lwazo lwemvelo.

Izimpawu ezimele izilimi ezikhulunywa ngomlomo zisetshenziselwa ukuxhumanisa iziThulu nabezwayo. Yilolo nalolo phawu lumele igama olimini olukhulunywa ngomlomo.

4.5. Ukufunda uLimi Lwezimpawu

ULimi Lwezimpawu lungafundwa nayilabo ondalo yabo yenza bangakwazi ukukhuluma ngomlomo. Abazali kanye neminden enomuntu oyisimungulu kumbe oyisiThulu, iyaphoqeleka ukuba ilufunde nayo uLimi Lwezimpawu. Bayingcosana abancela uLimi Lwezimpawu emabeleni onina ngoba ucwaningo oselwenziwa lukhombisa ukuthi bancane kakhulu abafundi abayiziThulu abazalwa abazali abayiziThulu.

Kunabafundi abayiziThulu abazalwa abazali abezwayo. Laba bafundi abalunceli ebeleni ulimi lwabo lweziThulu kepha lwakhiwa ekhaya njengolimi lokuxhumana. Ukuxhumana ngoLimi Lwezimpawu olusungulwe ekhaya, kwenza abomnden bangakwazi ukuxhumana ngendlela epheleleyo nengane yabo ngoba ibuye ifundiswe olunye ulimi uma isisesikoleni. Ngamanye amazwi, lolu limi lusuke lungaphelele. Ngenxa yokungabibikho kwazo zonke izimpawu kulolu limi lwasekhaya, umzali uyehluleka ukukhuluma ngendlela ekhululekile nengane yakhe. Akakwazi ukukusho konke abengathanda ukukukhuluma nengane yakhe, (Kyle, 1995:58). Ingane eyisiThulu

iyaqhubeka ifunde uLimi Lwezimpawu kontanga yayo abayiziThulu, ngale ndlela ulimi lwayo luyathuthuka.

Kukhona uLimi Lwezimpawu olusetshenziswa ezikoleni zeziThulu. Lolu limi lubizwa ngokuthi uLimi lwaseMzansi Lwezimpawu. Lolu limi luthuthukisiwe ngendlela yokuthi abafundisi bakwazi ukulusebenzisa ekufundiseni izimungulu neziThulu.

4.6. Ukuqhathanisa ULimi Olukhulunywa Ngomlomo NoLwezimpawu

Imvelo	Kunomsindo	Kuthulekile cwaka
Kusebenzani?	Umoya, ulimi, ugovane njll.	Izandla, umzimba, ubuso njll.
Yenzeka kanjani inkulumo.	Ngokuphimisa amagama ngomlomo.	Ngokwenza izimpawu Ngezandla ezimele amagama.
Uzwa kanjani?	Ngezindlebe	Ngamehlo
Ingxenye encane	Izakhi zamagama	Izakhi zezimpawu uhlelo lolimi lwesiZulu
Amagama	Ukuhlangana kolimi	Ukufundwa kolimi lwezimpawu
Uhlelo lolimi lwaseMzansi Afrika	Luncelwa ebeleni	Ulimi olwakhelwa ukuxhumana

4.7. Uphawu

Uphawu lusebenza ngendlela ecishe ifane naleyo eyenziwa igama olumini olukhulunywayo. Njengoba lelo gama lehlukile kwelinye, kanjalo nophawu ngalunye lwehlukile kolunye. Kunezinto ezine ezibalulekile ezenza uphawu lwehluke kolunye.

Lokhu **ngukuma kwesandla, ukuthi intende yesandla ibhekephi, ukunyakaza kwaso isandla** nokuthi **isandla sinyakaza ndawanaphi nomzimba**. Uma kukhona okukodwa kwalokhu okungenzekanga kahle noma okushintshile nokushiwo uphawu kuyaguquka, (Penn, 1993:xii).

Ngaphezu kwaloku okubalwe ngasenhla, kukhona okunye okubaluleke kakhulu nako okwenezela okushiwo wuphawu. Lokhu yisimo sobuso, ukunyakaza kwamehlo, ukuma kwekhanda kanye nokuma komzimba, (Penn, 1993:xii). Ukushintsha kwesimo sobuso, kungavezwa ukwenyusa amashiya, ukubuza umbuzo. Ukunqekuziswa kwekhanda kungasho ukuphikisa.

4.8. ULimi Lwezimpawu Nohlelo Lwezimpawu.

Kunesikhathi emlandweni woLimi Lwezimpawu lapho lolu limi bekucatshangwa ukuthi luyinhlanganisela nje yezimpawu zokulingisa inkulumo yabakwazi ukukhuluma ngomlomo. Bekunenkolelo yokuthi uLimi Lwezimpawu alunalo uhlelo. Bekuthi uma beluhumusha lolu limi bangatoliki umqondo osemshweni kodwa kuhunyushwe izimpawu ngokulandelana kwazo bese umusho ungezwakali kahle ngoba phela lolu limi lunohlelo lwalo. UKyle (1995:27) uyakugcizelela ukuthi uLimi Lwezimpawu lunayo igrama yalo kodwa ayifani naleyo yezilimi ezikhulunywa ngomlomo njengesizulu.

Inkulumo eyenziwa ngezandla igijima kakhulu kunenkulumo eyenziwa ngokukhuluma ngomlomo. Lokhu kubonakala kahle uma sibuka

kutolikwa izindaba ngoLimi Lwezimpawu kumabonisa kude (Kyle, 1995:28).

4.8.1. Izingcezu Zenkulumo Nezimpawu Ezicishe Zefane Emushweni

Nakuba luseluncane ucwaningo olwenziwe ngoLimi Lwezimpawu, uPenn (1993) usekubonile ukuthi ukulandelana kwezimpawu emushweni kucishe kwefane nakwezinye iziLimi zeZimpawu. Ubeka kanje

Though limited local research at present exists on local Sign Language syntax, Penn (1993: 540), has thus far observed consistent patterning of syntax, which resembles closely the features reported in other Sign Languages.

Mncane umehluko okhona phakathi kwezingcezu zenkulumo zegama elilodwa uma kukhulunywa ngoLimi Lwezimpawu. OLimini Lwezimpawu kuyenzeka izimpawu zicishe zefane uma kulandelana ibizo nesilandiso mhlawumbe nesichasiso. UNieder-Heitmann (1980:56) uthi: *In sign language the same sign may in most cases be used for the noun, the verb and sometimes also for the adjective.*

ULimi Lwezimpawu alufani nezilimi ezikhulunywa ngomlomo ikakhulukazi uma sibuka ukuhleleka kwezimpawu emushweni. ULimi Lwezimpawu luyakhiwa, inhloko ilandelwa isichasiso, umenziwa ulandelwa isilandiso nesikhanyiso silandelwa esikukhanyisayo. I-intanethi ibeka kanje ngesiNgisi:

The idiom of sign language is different from our own, it is invented; the subject is placed before the adjective, the object before the action, and generally, the thing modified before the modifier.
<http://www.disabilitymuseum.org/lib/docs/1693.htm> ikhasi 22.

- (a) **Undaweni** : Ukukhomba indawo emushweni kusetshenziswa uphawu lokukhomba. Umuntu angakhomba eveza ukuthi ingane imi **phambi** kwakhe, imi **eceleni** kwakhe ngakwesokudla noma imi ngasemuva kwakhe. Emushweni singabona kulandelana amabizo uma kukhonjwa

indawo. Isibonelo: **Indoda umfana** umi ngemuva. Lana kuchaza ukuthi umfana umi ngemuva kwendoda. (Nieder Heitmann, 1980 :36).

(b) Isabizwana :

Isabizwana sivezwa ngokukhomba, ngokuma kwesandla, ngesimo sobuso, ngokunyakazisa ikhanda noma umzimba ngesikhathi kukhulunywa. Ukhona umehluko phakathi kobunye nobuningi besabizwana. Okhulumayo uyakwazi ukwenza umehluko phakathi kuka-mina, wena kanye no-yena.

(c) Isichaziso silandela ibizo njengoba ibizo kufanele liqale emshweni ngaso sonke isikhathi.

Isibonelo: Umfana **omdala** uyagula.

Akwenzeki ukuthi uphawu oluchazayo lube ngaphambili kwebizo.

(d) Isandiso senkathi nesandiso sendawo emshweni owodwa.

Isibonelo: Umfana ushaye izinkomo **ensimini izolo**.

Igama eliyisilandiso senkathi, **izolo**, silandela isilandiso sendawo u-ensimini. Ngaso sonke isikhathi isilandiso sendawo silandelwa isilandiso senkathi oLimini lwemvelo Lwezimpawu.

(e) Indawo yesenzo emushweni.

OLimini Lwezimpawu, isenzo silandela ibizo esilandisa ngalo. USobizo uba sekuqaleni komusho ngaso sonke isikhathi.

Isibonelo: **Indoda** yaya edolobheni.

Igama elibhalwe ngokumnyama kakhulu limele
uSobizo.

4.8.2. Ukuhlelwa koLimi Lwezimpawu emushweni

ULimi oluzimele Lwezimpawu luba nendlela yalo yokwakheka kwamagama noma yokuhlela amagama emushweni. Luba nendlela yalo futhi yokuphimisa amagama emshweni. ULimi Lwezimpawu luzimele ngoba lunayo le migomo ebekwe ngasenhla. Ukuze umusho ube nomqondo, izimpawu zihlelwa ngendlela ethile eyenza umusho uzwakale.

4.8.3. Indawo lapho kwenziwa khona uphawu.

Olimini oluphinyiswayo lwesiZulu kukhona izindawo lapho kuphinyiswa khona izinhlamvu emlonyeni; ezindebeni, ezinsinini, olwangen, ezinhlangothini zomlomo, emankankeni nakugovane. Izimpawu zenziwa endaweni ephakathi kokhalo lomzimba womuntu kanye nangaphezu kwekhanda lomuntu. Zibuye zenziwe nasezinhlangothini zomzimba. Uma umusho sewuqediwe ukubhalwa, izandla zibuyela endaweni eyejwayelekile. Ngaphambi kokuba zibuyele endaweni yazo eyejwayelekile, izandla ziya phambili kulona okukhulunywa naye uma umuntu ebuza umbuzo,

Indlela isandla esima ngayo ngesikhathi senza uphawu nayo ibaluleke kakhulu. Ukuma kwesandla kuyingxenye ebalulekile kulokho okushiwo uphawu. Indlela isandla esinyakaza ngayo nayo ibalulekile. Iyona ephelelisa okushiwo wuphawu.

Isimo sobuso sibaluleke kakhulu ngoba sinika incazelo ethile enkulumweni yezimpawu. Ukuma kwezindebe zomlomo nako kubalulekile. Akusiko ukuthi izindebe zilingisa umuntu okhulumayo nje

kuphela; ngokwemvelo ziyanyakaza izindebe zomuntu okhuluma ngezimpawu noma oyisimungulu.

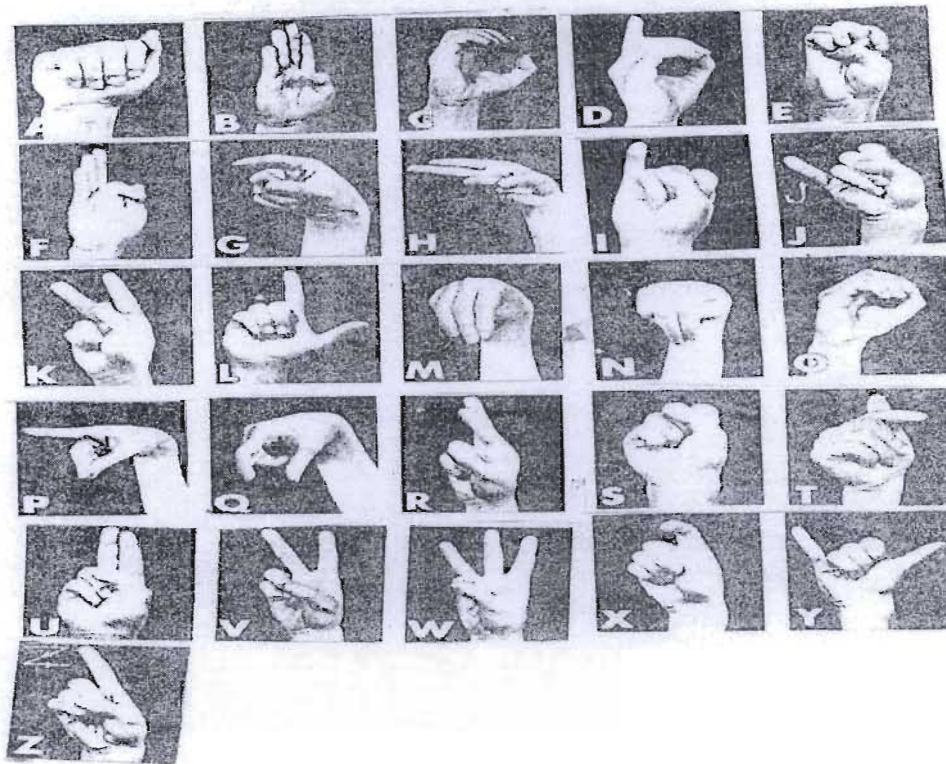
4.8.4 Ukulandelana Kwezimpawu OLimini Lwezimpawu LwaseNingizimu Afrika.

Umusho uqala ngenhloko ngaso sonke isikhathi ukuze ube nomqondo kobukayo. Osebenzisa uLimi Lwezimpawu ulandelanisa izimpawu ngendlela ewumthetho oLimini Lwezimpawu. Izimpawu zilumbana ngendlela yokuthi uma umuntu engalwazi uLimi Lwezimpawu, angacabangi ukuthi inkulumo isazoqhubeka ngoba ebona lowo okhulumayo esenze uphawu olulodwa nje kuphela kanti yena useqedile, usesho umusho ophelele. Izimpawu zenziwa ngesivini esikhulu kakhulu uma kuqhathaniswa nokukhuluma ngomlomo.

4.9. Ukupela Amagama Emoyeni

ULimi Lwezimpawu lunezezelwa ngokupela amagama ngeminwe emoyeni. Ilolo nalolo hlamvu lubhalwa ngeminwe emoyeni. Egameni lomuntu uSofi, kupelwa u-s-, kupelwe u-o-, kupelwe u-f-, bese kugcinwa ngo-i. Lokhu kwenziwa ngokushesha. Kunesidingo-ke sokuthi uma usebenzisa uLimi Lwezimpawu ufunde ukupela zonke izinhlamvu zosonhlamvukazi bolimi lwesiZulu. Ngezansi umcwaningi uveze indlela okupelwa ngayo zonke izinhlamvu oLimini Lwezimpawu LwaseNingizimu Afrika, (Groht, 1969:30).

4.9.1. Ukuma kwesandla uma kupelwa amagama oLimi lweziThulu eNingizimu Afrika



4.9.1.1. Ukuma kwezandla uma kupelwa amagama

ULimi Lwezimpawu lwaseNingizimu Afrika lusebenzisa izandla ngezindlela eziningi ezahlukene. Kukhona ukuma kwesandla okufuze izimpawu zase -Ireland, ezinye zifuze ezaseNgilandi kanti kukhona ingxenye enkulu efana neyaseMelika. Umlando woLimi Lwezimpawu esahlukweni sesibili ukuvezile lokhu.

4.10. Okushiwo wuphawu

- Isandla esiyisicaba
- Isandla esiyisicaba kodwa isithupha sibe singaphakathi entendeni yesandla
- Isandla esiyisicaba kodwa isithupha sibe sivuliwe

- Isandla esiyicaba kodwa yonke iminwe ibe igotshiwe
- Isandla esiyisicaba kodwa isithupha sibe sigotshelwe ngaphakathi

4.10.1. Ukuphindaphinda okusho ukugcizelela

Umcwaningi uthole ukuthi kwejwayelekile ukuphindaphinda igama elibalulekile emshweni, Loku kuphindaphinda kuyisu lokugcizelela.

Isibonelo: **Indlu** iyasha **indlu**.

Umfana uyasebenza **umfana**.

4.10.2. Ukuphindaphinda okuveza ubuningi :

Ukuphindaphinda uphawu kuyenzeka kusho ubuningi balelo bizo. Lukhona uphawu olukhombisa ubuningi. Lolu phawu lulandela ibizo emushweni. Kuyenzeka lungabibiko uphawu lobuningi njengoba kwenzeka nasezilimini ezikhulunywa ngomlomo. Lolu phawu lubonakala ngoba lwenziwa ngezandla.

4.10.3. Isandla Esisodwa.

Kukhona uphawu olwenziwa ngesandla esisodwa. Kwejwayelekile ukuthi kube yisandla sokudla esisetshenziswayo. Abangamanxele basebenzisa isandla sokunxele kodwa kulaba abasebenzisa isandla sokudla, izimpawu eziningi zenziwa ngesandla sokudla bese esokunxele selekelele nje.

4.10.4. Izimpawu ezenziwa ngezandla ezimbili

Lolu hlobo lwezimpawu lwenziwa ngezandla ezimbili. Izimpawu zenziwa ngezindlela ezahlukile ukuze uphawu lwehluke kolunye. Noma izimpawu zingenziwa ngezandla zozimbili kodwa siba khona isandla esisebenza kakhulu kunesinye. Isandla esisebenza kakhulu yisona esiqalayo njalo ukunyakaza senze izimpawu. Isandla sesibili sejwayele ukuba ndawonye selekelele lesi esinyakaza kakhulu. *The dominant hand usually assumes the more active role, initialling a sign, and moving while the subordinate hand often plays a secondary role.* (Nieder Heitmann, 1980:54).

4.10.5. Izinto Ezibaluleke Kakhulu, Ezenezela Umqondo Wophawu

Ukunyakaza kwamehlo, ukuma komzimba, isimo samahlombe kanye nokuma kwekhanda. Nakuba umuntu okhuluma isiZulu ewasebenzisa amalungu omzimba uma ekhuluma, akawasebenzisi ngendlela efanayo naleyo esetshenziswa uma kukhulunywa uLimi Lwezimpawu, (Kyle, 1995:29).

4.10.6. Ukuhambelana kophawu naloko olukumele

Kwejwayelekile ukuthi uphawu lwenziwe ngendlela ehambelana naloko olukumele. Lesi simo senzeka kakhulu oLimini Lwezimpawu olusetshenziswa emakhaya lapho kuzelwe khona isiThulu. Izimpawu eziningi ziyahambelana naloko ezikushoyo. Lokho kusho ukuthi izimpawu ezisetshenziswayo zibukeka zihambelana nezikushoyo; ziveza isithombe salokho ezikushoyo.

Umcwaningi uthole ukuthi izimpawu zimela umqondo othile emshweni, azimeli amagama. Izilwane zimelwa yizimpawu ezithile emshweni. Inkonkoni imelwa yizimpondo. Indlovu imelwa ngumboko. Imbongolo imelwa yizindlebe. Imbuzi yona imelwa yintshebe nezimpondo. UKlima (1979) ubeka kanje ngolwaphesheya:

Signs usually represent ideas and not single words. Many signs are iconic, i.e. They use a visual image for signing the idea. Most clearly falling into this category are animals, for an example, deer (the antlers), elephant (the trunk), donkey (the ears) and the goat (the beared and horns) (Klima, 1979: 139).

Umcwaningi uthole ukuthi uphawu lungenziwa ngokulinganisa isenzo esithile. Osebenzise uLimi Lwezimpawu angalinganisa ukunyonyoba komzingeli ecathamela inyamazane. Lokhu ukwenza elinganisa isenzo leso. Angalinganisa imbongolo ikhahlela imbuzi.

4.10.7. Inkathi OLimini Lwezimpawu

Izakhi zenkathi ezayo, inkathi yamanje nenkathi edlule kubonakala ngophawu oluveza inkathi. Ngokuxoxisana neziThulu nabanolwazi ngoLimi Lwezimpawu, kutholakale ukuthi zikhona zonke izinkathi oLimini Lwezimpawu. Olimini lomdabu Lwezimpawu, inkomba yenkathi edlule nenkomba yenkathi ezayo, kwenziwa ekuqaleni komusho. Uphawu oliyinkomba olusetshenziswayo, alumeli uphawu ngalunye kodwa lumela konke okushiwoyo emushweni. Uma sesishintsha isikhathi enkulumweni, inkomba iyakuveza lokho ekuqaleni kwenkulumo. (Kyle, 1995:37).

Uma umusho usenkathini ezayo oLimini Lwezimpawu, okhuluma ngezimpawu uqale akhombe phambili ngaphambi kokuba aqhubeke nezimpawu zalokho akushoyo. Uma umusho usenkathini yamanje, alukho uphawu olwenziwayo. Zonke izimpawu zenziwa ngaphambili emzimbeni, ngasenhla kwenkaba. Uma umuntu ekhuluma ngento esesikhathini esedlule oLimini Lwezimpawu, uqala ngokwenza uphawu olwenziwa lubhekiswe emuva ngaphezu kwamahlombe bese eqhubeka nezimpawu zomusho awenzayo. Obukayo ubese ezibonela ukuthi ukhuluma ngento eseyenzeka.

4.10.8. Ukuma Kwezimpawu Nezikushoyo Emushweni

Ucwaningo luveze ukuthi ukuma kwezimpawu emushweni akwefani nokuma kwamagama emushweni. Uphawu lulunye nendlela isandla esinyakaza ngayo, kungaba umusho ophелеle.

4.10.9. Izimpawu ezisho okufanayo

Kuyavela ukuthi uma okhuluma ngezimpawu engamtholi ukuthi uthini lowo akhuluma naye, uye asebenzise olunye uphawu olusho okufana nobekushiwo ngaphambili. Ngenxa yokuthi iziThuli zihlala ezindaweni ezingefani, kwejwayelekile ukuba kubekhona izimpawu ezechukene kodwa zibe zisho okufanayo. Le senzo esingezansi simele umuntu wesilisa.

Isibonelo: Ukuphatha amadevu.

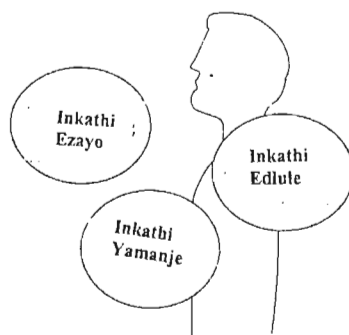
Ukudonsa isilevu ngeminwe.

4.10.10 Umbuzo: Umbuzo oLimini Lwezimpawu uvezwa **yisimo sobuso, amashiya namehlo** akhombisa ukuthi kuyabuzwa. Uma wenza umusho ngokwejwayelekile uqalisa ngoSobizo.

Isibonelo: Incwadi ikuphi?

4.11. Ukuvezwa kwenkathi olimini lwemvelo lwezimpawu.

Isibonelo:



Lo mfanekiso uveza izindawo lapho uphawu oluveza inkathi lwenziwa khona. Emushweni **inkathi ezayo** iverwa ngokuthi okhulumayo aqale akhombe phambili bese ekhuluma. Wonke umusho olandelayo okhombe phambili oyobe usenkathini ezayo. Indawo okukhonjwa kuyo iverwe emfanekisweni ngasenhla. Uma okhulumayo engalushintshanga uphawu lwenkathi, kusho ukuthi yonke imisho azoyenza izobe isenkathini ezayo. Inkathi izoshintsha uma esesebenzise olunye uphawu olukhomba enye inkathi. **Inkathi edlule** nayo ibonakala ngokuthi okhulumayo aqale ngokukhomba emuva ngasenhla kwehlombe njengoba sibona emfanekisweni ngasenhla. Lokhu ukwenza ekuqaleni komusho. Olalele “ngamehlo” uyakwazi ukuthi wonke lowo musho usenkathini edlule. **Inkathi yamanje** yona iverwa ngemuva kwesenzo emshweni. Indawo okwenziwa kuyona inkathi yamanje kungaphambi komzimba njengoba kuvela emfanekisweni.

4.12. Ukuqalisa Ngohlamvu (*Initialization*)

Ukuqalisa ngophawu kusho ukubhala uhlamvu lokuqala ngeminwe emoyeni. Lokhu kusho ukwenza uphawu olumele uhlamvu lokuqala

lwegama lolimi olukhulunywa ngomlomo. Ngale ndlela yokukhuluma, uqalisa ngophawu lohlamvu lokuqala lwegama lolimi olukhulunywa ngomlomo. Othisha abafundisa iziThulu bayayisebenzisa le ndlela ukwelekelela umfundi oyisiThulu ukuba akhumbule lokho abuzwa kona, obekufundiswa ngaphambili. Uphawu lokuqalisa lwenziwe uthisha owayefundisa isifundo seSayensi ebangeni-8 Kwathintwa. Lesi sifundo sigcinwe kwiVidiyokhasethi engunombolo 3.

4.13. Ukufunda Izindebe

Inkulumo ehlanganisa konke ihlanganisa nokufunda izindebe. Kulindeleke ukuthi isiThulu sifunde ukufunda izindebe zomuntu siseyingane. Kufanele kuthi ngokukhula kwengane nekhono lokufunda izindebe libe likhula. Lowo muntu kumele abe nekhono lokufundisa ingane kanti nokufunda kumele kube yinto ethandekayo kuye. (Groht, 1969:30).

Kunomgomo wokuthi labo abafundiswa ukufunda izindebe, kumele ngaso sonke isikhathi kukhulunywe nabo ngomlomo, lungasetshenziswa uLimi Lwezimpawu. Uma kukhulunywa nengane eyisiThulu, kumele kukhulunywe ngezinto ezibona ngamehlo. Uma ingane eyisiThulu kukhulunywa nayo noma phambi kwayo kujatshulwe futhi ingaphoqwa ukufunda izindebe, iyaye ikhuthazeke; iqale ibuke ubuso, ibuke ukunyakaza komlomo bese ixhumanise ukunyakaza kwezindebe kanye naloko okukhulunywa ngako.

Kuthatha isikhathi eside ukuba umuntu oyisiThulu afunde ukufunda izindebe ngoba kusho ukuthi kumele athole ukuqeqesheka egameni elilodwa isikhathi eside.

4.13.1 Inkulumo Ehlanganisa Konke

Inkulumo edidiyelayo oLimini Lwezimpawu isho ukusebenzisa izimpawu nokukhuluma ngomlomo kanyekanye. Le ndlela

isetshenziswa abantu abezwayo bezama ngawo wonke amasu ukufinyelela ngenkulumo kubantu abayiziThulu.

Le ndlela ekhululekile isho ukusebenzisa noma yini ukuze kuxhumaneke. Isho ukuthi ezikoleni kwakungasetshenziswa ukulinganisa, uLimi Lwezimpawu, iphimbo, ukufunda izindebe, upelomagama, ukufunda nokubhala kanye nokusebenzisa izinsizakuzwa. UCleve (1992 : 92) uluchaza kanje lolu hlobo lokuxhumana, uthi:

Total communication is a flexible, try anything approach to communication. It implies that schools would use gestures, sign language, voice and lipreading, fingerspelling, reading and writing and residual hearing.

Lena yindlela yokukhuluma esebenza kakhulu ezikoleni. Isetshenziswa othisha abezwayo. Ngokusho kuka Morgan (1994:42), Le ndlela yofundisa abantwana abayiziThulu ayincomeki. Bafundiswa ngolimi lwabo bese kudingeka ukuba bafunde nezindebe zokhulumayo. Uyihlaba kanje le ndlela yokukhuluma uMorgan:

The combined use of signing and speaking is not good practice as this involves the use of two languages eg. SASL and English. Neither language is adequately represented and the resulting language mix is incomprehensible to Deaf learners who can only access the incomplete signed message. (Morgan 1994:42).

4.14. Otolika boLimi Lwezimpawu.

Umcwaningi uthole ukuthi kunesidingo esikhulu sokuthi kube khona otolika boLimi Lwezimpawu abaqeqeshiwe eNingizimu Afrika. Otolika boLimi Lwezimpawu babaluleke kuhle kwe-breyili kulabo abayizimpumputhe. Abantu abezwayo bakwazi ukuxhumana neziThulu ngokusebenzisa otolika neziThulu zikwazi ukuxhumana nabezwayo ngokusebenzisa otolika. UPenn (1993:430) uthi utolika woLimi Lwezimpawu oqeqeshiwe uyadingeka emhlabeni wonke njengoba

kunguyena owenza ukuba kufinyeleleke ezweni leziThulu. Ngolwaphesheya ubeka kanjena: *A trained sign language interpreter is recognised internationally as the only current means of making the world in which Deaf persons exist, accessible to the hearing.*

Ngonyaka we-2003 izwe laseNingizimu Afrika belisenotolika ababili nje vo abaqeqeshwe ezweni laseNgilandi nelaseMelika. Ukutolika bakwenza njengetoho ngoba izwe laseNingizimu Afrika alikakuboni kuwumsebenzi wobuchwepheshe ongafundelwa ukutolika. Bakhona noko otolika abayisihlanu abaqashwe ngokuphelele kodwa abangakutholanga ukuqeqeshwa ngobuchwepheshe.

Umcwaningi uthole ukuthi izingane ezizwayo ezizalwa yiziThulu ziba ngotolika ngaphandle kokuqeqeshwa. Ngesikhathi umcwaningi ephuma engena emizini lapho kuneziThulu khona, esigcemeni sakwa-C eMlazi, unqwanane nekhaya lapho kunezingane ezizwayo ezizalwa yiziThulu. Lezi zingane sezingotolika bolimi lweziThulu.

Othisha ezikoleni zeziThulu baphenduka otolika bebe bengazange bakuthole ukuqeqeshwa. Ngesikhathi umcwaningi esezikoleni zeziThulu ubesizwa otolika abangothisha ukuze akwazi ukuxhumana nabafundi abayiziThulu. Abangane beziThulu abezwayo baphenduka otolika abangaqeqeshiwe. Isibonelo saleli phuzu sitholakele emzini onesiThulu esigcemeni sakwa-E eMlazi. Njengoba abazali beziThulu bengalwazisisi kahle uLimi Lwezimpawu, uma bexakekile, behluleka ukuxhumana nezingane zabo, banxusa abangane ukuze basho loko abafuna ukukwedlulisela ezinganeni zabo.

4.15. Ukusetshenziswa kolimi ekufundiseni iziThulu.

Umcwaningi uzophawula ngakubone ezikoleni ngesikhathi ehlola ukusetshenziswa koLimi Lwezimpawu ekufundiseni iziThulu. Isifundo okuzophawulwa ngaso sigcinwe kwividiyokhasethi engunombolo.1.

Umcwaningi waqopha isifundo semibhalo lapho uNks. Naidoo wayefundisa khona inoveli kwabebanga le-10. Lesi kwakuyisifundo sesiNgisi e*Durban School for Hearing Impaired*. Uthisha owayefundisa lesi sifundo kwakunguthisha ozwayo.

Kuthe esebazisile abafundi ngomcwaningi okhona egumbini lokufundela, wase eqala isifundo sakhe. Isifundo sakhe wasiqala ngoLimi Lwezimpawu lulekelelwa ngamazwi omlomo. Kwafika isikhathi lapho abafundi sekufanele bavule khona izincwadi emsebenzini afundisa ngawo. Umcwaningi wabona kukhona ukuxhumana phakathi kukathisha ofundisayo kanye nabafundi. Ngaso sonke isikhathi babemgqolozele emehlweni, okwangitshela ukuthi babefunda izindebe ngesikhathi bekhuluma. Wayebabuza imibuzo ngesikhathi eqhubeka nesifundo sakhe, esebenzisa izimpawu namazwi omlomo kanyekanye. Abafundi babephendula ngokusebenzisa izimpawu kanye namazwi omlomo kanyekanye.

Laba bafundi bonke babegqoke izinsizakuzwa. Kwamcacela umcwaningi ukuthi kukhona ukuzwa abakutholayo ezindlebeni njengoba bekwazi ukuphendula imibuzo ebuzwa nguthisha ngesifundo asifundisayo. Wasiqeda isifundo sakhe ngemva kwemizuzu engamashumi amane. Esequedile ukufundisa, umcwaningi wathola ithuba lokuxoxa nothisha.

Ngesikhathi umcwaningi ebuza uthisha ukuthi kungani ekhethe ukusebenzisa iNdlela eHlanganisa Konke (Total Communication), uthisha waphendula ngelokuthi, abafundi ababephambi kwakhe ebafundisa, babeqeqeshelwa ukuthi nabo bakwazi ukukhuluma ngokusebenzisa le ndlela. Uthisha wamazisa umcwaningi ukuthi labo bafundi bonke bebenako ukuzwa okuncane, ngesilungu *babe-Hard of Hearing*. Umcwaningi wambuza uthisha ukuthi lolu Limi Lwezimpawu abelusebenzisa ngesikhathi efundisa ngabe olwemvelo yini na. Uthisha wamchazela umcwaningi ukuthi wayesebenzisa uLimi Lwezimpawu oluyisiNgisi.

Abafundi babekhombisa ukungabi nayo inkinga ngokuxhumana nothisha wabo kwazise bonke babegqoke izinsizakuzwa. Isikole iDurban School for Hearing Impaired, saziwa njengesikole esifundisa izingane ukukhuluma. Ngesilungu le ndlela kuthiwa i- *Oral Approach*.

(a) Ukusetshenziswa Kolimi Lwezimpawu Esikoleni i V.N. Naick NaKwathintwa.

Lezi zifundo ezaqoshwa umcwaningi zilondolozwe kuvidiyokhasethi engunombolo-2. Kuleli khasethi kwakukhulunywa ngoLimi Lwezimpawu ezikoleni zozimbili. Othisha kwakungabantu abayiziThulu ezikoleni zombili

Umcwaningi wayephokophelele ukubona ukuthi uLimi Lwezimpawu balusebenzisa kanjani ngesikhathi befundisa abafundi noma befundisa lona uLimi Lwezimpawu. Isifundo saseV.N. Naick sasinesihloko esasikhuluma ngosikompilo lweziThulu. Umcwaningi naye wayekhona egumbini lokufundela. Kwakuthule kuthe cwaka kodwa kukhulunywa ngezimpawu kuphela. Uthisha waqale wabafundisa ngendlela yokuziphatha ehambelana nosikompilo lweziThulu. Wabe eselandelisa ngemibuzo ngalo belu uLimi Lwezimpawu. Abafundi babonakala bemuzwa kahle uthisha wabo ngoba babephendula uma ebuza imibuzo. Nabo njalo babephendula ngoLimi Lwezimpawu.

Indlela eyasetshenziswa nguthisha waseV.N. Naik yayehlukile kuleyo eyasetshenziswa uthisha waseDurban School for the Hearing Impaired. Uthisha waseV.N. Naik wasebenzisa uLimi Lwezimpawu lwesiNgisi. ULimi Lwezimpawu lwemvelo wayelusebenzisa kakhulu kunolimi lwesiNgisi. IsiNgisi yisona aqoqa ngaso wonke umsebenzi abe ewenza ngokubhala ebhodini. Kwaba yisifundo esithandekayo lesi. Umcwaningi nakuba engalwazi uLimi Lwezimpawu, wagcina eseqonda ukuthi

kuqhubekani esifundweni, esebuka izimpawu ezisetshenziswa ekufundeni.

(b) Isifundo soLimi Lwezimpawu Kwathintwa School for the Deaf. Lesi sifundo sigcinwe kwidiyokhasethi engunombolo-3 yalolu cwaningo.

Umcwaningi wathola ithuba lokubuka kufundiswa isifundo soLimi Lwezimpawu. Uthisha owayefundisa lesi sifundo kwakunguthisha oyisiThulu. Wayefundisa isifundo sokuqondisisa ebuka oLimini Lwezimpawu, ngesiNgisi okuthiwa i*Listening Comprehension*.

Uthisha wasiqala isifundo sakhe sokuqondisisa ngoLimi Lwezimpawu lodwa. Kwakuthule kuthe cwaka egunjini lokufundela. Amehlo abafundi ayethe njo kuthisha. Uthe eseqedile ukubaxoxela indaba ngoLimi Lwezimpawu, wabuye wayiphinda okwesibili indaba leyo. Wabe esebanikeza imibuzo ebhalwe ebhodini ngesiNgisi. Abafundi bayiphendula imibuzo ngokubhala phansi. Umcwaningi wawuthatha umsebenzi wengane eyodwa, wenza ikhophi ukuze abuke ukuthi awukho yini umthelela woLimi Lwezimpawu esiNgisini esibhalwa umfundi. Lo msebenzi womfundi ulondolozwe kwividiyo khasethi nombolo-3 yaKwathintwa.

4.16. Ubuciko Bokusebenzisa Izandla OLimini Lwezimpawu

Umlando woLimi Lwezimpawu uveza ukuthi ubuciko bendabuko ngolwabelungu okuthiwa yi-*Oral History* bukhona kulolu limi. Kukhona izinkondlo oLimini Lwezimpawu. UDkt Clayton Valli oyisiThulu ezweni laseMelika udumile ngobuciko bakhe ekuqambeni izinkondlo. Inkondlo yokuqala ayiqamba inesihloko esithi "*My Favourite Old Summer House*". NgesiZulu lesi sihloko sithi: Indlu yami endala yasehlobo engiyithandayo. Le nkondlo yahunyushelwa oLimini lwesiNgisi. Izimbongi eziyiziThulu zithi ubunkondlo bezinkondlo zabo buyadungeka uma inkondlo izobuye

ihunyushelwe kolunye ulimi. Kuleli phuzu, i-intanethi ikubeka kanje ngesiNgisi: *No transcription or translation can adequately convey the outstanding beauty of ASL poetry.* <http://www.georgetown.edu/research/i2/asl/>

Umcwaningi uzitholile izinkondlo nasezikoleni zeziThulu eziqanjwe izingane eziyiziThulu. Kunenkondlo evezwe esahlukweni sesine ikhasi 164.

4.16.1 Umdlalo weshashalazi

Umlando uveza ukuthi uMnu. Waterstreet noNkosikazi wakhe uLinda Bove, baqala imidlalo yeshashalazi yeziThulu eyayidlalelwa enkundleni yemidlalo yeshashalazi eCalif eseNorth Hollywood kwelaseMelika. Lo msebenzi abawusungula ngo-1991 bawubiza ngokuthi yi-American Sign Language Theatre Company ogwini olungaseNtshonalanga neNorth Hollywood. Lo mdlalo weshashalazi uxube abadlali abezwayo nabadlali abayiziThulu. Bonke babesebenzisa uLimi Lwezimpawu. Lo mdlalo wawujabulisa izihlwele zabezwayo kanye neziThulu. Lokhu kwakukhombisa impumelelo enkulu kulabo abafundisa uLimi lweziThulu.

4.16.2 Izindaba ezikhulunywa ngoLimi Lwezimpawu.

Ngo-1999, uMorgan waphumelela ukuqoqa izindaba ezazenziwe ngoLimi Lwezimpawu. Lezi zindaba zazikhuluma ngomlando womuntu ngamunye kulabo ababekhethiwe bengamasampula. Amasampula ayethathwe ezindaweni ezahlukene eNingizimu Afrika. Kukhona ababemele izilimi zase-Afrika, amaKhaladi, amaNgisi, amaBhunu kanye namaNdiya. Baphumelela ukuqoqa izindaba ezingu-37. Lezi zindaba zaqoshwa kwisithwebuli sevidiyo zase zilondolozwa emakhasethini evidiyo. Zabe sezihunyushelwa olimini lwesiNgisi. Lokhu kuveza ukuthi lunonile uLimi Lwezimpawu, okusele nje ukuthi ukunotha kwalo kuvezelwe

umhlaba wabezwayo. Lokhu kunotha kungaqondakala kuphela uma sekubhalwe phansi. Igalelo likaMorgan liqophe umlando ekuqoqeni ulwazi ngosikompilo lweziThulu. (Morgan, 1999:41).

4.16.3. Inkondlo oLimini Lwezimpawu

ULimi Lwezimpawu nalo lunothile ngoba iziThulu zinabo ubumbongi. Njengoba kukhona izimbongi zesiZulu, zikhona nasoLimini Lwezimpawu. UZobra Moosa waqamba inkondlo ayethula emcimbini wokubonga iminyaka engu-25 yavulwa *Durban School for Hearing Impaired*. Inkulumo yakhe wayisonge ngale nkondlo ehunyushwe ngesiZulu:

Unginike iThuba

Unginike ithuba
Lokuba ngithokoze njalo
Unginike ithuba
Lokusebenzisa iphimbo lami, ngingenzi uphawu
Unginikeze ithuba
Lokuthi ngizibone ngingumuntu
Ukuba yimpumelelo
Ukuba yimina
Unginike ithuba
Ngalithatha, Ngalisebenzisa.

Ibhalwe ngu:Zobra Moosa

Icashunwe ebhukwaneni i*Durban School for Hearing Impaired 25th Anniversary*: 1994.

Obhale le nkondlo engasenhla yisiThulu esaba ngumfundi wokuqala eNingizimu Afrika ukuphumelela ezingeni leshumi ezikoleni zeziThulu. UMoosa ungumuntu othanda ukufunda nokubhala izinkondlo. Inkondlo yakhe yokuqala yayinesihloko esithi: "Abakhubazekile", Le nkondlo yayifikisa umunyu. Kwesinye isikhathi uye alangazelele ukuba ngolunye usuku abe yimbongi evelele. Umcwaningi ucaphuna

amagama akhe lapho ethi: *I love reading poetry and writing simple poems. My first poem was 'The Disabled' which was very sensitive. At times I wish I would become a very famous poetess one day.*

IsiThulu esanika le nkulumo engasenhla saveza okwakufihlakele ngoLimi Lwezimpawu neziThulu. Ubukhona benkondlo oLimini Lwezimpawu kuphinde kuvele olimini lwezimpawu lwaseMelika. Imibhalo idalula ukuthi zikhona izimbongi eziyiziThulu nakwamanye amazwe. IsiThulu esiyibhongi eMelika, uDkt. UValli uthi okhuluma ngezimpawu angaguquguquula umgqumo wenkondlo yakhe asebenzise futhi nezindlela zasemandulo zokwakha inkondlo njengesingathekiso. Inkondlo oLimini Lwezimpawu lwaseMelika ingahaywa eshashalazini, kuvezwe ubuciko bobunkondlo obutholakala kuphela oLimini Lwezimpawu. Umcwangingi ucaphune amazwi kaDokotela uValli lapho ethi: *In addition, the signer may vary the poem's prosodic features and rhythm, as well as using traditional poetic devices such as metaphor. Poetry in ASL may also use the spatial medium, creating poetic effects unique to sign language.*

<http://www.georgetown.edu/research/i2/as/htm>.

Kucacile ukuthi inkondlo ikhona oLimini Lwezimpawu. Okhuluma ngoLimi Lwezimpawu uyakwazi ukusebenzisa noma iyiphi inkathi enkondlweni yakhe. Angaphawula ngesikhathi esithile osukwini, ngezinsuku zesonto, kumbe ngezinyanga zonyaka. Izandla zisetshenziswa ngobunyoinco ukuveza inkathi enkondlweni. Le nkulumo ethinta isikhathi ifakazelwe nguNkz. T. Mtshali ofundisa esikoleni seziThulu Kwathintwa. Lobu bufakazi butholakala ekhasethini lesiqophamazwi enesihloko esithi Kwathintwa, 2003.

UFromkin (1978:334) uthi ubuciko bolimi bukhona nasoLimini Lwezimpawu. Izinkondlo ziyaqanjwa oLimini Lwezimpawu kanjalo nemidlalo yaseshashalazini njengomdlalo kaSheridan onesihloko esithi: "UMhluzi". NgesiNgisi lesi sihloko sithi: *The Critic*. Lo mdlalo

udlalwa ilabo abangamalunga omdlalo weshashalazi wezwe, ngolwabelungu iNational Theatre of the Deaf.

4.16.4. Imidlalo yebhayisikobho

IziThulu seziqalile ukuba zenze imidlalo yamabhayisikobho yazo. Lokhu kufakazelwa ubuciko bokusebenzisa uLimi Lwezimpawu ekwenzeni ibhayisikobho yeziThulu.

Umcwaningi uyagcizelela ukuthi kunesidingo sokuba lobuciko obukhona oLimini Lwezimpawu buvezwe obala, kwembulwe nokuningi okungakaziwa ngoLimi Lwezimpawu.

Ukuhlalisana nezinye izinhlanga kwenza ukuthi uLimi lweziThulu luguquguquke ngenxa yomthelela wezinye izilimi. Lokhu kucaca bha uma sibheka ulimi olusha lwesiNgisi oluwuLimi Lwezimpawu. UMthetho Wezilimi waseNingizimu Afrika uthi noma imiphi imizamo eyenziwa nguhulumeni yokusebenzisa ulimi noma ukubandlulula ngolimi noma ukuvumela ulimi noma izilimi ukuba zicindezele ezinye, kuyobe kungasahambisani nomthetho sisekelo wezwe, ngakho,ke, kuyobe kuyicala. Lo Mthethosisekelo ubhaleke kanje ngesiNgisi:

Any attempt by the government to act in a linguist manner or to exercise discrimination on the basis of language or to allow any language / languages to dominate others, would be unconstitutional and therefore, ultra vires. In disputes of this nature, the constitutional court may be asked for a ruling.

(South African Language Policy, 1994:8).

4.17. Inguquko Yolimi

Ulimi luyaguquka uma umphakathi uyeka ulimi lwawo bese usebenzisa ulimi olusha. Njengoba ezikoleni zeziThulu kusetshenziswa izilimi ezimbili kanyekanye, ulimi lwemvelo lwezimpawu luyaguquka. UGovender (1993:18), uthi ngolwaphesheya: *A minority language in a multilingual society is often subjected to socio-linguistic phenomena of language shift and language death.*

Ulimi Lwezimpawu lubhekene nenkinga enkulu njengoba lungabhalwa phansi. Njengoba seluqalile ukufundiswa ezikoleni zeziThulu, lubhalwa ngolimi lwesiNgisi. Ngezansi kuvezwe umsebenzi obhalwe phansi umfundi webanga 8 esikoleni seziThulu Kwathintwa. Isifundo sokuqondisisa umfundi esebenzisa ukubuka sathwetshulwa ngevidiyo mhla ka 12/10/ 2003. Lo msebenzi ulondolozwe kuvidiyokhasethi engunombolo 2 kulo mqulu.

4.18. Ukufa Kolimi

Ukufa kolimi kusho ukunqamuka kokusetshenziswa kolimi. Uma abakhulumi bolimi bezenyeza ngolimi lwabo futhi sebezimisele ukuxhumana ngolimi olusha oluhlonishwayo, ulimi lwabo luyaphela.

Lolu limi lwamukeleka ngoba lubhalwe kahle ngesiNgisi. Lubhalwe ngolimi oluhlonishwayo, isiNgisi. Uhlelo lwemvelo loLimi Lwezimpawu alwamukelekile. Lokhu kuyinkinga enkulu ngoba kuyalubulala uLimi Lwezimpawu.

Ubuncane benani labantu abayiziThulu eNingizimu Afrika kwenza ulimi lwabo lunganakeki ngoba nabo bebukwa beyisizwe esikhubazekile. Ucwangingo luveze ukuthi laba bantu abayiziThulu abangayanga ezikoleni bahola impesheni ngoba uhulumeni

ebabona bekhubazekile. Ulimi lwabo lusabukelwa phansi uma lungakabhalwa phansi.

UGovender (1993:64), ecaphuna uHolmes (1992) lapho ethi ngesiNgisi: *"Language shift generally refers to the process by which one language displaces another in the linguistic repertoire of a community"*. Ulimi Lwezimpawu selunezinhlobo ezimbili. Kukhona uLimi Lwezimpawu lwemvelo kanye noLimi Lwezimpawu lwesiNgisi. Lolu Limi Lwezimpawu oluyisiNgisi, oluwulimi olusemthethweni ezweni laseMelika, lubizwa ngokuthi yi*Signed Exact English* okuyisiNgisi esakhiwe ngoLimi Lwezimpawu lwaseMelika. Ukusebenzisa izilimi ezimbili kwenza ukuthi okhulumayo kube khona ulimi anamathela kakhulu kulo ukwedlula olunye. Kuleli phuzu, uGovender (1993:21) ucaphune u-Edwards (1985) lapho ethi *...bilingualism is always a precursor of language shift*.

UGovender (1993), ecaphuna uHolmes (1991), uthi esinye isizathu esidala kubekhona ukucindezeleka kwezomnotho wezwe ukuthi abantu bahunwa ukuthi bafuna ukusebenzisa ulimi oluzobanika isinkwa. Ulimi lomqashi ngaleyo ndlela lubaluleke kakhulu.

Ukuhlalisana nabantu abakhuluma ulimi olusetshenziswa abantu abaningi endaweni nako kuba nomthelela olimini lwengcosana. Ezikoleni zeziThulu kukhona ulimi olusha okuwulimi lwesiNgisi lwezimpawu.

Upelomagama lusha olimini lwezimpawu. Lwasungulwa abezwayo ukuze lingabibikho igama elingeke alibone oyisiThulu. Ubungoti nabo benza ulimi lube nezimpawu ezintsha.

4.19. Amasu Okuthuthukisa ULimi Lwezimpawu

Ulimi lunemikhakha emibili. Ulimi lwenza abantu bakwazi ukuxhumana kanti futhi usikompilo lwesizwe lwehlela ezizukulwaneni

ngokusebenzisa ulimi. UMsimang (1992:42) ngolwaphesheya uthi: *Language has a dual character: It is a means of communication and a carrier of Culture.* Kubalulekile-ke ukuqoqa bonke ubuciko bokwenza izimpawu uma kuxoxwa izindaba, izinganekwane, imidlalo yeshashalazi, iziphicaphicwano kanye nezinkondlo kulabo abayiziThulu ukuze umphakathi ozwayo ufunde ngesikompilo leziThulu.

4.20. Izindaba Ezimfishane Ezixoxa NgoLimi Lwezimpawu Kumabonakude

4.20.1 Izindaba ezimfishane

Izindaba ezimfishane ezithinta izimpilo zabantu abayiziThulu kumele zixoxelwe umphakathi weziThulu nalabo abanothando lokufunda uLimi Lwezimpawu. Abayizithuli bayokuthokozela ukuzibona zixoxwa kumabonakude. Lezi zindaba ziyokwakha iqoqo lezindaba eziveza usikompilo lweziThulu. UMorgan ngo-(1999) uwuqalile lo msebenzi wokuqoqa izindaba ezimfishane.

Kumele kuqoqwe izinganekwane zeziThulu. Nazo kuyomele zixoxwe kumabonakude njengomnotho woLimi Lwezimpawu ukuze iziThulu zibone ukuthi uLimi lwazo luphakanyisiwe. Kuyotholakala nezinjongo iziThulu ezinazo uma zixoxelana ngezimpawu izinganekwane. Kuyodinga kuqoqwe neziphicaphicwano zilondolozwe emakhasethini eVidiyo. Kuyovela ukuthi zixoxwa uma kwenzenjani iziphicaphicwano nokuthi ngobani abadlala umdlalo wokuphicaphicana.

4.20.2. Imidlalo yeshashalazi / Neyebhayisikobho

Imidlalo yeshashalazi seyiqalile emazweni apheheya. Le midlalo ihlanganisa iziThulu kanye nabezwayo. Kudinga iziThulu zaseNingizimu Afrika zikhuthazwe ukwenza imidlalo yeshashalazi nemidlalo yebhayisikobho. Ngaphandle kokuthuthukisa uLimi

Lwezimpawu, kuyodaleka namathuba emisebenzi kulabo abanekhono lokudlala eshashalazini.

4.20.3. Izinkondlo

Kumele kukhuthazwe izimbongi zeziThulu ukuba zihaye izinkondlo emicimbini yeziThulu. Lezi zinkondlo kumele ziqoshwe ngevidiyo bese zilondolozwa emakhasethini evidiyo. Zikhona izimbongi ezikoleni zeziThulu. Kunezinkondlo umcwaningi akwaze ukuziqoqa ezikoleni zeziThulu, enye yazo ivezwe esithasiselweni salo mqulu.

4.20.3.1. Amasu okwenza uLimi Lwezimpawu lwaziwe.

Isigungu se-SABC sikamabonisekude, singaba wusizo olukhulu ukuvula isiteshi sokusetshenziswa koLimi Lwezimpawu. Sikhulu isidingo sokuxhaswa koLimi Lwezimpawu nguSABC ngoba ULimi Lwezimpawu alubhalwa phansi. Ukuxhumana nokwazi ngalolu limi kungasakwazwa kumabonisekude.

4.20.3.2. Imicimbi YoLimi Lwezimpawu

(a) Ukugubha iSonto Lokwazisa Umphakathi NgoLimi Lwezimpawu.

Uma kuhlelwa imicimbi yalolu hlobo, kumele wonke umphakathi ozwayo kanye neziThulu waziswe kumabonisekude ngale micimbi. Imicimbi enjena kudinga yenziwe ibe nesasasa ukuze ihunge abezwayo neziThulu.

(b) Ukuqhudelana kwezikole zabezwayo nezikole zeziThulu.

Lungatshaleka uLimi Lwezimpawu uma kungakhuthazwa imidlalo ehlanganisa abafundi abayiziThulu kanye nabezwayo. Le ndlela

ingalusabalalisa uLimi Lwezimpawu, bakhona kubafundi abezwayo abangafisa ukulufundisisa uLimi Lwezimpawu.

4.21 Isiphetho

Lesi sahluko sambule ukuthi uLimi Lwezimpawu lwehluke kanjani olimini olukhulunywa ngomlomo njengesizulu. Okubaluleke kakhulu ukuthi kwazeke ukuthi uLimi Lwezimpawu luwulimi oluphelele, futhi oluzimele. Lunalo uhlelo lwalo uLimi Lwezimpawu. Izimpawu azinakubaleka njengoba namagama anoma yiluphi ulimi engabaleki ngoba ulimi alumi, luyakhula. Kulesi sahluko umcwaningi ukhulume ngokuhlelwa kwezimpawu emshweni, wakhuluma ngohlobo lwemisho ekhona nokusetshenziswa kwezandla ekukhulumeni. Umcwaningi uchaze uLimi Lwezimpawu elubuka ngohlangathi lokuma kwamagama emushweni uhlelomagama. Uchaze imikhakha yoLimi Lwezimpawu okungukubhala amagama emoyeni, ukufunda izindebe, ukusebenzisa izandla, ubuso, amehlo, ikhanda nomzimba kanye nenkulumo ehlanganisa konke. Uvezile futhi ukuthi uLimi Lwezimpawu lunothile njengezilimi ezikhulunywa ngomlomo. Loluhleli lunezindaba ezimfishane, lunezinkondlo kanti lunemidlalo yeshashalazi futhi.

ISAPHLUKO SESIHLANU

5. IQOQA NESIPHETHO SOCWANINGO

5.1. Isingeniso

Lesi sahluko sisonga wonke umsebenzi owenziwe kulolu cwaningo. Sidalula ngamafuphi konke okutholakele ngesikhathi kwenziwa ucwaningo. Umcwaningi ubuye wanika iziphakamiso nezinkomo mayelana nezindlela okungathuthukiswa ngazo uLimi Lwezimpawu. Uphetha ngokuphonsa inselele kulabo abangaba nomdlandla wokwenza ucwaningo lwaloluhlobo.

5.2. Iqoqa Lezehluko Ngamafuphi.

5.2.1. Isahluko Sokuqala

Isahluko sokuqala sibe yisendlalelo salo lonke ucwaningo oluzokwenziwa kulo mqulu. Ziveze izinjongo zocwaningo nomklamo wendawo lapho ucwaningo luzokwenziwa khona. Sihlaziye amagama aqukethwe yisihloko socwaningo. Umcwaningi ubuye wathi fahlafahla ngosikompilo lweziThulu.

Ube eseveza osekwake kwabhalwa abanye abacwaningi ngoLimi Lwezimpawu. Awukaze ungabi nazo izinkinga umsebenzi walolu hlobo. Umcwaningi uveze nezinkinga ahlangebezane nazo ngesikhathi enza lolu cwaningo.

5.2.2. Isahluko Sesibili

Isahluko sesibili sikhuluma ngokushiwo yimibhalo mayelana noLimi Lwezimpawu kusukela emazweni aphesheya kwezilwandle, eNingizimu Afrika, kuye kufinyelele ezikoleni zeziThulu eziseThekwini namaphethelo.

Umcwaningi uthole ukuthi emazweni aphesheya, njengezwe laseMelika nje, uLimi Lwezimpawu lusezingeni eliphezulu kakhulu. Kukhona noLimi Lwezimpawu olumele isiNgisi olusetshenziswa ngabantu uma bekhuluma neziThulu olubizwa ngokuthi uLimi Lwezimpawu oluyisiNgisi ngqo, ngolwasemzini okuthiwa yi*Signed Exact English*. Umlando ukhombisa ukuthi uLimi Lwezimpawu lwaseNingizimu Afrika lunako ukufana okuthile neziLimi zeziMpawu zaphesheya ikakhulukazi uma kubhalwa amagama emoyeni. Okunye okudala kubekhona ukufana ezilimi zaphesheya nezaseNingizimu Afrika ukuthi ukusetshenziswa koLimi Lwezimpawu ezikoleni kwaqalwa izindela zakhona phesheya ezabe ziqhamuka e-Ireland. Zafikela eKapa lapho zaqala khona ukufundisa uLimi Lwezimpawu lwase-Ireland. Indlela yokupelwa kwamagama emoyeni esetshenziswa eNingizimu Afrika yethekelwa eMelika.

Okugqamile emlandweni woLimi lweziThulu impikiswano eyabakhona kochwepheshe bezilimi ethinta ukusetshenziswa koLimi Lwezimpawu ezikoleni. Abanye ochwepheshe babethi iziThulu aziphoqwe ukuba zisebenzise umlomo uma zifuna ukwedlulisela imibiko yazo yize noma zingezwa. Yizwe laseNgilandi leli elalinalo mbono. INgilandi yayikholelwa ekutheni iziThulu kumele zisebenzise izinsizakuzwa, zifunde nezindebe zalowo okhulumayo bese zimlingisa. Ngakolunye uhlangothi, kukhona ababephikisana nalo mbono, ababethi alukhuthazwe uLimi Lwezimpawu ezikoleni.

Umcwaningi uhlole indlela yokusetshenziswa kolimi ezikoleni kusukela ezinsukwini zawo-Abbe de L'Epee waseFulansi owayephila ngekhulunyaka lawo 1900. Ezweni laseMelika, indoda enguGallaudet yona yatshala indlela yokusebenzisa uLimi Lwezimpawu ezikoleni zeziThulu.

Ezikoleni zeziThulu okwenziwe kuzona ucwaningo, umcwaningi uthole ukuthi kusetshenziswa indlela ehlanganisa ukukhuluma ngezimpawu nokunyakazisa izindebe kanyekanye (*total communication*) kanye nendlela yokukhuluma ngomlomo uma kufundiswa. (*Bilingual Instruction*).

5.2.3. Isahluko SesiThathu

Umcwaningi uqale waveza okushiwo yimibhalo ngenjulalwazi yokuqoqwa kolwazi. Usebenzise amasampula abemele uhlobo lwabantu acwaninga ngabo. Umcwaningi usebenzise indlela eqoqa ulwazi ngayo yonke imininingwane, ngesihloko okukhulunywa ngaso okuthiwa ngolwaphesheya yi*Qualitative Approach*. Ubuye wasebenzisa indlela eqoqa ulwazi ngamanani, ngolwabelungu okuthiwa yi*Quantitative Approach*. Ukwazile ukuthola imizwa yabafundi abayiziThulu, yothisha abayiziThulu, eyothisha abezwayo ezikoleni zeziThulu eyabaphathi bezikole zeziThulu, neyotolika boLimi Lwezimpawu.

Umcwaningi ubuye waba nezingxoxo nomele uMnyango WeMfundo kaZwelonke, omele iNhlangano YeziThulu iDEAFSA kanye nomele iziThulu ePhalamende likaZwelonke. Kulaba bantu akhulume nabo, uthole izaqheqhe ezinonophalise lolu cwaningo lwakhe.

5.2.4. Isahluko Sesine

Lesi sahluko sikhanyisela noma ubani ofuna ukwazi kabanzi ngoLimi Lwezimpawu. Umcwaningi uphumelelile ukukhothoza lapha nalaphaya ukuze lesi sahluko sihlangane ngoba iseyindlala kakhulu imibhalo ekhuluma ngalesi sihloko. Umcwaningi uveze nopelomagama olwenziwa ngeminwe kusukela ohlamvini lokuqala lwe-alfabhethi okungu-a- kuze kuyofika kolokugcina u-z-) Upelomagama ngeminwe emoyeni lungomunye umkhakha osetshenziswayo ekufundiseni uLimi lweziMpawu.

Umcwaningi uzame ukuveza ukuthi uLimi Lwezimpawu luwulimi oluphelele olufana nazo zonke ezinye izilimi. Abalusebenzisayo lolu Limi akukho abangakwazi ukukusho ngalo. Lwehlukile olimini olukhulunywa ngomlomo ngoba lona kukhulunywa ngezandla kanti futhi ngesikhathi kukhulunywa, kuyathula kuthi cwaka, (ngaphandleke kwalowo msinjwana ongejwayelekile ongahle uqhamuke koyisiThuli. Umcwaningi ukuvezile okuyigugu eziThulwini ngamaqiniso nezinkolelo zabantu abayiziThulu mayelana noLimi Lwezimpawu.

Uqhathanise uLimi Lwezimpawu kanye nolimi lwesiZulu ukuthola ukuhthi ukhona yini umehluko phakathi kwalezi zilimi zozimbili. Umcwaningi uqhathanise ukuma kwamagama emushweni kanye nokuhleleka kwezimpawu emshweni. Uthole ukuthi awukho umehuko endleleni okumiswa ngayo amagama emushweni.

Uqhubekile waveza ubuciko bokusebenzisa uLimi Lwezimpawu uma kuxoxwa izindaba ezimfishane, uma kuhaywa izinkondlo noma uma kudlalwa imidlalo yeshashalazi.

5.3. Izinjongo Zocwaningo Bekuyilezi :

Umcwaningi ubefuna ukuthola kulo msebenzi ukuthi ngabe uLimi Lwezimpawu luwulimi oluphelele yini na, nokuthi ngabe liwulimi olungakwazi yini ukuzimela. Ubefuna nokuthola ukuthi lolu Limi luyalingana yini ngezinga nezilimi ezikhulunywa ngomlomo zaseNingizimu Afrika.

Umcwaningi ubenehlose nokuthola ukuthi ngabe uLimi Lwezimpawu olusetshenziswa emakhaya akhuluma isiZulu luyefana yini noLimi Lwezimpawu olusetshenziswa ezikoleni. Ubehlose nokubheka futhi ukuthi ngabe abazali abakhuluma isiZulu bayakwazi yini ukuxhumana ngokwanele nezingane zabo eziyiziThulu.

Okwesithathu, umcwaningi ubefisa ukuthola ukuthi uLimi Lwezimpawu luyasetshenziswa yini ezikoleni zeziThulu, ikakhulukazi njengoba emlandweni woLimi Lwezimpawu kwaba khona ukuphikisana ngaleli phuzu. Kukhona ababefuna uLimi Lwezimpawu lusetshenziswe iziThulu, abanye befuna iziThulu ziphoqwe, zifundiswe ukukhuluma noma zingezwa. Yibo laba ababefuna iziThulu zelashwe izindlebe bese ziphinda zisebenzisa izinsizakuzwa.

Umcwaningi ubefisa ukuthola ukuthi ngabe indlela yokukhuluma ehlanganisa izilimi ezimbili kanyekanye, okuwuLimi Lwezimpawu kanye nolimi lwabezwayo okungase kube isiZulu noma isiNgisi njll, kuyenzeka yini ezikoleni. Le ndlela ngolwabelungu kuthiwa yi*Bilingual Instruction*. Nokubheka ukuthi indlela yokukhuluma ehlanganisa konke okuthiwa ngolwaphesheya yi*Total Communication*, iyasetshenziswa yini nayo ezikoleni. Umcwaningi ubelangazelele ukuthola ukuthi iyiphi indlela yokukhuluma kulezi ezimbili ethandeka kulabo abayiziThulu.

Injongo yesine bekuwukubheka ukuthi uLimi Lwezimpawu seluyafundiswa yini ezikoleni njengoba umthetho wezikole waseNingizimu Afrika ukuvumela ukufundiswa kwalolu Limi ezikoleni. Umcwangingi ubefisa ukuthola ukuthi uma lolu limi lungafundiswa ezikoleni, lungaba namphumela muni emfundweni yeziThulu.

Okokugcina, kube wukubheka ukuthi iBhodi LeziLimi LaseNingizimu Afrika okuthiwa ngesilungu iPanSALB libe nagalelo lini ekuthuthukiseni uLimi Lwezimpawu njengoba kuwumsebenzi elamiselwa wona.

5.4. Umbono Ongafakazelwanga

Ngasekuqaleni kocwaningo umcwangingi ube nombono ongafakazelwanga obuthi: uLimi Lwezimpawu lungathuthukiswa inqobo nje uma kungavunjululwa izinkinga ezikhona kulolu limi. Lezi zinkinga umcwangingi uzithole ngokuxhumana nabasebenzisa uLimi Lwezimpawu ezikoleni zeziThulu, kubazali beziThulu nakotolika boLimi Lwezimpawu. Ukuvela obala kwezinkinga kudalule amasu angasetshenziswa ukuze isimo ngoLimi Lwezimpawu siguquke. Kuhlalukile futhi ukuthi nabantu abezwayo bangalufunda lolu Limi uma lungafundiswa ezikoleni zabezwayo.

5.5. Okutholakele

5.5.1. Okutholakele Kubafundi AbayiziThulu

Lapha ngezansi kukhona amaqiniso awavumbululile umcwangingi ngesikhathi efunda izimpendulo eziqhamuka kwabayiziThulu nangesikhathi exoxisana nabafundi abayiziThulu.

(a) Isidingo sokwandisa inani lothisha abayiziThulu

Kutholakele ukuthi bonke abafundi abayiziThulu bafisa ukufundiswa ngothisha abayiziThulu ngoba iziThulu zibezwa kangcono bona uma

befundisa. Kube sobala ukuthi ababezwa kahle hle othisha abezwayo uma bekhuluma ngoLimi Lwezimpawu.

(b) Isidingo sezimoto ezithutha abafundi

Mayelana nokuthuthwa kwabafundi ngezimoto zesikole behanjiswa, bebuyiswa ezikoleni, kukhona ukukhononda kubafundi abayiziThulu ikakhulukazi abahlala ezindaweni zabaNsundu ezisezabelweni naseMalokishini. Laba bafundi abalutholi kahle usizo lwezimoto zesikole ezibalanda emakhaya, zibayise esikoleni ziphinde zibagodukise njengalokhu ziluthola lolu sizo izingane zezinye izinhlanga. Kunabafundi abagcine beyeka ukufunda ngenxa yokungatholakali kosizo ezikoleni. Umcwaningi wathola abafundi abathathu abayeka isikole ngenxa yokuswela izimoto zokuya esikoleni. Lesi senzo sibonakala sinophawu lobandlululo.

(c) Ukufundiswa kwamaSiko AkwaZulu ngabafundi abayiziThulu

Kutholakele ukuthi abafundi abayiziThulu abangamaZulu bayazifundela okuningi okungamasiko akwaZulu ngokubuka ngamehlo. Bonke abafundi bakhombisa ukukwazi ukushaya ingoma yakwaZulu bakuba kungekho owabafundisa. Leli phuzu lixhumana nombuzo owabhekiswa kothisha abezwayo mayelana nokufundiswa kwezingane ngamasiko. Kwatholakala ukuthi ezikoleni lubakhona usuku lokugubha usikompilo lwezinhlanga ezahlukene ezikhona ezikoleni. Ngalolu suku abafundi abayiziThulu bayavunula. Othisha baye babafundise ngamasiko nemikhuba yakwaZulu nangendlela yokuziphatha elindeleke kubona njengoba bengabafana namantombazane. Lezi zifundo ziyabakhulisa abafundi ikakhulukazi ngoba iningi labazali babo alikwazi ukuxhumana ngokukhululekile nezingane **zabo**.

(d) Isidingo sokufundwa koLimi Lwezimpawu

Mayelana nephuzu elithinta izifundo ezikoleni, umcwaningi uthole ukuthi abafundi bafisa zenezazelwe izifundo ezingafundwa abafundi abayiziThulu; ikakhulukazi bafisa uLimi Lwezimpawu lufundwe njengezifundo zonke lubuye luhlolwe kuwo wonke amabanga. Umcwaningi uthole ukuthi ukufundwa koLimi Lwezimpawu obese kuqalile ezikoleni, akukho emthethweni ngokwezinhlelo zoMnyango WezeMfundo. Kuleli phuzu othisha babona abafundi becindezelekile ngoba ukungabibikho koLimi Lwezimpawu lokuqala ezifundweni, kwenza imiphumela yabo ingabi mihle.

Ngakolunye uhlangothi, abafundi bafisa ukuba nabo bazingenele izifundo ezifundiswa eZingeni eliPhezulu (*Higher Grade*). Umcwaningi uthole ukuthi zonke izifundo ezenziwa ezikoleni zeziThulu zenziwa ngezinga elisendimeni ephansi (*Standard Grade*). Abafundi bona bayazethemba ngoba bazibona bengakwazi ukufunda izifundo ngeZinga eliPhakeme. Bafisa nokunikwa ithuba lokuba nabo bazibhale izivivinyo zeZinga eliPhakeme.

(e) Ukufundwa koLimi lweziMpawu kungenzeka

Umcwaningi utholile ukuthi abafundi abayiziThulu bayakwazi ukuxhumana nontanga yabo abezwayo abakhule nabo ngoLimi Lwezimpawu. Bayakwazi futhi ukuba nabangani abangontanga yabo abezwayo. Loku kuveza ukuthi abantu abezwayo bangalufunda uLimi Lwezimpawu kulabo abayiziThulu.

(f) Ukuxhumana kweziThulu ezikoleni ezahlukene

Umcwaningi uthole ukuthi abafundi abayiziThulu bayakwazi ukuxhumana ngoLimi Lwezimpawu nabafundi abayiziThulu bakwezinye izikole. Nakuba othisha abezwayo bekhombise inkinga yolimi lwezigodi, iziThulu zona azinayo inkinga. Lokhu kuchaza ukuthi nakuba kunezilimi zezigodi ezahlukene eNingizimu Afrika, iziThulu ziyakwazi ukuxhumana.

(g) Ukufundisa ngeNgculazi – i-HIV/ AIDS

Umcwaningi uthole ukuthi abafundi abayiziThulu bayazithola izifundo ngeNgculazi (iHIV/AIDS) kodwa bazithola ngesilungu. Nakuba kunjalo, kunengxenye yabafundi efisa ukuthi uMnyango wezeMpilo uthumele othisha abakwazi ukusebenzisa uLimi Lwezimpawu, abazobafundisa. Baveze nokuthi abakhululeki abafundi abayiziThulu uma befundiswa othisha abezwayo.

(h) Ukuhlanganyela umsebenzi

Mayelana nokuhlanganyela umsebenzi owodwa ngesiNgisi (igroup work), kwejwayelekile ukuthi umsebenzi wesikole ungabi impumelelo uma abafundi bewuhlanganyela bebaningi. Lokhu kukhombise ukuthi abafundi abakafundiswa kahle ukusebenza ngokuzinikela, behlanganyela umsebenzi owodwa beyidlanzana. Kuvelile futhi ukuthi isikhathi esiningi, abafundi baye bangachazeleki kahle ngothisha ngomsebenzi lowo okusuke kufanele bawenze. Lokhu kusaveza ukuthi ikhona inkinga ekuxhumaneni nothisha abezwayo.

(i) Ukuqeqeshwa kwabafundi kwi-OBE

Mayelana nephuzu elithinta indlela yokufundiswa ngendlela yeMfundomphumela kunabafundi abayiziThulu abaningi abakhombise ukungayijabuleli le ndlela. Le ndlela yokufundisa igcizelela ukuthi umfundi ahambe phambili emfundweni yakhe, bese uthisha embonisa lapha nalaphaya ukuze afunde kahle. Kusobala ukuthi abafundi abayiziThulu abakejwayezwa ukuzimela emfundweni yabo. Isikhathi esiningi balindela ukusizwa othisha kunoma yini abayenzayo. Ngakolunye uhlangothi, kuyacaca ukuthi abafundisi kufanele babakhuthaze abafundi ukuze balangazelele ukwenza umsebenzi, bangalokhu befunzwa ngabafundisi ngaso sonke isikhathi.

5.5.2. Okutholakele Kothisha Abezwayo

(a) Isidingo sokuthi kuqeqeshwe othisha abezwayo

Kutholakele ukuthi abafundisi abaningi ezikoleni zeziThulu ngothisha abezwayo. Bancane kakhulu othisha abayiziThulu babalelwa ku-5%. Othisha abaningi abezwayo abakufundelanga ukufundisa iziThulu ezikoleni lapho baqeqeshwa khona. Ukufunda uLimi Lwezimpawu bakuthole khona ezikoleni lapho befundisa khona. Kuyacaca ukuthi labo thisha abezwayo basadinga ukulolongwa okunzulu oLimini Lwezimpawu. Kuye kwakhanya ngesikhathi umcwaningi exoxa nabafundi abayiziThulu ukuthi kukhona lapho ulimi lokuxhumana lubuye lube yinkinga khona kubafundisi abezwayo. Kungenxa yalesi sizathu-ke lapho abafundi abayiziThulu befisa khona ukuba kwenezazelwe othisha abayiziThulu ezikoleni zabo.

(b) Ukufundisa IziThulu Nabezwayo

Mayelana nokufundisa abafundi abezwayo neziThulu, kutholakele ukuthi othisha abezwayo bayakwazi ukufundisa nhlangothi zombili. Lokhu kuveza ukuthi uma othisha abezwayo sebethole uqeqesho olufaneleyo, bangakwazi ukufundisa uLimi Lwezimpawu ezikoleni zabafundi abezwayo.

(c) Ukufundiswa koLimi Lwezimpawu.

Othisha abezwayo bayakweseka ukufundiswa koLimi Lwezimpawu. Kutholakele ukuthi bonke othisha abezwayo bayavumelana nokufakwa koLimi Lwezimpawu ezikoleni zeziThulu. Umcwaningi ubone ukuthi ukufakwa koLimi Lwezimpawu kuzoba impumelelo ngoba kuyasekwa othisha abezwayo, ukufundiswa koLimi Lwezimpawu ezikoleni kuzoluthuthukisa uLimi Lwezimpawu kanye nabanikazi balo.

(d) Izinga Lokuhlakanipha Labafundi

Umcwaningi uthole ukuthi othisha abanengi bathi izingane eziyiziThulu zihlakaniphe ngokulinganayo nezingane ezizwayo. Bakugcizelele ukuthi umfundi oyisiThulu kumele afundiswe ngokwenzakalayo emhlabeni aphila kuwona. Kungakho kubalulekile ukuthi bazi ngezindaba ezisakazwa kuMabonakude nangokufunda amaphephandaba. Uma uthisha ekwenzile lokhu, ingqondo yengane eyisiThulu iyaqaqeka futhi isabalale. Imiphumela yebanga leshumi nambili yesikole okwenziwe kuso ucwaningo okuyisikole i*Durban School for Hearing Impaired* ikhombise ukuthi lesi sikole sikhiqize abafundi abangu-100% ekuhlolweni kwabo kukaMatikuletsheni ngonyaka ka-2003.

Umcwaningi exoxa neziThulu, wathola ukuthi kukhona inkolelo yokuthi abantu abayiziThulu abahlakaniphile uma kuqhathaniswa nabantu

abezwayo. Lo mcabango onjena wenziwa ukuthi abantu abaningi abezwayo, babona iziThulu njengabantu abakhubazekile. Le miphumela emihle kangaka yezikole zeziThulu yenza lezi zinkolelo zibe yize leze.

(e) Izinkinga Olimini Lwezimpawu

Umcwaningi uthole ukuthi zikhona izinkinga ekusetshenzisweni koLimi Lwezimpawu ezikoleni. Ngokubuka kothisha abezwayo, lezi zinkinga zidalwa ukusetshenziswa kolimi lwezigodi ezikoleni. Bavezile futhi ukuthi uLimi Lwezimpawu lwaseNingizimu Afrika alukakabi nazo izimpawu ezanele zokuchaza amagama eSayensi nobuChwepheshe. Lokhu kugcizelela ukuthi uLimi Lwezimpawu lwaseNingizimu Afrika alukakathuthuki.

(f) Ukusetshenziswa kolimi ezikoleni

Umcwaningi uthole ukuthi othisha abezwayo abaningi basebenzisa indlela yenkulumo ehlanganisa konke ngolwabelungu okuyi *Total Communication*. IziThulu aziyithandi le ndlela ngoba zithi ibukela phansi uSikompilo lwabo. Le ndlela yenza iziThulu zifunde izindebe zokhulumayo, zisebenzise iphimbo, zibuye zisebenzise izimpawu. IziThulu azikujabuleli ukufunda izindebe zomuntu okhulumayo, azikujabuleli futhi ukuba ziphoqwe ukuba zisebenzise iphimbo, azisiboni nesidingo sezinsizakuzwa ngoba zona ziyathokoza ngokuba iziThulu. Bathi le ndlela ehlanganisa konke, ifanele labo bantu abezwa kancane, ngolwabelungu *the Hard of hearing*. Indlela ethandwa yiziThulu yileyo ehlanganisa izilimi ezimbili, uLimi Lwezimpawu kanye nolimi lwabezwayo okungaba isiNgisi, isiBhunu, isiZulu, njll.

(g) Izivakashi Ezikoleni zeziThulu.

Umcwaningi uthole ukuthi abantu abaningi abahambela izikole zeziThulu basuke belethe usizo olunhlobonhlobo futhi bengalwazi uLimi Lwezimpawu. Lokhu kuveza ukuthi abantu abaningi abezwayo abalwazi uLimi Lwezimpawu. Ukuze abantu abezwayo bakwazi ukuxhumana nabantu abayiziThulu kufanele kusetshenziswe otolika boLimi Lwezimpawu. Loku kungesinye seziphakamiso ezinhle ezingaba yizizathu zokuba uLimi Lwezimpawu lufundwe nasezikoleni zabezwayo ukuze lolu limi lutshaleke ezweni lonke.

(h) Ukubaluleka Kokupelwa Kwamagama Emoyeni

Kuvelile ukuthi kubaluleke kakhulu ukuthi lowo ofunda uLimi Lwezimpawu afunde nokupelwa kwamagama emoyeni. Lona ngumkhakha woLimi Lwezimpawu onezezela uLimi Lwezimpawu lwemvelo. Kubhalwa amagama angenazo izimpawu ngeminwe emoyeni. Kutholakele ukuthi abazali babafundi abayiziThulu abakwazi ukubhala amagama ngeminwe emoyeni. Kungakho nje ukuxhumana kwabazali nezingane zabo kuxega kangaka. Lokhu kuveza ukubaluleka kokufunda ukubhala amagama emoyeni yibo bonke labo abasebenzisa uLimi Lwezimpawu.

5.5.3. Okutholakele Kothisha AbayiziThulu

(a) Inani lothisha abayiziThulu

Kutholakele ukuthi lincane kakhulu inani lothisha abayiziThulu ezikoleni zeziThulu. Kuyabonakala futhi ukuthi iziThulu azizange zinikezwe ithuba lokufundela ubuthishela. Umcwaningi ucabanga ukuthi lokhu kudalwa

wukuthi isikhathi esiningi abantu abezwayo bacabanga ukuthi iziThulu ziyizidalwa. Kothisha abakhona ezikoleni ezine abayiziThulu, iningi labo alikuqeqeshelwe ukufundisa. Ngokunjalo, iningi labo aliholetwa uMnyango WezeMfundo ngoba alinazo izitifiketi zokufundisa. Kodwa kuzwakele ukukhala kwezingane eziyiziThulu ngesikhathi ziveza khona ukuthi zifuna inani lothisha abayiziThulu landiswe ezikoleni. Abaphathi bezikole bavumelana ngokuthi othisha abayiziThulu yibo okumele bafundise uLimi Lwezimpawu. Ngokusho kwabaphathi bezikole uMnyango WezeMfundo awukawadali amathuba omsebenzi okufundisa uLimi Lwezimpawu ezikoleni. Kubonakala uMnyango WezeMfundo uyidembesela kakhulu inqubekela phambili ekuthuthukiseni uLimi Lwezimpawu.

(b) Ukuqeqeshwa Kothisha AbayiziThulu.

Kuvelile ukuthi uMnyango WezeMfundo uke walidala ithuba lokuqeqesha othisha abayiziThulu ekolishi lokufundela ubuthishela eSpringfield eThekwini. Kubukeka lilincane kakhulu inani lothisha abayiziThulu abafunde kuleli kolishi. Amanani aveza ukuthi azizange zigqugquzelwe iziThulu ukuba zifunde ubuthishela.

(c) Izinkinga OLimini Lwezimpawu

Mayelana nezinkinga ezisoLimini Lwezimpawu, iziThulu zithi izinkinga zidalwa ukuthi uLimi Lwezimpawu alukakabumbani ezweni lonke. ULimi Lwezimpawu aluhlonishwa ngenxa yalokho iziThulu zibukelwa phansi. IziThulu zithi nakuba umthetho wezikole waseNingizimu Afrika uthi lungafundiswa ezikoleni kodwa uMnyango WezeMfundo awukakakuhleleli lokhu. Azikho izinsizakufundisa zoLimi Lwezimpawu ezikoleni, akukho ngisho nesichazazimpawu ezikoleni. Lokhu kudala ukuthi lolu limi noma kuzanywa ukuthi lufundiswe, luvele lungafundiseki neze neze kahle.

Zonke izinkinga ezithinta uLimi Lwezimpawu zidalwa wukuthi uHulumeni wezwe akakaluphakamisi uLimi Lwezimpawu, alwenze lube semthethweni njengezinye izilimi eziyishumi nanye zaseNingizimu Afrika.

(d) Ukungayihambeli KweziThulu Imihlangano Yabezwayo

Kutholakele ukuthi othisha abayiziThulu abayihambeli imihlangano emenywe abaphathi beMfundo ngenjongo yokuthuthukisa amakhono othisha. Lokhu kudalwa ukuthi abekho otolika boLimi Lwezimpawu kule mihlangano. Lokhu kusho ukuthi basala ngemuva othisha abayiziThulu kunoma yini entsha okufanele itshalwe ezikoleni. Le nkinga iyidonsela emuva imfundo ezikoleni zeziThulu.

(e) Imfundo Edidiyelayo

Othisha abayiziThulu abaningi babuka iMfundo Edidiyelayo okuthiwa yi-*Inclusive Education* izoba wusizo ezikoleni zeziThulu. Uma umcwaningi exoxisana nabo, uthole ukuthi abazi noko kahle hle ukuthi isho ukuthini iMfundo Edidiyelayo kubona beyiziThulu. Njengoba uMthetho osavivinywa onguNombolo 6 we-2001, uthi ezinye zezikole zeziThulu ziyokwenziwa imithombo yolwazi ngolwabelungu ama*Resource Centres*. akucacile kahle ezikoleni zeziThulu ukuthi lokhu kusho ukuthini. Ngakolunye uhlangothi, umcwaningi utholile ukuthi uMnyango Wezemfundo ezeMfundo ngo- 2003 wawusuqalile ukwenza imikhankaso yeMfundo Edidiyelayo. Ezikoleni ezingamashumi amathathu ezakhethwa uMnyango WezeMfundo ukuba kuhlolwe kuzona ukusebenza kweMfundo eDidiyelayo. Azikho izikole zeziThulu ezakhethwayo. Lokhu kubukeka kuwubandlululo eMnyangweni WezeMfundo ngoba injongo yemfundo edidiyelayo ukuba yenze ngcono imfundo yezingane ezikhubazekile. IziThulu zibekwe ngaphansi kwabantu abakhubazekile ezweni.

Kungenzeka ukuthi inkinga ebhekene noMnyango WezeMfundo yilona lolu Limi.

(f) Ukuxhumana Kwabafundisi AbayiziThulu Bebodwa.

Kutholakele ukuthi iziThulu azinayo inkinga yokuxhumana nezinye iziThulu noma ngabe zisebenzisa ulimi lwezigodi ezahlukene. Kodwa uma sibheka othisha abezwayo kuleli phuzu, kubonakala benenkinga ngolimi lwezigodi. Lokhu kucacisa ukuthi uLimi Lwezimpawu akulona olwemvelo kothisha abezwayo. Lokhu kukhomba ukuthi othisha abezwayo kusafanele bafunde bajule ngosikompilo lweziThulu nolimi lwazo. Lokhu kuyokwenzeka kodwa uma kungase kwambuleke kubona ukuthi kuningi okusafanele bakufunde ngoLimi Lwezimpawu. Kuvelile futhi ngasohlangothini lwabafundi abayiziThulu ukuthi abezwa kahle hle uma befundiswa othisha abezwayo.

(g) Inkinga Yokuhluleka Ukuxhumana Nabazali

Mayelana nokuxhumana nabazali babafundi abayiziThulu, kutholakele ukuthi othisha abayiziThulu banenkinga enkulu. Abakwazi ukuxhumana nabazali ngoLimi Lwezimpawu. Ngenxa yalo msele woLimi Lwezimpawu, abazali abakhuthazelekile ukuhambela imihlangano yabazali kulezi zikole. Leli phuzu libekwe lagqama esikoleni iV.N. Naick.

5.5.4. Okutholakele kubaphathi bezikole

(a) Okutholakele Mayela Namanani Abafundisi abezwayo Kanye NabayiziThulu

Kutholakele ukuthi ezikoleni zeziThulu abafundisi abaningi abaqashwe khona ngabafundisi abezwayo. Abafundisi abayiziThulu bayingcosana

kakhulu. Ngokwamanani abafundisi abayiziThulu bangu-5,1 %. Ngesikhathi umcwaningi exoxisana nabafundi abayiziThulu, bakuvezile ukulangazelela kwabo ukuba inani labafundisi abayiziThulu landiswe kodwa abaphathi bezikole baveze ukuthi abakwazi ukulandisa inani labafundisi abayiziThulu njengoba ingxenye enkulu yabo ingaqeqeshelwe ubuthishela. Abaphathi bakuvezile futhi nalabo thisha abakhona abayiziThulu ukuthi iningi labo liholelwa ngabazali.

(b) Ubulili Bothisha Ezikoleni

Umcwaningi utholile ukuthi othisha abaningi ngabesifazane. Uma umcwaningi ebuzizisa ngaloku kungalingani kobulili, uthole ukuthi kunenkolelo yokuthi othisha besifazane bayakwazi ukuphatha kahle abantu abakhubazekile.

(c) Imiphumela yabafundi bebanga le-12

Umcwaningi uthole ukuthi abafundi abayiziThulu bahlakaniphe ngokulinganayo nabafundi abezwayo. Imiphumela yezikole ezintathu ezinebanga leshumi nambili kusukela onyakeni we-2000 kuya onyakeni we-2003, yaba ngaphezulu kuka-75%. Leli phuzu ligqanyiswe imiphumela yezikole ezimbili ezibe nabafundi abaphumelele ngamalengiso kwezinye zezifundo zabo. Kuyabonakala ukuthi laba bafundi bangazithola izitifiketi ezinamamaki aseqophelweni eliphezulu ngolwabelungu *1-exemption* uma benganikwa ithuba. Abafundi abayiziThulu nabo bangayithola imiphumela emihle kanje kuphela nje uma bengafunda uLimi Lwezimpawu njengolimi lokuqala.

(d) Amanani abafundi kusukela onyakeni 2000 kuya ku-2003

Kutholakele ukuthi amanani abafundi enyuka kancane kusukela ku-2000 kuya ku-2003; benyuka ngenani elingu-8.3% ngonyaka. Kutholakele futhi ukuthi inani labafundi abazalwa ngamaZulu seliyanda ezikoleni zeziThulu. Iningi labafundi abazalwa ngamaZulu lisesezingeni lemfundo esemabangeni aphansi ngolwabelungu okuyi-Primary School. Inani labafundi ezikoleni zeziThulu likhulu kunothisha abafundisa kulezi zikole njengoba kumele uthisha emunye afundise abafundi abahlanu. (1:5)

(e) Indlela yokusebenzisa ulimi ekufundiseni

Kutholakele ukuthi indlela ethandekayo kubafundi abayiziThulu yindlela esebenzisa izilimi ezimbili kanyekanye, ngesiNgisi *i-Bilingual Instruction*. Indlela yenkulumo ehlanganisa konke yamukeleka kuphela kulabo abanokuzwa okuncane okuthiwa ba-*hard of hearing*. Yibo laba abasebenzisa izinsizakuzwa. Indlela yenkulumo ehlanganisa konke okuthiwa yi-*Total Communication*, isetshenziswa kakhulu othisha abezwayo. IziThulu aziyinambithisisi kahle le ndlela.

5.5.5 Okutholakele kubazali beziThulu

(a) Izinga lokuxhumana nezingane eziyiziThulu.

Kutholakele ukuthi izinga lokuxhumana labazali nezingane zabo liphansi kakhulu. Lokhu kudalwa ngokuthi abazali abalwazi uLimi Lwezimpawu lwaseNingizimu Afrika. Ngenxa yezinga eliphansi lokuxhumana, izingane eziyiziThulu kuyazijabulisa ukuhlala ezikoleni nasemahositela. Yilapho bethola khona ukuthokoza ngesikhathi bexoxa nontanga yabo bekhululekile ngokusebenzisa ulimi lwabo lwemvelo.

(b) Ukuqhathanisa uLimi Lwezimpawu lwasesikoleni

Kutholakele ukuthi uLimi Lwezimpawu lwasekhaya alufani noLimi Lwezimpawu lwasesikoleni. Ulimi lwasekhaya lusuke lwakhiwe umzali nengane yakhe kodwa ulimi lwasesikoleni ulimi olujulile lwemvelo lweziThulu. Ingane eyisiThulu ifunda kabanzi ngolimi lwayo uma isiphakathi kwezinye iziThulu esikoleni. Yikho loku kungefani kwezilimi okwenza kungabibikho ukuxhumana okukhululekile phakathi komzali nengane yakhe. Amalungu omndeni nawo ngokunjalo ayaba nayo inkinga ekuxhumaneni ngokukhululekile nengane yasekhaya eyisiThulu.

(c) Okwenziwa umzali uma engalwazi uphawu okumele alusebenzise

Kutholakele ukuthi umzali usebenzisa ukulingisa (gestures) uma engalwazi uphawu okumele alusebenzise. Umzali onengane efundayo uyaye abhale phansi lokho afuna ukukusho enganeni uma engazazi izimpawu okufanele azisebenzise. Abanye abazali baye basizwe ontanga bezingane zabo abezwayo. Izingane eziyiziThulu ziba nabo abangane abezwayo abakhula nabo. Yibo labangane abezwayo abaye balwazi kakhulu ulimi lwezimpawu ukudlula abazali bezingane eziyiziThulu.

(d) Ukwaneliseka komzali indlela ingane efunda ngayo esikoleni

Abazali bakhombise ukunganeliswa indlela abantwana babo abafunda ngayo ezikoleni ngenxa yalawa maphuzu alandelayo;

- Izikole zikude kakhulu namakhaya ezingane ezizalwa ngamaZulu.
- Azikho izimoto ezibathuthayo zibayisa ezikoleni zabo.
- Alufundwa uLimi Lwezimpawu njengesifundo esiqondile ezikoleni.

- Asikho isikole seMfundo ePhakeme seziThulu.

(e) Okulangazelelwa abazali ukuthi bakwenzelwe uMnyango WezeMfundo

Kutholakele ukuthi abazali bafisa ukuthi uMnyango WeMfundo ubaxhase emfundweni yezingane zabo. Kunabazali abayekise izingane ukufunda ngenxa yokungakwazi ukukhokha izimali ezilindelekile zesikole. Bayafisa futhi abazali ukuthi izingane ezizalwa ngamaZulu nazo ziluthole usizo lokuthuthwa ngezimoto zesikole. Okokugcina, abazali bayafisa ukuthi imfundo yeziThulu itshalwe nasezabelweni.

5.5.6. Okutholakele koTolika boLimi Lwezimpawu

(a) Ubuhlanga boTolika

Kutholakele ukuthi otolika boLimi Lwezimpawu bangabezinhlanga ezahlukene. Lokhu kuveza ukuthi umSuthu owazi isiZulu angasitolikela isiThulu ngoLimi Lwezimpawu njll.

(b) Ubude besikhathi sokufunda uLimi Lwezimpawu

Kutholakele ukuthi uLimi Lwezimpawu luyafundeka esikhathini esingangezinyanga eziyisithupha kuya onyakeni. Kuyenzeka futhi ukuthi omunye umuntu lolu Limi umuntu alufunde ngesikhathi esingangeminyaka emithathu. Kuvelile futhi ukuthi ukungasheshi komuntu ukubamba lolu Limi, kuhambelana nokungaziniki isikhathi esanele sokulusebenzisa.

(c) Izinkinga Ekufundeni uLimi Lwezimpawu

Kutholakele ukuthi zikhona izinkinga ekufundeni uLimi Lwezimpawu njengoba kuwulimi olujulile. Okungejwayelekile ngoLimi Lwezimpawu ukuthi uyakwazi ukukhuluma ngezinto ezimbili ezahlukene ngasikhathi sinye kanti enkulumeni eyenziwa ngomlomo usho into eyodwa ngesikhathi esisodwa. Izimpawu ezimbili zingamelwa amagama afikile eshumuni uma sezitolikelwa olimini olukhulunywa ngomlomo. Leli phuzu lifakazelwa ukuthi uLimi Lwezimpawu lugijimisa okonyazi lapho lukhulunywa. Kukhona futhi uLimi Lwezimpawu oluyisiNgisi. Kulolu Limi lelo nalelo gama linophawu lwalo.

Uma sibhekisisa kahle, uLimi Lwezimpawu ludinga ukuthi uhlale neziThulu ukuze ulufunde ngendlela eyiyo. Angeke ukwazi ukufunda uLimi Lwezimpawu ezincwadini njengoba uphawu luhambelana nokunyakaza. Insizakufundisa enosizo yividiyo yolimi engavezwa kumabonisa kude.

(d) Izindawo lapho otolika bedingeka khona kakhulu

Kutholakele ukuthi otolika bayadingeka emasontweni, ezinkantolo, ezibhedlela, kuyo yonke imiNyango kaHulumeni, ePhalamende likaZwelonke nasemaPhalamende eziFunda, ezimbonini njll. Bayadingakala futhi nakuzo zonke izinhlelo zikamabonisa kude.

(e) Okudala lubukeke lungathuthukile uLimi Lwezimpawu lwaseNingizimu Afrika

Kutholakele ukuthi abakhuluma uLimi Lwezimpawu basasebenzisa uLimi lwezigodi. Lokhu kusho ukuthi uLimi Lwezimpawu alukahlangani njengolimi olulodwa. Alukakafundwa ezikoleni ngendlela efanele neyamukelekayo eMnyangweni WezeMfundo. Kusafanele kuqoqwe izinkondlo, imidlalo yeshashalazi nekamabonisa kude nezindaba ezimfishane. Lo mtapo ongagcinwa kumavidiyo, kufanele ubekhona emitapweni yezincwadi. Iningi labantu abezwayo abazi ukuthi lolu limi lukhona. Ukwazisa umphakathi ngoLimi Lwezimpawu kanye nokuba khona kweziThulu, kungawuvula amehlo umphakathi uqale ube nolwazi ngalolu limi nabanikazi balo.

5.6. Okutholakele Engxoxweni Nelunga LeDEAFSA

Ngesikhathi umcwaningi exoxisana nomele ilunga likaDEAFSA, u-Anthia Boch uthole ukuthi le Nhlangano yasungulwa ukuze ilwele amalungelo nezidingo zeziThulu ezweni lonke laseNingizimu Afrika. Le Nhlangano yahlela iMashi eyaya ePhalamende mhlaka 28 February 2003. Injongo yale Mashi kwakungeyokuba uLimi Lwezimpawu lwamukelwe nguHulumeni njengoLimi olusemthethweni. Iheheba lezicelo lanikezwa uNgqongqoshe wezeMfundo namaSiko kaZwelonke, uSolwazi uKader Asmal. Kuze kwaphela unyaka we-2003 nokho zingakatholaki izithelo zale Mashi.

U-Anthia Boch ukuvezile ukuthi iDEAFSA ibe nalo igalelo emfundweni yeziThulu ngoba esikhathini esiphambili, eminyakeni yawo-1994 le Nhlangano yayithumela abantu ezikoleni zeziThulu ukuyofundisa uLimi Lwezimpawu. Kodwa ngenxa yenkinga yezimali, le Nhlangano ebhekene nayo njengoba kuyiNhlangano ezimele engaxhasiwe nguHulumeni, ayikwazanga ukuqhubeka nezinhlelo zokuthumela abaqeqeshi ukuyofundisa uLimi Lwezimpawu ezikoleni zeziThulu.

5.7. Ukungabibikho KweZikhungo Ezanele Zokuqeqesha IziThulu.

Le Nhlangothi ikudalulile futhi ukuthi mancane kakhulu amalunga awo afunde ubuthishela. Ngokusho kuka-Anthia Boch isizathu salobu buncane bothisha abaqeqeshiwe yingoba zingekho iZikhungo zokuqeqesha othisha balolu hlobo eNingizimu Afrika. Uvezile u-Anthia Boch ukuthi iziThulu eziqhamuka emndenini enamandla futhi enemali beziya kothola uqeqesho lwazo phesheya kwezilwandle eNyuvesi iGallaudet, zibuye zithole nemisebenzi khona. Lokhu kuphonsa inselele ukuba iZikhungo zokuqeqeshwa kweziThulu zibe khona naseNingizimu Afrika.

5.8. Okutholakele Engxoxweni Nomele UMnyango WeMfundo NamaSiko KuZwelonke

Okutholakele kule ngxoxo noMarie Schoeman wukuthi uMnyango WezeMfundo ubungakakulungeli ukufundiswa koLimi Lwezimpawu ezikoleni. Yingakho nje ingakabibikho impumelelo mayelana nezinhlelo zalolu limi.

Umcwaningi utholile futhi ukuthi uMnyango WezeMfundo usuwaqalile amalungiselelo eMfundo eDidiyelayo ngolwaphesheya i-*Inclusive Education*. Nakuba bekulindelekile ukuthi nazo zifakwe ezikoleni ezingu-30 okuhlolwa kuzona ukuphumelela kweMfundo eDidiyelayo. Izikole zeziThulu zishaywe indiva zona kodwa kusetshenziswe ezinye izikole. Ngonyaka we-2003, akukho lutho olwase lwenziwe maqondana nokufaka izikole zeziThulu embhidlangweni weMfundo eDidiyelayo.

Umcwaningi ukutholile futhi ukuthi uMnyango WezeMfundo usazokuba nezinhlelo zokuqeqesha othisha abasebenzisa uLimi Lwezimpawu

ngolwasemzini iSyllabus yokufundisa uLimi Lwezimpawu kusukela ebangeni lokuqala kuya ebangeni le-12.

Alikho ithemba lokuqashwa kothisha abayiziThulu. UMarie Schoeman wathi uMnyango WezeMfundo awunazo izimali zokuqasha othisha abasha kodwa uzimisele ngokuqeqesha othisha abakhona ezikoleni.

5.9. Okutholakele Engxoxweni Nomele IziThulu EPhalamende LikaZwelonke.

Engxoxweni nelunga lePhalamende, uWilman Newhoudt-Druchen, umcwaningi uthole ukuthi uLimi Lwezimpawu luyasetshenziswa ePhalamende likaZwelonke. Wathi kukhona otolika ababili boLimi Lwezimpawu abasebenza ngokushintshana ukuze omele izithuli ePhalamende ezwe ukuthi kukhulunywa ngani, akwazi nokuphawula.

UWilmas Newhoudt-Druchen ubona umkhulu kakhulu umsebenzi osadinga ukwenziwa ekuthuthukiseni uLimi Lwezimpawu ngoba okwenziwa eNingizimu Afrika ngoLimi Lwezimpawu, kufanele kuhambelane nokwenziwa kwamanye amazwe omhlaba. Wathi uyokulwa angayeki kuze kube uLimi Lwezimpawu luba semthethweni eNingizimu Afrika.

5.10. Izinhlelo ZoLimi Lwezimpawu KuMabonisakude.

Mayelana nesikhalo sezinhlelo zikaMabonisakude ezihlelelwe iziThulu ziyingcosana kakhulu. UWilmas Newhoudt-Druchen ngesikhathi ebuzwa ngumcwaningi ngaloku, wathi uMnyango WezokuSakaza kuMabonisakude uSABC awunazo izimali ezanele zokuba uLimi Lwezimpawu luthole indawo elingana nezinye izilimi kuMabonisa kude.

5.11. Iziphakamiso

Mayelana nokusetshenziswa koLimi Lwezimpawu ezikoleni kanye nokufundiswa kwalo, umcwaningi uphakamisa ukuthi uMnyango WezeMfundo ukusukumele ngokushesha ukuqeqesha othisha abafundisa ngoLimi Lwezimpawu nabafundisa uLimi Lwezimpawu.

- (a) UMnyango WezeMfundo awenze uhlelo lokufundisa uLimi Lwezimpawu ezikoleni, ngesiNgisi i*Syllabus*. Akube wuhlelo lokufunda uLimi Lwezimpawu njengolimi lokuqala nokufunda uLimi Lwezimpawu njengolimi lwesibili. Lolu hlelo luzoba ngumhlahlandlela wokufundisa uLimi Lwezimpawu.
- (b) UMnyango WezeMfundo awuvule iZikhungo zokufundela uLimi Lwezimpawu kulabo abezwayo abanesifiso sokulwazi lolu limi njengoba uHulumeni waseNingizimu Afrika ekhuthaza ubuliminingi, ngolwabelungu i*Multilingualism*. Lokhu kuzodala ukuthi uLimi Lwezimpawu lufundwe nasezikoleni zabezwayo.
- (c) UHulumeni kaZwelonke kumele amukele uLimi Lwezimpawu njengoLimi olusemthethweni. Lokhu kuzodala ukuthi uLimi Lwezimpawu luhlonipheke nabanikazi balo bangabukelwa phansi. Uma selusemthethweni noMnyango WezeMfundo namaSiko uyobophezeleka ukuthi ukweseke ukufundiswa kwalo.
- (d) UMnyango WezeMfundo kumele ukhuthaze ukuqeqeshwa kothisha abayiziThulu khona kuleli laseNingizimu Afrika. Abafundi abayiziThulu bayafisa kakhulu ukufundiswa ngothisha abayiziThulu. Laba othisha abayiziThulu bangasiza futhi ekufundiseni uLimi Lwezimpawu ezikoleni zabezwayo.

- (e) Kumele kube ngumthetho ukuthi kuzo zonke izindawo lapho kusetshenzwa khona nomphakathi kungaba izinkantolo, izibhedlela, amajele, kuyo yonke iMinyango kaHulumeni nakuzo zonke iziFundazwe ezingu-9 eNingizimu Afrika, kube khona otolika boLimi Lwezimpawu.
- (f) Izimboni kumele ziphoqeleke ukuqasha iziThulu kodwa lokho kusho ukuthi kumele leyo naleyo mboni iqashe utolika woLimi Lwezimpawu ukuze kube khona ukuxhumana nabasebenzi abayiziThulu.
- (g) Kumele kubekhona izinhlelo ezenzelwa abazali beziThulu ukuthi bakwazi ukufunda uLimi Lwezimpawu. Kumele futhi iziThulu ezisemaphandleni ziyithole nazo imfundo njengeziThulu ezihlala emadolobheni. Kusho ukuthi kumele imfundo yeziThulu iye ezabelweni.

5.12. Inselele

Ucwaningo ngoLimi Lwezimpawu ngumkhakha osemusha. Kuningi okuthinta uLimi Lwezimpawu okusafanele kucwaningwe ngakho. Kulabo abangathanda ukucwaninga ngoLimi Lwezimpawu bangathinta le mikhakha elandelayo:-

- (a) Ukucwaninga ngezinga lokuxhumana phakathi kothisha abezwayo nabafundi abayiziThulu.
- (b) Ukucwaninga ngamasu okukhuthaza imibhalo ethinta uLimi Lwezimpawu esuselwa ebucikweni bokusebenzisa izimpawu, ekwenzeni izingxoxo, izinkondlo, imidlalo yeshashalazi nemidlalo yebhayisikobho.
- (c) Ucwaningo ngokwakheka kwezimpawu oLimini Lwezimpawu, nokushiwo izimpawu oLimini Lwezimpawu.

- (d). Ucwangingo ngokulumbana kwezimpawu oLimini Lwezimpawu
- (e). Ucwangingo ngamasu angenziwa ukuhlenganisa uLimi lwaseNingizimu Afrika lube ulimi olulodwa.
- (f). Ukuqhathanisa uLimi Lwezimpawu lwaseNingizimu Afrika noLimi Lwezimpawu oseluthuthukile njengoLimi Lwezimpawu lwaseMelika.
- (g). Ukuhlela amasu okwenza uLimi Lwezimpawu lwesiZulu noma uLimi Lwezimpawu lwesiNgisi kube wulimi olwamukelekayo nolusemthethweni.

5.13. Isiphetho

Lesi sahluko besiqoqa wonke umsebenzi owenziwe kulolu cwaningo. Sikuvezile okutholakele ngesikhathi umcwangingi eqoqa ulwazi oluthinta isihloko. Ulwazi lutholakele kubafundi abayiziThulu, kothisha abayiziThulu, kothisha abezwayo, kubaphathi bezikole zeziThulu obekwenziwa kuzo ucwangingo, kotolika boLimi Lwezimpawu nakubazali beziThulu.

Umcwangingi uthole ulwazi olubanzi emiNyangweni ethintekayo oLimini Lwezimpawu, njengoMnyango WezeMfundo NamaSiko kaZwelonke, iNhlango YeziThulu iDEAFSA kanye nelungu lePhalamende kaZwelonke elimele iziThulu ePhalamende.

Eseluqoqile ulwazi ubese enza iziphakamiso okuyothi uma zamukelekile ziluthuthukise uLimi Lwezimpawu nesizwe seziThulu. Uma uLimi Lwezimpawu lungathuthukiswa, isigaba 10 soMthethosisekelo singafezeka. Lo mthetho uthi : *Wonke umuntu unesithunzi ngokwemvelo futhi unelungelo lokuthi isithunzi sakhe sihlonishwe futhi sivikelwe.*

6.

IMITHOMBO YOLWAZI

6.1 Ulwazi olutholakele kubantu

Amasampula	Usuku
• Abafundi AbayiziThulu.....	16 /09 /2003\
• Othisha abezwayo ezikoleni zeziThulu.....	23/ 09 /2003
• Othisha abayiziThulu.....	18 /09 / 2003
• Abaphathi bezikole.....	10 /10/ 2003
• Abazali bezingane eziyiziThulu.....	02 /10 / 2003
• Otolika boLimi Lwezimpawu	11 /10 /2003

6.2. Abantu abasezikhundleni abathintekayo Olimini Lwezimpawu Usuku

- UNkz. Marie Schoeman omele Umnyango Wezemfundo.....
naMasiko KuZwelonke
- UNks Anthia Boch omele iNhlango YeziThulu
KaZwelonke – iDEAFSA
- UNkz. Wilmas Newhoudt-Druchen omele iziThulu.....
ePhalamende likaZwelonke

6.3. Ulwazi olutholakale emabhukwini

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