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KWAZULU-NATAL™**
**INYUVESI
YAKWAZULU-NATALI**

**UCWANINGO NGESIMOMQONDO SABAFUNDI NABAFUNDISI
MAYELANA NESIZULU NJENGESIFUNDO NANJENGOLIMI
LOKUXHUMANA ENYUVESI ESESIFUNDAZWENI SAKWAZULU-
NATALI**

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UMBIKO WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO ZEZIQU ZE-

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UMELULEKI WOKUQALA: UDOKOTELA ZINHLE PRIMROSE NKOSI

UMELULEKI WESIBILI: UDOKOTELA BONAKELE Y. MHLONGO

ISIFUNGO

MINA, **VIRGINIA THULA NOMPUMELELO BOUCHER**, NGIYAFUNGA
NGIYAGOMELA UKUTHI:

- i. Ucwangingo lonke okubikwa ngalo kulo mqingo, luwumsebenzi wami ngaphandle kwalapho kukhonjiswe khona.
- ii. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kunoma yiyiphi inyuvesi.
- iii. Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho kuchazwe khona.
- iv. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.
- v. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele lapho okusetshenziswe amazwi abanye abantu.
 - (a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
 - (b) Lapho amazwi abanye ecashunwe enjengoba enjalo kwenziwe lokhu ngokuthi afakwe kubacaphuni kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashunwe enjengoba enjalo, futhi lokhu kuvezwe ngendlela efanele ukuthi akabani lawo mazwi.

Isayinwe ngu: VIRGINIA T.N.
BOUCHER _____
ngosuku , enyangeni , 2019.

DOKOTELA ZINHLE P. NKOSI

DOKOTELA BONAKELE Y. MHLONGO

UMNIKELO WALO MSEBENZI

Ngethula lo mqingo wami kulaba abalandelayo:

- Umama wami uHarriet Nokuwela Mthembu, owangikhulisa wangipha lesi sinkwa semfundo esenza nami nganentshisekelo yokuqhubeka ngize ngifike kuleli zinga.
- Abafowethu nodadewethu, ngibonga ukungesekela laphe ngiphela amandla. Ngiyabonga boMvelase! Nina bakaNgoza!

Amazwi okubonga

1. Ngidlulisa ukubonga okukhulu kumeluleki wami uDokotela Zinhle P. Nkosi ngokuzinikela kwakhe engitotobisa ukuze lo msebenzi ube yimpumelelo. Ndlangamandla! Ngibonga angiphezi. Ngithi kuye uJehova amgcine aqhubeke nothando lomsebenzi wakhe kanye nesineke anaso.
2. Ngibonga uJehova ngokungipha ukuphila, amandla nesibindi sokwenza lo msebenzi, yize izinkinga bezikhona ebengihlangabezana nazo kepha uJehova wema ngakimi.
3. Ngiphinde ngibonge umndeni wami ngibonga umyeni wami u*Patrick Boucher* ngokubekezela nokuqonda ingcindezi ebengisebenza ngaphansi kwayo, kodwa ubelokhu engikhuthaza engenza nami ngibe nesibindi. Kanjalo nendodakazi uBathobile ubelokhu naye engigqugquzela njalo kanye noLuthando indodana yami.
4. Ngibonge uSolwazi. Thandwa Mthembu ngokulokhu ebeke isineke engigqugquzela engakhathali elokhu ethi: "Kuzolunga!"
5. Ngibonga uMnumzane L.T.L. Mabuya okunguyena owafaka ugqozi lokufunda nokubhala kimina. Ngithi unwele olude!
6. Ngiphinde ngibonge kubo bonke abebengeseka benginika isibindi sokuqhubekela phambili, engingeke ngibabize ngamagama.

ISIFINGQO

Lolu cwaningo luhlola isimomqondo sabafundi nabafundisi mayelana nesiZulu eyisifundo nesiwulimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali. Lugxile ekucwaningeni ngesimomqondo (*attitudes*) sabafundi kanye nabafundisi ukuze kuvele ukuthi basibuka kanjani kuphinde kucace nokuthi yiziphi izizathu zalokhu kwenza kwabo. Lolu cwaningo luphendula imibuzongqangi emithathu okuyilena elandelayo:

1. Abafundi nabafundisi banasimomqondo sini ngesiZulu njengesifundo eNyuvesi esesifundazweni saKwaZulu-Natali?
2. Abafundi nabafundisi banasimomqondo sini ngesiZulu njengolimi lokuxhumana?
3. Zizathu zini ezenza abafundi nabafundisi babe nesimomqondo abanaso ngesiZulu njengesifundo nanjengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali?

Kusetshenziswe izindlela zekhwalthethivu ukuqoqa nokuhlaziya ulwazi olutholakele. Ucwangingo lungaphansi kwepharadayimu yomhumusho njengoba lucwaninga ngemininingwane etholakale kubahlanganyeli bocwaningo. Lolu cwaningo lusebenzisa izindlela ze-case study. Izingxoxo ezisakuhleleka yizona ezisetshenziswe ukuthola ulwazi locwaningo kubafundi nabafundisi ababeyingxenye yocwaningo. Kusetshenziswe injulalwazi kaGramsci (1971) yeLinguistic Hegemony njengohlaka lokuhlaziya ulwazi olutholakele.

Abafundisi ababeyingxenye yocwaningo bane, bese kuba nabafundi abayishumi abafunda isiZulu eziqwini ze-*Public Management Sciences* kuphela. Phakathi kwalokho okutholakele kuyavela ukuthi iningi labafundi nabafundisi bayabona ukuthi isiqalile ukukhucululeka insila yobukoloni, sebeqalile futhi ukusibuka ngeso lokusithanda isiZulu futhi sebone nokubaluleka kwaso kangangokuba banesifiso sokuthi zonke iziqu zibe naso isifundo sesiZulu. Yize kusekhona imbijana esabuka isiNgisi njengolimi olubalulekile kodwa iningi labafundi nabafundisi sebeyakubona ukubaluleka kolimi lwabo lwesiZulu.

Ucwangingo luncoma ukuthi kumele zande iziqu emanyuvesi ezizokwenziwa ngolimi lwesiZulu nezinye izilimi zomdabu zase-Afrika. Lokho kuyokwandisa nezincwadi ezibhalwe ngolimi lwesiZulu. Luphinde lwancoma lolu cwaningo ukuthi uNgqongqoshe Wezemfundo Ephakeme alekelele ngamasu okukhulisa izilimi zoMdabu zase-Afrika kuwo wonke amanyuvesi. Ucwangingo lusonge ngokuba luncome ukuthi eningini labahlanganyeli bocwaningo isikhucululekile le nsila yokubuka isiZulu njengolimi olungenamsebenzi futhi abahlanganyeli babala namathuba amahle angavezwa yilesi sifundo sesiZulu, nanxa kusenembijana esasele ekungabonini ngale ndlela.

UHLU LWEZIFINYEZO

- UKZN – University of KwaZulu-Natal
- UNISA – University of South Africa
- UNESCO – United Nations Educational Scientific and Cultural Organization
- LIEP – The Language-in-Education Policy for Schools
- DHET – Department of Higher Education and Training
- MUT – Mangosuthu University of Technology
- PRM – Public Relations Management
- DUT – Durban University of Technology
- MAPHAHLE – Ministerial Advisory Panel on African Languages in Higher Education
- DoE – Department of Education
- KZN – KwaZulu-Natal

IZINCAZELO ZAMANYE AMAGAMA

- Indigenous Language – ulimi lomdabu
- Media – inkundla yokuxhumana
- Culture – isiko
- Semi-structured interviews – izingxoxo ezisakuhleleka
- Attitudes – isimomqondo
- Research methodology – umklamo wocwaningo noma izindlela zokwenza ucwaningo
- Theory – injulalwazi
- Code-switching – ukuxuba izilimi
- Piloting – ukuvivinya ucwaningo ngaphambi kokulwenza esikhungweni esiyisonasona
- Themes – izindikimba ezijulile
- Categories – izindikimba ezincane
- Decolonisation – ukukhuculula ubukoloni
- Library – umtapo wolwazi
- Comfort zone – ukuzizwa ukhululekile ungaxakwe yilutho
- Second language – ulimi lwesibili
- Translator - umhumushi

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ISINGENISO NESETHULO SOMBIKO WOCWANINGO

ISINGENISO

Ucwaningo oluningi luveza ukuthi iya ngokuya ikhula inkinga yokuthi abafundi abaningi balangazelele ukufunda ulimi lwesiNgisi, kunokufunda ngolimi lwabo lwebele ezikhungweni zemfundo esemazingeni aphansi kanye nephakeme (Shozi, 2014, Ndimande-Hlongwa, 2009; Webb, 2002; Kamwangamalu, 2001; Nzuza, 2006). Kanti ngokocwaningo lukaDesai (2001) ngemva kwezikhathi zengcindezelo kusukela ku-1994 okungunyaka lapho iNingizimu Afrika yathola khona inkululeko, izilimi zaboMdabu ziyathuthukiswa futhi uMthethosisekelo kanye neNqubomgomo yoLimi yeMfundo ePhakeme (2002) kokubili kuyakhuthaza ukuba izilimi zomdabu zase-Afrika zisetshenziswe emfundweni eNingizimu Afrika. Kodwa-ke kuyamangaza ukuthi kubasebenzisi bazo lezi zilimi azisiyo intandokazi noma azilona igugu (Olugbara, 2008). Ulimi lwesiZulu, njengazo zonke izilimi zomdabu ezinyamanambana ngisho kubasebenzisi bazo, kubonakala sengathi abafundi abaningi abasithathi njengesifundo esibalulekile (Shozi, 2014). Kuyamangaza ukuthi ngisho namanje, lapho izilimi zomdabu sezineqhaza elibonakalayo ngisho nasemfundweni ephakeme, kodwa ulimi lwesiNgisi kuyilona olubonakala njengoluhamba phambili noluthandekayo kubafundi, kothisha, ngisho nakubazali uqobo (Nzuza, 2006). Isibonelo; ezindlini zokufundela uma abafundi bethula inkulumo ngolimi lwabo lwebele ngisho noma ngabe kuyisifundo sesiZulu Ulimi Lwasekhaya, ubathola sebekhuluma bexuba nesiNgisi (*code switching*). Okunye okuye kuqapheleke ukuthi ubathola bekhuluma sona isiNgisi lesi ngisho bekhuluma bebodwa engekho umuntu ongasazi isiZulu, lapho bengaphandle noma ngaphakathi kwekilasi.

Lokhu yinto ucwaningo oseluke lwabika ngayo. Isibonelo, uMhlambi (2012) uveza ukuthi izilimi zoMdabu seziyathuthukiswa kusukela iNingizimu Afrika yathola

inkululeko. UNkosi (2014 b) ubika ukuthi enye yezinto ezinomthelela ekungathandini kwabafundi ulimi lwabo lwesiZulu, ukuthi baye babone sengathi isiZulu sisalele emuva lapho kubhekwa izinsizakufundisa. Nakhona lapho eNyuvesi lapho kwenziwa khona lolu cwaningo abafundi banokungakhuthaleli ukuya ezindlini zokufundela ukufunda ulimi lwesiZulu, bese kuba nomthelela omubi lapho sebehlolwa. Kule Nyuvesi abafundi bakhetha ukufunda isiFrentshi, naso okuthi uma sesibahlula bancamele sona isiZulu. Abafundi banokudembesela ukulusebenzisa lolu limi lwesiZulu ukulukhuluma nasemagcekeni kulesi sikhungo. Lokhu kuyahambisana nokuthi isiNgisi yisona esibukeka sihamba phambili kuleli zwe iNingizimu Afrika (Nzuza, 2006). Okuxakayo ukuthi isiZulu yilona lulimi lokuxhumana olusetshenziswa abantu abaningi kuleli zwe nasesifundazweni saKwaZulu-Natali (Statistics South Africa, 2011). UKamwangamalu (2003) uthi uma ulimi lungasetshenziswa lugcina selushabalele, bese lokho kwenza lubukeleke phansi njengasezikhathini zobandlululo. Kodwa-ke kuleli zwe kubukeka kuyilo ulimi lwesiNgisi oluhamba phambili futhi olugqugquzelwayo ukuba lusetshenziswe ekufundeni nasekuxhumaneni okwejwayelekile (Ndimande-Hlongwa, 2009).

Inkinga yokubukela phansi izilimi zomdabu igqugquzelwa nawukuthi ngisho othisha uqobo, kuhlenganisa nalabo abasifundisayo isiZulu, kubukeka sengathi banakho ukulubukela phansi ulimi lwesiZulu bese lokho kuthetheleka kubafundi. Ngikusho lokhu ngoba othisha bangabanye babantu abafundi ababukela kubo, ngakho abakwenzayo kunawo umthelela kubafundi ababafundisayo (Hana, 2010). Nakuso lesi sikhungo engisebenza kuso, okuyilapho lolu cwaningo luzokwenziwa khona, abanye bothisha abasifundisayo isiZulu baye babike khona ukuthi isiZulu 'siyinkinga', sintula izinsizakufundisa uma siqhathaniswa nezinye izilimi ezinjengesingisi. Lokhu yinto esake yatholwa nawuNkosi (2011) ocwaningweni lwakhe olwalubheka ukufundiswa kokufunda okubhaliwe olimini lwesiZulu ezikoleni zaseThekwini, lapho aveza ukuthi ezinye zezingqinamba yikho ukuthi abanye othisha abakuthakaseli ukusifundisa isiZulu, ngoba babona isiZulu 'njengeninga', okuyinto uNkosi ayibona ingenye yezinto ezenza ulimi lwesiZulu ludonseleke emuva.

Njengoba sengike ngachaza, iNingizimu Afrika iphuma engcindezelweni yobandlululo yabantu boMdabu nezilimi zabo, okuyinto esabonakala namanje yize uMthethosisekelo weZwe laseNingizimu Afrika ukubeka kucace ukuthi zonke izilimi ezisemthethweni maziphathwe futhi zisetshenziswe ngokulinganayo (The Constitution of the Republic of South Africa, 1996; The Language-in-Education Policy for Schools, 1997; Language Policy for Higher Education, 2002). Nokho-ke okumangazayo ukuthi nabo abasebenzisi balezi zilimi, baneqhaza abalibambile ekuzicindezeleni. UNkosi (2014 a) uphawula ngokuzicindezela komuntu omnyama, akubuka njengembangela yensila yobukoloni esezingqondweni zabantu bomdabu base-Afrika. Uthi umuntu omnyama walinyazwa yimfundisoze eyayiveza ukuthi okomdabu kwase-Afrika kubi, kuhlanganisa ukuba ngum-Afrika uqobo, izilimi zase-Afrika, amasiko abo, nokunye. Uthi uma abantu abamnyama bengakayikhucululi insila yobukoloni ezingqondweni zabo, kusekude ukuba bazibone njengababalulekile nokuthi bathande izilimi zabo.

UNdimande-Hlongwa (2009) uvumelana naye uNkosi (2014 b), uthi kuze kube manje kubukeka sengathi uma kubhekwa isimo sezilimi manje eNingizimu Afrika kuseyiNgisi kuphela esithathwa njengolimi olusemthethweni ngoba lezi ezinye izilimi azisetshenziswa ngokwanele. UDokotela uBlade Nzimande, uNgqongqoshe wezeMfundo Ephakeme naye (Department of Higher Education and Training, 2012) uyabugcizelela ubumqoka bokuba kusetshenziswe izilimi zaboMdabu emanyuvesi. INqubomgomo Yolimi Yemfundo ePhakeme (2002) iveza ukuthi izilimi zomdabu kumele zisetshenziswe emanyuvesi, kube ukuthi yilona luphi ulimi lomdabu lwase-Afrika olugqamile kuleso naleso sifundazwe. Isibonelo, KwaZulu-Natali isiZulu yilona lulimi olukhulunywa abantu abaningi, ngakho kumele izikhungo zemfundo ephakeme kulesi sifundazwe zisithuthukise isiZulu, kufundiswe nangaso (UKZN Strategic Plan, 2006, 2014; Language Policy for Higher Education, 2002).

I-Language Policy for Higher Education (2002) iyakugcizelela ukuthi kumele kuqinisekiswa ukuthi lezi zilimi ebezivele zisebenza, okuyisiNgisi nesiBhunu, azibi yizingqinamba ekufinyeleleni nasekuphumeleleni emfundweni ephakeme. Izikhungo zemfundo ephakeme kufanele zibambe iqhaza elibonakalayo ekuthuthukisweni kwezilimi zoMdabu (*Language Policy Implementation in Higher Education Institutions*,

2006). Yingakho nje iNyuvesi yaKwaZulu-Natal yasamukela lesi siphakamiso sokuthuthukisa izilimi zesintu njengoba igqugquzela ubulimimbili, okuyisiNgisi kanye nesiZulu. Lokho kwenzeka ngokulandela iNqubomgomo Yolimi Yemfundo Ephakeme (*Language Policy for Higher Education, 2002*). Amanye amanyuvesi aseqalile ukulusukumela phezulu udaba lokuthuthukiswa kwezilimi zomdabu zase-Afrika, njengayo iNyuvesi YaKwaZulu-Natali egqugquzela ukusetshenziswa kolimi lwesiZulu kulesi sikhungo (UKZN Language Policy, 2014). Ngakho-ke iNyuvesi yaKwaZulu-Natali iyisibonelo esihle ekugqugquzeleni ukusetshenziswa kolimi lwesiZulu, okuyinto neNyuvesi i-Durban University of Technology (DUT) esiqalile ukuyenza. Lokhu kukhomba khona ukusebenza kobuliminingi okuyinto egqugquzelwa yila manyuvesi, i-Statistics South Africa (2011) izeza ukuthi abantu abakhuluma isiZulu esifundazweni saKwaZulu-Natali bayizi- 10 267 300, okuyisibalo esikhulu kunazo zonke ezilimini ezikhulunywa eNingizimu Afrika.

UNgcobo (2001) waveza ukuthi kothisha abakhuluma isiZulu njengolimi lwabo lwasekhaya, ingxenye engamaphesenti engama-73 (73%) yabo ithumela izingane zayo ezikoleni ezifunda isiNgisi njengolimi lwasekhaya. Uthi lokhu kuveza ukuthi othisha uqobo lwabo basakholelwa ukuthi isiNgisi yisona esisemqoka ukuthi ingane yazi sona kakhulu kunezilimi zoMdabu zase-Afrika. ONgcobo benoNomdebevane, (2011) baveza ukuthi ezilimini eziyisishiyagalolunye zoMdabu zase-Afrika zaseNingizimu Afrika, kuseyisiXhosa kuphela esesikhombise intuthuko emibhalweni eminingi eshicilelwe. Bathi lokho kwenziwa ukuthi isiXhosa yiso esasetshenziswa njengomzamo wokuqala (*piloting*) ukulinganisa izilimi zaboMdabu nesiNgisi nesiBhunu. Lokho kwenza ukuthi isiXhosa sibe namagama amaningi ahunyushwe ngaso esuselwe esiNgisini nasesiBhunwini. Ngakho-ke isiZulu sona sisasilele emuva ngokuthuthukiswa kwezemibhalo nasekuhunyushweni (Ngcobo & Nomdebevane, 2010), nakuba isikhona imizamo ezanywayo.

Kubalulekile ukuba ngigcizelele ukuthi inkinga yokungathakaselwa kwezilimi zoMdabu zase-Afrika ayikho ezikoleni zemfundo eyisisekelo kuphela, kodwa nasemfundweni ephakeme. UMoodley (2010) uveza ukuthi abafundi kanye nabasebenzi beNyuvesi yaKwaZulu-Natali bezinhlanga ezahlukene, ingxenye enkulu yabo ayisiboni isidingo

sokuba lolu limi luthuthukiswe futhi lusetshenziswe njengesingisi. Uyaqhuba uthi abafundi bakubona kungcono ukubambelela kuso isingisi njengolimi oluyisikhondlakhondla emikhakheni yonke yezemisebenzi (Moodley, 2010). Ngakho-ke nakuso lesi sikhungo semfundo esizocwaningwa, sikhona isidingo sokuba kwenziwe ucwaningo oluzobheka isimomqondo sabafundisi nabafundi mayelana nokufundwa kolimi lwesiZulu. Ngikusho lokhu ngoba nakhona isiZulu ulimi iNyuvesi ezama ukuluthuthukisa. Impokophelo enginayo idalwa ukuthi mbandakanya nezinhlelo zesiNgisi nokusebenza kwaso. Ngiye ngicabange ukuthi kungenzeka ukuba abafundi nabafundisi abenzi ngokwanele ukuba isiZulu sibonakale sidlondlobala nokuthi sithandeke.

Lolu cwaningo luzogxila kubafundi abayishumi abenza iziqu ze-*Public Relations Management* abenza unyaka wesibili kanye nabafundisi bazo lezi ziqu abane. Inhloso yalolu cwaningo ukuthola indlela othisha nabafundi ababuka ngayo isifundo sesiZulu eNyuvesi eKwaZulu-Natali, kanye nesiZulu njengolimi lokuxhumana olusetshenziswa esifundazweni saKwaZulu-Natali. Kuyabonakala ukuthi nakuba lukhona ucwaningo oselwenziwe ngezilimi zoMdabu ezahlukenene kanye nemibono yabafundi mayelana nazo, kodwa luyimbijana olubheka ulimi lwesiZulu, kakhulukazi oluveza ukuthi othisha nabafundi beziqumfundo ephakeme basibheka kanjani isifundo sesiZulu, nesiZulu nje uqobo kwaso njengolimi lokuxhumana olusemthethweni eNingizimu Afrika.

IMIBUZONGQANGI YOCWANINGO

Ukuze ucwaningo lungabe selusabalala kungekho lapho luzogxila khona, okuyinto engaphazamisa imiphumela lapho sekuhlaziywa okutholakele, kufanele kube khona imibuzongqangi okuyiyona ezoluhola futhi ibe ngumgogodla wocwaningo. Le mibuzo emithathu elandelayo yiyona ephendulwa yilolu cwaningo:

1. Kungabe abafundi nabafundisi banasimomqondo sini ngesifundo solimi lwesiZulu eNyuvesi esesifundazweni saKwaZulu-Natali?
2. Yisiphi isimomqondo abafundi abanaso ngesiZulu njengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali?

3. Kungani abafundi nabafundisi babe nesimomqondo abanaso ngesifundo sesiZulu nanjengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali?

IZINHLOSO ZOCWANINGO

Lolu cwaningo luhlose ukuthola lokhu okuthathu okulandelayo:

1. Ukuhlola isimomqondo sabafundi nabafundisi ngesifundo solimi lwesiZulu eNyuvesi esesifundazweni saKwaZulu-Natali.
2. Ukuhlola isimomqondo sabafundisi nabafundi ngesiZulu njengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali.
3. Ukuveza izizathu ezenza abafundi nothisha babe nesimomqondo abanaso ngesifundo sesiZulu nanjengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali.

IZINGQINAMBA ZOCWANINGO

Kuvamile ukuthi ucwaningo olwenziwayo lube nezingqinamba ezithile ezingaba yisiphazamiso lapho lwenzeka. Kodwa-ke umcwaningi kumele azihlinzeke ngamasu angamsiza ekulweni nezingqinamba lezo ezingaba yisiphazamiso (Cohen, Manion & Morrison, 2011). Kulolu cwaningo ingqinamba engingahlangabezana nayo ukuntuleka kocwaningo olubhalwe ngesiZulu nolwenziwe mayelana nalesi sihloko. Ukuhlangabezana nale ngqinamba ngiyohumusha ulwazi oluyoba lusizo olutholakala ngolimi lwesiNgesi. Ngiyocela usizo nakongoti bolimi lwesiZulu ukuba bangelekelele ekuqambeni amagama amasha esiZulu uma kudingeka. Yingakho-ke kuleyo naleyo ngqinamba engibona ngingase ngihlangabezane nayo, nginawo amasu engingabhekana nayo leyo ngqinamba ngawo.

IMINGCELE YOCWANINGO

Njengalo lonke ucwaningo olwenziwayo, ucwaningo luye lufanele lube nemingcele olubekelwe yona ukuze lungasabalali kepha lugxile kwisihloko (Cohen, Manion & Morrison, 2011; Maree, 2007). USimon (2011) uthi: (*"The delimitations are those characteristics that limit the scope and define the boundaries of your study."*) Ngakho-ke lolu cwaningo lwenzeka esikhungweni esisodwa semfundo futhi lugxile kubafundi nabafundisi beziqhu ezithile kuphela, okuyi-*Public Relations Management*, kepha aluzukugxila kubo bonke abafundi nabafundisi balesi sikhungo. Luzogxila kuphela kubafundisi abafundisa iziqu ze-*Public Relations Management*, aluzukubuka abafundisa ezinye iziqu, kanjalo nabafundi, kuzoba yilabo kuphela abenza iziqu ze-*Public Relations Management*. Ngale kwalokhu, lolu cwaningo lubheka kuphela isimomqondo (*attitudes*) sabafundi nabafundisi ngolimi lwesiZulu njengesifundo nanjengolimi lokuxhumana ezingeni lemfundo ephakeme futhi esikhungweni

esisodwa kuphela hhayi zonke izikhungo ezisesifundazweni saKwaZulu-Natali. Ngakho-ke aluzunikeza isithombe salokho okwenzeka nakwamanye amaNyuvesi kumbe okwenzeka kuyo yonke imikhakha yemfundo ekulesi sikhungo.

UKUMA KWEZAHLUKO

Isahluko sokuqala siyisendlalelo socwaningo. Lapha kuvezwa ubumqoka balolu cwaningo, okuyizona zizathu eziholele ekwenzweni lolu cwaningo, kuphinde kuvezwe nemibuzongqangi kanye nezinhlalo zalolu cwaningo.

Isahluko sesibili sidingida ukubuyekeza kwemibhalo; sibheka ucwaningo oselwenziwe eNingizimu Afrika, kwamanye amazwe ase-Afrika, kanye naphesheya kwezilwandle kanye nohlaka lwenjulalwazi ye-*hegemony*.

Isahluko sesithathu sidingida izindlela ezasetshenziswa ukwenza lolu cwaningo. Ngikhulume ngohlobo locwaningo, izindlela zokuqoqa ulwazi, izindlela zokuhlaziya, inkambiso elungileyo yocwaningo, ubuqiniso nokukholakala, kanye nobuthaka bocwaningo.

Isahluko sesine sidingida ngokushiwo abafundisi nabafundi mayelana nesiZulu njengesifundo kule nyuvesi. Sihlaziya ulwazi olutholakele kubafundi nabafundisi mayelana nesiZulu njengolimi lokuxhumana.

Isahluko sesihlanu sihlaziya ngokujulile okuyikhona okudala abafundisi nabafundi beziqoqo ze*Public Relations Management* babe nesimomqondo abanaso ngolimi lwesiZulu njengesifundo nanjengolimi lokuxhumana. Lesi sahluko siphinde siqathe nezincomo nesiphetho socwaningo.

IQOQA LESAHLUKO

Kulesi sahluko ngikhulume ngemibiko yocwaningo oseluke lwenziwa. Ngikhulumile ngemibuzongqangi yalolu cwaningo kanye nezinhloso zocwaningo. Ngivezile imingcele yocwaningo kanye nokuma kwezahluko. Esahlukweni esilandelayo ngizobuyekeza imibhalo.

ISAHLUKO SESIBILI

UCWANINGO OSELWENZIWE NOHLAKA LWENJULALWAZI

2.1. ISINGENISO

Esahlukweni esedlule ngethule isendlalelo socwaningo lapho bengiveza ubumqoka balolu cwaningo, ngaxoxa ngemibuzongqangi nezinhloso zocwaningo, izingqinamba kanye nemingcele yocwaningo. Kulesi sahluko ngizoxoxa ngocwaningo oselwenziwe kulesi sihloko. Lolu cwaningo lumayelana nesimomqondo sabafundi nabafundisi ngesifundo sesiZulu njengolimi lokufundwa nokuxhumana enyuvesi esesifundazweni saKwaZulu-Natali. Ngizoxoxa ngocwaningo oselwenziwe mayelana nendlela abafundi kanye nabafundisi ababuka ngayo ukusetshenziswa kwezilimi zomdabu zase-Afrika emfundweni nasekuxhumaneni okwejwayelekile emiphakathini. Ngizoxoxa ngocwaningo oselwenziwe eNingizimu Afrika, ngaphandle kwemingcele yaseNingizimu Afrika kodwa ezwenikazi lase-Afrika, bese ngibheka nocwaningo oselwenziwe ngaphandle kwase-Afrika.

2.2. UCWANINGO OSELWENZIWE ENINGIZIMU AFRIKA

Luningi ucwaningo oselwenziwe eNingizimu-Afrika mayelana nesimomqondo sabafundi kanye nothisha nendlela abazibuka ngayo izilimi zomdabu zase-Afrika (Kamwangamalu, 2001; Webb, 2002; Ndimande-Hlongwa, 2009; Shozi, 2015). Abacwaningi abaningi baveza imizwa yabafundi, othisha kanye nomphakathi jikelele mayelana nezilimi abazikhulumayo futhi okuyizilimi zoMdabu zase-Afrika, njengokuthi bazizwa kanjani uma kuzofundwa ngazo lezi zilimi ezikoleni.

UWebb (1992) benoDe Klerk noBosch (1994) benza ucwaningo kubafundi abakhuluma isiXhosa e-*Eastern Cape* lapho babebheka isimomqondo sabafundi ngolimi lwesiXhosa lapho siqhathaniswa nesiNgisi. Kwavela ukuthi abafundi bathanda ulimi lwesiNgisi kunesiZulu. Kwavela ukuthi ingxenye engamaphesenti angama-78 (78%) ithanda ukukhuluma isiNgisi ngoba ikholelwa ukuthi yiso esibalulekil kunesiZulu. Njengoba sengike ngaphawula, ucwaningo oluningi lweza ukuthi othisha abafundisa izilimi zoMdabu zase-Afrika nabo bayazifundisa nje lezi zilimi kodwa abanawo umdlandla ngazo. Yingoba bakubona lokhu njengokuchitha isikhathi ngoba bathi lezi zilimi azinawo amandla alingana nawesiNgisi okuwulimi olugqamile emhlabeni wonke (Webb, 1992; De Klerk & Bosch, 1994; Nkosi, 2014; Shoji, 2015).

UKamwangamalu (2000) ubeka ukuthi abazali abaningi abangama-Afrika basabukela phansi izilimi zabo zomdabu zase-Afrika ngokuzichizela ngoba bazibona njengezisezingeni eliphansi kwezemfundo futhi zinomlando wokucindezelwa. Ngokufanayo, uMwansoko (2004) uthi izilimi zaboMdabu ezisemthethweni eNingizimu Afrika zibukeka sengathi ukukhula kwazo emfundweni kanye nokuthuthukiswa kwazo kubukeka kuhamba kancane. Kanti uZuckermann (2009) ugcizelela kulokhu okushiwo yilaba bacwaningi, ubeka ukuthi izilimi zaboMdabu kufanele abantu bazithande futhi bangazibukeli phansi uma befuna zithuthuke zize zifike ezingeni lokuxhumana okusezingeni eliphezulu. Ngakho-ke kusemqoka ukuthi nasemanyuvesi abafundi nabafundisi babe nesimomqondo esihle ngezilimi zomdabu zase-Afrika/zesintu, ukuze babubone ubumqoka bokuthi zithuthukiswe (Zuckermann, 2009).

Njengoba sengike ngaveza phambilini, ucwaningo olwenziwa yi-*Statistics South Africa* (2011) lwaveza ukuthi eNingizimu Afrika isiZulu sikhulunywa ingxenye enkulu yabantu eNingizimu Afrika abalapha KwaZulu-Natali njengolimi lwabo lwasekhaya. Lokhu kwenzeka nakuba izingane eziningi zabantu abamnyama kanye nabazali bazo baye bangasibuki njengento ebalulekile isiZulu (Shoji, 2015; Nkosi, 2014). UWebb (2002) uthi into eyenza lokhu ukuthi abantu abaningi abakhuluma isiZulu baye bathi isiNgisi yiso esibasizayo kwezokuxhumana, kwezohwebo kanye nasemfundweni. UWebb uthi abantu abaningi baye bathi isiZulu esokuzikhulumela ekhaya noma ekugcineni amasiko abo kuphela (*Statistics South Africa*, 2011; Webb, 2002).

UChick (1996) uthi isiNgisi sisabekwa phezulu njengolimi oluhlonishwayo nolubalulekile bese kuthi izilimi zomdabu zase-Afrika zibukelwe phansi njengezilimi zalelo qeqebana labantu abangafundile. Uyaqhubeka uChick athi ngisho osopolitiki uma bethula inkulumo yabo phakathi kwabantu abakhuluma isiZulu futhi abangafundile bayithula ngesiNgisi. Lokho kubenza babukeke benamandla futhi befundile phakathi kwabangaluqondi lolu limi (Chick; 1996). Lokhu kukhombisa khona ukuthi inkinga ikhona ngisho nakubantu abadala, ayigcini kuphela kubafundi.

UMashiya (2010) eNyuvesi yaKwaZulu-Natali uthi abafundi bafunda kahle futhi bezwe kangcono uma besebenzisa ulimi lwabo abaluncele ebeleni. UMashiya uze enze isibonelo athi eTanzania kusetshenziswa ulimi lwesiSwahili ukuxhumana kanye nokufunda, lolu okululimi lwasekhaya kubafundi abaningi. Lolu cwaningo lukaMashiya luyaziveza izingqinamba zabafundi nabazali mayelana nokusetshenziswa kwezilimi zomdabu zase-Afrika, futhi luveza ukuthi abazali, abafundi nothisha abalwamukeli ulimi lwesiSwahili njengolimi olusemqoka.

Ucwaningo lukaShozi (2015) eNyuvesi yaKwaZulu-Natali lwaluhlola isimomqondo sothisha nabafundi bebanga le-11 ngesifundo sesiZulu esikoleni samabanga aphezulu. UShozi uyakugcizelela lokhu kubukeleka phansi kwesiZulu esikoleni ayesicwaninga. UShozi ubeka ukuthi uhulumeni kazwelonke kufanele ubambe iqhaza ukuguqula indlela okubukwa ngayo isiZulu nezinye izilimi zoMdabu zase-Afrika kuleli zwe. Ngaphandle kwalolu cwaningo lukhona nolunye olwenziwe uMakamu.

UMakamu (2009) eNyuvesi yaseLimpopo wayecwaninga ngesimomqondo sabafundi ngokusebenzisa izilimi zoMdabu ezifundweni zaseNyuvesi njengeXitsonga, Tshivenda, Sepedi, isiTswana, isiSwati, isiZulu nesiXhosa. Abahlanganyeli bocwaningo baveza ukuthi kubalulekile ukusebenzisa izilimi zoMdabu zase-Afrika kunolimi lwesiNgisi ekufundeni nasekuxhumaneni kule Nyuvesi yaseLimpopo. Lolu cwaningo luphetha ngokuthi bangenza ngcono abafundi baseNyuvesi yaseLimpopo

ezifundweni zabo uma besebenzisa ulimi lwabo loMdabu, isiTswana. Likhona nolunye ucwaningo olwenziwa nguDalvit (2004).

ENyuvesi yaseRhodes ucwaningo lukaDalvit (2004) lwalucwaninga ngesimomqondo sabafundi abakhuluma isiXhosa eNyuvesi yaseRhodes mayelana nokusebenzisa ulimi lwesiXhosa lapho kufundwa noma kufundiswa. Lolu cwaningo lwancoma ukuthi ukufundisa ngesiXhosa kubafundi abenza unyaka wokuqala ngoba yikhona okudingekayo ngoba isiNgisi abasiqondi kahle, okuyinto eholela ekutheni bangaphumeleli ezifundweni zabo kahle. Lolu cwaningo lwaveza ukuthi kuba nomthelela omuhle ekuphumeleleni kwabafundi ukufundiswa ngesiXhosa. Kanti akusiwo kuphela amanyuvesi lapho abafundi befunda khona ngokugcwele aseke acwaningwa ngalesi sihloko ngoba ngisho nalawo manyuvesi ofunda kuwo ukude, njengeNyuvesi yaseNingizimu Afrika (UNISA), nakhona selwake lwenziwa ucwaningo olufuze lolu.

Ucwaningo lukaMayaba (2013) eNyuvesi yaseNingizimu-Afrika (UNISA) lwalugxile kothisha abafundela iziqu zobuthisha kule Nyuvesi, lwalucwaninga ngesimomqondo sothisha abasaqeqeshwa mayelana nolimi lwesiXhosa okwakumele balufunde ekuqeqeshweni kwabo. Lab' othisha baphoqeelwa ukuba bathathe isifundo sesiXhosa esimiselwe ukuba basifunde ekuqeqeshweni kwabo. Lolu limi lwesiXhosa lwalubalulekile ngoba yilona abaxhumana ngalo nasemphakathini. Imiphumela yalolu cwaningo yaveza ukuthi isiXhosa sibalulekile futhi kufanele sifundwe

Ngokunjalo uNgcobo (2001) eNyuvesi yaKwazulu-Natali wabheka kabanzi ngesimomqondo sothisha abakhuluma isiZulu mayelana nesiZulu njengesifundo. Imiphumela yalolu cwaningo yaveza ukuthi othisha basakholelwa ukuthi isiNgisi yisona esisemqoka ukuthi ingane igcine yazi sona kakhulu kunezilimi zoMdabu zase-Afrika. *I-Language – in – Education Policy* (1997) igcizelela ukuthi kumele izilimi ezisemthethweni zaseNingizimu Afrika zisebenze ezikoleni, nokuthi kusemqoka ukuthi umfundi azikhethele ulimi afuna ukufunda ngalo. Lokhu kuyakhomba ukuthi

uma abafundi bengazithandi izilimi zabo zoMdabu, bangavele bakhethe isiNgisi ukuba bafundiswe ngaso.

URudwick (2004) ocwaningweni lwakhe alwenza eNyuvesi yakwaZulu-Natali uveza ukuthi abafundi beNyuvesi yakwaZulu-Natali bakholelwa ukuthi isiZulu singasebenza kuphela uma bezikhulumela noma begcina amasiko abo kodwa hhayi ukuthi sebengagxila kusona njengesifundo esibalulekile. URudwick uqhubeka athi abafundi bakholelwa ekutheni isiNgisi yilona lulimi oluthuthukile nolufanele ukufundwa ezikoleni futhi sibavulele namathuba amaningi omsebenzi. Lokhu kuyahambisana nokuvezwa ucwaningo oluningi esengike ngakhuluma ngalo phambilini. UMoodley (2010) uke wacwaninga ngesimomqondo sabafundi abangasikhulumi isiZulu mayelana nolimi lwesiZulu. Lo mcwaningi wacwaninga ngabelungu, amaKhaladi kanye naboMdabu baseNdiya, wathola ukuthi lezi zinhlanga zinethemba lokuthi isiZulu singathuthuka ngokushesha uma singase sisetshenziswe njengolimi olubalulekile kwezemfundo. Kodwa-ke othisha kanye nabaphathi-zikole emfundweni eyisisekelo ababoni kuyisu elihle ukuba kuthuthukiswe izilimi zomdabu zase-Afrika, kodwa bancamela ukufundiswa ngesiNgisi ezikoleni (Moodley, 2010).

UBarkhuizen (2001) wenza ucwaningo kubafundi abakhuluma isiXhosa futhi okuwulimi lwabo lwasekhaya ezikoleni zamabanga athe thuthu (secondary schools) zaseNtshonalanga neMpumalanga Kapa. Wathola ukuthi abafundi beseka ukuba kufundiswe ngesiNgisi bese kuthi isiXhosa basifunde njengesifundo noma basisebenzise ekukhulumeni nabangani, imindeni, nomphakathi kanye nokwenza amasiko abo. Bakubona kubalulekile ukufunda isiXhosa ngenhloso yokuthi baxhumane nomphakathi, kodwa ababoni sibalulekile emkhakheni wezeMfundo (Barkhuizen; 2001).

Kanti uWebb noKembo-Sure (2000) bathi izinkinga zolimi zingase zixazululeke uma kuzohlelwa izilimi ngendlela efanele. Lezi zinkinga zimbandakanya ukuntengantenga kwezinga kanye nobunjalo bolimi; ukucindezeleka kwezinye zezilimi zoMdabu (izimo ezifana nokuthi ezinye izilimi zoMdabu bezingasetshenziswa emazingeni aphakeme

njengaseminyangweni kaHulumeni, emfundweni ephakeme kanye nasezimbonini) (Webb noKembo-Sure, 2000).

Nanxa kunocwaningo oluningi olukhombisa ukuthi izilimi zomdabu zase-Afrika azithandeki kubasebenzisi bazo, kodwa lokhu kuyamangaza ngoba olunye ucwaningo luveza ukuthi abafundi abenzi kahle ezifundweni uma befundiswa ngolimi lwesiNgisi. U-Owen-Smith (2010) wathola ukuthi izingane eziningi zaseNingizimu Afrika zibhekene nengqinamba yolimi lwesiNgisi ezindlini zokufundela. Noma iyiphi ingane engakwazi ukusebenzisa ulimi elujwayele (ikakhulukazi olwasekhaya), iba semathubeni okuthi ingenzi kahle esikoleni (Singh-Ghuman, 2002 a or b?). Ngale kwalokhu, ingane ilahlekelwa ukuzethemba esikoleni, nasemphakathini iyedeleleka ngenxa yemiphumela emibi eyithola esikoleni (Ntombela & Mhlongo, 2004). Konke lokhu kuyinto eyenzekayo nesaqhubekayo ohlelweni lwezeMfundo ngenxa yokuthi abafundi nothisha abaningi bathanda isiNgisi kunezilimi zoMdabu zase-Afrika (Owen-Smith, 2010). Yingakho u-Owen Smith ethi kubalulekile ukuba abafundi bafundiswe izilimi zoMdabu, okuyizilimi zabo zasekhaya, futhi isimomqondo sabo sibe sihle, bazithande izilimi zabo zasekhaya.

UNgcobo (2001) wayebheka indlela othisha abakhuluma ngayo isiZulu nabasebenzisa ngayo ulimi lwesiZulu ukufundisa esikoleni esiseThekwini. Wayebheka ukuthi kubasiza kangakanani othisha ukufundisa ngolimi lwabafundi lwasekhaya nokuthi, kwenza kube lula kangakanani ukuxhumana phakathi kwabafundi nothisha uma besebenzisa ulimi lwesiZulu, ulimi labo lwasekhaya. Imiphumela yalolu cwaningo yaveza ukuthi abanye othisha banokudideka ngendlela abazizwa ngayo ngokusetshenziswa kolimi lwesiZulu ekufundeni nasekufundisweni kwabafundi. Abanye othisha bayakweseka ukusetshenziswa kolimi lomdabu (isiZulu) yize iningi lothisha likhetha ukusebenzisa ulimi lwesiNgisi njengoba babengama-76 wamaphesenti abahambisana nalokhu (Kamwangamalu, 2000). Othisha abeseka ukusetshenziswa kwesiNgisi baveza ukuthi ukufundisa ngolimi lwesiNgisi kuhlomisa ikusasa labafundi kanye nezingane zabo njengoba isiNgisi siwulimi olusetshenziswa umhlaba wonke. Babona kubalulekile ukuthi abafundi balwazi lolu limi ngokuphelele.

Kanti uNyangiwe (2004) ocwaningweni lwakhe alwenza eNyuvesi yaKwaZulu–Natali wayebheka inqubomgomo yolimi lokufunda kanye nokufundisa okuyisiNgisi kanye nesiZulu nemibono yothisha, abafundi kanye nabazali. Kulolu cwaningo waphinde wabheka nendlela ulimi olusebenza ngayo ekufundeni kanye nasekufundiseni ezikoleni zamabanga aphakeme ezikoleni ezizungenze iTheku, KwaZulu-Natali. Imiphumela yalolu cwaningo yaveza ukuthi iningi labafundi nothisha bancamela ukusebenzisa ulimi lwesiNgisi kunokusebenzisa ulimi lomdabu, okuyisiZulu. Kwaphinde kwavela ukuthi abanye othisha bayafisa noma bangathanda ukufundisa ngolimi lwesiZulu ezikoleni futhi kube yilona lulimi olusetshenziswa kakhulu. Kanti abanye abazali kanye nabafundi babona kungcono ukusebenzisa ulimi lwesiNgisi ngoba bathi yilona olusetshenziswa kakhulu emhlabeni jikelele, njengoba nabanye abacwaningi esengike ngaphawula ngabo ngenhla bekuveza lokhu.

Olunye ucwaningo yilolo olwashicilelwa yinhlangano yezamaLungelo Abantu (2006). Kulolu cwaningo kwakubhekwa izingqinamba ekuphakamiseni noma ekuthuthukiseni izilimi zomdabu eNingizimu Afrika. Lapha kwakubhekwa izilimi ezahlukene kanjalo namasiko kanye nosikompilo lwabantu abasebenzisa lezo zilimi zomdabu. Kulolu cwaningo imiphumela yaveza ukuthi ukungazi nokwazi isiko lakho njengomuntu kubamba iqhaza elibalulekile ekuqhakambiseni ulimi lwasekhaya lomuntu ngamunye. Kwavela nokuthi kumele kube neqhaza elibonakalayo elibanjwa nguMnyango wezobuciko namasiko ekukhuphuleni izinga lokubaluleka kwezilimi zomdabu.

UWildsmith (2009) wayecwaninga ngokusetshenziswa kwezilimi zomdabu ngenhloso yokufundisa noma ukusebenza kolimi lomdabu ekufundiseni ezikoleni zamabanga aphansi kuya emfundweni ephakeme. Waphinde wabheka izingqinamba kanjalo nalokho okuphumelelisa ukusetshenziswa kwezilimi zomdabu ekufundiseni. Lolucwaningo lwancoma ukuthi kumele kuqale ezikoleni zamabanga aphansi ukufundiswa ngezilimi zomdabu nokuzokwenza kube nzima ukuthi bafundiswe ngolunye ulimi sebesemabangeni aphezulu.

UWildsmith (2010) waphinda wabheka izindlela zokugcina nokuthuthukisa izilimi zomdabu kanjalo nalezo ezikhona nezisebenzayo esikhathini samanje kwezemfundo kanye nokusetshenziswa kwazo ezikhungweni zemfundo ephakeme. Imiphumela yalolu cwaningo yaveza ukuthi enye yezindlela zokufundisa ngolimi lwasekhaya noma ulimi lomdabu (isiZulu) ukusiza abafundi kanye nothisha ngenxa yokuthi kuba lula ukuxhumana kanye nokudlulisela ulwazi kanjalo nokufundisa ngolimi abafundi abaluncela ebeleni. Lokhu kwavela lapho abafundi nothisha bebuzwa ngolimi abangathanda ukulusebenzisa uma befunda noma befundisa.

ULwoga, uNgulube noStilwell (2011) bacwaninga ngemibono yabafundi ekusetshenzisweni kwenqubomgomo yolimi ikakhulukazi amagugu namasiko eNyuvesi yaKwaZulu-Natali. Imiphumela yalolu cwaningo yaveza ukuthi abafundi kanye nabanye othisha bayayijabulela le nqubomgomo yobuliminingi egqugquzela ukusetshenziswa kwesiZulu nesiNgisi yibo bonke abafundi baseNyuvesi. Omunye umcwaningi uMsila (year) owake wacwaninga ngalesi sihloko.

UMsila (2011) wayehlola isimomqondo sabantwana abafunda enkulisa ngokusetshenziswa kolimi lwasekhaya kanye nomthelela abazali abanawo ekukhetheleni abantwana izikhungo zemfundo ezisebenzisa ulimi lwesiNgisi okwedlula ulimi lwasekhaya. Lapha waphinde wacwaninga ngezinqumo abazali abazithathela abantwana kanjalo nemiphumela yazo lezo zinqumo. Kulolu cwaningo wayesebenzisana nezinkulisa ezine, abazali abangama-30 kanye nabantwana abangama-80 ukuqhuba ucwaningo. Imiphumela yalolu cwaningo yaveza ukuthi likhulu iqhaza elabanjwa indlela imiphakathi eyakheke ngayo. Lokhu kusho ukuthi indlela yemfundiso umntwana noma umfundi afundiswa ngayo inomthelela kwisimomqondo abheka ngaso ezinye izilimi. Umfundi angakhulela emndenini ekhuluma ulimi lwasekhaya kodwa uma emphakathini kukhulunywa kakhulu olunye ulimi okungesilo olomdabu njengesisiNgisi angagcina engasakuboni ukubaluleka kolimi lwakhe lwasekhaya.

UBhengu (2015) waseNyuvesi yaKwaZulu-Natali wayebheka indlela abafundi abamukela ngayo ukufundwa kolimi lwesiZulu njengolimi olwengeziwe esikoleni esizimele nokuyisikole ulimi lwesiZulu okungelona ulimi lwasekhaya lwabafundi

abangingi. Imiphumela yalolu cwaningo yaveza ukuthi abanye abafundi bezinye izinhlanga abathandi ukufunda ngezilimi zomdabu kanjalo nabafundi abamnyama abangamaZulu abathandi ukufunda ngolimi lwabo lwasekhaya lwesiZulu. Kwavela nokuthi abanye abafundi bayakuthokozela ukufunda ulimi lwesiZulu njengolimi olwengeziwe.

UChetty (2013) eNyuvesi yaKwaZulu-Natali wacwaninga ngesimomqondo sabafundi mayelana nokufundisa izifundo ezahlukenene ngesiZulu. Ucwangingo lwaveza ukuthi abafundi abangingi babengahambisani nokusetshenziswa kwesiZulu kulezo zifundo, bebeka ukuthi asithuthukile ngokwanele, amakhonsephtsi amaningi asadinga ukuhunyushwa. Lokhu kukhombisa khona ukuthi nasemanyuvesi alapha KwaZulu-Natali, lapho isiZulu sikhulunywa khona abantu abangingi, asilona igugu nakubasebenzisi baso.

Kanti futhi uGoba (2013) eNyuvesi yaKwaZulu-Natali waveza ukuthi ulimi lokufundisa ezikoleni nasezikhungweni zemfundo ephakeme wudaba oluyimpicabadala eNingizimu Afrika. Kule Nyuvesi esesifundazweni saKwaZulu-Natali inqubomgomo yolimi ihambisana nenqubomgomo yolimi yezemfundo ephakeme (Language Policy in Higher Education; 2002).

USchlettwein (2015) wenza ucwaningo ebheka abafundi abazi noma abakhuluma izilimi ezimbili nangaphezulu ukuthi balubona kanjani ulimi lwabo lwasekhaya kanye nezinye izilimi. Wayesebenzisa abafundi basezikhungweni zemfundo ephakame nokuyiNyuvesi yase-*Stellenbosch* kanye neNyuvesi yaseKapa. Imiphumela yalolu cwaningo yaveza ukuthi amaphesenti ayisishiyagalolunye ngabantu abazi ulimi olulodwa bese kuthi bonke abanye bazi izilimi ezimbili nangaphezulu. Ulimi lwesiNgisi yilo olwaluhamba phambili kulolu cwaningo, kanti ayisithupha amaphesenti abafundi abangenaso isiqiniseko ngokufunda ngolimi loMdabu. Olunye ucwaningo yilolo olwenziwa uNgidi (2007).

UNgidi (2007) wayecwaninga ngesimomqondo sabafundi, othisha kanye nabazali ekusetshenzisweni kolimi lwesiNgisi njengolimi lokufunda nokufundisa esifundeni

saseMthunzini eduze kwaseMpangeni eKwaZulu-Natali. Lolu cwaningo lwenziwa ezikoleni zamabanga aphakeme eziyisishiyagalombili zaKwaDlangezwa, eSikhawini kanye naseMpangeni. Kulolu cwaningo waphinde wabheka izinga lokuphasa kulezi zikole. Wayekholwa ukuthi ulimi olusetshenziswayo uma kufundwa noma kufundiswa ezikoleni kunomthethela ekwenzeni kwabafundi. Imiphumela yalolu cwaningo yaveza ukuthi kwezinye izikole izinga lokuphasa lalifika emaphesentini ayi-100 kepha lapho ucwaningo selwenziwe kwavela ukuthi incike kakhulu esibalweni sabafundi abaphasayo kunezinga noma iqophelo lalokho abakufundayo. Lokhu kusekelwa nawukuthi bancane abafundi abaphasa ngamalengiso kumatikuletsheni kulezi zikole.

UNyathikazi (2014) eNyuvesi yaKwaZulu oNgoye wenza ucwaningo olumayelana nezinselelo ezibhekene nothisha bolimi lwesiZulu olungolwebele ezikoleni zamabanga athe thuthu kwaZulu-Natali. Kulolu cwaningo uNyathikazi wayehlose ukuvuselela uthando lolimi ikakhulukazi kubafundisi ukuba balwisane nokubulawa kolimi, bangadikibali. Kulona lolu cwaningo wayefuna ukuqwashisa abafundisi ukuze babone ngenye indlela ukuthi isizwe sithembele kubo. NgokukaNyathikazi abafundisi yibona okulindeleke ukuba babambe iqhaza elibonakalayo kwakhiwe kuphinde kuvuselelwe isizwe samaZulu esibonakala sifadabala. Lolu cwaningo lwaphawula ngokuthi le nkinga ingadala ukushabalaliswa kolimi lwesiZulu.

UZulu (2010) eNyuvesi yaKwaZulu-Natali wacwaninga ngokuhlola izinselelo ezibhekene nothisha abakhuluma isiZulu ulimi lwebele lapho kufundiswa isiZulu ulimi lokuqala lokwengezwa kubafundi abakhuluma isiZulu. UZulu wayehlose ukuthola ukuthi othisha bangenzenjani ukuze bakwazi ukubhekana nezinselelo zokufundisa abafundi abafunda ulimi lokwengeza ezikoleni. Imiphumela yalolu cwaningo yaveza ukuthi othisha abafundisa isiZulu njengolimi lokwengeza basabhekene nezinselelo ezimbandakanya abafundi abangahloniphi. Kulolu cwaningo kuyavela ukuthi kukhona ukungaziphathi ngendlela efanele okwenziwa abafundi abafunda isiZulu. Othisha bathi ukunganaki nokuziphatha kabi okwenziwa yilaba bafundi, kuyingoba bengafuni ukufunda ulimi lwesibili futhi bakwenziwa ukuthi abaludingi ulimi lwesibili ekuxhumaneni bajatshuliswa ukuthi bakhuluma futhi baxhumana kahle ngolimi lwabo lwebele (Hana; 2014).

UDalvit benoDe Klerk (2000) eNyuvesi yase-*Rhodes* bacwaninga ngesimomqondo sabafundi abakhuluma isiXhosa eNyuvesi yase*Fort Hare* mayelana nokusebenzisa ulimi lwesiXhosa lapho kufundwa noma kufundiswa. Kulolu cwaningo uDalvit benoDe Klerk babehlose ukuthola imibono yabafundi besiNgisi nesiXhosa mayelana nokwethulwa kohlelo lokufunda ngesiXhosa kule Nyuvesi yase*Fort Hare*. Ucwanningo lwancoma ukuthi kufanele abafundi base*Fort Hare* bachazelwe ngazo zombili izilimi isiNgisi kanye nesiXhosa uma bengakazitholi iziqu noma besafika eNyuvesi. Bathi lokho kungasiza abafundi ukuthi imiphumela yabo ibe mihle ngoba basuke besanda kufika enyuvesi besaphuma ezikoleni, ngakho basuke bengakaluqondi kahle ulimi lwesiNgisi.

UNkosi, uNtuli kanye noNgcobo (2014) benza ucwaningo olumayelana nendlela othisha baseNyuvesi eKwaZulu-Natali abazizwa ngayo ngesikhathi beba ngabeluleki babafundi abenza ucwaningo ngolimi lwesiZulu. Kulolu cwaningo babehlose ukwazi ukuthi yiziphi izingqinamba abaluleki abeluleka abafundi ababhala ngolimi lwesiZulu abahlangana nazo njengoba inyuvesi ibavumela ukuthi abafundi bangacwaninga ngesiZulu. Laba bacwaningi baphawula ukuthi noma inyuvesi igqugquzela ukuba kufundwe noma kubhalwe ngesiZulu kodwa izingqinamba zisekhona uma sekuthulwa amaphepha ngolimi lwesiZulu ezingqungqutheleni njengokuthi bavele bangabi nazo izethameli ezithakasela ukulalela ukwethulwa kwamaphepha ethulwa ngesiZulu.

U-Aziakpono noBekker (2010) eNyuvesi yaseRhodes babecwaninga behlola isimomqondo sabafundi abakhuluma isiXhosa ekufundiseni nokufunda ngolimi lwesiNgisi eNyuvesi yase*Rhodes*. Kuyavela ukuthi abafundi babekujabulela ukufunda ngolimi lwesiNgisi, yize nolimi lwesiXhosa babefisa lulinganiswe naso isiNgisi. Imiphumela yalolu cwaningo yaveza ukuthi yize abafundi abanengi babekujabulela ukufunda ngolimi lwesiNgisi, kodwa babengakujabulela ukuthi isiNgisi sisebenze kanye nesiXhosa ukuze babe nemiphumela emihle.

UNtshangase (2011) eNyuvesi yaKwaZulu oNgoye wenza ucwaningo olumayelana nomthelela ongemuhle ekufundeni ulimi lwesiNgisi njengolimi lwesibili. Lolu cwaningo walwenza endaweni yaseMpangeni eNgwelezane KwaZulu-Natali. Lolu cwaningo lwaveza ukuthi abafundi abavela ezindaweni zasemakhaya kanye nasemalokishini abafunda isiNgisi njengolimi lwesibili, baba nemiphumela engemihle ikakhulukazi kumatikuletsheni.

UKhuzwayo (2005) eNyuvesi yaKwaZulu oNgoye wenza ucwaningo olumayelana nesimomqondo sothisha mayelana nokufundisa ngolimi lwebele emabangeni aphansi kanye nokusebenzisa isiNgisi ngokulingana nolimi lwebele kanye nezinye izilimi ekufundiseni. Lolu cwaningo alwenza emnyangweni wezeMfundo KwaZulu-Natali, luveza ukuthi ngesikhathi sikahulumeni wobandlululo eNingizimu Afrika ezinye izilimi zazibukeleka phansi ulimi lwesiNgisi nesiBhunu kwakuyizona zilimi ezisemthethweni. Ngesikhathi sikahulumeni wentando yeningi kwabakhona ushintsho, izilimi eziyisishiyagalolunye zaba semthethweni.

UMpanza (2015) eNyuvesi yaKwaZulu, oNgoye, wenza ucwaningo olumayelana nezindlela ezingasetshenziswa ekukhuphuleni izilimi zase-Afrika ekufundiseni nasekufundeni ezikoleni. Lolu cwaningo lwenziwa ezikhungweni eziphakeme, kothisha abafundisa ezikoleni kanye nakubafundi. Lolu cwaningo lwaveza ukuthi imfundo ingaba nemiphumela emihle uma kusetshenziswa ulimi lwebele lapho kufundiswa.

ULuthuli (2003) eNyuvesi yaKwaZulu, oNgoye, wenza ucwaningo olumayelana nesimomqondo sabafundi base-Afrika mayelana nokusetshenziswa kolimi okungelona olwebele ezikoleni ezinezinhlanga ezahlukene. Lolu cwaningo lwenziwa ezikoleni zaseScottburgh eMandawe naseMzinto. Lolu cwaningo lwaveza ukuthi nakuba abazali babethumela abantwana babo ukuthi bayofunda ezikoleni ezinezinhlanga ezahlukene kodwa ulimi lwebele yilona olubalulekile nabathanda ukuba balukhulume ikakhulukazi uma besemakhaya.

UMutasa (2014) eNyuvesi yaseNingizimu Afrika (UNISA) wenza ucwaningo olumayelana nokwenziwa kwenqubomgomo yaseNingizimu Afrika maqondana nokukhulunywa kolimi lwebele eNingizimu Afrika. Lolu cwaningo lwenziwa kubafundi baseNyuvesi yaseNingizimu Afrika. Lolu cwaningo lwaveza ukuthi noma ngabe umthetho waseNingizimu Afrika ukuvumela ukusetshenziswa kwezilimi ezahlukene, kodwa ezikhungweni zemfundo ephakeme kuba khona imithetho yezilimi esetshenziswayo engafani neyezinye izikhungo.

2.3. UCWANINGO OSELWENZIWE NGAPHANDLE KWEMINGCELE YASENINGIZIMU AFRIKA KODWA EMAZWENI ASE-AFRIKA

U-Abidin (2012) eNyuvesi yaseSains eMalaysia wenza ucwaningo kubafundi bamabanga aphezulu ezweni laseLibya ukuhlola isimomqondo sabafundi mayelana nokufunda isiNgisi. Ucwaningo lwaluhlola iminxa emithathu yesimomqondo okuyilena: indlela yokuziphatha, indlela yokucabanga (*cognitive*), kanye nemizwa ababenayo abafundi mayelana nokufundwa kwesiNgisi. Lolu cwaningo lwaphinda lwahlola ukuthi ukhona yini umahluko phakathi kwesimomqondo sabafundi mayelana nesiNgisi kanye nobulili babo, izifundo abazifundayo, nezinga lokufunda asebekulo. Babeyikhulu namashumi ayisishiyagalombili (180) abafundi ababeyingxenye yalolu cwaningo asebefunde iminyaka emithathu ezifundweni ezintathu zeNzululwazi okuyi *Basic Science, Life Sciences neSocial Sciences*. Kwasetshenziswa uhla lwemibuzo (*questionnaires*) njengendlela yokuthola ulwazi.

U-Ajepe (2014) eNyuvesi yase-Afe Babalola eNigeria wacwaninga isimomqondo sabafundi mayelana nolimi lwasekhaya, isiNgisi (L1), abaqhuba ngalo izifundo eNyuvesi yaseNigeria. Abafundi abangamakhulu amane namashumi ayisishiyagalolunye nantathu (493) abenza unyaka wesithathu eNyuvesi babeyingxenye yocwaningo bekhethwe ngendlela engenakuhleleka (*random sampling*). Kwasetshenziswa indlela yekhwalithethivu ukusebenzisa uhlolomibuzo ukuthola ulwazi kubafundi mayelana nokusetshenziswa kolimi lwebele, isiNgisi (L1), ekufundiseni. Imiphumela yakhombisa ukuthi iningi labafundi lalisebenzisa isiNgisi ukuxhumana ngaphezu kokusebenzisa isiNgisi esiwulimi lwasekhaya. Abafundi

babekhuluma izilimi ezimbili (isiNgisi nesi*French*), kanti futhi ingxenye yabo yayikhuluma ulimi lwebele (isiNgisi).

UKhejari (2014) eNyuvesi yase*Mount Kenya* wayecwaninga ngesimomqondo sothisha mayelana nokufundisa nokusetshenziswa kolimi lwebele, isiSwahili, njengolimi lokufundisa emabangeni aphansi emfundo. Ucwangingo lwaveza ukuthi ulimi lwebele, isiSwahili, abafundisi abasithakaseli njengesisiNgisi. IsiNgisi yisona esithathelwa phezulu ngenxa yemisebenzi eyenziwa ngaso kanye nokuthuthuka kwaso. Kwanconywa ukuthi uHulumeni agqugquzele ukushicilelwa kwamabhuku nezincwadi zokufundisa ulimi lwebele, isiSwahili, kanti futhi ucwangingo lwancoma ukuba isishayamthetho sisungule inqubomgomo yolimi lwezeMfundo mayelana nolimi lwebele kubhekisiswe izindlela zokuluthuthukisa njengolimi lokufundisa nanjengesifundo solimi.

Ucwangingo olwenziwa uGoba waseNyuvesi yaseZimbabwe benoMutasa waseNyuvesi yaseNingizimu Afrika ngonyaka wezi-2014, lwagcizelela ukuthi uhlelo lwezemfundo ebangeni lesi-8 kuya kwele-12 ezikoleni kumele lufake izilimi zoMdabu ukuze zithuthuke futhi zilungele ukusetshenziselwa izidingo zobuchwepheshe nezemisebenzi. Ikakhulukazi, lwaveza ukuthi ikharikhulamu yezikole imele ikugcizelele ukufundwa kwazo izilimi zoMdabu ukuze abafundi abakhizwayo kube yilabo abanolwazi olunzulu ngezilimi zoMdabu zase-Afrika kunolimi lwesiNgisi. Lolucwangingo lwagcizelela ukuthi kumele abafundi babe nesimomqondo esihle ngezilimi zoMdabu ngoba yizona okuxhunyanwa ngazo emazingeni aphansi kuya kwaphezulu kwezemfundo.

Kanti uNjoroge kanye noGathigia (2011) bacwaninga ngemibono yothisha ekusetshenzisweni kwezilimi zomdabu ekufundiseni izifundo ezahlukenene. Ucwangingo balwenza ezikoleni eziyi-6 kwezingama- 54 kumasipala owodwa uGatundu. Kulolucwangingo basebenzisa othisha abangama-32 bamakilasi aphansi, elokuqala kuya kwelesithathu. Ucwangingo lwaphawula ngokuthi othisha ababebambe iqhaza kulolucwangingo babona kubalulekile ukuthi abafundi bajwayezwe ukufundiswa ngezilimi

zomdabu. Bathi lokhu kumele kuqale emazingeni aphansi abafundi baze bayofika enyuvesi. Imiphumela iphinde yaveza ukuthi likhulu iqhaza elingabanjwa ngothisha ekuguquleni inqubomgomo yolimi ezikoleni uma nabo bekhombisa ukukweseka ukuthi kufundiswe ngezilimi zomdabu neziwulimi lwebele kubafundi eKenya. Okunye okwavela kulolu cwaningo ukuthi kumele othisha uma beqeqeshelwa ukuba ngothisha kusetshenziswe izilimi zomdabu khona kuzoba lula noma sebefundisa.

U-OlaOlorun (2013) eNyuvesi yaseLagos eNigeria wenza ucwaningo wabheka imibono yabazali ekusetshenzisweni kolimi olwengeziwe, isiNgisi, ngokulekelelana nolimi lwasekhaya iYorubha kubafundi baseNigeria. Lolu cwaningo lwenziwa kubazali abangama-286 babafundi basemabangeni emfundo ephakeme ezikoleni zaseNigeria. Imiphumela yalolu cwaningo yaveza ukuthi isiYorube ibukelwa phansi ngabazali nabafundi, nabo abafundi nothisha uma iqhathaniswa nolimi lwesiNgisi nokwaveza ngokusobala ukuthi isimomqondo kubafundi, othisha kanye nabazali asisihle uma kuziwa olimini lomdabu iYoruba.

U-Owi-Ewie no-Edu-Buandoh (2014) bacwaninga ngesimomqondo esingasihle ngokufunda noma ngokufundisa ngolimi olwengeziwe ezikoleni zamabanga aphakeme ezweni laseGhana. Ucwaningo lwaphinda lwahlolisisa izingqinamba ezidalwa ukusetshenziswa kolimi olwengeziwe kanye nezimo ezenza ukufundisa kungabi yimpumelelo uma kuqhathaniswa nokusetshenziswa kolimi lwasekhaya. Imiphumela yalolu cwaningo yaveza ukuthi ezikoleni zamabanga aphakeme, othisha abayi-11 bolimi lomdabu lwaseGhana kanye nabafundi abayi-110, isimomqondo sabo ngolimi lomdabu iFante asisihle. Kwavela nokuthi isimomqondo esingasihle yisona esiyimbangela yokuthi othisha abafundisa ulimi lwasekhaya bangakhiqizi imiphumela emihle njengoba abafundi benza kangcono kwezinye izilimi. Ucwaningo lwaphinde lwaveza ukuthi labo abaphumelelayo bathola ukugqugquzelwa ngothisha abanothando lolimi lomdabu kanye nabazali emakhaya.

Omunye umcwaningi uGoba (2013a or b?) eNyuvesi yaseZimbabwe wacwaninga ngohlelo lokufunda ukuthi ngabe luyahambelana yini nezidingongqangi zabantu

bezilimi zoMdabu njengothisha, abahumushi, otolika kanye nabezemisakazo. Lolu cwaningo lwaphinde lwaveza imibono ekhona mayelana nokuthi isiNgisi luthathwa njengolubalulekile nokuthi yilona lulimi olungasimamisa abantu okudlula ulimi lwasekhaya isiShona. Imiphumela yalolu cwaningo yaveza ukuthi ukusetshenziswa kolimi lwesiNgisi kanye nenqubomgomo yalolu limi kusenawo umthelela omubi kwezemfundo ezweni laseZimbabwe kanjalo nasezwenikazi lase-Afrika.

UKadodo, uKadodo, uBhala noBhebhe (2012) benza ucwaningo behlola isimomqondo sothisha nabafundi ekusetshenzisweni kolimi lwesiShona njengolimi lokufunda nokufundisa ezikoleni zamabanga aphakeme. Lolu cwaningo balwenza ezikoleni zamabanga aphakeme ezweni laseZimbabwe. Kwavela ukuthi othisha kanye nabafundi bancamela ukusebenzisa ulimi lwesiNgisi. Lokhu kuveza ukuthi isimomqondo esingesihle siyiyona mbangela yokuthi bangakweseki ukusetshenziswa kolimi lomdabu. Laba bacwaningi baveza ukuthi ukwesekwa kothisha, abafundi kanye nabazali kungabamba iqhaza ekunyuseni izinga lokusetshenziswa kolimi noma izilimi zomdabu. Imiphumela yaveza ukuthi isimomqondo sothisha kanye nabafundi isona esibalulekile noma esimqoka ekuphumeleleni kokusetshenziswa kolimi loMdabu kanjalo nasekuletheni izindlela ezintsha ezizosiza ekusetshenzisweni kolimi ngendlela enempumelelo.

U-Adeniyi noBello (2007) eNyuvesi yaseLagos bacubungula isimomqondo sothisha kanye nabafundi emiphumeleni yokufundwa kwezilimi zasekhaya okuyisiHausa, Igbo nesiYoruba (izilimi zoMdabu zaseNigeria). Inhloso yalolu cwaningo kwakuwukuthi kubhekwe isimomqondo sothisha baseNigeria abafundisa izilimi zoMdabu ezikoleni ezizimele kanye nemiphumela yabafundi abafunda lezi zilimi zoMdabu. Imiphumela yalolu cwaningo yaveza ukuthi othisha abanalo ulwazi lwenqubomgomo yalezi zilimi zoMdabu zaseNigeria abazifundisayo. Kanti kwatholakala futhi ocwaningweni ukuthi abafundi bayakuthokozela ukufundwa kwalezi zilimi zoMdabu zaseNigeria ezikoleni yize kuyizilimi ezingasetshenziswa uma sebesezikhungweni eziphakeme.

Ucwaningo olwenziwa uNtombela benoMhlongo (2004) lwaveza ukuthi ukufunda ngolimi lwakho lwebele kwenza kube lula ukuxhumana phakathi komfundisi nomfundi. Bathi umfundi uyakhululeka kalula uma esebenzisa ulimi lwakhe lwebele. U-Amakwa (2009) eGhana waveza ukuthi ukufundiswa ngesiNgisi kubafundi abakhuluma isi-Asanta kwenza abafundi emakilasini bangaxoxisani nothisha kalula, bese begcina bengaphumeleli ezifundweni zabo.

2.4. UCWANINGO OSELWENZIWE NGAPHANDLE KWASE-AFRIKA

NgokukaMacKenzie (2009) e-India baningi abafundi abashiya bengaqedile emaNyuvesi ngenxa yokusebenzisa ulimi lwesiNgisi, okuwulimi lwesibili kubafundi abaningi.

EMelika uSingh-Ghuman (2002) uthi abafundi abakhuluma izilimi zase-Asia; *Portuguese, English, Arabic, Armenian, Chinese*; baphasa kancane uma beqhathaniswa nabamhlophe abakhuluma isiNgisi. Lokhu kufakazela khona ukuthi ulimi lunomthelela ekuphaseni izifundo emanyuvesi, futhi le nkinga ikhona nasemazweni aphesheya kwezilwandle. Emazweni aseNingizimu-Mpumalanga ne-Asia, kanye nakwamanye amaningi emhlabeni njenge-*America, China, India ne Australia*, ulimi lokufunda olusemthethweni ezikoleni ezisemabangeni aphansi kuvamise ukuba kungabi ulimi lwasekhaya. Lokhu kwenza kube nzima ukuba izingane zifunde ngolimi ezingalujwayele (Kosonen, 2005). Emazweni amahlanu alandelayo: *iBrunei; iTimor; iLeste; iPakistan; iBhutan, ne-Indonesia*, amaphesenti ayisihlanu kuya kwayishumi (5-10%), abantu bakhuluma ulimi olusemthethweni nokufundwa ngalo, okusho ukuthi izilimi zoMdabu ezingama-90 - 95% azisetshenziswa ezikoleni (Kosonen, 2005, p.3). Lokhu kungenxa yesimomqondo semiphakathi yakula mazwe mayelana nezilimi zazo zendabuko njengesiNgisi, isiShayina, nesiPutukezi. Abantu abaningi kula mazwe ucwaningo luveza ukuthi bathanda isiNgisi kunezilimi zabo zendabuko, okuyinto efanayo nokwenzeka emazweni ase-Afrika.

UCastro noRoh (2013) babheka ulimi lwamaNgisi indlela oluphinyiswa ngalo kanye nendlela olukhulunywa ngayo abantu baseKorea. Lolu cwaningo lwaphinde lwagxila kubantu abakhuluma ulimi lwesiNgisi ngendlela yasePhilippine kanye nendlela ulimi lwaseKorean olunokufana kwemisindo nolimi lwesiNgisi. Imiphumela yalolu cwaningo yaveza ukuthi kubantu ababebambe iqhaza kulolu cwaningo abayi-120, abangama-74 abangakwazanga ukuphendula ngolimi lwesiNgisi ngenxa yokungabi nalo ulwazi lolimi lwesiNgisi sasePhilippine. Kwaphinde kwavela ukuthi abafundi baseKorea bancamela ukufundiswa ngolimi lwasekhaya kunokufundiswa ngolimi lwesiNgisi.

USterniak (2008) yena wabheka isimomqondo sabantu baseMelika mayelana nolimi lwesiNgisi ukuthi selube nomthelela ongakanani kusukela ngonyaka we-1700 kuya kunyaka wezi-2006. Lolu cwaningo lwabheka ukubaluleka kokuthi abantu baseMelika bafunde ezinye izilimi zangaphandle zamanye amazwe nokungasiza ekuxhumaneni. IMelika yizwe elixhumene namazwe amaningi ikakhulukazi uma kuziwa kwezohwebo kanjalo nakwezepolitiki ngakho-ke ukufunda ezinye izilimi kwabantu baseMelika kungenza ukuxhumana kube lula (Simon, 1980 p77). USimon uthi iningi labantu baseMelika alisiboni isidingo sokufunda izilimi zangaphandle. Kulolu cwaningo kwavela nokuthi abantu ababeyingxenye yocwaningo bancamela ukuqasha otolika beGerman, iFrench, iSpanish, iChinese, neRussian ukuze bakwazi ukuxhumana. Kuyavela ukuthi banesimomqondo esingesihle ngezilimi zomdabu.

Ngokunjalo uWu (2005) kolwakhe ucwaningo alwenza ezweni laseShayina wayebheka isimomqondo kanye nezenzo zabazali kanye nezingane ezingamaShayina ezisebenzisa izilimi ezimbili ezihlala futhi ezifunda kwelaseMelika. Lolu cwaningo lwaphinde lwabheka indlela izingane ezikhulele zaphinde zafunda eMelika ukuthi balubuka kanjani ulimi lwazo lwasekhaya isiShayina. Imiphumela yalolu cwaningo yaveza ukuthi abafundi bagcina bengasakuboni ukubaluleka kolimi lwabo lwasekhaya isiShayina ngenxa yokuthi basuke sebekhulele endaweni esebenzisa olunye ulimi futhi nasesikoleni basebenzisa lolo limi ukufunda, oluyisiNgisi.

Ucwaningo lukaVerma (2006) alwenza ezweni laseNdiya wayebheka isimomqondo sabafundi baseNdiya kanye nomthelela waso ekufundeni ulimi lwesiNgisi njengolimi olwengeziwe. Imiphumela yalolu cwaningo yaveza ukuthi abanye abafundi eNdiya isimomqondo sabo sihle uma kuziwa ekufundeni ulimi olwengeziwe. Kwavela nokuthi abanye abafundi babona amathuba okusebenza emaningi uma bazi ulimi lwesiNgisi futhi ungasebenza noma kuziphi izinhloko kanye nezikhungo. Abanye baveza nokuthi bangathanda ukuvakashela amanye amazwe nokungabasiza uma bazi isiNgisi.

Kulo lonke lolu cwaningo esengikhulume ngalo ngenhla luyimbijana olwenziwe olimini lwesiZulu. Ngaphandle kwalokhu, luyimbijana olwenziwe ngesiZulu, kusetshenziswe sona ekubhaleni. Kanti futhi luyimbijana olwenziwe ezikhungweni zemfundo ephakeme mayelana nesimomqondo sabafundi nothisha ngesifundo sesiZulu. Yingakho-ke ngibone kunesidingo sokuba ngenze lolu cwaningo njengoba isikhungo engizokwenza kuso ucwaningo ngesemfundo ephakeme, futhi esesifundazweni saKwaZulu-Natali, lapho isiZulu sikhulunywa khona abantu abaningi.

2.5. INJULALWAZI YE-HEGEMONY

2.5.1. Imvelaphi yayo

Injulalwazi esizoyisebenzisa kulolu cwaningo yiHegemony. Le njulalwazi yasungulwa ezweni lase-Italy nguGramsci ngonyaka we-1971 (Morton, 2007; p.49). Nguye UGramsci owasungula le njulalwazi ngokubona umshikashika wokudonsisana owawukhona ezweni lakhe e-Italy owawuphakathi kweqembu eliqhoqhobeke amandla kanye nalelo elenganyelwe. Uthi lelo qeqebana eliphethe amandla liletha ubunzima obukhulu kulelo elalenganyelwe ngoba labo abaphethe amandla baba ngabacindezeli kulaba abasuke bebangamele. Amandla aphethwe iqembu elibusayo axhaphaza laba abasuke benganyelwe ikakhulukazi amandla ezomnotho kanye nemikhiqizo yonke (Morton, 2007; p.49).

U-Ives (2004; p.60) uthi uGramsci uphawula ukuthi olimini esilukhulumayo kukhona umdonsiswano owenziwa ihegemony kulabo abasemandleni futhi abacebile kanye nalabo abacindezelwe futhi abachakile. Laba abayizigwili bazithola ulimi lwabo lucindezela kakhulu abahluphekayo. Ulimi esilusebenzisayo emphakathini kuba wulimi oluvuna kakhulu labo abayizigwili ilona olusetshenziswa kakhulu uma kuxhunywana kanti lezi ezinye izilimi ziba nokubukeleka phansi zithathwe njengezilimi ezingabalulekile.

UGramsci uthi ingcindezelo eba khona kulabo abasuke beqhoqhobe umbuso, iba wukuthi baxhaphaza labo abacindezelwe. Wonke umnotho usuke usezandleni zalabo abasuke bephethe, kube yibo abawulawulayo. Uma belawula, umnotho abawulawuli ngendlela elinganayo ngoba kuba khona ukuxhaphazeka okuba khona kulabo abasuke beyizisebenzi zalo mnotho. Labo abayizisebenzi zomnotho abakutholi ukujabula bahlale behluphekile behlukumezekile bengakutholi ukuthokoza. Kanti labo abaqhoqhobe umbuso yibona abathola ukujabula kanye namandla okuxhaphaza izisebenzi zomnotho beziholela amaholo amancane angathokozisi (Ives, 2004 p.60).

Kulabo abasuke beqhoqhobe umbuso yibona okuye ulimi lwabo lube oluhamba phambili kuzona zonke izindlela zokuxhumana kulelo zwe. UJessop (2005; p.421) uthi ezinye izilimi ziba nokubukelwa phansi zingasetshenziswa ngendlela efanele. Abantu abasebenzisa ulimi olwehlukile kulolu lwabaqhoqhobe umbuso bazithola sebesenkingeni yokuthi kwabona bagcina sebelubukela phansi ulimi lwabo abalukhulumayo. Uma bekhuluma ulimi lwabo bazibona bengabalulekile, bathanda ukusebenzisa lolu limi olukhulunywa yilabo abasuke beqhoqhobe umbuso.

UJessop (2005; p.437) uqhubeka uthi labo abasuke beqhoqhobe umbuso benza bashintshe imiqondo yokucabanga yalabo abasuke bebangamele, ukuba bazi ukuthi yibona ababalulekile futhi abahlakaniphile kunabo. Ngaso sonke isikhathi bahlale beshaya imithetho esuke ivumelana nabo, bangabacabangeli abanye. Imithetho abasuke beyishaya iba nokubalimaza labo abasuke benganyelwe ngoba abakwazi ukuziphendulela ngenxa yengcindezelo abasuke bebhekene nayo.

NgokukaKalyvas (2000; p.343) labo abasuke benganyelwe bazithola sebehlopheka ngenxa yokwenziwa izigqila ezisebenzela ukukhuphula umnotho walabo abasuke bebengamele. Ngenxa yokucindezeleka okusuke kukhona phakathi kwale miphakathi emibili eyabaphethe umbuso kanye nalabo abanganyelwe, kuba khona ukuphambana kwemibono. Abanye balaba bantu abasuke benganyelwe basuke bewalwela amalungelo abo njengezakhamuzi ezithanda ukuhlala ezweni lazo zibe nokunethezeka. Kepha labo abasuke bephethe umbuso abavumi ukuthi kube khona imibono evela kulabo abasuke benganyelwe.

Isimo esinzima kulabo abasuke benganyelwe sikhulu ngoba baze baphucwe ngisho namandla olimi abalukhulumayo yilabo abaqhoqhobeke amandla. UHlongwa (2009; p.59) uthi ulimi luyithuluzi olusetshenziswa kwezokuxhumana, kanti futhi umuntu wonke ufunda ngokusebenzisa ulimi. UHlongwa (2009) uthi uma sibheka ulimi siyathola ukuthi yilona olubalulekile kwezokuxhumana. Siluthola futhi lubamba iqhaza ekufundeni ngoba ngaphandle kolimi ukufunda ngeke kwaba nenqubekela phambili. Siyathola futhi ukuthi lapho kusuke kufundwa khona kuba khona ulimi olusuke luqokiwe oluzosetshenziselwa ukufunda. Isibonelo, eNingizimu Afrika ulimi oluqokelwe ukuba kufundwe ngalo futhi olubalulekile nakwezokuxhumana wulimi lwesiNgisi, nanxa umthethosisekelo wezwe nenqubomgomo yezilimi igcizelela ukuthi zonke izilimi ezisemthethweni ziyalingana.

Ngokwejoyalekile, laba abasuke beqhoqhobeke izikhundla bashintsha imiqondo kanye nezinkolelo zalabo abasuke bebengamele. Indlela abasuke becabanga ngayo iyashintshwa ukuze ikwazi ukuvumelana nemiqondo yabo. Benza ngokusemandleni ukuthi bahlele ukungalingani emphakathini. Abaphethe umbuso bazithola sebenamandla okuqhoqhobala wonke amandla omnotho okhona ezweni. Yibona abazithola sebeyizishayamthetho zomnotho. Imithetho abayishayayo ilimaza kakhulu labo abasuke beyizisebenzi ezikhiqiza umnotho. Inzuzo abayitholayo labo abangabacindezeli bayigcina kube ngeyabo bese bexhaphaza labo abasuke besebenza ukukhiqiza umnotho babanike inzuzo encane engabenelisi.

Kanjalo nolimi olusuke lukhulunywa nalo futhi luyaxhaphazeka abasuke beqhoqhobebe umnotho bayaluxhaphaza ulimi lwezinye izinhlanga. Abantu bayaphoqeelwa ukuthi basebenzise ulimi lolu olusuke luvuna laba abasuke beqhoqhobebe umbuso. Ngisho nasezikhungweni zokufunda, kusetshenziswa lona ulimi lwabasuke beqhoqhobebe umbuso uma kufundwa noma kufundiswa (Gramsci, 1984, p127). Kodwa-ke eNingizimu Afrika kuyinkinga lokhu ngoba ababusi bezwe okwamanje bangama-Afrika, sewaphela uhulumeni wobandlululo. Kodwa insila yobandlululo isasele. Okunye okuphawulekayo ukuthi ulimi lwesiNgisi kuze kube manje yilona olunikezwe amandla phezu kwezinye izilimi emhlabeni wonke, nakuba amazwe ngamazwe ekulwela ukulinganiswa kwezilimi.

UNdimande Hlongwa (2003; p.24) uthi ukuhlonishwa kolimi lwesiNgisi olwafika nabelungu eNingizimu Afrika ikakhulukazi ezikhungweni okufundwa kuzona kuyinto esahamba phambili. Abantu abaningi bacabanga ukuthi izilimi zase-Afrika azithuthukile futhi azibalulekile ngoba azikho ezingeni eliphezulu njengesingisi. ENingizimu Afrika bakhetha ulimi lwesiNgisi kunezinye izilimi zase-Afrika ukuthi kube yisona esisetshenziselwa ukuthi kuxhunyanane ngaso ngisho nasezikhungweni zokufundela (Ndimande, 2003).

Kuyiqiniso lokhu okushiwo nguNdimande ngoba kwabona uqobo abantu base-Afrika baba nokuzibukela phansi izilimi zabo. Baze bancame ukuthumela izingane zabo ukuba ziyofunda ezikoleni zabaMhlophe khona zizokwazi ukukhuluma isiNgisi lokho okuchaza ukuthi izilimi zabo bazibukela phansi futhi abanakho ukuzethemba njengezilimi zabo. Bazi ukuthi ulimi oluletha impumeleleo wulimi lwesiNgisi uma sebelufundile bakwazi nokulukhuluma bazithola sebesemathubeni amaningi okuthola umsebenzi ngoba ngaphandle kokwazi ukukhuluma isiNgisi mancane amathuba okuthola umsebenzi.

Ukucindezeleka kwabantu baseNingizimu Afrika okuvela emandleni olimi bekunzima ikakhulukazi ngesikhathi sobandlululo. UNdimande Hlongwa (2009; p.59) yena ubeka

ukuthi ngokomlando, isiNgisi nesiBhunu kuphela obekuyizilimi ezisemthethweni eNingizimu Afrika. Lezi zilimi bezisetshenziswa njengezilimi zokufunda nokufundisa ezikoleni nokuyisimo esaqhubeka kwaze kwaphasiswa umthetho-sisekelo omusha, owawuvumela izilimi eziyishumi nanye ukuba zibe yizilimi ezisemthethweni. UHlongwa uqhubeka athi le nqubomgomo eyayicwasa yaphakamisa isiNgisi yacindezela izilimi zoMdabu zase-Afrika. Zonke izilimi zoMdabu zase-Afrika zazithathwa njengezidelelekile futhi alikho iqhaza elitheni ezazilibambile emphakathini nasezikhungweni zikaHulumeni. Uma ungazikhulumi lezi zilimi zombili kwakuba nzima ngisho nokuthola umsebenzi, nakwezepolitiki wawuba ngumuntu ongathandeki ngenxa yokungakwazi ukusebenzisa lezi zilimi zombili.

ENingizimu Afrika ngesikhathi sobandlululo umbuso usaqhoqhobelwe ngabamhlophe isiNgisi sasithathwa njengolimi lokufunda. Ngenxa yalokhu izilimi zendabuko zabukelwa phansi futhi nezinqubomgomo zazakhelwa ukuba zibhebhezele ukungalingani kwamandla, ikakhulukazi amandla olimi. Ngoba abantu abaningi base bethatha isiNgisi njengolimi oluhamba phambili uma ungasikhulumi isiNgisi kwakuchaza ukuthi uliqaba awuphucuzekile uNdimande Hlongwa (2009; p.60).

NoParmegiani (2008, p15) yena simthola ephawula ngokuthi uma sibheka ezikhungweni eziphakeme ulimi olusetshenziswayo uma kufundwa kuba ngolwesiNgisi. Izilimi zoMdabu sizithola zisabukeleka phansi ngisho nasesikhathini samanje. Abantu baseNingizimu Afrika bajatshuliswa ukuphatha amandla kwezepolitiki kodwa amandla omnotho asahlezi ezandleni zabaMhlophe. AbaMhlophe kuseyibo abasabusa kwelaseNingizimu Afrika ngoba yibo abasaphethe kwezomnotho kanti futhi namandla olimi lwesiNgisi kuseyiso esihamba phambili kwezokuxhumana. Izilimi zoMdabu zisabukeleka phansi. Isibonelo, uma ufunda ezikhungweni zemfundo ephakeme, kusekhona ukubukeleka phansi kumfundi uma umfundi enza izifundo zoMdabu; abanye baze babe nokuzibuza imibuzo eminingi yokuthi lo mfundi uyosebenza kuphi, noma uyophumelela yini ekutheni athole umsebenzi. Lokho kuchaza ukuthi izilimi zoMdabu azinawo amandla okuyilona lulimi olunamandla eNingizimu Afrika kuseyisona isiNgisi.

Uqhubeka uthi uParmegiani (2008; p.16) sekunomkhuba owenzekayo ikakhulukazi ezikhungweni zemfundo ephakeme lapho uthola abafundi sebesebenzisa ulimi loMdabu beluxuba nolwesiNingisi ngoba befuna ukuthi babonakale njengabantu abaphucuzekile abangasalukhulumi ulimi loMdabu lodwa.

UZungu (1998; p.57) uthi abafundi abenza isiZulu ezikhungweni eziphakame babeba nokuzithola sebebizwa ngabantu abayiqembu leNkatha, okuyiqembu lezepolitiki laseNingizimu Afrika. Bonke abafundi abenza isiZulu babeba nokuzibukela phansi ngisho kwabona bagcine sebeb nokwesaba ukuba baphumele obala ngesifundo abasenzayo. Izifundo zolimi loMdabu zigcina sezingenakho ukusekeleka ngenxa yokuthi zisabukeleka phansi ezikhungweni eziphakeme.

UMoyo (2002, p. 49) uthi kubalulekile ukuba kugqugquzelwe ukubaluleka kwezilimi zoMdabu ezikhungweni zemfundo ephakeme ngoba lokho kusiza abafundi ekutheni bahlale bazi ukuthi lezi zilimi ngezabo, ziyimvelaphi yabo, kumele futhi bangazibukeli phansi.

Injulalwazi ye-hegemony iyona ezosetshenziswa kulolu cwaningo ukuze kucutshungulwe ngesimomqondo sabafundi nabafundisi ngesifundo sesiZulu njengolimi lokufundwa nokuxhumana enyuvesi esesifundazweni sakwaZulu-Natali.

2.6. IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngocwaningo oseluke lwenziwa eNingizimu Afrika kodwa ezwenikazi lase-Afrika, ngase ngibheka nocwaningo oselwenziwe ngaphandle kwase-Afrika. Esahlukweni esilandelayo ngizoxoxa ngezindlela ezasetshenziswa ukuqoqa ulwazi kubahlanganyeli bocwaningo.

ISAHLUKO SESITHATHU

UMKLAMO NEZINDLELA ZOKUQHUBA UCWANINGO

3.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngocwaningo oselwenziwe eNingizimu Afrika, ucwaningo olwenziwe ngaphandle kwemingcele yase-Ningizimu Afrika kodwa emazweni ase-Afrika. Ngibuye ngakhuluma ngocwaningo oselwenziwe ngaphandle kwase-Afrika kuhlenganisa naphesheya kwezilwandle. Ngiphinde ngachaza ngenjulalwazi i-*hegemony* nokuthi isebenza kanjani. Ngiphinde ngaxoxa ngalabo asebakhe bayisebenzisa le njulalwazi. Kulesi sahluko ngidingida ngezindlela ezasetshenziswa ukwenza lolu cwaningo. Ngizoxoxa ngohlobo locwaningo, izindlela zokuqoqa ulwazi, izindlela zokuhlaziya, inkambiso elungileyo yocwaningo, ubuqiniso nokukholakala kanye nobuthaka balolu cwaningo.

3.2. IZINDLELA NOMKLAMO WOCWANINGO

3.2.1 Ikhwalithethivu

Ziningi izindlela umcwaningi angazisebenzisa ukuqhuba ucwaningo ukuze lube yimpumelelo. UMoravcsik (2014, p. 92) uthi ngaphambi kokuba umcwaningi aqhubeke nocwaningo kumele kube khona indlela yokuqhuba ucwaningo ayilandelayo uma enza ucwaningo. Indlela yokuqhuba ucwaningo iyona esiza umcwaningi ukuba akwazi ukuqoqa nokuhlaziya ulwazi oludingekayo ocwaningweni (Dafoe, 2014, p. 54). Ngokuka-Elman (2010, p. 15) ziningi izindlela zokuqhuba ucwaningo ongoti bezokucwaninga asebeziqambile kamuva.

UKapiszewski (2015, p. 64) uphawula ukuthi ezindleleni zokuqhuba ucwaningo zimbili izindlela zokuqhuba ucwaningo ezijwayelekile. Kuvela indlela yokuqhuba ucwaningo ebizwa ngokuthiwa ikhwalithethivu kanye nendlela okuthiwa ikhwantithethivu. UCyr

(2016, p. 96) uchaza ikhwantithethivu njengendlela yokuqhuba ucwaningo ephathelene nenani, ephathelene nezilinganiso, nemayelana nokuchaza ukuthi into ethile ingenzeka kanjani. UFlick (2009, p. 19) uthi le ndlela yokwenza ucwaningo ibikezela ukuthi into ethile ingaphinde yenzeke ngaphansi kwaziphi izimo. Ngakolunye uhlangothi ikhwalithethivu uMoravcsik (2012, p. 10) ubeka ukuthi indlela yokuqhuba ucwaningo ephathelene nokuhumusha nokuqondisisa umhlaba okuphiliswana noma okuhlaliswana kuwona.

UVan Aswegen (2010, p. 58) uveza ukuthi indlela umcwaningi angayisebenzisa ekwenzeni ucwaningo ingahlelwa ngokuthi yena ufuna ukucubungulani futhi nolwazi afuna ukuba aluthole maqondana nesihloko sakhe lunjani. Kulolu cwaningo ngiqoke ukuba ngisebenzise kumbe ngilandele uhlobo lwendlela yokwenza ucwaningo okuthiwa ikhwalithethivu. UQually (2010, p. 29) uthi ikhwalithethivu indlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga. Inhloso yalolu cwaningo ukuthola ulwazi mayelana nesimomqondo sabafundi nabafundisi ngesifundo sesiZulu njengolimi olufundwayo nanjengolimi lokuxhumana enyuvesi esesifundazweni saKwaZulu-Natali. Kuzocwaningwa ukuthi abafundi nabafundisi banasimomqondo sini ngesifundo solimi lwesiZulu enyuvesi esesifundazweni sakwaZulu-Natali. Kuzoqhutshekwa kucwaningwe ukuthi abafundi nabafundisi banasimomqondo sini ngesiZulu njengolimi lokuxhumana, bese kucwaningwa nokuthi zizathu zini ezenza abafundi nabafundisi babe nesimomqondo abanaso ngesifundo sesiZulu nanjengolimi lokuxhumana kuleNyuvesi esesifundazweni sakwaZulu-Ntali.

NgokukaMearsheimer noWalt (2013) ikhwalithethivu isebenza ngokuhumusha ulwazi oluqoqwe ngumcwaningi ngesikhathi enza ucwaningo. Uma kulandelwe le ndlela yokuqhuba ucwaningo umcwaningi uyakwazi ukuthi ulwazi olutholakele aluhlukanise ngokwezindikimba. Lokhu kusho ukuthi le ndlela yekhwalithethivu isiza umcwaningi ukuba akwazi ukuhlela ucwaningo ngendlela efanele.

UBeach benoPedersen (2016) babeka ukuthi umcwaningi wocwaningo oluyikhwalithethivu uma enza ucwaningo, lokho akucwaningayo uyakubhekisisa ngendlela ejulile. USilverman (1987) uthi inhloso yekhwalithethivu ukuqondisisa

ngezimo zokuhlalisana kwabantu, izigigaba zamaqembu athile ohlelo noma ukuxhumana kwawo.

UCreswell (2000, p. 49) uthi ikhwalithethivu iyindlela ehlelekile ekuphenduleni imibuzo ngoba izimpendulo ziyachazwa zihunyushwe.

UYin (1988) uzichaza kanje izindlela zekhwalithethivu:

Qualitative methods are particularly well suited for examining instances of self-regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity.

Ezinye izazi ezimbili ezinjengo Sherman beno Webb (1988) zivumelana ngokuthi indlela yocwaningo lwekhwalithethivu iyona ndlela esebenza kahle ocwaningweni olufuze lolu, lapho umcwaningi eqoqa ulwazi kubahlanganyeli angaqageli ngokwenzekayo kodwa agxile kokushiwo ngabahlanganyeli.

Babuye bathi o Sherman no Webb (1988, p.84):

Qualitative research involves the use of qualitative data, such as interview, questionnaires, documents, texts, and participant's observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

Ziningi izazi zolimi ezikhuluma ngocwaningo lwekhwalithethivu. Omunye wabo ngu-Eastwood (1988) yena othi ucwaningo oluyikhwalithethivu luncike ekuqondeni izehlakalo ezibhekene nokwenzeka ngempela. Okubalulekile kulolu hlobo locwaningo izimvo zabahlanganyeli bocwaningo. Ngaleyo ndlela imiphumela yocwaningo oluyikhwalithethivu ibhekana ngqo nesehlakalo leso socwaningo, ayifanekiswa nezinye izimo eziphathelele naleso esicwaningiwe.

Izazi zolimi ezingabacwaningi bocwaningo lwekhwalithethivu abanjengo Bryman (1998) bathi indlela abahlanganyeli bocwaningo abaqonda noma abahumusha ngayo

izinto abazenzayo yiyona ehambisana nocwaningo oluyikhwalthethivu. UDenzil benoLincoln (1994) bavumelana ngokuthi ucwaningo oluyikhwalthethivu lukhona ukuba kuhunyushwe okwenzeka emhlabeni ukuze kubonakale.

Izazi zolimi zocwaningo lwekhwalithethivu ziye zizame ukuqonda ngezincazelo abahlanganyeli bocwaningo abazinikezayo ekwenzeni izinto ezithile lapho bekhona. Lokhu zikwenza ngokubuka indlela abacwaningwayo ababuka ngayo izinto. UPatton (1990) uthi uma kwenziwa ucwaningo ngokuphelele, ziningi izinto ezibhekwayo nezisondelene nalokhu okucwaningwayo njengobudlelwano okungaba ipolitiki, indawo, nokunye.

Kuyaphawuleka ukuthi ucwaningo oluyikhwalthethivu lunezimpawu zokuhumusha, ezihlose ukuthola izincazelo ngokwenzekayo noma abakwenzayo noma okubenzakalelayo labo abacwaningwayo, kanjalo nokuhunyushwa kwalezo zincazelo ngumcwaningi (Hepfl, 1997, p.4).

USherman benoWebb (1988, p. 84) nabanye abacwaningi, bachaza ucwaningo oluyikhwalthethivu ngengocwaningo olwenziwa kulabo abacwaningwayo, besesimweni abaphila kuso ngokwejoyalekile. Lokhu kuyahambisana nalolu cwano ngoba izincazelo ezatholakala ngokwabe kwenzeka enyuvesi nalokhu okwakukhulunywa ngothisha ngesikhathi senhlololwazi/ sezingxoxo nomcwaningi, yikhona okwabe sekuhunyushwa ngesikhathi sokuhlaziywa kokutholakele. UMaree (2014, p. 55) ubeka kanje:

Qualitative research therefore acknowledges an interactive relationship between the researcher and participants as well as between the participants and their own experiences and how they have constructed reality based on those experiences. These personal experiences, beliefs and value-laden narratives are biased and subjective, but qualitative research accepts them as true for those who have lived through the experiences. The stories, experiences and voices of the respondents are the mediums through which we explore and understand (know) reality.

UNiewehuis (2008, p. 50) ugcizelela ukuthi ucwaningo oluyikhwalthethivu luzama ukuqoqa ulwazi oluzochaza kabanzi ngesimo sento ethile noma ngabantu abathile ngenhloso yokwakha isithombe salokho okucwaningwa ngakho. Ngale ndlela

umcwaningi uyakwazi ukuthola ulwazi olusha abengalwazi ngento, ngabantu noma ngesimo esithile, akwazi nokuthola izinkinga eziphathelene nabo. Ngamanye amazwi ucwaningo oluyikhwalthethivu lungathathwa njengesibuko esingakwazi ngaso ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. Lezo zinto zingambandakanya imibuzo ephathelene nenjulalwazi, njengokuthi abantu abathile baphila noma baphathene kanjani; nendlela abathatha ngayo izinto ezenzeka empilweni yabo (Cohen, Manion & Morrison, 2007). Umcwaningi uye abheke ukwenza kwabahlanganyeli kanye neqhaza abalibambile ngesikhathi sokucwaninga, akubuke lokhu akuhlanganise nolunye ulwazi aluqoqe ngezinye izindlela.

U-Eastwood (1988) yena uveza ukuthi okuyilona phawu olusemqoka ngocwaningo oluyikhwalthethivu ukuthi lugxile ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Kusemqoka ukuphawula ukuthi ucwaningo oluyikhwalthethivu luyindlela yocwaningo lapho umcwaningi engabeki migomo ngocwaningo kodwa okusemqoka kube yilokho okuwuwo lwabahlanganyeli bocwaningo. Ngakho-ke imiphumela yocwaningo oluyikhwalthethivu iqondana ngqo nendawo noma nesehlakalo lesa socwaningo, aluthathwa njengento eyenzeka kwezinye izimo noma izindawo ezifuze lesa esisuke sicwaningwa.

Okunye okubalulekile ngocwaningo oluyikhwalthethivu ukuthi luyakwazi ukuthola izindikimba ezijiyile. Ngale ndlela nginethemba lokuthi ngalolu cwaningo kuzovela obala ngokuhleleka kolwazi ngokwezindikimba ezizokwakheka olwazini olutholakele kuvele obekungaziwa mayelana nesimomqondo sokufunda nokufundisa ngolimi lwesiZulu kubafundi kanye nabafundisi basenyuvesi esesifundazweni sakwaZulu-Natali.

3.2.2. Ipharadaymu Yomhumusho (*Interpretivist Paradigm*)

Lolu cwaningo lungaphansi kwepharadaymu yomhumusho (interpretivist paradigm). UNkosi (2011) uthi ipharadaymu inikeza uhlaka lwamagama, iphinde inikeza uhla lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile.

UBurrell benoMorgan (1979, p.24) baveza ukuthi ukuba ngaphansi kwepharadaymu kusho indlela obuka ngayo umhlaba. Futhi-ke ipharadaymu ibizwa ngokuthi indlela umhlaba obukeka ngayo (*world view*) (Patton, 1990, p. 34). Ngakho-ke lolu cwaningo lungaphansi kwepharadaymu yomhumusho.

Lolu cwaningo lumayelana nokubheka isimomqondo sabafundi nabafundisi ngesifundo sesiZulu njengolimi lokufundwa nokuxhumana enyuvesi esesifundazweni sakwaZulu-Natali. Luzosebenzisa ipharadaymu yomhumusho ekuphenduleni imibuzo emayelana nokuthi abafundi nabafundisi banasimomqondo sini ngesifundo solimi lwesiZulu eNyuvesi esesifundazweni sakwaZulu-Natali. Izophendula umbuzo othi; “Abafundi nabafundisi banasimomqondo sini ngesiZulu njengolimi lokuxhumana. Ipharadaymu yomhumusho izosiza?” Izophendula umbuzo othi, “Zizathu zini ezenza abafundi nabafundisi babe nesimomqondo abanaso ngesifundo sesiZulu njengolimi lokuxhumana enyuvesi esesifundazweni sakwaZulu-Natali?”

UHutton (2001, p. 21) uthi ipharadaymu yomhumusho ingeyomphakathi. Inqubomgomo yale pharadaymu ukuqonda isimo ngokwemibono yabahlanganyeli. Uqhubeka uthi uHutton abacwaningi uma besebenzisa ipharadaymu yomhumusho basuke befuna ukuqonda kangcono ukuziphatha kwabantu kanye nesimo somphakathi wonke okuleso simo.

Abacwaningi uma besebenzisa ipharadyamu yomhumusho basuke befuna ukuthola incazelo ephelele yalokho abasuke bekucwaninga. NgokukaNjilo (2014, p. 55) umcwaningi uma esebenzisa ipharadaymu yomhumusho ungena athi shi embonweni owethulwa umhlanganyeli ngalokho akucwaningayo njengento ephelele. Incazelo akuvami ukuthi ibe sobala njengalokhu umuntu akucabangayo kodwa itholakala ngemuva kocwaningo olujulile lapho umcwaningi ebheka imiyalezo eyethulwa izindikimba ezitholakele aphinde abheke nobudlelwano bazo.

3.2.3. Ucwaningo Lwesimo (Case Study)

Lolu cwaningo luwucwaningo lwesimo (*case study*). Lughile enyuvesi eyodwa esesifundazweni saKwaZulu Natali. Isizathu esenza ukuba lolu cwaningo lughile kubafundi kanye nabafundisi basenyuvesi esesifundazweni sakwaZulu Natali wukuthi abantu abanengi abahlala kulesi sifundazwe bangabantu abakhuluma ulimi lwesiZulu, ngakho kulula ukuqoqa ulwazi ngoba nabafundi abanengi abafunda kule nyuvesi bangamaZulu. Yize bekhona nabanye abangewona amaZulu, kodwa iningi labo bayasikhuluma isiZulu. Inqubomgomo Yezilimi Yemfundo ePhakeme igqugquzela ukufundwa kwezilimi zomdabu zase-Afrika emanyuvesi nokuthi lezi zilimi zihlonishwe futhi zinakwe ngokulinganayo nesiNgisi (Language Policy for Higher Education, 2001).

UYin (2013, p. 29) uthi i-case study ingabhekwa njengendlela esezingeni eliphakeme yokucwaninga lapho kwenziwa khona uphenyo olujulile. Le ndlela ibalulekile njengoba ithathwa njengethuluzi ezikoleni eziningi zesayensi nenhlalo yabantu. UYin (2013, p. 29) uqhubeka uthi i-case study iyasiza ekutheni umcwaningi enze ucwaningo lwakhe ngokucophelela.

NgokukaStoecker (1991, p. 51) ucwaningo oluyi-case study lugxile esimeni esisodwa. Umcwaningi owenza ucwaningo oluyi-case study ufuna ukucubungula okwenzekayo, aqoqe ulwazi, aluhlaziye, ekugcineni abike imiphumela yalolo lwazi abekade eluqoqa esikhathini eside. Njengoba lolu cwaningo luzosebenzisa i-case study luzogxila ngqo kulabo bafundi abafunda isiZulu, abalusebenzisa nanjengolimi lokuxhumana.

Ucwaningo oluyi-case study lungagxila esigamekweni esisodwa noma eziningi ukuze kuqondwe kahle ngesimo esicutshungulwayo. UCohen, uManion kanye noMorrison (2007) bathi:

A case study approach provides a unique example of real people in real situation enabling readers to understand how ideas and abstract theories can fit together, a case study research aims to capture the reality of participant lived experiences and thoughts about a particular situation.

Ucwaningo lotho lungachaza (*descriptive*) noma lucacise (*explanatory*) kumbe lwenze uphenyo (*exploratory*). Lolu cwaningo engilwenzayo luwukucacisa kanye nokuchaza ukuthi sinjani isimomqondo sabafundi kanye nabafundisi basenyuvesi esesifundazweni sakwaZulu-Natali mayelana nesiZulu njengolimi lokufunda nokufundiswa.

UStake (1995) benoYin (1994) bavumelana ngokuthi ziyisithupha izindlela ezisetshenziswa ukuthola ubufakazi ocwaningweni lwekhwalithethivu: Izincwadi ezibhalwe umuntu (*letters*), neziqeshana zamaphephabhuku kumbe amphephandaba. Okwesibili: Izinhlolelwazi ezivulekile (*open ended interview*)

nenhlololwazi ehleliwe (structured interview). Okwesithathu: imininingwane ebalulekile neyigugu enjengemininingwane egciniwe (*records*). Okwesine: Imisebenzi yobuciko, nezinhlobo ezahlukene zobuciko ezikwazi ukukhombisa ukuthi umcwaningi lowo uke waba sendaweni yocwaningo. Okwesihlanu: Ukubukela ngqo (*direct observation*), okwenzeka uma umcwaningi evakashele endaweni yocwaningo. Okwesithupha ukuba umcwaningi abukele okwenziwayo kodwa futhi abe yingxenye esimeni esicwaningwayo (*participant observation*).

Abacwaningi abaningi baveza ukuthi ucwaningo oluyi-*case study* lungasetshenziswa uma kwenziwa uphenyo, uma kuchazwa into ethile kumbe kucaciswa okuthile. Kubalulekile ukuthi ngigcizelele ukuthi ucwaningo oluyi-*case study* oluphenyayo lungenziwa ngaphambi kokuthi kwakhiwe imibuzo enqala/ imibuzongqangi (*key research questions*) okufanele iphendulwe ucwaningo kanye nombono oyinhlawumbiseko (*hypothesis*). UTellis uphinde athi ucwaningo oluyi-*case study* luthathwa njengesiqalo socwaningo kolunye ucwaningo lwenhlalo. Ubuye aveze ukuthi kuba kuhle uma umklamo wocwaningo wenziwe ngaphambi kwesikhathi socwaningo.

UCohen, noManion kanye noMorrison bathi kubalulekile ukuba kugcizelelwe ukuthi ucwaningo oluyi-*case study* luyakwazi ukuzakhela injulalwazi engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo. Babuye bathi ucwaningo oluyi-*case study* luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uya ngqo ayoziwonela abuye axoxe nabahlanganyeli bocwaningo. Ngaleyo ndlela ube esazi ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile izinto futhi kunamphumela muni lokhu abakwenzayo (Cohen, Manion & Morrison, 2008, p. 253). Ngaphandle kwalokhu, uCohen, noManion kanye noMorrison baphinde bathole nokuthi banayiphi imizwa nemicabango ngaleso simo noma ngaleyo nto, besebenzisa ulwazi abaluthatha ngqo emilonyeni yabo, bebuka nabakwenzayo.

3.2.4. Inhlololwazi (Interview)

UMkhwanazi (2013, p. 57) uthi inhlololwazi injengokubeka umqondo ngodaba oluthize nomunye abeke owakhe, kuthekeliwane ngemiqondo. Uqhubeka uthi inhlololwazi futhi ingenye yezindlela yokubuza imibuzo lapho kwenziwa ucwaningo. Imibuzo iyona eyisisekelo solwazi locwaningo. Ukuxoxisana nabantu ngenhloso

yokuthola ulwazi kuyindlela ephumelelisayo yokwenza ucwaningo yize inezindleko zemali ngoba kusuke kufanele uhambe uye endaweni abahlala kuyo. Ulwazi olungatholakali ezincwadini, umcwaningi uyakwazi ukuluthola kubahlanganyeli bocwaningo futhi besho abakwaziyo nabakucabangayo.

Ucwaningo lukaMlondo (2015, p. 47) luveza ukuthi inhlololwazi yindlela yokuxhumana esetshenziswa kuzona zonke izilimi emhlabeni jikelele. Lapho abantu bexoxisana noma bexhumana basuke babelana ngolwazi okungaba olusemqoka ngokufundisana, ukudlulisa imiyalezo enhlobonhlobo, ukuzithokozisa, ukufuna ulwazi ngezinto ezithile, njalunjalo. Ngokujwayelekile inhlololwazi iba phakathi kwabantu ababili nangaphezulu.

UBest (1997) uchaza inhlololwazi (*interview*) njengohlelo lwemibuzo ebuzwa ngomlomo. Obuzwa imibuzo uye aphendule ngomlomo hhayi ukuthi abhale phansi ngesikhathi benengxoxo nomcwaningi ukuze umcwaningi athole ulwazi aludingayo. UBest (1997) uyavumelana noDevos (2002, p. 81, 106) othi inhlololwazi ingukukhuluma okuba phakathi komcwaningi kanye nalowo ongumhlanganyeli wocwaningo. Okunye wukuthi umcwaningi kumele afunde kanye nalowo ongumhlanganyeli wocwaningo, okunye kube wukuthi umcwaningi afunde ebusweni lokho okushiwo ngumhlanganyeli wocwaningo, ngokubhekisisa indlela akukhuluma ngayo nendlela enza ngayo lapho ekhuluma.

U-Ackroyd benoHughes (1992, p. 102) bathi inhlololwazi ikhulula abantu ukuba bakwazi ukusho ukuthi bazizwa kanjani, bangobani, banjani, batshele umcwaningi ngezimpilo zabo, bakwazi ukuveza abakufisayo nabakwesabayo, baveze imibono, basho nabakholelwa kukhona. USeidman (1998, p. 01) uthi umcwaningi wenza inhlololwazi ngoba efuna ukwazi ngezindaba zabanye abantu. Izindaba zinganye yezindlela zokuthola ulwazi. Yilelo nalelo gama abantu abalisebenzisayo lapho bexoxa izindaba zabo libalulekile ocwaningweni (Devos, & Lincoln, 2002). Ingxoxo, njengayo inhlololwazi inento esuke igxile kuyo kodwa hhayi ohlangothini olulodwa. UDevos nabanye (2002, p. 79-81) babeka kanjena ngenhlololwazi:

All interviews are interactional events and interviews are deeply and unavoidably implicated in creating meanings that ostensibly reside within participants.

(Devos, et al, p. 79-81).

UMaree (2007) uthi inhlololwazi injengengxoxo esuke ihleliwe, iye ibe phakathi kwabantu ababili noma ngaphezulu ngenhloso yokuthola ulwazi oluthile. Osekushiwo ngenhla kucacisa ukuthi ukusetshenziswa kwenhlololwazi kwenza umcwaningi acaciseleke ngalokho asuke efuna ukuthola ulwazi ngakho. Umcwaningi uthola nethuba lokubuka izinto ngeso lalowo osuke engumhlanganyeli wocwaningo, akaqhamuki nokwakhe kumbe nezakhe izimpendulo. UMaree (2007) ubeka kanje uma echaza inhlololwazi (interview):

An interview is a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant. The aim of the qualitative interview is to see the world through the eyes of the participant and they can be valuable source information, provided they are used correctly. The aim is always to obtain rich descriptive data that will help you to understand the participant's construction of knowledge and social reality. (Maree, 2007, p. 87)

UKvale (2006) yena uma echaza inhlololwazi ubeka:

Interview relied on conversation is a basic mode of human interaction. Human being talk with each other, they interact, pose and answer questions. Through conversation we get to know other people, get to learn about their experiences, feeling, hopes and the world they live in. All interviews are interactional events and interviewers are deeply and unavoidably implicated in creating meanings that ostensibly reside within participants.

Nami ngibe sengicacelwa ukuthi indlela efanele lolu cwaningo yiyona inhlololwazi njengoba ngingafuni ukuthola ulwazi kubafundi kanye nabafundisi basezikoleni

zamazinga aphansi kepha ngifuna ukuthola ulwazi kubafundi kanye nabafundisi basenyuvesi esesifundazweni sakwaZulu- Natali.

Inhlololwazi Esakuhleleka (*Semi-structured Interview*)

Kulolu hlobo lwenhlololwazi umhlanganyeli wocwaningo uye aveze akwaziyo, najwayele ukukwenza, nokuye kumehlele uma ekuleso simo. Lokhu kwenzeka ngendlela yokuthi ekugcineni umcwaningi nalowo ongumhlanganyeli wocwaningo bavumelane ngezinto ezithile mayelana nokuchaza ngesimo lesi kumbe izehlakalo eziphathelene naso.

NgokukaDlamini (2014, p. 103) indlela yokubuza imibuzo esebenzisa izingxoxo ezisakuhleleka indlela eseyejwayelekile, umcwaningi usuke efuna ukuthola ulwazi oluthile olungaqhathaniswa nolwazi olutholakale ngesikhathi kubuzwa imibuzo kwenye indawo noma omunye umuntu. Ukwenza lokhu ngempumelelo umcwaningi kumele abuze uhlu lwemibuzo olufanayo kumhlanganyeli ngamunye. Ngakho-ke umcwaningi kudingeka abe ngumuntu okwazi ukubuza ngokucacile ukuze nolunye ulwazi abengalulindele luzovela.

Kulolu cwaningo ngisebenzise inhlololwazi esakuhleleka kubo bonke abahlanganyeli bocwaningo okungabafundisi kanye nabafundi basenyuvesi esesifundazweni sakwaZulu-Natali besiZulu. UFlick (1998) uthi inhlololwazi esakuhleleka ibuye ibizwe ngenhlololwazi eqondisiwe (*guided interview*) ngenxa yokuthi umcwaningi ulungisa iziqondisi zenhlololwazi ezinemibono azoyibuza, imigomo nemigudu emisiwe okuyiyona evumela umcwaningi ukuthi akwazi ukwenza imibuzo, kugqame kahle okuyizona zindawo ezidingeka zibe nezimpendulo zemibuzo yocwaningo.

UMorse (1991) ubeka ngokuthi inhlololwazi esakuhleleka yiyona evame ukusetshenziswa ocwaningweni lwesimo sotho. Uqhuba athi imibuzo yenhlololwazi esakuhleleka yenziwa isondelane nalezo zindawo ezidinga ukucwaningwa kodwa

ibuye ikwazi ukuvumela ukuxoxa ngokukhululeka nganoma yisiphi isimo noma nangeminye imibuzo engavela ngesikhathi inhlololwazi iqhubeka phakathi komcwaningi nomhlanganyeli wocwaningo. Kubalulekile ukuthi umcwaningi abuze imibuzo evulelekile uma enza lolu hlobo lwenhlololwazi ukuze kungavimbeleki ukuqhamuka kwezimpendulo.

UDe Vos, uStrydom, uFouche kanye noDelport (2002) bathi enhlololwazini esakuhleleka umcwaningi uyakwazi ukulandelisa ngemibuzo ezwa ethinteka ngayo noma elangazelela ukuzwa kabanzi ngayo, ngenkathi beqhubeka bexoxisana nomhlanganyeli ukuze athole isithombe esicacile ngalokho afuna ukukwazi.

Inhlololwazi engaba nayo nothisha abangabahlanganyeli basenyuvesi yathatha ihora elilodwa umhlanganyeli ngamunye. Le nhlololwazi ngayenza ngendlela yokuthi ibe ngekhululekile, ukuze ngikwazi nokubuza eminye imibuzo eyayiqhamuka uma ngilalela izimpendulo zabafundisi abangahlanganyeli ocwaningweni. Ukukhululeka enganginakho kwenza ukuba abahlanganyeli bocwaningo bakhululeke bakwazi nokusho ezinye izinto ngokwakwenzeka enyuvesi okwakungase kungabi lula ukuba bazisho uma inhlololwazi yayinomoya oshubile.

Baveza neminye imibono eyayizosiza ekuqoqeni ulwazi engangingaludinga. Ngakwazi ukuthola izimpendulo ezijulile engangingeke ngizithole kalula ukube ngangikhombise ukungakhululeki kubo, ngakho-ke babekhululekile kungekho ukwesaba. Loluhlobo lwenhlololwazi luyabakha nobungani ngoba lukhululekile nami ngabakha ubungani nabahlanganyeli bocwaningo, akubanga khona isikhathi lapho becela ukuthi ngingabaqophi, babengethemba. Imibuzo yayibhalwe phansi kwalokhu okubizwa ngokuthi yisheduli yenhlololwazi.

Isheduli yenhlololwazi iyimibuzo esuke ilungiselelwe ukuqondisa noma ukuhola inhlololwazi (De Vos nabanye, 2002). UHolein noGubrium (1995) uthi lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulelekile azoyibuza kulowo azothola kuye ulwazi baphinde baxoxe ngayo. Nami ngenza uhlelo lwenhlololwazi esakuhleleka ngemibuzo okuyiyona engumgogodla wocwaningo. Inhloso yami kwabe kungukuthi ngiqinisekise ukuthi ngangizobuza yonke imibuzo eyayidinga ukuphendulwa yilolu cwaningo.

Uhlobo lwenhlololwazi engayisebenza yinhlololwazi esakuhleleka njengoba ngivezile ngenhla. Le nhlololwazi yayinohlobo lwemibuzo evulelekile. Umhlanganyeli ngamunye

kwakuthatha imizuzu engamashumi amathathu ukuphendula le mibuzo eyayibuzwa kulabo abangabafundi. Kulabo abangabafundisi kwakuba yihora. Kwabe kunegumbi okwakuhlangelwa kulo kule nyuvesi ngoLwesithathu nangoLwesine. Isikhathi okwakuqalwa ngaso okwakuvunyelwene ngaso kusukela ngehora lesishiyagalolunye kuya ehoreni leshumi nambili, lokhu kwaqhubeka amasonto amabili.

Njengoba lolu cwaningo lwalugxile esimenimqondo sabafundi nabafundisi, imibuzo yayigxile ekutholeni ukuthi abafundi nabafundisi basibona kanjani isiZulu njengesifundo nanjengolimi lokuxhumana. Imibuzo eyayibuzwa yayihlose ukuthola ukuthi ulimi lwesiZulu ngabe seluthuthuke ngokwanele yini njengesifundo nokuthi balubuka kanjani njengolimi lokuxhumana. Yonke imibuzo yayibhekelelwe ukuthi kungabi nemibuzo ezokwehlisa isithunzi sabahlanganyeli bocwaningo. Bonke abahlanganyeli bocwaningo babenikezwa ithuba elanele lokuphendula ngokukhululeka ngaphandle kokuxinwa (Patton, 1980, p. 210-211).

ABAHLANGANYELI BOCWANINGO NOKUQOKWA KWABO

3.3.1 Ukuqokwa Kwabahlanganyeli Bocwaningo (*Sampling*)

Lolu cwaningo lwasebenzisa indlela yokuqoka abahlanganyeli okuthiwa ukuqoka ngokwenhloso (*purposive sampling*). Ukuqoka ngokwenhloso uhlobo lokuqoka abahlanganyeli lapho umcwaningi ekhetha abazobamba iqhaza ocwaningweni abasuke beyingxenye yesimo esicwaningwayo futhi benolwazi ngaso (Bernard, 2002).

Isizathu esenze ukuthi kusetshenziswe ukuqoka ngokwenhloso ukuthi maningi amanyuvesi akhona eNingizimu Afrika kodwa lolu cwaningo luzocubungula isimomqondo sabafundi nabafundisi ngesifundo sesiZulu ngesizathu sokuthi banazo izimpendulo ezidingwa wucwaningo futhi besendaweni efanelekile lapho ucwaningo luhlose ukugxila khona.

Abahlanganyeli bocwaningo baqokwa ngokwenhloso ngoba kwakumele kube abafundi nabafundisi abasikhulumayo isiZulu. Kwakumele kutholakale izimvo zanhlangothi zombili okungabesilisa nabesifazane. Ukuqokwa kwabafundisi abane kwakunenhloso yokuveza isithombe esiphelele ngalokho okwenzekayo nalokho abahlangabezana nakho emagunjini okufundela.

3.3.2 Abahlanganyeli Bocwaningo (Sample)

Abahlanganyeli bocwaningo kwaba abafundi abayishumi nabafundisi abane bolimi lwesiZulu. Abafundi babesukela eminyakeni eyishumi nesikhombisa (17) kuya kwengamashumi amabili nanye (21). Bonke laba bahlanganyeli bocwaningo babenza iziqu ze-*Public Relations Management* futhi benza unyaka wesibili. Abahlanganyeli bocwaningo abangabafundi babexubile ngokobulili, abahlanu kungabesifazane kanye nabesilisa abahlanu. Abafundisi babeqokwe babane futhi babefundisa isiZulu kule nyuvesi. Lolu cwaningo lwaqhutshwa enyuvesi esesifundazweni saKwaZulu-Natali kanti nabo abahlanganyeli bocwaningo abakhona kulesi sifundazwe futhi bangamaZulu. Abafundisi babeqokwe babane ngoba kuncike enhlosweni yocwaningo.

3.4 INKAMBISO ELUNGILEYO YOCWANINGO (RESEARCH ETHICS)

Inkambiso elungile yocwaningo ibalulekile kunoma yiluphi uhlobo locwaningo umcwaningi angabe efuna ukulwenza. Abahlanganyeli bocwaningo badinga ukuba bavikeleke. Isizathu salokhu kuvikeleka ukuthi akufanele abahlanganyeli bocwaningo bazithole sebesenkingeni ngenxa yokunikezela ngolwazi ocwaningweni oluthile, behliswe nesithunzi futhi bazizwe bengaphephile.

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kuye kufanele kube nemvume yabahlanganyeli, baziswe ngamalungelo abo, babe nesithombe ngokuzokwenzeka. Babengeke baphoqwe ngenkani uma bengathandi ukuba ngabahlanganyeli bokuphendula imibuzo.

Ngaphambi kokuba ngiqale ukwenza lolu cwaningo ngabhala izincwadi zokucela imvume ngibhalela abafundi kanye nabafundisi baseNyuvesi ekwaZulu-Natali. Kuzona zonke lezi zincwadi ngangibeka ngokusobala amalungelo abahlanganyeli, ngichaza futhi ukuthi abaphoqelekile ukuba babambe iqhaza. Ngakucacisa nokuthi uma bengasathandi ukuqhubeka bangashiya noma yinini. Ngaphinde ngachaza ukuthi amagama abo ngangingezukuwadalula kodwa ayoba yimfihlo, ngachaza nokuthi ukuba ngumhlanganyeli wocwaningo kwakungeke kube nomthelela omubi emsebenzini wabo labo abangabafundisi noma lapho befundisa khona, nalapho

befunda khona labo abangabafundi. Ngachaza nokuthi ngangizoqopha izinkulumo engangizoba nazo nabo kodwa ngakuveza ukuthi banalo ilungelo lokwenqaba ukuqoshwa, nokuthi bangangimisa uma sebezizwa bengakhululekile. Ngaphinde ngabaqinisekisa ukuthi ulwazi engiluthole kubo ngokuluqopha ngangizolugcina ngize ngiludalule uma sengiqede ucwaningo futhi babezolukhonjiswa, banikwe nethuba lokuluqinisekisa, futhi amagama abo ayengeke adalulwe, nawenyuvesi yabo.

Bachazelwa abahlanganyeli ukuthi babengeke bakuthole ukulimala ngokomqondo kanye nangokomzimba babezovikeleka. Akukho ukungqubuzana ngokwemibono okwakuzoba khona phakathi kwabo.

Kwakumele ngibhale izincwadi ezintathu; eyomphathi, eyabafundi kube neyabafundisi. Ngabhala incwadi ngayithumela eMnyangweni weziLimi zoMdabu enyuvesi esesifundazweni saKwaZulu-Natali. Le ncwadi yabe yenza isicelo sokuthi ngithole abafundi abayishumi kanye nabafundisi abane ababezokuba yingxeny yocwaningo. Kulencwadi ngabachazela ukuthi zonke izimpendulo abazoziphendula kuzoba khona ukuvikeleka. Kwakukhona imfihlo phakathi kwami njengomcwaningi kanye nabo ngeke kube khona ukugagulwa kwamagama abo, kwakuzosetshenziswa amagama okungewona awangempela. Incwadi yabafundi yayigcizelela ukuthi bazoqoshwa ngenkathi kunezingxoxo futhi iveza ukuthi akuzuphazamiseka isikhathi sabo sokufunda. Incwadi yabafundisi nayo yayigcizelela ukuthi bazoqoshwa ngenkathi kunezingxoxo kanti futhi akuzuphazamiseka isikhathi sabo sokufundisa.

Ngaphinde ngabachazela nokuthi uma sebezizwa bengasathandi ukuba yingxeny yokubamba iqhaza babengahoxa. Kwakungezokuba bikho ukuphoqelelwa ukuphendula imibuzo ngakho zonke izimpendulo ababezobe benginikeza zona zazizoba yimfihlo ukuze kuvikeleke isithunzi sabo. Ngabachazela ukuthi kulolu cwaningo kwakungeke kube khona ukucwasana ngokobulili kanye nangobuhlanga.

Ababezophendula imibuzo ngabachazela ukuthi babengasho noma yini abathanda ukuyisho futhi babengabuza nalapho bengezwisisi kahle. Lolu cwaningo lwaba ngoluvulelekile.

3.5. IMINGCELE YOCWANINGO (*DELIMITATIONS OF THE STUDY*)

Lolu cwaningo lumayelana nesimomqondo sabafundi nabafundisi ngesifundo sesiZulu njengolimi lokufundwa nokuxhumana enyuvesi esesifundazweni saKwaZulu-Natali. Imingcele ekhona kulolu cwaningo ngukuthi lolu cwaningo luzogxila enyuvesi esesifundazweni sakwaZulu-Natali kuphela yize ekhona amanye amanyuvesi aseNingizimu Afrika. Ngakho-ke izimpendulo zizogxila kuyona inyuvesi esesifundazweni sakwaZulu-Natali, okuyiyona kuphela ecwaningwayo.

Lolu cwaningo lwalugxile kuphela kubafundi abafunda ulimi lwesiZulu njengesifundo nanjengolimi okuxhunyanwa ngalo. Lwagxila kubafundi abenza iziqu ze-*Public Relations Management* kuphela. Abafundisi ababezoba yingxenye yalolu cwaningo abafundisa isifundo sesiZulu, onyakeni wesibili kuphela.

3.6. IZINGQINAMBA ZOCWANINGO (*PROBLEMS*)

Inggqinamba lapha ukuthi luncane ucwaningo olwenziwe ngesiZulu, okuyinto eyayizokuhlupha lapho ufuna amakhonsephtsi esiZulu. Ngangizosebenzisa ama-theses asephelile ukubuka ukuthi abanye bawasebenzise kanjani.

Okwakungahle kube yinkinga ngukuthi abahlanganyeli bocwaningo banganikezi izimpendulo okuyizona mayelana nocwaningo, yize kushiwo ukuthi amagama abo kanye negama lenyuvesi ngeke kudalulwe. Ukuhlangabezana nale nkinga abahlanganyeli bocwaningo baqinisekiswa ukuthi amagama abo kanye nale nyuvesi akuzukudalulwa.

3.7. ISIVIVINYO SOCWANINGO (*PILOTING RESEARCH INSTRUMENTS*)

Lokhu kungukuzilungiselela komcwaningi ekuhloleni amathuluzi azowasebenzisa ukuthi ngabe akulungele yini ukusetshenziswa. Isivivinyo socwaningo siyaveza ukuthi imibuzo ebuziwe ngabe yenza abahlanganyeli bocwaningo bakhululeke ukuphendula imibuzo nangendlela ebuzwa ngayo. Lolu cwaningo lwahlolwa enyuvesi engumakhelwane wenyuvesi eKwaZulu-Natali ngakho-ke nayo isesifundazweni esisodwa. Ngasebenzisa abafundi abathathu kanye nabafundisi ababili. Isizathu sokwenza lesi sivivinyo kwakuwukuthola ukuthi ngabe yayingekho yini imibuzo eyayiphindekile noma engezwakali kahle, okwakungadala ubunzima kubahlanganyeli

bocwaningo ekuyiphenduleni le mibuzo uma sekwenziwa ucwaningo lwangempela. Ukwenza lesi sivivinyo kwathatha izinsuku ezimbili. Ngosuku lokuqala ngaqala ngabafundi abathathu okwangithatha imizuzu engamashumi amane emunye. Ngosuku olulandelayo ngaba nezingxoxo nabafundisi. Lesi sivivinyo socwaningo saholela ekutheni ngishintshe eminye imibuzo mayelana nendlela engangiyibuza ngayo.

3.8. UKUQHUTSHWA KOCWANINGO ENDAWENI YOCWANINGO (DATA COLLECTION)

Ngosuku lokuqala ngoLwesihlanu ngenyanga kaNhlangulana ngonyaka wezi-2017 saba nomhlangano nabahlanganyeli bocwaningo okungabafundi, kwasekuba nomunye futhi umhlangano kanye nabafundisi. Bachazelwa ngamalungelo abo ukuthi noma yinini uma befisa ukuhoxa ukuqhubeka nocwaningo bavumelekile. Bachazelwa futhi nokuthi babezoqoshwa ngenkathi kunezingxoxo bese amakhasethi egcinwa iminyaka emihlanu endaweni ephephile. Kwagcizelelwa ukuthi kwakungezukulusetshenziswa amagama abo angempela uma kubhalwa ucwaningo, ngisho negama lesikhungo lalingezukudalulwa.

Isikhathi okwaqoqwa ngaso ulwazi locwaningo kwakuyisikhathi kumatasa kule nyuvesi kwakhiwa amabhilidi amasha kwengezwa izindlu zokufundela nesigcinamabhuku (*library*). Kwaba nokuphazamiseka ngenxa yomsindo wokuqongqotha nokuphazamiseka kukagesi ngezinye izinsuku. Ngenxa yokuthi lolu cwaningo lwase luvele luthathe isikhathi eside kunokubambezeleka ukuba ngigunyazwe ukuluqala, ukuqoqa ucwaningo, kwafanele ukuthi yize kunjalo ngizimisele ukuqhubeka ngezingxoxo ngoba abahlanganyeli babekulungele ukuqhubeka nezingxoxo.

Okunye okwakwenza ngimelwe ukuqhubeka nezingxoxo phezu kwalesi simo, wukuthi laba bafundi ababezoba yingxenye yezingxoxo zocwaningo njengoba babenza unyaka wesibili kunengxenye yonyaka lapho basuke bengekho emagcekeni eNyuvesi kodwa basuke besezikhungweni zemisebenzi beyolungiselela umsebenzi (WIL), ngakho-ke ngazama ukuthi ngilwenze lolu cwaningo ngoba ngangingase ngibe nenkinga yokuthi kube nzima ukubathola.

3.8.1. Izingxoxo nabafundi

Lwaqala-ke ukuqoqwa ucwaningo umfundi ngamunye kwakuzothatha imizuzu engamashumi amathathu, kanti umfundisi ngamunye kwakuba yihora. Kwakuba nesikhathi esanele lapho kukhona abafisa ukukubuza mayelana nezingxoxo. Ngaleso sikhathi sezingxoxo ngangisebenzisa isiqophamazwi, lokhu ngangikwenzela ukuthi lapho sengibhala phansi ingxoxo enganginayo nabacwaningwayo, kube yilokho abakushilo kunjengoba kunjalo kungashintshi lutho. Kwakuzoqalwa ngehora lesishiyagalolunye kuze kube eleshumi nambili ngosuku lokuqala. Kwabe sekuvunyelwene ngezinsuku ezizosetshenziswa ukuqoqa ulwazi kubafundi ukuthi kube yizinsuku ezimbili, uLwesithathu noLwesine.

3.8.2. Izingxoxo nabafundisi

Evikini elalilandela lelo kwakuzobe sekuqoqwa ulwazi kubafundisi besikhungo. Ngenxa yokuthi kwakunezivivinyo ezazibhalwa izinsuku zabafundisi zaba ziningi kunezabafundi. Egunjini esasihlanganela kulona kwakuba khona okuphuzwayo kanye namakhekhe etafuleni ukuze behlise ukoma besalindile abahlanganyeli bocwaningo.

Kwaba nokuphazamiseka evikini esasivumelene ngalo ukuba nezingxoxo nabafundisi ngakwazi ukubona oyedwa kuphela. Laba abanye akubange kwenzeke ngezinsuku esasivumelene ngazo ngoba babematasatasa njengoba kwakufike ithimba elalizohlola umsebenzi wabafundisi. Emva kwalokho akubange kusaba khona ukuphazamiseka, ngakwazi ukuba nezingxoxo nalaba bafundisi abathathu ababesele. Imibuzo eyayibuzwa abafundi yayiyishumi kanti eyayibuzwa abafundisi yayiyishumi nantathu. Lapho sengiqedile ngezingxoxo ngabe sengihlaziya ngisebenzisa izindlela zokuhlaziya zocwaningo oluyikhwalthethivu.

3.9. UKUKHOLAKA NOBUQINISO BOCWANINGO (RELIABILITY)

Kulolu cwaningo ngenza isiqiniseko sokuthi lonke ulwazi ngiyaluqopha njengoba lunjalo, angizange ngishintshe lutho ukuze lukholakale futhi lube nobuqiniso. Ngasebenzisa izindlela ezahlukene ukuqoqa ulwazi njengokuthatha amanothi ukulekelela okwakuqoshwa ngesiqophamazwi, ngaphinde ngathi lapho sengiluhumushile ulwazi ngabuyela kubo abahlanganyeli ukuba baqinisekise ukuthi okubhalwa phansi kunikeza sona yini isithombe esicacile ngabebekushilo.

UCohen, Marion noMorrison (2010, p. 148-149), babeka ukuthi ubuqiniso ocwaningweni lwesimo buchaza ukufana kwalokhu umcwaningi akubhale njengolwazi olutholakele kuphinde kufane nalokho okwenzeka esimweni esijwayelekile lesi okuyisona umcwaningi afuna ukwazi ngaso. Ngakho-ke ulwazi olubhalwe umcwaningi kumele lucace futhi luqondakale. Indlela yokuhlanganisa izindlela ezahlukene zokuqoqa ucwaningo (triangulation) yenyusa izinga lokukholakala kwemiphumela yocwaningo (Niewenhuis, 2008, p. 80).

3.10. IQOQA LESAHLUKO

Kulesi sahluko ngidingide ngezindlela ezasetshenziswa ukwenza lolu cwaningo. Ngikhulume ngohlobo locwaningo, izindlela zokuqoqa ulwazi, izindlela zokuhlaziya, inkambiso elungileyo yocwaningo, ubuqiniso nokukholakala kocwaningo, imingcele yocwaningo kanye nobuthaka bocwaningo. Esahlukweni esilandelayo ngizoxoxa ngalokho okushiwo abafundi nabafundisi ngesiZulu njengesifundo kulo mkhakha weziqu ne-*Public Relations Management*. Kuzovela ukuthi bathini ngesiZulu njengesifundo abafundisi nabafundi abenze isiZulu emkhakheni weziqu ze-*Public Relations Management*.

ISAHLUKO SESINE

ISIMOMQONDO SABAFUNDI NABAFUNDISI NGESIZULU NJENGESIFUNDO NANJENGOLIMI LOKUXHUMANA

4.1 ISINGENISO

Esahlukweni esedlule ngixoxe ngezindlela ezasetshenziswa ukuqoqa ulwazi locwaningo. Kulesi sahluko ngizohlaziya ulwazi olwatholakala. Ngizokwethula izitatimende zabafundi nabafundisi mayelana nokuthi ithini imibono yabo ngesiZulu njengesifundo nanjengolimi lokuxhumana kanye nezizathu ezenza benze abakwenzayo ngendlela abakwenza ngayo. Ngaleyo ndlela engizokusho kuzobe kuyizimpendulo zemibuzongqangi emibili yalolu cwaningo elandelayo:

Kungabe abafundi nabafundisi banasimomqondo sini ngesifundo solimi lwesiZulu eNyuvesi esesifundazweni saKwaZulu-Natali?

Yisiphi isimomqondo abafundi abanaso ngesiZulu njengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali?

4.2 ISIMOMQONDO SABAFUNDI NABAFUNDISI NGESIFUNDO SOLIMI LWESIZULU

4.2.1 Okushiwo abafundi nabafundisi mayelana nesiZulu njengesifundo nanjengolimi lokuxhumana:

Ngizokhuluma ngalezi zindikimba ezilandelayo, ngiphinde ngixoxe ngazo ngayinye. Ngizoqala ngokuxoxa ngabafundi bese ngilandela ngabafundisi:

Indlela abazizwa ngayo uma kufundwa isifundo sesiZulu.

Isifundo sesiZulu nokwazisa ngamasiko.

Isifundo sesiZulu nezinsizakufundisa nezinsizakufunda.

Isifundo sesiZulu nokujula kolimi lwesiZulu.

Isifundo sesiZulu nokudeleleka kwabanye abafundi.

4.3 INDLELA ABABIZWA NGAYO ABABUNDI UMA KUFUNDWA ISIFUNDO SESIZULU

4.3.1 Ukuzizwa bejabule

Ngaphansi kwale ndikimba kuyavela ukuthi abafundi bayakuthokozela ukuba kuleli kilasi ngoba nalabo ababenokwesaba kusaqala ukufundwa sebekhombisa ukusijabulela lesi sifundo. Kulesi sikhungo i-*Excel* abafundi bayakhetha phakathi kolimi lwesiZulu nesi-*French* kodwa iningi labafundi likhetha ukwenza isiZulu kulezi ziqu ze*Public Management Sciences*.

Umfundi onguThabile wacashunwa ethi:

“Kuba nomuzwa wokujabula ngenxa yelanguage engiyaziyo kunesiNgisi” (egcizelela ngezandla).

Kanti umfundi onguDumisani wacashunwa ethi:

Ngiphatheka kahle ngoba isiZulu ulimi engaluncela ebeleni futhi ngiyaziqhenya ngalo, futhi kubalulekile ukuthi ulimi lwethu silwazi futhi sizigqaje ngalo.

Kanti umfundi uQiniso wathi:

Ngiba nentokozo ukuthi e-*Excel* bayasihlonipha isiZulu ngoba siyafundwa ekilasini ngizizwa ngiku-*comfort zone* futhi ngenza kahle kusona angidingi ukutolikelwa esiZulwini.

Umfundi onguThemba yena wabeka wathi:

Ngijabula kakhulu ngifunda okuningi njengoba ngikhulele elok'shini izinto eziningi bengingazazi ngase ngizifunda esiZulwini.

Ezicaphunweni ezingenhla, isicaphuno sikaThabile siveza ukuthi yilona kilasi alijabulelayo ngoba lawa amanye awesiNgisi akawajabuleli njengaleli. Isicaphuno sikaDumisani siveza ukuthi uyaziqhenya ngolimi aluncela ebeleni futhi uyakhuthaza ukuthi abantu bazigqaje ngalo lolu limi. Kanti uQiniso uveza ukuthi unentokozo ngoba siyahlonishwa isiZulu njengoba eveza nokuthi wenza kahle kusona lesi sifundo sesiZulu futhi akadingi ukutolikelwa. Esicaphunweni sikaThemba siyathola ukuthi manje usethuthukile ngolwazi lwesiZulu njengoba waveza ukuthi okuningi

ubengakwazi ukufunde kuso lesi sifundo sesiZulu. Ngakho-ke kuyacaca ukuthi abafundi abacashunwe ngenhla bayakuthokozela ukuba sekilasini lesiZulu njengoba beveza imizwa yabo, okukhombisa ukuthi banesimomqondo esihle ngalesi sifundo.

Ucwaningo olwenziwa oZungu noPillay (2010) olwaluhlola isimomqondo sabafundi mayelana nesifundo sesiZulu ezikoleni zamabanga aphezulu lwaveza ukuthi abafundi banesimomqondo esihle ngesifundo sesiZulu. Lokhu okuphawulwe ngabafundi kulolu cwaningo kufakazela khona okwatholwa yilaba bacwaningi ababili.

4.3.2 Abafundi nokuzibona bethuthuka olimini lwesiZulu

Njengoba sengike ngaphawula, abacwaningi abanengi bayavumelana ngokuthi ulimi lomfundi lwasekhaya lapho kufundwa ngalo lunomthelela ekwenzeni imiphumela yomfundi ibe mihle (Webb, 2002; Ndimande-Hlongwa, 2009; Kamwangamalu, 2001). Iningi labafundi liveza umuzwa wokuthi bazibona bethuthuka kulolu limi lwesiZulu uma kufundwa lesi sifundo ikakhulukazi njengoba lufundwa ngaso isiZulu. Lokhu kuphawula okunje kusemqoka ngoba esikhathini esedlule, izilimi zase-Afrika zazithi noma zifundwa emanyuvesi, (Nkosi, 2014) zifundwe ngolimi lwesiNgisi. Lokhu kwakuba nomthelela omubi kubafundi ngoba bebengathuthuki kahle kulezi zilimi ngendlela efanele. Abafundi abayisikhombisa kwabayishumi ababeyingxenye yocwaningo bathi sebeyakwazi ukulusebenzisa kahle lolu limi lwesiZulu kusukela beqalile ukufunda lesi sifundo. Baveza ukuthi amaphutha ababenawo ngokusetshenziswa kolimi bawabona encipha.

UDumisani wathi:

Kuyinto enhle *for* abafundi ukufunda lesi sifundo ngoba abanye bethu ababenza i-*second language* okungenzeka ukuthi kukhona abangakutholanga emakilasini angaphambili bayakwazi ukuthi ba-*improve*.

Umfundi uThemba wacashunwa ethi:

Ngijabula kakhulu ngoba ngifunda okuningi njengoba ngikhulele elokishini izinto eziningi bengingazazi ngase ngizifunda esiZulwini.

Empendulweni kaDumisani ngenhla kuyavela ukuthi lo mfundi uzibona ethuthuka olimini lwesiZulu njengoba kulezi ziqu ze-*Public Relations Management Sciences*

bengabafundi bafundiswa okuningi akade bengakwenzi emabangeni kaMatikuletsheeni. Kanti esicaphunweni sikaThemba kwavela ukuthi usethuthukile ngolwazi lwesiZulu njengoba waveza ukuthi okuningi ubengakwazi, ukufunde kuso lesi sifundo sesiZulu.

Ngakho-ke kuyacaca ukuthi laba bafundi bazibona bethuthuka olimini lwesiZulu njengoba kuningi abakuhlomulile kulesi sifundo sesiZulu, ngenxa yokusifunda njengesifundo, nanjengolimi lokuxhumana.

4.3.3 Ukuzizwa bekhululekile nokuzigqaja

Ngaphansi kwale ndikimbana kubafundi abayishumi, bonke baveza umuzwa wokuzizwa bekhululekile ngalesi sifundo sesiZulu. Abafundi abaningi babesaba ekuqaleni becabanga ukuthi bazofeyila ngoba bekade bengasenzi esikoleni, kodwa ngokuhamba kwesikhathi bakhombisa ukuthi sebekhululekile ngoba babona ukuthi benza kangcono kulesi sifundo.

Umfundi onguThabile wabeka wathi:

Ngiba nomuzwa wokujabula ngoba ngisuke ngiphumula futhi ngikhululekile *kwilanguage* engihlale ngiyikhuluma isiNgisi. Angisenakwesaba futhi ngiyajabula ngoba *i-language* esiyaziyo sonke akukho *stress*.

Kanti umfundi uDumisani wathi:

Ngiphatheka kahle uma kufundwa ngoba isiZulu ulimi engaluncela ebeleni futhi ngiyaziqhenya ngalo futhi kubalulekile ukuthi ulimi lwethu silwazi futhi sizigqaje ngalo. Novalo ebenginalo alusekho manje.

Kulesi sicaphuno esingenhla sikaThabile, kuyavela ukuthi uyakhululeka uma kungena lesi sifundo sesiZulu ngoba yilona ulimi azizwa ekhululekile kulo, nokwesaba okuba khona kwezinye izifundo kuyaphela uma esefunda isifundo sesiZulu ngoba wulimi aluncela ebeleni. Kanjalo nomfundi onguDumisani wagcizelela khona ukuthi uyaziqhenya ngalolu limi lwesiZulu nanokuthi lubalulekile. Lo muzwa ovezwa uDumisani uveza ngokusobala ukuthi azikho izinselelo abhekana nazo mayelana nalesi sifundo ngoba vele ulimi aluncela ebeleni, futhi kuyavela ukuthi uvalo ayenalo ngaphambilini ngalesi sifundo alusekho.

Bonke abafundi babeka kwacaca ukuthi bayakhululeka uma kungena lesi sifundo kuphela konke ukwesaba abakade benakho bengakajwayeli ukufunda lolu limi. Babuye baveze ukuthi banokuziqhenya ngalolu limi ngoba lubalulekile. Njengoba sengike ngaveza phambilini kuso lesi sahluko, ucwaningo luyafakaza ukuthi ukufunda ngolimi lwakho kukwenza ube nokuzethemba futhi ukhululeke (Webb, 2002; Kamwangamalu, 2000).

4.4 ISIFUNDO SESIZULU NOKWAZISA NGAMASIKO

4.4.1 Ukwandisa ulwazi lwamasiko kubafundi

Abafundi abayisikhombisa kwabayishumi baveza ukuthi lesi sifundo sibalulekile ngoba sibazisa nangamasiko abo. Kulezi ziqu ze-*Public Relations Management Sciences* abafundi bayafundiswa ngamasiko abo. Lokhu kunomthelela omuhle kubafundi ikakhulukazi kule mihla lapho iningi labafundi lingasawazi kahle amasiko alo (Dalvit, 2004; Wildsmith, 2010; Zulu, 2010). Laba bacwaningi bayafakazelana ukuthi amasiko abaluleke kakhulu ekukhulisweni kahle kwabafundi nokubazisa ngemvelaphi yabo.

Ucwaningo lukaGuvercin (2010) lufakazela ukuthi izingane zibona ukubaluleka kokwazi ngamasiko azo, lapho zifundiswa ngolimi lwazo. Uphinde athi kubalulekile futhi ukuthi zazi ngemvelaphi yazo ngoba ukungazi ngemvelaphi yakho kukwenza ungazazi ukuthi ungubani.

Umfundi onguDumisani uthi:

Kuyinto enhle *for* abafundi ngoba abanye bethu babenza i-*second language* okungenzeka ukuthi kukhona abangakutholanga bakwazi ukuthi ba-*improve* futhi kuyatshengisa ukuthi asiwalahlile amasiko ethu ngoba okuningi kufundwa ngesiNgisi.

UQiniso wacashunwa ethi:

Ngeke ngiqambe amanga akukho engingathi kuyinkinga esiZulwini kimi konke kuwubisi, ngoba ngandisa nolwazi ngamasiko okuyiwona aveza imvelaphi yami.

Kanti uZodumo wacashunwa ethi:

Ngingasho ukuthi isiZulu ngisithanda ngoba ulimi lwami nento engiyishoyo iyezwakala ngoba isiZulu ulimi engiluthandayo olungenza ngizizwe ngingumzulu wangempela ngoba ngandisa ulwazi ngamasiko ami. Umuntu ongazi ngamasiko akhe nongakuboni ukubaluleka kwamasiko ufana nomuntu odukile.

Isicaphuno sikaDumisani siyaveza ukuthi labo bafundi abebenza isiZulu ulimi lwesibili kumatikuletsheni babengalitholanga ithuba lokwazi ngamasiko abo.

Isicaphuno sikaQiniso siveza ukuthi unomuzwa wokujabulela ukuthi lesi sifundo sandisa ulwazi ngamasiko nemvelaphi yakhe. Isicaphuno sikaZodumo siveza ukuthi uzizwa engumZulu wangempela ngoba wandisa ulwazi ngamasiko, ufanisa umuntu ongazi lutho ngamasiko akhe nosuke edukile. Kuyacaca kulezi zicaphuno zabafundi ukuthi sebeyabona ukubaluleka kolwazi ngamasiko, okusondelene nemvelaphi yomuntu. Isizwe siyisizwe ngamasiko aso (Wildsmith, 2010).

4.5 ISIFUNDO SESIZULU NEZINSIZAKUFUNDA NEZINSIZAKUFUNDISA

4.5.1 Ukungabi nemithombo eyanele yolwazi

Abafundi abayisithupha kwabayishumi ababebambe iqhaza ocwaningweni babeka ngokuthi ingqinamba abahlangabezana nayo ukungabi khona kwemithombo eyanele emtatsheni wolwazi wakule Nyuvesi i-*Excel*.

Lokhu kubaphoqa ukuthi bayofuna ulwazi kubantu emphakathini kanye nakwi-inthanethi.

Umfundi uThemba wacashunwa ethi:

Mh eh... okwamanje bengingakabhekani nenselelo, inkinga ukuthi uma uya e-library akukho zincwadi zesiZulu okuningi ukuthola kubantu noma ku-internet noma kuma-*library* angaphandle hhayi eyasesikhungweni sethu.

Umfundi uZodumo wacashunwa ethi:

Abafundi bebonke siye sibe nenkinga yokushoda kwezincwadi kanti nazo izincwadi zesiZulu aziziningi kuma-library ziba mbalwa mhlawumbe zibe ntathu

kuphela. Kukhona lapho kwakufuneka izigaba zamabizo ngangingazi ukuthi iyiphi incwadi enazo.

Kulezi zicaphuno ezingenhla uThemba uveza ukuthi emtatsheni wolwazi azikho izincwadi zesiZulu ezanele esikhungweni sase-*Excel*, okuholela ekutheni bagcine sebefuna usizo kubantu. Kanti uZodumo uveza ukuthi abafundi babhekana nenkinga yokushoda kwezincwadi zesiZulu, noma zikhona ziba mbalwa. UNkosi (2011) uyaphawula ngokushoda kwemithombo yolwazi yolimi lwesiZulu, okuyinto enomthelela okunganakweni kwezilimi zase-Afrika ngabafundi.

4.5.2 Ukubukeleka phansi kolimi lwesiZulu kubafundi

Ngenkathi kuqoqwa lolu cwaningo ezingxoxweni kwavela ukuthi abafundi kanye nabafundisi basabona isifundo sesiZulu sinokubukeleka phansi nakhona lapha kule Nyuvesi i-*Excel*. Bakusho lokhu ngoba le nyuvesi ineziqu eziningi ezifundwayo kodwa lesi sifundo sesiZulu senziwa kuphela abafundi abenza i-*Public Relations Management* hhayi kuzo zonke iziqu, kanti futhi bayaphawula nokuthi lusanda kuqala ukufundwa lolu limi luselusha kule nyuvesi.

UMfundi uThobile wacashunwa ethi:

Kungiphatha kahle ukufunda isiZulu mina ngifisa wonke umfundi e-*Excel* afunde isiZulu kodwa isibalo sabafundi abafunda isiZulu sincane okwamanje ngoba bathi isiZulu asikhulunywa emsebenzini ngisho ePhalamende kusetshenziswa isiNgisi. Kuba lula uku-*understanda* ngolimi lwesiZulu kunolimi lwesiNgisi olunzima, kukancane esiZulwini ukuthola okusha ongakwazi.

ULuyanda wacashunwa ethi:

Sikhona isiZulu futhi ngiyasithanda kodwa abaningi abasazi futhi bathi wulimi olungenamsebenzi ngoba ulimi oluqavile isiNgisi. Abantu kusamele bagqugquzelwe ukusifunda isiZulu bese eminyakeni elandelayo sisebenze kuzo zonke izifundo kulesi sikhungo. Abanye abantu abakuboni kubalulekile ukufunda isiZulu.

Kulezi zicaphuno zikaThobile noLuyanda kuyavela ukuthi okwamanje kusenesibalo esincane sabafundi abafunda ulimi lwesiZulu eNyuvesi i-Excel. Lokhu kuveza isithombe sokuthi abafundi abaningi banokuzenyeza ngalolu limi, phezu kokuba ekuveza ukuthi banengqinamba yolimi olunzima lwesiNgisi nanxa uLuyanda noThobile bona bekhombisa ukungasibukeli phansi isiZulu. UNkosi (2014) ubeka ukuthi nakuba sesadlula obandlululweni kodwa insila yobandlululo isasele kwabaningi. Lokhu kubonakala ngokuthi yize uhulumeni nezikhungo zemfundo ephakeme sezivumelekile ukusebenzisa izilimi zoMdabu, kepha abafundi nabafundisi basemanyuvesi babukeka bengakujabuleli ukufunda nokufundiswa ngezilimi zoMdabu, bancamela ukuba bafunde ngolimi lwesiNgisi okuyilona bebona lufanele imfundo ephakeme (Nkosi, 2013; Somhlahlo, 2009).

Lezi zicaphuno ezingenhla ziveza ukuthi abanye abafundi abakabi nesimomqondo esihle mayelana nokufundwa kwesifundo sesiZulu.

4.6 ISIFUNDO SESIZULU NOKUJULA KOLIMI LWESIZULU

4.6.1 Ulimi olucebile ekilasini

Kubafundi abayishumi, abayisithupha bathi bahlangabezana nenkinga lapho kufundwa isiZulu ekilasini. Bayaveza ukuthi amanye amagama asetshenziswayo kuba nzima ukuwaqonda njengakulo ulimi lwesiNgisi, lokhu kuveza ukuthi nakulo ulimi lwebele, isiZulu, bayabhekana nengqinamba yamagama abangawazi esiZulu.

Umfundi uZethu wacashunwa ebeka kanje: Kuke kube nenkinga yama-*instructions* ukuthi ngiwa-understande ngoba bengingasenzi isiZulu lapho bengifunda khona.

Umfundi uLuyanda wacashunwa ethi: Ziningi izingqinamba ngoba isiZulu siyasikhuluma kodwa okujulile njengezigaba nezaga asizazi kahle.

Umfundi uXolile wacashunwa ethi: Ukufunda nje kubuye kube nzima izincazelo zamagama ezinye ziba nzima (enwaya ikhanda) uvele ungazi uzolipronounca kanjani elinye ungazi incazelo.

Inkulumo kaZethu engenhla iyaveza ukuthi uyabhekana nenkinga yokuba angezwa imiyalelo yemibuzo ebuzwe ngesiZulu. Lo mbono uyaphikisana nalokho akuveze ngenkathi ephawula ngesiNgisi esixutshwe nesiZulu lapho eveza ukuthi isiZulu senza

ezwe kangcono. Kuyadumaza ukuzwa ukuthi kunezikole ezikulesi sifundazwe saKwaZulu-Natali kodwa ezingasenzi isiZulu phezu kokuba uMthethosisekelo wolimi emfundweni ephakeme (2001). Ugunyaza ukuba izilimi zoMdabu zisebenze ezikhungweni zemfundo ephakeme.

Kanti uLuyanda uveza ukuthi abafundi bahlangabezana nenkinga kulesi sifundo yize besikhuluma isiZulu, lapho sekufundwa izigaba zamabizo kanye nezaga. Izaga ziyinhlobo yenkulumo enothile yesiZulu futhi zinomqondo ojulile (Costandius, 2007). Kubalulekile ukuthi umfundi osenyuvesi akwazi ukusebenzisa izaga ngokukhululeka ukuze izinga lakhe lokusebenzisa ulimi lenyuke futhi linothe.

UXolile uphawula ngesiZulu esibuye sibe nzima njengezincazelo zamagama kanti lokhu ukusho bese enwaya ikhanda. Uma ubuka lesi senzo sikaXolile sokwenwaya ikhanda sigcizelela lokhu akushoyo ukuthi isiZulu sinezincazelo zamagama ezinzima. Kubukeka sengathi uXolile izinga lakhe lokusebenzisa ulimi liphansi, akathuthukile kulo futhi akanakho ukuzethemba ngokulusebenzisa. Lokho kuyaveza ukuthi kumele ulimi lwesiZulu lufundiswe kuzo zonke izikole ezinabafundi abasikhulumayo ukuze kugwemeke le nkinga yokuba bangaluzwa ulimi lwabo uma sebesezingeni lamanyuvesi.

Kulezi zicaphuno ezingenhla kuyavela ukuthi abafundi banakho ukungazimiseli ukufunda ngendlela efanelekile kulesi sifundo sesiZulu njengoba benza kwezinye izifundo, lokhu kubangelwa yisimomqondo esingesihle abanaso ngalesi sifundo.

Ucwaningo olwenziwa uCostandius (2007) lwaveza ukuthi izaga ziyindlela ejulile yokusho into esobala. Uze afanekise njengeziphicaphicwano esiZulwini. Lokhu okuvezwe ucwaningo kuveza ngokusobala ukuthi ulimi lwesiZulu lunothile. Okunye okuphawulekayo ngesicaphuno sikaLuyanda ukuthi izigaba zamabizo nazo zibanikeza inkinga yize sebesezingeni lamanyuvesi. Izigaba zamabizo abafundi baqala ukufunda ngazo emabangeni aphansi emfundo eyisisekelo kepha kuyamangaza ukuthi baze bayofinyelele ezingeni lamanyuvesi bengakazazi. Lokhu kukhomba ukuthi usemkhulu umsebenzi okumele wenziwe ukuze abafundi bathuthuke olwazini, ulimi lwesiZulu lufinyelele eqophelweni okuyilona (Shozi, 2015; Nkosi, 2013; Moodley, 2010).

4.6.2 Amathuba omsebenzi kubafundi

Bonke abafundi ababeyingxenye yocwaningo baveza ukuthi babona lesi sifundo sesiZulu sizoletha amathuba amahle omsebenzi, njengokuba uthisha noma utolika.

Umfundi uThobile wacashunwa ethi:

Likhona ikusasa ngoba iningi alisinaki isiZulu kanti uma usifunda ungagcina ungutolika, nokuba uchwepheshe wolimi lwesiZulu lapho uzobe uxoxa kabanzi ngomlando.

Kanti umfundi uZanele wacashunwa ethi: Yebo akhona amathuba ungaba utolika ezinkantolo futhi ube umsakazi kumabonakude ko-SABC. Maningi impela amathuba! (ejabula).

Kanti umfundi uLuyanda wacashunwa ethi:

Maningi amathuba ngoba njengoba ngenza i-*Public Relations Diploma* nje ngizobe ngisebenza nomphakathi ukuze ngikwazi ukukhuluma kahle nawo kuzomele ngazi kahle isiZulu.

Kanti umfundi uXolile wacashunwa ethi:

Akhona amathuba ngoba ku-TV amanye ama-*drama* adlalwa ngesiZulu. Ukuba u-*Translator* njengoba sekwakhulunywa izilimi ezahlukene nje futhi ne-*culture* yesiZulu iyafuneka kule mihla.

Esicaphunweni sikaThobile ngenhla, isiZulu sinekusasa elihle kanye namathuba omsebenzi akhona ngoba ungaba wutolika noma ube uchwepheshe wolimi lapho uzoxoxa khona kabanzi ngomlando. Uma ungumuntu kubalulekile ukuthi wazi kabanzi ngomlando wakho. Lokhu kuphawula kuveza ukuthi uThobile unesimomqondo esihle ngesifundo sesiZulu. Isicaphuno sikaZanele ngenhla saveza ukuthi asekhona amathuba kule mihla ngoba umuntu usengaqashwa nakwi-*South African Broadcasting Corporation* (SABC) ukuba umsakazi wezinhlelo zesiZulu. Kubukeka sengathi ulimi lwesiZulu seluqala ukuhlonishwa nokuthathelwa phezulu uma selusabalala nasezinhlelweni zakumabonakude ezibukelwa yizinkulungwane zabantu eNingizimu Afrika. Isicaphuno sikaLuyanda saveza ukuthi njengoba enza i-*Public Relations Diploma* uzobe esebenza nomphakathi futhi uzobe exhumana nawo ngolimi lwesiZulu, yingakho ebona sinawo amathuba omsebenzi. Isicaphuno sikaXolile

saveza ukuthi ngisho naku-TV sekunemidlalo edlalwa ngolimi lwesiZulu, ngakho-ke amanye amathuba avelayo okuba wumdlali kumabonakude. Bonke laba bahlanganyeli bayavumelana ngokuthi maningi amathuba angavezwa yilesi sifundo sesiZulu. Lokhu kusho ukuthi isimomqondo sabahlanganyeli bocwaningo sihle mayelana nesifundo sesiZulu.

4.7 ISIFUNDO SESIZULU NOKUDELELEKA

4.7.1 Ukubukelwa phansi ngabanye abafundi

Ngaphansi kwale ndikimba kwavela ukuthi abafundi baye bazithole bebukeleka phansi kwabanye abafundi sengathi abazi lutho noma bayizidomu njengoba benza isifundo sesiZulu.

Umfundi uThobile wathi:

Kungaba nzima uma kungasebenza isiZulu lapha e-*Excel* kulabo abasibukela phansi nabangasithandi njengalapha esikoleni thina esenza isiZulu sibukelwa phansi kuthiwa siyizidomu senza okulula kunalabo abenza ulimi lwesiFrentshi, abanye banokuthi angeke ngisidinge ndawo isiZulu.

Kanti omunye umfundi uThemba wacashunwa ethi:

Yebo likhona ikusasa (ezenwaya ekhanda) eh... ngibona ngoba isiZulu *sidominant* e-*South Africa* futhi nakumanyuvesi kukhuthazwa kakhulu ukufundwa kwesiZulu singagcina sesiseqophelweni eliphezulu banga*focus* esiNgisini ngoba uma ukhuluma isiZulu bakuthatha kancane awuthathwa *serious*.

Kanti umfundi uLuyanda wacashunwa ethi:

Ziningi ngoba isiZulu siyasikhuluma kodwa lokho okujulile njengezigaba nezaga asizazi kahle futhi asizinaki lezo zinto.

Esicaphunweni sikaThobile kuyacaca ukuthi kusekhona abafundi abasenomqondo wokubukela phansi isifundo sesiZulu futhi abasibuka kuyisifundo sezidomu. Kuyavela ukuthi insila yobukoloni isasele kubafundi ebona babone ulimi lwesiNgisi kube yilona lulimi longqeqe (Nkosi, 2014). Isicaphuno sikaThemba naso safakazela okwashiwo uThobile ukuthi amanyuvesi asenomsebenzi omkhulu wokukhuculula le nsila

yobukoloni ehlasale kubafundi. Uyakufakazela uThemba ukuthi uma ufunda lesi sifundo sesiZulu bakuthatha kancane. Isicaphuno sikaLuyanda ngenhla sisaveza khona ukuthi lokhu kubukelwa phansi kwabafunda isifundo sesiZulu kuholela ekutheni bangazazi izinto ezijulile zalolu limi ngoba abalunaki. Kuyacaca kulezi zicaphuno ezingenhla ukuthi kusekhona abanesimomqondo esingesihle ngesiZulu, ngoba basibukela phansi.

4.7.2 UBUMQOKA BOLIMI LWESINGISI KWEZEMISEBENZI

Ngaphansi kwale ndikimba, kuyavela ngokwabahlanganyeli bocwaningo ukuthi uma ukhuluma ulimi lwesiZulu nakuwo umphakathi uqobo uba nakho ukwedeleleka futhi abahlanganyeli bocwaningo basibuka isiZulu kuwulimi olungenamsebenzi nje ngoba bathi noma usuyosebenza alusetshenziswa kusuke kufuneka isiNgisi.

Lapho ebuzwa ukuthi ubona kufanele yini ukuthi ulimi lwesiZulu lusebenze ekufundeni enyuvesi uThobile waphendula wathi: Kufanele kodwa singasebenzi isiZulu emanyuvesi ngoba izinga liphezulu futhi kunama-races ehlukene, abanye abanalo uthando lwesiZulu njengamaKhaladi nje.

Embuzweni owawuthi kufanele yini ulimi lwesiZulu lusebenze ekufundeni emanyuvesi uDumisani waphendula wathi:

Kungaba yinto enhle ukufunda ngolimi lwesiZulu ukuze abafundi basheshe bezwe lokho abafunda ngakho kodwa uma usuyosebenza kungaba nengcindezi ngoba kufuneka isiNgisi futhi namagama ngeke uwaqonde uma ufunde isiZulu.

Umfundi uLuyanda yena wathi:

Cha angikuthokozeli ukufundwa kwesiZulu enyuvesi ngoba lapha e-South Africa kumele ufunde isiNgisi ukuze kube wulimi lokuxhumana oluvumelekile manje uma usufika emsebenzini uzoba nenkinga uma usebenzisa isiZulu.

Isicaphuno sikaThobile siveza ukuthi akufanele engabe emanyuvesi kufundiswa isiZulu ngoba izinga liphezulu lemfundo, lokhu kuveza ukuthi isiZulu sibukeka sisezingeni eliphansi yikho nosikhulumayo ebukeleka phansi. Uyaveza ukuthi iningi labafundi abanalo uthando lolimi lwesiZulu okucaca ukuthi asinakiwe muntu (Shozi, 2015; Ndimande-Hlongwa, 2009).

Isicaphuno sikaDumisani siveza ukuthi uma usuyosebenza uba nengcindezi ngoba kufuneka wazi isiNgisi okusho ukuthi yiyona mbangela yokuthi abanye abafundi babukeka bengasithandi lesi sifundo sesiZulu e-Excel.

Isicaphuno sikaLuyanda naso sisagcizelela khona ukungabaluleki kwalolu limi njengoba ngisho eNingizimu-Afrika yonke isiNgisi yilona ulimi okuxhunyanwa ngalo, kuyacaca ukuthi yiyona mbangela yokuthi lesi sifundo sibe nesigcwagcwa esingaka sokubukeleka phansi kubafundi basemanyuvesi ngisho nakuwo umphakathi uqobo. UPhillipson (1992) ukhuluma nge-*linguistic imperialism* lapho achaza khona ukuthi ulimi olugqamile yilona oluqhakanjiswa kulabo okungelona olwabo, bese kuthi izilimi zabo zibonakale ziyinto engenamsebenzi kubo qobo abasebenzisi bazo.

Lezi zicaphuno ezingenhla ziveza ngokusobala ukungabonakali kolimi lwesiZulu lubalulekile ngoba yisiNgisi esibonakala simqoka, ikakhulukazi uma umuntu eseyosebenza.

4.8 IMIZWA YABAFUNDISI NGESIFUNDO SESIZULU

Iningi labafundisi ababengabahlanganyeli bocwaningo, lakubeka ukuthi liyakujabulela ukufundwa kwesiZulu. Yize kunjalo basenezikhalazo zokuthi iziphathimandla azikenzi okwanele ukulekelela ekufundisweni kwesiZulu njengoba kusenokushoda kwezinsizakufunda nezinsizakufundisa emakilasini esifundo sesiZulu.

4.8.1 Abafundisi nokuthokozela ukufundwa kwesifundo sesiZulu

Kubafundisi abane ababeyingxenye yocwaningo, abathathu baveza umuzwa wokujabulela ukufundwa kwalesi sifundo nokuthi kuzoholela ekutheni abafundi bagcine sebeseqophelweni eliphezulu kulolu limi, njengoba seluyasebenza nakwezamabhizinisi.

Umfundisi uNkk. Manana wacashunwa ethi:

Sikhulu kakhulu isidingo sokufundwa kwesiZulu futhi ngiyakuthokozela ngoba kusho khona ukuthi ulimi alushabalali, ngoba uma sizogcina isiZulu ngokusifunda phansi ema-Primary nasema-*High School* abanye bethu abasifundi nakhona lapho ema-*High School*. Kuyabasiza-ke uma siqhutshwa nasemanyuvesi njengase-*China* nje ulimi lwase*China* luyafundwa ezikoleni zase*China* ngoba

isiChina i-language esikhulunywa kwezamabhizinisi so kwenza ukuthi ulimi lungapheli ngoba ulimi luyaphela uma lungasetshenziswa so uma luzosetshenziswa emanyuvesi luzohlala lukhona futhi lusetshenziswa luhlonishwa ulimi lwesiZulu.

Kanti umfundisi uNksz. Sishi yena wacashunwa ethi:

IsiZulu ulimi lwami engaluncela ebeleni futhi ngiyakhululeka uma ngilusebenzisa ngiyaluthanda.

Lokhu kuyahambisana nokwashiwo nguMnu. Dladla owabeka wathi:

Eh...ngiyakujabulela kakhulu ngoba *unlike* nalana amanye amakilasi *even* abafundi niyaxhumana kalula nabo bayabuza kulawa amanye amakilasi ababuzi ngoba besaba ukubheda isiLungu. So ngiphenduleka kahle uma ngingena ekilasini lesiZulu.

Kulesi sicaphuno esingenhla kuyavela ukuthi abafundisi njengoNkk. Manana bayakujabulela ukufundiswa kwesiZulu ezingeni lamanyuvesi ngoba bakholwa ukuthi kwenza ulimi lungashabalali. Ucwaningo olwenziwa uNdimande-Hlongwa (2009) luyaveza ukuthi ulimi uma lungasetshenziswa luyashabalala. Kulesi sicaphuno sikaNksz. Sishi kuyavela ukuthi uma umuntu esebenzisa ulimi aluncele ebeleni uyakhululeka, lokhu okufakazelwa wucwaningo oluningi (Webb, 2002; Guvercin, 2010; Kamwangamalu, 2001). Esicaphunweni sikaMnu. Dladla kuyavela ukuthi abanye abafundisi bayalijabulela ikilasi lesiZulu ngoba yilapho bethola khona abafundi bephendula ngenkululeko bangesabi ukubheda isiNgisi. Ucwaningo lukaNdimande-Hlongwa (2009) luyakugcizelela ukuthi nabo othisha bayakuthakasela ukufundisa abafundi ngolimi lwesiZulu ngoba nabo bazizwa bekhululekile ngolimi lwabo lwebele (Ndimande-Hlongwa, 2009). Ngokwamazwi abafundisi abacashunwe ngenhla kuyacaca ukuthi abafundisi bayakuthokozela ukuba kuleli kilasi lesiZulu, lokhu kuveza ukuthi banesimomqondo esihle ngalesi sifundo sesiZulu.

4.8.2 Abafundisi nokungagculiseki

Kubafundisi abane ababeyingxenywe yocwaningo, abathathu abafundisi baveza umuzwa wokungeneliseki ukuthi asithuthukiswa ngokwanele isiZulu kulesi sikhungo i-*Excel* ngoba umfundi uyakhetha phakathi kwesiZulu nesi-Frentshi futhi asenziwa kuwo wonke ama-course. Bezwakalisa ukunganeliseki abafundisi ukuthi njengoba bekushintshwa ikharikhulamu isiZulu asifakwanga kuzo zonke iziqu kulesi sikhungo sase-*Excel*.

Umfundisi uNksz. Sishi wacashunwa ethi:

Cha asifundwa ngokwanele isiZulu kakhulu kulesi sikhungo ngoba umfundi uyakhetha futhi hhayi wonke ama-course, bekumele njengoba bekushintshwa i-*curriculum* sifakwe isiZulu kuwo wonke ama-course. Kuyajabhisa ukuthi lesi sikhungo sisesifundazweni saKwaZulu-Natali kodwa asiluhloniphi ulimi okuyilona olukhulunywa kakhulu kusona.

Kanti uNksz. Siwela wacashunwa ethi:

Yoo... kunzima ngoba amanye ama-terms awekho awesiZulu kwa-computer awazi ukuthi uzothini ngesiZulu. Awazi kwa-Microsoft *Excel*, uzothi yini ngesiZulu, so *terminology* nje ayikho yesiZulu.

UMnu. Dladla wacashunwa ethi:

Alikwazi ukungabi khona ikusasa kulesi sifundo, uma ubuka noma yiliphi izwe emhlabeni elithuthukile lifunda ngolimi lwalo abantu bakhona bafunda ngolimi lwabo. So i-South Africa nayo uma izimisele ukuthi ibathuthukise abantu base-South Africa kuzofanele ibafundise ngolimi lwabo khona bezoba baningi abazoba semanyuvesi sikwazi ukukhiqiza onjiniyela, odokotela, i-technology nokunye mhlampe kungalula uma befunda ngolimi lwabo.

Lesi sicaphuno sikaNkk. Sishi saveza ukuthi akukenziwa okwanele kulesi sikhungo ngoba njengoba bekushintshwa ikharikhulamu bekumele sifakwe nesiZulu kuwo wonke ama-course. Kuyajabhisa ukuthi asifakwanga kuwo wonke senziwa kwi-Public Relations Management Sciences kuphela. Lokhu kuveza isithombe esibi ngalesi sikhungo njengoba sisesifundazweni saKwaZulu-Natali.

Kulesi sicaphuno sikaNksz. Siwela kwavela ukuthi kusenendlala yamagama esiZulu imvamisa ezifundweni ezinjenge-*Computer*. Esicaphunweni sikaMnu. Dladla kwavela ukuthi iNingizimu Afrika kumele abantu bakhona bafundiswe ngezilimi zabo ukuze zona izilimi zizothuthuka kanye nabo abantu bazothuthuka. Kuyacaca kulezi zicaphuno ezingenhla ukuthi abafundisi basenokungagculiseki ngentuthuko yolimi lwesiZulu. Abacwaningi baveza ukuthi ukuze ulimi lukhule kumele kube khona izincwadi ezibhalwe ngalo (Nkosi, 2014; Ndimande-Hlongwa, 2009). Uma okubhalwe phansi ngolimi lolo kuyindlala, akubi lula ukuthi luthuthuke nokuthi lufundwe abantu abaningi (Nkosi, 2014). I-UNESCO (2003) ibuye ikugcizelele ukuthi izilimi zoMdabu kumele zisetshenziswe kuzona zonke izindawo ngoba ulimi ludinga ukusetshenziswa ukuze lubonakale luthuthuka.

4.8.3 Abafundisi nokuzizwa bekhululekile ekilasini lesifundo sesiZulu

Bonke abafundisi baphawula ukuthi ikilasi lesiZulu yilona kilasi abalijabulelayo ngoba abafundi bayakhululeka bangesabi ukubheda njengalapho befundiswa ngesiNgisi, njengoba zonke ezinye izifundo bezifunda ngesiNgisi.

UNksz. Sishi wacashunwa ethi:

Kuye kwenzeke uma kuchazwa, abafundi baye bezwe kahle ba-*understande* kahle uma bechazelwa ngesiZulu. So isifundo sesiZulu yisona abakhululeke kuso.

Umfundisi uMnu. Dladla wacashunwa ethi:

Eh... ngiyakujabulela kakhulu ngoba *unlike* nalawa amanye amakilasi *even* abafundi niyaxhumana kalula nabo bayabuza kulawa amanye amakilasi ababuzi ngoba besaba ukubheda isiLungu. So ngiphenduleka kahle uma ngingena ekilasini lesiZulu.

Kulesi sicaphuno sikaNksz. Sishi abafundi bezwa kahle uma bechazelwa ngesiZulu nokuthi isona sifundo abakhululeke kuso lesi. Umcwaningi uWebb (2002) uyakufakazela ukuthi ukufunda ngolimi lwakho kukwenza ube nokuzethemba futhi ukhululeke.

Kulesi sicaphuno sikaMnu. Dladla kuyavela ukuthi kulawa amanye amakilasi akuxhumaneki kahle nabafundi ngoba basaba ukubheda isiNgisi (Banérjee, 2019;

Dlamini, 2014; Rammala, 2009). Lokhu kuyinkinga ngoba kunomthelela omubi ekutheni umfundi angathuthuki ngendlela efanele kulolo limi asuke elufunda (Nzuza, 2006). Kuyacaca ukuthi abafundisi banesimomqondo esihle mayelana naleli kilasi lesifundo sesiZulu.

4.9 UKUBALULEKA KOKUFUNDISA NGAMASIKO

Ngaphansi kwale ndikimba abafundisi abathathu kwabane baphawula ngokuthi kubalulekile ukuthi kufundiswe ngamasiko ezingeni lamanyuvesi ukuze uma abafundi sebephothulile emanyuvesi sebeya ezikhungweni zemisebenzi bafike sebenolwazi ngamasiko abo. Bayakuveza futhi ukuthi lesi sifundo sazisa ngamasiko yingakho sibalulekile nje. Nazi ezinye zezicaphuno zabafundisi:

Umfundisi uNksz Manana wacashunwa ethi:

Ngingakujabulela ukuthi ingane ifundiswe isiZulu futhi ifunde ngaso esikoleni ngoba silulimi lwayo, ingahlukani nalo. Ezinye izilimi kumele zibe *additional* kodwa ulimi oluhamba phambili olubalulekile wulimi okuthi kube uzalwe ulukhuluma ngoba ulimi luyahambelana nosiko ne*culture* yomuntu njengoba ngingumZulu nezingane zami kufanele zisazi isiZulu nemvelaphi yazo.

Kanti umfundisi uNksz Sishi wacashunwa ethi:

Umbono wami ukuze i-*Culture* yethu ibaluleke kumele silufunde emanyuvesi lolu limi ngiyawesekela ukuthi ulimi lwesiZulu lufundiswe ikakhulu uma ubheka i-*history* yezwe, izilimi zikhona ezibukeleka phansi. Luzophakama njenge *indigenous language* kubalulekile ukuthi nasemanyuvesi lufundiswe. Akhona namanje amazwe asebenzisa izilimi zawo so nathi kumele sisebenzise isiZulu kuphele ukuthi kubukelwe phansi ulimi lwesiZulu kanye namasiko ethu.

Umfundisi uMnu Dladla wacashunwa ethi:

Njengoba sengichazile nje kumele iziqu neziqo isiZulu sibe ingxenye yesifundo esikhona kumele isiZulu kumele sibe*compulsory*, kungabi khona umuntu ozophuma engasenzile isiZulu sibe*compulsory* kuwona wonke ama-*Qualification* akube khona isiZulu *communication* kuwo wonke umuntu ofikayo kwa-*second*

year nakwa-*first year*. Kumele sizazi futhi sazi nangamasiko ethu ukuthi abalulekile.

Lesi sicaphuno sikaNksz. Sishi saveza umuzwa wokusijabulela lesi sifundo sesiZulu ngoba sikhuthaza ukugcinwa kwamasiko abantu abaNyama. UNksz. Sishi uveza ukuthi ukusetshenziswa kwalesi sifundo sesiZulu emanyuvesi kwenza sikhule isiZulu njengoba bese ngike ngaphawula, ulimi uma lungasetshenziswa luyashabalala (Ndimande-Hlongwa, 2009; Nkosi, 2014).

Bonke abafundisi kanye noMnu. Dladla bayavumelana ukuthi lesi sifundo sifundiswe ezingeni lamanyuvesi ngoba yiyona ndlela eyoholela ekutheni ulimi lungashabalali futhi nabafundi baqhubeke nokuluhlonipha ngoba lubasiza nangamasiko abo. USnail (2011) ukhononda ngokuthi kuze kube manje akukenzeki okwanele ukuze izilimi zoMdabu zinakekeleke ukuze zisetshenziswe nasezikhungweni zikaHulumeni nalezo ezizimele (Snail, 2011). Lokhu kuyahambisana nokuvezwa abafundisi kulezi zicaphuno. Umcwaningi u-Altugan (2015) uyakufakaza ukuthi kuyahambelana ukufunda kanye nesiko lomfundi, uthisha angeke akwehlukanise.

4.10. IZIKHALO NGESIFUNDO SESIZULU

Iningi labafundisi likhala ngokuthi asifundwa isiZulu kuzona zonke iziqu ukuze kuzothuthukiswa inyuvesi nabantu baseNingizimu Afrika, kodwa sifundwa kuphela eziqwini ze-Public Relations Management.

Umfundisi uNksz Sishi wacashunwa ethi:

Cha asifundwa ngokwanele kulesi sikhungo ngokwezinga lemfundo ephakeme ngoba umfundi uyakhetha futhi hhayi wonke ama-*course* bekumele njengoba bekushintshwa ikharikhulamu sifakwe nesiZulu kuzo zonke iziqu, ngoba uma ubheka ama-*indigenous languages* njengoba egcizelelwa ezikhungweni zemfundo ephakeme bekumele singasali nesiZulu, senziwe yiwo wonke umfundi e-Excel ukuze kube khona abazogogoda kuso.

Kanti uMnu Dladla wacashunwa ethi:

Bengingafisa ukuthi ngelinye ilanga nathi size sifane namanye amazwe ukuthi sikwazi ukufunda emanyuvesi size sigogode ngolimi lwethu. Alikwazi ukungabi khona ikusasa

uma ubuka noma yiliphi izwe emhlabeni elithuthukile lifunda ngolimi lwalo abantu bakhona bafunda ngolimi lwabo. So i-South Africa nayo uma izimisele ukuthi ibathuthukise abantu base South Africa kuzofanele ibafundise ngolimi lwabo khona bazoba baningi abantu abazoba semanyuvesi sikwazi ukukhiqiza onjiniyela, odokotela , i-technology nokunye mhlampe kungalula uma kungolwimi lwabo.

Kulesi sicaphuno sikaNksz. Sishi kuvela ukuthi isiZulu asifundwa ngokwanele ngoba umfundi uyakhetha ukuthi uyasifunda yini isiZulu noma isiFrentshi eziqwini ze-Public Relations Management. UNksz. Sishi ubuye aphawule nangokuthi kuthe sekushintshwa ikharikhulamu lapha e-Excel asangabe sisafakwa isiZulu kuzo zonke iziqu kule nyuvesi. UPhiri, uKaguda noMabhena (2013) bagcizelela ukuthi kusemqoka ukuthi izingane zifunde izilimi zazo futhi zifundiswe ngoba lokhu kuzonyusa izinga lempumelelo ekufundeni, futhi kuzonciphisa izinga lezingane eziyeka ukufunda zingasiqedile isikole (Wildsmith, 2012).

Uma ubheka isicaphuno sikamfundisi onguMnu. Dladla kuyavela ukuthi unalo ulwazi lokuthi emazweni lapho abafundi befunda khona ngezilimi zabo zasekhaya, imiphumela ivama ukuba mihle, nanxa lolu cwaningo lungagxilile ekufundiseni ngesiZulu, kodwa kuvela ubumqoka bokusebenzisa lolu limi (Probyn, 2015; Moodley, 2007).

4.11 ABAFUNDISI NEZINGQINAMBA ABABHEKANA NAZO

Abafundisi bezwakalisa ukungeneliseki ngenxa yokungabi khona kwezinsizakufunda nezinsizakufundisa kulesi sifundo lapha e-Excel.

Umfundisi uNkk. Manana wacashunwa ethi:

Ziningi izingqinamba engibhekana nazo njengomfundisi wolimi lwesiZulu, no.1 njengoba ngishilo bayasikhuluma kodwa abakwazi ukusibhala. Enye ingqinamba ukuthi bangamaZulu kodwa balubukela phansi ulimi lwabo ngoba sebelujwayele engathi ulimi olungcono kubo ulimi lolu lwesiNgisi abangalujwayele futhi abangalwazi nokungelona abaluncela ebeleni. Ngingasho ngithi enye yezingqinamba ukuthi amanyuvesi noma esifundisa isiZulu kodwa amaresources noma izinsizakufundisa zalolu limi azikabi khona kahle hle so ngiyafisa kube khona izinsizakufundisa nesupport nje kuzona zinhlangothi zonke.

Kanti umfundisi uMnu. Dladla wacashunwa ethi:

Sifundisa kahle ngoba abantu abasifundisayo bakufanele ukusifundisa kodwa okwemithombo akwanele ngoba yinto eseyintsha, bekungagxiliwe ekufundisweni kwesiZulu emanyuvesi so kuningi okusafanele kwenziwe ukuze sifundwe kahle.

Lezi zicaphuno ezingenhla zikaNkk. Manana noMnu. Dladla ziveza ukuthi kusenendlala yezincwadi zokufunda kulesi sifundo sesiZulu. Abafundi bayafakazelana nabafundisi ukuthi kunenkinga yokuntuleka kwezincwadi, kanti le nkinga isukela emabangeni aphansi emfundo. Lokhu kunomthelela omubi kubafundi nabafundisi bakulesi sifundazwe saKwaZulu-Natali ababhekana nenkinga yokuntuleka kwezincwadi zolimi lwabo abaluncele ebeleni. Abacwaningi abaningi bavumelana ngokuthi uma ulimi lungenazo izincwadi ezibhaliwe ukuze lufundwe, aluthuthuki futhi lungagcina selushabalele (Nkosi 2014; Ndimande-Hlongwa, 2009).

Umcwaningi uCarless (2002) uyaveza ukuthi kunenkinga yokungabi khona kwezinsizakufundisa nezinsizakufunda ezanele, lokhu kuholela ekutheni abafundi, abafundisi nabazali balahle ithemba ezilimini zabo. Uqhubeka athi izinsizakufundisa yizona eziwumgogodla wokufunda nokufundisa ukuze ukufunda kuqhubeke kahle. Le ngqinamba yehlisa uthando nokuzigqaja kubafundi ngesifundo sesiZulu bese beba nesimomqondo esingasihle ngesifundo sesiZulu. NgokukaCarless (2002), lokhu yiyona mbangela yokuthi abafundisi babe nesimomqondo esingasihle ngesifundo sesiZulu.

4.12 IZINDLELA ZOKUKHUTHAZA UKUFUNDWA KWESIFUNDO SESIZULU

Iningi labafundisi liveza umuzwa wokungeneliseki ukuthi iNyuvesi i-Excel ayenzi okwanele ukugqugquzela ukusetshenziswa nokufundiswa kwesifundo sesiZulu. Kubukeka sengathi lolu limi lwesiZulu lusenokubukeleka phansi okwamanje ngisho nabo abafundi, kanjalo neziphathimandla, azikakhombisi ugqozi ngokwanele ekuthuthukiseni isiZulu.

Umfundisi uNksz Sishi wacashunwa ethi:

Okukuqala i-*policy* ikhona ephathelene nezilimi ngoba ikhona yezemfundo ephakeme ayilandelwe, kakhulu njengase-UKZN kune-*course* yesiZulu eyenziwa abafundi bonke abenza iziqu zokuqala eNyuvesi.

Kanti umfundisi uNkk Manana wacashunwa ethi:

INyuvesi mayiphakamise amasokisi ngokuletha izinsizakufundisa ezanele yenze yonke indlela ukwenza lubaluleke lu-*advertiswe* lu-*pronyothwe* lolu limi lukhulunywe ngisho nalabo abangalukhulumi *especially* lapha KwaZulu-Natali la okuyisizalo khona salolu limi so kubalulekile ukuthi abantu ubenze baluthande lolu limi *even* nangemiculo yalo ngalo ulimi, amafestivali izinto ezinye zike zenzeke kuke kuthiwe mhlampe kune-*Zulu Week* noma *Zulu Day* where *everything is in Zulu* and silujabulele sibe-*creative* ngalo.

Kanti umfundisi uMnu Dladla wacashunwa ethi:

Kumele kugqugquzelwe amaphepha anjengeSolezwe, neLanga nezinhlalo neziteshi zomsakazo nezikamabonakude ezikhuluma isiZulu ukuthi kungapheli nokufundwa kwezincwadi zesiZulu.

Kuyavela ukuthi abafundisi abathathu kwabane ababeyingxenye yocwaningo bafisa wonke umphakathi ungenelele ukugqugquzela ukusetshenziswa kolimi lwesiZulu lube kuyo yonke indawo ukuze abantu bezoluthanda babone ukubaluleka kwalo. Abacwaningi abanengi bagxeka ukuthi izilimi zesintu zibukeleka phansi futhi zifaniswa nokungazi lutho (Shozi, 2015; Nkosi, 2014; Engelbrecht, 2010; Ndimande-Hlongwa, 2009).

Kulezi zicaphuno ezingenhla kuvela ukuthi abafundi banakho ukungazimiseli ukufunda ngendlela efanelekile njengoba benza kwezinye izifundo, lokhu kudalwa wukuthi abakutholi ukugqugquzeleka okwanele ukuze benze kahle kulesi sifundo sesiZulu.

4.13 IMIBONO YABAFUNDISI BESIZULU NGOKUFUNDISWA KWESIFUNDO SESIZULU EZIKOLENI

Kubafundisi abane ababeyingxenye yocwaningo, abathathu bakubeka kwacaca ukuthi abenelisekile ngezinga labafundi abafunda isiZulu, yingakho befisa kube yimpoqo ukufundwa kwalesi sifundo kuwo wonke amabanga esikole ukuze bakwazi ukusikhuluma kanye nokusibhala kahle isiZulu.

UNksz. Manana wacashunwa ethi:

Angiphatheki kahle kakhulu ngenxa yokuthi emabangeni aphakeme ngisuke ngilindele ukuthi abafundi *especially* laba abasikhulumayo isiZulu ngiyababona laba abangasikhulumi isiZulu kodwa kulaba abasikhulumayo ngisuke ngilindele ukuthi *at least* banayo *ibackground* yokusibhala bayasikhuluma futhi bayasi-*understanda* bayakwazi nokusibhala. Okufike kungidumaze uma ngifundisa ukuthola ukuthi abafundi abakwazi ukubhala isiZulu bayasikhuluma nje kuphela. Nokuthi kunezinye izimfihlo ezikhulunywa ngesiZulu esiqinile abangakwazi ukuthi kusho ukuthini lokho njengezaga nezisho, so lokho kuye kungiphathe kabuhlungu ngibe nesifiso sokuthi sengathi nasemakilasini aphansi kube yimpoqo ukuthi umuntu alufunde ulimi lwakhe aze aphume nalo phezulu emanyuvesi engalulahlanga, noma zikhona lezi ezinye izilimi ezi-*official* zebusiness for now njengesingisi kodwa ulimi lwesiZulu lungasali endleleni ngoba lokho kuyalulimaza lolo limi.

Umfundisi uMnu. Dladla wacashunwa ethi:

Ngingathanda kakhulu ingane yami yazi isiZulu ngoba ukungazi ulimi lwakho kuwukungazazi wena so ngiyobe ngithanda ukuthi bawazi umlando wabo. Okulula ukuba baqale ngokwazi ulimi lwabo ukuthi igama eliwukuthi lisukelephi so lokho kumfundisa nomlando wakho. So ngingathanda impela sibe yimpoqo isiZulu ezikoleni zabantu abasikhulumayo.

Lesi sicaphuno sikaNksz. Manana saveza ukungagculiseki kwabafundisi ngezinga labafundi abafunda isiZulu ezingeni lamanyuvesi. Kunombono wokuthi kungangcono ukube yimpoqo ukufundwa kwesiZulu emabangeni aphansi ukuze abafundi bafike emanyuvesi sebelolongekile (Prah, 2009).

Kulesi sicaphuno somfundisi uMnu. Dladla kwavela ukuthi isiZulu wulimi olujulile ngoba kulesi sifundo kuchazwa nangemvelaphi yamagama futhi nangomlando wabantu abamnyama.

Umcwaningi uZikode (2017) uyakufakazela ukuthi uma kungasetshenziswa izilimi zoMdabu emanyuvesi ukufunda nokufundisa kungaba noshintsho ekuphaseni

kwabafundi. Kuyacaca ukuthi abafundisi banesimomqondo esihle mayelana nokufundiswa kwesifundo sesiZulu.

4.14 UKUBALULEKA KOLIMI LWESIZULU NJENGOLIMI LOKUXHUMANA

Abafundisi bobane ababengabahlanganyeli bocwaningo baphawula ngokuvumelana ngokuthi amazwe asephumelele abonakala ethuthukisa izilimi zawo zoMdabu ekuxhumaneni, yingakho befisa isiZulu naso sisetshenziswe ngoba baningi kule lizwe laseNingizimu Afrika abalusebenzisayo lolu limi lwesiZulu nakuso lesi sifundazwe saKwaZulu-Natali.

Umfundisi uNksz. Sishi wacashunwa ethi:

Impela lubalulekile uma uya kwamanye amazwe njengo-*Japan* basebenzisa ulimi lwabo isiJaphani nalapha kakhulu lapha e-KZN kumele kusebenze ulimi lwesiZulu ukuxhumana njengolunye lwama-*indigenous languages*.

Kanti uNksz. Manana yena waphawula kanje:

Lubaluleke kakhulu ulimi lwesiZulu *especially* la KwaZulu Natal wulimi olukhulunywa *yimajority* so nasezindaweni zokuxhumana ngokwamabhizinisi nangokwe-*profession* lubalulekile ngoba lukhulunywa *yi-majority*. Nangaphandle kwase-KZN kubalulekile ukuthi abanye abantu balu-*understande*. Ulimi lwesiZulu ke futhi kakhulu (ezamula) baningi abantu abangewona amaZulu abalukhulumayo lolu limi so luwulimi olu-*dominant even at a national level* ukuthi *fine* isiXhosa nesiPedi nesiSuthu kodwa ulimi oluhamba phambili yilona lolu lwesiZulu ngenxa yokubaluleka kwalo.

Umfundisi uNksz. Siwela wacashunwa ethi:

Ya uma sikhuluma nje kubalulekile ukuthi sikhulume ngesiZulu emsebenzini futhi ngisho ngabe usebenzaphi ngeke kuthi kuhleliwe nje le emakhaya uqhamuka khona wena ukhuluma ngesiNgisi uthi *up and in touch* ukhuluma nomakhelwane. Ya kubalulekile kakhulu, ukuze sigcine ubuzwe bethu.

Kanti uMnu Dladla wacashunwa ethi: IsiZulu yingxenye yesiNguni, isiNdebele, IsiXhosa, isiSuthu esikhulunywa ama-*millions* abantu base-South Africa so asikwazi ukungabaluleki.

Kuyacaca enkulumeni kaNksz. Sishi ukuthi esifundazweni saKwaZulu-Natali kufanele engabe isiZulu yilona lulimi olusetshenziswayo ukuxhumana ngoba baningi abasikhulumayo, futhi kufanele ingabe onke amanyuvesi akulesi sifundazwe asebenzisa isiZulu ukufundisa zonke izifundo (Language Policy for Higher Education, 2002).

UNkk. Manana waphawula ngokuthi osomabhizinisi abaMnyama baba nakho ukungakhululeki uma benza izingxoxo ngoba basebenzisa ulimi lwesiNgisi abangaluqondi kahle. Kuyavela nokuthi ulimi lwesiZulu lutholakala luwulimi olubalulekile emhlabeni wonke yingakho kumele lusebenze ikakhulukazi emfundweni ephakeme.

UNksz. Siwela ocashunwe ngenhla naye ugcizelela ukuthi akukuhle ukukhuluma nomakhelwane usebenzise ulimi lwesiNgisi okungelona ulimi lwabo, kanjalo noma kuxhunyanwa emsebenzini singaboMdabu kumele sisebenzise ulimi lwethu lwesiNtu. UMwansoko (2004) uze athi kubalulekile ukuthi kugqugquzelwe ukusetshenziswa kwezilimi zoMdabu eNingizimu Afrika zibukeka sengathi ukukhula kwazo emfundweni nasekuxhumaneni kuhamba kancane (Mwansoko, 2004).

Luningi ucwaningo olufakazela ukubaluleka kolimi lwesiZulu njengolimi lokufundwa kanye nolimi lokuxhumana. Abacwaningi abaningi babona kusemqoka ukuba kuthuthukiswe izilimi zoMdabu ikakhulukazi emanyuvesi abafundi nabafundisi bazithuthukise zize zifike ezingeni eliphezulu lokuthi kuxhunyanwane ngazo (Zuckerman, 2009; Nkosi, 2014). Umcwaningi uWebb (2002) ugcizelela ukuthi kubalulekile ukusebenzisa ulimi lwakho lwebele ekuxhumaneni ngoba uba nokuzethemba futhi ukhululeke. UNdimande – Hlongwa (2009) uyakugcizelela ukuthi ulimi lufanele lusebenze ekufundiseni kanye nasekuxhumaneni ukuze luthuthuke futhi lungashabalali.

4.15 UKUQHATHANISWA KWESIZULU NESINGISI

Abafundisi abathathu kwabane baphawule ngokuthi babona kwabona abafundi besibukela phansi isiZulu bancamela ukukhuluma isiNgisi. Nazi izicaphuno ezifakazela lokhu:

Umfundisi uNksz Siwela wacashunwa ethi:

Ngibona ukuthi kwabona abafundi bayabona yini kubalulekile ukuthi bakhulume isiZulu ngoba kwabona bebodwa bakhuluma isiNgisi nje.

Kanti uMnu. Dladla wacashunwa ethi:

Okokuqala izingqinamba esibhekana nazo ukuthi ukufundisa isiZulu kuphela enyuvesi mhlambe izifundo ziyisikhombisa, zonke ezinye eziwu-6 mhlambe kumele bazifunde ngesiNgisi. *So besides* isiLungu ulimi abalukhuluma njalo koma-*Whatsapp* abo ko-*Facebook* bakhuluma sona isiNgisi, so okwesiZulu kufana nokuthi lucindezelekile ulimi lwami so kuyangihlukumeza lokho.

Kanti umfundisi uNksz. Sishi wacashunwa ethi:

Ngifisa ukulibona likhula luyeke ukubukelwa phansi futhi abantu bazigqaje uma bekhuluma isiZulu ulimi lwabo. *Ama-indigenous language* umuntu angabukelwa phansi akube yiwona asetshenziswayo impela kunesiNgisi.

Abafundisi abacashunwe ngenhla, uNksz Sishi, Nksz. Siwela noMnu. Dladla, bafakazelana ngokuthi umuntu ofundisa isiZulu nofunda isiZulu usathola ukubukeleka phansi. Iningi labafundisi kanye nawo umphakathi usaqhakambisa ukuthi ulimi okuyilona oluhamba phambili olwesiNgisi ngoba lusebenza ngisho nako-*Whatsapp* kanye no-*Facebook* okuyizindlela eziphambili zokuxhumana. Kuyiqiniso ukuthi isiZulu sibukeka sisacindezelekile ngoba abafundi basazinyeza ngokukhuluma lolu limi, ngakho njalo ukuthi lusabukeleka phansi nakubo imbala abafundi ezikoleni bebodwa, imiphakathi, ngisho nabafundi basezikhungweni zemfundo ephakeme (Nkosi, 2018). Isicaphuno sikaMnu Dladla siveza ukuthi kulesi sikhungo sase-*Excel*, zonke lezi ezinye izifundo zifundiswa ngolimi lwesiNgisi. Lokhu yinto eyenzeka nakwamanye amanyuvesi lapho kutholakala iningi lezifundo zifundwa ngolimi lwesiNgisi, njengaseNyuvesi yaseNingizimu Afrika naseNyuvesi yaseRhodes. Kuyavela ukuthi

izifundo eziningi emanyuvesi zisafundwa ngolimi lwesiNgisi (Nkosi, 2018; Moodley, 2010).

4.16 IZINSELELO EZIBHEKENE NENYUVESI

Abafundisi abathathu kwabane baveza ukuthi enye yezinselelo ababhekene nazo yileyo yokucindezeleka kolimi lwesiZulu. Babeka ngokuthi ezindaweni eziningi kusabukeka sengathi umuntu ongcono yilowo okhuluma isiNgisi kunalowo okhuluma isiZulu.

Umfundisi uNksz. Sishi wacashunwa ethi:

Eyi khona kumele kuqale kuyo ibhodi ebhekelele ukugcinwa kwazo izilimi, ayenzi okwanele ukugxilisa nokugqugquzela konke nakuyo *imedia* yase-South Africa eqhakambisa ukukhulunywa kwaso isiNgisi bese loyo okhuluma isiZulu ebukeleka phansi kube sengathi awufundile futhi awazi lutho. Kukhona ibhodi ebhekelele ukugcinwa kwamasiko, kumele igxilise ukugqugquzela ukukhuluma isiZulu. Kanti ne-*media* iyagxilisa ukuthi umuntu ongcono yilowo okhuluma isiNgisi, so kukhona ukucindezeleka kwama-*indigenous language*.

Kanti umfundisi uNksz. Siwela wacashunwa ethi:

Ihhe... njengoba ngishilo ukuthi i-*policy ye-language of instruction* yima irivayiziwe manje 2017 *all along i-language of instruction* bekuyiEnglish kuphela. So sekuthiwa i-*institution isizopromotha i-multilingualism*. Ngike ngaya kwenye i-*meeting people were jumping up and down* ukuthi kumele baye kwitaining ukuze bafunde amanye ama-*language*. So okwamanje abantu kusafanele bamakethelwe i-*idea first* ukuthi bayayivuma na? Uma sebeyivumile i-*idea* bangasupportwa kanjani? So okwamanje siseku-*point zero* thina, ngoba labo bezinye izinhlanga ababoni kubalulekile ukuba bafunde isiZulu.

Lezi zicaphuno zabafundisi uNksz. Sishi noNksz. Siwela ziyaveza ukuthi okwamanje ulimi lwesiZulu lusenayo le nsila yokwedezeleka kwezinye izinhlanga ngisho nakubo qobo abasebenzisi balo emphakathini bakubuka njengomuntu ongazi lutho uma usebenzisa ulimi lwesiZulu (Nkosi, 2014).

Abacwaningi abanengi bayakuveza ukuthi izilimi zoMdabu zibukeka zisasalele emuva kangangokuthi nabo abazifundisayo lezi zilimi bayakubalula ukuthi azinawo amandla alingana nawesiNgisi okuwulimi olugqamile emhlabeni wonke (Shozi, 2015; Webb, 1992; De Klerk & Bosch, 1994). Lokhu kubukeka kungenye yezinselelo ezisabhekene nalabo abagqugquzela ukulinganiswa kwezilimi ikakhulukazi emazingeni amanyuvesi. Ngale kwalokhu kubukeka kuyiyona mbangela yokwenyuka kwezinga lokufeyila ezingeni lamanyuvesi (Ndimande-Hlongwa, 2009).

4.17 UBUBI BOKUQHAKAMBISA ISINGISI PHEZU KWEZILIMI ZASE-AFRIKA

Abafundisi abane abebeyinxenye yocwaningo baveza ukuthi abakujabuleli ukuxutshwa kwalezi zilimi zombili babona kuyiyona ndlela yokubulala ulimi lwesiZulu. Iningi labafundisi liveza umuzwa wokuthi abasiboni isidingo sokuba ngabe kulesi sifundazwe siyafundwa kwakufundwa isiNgisi ngisho nakulo izinga lamanyuvesi.

Umfundisi uNksz Siwela wabeka kanje:

Eh... ngingayifundisa mina ingane yami isiZulu angithandi le nto yokuthi ingane esikoleni ifunde isiNgisi uma isifika ekhaya ikhuluma isiNgisi. No ekhaya nje ngisho no-*cousin* bami benza kanjalo isiNgisi sizosala esikoleni uma usufika la ekhaya, yisiZulu ukuze ingane ibhalansise.

UMnu. Dladla wacashunwa wathi:

Obvious... isiZulu yilona lulimi lwami, yilona limi olukhulunywa abantu bakithi yilona olukhulunywa abantu uma sifundisa izingane futhi ziyosebenza nabantu abakhuluma isiZulu. Kumina ngabe asifundwa nokufundwa isiNgisi.

Lezi zicaphuno zabafundisi, uNksz. Siwela noMnu. Dladla ziveza umuzwa wokuthi ukuba lesi sikhungo silandela inqubomgomo yokufundiswa kwezilimi zoMdabu ngabe ayikho le nkinga yokuthola isiZulu sesixutshwe nesiNgisi, lokhu kululaza ulimi lwethu oluhloniphekile. Abacwaningi abanengi baveza ukuthi kusekuningi okumele kulungiswe ukuze ulimi lwesiZulu lugcineke futhi luhlonipheke (Ndimande-Hlongwa, 2009; Nkosi, 2014; Prah, 2006). NgokukaChick (1996), isiNgisi yisona esisabekwa phezulu njengolimi oluhlonishwayo nolubalulekile ngaphezu kwezinye izilimi. IsiZulu sona sibukelwe phansi njengolimi lwalelo qeqebana labantu abangafundile (Nkosi,

2014). Lokhu kuveza ngokusobala ukuthi yiyona mbangela yokuthi kuxutshwe lezi zilimi zombili ngoba isiZulu sisodwa asibukeki siwulimi olumqoka futhi oluhloniphekile.

4.18 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngesimomqondo sabafundi nabafundisi ngesifundo solimi lwesiZulu nanjengolimi lokuxhumana. Lapha bengiphendula umbuzongqangi wokuqala nowesibili ethi:

Abafundi nabafundisi banasimomqondo sini ngesiZulu njengesifundo enyuvesi esesifundazweni saKwaZulu-Natali?

Abafundi nabafundisi banasimomqondo sini ngesiZulu njengolimi lokuxhumana enyuvesi esesifundazweni saKwaZulu-Natali?

Esahlukweni esilandelayo ngizophendula umbuzo-ngqangi wesithathu othi, “Yiziphi izizathu ezidala ukuthi abafundi nabafundisi babe nalesi simomqondo abanaso?” Ngiyobe sengiveza nezincomo, ngisonge ucwaningo ngesiphetho.

ISAPHLUKO SESIHLANU

OKWENZA ABAFUNDI NABAFUNDISI BABE NESIMOMQONDO ABANASO NGESIZULU NJENGESIFUNDO NANJENGOLIMI LOKUXHUMANA, IZINCOMO NESIPHETHO

5.1 ISINGENISO

Esahlukweni esedlule bengixoxa ngesimomqondo sabafundi nabafundisi ngesifundo solimi lwesiZulu. Ngixoxe ngezindikimba ezatholakala. Kulesi sahluko ngizophendula umbuzongqangi othi: Yiziphi izizathu ezidala abafundi nabafundisi babe nalesi simomqondo abanaso ngesiZulu njengesifundo nanjengolimi lokuxhumana? Ukuze ngihlaziye ulwazi olutholakele kuzosetshenziswa injulalwazi kaGramsci (1971). Izindikimba ezitholakele ngezizathu zesimomqondo zibe nhlanu. Lezo zindikimba yilezi:

Ukukhucululeka kwensila yobukoloni.

I-Hegemony yolimi lwesiNgisi.

Ubudedengu bukaHulumeni ekugqugquzeleni ukusebenza kwesiZulu.

Izinga labafundisi nabafundi.

Iqhaza labazali emfundweni.

5.2. OKWENZA ABAFUNDI NABAFUNDISI BABE NESIMOMQONDO ABANASO

5.2.1 Ukukhucululeka kwensila yobukoloni

Ngenkathi kuhlaziywa kwavela ukuthi abafundi nabafundisi abayidlazana sebeqalile ukubona ukubaluleka kokufundwa kwesifundo sesiZulu. Nakuba kunjalo lisekhona

futhi iqegebana elisabona lesi sifundo sesiZulu singabalulekile. UGramsci (1971) uyakufakazela ukuthi abanye bagcina sebelubona njengokungabalulekile ulimi lwabo. Uqhuba uthi labo abacindezelwe ababoni ukuthi ngenxa yensila yobukoloni nengcindezelo yolimi, bayacindezelwa uma bephumelelisa ulimi lwabacindezeli, bese olwabo ulimi belubukela phansi.

Ezingxoxweni esahlukweni sesine kwavela ukuthi idlanzana labafundi liyakuthokozela ukuba sekilasini lesifundo sesiZulu. Kwavela nokuthi bajabulela ukwazi ngamasiko abo. UNzimande (2012) uthi ukuthuthukiswa kwezilimi zoMdabu ezisemthethweni kuyisidingo ngoba kuletha isithunzi, futhi kuzokwenza sifinyelele emazingeni aphakeme emfundo kuphinde kulondoloze amagugu ethu kanye namasiko. Kubukeka kuyisinyathelo esihle lesi esithathwa yilaba bafundi abaqoke ukwenza lesi sifundo solimi lwesiZulu kulesi sikhungo sase-Excel.

Isizwe samaZulu njengezinye izizwe zomdabu e-Afrika, siphuma ezikhathini zobandlululo nengcindezelo lapho abantu abacindezelwe bebengabuboni ubuhle nempumelelo ezilimini zabo (Ndimande-Hlongwa, 2009; Kamwangamalu, 1997). Kuvelile kulo lolu cwaningo ukuthi abanye babona isiZulu sithuthuka kunakuqala. Kubukeka kukuningi osekwenzeka okuletha inhlansi yethemba, ikakhulukazi njengoba sibona sesifundwa nasezikhungweni zemfundo ephakeme. Lokhu uyakufakazela uNkosi (2014) lapho ethi inguquko isho ukushintsha kwesimo esingengcono kuya kwesingcono. Uyakugcizelela ukuthi uguquko luletha ubungcono yingakho abantu bayaye balujabulele (Nkosi 2014).

Lokhu okushiwo uNkosi (2014) kuphinde kuhambisane nalokho okwavezwa abahlanganyeli bocwaningo. Kwavela ukuthi isifundo sesiZulu sibalulekile ngoba isiZulu sibukeka sithuthuka ngenxa yokuthi sibonakala sisebenza emisakazweni, komabonakude kanye nasemanyuvesi lapho besikade singasetshenziswa khona phambilini (Ndimande-Hlongwa, 2009).

UNdimande-Hlongwa (2014) uthi kubalulekile ukuthi abaholi bamanyuvesi bayisukumele phezulu indaba yokwenziwa kwenqubomgomo yolimi isebenze ezikhungweni zemfundo ephakeme. Uphinde agcizelele ukuthi kungaba kule imikhandlu yamanyuvesi inikeze uMnyango wezemfundo ephakeme izimpendulo njalo emva kweminyaka emihlanu, ukuze uhlole ukuthi inqubomgomo iyalandelwa.

Esahlukweni sesine abafundisi baphawula ngokuthi abafundi lapho befunda ngesiZulu baba nokuzethemba futhi kubonakale bonke bebamba iqhaza ekilasini. Lokhu kuveza ukuthi bakhululekile ngolimi lwesiZulu futhi abanakho ukwesaba ukuthi bangahle babhede, akufani noma bekhuluma isiNgisi. Abafundisi bayakuveza ukuthi uma kuqhathaniswa namanye amakilasi kubukeka sengathi ikilasi lesifundo sesiZulu yilona elihamba phambili futhi eliphasa kahle. Ucwangingo oluningi luyakufakaza ukuthi umfundi uma efunda ngolimi lwakhe uphasa kahle enze kangcono emsebenzini wakhe wesikole. (Ndimande-Hlongwa, 2009; Mpanza, 2018; Webb, 2002). Ukuzwa abanye abafundi bephawula ngamathuba amaningi omsebenzi angavulwa yilesi sifundo, kuveza ushintsho lwendlela abasibuka ngayo lesi sifundo sesiZulu, okubukeke sengathi bayahambisana nokuthuthukiswa kwalolu limi.

UPrah (2009) uyakubeka ukuthi izilimi zoMdabu kumele zisebenze kusukela emazingeni aphansi emfundo kuye emazingeni aphakeme emfundo. Uqhubeka athi ama-Afrika ahlakaniphile kodwa ukuhlakanipha kwawo ngeke kubonakale uma kuvunyelwa ubungqo-shishilizi bolimi lwesiNgisi. Uphinde agcizelele ukuthi izilimi zoMdabu ziyithuluzi elingasetshenziswa ukwandisa ulwazi lwezemfundo, isayensi kanye nobuchwepheshe.

UNdimande-Hlongwa (2009) uveza ukuthi izilimi zoMdabu azikacatshangwa ukuba kufundiswe ngazo, kepha zenziwa isifundo kuphela. Lokhu kuba nomthelela ongemuhle kubafundi abangama-Afrika ezingeni labo lokuphasa. Lokhu kuvelile kulo lolu cwaningo, njengoba abanye abafundi baveza ukuthi bangakuthokozela ukuthi zonke izifundo zifundwe ngesiZulu.

5.2.2 Ukuqonela kolimi lwesiNgisi

Kulolu cwaningo kuyavela esahlukweni sesine ukuthi ulimi lwesiNgisi lusenakho ukubukeka njengolimi oluhamba phambili futhi lwengamele izilimi zomdabu. Kuyavela kubahlanganyeli bocwaningo ukuthi emitasheni yolwazi eminingi kutholakala izincwadi ezimbalwa zolimi lwesiZulu. Lokhu kukhomba khona ukuthi isiNgisi sisahamba phambili nakhona esikhungweni sase-Excel. Izincwadi zesiZulu uma ziseyindlala kukhomba khona ukuthi kusenengcindezi ekhona olimini lwesiZulu, lucindezelwa ulimi lwesiNgisi. Injulalwazi ye-*hegemony* kaGramsci (1971) ikubeka kucace ukuthi abacindezeli benza konke okusemandleni ukubulala ulimi lwalabo

abacindezelwe ukuze lushabalale lugcine lungasakhulunywa futhi lugcine selubukeleka phansi abanikazi balo.

Ngenkathi kuhlaziywa izingxoxo zabahlanganyeli bocwaningo, iningi labafundisi lakhala ngokungabi khona kwezinsizakufundisa ezanele. Lena imbangela yokuthi abafundi bagcine sebedembesela kulesi sifundo sesiZulu, uma beqhathanisa nesifundo sesiNgisi sona esinezinsizakufundisa eziningi lokho okudala abafundi basithathele phezulu isifundo sesiNgisi kunesiZulu.

Kuvelile kubafundi abebengabahlanganyeli bocwaningo ukuthi ulimi lwesiZulu alufuneki uma sewuthola umsebenzi kusizakala kuphela labo abasuke bezosebenzela ezindaweni zasemakhaya. Abafundi ababeyingxenye yocwaningo bakubeke kwacaca ukuthi uma ususezindaweni zemisebenzi kufuneka ulimi lwesiNgisi kuphela. Abafundisi nabo bakhala ngokuthi ulimi lwesiZulu lusetshenziswa kuphela kulesi sifundo sesiZulu bese kuthi zonke lezi ezinye izifundo zifundwe ngolimi lwesiNgisi. UNkosi (2014) uyakufakazela ukuthi yize *i-Language Policy for Higher Education* (2002) igcizelela ukusetshenziswa kwezilimi zoMdabu ukufunda nokufundiswa kodwa kusabukeka isiNgisi kuyiso esihamba phambili kumanyuvesi amaningi, lokhu sikubona kwenzeka nakuyo le nyuvesi yase-*Excel*.

UMhindu (2016) naye ugqizelela khona ukuthi izilimi zoMdabu yize zigunyaziwe ukuthi zisetshenziswe kodwa zibukeka zineshwa lokubukeleka phansi nayibona ohulumeni uqobo. UWa Thiongo (1986) ugxeke ukuba abantu base-Afrika balahle izilimi zabo bese bekhuluma isiNgisi. Uqhubeka athi lokhu kubulala ulimi lwabo futhi akuvezi ubuhlakani.

Ucwaningo luka-Hengh (2005) lwaveza ukuthi ukusetshenziswa kwesiNgisi ekufundeni eNingizimu Afrika kube nomthelela wezinga eliphezulu lokufeyila kubafundi, kanye nokuphuma esikoleni bengaqedile ikakhulukazi emazingeni amanyuvesi. Ukusetshenziswa kwesiNgisi kubukeka kuyisithikamezo enqubekeleni-phambili yokufunda kanye nasekutholeni ulwazi olwanele.

Esahlukweni sesine kuvelile kubafundi ukuthi abayiboni inkinga ekuxubeni ulimi lwesiNgisi nolimi lwesiZulu. Umfundi owayengumhlanganyeli wocwaningo wabuzwa ukuthi ukubona kanjani ukusetshenziswa kwesiZulu sixutshwe nesiNgisi (code-switching).

Umfundi uQiniso wathi:

IsiZulu asikhulumeki sodwa namuhla ngoba sesajwayela ulimi lwesiNgisi futhi akuyona into embi futhi kuzwakala kangcono uma kuxutshiwe, ngeke kushintshe sekuyohlala kunjena nje.

Kuyacaca ukuthi abanye abafundi banomkhuba wokusebenzisa ulimi lwesiZulu budlabha baluxube nolimi lwesiNgisi. UMngadi (2013) uthi lokhu bakwenza ngoba kubona yiyona ndlela yokuziveza ubuhlakani. Uyafakaza uNkosi (2018) ukuthi esinye sezizathu ukuthi basuke benzela ukubukeka njengalabo abazi kangcono nabaphucuzekile, nanokuba bangasali emuva kontanga yabo. Lokhu yiyona mbangela yokuthi ulimi lwesiNgisi lube yisikhondlakhondla ezikhungweni zemfundo ephakeme. Injulalwazi kaGramsci (1971) iyakugcizelela lokhu okutholakele kulolu cwaningo futhi osekuke kwavezwa wucwaningo oluningi ukuthi izilimi zoMdabu zibukeleka phansi ngisho kubo abasebenzisi bazo (Nkosi, 2014; Ndimande-Hlongwa, 2009; Kamwangamalu, 2014; Ndimande, 2004).

Esahlukweni sesine abanye abafundi bakuvezile ukuthi bangakujabulela ukuthi kufundwe zonke izifundo ngesiZulu, lokhu kuzosiza ukuba ulimi luthuthuke. UNdimande-Hlongwa (2009) uyakubeka ukuthi kufanele izilimi zoMdabu zifundiswe ngoba yiyona ndlela ezokwenza zithuthuke. Kubukeka kuyinkinga lokhu kubafundi abangama-Afrika ukuthi zingafundiswa izilimi zabo (Ndimande-Hlongwa, 2009). Okumangazayo ukuthi uMthethosisekelo kaZwelonke mayelana nawo ukubeke kwacaca ukuthi zonke izilimi ziyalingana.

UNdimande-Hlongwa (2009) uqhuba athi *i-linguistic hegemony* ikhuluma ngokucindezelwa kwezilimi zoMdabu ngenxa yolimi olulodwa oluyisikhondlakhondla kusukela emfundweni, emnothweni ngisho nakwezepolitiki nasekuxhumaneni. Lokhu kuholela ekutheni labo abacindezelwe kucindezelwe nolimi lwabo, yikho ibizwa nge-hegemony yolimi.

Kanti uPhillipson (1992) uthi *i-linguistic imperialism* yenzeka lapho ulimi oluqhakanjiswa lugxishwa kulabo okungesibona abanikazi balo ngenhloso yokuba baluthande balwamukele kangangokuba baze bakhohlwe futhi bangabe besazikhathalela ezabo izilimi. NgokukaPhillipson (1992), ulimi lwesiNgisi lubukeka

luyisikhondlakhondla phezu kwezilimi zoMdabu zase-Afrika. Yisona sizathu esibangela abafundi bazibone bengcono uma bekhuluma isiNgisi besixube nolimi lwesiZulu, ukuze kuvele ukuthi basezingeni eliphezulu nakontanga yabo.

UKamwangamalu (1997) uyafakaza ukuthi abantu abakhuluma izilimi zomdabu njengezilimi zebele bakhetha ukusebenzisa isiNgisi kunokuba basebenzise izilimi zabo zendabuko. Uqhubeka athi lokhu bakwenza ngoba benenkolelo yokuthi ezabo izilimi zomdabu azinawo amandla emnothweni, ngakho-ke ngeke zibasize ngalutho. Uze athi babona isiNgisi kuyilona lulimi oluhambisana nentuthuko kanye nokuveza amathuba emisebenzi ngisho nakwezamabhizinisi imbala.

U-Alexander (2008) uyakufakazela lokhu okushiwo nguKamwangamalu ngoba uthi abantu babona isiNgisi siwulimi olusetshenziswa emazweni emhlabeni wonke jikelele. Kulo lolu cwaningo kuvelile kubafundi lapho bephawula ngokuthi isiZulu ngeke sikusize ngalutho, ngoba emazweni omhlaba ulimi olubukeka lusetshenziswa kakhulu yilona ulimi lwesiNgisi.

5.2.3 Ubudedengu bukaHulumeni nezinhlaka zawo ukusebenza kwesiZulu

Yize uNgqongqoshe uBlade Nzimande (2009 – 2017) wabamba elikhulu iqhaza ukuzama ukugqugquzela ukusetshenziswa kwezilimi zoMdabu ezikhungweni zemfundo ephakeme. Kubukeka sengathi lokhu kukodwa akwanele ngoba awukho umthetho ophoqa abafundi basemanyuvesi ukuba bafunde izilimi zoMdabu. Emazingeni aphansi emfundo awuqhubekeli ebangeni elilandelayo uma isiZulu ungasiphasile noma ungaphasa zonke ezinye izifundo kahle (KZN Circular No.94, 2014; Shoji, 2015).

Esahlukweni sesine kuvelile kubafundisi ababeyingxenye yabahlanganyeli bocwaningo ukuthi bayafisa kube khona okwenziwayo ukugqugquzela ukusebenza kolimi lwesiZulu. Kulolu cwaningo kuvelile ukuthi kusenendlala enkulu yalabo abafunde bagogoda ngesiZulu kule nyuvesi yase-Excel. Lokhu kuveza ukuthi kusenegebe elikhulu okumele livalwe uMnyango Wezilimi kule nyuvesi, njengoba amanye amanyuvesi akuso lesi sifundazwe aseqalile ukukwenza lokhu.

UNKolola-Wakumelo (2010) ubalisa ngokungabi bikho kwabantu abaqeqeshekile ekushicileleni ngezilimi zomdabu, izingqinamba zobuchwepheshe novalo lokuthi

imibhalo ebhalwe ngezilimi zoMdabu ayizukufundwa ngabantu. Konke lokhu kungumthelela wokungabikhona kwezincwadi ezibhalwe ngezilimi zomdabu. Yize kunjalo, kuyathokozisa ukuthi iNyuvesi yaKwaZulu-Natali isiqalile ukuqeqesha abafundi kwiziqu zokuqala ngolimi lwesiZulu kuze kuyofinyelele ezingeni lobudokotela.

UShozi (2015) uthi kufanele zonke izilimi zoMdabu zisetshenziswe ngokulinganayo nesiNgisi ngisho ePhalamende. Uqhubeka athi ngisho nasezindaweni lapho kwenziwa inhlolekhono yomsebenzi akungabi bikho ukucindezeleka nokuphoqeka ukuthi kofuna umsebenzi aphenhule ngesiNgisi. Ngakho-ke uHulumeni njengoba uMthethosisekelo (Constitution of the Republic of South Africa, 1996) ugunyaza ukulingana kwezilimi kumele wenze isiqiniseko sokuthi zonke izilimi ziyalingana.

Kanti u-Alexander (2003) uthi zonke izikhungo zemfundo zimele zithuthukise izilimi zoMdabu zase-Afrika zibe seqophelweni eliphezulu ukuze zisetshenziswe emazingeni emfundo ephakeme.

5.2.4 Izinga labafundisi nabafundi

Kuvelile kulo lolu cwaningo ukuthi kwasabona abafundisi banakho ukungabi naso isiqiniseko salokho abakufundisayo kuleli zinga lemfundo ephakeme. Lokhu kudalwa ukuthi uma beqhathanisa izinsizakufundisa zolimi lwesiNgisi nalolu lwesiZulu, babona kunomehluko omkhulu. Iningi labafundisi likhala ngokuthi okuningi ngisho ungena ku-internet awukutholi. Lokhu kunomthelela ezingeni elingagculisi labafundisi uma nabo bengezikuba nazo izimpendulo kokunye ababuzwa khona (Nkosi, 2015).

Kwabona abafundisi bakhala ngezinga elingagculisi labafundi elihlangabezana nabo emanyuvesi. Laba bafundisi bakhala ngokuthi bazithola sekumele benze umsebenzi omningi nalowo okumelwe ingabe abafundi sebeyawazi. Lokhu kuyinkomba yokuthi kwabona abafundi basuke bengalilungele leli zinga lalesi sifundo ezingeni lemfundo ephakeme (Chivhanga noChimhenga, 2014). Ucwango lukaNkosi (2018) lwaveza ukuthi kukhona abafundi abazithola befunda isiZulu ngokuphoqwa yizimo. Lokhu kuyinselelo ebhekene nabafundisi abasuke bezofundisa umfundi ofunda isifundo engenalo uthando lwaso kodwa ephoqwa yisimo. Kuso lesi sikhungo okwenziwa kuso lolu cwaningo kubonakala kunesimo esifanayo lapho abafundi kumele bakhethe

phakathi kokufunda isiFrentshi nesiZulu, njengoba iningi likhuluma isiZulu, emakhaya ligcina liphokeleka ukukhetha sona.

Abafundi kuyavela ukuthi izinga labo lolimi lwesiZulu emakilasini aligculisi njengoba kuvelile ukuthi izigaba zamabizo kanye nezaga abazazi kahle. Ucwangingo lukaNkosi (2018) luyakuveza ukuthi abafundi basemanyuvesi basezingeni elingagculisi ngolimi lwesiZulu, imbangela yalokhu yingoba iningi labo lisuke lifunde ezikoleni okwakungezabamhlophe, lapho okufundwa khona ngesiNgisi. Omunye wabafundisi ababebangabahlanganyeli bocwaningo waveza ukuthi abanye babafundi bayakwazi ukusikhuluma isiZulu kodwa abakwazi ukusibhala.

UJump (2011) waveza ukuthi abafundisi basemanyuvesi bavamise ukusebenzisa itheknoloji ukuze abafundi bezwe kahle lokho abakufundisayo. Kunenkolelo yokuthi lolu hlobo lokufundisa yilona oluholela ekuzuzeni imiphumela egculisayo kubafundi.

UNkosi (2015) uyakufakaza ukuthi abanye othisha abafundisa ezikhungweni zemfundo ephakeme abakulungele ukufundisa, abaqeqeshekile ngokwanele futhi izinga labo lokufundisa liphansi. Kuvelile lokhu kulolu cwanningo lapho abafundisi bekhala ngokuthi kusekhona amatemu abangakawazi kwasabona ukuthi ngesiZulu abizwa athiweni. Ukushoda kwezinsizakufunda nezinsizakufundisa nakho enye yezimo eziyimbangela yezinga elingagculisi kubafundisi, futhi lenza babe nokuzenyeza.

Ucwangingo olwenziwa oBiku, Demas, Getahan, Woldehawariat kanye noMekonnen (2018) luyakufakazela ukuthi iningi labafundisi basezikhungweni zemfundo ephakeme kubukeka sengathi abakutholi ukuqeqeshwa okwanele ukuze bakwazi ukuhlangabezana nezinsalelo zemfundo ephakeme. Baqhubeka bathi imvamisa baqeqeshwa kusukela ezinsukwini ezimbili kuya emavikini amabili uma besanda kusebenza kuleso zikhungo. Lokhu kunomthelela omubi ezindleleni abazisebenzisayo lapho befundisa abafundi emazingeni emfundo aphakeme.

Ucwangingo olwenziwa uMhundu (2016) lwaveza ukuthi kunokwenza kancane koNgqongqoshe bezeMfundo ephakeme ukulekelela ekuqeqesheni abafundisi bezilimi zomdabu, ukuze babe sezingeni elifanele ukufundisa emazingeni lemfundo ephakeme. Yize kunjalo, kuyathokozisa okuvela kulolu cwanningo ukuthi abanye abafundi baveza umuzwa wokweneliseka yizinga labafundisi abakufundisayo. Ngenkathi bephawula ngokuthi bazibona bethuthuka kulesi sifundo lokho kunikeza isibindi

sokuthi yize zikhona izingqinamba kodwa likhona idlanzana labafundisi elibukeka lisezingeni eligculisayo, futhi elizikhandlayo ngokuthi lithuthukise indlela elifundisa ngayo.

5.2.5 Iqhaza labazali emfundweni

Iningi labafundisi liveza ukungeneliseki ngokuthi abazali abaningi banomkhuba wokungagqugquzeli ukukhulunywa kolimi lwesiZulu ngisho emakhaya imbala uthola abafundi bekwitiza isiNgisi nabo abazali bakhombise ukukujabulela lokho.

Ucwaningo lukaKamwangamalu (2000) luyakufakazela ukuthi abazali abaningi basibuka ngokusichizela isiZulu ngoba sinomlando omubi wokucindezelwa futhi simanyaniswa nezinga eliphansi kanye nokungaphucuzeki. Uqhubeka athi nezinye izilimi zoMdabu zisengcupheni yokushabalala ngenxa yakho ukuchizelwa. Esahlukweni sesine kuvelile kubafundisi ababengabahlanganyeli bocwaningo ukuthi kuningi okufikile okubulala ulimi, njengazo izinkundla zokuxhumana njengo-WhatsApp noFacebook.

Kanjalo, ucwaningo olwenziwa uNkosi (2014) uyakufakazela lokhu ukuthi nabo abazali banesandla ekudiceleni phansi ulimi lwesiZulu. Kuvelile kulolu cwaningo ukuthi iningi labazali livamise ukuhambisa izingane ezikoleni okwakungezabamhlophe bodwa lapho kukhulunywa khona isiNgisi. Lokhu kubanga ukuthi izingane zingabi sezingeni eligculisayo uma sezisezikhungweni zemfundo ephakeme. Kuvelile lokhu kulolu cwaningo lapho omunye wabafundi ebekhala ngakho ukuthi iningi labo alisazi kahle isiZulu ngoba vele abasenzi emazingeni aphantsi emfundo. Abacwaningi abaningi bayakufakaza ukuthi ulimi ukuze lukhule kumele lusetshenziswe ezikoleni nasekuxhumaneni okwejwayelekile ngaphandle kwasezikhungweni zemfundo (Shozi, 2015; Nkosi, 2014; Ndimande-Hlongwa, 2009).

Kulolu cwaningo kuvelile kubafundi ukuthi uma ungazi ngolimi lwakho lwebele kuvame ukuthi ungazi ngamasiko akho (Nkosi, 2014). Le nkulimo yabafundi iyaveza ukuthi bayafuna ukwazi ngemvelaphi yabo kodwa abazali yibona ababancisha lelo thuba.

Okuhle okuvelile kulolu cwaningo esahlukweni sesine wukuthi abafundi balutholile usizo kubazali kweminye imisebenzi abebeyinikwa ukuba bayiphendule, kodwa base beveza ukuthi kube khona lapho behluleke khona ukuthola usizo kubazali. Kanti futhi

abafundi bavezile ukuthi bangakuthokozela ukuba imiyalelo ebhalwe emagcekeni enyuvesi ibhalwe ngolimi lwesiZulu ukuze abazali bakwazi ukuyifunda kalula.

Umcwaningi uWilder (2014) uyafakaza ukuthi kunemiphumela emihle kubafundi ekuziphatheni kanye nasezifundweni uma nabazali beyingxenye yemfundo yabo ngisho emazingeni aphakeme emfundo. Lokhu kuveza ngokusobala ukuthi umzali ubalulekile kusukela emazingeni aphansi emfundo kuze kuyofinyelela emazingeni aphakeme.

Abanye abacwaningi abango-Castejon noPerez (1998) bathi izinga eliphansi lemfundo linomthelela omubi emfundweni yezingane zabo. Okuvelayo esahlukweni sesine kulolu cwaningo wukuthi iningi labazali abakule nyuvesi lifundile kahle bese kuba naleyo mithonselana engafundile ngokwanele. Laba bacwaningi uCastejon noPerez (1998) baze bafakazelane no-Adell (2002) lapho ethi izinga lempilo lasekhaya lomfundi linomthelela omubi noma omuhle ekuphumeleleni kwakhe ezifundweni. Uma sibuka okwenzeka kulolu cwaningo iningi labazali lisezingeni elihle lempilo ngoba kunabafundi ababefunda ezikoleni okwakungezabamhlophe bodwa. Ucwangingo olwenziwe uRammala (2009) lucacise ukuthi abazali bayingxenye yalokho okungafukula noma kukhinyabeze impumelelo yabafundi ezikoleni nasemanyuvesi. Ngakho-ke lokhu okwenzeka kulolu cwaningo kuyaveza ukuthi abazali bayingxenye ebalulekile kumfundi emfundweni yakhe, yikhona sibona nabafundi abayingxenye yabahlanganyeli balolu cwaningo bekhombisa ukusijabulela lesi sifundo sesiZulu, yingoba nabazali babo bakhombisa ukubaxhasa emfundweni yabo.

5.3 IZINCOMO

Kumele uMnyango wezeMfundo ulekelele kube nezikhungo ezizonikeza uqeqesho olufanele kubafundisi bemfundo ephakeme ukuze bakwazi ukusebenzisa izindlela zokufundisa okuyizona ezifanele ukusebenza emazingeni emfundo ephakeme. Lokhu kuzogwema le ngqinamba yokuthi umfundisi azicabangele yena indlela azoyisebenzisa ngoba kungekho umqulu othize awulandelayo osemthethweni. Le ndlela yokuthi umfundisi azicabangele yena inomphumela ongemuhle kubafundi.

Kumele abazali bayeke ukubukela phansi abanye abazali abafundisa izingane ezikoleni ezingezona okwakungezabamhlophe bodwa, ngoba kubukeka ngathi yibo

abafaka umqondo kubantababo wokubukela phansi ulimi lwesiZulu babone isiNgisi singcono. Kumele uhulumeni ulekelele ukuba abazali babafundi abasemazingeni emfundo ephakeme bagqugquzelwe ngezinhlelo ezizokwenza nabo babe yingxenye yemfundo yabantwana babo. Iningi labazali linenkolelo yokuthi uma umntwana esezingeni lemfundo ephakeme abakwazi ukumnikeza usizo, ikakhulukazi babheka ukuthi kwabona idlanzana labo alifundanga lafika kuleli zinga lemfundo. Kumele abafundi bakhuthazwe emakhaya ukufunda amaphepha esiZulu. Abazali nabo kumele babe yingxenye yokugqugquzela ukufundwa kwesiZulu bathengele abafundi amaphepha anjengeSolezwe, ILANGA namanye njengombono womunye wabafundisi ovezwe kulolu cwaningo.

Yize iminingi imizamo eseyenziwe uNgqongqoshe wezeMfundo Ephakeme ukuzama ukugqugquzela ukukhulunywa kwezilimi zomdabu kodwa akwanele ikakhulukazi ngokwamazinga emfundo ephakeme. Kumele kuthi noma inqubomgomo isiyenziwe kubuye kuhlenganwe emva kweminyaka emithathu ukuze kuhlolwe ukuthi inqubomgomo yolimi iyalandeleka. UNgqongqoshe wezeMfundo Ephakeme kusamele aphinde alekelele ngamasu okukhulisa izilimi zomdabu kuwo wonke amanyuvesi.

Kumele abaholi bamanyuvesi baqikelele ukuthi zande iziqu emanyuvesi ezizokwenziwa ngolimi lwesiZulu ngoba lokho kuzokwenza kwande nezincwadi ezibhalwe ngolimi lwesiZulu. Lolu cwaningo luvezile ukuthi kusenendlala yezincwadi ezibhalwe ngolimi lwesiZulu kanti nazo lezo ezikhona azitholakali emitatsheni yolwazi ngoba vele ulimi lwesiZulu emazingeni emfundo ephakeme belunganakiwe muntu. Kumele kube nemiklomelo kubafundisi nabafundi abenze ucwaningo ngolimi lwesiZulu, njengokunikezwa amathuba okuyofunda kwamanye amazwe noma omunye umklomelo omuhle ozokwenza baluthande ulimi lwesiZulu. Bekungakuhle nakuwo amanyuvesi ukuba kwenziwa okufanayo, lokhu bekuzokwenza ushintsho ngisho nakubo abafundi indlela ababuka ngayo isiZulu.

EPhalamende kusabonakala kusebenza ulimi lwesiNgisi, lokhu kuveza ukuthi noHulumeni uyahluleka ukulandela uMthethosisekelo ogunyazwe yiwo wokulinganiswa kwezilimi. Njengoba le Nyuvesi isesifundazweni saKwaZulu-Natali yingakho abanye abafundisi bebona kufanele zonke iziqu zibe naso lesi sifundo

sesiZulu. Lokhu kubukeka kungaba yigxathu elihle elingaphumelelisa ukusetshenziswa kwezilimi zomdabu ikakhulukazi isiZulu kulesi sifundazwe saKwaZulu-Natali.

Ezingxoxweni nabahlanganyeli bocwaningo kuvelile ukuthi kusekhona abafundi ababuka ulimi lwesiZulu ngokuluchizela. Lokhu bakuveza uma bebiza ngezidomu laba abafunda isiZulu. Ngakho-ke umphakathi kumele uluthuthukise ulimi lwesiZulu, bagqugquzele ukukhulunywa kwesiZulu ngaphandle kokuba sixutshwe nolimi lwesiNgisi njengoba sekuyikhona okuvamisile.

Kuyacaca ukuthi akwanele okwenziwa yiBhodi Yezilimi Zonke Zase Ningizimu Afrika (PanSALB) kodwa kufuneka kube nezinhlaka ezizosebenzisana nebhodi ukulandelela ukuthi amanyuvesi ayakwenza okushiwo yi-*Language Policy for Higher Education* (2002) kanye noMthethosisekelo kaZwelonke ukulinganisa izilimi. Lokhu okushiwo umfundisi esahlukweni sesine ukuthi isiZulu senziwe yiwo wonke umuntu ofikayo enyuvesi kungangcono kube yinto eyenzeka kuzo zonke izikhungo zemfundo ephakeme futhi kube yimpogo.

Ngakho-ke ukuvikela konke lokhu kucindezeleka kwezilimi zoMdabu kungaba kuhle uMthethosisekelo kaZwelonke uqikelelwe ukuthi uyalandelwa kuzo zonke izikhungo zemfundo kusukela emazingeni aphansi kuya kwimfundo ephakeme, lokhu kuzokwenza ukuthi izilimi zomdabu nazo zilingane nolimi lwesiNgisi. Ziningi izinhlelo ezingenziwa ukugqugquzela ukukhuluma isiZulu kahle futhi kungenziwa nemiqhudelwano ethile. Kumele ulimi lufakwe ebuchwephesheni bamakhompyutha ukuze sihehe nabo abafundi balo bangaboni sengathi lusele emumva.

UNdimande-Hlongwa (2014) ubeka ngokuthi leli yithuba elihle lokuthi iminyango eyengamele izilimi zoMdabu ithuthukise ubudlelwane phakathi kwayo neminyango eyangamele ubuchwepheshe bolwazi lwezokuxhumana. Leli kungaba yigxathu elihle ngoba abafundi kanye nabafundisi basemanyuvesi bangagqugquzeleka ukusebenzisa izilimi zabo zomdabu. UBatibo (2009) ugcizelela ukuthi kumele kugqugquzelwe ukusebenza kwezilimi zomdabu njengesifundo kanye nasekuxhumaneni ezikhungweni zemfundo ephakeme.

5.4 ISIPHETHO

Lolu bekuwucwaningo lokuhlola isimomqondo sabafundi nabafundisi mayelana nesiZulu njengesifundo nanjengolimi lokuxhumana eNyuvesi esesifundazweni saKwaZulu-Natali, i-*Excel* okungelona igama layo langempela ukuvikela inyuvesi. Ibe mithathu imibuzongqangi eyaphendulwa kulolu cwaningo. Ucwaningo luveze ukuthi usemkhulu umsebenzi okumele wenziwe ukuze kuthuthukiswe ulimi lwesiZulu. Kuyavela ukuthi zonke izilimi zoMdabu zisadinga ukuthuthukiswa ukuze zifike ezingeni lolimi lwesiNgisi.

Esahlukweni sokuqala ngixoxe ngesingeniso nesethulo sombiko wocwaningo lapho ngiveze khona phakathi kokunye, imibuzongqangi kanye nezinhloso zocwaningo.

Esahlukweni sesibili ngixoxe ngocwaningo oseluke lwenziwa olumayelana nesimomqondo sabafundi nabafundisi ngesifundo sesiZulu njengolimi lokufundwa, Kanye nohlaka lwenjulalwazi, i-*hegemony* (Gramsci, 1971).

Esahlukweni sesithathu ngixoxe ngomklamo nezindlela zokuqhuba ucwaningo lapho phakathi kokunye, ngixoxe ngocwaningo oluyikhwaltheythivu nepharadaymu yomhumusho.

Esahlukweni sesine ngihlaziye ulwazi olwatholakala ngombono wabafundi nabafundisi ngesiZulu njengesifundo nanjengolimi lokuxhumana lapho okuphendulwe umbuzongqangi wokuqala nowesibili.

Esahlukweni sesihlanu ngixoxe ngezizathu ezenza babe nalesi simomqondo abanaso abafundi nabafundisi ngesiZulu njengesifundo nanjengolimi, izincomo kanye nesiphetho.

Okubalulekile okuveziwe yilolu cwangingo ukuthi abanye abahlanganyeli bocwaningo sebeqalile ukubona ukubaluleka kwesiZulu baze baveza namathuba angavezwa yisiZulu, yize kunjalo abantu bangeze baba nombono owodwa nganoma yisiphi isihloko. Ngakho-ke kusobala ukuthi laba bahlanganyeli abanesimomqondo esihle ngesiZulu kumele bakhuthazwe ukuze lolu limi luthuthuke ikakhulukazi ezingeni lamanyuvesi.

5.5 IQOQA LESAHLUKO

Leli yiqoqa lokugcina ocwaningweni. Kulesi sahluko ngihlaziye ngezizathu ezidala abafundi nabafundisi babe nesimomqondo abanaso ngesifundo sesiZulu kule nyuvesi. Lapho kuxoxwe ngezindikimba ezinhlanu eziveza isithombe ngokuyizona zizathu ezidala abafundi nabafundisi babuke isifundo sesiZulu ngendlela abasibuka ngayo. Injulalwazi esebenze lapha ekaGramsci (1971) i-*Hegemony*.

Ezingxoxweni ezatholakala kubahlanganyeli bocwaningo kuyavela ukuthi abanye abafundi isikhuculekile le nsila yokubuka isiZulu njengolimi olungenamsebenzi. Kuvelile ukuthi abahlanganyeli bayafisa ukulubona lolu limi lusetshenziswa kakhulu ezikhungweni zemfundo ephakeme ukuze luthuthuke futhi luhlonishwe. Nakuba kunjalo, kuvelile ukuthi abanye abahlanganyeli basenakho ukuxuba, bakholelwa ukuthi isiNgisi wulimi longqege. Ngaphandle kwalokhu ngiphinde ngaphawula ngeziphakamiso ezimayelana nocwaningo, njengokugqugquzela ukuba kwande iziqu ezizofundwa ngolimi lwesiZulu.

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Appendix A

Incwadi Eya kubafundi

38 Greathead Rd

Bisley

Pietermaitzburg

3201

19 June 2016

Dear Participant (Student)

I would like to request permission to include you in my research as a participant. I am pursuing a Master of Education in Humanities Degree at the University of KwaZulu-Natal which I started last year, 2015. I am presently working on a thesis on IsiZulu Home Language and the research intends to address the following topic, “Ucwaningo Ngesimomoqondo Sabafundi Nabafundisi Ngesifundo SesiZulu Njengolimi Lokufundwa Nokuxhumana Enyuvesi Esesifundazweni SaKwaZulu-Natali”.

The study will be conducted in the form of an interview to the participants. I will ask for permission to use an audio tape when interviewing the participants. The study will not harm the image of any of the participants in any way. Names of the teachers as well as the students will not be mentioned or linked to any of the data collected. Participants as well as the university will be given pseudonym.

Participation is voluntary: if at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

In conclusion, I would like to assure you that the information or data gathered will be treated with utmost confidentiality (I am bound by ethical standard of profession not to reveal any information gathered, furthermore the dignity, privacy and interest of the participants will be respected). Please note: your lecture times will not be disrupted or affected in any way.

If you have any questions about this study, you can contact my supervisor at the following contact details:

Dr Z.P Nkosi: University of KwaZulu-Natal (Edgewood Campus)

E-mail Address: nkosiz@ukzn.ac.za

Telephone numbers: (031) 260 3691

Research Officer: P. Mohun

E-mail Address: mohunp@ukzn.ac.za

Telephone Numbers: (031) 260 4557

Request permission to use audio-tape when interviewing the participants.

Thank you

Yours sincerely,

V.T.N Boucher (Mrs)

Student Number: 972190065

Appendix B

Incwadi Eya kubafundisi (lecturers)

38 Greathead Rd

Bisley

Pietermaitzburg

3201

19 June 2016

Dear Participant (Student)

I would like to request permission to include you in my research as a participant. I am pursuing a Master of Education in Humanities Degree at the University of KwaZulu-Natal which I started last year, 2015. I am presently working on a thesis on IsiZulu Home Language and the research intends to address the following topic, “Ucwaningo Ngesimomoqondo Sabafundi Nabafundisi Ngesifundo SesiZulu Njengolimi Lokufundwa Nokuxhumana Enyuvesi Esesifundazweni SaKwaZulu-Natali”.

The study will be conducted in the form of an interview to the participants. I will ask for permission to use an audio tape when interviewing the participants. The study will not harm the image of any of the participants in any way. Names of the teachers as well as the students will not be mentioned or linked to any of the data collected. Participants as well as the university will be given pseudonym.

Participation is voluntary: if at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

In conclusion, I would like to assure you that the information or data gathered will be treated with utmost confidentiality (I am bound by ethical standard of profession not to reveal any information gathered, furthermore the dignity, privacy and interest of the participants will be respected). Please note: your lecturing times will not be disrupted or affected in any way.

If you have any questions about this study, you can contact my supervisor at the following contact details:

Dr Z.P Nkosi: University of KwaZulu-Natal (Edgewood Campus)

E-mail Address: nkosiz@ukzn.ac.za

Telephone numbers: (031) 260 3691

Research Officer: P. Mohun

E-mail Address: mohunp@ukzn.ac.za

Telephone Numbers: (031) 260 4557

Request permission to use audio-tape when interviewing the participants.

Thank you

Yours sincerely,

V.T.N Boucher (Mrs)

Student Number: 972190065

Appendix C

38 Greathead Rd

Bisley

Pietermaritzburg

3201

20 June 2016

The Dean

Durban University of Technology

19 Aberfeldy Road

Scottsville

Pietermaritzburg

3201

Dear Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN YOUR INSTITUTION

I would like to request permission to conduct a research at your institution. I am pursuing a Master of Education Degree in Humanities at the University of KwaZulu-Natal which I started last year, 2015. I am presently working on a thesis on IsiZulu Home Language and the research intends to address the following topic, "Ucwaningo Ngesimomoqondo Sabafundi Nabafundisi Ngesifundo SesiZulu Njengolimi Lokufundwa Nokuxhumana Enyuvesi Esesifundazweni SaKwaZulu-Natali".

I have chosen this university for convenience in collecting data and I anticipate the following participants to form a sample for this study. Four lecturers of IsiZulu Communication in Public Relations Management Degree as well as ten students in the same degree. The study will be conducted in the form of an interview to the participants. I will also ask permission to use audio-tape when interviewing the participants. The study will not harm the image of the university in any way. Names of

the lecturers as well as students will not be mentioned or linked to any of the data collected. Participants as well as the university will be pseudonym.

Participation is voluntary; if at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

In conclusion, I would like to assure you that the information or data gathered will be treated with utmost confidentiality (I am bound by ethical standard of profession not to reveal any information gathered, furthermore the dignity, privacy and interest of the participants will be respected).

If you have any questions about this study, you can contact my supervisor at the following contact details:

Dr Z.P Nkosi: University of KwaZulu-Natal (Edgewood Campus)

E-mail Address: nkosiz@ukzn.ac.za

Telephone numbers: (031) 260 3691

Research Officer: P. Mohun

E-mail Address: mohunp@ukzn.ac.za

Telephone Numbers: (031) 260 4557

Request permission to use audio-tape when interviewing the participants.

Thank you.

Yours sincerely,

V.T.N Boucher (Mrs)

Student Number: 972190065

Declaration

I _____(full names of participants)
hereby confirm that I understand the contents of this document and the nature of the
research project. I also understand that, there will be use of audio-tapes during the
interviews, and I consent myself to participating in the research project.

I agree / do not agree to be audio-taped during the course of the research.

SIGNATURE OF PARTICIPANT

DATE

Appendix D

Interview Schedule: Abafundisi (Lecturers)

Ake uchaze ukuthi uthini umbono wakho ngokufundwa kwesiZulu kule Nyuvesi?

Ucabanga ukuthi sihona isidingo sokufundwa kwesiZulu emanyuvesi? Chaza.

Ucabanga ukuthi sifundiswa kahle yini isiZulu futhi ikhona ngokwanele imithombo yokusifundisa? Chaza kucace.

Ngokwakho ukubona, likhona yini ikusasa lesiZulu kule Ningizimu Afrika entshe? Usho ngani?

Uye uphatheke kanjani uma uzofundisa isifundo sesiZulu emakilasini? Chaza.

Uma kungathiwa ake ukhethe ulimi oluthandayo phakathi kwesiZulu nesiNgisi, ungakhetha luphi? Ngasizathu sini?

Zikhona yini izingqinamba oye ubhekane nazo njengomfundisi wolimi lwesiZulu? Yiziphi? Zidalwa yini lezi zingqinamba?

Kukhona yini ukwesekwa okwanele ekugqugquzeleni ukusetshenziswa kolimi lwesiZulu kule Nyuvesi? Chaza kucace.

Yikuphi iNyuvesi engakwenza ukuze ulimi lwesiZulu luthuthuke ngokusezingeni elifanele?

Unaliphi iphupho ngalolu limi?

Ucabanga ukuthi lubalulekile yini lolu limi njengolimi lokuxhumana? Usho ngani?

Uma ungaba nengane, ungathanda yini ukuthi ifundiswe isiZulu noma ifunde ngaso esikoleni? Chaza.

Yikuphi okufanele kwenziwe yimiphakathi ukuze lolu limi luthuthuke njengolimi lokufunda nelokuxhumana? Cacisa.

Appendix E

Interview Schedule: Abafundi (Students)

Uye uphatheke kanjani lapho kungena isifundo sesiZulu ekilasini? Nikeza izizathu.

Ake ungichazele ukuthi ngabe ukufundwa kwesiZulu kule nyuvesi njengolimi lokuxhumana ukubuka kanjani?

Kukuphatha kanjani ukufundwa kwesiZulu njengolimi lokuxhumana? Yiluphi ulimi ofisa lufundwe njengolimi lokuxhumana, luphinde lusebenze kuzo zonke izifundo? Chaza.

Uthini umbono wakho ngokusetshenziswa kwesiZulu sixutshwe nesiNgisi (code-switching). Kumele kwenziwe njani?

Njengomfundi, yiziphi izinselelo obhekana nazo ekufundweni kwesifundo sesiZulu? Chaza.

Njengomfundi, uyakuthokozela yini ukusetshenziswa kwesiZulu ngothisha bezifundo okungezona ezolimi? Chaza.

Ngokubona kwakho kufanele yini ukuba isiZulu sisetshenziswe ekilasini uma kufundwa ezinye izifundo? Chaza.

Ngokubona kwakho, likhona yini ikusasa lesiZulu kwezemfundo? Chaza kucace.

Ngabe ukubuka kanjani ukusetshenziswa kolimi lwesiZulu ukufunda zonke izifundo ezingeni lamanyuvesi? Chaza.

Njengomfundi, ngabe akhona yini amathuba obona ukuthi angavulwa yilesi sifundo sesiZulu? Chaza.



25 January 2017

Mrs Virginia Thula Nompumelelo Boucher 572190065
School of Education
Pietermaritzburg Campus

Dear Mrs Boucher

Protocol Reference Number: HSS/0076/017M

Project title: Ukwawingo Ngesimomoqondo Sabafundi Nabafundisi Ngesifundo Sesizulu Njengolimi Lokufundwa
Nokuxhumana Enyuvesi Esesifundazweni SaKwaZulu-Natali

Full Approval – Expedited Application

In response to your application received 17 January 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenika Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

cc: Supervisor: Dr NP Nkosi
cc: Academic Leader Research: Dr SB Khoza
cc: School Administrator: Ms Tyzer Khumalo

Humanities & Social Sciences Research Ethics Committee

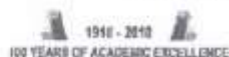
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