

**IZINSELELO EZIBHEKENE NABAFUNDISI BOLIMI LWESIZULU
OLUNGOLWEBELE EZIKOLENI ZAMABANGA ATHE THUTHU
KWAZULU-NATALI**

CEBISILE PENELOPE NYATHIKAZI

2014

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KWAZULU-NATALI**

NGU-

CEBISILE PENELOPE NYATHIKAZI

LWETHULA UKUFEZA IZIDINGO ZEZIKU

ZE-

MASTER OF ARTS

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO

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ISIFUNGO

Mina, **Cebisile Penelope Nyathikazi** ngiyafunga ngiyagomela futhi ngifakazisa ngokugcwele ukuthi lo msebenzi osihloko sithi: **“Izinselelo Ezibhekene Nabafundisi Bolimi LwesiZulu Olungolwebele Ezikoleni Zamabanga Athe Thuthu KwaZulu-Natali”** ngumsebenzi wezandla nengqondo yami, ucwaningwe yimina.... ngisebenzisa imithombo yolwazi eyahlukahlukenene. Lo mqulu wolwazi ubhalelwe le Nyuvesi YakwaZulu, ONgoye kanti awukaze ubhalelwe noma wenziwe ngesinye iSikhungo Semfundo Ephakeme ngenhloso yokuthola iqhuzu.

C.P. Nyathikazi

Usuku: _____

UMNIKELO

Lo msebenzi ngiwethula ngenhlonipho kumama ongizalayo uNomkhosi Mirriam Dlamini (uMaMlobeli) intombi yaseMaXhoseni okwathi uma efika emendweni wangagcina ngokuthanda abantu bakhona kodwa waze wathanda nolimi lwabo uqobo oluyisiZulu. Wazimisela ukulufunda waze wabhala izivivinyo waphumelela ngamalengiso. Ngibonga ukuthi usikhulise kahle ukuthi sithande futhi sinakekele okungokwethu. Ngibonga nokusikhulekela ngokungakhathali thina njengabantwana bakho. UNkulunkulu akubusise.

UKUBONGA

Udumo alube kuYise neNdodana noMoya oNgcwele. Ngibonga uNkulunkulu ngesipho sempilo nangobuhlakani namandla angiphe wona ukuba ngenze lo msebenzi. “Uma uNkulunkulu emi ngakithi, ngubani ongamelana nathi na?”

Ukubonga kwami okukhulu ngikubhekisa kuSolwazi Z.L.M. Khumalo. Ngibonga isineke sakhe sokungicathulisa ekwenzeni kwami lo msebenzi. Ngithi ngiyabonga Mbulazi, Mntungwa, Mzilikazi KaMashobana. Likhulu igalelo lakho kulesi sizwe sikaPhunga noMageba.

Ngiphinde ngibonge umndeni wami. Ngiqala ngokubonga kumyeni wami uNicholas Thulani Nyathikazi ngokungisekela nangokungilekelela ngenkathi ngisesemshikashikeni wokuhlanganisa lo msebenzi. Ngithi nje Nyathenkulu, Nyathemnyama, Sokhomose ume njalo. Abantwana bami uMpilo, uSiphesihle, uMzomuhle kanye nothunjana wami uSibahle. Ngibonga ukungibekezelela kwenu nokungikhuthaza ukwenza lo msebenzi. Angibashiya ngaphandle oMnqobi, uSdumo noKhettha nakubo ngithi ngiyabonga.

Ngibonga umndeni waseManqamu, ozakwethu esikoleni engisebenza kuso. Bekuthi lapho ngixakeka khona bangichushise baphinde bangelekelele ukuthi ngiwuqhube lo msebenzi. Kubo bonke ababambe iqhaza ngokuphendula imibuzo nokubeka imibono ngibonga kakhulu.

Kungeke kuphelele ukubonga kwami ngingabalanga inkosazana yakwaMsomi ngesineke sayo nokungiqophela wonke lo msebenzi ngokungakhathali. Ngithi ngibonga kangiphezi Nomndayi. Angazi ukuthi bengingaba yini ngaphandle kwakho. Ngiyabonga.

IQOQA

Lolu cwaningo lubuka izinselelo ezibhekene nabafundisi bolimi lwesiZulu olungolwebele ezikoleni zamabanga athe thuthu.

Isahluko sokuqala sibeke isethulo socwaningo esihlelwe ngokulandela lezi zihlokwana: isingeniso, intshisekelo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, imiklamo yocwaningo, imibono yongoti, abazohlomula kulolu cwaningo, uhlaka lwezahluko kanye nesiphetho.

Isahluko sesibili sibheka ulimi lokufunda nokufundisa ezikoleni okuwulimi lwesiNgisi ukuthi ube namuphi umthelela ekudungekeni kolimi lwesiZulu olungolwebele. Kulesi sahluko kubhekwa nezinqubomgomo zolimi ukuthi zasunguleka kanjani, nini nokuthi ziqukethe ini. Kuphethwe ngokuthi kubhekwe izinselelo abafundi bolimi lwesiZulu olungolwebele ababhekana nazo emagumbini okufundela.

Isahluko sesithathu sikhuluma ngezinhlelo zokufunda nokufundisa eziguquguqukayo. Kugagulwa izinhlobo zazo neminyaka ezazethulwa ngayo kusukela ngonyaka we-1996 kuya kowezi-2014. Kubhekwa nomthelela ezibe nawo emfundweni yaseNingizimu Afrika jikelele. Lesi sahluko siphetha ngokubheka ukuthi ukuguquguquka kwalezi zinhlelo kube namphumela muni ekufundisweni kolimi lwesiZulu olungolwebele.

Isahluko sesine sibheka umthelela wezokuxhumana (media) ekufundisweni kolimi lwesiZulu olungolwebele. Kubalwa izinhlobo zakho ezinjengamaphephandaba, imisakazo, omabonakude, omakhalekhukhwini kanye nokusetshenziswa kolwazimbiko. Kubuye kubhekwe umonakalo eziwenzile oholele ekutheni ulimi lwesiZulu lugcine selushetshwa kalula nezinye izilimi.

Isahluko sesihlanu kulapho kucutshungulwa kuhlaziywa futhi kuvezwa nemiphumela yocwaningo. Lolu cwaningo luqhutshwe ngendlela yohlelombuzo. Kube sekubhekwa izimpendulo, imibono kanye nezimvo zezinhlobo ezahlukene ebezibambe iqhaza kulolu hlelombuzo. Lezo zinhlobo abafundi, abafundisi kanye namanye amalunga omphakathi abe nogqozi lokuzwakalisa imibono yawo.

Isahluko sesithupha kulapho kwenziwe izincomo okuhlukaniswe ngendlela yokuthi kubhekwe uhla lwaleso naleso sahluko kwezandulele lesi. Ucwangingo lufika esiphethweni lapho lukhuthaza lezi zinhlaka ezintathu okunguMnyango WeZemfundo, abafundisi kanye nabazali ukuba bangadebeseli kodwa bazibambe ziqine kuthuthukiswe ulimi lwesiZulu olungolwebele.

SUMMARY

The research is basically looking at the challenges that are faced by isiZulu mother-tongue teachers in Secondary levels. The research focuses mainly in schools around the Province of KwaZulu-Natal. This research has been motivated by the fact that isiZulu is gradually losing its originality as a language and if nothing is being done, it is at the verge of collapse.

Chapter one is the general introduction of the research topic where the following sub-topics form part of the research proposal; background to the study, the problem statement, the purpose of the study, delimitation of the study, the study methodology, beneficiaries of the study, division of the chapters and the conclusion.

Chapter two deals with the issue of the language of teaching and learning. In South Africa in general and in schools in particular, isiZulu language is not a medium of instruction. It is not treated as a valuable communication mode. The majority of learners in South African Schools are taught through the medium of English which is not their home language. This has caused learners to despise isiZulu and going to the extent of developing an attitude that they do not need isiZulu for survival, therefore isiZulu mother-tongue teachers have a challenge to endeavour to motivate learners and other stake holders to give isiZulu the respect that it deserves.

Chapter three looks at the curricula changes which have resulted to change in the teaching and learning style. Curricula changes in South Africa started with the adoption of Outcomes-Based Education which brought about confusion not only to educators but to parents and learners as well. The study in this chapter focuses on the language policies that have been put in place as to what extent have they contributed to the challenges facing isiZulu mother-tongue teachers in schools.

Chapter four investigates the development of media both electronic and print which has captured the minds of most of our learners in a much greater way but mostly producing negative results.

The rapid expansion of the electronic media and the introduction of a network of telecommunications has posed a threat in isiZulu language since most of the media do not use

vernacular when publishing and broadcasting. If isiZulu is used, it is no longer in its original pure state, it is very diluted.

Chapter five deals with the analysis and the result of the research. That is where we get the response of the participants to the questionnaire that has been used.

Chapter six is where we get the recommendations and the conclusion.

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ISENGEZO / APPENDIX

ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso / Introduction

Umntu ufunda aze afe. Ulimi luyingxenywe enkulu yokufunda. Ingane ifundiswa ulimi kusukela izalwa, kube isibelebele sempilo yayo yonke. Ulimi luyindlela yokuxhumana kubantu. Ziningi izincazelo zolimi. Isichazamazwi okuthiwa yi-World Book sinale ncazelo ngolimi.

UBarnhart, (1963:1178) uthi:

Language is human speech, spoken or written: language is the basis of man's uniqueness, and the essence of his culture: Language is the speech used by one nation, tribe or other similar large group of people.

Lapha kugcizelelwa ngaphandle kokunanza ukuthi ulimi luyinhlanganisela yamazwi akha inkulomo noma imibhalo. Isizwe nesizwe sinolimi lwaso. Ukukhuluma kungokwabantu kuphela hhayi izilwane. IsiZulu sikubeka ngembaba uma sithi umlomo yishoba lokuziphungela.

ULandsberg nabanye, (2005:119) bathi:

Communication through language is the main ability which distinguishes humans from all other species on earth.

Ukuxhumana kungachazwa ngezindlela eziningi. Kungashiwo ukuthi ukwabelana imibono, ukudlulisa imiyalezo, inkulumompendulwana, inkulumompikiswano kanye nokunye. Yize kunjalo, Ziningi ezinye izindlela zokuxhumana.

UWoolfolk, (2007:466) uthi:

Communication is more than the words exchanged between individuals. We communicate in many ways. Our actions, movements, voice tones, facial expressions and many other non-verbal behaviours.

Kungaze kwageqwa amagula ngokuxhumana. Lolu cwaningo luzogxila kakhulu olimini lwesiZulu kanye nezingqinamba ezibhekana nabafundisi balo emazingeni athe thuthu (Secondary schools). Ngaphambi kokuba ifinyelele kuleli zinga, ingane iqale ithole imfundiso yasekhaya. Le mfundiso iyithola kubazali kanye nakumalunga omndeni. Idluliselwa enganeni ngalo belu ulimi. Imfundiso yasekhaya iwumgogodla, iyinsika futhi iyisizinda sobuntu.

Lolu limi kuthiwa wulimi lwebele ngoba kukholakala ukuthi ingane iluncela ebeleni likanina emveni kokuba isizelwe. Umndeni walapho kuzalelwe khona ingane kulindeleke ubambe elikhulu iqhaza ekuthuthukiseni nasekulondeni ulimi ukuze lungayiphunyuki ingane. Izaga, 22:6 encwadini eNgcwele iyakufakaza lokhu uma ithi:

Khulisa umntwana ngendlela eyakuba ngeyakhe. Kuyakuthi lapho esekhulile angasuki kuyo.

U-Ornstein noHunkins, (2004:73-74) bathi:

Black African children traditionally learn through observations and imitations of adult role models with minimal verbal instructions.

Imfundo noma imfundiso yasekhaya iba nomthelela omkhulu enganeni uma isingene esikoleni. Umsebenzi wesikole kusuke sekuwukulolonga nokuthuthukisa ulwazi lolimi lwasekhaya. Leli joka-ke lisuke selisemahlombe abafundisi. Lo msebenzi kufanele bawenze ngokukhulu ukuzimisela ngoba uma bewanyazisile baphinde badebesela, kungadaleka omkhulu umonakalo futhi nenqubekela phambili yomntwana ingakhubazeka. Abefundisi bolimi

bona kudingeka basebenze ngokukhabathisa ukwedlula abanye ngoba zonke izifundo esikoleni zisebenzisa ulimi. Yilapho-ke abafundisi bolimi lwebele oluyisiZulu bezithola bebhokana nengwadla ngenxa yezimo lolu cwaningo oluzogxila kuzo.

1.2 Intshisekelo yocwaningo / Problem statement

Izinselelo ezibhekene nabafundi bolimi lwesiZulu olungolwebele zingayamaniswa nezinto eziningi kuleli likaMthaniya. Singabala ezombusazwe, ezomnotho kanye nezenhlalakahle. Ezikoleni zaseNingizimu Afrika, izilimi zoMdabu, sibala nesiZulu, azisetshenziswa njengezilimi zokufunda, ukufundisa kanye nokuxhumana.

UDonald nabanye, (1997:197) bathi:

When a student's first language is not given positive value in the formal learning process, he will inevitably come to see his own language and everything culturally associated with it, as devalued.

Bagcizelela ukuthi ukubukelwa phansi kolimi lwebele nokunganikezwa izinga elilufanele kungenza abafundi bagcine sebeluthatha njengento enganamsebenzi engabalulekile.

UDonald nabanye, (1997:197) bathi:

This can have powerful negative effects on the social and psychological process of identity formation.

Lokhu kudala umonakalo omkhulu ezingqondweni zabafundi bagcine bengayiqondi imvelaphi yabo futhi bangaziqondi kwabona ukuthi bayiliphi. Abafundi nabo bagcina sebefunde kwezabo ukuthi ulimi okuyilona lona yilolu abafundiswa ngalo bese bengasalugqizi qakala lolu olwesiZulu. Lesi simo

sithuntubeza abafundisi balolu limi kuthi abanye bagcine sebenokuzenyeza ngokulufundisa.

Enye inselelo ebhekene nabafundisi bolimi lwesiZulu ukushintshashintsha kwezinhlelo zokufunda nokufundisa (Curriculum change). Ingxaki enkulu ngokuthi basuke bengeyona ingxenye yokushintshwa kwalezi zinhlelo kodwa kufanele bahambise njengoba kusuke sekuhleliwe. Lokhu kushintshashintsha kwezinhlelo zokufundisa kuqale ngemuva nje kokhetho lukazwelonke ngowe-1994.

Kulezi zinhlelo zokufundisa imigomo ebekelwe ukufunda nokufundisa ulimi lwebele lwesiZulu isuselwe olimini lwesiNgesi. Lokhu-ke kuyayithuntubeza inzika yolimi lwesiZulu.

UGrissel nabanye, (1995:155) bathi:

It is assumed that children from majority groups will be assimilated into the White English-speaking minority group and become good citizens as soon as they have adequately mastered the official language.

Lapha bachaza ngokusobala ukuthi ulimi lwalabo abayingcosana lugcina sekuyilona oluvelele ukwedlula izilimi zabaningi.

UCarl, (1995:199) uthi:

The perception is often that teachers are against curriculum change. This perceived negativity does not necessarily mean that they are resistant to change but rather that they are uncertain of what is expected.

Lokhu kufaniswa kwezilimi kugcina sekuwumqansa ongenyukeki kubafundisi bolimi lwebele lwesiZulu ngoba abafundi bagcina bedideka bengasakwazi ukwehlukanisa izingxenye zolimi lwebele (okuyimisindo, izakhimagama,

amagama, imisho, izindaba) kulezo ezolimi lokufunda nokufundisa (okuyisiNgesi).

UDonald nabanye, (1997:196) bathi:

The reality is that language policy and practice in education in South Africa has constituted one of the most widespread and devastating of contextual disadvantages to learning.

Lolu cwaningo luzobuyela lubheke luhlaziywe iqhaza lezindlela zokuxhumana ekuqhubezeleni phambili lezi zinqanaba ezibhekene nabafundisi bolimi lwesiZulu olungolwebele. Izindlela zokuxhumana okubhekiswe kuzo lapha amaphephandaba, imisakazo nomabonakude, singalibali ngomakhalekhukhwini.

Zimbalwa kakhulu izindaba nemibiko eshicilelwa noma esakazwa ngesiZulu. Kuyenzeka uma kuthuke kwasakazwa noma kwashicilelwa, kusetshenziswe ulimi lwesiZulu oluyinhlanguanisela olunongwe ngezinye izilimi. Okudlula lapho ngisho nababhali bemibhalo yesiZulu nabo sebeyalusheba ulimi bafaka ezinye. Lokhu kudala isihlaba ekusimameni kolimi. Uma singanqandwa lesi simo, umsuka noma inzika yolimi iyogcina inyamalele. Izizukulwane eziyolandela ziyolahleka ngoba ziyobe zingayiqondi imvelaphi yazo kanye nenjula yolimi.

1.3 Izinhloso zocwaningo

Lolu cwaningo lukhuthazwe ukubona injula yolimi lwesiZulu iya ngokuya ishabalala.

UMsimang, (1975:Isandulelo) uthi:

Ngenkulu indumalo, ngibona iyizolo lamaZulu selibonakala kaluvindi kanti ikuthangi lona alisakhonjwa nangalukhalo.

Ulimi luyingxenye enkulu yesiko. Akusekho ukuziqhayisa kumuntu ongumZulu ikakhulukazi kulesi sizukulwane esisakhulayo.

Lolu cwaningo luhlose ukuvuselela inhlansi yothando lolimi ikakhulukazi kubafundisi ukuba babhunkule balwe nalesi sihlava esonakalisa ulimi, bazimisele kakhulu kunakuqala, bangadikibali.

Lolu cwaningo luhlose ukuvula amehlo kubafundisi babone ngenye indlela ukuthi isizwe sithembele kubo. Yibona okulindeleke ukuba bawuhlabe bawulawule kwakhiwe kuphinde kuvuselelwe lesi sizwe sikaMthaniya esibonakala sifadabala. Phela emakhaya nasemiphakathini abantu sebevele balushebe nje kalula lolu limi nezinye.

UNyembezi, (1992:1) uthi:

Ukuhlalelana nezinye izinhlanga kubangela
ukuba umuntu angabe esazihlupha ngokufuna
igama lesiZulu elingumaqondana,
akufumanise kulula ukuphambukela
kwezinye izilimi.

Lolu cwaningo luhlose futhi ukuthola ubunzulu balezi zinselelo ezibhekene nabafundisi balolu limi kanye nemibono yabo. Luzothola izimvo zabafundisi mayelana nale mpicabadala. Inhloso enkulu ukuzihlaziya bese kuthi ekugcineni kuzanywe amasu okufinyelela esisombululweni esinganqanda ukubhebhetheka kwalesi simo.

Abadala bathi injobo ithungelwa ebandla. Ngokunjalo lolu cwaningo luzohambela ongoti asebenkantshubomvu kule ndima yokusebenza ngolimi lwesiZulu. Inhloso kuzobe kuwukufakana imilomo kuzwakale ilaka labo nabo mayelana nesixazululo. Sibala izinhloko zemiNyango, abeluleki bolimi lwesiZulu, ababhali kanye nabanye.

Ekugcineni kufanele kubekwe umhlahlandlela ozokhomba indlela kulaba bafundisi kule nkinga ephikelele ukubagumbuqela kugcine kushabalele nale nhlansana esabonakala isalokolokoza.

1.4 Izindlela zokuqhuba ucwaningo

Umcwaningi uzokwenza lolu cwaningo ngokuhambela izikole ezithile ukwenza inhlolovo. Yize ucwaningo lugxile kakhulu ezikoleni zaKwaZulu-Natali, lokho akuchazi ukuthi umcwaningi uzohambela zonke izikole ezakhele leli likaMthaniya. Lezo ezizoqokwa, imiphumela noma ulwazi oluyotholakala luyothathwa njengolwejwayelekile okanye oluvamisile ezikoleni.

Abantu okuyibona ababheke ukubamba iqhaza kulolu cwaningo abafundi kanye nabafundisi bolimi lwesiZulu olungolwebele. Umcwaningi uyoxoxisana nabo abuye abacele ukuba baphendule imibuzo ayobe eyihlelile ukuze athole imibono yabo mayelana nalezi zingqinamba ababhekene nazo zokufadabala kolimi. Umcwaningi uyozihambisela yena mathupha imibuzo ezikoleni, aphinde azilande futhi.

Ngaphambi kokuxoxisana kanye nokuphendulwa kwemibuzo umcwaningi uyochazela abafundi kanye nabafundisi ngenhloso yocwaningo nangokuthi uzokwenziwa njani ngemiphumela ekugcineni. Umcwaningi uhlele ukuba asebenzise iziqophamazwi ukuze akwazi ukuphinde abuyekeze izingxoxo ezenziwe ikakhulukazi uma sekuhlaziywa ekugcineni. Kuyobuye kuthwetshulwe nezithombe ukuqinisekisa izikole ezahlukahlukeni ezihanjelwe.

Ulwazi oluningi umcwaningi uzoluhlwaya aphinde acaphune emabhukwini ahlelwe ngababhali bezincwadi zesiZulu kanye nezesiNgisi.

Ulwazi olutholakele luyobe seluhlaziywa ekugcineni ukuze kutholakale imiphumela kuphinde kwenziwe izincomo ukuthi kungafinyelelwa kanjani esixazululweni sale nsindabadala.

1.5 Imiklamo yocwaningo

Lolu cwaningo luzogxila kakhulu kulezo zinto eziyimbangela yokufadabala kolimi lwesiZulu ezikoleni njengokuthola ukuthi kwenziwa yini abafundi bangalugqizi qakala ulimi lwesiZulu, nokuthi yini edala ukuzenyeza kubafundisi balo.

Luzobuye lugxile futhi ezinhlelweni ezahlukahlukene zokufundisa nokuthi kube namthelela muni ukwenza uhlelo lokufundisa ulimi lwesiZulu lususelwe kwezinye izilimi. Mayelana naleli phuzu umcwaningi uyoxoxisana nabafundisi baphinde baphendule nemibuzo ayobe eyihlelile.

Lolu cwaningo luzophinde lubheke iqhaza lezokuxhumana okuyimisakazo, omabonakude kanye namaphephandaba ukuthi kube namthelela muni ekubhebhethisekeni le nkinga yolimi lwesiZulu ezikoleni. Lapha kuyobe kudingeka uvo lwabafundi kanye nabafundisi.

Ucwaningo luzothinta kanye nezinhlaka zikaHulumeni ikakhulukazi eMnyangweni Wezobuciko Namasiko kanye nababhali bezincwadi ukuthi yiziphi izinhlelo ezingenziwa ukukhuthaza abafundisi bolimi lwesiZulu ezikoleni.

1.6 Imibono yongoti / Literature review

UMthethosisekelo wezwe laseNingizimu Afrika ugunyaze izilimi ezilishumi nanye njengezilimi ezisemthethweni (Act 27 of 1996). Ushicilele wabuye wabeka imigomo eqinile yokufundiswa kolimi lwebele noma olwasekhaya. Uphinde wabeka umthetho wokuvikela kanye nokugcinwa kwezilimi zabantu abayiminsinsi yokuzimilela kuleli.

UWolhuter nabanye, (2007:32) bathi:

The constitution (RSA, 1996b:5) guarantees equal status to 11 official languages to cater

for the country's diverse people and their cultures.

Ngokwezibalo zabo uma belinganisa ukukhulunywa kwalezi zilimi, kutholakala isiZulu siqengqeza phambili ngokwenani labantu okuwulimi lwabo lwebele noma olwasekhaya.

UWolhuter nabanye, (2007:32) bathi:

IsiZulu is the mother tongue of 23,8% of South Africans, followed by isiXhosa at 17,6%. Although English is recognized as the language of Commerce and Science, it is spoken by only 8,2% of South Africans as their home language.

Enyangeni kaLwezi kowe-1997, uNgqongqoshe weZemfundo kuzwelonke washicilela umgomo nomthetho wokuthuthukiswa nokugcinwa kwezilimi ezikoleni zaseNingizimu Afrika. Phakathi kokunye lo mgomo ubhekelela ukwahlukahlukana kwamasiko okuholela ekwahlukahlukaneni kwezilimi nokuthi lezi zilimi kumele zithuthukiswe futhi zinikezwe izinga lenhlonipho ngendlela efanayo nelinganayo.

Inhlosongqangi yalo mgomo ukuzama ukuhlangabezana nezihibe ezadaleka ngenxa yokungashaywa ndiva kwezilimi zoMdabu nokuzama ukuvala lelo gama. Kwaphinde kwabekwa umgomo wokudluliswa kwabaphumelele ikakhulukazi kubafundi bebanga leshumi ukuthi ezifundweni abaphumelele kuzo, ulimi lwasekhaya noma olwebele lubalwe lapho nokuthi lona lube yisilinganiso ekhulwini esithe xaxa.

UMnyango weZemfundo uphinde washicilela umgomo ikakhulukazi eSifundazweni saKwaZulu-Natali ukuthi isiZulu sifundiswe kuzo zonke izikole njengolimi lwesibili okanye olwesithathu lokwengeza. Lokhu ukwenzele ukuthi kube nokucobelelana kanye nokuthelelana amanzi phakathi kwezinhlanga ezahlukene kuleli. Abantu-ke abayi nganxanye bengemanzi. Kukhona

abangawemukelanga ngezandla ezimhlophe lo mgomo, okusobala ukuthi nokwenziwa kwawo kuyobe kuwukuchitha icala.

Kunababhali bolimi lwesiZulu olungolwebele abangahlalanga nje bakhwica imikhono kodwa babone kungakuhle ukuba baphonse itshe esivivaneni mayelana nale nkinga.

UHlongwane noSeme, (2012:247) bathi:

Umuntu ongumZulu kodwa ebe engalwazi
ulimi lwesiZulu uhlekisa ngaye uqobo
lwakhe.

UHlongwane noSeme, (2012:247) baqhubeka bathi:

Ukuze kugwemeke lokhu, kufanele
kuqikelelwe ukuthi kufundiswa isiZulu
esiyisonasona ezikoleni.

Laba babhali bagcizelela ukuthi kufanele umuntu ongumZulu aziqhenye ngobuZulu bakhe nokuthi lo mkhuba wokoniwa kolimi lwesiZulu kufanele usheshe unqandwe kungaze kudaleke omkhulu umonakalo.

IBhodi Yolimi eNyuvesi yakwaZulu-Natali nayo isukume yama ngazo zombili ukubhekana nale nsindabadala.

USibiya, (2013:xi) uthi:

Ziningi-ke izimbangela zokufa nokushabalala
kwezilimi. Kuthiwa ukufa kolimi
kubhebhethekiswa ukugwema noma
ukwehluleka kwezingane ukufunda ulimi
lwabazali bazo.

USibiya, (2013:xiii) uphinde athi:

Kakusekho manje ukuthi yonke indlela idlula
esiNgisini. Kunalokho indlela eya esiNgisini

kufanele iqale ngokwazi ukukhuluma kahle
ulimi lwebele bese-ke ukufunda isiNgisi
kuthasiselwa kancane, kancane.

Amalungu aleli Bhodi athathe igxathu eliya phambili ngokuthi kuhunyushwe izincwadi njengezeSayikholoji, Fizikisi, Anathomi kanye nezinye. Akugcinanga lapho baphinde babona kungcono ukuba kuqanjwe amatemu amasha, kubhalwe nezichazamazwi ezintsha kanye nokuqhamuka nezinto zokufundisa ezintsha.

1.7 Abazohlomula kulolu cwaningo

Lolu cwaningo luzohlomulisa labo abasaziqhayisa ngokwemvelaphi yabo. Ulimi luyingxenywe yesiko. Isiko lichaza ukuthi umuntu ungubani, uvela kuphi futhi uya kuphi. Luzohlomulisa abafundisi bolimi lwesiZulu lwebele ngokubavezela ezinye izindlela abangazisebenzisa ukufundisa ulimi lwesiZulu. Bayinsika ngoba isizwe sithembele kubo. Bangabakhi besizwe ngokucathulisa isizukulwane esisakhula. Kufanele zibuye emasisweni. Ukudebesela kwabo kuyoba ukuphela kolimi oluyigugu lwesizwe. Ngalolu cwaningo abafundisi bazogqugquzeleka babe nokuzethemba babone ngamanye amehlo ukuthi abajulukeli ize.

Kuzohlomula nabafundi uqobo. IsiZulu sithi zibanjwa zisemaphuphu. Abafundi bazothola ugqozi lokwazi kabanzi ngolimi lwesiZulu ukuze bazazi kwabona ukuthi bayiliphi. Lolu cwaningo luzobuye luhlomulise nababhali bezincwadi ikakhulukazi labo abasafufusa ukuthi bakhuthalele ukubhala ulimi lwesiZulu olucwengekile, bangalushebi ngoba lokho kuyalujivaza ulimi. Luzokwenza baphinde bakhuthalele ukuqamba amagama ezinto ezintsha ikakhulukazi lezo ezivela ngenxa yobuchwepheshe.

Kuzobuye kuhlomule aboMnyango kaHulumeni ikakhulukazi uMnyango Wezobuciko Namasiko ukwenza zivame izinhlelo zokukhuthaza amasiko nokugcizelela ubumqoka bolimi lwebele kulabo abangumsinsi wokuzimilela kuleli.

1.8 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ulimi lokufunda nokufundisa ezikoleni

Isahluko sesithathu: Izinhlelo zokufundisa ezishintshashintshayo

Isahluko sesine: Umthelela wezokuxhumana

Isahluko sesihlanu: Isihlaziyo nemiphumela yocwaningo

Isahluko sesithupha: Isihlaziyo socwaningo, izincomo nesiphetho

1.9 Isiphetho

Kulesi sahluko kwethulwe isethulo socwaningo jikelele esingeniswe ngesingeniso sakhona. Isingeniso selanywe yintshisekelo yocwaningo ekhuthaze ukwenziwa kwalolu cwaningo. Intshisekelo yocwaningo yelanywe yizinhloso zocwaningo, izindlela zokuqhuba ucwaningo kanye nemiklamo yocwaningo. Kube sekulandela imibono yongoti, abazohlomula ngalolu cwaningo, kwaba wuhlaka lwezahluko kanye nesiphetho salesi sahluko. Esahlukweni esilandelayo sekuzobukwa ulimi lokufunda nokufundisa ezikoleni.

ISAHLUKO SESIBILI

2.0 ULIMI LOKUFUNDA NOKUFUNDISA EZIKOLENI

2.1 Isingeniso

Ulimi lwebele luyisikhali sokuxhumana kumuntu kanye nendlela yokufunda izinto impilo yakhe yonke. Ingane esikoleni ikwazi ukuthola incazelo yamagama iphinde iwaqondisise ngendlela eyiyo isebenzisa ulimi. Kulula ukuthi ifinyelele kunoma yiluphi ulwazi elufunayo uma iluqonda kangcono ulimi. Ngalo belu ulimi iphinde ikwazi ukubeka imicabango ngendlela ehlelekile, ezwakalayo futhi nenokwakha.

URadebe noMchunu, (1989:6) bathi:

NgokweSayensi	ulimi	lungachazwa
njengempimiso	yemisindo	ezwakalayo
nebonakalayo,	equkethe	imicabango
nokusebenza	kwengqondo	yomuntu.
Umlando	nenhlakanipho	yesizwe
yedluliselwa	ezizukulwaneni	ngalo ulimi.

IsiZulu sithi umuntu ungumuntu ngabantu. Yingakho-ke ulimi lwebele lusiza ingane ukuthi izimbandakanye nezinye esikoleni nasemphakathini, ezintweni ezithinta amasiko, ezenkolo, ezombusazwe, ezomnotho nokunye okuningi. Ithola ulwazi ngokuxoxisana nangokuphikisana nabanye ngenkulumo ibuye ifunde ngempimiso eyiyonayona. Igcina isibuthokozela ubumtoti bomnotho wolimi okuyizaga, izisho, izifenqo kanye nokunye.

UHlongwane noSeme, (2011:274) bathi:

Ngisho ungasikhuluma sonke isiNgisi, uma nje ungasincelanga ngeke izaga, nezisho nezifenqo zaso zithinte inhliziyo yakho. Kanjalo nomlungu ngisho angasikhuluma kanjani isiZulu ngeke abuzwe ubumnandi bezaga nezisho nezinye izifenqo zaso. Ngeke futhi izibongo zaMakhosi kanye nezinkondlo

zesiZulu zithinte imizwa yakhe njengoba
zithinta umZulu.

Ngolimi lwebele ingane igcina isikwazi ukuxhumana okunhlobonhlobo nabantu abehlukene isebenzisa uzwelomagama olufanele noluhambisana naleso simo ezithola ikuso ngaleso sikhathi. Ifunda ubusoka bokubeka inkulumo ngendlela efanele.

UNdimande-Hlongwa, (2009:147) uthi:

Ulimi yilona oluchaza ukuthi umuntu
ukhululekile ngoba uma ukuxhumana
ukwenza ngolimi lwakho yilapho ukwazi
ukusho yonke imizwa yakho kanye
nokuqondisa kahle inkulumo yakho
ngendlela ofuna ukuyibeka ngayo.

Uma ingane isebenzisa kahle ulimi lwayo lwebele ikhombisa ngokusobala ukusebenza kahle komqondo wayo. Ukucabanga nokusetshenziswa kolimi kuyizinto ezihambisanyayo. Imbongi uMzwakhe Mbuli uyakufakazela lokhu enkondlweni yakhe ayihaya ngonyaka we-1994 mhla elaseNingizimu Afrika lithola inkululeko.

UNdimande-Hlongwa, (2009:152) uthi:

Ukufa kolimi ukufa kwengqondo: ukufa
kwengqondo ukufa komuntu.

Empeleni uma ingane incishwa ithuba lokuba ifunde futhi isebenzise ulimi lwayo lwebele ukuze luthuthuke, lokho kufana nokuthi ingcwatshwa iphila.

ULemmer nabanye, (2006:52) bathi:

Learners are able to demonstrate higher order
thinking such as defining, generalizing,
hypothesizing or abstraction in their home
language.

Laba bacwaningi bagcizelela ukuthi abafundi bakwazi ukuveza noma ukukhombisa ikhono eliphakeme lokucabanga okubonakala uma bechaza, behlawumbisela, behlola ngokucwaninga noma behluza imiqondo ngolimi lwabo lwebele.

2.2 Inqubomgomo yolimi ezikoleni zakwaZulu-Natali

ISifundazwe saKwaZulu-Natali singaphansi kukaHulumeni kaZwelonke eNingizimu Afrika ngalokho-ke inqubomgomo yolimi izofana ncamashi. Uma sibheka ngemuva kokhetho onyakeni we-1994 eNingizimu Afrika indaba yolimi noma yezilimi ezisemthethweni yayingundabuzekwayo. Yayizodingidwa kabanzi eMnyangweni Wezobuciko, Amasiko, iSayensi nobuChwepheshe owawuphethwe nguNgqongqoshe uBen Ngubane ngaleso sikhathi. Ngonyaka we-1995 kwasungulwa ithimba elalizocwaninga ngezidingo ezisemqoka lenze nohlelo lokuthuthukiswa kwezilimi eNingizimu Afrika. Umbiko wonke ngalo msebenzi wawuzokwethulelwa uNgqongqoshe yena awudlulisele ePhalamende. Leli thimba labizwa ngokuthi yi-Language Plan Task Group (Langtag).

UNdimande-Hlongwa, (2009:22) uthi:

Ngokombiko weLANGTAG, (1996:iii)
ithimba elaqokwa ukuba libe ikomidi
elalizohlela ulimi lalimi kanje:

UDokotela Neville Alexander (USihlalo)
UDokotela Anne-Marie Beukes
UNkosazana Qedusizi Buthelezi
UNkosazana Khethiwe Mboweni Marais
USolwazi Themba Msimang
USolwazi A.C. Nkabinde
UDokotela Gerard Schuring
USolwazi Victor Webb

Ngonyaka we-1996 kwaphinde kwasungulwa iBhodi elalizohamba kuwo lowo mgudu wokuthuthukiswa kwezilimi kanye nokuqamba amatemu amasha kulezo zilimi ezazinganakiwe kuHulumeni wobandlululo. Le Bhodi yabizwa ngokuthi yi-Pan South African Language Board (PanSALB).

Umsebenzi we-PanSALB uNdimande-Hlongwa, (2009:77) uthi:

- Ukuthuthukisa ubuliminingi
- Ukusetshenziswa ngokulinganayo kwezilimi ezisemthethweni
- Ukuhlonishwa kwezinye izilimi
- Ukuthuthukisa izilimi zoMdabu ebezikade zicindezelwe
- Ukuvulela amathuba ocwaningo kulezi zilimi
- Ukwengamela nokubhekana namalungelo ezilimi nokuqondisa labo abangazihloniphi ezinye izilimi
- Ukusiza uHulumeni ekwakhiweni komthetho wolimi.

Uqhubeka ngokusinikeza isakhiwo saleli Bhodi uNdimande-Hlongwa, (2009:77-78):

IBhodi lezilimi linezinhloko ezisiza ukuthi lifeze izinhloso zalo. Lezi zinhloko zimi kanje:

- Amakomidi Ezifundazwe Olimi - Provincial Language Committees (PLC) ayisi-9.
- Imikhandlu Yezilimi KaZwelonke - National Language Boards (NLB). Isibonelo: UMkhandlu WesiZulu KaZwelonke (UMZUKAZWE).
- Izikhungo Zezichazamazwi ZikaZwelonke – National Lexicographic Units (NLU).

Leli Bhodi lawusukumela phezulu lo msebenzi kwaze kwathi ngonyaka wezi-2003 bethula enye inqubomgomo kaZwelonke yolimi eyabizwa ngokuthi yi-National Language Policy Framework (NLPF). Amandla nemizamo yaleli Bhodi anqindwa ukumfimfa koxhaso lwezimali okwakufanele luvele kuHulumeni kaZwelonke.

Kuke kwaphawuleka ngenhla ukuthi eNingizimu Afrika ziyishumi nanye izilimi ezithathwa njengezisemthethweni lapho kubalwa isiNgisi nesiBhunu kanye nezilimi zoMdabu.

UNdimande-Hlongwa, (2009:14) uthi:

NgokoMthethosisekelo wezwe
laseNingizimu Afrika ziyishumi nanye izilimi
ezisemthethweni esingabala kuzo: isiZulu,
isiPedi, isiXhosa, isiTsonga, isiSwati,
isiVenda, isiNdebele, isiTswana, isiSuthu,
isiNgisi nesiBhunu. Izilimi zaBathwa kanye
nolimi lwezimpawu zingezinye zezilimi
ezihlonishwayo eNingizimu Afrika.

Ngonyaka we-1996 uNgqongqoshe weZemfundo wasungula inqubomgomo yolimi eyayigcizelela ukuthuthukiswa ngokulinganayo kwalezi zilimi nokunikezwa kwazo isithunzi esifanele njengoba ngaphambilini zazivalelwe ngaphandle ikakhulukazi emfundweni.

UNdimande-Hlongwa, (2009:26) uthi:

Imfundo yaseNingizimu Afrika yayiphethwe
ngesiNgisi nangesiBhunu. Isidingo
sokufunda ngolimi loMdabu sasibukelwa
phansi engekho amalungelo olimi.

Le nqubomgomo yolimi yayiphinde ikhuthaze ukuhlonishwa kwamalungelo olimi kanye nenkululeko yokuzikhethele ulimi lokufunda. Mayelana nolimi lokufunda oSozilimi abaningi beseka umqondo wokufundiswa kwengane ngolimi lwayo lwebele.

UNdimande-Hlongwa, (2009:160) uthi:

Ilungelo lokuthola imfundo ngolimi
lwakho:Uma uncisha umntwana ilungelo
lokufunda ngolimi lwakhe, ulwa nobuzwe
besiko lakhe, kanjalo namagugu omntwana.

URadebe noMchunu, (1989:9) bathi:

Uma umntwana efunda ngolimi lwebele
noma olwasekhaya, ukucabanga kwakhe
kuba nobambiswano nobuzwe bakhe, ngaleyo
ndlela aluthande, aluhloniphe.

NoSozilimi abamhlophe nabo bayayifakazela le ndaba.

ULemmer noVanWyk, (2010:239) bathi:

Children who do not have a developed
proficiency in their first language and whose
first language is not supported tend to lose
proficiency in their first language as they
acquire a second language. Similarly, their
home culture may be undermined while they
acquire a second language.

Bathi izingane ezingakalutholi ngokwanele ulwazi noma ukuthuthuka ngolimi
lwazo lwebele zihlangabezana nezinkinga uma sezifundiswa olunye ulimi
(olungolwesibili). Ngokunjalo futhi lokhu kuholela ekubukeleni phansi
kwamasiko azo nenqubo yasemakhaya.

ULemmer noVanWyk, (2010:239) baqhubeka bathi:

Conversely, children who are fluent in the
first language and whose first language is
respected and its maintenance supported,
acquire a second language while retaining
home language and culture.

Ngakolunye uhlangothi lezo zingane ezinolwazi olwenele ngokolimi lwazo
lwasekhaya futhi nolimi lwazo luhlonishwa, lunikezwa indawo oluyifanele,
zithi zifunda ulimi lwesibili zibe zilulonde kahle ulimi lwazo kanye namasiko
lungaziphunyuki.

UHaley no-Austin, (2004:62) bathi:

Subtractive bilingualism occurs where the native languages of bilingual students are systematically replaced by a second language and the learners are discouraged from using or identifying with their mother-tongues and cultures.

Labo Sozilimi bathi kuwubulimimbili obuyisigece ukuthi izingane eziyimisinsi yokuzimilela zingavunyelwa noma zingakhuthazwa ukufunda ulimi lwazo kanye namasiko azo, kunalokho kuthiwe azisebenzise olunye ulimi olungolwesibili.

Kuleli phuzu elingenhla uDonald nabanye, (2006:196) balicacisa ngokuthi:

It is bilingualism in that it involves learning through a second language, but it is subtractive in the sense that it denies or takes away both the place and the value of the first language in the context of formal learning.

UDonald yena ukuchaza ngokuthi kuwubulimimbili ngoba kuhlanganisa ukufundiswa kwengane ngolimi lwesibili, olungesilo olwayo lwebele. Uphinde athi kuyisigece ngoba kwephuca umntwana ilungelo nobumqoka bolimi lwakhe njengengxenye yemfundo.

Labo Sozilimi bagcizelela ukuthi imfundo nesiko lomntwana kuyizithupha ziya ogwayini. Ulimi-ke luyingxenye enkulu yesiko. Ukungagqugquzelwa noma ukucindezelwa kolimi lwengane lwebele kungaba nomthelela ongemuhle.

Maqondana nokuzikhethela ulimi lokufunda kubonakala kusasinda kwehlela ezikoleni eziningi zalapha eNingizimu Afrika ikakhulukazi kulezo okufunda kuzo abohlanga oluMpisholo.

ULandsberg nabanye, (2005:151) bathi:

In South African Schools there are many learners who are taught through the medium of English which is not their home language.

Ezikoleni zaseNingizimu Afrika baningi abafundi abafundiswa ngolimi lwesiNgisi okungelona ulimi lwabo lwasekhaya noma abaluncele ebeleni.

Inqubomgomo yolimi iyakuveza nokuthi umphakathi noma abazali bakuleyo naleyo ndawo behlangene neMikhandlu eyengamele izikole banelungelo eligcwele lokukhethela abantwana ulimi lokufunda kodwa-ke esintwini jikelele kuyaziwa ukuthi ukukhuluma akufani nokwenza. Ukwenziwa kwalo mgomo kusengamampunge cishe kweziningi izikole zakwaZulu-Natali lapho ucwaningo lugxile khona.

UMeyer nabanye, (2010:232) bathi:

Certain trends have been discerned that strongly point to a significant gap between stated language policy objectives and actual language practices in most of the country's institutions including educational institutions. Ornan identifies a clear language hierarchy which has emerged in South African society with English at the top, the African languages at the bottom and Afrikaans in the middle but gradually losing position.

Labo Sozilimi babeka ngokuthi eminye imikhuba ikucacisa ngokusobala ukuthi kusenegebe elikhulu phakathi kwenqubomgomo yolimi kanye nalokho okwenzeka ngqo cishe kuzo zonke izikhungo zikaHulumeni ngisho naseZikhungweni Zemfundo imbala. U-Ornan ukubeka ngokucacile ukulandelana kwezilimi ngokwamazinga eNingizimu Afrika. IsiNgisi phezulu kwelenyoni, izilimi zoMdabu phansi emsileni, kuthi ulimi lwesiBhunu luphakathi nendawo kodwa luya ngokuya luyishiya indawo yalo.

Lokhu kuchaza ukuthi liselikhulu igebe lapha ekulinganisweni nasekuthuthukisweni kwezilimi ezisemthethweni kanye nasekuzikhetheleni ulimi lokufunda kuleli laseNingizimu Afrika. Izinkomba zisasho khona ukuthi ulimi lwesiNgisi yilona olukhonyayo ezikoleni eziningi zakuleli bese kuthi izilimi zoMdabu zinganikezwa izinga lentuthuko elizifanele. Lokhu kufakazeleka kakhulu uma sibheka iMinyango kaHulumeni eminingi. Ulimi lwesiNgisi yilona oluqengqeleza phambili ngisho nasemfundweni imbala. Yebo khona ingebukelwe phansi imizamo eyenziwayo ukuthuthukisa izilimi zoMdabu, eyeziNhlango ezifana no-PanSALB, LANGTAG, UMzukazwe nezinye kanye noMnyango Wezobuciko, Amasiko, ISayensi noBuchwepheshe. Iqiniso lilonke nje izinkomba zithi ukhalo luselude.

UJoubert noPrinsloo, (2008:84) bathi:

The trend by Government Departments to favour the establishment and promotion of bilingual language policies for schools inevitably promotes the dominance of English. This trend clearly contradicts the constitutional imperatives to promote and enhance language diversity, because the dominance of English encroaches on the minority languages to such an extent that the less established languages face an ever diminishing prospect as languages of instruction in education.

Bathi lo mkhuba owenzeka eMinyangweni kaHulumeni ohambisana nokusungulwa futhi nokugqugquzelwa kwezinqubomgomo zobulimimbili ezikoleni ugcina uphakamisa futhi uvumelana nokuvelela kolimi lwesiNgisi ngaphezu kwezinye. Ngokusobala lo mkhuba uyaphambana nezinhloso zoMthethosisekelo zokugqugquzela nokuthuthukisa ukwahlukahluhana kwezilimi ngoba lesi siNgisi sigcina sesikhonya nangaphezu kwalezo zilimi zalabo ababecindezelwe kangokuthi lezo zilimi ezingathuthuki zibhekene nokuqedwa ukuthi zingabi nakancane izilimi zokufunda nokufundisa.

Uma sibuya esiFundazweni saKwaZulu-Natali kuyiqiniso elingephikwe ukuthi yilapho amaZulu amaningi ezinze khona. Nakuba kunjalo ulimi lwesiZulu

lukhulunywa cishe yingxenywe enkulu yabantu baseNingizimu Afrika. Yilona limi olunabantu abangaphezu kwezigidi ezinhlanu abalukhulumayo uma kuqhathaniswa nezinye izilimi zabeNguni. AmaZulu adume njengesizwe esizigqajayo ngolimi lwaso kanye namasiko. Zonke izingane ezifunda amabanga athe thuthu (secondary) kulesi siFundazwe zifundiswa ngolimi lwesiNgisi bese kuthi ulimi lwesiZulu lube ngesinye sezifundo ezifundwayo.

Umgomo wokuhlolwa uthi yilowo nalowo mfundi obhalisele ukufunda, akafunde izilimi ezimbili ezisemthethweni, kuthi olulodwa kuzo kube ulimi lwasekhaya noma olwebele. Maqondana nokukhethela izingane ulimi lokufunda nokufundiswa zifike ziyime emthumeni kubazali abaningi, inkukhu ivele inqunywe umlomo.

Abacwaningi bolimi kanye nenqubomgomo yolimi kuleli laseNingizimu Afrika bahlawumbisela kula maphuzu alandelayo ukuthi angaba ezinye zezimbangela zokuthula kwabazali:

- Izincwadi zokufunda lezi ezinye izifundo ngaphandle kwesiZulu, zibhalwe ngolimi lwesiNgisi.
- ImiNyango eminingi kaHulumeni isasebenzisa ulimi lwesiNgisi njengendlela yokuxhumana ngisho nawo uMnyango Wezemfundo uqobo.
- IsiNgisi sithathwa njengolimi oluseqophelweni lokuxhumana emhlabeni wezobuchwepheshe lapho abantwana babo beyophuma behlwaye khona imisebenzi.

UNdimande-Hlongwa, (2009:168) uma ephawula ngalesi simo ucaphuna inkulumo kaMamphela Ramphele uyilanda kanje:

Ukhala ngesinqumo esathathwa sokuthi abazali abangazi lutho ngesinqumo zolimi kuthiwe yibona okumele bathathe isinqumo ngolimi okumele kufundiswe ngalo ezikoleni. Ihlazo lamahlazo ngoba phela laba bazali basuke bengatshelwanga wonke amaqiniso, bona nje bazibonela abantu abenza

imisebenzi emihle kuyilabo abakhuluma
isiNgisi noma isiBhunu, okunye abakwazi.

Uma sekuziwa ngasohlangothini lwabafundi mayelana nalolu daba lolimi abanazwi futhi abanakho ukuzikhethela. Bemukela lokho abakunikwayo kunjengoba kunjalo. Ezikoleni eziningi kusetshenziswa ulimi lwesiNgisi njengolimi lokuxhumana. Abafundi bakhuthazwa ukuba balukhiphe ngamakhala lolu limi, lokhu okwenza bafunde kwezabo ukuthi ulimi okuyilona lona yilolu abafundiswa ngalo futhi abakhuthazwa ukuba balukhulume. Ulimi lwabo lwesiZulu olungolwebele bagcina sebeluthatha njengolimi olungekho ezingeni futhi nolungenasidingo ukuba balufunde ezikoleni.

Kwabanye abafundi abangamaZulu sekuyaqala ukuntwela ezansi. Ukufakazela lokhu sicaphuna indima yokugcina yenkondlo ebhalwe ngu-Sibiya, (2013:18) ethi: “Why IsiNgisi?” Kule nkondlo ubeka kanje:

Kufanele ngizazi zonke
Kodwa yini kangaka ngesiNgisi?
Kulilungelo ukusazi sona nazo zonke ezinye
Ngisikhulume uma ngithanda
Hhayi ngoba ngiphoqwa,
Ngoba nami nginalo olwami
Engaluncela kumame
Ngakhuliswa ngalo ekhaya,
Ngisho olukaMageba ulimi!

Kulesi simo lapho abazali bezihlangula kanjalo noHulumeni eziqhathulula ngeqholo lenqubomgomo yolimi ayibekile, inselele yokufundiswa nokuthuthukiswa kolimi lwesiZulu olungolwebele igcina isiyimeme nomshikashika wothisha abalufundisayo. Ukwehluleka kwalezi zingane ukugcina yonke imigomo yolimi kuyobe kusho ukwehluleka nokudembesela kwabo ekufundiseni.

Inselelo enkulu eyokuthi njengoba ulimi lokuxhumana ngaphakathi ezikoleni kuwulimi lwesiNgisi, bagcina seabukelwa phansi ngozakwabo kanye nezingane abazifundisayo uqobo kube sengathi izinga labo lemfundo nokuqeqeshwa lingaphansi kakhulu kwelabanye ozakwabo ezikoleni. Kuye

kube nomqondo futhi owokuthi ukufundisa ulimi lwesiZulu kubantwana abavele belukhuluma kuwukubachithela isikhathi ngoba abasekusidinga uma sebephumile noma sebeqedile esikoleni kanti akunjalo.

UMakhoba, (2013:55) uthi:

Ngiye ngimdabukele umuntu ongazi ukuthi amaZulu ayisizwe esingakanani. Kumanje ulimi lwethu seluyafundwa nasemazweni aphesheya kwezilwandle. Bangingi kakhulu koMelika abafuna amasiko ethu nabafisa ukuba ngamaZulu. Isigcino sizosabalala umhlaba wonke isiZulu namasiko aso.

Njengoba lolu cwaningo lugxile kakhulu kokwenzeka ngaphakathi esikoleni, emagcekeni kanye nasemagumbini okufundela, umcwaningi uhambele izikole ezimbalwa ngenhloso yokufakana imilomo nabafundi kanye nabafundisi bolimi lwesiZulu olungolwebele. Injongo bekuwukuthola izingqinamba zemihla ngemihla ababhekana nazo.



Abafundi besikole saseDlem Dlem

Lesi sikole singaphansi kwesiSifunda sasoThungulu esiYingini esibizwa nge-IMfolozi.

Umcwaningi uqale ngokuthola uvo lwabafundi ngokuthi baphendule lolu hla lwemibuzo eqondene nolimi lokufunda nokufundisa.



Abafundisi basesikoleni iDlem Dlem

Abafundisi nabo bebenohla lwemibuzo eqondene nabo mayelana nolimi lokufunda nokufundisa.

Iningi lalaba bafundisi bavumelane ngezinto ezithi azifane emikhakheni emithathu yolimi, okuwukukhuluma, ukufunda kanye nokubhala.

2.3 Izinselelo ezibhekana nabafundisi bolimi lwesiZulu olungolwebele emagumbini okufundela

2.3.1 Ukukhuluma

Ingane iqala ngokulukhuluma ulimi anduba idlulele kweminye imikhakha. Enkulumweni alukho unako olungako ekuhlelekeni kwamagama noma imisho yingakho ludingeka uqeqesho olunzulu ukuze ingane ikwazi ukukhuluma ngendlela efanele, ingephuli imigomo yolimi. Ukukhuluma-ke kuzindlela

ziningi. Kungaba ukuxoxa, ukuphendula okubuziwe, ukwethula inkulumo, ukudlulisa umyalezo noma umbiko, ukuphawula, ukubeka umbono nokunye. Abantu bavamise ukukhululeka uma bekhuluma ikakhulukazi uma besebenzisa ulimi lwabo lwebele. Umuntu angayifingqa inkulumo noma akhombise ngeminyakazo yomzimba ukuthi ufuna ukuthini. Le nkululeko idala ukuthi abafundi bangabe besaqaphelisisa ukukhuluma isiZulu esiyisonasona. Bagcina sebelusheba ulimi lwesiZulu nolimi lokufunda nokufundisa, okuyisiNgisi.

UWessels noVan den Berg, (1999:145) bathi:

The ability to speak well and express oneself adequately will prevent misunderstandings, promote harmony and create endless opportunities to establish meaningful contact with those people we meet in our daily lives.

Bathi-ke ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba ukungaqondakali kwenkulumo, kugququzele ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana nabantu esihlangabezana nabo empilweni yethu yemihla ngemihla. Laba bafundisi babeka ngokuthi yize abafundi abaningi kulesi Sifundazwe bengamaZulu, kusenekinga enkulu uma kuziwa ngasekukhulumeni. Abakuboni kuyinkinga ukuxuba ulimi lwesiZulu nolwesiNgisi uma bekhuluma. Lokhu bakwenza ngisho sebexwayisiwe ukuthi lokho kungabanciphisela imiklomelo abayithola ngokukhuluma.

Le nkinga yokusheba ulimi lwesiZulu ngolwesiNgisi ibuye ibhebhethekiswe ngabafundisi bezinye izifundo okungesona isiZulu. Bafundisa ngendlela yokuxuba isiNgisi nolimi lwesiZulu ngenjongo yokucacisa noma ukuchaza amaphuzu athile kulezo zifundo abazifundisayo. Phela nabo lolu limi lukaJoji abaluncelanga ebeleni. Kuyenzeka azithole esejiyelwe ukuthi uzoqhubeka athini noma axakwe ukubona abafundi bakhe belokhu bendwazile bese ephendukela kolukaMageba. Lapho-ke sibondwa siyekwe ngoba akabe esaqikelela ukulandela imigomo yolimi lwesiZulu, inqobo nje uma yena ephunyukile ogibeni futhi nezingane zisiqonde kalula isifundo sakhe. OSozilimi besiZulu bakhala ngokuthi akusekho ukuziqhayisa kubantu

abangamaZulu ngolimi lwabo. Umuntu umane athi gakla igama lolunye ulimi ebe ekhuluma isiZulu, ekubeni likhona igama lesiZulu laleyo nto.

2.3.2 Ukufunda

Ukufunda nakho kunhlobonngi. Kungaba ukufundela abantu abakulalele, ukuzifundela ngenhloso yokuqondisisa lokho okufundayo ukuze ukwazi ukuphendula imibuzo kanye nokufunda ukuze udlulise umyalezo noma ukubuyekeza lokho okufundile. Ofundayo kumele acacise impimiso yezinhlamvu zamagama futhi akhombise ukuyiqonda le nto ayifundayo. Yinkulu inkinga abahlangabezana nayo abafundisi bolimi lwesiZulu uma sekufikwa kulo mkhakha.



UNKosazana Sibongile Ngubane ongumfundisi wasesikoleni iManqamu

Iningi labafundi linobunzima obukhulu uma kufundwa. Babala amagama, behluleke ukuphimisa eminye imisindo ngendlela efanele. Behlisa noma benyuse iphimbo ngokungenasidingo. Banokuweqa amanye amagama futhi bayehluleka ukwehlukanisa phakathi kongwaqa abanezwi nabangenazwi. Isimo

siba sibi kakhulu lapho esezifundela okungekho embhalweni. Abanye abafundi baze balimise ngesihloko ukuthi abakwazi noma bayehluleka ukufunda isiZulu.

UMakhoba, (2013:52) uthi:

Okubuhlungu kakhulu ukuthi kukhona
abangakwazi ukufunda isiZulu abasincela
ebeleni.

UMakhoba, (2013:52) uqhuba uthi:

Kubuhlungu kuyaqaqamba ukuthi umuntu
angakwazi ukufunda ulimi lwakhe engakaze
aphumele ngaphandle kwezwe lakhe.

Abafundisi baveze ukuthi le nkinga yokwehluleka kwabafundi ukufunda kahle kuba nomthelela omubi wokuthi bagcina kwasabona bengayiqondi into abayifundayo okwenza babhekane nobunzima ekuphenduleni imibuzo.

UWessels noVan den Berg, (1999:200) bathi:

If words are read laboriously; one at a time;
then it becomes extremely difficult to
comprehend the meaning of sentences.
Experienced readers never read word by
word; they read in chunks.

Laba bacwaningi babeka ngokuthi uma amagama efundwa ngendlela yokubala izinhlamvu kuba nobunzima obukhulu ekuqondeni incazelo yemisho. Abafundi asebengongoti ekufundeni bafunda ngendlela yokuphimisa umthamo wamagama.

2.3.3 Ukubhala

Ukubhala akufani nokukhuluma. Kulula ukukhuluma. Itshe ligaya ngomunye umhlathi uma sekuziwa ngasekubhaleni. Abafundi babhala uma kudingeka baphendule okubuziwe, bafingqe indaba abayifundile ngamazwi abo noma

kuhlolwa amakhono abo emibhalweni yokuzisungulela enjengezindaba, imibhalo edlulisa imiyalezo njengamaminithi omhlangano, inkulomompendulwane, umlando kamufi, izincwadi (eyobungani neyomsebenzi) kanye nokubhala izinkondlo, izindaba ezimfushane nemidlalo.

UWessels noVan den Berg, (1999:286) bathi:

To write well learners must have mastered the structure, spelling, punctuation and a fairly large part of the vocabulary of the language in which they are writing. They need to express their thoughts in clear, logical, well constructed sentences.

Bathi ukuze abafundi babhale into efundekayo nezwakalayo kufanele baqale balolongeke esakhiweni-magama, upelomagama, ukusebenzisa isiphumuzi baphinde babe nolwazimagama olwanele oluqondene nalokho ababhala ngakho. Kufanele bakwazi ukweneka imicabango yabo ngokucacile nangokulandelana besebenzisa imisho eyakhiwe ngendlela efanele. Isikhalo esikhulu kubafundisi ukuthi ubhalomagama kanye nopelomagama olusemthethweni kuseyinkinga enkulu kubafundi. Kubonakala sengathi abaqondisisi ukuthi zifakwa uma kunjani iziphumuzi kanye nosonhlamvukazi. Bayehluleka ukuhlela kanye nokulandelanisa amagama ngendlela eyiyo ukuze kwakheke imisho enomqondo ozwakalayo.

ULandsberg nabanye, (2011:159) bathi:

Learners experiencing learning difficulties are not always aware that the main aim of written language is to convey a message and to communicate. Some of them presume they have to do it because the school and their parents expect them to; therefore they do not see the use of it and tend to neglect it.

Laba bacwaningi bathi abafundi abahlangabezana nezingqinamba emfundweni baye bangaqondi ukuthi inhlosongqangi yokubhala wukudlulisa umyalezo nokuxhumana. Abanye bathatha ngokuthi kufanele babhale ngoba kushiwo

esikoleni futhi nabazali babo balindele ukuba benze njalo. Ngalokho-ke abasiboni isidingo sakho futhi bagcina bengasakushayi mkhuba.

2.3.4 Ezinye zezinkinga eziphawulwe ngabafundisi ezimayelana nokubhalwa ngabafundi

Babeke kanje: Njengoba abafundi besebenzisa kakhulu ulimi lokufunda nokufundisa oluyisiNgisi ezikoleni, okutholakalayo ukuthi lolu limi lugcina selubangena, bacabange ngalo yize bebhala isiZulu.

Izibonelo:

- i) Uhlelo nokusetshenziswa kolimi
Kuya kujwayeleka ukuthola abafundi besebenzisa ongumnini ngokungadingekile kanje:

Le ngubo ngiyithengelwe umama wami.
Gezani izandla zenu ngaphambi kokudla.

Wulimi lwesiNgisi oluvamise ukugcizelela lobu bumnini (my mother, your hands) bese-ke abafundi bekuthatha bezokusebenzisa nasesiZulwini kanti ngesiZulu sithi:

Le ngubo ngiyithengelwe umama.
Gezani izandla ngaphambi kokudla.

- ii) Incwadi yobungani

Uma umfundi ebhala incwadi yobungani eyibhalela udadewabo noma umfowabo ugcina esevalelisa kanje:

Yimina udadewakho
uZodwa

noma

Yimina umfowakho
uSifiso

Ulimi lwesiNgisi luyimbangela yalokhu (Your sister, Your brother).

UKeih, (2013:5) uthi:

Dadewethu means my sister and
bodadewethu is my sisters. Wethu is ours.
Dadewethu is our sister. Never ever say:
Dadewami in our language. Mfowethu is my
brother and never ever say: Mfowami. It is
not said so in this language which is isiZulu.

Lo okaKeih uchaza khona ukuthi esiZulwini asilokothi sisebenzise u-wami uma
sichaza ubuhlobo maqondana nesizalwa nabo. Lokho kushiwo olimini
lwesiNgisi: My brother, My sister.

iii) Izimo zokukhuluma

Kunezimo zokukhuluma kanye nokukhuluma okuya ngokwanda
okusetshenziswa ngabafundi uma bebhala. Umsuka walokhu uvela
kakhulu olimini lwesiNgisi kodwa kugcina sekujwayeleka sengathi
kuyisiZulu kube kungesona isiZulu esiqondile. Ezinye zalezi zimo
zokukhuluma abafundi bazithola ezincwadini zesiZulu abazifundayo
zisetsheziwe ngababhali ngendlela yokuzihumusha bezisusela
olimini lwesiNgisi.

Izibonelo:

- udlale indima enkulu
IsiNgisi – played a big role
IsiZulu – ubambe iqhaza
- dayiswe njengamakhekhe ashisayo
IsiNgisi – selling like hot cakes

IsiZulu – dayiswe ubuthaphuthaphu

- Isandla sensimbi
IsiNgisi – iron hand
IsiZulu – ngaphansi kwengcindezi
- khuphula amasokisi
IsiNgisi – pull up your socks
IsiZulu – Faka umdlandla / umfutho
- sekusele kuwe-ke
IsiNgisi – it lies with you
IsiZulu - kusezandleni zakho / sekungawe
- akukho lula, akukho kubi
IsiNgisi – not easy, not bad
IsiZulu – akulula, akukubi

Okunye okutholakalayo ukuthi abafundi badidwa ubuhlobo njengoba bungafani esiNgisini nasesiZulwini. Abafundi bagcina sebexova ngoba bedidwa ngukuthi okuyikhona kuyikho yikuphi. Abafundisi baphume nelokuthi kwazona izincwadi zesiZulu ezifundwa ngabafundi zisadinga ukuhlolisiswa ukuze kuliwe nale nkinga.

2.4 Isiphetho

Esingenisweni salesi sahluko sithole imibono oSozilimi abahlukeneyo abayivezile mayelana nokuthi ingane ifundiswe ngolimi lwayo lwebele. Kube sekulandela isihlokwana esiphathelene nenqubomgomo yolimi ezikoleni zaKwaZulu-Natali. Lapho besibheka ukuthi lokhu okubhalwe phansi kuMthethosisekelo kuyahambisana yini nalokho okwenzeka ezikoleni. Okulandela lapho kube ukuphawula kwabafundisi bolimi lwesiZulu olungolwebele mayelana nezinselelo ababhekana nazo emagumbini okufundela nasesikoleni jikelele.

Esahlukweni esilandelayo kuzobe kubhekwa izinhlelo zokufunda nokufundisa eziguquguqayo.

ISAPHLUKO SESITHATHU

3.0 IZINHLELO ZOKUFUNDA NOKUFUNDISA EZIGUQUGUQUKAYO

3.1 Isingeniso

Kulesi sahluko sizobheka ingxenye enkulu nesingathi iyingqikithi yemfundo ezikoleni. Sizobheka izinhlelo zokufunda nokufundisa. Ziningi kakhulu izincazelo ezinikezwa ngababhali kanye nabacwaningi bezemfundo maqondana nalolu hlelo lokufunda nokufundisa.

URadebe noMchunu, (1989:45) bayichaza ngokuthi:

Konke okwenziwayo esikoleni, phakathi ezindlini zokufundela nangaphandle kwazo okuqondene nokuba abantwana balolongeke, bafunde kuthiwa yikharikhulamu.

Zonke izifundo zasesikoleni, nemisebenzi ephathelene nazo, ezihlelwe izigaba namabanga athile kubizwa ngokuthi yikharikhulamu.

U-Ornstein noHunkis, (2004:10) bathi:

A curriculum can be defined as a plan for action or a written document that includes strategies for achieving desired goals or ends.

U-Ornstein noHunkis, (2004:10) baqhubeka bathi:

Curriculum can, however, be defined broadly as dealing with the experiences of the learner.

Laba bacwaningi bona bayichaza ngokuthi uhla noma uhlelo lokusebenza okanye umqulu obhaliwe ohlanganise izindlela noma amasu okuzuza lokho okudingekayo. Baphinde bathi ngokubanzi izinhlelo zokufunda nokufundisa ziphathelene nemibono kanye nalokho okudingwa ngumfundi.

UJacobs nabanye, (2004:35) bathi:

The word curriculum comes from the Latin verb 'currere' which means the running of a race. Its root meaning can therefore be described as a course to be run. A notable feature of this description is that it emphasizes the role of the individual, that is, the personal experiences of an individual as he or she runs the race of life.

UJacobs nabanye, (2004:35) baqhuba bathi:

Curriculum is an interrelated set of plans and experiences which a learner completes under the guidance of the school or learning institution.

Kule ncazelo engenhla, uJacobs nabanye bachaza ngomsuka waleli gama. Bathi lisukela olimini lwesiLatini elisho ukugijima emncintiswaneni. Bagcizelela iqhaza okufanele lowo nalowo muntu (umfundi) alibambe ezimweni zempilo ahlangebana nazo ngenkathi egijima kulo mncintiswano. Bathi-ke uhla lwezinhlelo ezihambelanayo nezimo zempilo okudingeka umfundi adlule kuzo ngenkathi esesikoleni noma-ke endaweni yokufundela.

Ziningi izincazelo ezikhona ezahlukahlukeni mayelana nezinhlelo zokufunda nokufundisa esingeki sageqa amagula ngazo zonkana. Okuyikhona okugqamayo nokucishe kufane ngalezi zincazelo ukuthi zonke zigcizelela uhlelo kanye nezimo zempilo. Lolu hlelo-ke olwalokho okwenziwayo ngaphakathi esikoleni futhi lolu hlelo kumele luhambisane futhi luhlinzeke izimo zempilo umfundi ahlangebana nazo ekufundeni kwakhe konke.

Lezi zinhlelo zinabantu abazihlelayo ezingeni likaHulumeni kaZwelonke (macro-planning). Uma seyemukeliwe ngokusemthethweni yehliselwa Ezikhungweni Zemfundo ezahlukahlukeni kuthi nazo zizibumbele eyazo ehambisana nekaZwelonke (meso-planning). Lolu hlelo lugcina lwedlulela kuthisha okunguyena okufanele ayenze ngokuzimisela nangokuzinikela eseyedlulisela kubafundi emagumbini okufundela. Naye uqala ngokwenza

uhlelo oluhlanganisa okuzofundwa, izindlela zokufundisa, okuzokwenziwa ngabafundi, indlela yokuhlola nokunye (micro-planning).

UJacobs nabanye, (2004:36) bayakufakazela lokhu:

Curriculum is to a large extent a collection of plans about teaching-plans on a national level (macro-planning), on an institutional level (meso-planning) and on a classroom level (micro-planning).

Indaba enkulu nedinga ukudlelwa amathambo engqondo yile eyohlelo ezingeni likaHulumeni kaZwelonke. Uma kuthiwa lezi zinhlelo zigcizelela noma zibhekelela izimo zempilo (experiences) abafundi abahlangabezana nazo, umbuzo uthi, ngaphambi kokwenza lolu hlelo, kukhona yini ukuxhumana okwanele okwenziwayo nabantu abahlangabezana nezimo zempilo yabafundi imihla ngemihla, ukuze bathole ulwazi oluyilonalona oluzolekelela ekufundiseni abafundi na?

U-Ornstein nabanye, (2004:25) bathi:

To guarantee continuity, intergration and unification of the curriculum, within and among subjects and grade levels, teachers must be actively involved in the curriculum. It is the experienced teacher who has a broad and deep understanding of teaching and learning, the needs and interests of students and the content, methods and materials that are realistic, therefore, it is the teacher (not the supervisor or administrator) who has the best chance of taking curriculum making out of the realm of theory or judgement and translating it into practice and utility.

Laba bacwaningi bagcizelela khona ukuthi abafundisi kufanele babe yingxenye ekubunjweni kwalezi zinhlelo zokufunda nokufundisa ukuze kube nesiqiniseko sokuqhubeka kwayo nokuhlangana kwezifundo emabangeni ahlukene. Baqhubeka ngokuthi ngumfundisi oqonda kahle izidingo zabafundi, okufanele kufundiswe, izindlela zokufundisa kanye nezinsizakufunda ezifanele.

Ngumfundisi okwazi ukuhumusha kahle ngendlela yokwenza ephambi kwabafundi.

Abahleli balezi zinhlelo banesibopho sokulandela imigomo ethile uma behlelela leso naleso sifundo. Okunye kwakho izimo zenhlalo zabafundi, izinjongo zesifundo, imiphumela yokufunda, ingqikithi yokuzofundwa, izindlela zokufundisa kanye nokuhlola. Ezimweni zenhlalo nempilo yabafundi kufanele kuqinisekwe ukuthi lezi zinhlelo zikhulisa abantwana ngokomqondo ukuze babe izakhamuzi eziqotho. Kufanele zibahlomise ngamakhono futhi zikwazi ukufeza izidingo zomphakathi nezomfundi. Kungaleso sizathu kufanele njalo zihlale zibukezwa ukuze zichitshiyelwe njengoba nezimo zempilo ziguquguquka. Izinjongo noma izinhloso zesifundo kufanele zibekwe ngokucacile zithi bha ikakhulukazi ngoba kufanele zihlangabezane nezidingo zomfundi. Ulimi lwebele luyisikhali esimqoka sokuxhumana kumfundi. Uxhumana nontanga kanye nabafundisi esikoleni. Ufunda ukucabanga, ukuhluzwa kanye nokuzwakalisa imizwa nemibono yakhe ngalo ulimi. Yingalokho-ke izinjongo kufanele zibe sobala ukuze kuthuthukiswe ulimi lomfundi olungolwebele. Uma izinjongo zihlelwe ngokucacile kuba lula ukuhlela lokho okuyingqikithi noma okufanele kufundwe ngumntwana. Abahleli kufanele baqikelele ukuthi abachithi nje icala uma befika kule ndima ngoba lokho kuyoba nomthelela ongemuhe empilweni yomntwana.

UCarl, (2009:91) uyakufakazela lokhu:

Selection and classification of contents cannot take place in a haphazard manner. This is of fundamental importance for the curriculum developer, as irrelevant and incorrect contents can, by their impact drastically influence the path of life of the learner. Therefore contents should never be heaped up in a reckless and unplanned manner.

Ugcizelela khona ukuthi lo msebenzi wokukhetha okuzofundwa kufanele wenziwe ngobuchule obumangalisayo kunganyanyalatwa nje. Uqhubeka ngokuthi ingqikithi yokufundwayo kufanele kube yilokho okubonakalayo

nokwaziwa ngumfundi nokutholalakala kalula. Kufanele ishaye emhlozeni, ingahlawumbiseli, ivuselele abafundi futhi ibagqugquzele ngoba isuselwa kulokho abakwaziyo. Kufanele yenyuse izinga labo lokucabanga ibuye ivule amathuba okuba bazithole noma bazihlole, bakwazi ukuzwakalisa imibono yabo futhi kufanele isebenzele ukuthi ibahlomise ngolwazi iphinde ivuse ugqozi kubafundi.

Yilokho nalokho okufundwayo kudingeka kube nendlela okufundiswa ngayo. Kulezi zinhlelo zingabekwa izindlela zokufunda nokufundisa kodwa umfundisi nguyena oqagula izindlela azofundisa ngazo. Nguyena owazi isimo sabafundi bakhe kanye nendawo afundisela kuyo. Kusuke kungaphelele uma zingaveziwe izindlela zokuhlola. Ukuhlola yikhona okwenza abafundisi nabafundi bazibone noma bazilinganise ngempumelelo yaleso sifundo. Abafundi bayagqugquzeleka, abanye babone ukuthi kufanele basebenze ngokuthe xaxa. Kusiza umfundisi ukuthi acabange ukuthi angazithuthukisa kanjani kanti nalokho okungenzekanga kahle abuye akuphinde.

Ekugcineni abazali kufanele bayithole imibiko ngemiphumela yokusebenza kwabantwana babo. Ukuhlola kuphinde kuveze ukuthi umntwana ukufanele ukuqhubekela esigabeni esilandelayo uma eyifezile yonke imigomo yalokho.

3.2 Izinhlalo zezinhlelo zokufunda nokufundisa eNingizimu Afrika kusukela ngonyaka we-1994

3.2.1 Uhlelo lokufunda nokufundisa kusukela ngonyaka we-1994

Ngaphansi kwalesi sihlokwana sizokwendlalela ngokubala oNgqongqoshe boMnyango Wezemfundo kuHulumeni kaZwelonke, siphinde sibalule negalelo labo emfundweni yaseNingizimu Afrika kusukela ngonyaka we-1994 kuze kube manje. UNgqongqoshe wokuqala kwaba nguSolwazi uSibusiso Bhengu (1994-1998), welanywa nguSolwazi uKader Asmal (1999-2004), kwalandela uNkosikazi. Naledi Pandor (2005-2009) njengoba manje sekunguNkosikazi Angie Motshekga (2010-2014) ophinde wathatha ihlandla lesibili. Ziningi

izinguquko okwakufanele zenziwe ngisho nasemfundweni imbala ngemuva kokuthatha kukaHulumeni wentando yeningi.

Kwahlongozwa ukuba kusungulwe uhlobo lwezinhlelo zokufunda nokufundisa ezintsha ezazehluka kakhulu kulezo zikaHulumeni wobandlululo. Leyo-ke yayibizwa ngokuthi yi-OBE (Outcomes-Based Education) okungukuthi Uhlelo Lwemfundo Egxile noma Esekwe Yimiphumela. Lolu hlobo lwemfundo lubeka phambili iqhaza elibanjwa ngumfundi kunalokho okwenziwa ngumfundisi. Ubamba iqhaza kokufundwayo, indlela okufundwa ngayo, ukuhlola kanye nokwethula imiphumela.

Le mfundo inomgomo wokuthi bonke abantwana bangafunda futhi baphumelele. Umfundisi kuphela unakekela aphinde alekelele umntwana ngamunye ukuze athuthuke ngokwekhono elingelakhe. Impumelelo kumntwana imkhuphulela kwelinye izinga. Igcizelela kakhulu umgomo wokuhlola okuqhubekayo. Yilokho nalokho okufundwayo kunendlela okuhlolwa ngayo ukuze kutholakale imiphumela.

Ngemuva kwezingxoxo ezinzulu kwafinyelelwa esivumelwaneni sokuba lusetshenziswe lolu hlelo lwemfundo ezikoleni zaseNingizimu Afrika.

UMeyer nabanye, (2010:Preface (v)) bathi:

In 1997 the Ministry of National Education announced the adoption of a new national Outcomes Based Education (OBE) for South Africa, namely Curriculum 2005.

Laba bacwaningi balezi zinhlelo bafakaza khona ukuthi lolu hlelo lwabe selumenyenzelwa njengoluzosetshenziswa emfundweni ngonyaka we-1997. Lwabizwa ngokuthi yiCurriculum 2005 (C2005).

UMeyer nabanye, (2010:65) bathi:

The adoption of C2005 with its OBE approach was primarily a political initiative. It was an attempt by government to

restructure the pre 1994 unequal education system in order to equalize educational opportunities between the various population groups (DoE, 1997:1-2).

Bathi lolu hlelo olwakhelwe emigomweni esekwe yimiphumela (OBE) yayenganyelwe ngezombusazwe. Kwakuyindlela kaHulumeni omusha yokushintsha uhlelo lwemfundo yobandlululo eyayinokungalingani ukuze ivezele izinhlanga ezahlukeni zakuleli amathuba emfundo alinganayo. Uhlelo olubizwa nge-C 2005 lwalunemiphumela emqoka (specific outcomes) engamashumi ayisithupha nesithupha. Loluhlelo lwethulwa ngokusemthethweni ngoNdasangonyaka we-1997 nguSolwazi uSibusiso Bhengu, owayeNgugqongqoshe ngaleso sikhathi. Yaqala ukusetshenziswa ezikoleni ngonyaka we-1998.

Ushintsho noma izinguquko akusiyona into eyemukeleka kalula. Esinye isizathu salokho ukuthi labo abathintekayo basuke bengenaso isiqiniseko semiphumela yaleyo nto. Nalo-ke loluhlelo lwatholana nokugxekwa okukhulu ngabacwaningi bezemfundo.

U-Engelbrecht noGreen, (2007:130) bathi:

Introduced to schools in 1998, C2005 quickly came up against a great deal of criticism and opposition.

Lokhu kufakazela khona ukuthi loluhlelo lwashesha kakhulu ukugxekwa. Ziningi-ke izizathu ezahlela ekugxekweni kwayo. Ezinye zalezo zizathu kwaba yilezi:

- Inkinga yokuqala nesingathi iyinsindabadala kwaba yileyo **eyolimi lokufunda**. Abacwaningi bemfundo abaningi babevumelana ngokuthi loluhlelo lwemfundo lungaqondakala kalula uma ingane ifundiswa ngolimi lwayo lwebele.

UMeyer nabanye, (2010:67) bathi:

For the former Deputy Minister of Education, Mr Andre Gaum, (2008) it is an undisputable fact that the low of literacy and numeracy skill levels of learners can be ascribed to the lack of mother-tongue instruction in school.

Basho khona ukuthi noSekela Ngqongqoshe wakufakaza ukuthi amakhono ezingane okufunda nokubala asezingeni eliphansi abangelwa inkinga yokungafundiswa kwazo ngolimi olungolwebele.

- **Ukuqeqeshwa kwabafundisi kwakungenele.** Kwaba nesikhalo sokuthi abafundisi abaqeqeshwanga ngokwanele ngalolu hlelo olusha ngalokho-ke babengaqondisisi okwakufanele bakwenze kanye nendlela yokwenza. Babehluleka futhi ukutolika imiphumela emqoka kanye naleyo ethuthukisayo. Kucatshangelwa ukuthi lokhu kuncishwa kwabafundisi amathuba enele oqeqesho kwabangelwa ukungabikho kahle hle koxhaso lwezimali ngasohlangothini lukaHulumeni.

UMeyer nabanye, (2010:70-71) bathi:

When OBE was launched initially, it was done without adequate fiscal backing from the government. The fiscal limitation which characterized the education budget paralysed the provincial education departments in executing the desired educational reform and still stay within their budgets. This state of affairs was the result of the government's macro-economic policy: Growth, Employment and Redistribution (GEAR) which was adopted in 1996.

Laba bacwaningi babeka ngokuthi ukumfimfa koxhaso lwezimali kungenzeka ukuba lwadalwa yile nqubomgomo kwezomnotho eyaziwa ngokuthi i-GEAR ngonyaka we-1996.

- **Izinsizakufunda kanye nezinsizakufundisa ezingenele.** Lolu hlelo lokufunda ukuze luphumelele kahle lwaludinga izinsizakufunda ezanele. Ngenxa yesimo esiphawulwe ngenhla, uHulumeni akakwazanga ukuhlangabezana nalezi zidingo ngendlela efanele ezikoleni. Kwezinye izikole zazilethwa ngemva kwesikhathi eside, kwezinye zingafiki kwanshlobo. Kulezo okwakulethwa izinsiza ezanele, kwakubuye kube nenkinga yokuthi abafundisi abaqeqeshile ngokwanele ekuzisebenziseni. Abafundisi besiZulu ulimi lwebale babebuye babe nenkinga yokuthi ezinye izincwadi azikho eqophelweni elifanele lolimi olungolwebale.

UMeyer nabanye, (2010:72) bathi:

The varying quality and frequent unavailability of supportive learning and teaching material have hampered the implementation of C2005, which has been described as a “resource-hungry” curriculum.

Basho khona ukuthi ukuswelakala kwezinsizakufunda yikhona okwakhubaza ukuqhubeka kwalolu hlelo olwagcina luchazwa njengolunendlala yezinsizakufunda.

- **Umsebenzi omningi ngokweqile.** Abafundisi bakhala ngokuthi umsebenzi asebewenza mningi ngokweqile.

UMeyer nabanye, (2010:74) bathi:

Teachers feel that they assess too much, and they find it difficult to maintain a balance between teaching time and assessment time. The marking, processing and preparation of the continuous assessment (CASS) marks are regarded by educators as a huge administrative burden. It has been described as a “paper war,” and the view has been expressed that the avalanche of departmental prescriptions is paralyzing teachers.

Babeka ngokuthi abafundisi bakhala ngalokhu kuhlola okuqhubekayo okwenza bangasakwazi ukuhlukanisa phakathi kokuhlola nokufundisa. Bakuchaza lokhu njengempi yephepha nokuthi uMnyango WeZemfundo uqonde ngakho ukukhubaza abafundisi. Kubafundisi bolimi lwesiZulu olungolwebele kwakwedlulele ngoba imisebenzi yokuhlola okwangaphakathi nonyaka yayicela eshumini nesishiyagalolunye kusukela ebangeni leshumi kuya kweleshumini nambili. Esimweni esinjalo-ke uthisha wolimi ugcina engasabafundisi abantwana kodwa agijimise phambili lokhu kuhlola kwaphakathi nonyaka okuqhubekayo. Lokho ukwenzela ukuthi uma kufika izikhulu zoMnyango zizobheka umsebenzi ziwufice ukhona. Lokhu kwenza nabafundi babone ukuthi into esemqoka yilokhu kuhlolwa hhayi ukufunda. Inselelo enkulu ezedlula zonke kwakuwukuthi inqubomgomo yolimi lwesiZulu itolikwe isuselwa esiNgisini.

- **Izakhiwo zezikole ezingekho esimweni esigculisayo kanye nemiphakathi ehlwempu.** Ucwangingo olwenziwa ngemuva kancane nje kokuqala kwalolu hlelo (C2005) lwaveza ukuthi zazingabalelwa enanini lezinkulungwane ezine izikole ezazihlwempu ngale ndlela yokuthi zazingakulungele ukuqala ngalolu hlelo. Kwezinye kwakungekho kwazakhiwo lezo, kufundelwa ngaphansi kwesihlahla nasezindlini zodaka, ayisaphathwa-ke ekagesi, imishini kanye nemitapo yolwazi. Lobu buhlwempu baphoqelela uHulumeni ukuba enze uhlelo lokungakhokhwa kwemali yesikole (no fee schools) kwezinye zezikole. Izikole ezangena kulolu hlelo zabhekana nobunzima bokugcwala ngokweqile kwezingane emagumbini okufundela. Umfundisi wayesezithola esebhekene nenani labafundi eleqile kuleso sibalo esilinganiswe nguHulumeni (Learner-to-teacher-ratio). Njengoba lolu hlelo lugcizelela ukuthuthuka komfundi ngamunye ngokwekhono lakhe, lokho kugcina kungenzeki ngenxa yalezi zinkinga esezibaliwe.

Ngenxa yokungaqondakali nokungenzeki kahle kwalolu hlelo lwemfundo, kwaba nokukhononda okukhulu ngasohlangothini lwabazali kanye nezinhlangano zabafundisi okubhekiswe eMnyangweni Wezemfundo

kuHulumeni. UNgqongqoshe owalandela uBhengu, uKader Asmal waphoqeuka ukuqoka ithimba elalizokwenza ucwaningo ngalolu hlelo.

U-Engelbrecht noGreen, (2007:130) bathi:

The clamour of voices against the curriculum forced the new Minister of Education, Professor Kader Asmal, to appoint a ministerial committee in 2000 to review its applicability and appropriateness. The review committee recommended that strengthening the curriculum required streamlining its design features and simplifying its language through the production of an amended National Curriculum Statements (NCS).

U-Engelbrecht noGreen, (2007:130) baqhuba bathi:

The Revised National Curriculum Statement was thus not a new curriculum but a streamlined and strengthened version of C2005. It kept intact the principles, purpose and thrust of C2005 and largely affirmed the commitment to outcomes-based education.

Bachaza ukuthi ukuxokozela ngalolu hlelo kwaphoqeuka uNgqongqoshe ukuba aqoke ithimba elalizokwenza ucwaningo ukuze kubuyezwe ukusebenza kanye nokufaneleka kwalo. Leli thimba lenza izincomo zokuthi kuhlukaniswe kuhlelwe kabusha isakhiwo nomumo walo kuphinde kuhlakazwe nolimi lwenziwe lube lula ngokuthi kudaleke uhlelo oselubukeziwe olubizwa ngokuthi yi-NCS (National Curriculum Statement). Ukudaleka kwalolu hlelo olubukeziwe kwakungasho ukuchithwa kwe-C2005 kodwa yayiqiniswa inikezwa amandla kabusha. Nalo lolu olusha lwalusazohamba emkhondweni ofanayo ngokwemigomo nezinjongo kanti nalo lwalugxile emfundweni esekwe yimiphumela.

UNKosikazi Naledi Pandor wangena kulo Mnyango sekwethulwe kwabuye kwamenyezelwa uhlelo lwe-NCS njengohlelo lokufunda nokufundisa

oluzosetshenziswa ezikoleni. Izinkinga ezikoleni zaya ngokubhebhetheka kakhulu ngoba nalo lolu lwalusahamba kulowo mgudu we-OBE (Imfundo Eyesekwe Emiphumeleni) ekubeni kwakusekuncane okwakwenziwe ukuxazulula izinkinga ezaziphakanyisiwe phambilini. Kule ndima elandelayo sizoke sisike elijikayo ngokubheka imiphumela yenhlolovo eyenziwa kubhekwa ulimi lwesiNgisi olungolokuqala olwengeziwe (EFAL).

UMeyer nabanye, (2010:164) bathi:

Reyneke (2008) conducted a survey among a sample of South African teachers who teach English First Additional Language (EFAL) in the Further Education and Training (FET) Band. The aim of her research was to determine how teachers in public schools in South Africa experience the OBA of EFAL in the FET Band.

Lo okaReyneke wenza le nhlobo kubafundisi abafundisa isiNgisi ulimi lokuqala olwengeziwe (EFAL) ezikoleni ezithe thuthu (ezingamasekhondari). Inhloso yalolu cwaningo kwabe kuwukuthola ukuthi labo bafundisi bayayiqonda yini i-OBA (Outcomes-Based Assessment) Ukuhlola Okwesekwe Emiphumeleni.

Wahlangabezana nezimbila zithutha ziholwa ngemhlophe phambili abafundisi bebabaza inyakanyaka yalolu hlelo olwenza umqondo wabo ume nse. Babenezinkinga ezinjengokungazethembi ngenxa yokuqeqeshwa okwaba yisikhathi esifushane, ukungatholi uxhaso nokwelekelelwa okwanele okuvela eMnyangweni Wezemfundo, inkinga yokuqaqa noma yokusombulula amazinga okuhlola, ubunzima bokuzifunela izinsizakufundisa njengoba lolu hlobo lwe-OBE alukhuthazi kangako ukusetshenziswa kwencwadi (textbook) njengomthombo wolwazi kanye nokugcwala ngokweqile kwamagumbi okufundela okwenza umsebenzi ube ngaphezu kwamandla.

Uma inkinga yabafundisi bolimi lwesiNgisi yayingaka mayelana nenqubomgomo yesifundo, lokho kuchaza ukuthi abesiZulu bona babeshayeke

ngemfe iphindiwe njengoba nenqubomgomo yolimi lwesiZulu isuselwe kuleyo eyolimi lwesiNgisi. Ngemuva kokubona imiphumela yebanga leshumi, uMatikuletsheni ezifundazweni ingagculisi iminyaka ize ilandelane, uNkosikazi Naledi Pandor wenza lesi siphakamiso.

UMeyer nabanye, (2010:71) bathi:

In South Africa, the former Minister of Education, Ms Naledi Pandor, admitted at the end of September 2008 that educators struggle to translate the curriculum into good classroom practice and therefore need support to implement the curriculum.

UNgqongqoshe Wezemfundo, uNkosikazi Naledi Pandor waye wawuhlaba esikhonkosini ngokuvuma ukuthi abafundisi batholana nobunzima ekutolikeneni nasekwenzeni lokho okusohlelweni lokufundisa emagumbini okufundela. Wathi-ke badinga ukuxhaswa ukuze baluqonde kangcono lolu hlelo. Lokho wakusho ngenyanga kaMandulo kowezi-2008 engaseyena uNgqongqoshe Wezemfundo. La mazwi kaNgqongqoshe ahamba emazwini ayekhulunywe ngo-Ornstein nabanye okwabe sekugcwaliseka-ke ukuthi kwakungesikho ukuthi abafundisi bamelane okanye abazimisele ukwamukela ushintsho.

U-Ornstein noHunkins, (2004:309) bathi:

Sometimes people resist innovation and its implementation because they lack knowledge. They either do not know about the innovation at all or they have little information about it. Curriculum leaders must furnish all affected parties-teachers, pupils, parents, community members-with information about the nature of the program and its rationale. Ideally all affected parties should be informed either directly or indirectly by school representatives of the reasons for the new program.

Bathi-ke ngesinye isikhathi abantu bamelana noshintsho ngoba bentula ulwazi noma ulwazi abanalo lungenele. Abaholi bezinhlelo zokufunda nokufundisa

kufanele bahlomise zonke izinhlaka ezithintekayo emfundweni, abafundisi, abafundi, abazali kanye nomphakathi ngolwazi mayelana nohlelo lwemfundo nokuphathelene nalo. Laba abathintekayo kudingeka baziswe bukhoma noma ngezinye izindlela yilabo abamele izikole mayelana nezizathu zohlelo olusha.

Yile nselelo ahlangabezana nayo uNgqongqoshe omusha, UNkosikazi Angie Motshekga ngenkathi engena ezicathulweni zalowo owayenguNgqongqoshe, uPandor.

UMeyer nabanye, (2010:175) bathi:

The Minister of Basic Education, Ms Angie Motshekga has, as a matter of priority, taken steps to investigate the challenges experienced in the implementation of the National Curriculum Statements. In July 2009, the Minister established a Task Team that consulted widely with teachers and other stakeholders. The report was presented to the Minister, who, after consultation with senior officials in the Department of Basic Education, will implement those recommendations into a longer term strategy. The report recommends changes that will relieve teachers and schools of some of the challenges experienced as a result of the current curriculum and assessment policies and leave more time for teaching and learning. The report also recommends targeted support for teachers and schools.

UNgqongqoshe Wemfundo Eyisisekelo ezingeni likaZwelonke, uNkosikazi Angie Motshekga wazethwesa ijoka lokuba alusukumele lolu daba olumayelana nezingqinamba abafundisi ababhekana nazo ukuqhuba lolu hlelo olubizwa nge-NCS (National Curriculum Statements). Wasungula ithimba elalizofakana imilomo nabo kanye nabanye ababambe iqhaza ohlelweni lwemfundo. Ngemuva kokwenza uphenyo, lelo thimba lethula umbiko kuNgqongqoshe, owabe sewedluliselwa kwezinye izikhulu eziphezulu zemfundo. Okwalandela lapho uNgqongqoshe wanquma ukuba lungashintshwa uhlelo lokufunda nokufundisa ezikoleni kodwa kwenziwe ngcono izimo zokufundisa

ngasohlangothini lwabafundisi njengokuthi baphungulelwe umsebenzi ngokwehliswa kwenani lemisebenzi yokuhlola okuqhubekayo ukuze babe nesikhathi esiningi sokufundisa abafundi. Wabuye wagcizelela nokubaluleka kokuxhaswa kwabo.

Ziningi izizathu ezabangela ukuthi uNgqongqoshe alusukumele phezulu udaba lohlelo lokufunda nokufundisa. Esinye sezizathu nokuyisona esadonsa kakhulu amehlo abacwaningi bemfundo baseNingizimu Afrika, kwaba yimiphumela yeBanga Leshumi Nambili, (uMatikuletsheni) eyayingagculisi neyayibonakala ngokwehla ngokwesilinganiso ekhulwini (amaphesenti) kusukela ngonyaka wezi-2005 kuye kowezi-2009. Kwaba nokukhononda okukhulu ikakhulukazi ngasohlangothini lwabazali bengaqondi ukuthi kwenzekani ngezingane zabo. Lapha ngezansi kukhonjiswa ithebula lemiphumela yeBanga Leshumi Nambili(uMatikuletsheni) ngokulandelana kweminyaka ngokwesilinganiso ekhulwini.

3.2.2 Imiphumela yeBanga Leshumi Nambili (uMatikuletsheni) phakathi kweminyaka yezi-2005 kuya kowezi-2009

UNYAKA	IMIPHUMELA NGOKWESILINGANISO EKHULWINI (AMAPHESENTI)
2005	68
2006	66.6
2007	65
2008	62.5
2009	60

Kwaba kuningi ukuphawula okwenziwa ngalolu hlelo lwemfundo oluqhutshwa ngendlela ye-OBE.

UMeyer nabanye, (2010:168) bathi:

After a decade of implementation, there is very little evidence to suggest that the present

OBE curriculum was successful in producing the desired educational and social changes for a new South Africa. On the contrary, there is evidence to suggest that the current OBE curriculum has generated confusion among South African Teachers, promoted further educational and social inequalities, and that South African learners are becoming less competitive in the international academic arena.

Baphawula ngokuthi ngemuva kweminyaka eyishumi kwasetshenzwa ngalolu hlelo olubizwa nge-OBE buncane kakhulu ubufakazi bokuthi ikwazile ukuletha imiphumela edingekayo ngokwezidingo zemfundo nezomphakathi oququkayo eNingizimu Afrika entsha. Bathi kunalokho ubufakazi bukhomba ukuthi ilethe ukudideka okukhulu phakathi kwabafundisi baseNingizimu Afrika, yaphinde yakhuthaza noma yagququzela ukungalingani ngokwemfundo nasemphakathini. Ngasohlangothini lwabafundi-ke liye ngokwehla kakhulu izinga labo emfundweni uma kuqhathaniswa nozakwabo bakwamanye amazwe.

UNgqongqoshe Wezemfundo Eyisisekelo, uNkosikazi Angie Motshekga wanquma ukuwubuyekeza umbiko wethimba elalijutshelwe ukucwaninga ngohlelo olubizwa nge-NCS. Lokhu wakwenziswa ukuthi abafundisi kanye nomphakathi babebheke ngamehlo abomvu ukuthi kube nezinguquko ngasohlangothini lwezemfundo. Umbiko wethimba wethulwa mhla zingama-29 kuMfumfu kowezi-2009. Wawuhlelwe ngendlela yokuthi wawuveza okutholakele (findings) kanye nezincomo (recommendations) ukwenza ngcono leso naleso simo. Noma singekubale konke okwatholakalayo kodwa sizothi ukusika elijikayo ngokuthi nqampu phakathi kokunye okwaphoqa uNgqongqoshe ukuba athathe isinqumo sokulushintsha lolu hlelo lwe-NCS asungule ebizwa nge-CAPS iNqubomgomo Yohlelo Lokufunda, Nokufundisa Nokuvivinya (Curriculum and Assessment Policy Statement) esikhundleni sayo.

3.2.3 Umbiko ngokwatholwa yithimba kanye nezincomo zokwenza ngcono isimo seZemfundo

- Kwatholakala ukuthi lwalungekho uhlelo olucacile noluqoqekile lokusebenza nolokwelekelela ukuqhutshwa kwe-NCS. Okufundiswayo nomhlahlandlela wokuhlola kwakuyinhlakanhlaka eyayibadida ingqondo abafundisi nabazali. Babengaqondisisi ukuthi lolu hlelo luhlose ukuzuza ini ekugcineni.

Izincomo: Kwanconywa ukuba kusungulwe uhlelo lweminyaka emihlanu olubizwa nge-CAPS. Loluhlelo lwaluzohlelwa ngendlela yokuthi lubeke ngokucacile okuzofundiswa kanye nokuzohlolwa ukwelekelela ikakhulukazi abafundisi nokuthuthukisa izindlela zabo zokufundisa. Kwanqunywa isikhathi sokuba luqale ngoMasingana kowezi-2011.

- Kwatholakala ukuthi lezi zinhlelo zangaphambilini okuyi-C2005 ne-NCS zazibadida kakhulu abafundisi nabazali uma sekukhulunywa ngokuhlolwa kwabafundi. Babedidwa izinhlobo zokuhlola ababezibona ziziningi kakhulu, singabala o-CTA ubufakazi-mqulu.

Izincomo: Kwasungulwa uhlelo olulodwa olumile lokuhlola emazingeni ahlukenene okuyi-GET ne-FET. Esikhundleni se-CTA (Common Task Assessment) kwasungulwa i-ANA (Annual National Assessment). Ezikoleni ezingamaSekhondari i-ANA yayihlelelwe abafundi bebanga lesi-9 kodwa kuthe ngokuhamba kwesikhathi yehlela nakwelesi-8. Amaphepha e-ANA asethwa ngaphandle bese emakwa ngaphakathi. Njengohlelo olusaqhubeka namanje, imiphumela yalo iyacutshungulwa ngenjongo yokuthi kutholakale inkinga edala ukungaphumeleli kahle kwabafundi. Izifundo ezisohlelweni lwe-ANA yizibalo (mathematics) nesiNgisi. Izilimi zoMdabu

sibala nesiZulu sisabekwe eceleni emazingeni asemaSekhondari.

- Kwaphinde kwatholakala nokuthi okunye okwakuyimbangela yokungasebenzi ngokusezingeni elifanele kwabafundisi wukuthi lezi zinhlobo zokufunda nokufundisa zangaphambili (C2005 ne-NCS) zazikuhlaba zikuhlikiza futhi zikubukela phansi ukusetshenziswa kwezincwadi njengezinsiza zokufundisa. Kwakukhuthazwa ukuthi abafundisi bazifunele okanye baziqambe ezabo izinsizakufundisa. Bakubona lokho njengomthwalo onzima futhi ongaphezu kwamandla abo ngoba babengebona ochwepheshe ekwenzeni lowo msebenzi.

Izincomo: Kwaba nesiphakamiso sokuthi uMnyango Wezemfundo kuZwelonke ukubeke emahlombe awo ukuhlolwa nokuhlungwa kwezincwadi ezisezingeni eliphezulu nezifaneleke ukuba zisetshenziswe ezikoleni. Lokhu kwakwenzelwa ukunikeza abafundisi isikhathi esanele sokufundisa, umsebenzi wezinsizakufunda bawushiyele kochwepheshe. Kwabekwa umthetho wokuthi yilowo nalowo mfundi kudingeka abe nencwadi yakhe kusukela ebangeni lesi-4 kuya kwele-12 kuleso naleso sifundo. Lokho kwabekelwa ukuba kwenzeke phakathi kweminyaka yezi-2010 kuya kweyezi-2011.

- Okunye okwatholakala kwaba wukuthi abafundisi asebebadala kanye nalabo abasebasha bakhombisa ukungabi nalo ulwazi olwenele namakhono adingekayo ezifundweni zabo.

UMeyer nabanye, (2010:179) bathi:

In addition, newly qualified teachers as well as more experienced ones experience problems with assessment. Training for both C2005 and the National Curriculum Statement was too superficial and generic and

the “one – size – fits – all” approach was not effective. Teachers experience the strong need for subject-content training and subject-specific training.

Laba bacwaningi bagcizelela khona ukuthi ukuqeqeshwa kwakungenele. Abafundisiba babesadinga ukufundiswa kabanzi ngalezi zinhlelo zokufundisa.

Izincomo: Kwaphakanyiswa ukuba kwenziwe ngcono izinhlelo zokuqeqesha abafundisi emazingeni onke, okuyiMinyango yeZemfundo Ezifundazweni, aBeluleki (Advisors), abaPhathi bezikole kanye neziNhloko Zeminyango (HOD). Kwakuzothuthukiswa nendlela yokuqeqesha abafundisi abaseZikhungweni Zemfundo Ephakeme.

Ukusukuma kukaNgqongqoshe uNkosikazi Angie Motshekga enze izinguquko ezinhlelweni zemfundo kube negalelo elikhulu ngasohlangothini lwemiphumela yeBanga Leshumi Nambili (uMatikuletsheeni). INingizimu Afrika ibone ukuphumelela kwabafundi kuya ngokwenyuka ngokwesilinganiso ekhulwini kusukela ngonyaka wezi-2010 kuye kowezi-2013.

3.2.4 Uhla lwemiphumela yeBanga Leshumi Nambili (uMatikuletsheeni) ngokwesilinganiso ekhulwini phakathi kweminyaka yezi-2009 kuya kowezi-2013

UNYAKA	IMIPHUMELA NGOKWEZILINGANISO EKHULWINI
2009	60.6
2010	67.8
2011	70.2
2012	73.9
2013	78.2

Le miphumela ithathwe emqulwini ophethe umbiko owenziwa yithimba likaNgqongqoshe Wemfundo Eyisisekelo mayelana nemiphumela kaZwelonke yeBanga Leshumi (umatikuletshe) (NCS). Lo mqulu ukhishwe mhla zingama-26 kuNhlabathi kowezi-2014. Imiphumela itholakala ekhasini (le-131).

3.3 Umthelela wohlaka lokufunda nokufundisa ekufundisweni kolimi lwesiZulu olungolwebele

Ngaphambi kokwenza uhlaka lohlelo lokufunda nokufundisa ulimi, abenzi balo kumele baqale ngokuhlolisisa le miqulelo elandelayo:

- UMthethosisekelo wezwe laseNingizimu Afrika - (The Constitution of South Africa)
- Inqubomgomo Yolimi Emfundweni – (Language in Education Policy)
- Inqubomgomo Yokufanisa Nokulinganisa Izilimi Ezisemthethweni – (Language Standardisation Policy)

Esahlukweni esandulela lesi kukhulunywe kabanzi ngenqubomgomo yolimi. Kulesi sahluko sizobheka Inqubomgomo Yokulinganisa Izilimi Ezisemthethweni, eyaqala ukusebenza ngenyanga kaNtulikazi kowezi-2001. Lo mqulu uqukethe inqubomgomo mayelana nokufundiswa nokuhlolwa kwezilimi zonke eziyishumi nanye zombuso eqophelweni kusukela eBangeni lelo kuya kwele-12 ngendlela efanayo. IMinyango Yezemfundo Yezifundazwe zonke yayilindeleke ukuba iqale ukuyilandela kusukela ngoJulayi wezi-2001 eBangeni Leshumi Nanye ukulungiselela ukuhlolwa kweBanga Leshumi Nambili ngonyaka wezi-2002. Isizathu salolushintsho kwakuwukuba kube nokufana ekufundisweni nasekuhlolweni kwazo zonke izilimi kanye nokwenyuka kwezinga lokufundiswa kwazo.

Ukufana ekufundisweni nasekuhlolweni kwezilimi kwakuzokuba khona kuwona womabili amazinga, okungeliphakeme nelisendimeni ezilimini zebele kanye nalezo ezokwengezelela kulokhu okulandelayo:

- Ukwabiwa kwemiklomelo emaphepheni afanayo
- Ubude besikhathi sokuloba amaphepha afanayo
- Izingxenye ezihlolwayo
- Inani lamaphepha abhalwayo
- Inani lezincwadi eziyohlelwa (setworks) liyofana kuzo zonke izilimi zebele kanjalo nakulezo zokwengezelela
- Ukufundisa nokuhlola kuzona zonke izilimi eziyishumi nanye zebele kanye nalezo zokwengezelela kuyokuba yilokho kokuxhumana futhi kugxile emiphumeleni (communicative and outcomes based).

Emqulwini obizwa ngeNcwadilwazi Yabafundisi (Handbook for Educators) owahlanganiswa ngaboMkhandlu Wobudlelwane Wemfundo (Education Labour Relations Council) kuyafakazwa lokhu okungenhla ngokuthi:

Although there are eleven official languages in South Africa as well as Sign Language, they do not enjoy the same status as languages of teaching and learning. However, their standardization in 2001 has made it possible for them to be treated equally as home languages and additional languages. These eleven official languages are Afrikaans, English, isiNdebele, isiSwati, isiXhosa, isiZulu, SeSotho, Sepedi, Setswana, Tshivenda and Xitsonga. Although the guide is prepared in English, it encompasses all languages as Primary Languages (First Languages) and Additional languages (Second and Third Languages). The principles apply equally in all the languages and aim to affirm the status of all eleven official languages. The standardization of all eleven official languages is still a new process and teachers are still getting to grips with the requirement.

Kule nqubomgomo yokufanisa izilimi zoMbuso kutholakala iqiniso lokuthi inqubomgomo yezifundo zolimi ezingezombuso ihlelwa ngolimi lwesiNgisi ngisho neyesiZulu ulimi lwebele imbala. Le egcina isitholwa ngabafundisi ezikoleni isuke isiyisihumusho esisuselwe esiNgisini. Yilokho kanye okufike

kwandlondlobalisa inkinga olimini lwesiZulu olungolwebele kubafundisi nakubafundi. Iqiniso elingephikwe lithi imisindo kanye nezakhiwo zolimi kazifani. Izimo abafundi bezinhlanga ezahlukeni abakhula ngaphansi kwazo azifani, izindlela abakhuliswa nabafundiswa ngazo kazifani. Izindawo abaphila kuzo kazilingani ngokwamazinga empilo nangentuthuko. Umbuzo uthi abahleli balezi zinhlaka zokufunda nokufundisa baphumelela kanjani ukwenelisa izidingo zabafundi bezinhlanga ezahlukeni ukuze labo nalabo bathuthukise ulimi lwabo ngokwamasiko abo na? UWilliam Reid uyakufakaza lokhu emqulwini ochaza ngazo lezi zinhlelo.

U-Ornstein noHunkins, (2004:219) bathi:

William Reid noted that content should be selected with an eye to its cultural significance. Does the content to be learned or constructed add to the overall culture of the nation or group? Does the content to be learned or constructed enable student's novice citizens, to use their minds and hearts effectively to the benefit of themselves and society?

Bagcizelela umgomo wokuthi ulwazi oluhlelelwe ukuzuzwa ngumfundi alube nobudlelwano nemvelaphi namasiko akhe, luphinde lwanelise imizwa kanye nezifiso zakhe. Baqhubeka bathi lobu budlelwano bubalulekile ebuntwini bomntwana futhi bungaholela ekubambisaneni phakathi kwesikole nekhaya. Emqulwini wesithathu ohlelwe nguMakhambeni, okaDlamini uyibeka kanje le ndaba, enkondlweni yakhe ethi: Kumfundoni le?

UMakhambeni, (1989:71) uthi:

Olwami ulimi ngilutshelwa
Ngumntanomlungu, olubengayo
Kuhle kwenyama yokosa,
Aluqob' emabhukwini amaqatha,
Ngilugogode ngendlela yakhe
Ngiphethe ngokungazi lutho;
Nginguvuma zonke angicabangi.

UMakhambeni, (1989:71) uqhubeka uthi:

Ngiyavuma ukudla amaqatha
Olimi oluqotshiwe losiwa
Ulwazi-nzulu-ngiyazisa;
Olwami lwenkab' angisenalo;
Ngiyalwenyanya luphansi,
Aluselona iziko lempilo
Yomlando nomlandu kababa.

Le nkondlo izwakalisa isililo sembongi ngolimi lwayo elufundiswa ngendlela yezinye izizwe, ezingewona amaZulu. Yize le nkondlo yabhalwa ngesikhathi sikaHulumeni wobandlululo, awukho umehluko ongako ekufundisweni kolimi lwesiZulu olungolwebele okhombisa ukuthi sekuphethe uHulumeni wentando yeningi. NoKunene naye ukhala isililo esifuze sona lesi esikaDlamini emqulwini wakhe othi: 'Amalokotho KaNomkhubulwane.'

UKunene, (1996:4) uthi:

Ngizama njalo ukuthi sibone ngemibono yethu zonke izinto. Babona kanjalo nakwamanye amazwe ase-Afrika, naphi naphi. Inqobo wukulandela uhlelo olufanele indlela thina boMdabu esikhula ngayo, esibona ngayo, nesazi ngayo nesiyo kwazi ngayo. Lokho esikushoyo kube ngokwethu ukuze nazo zonke izizwe zikuhloniphe, kungabi nje ngabasemsileni wazo, nokuba sibe ngomabizwasabele. Iqiniso wukuthi imilando nemibono yethu mikhulu ngobukhulu ngokwayo.

Inselelo enkulu ebhekana nabafundisia bolimi lwesiZulu olungolwebele mayelana nalokhu kufaniswa kwezilimi zoMbuso ukutolika nokuqonda kahle lokhu esingathi uhlelo lokufundisa. Yize kufika kubo imiqulu yokuzofundiswa esuke isitolikiwe, kusuke kuyimibhalo nje emaphepheni (theory), bona-ke kusuke kudingeka bayitolike ngendlela yokwenza (practice). Ukutolika akuyona neze into elula. Umuntu uke aphicwe ngamagama abekwe ngolimi lwakhe kudume ikhanda, kangakanani-ke amagama abolekwe kwezinye izilimi.

Iyakufakaza lokhu imbongi uBheki Gasa, enkondlweni yakhe ethi: ‘Luhlanya Lwamazwi.’

UQwabe, (2012:54) uthi:

Nolimi lwakho lunjalo luyangiphicaphica,
Ngithi ngiluchazile kanti ngiluchathile,
Ngihluleke ngincame ukuluhumusha,
Ngoba nalo lubukeka sasihumusha,
Nakhu nje seludid’ isifundiswa,
Sithi siyaluhlaziya kanti sesiyabhuda.

Umcwaningi ubese-ke ehambela ezinye zezikole ezingaphansi kweSifunda (District) sasoThungulu endaweni yasEmpangeni namaphethelo. Kulesi sifunda izikole zihlukaniswe ngamaqoqwana (clusters) ngaphansi kweziYingi (circuits) ezimbili ezizengamele (CMC okusho ukuthi Circuit Management Clusters) okuyi-Imfolozi Mthonjaneni CMC kanye neMthunzini CMC. Inhloso bekuwukuxoxisana nabafundisi bolimi lwesiZulu olungolwebele mayelana nezingqinamba abahlangabezana nazo ngokushintshashintsha kwezinhlelo zokufundisa. Kwabanye kuthunyelwe uhlelombuzo ukuba baluphendule ngendlela abacabanga ngayo nababona indlela izinto ezenzeka ngayo ezikoleni. Ngaphambi kokuxoxisana nokuthola ingqikithi yezinkinga zalaba bafundisi, umcwaningi ubaqinisekisile ukuthi ulwazi oluyotholakala luyolekelela ekutholeni ikhambi lokuxazulula lezi zinkinga.

3.4 Isiphetho

Esingenisweni salesi sahluko kuvezwe izincazelo ezahlukeni zohlelo lokufunda nokufundisa ezinikezwe ngabacwaningi abehlukene nokuthi yikuphi ngokwempela okufanele kube yingqikithi yalo. Kulandele isihlokwana esikhuluma ngezinhlobo zalezi zinhlelo zokufunda nokufundisa eNingizimu Afrika kusukela ngonyaka we-1994 ngenkathi leli lithola inkululeko kuze kube manje (2014). Kubalulwe oNgqongqoshe beZemfundo ezingeni likaZwelonke ngokulandelana kwabo kanye negalelo ababe nalo ekuguquguqulweni kwazo. Kubekhona nokuqhathaniswa kwemiphumela yeBanga Leshumi Nambili (uMatikuletshe) ezweni lonke obekuyindlela yokubona imiphumela

yokusebenza kwalezi zinhlelo zokufunda nokufundisa ezikoleni. Kubuye kwabhekwa nomthelela walezi zinhlobo zezinhlelo zokufunda nokufundisa ngokwehlukana kwazo ekufundisweni kolimi lwesiZulu olungolwebele. Esahlukweni sesine esilandelayo kuzokube kubhekwa umthelela wezokuxhumana (media) ekuthuthukiseni ulimi lwesiZulu olungolwebele.

ISAHLUKO SESINE

4.0 UMTHELELA WEZOKUXHUMANA

4.1 Isingeniso

Kulesi sahluko kuzobhekwa izinhlobo zokuxhumana (media) kanye nomthelela ezibe nawo noma ezinawo olimini lwesiZulu olungolwebele.

UFourie, (2001:271) uthi:

One of the most important advances in human existence in the last two centuries has been the multiplying means and forms of communication such as film, television, computer technology, print media, the internet and interactive video. These means and forms of communication have drastically altered our traditional frames of reference, values, experiences, belief structures and social relations. Today we live in a world in which constant circulation of social and cultural forms play a fundamental and increasingly important role in the definition and redefinition of our cultures.

Lapha uFourie uchaza ukuthi okunye okwalokho okubaluleke ukwedlulela ngokubakhona kwabantu kula makhulu minyaka amabili adlule kube ukukhula ngokuphindiwe kwezindlela zokuxhumana njengamafilimu, umabonakude, ubuchwepheshe beziqoqelilwazi, okokuxhumana okubhaliwe, ulwazimbiko kanye nokuxhumana ngezithombe. Lezi zindlela zokuxhumana ziguqule ngokushesha indlela yethu ejwayelekile yokuphila, izinkolelo kanye nobudlelwane emphakathini. Sesiphila emhlabeni lapho ukuguquguquka kwezinto njalo njalo kuba nomthelela ekuletheni incazelo entsha emasikweni ethu.

Zimbili izinhlobo zokuxhumana. Kukhona lezo ezisebenza ngokubhaliwe (press media) njengamaphephandaba, amamagazini, amajenali nokunye.

Kuphinde kubekhona lezo ezisebenza ngomoya nangemisindo (electronic media) njengemisakazo, omabonakude, ezinye zisebenza ngakho kokubili (multi-media). Lezo-ke amafilimu, ama-DVD, ulwazimbiko, isiqoqelilwazi. nokunye okuningi.

UBaran, (2007:4) ubeka kanje:

The media so fully saturate our everyday lives that we are often unconscious of their presence, not to mention their influence. Media inform us, entertain us, delight us, annoy us. They move our emotions, challenge our intellects, insult our intelligence. Media often reduce us to mere commodities for sale to the highest bidder. Media help define us, they shape our realities.

Lezi zinhlobo zokuxhumana ziyithathe ngamawala impilo yethu yemihla ngemihla. Zisinika ulwazi, zisichithisa isizungu zisijabulise ziphinde zisicasule. Zisebenzisa imizwa yethu ngezindlela zonke. Zisisiza ukuthi sizibone ukuze sikwazi ukulungisa.

Ngaphambi kokuba sigxile ekubhekeni iqhaza elibanjwa yilezi zinhlobo zokuxhumana olimini lwesiZulu olungolwebele kubalulekile ukuthi singakhi nje phezulu kodwa sithole umnyombo walesi simo esibhekene naso manje. Singakubeka ngokuthi sibheka ikuthangi, iyizolo kanye nenamuhla lezokuxhumana ukuze siqondisise futhi sikwazi ukuzihlelela ikusasa elingcono. Kufanele futhi siqonde ukuthi izibazi kanye nezimfa ezibonakala olimini lwesiZulu manje zingumphumela wento eyenzeka emandulo. Sizogala ngokubhekisisa amaphephandaba, kulandele umsakazo, sigcine ngomabonakude.

4.2 Amaphephandaba

Ukucacisa kahle umsuka nentuthuko yamaphephandaba.

OkaFourie, (2001:36) uyibeka kanje:

The Development of Black Press

1830 – 1880 = Thi Missionary Period

1880 – 1930 = The Independent elitist period

1930 – 1980 = The White owned period

1980 – 1995 = The multi-racial period.

Kulokhu kulandelana kweminyaka usivezela ukuthi ukusungulwa nokubhalwa kwamaphephandaba kwaqala kwathuthuka kanjani. Abamhlophe ababengamaMishinali yibona abaqala ukubhala iphephandaba eKapa eseMpumalanga. Iphepha lokuqala elalihlelwe abaNsundu labizwa ngokuthi uMshumayeli Wendaba. Lashicilelwa yiNhlango yamaMishinali aseWeseli endaweni yaseRhini (Grahamstown) ngonyaka we-1837 kuya kowe-1841.

Ikhwezi lalandela ngonyaka we-1844 kuya kowe-1845. Ngonyaka we-1862 kwashicilelwa elixube isiXhosa nesiNgisi elalibizwa ngokuthi Indaba. Elinye elifuze Indaba lavela ngonyaka we-1870 elalibizwa ngokuthi yi-The Kafir Express. Iphepha lokuqala esizweni samaXhosa elahlelwa izintatheli zabaNsundu lavela ngonyaka we-1876 labizwa ngokuthi Isigijimi SamaXhosa.

Kulo mshikashika wokubhalwa kwamaphephandaba ngamaMishinali kwakungekho nhlobo ukunaka kanye nokuqikelela ukubhala izinhlamvu zamagama ngendlela eyiyo. Into eyayibalulekile neyayihamba phambili kwakuwukudlulisa umlayezo kubafundi noma kubathengi balelo phepha. Mkhulu kakhulu umonakalo owadaleka ngasohlangothini lolimi. Kwathi nangenkathi sebebhala ngolimi lwesiZulu, kwabakhona ukuhlanganiseka kwezinhlamvu zesiXhosa nezesiZulu. Nabantu abangena kulo mkhakha wokubhala nabo bahamba kulowo mgudu.

Ngemuva kwalokho kwavela abahleli abaNsundu abasebefundile ababona isidingo sokuthi kushicilelwe amaphephandaba abaNsundu azimele, angekho ngaphansi kwesandla samaMishinali. UJohn Tengo Jabavu owabe enguMhleli we-Isigijimi SamaXhosa washiya phansi umsebenzi wahamba wayosungula iphepha elalibizwa ngokuthi Iimvo Zabantsundu ngonyaka we-1884 edolobheni

laseQonce (iKing William's Town). Kwaba yiphepha lokuqala leli elalisezandleni zezakhamuzi zaseNingizimu Afrika. UJabavu wayezama ukugqugquzela ukusebenzisana ngokuthula kubantu abaNsundu nabaMhlophe. Ukufadabala ngokushesha komkhiqizo waleli phephandaba kwabangelwa ukwentuleka kwezimali. Ngonyaka we-1897 kwavela iphephandaba elalibizwa ngokuthi Izwi Labantu. U-A.K. Soga wabe enguMhleli walo. Lona-ke lalithanda ukugxila kakhudlwana kwezombusazwe likhuthaza abaNsundu ukuba nabo bavuke bazithathe. Ilanga laseNatali kwaba yiphephandaba lokuqala elalibhalwe ngolimi lwesiZulu ngonyaka we-1903. Leli phepha laqalwa ngu-John Langalibalele Dube.

UNtuli noMakhambeni, (1998:133) bathi:

Ngonyaka ka-1903 wasungula iphephandaba lokuqala labaNsundu kwaZulu Ilanga laseNatali. Injongo enkulu yaleli phephandaba kwabe kungukuqhuba ingxoxo ngezobuKhrestu, ukufundisa abantu abaNsundu ukuzimela nokukwazi ukuzibhalela imibono, izinkondlo, izindatshana nokunye ngokwabo. Singathi nje okukhulu kwabe kungukunika abantu ababenesifiso sokuloba intunja yokwethula imibono nokunye ababefisa ukukudlulisa.

ULangalibalele Dube wayefunde ezikoleni zaseMishini waphinde wathola ithuba lokuwelela phesheya ayofunda khona. Waba nogqozi olukhulu lokubhala kangokuthi ngonyaka we-1930 wabhala inoveli yokuqala ngqa kwezemibhalo yobuciko eyabizwa ngokuthi: Insila KaShaka.

UNtuli noMakhambeni, (1998:134) bathi:

Ukufunda kukaDube kwamvulela iminyango eminingi efana nokuxhumana nezifundiswa eziNsundu zamanye amazwe, wakhula kwezombangazwe, walangazelela waze waphumelela ukufundisa nokuthuthukisa isizwe esiNsundu wazama nokusikhulusa kwezenkolo. Nango-ke esephemba isikole sokuqala sabaNsundu, Ohlange... nokuba

nguMongameli wokuqala weNhlangano i-SANNC.

Ngesikhathi sokubusa kukaHulumeni wobandlululo kuleli (1930 – 1980) izikhungo lapho kushicilelwa khona amaphephandaba abaNsundu zabhekana nezinkinga ngasohlangothini lwezimali. Zazingekho izinto zokusebenza ezisezingeni, abasebenzi ababengaqeqeshekile kanye nenkinga yezokuxhumana ekusabalaliseni imilayezo yabo njengoba phela yayigxile kakhulu kwezombangazwe. Enye ingxenye yabaMhlophe yabona ukuthi kungaba yithuba elihle lokwenza imali ukuvuswa kwalezi zikhungo zabaNsundu zokushicilela.

UBertram Paver wasungula inkampani eyayibizwa ngokuthi yi-The Bantu Press Limited ngonyaka we-1932. Kwashicilelwa iphephandaba elabizwa ngokuthi yi-Bantu World. Kwandlondlobala kakhulu ukudayiswa kwaleli phepha ngoba lagcina selishicilelwa ngezilimi eziyishumi nanye zaseNingizimu Afrika. Njengoba kwakuyiphepha elalidingida nezindaba zezombusazwe, ladingiswa ngonyaka we-1977 ngemuva kwemibhikisho yaseSoweto eyayimayelana nemfundo eyayingagculisi.

Ngemuva kokudingiswa kwalo kwaqokwa uPercy Qoboza njengoMhleli wamaphephandaba abaNsundu ngoba basebefuna ukuzimela. Umlayezo osemaphephandabeni yiwona owawubaluleke kakhulu kunokuqikelela ulimi nendlela yokubhala. Yize zazikhona ezinye izindikimba ezazivezwa njengezemidlalo, imiculo nokunye, indikimba eyayisematheni yileyo eyombusazwe. Babefuna ukuvezela umhlaba isihluku esasenziwa ngamaBhunu asemapulazini kwabaNsundu bakuleli kanye nokuzwakalisa ukukhononda kwabantu abaNsundu ngenxa yengcindezelo.

Phakathi kweminyaka ye-1980 kuya kweye-1995, iNingizimu Afrika ibisixube kakhulu izinhlanga, lokho okubuye kwaholela ekutheni leli zwe libe buliminingi. Ziningi izinhlobo zamaphephandaba ezasungulwa zashicilelwa ikakhulukazi njengoba abantu base befundile, bezithengela ngisho nalawo abhalwe ngolimi lwesiNgisi noma olwesiBhunu. Lapha ngezansi sizobheka

ukukhula kwamaphephandaba abhalwe ngesiZulu esiFundazweni saKwaZulu-Natali.

UFourie, (2001:53) uthi:

Three newspapers in KwaZulu-Natal are on offer in isiZulu, simply because they each follow differing strategies. The daily Isolezwe, which started publication in 2002, has reached daily sales of 97 370 copies. The paper is aimed at young broad-minded readers. The bi-weekly Ilanga, however, is more family orientated. Started in 1903, Ilanga is not only one of the oldest newspapers in South Africa but also one of the biggest sellers at over 100 000 copies. A unique area of growth within the newspaper has been that of the classified section. This points a change in readers' spending pattern.s. also with a lengthy history of more than 60 years is the weekly UMAFRIKA, which has now become more niche orientated, focusing on issues and in-depth features for the more sophisticated reader. UMAFRIKA can be placed in the same category as the Mail and Guardian in terms of its profile.

Lapha kuchazwa ukuthi mathathu amaphephandaba atholakala eSifundazweni saKwaZulu-Natali. Yilelo nalelo linendlela yalo okubekwe noma okuhlelwe ngayo. Isolezwe eliphuma nsukuzonke laqala ukushicilelwa ngonyaka wezi—2002. Umkhiqizo walo usufinyelele enanini lezinkulungwane ezingamashumi ayi-97 namakhulu ama-3. Inhlosongqangi yaleli phepha ukuba lifundwe ngabantu abasebasha nabamiqondo isabalele.

Iphephandaba Ilanga liphuma kabili ngeviki. Lona ligxile kakhulu kwezomndeni. Yize kuyiphepha elidala kunawo wonke lisahamba phambili ngokudayiswa. Isibalo sokuthengiswa kwalo singaphezulu kwezinkulungwane eziyi-100. Okwenze leli phepha lavelela kakhulu kunamanye yile ngosi yalo yokukhangiswa kwezamabhizinisi okwenza abafundi balo bashintshele kuyo kakhulu. Elinye iphepha elibe nomlando omude ongaphezu kweminyaka

engama-60, UMAFRIKA wona ophuma masonto onke. Lona-ke linezimpawu zokugxila kubafundi abasezingeni eliphezulu ngokwemfundo. UMAFRKA ngokwezinga lawo ubalwa mdibi munye namaphephandaba anjengo-Mail and Guardian.

Uma sesibuya kumaphephabhuku, omagazini phela i-Drum yaba ngeyokuqala ukushicilelwa eNingizimu Afrika ngonyaka we-1951 kuNhlaba. Izindikimba ezazigqamile kuleli phephandaba kwakungezemidlalo, ubulili kanye nobugebengu. Okuphawulekayo ukuthi noma wawukuveza ukucindezelwa kwabaNsundu ngabaMhlophe kodwa nawo wawubhalwa ngolimi lwesiNgisi.

UHulumeni wobandlululo wayeligodlile ilungelo lezintatheli nabamaphephandaba ukuba basho okanye babhale noma yini abayithandayo ngoba wabona ukuthi babezomchaya benekele umhlaba indlela ababephethe ngayo izwe.

Ngonyaka we-1994, izwe laseNingizimu Afrika laqala ukuphathwa nguHulumeni wentando yeningi owawuholwa nguMongameli wokuqala oNsundu uMnumzane Rolihlahla Nelson Mandela. Ziningi izinguquko okwakubhekeke ukuba zenziwe ikakhulukazi ngasohlangothini lwabaNsundu bakuleli. Izintatheli nabamaphephandaba bona babelibheke ngabomvu ilungelo labo lokukhuluma futhi babhale noma yini (Freedom of Expression). UHulumeni waphoqekeka ukuba alibhekisise ngamehlo abanzi leli lungelo ukuze kuthi noma belinikeza kodwa lihambisane nemibandela ethile. Umbandela owagqanyiswa kakhulu ukuba bawulandele yilowo owobuntu.

UFourie, (2001:210) uthi:

The case of uBuntu as a normative media theory. The term uBuntu appears to be derived from the Zulu maxim umuntu ngumuntu ngabantu, meaning a person is a person through other persons or I am because of others. This maxim is also interpreted by different African cultures and in different African countries and languages to mean ‘a

person is defined with reference to the community,' that I am because we are, and since we are, therefore I am, that 'it is through others that one attains selfhood and that a person is born for the other.

Uchaza ngokuthi leli gama elithi UBUNTU lisuselwa kulesi simo sokukhuluma sase-Afrika yonkana esithi umuntu ngumuntu ngabantu, okunencazelo yokuthi uyilokhu oyikho ngenxa yabanye abantu nokuthi uma ungumuntu uyabadinga abanye nokuthi nawe ulindeleke ukubazisa abanye abantu.

Lo mbandela wawuvikela amalungelo abanye abantu ukuthi bangahlambalazeki emphakathini ngenxa yemibiko yezintatheli. Kwake kwathi gozololo ukubika nokubhala ngezinto ezingamahlazo abantu kodwa kuthe ngokuhamba kwesikhathi izintatheli namaphephandaba bawushaya indiva lo mbandela. Sikhuluma nje kulesi sikhathi esiphila kuso ukwenekwa kwamahlazo abantu sekuyinsakavukela umchilo wesidwaba ngisho akaHulumeni imbala.

UBaran, (2007:476) uthi:

Our culture values privacy. We have the right to maintain the privacy of our personal information. We use privacy to control the extent and nature of interaction we have with others. Privacy protects us from unwanted government intrusion. The media, however, by their nature, are intrusive. Privacy proves to be particularly sensitive because it is almost a metaethic, a fundamental value. Yet the applied ethics of the various media industries allow, in fact sometimes demand, that privacy be denied.

Kuyisiko lethu thina bantu ukuhloniphana nokungagxambukeli ezindabeni zabantu ikakhulukazi lezo eziyimfihlo. Inkinga ukuthi abantu abasebenza kulezi zindawo zokuxhumana abalazisi leli siko. Bafohla bakhiphe ngisho ezisesithe izindaba nezinyantisa umzimba.

Akugcini lapho. Kusenesililo esikhulu mayelana nokubhaleka ngendlela kolimi lwesiZulu. Kubonakala sengathi bukhulu ubudedengu nokunganaki

ezintathelini nakubasakazi abasakaza ngalolu limi. Lokhu kufakazelwa nguHlongwane benoSeme emqulwini wabo othi: “Emihleni Yokhokho Bethu Neyethu.”

UHlongwane noSeme, (2012:266-267) bathi:

Abasakazi kanye nezintatheli bakholelwa ekutheni amanye amagama esiNgisi ngeke abhaleke kahle uma esethekelwe abayisiZulu. Iqiniso lithi “Kalikho igama elingeke lenziwa igama lolunye ulimi.” Okunye futhi okuqaphelekayo ngabo wukuthi bazibhala noma kanjani izimpawu zenkulumo emaphephandabeni abo olimi lwesiZulu. Kulula kubo ukuthi ikhoma noma ukhefana alandelwe wuhlamvu olukhulu kodwa bebe bengabhali inkondlo noma amabizoqho. Babuye babukeke sengathi bayavilapha ukubhala konke kukhanye bha ngesiZulu bengasebenzisanga isiNgisi. Kuyamangalisa kakhulu ukuthi amaphephandaba esiNgisi ngobuningi bawo lapha kwelakithi, kalikho nelilodwa kuwo elinesisiNgisi esibhalwa ngabanye abelungu basibhale kabi. Nalabo isiNgisi esingelona ulimi lwabo lwebele benza konke okusemandleni ukuthi isiNgisi basibhala ngendlela yaso. Kuyamangalisa futhi ukuthi zonke iziteshi zomsakazo zolimi lwesiNgisi ezinkulu nezincane, abasakazi bazo bonke baqikelela kakhulu ukuthi isiNgisi basikhulume kahle bangasephuli. Pho kukhale nyonini kwabakhuluma nababhala ngolimi lwesiZulu?

Mzukwana amaKhoikhoi namaSani okuyizizwe zamaLawu nabaThwa ezaziseKapa zilahlekelwa yizilimi zazo, umlando uthi zaqala ngokuzikhuluma kabi zifaka isiBhunu esiningi kuzo. Ngokuhamba kwesikhathi zagcina sezikhuluma isiBhunu kakhulu kunezilimi zazo. Zithe zisuka zezwa zingasaluthandi ulimi lwazo, kwaba sengathi ulimi olungayicacisi kahle inkulumo. Zaqinisa ekukhulumeni ulimi lwesiBhunu. Akekho kuzo owakhuza lo mkhuba wazo. Ngokuhamba kweminyaka zakhohlwa nya ukuthi ulimi lwazo lwalukhulunywa kanjani.

Nolwalubhaliwe zehluleka ukulufunda. Sengathi nathi sifuna ukuhamba ngomgudu amaKhoikhoi namaSani alahlekelwa wulimi lwawo ngawo. Izizwe zabaThwa namaLawu ezisakhuluma ulimi lwazo yilezi ezazikude neKapa. Kuze kube yinamuhla zisalukhuluma. Okwethu kunzima ngoba ngisho umuntu ohlala kude le emaphandleni umuzwa esekhuluma isiZulu-siNgisi.

4.3 Imisakazo

Ukusakaza eNingizimu Afrika kwaqalwa ngabaMhlophe abathile ababezenzela ngabodwana. Kwaqala emadolobheni amabili, eKapa naseGoli. Babesakaza izinhlelo ezithile ngezikhathi ezithile. Ngokuqhubeka kwesikhathi kwaya ngokuya kubhebhethaka lokhu kusakaza. UHulumeni waphoqelesa ukuba kutholakale izimvume (licences) ezigunyaza ukuvulwa kweziteshi zokusakaza. Zaba zintathu izimvume ezakhishwayo, emadolobheni amathathu okuyiKapa, iGoli kanye neTheku.

INhlangano yokusakaza lapha KwaZulu-Natali yabizwa ngokuthi yi-Durban City Corporation eyasungulwa ngonyaka we-1924. Izinhlelo ngaleso sikhathi zazisakazwa ngolimi lwesiNgisi. Ngonyaka we-1936 kwaba nomthetho wokuvumela ukusakaza ngolimi lwesiBhunu. Izilimi zoMdabu zazingaphathwa nhlobo kwezokusakaza ngaleso sikhathi. Ngokuhamba kwesikhathi lezi ziteshi zemisakazo zabhekana nezinkinga ngakwezomnotho owagcina kuphoqelesa ukuba zivalwe.

Kusukela onyakeni we-1936 kuya kowe-1948 kwasungulwa iBhodi elalizokwengamela ukusakaza konke elabizwa ngokuthi yi-SABC (South African Broadcasting Corporation). Le Bhodi yaqala ukusebenza ngawo lowo nyaka. Yasimamiswa uxhaso lwezimali ezazivela kwabomshuwalense bakwa-Sanlam. Kwakusakazwa izinhlelo zezemidlalo, imiculo kanye nezindaba. Ngokuhamba kwesikhathi kwangena nezikhangiso okwakuyizona ezazelekelela ngokungenisa imali.

UFourie, (2001:10) uthi:

Despite the point that in his report, Reith made mention of Special Programmes for Language groups other than English and Afrikaans, at no point was this ever given consideration by the government. It was only during the course of World War II that an initial, but unsuccessful attempt was made at providing night time programming for black listeners. This was done using telephone lines to compounds, hostels and major townships. There was also an additional morning broadcast three times a week on the English and Afrikaans medium wave services following the end of the war in 1945, the service was withdrawn. The system was costly to maintain, while income from black listeners could not provide sufficient revenue to keep the service going.

Ubeka ngokuthi yize uReith embikweni wakhe wayekuphawulile ukuthi kufanele kube nezinhlelo ezikhethekile zalezi ezinye izinhlanga ezingakhulumi isiNgisi nesiBhunu, uHulumeni akazange awugqize qakala lowo mbono. Ngesikhathi sempu yesibili yomhlaba yenziwa imizamo kwavulwa izinhlelo zasebusuku zabaNsundu. Babexhumana ngokushaya izingcingo zixhume ezinkompo, emahostela kanye nasemalokishini amakhulu.

Kwake kwathi ukuvulwa nezinhlelo zasekuseni ezazingena kathathu esontweni. Kwathi ukuba iphele impi yomhlaba zase zihoxiswa lezi zinhlelo. Kwavezwa isizathu sokuthi ukuqhuba lezi zinhlelo kwakudla kakhulu ephaketheni kanti nabalaleli abaNsundu babengamile kahle kwezomnotho ukuthi babengakwazi ukuxhasa lezi zinhlelo. Sabaside impela isikhathi izilimi zoMdabu zingavunyelwa ukungena emsakazweni. Kwakuvetazwa ngaso isiNgisi lesi silandelwe isiBhunu. Kwathi ngesikade kwaphinde kwenziwa eminye imizamo.

UFourie, (2001:11) uthi:

The first scale radio stations aimed at black listeners only came into being with the

introduction of FM transmissions. The service was collectively known as Radio Bantu. The first FM transmissions in SeSotho (Radio SeSotho) and isiZulu. (Radio Zulu) were broadcast on 1 January 1962, and from 1 July 1962, the same programmes were presented in North Sotho (Radio Lebowa) and Setswana (Radio Setswana) on 1 February 1963, isiZulu transmissions were introduced in Natal, while on 1 June 1963 Radio Xhosa began broadcasting from Grahamstown.

Lapha kucaciswa ukuthi iziteshi zokuqala zokusakaza ezaziqondene ngqo nabaNsundu zasunguleka ngendlela yokusakaza ebizwa nge-FM. Lolu hlelo lwabaNsundu lokusakaza lwabizwa ngokuthi yiRadio Bantu. Leli gama lalihlanganisa iziteshi zezilimi ezahlukenene okuyisiZulu, SeSotho, Setswana kanye nesiXhosa. Phakathi kweminyaka ye-1962 kuya kweye-1963 kwasungulwa iziteshi zokusakaza zalezi zilimi esezibaliwe.

UFourie, (2001:12) uqhubeka uthi:

In 1960 the Bantu Programmes Control Board was created through which all programme content was controlled by thirty-five white staff with knowledge of black languages, in order to prevent any disparaging comments from being made on air regarding government policies.

Kuthiwa ngonyaka we-1960 kwasungulwa iBhodi eyayizobhekisisa izinhlelo zokusakaza eyayibizwa ngokuthi yi-Bantu Programmes Control Board. Le Bhodi yayakhiwe ngamalunga abaMhlophe kuphela ababengama-35 okuthiwa babenolwazi ngezilimi zoMdabu. Babecubungulisisa ukuthi izinhlelo ezazisakazwa ngabaNsundu zazingamlulazi yini uHulumeni nendlela ayeqhuba ngayo.

Lokhu kwenza kusafakazela khona ukuthi ukubika nokubhalwa kwezilimi zoMdabu kwakusaqhutshwa ngendlela yakudala eyayisungulwe izithunywa zeNkolo (aMaMishinali). Omunye owaduma kakhulu njengomPhathi wesiteshi

esisakaza ngolimi lwesiZulu ngaphansi kwe-Radio Bantu kwaba nguMnumzane K.E. Masinga. Kuthe ngonyaka we-1991 anqindwa amandla aleli Bhodi, umsakazo wesiZulu waziwa njengoKhozi FM. KubaPhathi balesi siteshi singabala uMfundisi H. Mbatha, uNkosikazi Zamambo Mkhize, uMnumzane B.W. Nzimande, kanye noMnumzane B. Mpanza okunguyena owengamele kuze kube manje. Kule minyakana umsakazo wesiZulu uphethwe ngabaNsundu abakhuluma lolu limi, libonakale likhula ngamawala inani labalaleli balo msakazo. Lokhu kufakazeleka uma kwenziwa izibalo zabantu ngisho nabakwezinye iZifundazwe, uKhozi FM lusahamba lodwa. Muva nje kule minyakana emihlanu edlule kutholakale ukuthi uKhozi lukwazi ngisho ukuxhumana nabantu abaphesheya kwezilwandle. Lokho nje kukodwa kuchaza ukuthi ulimi lwesiZulu luyathandeka hhayi kumaZulu kuphela kodwa kwabaningi. Ngaleso sizathu-ke kubalulekile ukuthi umsakazi kube ngumuntu olwaziyo ulimi lwesiZulu noluqonda kahle ukuze aphimise izinhlamvu zamagama ngendlela eyiyo. Kufanele aqikelele ukwenyusa nokwehlisa iphimbo ezinhlamvini ezifanele ngoba abalaleli abamboni, ngalokho-ke bazakhela bona umfanekiso walokho akushoyo.

UFourie, (2009:88) uthi:

Indeed we only take notice of language when it seems strange; when we have problems communicating or expressing ourselves, misunderstand what someone said, or struggle to write letters and reports. From such experiences it becomes clear that language is not a simple medium for communication but it is a powerful and complex social communication system that requires better understanding.

Uchaza ngokuthi siye siqale ukunaka ulimi uma kukhona okusixakayo ngalo esingasakuqondisisi noma sitholana nezinkinga kokubhaliwe nasekwethulweni kwemibiko. Lezi zinkinga zicacisa ngokusobala ukuthi ulimi akuyona nje kuphela indlela yokuxhumana kodwa luyindlela enamandla futhi engelula yokuxhumanisa abantu emphakathini edinga ukuqondwa ngendlela ephusile.

La mazwi afakazelwa ngumlandi woKhozi FM uNkosikazi Nompumelelo Ndlovu, (2014) owayenguMfundisi wolimi nosewathatha uhlahaphansi obeke kanje:

Umsakazo uKhozi uhamba phambili futhi usuthuthuke ngamandla uma uqhathanisa neminyaka eyadlula. Kunye nje okungephula umoya njengomlaleli walo msakazo, ukungaqikelelwa ukuphimisa kahle izinhlamvu zamagama ikakhulukazi uma kwenziwa izikhangisi ezithile. Ngikhumbula sisebancane sisakhula kwakuvamise ukuzwakala isikhangisi sesigezamazinyo esithile. Owayesethula wayenokuthi: ... “Ngase ngiwageza ngomlotha.” Iphimbo lalenyuka uma esephimisa izinhlamvu zamagama “umlotha.” Lokhu kwakulumela kithina banikazi bolimi.

Thina njengamaZulu siyazi ukuthi umlotha usukela esenzweni ‘lotha’ okusho ukuncipha komlilo okade uvutha ugqagqamuka amalangabi bese uya ngokuya wehla uze ugcine usungumlotha. Okuqondayo lokhu uba nolwazi lokuphimisa ngendlela eyiyo. Kuyamangalisa-ke ukuthi izimo ezinjengalezi sisazizwa emsakazweni namanje ekubeni sekuyithina esibambe izintambo zombuso. Abamhlophe babekugqugquzela okwabo ukuze kuchume nathi ngokunjalo sidinga ukubhunkula sizilungisele okwethu. Sengathi kungabakhona ukuhlolisisa ukuthi abethuli bezikhangisi balukhuluma ngendlela ulimi bangalwephuli.

Lokhu umlaleli womsakazo wesiZulu akhala ngakho akugcini nje kuphela ezikhangisweni, bakhona nabasakazi abalwephulayo ulimi lwesiZulu. Emqulwini othi: ‘Emihleni Yokhokho Bethu Neyethu’ kuyafakazeleka lokhu laphe kutonyulwe khona amagama athile angabizeki ngendlela yolimi okuyiyonayona.

UHlongwane noSeme, (2012:268) bathi:

IsiZulu Sezintatheli Nabasakazi – IsiZulu Phaqa

Nginongabazane – Ngiyangabaza / Nginokungabaza.

Bathi: Ungabazane yigama elakheke kabi. Liyigama elichunyiswe kakhulu wumsakazo wesiZulu. Igama ngabaza kalethekelwanga ndawo liyisiZulu phaqa. Ibizo elisuselwa esenzweni ‘ngabaza’ kufanele lihlale linjengoba lalinjalo emihleni yokhokho bethu lingaguqulwa.

Lithi nje: ngabaza – ukungabaza

Umfana uphethwe yisifo sofuba – Umfana uphethwe wufuba / yisifuba

Gomelani isifo sovendle – Gomelani uvendle

Omama kabaqaphele isifo somdlavuza webele – Omama kabaqaphele umdlavuza webele.

Bathi: Isifo sokuthi nokuthi wulimi oselukhulunywa manje oluchunyiswa ngabasakazi nezintatheli. Lokhu ngisho ungakufaka olimini abaluthandayo lwesiNgesi kakunamqondo ‘a disease of...’ NgesiZulu phaqa kuthiwa: ‘Uphethwe yini?’ Athi umuntu ‘Ngiphethwe yikhanda.’ Akushiwo ukuthi ngiphethwe yisifo sekhandu, yisifo sesisu, yisifo samadolo, yisifo sezindlebe njalonzalo.

Kuhle bafunde abantu abasebasha – kuhle bafunde abantu abasha / abasebasha.

Bathi: Omunye umsakazi wesiZulu wabuza emsakazweni wathi: “Abasha beshiswa yini?” Kwacaca kowazi isiZulu ukuthi lo msakazi akasazi nhlobo isiZulu. Udidanisa u-“Yisha” okuyisenzo. Umdibanisa no-“Omusha” oyisiphawulo.

Iziphawulo: Amasondo amasha

Izindlu ezintsha; abantu abasha

Izenzo: Amasondo ashayo / asha

Izindlu ezishayo; Izindlu ezasha ngodlame

Abantu abashayo / Abantu abasha engozini yomlilo

Ulimi lwesiZulu kalukaze lube ulimi oludidekileyo.

Umuntu osemusha wumuntu okuthi noma esemdala ngeminyaka angakhombisi izimpawu zokuguga emzimbeni wakhe.

Umuntu omusha umuntu oseyintombazane noma wumfana noma yitshitshi noma yibhungu noma yintombi noma yinsizwa.

Bonke laba asebebaliwe, ngesiZulu phaqa: “Bangabantu abasha.”

Kulezi zibonelo ezingenhla kanye nencazelo enikeziwe kuyacaca ukuthi usemkhulu umsebenzi okudingeka wenziwe ukubuyisa isizwe sikaPhunga noMageba endleleni ukuze singagcini sidukile sanyamalala unomphelo ngoba isizwe siyisizwe ngolimi lwaso.

4.4 Umabonakude

Ucwaningo ngomabonakude luzovezwa ngendlela yokuthi sicubungule imibiko yamaKhomishani amathathu ayejutshelwe ukwenza uphenyo ngawo kanye nokusetshenziswa kwawo yizakhamizi zaseNingizimu Afrika. Eminyakeni ye-1950 kuya kweye-1960, uHulumeni wobandlululo wayemamqanqika ukuvumela ukuboniswa kukamabonakude kuleli kwaze kwathi ngonyaka we-1971 wajuba iKhomishani ka-Meyer ukuba ihlolisise kabanzi ngawo.

UFourie, (2002:12) uthi:

One of the findings of the Commission was that in a country with a diverse culture and multiplicity of languages, such as found in South Africa, television should be used ‘to advance the self-development’ of all its peoples and to foster their pride in their own identity and culture. As this thinking was in line with the ideology of the government, the proposals of the Meyer Commission were accepted. On 27 April 1971 the government announced that the SABC was to provide a television service.

Lapha kuchazwa ukuthi phakathi kokunye, le Khomishani kaMeyer yathola ukuthi ezweni lapho okunokwahlukahlukana khona kwamasiko futhi elibuliminingi njengaleli laseNingizimu Afrika, umabonakude

ungasetshenziselwa ukugququzela ukuzithuthukisa kwabantu ngabodwana nokuphoqelesa ukuba yilabo nalabo babe neqholo ngobuzwe namasiko abo.

Lokhu kucabanga kwale Khomishani kwakuhambisana ncimishi nezinhlalo zikaHulumeni wangaleso sikhathi njengoba wayesevele ebahlukanisile abantu ngokwezinhlanga, wathi ubanikeza inkululeko yokuzimela geqe. Ngomhla zingama-27 kuNdasa ngowe-1971, uHulumeni wamemezela ukuthi iBhodi yakwa-SABC yayizolethela abantu izinhlelo zikamabonakude. Le Bhodi yasebenza ngamandla ngoba kusukela ngonyaka we-1975 zaqala ukwethulwa izinhlelo zikamabonakude. Kwasunguleka iziteshi zomabonakude ezinjengalezi: TV1, TV2, TV3, Bop-TV, M-Net, TBN kanye ne-E-TV. Kuzo zonke lezi ziteshi zomabonakude ulimi olwaluqengqeleza phambili njengoba kusenjalo namanje yilolu lwesiNgisi, lulandelwa olwesiBhunu, ezoMdabu zazithi gqwa gqwa.

Kulezi ziteshi esezibaliwe ngenhla kunezimbili ezikhombise ukukhula nokudlondlobala ngamandla emkhakheni wezokusakaza wezomabonakude. Lezo-ke yi-Bop-TV eyasungulwa nguHulumeni waseBophuthatswana ngonyaka we-1983 kuZibandlela kanye ne-M-Net eyasungulwa yinhlangano yabashicileli ngonyaka we-1986 kuMfumu. Okwadlondlobalisa kakhulu lezi zikhungo zomabonakude ukuthi zazizimele, zingekho ngaphansi kweBhodi eyengamele ezokusakaza nemiboniso yomabonakude. Yize i-Bop-TV yagcina isifakwe ngaphansi kwaleli Bhodi, i-M-Net yona isakhula ngamandla amangalisayo kuze kube yinamhlanje. Ngemuva kweminyaka eyishumi kwaphinde kwajutshwa enye iKhomishani eyayiholwa ngu-Steyn ukuthi ihlolisise noma iphenye ngomabonakude.

UFourie, (2001:13) uthi:

Yet the Steyn Commission made four important recommendations regarding broadcasting:

- Government control of the SABC needed to be relaxed in order to ensure

- the autonomy and impartiality of the broadcaster.
- The SABC Board should be opened to all interest groups and not be limited to white members only, while the Board would no longer be responsible to any particular minister, but rather the head of state.
- The Department of National Education should work in close collaboration with the SABC in order to realize the full potential of broadcasting in Education.
- The creation of Independent Radio within South Africa should be allowed.

Okuvelayo lapha ukuthi iKhomishana ka-Steyn yaphuma nezincomo ezine ezazibalulekile mayelana nokusakaza kanye nomabonakude. Okokuqala kwakuwukuthi uHulumeni akathi ukuxegisa amajoka ukuze iBhodi yeSABC ikwazi ukuziphatha yona ngaphandle kokubekwa amabala. Okwesibili kwaba ukuthi ubulungu baleli Bhodi kufanele buvuleleke kuzo zonke izinhlanga, kungabi ngabamhlophe nje kuphela nokuthi kungabi bikho Ngqongqoshe oyengamele kodwa uMongameli wezwe kuphela. Okwesithathu kwaba ngokuthi uMnyango WeZemfundo ezingeni likazwelonke kufanele usebenze ngokubambisana ne-SABC ukuze kusakazwe ngokwenele izinhlelo zeZemfundo. Okwesine nokokugcina kwaba nesiphakamiso sokuthi kufanele kusungulwe umsakazo ozimele eNingizimu Afrika. Lesi siphakamiso sokugcina sachithwa nguHulumeni ngoba sasishayisana nenqubo yakhe ayephethe ngayo izwe.

Kuthe ngonyaka we-1991 kwaphinde kwajutshwa enye futhi iKhomishani eyeyingaphansi kuka-Viljoen.

UFourie, (2001:14) uthi:

Coming a decade after the Steyn Commission, the purpose of the Viljoen Commission (1991) was to investigate the future direction of broadcasting in South

Africa. The major recommendations made by the commission were the following:

- The setting up of an Independent Broadcasting Authority (IBA).
- Commercial broadcasting should be subject to fewer restrictions than public broadcasting.
- The ownership of radio and television stations should be limited.
- The SABC should become a public service broadcaster.
- The de-regulation of broadcasting should begin with the introduction of community radio services.

Uthi inhloso yeKhomishani ka-Viljoen kwakuwukuphenya ngokusakaza nomabonakude kanye nokuhlahla indlela yekusasa lakho eNingizimu Afrika. Umphumela wophenyo lwale Khomishani kwaba yilokhu okulandelayo:

- Ukusungulwa kweBhodi Yezokusakaza Ezimele ebizwa ngokuthi yi-Independent Broadcasting Authority (IBA).
- Ukuthi ukusakaza noma ukubonisa ngezokukhangisa ngasohlangothini lwezomnotho kufanele kungabekelwa migoqo njengokusakazela umphakathi okujwayelekile. Inhlosongqangi yalesi siphakamiso kwakuwukuthi kufukuleke ezokusakaza kwezomnotho ngoba abanikazi bamabhizinisi bayakukhokhela ukukhangiswa kwawo emsakazweni noma kumabonakude.
- Okunye kwaba ukuthi kungakhuthazwa kangako ubunikazi beziteshi zokusakaza nalezo ezomabonakude ezizimele. Lesi siphakamiso savela ngokubona ukudlondlobala kwalezo ziteshi ezase zithole imvume njengo-Bop-TV ne-M-Net ukuthi uma zinganda ingagcina iphelelwe ngamandla iBhodi ye-SABC.
- Kwaphakanyiswa ukuthi iBhodi ye-SABC ivuleleke kuwo wonke amalungu omphakathi njengoba kwakungeyabaMhlophe kuphela. Nangempela ngemuva kancane nje kokuvala ngonyaka we-1994, leli Bhodi laphathwa ngumuntu oNsundu uMnumzane Zwelakhe Sisulu.

- Okokugcina kwaba ngokuthi kufanele kuxegiswe imithetho yezokusakaza ngokuthi kube yilowo nalowo mphakathi uzisungulele izinhlelo zawo. Lokhu kwakusho ukuphelelwa ngamandla namagunya kweBhodi eyayibizwa ngokuthi yi-Bantu Programmes Control Board eyayisebenza ukucubungula zonke izinhlelo ezazisakazwa zabantu abaNsundu.

Izincomo ezenziwa yile Khomishani zaleta umehluko omkhulu kwezokusakaza nomabonakude kuleli laseNingizimu Afrika ikakhulukazi kwabohlanga oluNsundu. Kusukela ngaleso sikhathi kuze kube namuhla lokhu umabonakude yiwona odla ubhedu kwezokuxhumana. Umabonakude wehlukile emsakazweni ngokuthi okwenzekayo uyakubona uphinde ukuzwe. Umbukeli ukhonjiswa izindawo, abantu, izigameko kanye nakho konke nezilwane imbala. Okwenzeka komabonakude kusuke kuthwetshulwe yizintatheli bese kusondezwa kubantu ngendlela kamabonakude yingakho negama lawo lisho kanjalo. Abathwebuli banekhono lokukhombisa into macala onke ukwenzela kuvele ubuqiniso baleyo nto ethwetshuliwe.

Uma kubhekwa ngasohlangothini lwezemfundo, umcwaningi uthole ukuthi izinhlelo eziphathelene nokufunda zikhona kodwa eziqondene nolimi lwesiZulu zisamfimba okanye kazikho nhlobo. Izifundo ezifundiswa kakhulu yilezo ezeNzululwazi nezoMnotho bese zilandela nezinye. Ulimi olufundiswa kakhulu olwesiNgisi.

Izinhlelo ezivezwa komabonakude zisuke zikhokhelwe yilabo abaqondene nazo. Ukukhokhelwa kwezinhlelo zokufunda kungumsebenzi woMnyango WeZemfundo ezingeni likazwelonke.

Umbuzo uthi: Uma izingane zethu njengamaZulu zichitha sonke isikhathi sazo zibukela umabonakude, kungakanani ezikuzuzayo ngobuzwe nangemvelaphi yazo? Uma kungekho, kungakanani okuyizinkolelo nemikhuba yezinye izizwe okugcina kwakhele kwahlala ezingqondweni zazo na?

4.5 Isiphetho

Lesi sahluko sibe nesingeniso sakhona lapho bekuchazwa izinhlobo zokuxhumana ngokwahlukana kwazo. Kube sekubhekwa ngokubanzi lezi ezintathu okungamaphephandaba, imisakazo kanye nomabonakude. Bekubhekwa ukusunguleka kwazo, ukuthuthuka kwazo ngokushintshashintsha kweminyaka kanye neqhaza lazo ekuthuthukisweni kolimi lwesiZulu olungolwebele.

Lezi zinhlobo zokuxhumana zisinikeza ulwazi ngezinto ezahlukenene futhi ngezindlela ezahlukenene. Kubalulekile-ke ukuthi thina njengabafundisi, abalaleli kanye nezethameli silubhekisise lolu lwazi, siluhluzise ukuze siqonde ukuthi yikuphi esikudingayo nokuzosisiza ukuba sithuthuke empilweni.

UBaran, (2007:35) uthi:

Media literacy can mean somewhat different things to different observers. However all agree that media consumers must develop the ability or facility to beter interpret media content. So for our own purposes, media literacy is the ability to effectively and efficiently comprehend and utilize mass media content.

Bagcizelela ukubaluleka kokuqonda ulwazi esiluthola kulezi zinhlobo zokuxhumana ukuthi kufanele silutolike ngendlela ezosisiza nezothuthukisa umqondo wethu. Esahlukweni esilandela sizobe sesihlaziya sinikeza nemiphumela yocwaningo.

ISAPHLUKO SESIHLANU

5.0 ISIHLEZIYO NEMIPHUMELA YOCWANINGO

5.1 Isingeniso

Kulesi sahluko sihlaziya okutholakele ngenkathi kwenziwa ucwaningo ngokubheka okushiwo ngabantu abebabambe iqhaza ekuphenduleni uhlelombuzo olusetshenzisiwe ekuqhubeni lolu cwaningo. Ekuhlaziyeni sithola imiphumela. Imibuzo ibihlukaniswe izigaba ezintathu ngokwezihloko ezahlukweni ezandulele lesi. Kukhona ebiphathelene nolimi lokufunda nokufundisa nemayelana nezinhlelo zokufunda nokufundisa ezishintshashintshayo (Curricula changes) kanye nemithelela yezokuxhumana (media) ekuthuthukiseni ulimi lwesiZulu. Abebabambe iqhaza ngabafundisi bolimi lwesiZulu kanye nabafundi. Ukuhlaziya kuzoqhutshwa ngendlela yokuthi umbuzo uzolandelwa yimpendulo noma izimpendulo ezitholakele.

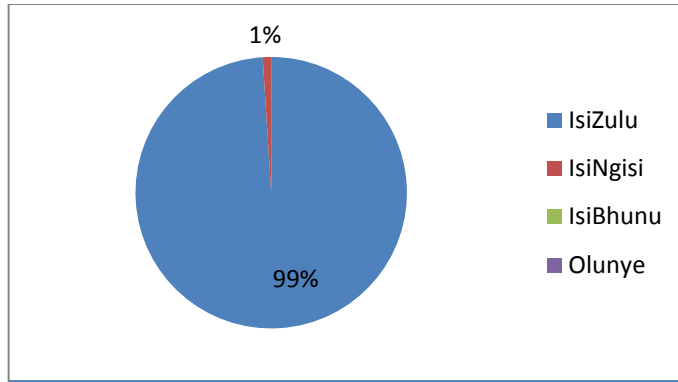
5.2 Uhla lwemibuzo kanye nezimpendulo ezimayelana nolimi lokufunda nokufundisa

Injongo yalolu hla lwemibuzo ukuthola ukuthi ulimi lwesiZulu olungolwebele lumi kuphi ngokwezinga uma luqhathaniswa nolimi lwesiNgisi.

5.2.1 Imibuzo ebihlelelwe abafundi

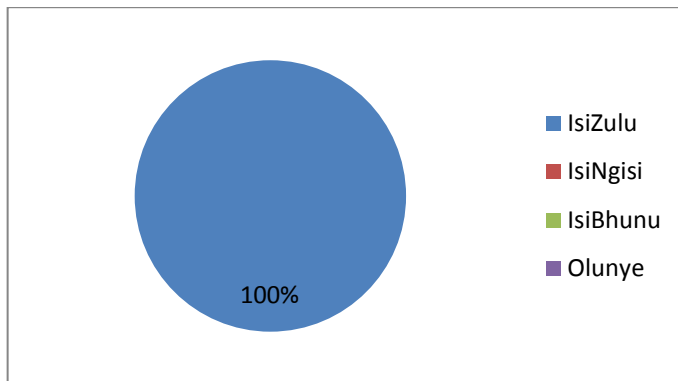
Lapha ngezansi kunemibuzo ebihlelelwe abafundi bese kuthi ngaphansi kwalowo nalowo mbuzo kunezimpendulo ezitholakele.

Umbuzo: Yiluphi ulimi enilukhuluma ekhaya?



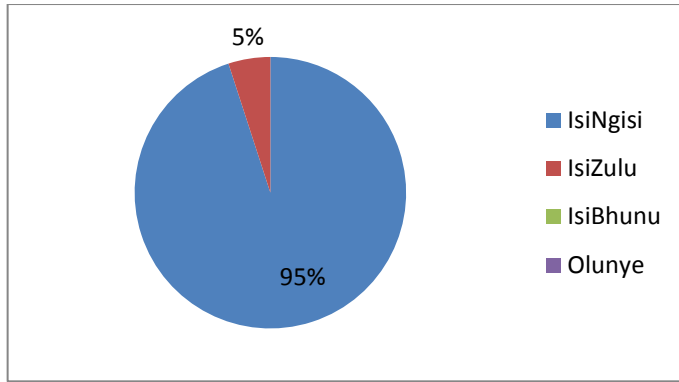
Lesi simo-mdwebo siveza ngokusobala ukuthi ulimi lwesiZulu lukhulunywa kakhulu kulesi Sifundazwe saKwaZulu-Natal ngoba siveza ukuthi amashumi ayisishiyagalolunye nesishiyagalolunye ekhulwini.

Umbuzo: Yiluphi ulimi olufundwa njengolimi lwasekhaya noma olwebele esikoleni sakho?



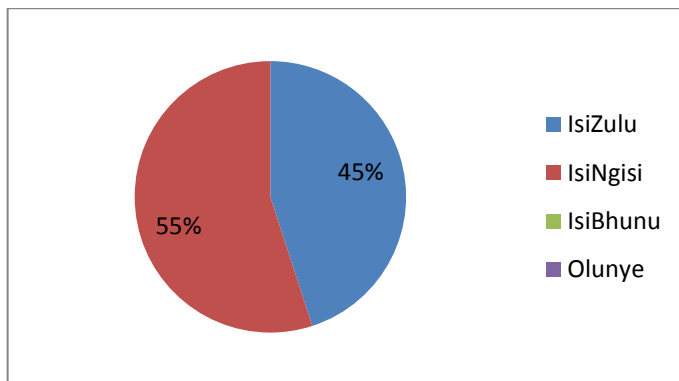
Izimpendulo zicacisa ukuthi bayikhulu ekhulwini abathi isiZulu sifundwa njengolimi lwasekhaya lwebele esikoleni sabo.

Umbuzo: Yiluphi ulimi olugqugquzelwa ukuba lukhulunywe kakhulu esikoleni sakho?



Impendulo: Abafundi baveze ukuthi ulimi lwesiNgisi. Baveze nokuthi kungumthetho obekiwe ezikoleni ukuthi yilowo nalowo mfundi uma esemagcekeni esikole umelwe ukukhuluma isiNgisi. IsiZulu sivumeleke kuphela uma kuyisikhathi sokuba sifundwe emagumbini okufundela. Bakuphawulile nokuthi yize besintshontsha isiZulu kepha bazi kamlhophe ukuthi uma bengabanjwa bazothola isijeziso.

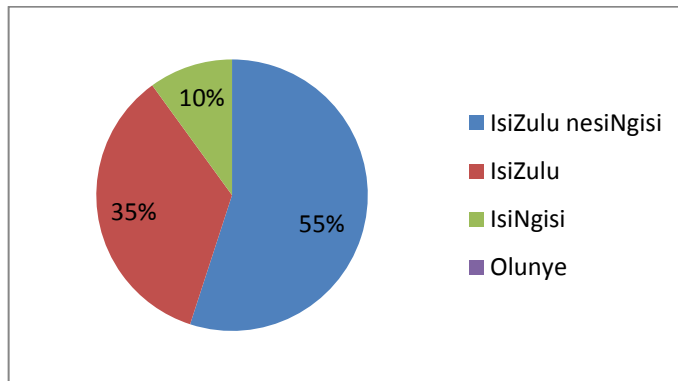
Umbuzo: Ungathanda ukuthi izimemezelo noma izaziso ngaphakathi esikoleni zenziwe ngaluphi ulimi?



Lokhu kukhombisa ukuthi iningi labafundi likhetha ulimi lwesiNgisi kunolimi lwesiZulu.

Labo abahambisana nokwenziwa kwezimemezelo ngesiZulu bakhala ngokuthi okunye kuyabeqa bagcina bengazi ukuthi bekuthiwani ngoba bengawazi amanye amagama ukuthi asho ukuthini.

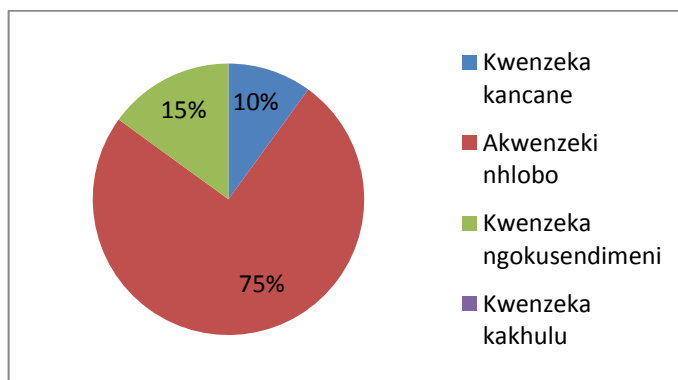
Umbuzo: Imisebenzi yamaqembu kuzo zonke izifundo enizenzayo izwakala kangcono uma nichazelana ngaluphi ulimi?



Isimo-mdwebo sikhombisa ukuthi yize ulimi lwesiNgisi lugqugquzelwa kakhulu ezikoleni kodwa abafundi babuye bangaluqondisisi kahle. Sengathi bangabuye bachazeleke ngolimi lwesiZulu okuwulimi lwabo lwebele.

Impendulo: Izimpendulo zalo mbuzo zihlukene kathathu. Iningi labafundi lincome ukusebenzisa isiZulu nesiNgisi kanyekanye. Babeka isizathu sokuthi isiZulu senza baqonde kangcono amagama esiNgisi alukhuni. Ingcosana ithe kuzwakala kangcono ngesiZulu kanti abanye babeke ngokuthi kule kusetshenziswe isiNgisi nje singaxutshwa nesiZulu ngoba lokho kubadalela inkinga uma sebebhala. Alibe lisakhumbuleka igama lesiNgisi elinembayo.

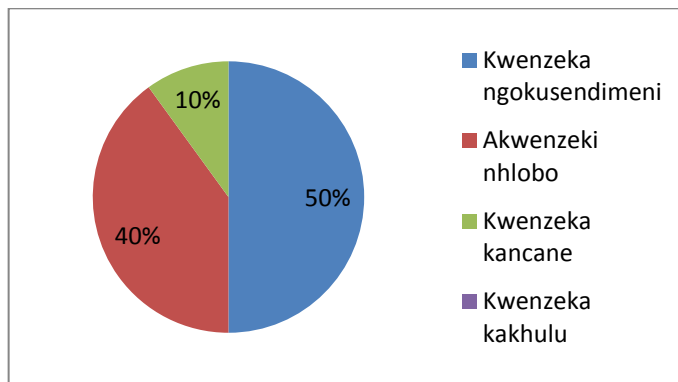
Umbuzo: Kuyenzeka yini ukuthi umfundisi wolimi lwesiZulu uma efundisa adamane ephonsa amagama ezinye izilimi?



Isimo-mdwebo sikhombisa ukuthi bakhona abafundisi abasheba ulimi lwesiZulu kanye nolimi lwesiNgisi uma befundisa.

Umbuzo: Kuyenzeka yini abafundisi bezinye izifundo bathi uma befundisa bade bephonsa amagama esiZulu?

Impendulo: Yebo kuyenzeka.

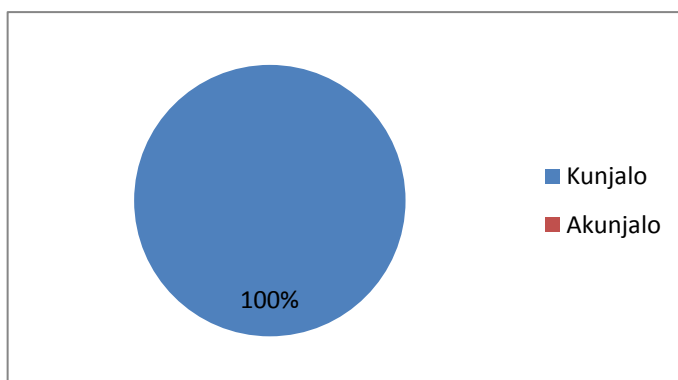


Lokhu kukhombisa ukuthi nabanye abafundisi abangebona abolimi lwesiZulu lwebele bayasisebenzisa isiZulu uma befundisa izifundo zabo.

Lincane kakhulu inani labafundi eliphendule ngokuthi akwenzeki nhlobo. Iningi liphendule ngokuthi kuyenzeka ngokusendimeni, abanye bathi kwenzeka kancane.

5.2.2 Imibuzo ebihlelelwe abafundisi

Umbuzo: Ulimi luyingxenye enkulu yosikompilo nobuzwe bomuntu.



Impendulo: Bonke ababebambe iqhaza baphendule ngokuthi kunjalo. Le mpendulo ifakazele inkulumo echaza kabanzi ngokuthi liyini isiko.

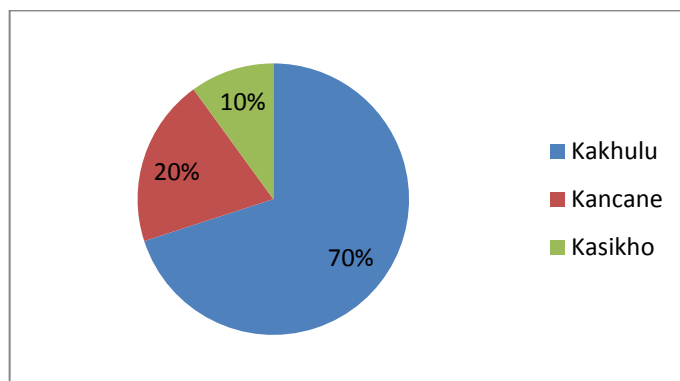
UMakhoba, (2013:44) uthi:

Isiko lingumhlahlandlela wempilo.
Lingumgudu olandelwa yisizwe sonke,
osibumbayo leso sizwe. Lingumahlanganisa.
Liyiqholo lesizwe. Liyisisekelo.
Lingumgogodla. Lingumzungulu obopha
isizwe sibe yinto eyodwa. Liyinqubo
engaphikiswa. Liyisikhonkwane esamiswa
ngabadala.

UMakhoba, (2013:44) uqhubeka athi:

Linentshebe izwi elitholakala encwadini
yeZaga 22, ivesi lama-28 elithi: ungasusi
isikhonkwane esidala oyihlo abasimisileyo.

Umbuzo: Sikhona yini isidingo sokuthi ulimi lwesiZulu lube ngesinye sezifundo ezikoleni?



Impendulo: Yize iningi labafundisi livume ngokuthi yebo sikhona, kube nedlanzana elithe asikho isidingo. Basekela ngokuthi kuwulimi lwabo abalwaziyo nabalukhulumayo ngakho-ke kwenele lokho futhi babeka nokuthi uma sebeqedile esikoleni, kukancane lapho beyolusebenzisa khona ulimi. Labo abathi sikhona isidingo basekela ngokuthi yize belukhuluma, lokho akwenele kodwa

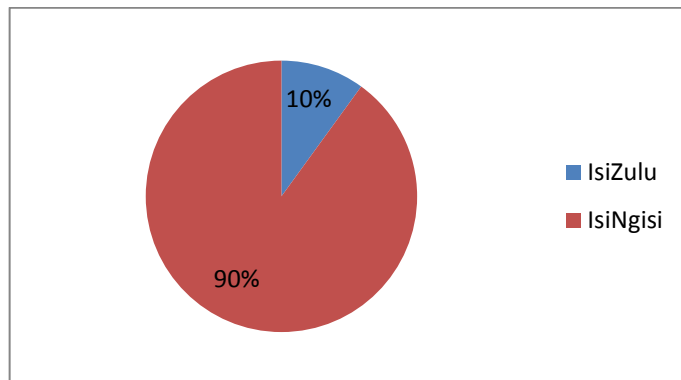
ludinga ukuthuthukiswa. Lo mbono ufakazelwa yinkondlo kaNomthandazo C. Makhanya, (2006) ethi: “Zilimi ZeNingizimu Afrika.”

UThwala noMhlanga, (2006:70) bathi:

Zilimi zezwe lakithi,
Thuthukani ngesikhul’ isivinini,
Dlondlobalani niqonge njengezintaba,
Khulani ningay’ emuva,
Ikusasa lalelizwe likunina zilimi.

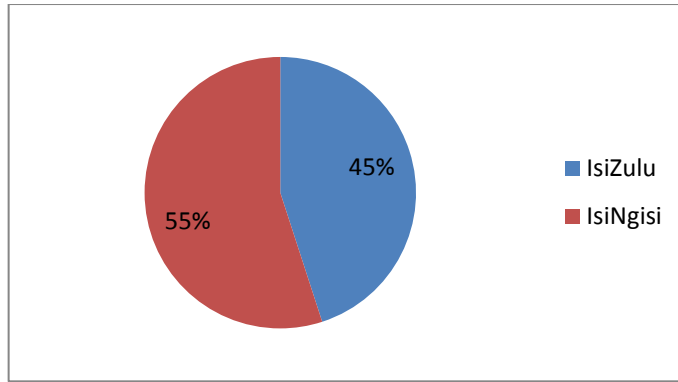
Thuthukani zilimi zengabadi,
Kunini ningaphansi komquba?
Kunini nithubeleza kwelezimvukuzane?
Kunini nidonswa phansi?
Namuhla niyalibon’ ilanga.

Umbuzo: Yiluphi ulimi olusetshenziselwa ukuxhumana ngaphakathi esikoleni?



Impendulo: Baphendule ngokuthi inqubomgomo yesikole ithi ulimi lwesiNgesi kodwa ngezinye izikhathi balusebenzisa ngokuluxuba nesiZulu.

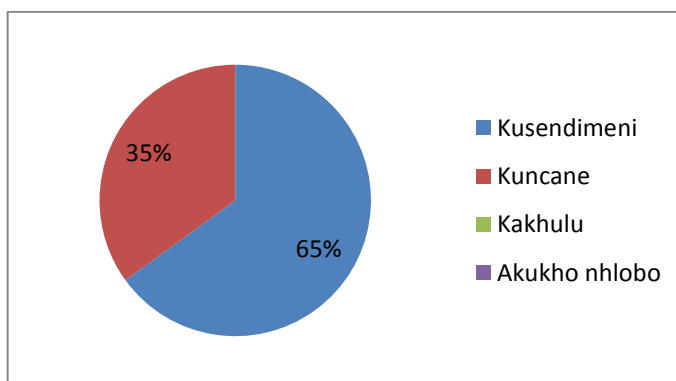
Umbuzo: Emihlanganweni yabafundisi ebanjwa esikoleni kusetshenziswa luphi ulimi?



Isimo-mdwebo sikhombisa ukuthi kukhona ukuhlunganiswa kolimi lwesiZulu nolwesiNgisi uma kukhulunywa ezikoleni.

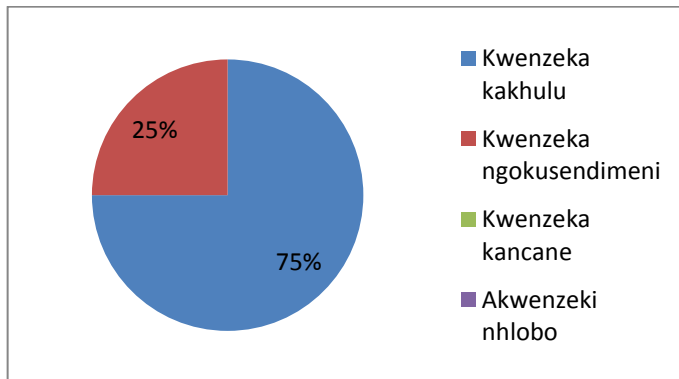
Impendulo: Abafundisi baphendule ngokuthi okwenzekayo ukuthi kuqalwa ngesiNgisi kugcine sekuxutshwa isiNgisi nesiZulu.

Umbuzo: Kukangakanani ukugqugquzela ukuthi kuthuthukiswe ulwazi lwesiZulu ngaphakathi esikoleni?



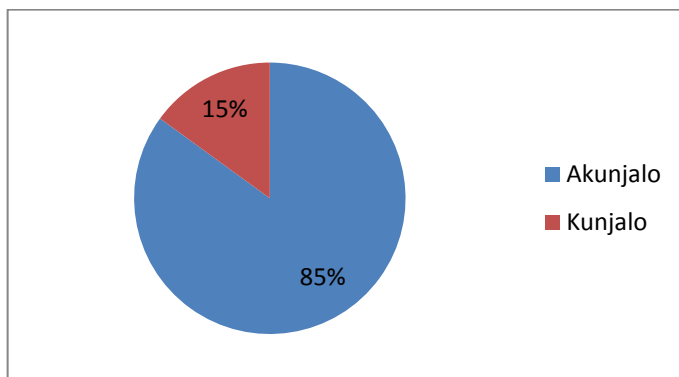
Impendulo: Abanengi baphendule ngokuthi kwenzeka ngokusendimeni. Baveze ukuthi isiFundazwe saKwaZulu-Natali sigqugquzela ukuba abafundi bakhombise amakhono abo ngemisebenzi yobuciko namasiko (cultural activities). Izikole zihlanganiswa ngokwamazinga azo ukuze ziqhudelane kubonakale esizishaye zonke. Kuphinde kugujwe ngokukaZwelonke inyanga kaMandulo njengenyanaga yamasiko.

Umbuzo: Kuyiqiniso yini ukuthi iningi labafundi lihlangabezana nobunzima ekufundeni nasekubhaleni amagama esiZulu?



Impendulo: Lo mbuzo uphendulwe ngabafundisi abaningi ngokuthi lokhu kwenzeka kakhulu, abanye bathi ngokusendimeni. Abekho abaphendule ngokuthi akwenzeki nhlobo. Impendulo yalo mbuzo izodingidwa kabanzi ngezansi lapho othisha kade sebechaza ngokwenaba izingqinamba ababhekana nazo emagumbini okufundela.

Umbuzo: Abanye abafundisi bolimi lwesiZulu bayazenyeka ngoba babukelwa phansi ezikoleni.

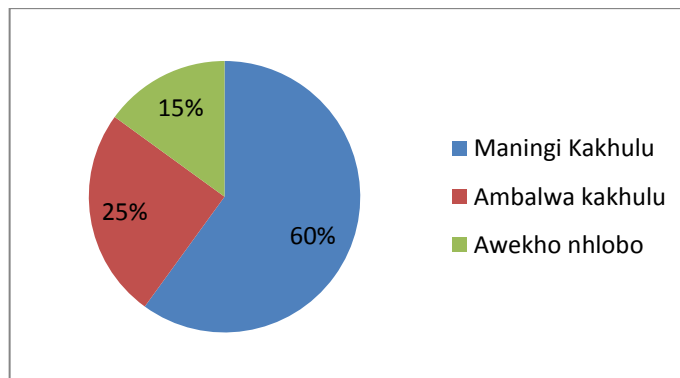


Impendulo: Sincane kakhulu isibalo sabavumelene nale nkulumo. Abaningi baphikile ukuthi akunjalo. Laba bafundisi bakhombisa ukuziqhayisa ngolimi lwabo lwesiZulu.

Lokhu kufakazelwa uMakhoba, (2013:xvi-Isingeniso):

Igugu lokuqala lomuntu nguye uqobo lwakhe. Igugu lesibili lomuntu elimenza azibone ehlukile futhi eqamathekile, isiko lakhe lolimi. Asikwazi ukuzigqaja njengesizwe uma singenalo ulimi esigabe ngalo. IsiZulu sinothile. Ukunotha kwaso kwandisa ubugugu baso kithina. Ukuze sibone ukuthi sinothile bala ukuthi bangaki abasikhulumayo ngisho bengasincelanga. Emazweni angaphandle njengaseSwazini, eZimbabwe, eMozambique awusesweli isiZulu. Aze amaZulu kube yiwona anenkingana yokufunda lezi ezinye izilimi. Kuye kumangalise ukuthola umZulu ongaziqhayisi ngobuzwe bakhe.

Umbuzo: Akhona yini amagama angeke atolikelwa kwezinye izilimi?



Impendulo: Kulo mbuzo kube nokuhlukana kwemibono. Yize kukhona abathe maningi kakhulu, kukhona nabathe awekho nhlobo. Abanye bathe ambalwa kakhulu. Abathe maningi babala izinto eziwubuchwepheshe besimanje kanti abathe awekho nhlobo babeka ngokuthi noma yiyiphi into esifikile ingethiwa igama kuphela nje lo ngumsebenzi odinga ukusukunyelwa ukuze wenzeke.

Kulezi zimpendulo zabafundi nabafundisi kutholakala ukuthi mkhulu umonakalo odalwe isiNgisi nosaqhubeka futhi olimini lwesiZulu olungolwebele. Lokhu kufakazelwe ngabacwaningi noSozilimi abaningi sibala nalaba:

UNieman noMonyai, (2006:33-34) bathi:

Languages are given different status based on their usefulness in different social structures (counts, education, economy, politics) and the opportunities which are available to their speakers. Consequently, some languages are given more status and more power than others. The high status enjoyed by English as an international language and the fact that it is associated with upward mobility, access to the global world and economic well-being in the Western world means that English has gained more status and power than other languages. The high status of English has a detrimental effect on indigenous languages. They lose their status, identity and role, in spite of being spoken as a first language by numbers of people far in excess of those who speak English as first language. This is why English is often referred to as a “killer language.”

Laba bacwaningi bakubeka kucace ukuthi amazinga okuhlonipheka nawokuphakanyiswa kwezilimi akufani. Bathi yize bembalwa kakhulu abakhuluma isiNgisi njengolimi lwabo lwebele uma beqhathaniswa nabaningi bezinye izilimi, ikakhulukazi ezoMdabu. Lolu limi (lwesiNgisi) lunikezwe amandla emikhakheni eminingi emphakathini. Sibala ezinkantolo, emfundweni, kwezomnotho kanye nakwezombusazwe. Bathi-ke ngalokho lolu limi luyisihlava ezilimini zoMdabu yingakho seluhlonzwe njengolimi oluwumbulali.

UHlongwane benoSeme, (2012) bagcizelela ukuthi ingxenye enkulu yabantu abangamaZulu ingenwe yilolu limi lwesiNgisi. Umuntu uthi ekhuluma isiZulu ebe ephonsa namagama esiNgisi enkulumweni yakhe. Lokhu bakubiza ngokuthi yisiZulu-siNgisi.

UHlongwane noSeme, (2013:254) bathi:

Lolu hlobo lwesiZulu luhlasele impela.
Cishe wonke umuntu okhuluma isiZulu
emihleni yethu akayiqedi inkulumo yakhe
engakhulumanga ngale ndlela yokukhuluma.
Le ndlela yokukhuluma iwushevu ozogcina
ngokulubulala ulimi lwesiZulu. Ifa lethu
elingaka esalishiyelwa ngokhokho bethu.

Ukugcizelela le nkulumo kaHlongwane noSeme sithola enye inkulumo
ngoNdimane-Hlongwa naye ufakaza ngalokhu abakushoyo.

UNdimande-Hlongwa, (2009:147) uthi:

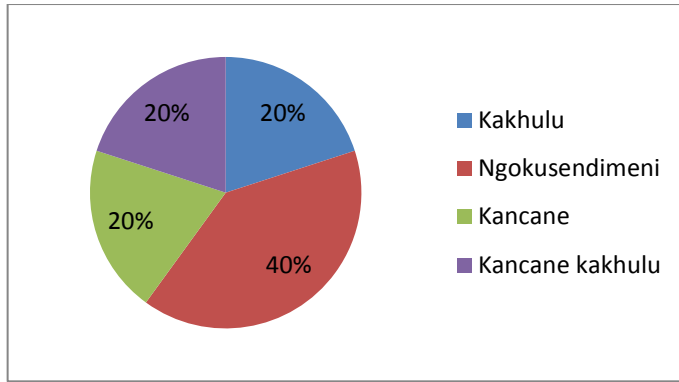
Kuyamangaza ukuthi noma sithi sikhululekile
kodwa kunabantu ikakhulukazi abakhuluma
izilimi zoMdabu ababona kuyihlazo
ukusebenzisa ulimi lwabo njengolimi
lokuxhumana siluyeka-ke ukulusebenzisa
ukufundisa.

Uma kusho ukuthi inselelo ingaka, kubiza thina esingabanikazi bolimi
esesikhanyiselwe ukuba sibhunkule silwe nalolu bhubhane oluphikelele
ukuqeda nya ngolimi lwethu, silunqobe.

5.3 Uhla lwemibuzo kanye nezimpendulo ezimayelana nezinhlelo zokufunda nokufundisa ezishintshashintshayo (Curricula change)

Imibuzo ekulesi sigaba ibihlelelwe abafundisi kuphela njengoba kuyibona
abasebenza ngohlelo lokufunda nokufundisa. Yona-ke ihambe kanje:

Umbuzo: Ukufaniswa nokulinganiswa kwezilimi kuyalukhulisa yini ulwazi
lolimi lwesiZulu?

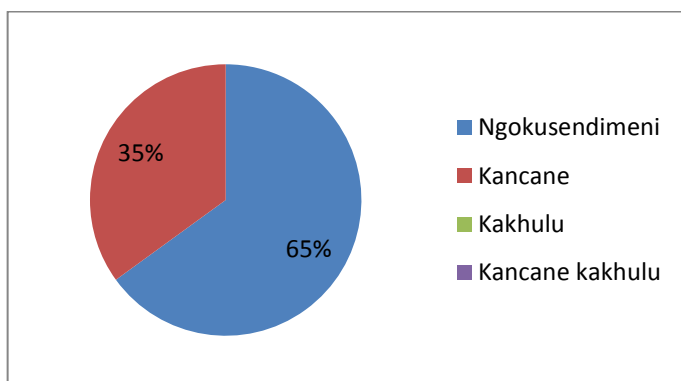


Impendulo: Yebo kungashiwo ngokubhaliwe ukuthi izilimi ziyafaniswa futhi ziyalinganiswa kodwa ngokwenza azilingani. Uma sithatha ukubheka lapha yizilimi zoMdabu ezifaniswa futhi ezilinganiswa nolimi lwesiNgisi. Inhloso yokufundisa ulimi ukuthuthukisa ulwazi, amakhono, ukwazisa amagugu obuzwe namasiko kanye nokuthuthukisa indlela yokucabanga. Ukufaniswa nokulinganiswa kwezilimi kungashiwo ukuthi kuhle ngakolunye uhlangothi ngoba abafundi bafundiswa impilo yezinye izizwe. Indlela yokuphila iya ngokuya iguquguquka. Kusungulwa izinto ezintsha imihla namalanga ikakhulukazi eziwubuchwepheshe besimanje. Lokhu kunikeza thina esingabanikazi bolimi inselelo yokuqamba amagama amasha esiZulwini okuzokwenza ukuthi lolu limi lube sezingeni eliphezulu ngokufanayo nezinye.

Siyazi-ke nathi ukuthi ukuqamba igama kumuntu ongumZulu kunobuhlakani obujulile. Kusukela emcabangweni wokuthi leyo nto isebenza ngani, kanjani noma isetshenziselwa ini. Ake sibheke nje amagama anjengalawa : Umabonakude, umakhalekhukhwini njalonjalo. Singaphinde sisho futhi ukuthi ngakolunye uhlangothi ulimi lwesiZulu luya ngokuya lufadabala ngoba lokhu kudidiyela kuyasidunga isiZulu sempela. Abantu abasakukhuthalele ukukhuluma noma ukusebenzisa amagama esiZulu acwengekile kunalokho basisheba ngodede nje nezinye izilimi yize ekhona amagama esiZulu alezo zinto abasuke bekhuluma ngazo. Mina ngokwami ngibona ukuthi thina njengabafundisi kufanele sihlale

njalo sigcizelela ukubaluleka kobuzwe kubafundi esibafundisayo. Sibakhuthaze ukuba baziqhayise ngokuba ngamaZulu kodwa lokho kufanele kuqale kithi.

Umbuzo: Imiqingo yokufunda nokufundisa etolikelwe esiZulwini itolikwe ngokusezingeni lolimi yini?



Impendulo: Bambalwa kakhulu abaphendule ngokuthi lokho kwenzeka kakhulu noma ngokwanele. Iningi labafundisi libeke ngokuthi itolikwe ngokusendimeni abanye bathi kancane kanti bakhona nabathe kancane kakhulu.

Abafundisi bathi kuningi ukudideka ababa nakho njengabafundisi bolimi lwesiZulu ikakhulukazi ngokwethulwa kohlelo lwemfundo ebizwa nge-OBE kanye nalezi zinhlobo ezimbili zezinhlelo zokufunda nokufundisa okuyi-C2005 kanye ne-NCS. Okokuqala badidwa ngamagama ayetolikelwe esiZulwini bengazi ukuthi ashoni. Amagama anjengalawa alandelayo:

- Uhlaka lokufunda, uhlelo lomsebenzi, amalungiselelo esifundo, uhlelo lokuhlala. Umphumela wokufunda, amazinga okuhlala, skav (skills, knowledge, attitude and values) izinhlobo zokuhlola, izindlela zokuhlola, amathaskhi, irubhrikhi nokunye. Owesibili sadidwa yindlela yokufundisa

eyabe isishintshe kakhulu kuleyo eyangaphambilini futhi inomsebenzi omningi ngokweqile.

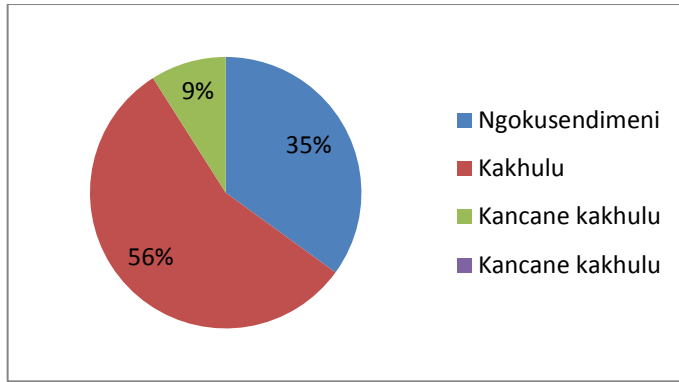
Ukunikeza ubufakazi balokhu okushiwo ngabafundisi lapha sizokhombisa uhlaka okudingeka balulandendele uma benza amalungiselelo esifundo.

Kudingeka kuvele lokhu:

- Isifundo
- Ibanga
- Isihloko esizodingidwa
- Isikhathi
- Usuku / izinsuku umsebenzi ozokwenziwa ngazo
- Umphumela wokufunda
- Imisebenzi yomfundisi
- Imisebenzi yabafundi
- Okuzokwenziwa ngokulindelana kwakho / okuqukethwe
- Imithombo yolwazi
- Ukuhlola
- Okokuhlola
- Abazohlomula
- Amathuba angeziwe
- Amathuba okuzithuthukisa

Umfundisi akakwazi ukwenza la malungiselelo engaqalanga wayobheka uhlelo lomsebenzi (work programme) nalo olususelwa ohlakeni lokufunda (learning programme).

Umbuzo: Okuqukethwe noma okufundiswayo kuyaluthuthukisa yini ulwazi lwabafundi ngamasiko nemvelaphi yabo?



Impendulo: Lo mbuzo uvuse inkulumompikiswano phakathi kwabafundisi ngoba abanye bebethi kuluthuthukisa kakhulu, abanye bebethi kuluthuthukisa kancane kakhulu kanti kukhona nabathe kuluthuthukisa ngokusendimeni.

Yize kudingekile ukuthi abafundi bahlonyiswe ngolwazi lwesimanje ukubelekelela ukuba babhekane nezinsalelo zempilo, kuyiqiniso elingephikwe ukuthi bayaludinga ulwazi ngemvelaphi noma izimpande zabo ngoba lokho kuyobasiza ukuthi bangazikhohlwa ukuthi bangobani.

UMsimang, (1975:Isandulelo) uthi:

Ingani kwayena uShaka lona odume kangaka, amaZulu azi khona nje ukuthi uShaka kwakuyiNkosi eyabe ibusa ngegazi, abanye bazi ukuthi uShaka wabe eliqhawe elanqoba zonke izizwe lakha umbuso wamaZulu. Uma ungababuza ukuthi iziphi lezo zizwe ezanqotshwayo, kwabanye zingayima emthumeni.

Lo mbhali ufakazela khona ukuthi abafundi bayadinga ukufundiswa ngemvelaphi namasiko esiZulu.

Ukuhlolisisa kabanzi imibono yabafundisi maqondana nalo mbuzo izingxoxo zibe sezibhekiswa emibhalweni esetshenziselwa ukufunda nokufundisa. Leyo mibhalo-ke izincwadi zohlelo nokusetshenziswa kolimi, amanoveli, imidlalo, izinkondlo nokunye.

5.3.1 Izincwadi zohlelo nokusetshenziswa kolimi

Kuvele ukuthi ababhali bezincwadi balandela inqubomgomo ngokuthi bagxile ezindikimbeni ezithile ezisuke zigcizelelwe ngabashicileli. Luningi kakhulu uhlobo lwalezi zincwadi olulethwa ngendlela yokukhangisa ezikoleni ukuze abafundisi bazikhethale ezihambisana nabo. Bakhala ngokuthi akukho ukuhlolisisa okwanele ngasohlangothini loMnyango WeZemfundo ukuqinisekisa ukuthi izincwadi ezikhangiswayo zisezingeni elifanele nokuthi zikulungele ukufundwa ezikoleni. Njengoba abashicileli banezindledlana zabo zokuheha abafundisi kugcina sekwenzeka ngendlela yokuthi lowo nalowo mfundisi athengele isikole leyo ncwadi emhlaba umxhwele. Ezikoleni kugcina sekusetshenziswa izincwadi ezahlukahlukene.

Okutholakalayo ukuthi olunye ulwazi olubhalwe ezincwadini luyashayisana. Abanye ababhali sebebhale into ethile ngenye indlela kuthi abanye yona leyo nto bayibeke ngeyabo indlela ehlukile. Umphumela walokhu kuba ukuxokozela kubafundisi bebodwa kuyilowo esegabe ngencwadi kaSibanibani nomunye eseqhakambisa eyowasekuthanathaneni. Kugcina sekuyinhlakanhlaka exaka abafundisi ize idlulele nakubafundi. Abafundisi benze izincomo zokuthi bangathanda ukuthi incwadi yohlelo nolimi lwesiZulu olungolwebele, ingxenye yayo enkulu kube yizinto eziyinzika yobuZulu ngoba lolu olunye ulwazi abaludingayo bayaluthola uma befunda ulimi lwesiNgisi.

UKeih, (2013:vi) uthi:

I don't know how long it will take teachers, lecturers, as well as all involved in isiZulu language protection, development and preservation to agree with me that isiZulu grammar taught at schools is not isiZulu we speak. I think most teachers and lecturers of isiZulu grammar at schools and universities are very much aware of this fact. If so I am the most elected for I am not the only one to notice that something is amiss with our isiZulu grammar. I also have not just noticed

it, but have gone a step further to get it rectified.

IsiZulu as well as most African Languages is unambiguous. The reason being, each and every letter in their sentences counts. IsiZulu is the most economic language hence one word can be a sentence with articles, subjects, pronouns, verbs and objects.

Lo mbhali uqala ngokuphonsa umbuzo othi akazi ukuthi ngabe kuzothatha isikhathi esingakanani ukuthi abafundisi ezikoleni nasemaNyuvesi babone ukuthi lesi siZulu esifundiswayo ezikoleni akusona kahle hle lesi esisikhulumayo. Uqhuba ngelokuthi ucabanga ukuthi cishe abanengi sebekuqaphele ukuthi kukhona okungaphelele kahle kulesi siZulu esifundiswayo. Uthi-ke yena usethathe igxathu lokulungisa okunye kwalokhu okungamaphutha. IsiZulu njengazo zonke izilimi zoMdabu zase-Afrika siqondile. Uhlamvu nohlamvu emshweni lusho okuthile. IsiZulu siwulimi olunotho kakhulu kangangokuba igama elilodwa emshweni lingasebenza nezivumelwano, izabizwana, izenzo kanye namabizo.

5.3.2 Amanoveli / Imidlalo / Izindaba ezimfushane / Ama-Eseyi / Ubuciko bomlomo

Kuvele ukuthi lolu hlobo lwemibhalo ikakhulukazi amanoveli nemidlalo kukhethwa ikakhulukazi lolu olunezindikimba zesimanje. Isibonelo: Ubugebengu, udlame, ezombusazwe, ingculazi, ubunkonkoni, uphenyo, njalonjalo. Awasafaniswa nangalukhalo amanoveli omlando. Esikhathini sobandlululo kwakungenzeki ukuthi ingane ize iyophuma ebangeni le-12 ingayifundanga inoveli noma umdlalo oncike emlandweni. Sicaphuna Isitatimende Sohlelo Lwezifundo lukaZwelonke (CAPS) (Amabanga 10-12) esihlelwe nguMnyango WeZemfundo Eyisisekelo (2011:5) lapho kuthiwa:

Izinhloso ezivamile zohlelo lwezifundo zaseNingizimu Afrika:

((c) (vi)) Ukwazisa ngezinhlelo zolwazi lwendabuko, ukwazisa ukunotha komlando namasiko aleli zwe, nomthelela obalulekile wokufundisa ngamagugu aqukethwe nguMthethosisekelo okube nawo njengomsuka wenguquko ukusiza ekuguquleni amagugu abafundi.

Yingalokho-ke kubalulekile ukuthi abafundi abangamaZulu bawufunde bawazi umlando kanye namasiko abo andukuba badlulele ekufundeni ngawezinye izinhlanga. Maqondana nobuciko bomlomo kuya ngokuncipha ukuthengwa nokusetshenziswa kwemibhalo yalolu hlobo ezikoleni. Lolu hlobo lwemibhalo yilona oluqukethe ubunzulu nenzika yolimi lwesiZulu.

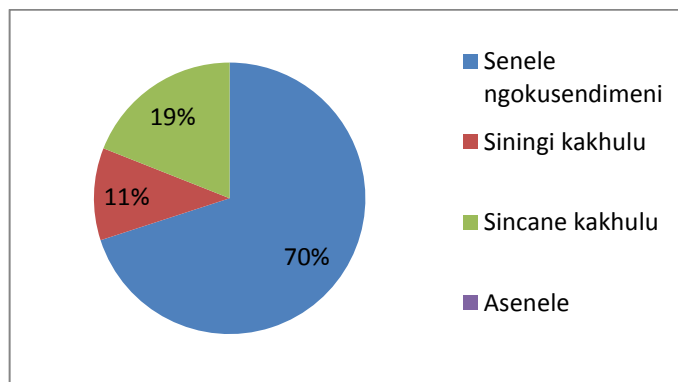
UGcumisa nabanye, (1992:Isingeniso) bathi:

Ubuhlakani obusebucikweni bomlomo ngukwethembela ekusebenzeni kwengqondo noma ekukhumbuleni kwengqondo. Enkulumweni yethu yobuciko bomlomo sihlanganisa noma sisho okuxoxwayo imvamisa okusuke kuphathelene namaciko esiNtu nokuxhumana phakathi kwabantu abaphilayo nabaleleyo. Lokhu kubandakanya amasiko aphathelene nemfuyo, izinganekwane, iziphicaphicwano, izaga, izisho, umlando, ubukhosi, ukuphathwa kwemizi, umlando ophathelene nezintaba, amahlathi nemifula. Lobu buciko esikhuluma ngabo bubandakanya nokuhaywayo njengezibongo, amahubo, izithakazelo, imilolozelo, izihasho, izidlaliso, imilozi nezilandelo. Kokuhaywayo kungena ngisho namahubo nezihasho nezinyanga nezangoma, ngisho nezibongo zemithi yobunyanga imbala.

Laba babhali bakuphawule konke okuyingqithi okutholakala ebucikweni bomlomo. Ukungafundiswa kwalolu hlobo lwemibhalo noma ukukha phezulu kuwukuncisha abafundi ulwazi olujulile ngolimi namasiko esiZulu.

Abafundisi bolimi lwesiZulu baphinde bezwakalisa ukukhathazeka kwabo ngesakhiwo sephepha elingelokuqala ikakhulukazi ebangeni le-12. Phambilini uhlelo nokusetshenziswa kolimi bekunikezwa imiklomo engama-30 kodwa manje seyehliselwe kweyishumi. Akusekho ukukhuthala okungako ngasohlangothini lwabafundisi ukufundisa uhlelo nokusetshenziswa kolimi, abanye abasalifundisi kwasanhlobo ngoba babona kuwukuzichithela Isikhathi. Lokho-ke kunomthelela omubi ngasohlangothini lwabafundi ngoba balahlekelwa ulwazi namakhono abawadingayo ikakhulukazi uma sebhala iphepha lesithathu okuyimibhalo yokuzisungulela.

Umbuzo: Isikhathi esabelwe ukufundisa ulimi lwesiZulu olungolwebele senele yini?



Impendulo: Kubekhona ukwahlukana kwemibono ngokuphendulwa kwalo mbuzo. Yidlanzana elikhethe impendulo ethi siningi kakhulu. Ingxenye enkulu yabafundisi iveze ukuthi senele ngokusendimeni kanti abanye bathe sincane kakhulu.

Laba bafundisi bakhale ngokuthi muningi kakhulu umsebenzi okudingeka bawenze ikakhulukazi owokuhlola. Kuqala lapho umfundisi kufanele azi izinhlobo ezine zokuhlola okuyilokhu: okuyisisekelo, okuxilongayo, okwakhayo nokuqoqayo. Kulandela izindlela ezintathu zokuhlola okuyilokhu: ukuzihlola komfundi, ukuhlolwa komfundi ngontanga kanye nokuhlolwa kweqembu. Akugcini lapho, kubuye kube nezindlela ezintathu zokuqoqa ubufakazi bokuhlola okuyilezi: Ukuhlola okwesekwe ekuqapheleni, okwesekwe

esivivinyweni kanye nokwesekwe emsebenzini. Kunohlelo lokuhlola okuqhubekayo (Continuous Assessment).

Lolu hlelo luhlukene kabili:

- Imisebenzi yokuhlola kwansukuzonke okungenazimiso
Lokhu-ke kusuke kuyimisebenzi yokuhlola ehlelelwe ukuhlola inqubekela phambili ekufundeni komfundi. Kungaba yimisebenzi ebhalwayo emagumbini okufundela, imisebenzi yasekhaya, imisebenzi yamaqoqo noma imibuzo edinga izimpendulo ngomlomo. Kunenani elithile elibekiwe lemisebenzi okudingeka yenziwe isonto nesonto.

- Uhlelo lokuhlola olunezimiso

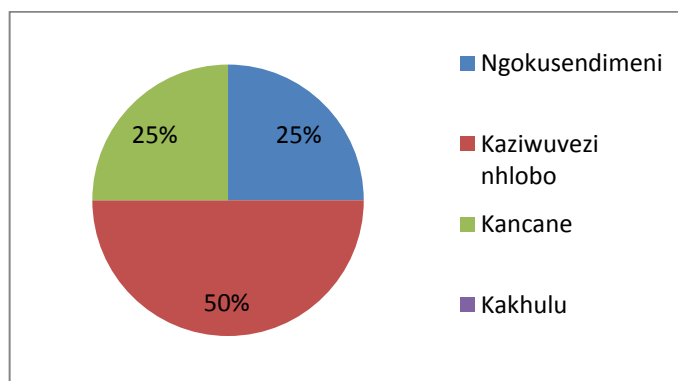
Lokhu kuhlola kuhlenganisa imisebenzi yonke yokuhlola ehlelelwe unyaka wonke. Kusukela ebangeni le-10 kuya kwele-12 kunohlelo lokuhlola (Programme of Assessment) olufanayo okudingeka abafundisi balulandele ukuqinisekisa ukuthi abafundi bahlolwa ngendlela efanayo.

Imisebenzi yokuhlola yonke esohlelweni lokuhlola yakha imaki lonyaka lomfundi. La mamaki kufanele ahlenganiswe bese kuthi isamba sawo siguqulelwe ekhulwini, kanjalo futhi naleli eliguqulelwe ekhulwini liphinde lenziwe okungamashumi amabili nanhlanu ekhulwini bese kwenza imaki lonyaka lomfundi. Akupheleli lapho. Kwenziwa ukuqopha nokubika lapho kudingeka umfundisi aveze ubufakazi-mqulu obunalokhu okulandelayo:

- Ikhasi lokuqukethwe
- Uhlelo lokuhlola okunezimiso
- Izidingo zomsebenzi wokuhlola ngamunye
- Okokuhlola okusetshenziswe emsebenzini ngamunye
- Amaphepha okurekhoda imisebenzi yekilasi ngalinye
- Imithombo yolwazi

Umsebenzi womfundisi kudingeka ucutshungulwe (moderated) emazingeni amathathu. Ukucutshungulwa esikoleni yiNhloko yesifundo, udlulele eqoqweni ubhekwe ngamalunga eqoqo usayinwe nguMphathi weqoqo bese udlulela ezingeni leSifunda (District) lapho ubhekwa khona uMeluleki wesiZulu (Subject Advisor). Abafundisi bakhala ngokuthi siphezulu kakhulu isibalo sabafundi ababhekana nabo emagumbini okufundela. Lesi sibalo esiphezulu sabafundi sidala ukuthi lokhu kuhlola kudonse eside Isikhathi. Kuyenzeka ukuthi abanye abafundisi bagcine sebesebenzisa Isikhathi sokufundisa abafundi ukuqhuba lokhu kuhlola, nokususa umthwalo osuke usemahlombe akhe.

Umbuzo: Izinsizakufundisa ziwuveza kangakanani umlando wobuzwe bamaZulu?



Impendulo: Abafundisi bekufanele bakhethe phakathi kwalezi zimpendulo: ziwuveza kakhulu, ziwuveza ngokusendimeni, ziwuveza kancane nokuthi kaziwuvezi nhlobo. Nalapha kubekhona ukwehlukana kwemibono. Yize bekhona abathe ziyawuveza ngokusendimeni nabathe ziwuveza kancane, bakhona nabaphike balala ngomhlane bathi kaziwuvezi nhlobo. Nakhona kulo mbuzo abafundisi bezwakalise uvo lwabo nemibono ngokwesekela izimpendulo zabo.

Kukhona abafundisi abaphawule ngokuthi bangathanda kukhuthazwe izinkondlo zoMdabu ikakhulukazi izibongo zaMakhosi aKwaZulu ezikoleni. Babeke ngokuthi mkhulu umlando oqukethwe yizibongo zaMakhosi.

Okunye okuphawulwe ngabafundisi okuwumbandela wokungathuthuki kahle kolimi lwesiZulu:

- Emaphepheni asuke ephuma noma ehlelwe ngaphandle abhalwa amabanga esi-9 nele-10 kanye nele-11, kukhethwa izifundo ezithile. Awabibikho amaphepha esiZulu kunalokho kuba nawesiNgisi.
- Sekuvamile ukuthi uma kwenziwa uhlelo lokubhala (time table) izivivinyo zokuphela konyaka ebangeni le-12, amaphepha esiZulu abhangqwa namaphepha ezinye izifundo ngelanga elilodwa. Lokhu sekwenzeke iminyaka emithathu ilandelana, kusukela kowezi-2012 kuze kube owezi-2014. Lezi zifundo ezinye zibhalwa ekuseni bese kuthi isiZulu sibhalwe ntambama. Ekubhalweni kwaso ntambama, abafundisi babike ukuthi babhekana nalezi zinkinga ezilandelayo:
 - Izingqondo zabafundi zisuke sezikhathele.
 - Abanye bagcina belala bazumeke ngoba kade behleli ubusuku bonke, bageje ukubhala.
 - Bafunda kakhulu belungiselela iphepha abasuke bezolibhala ekuseni, sincane kakhulu noma kasikho nhlobo Isikhathi sokubheka leli lesiZulu abasuke bezolibhala ntambama.
 - Abanye abafundi baphuma ekubhaleni elasekuseni bese beyozidlela amponjwana babuye sebenomsindo bephazamisa abanye abafundi badelele nabafundisi imbala.
 - Imiphumela igcina ingagculisi.

Banxuse kakhulu ukuthi abaphathi bemfundo balusukumele lolu daba. Kulezi zimpendulo ezitholakele kuyacaca ukuthi umonakalo obonakala ezikoleni ngokolimi lwesiZulu ngokusempeleni awuqali khona. Kuyadingeka ukubhekisisa nakubo uqobo aBaphathi beZemfundo ikakhulukazi njengoba amatomu ombuso sesizibambeke thina.

5.4 Imibuzo emayelana nemithelela yezokuxhumana ekukhuliseni ulimi lwesiZulu

Ngaphambi kokuba sibheke imibuzo kanye nezimpendulo kulesi sigaba sicaphuna lokhu okushiwo ngomunye wabacwaningi ngasohlangothini lwezokuxhumana.

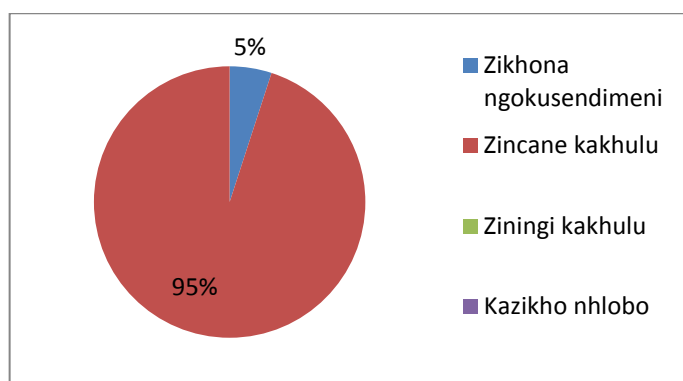
USteinberg, (2007:277) uthi:

The new technologies have ushered in a new electronic age in which the electronic media are retribalising the human race. Although modern man is literate, we obtain most of our information by hearing it – primarily through electronic sources such as the telephone, radio and television.

Lapha kuchazwa ngokukhula ngesivini kobuchwepheshe besimanje kwezokuxhumana ezidonsa emkhathini ezinjengezingcingo, imisakazo kanye nomabonakude. Izindaba noma ulwazi selutholakala kalula ngendlela yokuthi abantu bazizwe noma bazilalele kunokuthi bazifunde.

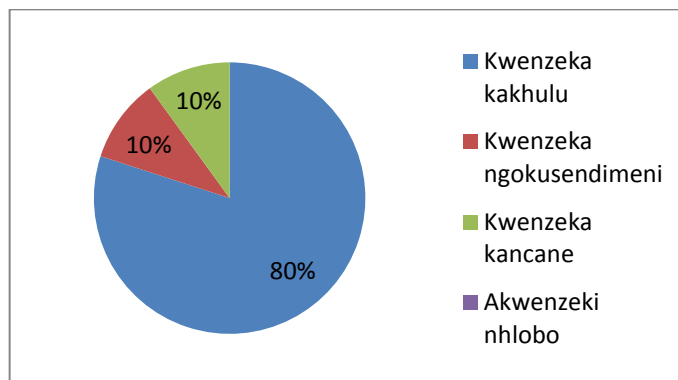
Kulolu luhla lwemibuzo kubhekwa izinhlobo zokuxhumana nokuthi lingakanani iqhaza lazo ekuthuthukiseni ulimi lwesiZulu olungolwebele. Kuhlelwe ngendlela yokuthi umbuzo ulandelwa yimpendulo noma yizimpendulo zakhona.

Umbuzo: Zikhona ngokwanele yini izinhlelo zokufundisa nokuthuthukisa ulwazi lwabafundi bolimi lwesiZulu?



Impendulo: Ezimpendulweni ezitholakele kayibangakhona ethe ziningi kakhulu okanye kazikho nhlobo. Izimpendulo zibe phakathi kokuthi zikhona ngokusendimeni, abanye bathi zincane kakhulu. Kuphawuleke ukuthi kwamanye amaphephandaba ibakhona ingosi echaza ngezinto ezithinta ulimi namasiko. Kungaba ukuchazwa kwesiko elithile esizweni samaZulu nendlela eliqhutshwa ngayo noma kuchazwe izimo ezithize zokukhuluma. Zikhona izinhlelo ezifundisa ngolimi emsakazweni wesiZulu njengalolu lomsakazi uNgizwe Mchunu oluthi: “Dlala ngenkotha, Dlala ngolimi.” Umabonakude obizwa nge-1KZN nawo ubambe elikhulu iqhaza ekuqhakambiseni injula yokuba ngumZulu.

Umbuzo: Abethuli bezinhlelo zesiZulu bayakwenza yini ukuthi uma bekhuluma baxube isiZulu nezinye izilimi?



Impendulo: Izimpendulo zibe phakathi kokuthi kwenzeka kakhulu, kwenzeka ngokusendimeni nokuthi kwenzeka kancane. Kayibanga khona impendulo ethi akwenzeki nhlobo.

Lokhu kuyafakazeleka uma sicaphuna le nkulumo kaHlongwane benoSeme.

UHlongwane noSeme, (2013:255) bathi:

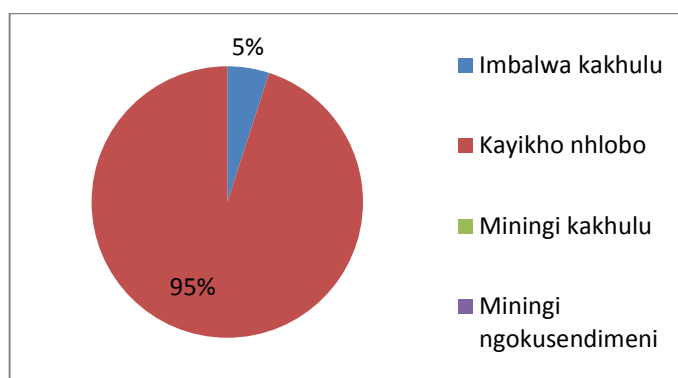
Izintatheli nabasakazi kungathi bakuyela esikoleni ukulwa nolimi lwesiZulu. Uma lo

mkhuba ungeke unqandwe, yibo abazolubulala baluqede ulimi lwesiZulu, isigcino luphele luthi nya. Laba bantu balukhuluma futhi balubhale noma kanjani nje ulimi lwesiZulu kule minyaka yethu. Bonke basithanda kakhulu isiZulu-siNgisi bo. Kwesinye isikhathi baze bafake nokusasitsotsana. Laba bantu babudedengu kakhulu uma sekufikwa olimini lwesiZulu. Balukhuluma sengathi kabaluncelanga, sengathi basalufunda. Lokhu kuyamangalisa kakhulu ngoba uma sekuthiwa sebekhuluma ulimi lwesiNgisi benza konke okusemandleni ukuthi bakhulume njengoba kunjalo.

Ngakolunye uhlangothi uNdimande-Hlongwa (2009:99-100) naye uveza owakhe umbono:

Ubuchwepheshe buphoqelesa ukuthi kubekhona amagama amasha. Ukuthuthukiswa kwezingxoxo zesimanje njengezindaba ukufundwa kwazo, ukusakazwa kwezemidlalo, izinhlelo omabonisa kude zezingxoxo kungukuvamisa ulimi. Abahleli bayaye bahlangabezane nezimo zokuqoka ukuthi basebenzise igama eselikhona noma basungule elisha. Kuyaye kube nenkinga uma kuvunyelwe igama elithile ukuthi lisebenze lize laziwe umphakathi kodwa uthole ukuthi kukhona ukungamukelwa kahle kwalo noma bese kuqhamuka elinye.

Umbuzo: Ikhona yini imiqhudelwano emisakazweni nakomabonakude ekhuthaza abafundi ukuba bazicije olimini lwesiZulu?

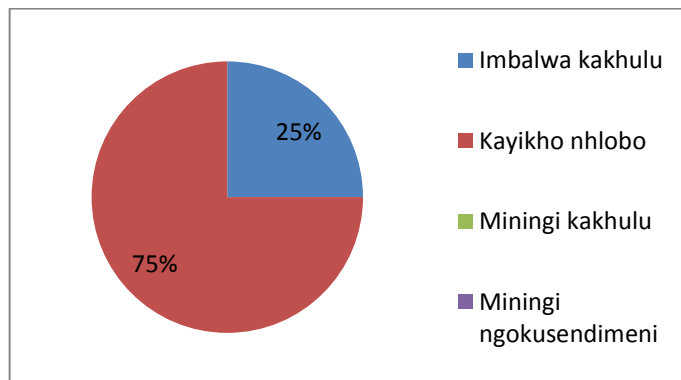


Impendulo: Baningi kakhulu abaphawule ngokuthi kayikho nhlobo kanti abanye bathe imbalwa kakhulu.

Sicaphuna okaNdimande-Hlongwa, (2009:27) lapho ephawula ngokusetshenziswa ngokulinganayo kwezilimi ezisemthethweni zaseNingizimu Afrika:

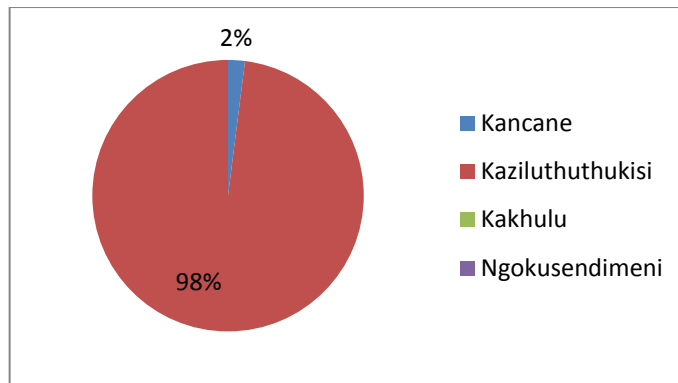
Zonke izilimi ezisemthethweni eNingizimu Afrika kufanele zisetshenziswe emisakazweni, kumaphephandaba, nakumabonakude. Umabonakude kufanele ubonelele kakhulu izilimi zoMdabu zase-Afrika ebezicindezelwe phambilini kanjalo nolimi lwezimpawu kuze kube zonke izilimi zithola ukusetshenziswa ngendlela elinganayo.

Umbuzo: Zikhona yini iziqephu noma imidlalo eqhakambisa usikompilo nobuzwe bamaZulu?



Impendulo: Izimpendulo eziningi zibephakathi kokuthi imbalwa kakhulu noma kayikho nhlobo. Abanye bakuphawulile ukuthi imidlalo ekhona ikakhulukazi kumabonakude kube ulimi lwesiZulu nezinye izilimi.

Umbuzo: Izinkundla zokuxhumana komakhalekhukhwini ziyaluthuthukisa yini ulimi lwesiZulu?



Impendulo: Imiphumela etholakele kubafundi kanye nabafundisi ikhomba ukuthi izinkundla zokuxhumana komakhalekhukhwini kaziluthuthukisi ulimi lwesiZulu.

Ekuvezeni imibono yababamba iqhaza kulo mkhakha wezokuxhumana obizwa ngomakhalekhukhwini, kuhle sikuveze ukuthi ubuchwepheshe bawo bukhula usuku nosuku. Indlela elula yokutholakala kwawo yenza ukuba nobani nobani abe nowakhe ngisho nezingane ezisafunda uqobo. Uma sibuya ezimpendulweni ezitholakele ngalo mbuzo, abaningi baveze ukuthi izinkundla zokuxhumana kaziluthuthukisi nhlobo ulimi lwesiZulu, kunalokho abasebenzisi bawo (umakhalekhukhwini) kabayigqizi qakala eyobhalomagama olusemthethweni lolimi lwesiZulu. Abafundi-ke bona abezwa mshini ngalolu hlobo lokuxhumana.

USteinberg, (2007:277) uthi:

As a result of the expansion of the electronic media, the world has become what McLuhan called a 'global village' in which our thoughts, actions, institutions and our relationship to society have been modified. The introduction of a network of telecommunications has made the instantaneous transmission of information, culture, values and attitudes. Time and distance are bridged, so that what is happening in countries thousands of kilometres away can be observed in our own home, much like the situation in a small

village where little happens that is not known
to everybody.

Lo okaSteinberg uchaza ukuthi ukwanda kwalolu hlobo lokuxhumana kwenze umhlaba wangangesigodi nje lapho kuhlala abantu abangebaningi. Lolu hlobo lokuxhumana lwenza kubelula ukudluliselana imibiko, amasiko nokunye. Izinto namazwe akude kusondezwa eduze ngisho nezigameko umuntu ukwazi ukuzibukela ezihlalele ekhaya kube sengathi yinto eyenzeka nje emphakathini. Sekulula kakhulu ukuthola ulwazi olumayelana nanoma yini eyenzeka emhlabeni jikelele.

5.5 Isiphetho

Kulesi sahluko esimayelana nokuhlaziya nemiphumela yocwaningo kube nesingeniso ebesiveza indlela ezolandelwa yokuhlela imibuzo kanye nezimpendulo zakhona. Kube sekulandela isihlokwana esimayelana nolimi lokufunda nokufundisa ezikoleni kwase kuvezwa imibuzo kanye nezimpendulo ezitholakele. Kulandele isihlokwana esimayelana nezinhlalelo zokufundisa ezishintshashintshayo. Nakhona kwaba yiso lesi. Kugcine isihlokwana esidingida imithelela yezokuxhumana ekuthuthukiseni ulimi lwesiZulu olungolwebele. Imiphumela etholakele icacisa ngokusobala ukuthi yinkulu inselele ebhekene nabafundisi njengoba kuya ngokubhebhethaka ukuhlaseleka nokubukelwa phansi kolimi lwesiZulu kuzona zonke lezi zinhlangothi ebezidingidwa kulolu cwaningo.

ISAHLUKO SESITHUPHA

6.0 IMIPHUMELA, IZINCOMO NESIPHETHO

6.1 Imiphumela yocwaningo

Lapha sibheka imiphumela yocwaningo kusukela ekuqaleni kuze kufike lapha. Esahlukweni sokuqala kube isethulo socwaningo lapho kwenziwe khona isendlalelo ngengqinamba okuzodingidwa ngayo. Lolu cwaningo beluncike esihlokweni esithi: **Izinselelo Ezibhekene Nabafundisi Bolimi LwesiZulu Olungolwebele Ezikoleni.** Kulokhu kwendlalela kusetshenziswe lezi zihlokwana: Isingeniso, intshisekelo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, imiklamo yocwaningo, imibono yongoti, abazohlomula kulolu cwaningo, uhlaka lwezahluko kanye nesiphetho.

Esahlukweni sesibili kudingidwe izinkinga ezidaleka ngenxa yolimi lokufunda nokufundisa ezikoleni okuwulimi lwesiNgisi.

UNdimande-Hlongwa, (2009:155) uthi:

Izilimi zoMdabu zenziwa isifundo kuphela. Azicatshangwa kwanhlobo ekutheni kufundiswe ngazo. Le nkinga iba nkulu kakhulu kubafundi abangama-Afrika nakubaphathi beZemfundo.

UNdimande-Hlongwa uzwakalisa umbono wakhe ngokusetshenziswa kolimi lwesiZulu njengolimi lokufunda nokufundisa. Kuqhutshekiwe nalesi sahluko kwabhekwa inqubomgomo yolimi ezikoleni zaKwaZulu-Natali esuselwe kuleyo ekaZwelonke. Kwabhekwa umsebenzi nomnikelo wezinhlango ezinjengo-Langtag, PanSALB, UMzukazwe nezinye. Kube sekubhekwa izinselelo ezibhekana nabafundisi bolimi lwesiZulu olungolwebele emagumbini okufundela. Kubhekwe imikhakha emithathu yolimi okuwukukhuluma, ukufunda kanye nokubhala. Kubuye kwabhekwa ezinye zezinkinga eziphawulwe ngabafundisi ezimayelana nokubhalwa ngabafundi lapho

bekubhekwa amaphutha asevamile ukutholakala emisebenzini ebhalwe ngabafundi.

Esahlukweni sesithathu kubhekwe izingqinamba ezibangelwa ukushintshashintsha kwezinhlelo zokufunda nokufundisa ezikoleni nokuthi zibe namuphi umthelela ekufundisweni kolimi lwesiZulu olungolwebele.

U-Ornstein noHunkins, (2004:308) uthi:

These are shifts in the participants' fundamental philosophies or curriculum orientations. Major power brokers of the school or participants in the curriculum must accept and strive for this level of change for it to occur. However, if teachers do not adjust their value domain, any changes enacted are most likely going to be short-lived.

Bachaza ukuthi kulokhu kushintshashintsha kwezinhlelo zokufundisa, abaPhathi bezikole kanye nabo bonke abathintekayo, kubalwa nabafundisi kumele bazimbandakanye futhi balwemukele ngezandla ezimbili lolu shintsho, baphinde bazilungiselele ukuluqhuba ukuze lube yimpumelelo. Kubhekwe izinhlobo zezinhlelo zokufundisa eNingizimu Afrika kusukela ngonyaka we-1994. Kuvezwe imiphumela yeBanga Leshumi Nambili phakathi kweminyaka yezi-2005 kuya kwezi-2009 eyayikhombisa ukwehla kwezinga lokuphumelela ngendlela edumazayo. Kwethulwe umbiko wethimba elalijutshwe nguNgqongqoshe uNkosikazi Angie Motshekga okwathi ngemva kokuba sekwenziwe izincomo kwaba nokwenyuka kwezinga lemiphumela weBanga Leshumi Nambili kusukela ngonyaka wezi-2010 kuze kube unyaka wezi-2013.

Esahlukweni sesine kudingidwe ngemithelela yezokuxhumana ekuthuthukiseni ulimi lwesiZulu olungolwebele. Kwendlalelwe ngomlando kanye nentuthuko yezinhlobo ezintathu zokuxhumana okungamaphephandaba, imisakazo kanye nomabonakude. Kube nokuhlolisisa ukuthi ngabe kungakanani ukusetshenziswa kolimi lwesiZulu kulolo nalolo hlobo nokuthi uma lusetshenziswa ngabe lokho kwenziwa ngendlela yini. Kube sekubhekwa

kafushane umakhalekhukhwini njengohlobo lokuxhumana olukhule ngesivini esikhulu nesimangalisayo. Zikhona nezinye ezingundabuzekwayo kwezobuchwepheshe besimanje ezifana neziqoqelilwazi nolwazimbiko.

UShelly nabanye, (2008:3-4) bathi:

Today, most occupations involve the use of computers on a daily basis. As the world of computers and computer-related technologies advances, it is essential that you gain some level of computer literacy; that is, you must have knowledge and understanding of computers and their uses.

Laba bacwaningi bakhuluma ngokusetshenziswa kweziqoqelilwazi ezikoleni. Bakhuthaza ngokuthi kubalulekile ukuthi umuntu abe nolwazi ngeziqoqelilwazi nendlela esisebenza ngayo njengoba kulezi zinsuku cishe zonke izindawo zemisebenzi sezisebenzisa zona usuku nosuku. Kuveziwe ekugcineni ukuthi ukwanda komakhalekhukhwini kungokunye okudalela abafundisi izinkinga ezikoleni ngoba cishe zingamashumi ayisishiyagalolunye ekhulwini izingane ezinawo kula maBanga esikhuluma ngawo. Ezinye zize azibambeki ngenxa yawo.

Esahlukweni sesihlanu yilapho kwenziwe isihlaziyo socwaningo. Kusetshenziswe uhlelombuzo obeluhlelelwe ukuqhuba lolu cwaningo. Ababambe iqhaza kube ngabafundisi kanye nabafundi. Izimpendulo nemibono kuhlelwe ngokulandela umbuzo oqondene nakho. Imibuzo nezimpendulo kubekwe ngendlela yokuthi kulandelwe izahluko kusukela kwesesibili kuya kwesesine. Kusetshenziswe izimomdwebo ukukhombisa inani labantu ekhulwini abahambisane naleyo naleyo mpendulo.

Isithombe esivelile sikhombise ngokusobala ukuthi yinkulu inkinga ekhokhobela ukushabalalisa ulimi lwesiZulu olungolwebele.

Kulesi sahluko kwethulwa izincomo okucatshangelwa ukuthi zingaletha isisombululo kule nkinga ebhekene nabafundisi ezikoleni. Kuzobhekwa iqhaza

elingabanjwa nguMnyango WeZemfundo (uHulumeni) njengomqashi kanye nabafundisi uqobo. Lokhu akuzukwenziwa ngendlela yokudidiyela konke ndawonye ngoba kungagcina kuletha ukudideka kodwa kuzohlelwa ngokwezihloko zezahluko kusukela kwesesibili kuya kwesesine. Izincomo zizohlelwa ziqondaniswa naleso sihlokwana esifanele.

6.2 Izincomo ngokungenziwa mayelana nolimi lokufunda nokufundisa

Ngaphansi kwalesi sihlokwana sibheka izinhlangothi ezintathu ezibhekeke ukubamba iqhaza ekusimamiseni ulimi lwesiZulu olungolwebele. Lezo zinhlangothi yilezi: UMnyango WeZemfundo (ikakhulukazi esiFundazweni saKwaZulu-Natali), abazali abangamaZulu kanye nabafundisi bezingane eziyisizwe sangomuso nokufanele zikhonjiswe indlela okuyiyonayona.

UNdimande-Hlongwa, 2009:154) uthi:

Kuyasikhanyela manje ukuthi uma sikhuluma ngolimi sikhuluma ngelungelo lomuntu ezweni ayisakhamuzi kulo, ngakho-ke kubalulekile ukuthi sibheke izinkinga ezibakhona uma kuthuthukiswa ulimi. Imbangela yezinkinga zibangwa ngukuthi lolu limi olusuke seluthuthukiswa lusuke kade lunganakiwe kunakwe lolu olubusayo

Uma sibheka ngasohlangothini lwabazali, kunconywa ukuba bayibheke ngamanye amehlo indaba yolimi lwesiZulu nobuzwe babo nezingane zabo. Phambilini bekuthiwa umuntu ufundile ngoba elukhipha ngamakhala olukajoji, alushaye indiva olwakhe. Manje sesiphila esikhathini senkululeko. Inkululeko ayisho ukuthi asishintshe ubuzwe bethu sibe ngokunye ezweni lethu. Zikhona izifundiswa zakithi ezigogodile eziqhwakele kweziphezulu izikhundla lezi. Zilukhuluma ngomthetho wakhona ulimi lwesiZulu, ngaphandle kokuzenyeza. Kudingekile ukuba sizemukele futhi siziqhenye ngalokho uMdali asenza saba yikho siphinde sikuthuthukise.

UNdimande-Hlongwa, (2009:147) uthi:

Uma sithi sikhululekile kodwa sisabona
kuyihlazo ukukhuluma ulimi lwethu okusho
ukuthi sisazicindezelile thina uqobo. Siding
ukwenza lokhu uWathiong' o (1986) akubiza
ngokukhuculula inkuna egcwele
engqondweni yethu.

Abazali kumele babambisane ekubuyiseleni amagugu obuzwe namasiko ezinganeni ukuze ziyazi imvelaphi yazo, ziziqhenye ngayo futhi zihlale zikwazisa ukuba ngamaZulu. Yize kusazothatha isikhashana ukusetshenziswa kwesiZulu njengolimi lokufunda nokufundisa, abazali bangagqugquzela ulwazi lolimi ezinganeni emakhaya kanye nasemphakathini. Izingane zisuka kubazali emakhaya ziwele ezandleni zabafundisi ezikoleni. Abafundisi-ke kumele bazibambe ziqine bangadebeseli. Kunconywa ukuba abafundisi bolimi lwesiZulu olungolwebele bazicije futhi baqeqesheke olwazini lwabo lolimi lwesiZulu. Bayizinsika zesizwe. Le ntshumayelo yokuqhakambisa ulimi kufanele iqale kubo andukuba idlulele ezinganeni. Kunconywa ukuba laba bafundisi bakukhathalele ukwengeza ulwazimagama lwabo ikakhulukazi ezintweni zobuchwepheshe ukuze bangaxubi ulimi lwesiZulu nolwesiNgisi uma bekhuluma noma befundisa. Akusekho manje ukuthi kunamagama esiNgisi angeke ayiswa kolunye ulimi. OSozilimi besiZulu bakubeke emahlombe abo ukwakha amatemu alezo zinto ezazingekho olimini lwesiZulu. Yisenzo esidinga ukushayelwa ihlombe lesi. Kunconywa futhi ukuba abafundisi baluvikele ulimi lwesiZulu ezikoleni ukuba lungoniwa njengoba kwenzeka nje. Phela manje sibhekene nempi enkulu thina sisodwa njengamaZulu.

UNdimande-Hlongwa, (2009:158) uthi:

Impi manje esibhekene nayo yileyo
yokukhulula izingqondo zethu naleyo futhi
yamasiko sizikhulule kuyona njengoba
ihambisana nokuqwebuka kwe-Afrika.

Lo mbhali ukhuluma ngalezo zifundiswa ezizenyeyayo ngobuzwe bazo nezikubona kuyinto ephansi kakhulu ukuba ngumZulu. Kukhuthazwa

abafundisi bolimi lwesiZulu olungolwebele ukuba bashayele phezulu bangadikibaliswa yizimo ezinjalo ngoba isiZulu siwulimi oluqondile, ulimi lwemvelo. Ofundile nongayanga esikoleni balukhuluma ngendlela efanayo. Alufani nolimi lwesiNgisi lapho uthola khona ukuthi abangalubhadanga esikoleni bakhuluma isiNgisi esehluka kakhulu kuleso esikhulunywa ngabafundile.

UHlongwane noSeme, (2013:249-250) bathi:

Sinenhlanhla-ke thina esikhuluma ulimi lwesiZulu ngoba sonke silwazi kahle ulimi lwethu asifani namaNgisi wona okwadingeka ukuthi aze ayosifunda ezikoleni isiNgisi sawo. Ngikhuluma nje uma ungawelela phesheya ungadumala ukuthola ukuthi amaningi amaNgisi awakasikhulumi lesi siNgisi esikhulunywa wumhlaba wonke kuze kube yinamuhla. Uyoza amanye amaNgisi ekhuluma lokhu kanti amanye akhuluma lokhuya. NgamaNgisi afundile kuphela akhuluma lesi siNgisi nathi esisikhulumayo. Ngeke ukholwe uma sithi ezweni lamaNgisi akhona namaNgisi angafundile ngoba engakwazi ukukhuluma isiNgisi sawo sezifundiswa. Ulimi lwesiZulu-ke lona kalunjalo. Lwaziwa ngofundile nongafundile kusale ukulubhala nokulufunda kuphela kongafundile. Ngakho-ke kuhle sibahloniphe kakhulu okhokho bethu ngokusilondolozela kahle lolu limi lwethu. Kuhle futhi bapheze abantu abangasazi kahle isiZulu ukuzama ukuzenza abasaziyo ngoba bayalona ulimi lwethu. Kufanele balufunde kuqala balwazi ulimi lwethu bangalugagameli.

Abafundisi bolimi lwesiZulu kumele baqinise kakhulu ekufundiseni ulimi. Imiphumela yalokho kube ukuthi izingane zibe nokuzethemba futhi zikujabulele ukuba ngamaZulu. Lokho kungenzeka uma umfundisi nomfundisi ezinika isikhathi esanele noma esithe xaxa sokwenza amalungiselelo esifundo, angachithi nje icala.

Ababhali bezincwadi ikakhulukazi ezesiZulu ulimi olungolwebele nabo abasali ngaphandle. Kunolwazi olujulile oluqoshwe emabhukwini kodwa olugcina lungafinyeleli kubantu abaludingayo. Likhona idlanzana labantu elifisa ukwenza izinto ngendlela efanele kodwa abanalo ulwazi. Akubona bonke abantu abakukhuthalele ukuya emitatsheni yolwazi ngenhloso yokuyozifundela. Lolu cwaningo luncoma ukuthi mhlawumbe kwenziwe indlela yokwethulwa kwale mibhalo izindawo ngezindawo, abantu bachazeleke ngazo nanokuthi bangazithola kuphi nokuthi kanjani. Okunye kungenziwa ukuthi izingxenye ezithile zaleyo mibhalo kube nendlela yokuthi zikhangiswe emaphephandabeni ukuze zibonakale.

Uma sibuya ngasohlangothini loMnyango WeZemfundo kubonakala liselikhulu igebe phakathi kokubhaliwe kuMthethosisekelo nalokho okwenzeka ngempela ezikoleni.

UNdimande-Hlongwa, (2009:147) uthi:

Uma sibheka kweZemfundo kumele sizibuze
umbuzo wokuthi ngabe izilimi zaboMdabu
ziyasetshenziswa yini njengokusho
koMthethosisekelo waseNingizimu Afrika
ogqugquzela ukusetshenziswa
kobuliminingi?

Kunconywa ukuba uHulumeni, ikakhulukazi eSifundazweni akhuthaze ukuthuthukiswa kolimi lwesiZulu ezikoleni ngokuxhasa ngokwezimali izikole oSozilimi kanye nalezo Zikhungo ezizimisele ukusungula amatemu amasha kanye nokubhalwa kwezichazimagama. Kuyosiza futhi ukuxhasa ababhali bezincwadi zesiZulu abasafufusa ukuthi imibhalo yabo ishicilelwe ukuze babe nomdlandla baqhubeke balukhulise ulimi. Nabo ababhali belu kuyodingeka baqikelele ukubeka phambili inzika nomnotho wolimi kungabi ngonsumbulwane kuphela. Leyo mibhalo iyohlala iyifa lezizukulwane ezizayo.

Okunye okungenziwa nguHulumeni weSifundazwe (EMnyangweni WeZemfundo) ukukhuthaza imigubho egqugquzela amasiko nobuzwe bamaZulu ukuze abantwana babone ukubaluleka kwamasiko nobuzwe babo.

UNdimande-Hlongwa, (2009:167-168) uthi:

Kubalulekile ukugubha usuku lwebele ukuze kuvikelwe izilimi zethu ukuthi zingabi sengcupheni yokufa. Lokhu kuhle kukhuthazwe ikakhulukazi lapha eNingizimu Afrika ngoba sekuhlale kuyinsakavukela nje umchilo wesidwaba ukuthi ama-Afrika athi ezihlanganele wodwa nje kodwa uzwe ekhala emuka ngolimi lukaJosi.

Lolu suku okukhulunywa ngalo lapha lwahlonzwa yiNhlangothi Yezizwe Ezihlangene ukuba lugujwe njalo ngomhla zingama-21 kuNhlololwazi. Okunye futhi okungenziwa nguMnyango ukuba kuqikelelwe ukuthi ulimi lwesiNgisi lungathathi indawo yolimi lomntwana lwebele nokuthi lungaqhakambiswa ngendlela yokuthi ingane igcine isilubukela phansi ulimi lwesiZulu. Ingane ayikubone ukubaluleka nendawo yolimi lwayo lwebele esikoleni. Kungelekelela futhi ukuba kuxegiswe imithetho nakubafundisi bezinye izifundo okungesona isiZulu ngokuthi bavumeleke ukulusebenzisa ulimi lwesiZulu ngezikhathi ezithile uma befundisa ukuze lokhu bangakwenzi ngendlela yokuntshontsha.

UNieman noMonyai, (2006:36) uthi:

Since the learners' home language interacts with their additional language, allow learners the opportunity to understand concepts in both their home language and the language of instruction. To do this, during group discussions, let learners discuss a topic in their mother-tongue, but give feedback to the class in the LOLT. You must however, ensure that learners will benefit from using their home language in the group.

Ukuchaza kafuphi, lapha kuthiwa umfundisi angabanika abafundi ithuba lokuqonda kangcono okufundwayo ngokuthi baxoxe ngolimi lwabo lwebele emaqenjini. Umfundisi usengaqoqa ekugcineni ngokubachazela ngolimi lokufunda nokufundisa. Kuyancomeka kakhulu futhi ukuthi uMnyango WeZemfundo ukubhekisise ukuthi kungathathwa noma ubani ukufundisa ulimi

lwesiZulu ngoba elukhuluma kodwa kube ngabantu abaqeqeshiwe ekulufundiseni. Labo bafundisi abazikhandlayo nabakhiqiza imiphumela eseqophelweni eliphezulu baklonyeliswe ukuze bakhuthale baqhubekele phambili.

6.3 Izincomo nokungenziwa mayelana nezinhlelo zokufundisa ezishintshashintshayo

Ukuguquguquka kwezikhathi nezimo zempilo kufakazeleke kakhulu ngokushintsha kwezinhlelo zokufunda nokufundisa emkhakheni weZemfundo ikakhulukazi kule minyaka lapho izintambo zombuso sezilawulwa uHulumeni wentando yeningi (kusukela ngonyaka we-1994 kuze kube manje). Kuningi okuphawuliwe ngalesi sihlokwana esahlukweni sesithathu. Osekwenziwa lapha kuwukuphonsa itshe esivivaneni kulokho okucatshangelwa ukuthi kungelekelela ekuthatheni igxathu eliya phambili. Uma kubhekwa okungenziwa ikakhulukazi yilezi zinhlangothi ezintathu okuke kwaphawulwa ngazo okungabazali, abafundisi kanye noMnyango WeZemfundo, kuhlaluka obala ukuthi likhulu iqhaza elingabanjwa ngabazali emfundweni yezingane zabo. UMthethosisekelo ukubeka kucace ukuthi banelungelo lokuzwakalisa imibono yabo emfundweni nasekwakheni uhlaka lokufunda nokufundisa ezikoleni.

U-Ornstein noHunkins, (2004:324) bathi:

Certainly, school boards have always had a legal responsibility for approving and overseeing change efforts. But we continue to witness the creation of temporary ad hoc committees comprised of community members and parents to assist in furnishing input into curriculum development and change efforts. After all the schools belong to the community. They are not the possession of educators. Indeed some critics argue that education is simply too important to be left only to the educators. Bringing in parents and members from the community should enable the change process to

incorporate the diverse views of the community.

Laba bacwaningi bagcizelela ukuthi umthetho ubagunyaza ngokugcwele abazali ukweseka imfundo nokuba negalelo kulo lonke ushintsho olwenzekayo. Kakade izikole zingezomphakathi hhayi abafundisi. Kungukwethwesa abafundisi ijoka elingaphezu kwabo ukuthi bengamele konke okuphathelene nemfundo yezingane. UHulumeni ebambisane noMnyango WeZemfundo usungule imikhandlu ebhekela ukuqhutshwa kahle kwemfundo kanye nokuphathwa kwezikole. Ingxenye enkulu yamalunga ayo ngabazali. Yize kunjalo, abazali abanengi amehlo abo bawathe njo ezikoleni, kubafundisi.

U-Ornstein noHunkins, (2004:400) bathi:

Parents want ‘full service schools’: the development of personal, social, vocational and academic attributes. Today, parents want even more. They want schools to assist their children in becoming moral and ethical beings; they want their children to be sensitive stewards of the earth. Parents really want their children to be modern and post modern renaissance people. To meet those requests requires deep thinking and careful and time consuming action.

Abazali balesi sikhathi bafuna isikole senze okungaphezu kokufundisa izingane zabo. Balindele ukuthi zithuthukiswe ngokwemfundo, izimilo, ukuziphatha emphakathini kanye nokulungela imisebenzi. Bafuna nokuthi zithuthukiswe nangokwempilo yesimanje ukuze zihambisane nesikhathi. Lo msebenzi udinga ukucabanga okunzulu nesikhathi esiningi okungenzeka kugcine kungahambanga njengezifiso.

Kulolu cwaningo kunconywa ukuba abazali babeseke kakhulu abafundisi ngoba yinkulu ingcindezi abazithola bebhekene nayo. Ngakolunye uhlangothi bazithola bebhekene nezinguquko eziningi ezivela eMnyangweni Wemfundo eziza zelekanyana kuthi ngakolunye babhekane nezinkinga zabafundi abangafuni ukubambisana nabo. Imisebenzi yesikole bayenza uma kuthanda

bona, esikoleni beza uma kuthanda bona bathi noma bezile bangangeni emagumbini okufundela bazihlalele ezindlini zangasese ikakhulukazi uma bengasithandisizi leso sifundo noma lowo mfundisi osifundisayo. Abanye bakhulelwa, bahambe amasolokohlo baphinde bazibuyele ngokuthanda kwabo. Imithetho ekhona eyengamele eZemfundo iyabavuna kakhulu abafundi kanti nabo bayazi njengoba bezazi bona. Ingane engalawuleki ayifundiseki. Uma kungekho ukubambisana phakathi kwabazali nabafundisi, imiphumela iba mibi kakhulu.

Kunconywa ukuba abazali bazihluphe ngokuvakashela izikole lapho kufunda khona izingane zabo. Kunesikhalo esikhulu kubafundisi bezingane sokuthi abanye abazali bagcina ngokuletha izingane ezikoleni ngemuva kwalokho akube kusaba yidokwe eligayelwe bona ukuthi ziqhuba kanjani. Lokhu kwenzeka kakhulu kulezi zikole uHulumeni athi akungakhokhwa kuzo imali yesikole. Inkinga edalekayo ngokuthi kulezi zinhlelo zokufunda, miningi imisebenzi okudingeka yenziwe ngabafundi emakhaya. Uma abazali bengazimbandakanyi nezikole abagcini kuphela ngokwenza umsebenzi wabafundisi ube nzima kodwa kwazona izingane lezo zithwala kanzima zigcine zingakwazi ukwenza eminye yaleyo misebenzi. Umphumela walokho uba mubi kakhulu. Omunye umzali wethuka ngoba esethola umbiko oqoshiwe ngomsebenzi wengane yakhe esikoleni.

Kunomgomo obekiwe nguMnyango WeZemfundo omayelana nokukhishwa kwemiphumela yabafundi. Lo mgomo ugcizelela okufanele kutholwe ngumfundi nomfundi olimini lwakhe olungolwebele ukuze aphumelele. Ebangeni lesi-7 kuya kwelesi-9 kulindeleke ukuba athole amashumi amahlanu ekhulwini (ngokohlelo lwe-CAPS) kuthi emabangeni kusukela kwele-10 kuya kwele-12 athole okungamashumi amane ekhulwini. Umfundi ohlulekile ukuhlangabezana nalesi sidingo akaphumeleli ngisho ebangeni leshumi nambili akaliboni elidlalayo. Le yindlela kaHulumeni yokukhombisa ukuthi lubalulekile ulimi lwebele futhi kufanele luthuthukiswe. Kubiza abazali-ke ukuthi nabo bazibambe ziqine emakhaya bangayekethisi. Bangajatshuliswa ukuthi izingane zisikhipha ngamakhala isiNgisi kodwa zibe zingaboniswa kolwazo olwebele.

Lokhu kufakazelwa yinkondlo kaMadondo ethi: Siphukuphuku Ndini' etholakala emqulwini, Amahloko hloko owahlelwa nguMhlanga noThwala.

UMhlanga noThwala, (2008:65) bathi:

Siduphunga ndini ucabangani?
Uthini ngemvelaphi yami engingenakuyazi?
Ngendlela ongifihlele ngayo ukuyazi
Wangifunz' obakh' ubumpoqabulungu,
Ngidedele ngifund' olwami ulimi,
Ngivumele ngiqonde elami isiko,
Ze nami ngikhulise abami ngendlela.

Abafundisi-ke yibona ababhekele kakhulu ekuqhubeni uhlelo lokufundisa olusuke lwenziwe ngaleso sikhathi. Kuyenzeka kubekhona ukungaboni ngaso linye nabaphathi beZemfundo mayelana nohlelo lolo olusuke selubekiwe kodwa iqiniso lithi izingane zisuke sezihleli emagumbini okufundela zilindele ukufundiswa kanti nesikhathi sisuke singamile.

U-Ornstein noHunkins, (2004:311) bathi:

Curriculum is not something on which to be experimented but rather something solely to be implemented and maintained. After all when we implement a curriculum, we know that it is good, it is well conceived and organized. Experimentation is unnecessary. All that is required is to teach it and then evaluate our and our students' success.

Bagcizelela ukuthi uma seluhlonziwe uhlelo lokufunda nokufundisa kusuke sekudingeka ukuthi lusetshenziswe lungabe lusavivinywa ukuthi lufanele yini ngoba lokho kusuke kungasadingeki. Okudingekayo ukufundisa bese kuhlolwa impumelelo yabo kubafundi. Laba bacwaningi bancoma ukuthi abafundisi bangaphikisani noshintsho lohlelo lokufunda kunalokho basukumele phezu ukuze babone impumelelo yalo.

Kubili okufanele kukhumbuleke ngalezi zinhlelo zokufunda. Okokuqala ukuthi uHulumeni usuke echithe eningi imali kwenziwa amalungiselelo alolo hlelo

olusuke seluqokiwe. Okwesibili lusuke lulude kakhulu ukhalo oluhanjiwe lusetshenzwa lolu hlelo. Kuqala ngokuqokwa kwethimba elisuke lizocwaninga ngalo, lwethulwe kuNgqongqoshe WeZemfundo ezingeni likaZwelonke, kube nezimpikiswano ePhalamende ngalo luze lugcine seluvunyiwe, lwethulwe eZifundazweni kwehle njalo kuze kufike ezikoleni. Okusuke sekulindelekile ezikoleni ukuthi abafundisi baluqhube balusebenzise njengoba lunjalo. Bona futhi laba bacwaningi babeka kanje ngabafundisi kanye nezinhlelo zokufunda nokufundisa.

U-Ornstein noHunkins, (2004:308) bathi:

Often, teachers have not been able or willing to keep up with scholarly developments. They have not stayed abreast of the knowledge explosion, which would allow them to feel committed to curriculum change and the implementation of new programs. Teachers frequently view change as simply signaling more work – something else to add on an already overloaded schedule for which little or no time is allocated. Usually, no extra money or reward is earmarked for the extra work either. Many educators, in fact are overwhelmed by changes proposed and their implications. Often they view new curricular programs as requiring them to learn to new teaching skills, develop new competences in curriculum development, or acquire new skills in interpersonal relations. Although teachers have tremendous demands on their time, many do a remarkable job of keeping up with the literature.

Ezikhathini eziningi abafundisi bebengazimiseli ukuzimbandakanya nalezi zinguquko ezifika nalezi zinhlelo zokufunda nokufundisa ngoba bekubona lokhu kungukwenezela umsebenzi phezu komunye onzima abawenzayo futhi ingekho nenkokhelo yalowo msebenzi. Ukushintshashintsha kwalezi zinhlelo kubiza ukuba abafundisi baqeqesheke ngamakhono amasha okufundisa kanye nawokusebenzisana nozakwabo.

Lolu cwaningo luncoma ukuba abafundisi, ikakhulukazi abolimi lwesiZulu olungolwebele bangasaleli emuva kodwa bahambisane nalezi zinguquko ngoba injongo kuwukuba lolu limi lubalwe njengezinye zezilimi ezisezingeni lomhlaba futhi kugcine sekuwulimi lokufunda nokufundisa.

UNdimande-Hlongwa, (2009:171) uyakufakazela lokhu:

Kuyathokozisa ukuthi isiZulu sifundwa eZikhungweni eziningi Zemfundo Ephakeme emazweni aphešheya kwezilwandle njengakulezi zikhungo ezilandelayo: Pennsylvania, Yale, Emory, Florida, Georgia, Illinois, Indiana, Michigan State, Ohio, Wisconsin-Madison naseCalifornia. Lokhu kuyinkomba yokuthi ulimi lwesiZulu ungasebenza ngalo ngisho sewungaphandle kwaseNingizimu Afrika, alugcini nje eNingizimu Afrika noma emazweni angomakhelwane kodwa luwela izilwandle.

Le nkulumo ikhuthaza abafundisi balolu limi ukuba bangakugqizi qakala ukubukelwa phansi kolimi lwesiZulu kodwa bakhuthazwa ukuba basebenze ngokuzikhandla ukuze lungafi.

Lolu cwaningo luqonde ukuvula amehlo alaba bafundisi ukuthi ababodwa kulo mkhankaso. Baningi nabanye oSozilimi, ababhali, izinhlangano kanye neZikhungo Zemfundo Ephakeme abasukumele ukuba bayilwe le mpi yokubukelwa phansi kolimi lwesiZulu.

UNdimande-Hlongwa, (2009:147) uthi:

Imizamo esiyenziwe yiNyuvesi yakwaZulu-Natali ukusimamisa ulimi ibandakanya ukwakhiwa kweBhodi Lolimi leNyuvesi. Leli Bhodi seliqalile ukwenza uhla lwezinhlelo okubhekeke ukuba zithuthukise ulimi. Nazi ezinye zezinhlelo elizosebenzela phezu kwazo. Isigaba sokuqala sokwenza ulimi lusebenze siqale ngonyaka wezi-2008 kanti sizodonsa kuze kushaye unyaka wezi-2018. Lesi sigaba sibhekeleke ukuba

sisebenze kuze kube nentuthuko yenqubomgomo yolimi lweNyuvesi. Isigaba sesibili kubhekeke ukuba siqale ukusebenza ngonyaka wezi-2019 kuya onyakeni wezi-2029. Nazi izinhlelo zolimi ezihlelwe ukuba zithuthukise inqubomgomo yolimi lweNyuvesi yakwaZulu-Natali: Ukwethulwa kwezidingo zolimi ngonyaka wezi-2008, lapho kubhekwe ukuba isiZulu njengesifundo sifundiswe futhi sisetshenziswe njengolimi lokuxhumana.

Imikhankaso enjengalena kufanele inikezwe indawo nasezikoleni zamabanga athe thuthu. Kunconywa ukuba abafundisi bolimi bazifunde izinsizakufunda kanye nezinsizakufundisa uma benza amalungiselelo esifunda. Lokho kuzobanikeza ithuba lokwenza noma lokukhangisa ngalezo zinto eziqhakambisa umlando namasiko esiNtu ikakhulukazi amaZulu.

Uma sibheka ngasohlangothini lukaHulumeni, eMnyangweni WeZemfundo, kubonakala usemkhulu impela umsebenzi okufanele wenziwe ukwelekelela abafundisi ukuze bakwazi ukumelana nalokhu kushintshashintsha kwezinhlelo zokufundisa. Kwesinye isikhathi kungabonakala sengathi bayehluleka noma abazimisele ukuqhuba ngalolo hlelo kanti akunjalo. Ziningi izizathu eziholela kulokhu.

U-Ornstein noHunkins, (2004:308) bathi:

The status quo tends to be maintained if those suggesting change have not presented precise goals of the new program being suggested; that is, they have not planned adequately what the new program will look like or indicated ways in which the new program will be superior to the existing one.

Uma lungenziwanga kahle uhlelo olwehlukana phakathi kokusha nokudala noma ingacaciswanga kahle imiphumela yalolu olusha, kulula ukuthi abafundisi balushaye indiva baziqhubekele nalolu oludala abalwejwayele. Inkinga idaleka lapho abafundi sebebhala amaphepha okuhlolwa avele ngaphandle

(eMnyangweni) ngoba wona asuke enziwe ngokulandela uhlelo olusuke lusetshenziswa ngaleso sikhathi.

Kunconywa ukuba uMnyango WeZemfundo ukubheke ngeso elibanzi ukuqeqeshwa kwabafundisi ngohlelo lokufundisa. Abeluleki okuyibona abanikezwa lo msebenzi wokuqeqesha abafundisi, kugcina kucaca ukuthi kwabona abaqeqeshekanga ngokwenelisayo bagcine befundela abafundisi imiqingo equkethe inqubo yalolo hlelo injengoba injalo benzela ukususa icala phezu kwabo. Indaba isala nabafundisi abagcina nabo sebezithathela isinqumo sokuthi kungcono baziqhubekele nabakwaziyo kunokuthi bangenzi lutho.

U-Ornstein noHunkins, (2004:309) bathi:

People often prefer to stay with certain known deficiencies than venture forth to uncertain futures, even if the changes most likely would be improvements.

Okunye okungelekelela kulesi simo ukuthi kwandiswe izinsuku zokuqeqesha abafundisi ngohlelo olusha ukuze baluqonde kahle. Kungasetshenziswa ingxenye yezinsuku zamaholide noma ngezimpelasonto ukuze kungaphazamiseki ukufunda nokufundisa. Elinye iphuzu elisemqoka okunconywa ukuba uHulumeni alibhekisise yileli elemali.

U-Ornstein noHunkins, (2004:310) bathi:

People often resist change, too, if no financial or time support is given the effort. A project for which no monies are budgeted is rarely destined to be implemented. Often, school districts budget monies for materials but fail to allocate funds for the creation of the curriculum plan, its delivery within the classroom, or necessary in-service training...

If teachers are unconvinced that a new program will make things better for students (in terms of learning) or themselves (say

greater recognition, respect or reward), they are likely to resist the suggested change.

Leli phuzu okuphawula ngalo lapha liyinkinga ngoba like lidale ukudonsisana phakathi kukaHulumeni nabafundisi kuze kume nse ukufunda. Ukungavumelani ngenxa yamaholo kuze kwenze abafundisi bathathe isinqumo sokuteleka bangayi ezikoleni. Kuyothi mhlazane sekufinyelelwe esivumelwaneni, babuyele ezikoleni bawufice umsebenzi usungangezintaba bavele bawuthi shwaphuluzi, kulimale abafundi kuphinde kudle yena futhi uHulumeni ephaketheni, abafundi belokhu begidagida ndawonye bengaqhubekeli phambili. Ngaphandle kwamaholo angagculisi, azanele noma azikho nhlobo izinsizakufunda ezikoleni. UNGqongqoshe Wemfundo eyisisekelo, uNkosikazi Angie Motshekga wamemezela ngonyaka wezi-2010 ukuthi yileyo naleyo ngane kufanele ibe nencwadi yayo kodwa lokho akukenzeki njengoba kwakushiwo.

Okunye futhi ayikho imali eyanele ezikoleni yokuhlangabezana nezidingo zokufunda. Ize ingabibikho ngisho eyokuxhasa abafundisi ukuya emihlanganweni abaqeqeshwa kuyo ngamakhono okufundisa. Omunye umfundisi agcine engayanga. Lokhu kudala ukuba kungasebenzeki kahle ezikoleni.

U-Ornstein noHunkins, (2004:310) bathi:

Today, teachers are frustrated, even hostile, towards outside groups prescribing what needs to be done and lacking sensitivity to the issue of adding work to the teachers' already heavy schedules.

Ukungesekelwa nokungelekelelwa kwabafundisi ezikoleni kubadalela ingcindezi enkulu ngoba nalo lolu guquko luza mawala phezu kokunye baze babone sengathi abacatshangelwa ukuthi miningi kangakanani umsebenzi okudingeka bewenzile. Uma sikhuluma ngomsebenzi nje kujwayelekile ukuthola abafundisi bolimi lwesiZulu olungolwebele ezikoleni benyinyitheka ngenxa yamabanga amaningi okufanele awafundise bese uthola ukuthi abanye

abafundisi bezinye izifundo bayazitamasela nje ngoba kuthiwa akudingeki bethwese kakhulu ekubeni befundisa izifundo ezibalulekile. Bangingi abafundi asebethathe isinqumo sokuwuyeka umsebenzi ngenxa yengcindezi edalwa ngamaholo angagculisi kanye nesisindo somsebenzi.

UNdimande-Hlongwa, (2009:162) uthi:

Isimo esifana nalesi sibangwa yimithetho yoMnyango WeZemfundo enake ekutheni othisha banikezwe izamba zemali yabo kuthiwe abashiye uma bengasathandi ukufundisa baziyele komathandanhliziyi. Lesi sinqumo sokushiya sathathwa ngothisha abanamakhono abaziyo ukuthi bangathola imisebenzi kalula kwezinye izindawo. Abaningi basusiwe ezikoleni ababefundisa kuzona ngoba beshaywa umthetho we-(PPN).

IsiFundazwe saKwaZulu-Natali sishayeka engeqiwa ntwala ngenxa yalesi simo sokushiya kwabafundisi. Bangingi abafundisi bolimi lwesiZulu olungolwebele abathathe izamba zezimali zabo bakhala bemuka bayokhonza kwezinye iZifundazwe. Phela umfundisi wolimi lwesiZulu uyinyama kwezinye iZifundazwe. Lo mthetho okaNdimande akhuluma ngawo (PPN) nawo udale esinye isiphithiphithi ezikoleni. Uma kuzwakala ukuthi kukhona abafundisi abawushiye umsebenzi, aboMnyango WeZemfundo bathi akungaqashwa bazobaletha abafundisi abazovala lezo zikhala. Kuyenzeka uma kulaba abahambile kade kunomfundisi wesiZulu ulimi lwebele, kuthi kulaba abalethiwe angabibikho aqeqeshelwe ukufundisa isiZulu, kuvele kuthiwe akasale esebamba ngoba vele uyasikhuluma. Nalabo bafundisi bavumela phezulu kukho konke okushiwo yiziphathimandla ngoba bancenge umsebenzi. Inkinga edalekayo ezikoleni ukuthi kuyenzeka ukuthi labo bafundisi basuke bengaqeqeshelwe ngamakhono nangolwazi lohlelo lokufundisa olusuke lusetshenziswa ngaleso sikhathi. Abaphathi bezikole, amasekela abo kanye nezinhloko zeminyango bathwala kanzima ngoba kusuke sekusemahlombe abo ukuqeqeshwa kwalabo bafundisi.

6.3 Izincomo ngokungenziwa mayelana nezokuxhumana ekuthuthukiseni ulimi lwesiZulu olungolwebele

Ezokuxhumana zithuthuka ngamandla usuku nosuku zihambisana nobuchwepheshe besimanje. Umuntu nomuntu unendlela ethize azithola eyisebenzisa kulesi ezithe chithi saka nezwe lonke.

U-Ornstein noHunkins, (2004:397) bathi:

We live in a technological world, a world in which people come to expect that good things can only come from the increasing use of technology in our lives. As Kerr States, “We are fascinated with technology. We expect to make a difference in our lives, and particularly in education.... we look for it to change and improve what has come before.

Bathi-ke siphila emhlabeni wobuchwepheshe lapho wonke umuntu ebheke ukuthi izinto ezinhle nezilungile zingalethwa yibo. Yilobu chwepheshe esilindele ukuthi bulethe ushintsho empilweni yethu.

UShelly nabanye, (2008:3-4) bathi:

Today, most occupations involve the use of computers on a daily basis. As the world of computers and computer-related technologies advances it is essential that you gain some level of computer literacy; that is, you must have a knowledge and understanding of computers and their uses.

Isiqoqelilwazi ngolunye uhlobo lokuxhumana oluphambili kakhulu ngobuchwepheshe. Laba bacwaningi babeka ukuthi kudingekile ukuba yilowo nalowo abe nolwazi nokuqonda ngokusebenza kweziqoqelilwazi. Lokhu okushiwo yilaba bacwaningi kuthinta kakhulu abazali nabafundisi, yebo nabafundi. Izinto eziningi ezisebenzisa ukuxhumana ngendlela yobuchwepheshe besimanje zithengwa ngabazali emakhaya bese kuthi

nabantwana bathole ukuzisebenzisa. Amaphephandaba, imisakazo, omabonakude, iziqoqelilwazi, omakhalekhukhwini nokunye okuningi.

Emakhaya ayikhulu uma kwenziwa izibalo, cishe angamashumi ayisishiyagalolunye anazo zonke lezi zinto ezibaliwe. Kweminye imizi yilelo nalelo lunga lomndeni linesiqoqelilwazi salo nomakhalekhukhwini walo, kubalwa nezingane ezisafunda isikole. Komabonakude kunezinhlelo okuye kuthi ngaphambi kokuba zidlale noma zisakazwe kube nesixwayiso sokuthi azethanyelwa ngabangaphansi kweminyaka ethile okanye zingabukelwa ngaphansi kweso elibukhali labazali. Isizathu salokho wukuthi abanikazi balezo zinhlelo banolwazi lokuthi ezinye izinkulumo, izithombe noma izenzo ezilapho zingaphezulu kakhulu kwezinga lezingane nokuthi zingayona ingqondo yazo. Ezinye zingamahlazo kanti azihambisani kwasanhlobo nendlela yokukhulisa umntwana.

Abazali abaningi babudedengu. Bathengela izingane zabo omakhalekhukhwini bohlobo oluphambili bajike bangazihluphi ngokufunda ukuthi basebenza kanjani. Izingane zingena ezinkundleni zokuxhumana zithole zonke izithombe zemikhuba ongeke wayicabanga, zibuka iminyakazo yezithombe ehlasimulisa umzimba ziphinde zifunde nolimi oluhlambalazayo. Yini kanti ebangela ukuthi abafundi bangayenzi imisebenzi yesikole abasuke benikezwe yona? Yibo labo makhalekhukhwini ababenza bahlale bematasatasa.

Kunconywa ukuthi abazali babekele izingane zabo imigomo yokusetshenziswa kwalezi zinto ukuze babavikele ekufundeni imikhuba emibi nemikhuba yezinye izizwe. Bangagcini ngokubeka imigomo kodwa bafune ulwazi baziqeqeshe ngokusebenza kwalezi zinto ukuze bahambisane nesikhathi.

Imvamisa izingane zingothathekile. Kulula kuzo ukuqamba amanga zithi abafundisi ababanikanga umsebenzi wasekhaya ngoba zenzela ukuba nesikhathi esiningi komabonakude nakomakhalekhukhwini. Kuyadingeka ukuthi umzali ahlale exhumana nabafundisi ukuqinisekisa ukuthi okukhulunywa yingane kuyahambisana yini nalokho okushiwo esikoleni. Abazali abangamaZulu bangaluthuthukisa ulimi ezinganeni zabo ngokuthi balungise indlela engeyiyo

yokubizeka kwamagama esiZulu kanye nobhalomagama olungaqondile. Ingane ihlala ikwazisa njalo ekutshelwe ngumzali wayo. Yingakho abacwaningi bemfundo begcizelela imfundiso yasekhaya enganeni ngoba yiyona esyisisekelo semfundo jikelele.

Abafundisi bezingane-ke bona yinkulu inselelo ababhekene nayo. Sesadlula lesiya sikhathi lapho abafundisi babaziwa njengabanolwazi oluvelele. Abafundi balesi sikhathi sebavuleke ekutholeni ulwazi ngezindlela eziningi. Bazi izinto ezingaziwa ngisho ngabafundisi babo.

UShelly nabanye, (2008:331) bathi:

Teachers should shift from being the dispenser of knowledge to being the facilitator of learning. Rather than dictating a learning process, a facilitator of learning motivates students to want to learn, guides the student learning process, and promotes a learning atmosphere and an appreciation for the subject.

Abafundi bamanje badinga umfundisi ozobahola abuye abagququzele esukela kulokho abakwaziyo. Ngaleyo ndlela kuyadaleka isimo sokuthi basithande lesi sifundo. Abafundisi bolimi lwesiZulu nabo abasaleli ngaphandle kulokhu okushiwo yilaba bacwaningi.

Kunconywa ukuba bendlalele isifundo sosuku noma indikimba okusuke kuzosetshenzelwa phezu kwayo ngokunika abafundi ithuba lokuba baveze abakwaziyo ikakhulukazi kulezo zindikimba ezimayelana nezokuxhumana nobuchwepheshe besimanje. Umfundisi uyogcina esebambe ongezansi ngenxa yokwambulekelwa ngamaqiniso abengawazi kwasa yena.

UShelly nabanye, (2008:2) bathi:

Traditional 20th educational practices will no longer provide you with the skills you need to teach your students effectively how to

become productive citizens in today's high tech, global workplace.

Le nkulumo ikhuthaza abafundisi ukuba babe ngabafundi kwasabona uqobo ukuze bahambisane nesikhathi. Abafundisi bolimi lwesiZulu kufanele bafundise ngazo lezi zinto ukuze abafundi bezothola amagama azo atolikelwe esiZulwini ukuze kuthi noma sebenza umsebenzi wolimi lwesiZulu bawakhumbule. Lokhu kuyafakazeleka kule nkulumo engezansi.

UShelly nabanye, (2008:11) bathi:

Technology and digital media are everywhere and integrated into every aspect of individual's lives. Today's educators must provide students with the skills they will need to excel in a technology – rich society. Parents no longer are urging schools to incorporate technology into the classroom, instead they are insisting on it. When used appropriately, technology has the potential to enhance students' achievement and assist them in meeting learning objectives.

Njengoba ubuchwepheshe buthe chithi saka yonke indawo, buthintana ngandlela thize nempilo yabantu. Abafundisi balesi sikhathi kufanele bahlomise abafundi ngamakhono abayowadinga ukuze badle umhlanganiso kulo mhlaba wobuchwepheshe. Abazali nabo bagcizelela ekufundisweni kwezingane zabo ubuchwepheshe ngoba uma busetshenziswe ngendlela efanele, kuyofezeka izinjongo zemfundo nemiphumela ibe mihle.

Okunye okungenziwa ngabafundisi ukuletha amaphephandaba emagumbini okufundela ukuze asetshenziswe njengezinsizakufunda.

UNieman noMonyai, (2006:146) bathi:

Newspapers form part of a learner's experience of daily life and also give information that is up to date and to the point. However since news reporters are human and

can be subjective, it is important that you teach learners to read newspaper articles critically and not to accept all that has been written. Popular magazines often contain articles linked to topics in the curriculum and many have colourful pictures that can be put to good use.

Emaphephandabeni kutholakala ulwazi oluhambisana naleso sikhathi. Izintatheli-ke zingaba nakho ukuchema ngesinye Isikhathi emibikweni yazo. Kungumsebenzi wabafundisi ukuqwashisa abafundi ukuba bangemukeli yonke into ebhaliwe njengeyiqiniso. Amaphephandaba adumile naziwayo aba nazo izihloko ezihambelana nalokho okusuke kusezinhlelweni zokufunda nokufundisa. Kunconywa ukuba abafundisi bangakudebeseli ukuwasebenzisa. Ukundlondlobala kobuchwepheshe kuzohamba kuhambe kuyishintshe indlela ejwayelekile yokutholakala kwamaphephandaba.

UDe Beer, (1998:497) uthi:

Traditional printed newspaper will definitely not be able to ignore the potential development of electronic newspapers, although as long as these systems are not as economically sound, free of control and as user-friendly as the printed newspapers, the latter might survive. Printed newspapers might even use the electronic newspapers to entice young potential readers to start their 'newspaper reading habit' by first reading electronic newspapers after which they can then switch to printed newspapers.

Kulesi sikhathi esiphila kuso sekulula kakhulu ukuthola indaba ngaphandle kokuthi uyifunde ephephandabeni. Abantu bazithola zishisa noma nini akukhathaleki ukuthi bakuyiphi indawo, ngisho nabafundi uqobo. Bangena kulwazimbiko ngomakhalekhukhwini bathole lonke ulwazi abaludingayo. Kukho konke lokhu kwenza, abafundi bayadinga kakhulu ukwesekelwa nokufundiswa ukuthi akuzona zonke izinto abazithola laphaya okufanele bazigxishe ezingqondweni zabo.

Umbuzo osalayo uthi: “Ngabe abafundisi balesi sikhathi bakulungele yini ukubhekana nezinselele ezilethwa ubuchwepheshe besimanje? Banazo yini izimpendulo ezinembayo kulolu hlobo lwabafundi oselunolwazi olungaka na?”

UShelly nabanye, (2010:332) bathi?

With all change comes barriers, and technology intergration is no exception. Bill Gates stated in a speech, “In all areas of the curriculum, teachers must teach an information-based inquiry process to meet the demands of the information age. This is the challenge for the World’s most important profession. Meeting this challenge will be impossible unless educators are willing to join the revolution and embrace the new technology tools available.

Lo ka-Gates uchaza ukuthi abafundisi uma befuna ukuhambisana nalesi sikhathi solwazi olungaka, kufanele bafundise okuzothuthukisa ulwazi lwabafundi futhi kuhambisane nesikhathi. Uthi lena yinselelo enkulu abafundisi ababhekene nayo. Ukuhlangabezana nale nselelo kuyobiza abafundisi ukuba benze okusemandleni ukuziqeqesha bathole ulwazi olufanele ngezobuchwepheshe ukubelekelela emsebenzini wabo wokufundisa.

Le nselelo ayibhekene nabafundisi bezingane kuphela, ithinta noNgqongqoshe emazingeni onke eMnyangweni WeZemfundo. Embuzweni othi ngabe abafundisi bakulungele yini ukubhekana nabafundi balesi sikhathi asebenolwazi olungaka, uHulumeni kufanele azame izindlela zokuwuphendula. Kungumsebenzi woMnyango WeZemfundo ukubhekela ukuthi abafundisi baqeqesheke ngokwanele yini ukubhekana nezinselelo ezimayelana nabafundi balesi sikhathi.

UHulumeni kudingeka alethele izikole lezi zinsizakufundisa zobuchwepheshe ukuze abafundisi bazisebenzise. Ngaphambi kokwenzenjalo, kuyodingeka alungise izakhiwo kwezinye izikole bese eqinisa ezokuphepha ukuze lezi zinto zihlale zigcinekile.

Ngesinye isikhathi kudingeka ukuthi uHulumeni akabhekisise ukuthi ludalwa yini lolu dlame olungaka ezikoleni oluphazamisa ukufunda. Kungenzeka ukuba ludalwa izinto abazibuka imihla namalanga eziyizenzo zodlame ezingaphezu kwezingqondo zabo bese benza isikole sibe yinkundla yokuvezela abanye abakubonile? Abafundisi abanengi bakhala isililo esifanayo sokuthi izingane azisafundiseki. Mhlawumbe lokhu kungadalwa yizindlela abafundiswa ngazo engahambisani nempilo abayiphilayo. Abafundi balesi sikhathi bakwazi ukuzitholela ulwazi oluphambili kude le kulolo olufika nomfundisi egumbini lokufundela. Ukuma komfundisi phambi kwakhe ukubona njengokumchithela Isikhathi avele angamlaleli noma enze indledlana yokuphazamisa. Le nselelo engaka ibiza ukuthi uHulumeni aqale kabusha kwenziwe izinhlelo zokufunda nokufundisa ezizohlangabezana kakhulu nezidingo zabafundi balesi sikhathi.

6.4 Isiphetho

Isaga sesiZulu sithi injobo ithungelwa ebandla. Uma sesiyiphetha le mbenge kuyacaca ukuthi le nsindabadala ingeke yathukululwa ngabafundisi nje bebodwa kodwa kudingeka kubanjiswane, abazali abafundisi kanye noMnyango WeZemfundo imbala.

UNdimande-Hlongwa, (2009) uphawule ngokuthi yimpi le esibhekene nayo. Abafundisi-ke bona kufana nokuthi basezimpondweni zayo, lapho ishisa ngakhona ngoba yibona abahlangabezana nalezi zingqinamba usuku nosuku. Isizwe samaZulu sidume kangaka nje ngoba sinamaqhawe ayibamba ishisa ukuze kubumbeke isizwe samaZulu. Yize kukhona asala enkundleni amanye abuya nemihuzuko kodwa abazange bahlehlele emuva. Babelwa izimpi bazingobe. Ukufa kolimi ukufa kwesizwe.

UMufwene, (2006:4) uthi:

Likewise languages cannot be issued death certificates either, not really the kind that can be issued for an organism, a human being for instance. Although linguists have usually claimed that a language dies when its last

speaker is dead, reality also tells us that the process of death itself started long before the death of the last speaker when the population of its speakers lost their critical mass and often also when its structures were seriously eroded by those of the prevailing language.

UMufwene uthi yize kungeke kwakhishwa isitifiketi sokufa kolimi njengoba kwenziwa kubantu, oSozilimi bathi ulimi lufa ngoba sekufa owokugcina olukhulumayo. Ngakwelinye icala, iqiniso liwukuthi kusuke kade kwaqala ukufa kolimi kudalwe abantu abasuke belukhuluma kwaze kwangena olunye esikhundleni salo. Endabeni yethu singamaZulu, akudingeki ukuba sife sikhona. Lokhu kubhekiswe kakhulu kubazali nabafundisi. IsiZulu sithi indlela ibuzwa kwabaphambili. Lokhu kusho ukuthi izingane kufanele zibonele kubazali nakubafundisi bazo ukuthi ulimi lumqoka futhi luthwele ubuzwe bethu. Kufanele balukhulume futhi balusebenzise ngendlela efanele.

Izingane azinalo ulwazimagama olwanele ukuze ziqhubeke kahle emsebenzini wolimi. Yilokho okudala ukuthi behluleke ukubhala into enomqondo njengoba kuke kwaphawulwa ezahlukeni ezandulele lesi. Bagcina sebexuba ulimi lwesiZulu nesiNgisi noma basebenzise la magama abasuke beziqambeke wona angekho emthethweni.

Ukwazi ulimi kuqala ekulukhulumeni, lukhulunywe kahle bese kulandela ukulufunda. Ingane kufanele izethembe kule mikhakha yolimi anduba idlulele ekubhaleni. Kubonakala sengathi abafundisi abakukhuthalele ukufundisa okukhulunywayo kanti yikhona okuyisisekelo solimi. Abanye babona njengokubachithela isikhathi ekubeni nezingane ziningi emagumbini okufundela kanti abanye basuke bephuthumisa le misebenzi yokuhlolwa okuqhubekayo bese singabi bikho isikhathi sokukhuluma. Ekukhulumeni nasekufundeni yilapho umfundisi ethola ithuba lokufundisa impimiso eyiyo kanye nezincazelo zamagama. Izingane ezifundiswe kahle lokhu kazibi nayo inkinga ekubhaleni.

Umfundisi kufanele abe nobudlelwane obuhle nabafundi. Bangesabi ukubuza kanti naye umfundisi angathathi kalula ukuthi bayayazi incazelo yamagama

ngoba bengamaZulu. Kulabo abaphumelela ngezinga eliphansi kakhulu, bathole amathuba angeziwe ukubafukula ukuze babe sezingeni elilingana nelabanye.

Abafundi badinga ukukhuthazwa ukuthi baphumelele ngamalengiso olimini lwabo lwesiZulu olungolwebele ngoba nakulo ulimi lwesiNgisi basuke benezinkinga. Ekugcineni, umphumela esiwutholayo kuba abafundi abangasiqondisisi isiNgisi njengolimi lokufunda nokufundisa ekubeni futhi bengasazisisi kahle isiZulu njengolimi lwabo lwebele.

Kunconywa ukuba abafundisi bangakudebeseli ukufundisa ngobuciko bomlomo okuyizinganekwane, izaga, izisho, iziphicwaphicwano njalonzalo. Yilapho inzika nenjula yolimi lwesiZulu itholakala khona. Imfundo yethu kufanele yakhelwe phezu kokwethu, okungokwemvelo yethu ukuze sikukhulise njengoba kugcizelelwa kunqubomgomo yolimi. Kungabakhona ukuphikisana ngenxa yokungaboni ngaso linye kwezifundiswa zakithi kwelikaMthaniya kodwa iqiniso alinakuguquka.

UButhelezi, (2003:233) uthi:

Eyethu imfundo kayakheli ezihlakaniphini nezihlabani zakithi noma yakhele kubuhlakani bemvelo kanye nolwazi lwemvelo. Kungathi zonke izizukulwane kwaboMdabu zakha kabusha, zikhubeke khona lapha kwakhubeka khona okhokho bethu.

Lokhu kwenziwa yile mfundo engazikile, yajula ngokuncela ebuhlakanini bemvelo. Yibo lobu hlakani bemvelo obenza ukuba isizwe sakwaLuthuli sithi indawo yaso kuse-Uwuthongathi. La mazwi babewabhekise eNkosini uShaka. Kufanele la mazwi abheke kubo bonke abantu abafundile namuhla ukuze bazi ukuthi bawutho ngenxa yontukazane olumnyama.

Pho ulwazi lwezifundiswa zakithi kalwakhelwe phezu kobuhlakani bemvelo,

lungulwazi olungenazimpande. Lolu lwazi
kaluqali kwesikwaziyo luqhubekela
kwesingakwazi kodwa luqala kwesingakwazi
luye kwesingekwazi ngoba asiqalanga kahle.

Kunconywa ukuba abafundisi besiZulu bafundise ngamandla okuyingqikithi yolimi ukuze kwakheke isizukulwane esinemfundo eyakhele ebuhlakanini kanye nasolwazini lwemvelo. Kungaba kuhle ukuthi lowo nalowo mfundisi onikezwe ithuba lokuma phambi kwezingane akhumbule ukuthi ushiya isithombe sakhe ezingqondweni zabo esiyohlala sikhumbuleka imihla yonke yokuphila kwabo. Kufanele-ke kube yisithombe naye ayoziqhenya ngaso.

IsiZulu sithi: 'Inkunzi isematholeni.' Abafundisi kufanele babakhuthaze abafundi futhi babacije emakhonweni okubhala izincwadi zanoma yiluphi uhlobo. Kungaba ngamanoveli, imidlalo, izindaba ezimfushane, ubuciko bomlomo noma izinkondlo. Lokho kuyosiza ekuvuseleleni iqholo labo ngemvelaphi yabo.

Enye inkinga yile eyezinsizakufundisa nezinsizakufunda uHulumeni noMnyango kudingeka bayibhekisise kabanzi. Ulimi lwesiZulu seluvulelwe ukuba lufundwe nakulezo zikole ezixube izinhlanga ezikoleni ezisesiFundazweni saKwaZulu-Natali. Kunengxubevange edalekayo ngenxa yokuzama ukuhlangabezana nalesi simo.

UMahlalela-Thusi nabanye, (1998:26) bathi:

Language plays a crucial role in determining the suitability of materials and frequently becomes an obstacle. Materials are mostly in English or Afrikaans, and teachers complain that while they do adapt some materials, adaptation into African Languages is a very difficult and time-consuming task. Others say materials are unworkable when translated because they lack originality and authenticity, and they make particular reference to the departmental materials on OBE which they say have been translated from English to African Languages.

Le nkinga ibisike yathintwa ngaphambilini ukuthi inqubomgomo yezilimi zoMdabu isuselwa kuleyo yesiNgisi. Abafundisi kufanele bazikhathaze ngokufuna amagama ayiwonawona olimi lwesiZulu olungolwebele.

UMahlalela-Thusi nabanye, (1998:35) bathi:

Finally, a national terminology data bank for the African Languages should be set up in partnership between 'National and provincial' education departments, publishers and writers of learning support material, academics and stake-holders. The goal would be to collect and make available terms currently being coined by educators and other practitioners in the Nguni, Sotho, Venda and Tsonga languages in particular, for purposes of acquisition. It is crucial to complement corpus planning 'from above' (e.g. lexicography units) with spontaneous corpus planning 'from below' in order to legitimize and extend the use of African Languages in high status schooling domains such as 'content subject' teaching and textbooks.

Bagcizelela ukuqanjwa kwamagama ezilimini zoMdabu ukuthi kudinga kube nokubambisana esiFundazweni nakuZwelonke ukuze lezi zilimi zigcine sezisetshenziswa njengezokufunda nokufundisa. Nawo lo mkhankaso udinga igalelo elikhulu ngakuHulumeni ngoxhaso lwezimali.

Ukuguquguquka kwezikhathi kuyohlale kwenzeka. Lokhu kubiza ukusukumela phezulu kwawo wonke umuntu alwemukele ushintsho ngendlela yokukhula. Ezokuxhumana nazo zigcizelela khona ukuthi umuntu ahambisane nesikhathi.

UStair noReynolds, (2006:163) bathi:

Many school districts have undergone a period of transition in how they maintain student records and other pertinent information. An important factor driving this transition is the installation of networks.

Having networks in schools allows schools manage and maintain information about students and teachers in a centralized way. At the lower technological end, some schools still maintain all student records manually or in software programs on individual computers. Teachers and other school personnel then periodically input student records manually into student management software that stores grades and attendance records. At the higher technological end, some schools maintain district-wide student management programs.

Lokhu kubeka ngokusobaka ukuthi ezikoleni ezinigi ubuchwepheshe bungenile. Abafundisi banenselele yokufunda ukusebenzisa lezi zinto ukuze bangasaleli emuva. Ubuchwepheshe buzoya ngokuya budlondlobala njengoba sekuqalile kwenzeka kwamanye amazwe.

UStair noReynolds, (2006:283) bathi:

Often called distance learning or cyberclasses, such electronic classes are likely to be the wave of the future. With distance learning software and systems, instructors can easily create course home pages on the Internet. Students can access the course syllabus and instructor notes on the web page. Student e-mail mailing lists allow students and the instructor to e-mail one another for homework assignments, questions, or comments about material presented in the course. It is also possible to form chat groups so that students can work together as a “virtual team” which meets electronically to complete a group project.

Kwamanye amazwe nakuleli sekukhona ukufunda umuntu ezihlalele ekhaya ngendlela yalobu buchwepheshe nangolwazimbiko. Umfundi uyakwazi ukuzitholela uhlaka lokufundwayo, enze umsebenzi, awuhambise uphinde ubuye usuhloliwe. Uyakwazi futhi ukutholana neqembu angahlanganyela afunde nalo. Abafundisi nabo kufanele bazibambe ziqine, bafunde.

UStair noReynolds, (2006:119) bathi:

While you may believe your education ends
when you finally graduate from college,
learning is a lifelong process.

IsiZulu sithi ufunda uze ufe. Kulolu cwaningo-ke kusho ukufunda uhlelo nohlelo oselugaguliwe lokufunda nokufundisa ngoba bese kuphawuliwe ukuthi ezikoleni lusuke selufikela ukusetshenziswa hhayi ukucwaningwa ngoba kusuke sekwenziwa, kuphinde futhi kusho ukufunda ngazo zonke izinhlobo zobuchwepheshe besimanje, singadlulwa yizingane esizifundisayo ngoba siyokwehlelwa yisithunzi, ukwenza kwethu kufane nokuthela amanzi emhlane wedada. IsiZulu siwulimi lwemvelo okungadingekile lufe noma sekuthiwani

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IZINSELELO EZIBHEKENE NABAFUNDISI BOLIMI LWESIZULU OLUNGOLWEBELE EZIKOLENI ZAMABANGA ATHE THUTHU KWAZULU-NATALI / CHALLENGES FACED BY ISIZULU MOTHER-TONGUE TEACHERS IN THE SECONDARY LEVELS IN KWAZULU-NATAL

IMVUME YOKWENZA UCWANINGO

Kulolu cwaningo sihlose ukuthola ubunzulu bezinselelo ezibhekene nabafundisi bolimi lwesiZulu olungolwebele ezikoleni zamabanga athe thu (Secondary Schools). Lolu cwaningo luzobheka okwenzeka emagcekeni esikole kanye naphakathi emagumbini okufundela. Kubonakala luya ngokuya lufadabala ulimi lwesiZulu ezikoleni. Kusengathi abafundi abayiqondisisi kahle imithetho yolimi ekukhulumeni nasekubhaleni. Lolu limi alusakhulunywa ngendlela ngabantu abangabanikazi balo. Balusheba kalula nje nezinye izilimi. Ayiphathwa-ke eyokulufunda nokulubhala, sibondwa siyekwe. Umbuzo uthi uma lolu limi luya lusiphunyuka kancane kancane, akuyikwenzeka yini ukuthi lugcine selushabalele unomphela bese kuthi izizukulwane eziyolandela zigcine zingalwazi? Kulolu cwaningo sihlose ukuqwashisa labo ababengayinakile ingozi abalengela kuyo kanti futhi sizozama ukuthola isisombululo sale mpicabadala.

Sicela ukuba ubambe iqhaza kulolu cwaningo ngokuthi usisize ngokuba uphendule imibuzo esizokubuza yona okuluhlelo-mbuzo ozonikwa lona olubhaliwe kanye nemibuzo ozobuzwa yona ngomlomo. Uyacelwa ukuba usiphe ingxenye yesikhathi sakho onaso ukuba ubambisane nathi. Sicela ukuba uphendule imibuzo yethu ngokwethembeka uveze uvo lwakho ngalokho okubona kwenzeka ezikoleni mayelana nokufunda Kanye nokufundiswa kolimi lwesiZulu olungolwebele. Zonke izimpendulo zakho siyocela ukuba zibe yiqiniso lodwa.

Siyakwazisa ukuthi ngokubamba iqhaza kulolu cwaningo awuphoqiwe. Konke ozokuphendula kuyobe kusuka enhliziyweni yakho futhi uyobe uhambisana nathi ukunqanda lesi simo esibhebhethekisa okomlilo wequbula. Sikwazisa ukuthi unelungelo lokuhoxa ungabe usalibamba iqhaza kulolu cwaningo uma uthola ukuthi kunemibuzo noma izinto ezenziwayo ngalolu cwaningo ongahambisani nakho okukanye ulwazi ongazimisele ukuludalula.

Uyaziswa ukuthi ulwazi lwakho ozosinika lona luyosatshalaliswa ngemibhalo ezoba semabhukwini. Iyosatshalaliswa Ezikhungweni Zemfundo Ephakeme (KwaNgqondonkulu) ukuze wonke umuntu aqwashiseke ngalesi simo. Uyaziswa futhi sikunika isiqiniseko sokuthi uma ulwazi lwakho osinike lona ungafuni ukuba ludalulwe emphakathini luyoba yimfihlo. Lokhu kuyokwenzeka uma kube nesivumelwano phakathi kwethu nawe. Uyaziswa futhi ukuthi awuphoqelekile ukubhala igama lakho uma ungathandi.

Uyacelwa ukuba usayine ngezansi njengophawu lokuthi uyazibophezela futhi akekho okuphoqile ukuba usiphe ulwazi futhi ubambe iqhaza kulolu cwaningo.

Isiginisha Yombambiqhaza

Indawo: _____

Usuku: _____

Isiginisha Yomcwaningi

Indawo: _____

Usuku: _____

**IZINSELELO EZIBHEKENE NABAFUNDISI BOLIMI LWESIZULU
OLUNGOLWEBELE EZIKOLENI ZAMABANGA ATHE THUTHU KWAZULU-
NATALI / CHALLENGES FACED BY ISIZULU MOTHER-TONGUE TEACHERS
IN THE SECONDARY LEVELS IN KWAZULU-NATAL**

INFORMED CONSENT

We are conducting a research that aims to identify the key issues that lead to the challenges that are faced by isiZulu mother tongue teachers in the secondary schools. IsiZulu being the mother tongue language for more than five million people in South Africa is gradually losing its originality. We aim to look at the causes and thereafter come up with possible solution to the problem so that this language can be preserved.

We request your participation in this study as a respondent to our research questions. We ask you to take a few minutes of your time to work with us. We shall ask questions to which we expect you to answer as honesty as possible.

Please note that your participation is voluntarily and therefore you are free to withdraw from this study at any time if you feel uncomfortable with questions we ask you or information we ask from you. We will make sure that it will do no harm to anyone and that information you provide will remain strictly confidential between you and us. We pledge to ensure anonymous where required.

Kindly sign below as an indication of your consent and voluntary participation in this study.

Signature of Respondent

Signature of Researcher

Place: _____

Place: _____

Date: _____

Date: _____

J2 2321
Nsezi Street
ESIKHAWINI
3887

25 August 2014

Mphathisikole

Mnu/Nkk/Nksz

INCWADI YOKUCELA IMVUME YOKWENZA UCWANINGO

Ngibhala le ncwadi ngokukhulu ukuzithoba ukucela ukuba ungivumele ngenze ucwaningo esikoleni sakho. Ngingumfundi owenza iqhuzu le-Masters eNyuvesi YakwaZulu (University of Zululand eMkhakheni WeZobuciko, Amagugu Kanye Namasiko. Ngenza ucwaningo mayelana nezinselelo ezibhekana nothisha bolimi lwesiZulu olungolwebele ezikoleni ezingamaSekhondari (Secondary) kwaZulu-Natali.

Ngizocela othisha nabafundi besiZulu ukuba kube yibona ababamba iqhaza ngokuphendula imibuzo ehleliwe. Bazobe bephendula lokho abakubona kwenzeka esikoleni maqondana nokufundwa kanye nokufundiswa kolimi lwesiZulu olungolwebele. Lokhu bangakwenza ngokunikela ngesikhathi sabo sokuhlaba ikhefu noma besemakhaya ngezimpelasonto, hhayi ngesikhathi sokufunda nokufundisa.

Ngifisa ukugcizelela ukuthi abaphoqiwe ukubamba iqhaza kulolu cwaningo. Ozobamba iqhaza unelungelo lokuhoxa noma yinini uma ethola ukuthi unemibuzo angahambisani nayo okanye ulwazi angazimisele ukuludalula.

Ulwazi oluyotholakala ngokuphendula imibuzo luyobe seluhlaziywa kugcine kutholakala uvo lweningi ngalolu cwaningo. Abazobamba iqhaza baziswa ukuthi abaphoqelekile ukubhala amagama abo uma bengathandi. Le ncwadi ihambisana nesampuli yemibuzo ezobe iphendulwa ngothisha nabafundi. Ngicela ukuba ukhombise ngokusayina nangokufaka isitembu sesikole ukuthi uyavuma. Sengiyocela ukubuyiselwa le ncwadi uma sengizoqoqa lo msebenzi njengobufakazi ukuthi isikole sakho sabamba iqhaza kulolu cwaningo.

Ngibonga kakhulu ukubambisana nawe.

Yimina ozithobayo

C.P. Nyathikazi (Nkk)

Umphathisikole – Isibongo Negama

Isiginisha YoMphathisikole

ISONGEZO / APPENDIX

IMIBUZO YOCWANINGO / QUESTIONNAIRE

IMIBUZO EQONDENE NABAFUNDI

A. IMIBUZO EMAYELANA NESIZULU NOLIMI LOKUFUNDISA

Phendula ngokufaka lolu phawu (X) ebhokisini

1. Yiluphi ulimi enilukhuluma ekhaya?

IsiZulu ☐ IsiNgisi ☐ IsiBhunu ☐ Olunye ☐

2. Yiluphi ulimi olufundwa njengolimi lwasekhaya (noma olwebele) esikoleni sakho?

IsiZulu ☐ IsiNgisi ☐ IsiBhunu ☐ Olunye ☐

3. Yiluphi ulimi olugqugquzelwa ukuba lukhulunywe kakhulu esikoleni sakho?

IsiZulu ☐ IsiNgisi ☐ IsiBhunu ☐ Olunye ☐

4. Ungathanda ukuthi izimemezelo noma izaziso ngaphakathi esikoleni zenziwe ngaluphi ulimi?

IsiZulu ☐ IsiNgisi ☐ IsiBhunu ☐ Olunye ☐

5. Imisebenzi yamaqembu, kuzo zonke izifundo enizenzayo, izwakala kangcono uma nichazelana ngaluphi ulimi?

IsiZulu ☐ IsiNgisi ☐ IsiBhunu ☐ Olunye ☐

6. Kuyenzeka yini umfundisi wolimi lwesiZulu uma efundisa adamane ephonsa amagama ezinye izilimi?

Kwenzeka kakhulu ☐ kwenzeka ngokusendimeni ☐ kwenzeka kancane ☐

akwenzeki nhlobo ☐

7. Kuyenzeka yini abafundisi bezinye izifundo bathi uma befundisa bade bephonsa amagama esiZulu?

Kwenzeka kakhulu ☐ kwenzeka ngokusendimeni ☐ kwenzeka kancane ☐

akwenzeki nhlobo ☐

B. IMIBUZO EMAYELANA NEMITHELELA YEZOKUXHUMANA. (LAPHA SIBALA IMISAKAZO, OMABONAKUDE, AMAPHEPHANDABA KANYE NOMAKHALEKHUKHWINI). IZOPHENDULWA ABAFUNDI NABAFUNDISI
Phendula ngokufaka lolu phawu (X) ebhokisini

1. Zikhona ngokwanele yini izinhlelo zokufundisa nokuthuthukisa ulwazi lwabafundi besiZulu?

Ziningi kakhulu ☐ zikhona ngokusendimeni ☐ zincane kakhulu ☐

kazikho nhlobo ☐

2. Abethuli bezinhlelo zesiZulu bayakwenza yini ukuthi uma bekhuluma baxube isiZulu nezinye izilimi?

Kwenzeka kakhulu ☐ kwenzeka ngokusendimeni ☐ kwenzeka kancane ☐

akwenzeki nhlobo ☐

3. Ikhona yini imiqhudelwano emisakazweni nakomabonakude ekhuthaza abafundi ukuba bazicije olimini lwesiZulu?

Miningi kakhulu miningi ngokusendimeni imbalwa kakhulu

kayikho nhlobo

4. Zikhona yini iziqephu noma imidlalo eqhakambisa usikompilo nobuzwe bamaZulu?

Miningi kakhulu miningi ngokusendimeni imbalwa kakhulu

kayikho nhlobo

5. Izinkundla zokuxhumana komakhalekhukhwini ziyaluthuthukisa yini ulimi lwesiZulu?

Kakhulu ngokusendimeni kancane kaziluthuthukisi

C. IMIBUZO EQONDENE NABAFUNDISI

IMIBUZO EMAYELANA NESIZULU NOLIMI LOKUFUNDISA

Phendula ngokufaka lolu phawu (X) ebhokisini

1. Ulimi luyingxenye enkulu yosikompilo nobuzwe bomuntu.

Kunjalo akunjalo

2. Sikhona yini isidingo sokuthi ulimi lwesiZulu lube ngesinye sezifundo ezikoleni?

Kakhulu kancane kasikho

3. Yiluphi ulimi olusetshenziselwa ukuxhumana ngaphakathi esikoleni?

IsiZulu ☐ IsiNgisi ☐ IsiBhunu ☐ Olunye ☐

4. Emihlanganweni yabafundisi ebanjwa esikoleni kusetshenziswa luphi ulimi?

IsiZulu ☐ IsiNgisi ☐ Isibhunu ☐ IsiZulu nesiNgisi ☐ olunye ☐

5. Kungakanani ukugqugquzela ukuthi kuthuthukiswe ulwazi lwesiZulu ngaphakathi esikoleni?

Kakhulu ☐ kusendimeni ☐ kancane ☐ akukho nhlobo ☐

6. Kuyiqiniso yini ukuthi iningi labafundi lihlangabezana nobunzima ekufundeni nasekubhaleni amagama esiZulu?

Kwenzeka kakhulu ☐ kwenzeka ngokusendimeni ☐ kwenzeka kancane ☐

Akwenzeki nhlobo ☐

7. Abanye abafundisi bolimi lwesiZulu bayazenyenza ngoba babukelwa phansi ezikoleni.

Kunjalo ☐ akunjalo ☐

8. Akhona yini amagama angeke atolikelwa kwezinye izilimi?

Maningi kakhulu ☐ ambalwa kakhulu ☐ awekho nhlobo ☐

9. Yiliphi ngokwakho iqhaza elibanjwa yisikole (othisha nabafundi) ekukhuphuleni ulwazi lwesiZulu?

**D. IMIBUZO EMAYELANA NEZINHLELO ZOKUFUNDISA
EZISHINTSHASHINTSHAYO (CURRICULUM CHANGES)**

Phendula ngokufaka lolu phawu (X) ebhokisini

1. Ukufaniswa nokulinganiswa kwezilimi kulezi zokufundisa kuyalukhulisa yini ulwazi lolimi lwesiZulu?

Kakhulu ☐ ngokusendimeni ☐ kancane ☐ kancane kakhulu ☐
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2. Imiqingo yokufunda nokufundisa ehunyushelwe esiZulwini itolikwe ngokusezingeni lolimi yini?

Kakhulu ☐ ngokusendimeni ☐ kancane ☐ kancane kakhulu ☐
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3. Okuqukethwe noma okufundiswayo kuyaluthuthukisa yini ulwazi lwabafundi ngamasiko nemvelaphi yabo?

Kakhulu ☐ ngokusendimeni ☐ kancane ☐ kancane kakhulu ☐

4. Isikhathi esabelwe ukufundisa ulimi lwesiZulu olungolwebele senele yini?

Siningi kakhulu ☐ senele ngokusendimeni ☐ sincane kakhulu ☐
asenele ☐

5. Izinsizakufundisa ziwuveza kangakanani umlando wobuzwe bamaZulu?

Kakhulu ngokusendimeni kancane kaziwenzi nhlobo

6. Ake uthi qaphu ngawakho ukuthi ngabe lezi zinguquko (OBE, NCS, CAPS) zibe namuphi umthelela ekufundisweni kolimi lwesiZulu olungolwebele.

Ngibonga ngiyanconcoza ngokuzinika kwakho ithuba lokuphendula le mibuzo.

Isibongo negama: _____

Iminyaka khombisa ngophawu (X):

Kusuka kweyi-13 kuya kweyi-19 ☐
Kusuka kwengama-20 kuya kwengama-29 ☐
Kusuka kwengama-30 kuya kwengama-49 ☐
Kusuka kwengama-50 nangaphezulu ☐

Igama lesikole: _____

Indawo yakini: _____