UCWANINGO NGEMITHELELA YEZILIMI EZIMBILI: ISISWAZI NESINDEBELE EZINGANENI EZIFUNDA ISIZULU ESIFUNDAZWENI SASEMPUMALANGA

EMMANUEL THEMBA NGWENYA

2010

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MASTER OF ARTS

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INDAWO :	**KWADLANGEZWA**

ISIFUNGO

Mina, Emmanuel Themba Ngwenya, ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: "**Ucwaningo Ngemithelela Yezilimi Ezimbili: IsiSwazi NesiNdebele Ezinganeni Ezifunda IsiZulu ESifundazweni SaseMpumalanga"** ungumsebenzi wami ngempela.

Imithombo yolwazi esetshenzisiwe iveziwe ukuthi itholakala kuphi.

___________________________ Usuku: ________________

E. T. Ngwenya

UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kubazali bami, ubaba uMabukazonke Samson Ngwenya, umama uJane Sikholwaphi Ngwenya, uMaMbhatha kanye nakuNkosikazi wami uZodwa Ngwenya, uMaMotha nezingane zethu uHlengiwe, uZimele, uLondiwe kanye noZanesu.

Ngithi kinina
BaMveli, Mveli
KaDlamane.
Nina baSiphundulu,
Nina baGoqoza,
Nina baMpinda,
Nina baMadlovu,
Madlovu kaFisha.
Mfisha kaSigonyela.
Sigonyela kaHlokombi!

Ngiwunikela kini lo msebenzi. Ungumsebenzi wezandla zenu.

UKUBONGA

Ngiswele imilomo eyizinkulungwane yokubonga kulaba abalandelayo, konke ukuzihlupha kwabo ukuze kuphumelele mina.

Ngibonga nomndeni wami oye wangadinwa yimi wangabela isikhathi, esikhathini sawo esiyigugu ukuba ngiyiphethe le mbenge.

Ngingakhohlwa kanjani uMaluleki wami uSolwazi L.Z.M. Khumalo ngomoya wakhe omnandi, wangamukela ngezandla zakhe ezifudumele ngingelutho ngazizwa ngiwutho,

Mntungwa kaMbulazi
Ukwanda kwaliwa ngumthakathi.

Ngingakhohlwa ukubonga kubo bonke abangiboleke indlebe babuye baphonsa esivivaneni. Ningadinwa nangomuso.

Ngingalibali nokubonga kuMakhosini umfo kaHadebe othe naye akundlulwa ngendlu yakhiwa, ngithi ukhule udle izinyoni zabazukulu.

Ngingamlibala kanjani unina wezingane zami uZodwa intombi KaMotha oye wangihlelela igumbi lokusebenzela, wangilethela intokomalo nobulula kukho konke ubulukhuni ebengibhekene nabo. Ngithi ukhule wena KaDlebenkomo.

IQOQA

Ukufundiswa kwesiZulu ezikoleni zaseSifundazweni saseMpumalanga kubonakala kuhlangabezana nezingqinamba ngenxa yomthelela wolimi lwesiSwazi nesiNdebele.

Lezi zilimi okuyisiSwazi nesiNdebele zidala izingqinamba endleleni amagama esiZulu aphinyiswa, abhalwa kanye nafundwa ngayo. Lokhu kudala umonakalo olimini lwesiZulu. Izingane ezifunda isiZulu eSifundazweni saseMpumalanga zizithola zibhekene nenkinga yokungaqondisisi into eziyifundayo, eziyikhulumayo kanye naleyo eziyibhalayo.

Indlela othisha abaqeqeshwa ngayo kanye nabafundisa ngayo inomthelela endleleni abafundi abafunda ngayo ulimi lwesiZulu. Okunye okuyimbangela yokulimala kolimi lwesiZulu ukuganiselana, ukufuduka, imingcele ehlukanisa imiphakathi, imisakazo elalelwa imiphakathi, izinkulumo zaMakhosi kanye nabaholi.

Abazali banegalelo ekubhebhezeleni umthelela odalwa ulimi lwesiSwazi nesiNdebele ezinganeni ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga. Abazali abazikhuthazi futhi abaziseki ngokwanele izingane zabo ezifunda isiZulu njengoba benza kwezinye izifundo. Lokhu kudala ukuthi ulimi lwesiZulu lungavikeleki emthelelweni edalwa ulimi lwesiSwazi kanye nesiNdebele.

Izingane ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga zibhekana nezingqinamba ngenxa yomphakathi eziphila phakathi kwawo. Umphakathi eziphila phakathi kwawo ukhuluma ulimi olungaba isiSwazi noma isiNdebele. Ulimi lwesiZulu lusebenza njengolimi lwasesikoleni, emphakathini kuvame isiSwazi nesiNdebele.

Imitapo yolwazi etholakala emphakathini waseSifundazweni saseMpumalanga unezincwadi ezimbalwa ezibhalwe ngolimi lwesiZulu. Izincwadi eziningi ezitholakalayo ezolimi lwesiSwazi nesiNdebele. Ukwanda kwemijondolo emphakathini kuholela

enkingeni yokuphuka kolimi ngenxa yokwanda kwabantu abaqhamuka ezingxenyeni ezahlukene zezwe.

Bambalwa othisha abafunde bagogoda ulimi lwesiZulu abangumnsinsi wokuzimilela eSifundazweni saseMpumalanga. Iningi lo thisha livela eSifundazweni sakwaZulu-Natal, liyaye liphindele emuva uma ithuba livela. Izikhungo lapho kuqeqeshwa othisha abafundisa isiZulu azikho eSifundazweni saseMpumalanga.

Kuncane ukusekwa okutholwa othisha besiZulu kuBaphathi bezikole. Izimali ezitholwa uMnyango wesiZulu zincane uma ziqhathaniswa neminye iminyango ezikoleni. Othisha besiZulu bafundisa amakilasi anezingane eziningi. Lokhu kudala ukuthi babhekane nomsebenzi onzima, bangakwazi ukwelekelela abafundi ngendlela efanele.

Izinga okuphumelela ngalo abafundi besiZulu liphansi uma liqhathaniswa nalelo okuphumelela ngalo abafundi abafunda ulimi lwesiSwazi nesiNdebele eSifundazweni saseMpumalanga. Abafundi abazinikeli ngokusemandleni abo ukuze bahlangabezane nemizamo yawothisha.

Abafundi kumele baziqhenye ngolimi lwesiZulu, lokho kuyodala ukuba ezinye izilimi zingabi nomthelela ongemuhle ekufundeni kwabo.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ukufundwa kwesiZulu ngendlela efanele kuyaphazamiseka ezikoleni zaseSifundazweni saseMpumalanga. Abafundi abasikhulumi isiZulu ngendlela efanele, abasifundi ngendlela efanele futhi abasibhali kahle. Ukukhuluma, ukufunda kanye nokubhala kuhlangabezana nezinqginamba ngenxa yomthelela wolimi lwesiSwazi nesiNdebele.

Indlela isiZulu esikhulunywa ngayo eSifundazweni saseMpumalanga inomthelela emiphumeleni yokuhlolwa kwezingane ezikoleni. Izingane zigcina zingasakwazi ukufunda nokubhala isiZulu ngendlela efanele. Izingane ziyaye zizwakale ziphimisa amagama esiZulu ngendlela amagama esiSwazi nesiNdebele aphinyiswa ngayo.

Ukungakhulunywa kahle kwesiZulu kudala inkinga yokuthi amanye amagama esiZulu ashabalale, kuthi esikhundleni sawo kungene amagama esiSwazi nawesiNdebele. Lokho kuyazilimaza kuzidide izingane ezifunda isiZulu. Izingane ezifunda isiZulu eMpumalanga zigcina sezibonakala zilahlekelwa ukuzethemba futhi sezizenyeza. Lezi zingane zizibona zisezingeni eliphansi lapho ziziqhathanisa nezingane zakwezinye izingxenye zezwe ikakhulukazi lezo zaseSifundazweni saKwaZulu-Natal. Zigcina zinomuzwa wokwamukela lezi zingane ukuthi izinga lazo ngolwazi lwesiZulu liphansi. Iningi lalezi zingane azisazi isiSwazi nesiNdebele ngokuphelele.

Ulimi olukhulunywayo oluyingxubevange yesiZulu, isiSwazi nesiNdebele aluyisizi intsha ukuthi iqhube izifundo zayo ngempumelelo.

Abazali nothisha kumele kubekhona abakwenzayo ukuze ulimi lwesiZulu olufundwa izingane zabo lubuyele endleleni efanele. Kubonakala ukuthi ukunakwa nokulondolozwa kolimi kungakhuphula izinga lemiphumela ezikoleni, ikusasa labafundi liqhakaze.

1.2 Izinhloso zocwaningo

Lolu cwaningo luhlose ukukhanyisela umphakathi ngengozi edalwa umthelela wezilimi isiSwazi nesiNdebele ekufundeni kwezingane ezifunda isiZulu ezikoleni zaseMpumalanga.

Luhlose ukuba bonke abathintene nemfundo basukume, bahlunge, balungise lokho okukhinyabeza abafundi baseMpumalanga ekufundeni kwabo isiZulu.

Ngalolu cwaningo kuhloswe ukuba abafundi balufunde ulimi lwesiZulu ngokuluthanda nangokuluhlonipha.

Kuhloswe ngalolu cwaningo ukuthi abafundi balukhulume ulimi lwesiZulu ngendlela efanele enobuciko nesizotha. Bakhulume ulimi lwesiZulu ngaphandle kokuzenyeza kodwa bazethembe ngolimi lwabo. Bakwazi ukulwehlukanisa phakathi kwezinye izilimi.

Inhloso yalolu cwaningo ukuthi abafundi abafunda isiZulu bakwazi ukusifunda kahle, baphimise amagama ngendlela efanele ngaphandle kokukhathazeka ngenxa yemithelela evela kwezinye izilimi. Kuhloswe ukuthi bakuqondisise abakufundayo bazuze ngakho. Ukufunda into ngokuqondisisa indlela eya empumelelweni kwezemfundo enye yezinhloso zalolu cwaningo.

Kuhloswe ukuthi abafundi basibhale kahle isiZulu ngendlela okuyiyonayona. Bakwazi ukupela amagama ngendlela futhi bawabhale ngesiZulu soqobo. Kuhloswe ukuthi abafundi basibhale isiZulu bangasishebi nezinye izilimi,

bakwazi ukwehlukanisa imibhalo yesiZulu kanye naleyo okungeyona eyesiZulu sangempela.

Lolu cwaningo luhlose ukuthi imiphumela yabafundi abafunda isiZulu ibe mihle. Abafundi baphumelele ngamalengiso olimini lwesiZulu. Kubonakale ukuthi isiZulu siwulimi lwebele. Ukuphumelela kwabo ngamalengiso olimini lwesiZulu kubanika umdlandla wokuthi baphumelele nakwezinye izifundo.

Ngalolu cwaningo kuhloswe ukuthi izingane ezifunda ezikoleni zaseSifundazweni saseMpumalanga zingazenyezi lapho ziziqhathanisa nezingane ezifunda isiZulu kwezinye izifundazwe.

Inhloso yalolu cwaningo ukuhlomisa othisha nokubaqaphelisa mayelana nenselelo ababhekane nayo ekufundisweni kwesiZulu ezikoleni zaseMpumalanga.

Lolu cwaningo luzobasiza othisha ngokuthi bazi ngalokho okulindeleke kubo.

Kuhloswe ngalolu cwaningo ukuthi izingane ezifunda isiZulu zisithande futhi zikwazi ukubona amathuba ekufundeni kwabo isiZulu. Zibe nentshisekelo ekufundeni isiZulu ezingeni eliphezulu. Kwande inani labasakazi, abahumushi, abafundisi kanye nababhali ababhala ngesiZulu.

Luhlose lolu cwaningo ukuthi yande imibhalo yesiZulu esezingeni eliphezulu.

1.3 Inkuthazo

Lolu cwaningo lukhuthazwe intshisekelo yokufuna ukubona ulimi lwesiZulu lufundwa futhi lukhulunywa ngendlela eseqophelweni eliphezulu eSifundazweni saseMpumalanga.

Isifiso sokubona isiZulu sihlonishwa futhi samukeleka ngaphandle kokwenganywa ngumthelela wezinye izilimi ezikhulunywayo silethe inkuthazo kulolu cwaningo.

Lolu cwaningo lukhuthazwe ukubona indlela iningi labafundi ababhala ngayo isiZulu ezikoleni zaseMpumalanga. Indlela isiZulu esibhalwa ngayo nesikhulunywa ngayo inamaphutha. Lawa maphutha adalwa umthelela wezinye izilimi ezikhulunywayo eSifundazweni saseMpumalanga okuyisiSwazi nesiNdebele.

Lolu cwaningo lukhuthazwe ukubona izinga lokuphumelela ezinganeni ezenza isiZulu ezikoleni zaseMpumalanga. Zimbalwa izingane eziphumelela ngamalengiso esiZulwini. Kwezinye izilimi njengasesiNgisini nasesiBhunwini izingane ezizincelile lezo zilimi ziphumelela ngamalengiso.

Kubonakale kunesidingo salolu cwaningo uma kubhekwa indlela abafundi abafunda ngayo isiZulu. Bayaye bazwakale baphimisa amagama ngendlela engafanele. Lokhu kuyaye kubakhubaze abafundi nohlelo lonke lokufunda:

> Sekubonakele ukuthi abantwana abaningi abangaphumeleli ezifundweni zabo ezikoleni nalabo abashiya phakathi isikole kusuke kubangelwa ukungakwazi kahle ukufunda.
>
> (Mlangeni, 2009).

Ukuhluleka ukufunda kahle isiZulu kungamlahlisa ithemba umfundi ahluleke nakwezinye izifundo.

Lolu cwaningo lukhuthazwe ukubona isidingo sokuba kulungiswe amaphutha adaleka olimini lwesiZulu. Iningi lalawa maphutha adaleka ngenxa yomthelela wesiSwazi nesiNdebele. Lawa maphutha avamile ezikoleni zaseMpumalanga. Kuye kwakhuthaza ukubona ukuthi ngokulungiswa kwalawo maphutha imiphumela yabafundi baseMpumalanga ingathuthuka ibe mihle.

Lolu cwaningo lukhuthazwe ukuzwa iziphakamiso ezivela emphakathini nakuhulumeni ukuba kuthuthukiswe izilimi zabaNsundu. Ukuthuthukiswa kwezilimi zabaNsundu kudinga ukuthi lezi zilimi zihleleke kahle. Kukhishwe yonke imithelela engafanele edunga ulimi. Kunesidingo sokuba ucwaningo olufana nalolu luveze lapho ulimi lukhinyabezeka khona ukuze kulungiswe, luthuthuke ulimi luye phambili.

Lolu cwaningo lukhuthazwe ukubona amathuba amahle okuthi izingane zenze izinto ngendlela ephusile ngoba zikhuluma ngendlela ephusile. Umuntu okhuluma ngendlela engaphusile akathenjwa futhi akahlonishwa umphakathi. Abahlola amakhono bayaye balalele indlela umuntu akhuluma ngayo bese beba nethemba ukuthi izenzo zakhe azizukubhimba:

> What I can think about, I can talk about. What I can say I can write. What I can write I can read. I can read what others write for me to read.
> (Garner, 1979:88).

Lolu cwaningo lukhuthazwe ukubona indlela izilimi zesiSwazi nesiNdebele ezithuthukiswa ngayo eSifundazweni saseMpumalanga. Ukuthuthukiswa kwalezi zilimi kunomthelela okuwenzayo ekufundisweni kwesiZulu ezikoleni zaseSifundazweni saseMpumalanga.

Kulukhuthazile ucwaningo ukubona kunendlela yezifundiswa ezifunde zagogoda olimini lwesiZulu. Lolu cwaningo lunenjongo yokucubungula ngezihibe ezinganqanda ukwanda kwezifundiswa ezifunde isiZulu zagogoda eSifundazweni saseMpumalanga.

Lolu cwaningo luye lwakhuthazwa ukwethulwa kwendlela entsha yokufunda eyaziwa ngokuthi i-Statimende Sohlelo Lwezifundo LukaZwelonke i-National Curriculum Statement (NCS). Le ndlela yokufunda igcizelela ukuthi ulimi

malufundwe ngokulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kanye nokusetshenziswa kolimi ngohlelo oluthile.

1.4 Umklamo wocwaningo

Lolu cwaningo luzogxila kakhulu emthelelweni edalwa ulimi lwesiSwazi nesiNdebele ezinganeni ezifunda isiZulu ezinganeni zaseSifundazweni saseMpumalanga. Luzocwaninga ngezimbangela ezidala ukuthi ulimi lwesiZulu lungakhulunywa, lungafundwa futhi lungabhalwa ngendlela efaneleyo.

Lolu cwaningo luzobheka indlela isiZulu esikhulunywa ngayo emakhaya phakathi kwabazali nezingane zabo. Luzobheka indlela amagama aphinyiswa ngayo, indlela afundwa ngayo, indlela abhalwa ngayo kanye nendlela okufundiswa ngayo ulimi lwesiZulu.

Lolu cwaningo luzobheka igalelo elidalwa ukuganiselana phakathi kwabakhuluma izilimi ezihlukene, ukufuduka kwabantu, uhulumeni, isizinda, isithunzi sezilimi zaboMdabu, imingcele, imisakazo kanye nemibhalo.

Lolu cwaningo luzobheka izinselelo ekufundisweni kolimi lwesiZulu, lubuye lubheke indlela abafundi abaphumelela ngayo esifundweni sesiZulu ezikoleni zaseMpumalanga.

Luzoqhutshwa lolu cwaningo eSifundazweni saseMpumalanga lapho kunezikole ezinabafundi abafunda isiZulu.

1.5 Izindlela zokuqhuba ucwaningo

Kuzofundwa izincwadi ezahlukahlukene eziphathelene nokukhulunywa, nokufundwa kanye nokubhalwa kolimi. Kufundwe ukuthi ingane ilufunda kanjani ulimi ukuze ikwazi ukulukhuluma nokulubhala ngendlela efanele.

Kuzobhekwa umsebenzi wezingane eziwenzayo esikoleni lapho kufundwa isiZulu. Kuzocutshungulwa lokho ezikwenzayo okuphathelene nemiphumela yokufunda okuwukulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kanye nokusetshenziswa kolimi.

Kuzoxoxiswana nothisha abafundisa isiZulu, kuzwakale ukuthi bona yikuphi abakuqaphelisisayo ekufundiseni isiZulu ezikoleni. Kuzwakale ukuthi iziphi izinkinga abahlangabezana nazo futhi benzenjani ukuzixazulula?

Kuzoxoxiswana nalabo abaqokelwe ukweluleka nokuhlola ukufundiswa kwesiZulu (Curriculum Implementers), kuzwakale umbono wabo.

Kuzohanjelwa abazali abanezingane ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga. Kuzwakale umbono nomuzwa abanawo mayelana nezingane zabo ezifunda isiZulu.

Kuzolalelwa umsakazo osakaza ngesiSwazi i-Ligwalagwala F.M. kanye ne-Kwekwezi F.M. esakaza ngesiNdebele. Kuzolalelwa kucutshungulwe ukuthi lemisakazo inamthelela muni ezinganeni ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga.

Kuzohanjelwa izindawo lapho abantu abaningi befudukela khona eSifundazweni saseMpumalanga ngenxa yemisebenzi. Kubhekwe umthelela wolimi lwesiSwazi nesiNdebele olimini lwesiZulu.

Kuzoxoxiswana nalabo abangamele ukuhlolwa kwabafundi eSifundazweni saseMpumalanga kucutshungulwe imiphumela yabafundi. Kubonakale ukuthi linjani izinga lokuphumelela kwabafundi esifundweni sesiZulu.

Kuzoxoxiswana nezingane, kuzwakale kuzo ukuthi ziyayibona yini inkinga ezibhekene nayo edalwa umthelela wesiSwazi nesiNdebele ekufundeni kwazo isiZulu?

1.6 Imibono Yongoti

Ongoti bayakholelwa ukuthi ulimi lingumgogodla wesizwe ngakho-ke kubalulekile ukuthi luphathwe ngobuciko. Izinto eziningi zingema zihluleke ukusebenza emhlabeni wonke uma ngabe ulimi lungekho.

UMwamwenda, (1990:13) uthi:

> It is difficult to imagine what our world would be without language as a tool of communication.

Ongoti banombono wokuthi ulimi kumele luphathwe kahle nangobunono okwezikhali zaMaNtungwa. Luphathwe ngesizotha luhlonishwe futhi luthandwe kakhulu, abaninilo babe negqabho ngolimi lwabo:

> Lapho uhlonipha ulimi usuke ungahloniphi ulimi uqobo lwalo kodwa usuke uhlonipha abanini balo.
>
> (Mkhize, 2009).

Kumele abanikazi bolimi baluphakamise ulimi lwabo baluphakamise nasemizini yabo phakathi kwezingane zabo. Ngokuphakamisa ulimi lwabo isithunzi sabo njengabantu siyophakama. Ngokulwehlisa balubukele phansi ulimi lwabo, isithunzi sabo njengesizwe siyokwehla babukeleke phansi. Akumele baluxove ngoba nabo bayoxoveka, bagcine bengasazazi ukuthi bangobani? Bavelaphi? Futhi bayaphi?:

> Inkungu isidangukile, Ndaba:
> Amehlo ayizolo kade ebona kaluvindi:

> Hheyi wena lishinga-ndini!
> Sondela lapha kimi: khuluma ulimi lwesintu
> Angilufuni ulimi lwabezizwe emzini wami!
> (Masuku, 1973:30).

Ukushiya ulimi lwakho ushe amashushu ngolimi lwabezizwe kukhomba ukudwanguza enkungwini. Kunzima ukubona umonakalo abawudalayo labo balowo mkhuba ngaphambi kokuba inkungu idwanguluke kubo. Ukubulala ulimi kusho ukubulala isizwe. Siphi isiLatini namhlanje? Kwafa ulimi kanjalo nababelukhuluma bashabalala kanye nalo.

Umonakalo udaleka olimini lapho olunye ulimi lungenelela ekusebenzeni kolunye ulimi:

> Ukusetshenziswa kwesiZulu esikoleni besekuthi ekhaya kukhulunywe isiSwazi noma isiNdebele kuyawudala umonakalo enganeni.
> (Mlangeni, 2009).

Ulimi luyonakala lapho abantu abanganaso isisekelo esiqinile solimi lwabo bexhumana nabanye abakhuluma ulimi oluhlukile. Kuyenzeka ukuthi omunye athande indlela amagama abizwa ngayo kolunye ulimi, bese eyisebenzisa kolwakhe ulimi. Ngokuvama nokuba nesijwayezi sokusebenzisa amagama olunye ulimi kolunye ulimi kudala umonakalo.

UMwamwenda, (1990:183) uzwakala ecaphuna amazwi kaSkinner, (1953) ethi:

> Language is learned in the course of human development through association, imitation, practice and reinforcement.

Lokho ingane ekulalelayo ikuzwe emphakathini, iphinde ikulingise kungenzeka kube isihlava olimini olukhulunywa ingane uma kusetshenziswa kungafanele noma kungasetshenziswa ngendlela efanele.

Bayavumelana ongoti ukuthi ulimi kumele siluvikele size sibe nesikhwele ngalo. Lapho lukhulunywa noma lusetshenziswa ngendlela okungeyona kumele kuzwele kubanini balo:

> Labo abakhuluma isiNgisi kuyaye kulumele kubo uma sikhulunywa ngendlela engeyona, uye ubone babheka phansi okutshengisayo ukuthi bayezwela uma kukhulunywa kabi ulimi lwabo.
> (Khoza, 2009).

Nasemphakathini okhuluma isiZulu kumele kungathuleki kube ngathi akwenzakalanga lutho uma ulimi lwesiZulu lungasetshenziswa ngendlela.

Ongoti bayakuveza ukuthi ingane ezithola isemphakathini lapho kumele ikhulume izilimi ezimbili noma ngaphezulu ithuthuka ngesivinini esinensayo kulolo nalolo lulimi elukhulumayo. Akufani nesivinini esisheshayo sengane esuke ibhekene nolimi olulodwa.

Lokhu kufakazelwa uDurojaiye, (1988:183):

> African children who are exposed to two or more languages in the learning years may be slower in developing each language at a time.

Ngakho-ke ukukhulunywa kolimi lwesiSwazi noma isiNdebele ekhaya kungaba nomthelela ongemuhle enganeni efunda isiZulu esikoleni.

Ongoti bayakuveza ukuthi ingane engalukhulumi kahle ulimi iba nenkinga ekulufundeni nasekulubhaleni. Ngakho-ke izingane ezingalukhulumi kahle ulimi zivame ukungenzi kahle ezifundweni zazo. Ulimi ilona olukwaziyo ukusivezela lokho okusengqondweni yengane nalokho okuyilolongile kwayakha ukuze ikhule ibe ngumuntu:

> Language is used by the child to express psychological behaviour and to enrich his knowledge of his culture.
>
> (Durojaiye, 1988:187).

Ubuhlakani nekhono ingane enalo kuvezwa ilo ulimi. Ingane kumele ulimi ilukhulume ngendlela efanele ngoba luyisizinda sobuhlakani.

UDurojaiye, (1988:187) uthi:

> Children with language deficiency have a low ceiling of educability. Language is necessary for the cognitive functions of labeling, associative network, abstraction and categorization.

Ingane ukuze ihlomule kwezemfundo kuhle ibe nesisekelo esihle solimi. Abazali banethuba elihle lokufundisa ingane ulimi isencane. Ebuncaneni bayo ingane ingazuza noma ilahlekelwe isisekelo solimi. Abazali kumele benze konke okusemandleni ekufundiseni ingane ulimi.

UBruner, (1978) ucashunwa uMwawenda, (1990:116) lapho ethi:

> Given the close relationship that exists between a mother and her child during infancy and early childhood, the mother plays an important role in the language development of the child. When communicating with their babies, mothers modify their speech so that the language they use is different from that used to communicate with older children or adults.

Izingane kumele zibe nesisekelo esiqinileyo solimi lwasekhaya ukuze umthelela wezinye izilimi ungadali umonakalo olimini lwazo.

1.7 Abazohlomula ngalolu cwaningo

Abazohlomula ngalolu cwaningo abafundi abafunda isiZulu nalabo abasithandayo abafisa ukusifunda nokuqhubeka naso baze bafinyelele ezingeni eliphezulu.

Kuzohlomula labo abaluthandayo ulimi abafuna luvikeleke.

Kuzozuza othisha abafundisa isiZulu, bakwazi ukuhlela kahle, kabusha nangemfanelo indlela abafundisa ngayo isiZulu ukuze kuhlomule ingane.

Kuzohlomula umphakathi ongabazali bezingane olangazelela ukuthi izingane zifunde isiZulu ngendlela esezingeni eliphezulu. Abazali bazobona intuba lapho bangakwazi ukusiza izingane zabo ukuze ziphumelele ngendlela ethokozisayo ekufundeni kwazo isiZulu.

Kuzohlomula abaphathi nabahleli bezemfundo ngokuthi babe nolwazi maqondana nezinselelo ezibhekene nothisha nabafundi ukufundisweni kwesiZulu lapho kunomthelela wolimi lwesiSwazi nesiNdebele. Abaphathi bezemfundo bazokwazi ukuhlela izixazululo ngokusebenzisa lokho abakuzuze kulolu cwaningo.

Kulindeleke ukuthi uMnyango WezeMfundo uhlomule ngalolu cwaningo. UMnyango woBuciko NamaSiko kulindeleke ukuthi uzuze ngalolu cwaningo. Le minyango izokwazi ngezinyathelo okumele izithathe lapho iqhubeka nomkhankaso wokuthuthukisa izilimi zaboMdabu.

Abahumushi kanye nabatoliki bezilimi bazohlomula ngalolu cwaningo. Ukusebenza kwamagama athile esiZulwini, esiSwazini kanye nasesiNdebeleni bazokwazi ukukuqondisisa ngokwezidingo salolo lulimi abasuke beludingida.

1.8 Uhla Lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ukudaleka komonakalo olimini lwesiZulu ezikoleni.

Isahluko sesithathu: Izimbangela zokulimala kolimi lwesiZulu

Isahluko sesine: Izinselelo ekufundisweni kolimi lwesiZulu nomthelela wako

Isahluko sesihlanu: Isihlaziyo, izincomo nesiphetho

1.9 Isiphetho

Mkhulu umthelela odaleka ezinganeni ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga ngenxa yomthelela wesiSwazi nesiNdebele. Imiphumela yabafundi yokuphela konyaka ayifinyeleli ezingeni okulindeleke ukuthi ifinyelele kulo.

Ukushabalala kwamanye amagama esiZulu ngenxa yomthelela wesiSwazi nesiNdebele ezikoleni zaseMpumalanga, kuyayikhinyabeza indlela izingane ezifunda ngayo.

Kunesidingo esikhulu sokuthi umphakathi ukhanyiseleke, ube nolwazi ngengozi edalwa umthelela wezilimi isiNdebele nesiSwazi ezinganeni ezifunda isiZulu ezikoleni zaseMpumalanga.

Kushisekelwa ukuthi ulimi lwesiZulu lukhulunywe, lufundwe lubuye lubhalwe ngendlela efanele eSifundazweni saseMpumalanga ngaphandle kokwesabela ukwenganywa ngezinye izilimi.

Izingane kumele zihlomule ngokufunda kwazo isiZulu. Kungabikho okuzivimbelayo ukuthi zihlomule ngokwamandla azo kanye nangakwekhono lazo.

Ukuthola kahle umsuka womthelela kuzomele kubekhona izingxoxo ezibandakanya othisha, izingane, abazali okungamalunga omphakathi kanye nokuzwa imibono yongoti.

Isixazululo esingavela, uqedwe umthelela okhona ekufundweni kwesiZulu eSifundazweni saseMpumalanga, singaba umnikelo omkhulu esizweni.

Isahluko sesibili sizobheka indlela umthelela odaleka ngayo olimini lwesiZulu ezikoleni. Kubhekwe nendlela amagama aphinyiswa ngayo, afundwa ngayo kanye nabhalwa ngayo. Kuzobhekwa nezindlela isiZulu esifundiswa ngayo kanye nesimo somqondo salabo abasifundayo.

Kumele kubekhona okwenziwayo ukuvimba umthelela odalekayo ekufundweni kolimi lwesiZulu eSifundazweni saseMpumalanga. Abafundi bayohlomula ngokupheleleyo lulondolozeke nolimi lapho uvinjwa lo mthelela. Akungayekelelwa isiZulu siphela eSifundazweni saseMpumalanga, akuthathwe izinyathelo.

IMPANGELE ENHLE EKHALA IGIJIMA!

ISAHLUKO SESIBILI

2.0 UKUDALEKA KOMONAKALO OLIMINI LWESIZULU EZIKOLENI

2.1 Isingeniso

Izilimi zesiNguni ezifundwa yiningi labafundi ezikoleni eSifundazweni saseMpumalanga isiZulu, isiSwazi kanye nesiNdebele. IsiZulu ilona limi lwesiNguni olunesikhathi eside lufundwa ezikoleni eSifundazweni saseMpumalanga. Ulimi lwesiZulu lufundwa ezindaweni nalapho abantu abasikhulumayo isiZulu bambalwa khona. Lokhu kuyabonakala ezindaweni ezifana naseMalahleni, eWitbank. Iningi lemindeni eyakhele lezo zindawo likhuluma isiNdebele. Izingane zaleyo mindeni zifunda isiZulu ezikoleni. Zikhona ezinye izindawo ezisesifundeni esasaziwa ngokuthi iKwaNdebele, ezisanezingane ezifunda ngesiZulu ezikoleni kodwa umphakathi wonke ube ukhuluma ulimi lwesiNdebele. Isizwe samaNdebele besifunda isiZulu esikoleni, sifike ekhaya sikhulume isiNdebele.

Ulimi lwesiSwazi nalo akusilo ulimi oludala kakhulu ukufundwa ngalo ezikoleni eSifundazweni saseMpumalanga. Iningi lezifundiswa ezindala ezikhuluma isiSwazi emakhaya lafunda isiZulu ezikoleni.

ISifundazwe saseMpumalanga sehlukaniswe izifunda ezine. Kukhona isifunda saseGert Sibande, iningi lezikole lapho linezingane ezifunda isiZulu njengolimi lwasekhaya. Kulandela isifunda saseHlanzeni, iningi lezikole lapho linezingane ezifunda isiSwazi njengolimi lwasekhaya. Kubekhona isifunda saseNkangala, lapho izikole eziningi zifunda isiNdebele njengolimi lwasekhaya. Esifundeni sesine saseBushbuckridge linezingane eziningi ezifunda isiTsonga njengolimi lwasekhaya.

Isifunda saseGert Sibande isona esibonakala sibhekene nenkinga. Ingxenye enkulu yalesi sifunda engaseNingizimu incikene neSifundazwe saKwaZulu-Natal. Kuthi ingxenye engaseMpumalanga nalesi sifunda incikane nezwe laseSwazini. Kuthi ngaseNtshonalanga incikane neSifundazwe saseGauteng. Iningi lemiphakathi eyakhele isifunda iGert Sibande lidabuka eSwazini naKwaZulu-Natal. Kukhona nalabo abadabuka endaweni eyabe yaziwa ngokuthi isabelo sakwaNdebele. Iningi lomphakathi owakhele isifunda saseGert Sibande likhuluma isiZulu esinezingxenye eziningi ezithathelwe olimini lwesiSwazi kanye nolwesiNdebele.

Umthelela wolimi lwesiSwazi nesiNdebele esiZulwini ludala ukuthi ukufundisa nokufunda isiZulu kuhlangabezane nezinkinga ezithile ezikoleni eSifundazweni saseMpumalanga.

2.2 Impimiso

2.2.1 Iyini impimiso?

Impimiso iphathelene nendlela yokubiza igama lapho ukhuluma noma ufunda kuzwakale. Othisha abafundisa isiZulu ezikoleni eSifundazweni saseMpumalanga bahlangabezana nenkinga yabafundi abangakwazi ukuphimisa amagama ngendlela efanele. Laba bafundi bawaphimisa lawa magama ngendlela abawezwa ngayo emphakathini nangendlela iningi liwajwayele ukuwaphimisa ngayo. Abaqapheli ukuthi impimiso yegama eyamukelekayo noma engamukeleki esiZulwini.

Impimoso engalungile iyenzeka nalapho abafundi befunda imibhalo yesiZulu. Abafundi baguqula amagama abhalwe kahle ngesuZulu bawaphimise ngendlela okuphinyiswa ngayo amagama esiSwazi nesiNdebele.

USkhosana, (2010) uthi:

> Igama elibhalwe ngokucacile elithi cabanga ingane iliphimisa ithi qabanga. Lokhu kuvamile ezinganeni zaseSifundazweni saseMpumalanga.

Othisha bangasiza izingane ezinenkinga yokuphimisa amagama. Lokhu uthisha angakwenza ngendlela ethile:

> Uthisha kudingekile ukuba ngezikhathi ezithile kube nguyena ofundela abafundi ngokuphimisela bona balalele. Ngokwenzenjalo uthisha usuke enikeza isibonelo sokufunda kahle ukuze nabo abafundi balingise yena. Nxa ethanda futhi uthisha lokho okuzofundwa angakuqopha emshinini wesiqophamazwi.
>
> (Zulu, 1991,361).

Ukufunda ngokuphimisa kumele kwenzeke kubafundi kuwo wonke amabanga. Ukuphimisa ngendlela engafanele kungawuguqula umqondo wegama.

Isitatimende Sohlelo Lwezifundo Lukazwelonke Amabanga 10-12, (2003:23) luveza ukuthi:

> Phimisa amagama ngaphandle kokuguqula imiqondo noma incazelo yawo.

Amagama kumele aphinyiswe ngendlela efanele ukuze umqondo awuqukethe ungaguquki.

2.2.2 Ingane ifunda impimiso emphakathini

Iningi labafundi lisebenzisa amagama avame ukusetshenziswa emphakathini lapho lihlala khona. Indlela ingane ephimisa ngayo amagama incike kakhulu kulokho ekuzwa emphakathini eyilunga lawo.

Ingane ilalela, izwe, ikhulume lokho umphakathi okukhulumayo. Ngenxa yenxubevange yezilimi ezikhona emphakathini, impimiso yamagama okuyiyonayona iyalahleka.

Othisha bazithola bebhekene nomthwalo wokuhlunga nokufundisa impimiso yamagama esiZulu okuyiyona. Indlela izingane eziphimisa ngayo amagama ezikoleni itholakala inamaphutha kodwa emakhaya nasemphakathini lapho izingane ziphuma khona akekho obona amaphutha empimisweni yezingane njengoba isikole sisuke sibona amaphutha. Izingane ziwaphimisa amagama njengabazali nanjengamanye amalunga omphakathi:

> Lokhu kuyalehlisa izinga lokufundwa nokufundiswa kwesiZulu. Kumele kube umthwalo kawonkewonke ukubona izilimi zabomdabu zithuthuka ngezinga eliphezulu.
>
> (Gumede, 2009).

Ukungaphimisi kahle amagama kusho ukungalukhulumi kahle ulimi. Ukungakhulumi kahle ulimi kusho ukubulala ulimi. Ukubulala ulimi kusho ukubulala isizwe.

Ukukhinyabezeka kolimi lwesiZulu kubonakala kungawakhathazi amalunga amaningi omphakathi. Lokhu kwenza ukuthi izingane ziphimise amagama ngendlela ezithanda ngayo, azakheki ukuthi zilungise amaphutha, zithuthukise ulimi:

> Kumele sibe namahloni uma sihluleka ukukhuluma ulimi lwethu. Sikukhuthalele ukukhuluma ngendlela. Siluthande, siluhloniphe nathi uqobo lwethu siyohlonipheka.
>
> (Masondo, 2009).

ESifundazweni saseMpumalanga umthelela wesiSwazi nesiNdebele uba namandla kusukela ingane isencane ingakangeni esikoleni. Ingane isuke isafunda

ukuphimisa amagama. Ingane izithola intula ulwazimagama oluyisisekelo solimi lwesiZulu. Esikhundleni sokuthi ingane icebe ngolwazimagama oluxubile, olufaka isiSwazi nesiNdebele. Isisekelo esiwulwazimagama sengane kuba ngesisolekayo kusukela ingane isencane. Emagameni aqukethwe umqondo wengane okungawesiZulu kubakhona ingxenye enkulu yamagama angumthelela wesiSwazi nesiNdebele ezinganeni esifundazweni saseMpumalanga:

> Estimations of the size of a child's functional speaking vocabulary, by the time he gets to school are between 2 500 words to 12 000 words. It is therefore apparent that children get to school with a very rich functional speaking vocabulary.
>
> (Pflaum, 1974:19).

Ulimi lwesiNdebele lunobudlelwane obuthile nolimi lwesiBhunu. Ukusebenzisa amagama athile esiBhunu olimini lwesiNdebele kuyinto engasolisi lapho yenzeka. Izingane ezivela emindenini lapho kukhulunywa khona isiNdebele kodwa zona zifunda isiZulu, zinawo umkhuba wokufaka amagama esiBhunu lapho ziphimisa amagama esiZulu.

Izibonelo:

Ngiyakhamba mara ngizobuya.
Lo muntu moet abhadale.

Esikhundleni sokuthi:

Ngiyahamba kodwa ngizobuya.
Lo muntu kumele akhokhe.

> B F Skinner, an American psychologist teaching at Harvard, proposed that language is learned in the course of human development through association, imitation, practice and reinforcement.
>
> (Mwamwenda, 1990:117).

Othisha kanye nabazali kumele bayisize ingane ukuze ikwazi ukubona nokuzwa umehluko phakathi kwamagama ezilimi ezikhulunywayo emphakathini ingane ephila kuwo.

2.2.3 Impimiso yamagama esiSwazi nesiNdebele idala umonakalo esiZulwini ezikoleni

IsiZulu, isiSwazi kanye nesiNdebele ziyizilimi zesiNguni. Phakathi kwalezi zilimi maningi amagama acishe afane. Amanye ahluke ngempimiso kanti amanye ahluke ngezincazelo.

Ezinganeni eziningi ezifunda isiZulu eSifundazweni saseMpumalanga kukhona amagama eziwezwa kungathi ayefana lapho ephinyiswa kanti awafani. Lawa magama adala ukuthi lezi zingane zidideke zigcine ngokuphimisa ngendlela engafanele.

Iningi lezingane ezifunda isiZulu eSifundazweni saseMpumalanga liba nenkinga lapho kumele kuphinyiswe ongwaqabathwa q, x no-c ngendlela efanele. Olimini lwesiSwazi abasetshenziswa ongwaqabathwa abafana no-q no-x. Kusebenza ungwaqabathwa oyedwa u-c olimini lwesiSwazi. Lokhu kuyaye kuzwakale lapho abakhuluma isiSwazi bephimisa amagama:

> Locabana nawe, ucabene nami.
> Lo shaya wena, ushaye mina
> (Thwala, 1987:10).

Lokhu kunomthelela olimini lwesiZulu. Iningi lezingane ezifunda isiZulu ezikoleni eSifundazweni saseMpumalanga livame ukuphimisa ungwaqabathwa u-c esikhundleni sikangwaqabathwa u-q no-x.

> Lezi zingane uma zikhuluma uye uzwe zithi 'ngiyacala' esikhundleni sokuthi 'ngiyaqala'.

> Zithi ‘singacabani’ esikhundleni sokuthi ‘singaxabani.’
>
> (Dlamini, 2009).

Kaziliboni iphutha lezi zingane ekuphimiseni amagama ngale ndlela. Uthisha kuba umsebenzi wakhe ukulungisa indlela izingane eziphimisa ngayo amagama. Kwesinye isikhathi kuye kufike ingane eqhamuka emphakathini lapho isiZulu sikhulunywa khona ngendlela efanele, iqaphelisise ukuthi kukhona okungalungile endleleni amagama aphinyiswa ngayo ezikoleni eSifundazweni saseMpumalanga izingane ezifunda isiZulu.

Esikhundleni sokuthi izingane zilungise indlela eziphimisa ngayo amagama, ziyaphenduka zicwase lena ephimisa kahle amagama nesikhuluma kahle isiZulu:

> Bathi ngikhuluma isiZulu esijulile njengomuntu ovela emakhaya:
>
> (Buthelezi, 2009).

Kwesinye isikhathi ingane evela lapho isiZulu sikhulunywa kahle khona ingazizwa inengcindezi ngenxa yokucwaswa ngezinye izingane ezikoleni eSifundazweni saseMpumalanga. Kungenzeka ukuthi ingane evela lapho isiZulu sikhulunywa kahle khona ingakhululeki kahle lapho ikhuluma. Ukungakhululeki kwayo kuncike kakhulu ekutheni isikhule kangakanani ngokweminyaka nangokomqondo. Imbangela yokungakhululeki ingabangwa indlela le ngane abayinaka ngayo ontanga lapho iphimisa amagama:

> Izingane ezifika esikoleni zisezincane zizizwa zinamahloni, zizibone zihlukile kontanga. Lapho kulingiswa indlela ezikhuluma ngayo. Ukulingiswa kuzenza zizibone ziphoxekile ngoba ezinye izingane ziyiguqula ziyenza ihlaya indlela yokukhuluma ezingayejwayele.
>
> (Dladla, 2009).

Inkinga ayikho ekuphimiseni ongwaqabathwa kuphela, abanye onkamisa kungafanele lapho kuphinyiswa amanye amagama. Amanye amagama angamabizo alahlelwa onkamisa abayisiqalo lapho ephinyiswa:

> Esikoleni nasekhaya uye uzwe umuntu ethi 'Sonto ubuthanda kabi buthongo'. Esikhundleni sokuthi 'uSonto ubuthanda kabi ubuthongo.'
> (Zulu, 2009).

Lokhu kungumthelela wolimi lwesiSwazi. Ulimi lwesiSwazi alubasebenzisi onkamisa njengeziqalo kuzo zonke izimo. Unkamisa oyisiqalo emagameni amaningi angamabizoqho uyalaxazwa olimini lwesiSwazi noma kuphongozwa ungwaqa ngaphambi kwakhe ebizweni:

Izibonelo:

IsiZulu	**IsiSwazi**
(a) UThemba udlala ibhola.	(a) Themba udlala libhola.
(b) Ogogo bathamele ilanga.	(b) Bogogo bathamele lilanga.
(c) USipho uthenga isinkwa.	(c) Sipho uthenga sinkwa.

Le nkinga yokulaxaza onkamisa ivamile ezinganeni ezifunda isiZulu eSifundazweni saseMpumalanga.

Izingane ezifunda isiZulu lapho isiSwazi nesiNdebele senze khona umonakalo azigcini kuphela ngokulaxaza onkamisa lapho ziphimisa amagama, zibuye zibasebenzise ngendlela engafanele onkamisa, zibize amagama ngendlela edidayo kumuntu owazi isiZulu. Lezi zingane ziyaye zimlaxaze unkamisa ofanele, kuthi esikhundleni sakhe kungene omunye unkamisa:

Izibonelo:

ibisi esikhundleni segama elithi ubisi.

iphuthu esikhundleni segama elithi uphuthu.

Lokhu kungumthelela wolimi lwesiSwazi owenzakalayo olimini lwesiZulu.

IsiSwazi sithi : libisi

: liphuthu

Izingane eSifundazweni saseMpumalanga zivame ukubulala ungwaqa osekuqaleni u-li- bese zithi: ibisi

iphuthu

Lawa magama izingane ziwasebenzisa imihla yonke. Lapho zikhula zikhula nawo. Lapho zifunda isiZulu ezikoleni ziwabiza ngendlela ezikhula ziwabiza ngayo:

> Lokhu kuyalulimaza ulimi. Kukhona othisha abangasifundisi isiZulu okuthi lapho bekhuluma, bakhulume isiZulu ngendlela efanayo naleyo izingane ezikhuluma ngayo.
>
> (Msimang, 2009).

Lokhu kwenza umthwalo ubenzima kothisha abafundisa isiZulu. Abakutholi ukwesekwa yilabo abafundisa nabo kanye nabazali emakhaya.

Kunagama asebenza olimini lwesiSwazi nesiNdebele aqukathe omunye umyalezo ohlukile lapho esetshenziswa olimini lwesiZulu. Lawa magama adala ukudideka nokungaqodisisi kumuntu osaziyo isiZulu, adale umonakalo:

Izibonelo:

Isihlangu – NgesiNdebele kusho isicathulo kanti ngesiZulu kusho ihawu lokuvika.

Kunzima – NgesiNdebele kusho ubumnyama kanti ngesiZulu kusho ubulukhuni.

Gana – NgesiSwazi kusho ukuqoma insizwa kanti ngesiZulu kusho ukulotsholwa ushade uphume emzini kayihlo.

Ziyawasebenzisa lawa magama izingane esiZulwini bese kulahleka amagama afanele nencazelo efanele yegama ingacaci. Ukuphimisa amagama ngendlela eyiyo nefaneleyo kuyahambisana nobumqoka bomyalezo osuke udluliswa. Lapho kwenzeka ukuthi uphimisa amagama ngendlela engafaneleyo umyalezo ofisa ukuwudlulisa kungenzeka ungafinyeleli lapho ufisa khona. Impimiso engeyona ingaba nomthelela ekudluliseni umyalezo. Umthelela wesiSwazi nesiNdebele uyenza ukuthi izingane ziphimise amagama ngendlela edidayo kumuntu owazi isiZulu, umyalezo ohlosiwe ulahleke.

Uye uzwe abafundi bekhuluma ngegama chumisa esikhundleni segama qhumisa.

EsiZulwini ngamagama amabili ahlukene anezincazelo ezimbili ezahlukene ngokusho kukaNyembezi, (1992:60-440):

Chumisa – ukuqhubeka ukhulume ngento ongenaqiniso ngayo.
Qhumisa – ukumila kwabathakathi enganeni.

EsiSwazini ungwaqabathwa u-c usebenza esikhundleni sikangwaqa u-q.

Kumagama aphinyiswa ngendlela efanayo yilabo abakhuluma isiZulu nesiSwazi kodwa umyalezo odluliswa ilawo magama awufani.

UNyembezi, (1992:479) uchaza igama elithi ukusoma ngesiZulu athi:

> Ukulalana kwabantu bengakashadi. Kanti ngesiSwazi leli gama elithi ukusoma lisho ukweshela. Izingane ziyawasebenzisa amagama avela kwezinye izilimi lapho zifunda isiZulu. Zisuke zingayiqondi incazelo yalawo magama uma esesetshenziswa esiZulwini. Amagama amanye athathwa esiNdebeleni nasesiSwazini nencazelo ehlukile kuleyo afike abe nayo esiZulwini.

Izingane zifunda amagama ngokulingisa abanye. Amagama avame ukusetshenziswa kakhulu endaweni yiwona ingane evame ukuwasebenzisa. Amanye amagama ingane iwasebenzisa ngoba iwathokozela futhi eyichaza bese iwasebenzisa ngokuhlanganyela nawontanga. Emiphakathini engenaso isisekelo esiqinileyo ekukhulumeni isiZulu ingane isheshe ibe uthathekile izikhulumele ngendlela ethanda ngayo. Kumele abazali bayikhathalele indlela izingane ezikhuluma ngayo isiZulu. Bazikhuthaze ukuthi zikhulume ngendlela eyamukelekile:

> The linguistic sophistication of young children cannot be underestimated or taken for granted. The key to learning oral language lies in the opportunities children have to explore and experiment with language toward purposeful ends.
>
> (Vacca, et al, 1991:14).

Abazali kanye nothisha kumele bazisize izingane zazi ngobumqoka bolimi lwabo lwesintu kanye nobumqoka bokulukhuluma ngendlela.

2.2.4 Ukubaluleka kwempimiso efanele yamagama

Izingane eziphimisa kahle amagama ngendlela efanele kuyakhula ukuzethemba kuzo. Azizenyezi. Ziyakwazi ukuhlukanisa phakathi kwamagama. Ziba nolwazi magama oluhlelekile. Ukuhleleka kahle kwaloko umfundi akukhulumayo kuyisinyathelo sokuqala esikhomba impumelelo kulokho umfundi azokwenza.

Izingane eziphimisa amagama esiZulu ngendlela efanele kumele zikhuthazwe ukuze zikhule ekuluthandeni ulimi kanye nasekuzethembeni. Izingane eziluthandayo ulimi zinendlela kanye namandla okutshala lo moya wokuthanda ulimi kontanga. Kulula ezinganeni ukwamukela into egqugquzelwa yizo kunaleyo egqugquzelwa abantu abadala:

> Socially and emotionally adolescents depend less on their parents, and infact have differences of opinion with them every now and then.
> (Mwamwenda, 1990:56).

Ukuhlangana kwabantu abasha baqhakambise ulimi lwabo, babe nesikhwele ngalo, kulumele kube buhlungu bezwe ukujivazeka uma ulimi lwabo lukhulunywa ngendlela engafanele. Kungalukhulisa ulimi, kulunike isithunzi ngisho nakwabezizwe. Abaninilo bathole isithunzi esibafanele. Lungazotha ulimi, imithelela evela kwezinye izilimi kubelula ukuthi ihlungeke.

Intsha ingahlomula ngokuthi ikwazi nokwethula izinkulumo esidlangalaleni isebenzisa ulimi eluncelile ebeleni. Ikhone nokusizakala nasemakilasini lapho kumele khona ichaze, ithule izinkulumo noma ibambe iqhaza lapho kunezinkulumo-mpendulwano ngesiZulu. Izuze imiklomelo efanele.

Ulimi luwulimi ngokukhulunywa. Esifundweni sesiZulu izingane ziyanikwa ithuba likukhuluma. Kuningi ingane ekumele ikuchaze noma ikukhulume:

> The child is presented with ongoing discourse in which he finds himself already a participant on topics very largely selected by his own interests. His meanings are interpreted, expressed and expatiated upon before he even knows what meaning is.
> (Willes, 1983:21).

Ingane engakwazi ukuphimisa kahle amagama esiZulu ilahlekelwa ithuba lokuveza ulwazi enalo maqondana nesifundo.

Intsha ephimisa kahle amagama esiZulu ingahlomula ngokuthi ingenwe ugqozi lwesiZulu ngenxa yezincomo ezithola kothisha nasemalungeni omphakathi. Igcine isithanda zonke izinto eziphathelene nesiZulu, okungaba usizo ezinganeni zaseSifundazweni saseMpumalanga. Kungalinyusa izinga lokuphumelela kuqede ukudideka. Bangabi ngamalulwane bakwazi ukwehlukanisa kulokho okuyisiZulu

nalokho okuyisiSwazi nesiNdebele. Abafundi baseSifundazweni saseMpumalanga ngokuqaphela impimiso yabo lapho befunda isiZulu ingaba nothando lwezinto eziningi eziphathelene noZulu, ezinjengamagugu kanye nomlando omuhle kaZulu. Kuvuke ugqozi lokuhaya izinkondlo zikaZulu, kwakheke nothando lokuqamba izingoma zikaZulu. Ulimi lukaZulu luguquke lube igugu izingane eziziqhenya ngalo ezikoleni zaseSifundazweni saseMpumalanga.

Indlela izingane zaseSifundazweni saseMpumalanga eziphimisa ngayo amagama iyazikhinyabeza ekufundeni kwazo isiZulu. Kumele zilusebenzise kahle ulimi ngendlela ezozihlomulisa iphinde ihlomulise nomphakathi wonke. Ukukhuluma kahle ulimi kuhambisana nobuciko bokwenza ezinye izinto:

> Pupils must master the use of language not only in terms of grammar but also in a social sense so that they can use it to write paper and assignments in a convincing and interesting manner. They must also use language as a tool of peace so that what they say and how they say it does not lead to hard feeling and conflicts.
> (Mwamwenda, 1990:119).

Izingane kumele zikwazi ukuphimisa amagama ngendlela efanele ukuze zikhulume nabantu abaqhamuka kuwo wonke amazinga empilo. Indlela ulimi olukhulunywa ngayo iqukethe ubuhlakani kanye nemizwa yalowo osuke ekhuluma. Ulimi ilona olucacisela labo abasuke belalele ngobumqoka bodaba olusuke lwethulwa ilowo okhulumayo.

Impimiso engeyinhle kanye nolimi oluphukileyo ingawukhinyabeza umyalezo oqondiwe. Ukuphimisa kahle amagama kumele kutuswe ngothisha kanye nabazali:

> Children are rewarded for the correct use of words whereas wrong pronounciation or

> incorrect use of grammar is punished in one way or other.
>
> (Mwamwenda, 1990:117).

2.2.5 Impimiso iyisisekelo

Lapho ulimi olukhulunywayo lungaqondile lokho kuzwakala empimisweni yamagama. Umuntu simuzwa ngendlela aphimisa ngayo amagama ukuthi iluphi ulimi alukhulumayo noma ungumhlobo muni.

Impimiso iyona esivezela ubungako bolwazi lwamagama umuntu analo nekhono lokulusebenzisa lolo lwazimagama:

> The acquired vocabulary falls into two sets, namely the receptive and expressive vocabularies. The expressive vocabulary is the set of words the child uses in communication with others and the receptive vocabulary is the set of words he understands but has not yet developed the skill to use.
>
> (Bowd, et al, 1982:19).

Uhlu lwamagama ingane ewaziyo newazuzileyo luzwakala ngenkathi ingane iphimisa. Amanye amagama iwaphimisa ngesibindi, amanye ngokuzenyeza. Lokhu kuyezwakala lapho izingane zaseSifundazweni saseMpumalanga ziphimisa amanye amagama esiZulu.

Ingane itholakala ingenaso isiqiniseko sokubiza amagama athize ngendlela. Ingane uyithola ingabaza ekuphimiseni amanye amagama ngenxa yokudideka okudalwa umthelela wesiSwazi nesiNdebele; ingazi ukuthi kumele ithi iqanda noma icanda. Ingane ingaze izwakale kungathi inamalimi kanti cha ayinawo. Ukungabi nesiqiniseko ngento oyishoyo kuyawadala amalimi kulahleke nokuzethemba.

Ingane iphimisa into esemqondweni wayo. Othisha kuhle baqaphele lokho ingane ekuphimisayo bakulungise. Bancome uma yenze kahle. Akumele ukuthi othisha bazithele ngabandayo bayekelele kukhule nokhula. Akungayekwa ngoba kuthiwa inkinga yaseSifundazweni saseMpumalanga eyaziwayo yokuthi isiSwazi nesiNdebele ziba nomthelela esiZulwini.

Indlela ingane ephimisa ngayo amagama ihlonza indlela ingane ezofunda ngayo iphinde ibhale amagama. Ukuqaphela amaphutha adaleka empimisweni yezingane ngenxa yomthelela wesiSwazi nesiNdebele alungisisiswe, kunganciphisa amaphutha angadaleka ekubhaleni nasekufundeni kwengane.

Ukuphimisa nokukhuluma kahle ulimi kungelinye lamakhono ingane okumele ilizuze. Ukuphimisa kuqukethe ukwehla nokwenyuka kwephimbo, ukugcizelela nokungagcizelelwa kwamagama athile kanye nokuthinteka komoya ngoba kuhambisana nephimbo. AmaSwazi anendlela yawo yokukhuluma eyehlukile kuleyo amaZulu ayisebenzisayo uma ekhuluma:

> Different language is used in different situations, so we can say that a language is not a uniform object. It is a basic principle of sociolinguistics that there are no single-style speakers.
>
> (Stubbs, 1983:39).

Kukhona izingxenye zenkulumo lapho amaZulu agcizelela khona uma ebiza igama elithize, uthole ukuthi amaSwazi awagcizeleli.

Kunezikhathi nezimo lapho kuye kuzwakale khona amaSwazi ekhuluma inkulumo eyinensisa. Lokho kuyindlela nomkhuba wamaSwazi yokwakha isigqi asifunayo olimini lawo. AmaZulu anendlela yawo yokwenza inkulumo ibe nesizotha nesigqi. Ayaye asebenzise iphimbo, alehlise ngendlela ethile ehambisana nokujula kodaba olusuke ludingidwa.

Ulimi lwesiNdebele lona kukhona lapho luyaye lusheshe khona nephimbo lenyuke. Lokhu kuyaye kudalwe umthelela lolu limi oluwuthola olimini lwesiSuthu. Izingane ezikoleni zaseSifundazweni saseMpumalanga zinawo umkhuba wokunensisa, ukwehlisa nokwenyusa iphimbo kungenasidingo. Lokhu zikuthathela esiSwazini kanye nasesiNdebeleni.

Emphakathini kuhlala izingane ezifunda isiZulu, isiSwazi kanye nesiNdebele. Kweminye imiphakathi bayaye babe ingcosana labo abafunda isiZulu. Izingane emphakathini zikhuluma ngendlela eyodwa. Ingane ayifuni ukwehluka kontanga, ifuna njalo ukuzizwa iyingxenye yeqembu. Ngakho-ke ikhuluma ngendlela efana naleyo amalunga eqembu akhuluma ngayo:

> The need for almost complete conformity with the gang makes some children do things they would never do by themselves.
>
> (Durojaiye, 1988:66).

Othisha kanye nabazali kuhle bakhuthaze abafundi ukuthi ulimi lwabo baluthande balukhulume ngendlela kodwa bayalwe ukuthi bangalubukeli phansi olunye ulimi olukhulunywa ngabanye bomdabu. Abafundi abakwazisayo okwabo nabakuhloniphayo okwabanye bayokwazi ukukusebenzisa ngendlela efanele lokho okwabo kanye nalokho okwabanye.

Angeke babe othathekile bagxambukele ngendlela engafanele ezilimini zabanye. Nabo angeke bavumele ukugxambukela okungafanele kwenzeke olimini lwabo:

> Umfundi ohleleke kahle uzokuzwa uma ekhuluma isiSwazi ukuthi usekhuluma isiSwazi nalapho ekhuluma isiZulu noma isiNdebele. Akwazi ukuzibonela yena ngokwakhe umehluko.
>
> (Motha, 2009).

Umfundi onenkinga enkulu ilowo ongakwazi ukubona umehluko phakathi kwenkulumo equkethe isiZulu esimsulwa kanye naleso esinomthelela wesiSwazi noma wesiNdebele.

Mabakhuthazwe banconywe abakhuluma kahle isiZulu ezikoleni zaseSifundazweni saseMpumalanga. Abafundi abakhuthazwayo nabanconywayo kuvame ukuthi kube yilabo abakhombisa umzamo omuhle uma bekhuluma isiNgisi.

Ukunconywa nokukhuthazwa kwabafundi lapho bekhuluma ulimi ngendlela kudala ukuthi baqikelele lapho bekhuluma. Amagama bawaphimisa ngendlela nabanye bayakhuthazeka ekutheni bakhulume ngendlela ukuze banconywe.

Othisha kumele baqikelele ukuthi isiZulu siphinyiswa ngendlela efanele. Akumele baluthambise ulimi bavume ukuthi loniwe imingenela ngoba bethi baseSifundazweni saseMpumalanga.

2.3 Ukufunda

2.3.1 Umonakalo odaleka ekufundeni

Ukufunda kuyikhono lapho othile ayaye abheke imibhalo bese uyaqonda ukuthi le mibhalo ayifundayo isho ukuthini. Kubakhona ukuxhumana phakathi kwalokho okufundwayo nalowo osuke efunda. Ofundayo angafunda ngokuphimisa noma afunde buthule. Kuncike enhlosweni yalowo ofundayo. Kungenzeka ukuthi ufuna ukufunda ukuze akuqondisise lokho akufundayo ngakho-ke uzofunda buthule. Lapho ehlose ukufunda kuzwakale uzofunda kuzwakale. Okufundwayo kumele kunike umqondo othile:

> Reading is the most important subject to be learnt by children, a child will learn little else in

> today’s world if he does not first learn to read properly.
>
> (Reid, 1972:12).

Ezikoleni zaseSifundazweni saseMpumalanga ziningi izingane ezinenkinga ekufundeni isiZulu ngenxa yomthelela wesiSwazi kanye nesiNdebele. Iningi liyehluleka ukubiza amagama ngendlela asuke ebhalwe ngayo.

Ezinye ziyehluleka ukuthola incazelo okuyiyonayona yegama noma amagama ezisuke ziwafunda bese zingakuqondisisi ezikufundayo.

Ezinye izingane ziba namahloni lapho kuvela isidingo sokuba zifunde kuzwakale. Uthisha kudingeka ukuba alungise amaphutha ekufundeni kwazo izikhathi ngezikhathi. Ukufunda kwazo kuyanensa ngokuba kuyaphazamiseka lapho kulungiswa amaphutha nalapho zifunda zitshengisa ukuthi azizethembi.

> Reading is a complex process in which the recognition and comprehension of written symbols are influenced by readers’ perceptual skills, decoding skills, experiences, language backgrounds, mind sets, and reasoning abilities as they anticipate meaning on the basis of what has been read.
>
> (Harris noSipay, 1980:10).

2.3.2 Ukungabizwa kwamagama ngendlela

Izingane eziningi eSifundazweni saseMpumalanga aziwaphimisi amagama ngendlela efanele ngenxa yomthelela wesiSwazi nesiNdebele. Amagama awaphinyiswa ngendlela esuke ebhalwe ngayo. Lokhu kwenzeka kakhulu uma kufundwa amagama aqukethe ongwaqabathwa. Abafundi abanye abafundi ungwaqa njengoba besuke bembona kodwa bafunda ngendlela abavame ukuzwa ungwaqa ephinyiswa ngayo.

Izibonelo:

- Okwenzeka kungwaqabathwa u-‘q’

Indlela okubhalwa ngayo	Indlela abafundi abafunda ngayo
i. Isiqalo nesiphetho ii. Iqhude elimhlophe iii. Umqondo omuhle iv. Isiqu sesihlahla v. Inqola eluhlaza	i. Isicalo nesiphetho ii. Ichude elimhlophe iii. Umcondo omuhle iv. Isicu sesihlahla v. Incola eluhlaza

- Okwenzeka kungwaqabathwa u-‘x’

Indlela okubhalwa ngayo	Indlela abafundi abafunda ngayo
i. Ugogo uxoxa inganekwane.	i. Ugogo ucoca inganekwane.
ii. Baxabana kwakubi.	ii. Bacabana kwakubi.
iii. Ingxoxo yakhe iyakhuthaza.	iii. Ingcoco yakhe iyakhuthaza.
iv. Lo mfula unamaxoxo.	iv. Lomfula unamacoco.
v. Impi isiphelile sebexolelene.	v. Impi isiphelile sebecolelene.

- Okwenzeka kumankankane u-‘n’

Indlela okubhalwa ngayo	Indlela abafundi abafunda ngayo
i. Ngabona inkomo emhlophe.	i. Ngabona ikomo emhlophe.
ii. INkosi ivunulile.	ii. Ikosi ivunulile.
iii. Unkosikazi Cele uyafunda.	iii. Ukosikazi Cele uyafunda.
	iv. Indaba ekulu.

iv. Indaba enkulu. v. Impilo enhle.	v. Impilo ehle.

IsiSwazi sisebenzisa ungwaqabathwa u-'c' enkulumeni yaso. Abanye ongwaqabathwa okungo-'q' no-'x' abasetshenziswa. Abafundi abakhuluma isiZulu esinomthelela wesiSwazi kubalukhuni kubo ukuphimisa abanye ongwaqabathwa ngaphandle kuka ngwaqabathwa u-'c'.

Ukwehluleka kwabafundi baseSifundazweni saseMpumalanga ukufunda abanye ongwaqa kubadalela inkinga ekufundeni isiZulu, kulehlise izinga lokufunda.

IsiNdebele asimsebenzisi umankankane u-'n' emabizweni amaningi. Abafundi abafunda isiZulu abaxhumene nomphakathi lapho isiNdebele sinomthelela omkhulu khona, bavame ukuba nephutha lokweqa umankankane u-'n' lapho bekhuluma noma befunda amagama esiZulu anomankankane u-'n'.

2.3.3 Ulwazi lwangaphambili

Umfundi ongafundi ngokuyikho akakwazi ukucabangisisa ngenkathi efunda. Akakwazi ukuthatha lolo lwazi aluthola ngenkathi efunda aluxhumanise nolwazi lwakhe ukuze akwazi ukuhlela ulwazi olusha aphinde aluqhathanise nolwazi oludala.

UGarner, (1979:29) uthi:-

> A good reader understands not only the meaning of a passage but its related meaning as well, which includes all the knows that enriches or illustrates the literal meaning. Such knowledge may have been acquired through wide reading or through listening to others.

Iningi labafundi baseSifundazweni saseMpumalanga liqukethe ulwazi lwangaphambili olunesisekelo sesiSwazi nesiNdebele. Abafundi baseSifundazweni saseMpumalanga bazithola bebhekene nobunzima lapho kumele baxhumanise ulwazi lwabo abaluthole ngenkathi befunda isiZulu kanye nolwazi lwabo lwangaphambili olunesisekelo sesiSwazi nesiNdebele.

Ukufunda kumele kube inkundla lapho ofundayo akwazi khona ukuxhumanisa lokho akutholile ngenkathi efunda kanye nolwazi lwakhe lwangaphambili.

UChapman noCzerniewska, (1978:16) lapho bephawula ngolwazi lwangaphambili bathi:

> It is the perception of those meanings within the total context of the relevant experiences of the reader a much more active and demanding process.

Abafundi kumele bakwazi ukuguqula lokho okubhaliweyo bakuguqulele kokukhulunywayo. Abafundi abaningi eSifundazweni saseMpumalanga babonakala benenkinga ekuguquleni lokho okubhaliweyo bakuguqulele kulokho okukhulunywayo:

> If all the educational activities are based on experiences of the learner, learning becomes easier and enjoyable.
>
> (Clay, 1982:19).

Amaphutha adaleka ngenkathi befunda abafundi baseSifundazweni saseMpumalanga avela ngenxa yomthelela wesiSwazi nesiNdebele. Abafundi babona ukufunda kuyinto eyehlukile engaxhumene nempilo yabo yemihla ngemihla. Kwabanye kubanzima kakhulu, bangakuthokozeli ukufunda.

Ngenkathi abafundi befunda baqaphela ukuthi bangenzi amaphutha, bazame ukuphimisa amagama ngendlela efanele, bazame ukugwema ukweqa izinhlamvu

ezithile. Lokhu kuqaphela kwabo ukuthi bangawenzi amaphutha kudala ukuthi bangakuqondisisi kahle lokho abakufundayo. Umfundi okwazi ukufunda isiZulu ongenalo uvalo lokuthi angahle enze amaphutha ngenkathi efunda, usethubeni elihle lokuqondisisa lokho akufundayo. Umqondo wakhe ugxila ekutheni akuqondisise lokho akufundayo. Uyakhululeka agxile kokufundwayo ngaphandle kokuba novalo lokwenza amaphutha:

> Experience is also one of the factors that influences comprehension. A piece of information read is related to past experiences help the reader to bring meaning to the printed page. The lack of experience can really hinder comprehension.
>
> (Pflaum, 1974:11).

Izingane zasezikoleni eSifundazweni saseMpumalanga lapho zifunda eminye imibhalo yesiZulu, ezinye ziyaye zibe nobuhixihixi obudalekayo lapho zifunda. Lokhu kuyaye kudalwe ukwehluka kolimi abalukhulumayo emakhaya okuwulimi lwesiSwazi nesiNdebele kanye nalolo abalufundayo olubhalwe phansi oluyisiZulu, okufundwa ngalo esikoleni.

Abafundi baluqondisisa kangcono ulimi uma kuwulimi abahlale belusebenzisa nasekhaya. Ukufunda kubalula kuthokozise uma kusetshenziswa ulimi olusetshenziswa yizo izingane.

2.3.4 Ukufundela abalaleli

Ukufundela abalaleli kudinga umfundi onesibindi ongesabi nonokuzethemba. Umfundi ozethembayo umfundi okwaziyo ukufunda kahle ongenabo ubuhixihixi lapho efunda. Umthelela wolimi lwesiSwazi nesiNdebele udale ukuthi lehle izinga lokuzethemba kubafundi abaningi abakhuluma isiSwazi nesiNdebele emakhaya bebe befunda isiZulu. Iningi lalaba bafundi liyehluleka ukufunda nokuphimisa amagama ngendlela efanele.

Laba bafundi abanomthelela wesiSwazi nesiNdebele abafunda isiZulu esikoleni abakwazi ukusebenzisa izwi ngendlela ezwakalayo nethokozisayo ngenxa yovalo oludalwa ukungazethembi. Lapho kubonakala ukuthi ofundayo akazethembi kubakhona ubuhixihixi ekufundeni kwakhe, umyalezo awudluliseki ngendlela eyiyo. Abalalele bayaye bangagxili kulokho okusuke kufundwa kodwa banaka izinto eziningi.

Umfundi ongenazo izimpande zolimi lwesiZulu akakwazi ukuhumusha imicabango nemizwa yombhali wombhalo lapho efunda. Abafundi abaningi ezikoleni zaseSifundazweni saseMpumalanga ngenxa yomthelela wolimi lwesiSwazi nesiNdebele bayehluleka ukufunda kungabi nobuhixihixi lapho befundela izethameli. Lokho kudalwa ukungazethembi okudalwa ukungabaza ulwazi lokufunda isiZulu abanalo.

Iningi lalaba bafundi liyaye liphefumulele phezulu ngenxa yovalo, kudaleke ubuhixihixi ekufundeni kwabo.

Abafundi abaningi bayafunda-nje, bangalinganisi ngezandla nangobuso lapho kudingeka khona. Lokho kudalwa ukungazethembi nokungaqiniseki komfundi ngento ayifundayo:

> Kumele lokho umfundi akufundayo akuzwe nasemithanjeni yakhe yegazi, aqiniseke ngakho.
> (Mlangeni, 2009).

Umfundi ofundela abalaleli kodwa ebe engazethembi, engenaso isiqiniseko sokuthi amagama athile aphinyiswa kanjani, akakwazi ukuguquguqula izwi ukuze kuzwakale isigqi nemizwa endabeni noma enkondlweni.

Izingane ezifunda isiZulu kodwa impande yazo ibe igxile esiSwazini kanye nasesiNdebeleni zinako ukungazethembi lapho zifunda isiZulu. Ukufunda kwalezi zingane kuyakhinyabezeka ngenxa yokungazethembi:

> Kubalulekile ukuthi umuntu akwazi ukufunda kahle ngokuphimisela empilweni njengalapho kufundwa amaminithi omhlangano noma kwethulwa inkulumo elungiselelwe nasemisebenzini ethize njengokufunda izindaba kumabonakude nasemsakazweni
>
> (Manzini, 2009).

Izingane zaseMpumalanga ezinomuzwa wokuthi azikwazi ukufunda kahle isiZulu zizibona zilahlekelwa amathuba amahle angavezwa ulwazi olusezingeni eliphezulu lokufunda kahle isiZulu.

2.3.5 Ukufunda ngokuqondisisa

Umthelela wolimi lwesiSwazi nesiNdebele uyadala ukuthi izingane ezifunda isiZulu eSifundazweni saseMpumalanga zingakuqondisisi ngokuphelele lokho ezikufundayo. Lokho kuyabangelwa ukusebenza kwegama elithile esiZulwini elinencazelo ehlukile kuleyo eziyithole esiSwazini noma esiNdebeleni:

Izibonelo:

NgesiNdebele uma bathi siyathokoza baqonde ukuthi siyabonga.

NgesiZulu uma bathi siyathokoza baqonde ukuthi bayajabula.

NgesiNdebele uma bathi kunzima baqonde ukuthi kumnyama.

NgesiZulu uma bathi kunzima baqonde ukuthi kulukhuni.

NgesiSwazi uma bathi uganile baqonde ukuthi uqomile.

NgesiZulu uma bathi uganile baqonde ukuthi ushadele emzini othile.

Lokhu kudala ukudideka nokungaqondisisi kumfundi othi efunda isiZulu ebe enezimpande zesiSwazi noma zesiNdebele. Umfundi unomthwalo wokuhumusha umlayezo walokho okufundwayo ukuze akuqondisise kahle.

Ukufunda kungathathwa njengesenzeko esimbaxambili. Okokuqala singathi ukubona igama, okwesibili kube ngukuqondisisa lokho okungumlayezo oqukethwe ilelo gama elibhaliweyo.

Umthelela wesiSwazi nesiNdebele uyadala ukuthi izingane lapho zifunda isiZulu umlayezo wegama ziwuhumushe ngenye indlela esuke ingaqondiwe umbhalo osuke ufundwa:

> Ukubona amagama yikho okuyisisekelo kukho konke ukuthuthuka kokufunda kanti ukuqondisisa ukuthi amagama asho ukuthini kuyisisekelo sokuthola umlayezo wokubhaliwe.
> (Mkhize, 2009).

Abafundi bayehluleka ukuthola ulwazi oludingekayo lapho bengakuqondisisi lokho abakufundayo. Balahlekelwa nayimiklomelo bangaphumeleli ngezinga eliphezulu.

UMbambo kanye nabanye, (2006:23) uthi:

> Umfundi ukwazi ukufunda nokubukela ukuze aqonde aphinde acubungule ngokuhlolisisa aphendule ngezinhlobo zamathekisi eziningi. Sikwazi lokhu uma umfundi ekwazi, ukuthola ulwazi olufanele nemininingwane ematheksthini.

Umfundi ohlulekayo ukufunda azitholele ulwazi ezincwadini uba nenkinga empilweni yakhe ethinta ukufunda.

2.4 Ukubhala

2.4.1 Ukubaluleka kokubhala

Ukubhala kuyindlela yokudlulisa umlayezo. Ukubhala kungumgogodla wemfundo. Kubalulekile ukuthi umuntu ofundayo noma ofundileyo akwazi ukubhala. Abhale kahle kucace, kuzwakale futhi kufundeke. Kuyawukhinyabeza umlayezo ohlose ukuwudlulisa lapho ubhala amagama angaqondakali olimini lolo osuke ubhala ngalo, kuyawukhinyabeza umlayezo ohlose ukuwudlulisa.

Izingane zaseSifundazweni saseMpumalanga ngenxa yomthelela wesiSwazi nesiNdebele maningi amagama eziwafakelayo lapho zibhala isiZulu. Lawa magama adala ukudideka nokungaqondisisi ngenxa yokuthi akuwona awesiZulu. Adala ukuthi umlayezo umfundi asuke aqonde ukuwudlulisa ungadluliseki ngendlela efanele nokumele awudlulise ngayo.

Izibonelo:

Ingane enomthelela wolimi lwesiNdebele efunda eSifundazweni saseMpumalanga ingabhala ithi:

> Ngabaqala bebhala umsebenzi.
> Ibe iqonde ukubhala ukuthi:
> Ngababona bebhala umsebenzi.
> Kofunda isiZulu kuzwakale kungathi ithi:
> Ngabasukela bebhala umsebenzi.

Ngaleyo ndlela umlayezo umfundi ahlose ukuwudlulisa ngombhalo uyonakala. Ungafiki ngendlela obhalayo ahlose ngayo. Lokhu kwehlisa izinga lokubhala isiZulu ezinganeni zaseSifundazweni saseMpumalanga.

Ngokwesitatimende Sohlelo Lwezifundo Lukazwelonke, (2003):

> Ukubhala kuyisikhali esinamandla sokuxhumana esivumela abafundi ukuba bakhe, baveze imicabango nemibono ngokubumbeneyo. Ukubhala njalo, ngazo zonke izinhlobo zezimo, imisebenzi nemikhakha yezifundo kwenza abafundi baxhumane ngenhloso nangobuchule.

Izingane ezisebenzisa amagama avela kwezinye izilimi, okungamagama aletha indida esiZulwini, azikwazi ukuxhumana ziveze imibono nemicabango yazo ngokuphelele zisebenzisa ukubhala. Umyalezo uyaphazamiseka ungadluli ngendlela okuhloswe ukuthi udlule ngayo.

Umthelela wolimi lwesiSwazi nesiNdebele ezinganeni ezifunda ulimi lwesiZulu udala ukuthi lezi zingane zilahlekelwe ngamathuba abalulekile ekufundeni namqoka ekusaseni. Umfundi ukuze aphumelele ezifundweni zakhe kumele abhale izivivinyo. Izingane ezintula ikhono lokubhala azibi nemiphumela emihle ezikoleni. Kuyabonakala lokhu ezinganeni ezithile ezingenwe umthelela wolimi lwesiSwazi nesiNdebele lapho zibhala isiZulu.

Abafundi kumele bahlomule ngekhono labo lokwazi ukubhala isiZulu. Abafundi ababhala imibhalo yesiZulu ebonisa ukutheleleka okuvela olimini lwesiSwazi nolimi lwesiNdebele bayaphuthelwa balahlekelwa ngamathuba amahle abangawazuza:

> Inhloso wukuveza ababhali abanekhono abanengxubevange yolwazi abazokwazi ukusebenzisa amakhono abo ukuthuthukisa imibhalo yolimi lwesiZulu.
>
> (Mlangeni, 2009).

Abafundi abafunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga babhekene nenselelo yokukhombisa ubuciko namasu okuloba athuthukile

ekubhaleni lapho bebhala isiZulu. Lokhu kumele bakwenze ngaphandle kokucindezelwa incindezi yomthelela wesiSwazi nesiNdebele.

2.4.2 Ukupelwa kwamagama

Kukhona amagama abizwa afane namagama esiZulu kodwa ukupelwa kwawo kwehlukile. Abanye abafundi ngenxa yomthelela wolimi lwesiSwazi kanye nesiNdebele bayaye bangawapeli amagama esiZulu ngendlela efanele. Bawapela belandela indlela okupelwa ngayo amagama olimi lwesiSwazi nolwesi Ndebele.

Izibonelo:

Ukupelwa kwegama lesiZulu	**Ukupelwa kwegama lesiSwazi / lesiNdebele**
• Ilitshe	• Ilitje (IsiNdebele)
• Intatshana	• Intatjana (IsiNdebele)
• Isimo senkondlo	• Isimo seenkodlo (IsiNdebele)
• Hluthuka	• Hlutfuka (IsiSwazi)
• NeNtshonalanga	• NeNshonalanga (IsiSwazi)
• LweNkosi	• LweNkhosi (IsiSwazi)
• Insimu	• Intsimu (IsiSwazi)
• Insabula	• Intsabula (IsiSwazi)

Kuyenzeka umfundi aqale ukufunda esikoleni esifundisa ulimi lwesiSwazi noma lwesiNdebele bese kuthi ngokuhamba kwesikhathi angene esikoleni esifundisa isiZulu. Ezinye izikole zinamakilasi afundisa ngesiNdebele nesiSwazi. Kuyenzeka ukuthi ingane iphethe isifunda isiZulu ibikade ifunda isiSwazi noma isiNdebele. Le ngane uma isisekilasini elifunda isiZulu ifike ibe nenkinga ekupelweni kwamagama esiZulu ngendlela eyiyo. Le ngane ifika nendlela yokupela amagama ewathole olimini lwesiNdebele noma olimini lwesiSwazi.

Abanye abafundi baseSifundazweni saseMpumalanga bakhonza ezinkonzweni lapho izinkonzo ziqhutshwa khona ngolimi lwesiSwazi noma lwesiNdebele.

AmaBhayibheli afundwa kulezo zinkonzo abhalwe ngolimi lwesiSwazi noma ngolimi lwesiNdebele. Abafundi bazithola bengena kakhulu endleleni ulimi lwesiSwazi kanye nolwesiNdebele ezibhalwa ngayo. Umfundi ugcina esebenzisa indlela ulimi lwesiSwazi noma lwesiNdebele olubhalwa ngayo njengoba ehlala eyibona eBhayibhelini.

Othisha babhekene nomsebenzi omkhulu wokusiza izingane ekupelweni kahle Kwamagama esiZulu. Izingane ezingatholi ukusizwa ziyaqhubeka ukupela amagamaesiZulu ngendlela okupelwa ngayo amagama esiSwazi nesiNdebele:

> Teachers can help students realise that spelling is systematic and that many spelling errors can be avoided if they will look for relationships that exist among words.
>
> (Hoskisson noTompkins, 1987:419).

Lokhu kwenza ukuthi agcine angasakwazi ukupela amagama esiZulu ngendlela efanele. Lapho kukhona okumxakayo ekubhaleni kwakhe isiZulu, uvele asebenzise igama alaziyo lesiSwazi noma lesiNdebele.

ESifundazweni saseMpumalanga miningi imibhalo ebhalwe ngolimi lwesiSwazi kanye nolimi lwesiNdebele. Kukhona imibhalo engamanoveli, eyimidlalo, eyizinkondlo kanye neminye imibhalo emininingi. Kulula kumfundi ofunda isiZulu ukuthi afinyelele kule mibhalo bese eyifunda. Kuyenzeka ukuthi umfundi ofunda isiZulu agcine eseyithanda futhi ayithokozele imibhalo ebhalwe ngolimi lwesiSwazi noma olwesiNdebele. Lapho eyifunda le mibhalo kunamagama athize ahlala ewabona. Indlela abhalwa ngayo lawa magama agcina esakhele engqondweni yomfundi. Lokhu kudala umonakalo lapho umfundi esepela amagama esiZulu.

Uthisha kumele ayibheke ngeso elibanzi indaba yokuhluleka kwabafundi ukupela amagama esiZulu ngenxa yomthelela wolimi lesiSwazi nesiNdebele. Kumele kubekhona imizamo ezanywayo:

> The teacher can enrich the spelling curriculum with vocabulary building activities.
>
> (Norton, 1985:203).

2.4.3 Imiphumela emibi

Izingane ezingakwazi ukubhala nokupela amagama ngendlela efaneleyo ziyahluleka ukuphumelela ezivivinyweni zazo. Lezi zingane azikwazi ukukhombisa amakhono ekubhaleni ukuveza inhloso eqondiwe. Umyalezo eziqonde ukuwudlulisa uyakhinyabeza nendlela ezipela ngayo amagama, idala ukudideka. IsiSwazi nesiNdebele zinomthelela ezinganeni zaseSifundazweni saseMpumalanga ezihlulekayo ukupela amagama esiZulu ngendlela efaneleyo.

Izingane eziningi ziyehluleka ukukhombisa ubuciko namasu okuloba. Azikwazi ukubhala isiZulu esimsulwa kodwa zibhala isiZulu esiyingxubevange yolimi lwesiSwazi nesiNdebele. Lezi zingane zilahlekelwa imiklomelo esemqoka ekubhaleni kwazo:

> Ukungaphumeleli kwabafundi olimini lwesiZulu njengesifundo, kubakhinyabeza kakhulu abafundi ngokomqondo nangokomphefumulo ukwedlula ukungaphumeleli kwezinye izifundo.
>
> (Dladla, 2009).

Izingane zinamathemba amakhulu okuphumelela uma zibhala isifundo sesiZulu. Ukungaphumeleli kwazo kuyazidikibalisa. Iningi lezingane ezehlulekayo ukubhala isiZulu ziyehluleka nasekubhaleni isiNdebele nesiSwazi ngendlela efanele:

> Replacing this discouragement with hope is most important. For this reason, it is usually desirable to start with learning activities that are well below the child's instructional level, to make sure that he will succeed in them.
>
> (Harris, 1967:324).

2.4.4 Umsebenzi owengeziwe kothisha

Othisha baba nomsebenzi ongeziwe okumele bawenze ukusiza lezi zingane ezihlulekayo ukubhala kahle isiZulu ngenxa yomthelela wesiSwazi kanye nesiNdebele. Othisha kufuneka babheke igama negama ingane elibhalayo ukuze baqiniseke kahle ukuthi ingane ibhala kahle yini. Lokhu kudla isikhathi esiningi kothisha abafundisa isiZulu kudale nomsebenzi omningi. Siyancipha isikhathi sikathisha sokubheka ezinye izingxenye zolimi. Isikhathi esiningi othisha basichitha belungisa indlela amagama apelwa ngayo. Akubilula kothisha ukuqhubeka baye phambili izingxenye eziningi zonakele:

> Uthisha kumele abe nolwazi olunzulu lwesiZulu ukuze akwazi ukusiza izingane. Uthisha kumele azinike isikhathi. Ayisize ingane lapho idideka khona.
>
> (Msimango, 2009).

Izingane ezifunda isiZulu eSifundazweni saseMpumalanga zidinga uthisha onesineke ukuze zisizakale. Lapho zibhala maningi amaphutha adalekayo ngenxa yomthelela wolimi lwesiSwazi nesiNdebele.

2.4.5 Izingxenye zolimi ezivame ukuba indida kubafundi

Kunezingxenye ezivame ukudala umonakalo omkhulu lapho kufundwa ezikoleni zaseSifundazweni saseMpumalanga. Lo monakalo uyabonakala lapho abafundi bebhala. Udalwa umthelela wesiSwazi kanye nesiNdebele.

Lo mthelela uyaye ubonakale kulezi zingxenye zolimi ezilandelayo:

2.4.5.1 Kongwaqabathwa

Ulimi oluba nomthelela omkhulu oludala umonakalo; ulimi lwesiSwazi. Ulimi lwesiSwazi lusebenzisa ungwaqabathwa u-c. Alubasebenzisi ongwaqabathwa u-q no-x. Izingane eziningi eSifundazweni saseMpumalanga ziyaye zibhale zilandela indlela yolimi lwesiSwazi yokubhala amagama.

Izibonelo:

Indlela yokubhala isiZulu	**Indlela abafundi ababhala ngayo**
q – iqaqa	c – icaca
qh – iqhude	ch – ichude
nq – inqindi	nc – incindi
ngq – ingqondo	ngc – ingcondo
x – uxamu	c – ucamu
xh – unoxhaka	ch – unochaka
nx – inxuluma	nc – inculuma
gx – ugxa	gc – ugca
ngx – ingxangxa	ngc – ingcangca

- **Iziqalo zamabizo**

Abafundi baseSifundazweni saseMpumalanga abafunda isiZulu bavame ukuba nenkinga yokungabasho onkamisa abayiziqalo. Bavame ukuthi babeqe onkamisa abayiziqalo lapho bebhala nalapho bekhuluma. Imbangela yokweqiwa kwalaba bonkamisa umthelela wolimi lwesiSwazi. Ulimi lwesiSwazi luyabeqa onkamisa abathile abayiziqalo zamabizo.

Izibonelo:

Ukubhalwa kwesiZulu	Ukubhala kwabafundi
• Ugogo uyadla. • Abantu abaningi. • Ufuna ngithathe ilitshe. • Ngomele amanzi. • Ugeza ubuso. • Ufuna ngimthengele ukudla. • Isitsha sakhe simhlophe. • Uzofika uzwe imisindo. • Ilizwi lenkosi.	• Gogo uyadla. • Bantu baningi. • Ufuna ngithathe litshe. • Ngomele manzi. • Ugeza buso. • Ufuna ngimthengele kudla. • Sitsha sakhe simhlophe. • Uzofika uzwe misindo. • Lizwi le nkosi.

2.4.5.2 Iziphawulo

Umonakalo odalwa ulimi lwesiSwazi uyaye ubonakale nalapho izingane ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga zisuke zibhala isiphawulo. Izingane ziyaye ziphongoze ungwaqa u-'L' ngaphambi kwesiphawulo. Lokhu kudala umonakalo olimini lwesiZulu.

Izibonelo:

Indlela yokubhala yesiZulu	Indlela yokubhala yabafundi
• Umuntu <u>om</u>dala. • Abantu <u>aba</u>dala. • Umuthi <u>om</u>ncane. • Imithi <u>emi</u>ncane. • Ilitshe <u>eli</u>khulu. • Amatshe <u>ama</u>khulu.	• Umuntu <u>lo</u>mdala. • Abantu <u>laba</u>dala. • Umuthi <u>lom</u>ncane. • Imithi <u>lemi</u>ncane. • Ilitshe <u>leli</u>khulu. • Amatshe <u>lama</u>khulu.

2.4.5.3 Imifakela yamagama engadingekile

Kukhona amagama okungamagama ayimifakela esiZulwini. Lawa magama angena esiZulwini akhiphe amagama esiZulu soqobo. Imifakela eminingi iqhamuka olimini lwesiNdebele.

Ulimi lwesiNdebele luyasebenzisana nolimi lwesiBhunu. Imifakela eminingi etholakala olimini lwesiNdebele ivela olimini lwesiBhunu. Izingane ezivela emindenini lapho kukhulunywa khona isiNdebele zivame ukusebenzisa imifakela evela kwezinye izilimi nalapho sezifunda isiZulu.

Kunamagama ayimifakela asetshenziswa ngokukhululeka yize ekhona amagama esiZulu ashaya emhlolweni. Lokhu kungenxa yomthelela wesiNdebele.

Izibonelo:

Amagama esiZulu	Amagama asetshenziswa ngabafundi
• Ngigeza ubuso. • Ubonda lwakithi luhle. • Umfowethu uhambile. • Udadewethu uyasebenza. • Ubiyele ngocingo olusha. • Ubuyele ebandleni. • UJele uthenge umuzi elolobheni. • Ubaba uthukuthele kabi. • Ubabekazi uthanda inyama.	• Ngivasa ubuso. • Imiri yakithi inhle. • Ubhuti uhambile. • Usesi uyasebenza. • Ubiyele ngedradi entsha. • Ubuyele ekerekeni. • UJele uthenge umuzi edrobheni. • Ubaba ukwate kabi. • U-Anti uthanda inyama.

IsiNdebele siwulimi lwesiNguni olunemifakela eminingi evela olimini lwesiBhunu. Le mifakela ingena isebenze ngendlela eyamukelekile lapho

kukhulunywa isiNdebele. Umonakalo uyadaleka esiZulwini ngenxa yomthelela wesiNdebele. Imisebenzi ebhalwa abafundi iba namaphutha amaningi lapho bebhala isiZulu. Othisha bachitha isikhathi esiningi belungisa amaphutha esikhundleni sokuqhubeka nokufundisa izingxenye eziningi zolimi. Unyaka uphela abafundi bengazenzanga izingxenye zolimi okumele bazenze. Umsebenzi omningi okumele wenziwe othisha besiZulu uyasilela ngenxa yokugxila ekulungiseni amaphutha.

2.4.5.4 Iselulo esiyisijobelelo u-yo

Iselulo esiyisijobelelo u-yo esisebenza esiZulwini siyaguquka kungene iselulo esiyisijobelelo u-ko osebenza esiSwazini nasesiNdebeleni esikhundleni saso. Lokhu kungenxa yomthelela wesiSwazi nesiNdebele.

Izibonelo:

NgesiZulu kuthiwa:-	**Abafundi bathi:-**
• Dadewethu othandekayo.	• Dadewethu othandekako.
• Isitsha esibukekayo esihlanzekile.	• Isitsha esibukekako esihlanzekile.
• Ingane efundayo iyophumelela.	• Ingane efundako iyophumelela.
• Imoto ephukayo inenkinga.	• Imoto ephukako inenkinga.
• Inja elumayo iyesabeka.	• Inja elumako iyesabeka.
• Abantu abaphekayo bane.	• Abantu abaphekako bane.
• Indoda esebenzayo iqotho.	• Indoda esebenzako iqotho.
• Umfana omfunayo uhambile.	• Umfana omfunako uhambile.

AmaSwazi namaNdebele lapho ekhuluma ayaye asebenzise iselulo esiyisijibelelo u-ko esikhundleni seselulo sesijobelelo u-yo. Abafundi lapho bebhala umsebenzi obhalwayo njengokubhala indaba, kuyenzeka lokhu ezikoleni zaseSifundazweni saseMpumalanga ezinganeni ezifunda isiZulu:

> Abafundi basuke bebhala ngendlela abajwayele ukukhuluma ngayo emakhaya. Akulula ukuthi izingane zibone amaphutha uma sezibhala esikoleni. Isizathu ukuthi indlela ezikhuluma ngayo iyemukeleka emakhaya, isetshenziswa nangabazali.
>
> (Maseko, 2009).

2.4.5.5 Ukubhalwa kwesandiso sendawo

Izingane ezihlala ezindaweni lapho kukhulunywa khona isiNdebele kodwa zona zibe zifunda isiZulu zivamile ukuba namaphutha lapho zibhala isandiso sendawo. Inkinga ivela lapho isandiso sendawo siqala ngonkamisa u-e-. Abanye abafundi bayaye baphongoze u-ng- esiqalweni. Lokhu kuyenzeka kakhulu ezinganeni ezifunda isiZulu ezikoleni eSifundazweni saseMpumalanga.

Izibonelo:

Ukubhalwa kwesandiso sendawo ngesiZulu	**Ukubhalwa kwezingane kulandela umthelela wolimi lwesiNdebele eSifundazweni saseMpumalanga**
• Ulimele ekhanda.	• Ulimele ngekhanda.
• Uhambele ekhaya.	• Uhambele ngekhaya.
• Ubone isinkwa esitolo.	• Ubone isinkwa ngesitolo.
• Uthwele emahlombe.	• Uthwele ngemahlombe.
• Ugibele emotweni.	• Ugibele ngemotweni.
• Ufunda esikoleni.	• Ufunda ngesikoleni.
• Uhlala ehlathini.	• Uhlala ngehlathini.
• Usebenza esiNqobile.	• Usebenza ngesiNqobile.
• Uthele amanzi ekudleni.	• Uthele amanzi ngekudleni.
• Uphatheke kabi emphefumulweni.	• Uphatheke kabi ngemphefumulweni.

Lokhu akwamukelekile olimini lwesiZulu. Kudala umonakalo endleleni ulimi lwesiZulu olubhalwa ngayo. Ukuphongozwa kuka-'-ng-' esandisweni sendawo kuletha umqondo ohlukile esiZulwini ongafani nalowo osuke uqondiwe esiNdebeleni.

Izibonelo:

NgesiZulu uma kuthiwa umshaye ngekhanda, kusuke kuqondwe ukuthi ikhanda elisetshenzisiwe ukumshaya.

NgesiNdebele uma kuthiwa umshaye ngekhanda, kusuke kuqondwe ukuthi indawo ashaywe kuyo kusekhanda.

Abafundi lapho bebhala isiZulu ezikoleni bazithola bedideka bengaqondisisi kahle okumele bakubhale ngenxa yomthelela wesiSwazi nesiNdebele:

> Abanye abafundi lapho behlolwa kunemibuzo abahlulekayo ukuyiphendula noma abayiphendula ngendlela okungeyona ngenxa yokuthi abayiqondisisi.
>
> (Mahlangu, 2009).

2.4.5.6 Isabizwana sokukhomba

Lapho kubhalwa isiZulu kuvame ukuthi ibizo elisuke likhonjwa landulelwe isabizwana sokukhomba:

Kanje:- Le ntokazi
Lo muntu

Olimini lwesiNdebele kuyaye kubekhona ibizo elisuke landulela isabizwana sokukhomba:

Kanje:- Intokazi le
Umuntu lo

ESifundazweni saseMpumalanga izingane ezifunda isiZulu zibe zikhuluma isiNdebele emakhaya zinenkinga yokuphambanisa ibizo nesabizwana sokukhomba lapho zibhala.

Izibonelo:

Ukusebenza kwesabizwana sokukhomba esiZulwini	**Indlela abanye abafundi ababhala ngayo**
• Le moto • Le mali • Lesi sitsha • Lo mthwalo • Lo mfutho • Le ndoda • Lo mlilo	• Imoto le • Imali le • Isitsha lesi • Umthwalo lo • Umfutho lo • Indoda le • Umlilo lo

2.4.5.7 Umankankane u-n

IsiNdebele sivame ukulaxaza umankankane u-‘n.’ Lo mankankane uyasebenza emabizweni athile esiZulu. Izingane eziphuma lapho kukhulunywa khona ulimi lwesiNdebele ziyamlaxaza lo mankankane nalapho sezifunda isiZulu. Akwamukelekile esiZulwini lokhu kulaxazwa kukamankankane u-‘n’; kubonakala njengegama elingabhalekanga kahle uma umankankane u-‘n’ elaxaziwe kungafanele. Lokhu kwenzeka kakhulu ezinganeni ezifunda ezikoleni

zaseSifundazweni saseMpumalanga. Kwenzeka lokhu ngenxa yomthelela wolimi lwesiNdebele.

Izibonelo:

Ukubhalwa kwamagama anomankankane esiZulwini	**Indlela abanye abafundi ababhala ngayo**
• Wahlaba inkomo emhlophe. • Akasenayo inkani. • Inkulumo yaba yinde. • Kukhona inkinga. • Banikwa indawo enkulu. • Inhlonipho yinhle.	• Wahlaba ikomo emhlophe. • Akasenayo ikani. • Ikulumo yaba yinde. • Kukhona ikinga. • Banikwa indawo ekulu. • Ihlonipho yinhle.

Abafundi balahlekelwa imiklomelo ngokupela amagama ngendlela okungeyona. Lokhu kwehlisa izinga lokuphumelela isiZulu eSifundazweni saseMpumalanga.

Inkinga yokwehluleka ukupela amagama ngenxa yomthelela wolimi lwesiSwazi kanye nesiNdebele iqala emabangeni aphansi, ikhule ize ifinyelele emabangeni aphezulu. Othisha badinga isikhathi esiningi ukuxazulula le nkinga yokupela amagama ngendlela engeyona. Le nkinga idinga othisha ukuthi basebenzise isikhathi esingeziwe.

Isikole nekhaya kumele kubambisane ukuxazulula inkinga yokupelwa kwamagama. Pho kothiwani? Kwenziweni uma ekhaya kusetshenziswa ulimi lwesiNdebele noma olwesiSwazi? Ingane ibhala ngendlela ekhuluma ngayo. Lokho kudala umonakalo ekufundweni koloimi lwesiZulu ezikoleni zaseSifundazweni saseMpumalanga.

2.5 Ukufundiswa kolimi lwesiZulu ezikoleni zaseSifundazweni saseMpumalanga

2.5.1 Ukunganakwa kwezinhloso zokufundisa isiZulu

Othisha abaningi abafundisa isiZulu abazinaki izinhloso zokufundisa ulimi lwesiZulu. Bayafundisa ukuze baqede isilabhasi ngesikhathi abasimiselweyo ngaphandle kokucabanga nokudlinza ngezinhloso zolimi.

IsiZulu kumele sifundiswe ngenhloso yokuthuthukisa ulwazi kubafundi ukuze bakwazi ukuqaqa izinkinga zolimi, bakwazi ukuhlaziya ulimi ngemigomo yesayensi kanye nokuhlaziya ubuchwepheshe obuvezwa ababhali bemibhalo yolimi.

Othisha kanye nabafundi uma bengakwazi ukuqaqa izinkinga zolimi, kulula ukuba ezinye izilimi ezifana nesiSwazi nesiNdebele zidale umonakalo olimini lwesiZulu ezikoleni zaseSifundazweni saseMpumalanga.

Othisha bebambisene nabazali kumele babe nezindlela ezizokwakha ugqozi kubafundi lapho befunda isiZulu, basithande futhi basinakekele. Abafundi bazokwazi ukubona lapho kudaleka khona umonakalo futhi babe nayo indlela yokulungisa:

> Kumele isiZulu sifundiswe eSifundazweni saseMpumalanga othisha abasithandayo, abazotshala ugqozi kubafundi.
>
> (Mbatha, 2009).

Abafundi bayayenzisisa into uma benogqozi lwayo. Ukungatshaleki kogqozi kubafundi kwenza ukuthi abafundi bafunde ngokunganaki, bangaboni nalapho izinto sezonakala.

2.5.2 Indlela yokutshela lapho kufundiswa

Indlela yokutshela lapho kufundiswa ingenye yezindlela ezisetshenziswa othisha besiZulu kanye nezinye izilimi. Uthisha nguye ophethe ulwazi okuthi ngokusebenzisa indlela yokutshela alithululele kubafundi.

Le ndlela idinga uthisha onolwazi olukhulu ngesifundo asuke esifundisa. Abafundi baxhumana nothisha ngokuthi balalele. Abafundi abafundiswa uthisha onolwazi bayahlomula kakhulu lapho befundiswa. Abafundi abafundiswa uthisha owentula ulwazi bangaholeleka ophathe, kudaleke umonakalo esifundweni.

Uthisha onenkinga ekukhulumeni ulimi lwesiZulu ngendlela efanele ngenxa yomthelela wesiSwazi nesiNdebele angandisa umonakalo ezinganeni. Bakhona othisha eSifundazweni saseMpumalanga abasifundisayo isiZulu kodwa bebe benezinkinga ekusikhulumeni. Abanye balaba bothisha basuke bengamaSwazi noma amaNdebele. Emakhaya basuke bekhuluma into ehlukile kuleyo abayifundisayo. Imfene angeke ilulahle ukhopho lwayo:

> Ulimi lwebele lunomthelela omkhulu kumninilo. Ibhunu noma lingasikhuluma kanjani isiNgisi lizohlala lizwakala ukuthi lona empeleni liyibhunu.
>
> (Dlamini, 2009).

Othisha abafundisa isiZulu eSifundazweni saseMpumalanga abangamaSwazi noma abangamaNdebele bayezwakala uma befundisa lokho abayikho ngempela. Lokhu kubhebhethekiswa ukuthi othisha nabo bayingxenye yomphakathi okhuluma isiSwazi kanye nesiNdebele.

2.5.3 Indlela yombuzo nempendulo

Kule ndlela uthisha uyaye abuze umbuzo ngenhloso yokuthola impendulo. Impendulo kumele kube impendulo exhantile, efuna umfundi acabange ukuze

akhethe impendulo okuyiyona yona nakwaziyo ukuyeseka. Ngale ndlela uthisha uvame ukuthola ithuba lokubona lapho abafundi banenkinga khona. Lokhu kwenzeka ngenkathi ecwaninga izimpendulo zabafundi maqondana nalokhu asuke ekubuza. Uthisha wesiZulu oqeqeshiwe angakwazi ukubona izingxenye zolimi lapho umonakalo udaleke khona ngenxa yesiSwazi nesiNdebele awulungise ngaso leso sikhathi:

> Izimpendulo ezinikezwa ngabafundi zindlalela uthisha isithombe esicacile lapho umonakalo ukhona.
>
> (Nkosi, 2009).

Umfundi uthola ithuba lokulungisa lapho konakele khona olimini ngaso leso sikhathi. Abanye abafundi bayazihlela izimpendulo zabo, bakhiphe konke okungalungileyo okudala umonakalo olimini lwesiZulu. Abafundi basuke benenhloso yokunika uthisha impendulo egculisayo kanti ngaleyo nhloso bagwema amaphutha angadala umonakalo olimini lwesiZulu.

2.5.4 Indlela yokuxoxa

Le ndlela inika abafundi ithuba lokuxoxa ngemibono yabo. Abafundi bayaye baphikisane baze bavumelane uma sekuvela iqiniso elisobala kubo bonke. Ngenkathi abafundi bekhuluma bephikisana basuke bekhululekile:

> Kubalula kuthisha ukubona izinkinga abafundi abanazo ngempela olimini lwesiZulu. Uthisha ukhona ukubona indlela ulimi lwesiSwazi nesiNdebele oludala ngayo umonakalo esiZulwini.
>
> (Nkosi, 2009).

Uthisha uthola ithuba lokubona nokulungisa lapho kwenzeke khona umonakalo. Uthisha ongalungisa lokho akubona kungalungiseka ngenkathi eholela ingxogxo

yabafundi emgudwini weqiniso lapho okulindeleke ukuthi abafundi bavumelane khona.

Ukuhluleka kukathisha ukubamba iqhaza ngendlela efanele kungaholela ukuthi umonakalo osuke ukhona olimini ubhebhetheke. Uthisha makazibandakanye ngenhloso yokulungisa ulimi lwezingane.

2.5.5 Indlela esamdlalo

Le ndlela inika abafundi ithuba lokuba bafunde sakudlala. Le ndlela isebenza kangcono lapho uthisha efundisa ngemibhalo ethize. Abafundi kule ndlela bangabamba iqhaza ngokuthi badlale izingxenye ezithize emibhalweni, bamele abalingiswa abathize abatholakala emibhalweni.

Abafundi bayakhululeka badlale uma kusetshenziswa le ndlela. Bagxila kulokho okuhloswe umdlalo abasuke bewudlala. Ngalesi sikhathi uthisha angathola ithuba lokuhlonza ubungako bomonakalo odalwe isiSwazi nesiNdebele:

> Uthisha angabhala konke okumele kulungiswe ngoba usuke esekubonile ubungako bomonakalo.
> (Nkosi, 2009).

Abafundi basuke benesikhathi bewulungiselela umdlalo. Kunezingxenye abaziphindaphindayo abafundi bezama ukugxilisa imiqondo yabo kuzo. Kwesinye isikhathi basizwa uthisha. Uthisha angasebenzisa lelo thuba ukulungisa lapho ebona khona umonakalo odalekile olimini lomfundi. Kulula ukuthi lokhu okulungiswa uthisha, ungene engqondweni yomfundi ngoba usuke ephindaphinda amagama namabinzana elungiselela umdlalo. Umfundi usuke esembona uthisha engumqondisi womdlalo.

Umonakalo odalwe ulimi lwesiSwazi nesiNdebele ubonakala kahle ezikoleni futhi ungalungiseka kahle khona:

> Othisha baba nethuba lokuhlonza lo monakalo lapho izingane zikhuluma, zifunda nalapho zibhala.
>
> (Nkosi, 2009).

Indlela uthisha abafundisa ngayo isiZulu ingaba nomthelela ekunciphiseni noma ekwandiseni umonakalo odalwa ulimi lwesiSwazi nolwesiNdebele ezinganeni ezifunda isiZulu eSifundazweni saseMpumalanga.

2.5 Isiphetho

Kunesidingo esikhulu kothisha abafundisa isiZulu ezikoleni zaseSifundazweni saseMpumalanga sokuthi babe nesineke ekufundiseni ulimi lwabo ukuze bazuze impumelelo. Kumele banake kokubili ukukhulunywa nokubhalwa kolimi lesiZulu. Basebenzise izindlela zokufundisa ezizobalethela imiphumela emihle nabayihlosile. Bazinike isikhathi sokulalela inkulumo yabafundi nokubheka imibhalo yabo. Bangakhathali ukulungisa amaphutha adaleka ngenxa yomthelela wolimi lesiSwazi nesiNdebele.

ISAHLUKO SESITHATHU

3.0 IZIMBANGELA ZOKULIMALA KOLIMI LWESIZULU

3.1 Isingeniso

Ziningi izimbangela zokulimala kolimi lwesiZulu eSifundazweni saseMpumalanga. Lesi Sifundazwe sinezakhamuzi eziningi ezikhuluma ulimi lwesiSwazi kanye nesiNdebele. ESifundazweni saseMpumalanga kukhona amakhaya angaziseki izingane zawo ngokwanele ezifunda isiZulu. Lokhu kungenye yezimbangela zokulimala kolimi lwesiZulu.

Kukhona abantu abafuduka kwelaseSwazini beze kwelaseMpumalanga ngezizathu ezihlukeneyo. Umncele ohlukanisa iSifundazwe saseMpumalanga nezwe laseSwazini wenza ukuxhumana phakathi kwabantu kubelula.

Abantu uma sebehlangene behlala ndawonye kuningi okwenzekayo, okunye okwenzekayo ukuganiselana. Intombi igana insizwa kungakhathalekile ukuthi bakhuluma lulimi luni. Lapho kuthathene abantu abakhuluma izilimi ezihlukeneyo kuba nokuthelelana phakathi kwezilimi abazikhulumayo.

Izingane ezifunda isiZulu ezikoleni zikhinyabezwa umthelela wesiSwazi kanye nesiNdebele. Abazali kuneqhaza okumele balibambe ukuvikela ukonakala kolimi lwesiZulu. Abanye abazali bayimbangela yokonakala kolimi lwesiZulu ngenxa yezinkolelo namasiko abo.

Imisakazo inomthelela endleleni abantu abakhuluma ngayo. Abantu abalalela kakhulu umsakazo osakaza ngolimi lwesiSwazi bagcina sebenolwazi-magama lwesiSwazi ukwedlula ezinye izilimi. Imisakazo ethile ingaba negalelo ekulimaleni kolimi lwesiZulu eSifundazweni saseMpumalanga.

Indlela aMakhosi nabaholi bomphakathi abakhuluma ngayo ingaba negalelo endleleni abantu abakhuluma ngayo. Amagama athile asetshenziswa ngaMakhosi kanye nabaholi lapho bekhuluma ingezwakala isisetshenziswa ngabantu kwezabo izinkulumo.

Kwezinye izikole kunemithetho engakhuthazi izingane ukuba zikhulume ulimi lwesintu. Le mithetho ebekwa othisha idala umonakalo nokusilela emva kolimi lwesiZulu.

Azikho izimali ezanele ezifakwa esifundweni sesiZulu ukuze sithuthuke ezikoleni. Izimali eziningi zifakwa kwezinye izifundo njengezifundo zesayensi nezibalo yizo ezabelwa imali eningi. Lokho kuyabajivaza abafundi ukuba baqhubeke nesifundo sesiZulu.

Umphakathi omningi oNsundu awukusekeli ukuthuthukiswa kwezilimi zabaNsundu. Lokho esikubona kwenziwa umphakathi wamaBhunu uvikela ulimi lawo asikuboni kwenzeka kolwethu ulimi.

3.2 Ukuhlala kwabantu nokuhleleka kwempilo yabo

3.2.1 Ukuganiselana

Kuyenzeka ukuthi imindeni ekhuluma izilimi ezihlukeneyo iganiselane ngezingane zayo. ESifundazweni saseMpumalanga kuye kwenzeke ukuthi insizwa ezalwa lapho kukhulunywa khona isiZulu iganwe intombi evela lapho kukhulunywa khona isiSwazi noma okukhulunywa khona isiNdebele. Ukufika kwentombi izogana ekhaya elikhuluma ulimi LwesiZulu, yona ibe ikhule ngamasiko nangolimi lwesiSwazi noma lwesiNdebele, kuba nomthelela olimini lwesiZulu olusuke lukhulunywa ekhaya.

Izingane ziyaye zisheshe ukwejwayela umakoti omusha emndenini. Ziyamvakashela egunjini lakhe, zihlale naye zixoxe naye. Ziyaye zimjwayele zimthande. Izingane zigcina zithanda nendlela akhuluma ngayo lo makoti:

> Izingane zichitha isikhathi esiningi ekhaya zihleli nabantu besifazane kunabantu besilisa, izingane zithola ingxenye enkulu yemfundiso konina.
> (Masango, 2010).

Izingane zigcina sezithanda amagama athize akhulunywa noma avame ukusetshenziswa ilo makoti ozogana. Kungaba amagama athize esiSwazi noma esiNdebele. Kuya ngokuthi lo makoti oganele kulelo khaya ungumhlobo muni. Lapho umakoti ekhuluma isiNdebele, kuyozwakala ngamagama athize esiNdebele esekhulunywa izingane phakathi kwekhaya. Nalapho umakoti engumSwazi kuyokwenzeka into efanayo yokuzwakala kwamagama athize esiSwazi phakathi komuzi.

Lokhu kudala ukudungeka olimini lwesiZulu olusuke lukhulunywa ekhaya. Amagama athize afike nomakoti emzini ayangena agxile emqondweni wezingane zakulelo khaya. Akekho okhuzayo lapho isenzo esifana nalesi senzeka. Kusuke kwesatshelwa ukuthi umakoti uzophatheka kabi, kusale sekuthulwa umonakalo uqhubeke uye phambili.

Lezi zingane zingcina seziwasebenzisa ezikoleni amagama eziwafunde kumakoti lapho sezifunda isiZulu. Amagama esiZulu soqobo aya ngokuya eshabalala emqondweni wezingane, esikhundleni sawo kungene amagama amasha afika nomakoti.

Lokhu kuyazikhubaza izingane ezifunda isiZulu ezikoleni. Liyehla izinga lokukhuluma nokubhala isiZulu zinganakile. Lokhu kuyenzeka kakhulu eSifundazweni saseMpumalanga.

Lapho umakoti esethola ingane ethi yena ukonakala kolimi lwesiZulu kuyadlanga emndenini. Umakoti uchitha isikhathi esiningi enengane yakhe. Usuke enayo imini nobusuku, eyidlalisa eyixoxisa abuye ayilolozele. Kukho konke ukwenza kwakhe lo makoti usuke esebenzisa ulimi lwakhe lwendabuko okungaba isiSwazi noma isiNdebele.

Ingane ithi iqala ukukhuluma izobe yazi izinhlamvu eziningi zesiSwazi noma zesiNdebele kunezesiZulu okuwulimi olukhulunywa uyise wayo:

> Given the close relationship that exists between a mother and her child during infancy and early childhood, the mother plays an important role in the language development of the child.
> (Mwamwenda, 1990:116).

Umakoti namalunga omndeni wakubo lapho ezalwa khona bayavakashelana. Ulimi asuka elikhuluma ekhaya luyavuseleleka. Luthele leke kalula enganeni ahlala nayo nayikhulisayo.

Uthisha uyoba nomthwalo lapho efundisa leyo ngane isiZulu. Izinhlamvu eziningi zamagama iyoziphimisa njengoba isuke izwa unina:

> Ukuganiselana kuyinto enhle phakathi kwezizwe ezahlukene kodwa kuba nomthelela olimini nasemasikweni azo.
> (Khumalo, 2010).

Ingane yentombazane ekhuliswa umakoti ovela esizweni samaNdebele, kunamasiko nemikhuba yamaNdebele afisa ukuthi ingane yakhe iwalandele ekukhuleni kwayo. Lo makoti usuke ewathanda lawo masiko futhi ekholelwa ukuthi yiwo amlolonga amgcina ukuze abe inkosikazi.

Intombazane iyakhuliswa ngesiNdebele. Lokhu kukhuliswa kwenziwa ekhaya lapho kuzalwa khona unina:

> Here, she receives instructions from her mother and older women in private and she does not go out. During this period of isolation, the older women teach her rules and responsibilities. Then she is joined by several of her friends who were initiated the previous year. They learn the words of hlonipha, a secret language of their own.
>
> (Schneider, 1997:36-37).

Amasiko kanye nezimfundiso zikanina zenza le ngane ingabi nempande olimini lwesiZulu esuke ilufunda esikoleni. Lokhu kuvamile kakhulu ezindaweni zaseSifundazweni saseMpumalanga ezinjengaseMalahleni, eWitbank, lapho imindeni eminingi ikhuluma isiNdebele kodwa izingane zibe zifunda isiZulu ezikoleni.

Izinsizwa zamaSwazi nezamaNdebele ziyaganwa izintombi ezivela emindenini lapho kukhulunywa khona isiZulu. Intombi eganileyo ekhuluma isiZulu iyazama ukuluqondisa ulimi lwengane. Ingane ikhula ikhulunyiswa ngesiZulu. Umonakalo olimini olukhulunywa ingane udalwa imfundiso eyithola emgwaqweni kontanga kanye nomthelela wolimi olukhulunywa abantu abaningi kuleyo ndawo.

Lapho iningi lezingane kuleyo ndawo kungamaNdebele nazo ziyoba nayo inhlesane yesiNdebele olimini lwazo.

Iningi le mindeni yamaNdebele livame ukugcina isiko elaziwa ngokuthi ingoma. Iningi lezingane ezingabafana kuba iphupho lazo ukuya engomeni. Kusuka ngisho nabafana abahlala ezindaweni ezingamadolobha baye emakhaya lapho kugcinwa khona lolu siko lwengoma. Lolu siko luvame ukugcinwa ebusika:

> Ingoma, is a boy official transition from youth to manhood. Ingoma represent an important rite of passage that affects men for the rest of their

> lives. All the boys between ages of fifteen and nineteen are expected to undergo initiation.
> (Schneider, 1997:39).

Kukhona izingane ezifunda isiZulu eziyaye zibe ingxenye yalolu siko eSifundazweni saseMpumalanga. Lapho sezibuyela esikoleni lezi zingane zobe sezinolwazi oluningi oluphathelene nolimi namasiko esiNdebele. IsiZulu esuke isikhuluma isixuba namagama athize esiNdebele. Lokho kudala umonakalo olimini lwesizulu, kwehlise izinga lokubhala nokukhuluma isiZulu.

3.2.2 Ukufuduka

Ukufuduka ukusuka kwabantu endaweni ethile ababehlala kuyo baye kwenye indawo. Kungaba izizathu ezithize ezahlukeneyo ezingaba imbangela yokufuduka. Abanye baxoshwa izimpi, ubugebengu kanye nobubha ezindaweni abahlala kuzo. Abanye baya kwezinye izindawo ngoba besuke belandela amathuba angcono kwezemisebenzi, kwezamabhizinisi, kwezemfundo kanye nokunye okuningi:

> Some people left their towns and villages when they were attacked by enemies.
> (Potter, 1987:04).

Abantu uma befuduka besuka kwenye indawo beya kwenye basuke bengahambi bodwa. Laba bantu basuke behamba namasiko abo, izinkolelo, imikhuba kanye nolimi abahamba belukhuluma.

Bahamba nemindeni yabo. Lapho beyakhona bahlangana nabantu okumele baphilisane nabo. Iningi labantu livame ukufudukela ezindaweni ezingamadolobha. Likholwa ukuthi emadolobheni maningi amathuba okwenza impilo ibengcono kunasemakhaya:

> Sometimes, people move into the city from the nearby countryside. Sometimes, people have come to the city to look for a job. Some people come into the city because they like living with other people.
>
> (Potter, 1987:04).

ESifundazweni saseMpumalanga kunabantu abaningi abafuduka bevela ezindaweni ezifana nezwe laseSwazini. Abanye basuka ezindaweni ezabe zaziwa ngokuthi zisesabelweni sakwaNdebele. Lezi zindawo zibandakanya izindawo ezifana neSiyabuswa, kwaMhlanga, eMablehall, e-Allemansdrif, eDennilton kanye nezinye. Iningi lomphakathi owakhele lezo zindawo ukhuluma ulimi lwesiNdebele.

Kukhona abantu abafudukayo besuka kulezi zindawo okwabe kwaziwa ukuthi zisesabelweni sakwaNdebele baye eMalahleni, eWitbank kanye nasesifundeni saseGert Sibande lapho izimayini zamalahle kanye nezikhungo zokuphehla amandla kagesi zikhona.

Kukhona abantu abaningi abaliqhamukisa ezweni laseSwazini abanye baqhamuka esifundeni saseHlanzeni. Laba bantu balandela amathuba omsebenzi ezimayini kanye nasezikhungweni zokuphehla ugesi ezitholakala eMalahleni kanye naseSifundeni saseGert Sibande.

Izikole eziningi zabaNsundu eMalahleni naseSifundeni saseGert Sibande okungaba amashumi ayisishagalolunye nanhlanu ekhulwini (95%) zifunda isiZulu njengolimi lwasekhaya. Ukufika kwabafundi abaningi abakhuluma isiNdebele kanye nesiSwazi emakhaya bezofunda isiZulu njengolimi lwasekhaya kudala umonakalo olimini lwesiZulu.

Laba bafundi basuke bequkethe ulwazi-magama ezilimi abazikhuluma emakhaya. Lolu lwazi balusebenzisa lapho befunda isiZulu. Laba bafundi baholeleka ekutheni bapele babuye baphimise amagama esiZulu ngendlela okungeyona.

Indlela laba bafundi abayaye bapele babuye baphimise ngayo amagama ikhomba ukuthi kunomthelela wesiSwazi nowesiNdebela olimini lwabo. Emadolobheni afana naseMalahleni umuntu emunye ukhuluma izilimi zomdabu ezingaphezu kolimi olulodwa:

> Many city people speak two languages. They are bi-lingual. They speak one language when they are at home. This is a language of a country the family came from. At work and at school they speak another language.
>
> (Potter, 1987:11).

Ukufuduka kwabantu befuduka besuka lapho besuka khona, besuka nezilimi zabo kuyawudala umonakalo olimini lwesiZulu ezikoleni. Izingane zabantu abafuduka beqhamuka kwezinye izindawo ziyalufunda ulimi eziluthola kuleyo ndawo ezifudukele kuyo. Abazali bafuna izingane zabo zifunde eduze kwalapho behlala khona kanye nalapho abasebenza khona.

Ukufuduka kudala ukuthi ezikoleni kubekhona izingane ezinemvelaphi ehlukene. ESifundazweni saseMpumalnga kuvamile ukuthi kubekhona labo abakhuluma isiZulu, isiSwazi kanye nesiNdebele. Ukuhlangana kwabantu abahlukeneyo ngokwemvelaphi yabo kudala ukuthi kubekhona namagama athile ashabalalayo kulolo nalolo lulimi.

Kuye kuzwakale okhuluma isiZulu esehluleka ukuqeda inkulumo yakhe engakafaki okuthile akuthathe olimi lwesiSwazi noma lwesiNdebele. Izilimi zigcina sezikhulunywa zixutshwa. Kubenzima kwezinye izingane ukubona umehluko phakathi kwezilimi.

Ukukhuluma ulimi oluxubile kuyazilimaza izingane emsebenzile wazo wesikole. Indlela izingane ezikhuluma ngayo kuba indlela lezi zingane ezibhala ngayo.

3.2.3 Imingcele ehlukanisa imiphakathi

ESifundazweni saseMpumalanga kunedolobha lasePiet Retief elikuMasipala waseMkhondo. Leli dolobha lincikene nomngcele wezwe laseSwazini. Ziningi izakhamuzi zezwe laseSwazini eziza kuleli dolobha lasePiet Retief. Lezi zakhamuzi zaseSwazini ziza ngenhloso yokuzothenga kanye nokuzifunela amatoho.

Umphakathi wezwe laseSwazini kanye nomphakathi wasePiet Retief kuningi okuwuxhumanisayo. Le miphakathi ibuye ixhunyaniswe ngamabandla enkolo, ubuhlobo kanye nokuhwebelana.

Kukhona abantu abanemindeni kwelaseSwazini kanye nasedolobheni lasePiet Retief. Kukhona izingane ezivela kwelaseSwazini ezifunda ePiet Retief nakwezinye izindawo eziseduze nomngcele. Lezi zingane zibaleka kwelaseSwazini ngoba imfundo kwelaseSwazini ibiza imali eningi. Kuleli laseNingizimu Afrika incane imali ekhokhwa ngabazali ezikoleni zikahulumeni ngenxa yemfundo esekwe ngezimali nguhulumeni.

Lokhu kwenza izakhamuzi zaseSwazini ziheheke zifise ukuzofunda kuleli laseNingizimu Afrika. Babona amathuba empilo engcono, emahle kuleli zwe laseNingizimu Afrika. Abazali baseSwazini baze bazame ukuthi izingane zabo zithole ubuzwe baseNingizimu Afrika.

Izikole ezisezindaweni ezakhele uMasipala waseMkhondo zifundisa isiZulu njengolimi lwasekhaya. Ukufika kwezingane eziwela umngcele zivela kwelaseSwazini kudala umonakalo olimini lwesiZulu. Izingane ezivela kwelaseSwazini zifika zikhuluma ulimi lwesiSwazi, zifika nendlela yazo yokupela nokuphimisa amagama. Le ndlela idala umonakalo olimi lwesiZulu.

Othisha abafundisa isiZulu ezinganeni ezifunda isikole kuMasipala waseMkhondo babhekene nomthwalo wokuhlunga izingxenye zolimi lwesiSwazi emsebenzini wezingane. Amaphutha amaningi enziwa izingane adala ukuthi isivinini okufundiswa ngaso isiZulu sitotobe. Lokhu kudalwa ukuthi isikhathi esiningi othisha basichitha belungisa amaphutha enziwa abafundi esikhundleni sokufundisa:

> Kulukhuni ukulungisa igama negama enganeni evela kwelaseSwazini. Lokhu kungaba nemiphumela emibi esifundweni sesiZulu, isifundo singaqhubeki ngesivinini esifanele. Ingane ibe namahloni iphenduke unyube.
> (Khanyile, 2010).

Izingane zivame ukuyinaka ingane efikayo esikoleni. Izingane zijatshuliswa indlela izingane ezivela kwelaseSwazini ezibiza ngayo amagama.

Kukhona izingane eziyaye zisebenzise amagama athile esiSwazi kube ngathi ziyancokola kugcine sekungumkhuba wazo. Uyothi uthisha ebona zigcine seziziningi izingane ezisebenzisa amagama esiSwazi ekilasini.

Lezi zingane zigcina sezehluleka ukupela amagama ngendlela yokubhalwa kwesiZulu kodwa seziwabhala ngesiSwazi. Ulimi lwesiZulu lugcina selonakala ngendlela olufundwa ngayo, olukhulunywa ngayo nangendlela olubhalwa ngayo:

> Abadala bathi impandla ikhula ngamanhlonhlo. Lo mkhuba wokonakala kolimi uqala kancane kancane kunganakekile ugcine ususabalele. Amanye amagama agcina esesebenza njengamagama esiZulu kodwa kube kungewona.
> (Mkhize, 2010).

Ezinye izingane zikhulu zazi ukuthi indabuko yokhokho bazo ikwelaseSwazini. Lokho kwenza ukuthi zibe nesifiso sokwazi ukukhuluma ulimi lwesiSwazi. Ulimi ezilukhulumayo okuyisiZulu luba sengozini yokulimala.

Ezinye izingane ezingothathekile kubalula kuzona ukubukela phansi ulimi lwazo lwendabuko:

> Low self-esteem, which is a reflection of what one believes about oneself, is directly associated with the sense of self-doubt.
>
> (Muendane, 2006:74).

Kulula ezinganeni engazethembi nengaziqhenyi ngolimi lwesiZulu ukuthi ibe ngusimukanandwendwe lapho ihlangana nezingane ezikhuluma ezinye izilimi.

3.2.4 Imisakazo elalelwa umphakathi

ESifundazweni saseMpumalanga iningi lamalunga omphakathi lilalela umsakazo iGwalagwala F.M. Lona ngumsakazo osakaza ngolimi lwesiSwazi. Lo msakazo usakaza kuso sonke iSifundazwe saseMpumalanga.

Ikwekwezi F.M. ngomunye umsakazo osakaza kuso sonke iSifundazwe saseMpumalanga. Lo msakazo usakaza ngolimi lwesiNdebele.

Umsakazo Ukhozi F.M. ungeminye yemisakazo elalelwayo ngabalalelі baseMpumalanga. Lo msakazo usakaza ngolimi lwesiZulu. Lo msakazo wabe usakaza kusukela ngesikhathi sakudala eMpumalanga. Umsakazo osakaza ngesiSwazi nangesiNdebele wawungakabikhona.

Iningi labantu abasha liyikhonze yonke le misakazo. Liyilalela yonke. Kuncika ekutheni uhlelo olukhonzwe umuntu omusha lukumuphi umsakazo. Abanye abasakazi sebezakhele ugazi kubantu abasha ngendlela abaphatha ngayo izinhlelo zabo. Akukhathaleki ukuthi umsakazi ukumuphi umsakazo.

Laba basakazi bagcina sebengamaqhawe kubalalelі babo. Intsha iyathanda ukuhlala ikhuluma ngamaqhawe ayo. Intsha iyathanda ukwenza ngendlela

amaqhawe ayo enza ngayo izinto, ize ilingise nendlela lawa maqhawe akhuluma ngayo.

Laba basakazi basakaza izinhlelo ezahlukene emisakazweni ehlukene. Basakaza izinhlelo ezikhonzwe kakhulu abantu abasha. Kuvame ukuba izinhlelo zomculo kanye nezemidlalo.

Abasakazi basebenzisa ulimi ukuxhumana nabalaleli babo. Intsha iyathatheka izinhlelo zalaba basakazi ize ithatheke nalapho ilalela ulimi abalukhulumayo.

Lapho umsakazi esakaza uhlelo olungaconsi phansi entsheni, esakaza ngolimi lwesiSwazi noma lwesiNdebele, intsha engabalaleli bohlelo nayo iyozwakala isisebenzisa amagama athize olimi lwesiSwazi noma lwesiNdebele.

Into eshiwo umsakazi okhonzwe umlaleli iyangena igxile emqondweni womlaleli. Indlela umsakazi aphatha ngayo uhlelo lwakhe iyawulolonga umqondo womlaleli. Umlaleli ugcina esexhumana nomsakazi amkhonzile ngokwenqondo nangokomphefumulo.

Umlaleli akakhohlwa iphindo lomsakazi amkhonzile nangemva kwesikhathi eside. Izwi lomsakazi linomthelela kubalaleli bakhe noma sekuyisikhathi eside engasasakazi noma engasekho kulo mhlaba.

Ukunkenteza kwezwi lomsakazi owayelalelwa ngumlaleli nendlela abe ekhuluma ngayo akupheli kumlaleli. Umsakazi unegalelo elikhulu nomthelela olimini olukhulunywa abalaleli bakhe.

UNgwenya, (2010) uyavumelana nokuthi amaphimbo abasakazi nendlela ababekhuluma ngayo akupheli emqondweni wabalaleli babo lapho ethi:

UThetha Masombuka usezwakala emiqondweni yalabo ababemlalela ethi: **Gqimu Gqelele.** U-K.E. Masinga usezwakala emiqondweni yalabo okwakungabalaleli bakhe ethi: **Mkhulule!** UCyril Bongani Mchunu usezwakala emiqondweni yalabo okwakungabalaleli bakhe ethi: **Zakhala izingcingo**. UGaybon Mpanza usezwakala emiqondweni yalabo okwakungabalaleli bakhe ethi: **Umculo weJazz**. USaggies Thwala usezwakala emiqondweni yalabo okwakungabalaleli bakhe ethi: **Isizwe sihubela iNkosi**. UJoshua Mlaba usezwakala emiqondweni yalabo okwakungabalaleli bakhe ethi: **Thath' ezakho**. UHubert Sishi akalibaleki emiqondweni yalabo okwakungabalaleli bakhe ethi: **Imilando yakwaZulu**. UReggie Khumalo uyakhumbuleka emiqondweni yalabo okwakungabalaleli bakhe ethi: **Cobela kufalaza mlimi**. ULindiwe Ntuli usezwakala emiqondweni yalabo okwakungabalaleli bakhe nezwi lakhe ethi: **Sikhulekile ekhaya!**

Kuwo wonke umlaleli okhonze uhlelo oluthile emsakazweni konke okwenzeka kulolo hlelo kuyahlala kugxile emqondweni wakhe. Lokhu kutshengisa amandla nendlela umsakazo ongena ugxile ngayo ezingqondweni zabalaleli abawulalelayo. Umsakazo usebenza ngolimi. Umsakazi kanye nabalaleli bakhe baxhumana ngolimi.

Esifundazweni saseMpumalanga le misakazo esakaza ngolimi lwesiSwazi kanye nolwesiNdebele nayo iyathandwa kakhulu ngabalaleli. Inezingwazi zayo zabasakazi. Abanye abalaleli abangaconsi phansi emsakazweni wesiSwazi nowesiNdebele abafundi abafunda ulimi lwesiZulu esikoleni.

Laba bafundi kukhona amagama athize esiSwazi noma esiNdebele abawacoshayo kulaba basakazi abayizintandokazi kubafundi. Lawa magama zigcina seziwasebenzisa lapho zenza umsebenzi wazo wesiZulu. Ziwasebenzisa

njengamagama esiZulu kodwa kube kungewona. Lokhu kubangelwa ukuthi zisuke seziwajwayele ukuwezwa asangene agxile emigqondweni yazo:

> As a result of a language acquisation, the child is able to store in his memory numerous experiences and able to think abstractly and symbolically which is essential if children are to benefit from instruction as school calling for such form of thinking.
>
> (Mwamwenda, 1990:119).

Umdlalo womoya odlalwa emsakazweni abalaleli bayakwazi ukuwulandela kusukela ekuqaleni uze uyophela. Basuke bengawuboni ngamehlo enyama kodwa bewubona ngamehlo engqondo. Lokhu kutshengisa ubudlelwano obukhona phakathi komqondo womuntu kanye nomsakazo.

Ukukhuluma kwabasakazi kanye nabalingisi bomdlalo womoya kunegalelo nomthelela ekulolongeni indlela abalaleli balowo msakazo abakhuluma ngayo.

Izingane ezilalela kakhulu imisakazo esakaza ngesiSwazi nangesiNdebele zigcina sezikubonakalisa lokhu nalapho sezibhala noma zikhuluma esifundweni sazo sesiZulu. Ukusebenzisa amagama okungewona awesiZulu esifundweni sesiZulu kudala umonakalo kuleso sifundo:

> Izingane ezifunda imibhalo yesiZulu, zilalele umsakazo wesiZulu zizuza okukhulu maqondana nolimi lwesiZulu yize ziseSifundazweni saseMpumalanga.
>
> (Mkhize, 2010).

Amagama angena agxile emqondweni wengane ngamagama ingane ehlale iwezwa imihla ngemihla.

3.2.5 Izinkulumo zaMakhosi nabaholi

AMakhosi kanye nabaholi ngabantu abahlonishwayo emphakathini. Bayisibonelo entsheni. Intsha iyaye ibhekisise indlela aMakhosi kanye nabaholi bomphakathi abenza ngayo. Indlela aMakhosi kanye nabaholi abakhuluma ngayo inomthelela kakhulu entsheni:

> Leaders, in particular must set the standard and be exemplary as they are custodians of African personality.
>
> (Muendane, 2006:151).

UBaba uNelson Mandela owaphuma ejele ngonyaka we-1990, waba nguMengameli wezwe ngonyaka we-1994, engumholi okhuluma ulimi lwesiXhosa, kwaba negalelo ekundlondlobaliseni nasekusabalaliseni ulimi lwesiXhosa.

Abantu babembona bemuzwa ekhuluma ezithangamini zabezindaba, emibuthanweni eyayiba sezinkundleni kanye nakuyo yonke imithombo yezindaba. Babethatheka ngezinto eziningi ezazikhulunywa uBaba uMandela. Iningi laze lathatheka ngolimi alukhulumayo.

Kwabakhona amagama esiXhosa asabalalela kwezinye izilimi. Amagama afana naleli elithi 'inkokheli' naleli elithi 'iqabane' asetshenziswa ngabantu abaningi nalabo abangewona amaXhosa. Babevame ukuwezwa kubaholi bawo bezomzabalazo.

ESifundazweni saseMpumalanga iningi laMakhosi kanye nabaholi abangamalunga ePhalamende ngabantu abakhuluma isiSwazi kanye nesiNdebele. Laba baholi banegalelo ekundlondlobaliseni nasekusabalaliseni isiSwazi nesiNdebele eSifundazweni saseMpumalanga.

Lapho kunezimbizo zomphakathi kukhuluma abaholi kanye naMakhosi kusuke kukhulunywa ulimi lwesiSwazi noma olwesiNdebele. Lapho kwenzeka ukuthi kukhulunywa isiZulu kusuke kukhulunywa isiZulu esixubile, esixube isiSwazi kanye nesiNdebele. Izingane ezifunda isiZulu ezikoleni eSifundazweni saseMpumalanga akukho ezikuhlomulayo maqondana nolimi.

Izinkulumo zabaholi kanye naMakhosi zinomthelela ekwenzeni kwabantu. Abafundi nabo bayafisa ukuhlonishwa njengaMakhosi. Bayazama ukwenza babuye bakhulume njengaMakhosi kanye nabaholi. Ngesizathu sokuthi iningi lamakhosi kanye nabaholi eSifundazweni saseMpumalanga abakhulumi isiZulu esihle kodwa bakhuluma isiSwazi nesiNdebele, kudaleka umonakalo olimi lwesiZulu. Izingane ezifunda isiZulu esikoleni zingahlomuli:

> Intsha ibheke eMakhosini kanye nakubaholi njengabantu abayisibonelo esihle emphakathini. Iyashesha ukuthatheka ifise ukwenza kanye nokukhuluma njengabo.
>
> (Maseko, 2010).

Ukugudluka kwengane efunda isiZulu ithatheke ngolunye ulimi kudala umonakalo olimini lwesiZulu. Ingane iyaye ithathwe ngamagama athize olimi lolo. Lawo magama ambalwa ingane ethatheka ngenxa yawo avame ukudala umonakalo olimini lwesiZulu.

Amagama esiSwazi kanye nesiNdebele adala umonakalo omkhulu eSifundazweni saseMpumalanga ukwedlula ezinye izilimi. Imbangela ukuthi isiSwazi kanye nesiNdebele sinamagama athi awafane nawolimi lwesiZulu. Ngakho-ke kubalula enganeni ukuthi ibize igama lolimi lwesiNdebele noma lwesiSawzi ibe icabanga ukuthi ibiza igama lesiZulu. Lokhu kuyayilimaza ingane esifundweni sayo sesiZulu. Igcina ingane isibhala ngendlela okungeyona. Inkulumo yengane iyaphazamiseka, ixube amagama ezilimi ezihlukene.

3.3 Igalelo labazali

3.3.1 Ukunganaki kwabazali

Iningi labazali besizwe esiNsundu abakhombisi ukuba nentshisekelo nokunaka indlela ingane eqhuba ngayo olimini lwayo lwasekhaya. Bakhombisa umdlandla ezilimini zabezizwe ezifana nesiNgisi nesiBhunu. Abazali eSifundazweni saseMpumalanga abakhombisi ukunaka umthelela odalwa ulimi lwesiSwazi nesiNdebele olimini lwesiZulu.

Abazali bathatha kalula ukuthi iyasazi isiZulu njengolimi lwayo lwasekhaya ngoba ikhuluma sona imihla namalanga. Abalindele inkinga engavela olimini lwesiZulu:

> Abazali abaningi abawalungisi amaphutha ezinganeni lapho ziphula ulimi lwesiZulu. Abanye babona kuyinto encomekayo ukuphula ulimi lwesiZulu ngoba bacabanga ukuthi izingane zabo zikwenza lokhu ngoba sezazi futhi zijwayele kakhulu isilungu
> (Mbhatha,2010).

Abazali abanaki ukuthi izingane zabo sezisikhuluma kanjani isiZulu. Lokhu kwenza kubelula ekutheni ulimi lwesiSwazi nolwesiNdebele lube nomthelela ezinganeni ezifunda isiZulu eSifundazweni saseMpumalanga.

Abazali abazikhuthazi izingane ukuthi zifunde, zikhulume zibuye zibhale isiZulu ngendlela eseqophelweni eliphezulu:

> However, for any program to be successful with this population it must incorporate a systematic training of the children's parents and teachers. Parents are often unaware of the communication demands being placed on their children in the school situation (Ripich noSpinelli, 1985:93).

3.3.2 Inkuthazo kanye nokuseka kwabazali

Abazali abaningi abatshengisi umdlandla ekusekeni izingane zabo ngokuzicija ekutheni zenyuse izinga esifundweni sesiZulu njengoba benza kwezinye izifundo. Azikho izincwadi eziseceleni abazithengayo ukuze zelekelele ingane ulwazi lwayo lwesiZulu luthuthuke. Kwezinye izifundo abazali bayazithengela izingane zabo izincwadi ezingeziwe bazinike usizo eziludingayo ukuze zindlondlobale esifundweni leso. Abanye abazali baze bazihlelele izingane zabo uthisha abazomkhokhela ngasese ukuze acije izingane zabo.

Abazali abakwenzi lokhu esifundweni sesiZulu. Abazikhathazi abazali ngesifundo sesiZulu. Abakhathazeki abazali baseSifundazweni saseMpumalanga ngomonakalo odalwa isiSwazi nesiNdebele ezinganeni zabo ezifunda isiZulu:

> Abazali uma befika esikoleni bezobona ukuthi izingane ziqhuba kanjani, abazikhathazi nokuxhumana nothisha besiZulu, bajahela ukuzwa ngempumelelo yezingane zabo kwezinye izifundo. Sebengabuye badlule kuthisha wesiZulu.
>
> (Mpungose, 2010).

Imitapo yolwazi lapho abazali beyizakhamuzi khona intula izincwadi zesiZulu. Uhulumeni waseMpumalanga uthumela izincwadi eziningi emitatsheni yolwazi yaboMasipala abakhele isifundazwe. Lezi zincwadi iningi lazo elibhalwe ngolimi lwesiNdebele kanye nesiSwazi. Zincane izincwadi ezibhalwe ngesiZulu ezithunyelwayo.

Abazali abazikhathazi ukuxhumana neziphathimandla eziphethe imitapo yolwazi ukuze kwandiswe izincwadi ezibhalwe ngesiZulu. Ukufunda izincwadi zesiZulu kuyazikhuthaza izingane kuzicije ukuthi zibe nolwazi olukhulayo lwamagama esiZulu. Izingane eziningi zintula ulwazi lwamagama esiZulu anembayo ngakho-ke zikhuluma zixube ulimi.

Abazali abaningi abaziniki izingane zabo amazwi enkuthazo lapho ziphumelela olimini lwesiZulu. Abenzi njengoba besuka benza kwezinye izifundo:

> Akuvamile ukuzwa umzali ehamba encoma ingane yakhe kubangane bakhe ngokuthi athi iphumelela ngamalengiso esiZulwini kodwa uma kungezinye izifundo akawuvali umlomo.
>
> (Zungu, 2010).

Abazali babona isiZulu kuyisifundo ingane okumele ukuthi iphumelele kuso kalula ngaphandle kwenkathazo. Lokho kwenza ukuthi izingane zinganaki futhi zingazikhandli ngokwaneleyo lapho zifunda isiZulu.

Lapho ingane yenza amaphutha esiZulwini ngenxa yomthelela wesiSwazi nesiNdebele ayikhathazeki. Nabazali bengane akubakhathazi ukubona ingane yenza amaphutha esiZulwini. Abazali bayasukuma bafune usizo uma ingane itshengisa ukwehluleka esiNgisini.

3.3.3 Umonakalo owadaleka kubazali

Isikhathi sobandlululo sibe nomthelela ekutheni iningi labantu abaNsundu libukele phansi izilimi zabo. Abazali abaningi bakhule, bafunda ngesikhathi sobandlululo. Abazali bakhule bazi ukuthi izilimi ezingcono nokubonakala ukuthi umuntu ufundile futhi uphucuzekile uma ezikhuluma ilezo ezabamhlophe.

Umuntu okhuluma isiNgisi noma isiBhunu kahle ubehlonishwa kubonakala ukuthi ufundile. Umuntu okhuluma ulimi loMdabu kahle kwezinye izindawo akahlonishwa ngendlela emfanele. Uthathwa njengomuntu ongaphucuzekile nongafundanga.

Lo monakalo owenzeka kubazali wenza ukuthi izilimi zabaNsundu zingahlonishwa emkhakheni wezemfundo. ESifundazweni saseMpumalanga isiZulu sisakhulunywa sixutshwe nesiSwazi nesiNdebele ezindaweni eziningi.

Izingane eziningi ezifunda ezikoleni ezixube izinhlanga eSifundazweni saseMpumalanga, azisifundi isiZulu, zifunda ngesiBhunu nangesiNgisi:

> Lokhu kuyatshengisa ukuthi abazali abanandaba ngokulondolozeka nokuthuthukiswa kolimi lwesiZulu. Abaluboni luyinto ebalulekile ezinganeni zabo ukuthi ziyifunde ziyazi.
> (Khanyile, 2010).

Kulezi zikole ezixube izinhlanga kukhona abazali abaNsundu abaseMkhandlwini ephethe izikole kodwa abaphakamisi ukuthi isiZulu sifundwe kulezo zikole. Kubonakala kubona kulungile ukuthi izingane zabo zifunde ngesiNgisi noma ngesiBhunu. Bayaziqhenya ngesenzo sabo sokufundisa izingane zabo ezikoleni ezixube izinhlanga lapho isiZulu singafundwa khona.

Lokhu kwenza izingane ezifunda ezikoleni zabaNsundu zizenyeze, kube ngathi kukhona izinto eziphuthelwa yizo noma ezizibambelela ngayo ngoba zifunda isiZulu.

3.3.4 Imvelaphi yabazali

Abazali abawalibali amagama ezilimi lapho bedabuka khona. Abazali abadabuka eSwazini kunamagama athize esiSwazi abayohlale bewabiza okungeke kubelula ukwehlukana nawo. Kunjalo nakubazali abadabuka lapho isiNdebele sikhulunywa khona. ESifundazweni saseMpumalanga iningi lezakhamuzi lidabuka ezweni laseSwazini kanti abanye badabuka endaweni eyabe yaziwa ngesabelo sakwaNdebele.

Laba bazali nakuba izingane zabo zifunda isiZulu ezikoleni kodwa kukhona amagama esiSwazi nesiNdebele abavame ukuwasebenzisa. Lawa magama agcina esengene agxila emqondweni wezingane. Izingane zigcina seziwasebenzisa lawa magama lapho zikhuluma noma zibhala isiZulu. Lokhu kuyazikhinyabeza izingane esifundweni sazo sesiZulu.

Abazali abakhuluma ulimi lwesiSwazi noma lwesiNdebele emakhaya abakwazi ukuzisiza izingane zabo ezifunda isiZulu ngomsebenzi wazo wezikole. Imiphumela yezingane ezingasekelwa ngabazali emakhaya ayimihle njengaleyo yezingane ezithola ukusekwa emakhaya.

> Parents are children's first teachers and should remain instructional partners throughout the learning years.
>
> (Salinger, 1988:291).

Izingane ezizalwa ngabazali abasikhulumayo isiZulu futhi abasithandayo zenza kahle kakhulu esifundweni sesiZulu, zithola imiphumela emihle. Zisikhuluma, zisibhale, zibuye zisifunde kahle isiZulu. Akulula ukuthi lezo zingane zingenwe umthelela wesiSwazi nesiNdebele nakuba ziseSifundazweni saseMpumalanga.

3.3.5 Amasiko nemigubho emakhaya

AmaSwazi namaNdebele anemigubho ebandakanya amasiko ayigubhayo ezindaweni eziningi zeSifundazwe saseMpumalanga. Kule migubho kuningi okwenziwayo okuhlanganisa amalunga omphakathi kubandakanya nentsha. Lapho kwenziwa imigubho ethinta amaNdebele ulimi olusuke lusetshenziswa lapho kusuke kuwulimi lwesiNdebele. Intsha efunda isiZulu ezikoleni eSifundazweni saseMpumalanga nayo iyaba ingxenye yale migubho.

Kuningi okuthokozisa intsha okwenzeka kule migubho. Intsha igcina isinesasasa lale migubho. Kule migubho kugcinwa namasiko athize amasiko ahambisana nolimi. Intsha igcina isithathekile indlela izinto ezenzeka ngayo kule migubho.

Intsha efunda isiZulu ezikoleni eSifundazweni saseMpumalanga igcina isizuze amagama athize esiSwazi noma esiNdebele kule migubho. Kule migubho kusuke kwenziwa izinto ezithinta isiSwazini noma isiNdebele. Kuyaculwa amaculo esiSwazi noma esiNdebele. Intsha kukhona izinto ezifundayo eziphathelene

namasiko kanye nendlela yokuziphatha. Intsha isuke ifundiswa amasiko aphathelane nesizwe samaNdebele noma esamaSwazi.

Intsha ngokuba nentshisekelo kule migubho igcina isinentshisekelo olimini olukhulunywayo kule migubho. Kusuke kukhulunywa ulimi lwesiSwazi nesiNdebele kule migubho:

> Social communication depends up the culture to which an individual belongs. Like most social skills it is learned first in the family, then in the peer group and then in the community.
>
> (Durojaiye,1988:209).

Intsha ayigcini kuphela ngokuthola imfundiso yolimi ezikoleni kanye nasekhaya. Ibuye ithole imfundiso enkulu emaqondana nolimi emphakathini. Emphakathini ilapho intsha ifike khona ihlangane nabantu abaningi.

ESifundazweni saseMpumalanga miningi imigubho ehlelwa ngamaSwazi kanye namaNdebele:

> Esizweni samaNdebele kunesikhathi lapho kunomgubho wokubuya kwamasokana entabeni. Lapho kulowo mgubho kugcwala abantu abaningi ngisho nabangewona amaNdebele.
>
> (Mahlangu, 2010).

Isiko eliqhutshwayo emphakathini liyathintana nendlela okuxhunyanwa ngayo emphakathini. Lapho kuqhutshwa usiko lwesiNdebele nomphakathi uxhumana ngolimi lwesiNdebele:

> The society or culture within which a relationship develops reflects certain guidelines or teachings about how people are expected to behave in various types of relationships. The extent to which a person is exposed to these guidelines and the extent to which he or she

> subscribes to them will affect the type of communication behaviour we exhibit with our relationship partners.
>
> (Knapp, 1984:87).

Abazali bayazikhuthaza izingane zabo ukuthi zihambele le migubho ngoba kuningi okuhle nokuwusizo okufundiswa izingane. Izingane azigcini ngokuthola izimfundiso ezinhle, zibuye zithole okuningi okuthinta ulimi lwesiSwazi noma lwesiNdebele.

Izimfundiso ezitholwa izingane kule migubho azibi lusizo kubo abafunda isiZulu esikoleni. Izingane zifunda amagama amaningi okungewona awesiZulu kule migubho. Amagama eziwafundile zigcina seziwasebenzisa ekilasini lapho zikhuluma, zifunda noma zibhala. Lokho kudala umonakalo olimini lwesiZulu, imiphumela ingabi mihle. Izingane ziba nolwazisisekelo olwesiSwazi noma olwesiNdebele zintule olwesiZulu.

3.4 Imisebenzi eyenziwa isizwe

3.4.1 Ukunganakwa kwezilimi zabomdabu

IsiSwazi nesiNdebele zidala umonakalo olimini lwesiZulu eSifundazweni saseMpumalanga ngoba izilimi zaboMdabu azinakwa ngokuphelele. Umonakalo owenziwa olimini loMdabu awuhlahlelwa amehlo, ugxekwe ngabanikazi bolimi.

Izilimi zaboMdabu azinikezwa ithuba lokuthi zisetshenziswe ngenkululeko. Lokhu kuyabonakala ezikoleni, emsebenzini kanye nasezindaweni eziningi lapho kusuke kuhlangene khona amalunga omphakathi.

Kukhona izikole eziyaye zishaye umthetho wokuthi izingane kumele zikhulume isiNgisi ngaso sonke isikhathi. Lokhu kwenziwa ngoba kufunwa ukuthi izingane zisazi kahle isiNgisi. Kuyenzeka lokhu nasezikoleni eSifundazweni

saseMpumalanga lapho izingane zifunda isiZulu. IsiZulu siyadediswa kuthiwe izingane mazingasikhulumi esikhundleni sazo kukhulunywe isiNgisi.

Kwezinye izikole izingane ezingakhulumi isiNgisi ezizwakala zikhuluma isiZulu noma olunye ulimi lomdabu ziyajeziswa.

Lokhu kufakazelwa uMotswaledi, (2005:48) lapho ethi:

> Our principal, Timo was a strict disciplinarian, he probably wanted to encourage us to use the English language, the queen's language which most educated blacks revered so much.

Othisha abaningi bayaye babonakale bakwesaba ukuthi izingane zikhulunyiswe ngesiNgisi. Izingane ezikhuluma kahle isiNgisi ziyanconywa zithandwe ngothisha. Zithola udumo kothisha zihlonishwe nangezinye izingane. Kwezinye izikole izingane ezikhuluma kahle isiNgisi ziyaklonyeliswa. Akukho ukunakwa kwezingane ezikhuluma kahle isiZulu ezikoleni.

ESifundazweni saseMpumalanga ziningi izingane ezinamaphutha lapho zikhuluma isiZulu. Amaphutha amaningi abangwa ukuxuba ulimi lwesiSwazi, isiNdebele nesiZulu. Othisha abanakile, abasukumi bakhuthaze izingane ukuthi zikhulume isiZulu ngendlela njengoba benza esiNgisini.

EsiNgisini othisha bayaye basukume ngobuningi ukwelekelela lezo zingane ezisuke zinenkinga. Othisha bawushaya indiva umonakalo owenzeka esiZulwini odalwa ulimi lwesiSwazi nolwesiNdebele ezikoleni eSifundazweni saseMpumalanga. Othisha abakhathazeka ngalo monakalo ilabo abafundisa isiZulu.

Izinkulumo-mpikiswano eziqhutshwa ngolimi lwesiZulu azenzelwa esidlangaleni lapho kukhona abafundi abaningi, zenzelwa ekilasini lapho kukhona abafundi

abayingcosana. Izinkulumo-mpendulwano zesiNgisi zenzelwa emahholo lapho kugcwele khona bonke abafundi. Kwezinye izikole azenziwa izinkulumo-mpikiswano zesiZulu.

Lokhu kwenza abafundi basibone isiZulu njengolimi olungabalulekile, zisikhulume ngokunganaki, zingabi namahloni lapho zenza amaphutha. Izingane zikhuluma isiZulu zisixube nesiSwazi kanye nesiNdebele ezikoleni zaseSifundazweni saseMpumalanga, zingaqikeleli njengoba zisuke zenza esiNgisini.

Bambalwa abahlolelwa ikhono ngolimi lwesiZulu lapho kunesidingo sokuba bahlolwe ikhono lokwenza umsebenzi othile. Abanye bayalenqaba ithuba abalinikwayo lokuhlolwa ngesiZulu. Iningi lama-Afrika liyazenyeza ngezilimi zawo:

> Invariably, when an African gives a speech and he or she chooses to speak in an African language, he or she will sincerely apologise for speaking in isiZulu or any other African language. I have never heard of a German or English man or woman apologises for speaking to his or her people in his or her own language, which he or she shares with them.
>
> (Muendane, 2006:58).

Lapho ama-Afrika ekhuluma ulimi lawo ngendlela efanele aye abone ukuthi lokho kuyawehlisa. Abanye bayaye balukhulume baluxube ulimi ukuze babonakale njengabantu abafundile emehlweni abanye abantu.

UMuendane, (2006:150) uqhuba athi:

> It is quite common for Africans to address an entirely African audience at funerals and weddings in English, and feel elevated in status by this action.

Akulula ukulungisa umonakalo odaleka ezilimini zethu uma indlela esicabanga ngayo ngezilimi zethu ingakalungi. Umonakalo odalwa ulimi lwesiSwazi nolwesiNdebele olimini lwesiZulu ezikoleni eSifundazweni saseMpumalanga kunzima ukuwulungisa, imbangela yalokho indlela iningi elicabanga ngayo mayelana nezilimi zabaNsundu.

Kunesidingo esikhulu sokuthi ama-Afrika aguqule indlela acabanga ngayo mayelana nezilimi zawo.

3.4.2 Ukunakwa kakhulu Kwezifundo Zobuchwepheshe

ESifundazweni saseMpumalanga akubonakali kukhona imali eningi efakwa esifundweni sesiZulu ukulwa nomonakalo odaleka esiZulwini. IsiZulu kanye nezinye izilimi zoMdabu azithuthukiswa ngendlela okwenzeka ngayo ezifundweni zobuchwepheshe.

Ezikoleni kubonakala izifundo zobuchwepheshe kuyizona ezidla ubhedu. Ukunakwa kakhulu kudala ukuthi izifundo ezifana nesiZulu zibonakale zinganakekile kangakho.

Izifundo zobuchwepheshe zinikwa isikhathi esiningi nokunakwa okukhulu. Abafundi bayakhuthazwa ukuthi benze kahle kakhulu ezifundweni zobuchwepheshe nangabemithombo yezindaba.

Isifundo sesiZulu asitholi ukunakwa njengezifundo zobuchwepheshe ezikoleni kanye naseZikhungweni Zemfundo Ephakeme. Umonakalo owenzeka ezifundweni zobuchwepheshe kuzanywa ngawo wonke amandla ukuthi kuliwe nawo. Kuchithwa izimali eziningi ukubhekana nezinselelo ezimelene nezifundo zobuchwepheshe.

Ezikhungweni Zemfundo Ephakeme bambalwa uma bengekho abahlinzeka abafundi abafunda isiZulu ngemifundaze. Imifundaze eminingi yabelwa abafundi abenza izifundo zobuchwepheshe. Lokho kwenza abafundi abaningi bakhombise umdlandla ezifundweni zobuchwepheshe ngaphezu kwesiZulu. Ezikoleni abanye abafundi bazinika isikhathi esincane sokufunda isiZulu ngoba ikusasa labo belibeke ezifundweni zobuchwepheshe.

Umonakalo odalwa ulimi lwesiSwazi nesiNdebele olimini lwesiZulu ezikoleni zaseSifundazweni saseMpumalanga kunzima ukuwulungisa ngaphandle kokuzinikela kwabafundi nezimali ezanele zokusekela abafundi.

Ezikoleni lapho kwenziwa uhlelo lokwabiwa kwezimali eminyangweni yezifundo ezikhona incane imali eyabelwa izilimi zoMdabu. Imali eningi yabelwa izifundo zobuchwepheshe:

> Kunesidingo sokuthi imali ifakwe kakhulu nasezilimini zomdabu. Izingane kanye nabadala bafunde bagogode ngolimi lwabo ukuze kulondolozwe isizwe. Ukulonda ulimi, ukulonda isizwe. Ukushabalalisa ulimi, ukushabalalisa isizwe.
>
> (Mkhize, 2010).

Akusiyo into embi ukufaka imali ezifundweni zobuchwepheshe kodwa izilimi zaboMdabu kuhle nazo zibhekelelwe zingabukelwa phansi.

ESifundazweni saseMpumalanga izingane eziningi zichitha isikhathi esiningi zifunda izincwadi eziphathelene nezifundo zobuchwepheshe. Imbangela yalokho ukugqugquzelwa izingane ezikuthola kothisha, abazali kanye namanye amalunga omphakathi. Zigqugquzelwa nawukubakhona kwemifundaze.

Izilimi zomdabu zisalela emuva. Umonakalo odaleka ezilimini zoMdabu uya ngokuya wanda. Izimali ezihlinzekelwa ukulwa nalo monakalo azibonwa.

3.4.3 Ukungabandakanywa kwesiZulu kwezeSayensi uBuchwepheshe nakweZomnotho

IsiZulu kanye nezinye izilimi zaboMdabu azibandakanywa nezifundo eziwumgogodla wezomnotho. Lezi zifundo zifundwa ngesiNgisi kanye nesiBhunu. Isayensi, uBuchwepheshe, eZomnotho, izibalo kanye neZamabhizinisi zingafundwa ngesiZulu njengoba kwenzeka kwezinye izilimi. Emazweni amaningi omhlaba athuthukile zonke izifundo zifundwa ngolimi lwasekhaya.

Ezweni laseNtaliyane zonke izifundo zifundwa ngesiNtaliyane, kanjalo eFulansi naseJalimane. Kulula ukuthi kube nomonakalo odalekayo olimini uma ulimi lungasetshenziswa ekufundeni ngokuphelele. ESifundazweni saseMpumalanga izingane zisifunda isiZulu kanye ngosuku, azihlangani naso kwezinye izifundo. Izifundo ezinye zenziwa ngesiNgisi ngakho-ke izingane zijwayela ukwenza isiNgisi. IsiZulu zisixuba nesiSwazi nesiNdebele lapho zithola ithuba lokusikhuluma noma lokusifunda.

Amazwe amaningi athuthukile ayazithanda izilimi zawo futhi ayazihlonipha. Ngaphezu kwakho konke lawa mazwe ayazethemba izilimi zawo. Akukho ulimi olubonakala lungcono kunezilimi zabo. Bayakwazi ukwenza izinto zenzeke ngezilimi zabo:

> The Afrikaners have text in several subjects, including physical science, psychology, mathematics and geography, apart from novels, drama and poetry in their own language. Yet Afrikaans as an academic is hardly 120 years old. They take their language so seriously such that all products, from baby food to tombstones bear their language as well as English in South Afrika.
>
> (Muendane, 2006:62).

Ukubandakanywa kwesiZulu ekufundisweni kwazo zonke ezinye izifundo kungenza ukuthi ukuhlonishwa kwaso (isiZulu) kukhule. Abafundi uma besibona isiZulu sisetshenziswa ukufunda zonke izifundo, sisebenza ngokubanzi phakathi kwesizwe kungenza abafundi babe nomdlandla basifunde ngokuzimisela. IsiZulu singaba ingxenye yempilo kawonkewonke.

Emikhakheni eminingi yezifundo ezifundwa Ezikhungweni Zemfundo Ephakeme, kuyaye kufuneke umfundi aphumelele kahle olimini lwesiNgisi. Lokhu kubangelwa ukuthi zonke izifundo uzozifunda ngesiNgisi. Izifundo zonke uma zingafundiswa ngesiZulu naseZikhungweni Zemfundo Ephakeme izingane zingaqikelela lapho zifunda isiZulu. Abafundi abaphumelele kahle esiZulwini bathola amathuba angcono. Ukufundwa nokufundiswa kwesiZulu kube sezingeni eliphezulu.

Umonakalo owenzeka olimini lwesiZulu nakwezinye izilimi zoMdabu udalwa ukuthi aboMdabu, abazethembi izilimi zabo:

> All languages are capable of development into fully-functional modern languages, given the political, social and educational will to see that these languages enjoy their rightful status and role.
>
> Heugh nabanye, 1995:64).

Lapho abomdabu bakuleli bangalwela ukubandakanya izilimi zabo kuzo zonke izifundo nasekuqhutshweni kwebhizinisi, umhlaba ungaqala ukubahlonipha abantu boMdabu bakuleli zwe.

Amazwe omhlaba angabona ukuthi siyazethemba, asizibukeli phansi izilimi zethu uma sizisebenzisa emfundweni yethu. Abantu bamazwe ngamazwe bazofisa ukulufunda ulimi lwethu uma silubandakanya nakwezomnotho ukuze bakwazi ukwenza uhwebo nezwe lakithi:

> Ukukhula kwesithunzi solimi lwethu kuzokusho ukukhula kwesithunzi sethu uqobo.
> (Manzini, 2010).

Umonakalo owenzeka ezilimini zethu oqonde ukuzishabalalisa uyonyamalala. Umonakalo owenzeka olimini lwesiZulu ngenxa yomthelela wesiSwazi nesiNdebele uyoncipha ngoba abantu bayozikhuluma izilimi zabo ngokuzethemba nangokuqikelela.

3.4.4 Masibonakale isiZulu nasemikhhiqizweni

Umonakalo odaleka olimini lwesiZulu udalwa izilimi ezifana nesiSwazi nesiNdebele owenza ukuthi ulimi lwesiZulu lungabhalwa ngendlela, lungakhulunywa ngendlela futhi lungafundwa ngendlela, udalwa ukuthi ama-Afrika angabanini bolimi awazihloniphi izilimi zawo.

IsiZulu asibonakali sibhaliwe emikhiqizweni eminingi ekhiqhizwa kuleli zwe. Imiyalelo eminingi ebhalwa emikhiqhizweni ibhalwa ngesiNgisi, imbalwa imikhiqizo ebhalwa ngesiZulu nangezinye izilimi zaboMdabu:

> KiSwahili does feature on packages that are done in Kenya and Tanzania, the reason is that KiSwahili speakers take their langueages seriously.
> (Muendane, 2006:62).

Ukufundwa kwesiZulu angeke kugcine ngokufundwa esikoleni kuphela uma sitholakala sibhaliwe nasemikhiqizweni. Abantu bayothola ukufunda isiZulu nasemikhiqhizweni abayisebenzisayo. Imikhiqizo eminingi isetshenziswa abantu abaNsundu njengoba kuyibona abaningi kuleli zwe kodwa imiyalalelo yokusebenza kwaleyo mikhiqhizo ayibhalwa ngezilimi zabantu abaNsundu.

Lokhu kufakazelwa nanguMuendane, (2006:62):

> I often buy high tech products, such as computers, cameras etcetera. Where several languages are used in the manuals to guide the buyer in assembling these machines, there is hardly any trace of any African language. The reason is that we do not take ourselves seriously. How can others then take us seriously and acknowledge our languages?

Ukubhalwa kwesiZulu emikhiqizweni kungenza isiZulu sisabalale nezwe lonke sibuye sihlonishwe amazwe omhlaba. Abantu abafuna ukuzodayisa imikhiqizo yabo kuleli bayosibona isidingo sokuzofunda isiZulu kanye nezinye izilimi zaboMdabu ukuze imikhiqizo yabo idayiseke.

Ulimi olusetshenziswa emikhiqizweni luyahlonipheka, abaninilo baziwa umhlaba wonke. Intsha iyokhuthala ukulufunda, ilufunde ngokucophelela nangokuziqhenya.

3.4.5 Izexwayiso, izikhangiso kanye nezasizo

Umonakalo odaleka esiZulwini ngenxa yomthelela wesiSwazi nesiNdebele ezikoleni zasesifundazweni saseMpumalanga uye udaleke ngenxa yokuthi izingane zihlale zibona izikhangiso, izixwayiso kanye nezaziso ezibhalwe ngolimi lwesiSwazi nesiNdebele.

Lezi zixwayiso nezikhangiso kanye nezaziso zibonakala ezinkantolo, emtholampilo, ezibhedlela, eziteshini zamaphoyisa kanye nasezikoleni. Lokho ingane ehlale ikubona imihla ngemihla kuyakhela emqondweni wengane. ESifundazweni saseMpumalanga imibhalo eminingi ebonakala eZikhungweni zikaHulumeni ibhalwa ngezilimi zabamhlophe okuyisiNgisi nesiBhunu uma kuwulimi lwesintu kuvame ukuba kube isiNdebele kanye nesiSwazi.

Ingane ibona indlela amagama abhalwa ngayo. Ingane ehlala ibona isexwayiso esithi:

> Caphela emarabi ayabulala!

Leyo ngane iyoba sengozini yokwehluleka ukubhala nokupela igama elithi 'qaphela' ngesiZulu ngoba yona ihlala ibona igama elithi 'caphela'. Ingane isebenzisa amehlo ayo ukubuka lokho ekubonayo kuyagcineka emqondweni wengane. Izingane zifunda kangcono ngokusebenzisa izinzwa zazo okungezokubuka, ukuzwa, ukuhogela, ukuthinta kanye nokunambitha.

Lokhu kufakazelwa nguDurojaiye, (1988:148):

> The development of intelligence depends upon the development of sense organs, the eyes and ears and the organs of taste, smell, touch and balance. It is through the senses that we receive environmental stimulation and sense perceptions and judgement are important consequences of good and efficient sense organs.

Amehlo ayabona, izindlebe ziyezwa. Lapho ingane ihamba khona ihamba ibona imibhalo, izwa nabanye beyifunda le mibhalo. Lokho ingane ekubonile, yakuzwa kuzoba ingxenye yolwazi lwayo.

3.5 Umphakathi

3.5.1 Umphakathi nezinkolelo zawo

ESifundazweni saseMpumalanga kukhona umphakathi osakholelwa kakhulu ukuthi wona ungamaSwazi, abanye bakholelwa kakhulu ukuthi bona bangamaNdebele.

Lawa malunga omphakathi awazimisele ukuhlukana nalokho akholelwa ukuthi ayikho. Leyo nkolelo ize ingene ezinganeni ezingamaNdebele nezingamaSwazi ezifunda isiZulu.

ESifundazweni saseMpumalanga izingane ezithola imfundiso emakhaya egcizelela ukuthi zingamaSwazi noma zingamaNdebele azibinakho ukuzinikela ngokuphelele lapho zifunda isiZulu. Lezi zingane zibanakho ukuzenyeza nokuzithethelela lapho zihlulwa utho ekufundweni kwesiZulu.

Kuvamile ngokusho kukaSimelane, (2010) ukuzwa ingane esifundeni saseMpumalanga ithi:

> Vele kwethu singamaSwazi noma singamaNdebele angeke ngizazi izinto zesiZulu esijulile njengomuntu wakwaZulu.

Lezi zingane azikutholi ukusekwa okuyikho lapho zihlangana nezinselelo ngenxa yokuthi abazali bakholelwa kuloku abayikho futhi bayakuthanda, bayaziqhenya ngakho.

Kubalula enganeni ukuthi ikhulume isiZulu ngendlela exube isiSwazi noma isiNdebele ngoba isuke ilandela abazali bayo:

> The values and language of the school are often not shared by the home of parents see the need to send children to school but they do not often see the need for encoranging children to do well at school. Nor do they often see the need for providing facilities and opportunities at home for the school child to support what he has learnt at school.
>
> (Durojaiye,1988:02).

Umphakathi kumele ukwamukele futhi ukwazi ukuthi izilimi zawo zibalulekile njengezilimi zabamhlophe isiNgisi kanye nezinye. Ingane kumele ithole

ukusekwa okwanele lapho ifunda isiZulu njengoba kwenzeka kulezo ezifunda isiNgisi. Lapho izingane ezifunda isiZulu zintula ukwesekwa othisha kanye nabazali umonakalo odaleka olimini lwesiZulu uyakhula.

3.5.2 Izindawo namagugu kaZulu

ESifundazweni saseMpumalanga azikho izindawo eziqukethe umlando kanye namagugu kaZulu. Umphakathi waseSifundazweni saseMpumalanga ukude nezindawo eziqukethe umlando lapho uZulu ayelwa khona izimpi. Izigodlo kanye namaliba aMakhosi namaqhawe kaZulu awekho eSifundazweni saseMpumalanga:

> Intaba iSandlwana ikwaZulu. Yilapho uZulu anqoba khona amaNgisi ngesikhathi seNkosi uCetshwayo. Ngokwazi lowo mlando ulwazi magama umfundo analo lungathuthuka.
>
> (Nhleko, 2010).

Umlando wesizwe uxhumene nolimi lwesizwe. Umlando wesizwe ngaphandle kolimi lwesizwe awulandeleki. Ulimi luyigugu lesizwe. Izindawo eziqhukethe umlando kanye namagugu kaZulu ziseSifundazweni sakwaZulu-Natal. Ukuvakashela nokuhambela izindawo zomlando kanye namagugu kaZulu kuyabiza, kuyizindleko emphakathini waseSifundazweni saseMpumalanga.

Amagugu kaZulu abandakanya imvunulo. Ukuvunula kukaZulu kwakha ugqozi kwenza okubonayo abe nentshisekelo yokufuna ukwazi kabanzi lapho ebona imvunulo yezintombi nezinsizwa, eyabanumzane kanye namakhosikazi kubuya izinkumbulo zesikhathi esidlule. Kubizwa ngamagama konke okuyingxenye yemvunulo ngakho kuyingxenye yolimi:

UCox, (1988:57) uthi:

> Vocabulary development is made possible by the relevant whole language environment.

Umfundi owazi imvunulo kaZulu, okuthi konke okuyingxenye yemvunulo akubize ngamagama uyanotha ngolimi. Kuyena kugcwala ukuziqhenya ngolimi alangazelele ukusazi isiZulu nasekujuleni kwaso. ESifundazweni saseMpumalanga iningi lezingane livame ukubona imvunulo yamaNdebele kanye neyamaSwazi. Imvunulo kaZulu ayivamile ukubonakala. Lokhu kudala ukuthi lezi zingane zilangazelele ukwazi izinto zamaSwazi kanye namaNdebele, lokhu kudala umonakalo olimini lwesiZulu.

Amagugu kaZulu abandakanya amahubo kanye nezingoma zikaZulu. Kunezingoma okuthi lapho uZulu ezihaya kuvuke usinga. Lezi zingoma ziculwa ngamagama athize. Lawo magama athathwe olimini ngakho-ke nazo ziyingxenye yolimi. Umfundi okwaziyo ukuzihaya lezi zingoma uzuza ulwazi-magama olungezelela kwanalo. Lapho ebhala nalapho ekhuluma esebenzisa ulwazi-magama aluzuzile kubakhona umehluko.

ESifundazweni saseMpumalanga amahubo nezingoma izingane ezivame ukuzizwa ilezo ezihutshwa neziculwa ngesiSwazi kanye nesiNdebele. Lokhu kuyangena kujule emqondweni wengane, ingane igcina isisebenzisa amagama ewezwe kuhutshwa noma kuculwa ngaphandle kokuqaphela ulimi olusebenzisiwe. Ingane efunda isiZulu igcine isisebenzisa amagama esiNdebele nawesiSwazi ngenxa yomthelela wehubo noma wengoma ingane ezibandakanye nayo. Ukungazibandakanyi nezinto ezinamagugu kaZulu kudala umonakalo olimini lwesiZulu.

Izinto ezingamagugu esiSwazi nesiNdebele zinomthelela kumonakalo odaleka olimini lwesiZulu. Abafundi abafunda isiZulu abazibandakanya namagugu

esiSwazi kanye nesiNdebele bazuza amagama abagcina sebewasebenzisa olimini lwesiZulu ezikoleni. Lokho kudala umonakalo.

Izibongo zaMakhosi ziyingxenye yamagugu esizwe. Ekubongeleni iNkosi umfundi kuningi akufundayo ngomlando, ngeNkosi kanye nolimi. Izingane ezazi aMakhosi nomlando kaZulu, zihlomula kangcono olimini lwesiZulu ukudlula izingane ezinganaki lutho okungamagugu kaZulu.

3.5.3 Imitapo yolwazi

Emitatsheni yolwazi eSifundazweni saseMpumalanga izincwadi ezibhalwe ngolimi lwesiZulu ziyindlala. Umphakathi awukukhathalele ukuhlala emitatsheni yolwazi ifunde izincwadi zesiZulu. Bambalwa abafundi abatholakala befunda izincwadi zesiZulu. Izincwadi zesiZulu ezitholakala emtatsheni yolwazi ilezo zincwadi ezindala abafundi abangasanalo isasasa lokuzifunda.

Izincwadi eziningi ezithunyelwa uhulumeni weSifundazwe saseMpumalanga emitatsheni yolwazi ilezo ezibhalwe ngolimi lwesiSwazi nesiNdebele. Izingane ezifunda isiZulu ezihambela imitapo yolwazi eSifundazweni saseMpumalanga zigcine sezihehekile zafunda izincwadi ezibhalwe ngolimi lwesiSwazi noma lwesiNdebele. Imbangela yalokho ukuthi ziningi izincwadi zolimi lwesiSwazi kanye nesiNdebele kunalezo zolimi lwesiZulu.

Izingane zaseSifundazweni saseMpumalanga ezifunda isiZulu azinayo inkinga yokufunda imibhalo ebhalwe ngolimi lwesiSwazi noma lwesiNdebele. Lokhu kubangelwa ukuthi lezi zilimi zizejwayele ukuzizwa zikhulunywa emphakathini. Izingane ezifunda isiZulu ezijwayele ukufunda imibhalo ebhalwe ngolimi lwesiSwazi noma lwesiNdebele zigcina sezipela amagama ngendlela okungeyona eyesiZulu:

> Othisha kumele bakhuthaze abafundi ukuthi bavakashele imitapo yolwazi, bafunde izincwadi ezibhalwe ngolimi lwesiZulu ukuze ukufunda kwabo kube sezingeni elingcono.
> (Madonsela, 2010).

Othisha abafundisa isiZulu abavamile ukunika abafundi imisebenzi yasekhaya enezinselelo ezidinga ukuba bavakashele (abafundi) emtatsheni yolwazi. Ukwanda kwabafundi abafunda izincwadi zesiZulu emtatsheni wolwazi kungasiveza obala isidingo sezincwdi zesiZulu ezanele.

Umphakathi awuzikhathazi ngokusebenzisa umtapo wolwazi ngendlela ezokhuthaza abantu abasha ukuthi bathande ukufunda. Umphakathi ongakhuthaza uhulumeni ukuba asize mayelana nezincwadi ezidingekayo. Umonakalo odaleka olimini lwesiZulu udalwa ulimi lwesiSwazi nesiNdebele ubangelwa ukuthi abafundi abachithi isikhathi esiningi emitatsheni yolwazi bafunda isiZulu. Abafundi abazijwayezi ukuhlala befunda izincwadi zesiZulu. Ukufunda kuzokwandisa ulwazi abafundi abanalo, bakwazi ukuzibonela umehluko okhona phakathi kwesiZulu kanye nezinye izilimi, kuvimbeke umonakalo ongadaleka.

Umtapo wolwazi uyisikhungo esibalulekile umphathi okumele ukhuthalele ukusisebenzisa ngoba ilapho lugcinwe khona ulwazi olungumgogodla wesizwe.

3.5.4 Ukwanda kwemijondolo

Ukwanda kwemijondolo kusho ukwanda kwabantu abaningi abaqhamuka ezindaweni ezihlukahlukene. Ezindaweni ezingamadolobha eSifundazweni saseMpumalanga miningi imijondolo eyakhiwayo.

Kule mijondolo kuhlala abantu abaningi. Iningi labantu abahlala emijondolo abazibandakanyi nokugcina nokulandela amasiko ohlanga oluthile. Baziphilela

impilo yabo engenamingcele. Kanjalo nolimi abalukhulumayo emijondolo alunamigomo namingcele:

> Iningi lentsha ekhuluma isitsotsi lihlala emijondolo. Indaba yolimi oluphusile kaliyinaki.
> (Bhengu, 2010).

Imvelaphi yabo (abantu basemjondolo) ayibalawuli ukuthi kumele bakhulume kanjani kodwa balawulwa isimo ababhekene naso ngaleso sikhathi abaphila ngaphansi kwaso. Impilo yasemjondolo impilo yabantu abakhungethwe ububha. Laba ngabantu abenza noma yini noma kanjani ukuze impilo iqhubeke.

Bazama ngawo wonke amandla abanawo ukuxhumana nanoma ngubani ongabeka isinkwa phambi kwabo. Ngakho-ke ulimi olukhulunywa emijondolo luxubile alunamigomo. IsiZulu esikhulunywayo isiZulu esixube ezinye izilimi.

Iningi lezingane ezihlala emjondolo zisheshe ziyeke isikole ngenxa yezinselelo zempilo ezibhekana nazo. Iningi lezingane liyephuza ukungena esikoleni ngenxa yokuba kude kwezikole kanti abaningi abafundi bayayeka ezikoleni:

> It is clear that low intelligence and low socio-economic status are important factors in dropping out of scool.
> (Roberts, 1967:548).

Izingane ezifunda isikole amakhaya ebe esemjondolo zibhekene nenkinga yokuswela ukusekwa. Indawo lezi zingane ezihlala kuyo ayikulungele ukuba umfundi afunde. Ingane efundiswa isiZulu esikoleni ifike ekhaya ihlangabezane nolimi olungenamgomo, olunesiSwazi nesiNdebele, kudaleke umonakalo olimini lwayo.

Kunezimo eziphoqa abantu basemjondolo ukuthi bangahlali endaweni eyodwa isikhathi eside. Lokhu kudala ukuthi ingane ehlala emjondolo engumfundi

ihlangabezane nezimo eziningi eziyiphoqayo ukuthi ihlale iguquguqula indlela ekhuluma ngayo ukuze ilungele ukuhlala noma ikuphi. Lapho umjondolo uthuthukela endaweni egcwele amaSwazi noma amaNdebele, ingane iyotheleleka olimini lwayo lwesiZulu ngesiSwazi noma ngesiNdebele.

Imijondolo igcwele abantu abasuka ezindaweni ezihlukene abeze eduze nezindawo ezingamadolobha ukuze bazitholele amathuba angcono empilweni. Laba bantu basuke bezimisele ukufunda noma iluphi ulimi ukuze babe namathuba angcono. Ukuntula ulwazi ngolimi oluthile kungabanciphisela amathuba. Indlela engcono kubo ukuze baxhumane nomphakathi ukukhuluma ulimi oluxubile.

Ulimi oluxubile olukhulunywa umphakathi wasemjondolo ludala umonakalo olimini lwesiZulu. Izingane ezincane ezikhulayo ezikhulela emjondolo zikhula zingenaso isisekelo esiqinileyo solimi lwesiZulu:

> Most educators believed that poor children's basic problems could be traced to their value systems and their confusing and depressing environments. For the child to succeed in school would mean rejecting his background.
>
> (Jeffrey, 1978:12).

Ulimi olukhulunywa umphakathi ulimi oluhambisana nenhlonipho; ngokukhuluma ulimi oluxubile uyalahleka umsoco oqukethwe ulimi; kuluphuphise ulimi. Ukuxuba isiZulu nezinye izilimi okuvame ukwenzeka ezindaweni eziyimijondolo kudala umonakalo esiZulwini.

Kudala ukuthi izingane zihluleke ukufunda, ukukhuluma nokubhala isiZulu ezikoleni.

3.5.5 Igebe phakathi kwentsha nabadala

Kukhona igebe elikhona phakathi kwabantu abasha kanye nabadala. Abadala abasasitholi isikhathi esanele sokuhlala baxoxe nentsha njengoba kwakwenzeka kuqala. Kuqala kwakuba nesikhathi lapho isalukazi sasekhaya sasiba nesikhathi sokuhlala sixoxele abazukulu izinganekwane.

Kuningi okwakuhlonyulwa intsha yangaleso sikhathi. Babethola isifundo esasizoba usizo empilweni babuye bathole indlela efaneleyo yokukhuluma ulimi:

> Umfundi wabe elalela ezwe impimiso efaneleyo yamagama nendlela yokwethula inkulumo ngenkathi isalukazi esingugogo wengane sixoxa.
> (Masondo, 2010).

Lokhu kuxoxelana okwakwenzeka phakathi kwabadala kanye nabasha kwakululolonga ulimi lwengane. Ingane yabe ilufunda kabanzi ulimi. Izingane zanamuhla zichitha isikhathi esiningi zizodwa, akekho ozisizayo noziqondisayo ngendlela yokukhuluma ulimi lwesiZulu. Abakwaziyo nabakufundile kuba yilokho abakuzuze esikoleni kothisha.

ESifundazweni saseMpumalanga nezingane ezingamalunga emindeni lapho isiZulu sikhulunywa kahle khona zigcina sezikhuluma isiZulu esixube isiSwazi kanye nesiNdebele. Lokhu kubangelwa ukuthi lezi zingane azichithi isikhathi esiningi zihleli namalunga amadala emindeni. Isikhathi esiningi basichitha behleli nontanga.

Eminye imindeni ayisenabo abantu abadala abanolwazi olujulile lolimi lwesiZulu. Abanye abantu abadala bayasuswa phakathi kwemindeni bayohlaliswa bodwa emakhaya abadala. Ngalesi senzo abantu abasha besuke bexosha umtapo wolwazi ekhaya:

> Kusweleka umuntu ozokhuza ngomonakalo odaleka olimini uma kunegebe phakathi kwentsha nabadala. Ulimi lwethu (isiZulu) luyashabalala emakhaya kukhule izilimi zabezizwe.
>
> (Mdlalose, 2010).

Umonakalo odaleka olimini lwesiZulu ubangelwa ulimi lwesiSwazi nesiNdebele. Udaleka kalula uma ekhaya kungekho abantu abadala abazi isiZulu okuxoxwa nabo zikhathi zonke. Abantu abadala bayakhuza lapho izinto zonakala. Intsha iyancedakala kubantu abadala ngokuthola ulwazi lwamagama athile kanye nokwelulekwa ngendlela okumele kukhulunywe ngayo.

Indawo yabantu abadala emakhaya ithathwe imisakazo kanye nomabonakude. Esikhundleni sokuthi abantu abasha bahlale nababtu abadala, bachitha isikhathi esiningi belalele imisakazo, bebukela omabonakude. Ekulaleleni nasekubukeni kwabo kuncane abakuzuzayo okuthuthukisa ulwazi lwabo olimini lwesiZulu.

Ukuchitha isikhathi esiningi bebukela omabonakude belalela nemisakazo kudaleka umonakalo olimini lwesiZulu. Izinhlelo ezifundisa ngolimi zimbalwa emsakazweni kanye nakumabonakude. Intsha ilalela imisakazo esakaza ngezilimi ezihlukene. Umabonakude unezinhlelo eziningi eziqhutshwa ngolimi oluxubile. Ukuxhumana phakathi kwentsha nabadala kuqukethe inkulumo-mpendulwano abasha abangazuza okuningi kuyona.

Umabonakude ubonakala unomthelela ekulimaleni kolimi namasiko esintu:

> Television broadcasting in the Black vernaculars acts to bring problems of cultural diffusion and linguistic change into sharp relief.
>
> (Mersham, 1985:151).

Impilo ephilwa abantu abasha kulesi sikhathi samanje ibagcina bematasatasa benza izinto eziningi ezidinga isikhathi sabo esiyigugu. Ababinaso isikhathi

sokuhlala nokuxoxa nabantu abadala. Abantu abadala noma benolwazi lwesiZulu kodwa akuxhunyanwa nabo.

Intsha iphuthelwa ulwazi ebingaluzuza ngokuxoxa nabantu abadala abalwaziyo ulimi lwesiZulu. Intsha efunda isiZulu ezikoleni eSifundazweni saseMpumalanga ephuma emindenini enolwazi, ekhuluma isiZulu ngendlela efanele ingazuza kubantu abadala.

Abanye abantu abasha bababukela phansi abantu abadala, abacabangi ukuthi kukhona usizo abangaluthola kubantu abadala. Intsha ayiziniki isikhathi sokuhlala nabantu abadala ukuze incele ulwazi:

> Abantu abadala babaluleke kakhulu ekuhlomuliseni intsha ngolwazi, abahlakaniphile bachitha isikhathi esiningi bencela ulwazi kwabadala.
>
> (Mbatha, 2010).

IsiZulu sithi indlela ibuzwa kwabaphambili. Abanye abantu abasha bacabanga ukuthi abantu abadala abanazo izimpendulo zokubhekana nezinselelo ezintsha zempilo. Abantu abadala bayizingqolobane lapho ulimi lulondolozwe khona. Intsha esondelana nabadala izuza lukhulu kunaleyo ehambela kude nabantu abadala. Igebe phakathi kwentsha nabadala liyimbangela yomonakalo olimini lwesiZulu.

3.6 Isiphetho

Ulimi luyinto ebaluleke kakhulu, ifanele ukunakekelwa. Ukulimala kolimi ukulimala kwesizwe esikhuluma lolo limi. Lapho kuganiselwana nabantu befudukela kwezinye izindawo ulimi kumele lunakekelwe njengento eyigugu lesizwe.

Abantu kumele baqonde ukuthi imisakazo ebasakazelayo njengomphakathi ingeyabo bangathuli basonge izandla lapho ulimi lwabo lonakala. Basukume balungise.

Amakhosi kanye nabaholi kumele bazi ukuthi abaphethe umhlaba kuphela kodwa baphethe Namagugu esizwe. Ulimi luyingxenye ebalulekile yamagugu esizwe, ngakho-ke kumele lunakekelwe. Mabazi ukuthi indlela abakhuluma ngayo inomthelela esizweni.

Abazali kumele babe isibonelo ezinganeni zabo, baluthande ulomi lwabo, baziqhenye ngalo. Izingane zabo ziyobalandela nazo ziluthande ulimi lwabo njengoba benza.

Izilimi zoMdabu nazo mazinakwe zithuthukiswe njengezinye. Isithunzi sazo kanye nesabantu abazikhulumayo kuyokhuphuka.

Izingane mazixhunyaniswe nezindawo eziqukethe umlando kanye Namagugu kaZulu. Lokho kuyokwandisa uthando kanye nentshisekelo yokufunda isiZulu.

ISAHLUKO SESINE

4.0 IZINSELELO EKUFUNDISWENI KOLIMI LWESIZULU NOMTHELELA WAZO

4.1 Isingeniso

Ukufundiswa kwesiZulu ezikoleni zaseSifundazweni saseMpumalanga kubhekene nezinselelo eziningi. Ukuntuleka kothisha abafunde bagogoda ulimi lwesiZulu ezikoleni zaseSifundazweni saseMpumalanga kungenye yezinto eziholela izingane zalesi Sifundazwe ezifunda isiZulu ebunzimeni.

Imiphumela egculisayo ebangeni leshumi esifundweni sesiZulu iya ngokuya incipha. Abafundi abaphuma ezikoleni eSifundazweni saseMpumalanga ngenhloso yokuyofunda isiZulu Ezikhungweni Zemfundo Ephakeme bayindlala.

Abafundi abaningi kanye nothisha babonakala belahlekelwa ukuzethemba kanye nokuzenyeza mayelana nolimi lwesiZulu. Ababhali abasha ababhala ngolimi lwesiZulu abaqhamuka eSifundazweni saseMpumalanga bayivela kancane.

Imifundaze egqugquzela abafundi ukuba bayofunda isiZulu Ezikhungweni Zemfundo Ephakeme ayibonwa.

4.2 Izinselelo ezibhekene nothisha

4.2.1 Ukuqeqeshwa kothisha

ESifundazweni saseMpumalanga bayantuleka othisha abafunde bagogoda olimini lwesiZulu. Kwezinye izikole nakwamanye amakilasi isiZulu sifundiswa othisha abangakaze baqeqeshwe kuso. Laba othisha abanayo indlela yokwethula isifundo sesiZulu ngendlela eletha ugqozi kubafundi.

Indlela othisha abafundisa ngayo isiZulu ayibakhuthazi abafundi, ayenzi ukuba abafundi basibone isiZulu singcono ukudlula zonke ezinye izilimi. Iningi lo thisha abafundisa bengaqeqeshelwanga ukufundisa isiZulu, lisuke lifundisa ngenhloso yokuthola umsebenzi lifundise, uthando lwesifundo lusuke lungekho:

> In a school it is important to operate on the philosophy that every child seated in the classroom is a winner and therefore capable of mastering what is being taught. A teacher should do everything he can to achieve this objective. Most people would like to succeed and if the subject is associated with success and humane treatment there should be no reason why pupils should find school and learning enjoyable.
> (Mwamwenda, 1990:126).

Laba othisha abangaqeqeshiwe ukufundisa isiZulu bayasifundisa ngaphandle kokwazi izinhloso zokusifundisa. Abafundi abazuzi ulwazi olwanele lwesiZulu. Abanye balaba othisha abakwazi ukukhuluma isiZulu ngendlela efanele. Bakhuluma isiSwazi kanye nesiNdebele nemindeni yabo.

Izingane njengabafundi azitholi umnyombo wolwazi lwesiZulu uma zifundiswa othisha abanganalo uthando lwesiZulu. ESifundazweni saseMpumalanga baningi abantu abakhuluma isiSwazi nesiNdebele ngakho-ke kulula enganeni efunda isiZulu ukuba ilahleke uma ingaqeqeshekile kahle.

Othisha abangaqeqeshiwe abafundisi ngukuzethemba nangeqholo ngakho-ke ekufundiseni kwabo bagwema izingxenye eziningi zolimi lwesiZulu. Umfundi ulahlekelwa okuningi okumele ukuthi ngabe uyakuzuza. Laba othisha abalandeli uhlelo lokufundisa olumiswe uMnyango Wezemfundo.

Abafundi baze bafinyelele emabangeni aphakeme bengakwazi ukubhala nokufunda kahle isiZulu. Uthisha ongaqeqeshekanga kahle ekufundiseni isiZulu uyehluleka ukuxazulula nokuhlonza izinkinga ezidalwa umthelela wesiSwazi

nesiNdebele kubafundi bakhe. Abafundi abatholi ukusizakala ngendlela efanele lapho benezinkinga ekubhaleni nasekufundeni isiZulu.

Uthisha ongaqeqeshwanga ngokwanele esiZulwini akanalo ulwazi olwanele angalundlulisela kubafundi. Abafundi bathola ulwazi oluningi oluxube amagama avela olimini lwesiSwazi nesiNdebele. Ulwazi oluningi abafundi baluthola kontanga nasemphakathini.

Othisha abangaqeqeshwanga ekufundiseni isiZulu basifundisa ngaphandle kokwazi isimo senhlalo abafundi abaphila ngaphansi kwaso. Bafundisa isiZulu ngaphandle kokuqaphela umonakalo odalwa ulimi lwesiSwazi nesiNdebele ezinganeni ezifunda isiZulu. Abaluqondisisi uhlobo lwengane abayifundisayo. Izingane eSifundazweni saseMpumalanga ezifunda isiZulu zehlukile ezinganeni zakwezinye izifundazwe. Kwezinye izifundazwe abanayo inkinga edalwa ulimi lwesiSwazi nesiNdebele olimini lwesiZulu njengoba kusuke kwenzeka eSifundazweni saseMpumalanga:

> It is not sufficient to know Latin, one must also know John, the child we have to teach, his needs, his abilities, his personality and the way in which we can best teach him.
>
> (Durojaiye, 1988:41).

Izingane ezingafundisekanga kahle nezinganalo ugqozi lokufunda isiZulu zitheleleka kalula ngamagama ezinye izilimi okungewona awesiZulu. ESifundazweni saseMpumalanga izingane eziningi zitheleleka kalula ngamagama esiSwazi nesiNdebele.

Uthisha oqeqeshiwe nosithandayo isiZulu uyaye azikhuthaze izingane, azibonise amathuba amahle akhona empilweni uma zikwazi ukukhuluma, ukufunda nokubhala isiZulu ngendlela efanele. Lo thisha wenza konke okusemandleni ukufundisa isiZulu ngendlela efanele esebenzisa amasu awathola ngenkathi eqeqeshwa. Indlela afundisa ngayo yakha ugqozi kubafundi.

Abafundi abafundiswa uthisha ozinikelayo nosithandayo isifundo nabo bagcina sebesithanda. IsiZulu abagcini ngokusikhuluma ngenkathi besifunda kodwa babuye basikhulume namalunga omphakathi abayingxenye yawo. Abafundi bafuna ukukhuthazwa ukuze kuvele imiphumela encomekayo ekufundeni kwabo:

> Motivation can also be generated by teaching subjects in an interesting, challenging and curiosity – arousing manner.
>
> (Mwamwenda, 1989:126).

Izingane ezifundiswa uthisha oqeqeshiwe zithola ukunconywa ngomsebenzi eziwenzileyo kanye namasu okuqhubeka nomsebenzi ngokwazo ngaphandle kokubheka uthisha. Lezi zingane kuba yizona ezisiza ontanga mayelana nendlela okumele baphimise ngayo amagama esiZulu. Azibi nenkinga yokubona umehluko phakathi kwesiSwazi, isiNdebele nesiZulu:

> Teachers can reinforce pupils by commenting approvingly on their written and oral work, smiling, giving them marks for their work, rewarding them, showing an interest in them and accepting them for what they are.
>
> (Mwamwenda, 1989:133).

Uthisha oqeqeshiwe ekufundiseni uqinikelela ukuthi lokho akufundisayo akugcini kubafundi kodwa kwedlulela emphakathini. Udala izindlela zokuthi abazali bakwazi ukubamba iqhaza esifundweni sakhe. Ubiza umhlangano wabazali axoxisane nabo mayelana nezingqinamba abafundi abahlangabezana nazo esifundweni sakhe. Uthisha oluthandayo ulimi lwesiZulu uyaziqhenya ngesifundo sakhe, akazenyezi phakathi kwabanye othisha, lokho kukhuthaza nezingane azifundisayo. Kudale ukuthi ziziqhenye ngolimi, umthelela wezinye izilimi ezifana nesiSwazi nesiNdebele ungabi namandla.

ISifundazwe saseMpumalanga sibhekene nengqinamba yothisha abafundisa isiZulu kodwa babe bekhuluma isiSwazi nesiNdebele. Laba bothisha

bayisibonelo esibi ezinganeni ezifunda isiZulu. Izingane ezifundiswa yilaba bothisha ziyehluleka ukubhala, ukufunda nokuphimisa amagama esiZulu ngendlela efanele.

Imiphumela yezingane ezifundiswa othisha abangaqeqeshekile kahle ezifundweni abazifundisayo ayibi mihle. Izingane eziningi ziyehluleka ukufunda kugeleze kusukela emabangeni aphansi kuze kufike emabangeni aphezulu.

Kukhona othisha abacabanga ukuthi kulukhuni ukufunda nokufundisa isiZulu uma uhlala endaweni enabantu abaningi abangasikhulumi ngendlela efanele. Izingane ezifundiswa othisha abanomcabango wokuthi isiZulu silukhuni nazo zifunda zicabanga ukuthi isiZulu silukhuni ngakho-ke kunzima ukuphumelela uma usifunda. Ngenxa yalokho ziphelelwa umdlandla nogqozi lokusifunda. Kwezinye izindawo izingane zikhethe ukufunda isiSwazi noma isiNdebele esikhundleni sesiZulu. Zisuke izingane zinenkolelo yokuthi silukhuni.

UNtshele kanye nabanye, (2006:iv) babeka bathi:

> Ngokwesitatimende Sohlelo lwezifundo lukaZwelonke othisha abafundisa ezingeni lemfundo ethuthukisayo nokuqeqesha kumele babe: Ngabaneziqu, abakwazi ukwenza, abazimisele kanye nabanothando. Ngabaxazululi bokufundwayo. Ngabahumushi bohlelo lwemfundo kanye nezinhlelo zezifundo kanye nabakhethi bezinsiza kufunda nokufundisa. Yizazi, abacubunguli kanye nabafundi bempilo ende bona ngokwabo.

Izingane ezifundiswayo uthisha kumele zihlomule ekufundeni kwazo. Abafundi kumele bahlome ngamakhono, ubugagu kanye nolwazi oludingekayo ukuzenelisa kanye nokubamba iqhaza elinomphumela emphakathini. Ulwazi oluzuzwa ngabafundi kumele lubanikeze amathuba okufinyelela emfundweni ephakeme.

Abafundi ngenxa yokuntula ukuqeqeshwa okuhle, abaphumeleli kahle esifundweni sesiZulu. Lokho kuholela ekutheni bangasifundi Ezikhungweni Zemfundo Ephezulu bakhethe ukuqhubeka nezinye izifundo.

4.2.2 Izikhungo zokuqeqesha othisha

ISifundazwe saseMpumalanga sintula Izikhungo Zemfundo Ephakeme lapho kungaqeqeshwa khona othisha. Izikhungo zokuqeqesha othisha zavalwa. Iningi labafundi ababequkethwe yilezo zikhungo kwabe kungabafundi abafunda ulimi lwesiSwazi kanye nesiNdebele. Othisha abaningi abafundisa isiZulu baqeqeshwa eSifundazweni saKwaZulu-Natal.

Iningi lo thisha abafundisa eSifundazweni saseMpumalanga livela kwezinye izifundazwe. Lapho kuvela amathuba emisebenzi emakhaya lapho laba bothisha bedabuka khona, bayahamba baphindele emuva emakhaya. Izingane zaseSifundazweni saseMpumalanga zisale dengwane noma zisale ezandleni zothisha abangaqeqeshwanga ukufundisa isiZulu.

Izingane zilahlekelwa umbele wolimi lwesiZulu Soqobo ebeziwuncela kothisha abadabuka eSifundazweni saKwaZulu-Natal. Izingane zaseSifundazweni saseMpumalanga ezifuna ukufundela ukuba othisha amathuba okuqeqeshwa ziwathola ngaphandle kwalesi sifundazwe. Abanye abafundi bayahamba bayoqeqeshwa ngaphandle kwesifundazwe, bahambe bangaphindi babheke emuva. Laba bafundi basale sebesebenza ezifundazweni lapho beqeqeshwe khona. Lokho kuvula igebe, izingane zintule othisha abaqeqeshiwe abangazifundisa isiZulu.

Abanye othisha abaqeqeshekile ekufundiseni isiZulu bathatha umhlalaphansi bese kuntuleka abasha abangangena ezikhundleni zabo. Uyanda umonakalo odaleka olimini lwesiZulu ngokuncipha kothisha abanekhono eSifundazweni saseMpumalanga.

Ezinye Izikhungo Zemfundo Ephakeme ezihlinzekela iSifundazwe saseMpumalanga ngothisha zisebenzisa isiNgisi ukufundisa isiZulu. Lokhu akumciji ngokuphelele uthisha oyofundisa izingane eziNsundu isiZulu. Kuningi okungamagugu nobuciko bolimi okumlahlekelayo. IsiZulu ugcina esesikhuluma esixuba nesiNgisi.

Uthisha oqeqeshwe ngesiNgisi ukuze afundise isiZulu udala inkinga ezinganeni zaseSifundazweni saseMpumalanga ezivele zinenkinga yokuxuba izilimi. Uthisha okhuluma axube izilimi udala ukuthi abafundi bangayiboni inkinga lapho bekhuluma bexuba isiZulu, isiSwazi kanye nesiNdebele:

> Ukufunda isiZulu ngesiNgisi kuwukuncisha abafundi ubumtoti namanoni olimi. Kubuye kube indlela yokuvulela abamhlophe amathuba omsebenzi nokubambezela uhlelo lokuhumushelwa kwamagama amaningi esiZulwini.
>
> (Dlamini, 2010).

Uthisha oqeqeshwe ngesiNgisi kodwa ebe eqeqeshelwa ukufundisa isiZulu akabi nalo ugqozi nokuziqhenya okwanele mayelana nolimi lwesiZulu. Ufundisa abafundi ngendlela naye afunda ngayo, ubafundisa isiZulu ebe ebachazela ngesiNgisi. Uhlala enesikhalo sokuthi isiZulu sintula amagama amaningi, ukholelwa ekuthini into izwakala kancono uma ichazwe ngesiNgisi.

Abanye abafundi abaliqhamukisa eSifundazweni saseMpumalanga baqeqeshwa Ezikhungweni Zemfundo eGauteng. Iningi labantu baseGauteng likhuluma izilimi ezingaphezulu kolimi olulodwa. Abaningi bakhuluma ulimi oluxube ezinye izilimi. Umphakathi waseGauteng ubonakala ungenankinga yokuxuba izilimi lapho umuntu ekhuluma.

Uthisha wesiZulu oqeqeshwe endaweni engakugwemi ukuxubana kwezilimi kuyenzeka angabi nawo umuzwa oqinile wokukhuthaza abafundi ukuthi

baqikelele ukukhuluma ulimi olucwengekile olungenayo imifakela. ESifundazweni saseMpumalanga izingane ezingakhuthazwa ukukhuluma isiZulu ngendlela efanele zivame ukukhuluma zifake amagama esiSwazi nesiNdebele. Kudingeka ukuthi uthisha angenelele ahlunge lokho okungalungile enkulumeni yengane.

Kukhona izikhungo zemfundo zaseSifundazweni saseGauteng ezinamaziko eSifundazweni saseMpumalanga. Inkinga ngalezi zikhungo ukuthi zibhekele imfundo yobuchwepheshe, azikho ezibhekele izilimi zaboMdabu bakuleli.

Othisha abafundisa izilimi bathola ukuqeqeshwa okungenele abakunikwa uMnyango WezeMfundo. Lokhu kuqeqeshwa kuyaye kuthathe amahora ambalwa isigamu sonyaka ngasinye. Kwesinye isikhathi othisha baqeqeshwa ngesikhathi samaholide uma kuvalwe izikole.

Ukuvalwa kwamaKolishi okuqeqesha othisha ezweni kwaba nomphumela ongemuhle ezinganeni zaseSifundazweni saseMpumalanga ezifunda isiZulu, kusukela emabangeni aphansi kuze kufinyelele emazingeni aphezulu:

> Iningi lothisha elalikhiqizwa iKolishi laseMadadeni lalifundisa ezikoleni zaseSifundazweni saseMpumalanga. Izingane zazihlomula ngolwazi.
>
> (Dlamini, 2010).

Ukuvalwa kwamaKolishi okuqeqesha othisha kuvule elikhulu igebe eSifundazweni saseMpumalanga. Izingane zintula othisha abanogqozi lokufundisa isiZulu. Izingane zithola usizo oluncane kubazali ngenxa yokuthi iningi labo likhuluma isiZulu esixube ulimi lwesiSwazi nesiNdebele. Abazali abaningi abakwazi ukusiza izingane zabo ngolwazi oludingekayo LwesiZulu:

> Most students can attain a high level of learning capability if instruction is approached sensitively

> and systematically, if students are helped when and where they have learning difficulties, if they are given sufficient time to achieve mastery, and if there is some clear criterion of what constitutes mastery.
>
> (Bloom, 1976:04).

Ukulwa nomthelela odalwe isiSwazi nesiNdebele kuveza isidingo esikhulu sokuba kwakhiwe izikhungo zokuqeqesha othisha eSifundazweni saseMpumalanga.

4.2.3 Amathuba ekufundiseni nasekufundeni isiZulu

ESifundazweni saseMpumalanga iningi lothisha alibacaciseli abafundi ngamathuba akhona ekufundweni kwesiZulu. Lokho kudala ukuthi izingane zingaboni isizathu sokufunda isiZulu ziqhubeke naso zize zifike eNyunivesithi.

Izingane zibona isiZulu njengesifundo esingavuli amathuba. Lokhu kudala ukuthi umonakalo odalwa isiSwazi nesiNdebele ungene kalula olimini lwesiZulu. Izingane zifunda ngaphandle kokuqaphelisisa lokho ezisuke zikufunda. Izingane ezifunda ulimi ngokuqaphelisisa ziyakwazi ukugwema okungalungileyo kulokho ezisuke zikufunda.

Izingane eziningi zifunda ezikoleni ezisemadolobheni. Lapho zifika ezikoleni ezisemadolobheni izingane zifunda isiNgisi njengolimi lwasekhaya, isiZulu zisifunde njengolimi lokuqala lokwengeza. Ulimi lokuqala lokwengeza alufundiswa ngendlela ejulile njengoba kufundiswa ulimi lwasekhaya.

Lezi zingane zifunda isiNgisi zijule esikoleni, ekhaya zihlangane nenkinga yesiZulu esixube isiSwazi nesiNdebele. Amathuba okuthi zifunde zijule ngesiZulu ayancipha.

Kukhona izingane ezingakwazi ukusebenzisa ulwazi lwesiZulu ezilufundayo esikoleni ngenxa yokuthi eminye imiphakathi ikhuluma isiSwazi nesiNdebele.

Ezinye izingane ezifunda ezikoleni okwakungezabamhlophe zifunda isiNgisi nesiBhunu, azinandaba nolimi lwesiZulu. Zilukhuluma ziluxube nezinye izilimi, aziluhloniphi. Lezi zingane ziyisibonelo esibi kwezinye izingane ezifunda emalokishini nasezikoleni ezisemakhaya. Zidala ukuthi ezinye izingane zikubone njengento enhle ukukhuluma uxube izilimi.

Abazali bezingane ezifunda ezikoleni okwakungezabamhlophe bodwa, banaka ukuthi izingane zabo sezithuthuke kangakanani olimini lwesiNgisi. Abazinaki izilimi zabo zoMdabu. Ingane abayibonisi bayiluleke noma ngabe isiphula kanjani isiZulu. Esikhundleni sokulungisa bayajabula babone ukuthi loko kudalwa ukuthi seyazi kakhulu isiNgisi, isiyasikhohlwa isiZulu:

> It is to be commended that the present government in South Africa is introducing a system whereby at least one African language is compulsory.
>
> (Muendane, 2006:83).

Izingane ezifunda isiZulu aziziniki ithuba elanele ukufunda imibhalo ebhalwe ngesiZulu. Lokhu kuyazisiza ukuthi zijwayele indlela amagama esiZulu aphinyiswa ngayo, afundwa ngayo kanye nabhalwa ngayo. Ngokuzinika ithuba lokufunda isiZulu izingane zingaba nothando lolimi lwesiZulu. Iningi lezingane lingakwazi ukuzihlonzela umehluko okhona phakathi kolimi lwesiZulu kanye nesiSwazi nesiNdebele.

Izingane eziningi zichitha isikhathi esiningi zigqolozele amakhompyutha. Ziwakhonzile amakhompyutha ngoba ilapho ezithola khona ithuba lokufunda sakudlala. Amagama abhalwe ngolimi lwesiZulu awakabi khona ezinhlelweni

zekhompyutha. Ukungabikho kwezinhlelo zekhompyutha ezibhalwe ngesiZulu akuziniki izingane ithuba lokufunda isiZulu sakudlala.

Ikhompyutha icija izingane esiNgisini nakwezinye izilimi zaseNtshonalanga, azikho izinhlelo zesiZulu. Izingane zaseSifundazweni saseMpumalanga zidinga ukusekelwa nokucijwa ngezindlela eziningi olimini lwesiZulu ukuze zikwazi ukubhekana nomonakalo odalwa isiSwazi nesiNdebele.

4.2.4 Othisha bantula ukusekwa

IsiNdebele kanye nesiSwazi zinomthelela ezinganeni ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga. Othisha abafundisa isiZulu babhekene nomthwalo wokufundisa isiZulu balwe nomonakalo odalwa ulimi lwesiSwazi kanye nolimi lwesiNdebele. Laba othisha badinga ukusekwa ukuze umsebenzi wabo ube impumelelo.

Bayindlala oSozimboni noSomabhizinisi abazimisele ukukhipha izimali zabo baxhase ukuze kuthuthukiswe ukufundiswa nokufundwa kwesiZulu eSifundazweni saseMpumalanga. Izingane eziningi eSifundazweni saseMpumalanga zigcina ngokufunda isiZulu ekilasini ngesikhathi sokufunda. Azikho ezinye izinhlelo ngemva kwesikhathi sokufunda kwezingane esikoleni ezihleliwe ukuze kuthuthukiswe ulimi lwesiZulu.

Izilimi ezifana nesiBhunu zithola ukusekwa umphakathi wamaBhunu. Kukhona oSozimboni noSomabhizinisi abakhipha izimali ezishisiwe ukuseka ulimi lwesiBhunu ukuze luthuthuke lungashabalali. Akubonakali lokho olimini lwesiZulu eSifundazweni saseMpumalanga. Kukhona abathile ababhekene nokuthuthukiswa kolimi lwesiNdebele ababhekene nokuqanjwa kwamagama athile esiNdebele ukuze sithuthuke nesiSwazi asimile siyathuthuka.

Intuthuko olimini lwesiZulu kubhekwe ukuthi izovela eSifundazweni saKwaZulu-Natal. Akukho okusha okwenziwayo eSifundazweni saseMpumalanga ukuthuthukisa ulimi lwesiZulu.

Othisha babhekene nomsebenzi omkhulu eSifundazweni saseMpumalanga wokugqugquzela abafundi ukuthi basithande isiZulu. Lokho kuzobasiza abafundi ukuthi baphumelele kahle esifundweni sesiZulu:

> Children's limited mastery of the mother tongue may not, therefore be entirely due to the school second language situation. Probably many children have not developed an elaborated code in their mother tongue at home.
>
> (Durojaiye, 1988:184).

Izingane azisasikhulumi kahle isiZulu kusukela emakhaya ngenxa yomthelela wesiSwazi nesiNdebele eSifundazweni saseMpumalanga. Othisha abafundisa isiZulu badinga ukusekwa abazali emakhaya. Umsebenzi owenziwa othisha esikoleni abazali kumele bawuxhase emakhaya.

Abanye abazali babambelele ezilimini zabo okuyisiSwazi nesiNdebele. Othisha lapho benikeza umsebenzi odinga usizo lomzali, bahlangabezana nenkinga. Izingane azitholi ukusizakala ngendlela efanele.

Izingane ezifunda isiZulu eSifundazweni saseMpumalanga zintula isizinda lapho zingavivinya ulwazi ezinalo lwesiZulu. Othisha bayazifundisa izingane bazinike ulwazi oluningi lwesiZulu kodwa abafundi abatholi ithuba lokusebenzisa ulwazi abalutholileyo kothisha:

> A child is more advanced in linguistic competence than linguistic performance. In other words there are words and structures in a language that children understand but are not able to use in their everyday language.
>
> (Mwamwenda, 1990:117.)

Indawo egcwele abantu abaningi abakhuluma isiSwazi nesiNdebele ayibanikezi abafundi besiZulu isizinda esihle sokusebenzisa ulwazi abalufundile.

4.2.5 Ubukhulu bamakilasi

Inani lezingane ezifunda isikole landile ezingxenyeni eziningi zaseSifundazweni saseMpumalanga. Othisha babhekene nenkinga yokugcwala kwamakilasi. Ikilasi elilodwa liqukethe izingane ezingaphezulu kwesibalo esilindelekile.

Othisha abafundisa isiZulu nabo babhekene nenkinga yokugcwala kwamakilasi. IsiZulu njengolimi sifundwa izingane eziningi kuleso naleso sikole lapho sifundiswa khona. Uthisha ubhekana nomsebenzi omningi okumele awenze njengothisha:

> The smaller the pupil-teacher ratio the better the percentage pass of the final results of each examination will be.
>
> (Mzoneli, 1991:56).

Izingane ezivela emakhaya lapho kukhulunywa khona isiSwazi noma isiNdebele zibe zifunda isiZulu, zidinga isikhathi esiningi lapho zifundiswa. Zifuna ukunakwa ingane nengane ukuze uthisha akwazi ukuxazulula izinkinga zolimi ingane esuke ibhekene nazo.

Ubukhulu bamakilasi kudala ukuthi uthisha angakwazi ukusiza ingane nengane. Ingane efunda isiZulu eSifundazweni saseMpumalanga idinga ukunakwa ngayinye. Izingane zinezinkinga ezihlukeneyo. Ezinye zinezinkinga ekuphimiseni, ezinye ekufundeni kanti ezinye ekubhaleni. Uthisha udinga azinike isikhathi nengane kanye nomsebenzi wengane ukuze ukufundisa kwakhe nokufunda kwengane kube impumelelo.

Izingane eziningi eSifundazweni saseMpumalanga zinenkinga ekubhaleni amagama esiZulu, lokho kungenxa yomthelela wolimi lwesiSwazi kanye nesiNdebele.

Ukuminyana kwabafundi ekilasini kudala ukuthi iningi labafundi liqube phakathi kwabanye. Inkinga ithathe isikhathi ukuxazululeka.

Ukufundisa ulimi kuyinselelo kothisha kudinga uthisha ozinikelayo. Ulimi lunezingxenye eziningi ezidinga abafundi bazifunde ukuze baphumelele. Uthisha uhlangabezana nobunzima uma abafundi bebaningi ekilasini.

Uthisha wesiZulu eSifundazweni saseMpumalanga udinga ukucathula nomfundi ukuze akwazi ukuhlunga amaphutha adalwa umthelela wolimi lwesiSwazi nesiNdebele. Ukuminyana kwabafundi kudala ukuthi uthisha asebenze ngaphansi kwesimo esinzima, umsebenzi wakhe ungagculisi.

Izincwadi zokufunda zivame ukungabaneli abafundi uma bebaningi ekilasini. Kuze kudingeke ukuthi abafundi abayidlanzana bahlanganyele incwadi eyodwa. Lokhu kudala inkinga enkulu enganeni esacathula ngolimi lwesiZulu evela lapho kukhulunywa khona isiSwazi nesiNdebele:

> In school we need smaller classes so that children may be increasingly taught by methods that appeal to their natural interests.
> (Hughes, noHughes, 1967:207).

Lapho uthisha enikeza umsebenzi abanye abafundi bathola ithuba lokukopela kwabanye ngenxa yokuminyana kwabafundi ekilasini.

Uhlelo lokwenza umsebenzi ekhaya lubhekana nezinselelo ngenxa yokuntuleka kwezincwadi. Inkinga nomonakalo odalwa ulimi lwesiSwazi nesiNdebele kubanzima ukuwuxazulula.

Uthisha uyehluleka ukuhamba phakathi kwabafundi abheke ngenkathi benza umsebenzi uma ikilasi ligcwele kakhulu. Umsebenzi omningi wabafundi besiZulu uba namaphutha ezikoleni zaseSifundazweni saseMpumalanga ngenxa yomthelela wolimi lwesiSwazi nesiNdebele. Amanye amaphutha kubalula ukuwagwema uma uthisha ehamba phakathi kwabafundi elungisa amaphutha:

> It is important that the teacher exercises patience and flexibility to question, discuss, explain and review until one is satisfied that his or her goal has been accomplished.
>
> (Reilly and Lewis, 1983:153).

Ulimi lwesiSwazi nolwesiNdebele luba nomthelela omkhulu ludale umonakalo olimini lwesiZulu emakilasini lapho abafundi besuke bebaningi beminyene. Uthisha uyehluleka ukucubungula nokucwaninga indlela umfundi nomfundi akhuluma ngayo ulimi lwesiZulu:

> Pupils can be assessed by observation, by listening to the types of response they give in class discussion on their written assignments, by observation of their performance on tests and examinations and on basis of previous years' performance.
>
> (Mwamwenda, 1990:152).

Amakilasi anezingane ezimbalwa anikeza uthisha ithuba lokubheka ingane nengane. Umthelela odalwa ulimi lwesiSwazi kanye nesiNdebele ungalungiseka ngoba uthisha usuke enesikhathi esanele endaweni nabafundi.

4.3 Ukwehla kwezinga

4.3.1 Ukwehla kwezinga le miphumela

Lapha kubhekwa izinga lokuphumelela kwezingane ezifunda isiZulu ebangeni leshumi nambili eSifundazweni saseMpumalanga ekuhlolweni kuka-Novemba we-2008.

Isifunda saseMpumalanga, Iziko LezeMfundo, IsiZulu uLimi Lwasekhaya noLimi Lokuqala Lokwengeza, (2009), lunikezele ngalolu lwazi:

IMIPHUMELA YASESIFUNDAZWENI SASEMPUMALANGA: ULIMI LWASEKHAYA 2008

	IsiZulu ulimi lwasekhaya	**IsiSwazi ulimi lwasekhaya**	**IsiNdebele ulimi lwasekhaya**
Izingane ezibhalile	21 475	16 583	3 985
Ezithole u-A	02	178	123
Ezithole u-B	167	1 615	887
Ezithole u-C	2 528	5 896	1 839
Ezithole u-D	8 993	6 567	981
Ezithole u-E	8 819	2 116	150
Ezithole u-F	905	157	03
Ezithole u-G	61	54	02

A (80-100%): B (70-79%) : C (60-69%): D (50-59%) : E (40-49%) : F (30-39%): G (0-29%)

Ulwazi olutholakele ezikweni lezeMfundo leSifundazwe saseMpumalanga lutshengisa ukuthi liyehla izinga lezingane eziphumelela ngamalengiso esifundweni sesiZulu eSifundazweni saseMpumalanga. Iningi lezingane eziphumelela ngamalengiso ilezo ezifunda isiSwazi kanye nesiNdebele.

Izingane eziphumelela ngendlela engacacile nalezo ezingaphumeleli nhlobo iningi lazo ilezo ezifunda isiZulu. Zimbalwa izingane ezifunda isiSwazi ulimi lwasekhaya ezingaphumelelanga. Ziningi eziphumelele ngendlela encomekayo olimini lwesiSwazi nolwesiNdebele uma ziqhathaniswa nalezo eziphumelele olimini lwesiZulu.

Umonakalo odalwa ulimi lwesiSwazi nolwesiNdebele olimini lwesiZulu udala ukwehla kwemiphumela ezinganeni ezifunda isiZulu. Imiphumela emihle ezuzwa ngabafundi abafunda isiSwazi kanye nesiNdebele idala ukuthi abafundi abafunda isiZulu bazingabaze, balahlekelwe ukuzethemba.

Ukuphumelela ngamalengiso kwabafundi ababili kuphela abafunda isiZulu kuletha imibuzo eminingi kothisha besiZulu nasezikhulwini zemfundo. Izinga lokuphumelela kwabafundi liyehla olimini lwesiZulu. Le miphumela yabafundi itshengisa ukuthi abafundi banenkinga ekufundeni nasekubhaleni isiZulu. Abafundi abafunda isiSwazi nesiNdebele benza kangcono kakhulu lapho behlolwa ezilimini zabo.

4.3.2 Ukwehla kwezinga lokufunda

Imiphumela yabafundi abafunda isiZulu eSifundazweni saseMpumalanga ababhala ngoNovemba we-2008 yatshengisa ukuthi laba bafundi banenkinga lapho befunda. Into abayifundayo abayiqondisisi ingakho bebhala ngendlela ebancisha imiklomelo.

Iningi labafundi liyehluleka ukuphendula imibuzo ngendlela eshaya emhlolweni lapho libuzwa imibuzo. Eminye yale mibuzo isuke icashunwe esifundweni sokuqondisisa. Lesi sifundo sisuke siphambi kwabo besifunda kodwa kube inkinga ukuphendula imibuzo ebuzwayo.

UMncina, (2009) uphawula uthi:

> One detects that the problem lies with reading. Thus, if reading is a problem, understanding the text is difficult.

Izingane eziningi ziyehluleka ukuqondisisa umbuzo osuke ubuzwa bese ziphendula ngendlela okungeyona. Iningi labafundi lifunda isiZulu esimeni esivuna ukuba kukhulunywe isiSwazi noma isiNdebele. Lokho kuba nomthelela endleleni abafundi abafunda ngayo isiZulu.

Abafundi abaningi bagcina esikoleni ukufunda nokukhuluma isiZulu. Akufani nabafundi bolimi lwesiSwazi nesiNdebele, babuye bathole ukusizwa emakhaya. Lokho kubangelwa ukuthi iningi lamalunga omphakathi likhuluma ulimi lwesiSwazi kanye nesiNdebele.

Iningi labafundi abafunda isiZulu lintula ukusizwa ngamalunga omndeni. Lokhu kubangelwa ukuthi iningi lamalunga omphakathi likhuluma ulimi lwesiZulu oluxube ezinye izilimi.

Iningi labafundi linenkinga yokufunda into liyiqondisise. Ukufunda into bangayiqondisisi kudala abafundi baphelelwe ithemba, abanye babone isiZulu njengento elukhuni kakhulu:

> One detects a high level of a don’t care attitude on part of learners.
>
> (Mncube, 2009).

Izimo abafundi abazibonayo nabaphila ngaphansi kwazo eSifundazweni saseMpumalanga zithinta usikompilo lwesizwe samaSwazi kanye namaNdebele. Izingane ezifunda isiZulu kuncane okuthinta amasiko nesimo abantu abaphila phansi kwaso eSifundazweni saseMpumalanga abangakuxhumanisa nokufunda kwabo:

> A person is in a better position to learn, understand and recall a body of information if it is related to what he already knows. The learnability of new material depends on the ability of the person to relate the material to what he or she already knows.
>
> (Davis, 1983:221).

ISifundazwe saseMpumalanga silungele kakhulu nakangcono izingane ezifunda isiSwazi nesiNdebele. Imigubho eminingi yamasiko egujwayo eSifundazweni saseMpumalanga ileyo egqugquzela amasiko amaSwazi kanye namaNdebele.

Abafundi bachitha isikhathi esiningi bebuka umabonakude, lokhu kubancisha isikhathi sokufunda imibhalo. Ukuswela isikhathi sokufunda kuholela ukuthi bangazi indlela okuphinyiswa, okufundwa nokubhalwa ngayo amagama esiZulu. Bagcina sebencike endleleni yokufunda nokubhalwa kwamagama esiSwazi nesiNdebele abahlale bewezwa.

4.3.3 Ukwehla kwezinga lokukhulunywa kwesiZulu ngendlela efanele

Lapho abantu bekhuluma abatshengisi ukuziqhenya ngolimi. Izaga, izisho, izifengqo kanye namagama angajwayelekile kuyivela kancane ukuzwa umuntu ekusebenzisa enkulumeni yakhe.

Abakhuluma isiNdebele eSifundazweni saseMpumalanga bavame ukusebenzisa izingxenye eziningi zolimi lwesiBhunu:

Izibonelo: Amper ngimbethe mara
ngimjamarere. (IsiNdebele)

Ngicishe ngamshaya kodwa
ngimzwele. (IsiZulu)

Ukukhuluma kwamaNdebele, esebenzisa amagama esiBhunu kuba nomthelela nasezinganeni ezifunda isiZulu. Esizweni samaNdebele kuyemukeleka futhi

kuyathakaselwa ukusetshenziswa kolimi lwesiBhunu kwabadala nabancane. Izingane ezifunda isiZulu eSifundazweni saseMpumalanga nazo sezinawo lo mkhuba wokukhuluma zifake amanye amagama olimi lwesiBhunu enkulumeni yazo. Lokho kungumthelela wolimi lwesiNdebele olimini lwesiZulu.

Isibonelo: Uyadla maar akasuthi.
Uyahlonipha nedi uyavilapha.

Izingane ezifunda isiZulu ziyaye zizwe lapho kukhuluma abolimi lwesiNdebele. Abakhuluma isiNdebele bayawasebenzisa amagama esiBhunu kungabi khona inkinga kanti esiZulwini lokhu kudala umonakalo.

Izingane ezifunda isiZulu ezikoleni ziyaye zingagcini ngokufaka amagama esiBhunu enkulumeni yazo kodwa ziyedlulela zifake nawesiNgisi. Sekuvamile ukuthi ingane ifake amagama athile enkulumeni yayo okungaba amagama esiNgisi noma esiBhunu. Lokho kuba nomthelela omubi olimini lwesiZulu. Amagama esiZulu soqobo ayanyamalala ashabalale, kuthi indawo yawo ithathwe amagama esiBhunu kanye nesiNgisi.

Lo mkhuba wokukhuluma kufakwe isiBhunu nesiNgisi olimini lwesiZulu udala umonakalo olimini lwesiZulu. Ulimi lwesiZulu luyalimala kanye namasiko esiZulu ngenxa yalo mkhuba.

Lo mkhuba udala ukuthi izilimi zabamhlophe zibhule amaphiko phezu kwezilimi zabaNsundu. Izingane zikhula zazi ukuthi konke okwaseNtshonalanga kungcono kunokwase-Afrika:

> Most African children who attended Model C school in South Africa identify more with Eurocentric values than with Afrocentric values and see nothing wrong with that.
> (Muendane, 2006:48).

Ukwehla kwezinga lokukhuluma kahle isiZulu ezinganeni ezifunda isiZulu kuholela ekwehleni kwezinga le miphumela yabafundi esikoleni. Abafundi abangakwazi ukukhuluma kahle ulimi bayehluleka ukulubhala nokulufunda ngendlela efanele. Lokhu kuholela ekutheni abafundi abaningi baseSifundazweni saseMpumalanga babe nenkinga ngesikhathi sokuhlolwa.

Abazali abaningi abanaki ukuthi yini eqhubekayo ezilimini zabaNsundu. Abanye abazali babona kungcono ukuthi izingane zabo zisuke ezikoleni zabaNsundu ziyofunda ezikoleni okwakungezabamhlophe bodwa.

Lokho kubonakala kuyinto embi ekusaseni le sizwe esiNsundu. Kubonakala kunjengenhlamba ebhekiswe esizweni esiNsundu nakothisha abaNsundu abenza konke okusemandleni ukuthuthukisa ingane eNsundu:

> The reason for their parents sending them to these schools is inspired by the same mentality of thinking that descendant European teachers are better than African Teachers.
>
> (Muendane, 2006:48).

Lokhu kuthutheleka kwezingane ezikoleni okwakungezabamhlophe kuholela ekuthini izingane zingazihloniphi izilimi zabaNsundu, kunalokho ziqhakambise izilimi zabamhlophe. IsiZulu zisixube nesiSwazi nesiNdebele nesiBhunu kanye nesiNgisi kungabi ndaba zalutho. Kuqhubeke kuye phambili ukonakala kolimi lwesiZulu eSifundazweni saseMpumalanga. Ulimi lwesiZulu lulahlekelwe umsoco odingekayo olimini:

> Ngikhuluma isiNgisi nesiBhunu kuphela. IsiZulu sengisisididiyela nezinye izilimi – Le ntombi ngiyithanda “very bad” She don’t care – maar ek mnca daai cherrie.
>
> (Masuku, 1989:28).

4.3.4 Ukwehla kwezinga lokuzazi

Ukwehla kwezinga lokuzazi kudala ukuthi abantu bagcine sebengothathekile. Bengasazi ukuthi basukaphi futhi bayaphi? Ukunabela kukaZulu eSifundazweni saseMpumalanga kwenze uZulu ezenza izenzo eziningi ezifuze lezo ezenziwa ngamaSwazi namaNdebele.

Kuyekwabakhona ukwabelana ngezindlela zokuphila phakathi kwamaZulu, amaSwazi kanye namaNdebele eSifundazweni saseMpumalanga. Ukwabelana phakathi kwalezi zizwe akuzange kugcine ezindleleni zokuphila, kwagcina sekwabelwana nangolimi. Amagama amaningi agcine esesebenza phakathi kwalezi zilimi okuyisiZulu, isiSwazi nesiNdebele ngaphandle kwenkinga:

> Ulimi lwesiZulu lungolunye lwamagugu kaZulu abumba isizwe sihlangane, sihlonishwe futhi sethenjwe ngoba sisabonisa ukuthi asibona osimuka nandwendwe abangasaziwa noma bangabantu noma ngamakutshukutshu.
>
> (Nxumalo, 1973).

ESifundazweni saseMpumalanga uma kulalelwa indlela abantu abakhuluma ngayo kubonakala amagama esiZulu encipha, indawo yawo ithathwa ngamagama esiSwazi kanye nesiNdebele.

Ingane isisifunda isiZulu ngenhloso yokuphumelela esikoleni ezifundweni zayo. Izingane azitshengisi ukuluthanda nokuba nesikhwele ngolimi lwazo:

> Ingane eziqhenyayo ngolimi lwesiZulu ayigcini ngokuhlomula ngemiphumela emihle esikoleni ibuye izuze nasendleleni yokuziphatha nomqondo ophusile. IsiZulu sicebe ngamasiko kanye nomlando.
>
> (Sibisi, 2010).

ESifundazweni saseMpumalanga izingane zixuba isiZulu, isiSwazi kanye nesiNdebele. Lokhu kugcina kuzenze zaba ngamalulwane, zigcina zingaqondisisi ukuthi kanti zona ziyiliphi? Zigcina sezilahlekelwe isasasa lokwazi ngomlando ocebile wamaZulu:

> Akulula ukuthi umuntu aziqhenye ngento angayazi. Into angazi ngisho nomlando wayo.
> (Msibi, 2010).

Abantu abazi umlando nobuqhawe bukaZulu, bayaziqhenya ngoZulu benza konke okusemandleni ukuvikela lokho okungamagugu kaZulu.

4.3.5 Ukwehla kwezinga lokuzinikela kwabafundi emsebenzini wabo wesikole

Abafundi abaningi abatshengisi intshisekelo enkulu ekufundeni nasekubukezeni umsebenzi abawunikwa othisha besiZulu njengoba bahlale benza kwezinye izifundo. Okuningi bagcina ngokukufunda esikoleni ngenkathi uthisha eseduze nabo. Lokhu kudala ukuthi ulwazi lwesiZulu abanalo lungathuthuki.

Abafundi bagcina benolwazi oluncane lwesiZulu, lokho okubadalela ubunzima ngesikhathi sokuhlolwa. Bagcina abafundi sebesebenzisa noma iluphi ulwazi olufikayo emqondweni wabo. Yiso lesi sikhathi lapho kutholakala abafundi besebenzisa amagama abawathola olimini lwesiSwazi kanye nesiNdebele.

Ukungazinikeli kwabafundi abafunda isiZulu ukunothisa imiqondo yabo ngolwazi lwesiZulu kubaholela ekuthini bagcine besebenzisa amagama esiSwazi nesiNdebele esikhundleni samagama esiZulu.

Abafundi abazinikelayo emsebenzini wabo banenhloso, bayakwazi lokho abafuna ukukuzuza. Bayaqikelela ukukhulisa ulwazi lwabo:

> Many students are not committed to their school work, hence the high failure rate in schools.
> (Mkhatshwa, 1996:42).

Abafundi abaningi abafunda isiZulu abaziniki isikhathi esanele sokufunda nokubukeza umsebenzi wabo wesiZulu. Laba bafundi badinga ukukhuthazwa othisha.

Kukhona abanye othisha abayimbangela yokungazinikeli kwabafundi. Laba othisha abatshengisi ukuthi bayasithanda isifundo sabo. Banikela ngesikhathi sokufundisa isiZulu ukuba kufundiswe ezinye izifundo:

> Teachers who like the subject and are good at it, are well endowed to stimulate favourable attitudes in their pupils that are essential for learning, whereas teachers who dislike the subject or are not competent in it are likely to infect their pupils with similar feelings of dislike and similar cognitive incompetence.
> (Mwamwenda, 1990:270).

Ukuzinikela kwabafundi emsebenzini wabo kungawuvimba umonakalo odalwa ulimi lwesiSwazi nesiNdebele ezinganeni ezifunda isiZulu ezikoleni zaseSifundazweni saseMpumalanga. Othisha abazinikelayo esifundweni sabo sesiZulu bayakwazi ukucija abafundi babo ukuba bakwazi ukuhlonza umthelela odalwa ulimi lwesiSwazi kanye nesiNdebele.

Othisha abanogqozi ekufundiseni isifundo sabo bakhipha abafundi abanothando nabazinikelayo esifundweni:

> Whatever is being taught, the lesson should be presented in such a manner that pupils' interest will aroused and sustained for the duration of the period. It is also essential that with assignment pupils are given clear instructions as to how they should proceed. Their progress must be monitored and individual questions should be

> attented to as they work on the assignment. The teacher should not consider this to be spare time for sitting in the staffroom or knitting or writing letters, as has often been observed in a number of our African schools.
>
> (Mwamwenda, 1990:225).

Ukuzinikela kwabafundi besizwa othisha esifundweni sesiZulu kungawunciphisa umonakalo odalwa ulimi lwesiSwazi nesiNdebele eSifundazweni saseMpumalanga kulabo bafundi abafunda isiZulu.

4.4 Indlela esekufundiswa ngayo isiZulu

4.4.1 Abahloli bagcizelela ekubhalweni komsebenzi

Iningi labahloli elihlola ukuqhubeka komsebenzi ezikoleni ligcizelela ekuthini othisha babhalise abafundi umsebenzi omningi. Abahloli bagcizelela ekuthini ingane kumele ibhale umsebenzi ekilasini njalo ngosuku, kungenjalo inikwe umsebenzi okumele iwubhale ekhaya. Lokhu kuyenzeka esiZulwini nakwezinye izilimi.

Uthisha obhalisa umsebenzi omningi nguye oyaye anconywe ngabahloli. Abahloli bayajabula uma bethola ukuthi uthisha ubhalise umsebenzi omningi. Ingaleso sizathu esenza othisha bazame ngakho konke okusemandleni ukubhalisa izingane umsebenzi omningi. Othisha bafuna ukunconywa ngabahloli:

> Izingane kazilitholi ithuba elanele lokuxoxa ekilasini, othisha babhalisa umsebenzi omningi ukuze kubonakale ukuthi bayasebenza.
>
> (Banda, 2010).

Othisha babhalisa umsebenzi omningi, isikhathi sokuhlola nokucubungula izinga lo msebenzi siba sincane. Uthisha kuyaye kudingeke awumake ngokushesha umsebenzi ukuze akwazi ukulandelisa ngomunye.

Ngaleyo ndlela othisha bayaye babhalise umsebenzi osezingeni eliphansi. Othisha ababinaso isikhathi esaneleyo sokubhekana nezinselelo eziza nomsebenzi abasuke bewubhalisa. Le ndlela yokugcizelela emsebenzini obhalwayo idala ukuthi othisha bangabi naso isikhathi esanele sokuzwa indlela izingane ezikhuluma ngayo ulimi. Izingane ziyaqhubeka nokukhuluma ulimi oluxube isiSwazi nesiNdebele kungekho olungisayo.

4.4.2 Ukunaka kakhulu isifundo kunengane

Othisha babonakala benaka kakhulu isifundo abasifundisayo kunokunaka izidingo zengane abayifundisayo. Othisha baba nentshisekelo yokugcwalisa izincwadi ngomsebenzi, abayikhathaleli ingane ukuthi izuza ulwazi olungakanani.

ESifundazweni saseMpumalanga izingane ezifunda isiZulu zibe zinomthelela wolimi lwesiSwazi kanye nesiNdebele ziba nenkinga. Othisha ababi naso isikhathi esanele sokusiza abafundi ezinkingeni abasuke benazo. Othisha bachitha isikhathi esiningi behleli nezincwadi zabafundi kunokuhlala nabafundi uqobo:

> Ukunaka kakhulu lokho okufundwayo kubukelelwe lowo ofundayo, akunawo umhlomulo ophelele kwezemfundo.
>
> (Kunene, 2010).

Uthisha kumthatha isikhathi eside ukubona ingane enenkinga edalwa umthelela wolimi lwesiSwazi nesiNdebele.

Lapho kufika izivivinyo zokuphela konyaka izingane ziyaye zibe nenkinga, zehluleke ukuthola amamaki afanele ngenxa yamaphutha amaningi esuke engakalungiswa ngendlela efanele.

4.4.3 Izigqinamba eziyinsakavukela

Abafundi abaningi baseSifundazweni saseMpumalanga abafunda isiZulu bayaye babonise inkinga kulezi zingxenye:

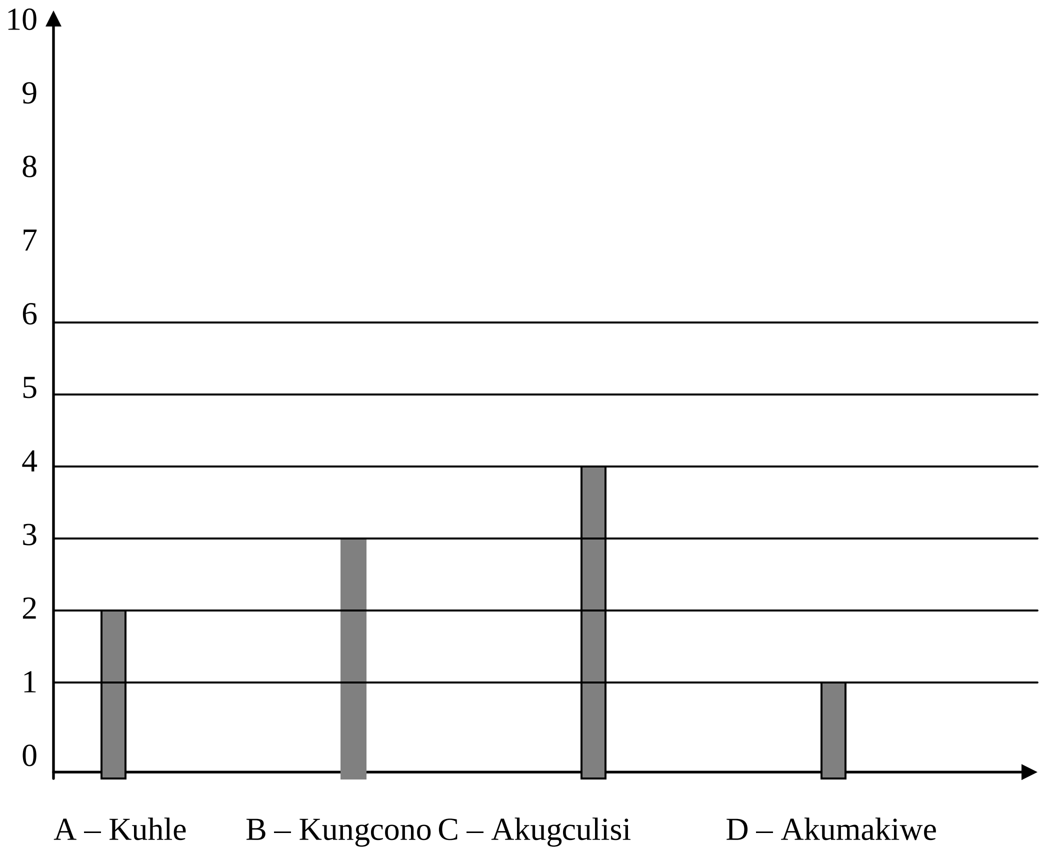
- ✓ Ukupelwa kwamagama
- ✓ Ukubumba imisho
- ✓ Ukwakhiwa kwezigaba
- ✓ Ukuhlanganisa indaba

Kulukhuni kothisha abafundisa isiZulu ukulungisa umthelela odalwa ulimi lwesiSwazi nesiNdebele uma ukumaka kwabo umsebenzi kungekho ezingeni elifaneleyo. Kukhona othisha abaqhubekayo banikeze umsebenzi bengakawuhloli umsebenzi abawunikezile ngaphambili bawumaka. Lokho akumsizi umfundi kodwa kwenza ukuthi aqhubekele phambili namaphutha akhe.

Kwathathwa izincwadi eziyishumi zesiZulu umsebenzi obhalwayo zabafundi abenza ibanga leshumi nanye, emakilasini amane eSeme Secondary School, eDaggakraal esifundeni saseGert Sibande, eSifundazweni saseMpumalanga.

Zathathwa ngenhloso yokucubungula indlela othisha abamaka ngayo umsebenzi obhalwa izingane kanye nokubona igalelo labo ekulungiseni amaphutha adalwa yizingane. Kwabhekwa umsebenzi kusukela zingama-20 kuMbasa ukuya zingama-20 kuNhlaba kowe-2010.

Kwatholakala lokhu:



Incazelo:

A = Izincwadi ezimbili kweziyishumi zimakwe kahle, uthisha uqikelela ukuthi amaphutha alungiswe.

B = Izincwadi ezintathu kweziyishumi zimakwe kahle, yize kukhona ezinye izingxenye ezimakwe ngendlela engagculisi nezilungiso zinamaphutha ambalwa.

C = Izincwadi ezine kweziyishumi azimakwanga ngendlela egculisayo. Ezinye izingxenye bezimakwa ngabafundi ngaphandle kokulandelela kukathisha. Izilungiso azimakwanga nazo.

D = Izingane ziwubhalile umsebenzi kodwa awumakiwe nguthisha.

Kutholakala ukuthi kwesinye isikhathi ukumaka kuyaye kwenziwe izingane ngaphandle kokulandelela kukathisha. Izingane azikwazi ukulungisa umonakalo odalekayo olimini lwesiZulu udalwa ulimi lwesiSwazi nesiNdebele. Uthisha ozinika isikhathi sokumaka umsebenzi wabafundi ngendlela efanele, uyakwazi ukulungisa amaphutha kanye nomonakalo odaleka olimini lwesiZulu.

4.4.4 Isikhathi sokuxoxa asenele

Ulimi liwulimi ngokukhulunywa. Abafundi bathola isikhathi esincane sokuxoxa emakilasini. Uthisha onikeza abafundi isikhathi esiningi sokuxoxa ubonakala njengothisha ongawenzi kahle umsebenzi wakhe. IZiphathimandla ziyaye zijabule ukubona uthisha emi phambi kwekilasi efundisa noma izingane zithulile zibhala umsebenzi.

Lapho iZiphathimandla zivakashela izikole zithola ukuthi isikole sithulile, akukho msindo ozwakalayo, okuzwakalayo amaphimbo othisha abafundisayo, ziyaye zibone ukuthi ibambe ngakho, ukufunda kuyaqhubeka.

Abafundi abasasitholi isikhathi esenele sokuhaya izinkondlo, imilolozelo, imilozi kanye nezibongo. Abafundi abasenaso isikhathi samahubo, izithakazelo, izingxoxo kanye nezinganekwane. Kugcizelelwa ekutheni abafundi babhale.

Uthisha ochitha isikhathi esiningi ematasa ngobuciko bomlomo uba indaba egudwini kozwakwabo. Kuthiwa uchitha isikhathi, uyadlala nabafundi. Ukungatholi ithuba lokukhuluma kwenza abafundi babopheke engqondweni, olimini kanye nasemzimbeni.

Izingane ezingatholi ithuba lokukhuluma, ezichitha isikhathi esiningi zibhala, zigcina sezinenkinga nasekubhaleni:

> One useful hint in teaching is to encourage young children to dictate their stories, poems or compositions. Relieved of the necessity of struggling with the mechanics of writing, children will produce charming and meaningful compositions.
>
> (Durojaiye, 1988:181).

Ukuntuleka kwethuba lokuthi izingane zethule izinkulumo ekilasini noma zixoxe izinganekwane kwenza uthisha angayiqondi inkinga ekhungethe izingane yomthelela wolimi lwesiSwazi kanye nesiNdebele ezikoleni zaseSifundazweni saseMpumalanga.

4.4.5 Abafundi abakhululekile

Lapho abafundi bekhululekile ekilasini bethula izinkulumo, bexoxa izinganekwane uthisha uthola ithuba elihle lokubona uhlobo lwenkinga ingane enayo ebangela ukuthi ingakwazi ukukhuluma nokufunda isiZulu ngendlela efanele.

Amanye amaphutha uthisha uthola ithuba lokuwalungisa ngaso leso sikhathi ingane ixoxa noma yethula inkulumo. Ingane iyakhona ukulilungisa iphutha layo nezinye izingane ezilalele ziyezwa, zilalele indlela okumele kwenziwe ngayo:

> Speaking must be encouraged … as children become socialized they improve the content of their language
>
> (Durojaiye, 1988:182).

Lapho abafundi bekhuluma iyavela indlela abaphimisa ngayo amagama nothisha bathola ithuba lokulungisa izingxenye zenkulumo lapho abafundi benenkinga khona.

Ukufundiswa kobuciko bomlomo kudala ukuthi abafundi bahlomule ngolimi lwesiZulu olucebile ngezisho, ngezaga, izifengqo kanye namagama angajwayelekile.

Indlela yokufunda nokufundisa equkethe izisekelo zokufunda nokufundiswa kolimi ingavimba umonakalo odaleka olimini lwesiZulu, udalwa ulimi lwesiSwazi nesiNdebele ezinganeni ezifunda isiZulu eSifundazweni saseMpumalanga.

4.5 Isiphetho

Ukufundiswa kwesiZulu eSifundazweni saseMpumalanga kubhekene nezinselelo. Ezinye zalezi zinselelo zibangelwa ukuntuleka kothisha abaqeqeshiwe kanye nezikhungo zokuqeqesha othisha.

Othisha abafundisa ulimi lwesiZulu abatholi ukwesekwa abakudingayo eMnyangweni Wezemfundo kanye nakubazali. Amagumbi abafundisa kuwo kunabafundi abaningi nezinsiza kufunda azanele.

Imiphumela yabafundi besiZulu abafunda ibanga leshumi ayigculisi, idlulwa ileyo yabafundi abafunda isiSwazi nesiNdebele eSifundazweni saseMpumalanga.

Kumele kuliwe nalezi zinselelo ezibhekene nokufundiswa kolimi lwesiZulu. Izingane ziluthande ulimi, zihlomule kulo zibuye ziphumelele ngamalengiso ekuhlolweni kwazo.

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 Isihlaziyo socwaningo

Lolu cwaningo luye lwakuveza ukuthi luhlose ukukhanyisela umphakathi ngengozi edalwa umthelela wezilimi isiSwazwi nesiNdebele, ezinganeni ezifunda isiZulu ezikoleni zaseSifundazweni sase Mpumalanga.

UZulu kanye nabanye, (1996:338) bathi:

> Laba bafundi bahlushwa yisiSwazi nesiNdebele. Abanye baze bafake imifakela yesiNgisi nesiBhunu engamukelekile esiZulwini Soqobo. Ukuphambanisa ongwaqabathwa kubangwa ukwakhelana namaSwazi.
>
> Izibonelo:
>
> Amacanda esikhundleni sokuthi amaqanda.
> Imiqondo esikhundleni sokuthi imicondo.
> Ucatha esikhundleni sokuthi uqatha.

Luye lwaveza lolu cwaningo ukuthi bonke abathintene neZemfundo basukume, bahlunge, balungise lokho okukhinyabeza abafundi. Abafundi baseSifundazweni saseMpumalanga badinga ukuthi indaba yokufundwa nokufundiswa kolimi lwesiZulu ithathelwe phezulu:

> Any serious study of language must involve a study of this phonological, lexical, syntactic and textual organisation.
>
> Although all languages are complex, some of the organisational principles are nevertheless very general, simple and intuitively obvious once they

> are pointed out and can therefore be explained fairly rapidly.
>
> (Luthuli, 2003:25).

Luye lwaveza lolu cwaningo ukuthi luhlose ukuthi abafundi balufunde ulimi lwesiZulu ngokuluthanda nangokuluhlonipha. Bazethembe bangazenyezi ngolimi lesiZulu:

> Language may be used as means of symbolising culture.
>
> (Corner, 1984:61).

Kuvelile kulolu cwaningo ukuthi enye yezinhloso zalo ukuthi abafundi baseSifundazweni saseMpumalanga abafunda isiZulu basifunda kahle, bayiqondisise into abayifundayo. Ulimi lwesiSwazi nolesiNdebele zingabi zihibe ekufundeni kwabo:

> The reader relies on his language sense inorder to make predictions about what he reads. The more he is able to do, so less he depends on early reading skills and the more he is able to comprehend.
>
> (Simōes, 1976:167).

Kuvelile lokho okuyinhloso yalolu cwaningo okuwukuthi abafundi balubhale kahle ulimi lwesiZulu. Amagama esiZulu bawapele kahle ngendlela efanele. Amagama esiZulu kangabhalwa ahlanganiswe nawesiSwazi nesiNdebele:

> Informal spelling assessment, including the teacher-made tests and observations, will give teacher his most useful information for designing a spelling program.
>
> (Norton, 1985:191).

Lolu cwaningo luye lwaveza ukuthi luhlose ukuthi abafundi besiZulu baphumelele ngamalengiso kulesi sifundo.

UBrennan, (1985:220) uthi ukuze abafundi baphumelele ngokusezingeni eliphezulu ilokhu okulindeleke kuthisha:

- Develop a general class programme within which sub-goals and topics are organised to allow individualisation.
- Ensure learning materials are sufficient for the range within the group.
- When teaching, think of individuals and not of the class.
- Keep adequate individual records of learning.

Likuvezile lolu cwaningo ukuthi luhlose ukuhlomisa nokuqaphelisa othisha mayelana nezinselelo ababhekene nazo ekufundisweni kwesiZulu ezikoleni zaseSifundazweni saseMpumalanga:

> Another plus for language lessons, more apparent to teachers than learners, is the space they create for developing thinking skills. The concentration invited by many of the activities where words and sentences are being listened to, looked at and compared inorder to detect patterns and systems, is impressive.
>
> (Heugh nabanye, 1995:26).

Luye lwakuveza lolu cwaningo ukuthi lukhuthazwe intshisekelo yokufuna ukubona ulimi lwesiZulu lukhulunywa futhi lufundwa ngendlela eseqophelweni eliphezulu eSifundazweni saseMpumalanga. Sihlonishwa futhi samukeleka eSifundazweni saseMpumalanga:

> Children must be motivated to use their own language for various purposes and in a number of life situations. Opportunities must be created for children to speak on any subject and at any setting so that they realise that their language is rich in vocabulary, idiom and imagery.
>
> (Sidaki, 1987:26).

Lolu cwaningo lukwazile ukuveza ukuthi umonakalo odalwa ulimi lesiSwazi nesiNdebele olimini lesiZulu udala ukwehla kwemiphumela yokuphumelela kwabafundi eSifundazweni saseMpumalanga:

> Candidates do not seem to be sure of what to write. One gets the impression that children are not always given an opportunity to write a variety of compositions.
>
> (Sidaki, 1987:144).

Lukwazile lolu cwaningo ukuveza ukuthi ukufundiswa kwesiZulu eSifundazweni saseMpumalanga ngendlela ezoletha impumelelo kuncike ekunakweni kwezinhloso zokufundisa isiZulu:

> From the above it is clear that at times teachers do contribute to pupils frustrations, for example, when the teacher is unable to help the pupils to pass the examination or to master the subject because of the teacher's insufficient knowledge in the subject and or do not know the method of presenting that subject.
>
> (Nzimande, 1993:46).

Lolu cwaningo lukwazile ukuveza ukuthi ezinye zezimbangela zokulimala kolimi lwesiZulu eSifundazweni saseMpumalanga zidalwa ukuganiselana, ukufuduka kwabantu, imincele ehlukanisa imiphakathi, imisakazo elalelwa imiphakathi kanye nezinkulumo zamakhosi. Amakhosi kanye nabaholi banomthelela endleleni umphakathi okhuluma ngayo ulimi:

> It is worth bearing in mind that languages and the valves we attach to them are only social constructions. In a given social context, the meanings of languages are usually determined by those in power and of course language works to keep them in power.
>
> (Heugh nabanye, 1995:77).

Lukuvezile lolu cwaningo ukuthi abazali banegalelo ekulimaleni kolimi lesiZulu eSifundazweni saseMpumalanga ngenxa yokunganaki kwabo, ukungaseki izingane zabo ezifunda isiZulu kanye nothisha abazifundisayo. Abazali kumele baxhumane nothisha kanye nezingane zabo ezifunda isiZulu:

> Parents should be invited to school to contribute to group work and school assemblies in their own language.
>
> (Saunders, 1982:65).

Lolu cwaningo lukwazile ukwenza ukuthi umonakalo odalwa ulimi lesiSwazi nolesiNdebele olimini lesiZulu ubuye udalwe ukuthi izilimi zoMdabu azitholi ukunakwa nokuhlonishwa njengezilimi zaseNtshonalanga:

> This results in some Black children viewing their language as inferior and thus try by all means to avoid it.
>
> (Nzimande, 1993:186).

Likuvezile lolu cwaningo ukuthi ukubandakanywa kwesiZulu ezifundweni zeSayensi nezobuChwepheshe kusikhuphula isithunzi saso njengolimi:

> People will often say that you cannot teach physics or chemistry in Zulu, for example, because Zulu does not have the required terminology. It would make you feel as if English and French were born with a terminology for physics. They obviously developed a terminology and so can Zulu.
>
> (Heugh nabanye, 1995:97).

Likwazile lolu cwaningo ukuveza ukuthi ukusetshenziswa kolimi lwesiZulu ekudluliseni ulwazi ngomkhiqizo othengiswa usuka kuleli zwe, kungakudlondlobalisa ukuthengiswa kwalowo mkhiqizo kukhuphule nesithunzi sabantu abakhuluma ulimi lwesiZulu:

> The early colonisers assumed that learning an indigenous African language was not necessary unless one was a merchant, for purposes of bartering and trade, or a missionary, for evangelical purposes. The reason for the assumption was the belief that colonised nations should learn the languages of their colonisers.
> (Heugh nabanye, 1995:100).

Lukwazile lolu cwaningo ukuveza ukuthi ukubakude kweSifundazwe saseMpumalanga nezindawo eziqukethe amagugu kaZulu, nezicebe ngomlando kaZulu kuyakukhubaza ukudlondlobala kolimi lesiZulu eSifundazweni saseMpumalanga. IsiSwazi nesiNdebele zithola ukudlondlobala eSifundazweni saseMpumalanga. Lokhu kudalwa ukuthi umlando kanye namagugu axhumana nalezi zilimi, kutholakala kulesi Sifundazwe saseMpumalanga:

> Ngugi Wa Thiongo, the Kenyan playwright and novelist had this to say: **If you learn a people's language and you adopt their culture, you are more likely to see yourself in terms of their world outlook**.
> (Stone, 1981:112-113).

Lolu cwaningo likuvezile ukuthi ukwanda kwemijondolo kunomthelela emonakalweni odaleka olimini lwesiZulu. Ezindaweni eziseduze namadolobha baningi abantu abathutheleka khona ngenhloso yokuyozama impilo engcono. Laba bantu bakhuluma izilimi ezihlukahlukene. Izingane zinokulalela lapho kukhulunywa bese zilingisa. Lokhu kuba nomthelela ekonakaleni kolimi lesiZulu:

> A child learned about culture in the home by methods of observation, imitation and play and language played a very important role in this respect as it is taught much of the value systems and symbols of the culture.
> (Ndabandaba, 1984:60).

Lukwazile lolu cwaningo ukuveza ukuthi imitapo yezincwadi eSifundazweni saseMpumalanga ayicebile ngezincwadi zesiZulu. Izincwadi ezitholakala ngokuningi ilezo ezibhalwe ngolimi lwesiSwazi nesiNdebele. Lokhu kudala umonakalo olimini lwesiZulu. Izingane ezifunda isiZulu zintula imithombo lapho zingazitholela khona ulwazi:

> Language is a crucial aspect which requires much attention. Yet many children with speech and language problems are not being helped with their language due to lack of resources.
> (Reddy, 1996:88).

Lolu cwaningo likuvezile ukuthi umonakalo okhona olimini lesiZulu eSifundazweni saseMpumalanga ungancishiswa ukubambisana okunzulu phakathi kukathisha, umfundi kanye nomzali. Abazali nabo kumele babe ingxenye yezinhlelo ezihlalelwe ukufundiswa kwengane nguthisha:

> A classroom teacher who is intimately involved in the planning, strives to interact with children and participates actively in their learning, and cooperate effort between the teacher and a parent in the home to encourage support for the work of the program.
> (Morgan, 1995:186).

Kuvelile kulolu cwaningo ukuthi umonakalo odaleka olimini lesiZulu, udaleka ngoba abanye othisha abafundisa isiZulu abaqeqeshiwe kuso, baqeqeshwe kwezinye izifundo. Amakolishi lapho kuqeqeshwa khona othisha ayindlala eSifundazweni saseMpumalanga. Othisha abafundisa isiZulu abanalo ulwazi olwanele:

> Experience has taught that some of Black teachers are not equal to their tasks. Investigations reveal that teachers unconsciously become responsible for the frustration of pupils.
> (Luthuli, 1981:29).

Lolu cwaningo likuvezile ukuthi othisha abafundisa isiZulu abatholi ukusekwa okufanele kubazali njengoba kusuke kwenzeka kwezinye izifundo. Abazali abanaki ukuthi izingane zabo ziqhuba kanjani esifundweni sesiZulu:

> The teacher cannot educate the child properly without the assistance of the parents. Parents must take part in the child's education so that the child can eventually actualise his potentialities.
>
> (Phewa, 1992:132).

Kuvelile kulolu cwaningo ukuthi ubukhulu bamagumbi ezingane ezifunda isiZulu kuyawudala umonakalo olimini lwesiZulu. Kubalukhuni kuthisha ukubhekana nenkinga yengane nengane. Egunjini elinezingane eziyingcosana uthisha uyakwazi ukubhekana nenkinga ekhungethe lowo nalowo mfundi:

> There has been a shortage of classrooms and teachers and this results in overcrowding. In such overcrowded classes, the individualised instruction cannot be attempted by the teacher, thus individual needs of the pupils are not catered for.
>
> (Nzimande, 1993:52).

Lolu cwaningo lukwazile ukuveza ukuthi izinga lokuphumelela kwabafundi eSifundazweni saseMpumalanga lehlile. Bambalwa abafundi abaphumelela ngendlela egculisayo olimini lwesiZulu lapho kuqhathaniswa nesiSwazi kanye nesiNdebele:

> Zimbili kuphela izingane ezifunda isiZulu ulimi lwasekhaya ezaphumelela ngamalengiso ngowe-2008. Iningi lezingane ezaphumelela ngamalengiso, ilezo ezifunda isiSwazi nesiNdebele.
>
> (Mathonsi, 2010).

Kuvelile kulolu cwaningo ukuthi iningi lababafundi alizinikeli ngendlela efanele emsebenzini wesikole. Lokhu kudala ukuthi uma befunda banganaki:

> High school pupils are not sufficiently equipped with basic skills. These basic study skills include the ability to read and comprehend language correctly.
>
> (Engelbrecht nabanye, 1996:251).

Lolu cwaningo lukwazile ukuveza ukuthi umonakalo odaleka olimini lwesiZulu ngenxa yomthelela wolimi lesiNdebele nesiSwazi, ubhebhezelwa indlela ulimi lwesiZulu eselufundiswa ngayo. Othisha bagcizelela ekutheni izingane zibhale umsebenzi. Isikhathi sokuxoxa asanele emakilasini:

> Language learning is an active process and best takes place in genuinely communicative situations.
>
> (Mills, 1993:26).

Lapho izingane zibhala kuphela zingakhulumi, uthisha akabi nalo ithuba lokuhlola nokulungisa amaphutha lapho ingane ikhuluma.

5.2 Izincomo

Lolu cwaningo luncoma ukuthi kwakhiwe Izikhungo Zemfundo Ephakeme eSifundazweni saseMpumalanga ukuze kukhiqizwe othisha abaningi kanye nalabo abazofundisa isiZulu. Othisha abavela kwezinye izifundazwe bayahamba baphindele emakhaya.

Lubuye luncome lolu cwaningo ukuba kube nemifundaze eminingi eyabelwa labo abafuna ukufundisa nokufunda isiZulu Ezikhungweni Zemfundo Ephakeme. Lokhu kungaheha abafundi abaningi kubenze basithande isiZulu.

Lolu cwaningo luncoma ukuba othisha bazise abafundi ngamathuba akhona ekufundeni isiZulu, abafundi mabazi ukuthi isiZulu sibaluleke kakhulu futhi sinamathuba. Lokhu kungenza abafundi basithande isiZulu futhi baqikelele uma besifunda.

Ngokwalolu cwaningo othisha kumele batshale umoya wokuziqhenya kubafundi ngolimi lwabo, isiZulu. Lokhu makwenziwe ngokufundisa abafundi umlando kaZulu ogcwele izenzo zobuqhawe.

Lolu cwaningo luncoma ukuba Iziphathimandla zeZemfundo zilusukumele udaba lokugcwala kwabafundi emakilasini. Ikilasi kumele libe nenani elifanele labafundi ukuze uthisha akwazi ukunaka izidingo zomfundi nomfundi. Lokhu kunganciphisa umonakalo odalwa ulimi lwesiSwazi kanye nesiNdebele ezinganeni ezifunda isiZulu eSifundazweni saseMpumalanga.

Lolu cwaningo luncoma ukuba othisha banike abafundi ithuba lokuthula izinkulumo nezinkulumo-mpikiswana emakilasini. Lokhu kungasiza uthisha ekuboneni nasekuxazululeni izinkinga abafundi abanazo. Uthisha angakwazi ukubona uhlobo lwenkinga ingane nengane enalo, lokho kunciphise umonakalo odalwa ulimi lwesiSwazi nolwesiNdebele.

Lolu cwaningo luncoma ukuba aBaphathi bezikole lapho kufundwa khona isiZulu banikezele ngezinsuku ezithize ngesonto okuzokhulunywa ngazo isiZulu. Lokhu aBaphathi abaningi bezikole bayakwenza esiNgisini ngakho-ke nasesiZulwini kuzomele bakwenze. Izingane kuzomele zikhulume isiZulu esisezingeni eliphezulu ngalolo suku, esicebe ngezaga, izisho, izifengqo kanye nezinye izimo zokukhuluma. Othisha kuzomele bancome labo bafundi abakhuluma isiZulu esihle, bangabakhuthazi labo abaphula isiZulu. Lokhu kuzokwenza ukuthi abafundi basibone isiZulu kuwulimi olubalulekile njengoba bakwazi ukuhlukanisa phakathi kolimi oluqondile nolungaqondanga.

Lolu cwaningo luncome ukuba Iziphathimandla zifake imali eningi ekufundeni nasekufundisweni kwesiZulu ukuze kungantuleki izincwadi kanye nezinye izinsizakufunda. Lubuye luncome ukuthi kufakwe imali eningi ekuthuthukisweni kolimi lwesiZulu, izifundiswa zakithi ziqhubeke nokuhlahla indlela ulimi

olungathuthukiswa ngayo, zibuye ziqhamuke namagama amasha anembayo ezinto esezikhona ezintsha.

Lolu cwaningo luncoma ukuthi makufakwe ingcindezi yokuthi ulimi lwesiZulu lusetshenziswe ekuchazeni ukusebenza kwayo yonke imikhiqizo etholakala kuleli likaMthaniya. Lokhu kuzokwenza ukuthi ulimi lwesiZulu luhlonishwe nabalukhulumayo bazizwe behloniphekile.

Isibonelo: Uma uthenga imoto yohlobo lwe-BMW kuleli likaMthaniya, ibhukwana elichaza ngokusebenza kwaleyo moto malibe nengxenye ebhalwe ngesiZulu njengoba isiNgisi, isiJalimane nesiBhunu zinezingxenye zazo.

Lolu cwaningo luncoma ukuthi uhulumeni waseSifundazweni saseMpumalanga, makaqikelele ukuthi emitatsheni yezincwadi kukhona izincwadi eziningi ezibhalwe ngolimi lwesiZulu njengoba esifundeni saseGert Sibande kunabafundi abaningi abafunda isiZulu.

Lolu cwaningo lubuye luncome ukuthi abafundi bazinikele emsebenzini wabo wesikole. Bazinike isikhathi ukuze bazicije endleleni abakhuluma ngayo, abafunda ngayo nababhala ngayo isiZulu. Lokho kunganciphisa umonakalo odalekayo olimini lwesiZulu.

Lolu cwaningo luncoma ukuba abafundi balalele izinhlelo ezithile emsakazweni uKhozi F.M. ezicebe ngolimi lwesiZulu. Lokho kungabasiza abafundi mayelana nempimiso yamagama eshaya emhlolweni.

Lolu cwaningo luncoma ukuthi abazali abaseke othisha besiZulu njengoba beseka othisha bezinye izifundo. Lokhu kuzokhuthaza nabafundi ekwenzeni umsebenzi wabo wesiZulu.

Lolu cwaningo luncoma ukuthi isiZulu asisetshenziswe njengolimi lokufundisa nokufunda ezikoleni. Lungene luthathe indawo yesiNgisi kuzo zonke izifundo. Lokhu akwenziwe ezindaweni lapho kufundwa khona isiZulu. Lokhu kuzokwenza abafundi ukuba bakwazi ukufinyelela engonyulukeni yento esuke ifundwa ngaphandle kwezihibe. IsiZulu kanye nabasikhulumayo bayohlonishwa umhlaba wonke ngenxa yokuzethemba.

5.3 Isiphetho

Likhulu ithemba ukuthi indlela isiZulu esifundwa ngayo eSifundazweni saseMpumalanga izoba noguquko. Abafundi, othisha kanye nabazali bezingane ezifunda isiZulu bazobambisana ukuze indlela isiZulu esifundiswa ngayo eSifundazweni saseMpumalanga ithuthuke.

Likhulu ithemba lokuthi emva kwalolu cwaningo izokwehluka indlela iziphathi-mandla ezibheka ngayo ulimi lwesiZulu. Kulindeleke ukuthi kube noguquko nasendleleni izimali ezizokwabiwa ngayo. IsiZulu sihlomule naso njengezinye izifundo.

Ithemba likhulu ukuthi kuzotshaleka umoya wokuziqhenya ngolimi lwesiZulu kothisha nakubafundi eSifundazweni saseMpumalanga.

IsiZulu njengolimi kumele sifundiswe ngokuhlonishwa. IsiSwazi nesiNdebele nazo zidinga ukuhlonishwa njengazo zonke izilimi zaseNingizimu Afrika.

Ithemba likhulu ukuthi uhulumeni waseSifundazweni saseMpumalanga uzobhekisisa izinselelo ezibhekene nokuqeqeshwa kothisha abafundisa isiZulu esifundazweni, ukuntuleka kwezincwadi zesiZulu emitatsheni yolwazi nasezikoleni, ukugcwala kwamakilasi kanye nokungabikho kwemifundaze yalabo abafuna ukufunda baqhubeke nesiZulu.

Akukho ukungabaza ukuthi othisha bazocacelwa izinto eziyimbangela yokungaphumeleli ngendlela kwabafundi, baseSifundazweni saseMpumalanga, esifundweni sesiZulu.

Isizwe siyisizwe ngolimi. Ukufa kolimi ukufa kwesizwe. Abafundi, othisha kanye nabazali kumele babambisane eSifundazweni saseMpumalanga, balwe nomthelela odaleka olimini lwesiZulu.

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